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Mitness,

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JUNE 21, 1872.

NO. 45.

BOOKS FOR JUNE.

DEVOTIONS OF THE SACRED HEART.

Arranged for each day of the Month of
June; to which is added a Novena in June; to which is added a Movens in honor of the Sacred Hoart of Josus.....

DEVOTION TO THE SACRED HEART OF JESUS. By Secondo Franco, S. J. Translated from the Italian

THE SACRED HEART OF JESUS and the SACRED HEART OF MARY. Translated from the Italian of Father Lanzi... THE VIRTUES AND DEFECTS OF A YOUNG GIRL, AT SCHOOL AND AT HOME. By a Chaplain....

ON THE DUTIES OF YOUNG MEN; Translated from the Italian of Silvie Pelice. By R. A. Vain. With selections from Lacordaire's Letters to Young Men. 0 75 SERMONS ON ECCLESIASTICAL SUB-JECTS. By Henry Edward, Archbishop of Westminster. American Edition,

THE HOUSE OF YORKE; from the Catholic World, Illustrated CONSTANCE SHERWOOD: An Autobiography of the 16th Century. By Lady Georgian Fullerton. With four illus-

mains; or, the Siege of Limerick. By Agnes M. Stewart..... 1,50 HISTORY OF BLESSED MARGARET MARY. A Religious of the order of the Visitation of St. Mary; and of the origin of the Devotion to the Sacred Heart by Father Ch. Daniel, S. J., Translated by the Authoress of the "Life of Catherine

McAuley"..... 2.28
D. & J. SADLIER & CO.,

THE HIGHLAND CONVOY.

A few months ago I indulged myself in a sail down the Firth of Clyde in one of the countless steamers of the river. To me this is like a returning voyage up the stream of time; for every murmur of these haunted waters is laden with the voices of other years, and from forth to meet me the spirits of the past. I am in a dream, which is not all a dream, for the places are substantial realities, although the persons are shadows; and the spectral show ratives no interruption from the cold stony images of humanity by whom I am surrounded form into which society has been cast in the course of the last thirty years.

if it possessed some natural power of repulsion to throw off the cares of the world, that draws world of shadows. This actually proved to be the case. He had left the Clyde (the opposite shore from mine) in early youth, and after a imagination some route full of pain and peril. long pursuit of happiness and fortune, returned a few years, convinced that the former was an illusion, and the latter merely independence, irrespective of the amount of income. We were soon well acquainted; nay, old friends. And what wonder? since our companionship led us to trace back together for one score and ten years the stream of time, and made us feel, as we paced the deck side by side, that every step conducted us further from the living.

After some hours had been spent in this way, my new-old friend was curious to learn the circumstances of my return; but I had nothing to relate beyond the disagreeable impressions made upon me by the people, in their lost the cordial warmth of the one, before gaining the elegance of the other.

after so long an absence, and so unexpected a into a new channel. On reaching the summit return, did you meet with nothing remarkable, of an eminence lefty enough to afford a more no incident, no adventure, no?" I smiled, and extensive view than the huddled nature of the my companion looked grave.

"It was too late in the day!" I replied, touching ostentatiously with my glove a whisker

"We are both of us, it is to be hoped, too old

"Say anything but the same," cried I. "I am thankful that you have an adventure to re- for my destination by a circuitous route. late, and you ought to be thankful that you have a listener to hear it. Let us sit down, would reach my brother's house before the de-

dusky shores."

"It was in the dusk," began my companion, when we had seated ourselves side by side—

"At what season?"

"When the autumn was far advanced; when put on her livery of gray and brown; and elder brother is a petty laird in the country we have been talking of, on the Highland or 75 | right bank of the river, and his house stands in a wild nook of the hills a little more than fifteen miles from the shore. I had informed him by letter of the time I expected to be with him; and, thanks to the regularity of this kind of navigation, I landed in a small boat from the steamer on the appointed day. This was the first time I had touched Scottish ground for thirty years; and even at the rude hamlet, well known to me in my early days, I observed some of the changes that were afterwards so obtrusive. Indeed the only individual among the lookers-on who harmonized completely with my boyish recollections was a wild-looking Highlander; and even him, in consequence of the change that had taken place in me, I could not help regarding with a feeling of distrust and dislike. And yet the fellow, with his creet athletic figure, his unkempt locks, flowing from beneath a broad blue bonnet, his mist-colored plaid, drawn from one shoulder over a broad chest, with the end hanging down grace-fully behind, and his trews, furled up to his knee, so as to display the naked leg and foot of a young Hercules, presented a fine specimen of the unreclaimed Gael.— I believe, however, that my suspicions were at first excited by nothing more than the eager attention with which he regarded my baggage as I gave it into the charge of the boatman, and the avidity with which he listened to, and appeared to treasure up, my directions as to its being taken care of till sent for on the followevery nook of the varied shores there start ing day. When his keen eye caught mine fixed upon him with severity, he looked down instantaneously, as if afraid of betraying his thoughts, and shrank aside with a sudden abjectness of deference which by no means disarmed my suspicion.

Soon after, a new circumstance occurred to on the deck, for these belong in a remarkable draw my attention to this man. Having taken manner to the present world, and to the new some refreshment in the little public-house, to prepare me for a walk of fifteen miles over a mountainous country, I pulled out my purse, On the occasion referred to, the somewhat to be ready to pay my reckening as I went out. just disappearing behind a mountain rock. uncommon circumstance occurred of my ex- I had no more silver, and while hunting in a changing looks, and finally words, with one of handful of gold for a half-sovereign to change, to fifty years of age; but although his head was already sprinkled with the snows of time, literally flattened against the glass, and his eyes wild and romantic portion of the landscape; some trepidation.

Highlander. I was now entering upon the that I awaited the sequel of the adventure in cented his mission by watching over me from his step was clastic, his eyes clear, though fastened upon the treasure with a wolf-like and those features, the contemplation of which serious, and his forchead smooth and white, as glare that made me start. His expression, in the daytime would have filled me with a poenaturally wild and fierce, was at this moment | tical enjoyment, had now much more of the tinged with an exulting joy, throwing an illu- terrible than sufficed for the composition of the the brows of other men into wrinkles. What minution, like that of a torch, over the whole attracted me, however, was his air of solitari- face. A foreboding of evil crossed my mind; ness, his abstraction from the things and per- but instead of attending to it, I rose up like a sons of the present, and I knew by intuition | man in a dream, and went out mechanically. I that he was conversing, like myself, with the | paid my reckoning, and took my way to the hills." Here the narrator paused and looked towards the darkening shore, as if tracing in

> "Come," said I at length, "proceed; I should not wonder if we hear a little more, before all is done, of your bare-legged vagabond !"

"Hurry me not," replied my friend solemuly; "it must come as it will, or not at all. As the country is much confused with hills, woods, and masses of rock; but it is not till you arrive at the glen through which the mountain the picture. In the meantime, in following ever traversed a wild uneven country when the the wild road I had often traversed when a boy, I was struck with the shrunken character of transition state between picturesque rudeness | be small, and those woods mere shrubberies, on | zond." and cold refinement—a state in which they had which my imagination had hitherto dwelt as so many mountains and forests, and a strong feel-"It is not that I mean," said he. "But my mind, when my thoughts were led suddenly scenery usually permitted, I saw a plaided figure disappearing behind an angle of a rock in the distance. I saw this object only for an which is not yet utterly gray.

"It is not that I mean," he repeated, more impatiently, and with some touch of disdain.

"It is not that I mean," he repeated, more impatiently, and with some touch of disdain.

"Two following: but in this I may have been instant, but I could not be mistaken; it was I was following; but in this I may have been for romance, and too wise for the delusions of mistaken. Now I am not more deficient in a sex placed among mankind as a trial and a animal courage than another; but I had gold test, a mockery and a punishment. You met, in my pocket, and papers of still more value, then, with nothing remarkable?—nothing to and although armed, like him, with a servicesignalize your return?—nothing to stand for able staff, I was conscious that I had been for ward as a landmark in your memory connect | many years out of training, and should be as ing the epochs of your life from boyhood even easily plucked as a pigeon by that Gaelic vulto middle age? Would but I could say the ture. In short, without a second thought, I forsook the beaten road, and trusting to my recollection of the face of the country, made

"It was now late in the afternoon, and if I for the evening has stolen upon us unawares, parture of day-light; it was necessary to step the stratum of cloud was less dense than usual; that faith, mercy and gentleness are attributes yes, and I hope I shall never abuse it.

have some doubt as to the landmarks, and lost considerable time in ascending a hill to obtain the Clyde, like our own heads, my friend, had plated; but still I was right in the main, and I clearly saw a gap in the mountains beyond, when the nights were long and chill, but in which was the resting-place I sought. But possible, however, to advance otherwise than steeped in the radiance of a harvest moon. My the strong lights on the higher ground, contrasted by the deep shadows below, made me begin to calculate time and distance in some anxiety; and when at length I descended to the | frightful precipices, plunging sheer down into entirely deserted the lower regions of the ing from depths that seemed close at my feet. Had this change come on gradually, I should perhaps have felt little; but one moment to have the ruddy beams of the still visible sun in my eyes, and the next to be plunged in permanent and still deepening gloom, was, in circumstances like mine, a little trying to the nerves; but at that moment I saw on the summit of a hill before me, just touched, and no more by the level rays of the west, a human figure. This would, in any case, have been a picturesque and striking object, bathed as it was in mellow light, which appeared to sever it from the dark rounded mass on which it stood; but the outline of the plaid and bonnet invested it at the moment with a character of the preternatural; and as I stood gazing with distended eyes, I functed that the Highlander was penetrating, with the glance of a bird of prey, the gloom in which I stood. But this absurd notion lasted not longer than a minute."

"I use the freedom of saying," said I, taking advantage of a catching of the breath which interrupted the narration-" I use the freedom of saying that it gives me much pleasure to hear it! I am tired of that thievish cateran, and I would we had you at the deathgrips without more ado." "I was tired likewise," continued my com-

panica, "and with more cause than you,-Whether he had actually seen me I could not tell; but this I know, that when treading soon after a belt of fir, I saw him waiting for me at the opening as distinctly as I now see you. On this occasion I did not shun him. My pride was touched, and my temper chafed; and grasping my staff by the middle, I advanced to try the fate of battle, if it was that he wanted. When I reached the end of the belt, the pluided figure was gone. It had flitted to a distance of twice the space I had traversed, and was

"But either owing to the familiarity of the appearance, or to the presence of danger of ansublime. I could already hear, borne on the wailing night-wind, the roar of the mountain river, and was entering the savage valley, or rather glen on a larger scale, through which it wanders, now sweeping in a full deep stream, and now tumbling in headlong rapids. The ford I sought, as nearly as I could judge, was at least two miles distant; and between was a country not very easy of travel even in the daylight, and at this uncertain hour, full of danger for the unaccustomed wayfarer. Lamenting the folly which had exposed me to such perils, for the sake of escaping the perhaps imaginary one you proceed in this direction from the Clyde, of a conflict with the Highland robber, I pushed cautiously on, now glaring at some indefinite shadow in my path, which might be the opening of an abyss, and now starting as the roar twilight was fading into night?"

"Yes," said I, "and one not very far from the objects. Those hills appeared to me to yours-within the huge shadow of Ben Lo-

"Then I need not describe the bewilderment of mind under which a man labors, the ing of disappointment began to gather upon shock with which he strikes against a stone, while supposing that he is stepping down a declivity, and the headlong descent into which he plunges, while raising his foot to climb. In my case the uncertainty was all the more perplexing, from the knowledge I had that I was sheer down several hundred feet to the bed of wind came more wailingly over the heath; and densely-packed clouds only served to prophesy rivals, benefactors-fellow-wayfarers in the jourthe danger it did not reveal."

" And the Highland thief? Where was he

by this time?"

"I cannot tell. Sometimes I thought I saw his figure sketched upon the dull sky behind; and sometimes I heard—perhaps only in ima gination-his footsteps close by my side. My dreams! Oh that I had left harsh words unand at length the moon ceased to emerge from tom of delight be indeed a fiend of the abyss? have got used to it. (Laughter.) I have also

and there is nothing more to be seen on these out. I did so to some purpose; but after merely signified her whereabout by a faint of women, and that more than an hour's hard walking I began to spectral gleam, that wrapped the world for an instant in a formless winding-sheet, and then left it to the blackness of the grave. My situa general view of the district. I found that ation was very tantalising, for I could not be my detour had been greater than I contem- at any great distance from what I knew to be a safe and easy ford, at the opposite side of which my brother's lands commenced. It was imslowly and cautiously; for although I could not tell the exact locality I was in, I knew that somewhere in this neighborhood there were level of the route I had chosen, it was not the river, and every now and then I continued without uneasiness I found that day-light had to hear the ominous voice of the waters ascend-It was impossible, however, that this could continue much longer. I had now been for a considerable time in the tract of the cligs, and I should soon, no doubt, find the country begin to open, and sink into the smoothly-swelling mounds of turf that swept down like billows to the ford.

> I suddenly missed-or imagined that I did so sudden jerk, from the side of the precipice .--the dark masses of shadow which the rocks My benumbed fingers could no longer support and jungle had hitherto left upon the sky. I pushed forward with more confidence, although | ed from their hold, a wild scream broke from it was now almost pitch dark. I endeavored to persuade myself that I recognized the very of the river below. I fell, and all was over." stones over which I stumbled; and when turn- Here the narrator paused, and wiped his brow ing the angle of a rock which I could feel like a wall upon my right hand, and almost see through the gloom, I was about to thank God that my difficulties were at an end. At that moment a wild cry smote upon my ear, and turning my head with a superstitious thrill, I | ried away in an eddy of the night-wind by the saw, by one of the momentary glimpses of the spectre Gael?" moon, the plaided figure-standing in relief against the sky. The idea, immediately flashed through my brain that I, in my sheltered situation, must be unseen by him, and that it would be to the last degree absurd to dare the the ford; and looking up, I saw the edge of the issue of an encounter which he had seemed to face of rock from which I had fallen at a height defer purposely till I was completely worn out, of little more than six feet! Had I been able and almost fainting from fatigue. Onward therefore, I plunged; but on turning the angle of the wall of rock, there was another and a very different cry. It was the roar of waters, softened by distance, and yet seeming to come from some fathomless abyss at my very feet. I could not resist my impetus, for the ground sloped, although I had the presence of mind to throw myself down; but even this was unavailing, and I rolled over the precipice."

Here the narrator paused to wipe his brow, although the evening was cold. I began to feel nervous. The lights on the shore seemed to mistrust and dislike with which I regarded him my fellow-passengers. He was a man well on the little window darkened, and I looked up; other kind, I soon ceased to think much of the dance before my eyes, and I acknowledged from the outset, and rendered diffident by his

"You are over the precipice," said I at

"Yes; but holding on, like grim-death, to the top, and digging my feet into its crevices. Yet to what purpose? My head was rather under than above the summit of the cliff; and being able to find a resting place only for the points of my toes, I had no purchase for an effort to climb. What possibility of escape was there left? Even had I been able to hang on for an indefinite time, I might be bleaching there for weeks in that wild and lonely country before attracting observation. I cried for help, hoping that the robber himself might hear me; but the sound fell dull and dead against the rock, and the kelpie voices below seemed to scream in derision. This was the rest to which I had returned after thirty years' battling with the world; this was the salutation I received from my native river! I think my brain began to wander, as the convictions gathered force tributary rushes that waters my brother's pro. of waters broke upon my car, coming up, as it that I could not much longer maintain my perty, that you observe the grander features of were, from the chasm at my feet. Have you hold; for I replied to the shricking cries that rose from the abyss, and yelled hoursely, not in hope, but defiance. But this mood was not of long duration; it was the last symptom of the FATHER BURKE'S LECTURE fever which burned in my blood, through overexcitement of mind and body; and as my limbs began to stiffen, and my fingers to lose sensation, a dreamy calm descended upon my

"Then rose the spirits of memory upon the night. Some there came from the village churchyard, embosomed in the gap of the mountiins; they were my mother, two sisters and a baby phantom, who opened its arms as of yore, in the near neighborhood of precipices, diving and tried to say "Brother!" Some there came from beneath the tumbling surges of the Atlanthe river. It now became darker; the gusty tie; they were my father and a young cousin. Some there came from the southern country, although the harvest moon had long risen, the some from far lands, some from cities, some glare, she gave at long intervals through the from hamlets; they were my friends, enemies, dead! There was not one of that company I led with the hymns of angels in my childish

"Love is no cheat, and happiness no dream?"

"My dear friend," said I, when he began to quote poetry, " were not your fingers benumbed by this time?"

"They were altogether devoid of sensation, and yet I felt that they were slipping slowly from their hold. At that moment a faint and momentary glimpse of the moon revealed a face looking down upon me from the brink of the eliff—a face which I recognized distinctly as that of the plaided Highlander. But what mattered this? I was surrounded by faces of all sorts, and the faint roar of the waters beneath was heavy with human voices. That this apparition was as unsubstantial as the rest, was evident from its looking at me with a strange and eager stare, without moving hand or foot either to rescue or destroy me; and yet it was not without a shudder that I saw it leap wildly from the precipice, and felt the waving of its plaid as it shot past me into the abyss.

"Fat ta deil is t'ou sticking to the stancs "I had, in fact, arrived at what appeared to for, like a wul'-cat?" cried the mocking specme to be this point in my journey, for in front tre beneath mo: and it drew my feet, with a the dead weight of my body; and as they slippmy lips, and mingled with the manifold voices

> " You were over," said I, with a gasp, as a sudden suspicion flashed facross my mind that my friend was insane! "What became of you? Were you brained, or drowned, or hur-

> "I lost my senses for a time, and when I reopened my eyes, the whole scene was steeped in a flood of moonlight. I was lying upon one of the billowy mounds of turf that sweep down to to put down my feet only a few inches, I should have felt the solid earth; but this being impossible without loosing my hold of the summit. I had hung for more than an hour in a position as terrible as the mind of man can conceive, although its terrors were purely imaginary.'

> "And the Highlander!" said I, a little disconcerted, if the truth must be told, at my friend's safety.

> "He was a favorite servant of my brother's, and had been deputed to conduct me home; although feeling, as he did instintively, the a distance. After all, had it not been for the kindliness of this faithful fellow's nature, united with his strength of limb, I must have passed the rest of the night on the hill-side, and thus submitted to a consummation I had suffered so much to avoid. But he supported me to the ford; and then catching me up in his arms, as I drew back, afraid of my feebleness, bore me across the torrent, striding from stone to stone with a firmness and rapidity of step that were altogether marvellous.

"And so ended the convoy of Donald Mac-

"Not quite. Although a tender welcome, a good supper, and cosy bed restored me to my usual vigor, that was not the last night I stuck to these awful stones "like a wull.eat." To this day, when my health is out of order, or my mind darkened with the shadows of the world, the midnight rock, the plaided Guel, and the spectre faces of the past, return upon my dreams and perhaps I do not feel myself to be the worst man for having endured the horrors of the Highland Convoy."

"The Pope. — The Crown which He Wears, and of which no Man can Deprive Him."

(From the N.Y. Metropolitan Record.)

The following magnificent lecture was delivered by the Very Rev. Father Burke in the Brooklyn Academy of Music. Long before the appointed time every available foot of standing room in the spacious building was occupied by an cager and expectant audience, numbering between three and four thousand ladies and gentlemen. The Rev. gentleman spoke as follows:---

My FRIENDS: You are here, as an illustraney of life. How terrible it is to meet the tion of the old proverb, that a man can get used to anything. We say in Ireland that the cels saw without self-reproach. Oh that I had list get used to being skinned. (Laughter). I ened to those saintly counsels which were want have heard of a man who was seven times to be poured into my ear in bed, till they ming- tossed by a mad ox, and he swore on the four Evangelists that he was tossed so often that he got to like it. The last time that I was in thoughts, however, were now concentrated upon spoken, low sentiments unthought, ignoble deeds this great hall, when I looked up and saw the a much more imminent peril; for the night undone! And she!—is it possible that I judg- mass of friends that were around me, I confess came down upon my path in thick darkness, ed her wrongly? Could that seeming phan- that I was a little frightened. This evening I

friends, to contemplate the greatest work of all the works that the Almighty God ever orented friends, I will ask you to rise, in imagination -namely, THE CONSTITUTION OF THE HOLY CATHOLIC CHURCH. (Applause.) In every work of God it has been well observed that the Creator's mind shows itself in the wonderful harmony that we behold in all His works. Therefore the poet has justly said that "Order is Heaven's first law." But if this be true of earthly things, how much more truly wonderful does that harmony of God, in the order which is the very expression of the Divine mind. come forth and appear when we come to contemplate the glorious church which Jesus Christ first founded upon this earth. The glorious church I call her, and in using those words I only quote the inspired Scriptures of God; for we are told that this church, which Christ the Lord established, is a glorious church, without spot or speck or wrinkle, or any such thing, or defect of any kind, but all perfect, all glorious, and fit to be what He in-

tended Her to be-the immaculate spouse of the Son of God. (Applause.) Now, that our Divine Redeemer intended to establish such a church upon the earth is patent from the repeated words of the Lord himself: for it will appear that one of the strongest intentions that was in the mind of the Redeemer, and one of the primary conceptions of His wisdom, was to establish upon this earth a church. of which He speaks, over and over again, saying, "I will build my Church so that the gates of Holl shall never prevail against it." "He that will not hear the voice of the Church, let him be as if he were a heathen or an infidel." And so, throughout the Gospels, we find the Son of God, again and again alluding to His Church, proclaiming what that Church was to be, and set upon her the signs by which all men were to know her as a patent and self- forms of artistic beauty were able to elevate the evident fact among the nations of the world mind of the Pagan to one pure thought of the God until the end of time. (Applause.) And what idea does our Lord give us of His Church? He tells us, first of all, and tells us over and over again, that His Church is to be a kingdom, and He calls it "My Kingdom." And elsewhere, in repeated portions of the Gospel, he speaks of it as "the Kingdom of God;" and one time he says, "The Kingdom of God is like unto a city, which was built upon the mountain side, so that all men might behold it." And again, "The Kingdom of God is like unto a candle set upon the candlestick, so that it might shed its light throughout the whole house, and that everyone entering the house might behold it." And again, "the Kingdom of God is like unto a net cast out into the sen, and sweeping in all that comes in its way—fish, good and bad." And so through ruption which prevailed through the flesh, until the out, Christ always speaks of His Church as a kingdom that He was to establish upon this left in man! Terrible was the corruption when the When, therefore, any meditative, earth. thoughtful man reads the Scriptures reverently, unimpassionedly, without a film of prejudice they were corrupt! Terrible was the corruption over his ayes, he must come to the conclusion when the Almighty God called upon every purethat Christ, beyond all, founded a spiritual kingdom upon this earth, and that kingdom was so founded as to be easily recognized by all men. Now, if we once let into our minds and He came and found a world one festering and the idea that the Church of Christ is a king- corrupt ulcerous sore; and he laid upon it the savdom, we must at once admit into the idea of ing salve of his mercy, and he declared that he was the church an organization which is necessary the purifier of society; and to his disciples he said:

"You are not only the life of the world to dispel its for every kingdom upon this earth. And what is the first element of a nation? I answer that the first element of a nation is to have a head nature." (Applause.) This is the second great misor ruler. Call him what you will-elect him | sion of the Church of God, to heal with her sacraill. Is it a republic? it must have a president. Is it a monarchy? it must have its king. Is it a monarchy? it must have its laying the healing influence of divine grace there. This is the mission of the Church of God—which emperor; and so on. But the moment you was Christ's-to be unto the end of time the light imagine a state or a kingdom of any kind with- of the world and the salt of the earth. And from out a head, that moment you destroy out of your mind the very idea of a state united for certain purposes and governed by certain known and acknowledged ideas called laws. That created her, his fairest and most beautiful workhead of the nation must be the supreme tribunal of the nation. From him, in his executive office, all subordinate officers hold their power; and, even, though he be elected by the people and chosen from among the people, the moment he is set at the head of the state or nation, that moment he is the representative or embodiment of the fountain of authority. Every one wielding power within that nation must bow to him. Every one exercising jurisdiction within the nation must derive it from him. He, I say again, may derive it, even, from the choice of the people; but when he is thus elevated he forms one unit, to which everything in the state is bound to look up. This is the very first idea and notion which the word State or kingdom involves. It follows, therefore, that, if the Church founded by Christ be a Kingdom, the church must have a head; and, if you can imagine a Church without a head, yet retaining its consistency, its strength, its unity and its usefulness, for any purpose for which it was created, you can imagine a thing that it is impossible to my mind, or to the mind of any reasonable man, to conceive, Luther imagined it, when he broke up the nations of the earth with his Protestant neresy, when he rent asunder the sacred garment of unity that girded the fair form of the holy church, the Spouse of God. When he broke up the church, he was obliged to establish the principle of head-ship. The church of England had her head; the church of Denmark had her head; that is to say, her fountain of jurisdiction, her ruling authority, her unity, the existence of which in all these states we see, with at least the appearance of religion, kept up,-the phantasm of a real church. It is true, my friends, when you come to analyze these different heads that spring up from the different Protestant churches in the various countries of Europe, we shall find some amongst them, that I believe here, in America, would be called "soreheads." (Applause.) Harry the Eighth was a remarkable sore-head. Perhaps, if he had got a good combing from the Almighty God in this world, he would not get

receiving where he now is (applause.)

so bad a combing as he is, in all probability,

We are assembled this evening, my dear head of the Church of Christ? Who is the ruler? Before I answer this question, my and thought, to the grandeur of the idea that fills the mind with the unfathomable wisdom of God, when He was laying the foundations and sinking them deeply into the earth—the foundations of His Church.

What purpose had Christ the Son of God, in view that He should establish the Church at all? He answers, and tells us really, that He had two distinct purposes in view, and that it was the destiny of the Church which He was about to found, to make these purposes known and carry them out, and with the extension of are Jeremiah, and some of them say you are John them to spread herself and be faithful unto the the Baptist." Then Christ asked them solemnly, them to spread herself and be faithful unto the consummation of the world. What were these purposes? The first of these was to enlighten the world and dispel darkness by the light of him, "Blessed are thou, Simon, son of John, because her teachings. Wherefore He said to His flesh and blood hath not revealed it to thee, but my Apostles, "You are the light of the world. Father, who is in heaven. And I say to thee that Let your light shine before men that all men thou art Cephas, and upon this rock I will build my Let your light shine before men that all men may see you, and seeing you may give glory to your Father, who is in heaven." "You are the light of the world," He says. "A man does not light a candle and put it under a bushel, but sets it up in a seandlestick, that it may illumine the whole house, and that all men entering may behold it. So I say unto you, you are the light of the world and the illumination of all ages." This was the first purposes for which Christ founded His Church. The world was in darkness. Every light had beamed upon it, but in vain. The light of Pagan philosophy, even the highest human knowledge, had beamed forth from Plato, and from the philosophers, but it was unable to penetrate the thick veil that over-shadowed the intellect and the genius of men, and to illumine that intelligence with one ray of celestial or divine truth. (Applause.) The light of genius had beamed upon it. The noblest works of art this earth ever beheld were raised before the admiring eyes of the Pagans of the world, but neither the pencil of Praxetiles, nor the chisel of Phidias bringing forth the highest who made him. Every human light had tried in vain to dispel this thick cloud of darkness. The light of God alone could do it, and that light came with Jesus Christ from heaven. Wherefore he said: "I am the light of the world"; and "in Him," says the Evangelist, "was life, and the life was the light of men." The next mission of the Church was not only to

illumine the darkness, but to heal the corruption of the world, which had grown literally rotten in the festering of its own spiritual ulcers, until every form that human crime can take was not only established amongst men, but acknowledged amongst themcrowned amongst them; not only acknowledged and avowed, but actually lifted up upon their altars and deified in the midst of them, so that men were taught to adore as God—the shameful impersonation of their own licentiousness, debauchery and sin. Terrible was the moral condicion of the world when the hand of an angry God was forced to draw back the flood-gates of heaven and sweep away the corspiritual God beheld no vestige of his resemblance same hand was obliged once more to be put forth, and down from the heaven of heavens came a rain of living fire, and burned up a whole nation because minded man to draw the sword in the name of the God of Israel and smite his neighbor and his friend until a whole nation was swept a way from out the twelve tribes of Israel! Christ was sent as our head, darkness, but you are the salt of the earth to heal and sweeten and to preserve a corrupt and a fallen mental touch, to purify with her holy grace, to wipe from Jerusalem into the silent, beautiful mountain away the corruption, and to prevent its return by of Olives, and there, as they were around him, and this two-fold office of the Church of God, I argue that God himself—the God who founded her, the God who established her in so much glory and for so high and holy a purpose, the God who made her and that God must remain with her, and be her true head unto the end of time. And why? Who is the light of the world? I am, says Jesus Christ. Who is the purifier of the world? I am, responds the same Christ. If then thou Christ be the purifier of the earth and the light of the world, tell us. Oh Master, can light or grace or purity come from any other source than thee? He answers no; the man who seeks it but in Me finds for his light darkness, and for his healing, corruption and death. The man who plants upon any other soil than mine, plants indeed, but the heavenly Father's hand shall pluck out what he plants. Christ therefore is the true head of His church, the abiding head of his church, the unfailing, ever watchful head of his church, and is as much to-day the head of the church as he was 1800 years ago. Christ to-day is the real head, the abiding head. He arose from the dead after he had lain three days in darkness. He had said to his Apostles: "I am about to leave you, but it will only be for a little; a little while and you shall not see me any more, but after a very little while you shall see me again, and then I will not leave you orphans, I will come to you again, and I will remain with you all days unto the consummation of the world." (Applause.) Oh! my friends, what a consoling thought this unfailing promise of the words of the Redeemer. Oh! what a consolation has this world in Him, who said: "Heaven and earth shall pass away-my Word shall never pass away; I am with you all days unto the consummation of the world." And how is He with us? Is he with us visibly? No. Do we behold him with our eyes? No. Do we hear his own immediate voice? No. Have any of you ever seen him or heard him immediately and directly as John the Evangelist saw him when he was upon the cross; as Mary heard Him when He said to her. "I am the resurrection and the life," No. Yet He founded a visible kingdom, a kingdom which was to be set upon the earth, as a candle set upon the candlestick. Therefore if He is at the head of that kingdom, if He is to preside over it, if He is to rule and govern it, a visible kingdom, He must show himself visibly. This He does not. In His second and abiding coming He hides himself within the golden gates of the Tabernacle, and there He abides and remains; but when it was a question of governing His church, Christ our Lord himself appointed a visible head. And who was this? He called twelve men around Him, He gave them power and jurisdiction, he gave them the glorious mission of the Apostles; He gave them a communication of His own spirit; he gave them inspiration. He breathed his Holy Spirit, the Third Person of the blessed Trinity, upon them, and He took one of the twelve, and He spoke to one man three most important words. They were meant for that one man alone, and the proof is that on each occasion when Christ spoke to him He called the twelve around

presence of the other eleven, and that there might For three hundred years. Pepe has succeeded Pope. be eleven witnesses to the privileges and the power of the one. Who was that one man? St. Peter. St. Peter was chosen among the Apostles. St. Peter, not up to that time the one that was most loved, for John was the disciple whom Jesus loved; St. Peter whom, more than any of the others, was reproved by his Lord, in the severest terms. St. Peter who, almost more than any of the others, and more than any of the others who were faithful, showed his weak ness until the confirming power of the Hely Ghost came upon him. Peter was the one chosen, and here are the three words which Christ spoke. First of all He said, "Thou art the rock upon whom I shall build my church." Christ heard the people speaking of Him, and He said, "Who do they say I am?" and the Apostles answered, "Lord, some of them say you "Who do you say I am?" Down went Peter on his knees, and cried out, "Thou art Christ, the Son of the Living God." Then Christ, our Lord, said to church." (Applause.) The man who denies to Peter the glorious and wonderful privilege of being the visible foundation underlying the church of God and upholding it, is untrue to Christ the head of the church.

The second word that the Son of God spoke to Peter was this: "To thee, oh Peter," he says, in the presence of the others, "To thee, oh Peter, do I give the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven." He gave his promise to them all, but to Peter singly he said: "To thee do I give the keys of the kingdom of heaven," That is, the supreme power over the Church.

On another occasion, Christ, our Lord spoke to Peter, and the others were present, and he said to him, "Peter, behold, the devil has asked for thee, that he might grind thee like powder, and oh, Peter, I have prayed for thee, that thy faith fail not, and do thou, oh Peter, being confirmed in thy faith, confirm thy brethren."

Now, any man who denies to Peter in the church that eternal Kingdom that is never to come to an end, and to Peter and his successors, the power over his brethren to confirm them in the faith which was the subject of the prayers of the Son of God to his Father—any man who denies the supremacy of Peter gives the lie to Jesus Christ (loud applause).

Then, on another solemn occasion on which the Son of God spoke to Peter, when he was preparing to bid his apostles and disciples a last farewell. They had seen him crucified; they had seen him lie disfigured, mangled, in the silent tomb. From that tomb, with a power which was all his own, he rose like the lightning of God to the heavens, sending before him, howling and shricking all the demons the influencing of the destinies of the material world of hell, conquered and subdued. Now his Apostles gathered about him. Suddenly a flash lights up the heavens, and he appears in their midst. Then he goes straight to Peter; they were all there; he goes straight to Peter and he says: "Simon Peter, do you love me more than all these?" Peter did not know what he meant, and he said, "Lord, I love you." A second time, after a pause, an awful pause, the Son of God said: "Simon, son of John, lovest thou me more than these?" Peter said, "Lord, I love

Another dreadful, awful pause, and a third time he raised his voice, and letting the majesty of God flash out from him, he says: "Simon, son of John, lovest thou me more than these?" And then Peter bursting into tears, said, "Lord, thou knowest that I love thee." Then said the Redcemer, "Feed my lambs, feed my sheep." (Applause.) Elsewhere the same Redeemer said, "There shall be but one fold and one shepherd, and he laid his hand upon the head of Peter and said, "Thou art Peter the son of John, be thou the shepherd of the one fold-feed my lambs and feed my sheep." He who denies, therefore, to Peter's successor, whoever he is, the one headship, the one office, and the one shepherd in the one fold of God, gives the lie to Jesus Christ, the God of truth.

Well, the day of the Ascension came. For forty days did Christ remain discoursing with his Apostles, instructing them concerning the kingdom of God, and when the forty days were over he led them forth he was speaking to them, and telling them of things concerning the Kingdon of Ged-that is, the Church -slowly, wonderfully, majestically they beheld his figure rise from the earth, and as it arose above their heads it caught a new glory and splendor that was shed down upon it from the broken and the rent heavens above. They followed him with their eyes. They saw him pass from ring to ring of light. Their ears caught the music of the nine choirs of heaven, of millions of angels who from the clouds saluted the coming Lord. They strained their eyes and their hands after him. They lifted up their voices saying, as did they of old to Elias: "Oh! thou chariot of Israel! wilt thou leave us now and abandon us forever?" And from the clouds that were surrounding him he waved to them his last blessing, and their straining eyes caught the last lustre and brightness of his figure as it disappeared in the empyrean of heaven and was caught up to the throne of God. Then an angel flashed into their presence, and said: "Ye men of Gallilce, why stand ye here looking up to the heavens, to behold Jesus of Nazareth? I say to you, you shall behold him coming from heaven, even as he has gone into heaven this day." And the eleven disciples bent their knees to Peter, the living representative of the supremacy. the truth, and the purity of Jesus Christ. (Applanse.)
Henceforth the life of Peter, and of Peter's

successor, became the great leading light, around which, and towards which, the whole history of the world revolved. It became the central point, to which everything upon this earth must tend, because, in the designs of God, the things of time are but for the things of eternity; and Peter, in being the representative and viceroy of the Son of God upon the earth-in the external headship and government of the Church-was the only man who came nearest to God, who had most of God in him and most of God in his power-in the distribution of his grace, in the attributes that belong to the Saviourand, consequently, became the first and highest and greatest of men, and the only man that was necessary in this world. How many long and weary years Peter labored in his Master's cause watering the way of his life with the tears of an abiding sorrow! -in that, in an hour of weakness, he had betrayed Jesus Christ, until, at length, many years after the Saviour's ascension into heaven, an old man was brought forth from a deep dungeon in Rome. There were chains upon his aged limbs, and he was bowed down with care and with austerity to the earth. The few white hairs upon his head fell upon his aged and drooping shoulders. Meekly his lips murmured as in prayer, while he toiled up the steep, rugged side of one of the seven hills of Rome, and when he had gained the summit, lo! as in Jerusalem, many years before, there was a cross and there were three nails They nailed the aged man to that cross, straining his time-worn limbs, until they drove the nails into his hands and feet, and then when they were about to lift him, a faint prayer came from his lips, and the crucified man said: "There was One in Jerusalem whose royal head was lifted towards Heaven upon a cross, and he was my Lord and my God, Jesus Christ. I am not worthy," he said, "to be made like him, even in suffering, and, therefore, I pray you that you crucify me with my head towards

Church of God. Every bishop in the church, every power in the church recognized him and obeyed him as the representative of God-the living head, the earthly viceroy of the invisible, but real head-Jesus Christ. For three hundred years Pope after Pope died, and sealed his faith in the Church of God with a martyr's blood, and then, after three hundred years of dire persecution the Church of God was free, and she walked the earth in all the majesty and purity of her beauty. In the fifth century the Roman Empire yet preserved the outward form of its majesty and power. All the nations of the earth bowed to Rome. All the conquered looked to Rome as their masters, and as the centre of the world, when, suddenly, from the forests and snows of the North, poured down the Huns, the Goths and Visigoths, in countless thousands and hundreds of thousands. The barbarian hordes sallied from their fastnesses and, led by their savage kings, broke to pieces the whole Roman Empire, and shattered the whole fabric of Pagan civilization to atoms. They rode rough-shod over the Roman citizens and their rulers, burned their palaces and destroyed whole cities, leaving them a pile of smoldering ruins. Every vestige of ancient Pagan civilization and power, glory and art and science, went down and disappeared under the tramp of the horses of Attila. One power, alone, stood before these ruthless destroyers one power alone opened its arms to receive them, one power arrested them in their career of blood and victory, and that power was the Catholic Church. (Applause.) In that day, says a Protestant historian, the Catholic Church saved the world, and out of these rude elements formed the foundation of the civilization, the liberty and the joy which is our portion in this nineteenth century. (Applause.) In the meantime Rome was destroyed. The fairest provinces of Gaul, Spain, Italy and Germany were overrun by the barbarians and the people oppressed, fathers of families cut off, hearth-fires extinguished, and the blood of the young ravished maiden and of the weeping mother wantonly shed. The people in their agony cried out to the only man whom the barbarians revered and respected, whom the whole world recognized as something tinged with Divinity—the Pope of Rome -the cry of an anguished people went forth from end to end of Italy; and in that ninth century the cry was, Save us from ruin! Cover us with the mantle of your protection! Be thou our monarch and king! and then, and then only, can we expect to be saved! (Applause.) Then did the Pope of Rome clothe himself with a new power, independent of that which he had received already, and which was recognized from the beginning-namely, that temporal power and sovereignty, that crown of a monarch, that place at the council chambers of kings, that voice in the guidance of nations and in which, for century after century, he exercised, but which we, in our day, have seen him deprived of by of glory, and to confine him a prisoner, practically, the hands of those who have plucked the kingly in the Vatican Palace in Rome. A prisoner, I say, crown from his aged and venerable brow. How did practically, for how can he be considered other than he exercise that power? How did he wear that crown? What position does he hold, as his figure rises up before the historical vision of the student, looking back into the past and beholding him as he passes amongst the long file of kings and warriors of the earth? O, my friends, no sword dripping with blood is seen in the hand of the Pope-King but only the scoptro of justice and of law. No cries of suffering and afficited people surround him, but only the blessings of peace and of a delighted and consoled world. No blood follows, flowing in the path of his progress. That path is strewn with the tears of those who wept with iey at his approach, and with the flowers of peace and of contentment. He used his power-and history bears me out when I say it—the power which was providentially put into his hands, by which he was made not only a king among kings, but the first recognized monarch in Christendom, and the king, highest among kings, and the man whose voice governed the kings of the earth, convened their councils, directed their course, reproved them in their errors, and restrained them from shedding the blood of their people, and from the commission of thousand years for purposes of elemency, of law, of justice and of freedom. (Applause.) When Spain and Portugal, in the zenith of their power, each commanding mighty armies. were about to describe the keys of the kingdom of heaven"—in that day he made Peter supreme among the Aractical day sword and devastate the fair plains of Castile and Andalusia, the Pope came in and said, "Mighty kings though you be, I will not permit you to shed the blood of your people in an unnecessary war." When Philip Augustus, of France, at the height of his power and when he was the strongest king in Christendom, wished to repudiate his lawful wife and to take another one in her stead, the injured woman appealed to Rome, and from Rome came the voice of Rome's king, saying to him-"O monarch, great and mighty as thou art, if thou doest this injustice to thy married wife and scandalize the world by thine impurity, I will send the curse of God and of his Church upon you, and cut you off like a rotten branch from among the community of kings." (Aplause.) When Henry VIII, of England wished to put away from him the pure and high-minded and awful mother of his children, because his licentious eyes had fallen upon a younger and fairer form than iers, the Pone of Rome said to him: "If you commit this iniquity, if you repudiate your lawful wife f you set up the principle that because you are a king you can violate the law, if no power in your own country is able to bring you to account for it, my hand will come down upon you, and I will cut you off from the communion of the faithful, and fling you, with the curse of God upon you, out upon the world." (Applause.) And I say that in such facts as these—and I might multiply them by the hundred -the Pope of Rome used his temporal sovereignty and his kingly power among the nations in establishing the sacred cause of human liberty. [Applause.] I speak of human liberty—I speak of liberty. I thank my God that I am breath-

his sceptre and governed the Church of God.

Though down in the catacombs, yet he governed the

ing an air in which a free man may speak the language of freedom. [Applause.] I have a right to speak of freedom, for I am the child of a race that for eight hundred years have been martyred in the sacred cause of freedom .-[Applause.] Never did a people love it, since the world was created, as the children of Ireland who enjoy it less than all the nations. (Applause.) I can speak this night, but rather with the faltering voice of an infant than with the full swelling tones of a man, for I have loved thee, oh, mother liberty. [Applause.] Thy fair face was veiled from mine eyes from the days of my childhood. I longed to see the glistening of thy pure eyes, O liberty. I never saw it until I set my foot upon the soil of head, and one man alone command the obedience glorious, young Columbia. [Applause.] And there, of the church and the duty of submission, and that rising out of this great western ocean, like Aphrodite man has been the Pope. He has always commandof old—like Venus from the foam of the rolling ed it, and no one has dared to appeal from his debillows, I beheld the godess in all her beauty, and as a priest, as well as an Irishman, I bow down to thee. [Applause.] But what is liberty? Does it consist in every man having a right to do as he likes? Why, if it does, it would remind one of the liberty that a man took with a friend of mine in Ireland. He took the liberty to go into the man's house, and to sit down without being asked. [Laughter.] And he took the liberty to make free with the victuals, and, at last, the man of the house was obliged to take the liberty of kicking him down stairs. (Laughter). No, my friends, this is not liberty. The quintessence of freedom lies not in the power of every man to do what he likes, but the earth, from which I came." And so thus that quintessence of freedom and liberty lies in We next come to the question: Who is the Him, and He spoke to that one man alone in the elevated, he died, and the first Pope passed away. every man having his rights clearly defined. No

matter who he is, from the first to the last, from the humblest to the highest in the community, let every man know his own rights. Let him know what power he has and what privileges. Give him every reasonable freedom and liberty, and secure that to him by law, and then when you have secured every man's rights and defined them by law, make every man in the State, from the highest to the lowest, from the President down to the poorest, the greatest and the noblest, as well as the humblest and the meanest-let every man be obliged to bow down before the omnipotence of the law. (Applause). A people that knows its rights, a people that has its rights thus defined, a people that is resolved to assert the omnipotence of those rights—that people can never be enslaved. (Applause), Now, this being the definition of liberty—and I am sure that it comes home like conviction to every man in this housewhat is freedom? That I know what rights I have, and that no man will be allowed to infringe them, Give me every reasonable right, and when I have these, secure them to me, and keep away from me every man that dares to impede me in the exercise of them that I may exercise them freely, and that I may be free as a bird that flies and wings its way through the air. Now I ask you, who is the father of this liberty

that we enjoy to-day?—who is the father of it, if not the man who stood between the barbarian, coming down to waste, with fire and sword—to abolish the government and destroy the people—the man that stood between him and the people and said "Let us make laws, and you respect them, and I will get the people to respect them." That man was the Pope of Rome. (Applause.) Who was that man that, for a thousand years, as a crowned monarch was the very impersonation of the principle of law but the Pope? Who was the man that was equally ready to crush the poor man and the rich man, the king and the people-to crush them by the weight of his authority when they violated that law and refused to recognize that palladium of human liberty? It was the Pope of Rome. Who was the man whose genius inspired and whose ability contributed to the foundation and the very institutions of the Italian republics and of the ancient liberties of Spain in the early middle ages? Who was the man that protected them from the tyranny of the cruel barens, immured in their castles? He was the man whose house was a sauctuary for the weak and persecuted, who surrounded that house with all the censures and vengeance of the Church against anyone who would violate its sanctity. Who labored, by degrees, patiently, for more than a thousand years, until he at length succeeded in claborating the principles of modern freedom and modern society from out the chaotic ruin and confusion of these ages of barbarism? Who was he?-the father of civilization-the father of the world? History asserts, and asserts loudly, that he was the royal Pope of Rome,-(Applause). And now the gratitude of the world has been to shake his ancient and time-honored throne, and to pluck the kingly crown from his brow in his old age; after seventy years of usefulness and a prisoner, who cannot go out of his palace into the streets of the city, without hearing the ribaldry, the profanity, the obscenity and the blasphemy, to which his aged, pure and virgin cars had never lent themselves for a moment of his life. Yes—he is unthroned, but not dishonored; uncrowned, but not dishonored; not uncrowned by the wish of his own people, I assert, for I have lived for twelve years amidst them, and I know he never oppressed them. He never drove them forth-the youth of his subjects-to be slaughtered on the battlefield, because he had some little enmity or jealousy against his fellow-monarch. He never loaded them with taxes nor oppressed them until life became too heavy to bear. Uncrowned indeed, but not dishonored though we behold him seated in the desolate halls of the ence-glorious Vatican, abandoned by 11 human help, and by the sympathy of nearly all the world! But upon those aged brows there rests a crown-a triple crown, that no human hand can ever pluck from his brow, because that crown has been set on that head by the hand of Jesus Christ and by his church. [Applause]. That triple crown my friends, is the crown of spiritual supremacy, the wielded that sceptre of supremacy, and nothing is more clearly pointed out in the subsequent inspired history of the church, as recorded in the Acts of the Apostles, than the fact that when Peter spoke every other man, Apostle or otherwise, was silent, and accepted Peter's word as the last decision, from which there was no appeal. Never, in the church of God, has Peter's successor ceased to assert broadly, emphatically and practically this primacy, Never was a Council convened in the Catholic church except on the commands of the Pope. Never did a Council of Bishops presume to sit down and deliberate upon matters of faith and morals except under the guidance and in the presence of the Pope, either personally there, or there by his officers or legates. Never was a letter read at the opening of any Council, and they were constantly sent to each succeeding Council, but that the bishops of the church did not rise up and proclaim, "We hear the voice of the Pope, which is the voice of Peter, and Peter's voice is the echo of the voice of Jesus Christ." did any man in the church of God presume to appeal from the tribunal of the Pope, even to the church in council, without having the taint of heresy affixed upon him, and the curse of disobedience and schism put upon him. Now, for centuries it has been the recognized

principle of the Catholic church that no man can lawfully appeal to any tribunal from the decision of the Pope in matters spiritual or in matters touching faith and morality, because there is no tribunal to appeal to above him save that of God. He represents, as the visible head of the church, the invisible head, who is no other than Jesus Christ, (Applause.) The consequence is that the church is a kingdom, like every other state, has its last grand tribunal, just like the House of Lords in England just like the Chief Justiceship in America, the High Court of Justice at Washington, from which there is no appeal. What follows from this? There is no appeal from the Pope's decision. There never has been. Is the church bound to abide by the decision? Most certainly, for history proves it in every age. Never has any man risen against the Pope's decisions without being branded as one tainted with heresy and cut off from the church. Is the church bound to abide by his decision? Certainly, because the church is bound in obedience to her cision, because, as I said before, he is the Viceroy, the Visible Head of the Church, and in whom, office ally, is the voice of Jesus Christ present with his

church. (Applause.)
Now what follows from this, my friends? If it be true that the church of God can never believe a lie, if it be true that she can never be called by a voice that she is bound to obey to accept a lie, if it be true that nothing false in doctrine or unsound in morality can ever be received by the church of God or ever be received by the church of God, or ever be imposed upon her-fer he said, who founded her: "The gates of hell shall never prevail against my church"—then it follows, that if there be no appeal

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IRISH INTELLIGENCE.

ENGLISH THOUGHT VS. IRISH EDUCATION. - The religious—or rather the irreligious—condition of England has been from time to time painted by Englishmen themselves, but scarcely ever in bronder or men includer of the more repulsive colors than by Mr. Gladstone at the more reputation of the King's College Fund, held at meeting Rooms, London, on Tuesday week. The vildes house, and interesting to us at the preis at the preis at moment as furnishing a moral estimate of the
results to be expected if the parties referred to by Mr. Gladstone should so far influence public opinion as to impose their educational views, on any party engaged in educational legislation for Ireland. It engose seems—from a nation in which a powerful and rapidly increasing section of the community ignore God and mock Christianity as an obsolete myth-only adhered to by the fraudulent or the myments that Ireland is to accept the educational scheme which is to direct the mind, inform the soul, and mould the morals of the people. Are there amongst us those who will say that a Parliament composed of Irish gentlemen—or of any Irishmen, no matter what their grade or position—would not, in legislating on such matters, be infinitely prefering able to a legislative assembly tainted, and in many cases professedly indoctrinated with the infamous tenets of the secularist school—a school which openly proclaims the non-existence of God, and the mothosis of human ignorance, vanity, and egotism? apointed in there be let them hear what Mr. Gladstone has to say on the growth and influence of English infidelity, and then judge of the advantages likely to result to Ireland from the introduction of an educational system, of which these apostles of perdition are the promoters and advocates. There are some amongst us who still profess faith in modern liberalism, but this much must be said in protest against their credulity—and a warning to the pure and pious people of Ircland—that the worst evils inflicted on our country by the most ferocious of the Norman marauders, or their not less bloodthirsty successors, should be regarded as a mild chastisement of heaven, compared with the dreadful evil which would result from the introduction amongst us of the infamous tenets of the modern school of English freethought. Here is the sect of secular philosophers as described by Mr. Gladstone, mixed up in a sentence in which he expresses his belief that the recent decrees of "resemble the proclamation of a perpetual war against the progress and movement of the human mind." He finds-and he adds nothing is more common-"not among the uninstructed classes of society, but in the very best type, and in the best bindings, on the tables of drawing-rooms and of clubs, works in which Christianity is spoken of as an antiquated superstition, and in which it is assumed that no man whose judgment can be worth a moment's consideration, regards it as any longer fit for any purpose other than to be the comfort, perhaps, of the less intelligent and instructed portion of mankind." The consequence, as might be anticipated, is the moral and social condition in which the English people wallow, and which has scarcely had a parallel in history since the Roman Empire fell, rotten in its own iniquity. It is singular that Mr. Gladstone, though perceiving all this, cannot see its true cause, and devise the means of arresting the progress of the evil. Not only does he not do so, but goes out of his way to hold up to condemnation the only power on earth which unceasingly wrestles with this new manifestation of the demon power that ever insidiously labours to divert mankind from the ways of truth. Mr. Gladstone's early hostility to Rome is apparent, while he stands helplessly awaiting the voice of a prophet to rouse England to a sense of danger, and dispel the mixedminded power on whose work he now looks with apprehension and alarm. He awaits for one of those visitations of "particular individuals" who "in a great crisis of human history" will sometimes arise and reveal the ways of God to man in such a manner "that man would be liable to term them providential in a pre-scientific age." Clearly Mr. Gladstone does not realise the promise of Christ to be always with His Church and fancies that England is to be made moral and religious by casual and spasmodic revelations. Mr. Gladstone's grandiloquence translated into simple English, means that there is no power on carth to guide and direct mankind, but inconstant and capricious. That England needs a new revelation we are ready to admit, but as there has been no manifestation of the kind in modern times save the insane and ridiculous exhibition known as "the revival" a few years since, we fancy the world will be slow to recognise in Mr. Gladstone the forerunner of the new prophet. It is curious to see the Premier in his new role emulating the fame of Dr. Cumming. The one foretells the destruction of the world, the other the approach of a prophet who is to work out the moral and religious regeneration of England. We suppose we will not be liable to the charge of reckless irreverence if we evince a curiosity to know which event is expected first The demon of science which has "gone to war with providence" and "driven it from the field" discomfitted, so that now the English people "have the happiness of living in the scientific age when providence is no longer to be treated as otherwise than an ugly dream," will, we fear, have a large rule be-fore the advent of the prophet, which Mr. Gladstone's prescience anticipates, But the consideration which Mr. Gladstone's words suggest to the people of Ireland is whether he and the people he describes are the fit and proper persons to frame laws and constitutions for a scheme of education suitable to the spiritual and social wants of a pious and moral nation. Mr. Gladstone deprecates the action of Rome, and by implication denies the right of the Church to educate and direct the mind of the people in opposition to the spurious theories mis-called science, the evil of whose acceptance in England he sees and deplores. These very same people who deny God are becoming dictators in politics, and from both these sources Ireland is to accept a legislative measure which is to direct her education in the future. There is no via media; for the non-conformists represented by the Manchester Conference are as adverse to Donominational Education as the Infidel Secularists, and more keenly sensitive to the backslidings of Rome than Mr. Gladstone himself, The Church party alone-from the selfish instinct of self-preservation-hangs out its banner, bearing the scroll Religion Still, but inveterately determined to deny to Ireland that which they claim for them-selver. Among them we are bewildered as we speculate on the chances of the future. But of this we are as certain as of our own existence, that the Infidel doctrines which Mr. Gladstone deprecates and deplores in England will never prevail on our shores, and that the faith of Ireland will be as dearly cherished by her people in the future as in the days of her persecution though Mr. Gladstone's prophet should never arise and the English nation should sink to ruin in the rottenness of the social system which has grown out of her repudiation of the faith. The spirit of Ireland has been ever true to the faith and this truth she will preserve despite the machinations of her enemies, whether strugling in and alien Parliament for religious freedom in her schools, or establishing her right to independent nationhood.

-Werford People. The Lord Lieutenant's visit to the northern counties of Ireland has been very successful, Lord and Lady Spencer having everywhere received a cordial welcome. It is stated that an intimation has been conveyed to the Amnesty Association that the remaining Fenian prisoners will shortly be releas-

of that Legislature—for the restoration of which the Home Rulers are using arguments, in contrast with the "Constitutional" means by which it was filched away in those old days of political infamy—the writer of "English Administrations and Catholic Interests" gives the following interesting quotations. Sir Jonah Barrington says :- "The Catholic body were misled, or neutralized, throughout the entire of that unfortunate era. In 1798 they were hanged; in 1799 they were caressed; in 1800 they were cajoled; in 1801 they were discarded; and after a lapse of 26 years they were complaining louder than when they were in slavery." Lord Yelverton (Avonmore), unlike Lord Clare, had been the Catholics' friend, and his vote for the Union was a blot on his fame. The speech which he made on the relaxation of the penal code in 1782 has been entirely lost, and the only record that we have of it is in the words of Grattan, who, in a debate on the Roman Catholic question, on May 25th, 1808, said :- "The iniquities of the penal code were detailed by the late Lord Avonmore-I heard him-his speech was the whole of the subject, and a concatenated and inspired argument not to be resisted; it was the march of an clephant, it was the wave of the Atlantic, a column of water three thousand miles deep. He began with the Catholic at his birth, he followed him to his grave; he showed that in every period he was harassed by the law—the law stood at his cradle, it stood at his bridal bed, and it stood at his coffin." As to Lord Cornwallis, the Viceroy, it cannot be

said that he did more than cajole the Catholics instrumentally. He was more sinned against than sinning. He was in the hands of a subtler and stronger intellect—that of Lord Castlereagh. He was led to believe by the Secretary that the English Cabinet favoured Emancipation to a larger extent than was really the case; thus, too, Catholics were cajoled into believing what was in fact most improbable, if not impossible at that time—namely, that Emancipation would immediately follow the

Lord Chief Baron Yelverton, could not avoid paying a tribute to the upright character of his early friend, Grattan, when he made his last speech in the Irish House of Lords. "I have lived," he said, " to see an illustrious friend of mine at one time idolized as a deity, and at another disfranchised as a traitor the fact of an intemperate corporation, whose censure could no more depreciate, than their applause could enhance, the value of a character which will always sustain itself. I have lived, and am proud to say it, in habits of intimacy with him, and know him to be as incapable of engaging in any plan for separating this country from Great Britain as the most strenuous advocate for the present measure. If there be any young man within hearing who feels himself enamoured of popularity, I shall beg leave to give him a short lesson of instruction. Let him keep himself for ever engaged in the pursuit of some unattainable object; let him make the impracticability of his measures the foundation of his fame; but let him beware how he follows any solid or possible good, for as sure as he succeeds his fame is damned for ever. Success will only call up some envious swaggerer who will undertake to go a bar's length beyond him, and snatch away from him the worthless prize of popular estimation."

Noble sentiments and generous admissions like these never broke from the lips of Castlereagh,-Having abandoned his early principles and deserted the friends of his youth, having arrested and imprisoned those whose cause he had once supported he broke down the bridge in his rear and marched on with indomitable resolution in a totally opposite path. He looked on with indifference while his countrymen smarted under the torture : and whatever grudge the Irish may have against England for depriving them of their legislature by the Union, their reproaches and animosity fall chiefly on the head of Castlereagh. Lord Avonmore's was not the only voice raised in Grattan's praise during the last days of the Irish Parliament. Peter Burrowes also took a smooth stone from the brook and slung it at the head of the encroaching giant. "I cannot," he he said, "repress my indignation at the audacious boldness of the calumny (uttered by Lord Castle-reagh against Grattan) which would asperse one of the most exalted characters which any nation ever produced, and that in a country which owes its liberties and its greatness to the energy of his exertions, and in the very house which has so often been the theatre of his glorious labors and splendid power on carrie to game and the frequency treated by our Angro-Saxon that all things are left to providential dispensation, achievements. I remember that man the theme of brothen to dissertations on the disturbed condition universal panegyric and the wonder and the boast of Ireland for his genius and virtue. His name silenced the sceptic on the reality of genuine patriotism. To doubt the purity of his motives was a heresy which no tongue clared to utter. Envy was lost in admiration, and even those whose crimes he scourged, blended exalted praises with the murmurs of resentment. He covered our unfledged Constitution with the wings of his talents, as the eagle covers her young. Like her he soared, and like her he could behold the rays whether of royal favor or royal anger, with undazzled, unfearing eye. If, according to Demosthenes, to grow with the growth and to decay with the decline of our country be the true criterion of a good citizen how infinitely did this man, even in the moment of his lowest depression, surpass those upstart patriots who only become visible when their country vanishes. There is something singularly curious, and according to my estimation of things, enviable in the fate of this great man-his chareter and his consequence are, as it were vitally interwoven with the greatness of his country. The one cannot be high and the other low-the one cannot stand and the other perish. This was so well understood by those who have so long meditated to put down the Constitution of Ireland, that, feeling they could not seduce they have incessantly labored to calumniate her most vigilant sentinel and ablest champion. They appealed to every unguarded prejudice, to every assailable weakness of a generous but credulous people; they watched every favorable moment of irritation or of terror to pour in the detested poison of calumny. It will be found on a retrospect of Ireland since 1782, that her liberties never received a wound that a corresponding stab was not levelled at his character; and when it was vainly hoped that his imperishable fame was laid in the dust, the times were deemed ripe for the extinction of our Constitution. These impious labors cannot finally succeed; glory and liberty are not easily effaced :- Grattan and the Constitution will survive the storm." The glowing prediction was not fulfilled. The Irish Constitution fell, and it must have been evident to the enthusiastic orator that it was fast falling. The Opposition, finding further resistance hopeless, desisted from their labors. "We retired," as Grattan expressed it, " with safe consciences but with breaking hearts." O'Donnell, with all the indignation of a patriot, proposed that the Bill should be burned, but for this he was severely as-The speeches of the chief members of the Opposition, written out and corrected by their own hands, were sold to the Government and burned in the Castle instead of the Bill. On the 7th of June the fatal measure was read for the third time, and passed, on Lord Castlereagh's motion. On the 1st of August it received the Royal Assent; and De Quincey, the English opium eater, being their on a visit, with his friend Lord Westport, to the Earl of Altament in Dublin, had an opportunity of hearing the King's assent given. The Lords and Commons on that memorable day, listened without visible emotion while their doom of political death was pronounced. There was not "a muttering, or a whispering, or the protesting echo of a sigh. Perhaps there might be a little pause—a silence like

that which follows an earthquake; but there was no

JUDICIAL INJUDICIOUSNESS. — The Lord Justice William-street, West, was continuously patrolled by Christian, the second of the Irish Judges, has just a posse of the force with their rifles during the evengiven Dublin a sensation. The Lord Chancellor had dismissed a suit brought by a tenant against the Marquis of Hertford without costs, and the tenant appealed, whereupon the Lord Justice took the opportunity to deliver a violent philippic against Lord O'Hagan, who was sitting with him, for his partiality to tenants, declaring that if the tenant had been defendant he would have had costs, repeating his old objections to the Land Act as a law of plunder, and severely animadverting on Mr. Gladstone for his newfangled and most unconstitutional assumption of a right of censorship" over judicial proceedings. The attack on the Premier does not matter much, and indeed he in some degree brought it on himself, but a direct imputation against a superior Judge of safe keeping the effigy was entrusted were intercept-want of impartiality between rich and poor is in ed by a number of constabulary, who after examining Ireland a most serious matter. Law is not much respected there as it is, and if the highest Judges are to accuse each other of deliberate unfairness in favour of a class, it will very soon not be respected at all. Englishmen are jealous of censure on Judges even in Parliament, but their practical irresponsibility is an additional reason for exercising the selfrestraint in which Lord Justice Christian would seem to be deficient .- Spectator.

At a recent meeting of the Home Government Association a letter was read from the Very Rev. Dr. O'Brien, Dean of Limerick, which conveyed that the writer's sympathy with the national movement has not lessened or changed. The Dean expresses a hope that "in a National Convention, we shall soon be able to make manifest the resolution of the country, and to give activity to the energy of thousands who only await the call of Ireland to work for her; among them I am bold to say the clergy will be found in the van. Lord Hartington has been echoing the silly theories with which he must have been inspired before he repeated them, but men of common sense both in England and Ireland will conclude that you and I are as likely to know the powers which move the Home Rule Association as he. Probably many who know us will think us as loyal as his lordship, although we practise loyalty gratuitously." In conclusion he cautions Home Rulers "to be on their guard," for if the enemies of In conclusion he cautions Home the movement succeed in misrepresenting it, public

It may be interesting to the expectants of a large surplus from the funds of the Disestablished I, in company with several others, heard one of the Church to learn that an arbitration was held yesterday by Dr. Ball, M.P., ex-Judge Longfield, and Lieutenant-Colonel Ellis, to hear an appeal from a decision of the Church Temporalities Commissioners in | desist; but not until he repeated his order a fourth reference to the claims of commutation by the Rev. Dr. Dixon, rector of Clogherny, in the county of Tyrone, and that the result of their inquiry, after might have been caused by this; but, fortunately, hearing evidence on oath, was to add 25 per cent the people were comparatively few and far between, to the award of £16,346. The Poor law valuation and, save a rough punching of respectable people of the lands was £954, 5s., and the Commissioners had allowed only 15 per cent., but it was proved that the lands were greatly underlet, and the tenunts were willing to pay a higher rent. A similar appeal was made, with a similar result, by the Dean of Clonfort.—Times Cor.

opinion will be prejudiced, and justice will not be

It will be seen by a report in another column that some three weeks since there landed on our shores a number of gentlemen hailing from the modern Babylon-by-the-Thames, united by a common tie and bent on pursuing a common end. These gentlemen were in fact professors of the art which is the latest outcome of modern civilisation—the delicate art of the garotte. Our visitors have not since their arrival hid their lights under a bushel. At least a dozen persons have already felt the fatal hug; the wayfarer bound for Rathmines or Clontarf trembles at every dark corner of the street; and a few nights since an eminent medical man was nearly strangled to death and relieved of a very valuable gold watch and chain in the fashionable, central, and by no means lonely locality of Fitzwilliam-square. At present only one person has been arrested on suspicion of being a member of the gang, and of the circumstances of his case, as one sub judice, we refrain from comment. We carnestly trust that the police will leave no stone unturned to hunt down the gang of ruffians who, unless a prompt period be put to their performances, will soon make night hideous in the streets and suburbs of Dublin. We have been frequently treated by our Anglo-Saxon and yet there the capital of Ireland, up to the moment of the recent influx of her most unwelcome guests. For these latter let us entreat our judges that, when hands are laid on the evil-doers, they be not sparing of that dose of whipeord, the judicious administration of which to the brethren of the garrotte a recent Act enjoins. The prescription has been tried with great success at the other side of the Channel. and it may be a hope that the hearts of Irish judges are more lenient which has brought to our shores a band who cannot return too early to the place from whence they can.e.—Dublin Freeman.

The Home Government Association held a meeting yesterday, with Captain Macartney in the chair, There was a small attendance, and Professor Galbraith announced the conversion of Dean Bagot to the principle of self-government. In a letter stating his desire to become a member of the Association he mentioned, as an example of the loss sustained under the present system, that the costs of getting a Bill through Parliament to supply the own of Newry with water at an expense of £20,000 had amounted to £9,000. Mr. Butt, M.P., informed the meeting that the Derry Journal had declared in favor of Home Rule, and he twitted the Attorney-General for Ireland with having received from a journal which supported him an unexpected answer to his prediction that Ulster would speak out on the subject. Mr. Butt also announced that Lord Francis Conyngham had become a member, and that Lord Robert Montagu, when Vice-President of the Committee of Council on Education in Mr. Disraeli's Government, had proposed to the Cabinet a scheme exactly similar to that which the Association advocated-namely, the establishment of an Irish Parliament for Irish affairs, without interfering with the Imperial Parliament. Mr. P. J. Smyth, in moving a resolution to postpone the consideration of the question about the Government purchase of Irish railways until another meeting, took occasion to disclaim any intention to refer personally to his friend Mr. Butt when condemning the policy of having a constituted leadership. The Chairman offered some comments upon the mode of trying election petitions, and maintained that it was highly desirable that such proceedings should be conducted before a jury. Mr. Butt professes great faith in the Home Rule cause. In a letter replying to a complimentary resolution passed by the County of Clare Farmers' Club he declared his belief that in a few years Ireland would possess a national Legislature and Government .- Times' Cor.

On Tucsday night, (the night after the decision was delivered in the Galway Election Petition), a scene was enacted in this city which has never been equalled here at least, and the like of which, I sincerely hope, will never again be witnessed in Galway. The decision of Mr. Justice Keogh on the election petition case has given the greatest possible dissatisfaction, and last evening a number of the inhabitants resolved on forcibly manifesting their displeasure at his judgment and the coarse language in which it was couched by burning in effigy the figure of the learned judge. The fact having become known, a band turned out which discoursed several airs, and plain-spoken Lord Belhaven, as on the correspond- collected as it went along vast crowds of people. when England was about to unjustly deprive Ireland with, 'So, there's an end of an auld sang!" contemplated, as was evidenced by the fact that while straitened circumstances and moral practices for one hour; serve with or without sauce.

a posse of the force with their rifles during the evening, William-street, West, being the locality from which it was known the effigy would be borne to the place where it was destined to be consigned to the flames-namely, in the square opposite to the Club House. At about ten o'clock a very respectable offigy of the learned judge was carried in solemn silence along the canal. The figure was dressed up in wig and gown, and looked as much like the right hon, gentleman as it was possible to make it. On a band which was girded round the waist was inscribed words not of a complimentary character, and the neck was decorated with the usual kind of cravat and collar peculiar to the legal fraternity. On their way to the square, however, the party to whose the figure (the inscription being this time torn off) allowed the people to proceed with it without molestation. The party soon joined the crowds following the band, and if ever a storm of exceration, a thunder storm of groans, were bestowed on the representative of any man before, it was surely on that which was said to be the figure of him who decided the Galway Election Petition Case. Having arrived in front of the Club the effigy was instantaneously torn into a thousand fragments by the assembled multitude, amidst the hisses of all present save the police, who were congregated in great force. All that remained of the effigy was then made into a heap and burned. The police jostled the crowd very much, and came in for considerable hooting in consequence. Loud and enthusiastic cheers were given for Captain Nolan, while the names of Judge Keogh and Captain Trench were received with unmistakable indignation. Three groans were given for "the barrister who figured prominently in the Hancock and Delacour case." Several of the clubbouse windows were then broken by some of the urchins, and the police were put in file and commanded to draw their swords. This proceeding greatly incensed the crowd, but matters only reached a climax when the police force charged the people with drawn swords. This created a scene of wild confusion which I think it hardly necessary to describe, and all the respectable spectators-and many there were-could only shudder at the motive which prompted such an act. The people, of course, fled in all directions, and owe their safety to their fleetness rather than to the mercy of their belted assailants. After this the people were again charged by the police on three different occasions. police officers, while the men were in the act of charging the people with fixed swords, command them three times, in a loud and distinct voice, to time was he obeyed. Had the crowd at this time been great there is no calculating what mischief with the butt-ends of ritles, no further injury was inflicted. I heard another police-officer swear that he could not command his men, so furious were they. I may mention that in one of the charges a servant at Black's Hotel, who was leisurely walking from the post-office, received a pretty deep sword scar on the back of the neck, and had a narrow escape from being run through with this fatal weapon, Several others were more or less wounded, but none seriously. The Riot Act was also read, although there was no disturbance at the time, nor nothing approaching to it, and the police went so far while under orders as to present their rifles at the people. -From the Freeman Correspondent.

GREAT BRITAIN.

ACCIDENTAL POISONING .- The I harmaceutical Journal has undertaken the task of collating cases of accidental poisoning, and has in its last issue produced the result in tabular form. The cases extend over a period of about three years and a-half, and number altogether 48. Of this number more than one-half, or 24, occurred in the use of domestic nostrums or household chemicals, such as Godfrey's cordial, vermin-killer, soothing cordial, landanum, and "Mrs. Winslow." Only three out of the 48 cases are reported from Ireland, and two from Scotland, the remaining 43 being English.

A Scene in Court. - The philosopher who lately declared that the most violent samples of savage life was to be found at the bottom of civilization must have had a great triumoh at the Criminal a city in which life and property was so secure as in Court, last Friday, where a scene worthy of the Fiji Islands was enacted, in the very face of justice, at the very feet of Baron Bramwell, sitting on his Bench, crowned with the awe-inspiring wig and robed in the ballowed silk gown. The two women who stood before him for judgment were certainly the lowest of the low street crawlers of the town.-Their offence was the most beinous in the eye of the law-that of assaulting a witness. The woman Lynch is just 21. She is the very realisation of the dreadful "Louve" in Eugene Sue's mysteries of Paris. The blood of the savage is near to the surface, and her eyes shoot savage fire as she first glares at the judge and jury, and then turns round defiantly towards the audience. The crime of which she stands accused is odious enough. The complainant, an elderly woman, appears with her head bound up, The eye had been torn from its socket by the fiend now standing waiting her sentence. It is severe, but not vindicatively so, for it is but wise and just to inflict a punishment upon such ferocious brutes which shall prevent them from offending in the like manner for the future, and "penal servitude for life" is pronounced on both culprits by Baron Bramwell, after a long address upon the unpardonable nature of their crime. On hearing the verdict, the woman Lynch, uttering a yell like the war whoop of the Indian tribes, flew at her companion in misery, and, seizing her by the bair, flung her to the ground, vowing that she would have her heart's blood. The shricks of the victim were appalling.-The terror of the audience may be conceived. Baron Bramwell rose, and so did all the jury and the advocates, as if ready to fly for safety to the door .-Four stout warders scarcely sufficed to keep the fury from murdering her comrade, and after she was conveyed away, howling and rending her clothes, to the lock-up cell, justice looked around with consternation, amazed to think that such things could exist Justice has always to do with consequences. Never before has she been permitted to contemplate the

Modern Progress.-Paradoxical as it may seem pauperism is, in reality, the effect of an excess of material prosperity, which is the end aimed at by the political economy of modern philosophy. Material prosperity is not at all synonymous with the well-being of the community at large. Wealth—the wealth of Adam Smith—tends naturally to accumulate in a few hands, spreading poverty over the majority. . . Only a few rise to float on a sea of wealth; while the many are sinking down year by year, to the lower level of pauperism and want. The hard unfeeling Juggernaut still rolls thundering along on its rearing engine-wheels; and, while a few scramble up the idol and ride there in triumph, the many are laid low in bankruptcy, and are remorselessly crushed by their idol. The few who have risen look complacently at the ruin of their rivals. They care not to help them. No man labours to smooth the nath which he has already passed—so immitior quia toleraverat. But those who have fallen feel bitter envy, and wait, with gnashing teeth, for the day of vengeance.

How little do those who vaunt material progress reflect on the vital and unquestionable truth assert-

have brought every nation to its greatness." This truth which was taught even by the Pagan sages of antiquity, was brought back to the recognition of Athens by Cheronen, and to that of Rome by Cannae and the Caudine Forks. It is being taught to modern England by the vast increase in the armies of pauperism, which baffle all efforts for their reduc-tion. Legislation confesses itself at fault, while the palliatives of benevolence do but increase the evil; for the numbers are simply overwhelming of those who are quite ready to submit to the disgrace of pauperism, if only they can be enabled to live without work. Severity in poor-law administration does no good: it horrifies the public with instances of individual suffering, and scandalizes the national conscience with the starvation of helpless families. The disease can only be reached by a searching investigation into its cause.

What, then, is the cause of purperism? Is it not caused by smallness of trade. It is not found where n kingdom is small, its resources scanty, and the whole nation living on slender means. It is precisely where the resources of a kingdom are great its commerce extended, where its magnates live in opulence and luxury, that pauperism is most obvious to the stranger. As commerce is extended, and wealth accumulated, pauperism becomes a more and more serious evil. Great poverty is always found beside great wealth. England is the richest country in the world; yet it has also the greatest number of paupers. It is the accumulation of wealth that makes poverty. This is a disease of the body politic, and pauperism is a symptom of the disease.— Tablet.

NETELY ABBEY. - Immediately on its falling into the hands of William Paulett, Earl of Huntingdon, the abley was dismantled, and rendered uninhabitable, lest the "magpies" should return to their resting place; the bells, ornaments, and lead were sold, the nave of the church turned into a kitchen, and the sanctuary into a parlor. In course of time Netely became the property of Sir Bartlett Lucy, who sold the remaining ruins in 1700 to a builder living at Southampton of the name of Taylor, who commenced unrooting the church for the slates and remaining lead left by Paulett. While so doing, he was warned by a friend, a Mr. Watts, not to interfere with the ruins of Netely. Besides this, he had told Mr. Watts that he had had several dreams warning bim of the fate that awaited him if he persisted in his sacrilegiouscourse. Laughing at these merciful warnings as superstitions, and wondering how such a sensible man as Mr. Watts could give him such foolish advice, he proceeded to Netely, and, immediately after his interview with his friend, recommenced his work of demolition, when a stone fell from the sacred ruins and fractured his skull. His wound was not considered dangerous, but, through the unskillfulness of the surgeon, whose instrument, whilst removing a splinter, touched Taylor's brain, he died on the spot.—E. J. K. Brown's "Monastic Legends."

Cases in the Divorce Court. - There are 236 ases set down for hearing in the Divorce Court for Trinity Term commencing on Wednesday next besides 14 standing over by consent. Of the 206 there are 187 to be tried without juries.

UNITED STATES.

The New York Observer we believe is one of those papers that occasionally says something about the comparative morality of Protestant and Catholic countries. Its preference is, it is needless to say, for those countries in which the rankest Protestantism prevails. In the minds of such papers, Parity and Puritanism are nearly synonymous. The following paragraph, therefore, cut from one of its latest issues, is worth attention. "The good old Paritan State of Connecticut," it says, " seems determined to maintain its modern reputation for setting at naught the marriage tie. According to the New Haven Register, thirty-two divorces were granted by the Superior Court for Hartford county, at the March term. One couple had been married only six months, and one for nearly thirty-two years. The average time the parties remained married is nine years and ten months,"-Catholic Review.

Soothing Symp.—It would appear that the time has come when it is absolutely necessary that the Legislature should interfere; just as it interferes for the suppression of abortion, for the prevention of the abominable abuse of narcotics by lazy and inhuman mothers with their infants. Eaby forming by under the authority of the State, and it is a natural sequence that baby farming at home should be more closely investigated than it is at present. In the Pacific Medical Journal Dr. M Nutt has recently exposed the system in San Francisco, and if we are to relieve the records which from week to week appear in the daily papers "our withers are not unwrung." His attention was first called to the baneful effects and the enormous consumption of Mrs. Winslow's soothing syrup by an article in the California Medical Guzette. The author had been called to see a child aged six months, apparently in a dying condition from the effects of some narcotic poison. He found that this soothing syrup was the only medicine which had been administered, and of it the child had taken two teaspoonsful within ten hours.-There was remaining in the vial from which the two teaspoonsful had been taken, ten drachins, which yielded, on analysis by a skilful chemist, nearly one grain of morphia and other opium alkaloids to the ounce of syrup. Dr. Murray, in the article already referred to, says :- "I have ascertained that there are about one hundred thousand two ounce bottles of it sold annually in this city, containing about one hundred and eighty thousand grains of morphia, which are given annually to the babies of this State." If the babies of California consume two hundred thousand ounces of soothing syrup, it is but fair to assume that there are seventyfive time that amount used in the whole United States, which would make 15,000,000 ounces of syrup, or about 14,000,000 grains of morphia. Setting aside the direct cost of this nostrum, it would be scarcely possible to estimate the damages which the people of the United States sustain indirectly from its use,-Medical Press and Circular.

A Curious Suit.-The notice in an Albany paper that a prominent gentleman of that city has commenced a suit against a druggist, upon the principle involved in the Ohio liquor law, though not for selling liquor. The wife of the gentleman referred to acquired the habit of using landanum, lost her health, and finally died from the effects of the poison. The husband sues for \$10,000 damages, claiming that the druggist sold the laudanum knowing the purpose for which it was purchased. The vast number of persons who are suffering from the use of stimulants of this character will undoubtedly cause the Legislature to make some enactment covering this point, or at least regulating the sale of stimulants of all kinds. As a general thing the habit of using them is acquired under the advice of physicians, who administer opiates to quiet and soothe patients, resulting in the formation of a habit which cannot be mastered.

A wealthy Connecticut man has the audacity to boast that he made his first money by manufacturing "genuine relies from the Holy Land." Some of these wooden frauds much prized by the persons who bought them, were grown within half a mile of their own home. 1. 11 -

LEMON PUDDING WITHOUT SAUCE.—Put in a basin one-quarter pound of flour, same of breaderumbs and chopped suct, the juice of one good-seized lemon ed in this article — "that material progress and the peel grated, two eggs, and enough milk to has preceded the decadence of every nation make it the consistency of porridge: boil in a basin

The True Mitness

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, JUNE 21, 1872.

ECCLESIASTICAL CALENDAR.

JUNE-1872. Friday, 21—St. Aloysius Gonzaga, C.

Saturday, 22—Vigil. St. Ubaldus, B. C. (May 16.) Sunday, 23—Fifth after Pentecost. Monday, 24-St. John Baptist. Tuesday, 25-St. William, Ab. Wednesday, 26—SS. John and Paul, MM. Thursday, 27-Of the Octave.

NEWS OF THE WEEK.

The shiftings and changings in the Alabama Claims question are more sudden, more intricate, and more unintelligible than those of a pantomime. Everybody mixed up therewith seems to be engaged in a game of cross-purposes: and it is really difficult to believe that on either side of the Atlantic there can exist any very strong desire to carry out the Treaty; for were it so, diplomacy would long ere this have found out a solution for the difficulty. There are some occult influences at work, evidently, to oppose its accomplishment. Russian gold has been hinted at.

Cholera has declared itself in the South of Russia. Thence by quick and easy stages, it will find its way to other parts of Europe, and we should not be surprised to hear in a few weeks that it made its appearance in America. Every man at all events should see to it, and set his house in order. Cleanliness and Temperance are the best material arms wherewith to fight Cholera, which thrives on dirt, and delights in an atmosphere impregnated with the perfumes of the sewer and the whiskey bottle.

The report that it was the intention of the Imperial Government to set free the prisoners tion with Fenianism, has been formally contradicted in the House of Commons by Mr. Gladstone.

The annexed telegram would seem to indicate that to a certain extent at least, the rights of conscience have been vindicated even in the Common Schools of the United States :-

New York, June 12.-Yesterday the decision of the State Superintendent of Public Instruction in the case of the late Bible difficulty in Hunter's Point, was received, and created the utmost excitement and the greatest enthusiasm among the Catholics of Long Island City and Brooklyn when the re-

This decision sustains the appeals of Thomas Mi-Mahon, and others, Trustees of the First Ward of Long Island City, against John Fahnestack, and others; Owen McElearney, and others, against same; Edward M. Bennett, and others, against same.

The effect of the decision will be to cause the removal of the Bible from every school-house in the State, and the discontinuance of all religious services, unless carried on before or after regular school

All last night bonefires were seen blazing through the streets of Long Island City, and crowds congregated around the dwellings of the Trustees, mainly through whose instrumentality the question was brought to an issue, and the decision thereby ob-

is to be retained as a text-book in our schools.

It is reported that action will immediately be taken to compel an observance of the decision through the entire State.

British Government had withdrawn from the

The Jesuits have been deprived of the rights of citizenship in Germany.

Lord Dufferin, the new Governor General, sailed from Londonderry on the 17th inst.

Holiness Pius IX. to the Pontifical Chair was celebrated at Rome on Sunday, in a becoming manner by the faithful. Four thousand persons, representing all nations of the earth, pro- influence in the Federal Legislature would not ceeded to the Vatican, and presented a congratulatory address to the Pope.

The Boston Jubilee opened on Monday with

the greatest enthusiasm.

Count Schopis, President of the Tribunal of

American Government relative to the indirect claims fail to result satisfactorily to the Govern ment of the former country. The proceedings of the Tribunal are carried on partly in English and partly in French.

Hopeful expectations of the result of the arbitration are raised.

THE TWO METHODS.

It is much to be regretted that on the New Brunswick School question there should, amongst Catholics, be so much apparent difference of opinion, and so bitter controversy. This we believe arises, not from any difference au fond as to the merits of the School question as from a mutual misunderstanding, or misconception of motives.

Au fond, that is to say as to the merits of the School question, there can be no two opinions amongst Catholics. All are alike agreed that the action of the New Brunswick Legislature in the matter of Education is most oppressive and unjust as towards the Catholic minority of that Province. All are agreed that it is our moral duty to use every constitutional means to obtain for that minority relief from the injustice under which they labor. It is only as to the method of so doing, or modus operandi, on which any divergence of opinion obtains amongst Catholics. Surely this question of method should be discussed calmly, without acrimony, and with mutual respect.

On one side it is contended that the Federal Government has, without regard to the constitutionality of the school legislation of New Brunswick; irrespective of the consideration, whether it be in harmony with the restrictive clauses of the 93 sect. of the British North America Act-the legal right to disallow it and any Act that a local legislature may pass; and that right should at once be exercised in this case, on the grounds that the legislation complained of, is, if not in violation of the constitution, unjust towards a large section of Her Majesty's subjects in New Brunswick. This is one view of the case; and certainly we are not disposed to treat it lightly, or to attribute any unworthy motives to those who hold and advocate it. It is so held and advocated by many for whom we entertain the most sincere respect, and from whom it is with pain that we presume to differ.

The other view of the case, that which we have ventured to advocate is this: That the first step that should be taken is to determine the constitutionality of the legislation complained of: and then by appeal, from a tribunal incompetent to determine a question of law, because a political tribunal, or tribunal subject to disturbing political influences, to a purely legal tribunal, the Judicial Committee of the Privy Council. Of course, should the decision of the latter be against the constitutionality of the New Brunswick Legislation, the Federal still undergoing sentence on account of connec. Government would not only have the right to disallow it, but would be bound to do so by the Act of Parliament to which it owes its being. This is the modus operandi which we have ventured to advocate; and which we find has been endorsed by Mr. Blake in the House of Commons.

In favor of the first line of policy it may be urged that, if adopted, it would give immediate relief to the Catholic minority of New Brunswick. This is the chief argument, indeed the only argument, in its favor that we have as yet heard urged; and it has its force, no doubt.

On the other hand, and with equal truth, it may be urged, that relief so given would be merely palliative, not curative, of the disease we have to deal with; that it would afford only a temporary, not a permanent reliefthat it would be an opiate administered to the sufferer, but not a remedy. The Constitutional competency of the New Brunswick Legislature to enact another school law, equally or more oppressive, in so far as Oatholies are concerned, would not be thereby the Legislature, who must enact a law if the Bible affected; the school liberties of the said minority would still have no better safeguard than the temper of the Parliament for the time sitting in Ottawa, in which Protestants are now By Cable on Saturday we learnt that the almost as three to one of Catholies, and in which the relative strength of the first-named is always increasing.

On the other hand, should the Judicial Committee of the Privy Council affirm the unconstitutionality of the New Brunswick school law, as a transgression of the restrictive clauses of The Anniversary of the ascension of His the 93 Sect. of the Act of Confederation, the school liberties of the Catholic minority would to come. A vast accession of hostile political endanger them; and the victory thus won would be permanent. It seems to us that for little delay.

And again, without hazarding an opinion of

which we should rather seek to repress, than to call into being, since its exercise would be incompatible with State Rights, Provincial autonomy, or Home Rule, fases in which its exercise may be called over, may, perhaps, occur, but only as a last resource, and when all other constitutional means have been tried,

And by constituting, in one instance, the Judicial Committee of the Privy Council a Court to determine the constitutionality of a certain questionable act of a Provincial Legislature, we establish a most important precedent, | risnism, and others call Indifferentism. For and extort from the Federal Government a most invaluable concession. We establish the precedent that when a question of legal right brings the Federal Government into collision with the Provincial Government, the former is not competent to sit as judge in its own cause; we extort from the former, the concession that its powers of veto over Provincial legislation are not, as our opponents contend, unlimited, and absolute, but may be limited and determined by another tribunal sitting, hearing and deciding as a Supreme Court.

For these reasons we still think that the course actually adopted in dealing with the the Privy Council determine that the School Act of New Brunswick is unconstitutional, the victory is won for ever. Should it admit its constitutionality, we shall still be where we were before, and our course of action will then be that so ably indicated by M. Chauveauwe must appeal to the authority which made Confederation, i.c., to the Imperial Government -to make such amendments in its own Act. as shall put it out of the power of a majority in any one Province to oppress the minority in matter of education. That such was the design, even if imperfectly expressed, of the framers of the Act, we believe, from the restrictions with which they hedged round the powers of the local legislatures in that matter; and we, therefore, -- should we fail in the Court of Law to which we have appealed our case, are prepared to bring it back again into the political order, and to labor for an amendment to a law which shall have been interpreted in a sense unfavorable to us.

This then is the method which we propose, and this the sole difference betwixt us, and some of our contemporaries for whom we have the highest respect. Whilst they insist that at once, and without considering the constitutionality or unconstitutionality of the New Brunswick school legislation-a question which in truth the Federal Government is incompetent to discuss - the said Federal Government should disallow the obnoxious school law; we contend that first should be determined, by referring it to competent authority, i.c., to a legal and non-political tribunal,—the question of the constitutionality of the legislation complained of; and that, should it be by that authority ruled constitutional, we should then seek to obtain from the Imperial Government such amendments in our Constitutional Act. as both to afford our friends in New Brunswick the relief sought for, and to secure Catholies in all time to come from the danger of being subjected to a system of anti-Catholic education. This a vote of our Federal Parliament could not do: since a legislative assembly cannot by its acts bind its successors, or limit

their freedom of action. There is more trouble a-head besides, and not a very long way off either for which we should be getting ready. How shall we deal with the Manitoba School question when it comes up, as come up it must. To any school legislation that Manitoba may adopt, the restrictive conditions of the 93rd sect. of the British North America Act will not apply, since at the time of the passing of that law, Manitoba did not exist as a separate Province, in this the elements of a very pretty quarrel.

NEW AND OLD CATHOLICITY. - " New Catholicity" as defined by the Protestant Dean of Westminster, the accomplished Dr. Stanley, and "Old Catholicity" as expounded by Doland both bear a marvellous resemblance to what people, not accustomed to the niceties of language, are in the habit of calling infidelity. As defined by Dean Stanley Cathelicity is idensuch an advantage we may well submit to a tical with "latitudinarianism," and consists essentially in believing nothing in particular.

Such was the substance of a sermon deli-Arbitration, did not propose the adjournment our own as to the strict constitutional right of vered before the University of Oxford on Trinof the Court on Saturday, as it was reported the Federal Government to disallow any constility Sunday last by the above named great leader he would do. The summary of the British tutional act that a Provincial Legislature may of the "Broads" in the Anglican Church, and argument was accompanied by a protest reserv- please to pass, without thereby exceeding its reported in the London Times. "He insisted ing the right of England to withdraw from legal functions; admitting for the sake of on Catholicity as inclusive, and not exclusive; the compliment to the name they bear, but which neverthe arbitration, if the negotiations with the argument, that it has such unlimited, absolute advocated latitudinarianism as the truest Cathottinisically worth that amount, but because they

power, still we think that, in the interests of licism; and recommended the spirit animating bear the stamp of the greatest millinery genius of the Quebec, it is a power whose exercise it would it as the most likely solvent of the difficulties be most impolitic for us to evoke; a power of the present day, such as those concerning churchyards, primary education, and the trine celebrated on that day—the dogma of the Trinity."

autocratic than the President of the Fashion with his "petites robes Republicaines."

There can be no doubt, moreover, that many ladies have moderated their expenditure since their churchyards, primary education, and the doc-

bles together the "churchyard question," and the "Trinity question"-for both are questions in the Church by Law Established—really holds himself, if he held anything at all—it is impossible to tell; but he is so far right, that it is quite true that the only solution of the difficulties now distracting Protestantism, is to be found in what the Dean calls Latitudina-Protestants ever to agree to hold any creed however short, or simple is impossible. Unity of faith amongst them is unattainable, unity of disbelief is however within their reach; and to the prosecution of this attainable end, the Dean exhorts them as the nearest approach they can ever hope to make towards Catholicity. Papists are one, because they all believe all that the Gatholic Church believes and teaches; Protestants will be one when, and only when, they shall discard all dogma; and to this form of Unity every thing shows that the Protestant world is fast approaching. If they will but treat the "Trinity question," the Atonement New Brunswick School Law is the best that question, the Incarnation question, the Holy could have been adopted, in the interests both Ghost question, and the personal God question, of the Catholics of New Brunswick in particu- as they have agreed to treat the churchyard lar, and in the interests of the several Pro- question, and the surplice question—that is as vinces of which the Dominion is composed, in open questions scarce worth disputing about, general. Should the Judicial Committee of then, but not before will the sects of Protestantdom present the aspect of a house no longer divided against itself.

A CARD.—We have been authorised to give a formal contradiction to a report set in circulation by some very ill informed, if not unprincipled persons, to the effect that, in the Grey Nunnery, corner of Guy and Dorchester Streets, small-pox has for some time prevailed to a considerable extent, that several of the Sisters had fallen victims to the disease, and of the orphan children in the Asylum, a still greater number.

There is no foundation in fact for this report. Since the taking possession by the Sisters of their new house, in the month of October last year, there has been but one single fatal case of small-pox within the walls, of the establishment. The victim in this case was one of the novices, who contracted the discase in her attendance upon the sick whom she visited in the City; amongst the Sisters, and amongst the orphans, there has not occurred a single case.

We indulge the hope that our City contemporaries will not refuse to give their aid towards the contradiction of a false report, which, if generally believed, might prove injurious to a most salubrious, as well as most excellently conducted, charitable institution.

Its recent calamities do not seem to have taught the French capital wisdom. Paris is still the gayest, the most extravagant, and if the correspondents of the London papers may be believed the most immoral city in Europe. The extravagance in dress, so ruinous to domestic happiness, of which the second Empire set the example, is as bad as ever, and this by itself is no unimportant sign of the times. We give some extracts from the correspondence of the London Times; and as we read them we feel what a powerful argument may, and will, there on be built by the Communists. "Why should we starve?" these men exclaim, "why should our wives and children be, in spite of our never ending toil, still in want of the commonest necessaries of life, whilst this indolent bourgeoisic which toils not, and spins not, but fattens on our sweat, can indulge in these costly frivolities?" There can be no doubt that much of the hostility of the poor towards the rich is kept alive, and intensified by the costly not to say snobbish display of wealth in which the snobocracy delights to indulge, and of whose extent we may form some idea from the Times' correspondent :---

A more accurate criterion of the social tendencies of the day is to be found in the "toilettes" which flaunt and had no school law of its own. There are in thigh days and holydays, and indeed on most days in the Champs Elysces and the Bois de Boulogne —in the extravagance and luxury which seem only to have been waiting for a quiet moment to come out of the hiding places in which they have taken refuge during the last two years, and thus bring out into sharper contrast the traces of ruin and bloodshed which should make any such exhibition impossible. Public opinion has universally attributed to the rage for dress and profligate expenditure many be secured against all fresh attacks, for all time linger seem to be very like one another, of those bold speculations of a political as well as a commercial nature by which fortunes were to be lest or won upon the Bourse in a day under the Empire; and, if the nation is to be saved again from catastrophes such as have already overtaken it, the habits that have led to them must be abandoned The best proof that they exist is to be found in facts. In no former year will one eminent dressmaker's receipts be larger than this year if business goes on at its present rate. It is calculated that the total amount of the sales at this establishment for the will be £240,000, which represents the purchase by the ladies of Paris and its visitors of 6,000 dresses at £40 a dress—of course, there are dresses far more expensive, and £100 is by no means an uncommon price. On the other hand, there are the "petites robes Republicaines," which affect a great simplicity out of

bear the stamp of the greatest million, sounder one age, and a "cretonne" gown which has undergone that magic touch, and passed that approving eye, for the President of receives an enhanced value; for the President of the Republic himself is not more absolute and

country's troubles; those in whom the least change is to be seen are those who appertain to the fallen regime, and who acquired their extravagant habits, under it. Still, if the figures furnished to a friend of mine are correct, the exigencies of a moderate toilet are still considerable; and as a matter of curiosity I add them. This is what a lady of fashion may be reasonably expected in the present depressed condition of the country, and in her own depressed condition in consequences of its misfortunes, to spend, annually upon clothing her person:—Bonspend, annually upon clothing nor person:—non-nets, £96; "coiffures," £72; false hair, £20; cor-sets, £10; under linen, £200; shocs, £48; gloves, £40; dresses, £800; making a total for the for-tunate husband of £1,282. I have not included jewelry, but it is evident that anything short of £1,000 would be out of keeping with the rest of £1,000 would be out of Reeping with the rest of the costume. This is, of course, the "budget" of a quite correct lady of fashion, or, in the words of my informant, "une dame clegante mais honnete." To know what expenditure really means, we must go into the category of those who confine themselves to being dames elegantes. Here there is no limit to the profuse extravagance. I may give, as an illustration, one item in the accounts of one of these superlatively elegant ladies. The natural flowers in her rooms cost over £1,000 a year.

The "social tendencies" of the day do not certainly inspire us with very strong hopes for the moral regeneration of France.

We propounded the other day the question as to whether life or property were the more secure in the Protestant United States or Romish Lower Canada? The following paragraph which we clip from the Montreal Witness of the 10th inst., may serve as a reply:-

THE REIGN OF TERROR IN NEW YORK.-Rowdyism is so rampant in New York that even Christians who attend church on the Sabbath are in danger whilst passing throught the streets, and many churchgoers are in the habit of placing a revolver alongside the prayer-book previous to leaving their domiciles. The police dread these rowdies and their haunts as much as the civilians who seek their protection; and, when asked to arrest any of them, the officers themselves will relate the dark deeds that these well-known characters have committed in justification of their non-interference with the outlaws of New York city.

A police officer recently said, when a warrant was placed in his hands for the arrest of a well-known rowdy, "If you tell me where he sleeps, I will arrest him; but I de not care about coming in contact with him when he is with his 'chums,' as he has the name of having murdered two or three policemen already." The warrant remained in his hands for two months, and a detective, whose business it is to look after the performance of such duties, called upon the person who had the warrant issued once a week to know if he had found out where the delinquent put up at night.

The following, from a recent number of the N. Y. Witness, is a striking illustration of the reign of terror in that city, where, it will be seen, even magistrates have to go armed to preserve their lives.

"The terror inspired by ruffians is very clearly shown by an incident in the Jofferson Market Police Court very recently. Mr. John Lang noticed an intoxicated man fall from a wagon on West Eleventh street, on Wednesday morning, and received a severe blow on the face from the drunken russian as a reward for assisting him. He then caused thearrest of his ungrateful assailant. It was not until the case came up in Court that Mr. Lang learned that the prisoner was the notorious 'Reddy the Blacksmith, and fearing the revenge of the villain, he refused to make a complaint. Justice Cox had to place Mr. Lang under \$1,000 bonds to prosecute. A more striking proof of the reign of terror of ruffianism in New York is the fact that a resolute and determined magistrate, who often sentences of considers it necessary to carry a revolver to protect his own life in the public streets."- Witness, June 10th.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS. No. II.

" Honor thy father and thy mother, that thy days may be long in the land."

Having spoken in general of the obligation children are under to obey their parents, it becomes now our duty to consider in particular in what this obedience consists. As children have received from their parents three great benefits, their existence, their sustenance and their education, the holy Fathers and theologians tell us, that they have therefore incurred three great obligations, the obligation of obedience, the obligation of love, and the obligation of respect. These then are the three things, which God exacts from children, when he commands them to honor their parents.

After God; we received our existence from our parents. Next then to God, we owe to our parents gratitude for this existence. Do you wish to know how precious to you is this life, which you have received from your parents and therefore the deep debt of gratitude you owe them? Let me hold you at arm's length over a yawning abyss; or let me cast you into a foaming stream of headlong waters, and you will then begin to realise its value. As you see the abyss yawning beneath you-as you hear the turbulent waters gurgling in your ears -as you feel them rushing into your mouth and nostrils; as you see death approaching, you will begin then at least, if never before, to feel how precious a thing life is-how great the blessing you have received from those, who gave you birth. Above riches and all earthly goods, not all the treasures of the world can purchase one moment of it; though racked by the most excruciating pains, the sick man would still prefer to live and suffer! And this is the boon-this the precious gift you have received from your parents. Can you then have received it, and not have incurred a most grave obligation?

Proving our duty to obey our parents St. Thomas says-" God is the general principle of all things; and as we are bound to obey God

is our first beginning, we owe also all this same passers by; to allow banterings and light jests obedience to our parents as our second begin- and leud discourses in order to attach young openience to the property is men to their company. Are the children of adopted by the Senate: reflected in them as much as his authority. A such parents bound to obey them? Gracious preper proportion being preserved, we ought to Heavens! No. A thousand times, No! But obey them as we would God himself. To what ought the children of such parents to do? practice obedience towards our parents is to I will tell you. Answer them, Christian chilpractice it towards God, who commands it; to dren, as becomes followers of Christ, with morefuse it to our parents is to refuse it to God. Hence disobedience in a child is a great crime termination, that God forbids theft and injury a crime rendering them hateful to God as of one's neighbor and revenge. That He forwell as to man; a crime condemned alike by the laws of men as of religion-by the laws of right reason and of nature herself-but above all condemned by the law of God.

Although it was not necessary that God should especially command this obedience of children towards their parents, since this duty is engrafted on the heart of man by nature itself, nevertheless God in order to mark its importance has thought fit to embody it in a special command. This command he delivered amidst the terrors of thunder and of lightning, and with such circumstances of awe as Moses alone, his chosen servant, was able to encounter. And not only in the old law did he ordain it, but in the new law by the voice of his divine Sen-(If thou wilt enter into life keep the commandments) and by the voice of his Apostles whom he sent to teach all nations, he enforced this duty. "Children" writes the Apostle to the Colossians, "obey your parents in all things, for this is the will of God." And again to the Ephesians—"Children submit to your parents in the Lord for this is just." "Obey," "submit," "in all things" "for this is the will of God;" "for this is just." Could command be more plainly or more forcibly expressed? "Oh we are persuaded," some will say, " of the importance of this obligation, and we have fulfilled this duty cheerfully as long as we were children; but now that we are of age; now that we are married, we do not believe that we are any longer obliged to obey them or to submit to their every command, as though we were servants or slaves." Alas. Christian children, if that is your rule of conduct, you are indeed in an unhappy state,-The obedience which you owe to your parents is not restricted by the narrow bounds of infancy or boyhood; it extends to all ages of life and to all conditions of life in which you can find yourself. As long as your parents live they continue clothed in all the authority they ever possessed. They are still parents and therefore you are still obliged to obey them. Nay more. The older you aro; the more knowledge of your duty you possess; the longer you have enjoyed that life which is given as a recompense for obeying your parents, the greater will be your crime in ceasing to obey. I do not say that you are to be slaves or servants to your parents. No! you are their children, and as such you are not bound to render inconvenient to many of you at this season of the em the mercenary service of servants or the forced obedience of slaves; but you are bound to render the obedience of well-bred children. But though you are neither the servants nor the slaves of your parents, you are not, on that country. Your adoption of the articles of the Treaaccount, less bound to obey them as strictly and as rigorously as servants and slaves obey share the fortunes of England. The generous distheir masters. Nay! St. Bernard of Sienna position evinced under the trying circumstances of goes so far as to say that your duty of obedience is still more strict, and should be even and the United States. more prompt than that of servants or slaves, because you are their children; and because shores of the Pacific, will open a new pathway for the authority which your parents have over England, as well in peace as in war, to the East; you, as parents, is so much greater than the benefits to this Dominion by giving facilities to authority which your parents have over their servants or slaves as musters. Force makes slaves; necessity makes servants; but nature together, by easier access and multiplied intercourse. and God made you children; and as much as God is above force and necessity, so much is economical advantage the possession of great naviyour obligation of obeying your parents greater gable rivers like the St. Lawrence and its tributary than servants and slaves. If, then, men who improvement, and on that of the auxiliary canals is a are employed by their fellow-men are bound to by the augmented volume of trade flowing down all obey their commands, and would be given over the channels opened to its course, for it will be both to the tribunals of God and of man if they swollen by the confluence of your own accumulating refused, how much more are the children of a much more severe will be their chastisements and how the tributal and for the structure of the country by commencing the structure of the country by commencing the structure of these markets are construction of the country by commencing the structure of these markets are construction of the country by commencing the structure of these markets are constructed as the country by commencing the structure of these markets are constructed as the country by commencing the structure of the country by commencing the country by commenci at the tribunal of God, if they transgress that or misgiving. law.

Acknowledging, then, as you do the obligation of obeying your parents, it becomes our duty to examine what those things are which parents have a right to command. Explaining | enabled, by the to diminish the burdens of the people. this duty, your Catechism instructs you to obey in all that is not sin. There have, alas! at all times been fathers who have feared God so little; who have been so impious as to dare to command their children (indirectly, or, perhaps, directly) to steal wood or hay or fruits from their neighbor, not to be too nice in buying and selling; not to be afraid to use unjust weights and measures; never to allow an affront to go unavenged. There have always, alas! been mothers so abandoned as to command (directly or indirectly it matters not) their children to dress in an immodest manner; to selves at the window, or the doors of their tie for more than three years.

in all which he pleases to command, because he houses in order to attract the notice of the desty and respect, but with frankness and debids impurity in all even its minutest branches. That on the contrary He commands you to love your neighbor, to do good to those who injure and calumniate you; that He commands you to avoid all even the slightest scandal to your neighbor, and to keep yourself unstained by the wickedness of this world; and then ask those parents the question which Peter and John asked of the high priest of the Jews. Jesus Christ has commanded us to preach the Gospel to all nations; you have passed a law forbidding us to do so. "Judge ye then therefore if it be just and proper that we should hear you rather than God."

humanity to be hoped that they are few. Were a mother to hurl her infant child down a deep precipice, it would justly be looked upon as a terrible and unnatural crime; but the spiritual murder of a child by which a parent hurls his offspring's soul into the deep abyss of hell for all eternity, is indeed far greater. But it is chiefly on the part of the children, whence all the harm to this law comes; it is chiefly through their unwillingness to obey in those things that are lawful, that this commandment is violated. I do not say that every time a child disobeys its parents in things of minor importance, by refusing to obey immediately, by obeying reluctantly &c., that that child commits grievous sin. But remember ! to disobey a parent even in small things if that disobedience arises from despising our parents is a grievous sin. Children are bound to obey their parents in all things pertaining to the honor of God, in all things pertaining to the law of God, in all things pertaining to morals, in all things pertaining to avoiding sin and evil companions, in all things pertaining to good manners, and in all things pertaining to \$2. the proper administration of the family. They sin and singrievously, who disobey their parents commanding any of these things.

DOMINION PARLIAMENT. - The Fifth and last Session of the First Parliament of the Dominion was brought to a close on Friday, 14th inst., by the following speech from His Excellency the Governor General :-

Honourable Gentlemen of the Senate: Gentlemen of the House of Commons:

I have much satisfaction in relieving you from an attendance on Parliament which cannot fail to be year. I thank you therefore, all the more for the time and attention which you have diligently bestowed on the discharge of your public duties.

The interest and importance of the various questions which have been discussed and decided will render the session memorable in the annals of the has placed in a clear light your determination to the time has added strength to the honourable position of Canada, both as regards the British Empire

The vast project, of which you have so wisely matured the conditions, for carrying a railway to the and will, I trust, be productive of the most essential traffic of all descriptions, enhancing the value of the public lands, promoting their settlement and drawing closer the ties which bind the sister provinces

Few who have not considered the subject have any adequate conception how large an extent of comprises. The outlay you have sanctioned on their

productions with those of your Western neighbors. It is highly satisfactory that the condition of the

Gentlemen of the House of Commons:

In Her Majesty's name I thank you for the supplies which you have so cheerfully granted.

I heartily congratulate you on the prosperous condition of the revenue, and on your having been enabled, by the repeal of the duties on tea and coffee,

Honourable Gentlemen of the Senate: Gentlemen of the House of Commons:

The joint address with which you have honoured me on the eye of my departure is most agreeable to my feelings. I shall, I assure you, hold in grateful recollection all my life the expressions of your respect and esteem.

I have watched with deep interest in my official capacity the proceedings of our sessions, and made myself otherwise acquainted with the views and wishes of the Parliament and people of Canada, and l earnestly hope the good intelligence which prevails between them and the people of England may last

constant and unimpaired for generations to come. I have now the honour to bid you farewell-with those serious thoughts which the word farewell naturally awakens—with every acknowledgment of the many courtesies and the effective assistance appear in public with a scandalous lack of clothing; to love and practice vanity in dress; the Dominion, with which I rejoice to think that my to parade themselves in public; to place them-

Before concluding its labors, the House of quence; 7. Diaries of a Diplomatist; 8. Edu- ste Sophie...... 1 08 His Excellency Lord Lisgar, which was also | Concession to the United States.

To His Excellency the Right Hon. Baron Lisgar, G.C.R.,

G.C.M.G., Governor General of Canada: We, Her Majesty's loyal and dutiful subjects, tho House of Commons in Parliament assembled, beg leave to express to your Excellency our sincere regret that the termination of your official connection with Canada now approaches, owing to the able and distinguished discharge of the trusts confided by our Sovereign to your Excellency. Other portions of Her Majesty's Dominion have been happily added to that of the Government of Canada. In expressing our regret at your lordship's approaching retirement from the high office of Governor General we venture to add our congratulations that your Excellency's administration of that office has been characterized by the great developement of the Dominion and its marked prosperity, as well as by an extension of its boundaries from the Atlantic to the Pacific Ocean. Your Excellency will bear from our shores our highest respect and esteem. We trust that your Excellency will long enjoy the honour conferred on you by Her Majesty, and that you may be spared for many years to give the Grand Council of the nation the benefit of your Lordship's experience and tried ability in maintaining the welare and integrity of the British Empire.

NEW BOOKS.—We have received from the Messrs. Sadlier of this City, the new publications mentioned below, to which we attach the But though there are parents so wicked as several prices, on the receipt of which the to command these things, it is for the sake of Messrs. Sadlier will forward them free by mail. HORNEHURST RECTORY, by Sister Mary Frances Clare. Author of Illustrated His-

tory of Ireland, Life of St. Patrick, &c., &c. This is a very interesting tale somewhat of a controversial character, and very eleverly written in two volumes. The price is \$2.50.

TRAVELS IN EUROPE AND THE HOLY LAND. by the Rev. Eugene Vetromile, D.D., Apostolic Missionary.

The writer takes us from Canada to Europe whose chief cities he visits, and describes from Catholic point of view; and leads us through all the scenes in Egypt and the Holy Land, famous in sacred history, and clear to the memory of the Christian. The work contains also much valuable ecclesiastical information.

SERMONS ON ECCLESIASTICAL SUBJECTS, by His Grace Henry Edward, Archbishop of Westminster.

This is a valuable collection of short sermons by the Primate of England, whose name is sufficient to ensure them a warm reception from the English speaking members of the Catholic Church throughout the world. The price is

LEGENDS OF ST. JOSEPH: Traslated by Mrs. J. Sadlier, from the French of L'Abbe ***.

This interesting and, to all the children of St. Joseph, charming little collection of pious legends is published with the approbation of Mgr. the Bishop of Montreal. Their perusal will increase devotion to him whom the Church honors in an especial manner as the Patron of the Universal Church. Price \$1.

of the Sixteenth Century. By Lady Georgi- St François d'Assise of Long of the Sixteenth Century. By Lady Georginana Fullerton, with four Illustrations. New St François de Sales..... York: The Catholic Publication Society. St François-Xavier du Sault St Messrs. Sadlier, Montreal. Price \$2.

sented us with the gala side of the Elizabethan | Ste Genevieve de Berthier. . . 2 45 2 40 3 20 era, and brought before our eyes its pageants, Ste Genevieve de l'He de Montand its glories. Lady Georgiana Fullerton St Henri do Mascouche...... 3 50 2 25 3 50 1 51 gives us the reverse of the medal, presenting us St Henri des Tanneries. 3 15 2 50 3 10 vividly before us its rackings, its scourgings, St Jacques-le-Mmeur...... 5 08 6 12 4 05 St Jacques de l'Achigan..... 5 08 6 12 4 05 its pressings to death, and other refinements in St Jacques de Montreal 18 52 17 78 20 71 torture, reserved for those who in those days of Church, and worshipped God after the fashion St Jean PEvangeliste...... 10 20 8 50 4 20 of their fathers. Constance Sherwood is in St Jean Chrysostome...... 1 75 1 50 1 50 full of incident, and well written. The facts St Joachim de la Pointe-Claire. 2 03 1 94 2 00 are taken from history, and give a lively idea of the horrors of the Elizabethan persecution. THE HOUSE OF YORKE-BY M. A. T.

This is another work from the press of the New York Publication Society, and will be St Joseph de Montreal 10 53 10 18 11 10 forwarded, free by mail, by the Messrs. Sadlier of this City, on the receipt of \$2. The story is interesting and well told, and it brings before us the memories of the brutalities exercised by the Protestants of Maine upon a well known Jesuit Father and his people, a few years ago in the State of Maine. The House of Yorke appeared originally in a serial form in the pages of the Catholic World.

LITTLE PIERRE; OR, THE PEDLAR OF ALSACE. Translated from the French, by J.

Yet another little tale from the same New York Publication Society, which we have much pleasure in noticing, as well suited for the perusal of our Catholic youth. It is very handsomely bound, and enriched with many neatly executed illustrations. The price is only \$1.50, on the receipt of which it will be forwarded, free by mail, to the subscriber by Messrs. Sadlier of Montreal.

THE LONDON QUARTERLY REVIEW - April, Publishing Company. Messrs. Dawson Bros., Montreal.

The current number contains the following St Raphael de l'Ile Bizard.... 1 dern Scepticism: the Duke of Somerset; 6. St Sauveur 200 1 55 2 00

The British Parliament: Its History and Elo-Ste Scholastique 1 00 1 50 1 59

Commons adopted the following Address to cation, Secularism, and Nonconformity; 9.

St. Patrick's Society.—At the meeting of St. Pat- St Thomas de Joliette...... 1 00 rick's Society, on Monday night week, the members unanimously voted \$1,000 to pay for 250 cords of the St Urbain..... firewood which Mr. Brydges, on the part of the G.T. St Valentin.

R, had generously undertaken to deliver at Point St Vincent de Paul. St Charles for the charitable societies, at \$4 per cord. | Visitation de l'Ile Dupas It will be remembered that at the last concert of Visitation du Sault-au-Recollet. 2 76 2 72 3 58 this Society the presiding officer stated that the So-indicate an evident resolve to make the present year surpass the past one, It is a matter for congratulation that this admirable and well administered Society takes time by the forelock, and during the summer months makes provision for the neressities for the very numerous applicants for its aid during winter. St. Patrick's Society has, by its munificent charity, taken the foremost place amongst our celebrated societies, the more especially so when it is considered that latterly its members have been almost exclusively daily wages carning working men.

WORK OF THE RECONSTRUCTION OF THE CATHEDRAL OF MONTREAL.

We give below the amount of the several monthly collections taken up during the months of January, February, and March, 1872, in the different churches and chapels of the Diocess:

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l	Stc. Aguthe	1	15	1	20	i	1
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1	St Andre d'Argenteuil	1	50	1	00	ī	(
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CONSTANCE SHERWOOD: An Autobiography St Felix de Valeis...... 2 20 2 25 2 55 62 1 82 2 91 1 45 1 55 2 00 Louis St Hermas..... 0 40 0 40 0 41 St Jacques-le-Mineur..... 0 90 0 73 2 09

St Janvier 3 00 1 00 1 36

St Joseph de La Noraie..... 5 09 6 50 4 50 St Joseph de Chambly...... 3 60 3 50 3 50 St Joseph de Huntingdon 2 00 2 00 2 00 St Joseph de In Riviere des Prairies...... 1 15 1 35 1 25 St Joseph de Soulanges...... 2 00 1 50 1 50 Ste Julie 1 49 1 45 2 00 St Julienne, 9 80 9 90 1 04 Ste Justine de Newton 1 00 1 10 1 20 St Laurent...... 1 10 2 00 1 00 St Liguori 2 50 2 00 2 40

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St Patrice de Rawdon...... 1 89 1 61 4 00

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Patronage de St Joseph du Lac. 0 39 0 47 0 55 St Paul l'Ermite..... 4 00 3 55 3 25 St Philippe..... 2 70 2 10 1 85 1872. — New York: The Leonard Scott Ste Philomene..... 2 50 2 00 4 00 St Placide 0 75 9 92 1 22 articles:—1. The State of English Architecture; 2. Thomas Carlyle; 3. Trade with
China; 4. Masson's Life of Milton; 5. MoSt Romain d'Hommingford... 0 50 0 75 0 75
St Romain d'Hommingford... 7 20 6 50 8 00

1 05 St Stanislas Kostka..... 2 75 St Sulpice Ste Terese 1 35 2 00 St Timothe 4 00 4 00 Ste Trinite de Contrecœur..... 9 00 3 00 St Zotique..... 4 41 3 09 5 38 L'Eglise de l'Hotel-Dieu L'Eglise de l'Hospice St Joseph 0 50 0 50 0 52 Chapelle des Petites Servantes des Pauvres.... Chapelle de St. Gabriel (Par. de 1 50 1 75 2 15 Jacques de Montreal)..... 1 25 1 75 2 00 Offerings for the Cathedral made by the pupils of the several Institutions of the Diocess since 14th

February, 1872 :--Proceeds of a Bazaar by the pupils of the

Convent of St. Laurent, directed by the R.R. Sisters Marianites..... \$ 50 00 Offerings of the pupils of the Convent of the Sacred Heart, Sault an Recollet. . . . Offerings of the Professors and pupils of the

Commercial School, directed by M. Arch-22 00 son College, Terrebonne....

THE KIDNAPPING CASE IN LONDON. - The feeling with which this extraordinary attair is received by the public appears hardly to have got beyond those doubts as to the truth of the story which the almost incredible boldness of the enterprise are well calculated to encourage. It is indeed difficult to realise at first that such a thing can have happened, but there is no doubt whatever of the truth of the extraordinary fact which we now repeat, that Dr Rufus Bratton, a resident of this city, was on tast Tuesday, in broad daylight, upon a public street of London, deliberately attacked by detectives from the United States, and, without even the prefence of authority from Canadian officials, overpowered, thoust into a color cab, drugged and carried off to the other side. Some of our newspapers in their accounts of the affair, evidently drawn from the reports spread by interested parties in Detroit papers, state that Dr. Bratton has been charged with robbery and murder. The truth as to this will no doubt appear in due time, but meanwhile it is but justice to him to state that several of our most respected citizens, formerly residents in the Southern States, who have known Dr. Bratton for many years, indignantly repudiate the idea that he is seriously charged with any crime whatever. They represent him to have been a man eminest in his profession, highly respected through-out the country in which he lived, and possessed of an ample fortune.

The possibility of his being guilty of any criminal not is in their opinion very remote indeed. It is believed by them that he has been thus mercilessly hunted down, and unlawfully deprived of his liberty from political causes only, and that the detectives have no justification for violating the laws and dignity of this country. The story reported in the Detroit papers, by the detectives, as to dogging their victim from place to place, is not correct as concerns Dr. Bratton, but is thought to be in a great measure true of another party recently arrived in the city. While tracking the latter, the detective met and recognized Dr. Bratton, as a prominent Caroll-nian, proscribed by the United States Government for his strong Southern tendencies, and he formed the plan of violently abducting him in the manner afterwards so successfully carried out. We hear it stated that two of our county officials furthered the designs of the detective in perpetrating this out-We hope this is really not the case. It is the duty of our Government to act promptly and decidedly in this matter, and demand that the stranger taken with violence from under the protection of the British flag, be returned unharmed, and rendered secure from further molestation. If he has been guilty of any extendituble offence. Sir Walter Scott in his Kenilworth has pre- St François-Xavier de Vercheres 2 00 1 50 2 50 is a proper and lawful way of obtaining his arrost St Gabriel de Brandon 1 50 1 00 1 25 and removal. Official outrages of the above nature must not be tolerated, if we desire to maintain the national honour unsuffied .- London Advertiser.

THE CHAMPS DE MARS .- The attention of the polloc is called to a gang of rowdies who congregate on the Champs do Mars every evening, for the purpose of unnoying young fellows who meet there to practice base ball. On Thursday evening several of thom fell upon a young man and beat him fearfully, and not content with that, they even followed him to his own door and would not leave until the young man's father chased them away. If the blackguards were known they would find themselves up before the Recorder when we hope they would receive what they duly deserve,-Herald.

BREAKFAST-EPPS'S COCOA-GRATEFUL AND COMFORTing .- " By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."

—Civil Service Gazette. Made simply with Boiling
Water or Milk. Each packet is labelled—"Jamos Epps's & Co., Homospathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condonsed Milk.)

ANOTHER CASE OF BRONCHITIS CURED. BRIDGEWATER, N.S., March 2nd, 1869. MR. JAMES I. FELLOWS.

Dear Sir: While in Windsor on a visit in December last, I fell in with an old friend-Capt. H. Coffill -and finding him looking so hourty and robust, was led to enquire what had produced the great change, for when I last saw him two years previous he was a mere skeleton. He informed me that your very valuable Syrup of Hypophosphites had effected a perfect cure. He persuaded me to try the Syrup for Bronchitis, from which I had suffered much during several years. I purchased one dozen of this Symp, and have used only three bottles, and my health is now better than it has been for years. Not requiring the balance of the dozen, I sold it to different parties, and now there is a general demand-for it from all parts. Respectfully yours, W. J. NELSON.

Capt. H. Coffill is the person who was cured of Consumption in 1866 by Fellows' Compound Syrup of Hypophosphites, whose letter was published some

Married.

On the 10th instant, at St. Foy's Church, near Quebec, by M. l'Abbe L. H. Paquet, assisted by M. l'Abbe Benj. Paquet, George Duval, Esq., to Bella, fourth daughter of the late Honorable Mr. Justice

JOHN MUIR. GENERAL COLLECTOR, No. 9 HANOVER STREET,

> MONTREAL, P. O. Address-6941.

Orders left at "Pickup's," St. James Street.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 25 .- The present uncertain conditions under which the Government of France is being conducted seem as a general rule to render the claims of politics so paramount that one runs the risk of neglecting phases, through which the country is passing, other than those purely administrative, and yet there are other sides of the picture which have to be considered if we wish to judge of the effects of the past two years upon the present moment, and, what is more important, speculate with any correctness on the future by the light of the tendencies of to-day. We have heard so much of the regenerative effects of the late disasters, of the lessons which have been learnt, of the vices peculiar to Imperialism, to which the military defeats of the nation are supposed to be entirely owing, of the purifying effects upon morals of any Government which bears the name of a * Republic," and of the change in principles which all these causes combined are presumed to have effected, that I thought that the time had come, now that a clear year has elapsed since the regenerators of society under the Commune burnt the public buildings of Paris, to see what, the regenerators of morals under the Republic have done in the way of reforming its manners. I do not now speak of its theatres and its cafes chantants, where rampant indecency seems to provoke a comparison which the rule of the Empire fails to satisfy. These may be the result of a temporary laxity on the part of the authorities charged with the censorship of such ontertainments, though the Press is in a great measure responsible for not stigmatizing them as they deserve.

May 29 .- The principal feature of to-day's sitting has been a speech of M. Dupanloup, Bishop of Orleans. The speech, which was a very long one, but very attentively heard, may be well described in the words of its peroration:

"Since you have thought it necessary to call upon all youthful France to undertake active service, we require, at least, that the freedom of conscience should not be restricted in the army, and that soldiers should not be prevented from being Christians, (General applause.)-Yes, parents give you their blood, their heart's blood, but they will not hand over their souls to you. Do not kill the soul of France, but respect conscience. Make such arrangements that, after fulfilling his military duties, a young man may say to his parents, 'Fear nothing; I am worthy of you, Christians. I left you a Christian, I return the same.""

This speech, delivered by the Bishop from his place in the Assembly, evoked great applause.—Times Cor.

REVENCE IS SWEET-and France is tasting it in a very small degree in the literary way. A book is announced as in press made up of letters written to Louis Napoleon by prominent Germans, before the war. The materials for this epistolary work were found in the cabinets of the Tuileries, and it appears under the title of "Germany at the Tuileries." Most of the missives of this collection are applications for money, petitions for the Cross of the Legion of Honour, &c. As these letters are graced with the full names of the writers, the excitement which the publication will produce in Germany may be better imagined than describ-

MINISTERIAL TROUBLES .- MADRID, June 13 .- A difficulty in the Government was caused by King Amadeus disapproving the measures which were adopted by the Cortes and supported by the Cabinet. The Ministry, as was anticipated, have tendered their resignations. The journals of this city assert that a plan is in contemplation to unite the Carlists with the Internationals.

June 14.-A new Cabinet has been formed by the united efforts of General Cordova and Senor Zorilla as follows:-Don Ruiz Zorilla, President of Council; Lieut. Gen. F. Fernandez de Cordova, Minister of War ad interim; Senor J. M. Beranger, Minister of Marine; Senor Gornely, Minister of Finance; Senor Echegary, Minister of Public Works: Senor Gassett, Minister of Colonies; Senor Martos, Minister of Foreign Affairs and Justice of interior ad interim. Outlis of office were taken by members of the new Ministry last night. It is reported their first measure will be the appointment of General Don Baldomero Generalissimo of the Army of the North.

The new ministry must reorganize the entire military force of the kingdom. The Cortes will soon be prorogued, and subsequently dissolved.

MARRIAGE OF VICTOR EMMANUEL.—It is said by some of the foreign papers that Victor Emmanuel is about to celebrate his civil marringe with his morganatic wife, the Countess of Mirafiori; and that the President of the Senate, the Marquis of Torrearsa, whose place it would be to perform the function, energetiscally refuses to further the desire of the King, and declares that he will sconer send in his re-

CIVIL MARRIGES IN ITALY.—Under the law establishing civil marriages in Italy (says a correspondent) there is no necessity for any preceding religious ceremony. The result in the centre and south of Italy, where the influence of the clergy is still enormous, is that many couples dispense altogether with the civil ceremony. At Rome nearly half the unions contracted are purely religious. Hence the inconvenience lately referred to by Dr. Defaleo. A new penal code, to be brought before Parliament during the current year, imposes a fine of from 120 to 500 francs for a first offence upon any dergyman who bestows the nuptial benediction on couples who have not previously been joined together by the magistrate.

as if he never would be able to leave his residence, except in a litter.

Monsignor Carli, Bishop of Palmyra, in partibus infidelium, and coadjutor in one of the Tuscan dioceses, has been sentenced to six months' imprisonment by the Florence Police Court. His offence was the having read the Exorcisms prescribed in the Roman Ritual over a person whom competent ecclesiastical and medical judges had decided to stand in need of this ministration of the Church. The Jewish Liberta terms the Catholic rite of Exorcism a farce; the other revolutionary journals follow suit. Monsignor Carli has yet to be heard in the Court of Appeal, and I shall probably have to refer again to this unwarrantable insult to a prelate of Holy Church. The Palestra puts a pertinent question to the persecutors of the Tuscan bishop: "Jesus Christ has promised that His disciples shall cast out deviis. Do you believe in this power? No. Well then. tolerate those that do, in order at least not to put yourselves into contradiction with your own statute."-Weekly Register.

At Gattinara and other places in Piedmont there has been a heavy and continuous fall of snow. It is added that in Rome about the 13th and 14th inst. it was as cold as in the depth of winter, but this soon yielded to the brilliant sun of Italy. Many scientific men are of opinion that this great inconstancy in the in the Black Sca, are placed in quarantiae. weather may be attributed, among other causes, to the electro-magnetic phenomena of the recent eruption of Vesuvius.

As regards Naples, I may observe that the cruption was followed, as is usual, by a week of continuous stormy weather. Thunder and lightning were frequent and violent, and rain fell in great abundance, bringing down large quantities of ashes deposited on the mountain. thus extending the damage already done; in the plains, however, somewhat removed from the mountain, the rain did good by washing off

the dust which had fallen on young vegetation. The catastrophe of the fruption has, indeed, been terrible; but every picture has two sides, and we have reason to be grateful, perhaps, that we have been saved from a most destructive earthquake. The reports which I have given you above show that the whole of Italy was one vast volcano in labour, and had it not been for the relief it found through the crater of Vesuvius God only knows how much more tremendous the evil might have been. On former occasions, when Naples has been rocking, and my chandelier has been waving from side to side like a pendulum, people have thronged anxiously to get a view of Vesuvius, and I among the number. The first jet of smoke was, as it were, the signal of salvation; for preserved hundreds, perhaps thousands, of others.—Cor. of Times.

ROME.-HEALTH OF THE POPE. - Our Times) Roman correspondent writes:-" Reports are current in Rome that the Pope's health is failing. It is about a month since I had an opportunity of observing his Holiness, and he then had a robust and healthy appearance; in fact, it was very difficult to believe that he was about to complete his 80th year. He was somewhat corpulent, but his form, erect, and his step firm, and his voice was clear and sonorous when he made a short speech in which, with a tinge of bitterness, he denounced the injustice done in this world, and adverted to the possibility that God might yet repair it.

AGES OF THE POPES .- A priest sends the following note to the Univers: -On the 13th of the present month (May) the Holy Father hand; she has it in her instinct; she has it in her completes his Soth year. I have sought out mind; but it is only now and then, when a sore the ages of some of his predecessors in the emergency is put upon her and she cannot help it, Papacy. Ever since the reign of Gregory XI.. whom St. Catherine of Sienna had the glory of restoring to Rome, A. D. 1378, the ages of all the Popes, with two or three exceptions, are recorded in history; but going farther back, we the very foundation of the Catholic church rests are often left in the dark on that interesting point. Now then, from 1378 to the present time, out of 53 Popes, we find 15 who have exceeded the age of four-score. The youngest of these Pontifical octogenarians is Pope Gregory XVI., who died in 1846, aged eighty years eight months and twelve days. Next in longevity come the Popes Gregory XII. (1406), Calixtus III. (1458), and Benedict XIII. (1730), who all reached 81; and Gregory XII., who abdicated in the year of his election, lived to 92. Popes Alexander VIII. (1691), and Pius VI. (1799), died at 82. Four Popes passed the age of 83; Gregory XIII. (1585), Innocent X. (1655), Benedict XIV. (1758) and Pius VII. (1823). A single Pope died at the age of 84. Three lived to be 86; Boniface VIII. (1305), Clement X. (1676), and Innocent XII. (1700). One only died at the age of SS; it was Pope Clement XII. (1740). Another, older than any during the period we have taken (i. c. from 1378 to 1872), was Pope Paul IV. of holy memory who was raised to the chair of Peter in 1555, when aged S9, and yet reigned four years, and attained his 93rd year. And yet Paul IV. is not the oldest of all the Popes, for if we go back to times carlier than 1378, we shall find that Pope Gregory IX., the holy friend of S. Francis of Assisi and S. Dominic was 86 years of age at the time of his election, and yet reigned nearly 14 years and died almost a centenarian in 1241, after having had the happiness and honour of canonizing S. Francis of Assisi, S. Clare, S. Dominic, St. Anthony of Padua, and S. Elizabeth of Hungary, whose spiritual father and guardian he had been. Pope John XXII.. who died in 1334, after reigning 18 years, had passed his 90th year. Amongst all the Popes whose ages are recorded, we find but 20 who have exceeded, by longer or shorter periods, the age at which the present holy Pontiff has this week arrived. He resembles the oldest of the Popes, Gregory IX., in being a Tertiary of S. Francis and in the splendour of his virtues, and we hope that he will also resemble him in longevity and live for many more years to the greater glory of Our Lord Jesus Christ, to the

GEBMANY.

Berlin, May 27 .- In to-day's sitting of the German Parliament the general debate on the Navy Estimates was opened by the Director of the Admiralty, Herr Stosch, who declared that the centre of gravityof Germany's power lay in her army. It was not intended that her navy should fight great naval battles, or try her strength at sea with England or France. The task of the German navy was to protect her coast. An ironclad fleet capable of sallying forth to keep the ports open was necessary in the North Sea; so, too, flat-bottomed vessels were required in the Baltic. Corvettes were being built for the protection of the merchant navy, as well as small, flat-bottomed ships for service on the eastern coast of Asia.

The relations between the German Government and the Catholic Church are becoming more difficult, and it is not believed that Prince Bismarck's temporary withdrawal from public business will lead to a less determined policy on the part of the former. A military chaplain has been forbidden by his ecclesiastical superior, under pain of excommunication, from celebrating mass in a church which the Government had permitted the Old Catholics to use.

THE CHURCH IN GERMANY .- The Prince-Bishop of Breslau has in his turn pronounced the sentence of excommunication against the Professors Reinkens and Weber, and the Archpriest Buckmann, as also against two other priests of his diocese, Hassler and Hirschwalder, who are occupying themselves in promoting the schism at Munch.

RUSSIA.

Cholera has appeared in the southern part of Russia. All vessels arriving here from Russian ports

FATHER BORKE'S LECTURE. (Cantinued from 2nd Page.)

from the Pope's desision, but only submission on the part of the church, it follows that the Pope, when he speaks as the head of the church, when he preaches to the whole church, when he bears witness to the church's belief and to the church's morality, when he propounds certain doctrine to her-upon a body that can never believe a lie, that can never act upon a lie, whose destiny it is to remain pure in doctrine and in morality-pure as the Son of God who created her—it follows, that when the Pope propounds that doctrine to the church, he cannot propound a lie to her, or force that lie upon her

In other words, the Pope may make a mistake.

If he write a book as a private author, he may put something in it that is not true. If he propound certain theories unconnected with faith and morals, he may be as mistaken as you or I, but the moment the Pope stands up before the Holy Church of God, and says, "This is the church's belief, this has been from the beginning her belief, this her tradition, this is her truth," then he cannot, under such circumstances, teach the Catholic Church and spouse of Jesus Christ a lie. (Applause.) Consequently he is infallible. I do not give the church's infallibility as the intrinsic reason of Papal infallibility, but I say this, that if any reasoning man admits that Christ founded an infallible church, it follows of necessity that he must admit an infallible head. It was but three or four days ago that I was disputing with a Unitarian minister, a man of intelligence and though the eruption might cost some lives, it of deep learning, as clever a man, almost, as I ever met, and he said to me, "If I once admitted that the church was infallible, that she could not err, that moment I would have to admit the infallibility of the Pope, for how on earth can you imagine a church that cannot err, bound to believe a man that commands her to believe a lie? It is impossible, it is absurd upon the face of it." And so my friends it has ever been the belief and faith of the Catholic Church that the Pope is preserved by the same spirit of truth that preserves the church. But you will ask me "If this be the case, tell me how is it that it was only three or four years ago that the church declared that the Pope was infallible?" I answer, that the Catholic Church cannot - it is not alone that she will not, but she cannot, teach anything new, anything unheard of. She cannot find a truth, as it were, as a man would find a guinea under a stone. She cannot go looking for new ideas, and saying: "Ah! this is new! Did you ever hear of it before?" The church cannot say that. She has from the beginning the full deposit of Catholic truth in her that the church of God declares this truth or that, or the other, which she has always believed to be a revelation of God, and crystalizes her faith and belief and tradition in the prismatic form of dogmatic definition. (Applause.) Which of us doubts that upon the belief that Christ our Lord, the Redcemer, was the Son of God? It is the very foundation stone of Christianity. This has been the essence of all religion since the Son of God became man, and yet, my friends, for three hundred years the Catholic church had not said a single word about the divinity of Christ, and it was after three hundred years when a man named Arius rose up and said: "It is all a mistake; the son of Mary is not the Son of God. He who suffered and died on the cross was not the Son of God, but a mere man." Then after three hundred years the church turned around and said: "If any man says that Jesus Christ is not God. let that man be accursed as an infidel and a heretic. (Applause.) Would any of you say, "Then it seems that for three hundred years the church did not believe it." No, she always believed it; it was always a foundation stone. "If she did believe it, why didn't she define it?" I answer, the occasion had not arisen. It is only when some bold invader, when some proud, heretical man, when some but spirit manifests itself among the people, that the church is obliged to come out and say: "Take care! take care! Remember this is her faith," ann then when she declares her faith it becomes a dogmatic definition, and all Catholics are bound to bow to it. (Applause.) Need I tell you, Irish maids. Irish mothers, and Irish men—need I tell you how Patrick preached of the woman whom he called Muire Mathaire, "Mary Mother," the woman whom he called the Virgin of God? Need I tell you that the church always believed that woman was the Mother of God? And yet you will be sur-prised to hear that at the time that Patrick preached to the Irish people the church had not yet defined it as an article of faith. It was only in the fifth century that the church at Ephesus declared dogmatically that Mary was the Mother of God. Didn't she believe it before? Certainly. It was no new thing; she always believed it, but there was no necessity to assert it till heretics denied it. Then, to guard her children from the error which was being asserted she had to define her faith. Did not the church always believe the presence of Christ transubstantiated in the Eucharist? Most certainly. All history tells us that she believed it. Her usages, her ceremonies, everything in her points to that divine presence as their life and centre, but it was sixteen hundred years before the church defined it as an article of faith, then only because Calvin denied it. He was the first heretic to deny it. It was denied by Berengarius, a learned man in the thirteenth century, but he immediately repented, and burn-boring holes in the horns, which is of doubtful ed his book, and there was an end of it; but the first man to preach a denial of the real pres-the first man to preach a denial of the real presence of Christ was Calvin. Luther never did. We must give the devil his due. (Laughter.) The

not teach her a lie. It seems such an outrage upon and plain, from the very constitution of the Church that it seems as if the definition of this dogma were unnecessary. Yet in truth it was to meet the proud self-asserting, caviling, questioning spirit of our day that the church was obliged to do this. It was because, guided by a wise Providence, scarcely knowing, yet foreseeing that which was to come, that the Pope was to be deprived of all the prestige of his temporal power; that all that surrounded him in Rome was to be lost to him for a time; that perhaps it was his destiny to be driven out and exiled and a stranger amongst other men on the face of the earth so that he might be unknown, lost sight of, that the church of God, with her eight hundred Bishops, rising up in the strength of her guiding spirit fixed upon the brow of her pontiff the seal of her faith in his infallibility, that wherever he goes, wherever he is found, whatever misfortunes may be his lot, he will still have that seal upon him which no other man can bear, and which is the stamp of the head

of the Catholic church (applause). And now, my friends, we come to the last circle of that spiritual tiara that rests upon the brow of Pius the Ninth. It is the crown of perpetuity. There is no man necessary in this world but one. We are here to-day, we die to-morrow, and others take our places. The kings of the carth are not necessary. Sometimes, Lord knows, it would be as well if they did not exist at all. (Laughter.) The statesmen and philosophers of the earth are not necessary. My friends, the politicians of to-day are scarcely a necessity. (Laughter.) We might manage by a little engineering, and above all by a little more honesty (Laughter.) One man alone was necessary to this world from the beginning, and that one man was the man whom we behold upon the cross on Good Friday morning-He alone. Without him we were all lost; no grace, but sin; no purity, but corruption; no heaven, but hell. He was necessary from the beginning, and the only man that is now necessary upon the earth is the man that represents Him. (Applause.) We cannot get on without him. The Church must have her head, and He who declared that the Church was to last unto the end of time will take good care to keep her head He is under the hand of the Ruler of the Church we may well afford to leave him. He will take good care of him. (Applause.) As a temporal ruler I assert still that the Pope is the only necessary ruler on the face of the earth. (Applause.) He is necessary, because, not establishing his power by the sword, not preserving it by the sword, not enlarging his dominions by the sword, by injustice as a monarch; as a king he represents the principle of right unprotected by might, and of justice and law enthroned by the common consent of all the nations. (Applause.)

In the day when might shall assume the place of right; in the day when a man cannot find two square feet of earth on which to build a throne, without bloodshed and injustice; in that day, when it comes, the Pope will no longer be necessary as a temporal sovereign; but pray God, that before that day comes, you and I be in our graves, for when that day comes, if ever it comes, life will be no blessing, and existence upon this earth will be a curse rather than a joy. (Applause.) The Pope is necessary, because some power is needed to stand between the Kings and their people; some power before which Kings must bow down; some voice recognized by them as the voice not of the subject, not of an ordinary man, or an ordinary Bishop, a voice as of a King amongst Kings; some voice which will confound the jea ousies, and passions, and scandals of the rulers of the earth, which only serve as so many means to shed the blood of the people. (Applause.)

Our best security is the crown that rests upon the brow of a peaceful king. Our best security is the crown that rest upon the brow of a man who was always and ever ready to shield the weak from the powerful, and to save to woman her honor, her dignity, her place in the family, her maternity, from the treachery and the villainy and the inconstancy of man (applause), to strip off the chains of the slave, and to prepare him before emancipation for the glorious gift of freedom. This power is the Pope's, and he has exercised it honestly and well. Protestant historians will tell that the Pope was the father of liberty, that he was the founder of modern civilization, and that the crown that was upon his head was the homage paid by the nations to his demency and mercy and justice and law (applause). And therefore he must come back; he must come ind seat himself upon the throne again. The day will come when all the Catholics in the world will be desirous of this, and when that day comes, and not till then, justice shall be once more tempered by mercy; absolutism shall be once more neutralized by the constitutional liberties and privileges of the people. When that day comes, the people on their side will feel the strong yet quiet restraining hand enforcing the law, while the kings, on their side, will behold once more the hated and detested vision of the hand of the Pontiff brandishing the thunders

of the Vatican. (Applause.) That day must come, and with it will come the dawn of a better day, and of peace. And I believe it, even now, in this future day, in this coming year, advancing at the head of all the rulers of the earth, and pointing out with sceptred hand the way of justice, of mercy, of truth and of freedom, we shall behold him, when all the nations of the carth shall greet his return to power, shall great his entry into the council chambers of their sovereigns, even as the Jews greeted the entry of Jesus Christ into Jerusalem, and hailed him king. I behold him, when foremost among the nations that shall greet him in that hour, a sceptred monarch and crowned king, a ruler temporal, and, far more, a spiritual father; and amongst these nations the mighty, the roung, the glorious and the free America will present herself at the head of them-(Applause.) When this land, so mighty in its extent and the limits of its power that it cannot afford to be anything else than Catholic-for no other faith can be commensurate with so mighty a nation-when this land, this glorious America, developing her resources, raising into that awful majesty of power, will shake the world and shape its destinies, will find every other religious garb too small and too miserable to cover her stately form, save the garb of the Catholic faith and the Christian garment in which the Church of God will envelope her. (Applause.) And she, strong in her material power, strong in her mighty intelligence, strong in that might that will place her at the front of the nations, shall be the first to hall her Pontilf, her father and her king, and to establish him upon his mighty throne as the emblem and the centre of the faith and the glorious religion of a united people, whose strength—the strength of intellect, the strength of faith, the strength of material power-will raise up before the eyes of a wondering and united world-a new vision of the recuperative power and majesty and greatness of the Almighty God, as reflected in his work. (Loud and prolonged applause.)

Honn Am.-Frequently cows are sick, having cold horns and ears, and cat very sparingly of food. diseases producing this effect are mostly all called hollow horn, and, with many farmers, the remedy is or sawing them off, as has been done by many farmers in such cases. With cows thus affected, gentle Garibaldi has aged terribly of late. He now can walk only with the help of crutches; his can walk only with the help of crutches; his sanctification of his flock.

Grand to the salvation and to the salvation and council for the first time found it necessions.

Grand to the Apostolic Sec and of Blessed that the substance of bread and wine was changed into the body and blood of the Lord. And so in our day the church for the first time found it necessions. treatment is decidedly the best, and the painful pro

sary to declare that her head, her visible head, can and black pepper, and rub the cow's head well around the roots of the horns as hot as it can be borne with common sense to deny this, it is so palpable the hadd. Then, bind the horns around with strips of woollen cloth. For sick cows, give a bran mash, in which put a tablespoonful of powder, night and morning. The ingredients of the powder is two parts gunpowder, one part sulpher, one part alum, -Journal of the farm.

SUMMER LAYERING.—To the amateur who has not the facilities for propagating plants in any other manner, layering is the simplest method of multiplying his shrubs and vines. It is not sufficiently expeditious for the nurseryman, and it is too wasteful of material, as he could make a dozen plants from of material, as ne could make a country of the material required to make one layer. In private gardens, we wish to increase the stock moderately, either to obtain a few plants for our own use, or to present to friends, and to do this layering answers admirably. Even the nurseryman is obliged to resort to this method with plants that cannot be propagated in any other way. The operation is of the simplest. We have only to bend down a sheet and bury a portion in the earth, and in most cases it will be found well rooted by autumn, and it may be severed from the parent plant, and removed at that time, or be left until the following spring. There are a few points necessary to be observed. The wood of the shoot should be partially ripened or hardened before it is layered. In most cases the rooting is much facilitated by cutting a tongue in the portion to be layered. This tongue should be made upon the upper side of the stem, It is simply a cut from below upwards, an inch or two long, and extending about half way through the stem. In bending the shoot down, care must be taken not to break it at the cut point. The soil should be mellow and rich, and a little trench being opened, the shoot, including the cut portion, laid in it, and fastened down with a hooked peg. The earth is then replaced and pressed down firmly, and the upper end of the shoot, which projects above ground, is to be tied up to a stake; this will give a better shape to the new plant than if it were allowed to take a reclined position. Want of success in summer layering is due to the ground around the layer becoming to dry to allow the formation of roots. This may be remedied by placing a mulch of moss or other material over the surface. A fint stone laid upon the soil over the layer answers an admirable purpose,-American Agriculturalist.

In this changeable climate nothing is more important than dry feet ; health and life depend upon it; therefore buy CABLE SCHEW WIRE Boots and Shoes-never leak or rip.

PARSONS PURGATIVE PILLE. Best family physic; Sheridan's Cavalry Condition Powders, for horses.

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

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DIRECTED BY THE CHRISTIAN BROTHERS.

This thoroughly Commercial Establishment is un der the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to precure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

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

The system of government is mild and paternal, yet firm in enforcing the observance of established

No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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

PRIMARY DEPARTMENT. SECOND CLASS.

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

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

COMMERCIAL DEPARTMENT. SECOND CLASS

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

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

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

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Payments quarterly, and invariably in advance. 1st Class,

No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES .- Drawing, Music, Piano and

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

Toronto, March 1, 1872.

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

SPECIAL NOTICE.

AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆE EYE CUPS. Spectacles rendered useless, Chronic Sore Eyes oned, and all diseases of the eye successfully treatource, and an anomalos of the greatest invention of the

DR. J. BALL & CO.'S PATENT EYE CUPS. The value of the celebrated well-known Patent Bye Cups, for the restoration of sight, breaks out and blazes in the evidence of over 6,000 testimonials of cures, and recommended by more than 1,000

of our best Physicians in their practice. The Patent Eye Cups are a scientific and philosophical discovery, and as Mayor Ellis, of Dayton, Ohio, writes, they are the greatest invention of the

of Dr. J. Ball & Co.'s Patent Ivory and Lignum Vitree Eye Cups :-

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

DR. J. BALL & Co .- Gentlemen :- I have now thoroughly tested and proved the Patent Eye Cu they are the ne plus ultra of all treatments of impaired vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight. I an invariance care of myopia and near sight. I have in the last few days entirely cured several cases both of acute and what is called chronic in-flammation. These had tried every known and available species of treatment without the slightest benefit, but on the contrary detrimental, and great

expense. My mother; an old lady of sixty-four years, is an enthusiastic advocate of the Cups. Three months since she could not read a letter, or letters as large as her thumb, as she sometime expresses herself. Certain it is, that her eyes were unusually old, and won beyond her age to such an extent that she could not read the heading of the New York Tribune, without her glasses. You may judge, therefore the effect of the Cups, when I inform you that she can now read every portion of the *Tribune*, even the small diamond type, without her glasses. She now pabitually reads her Testament, ordinary print without her glasses. You can imagine her pleasure.

The business is beinning to assume something ike form and shape. I have inquiries from all directions, and often great distances, in regard to the nature of the Cups. Wherever I go with them, they create intense excitement. But a few words are necessary to enlist an attentive audience anywhere the people can be found. I was at our fair last Tuesday, 27th inst., and I can safely say that I myself, or rather the Eye Cups, were no mean portion of the attactions of the occasion. I sold and effected uture sales liberally. They will make money, and make it fast, too. No small catch-penny affair, but s superb, No. 1, tip-top business, that promises, so far as I can see, to be life-long.

I am, very truly yours, HORACE B. DURANT, M.D.

FENTON, MICH., July 17, 1871.

DB. J. BALL & Co .- Gentlemen :- It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operations, but work on a sure plan. People are afraid of been humbugged, but I have convinced them of reality. The Patent Eye Cups are a perfect success. They have restored my son's Eye Sight who was blind in his right Eye since he was a lad, the obtic nerve was injured; after applying your Patent a few times he can read with that eye unassisted. He can shoot as many birds from the cherry tree, with his right eye that was blind, as any other person.

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

My old eyes of 14 years standing are perfectly

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

I remain, most respectfully,
REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871.

Dr. J. Ball & Co., Oculists .- Gents. :- I received your Patent Eye Cups by the hand of Mr. Ronde-bush; after testing the efficacy of the Cups for two

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

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

CHICHESTER, Sussex Co., England, Dec. 15, 1871.

Dr. J. Ball & Co .- Gentlemen, -On the reception of the Patent Ivory Eye Cups, on the first applica-tion, I found benefit, and now, I am happy to say unhesitatingly, from my own practical experience, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the greatest boons that ever God bestowed or man re-

greatest boons that ever God bestowed or man received (Spiritual Eye Sight excepted).

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

I cease to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction and could not possibly are simple in construction, and could not possibly Ithink, be more suitably adapted for the Eyes, besides being Harmless, Painless and Pleasant. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of the fact that the present treatment, in the cases of Myopia, or Near Sightedness Pienness of Vicina Catarat Partial on

by using your Patent Ivory Eye Cups.

Yours faithfully, REV. J. FLETCHER.

CANBORO, C. W., June 13th, 1871.

Dr. J. Ball & Co.—Gentlemen:—It has been a long time since I wrote to you. I have waited to see what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing. Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can see to read without glasses any print with apparent case. The glasses I was compelled to use before I applied the Eye Cups were of the greatest magnify-

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

and write without them. My sight is restored as in

The Patent Eye Cups are the greatest invention of the

years, for the benefit you may confer on suffering ACADEMY OF THE SACRED HEART, humanity.

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

NEAR BOONE FURNACE, Greenup Co., Ky.,) February 8, 1872. Dr. J. Ball & Co.

Gentlemen: This is to certify that, having been afflicted with sore eyes for several years, to such an extent that my sight was almost gone-could not see to walk about-having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results. My eyes are entirely cured, and my sight is ully restored. After such results, one of my neigh-bors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eye-sight. To those suffering from such afflictions, try Dr. J. Ball & Co.'s Eye Cups, and you will never Sworn before
J. R. Thompson,
Justice of Peace. regret the cost. Yours respectfully,
Sworn before E. G. HOLBROOK.

Demonestville, C.W., Feb. 2, 1872. Dr. J. Ball & Co.

Gentlemen: When I obtained your Patent Eye Cups from you I was suffering very much from inflammation, dimness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off. I applied your Patent Eye Cups a few times, as per your special directions, and to my great delight, they have perfeetly and permanently restored my sight, cured all inflammation and weakness of my eyes. I am now able to see a bird, where I could not see a man at the same distance.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye. After I made an ap-plication with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age. I remain,

Very respectfully yours, REV. JOHN HILL.

LEEDS, C. E., March 13, 1872.

DR. J. BALL & Co.

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

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

Dr. J. Ball & Co.

Gentlemen: I have some good news to tell you. My father and mother have been using the Cups since 1 received them; they are improving fast. Father is beginning to read without his spectacles, after using them for over 20 years. Yours, &c.

F. WALDEN, M. D., Lucan, Middlesex Co., Canada West.

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new; spectacles be discarded; sight restored and vision preserved. Spectacles and surgical operations useless. See our advertisement in another column of this paper.

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

DR. J. BALL & CO. No. 91 Liberty street, New York City, N. Y. P. O. Box 957.

Agents wanted for every County in the United tos and the Dominion of Canada not yet disposed weeks, I am satisfied they are what they are purported of. Send for Pamphlet, Circulars, and price list, sent free of charge.

GOOD CABLE SCREW WIRE

BOOTS & SHOES

Are Selling from Maine to California.

JAMES CONAUGHTON,

CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands. All Orders left at his Shop, No 10, Sr. EDWARD

STREET, (off Bleury,) will be punctually attended to. Montreal, Nov. 22, 1866.

GRAND

DRAWING OF PRIZES.

Will take place in Renfrew, THURSDAY, JUNE 27th, 1872.

In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont. The strictest impartiality will be observed in the

Drawing, which will be conducted under the superthe present treatment, in the cases of Myopia, or Near Sightedness, Dinness of Vision, Cataract, Partial or Total Blindness, is a failure in nineteen cases out of every twenty when they resort to the knife, and am sory to say I know cases that have ended in total plindness, which cannot possibly occur in using the 'Patent Ivory Eye Cups."

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

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