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LORD DACRE OF GILSLAND;

THE RISING IN THE NORTH.

An HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH.

By E. M. Stewart.

CHAPTER XX.

Lord Dacre spread the banner free. That waved in gales of Galilee.

Oh, Christ! it was a grief to see, And likewise for to hear, The cries of men lying in their gore,

And scattered here and there. They closed full blast on every side, No slackness there was found, And many a gallant gentleman

Lay gasping on the ground. CHEVY CHASE

It was a sharp morning at the end of January, and a sunbeam as bright though not as fervid as that of summer shone upon the towers of Lord Dacre's Castle of Rockliffe, and danced among the | sallied from beneath the arched and Gothic gatetrees and shrubs which fringed the ice-bound waters of the Eden, on those banks that castle stood. The bustle and preparations for war were manifest in the fortress. Culverins and falcons were ranged upon the walls; throngs of armed mencrowded the courtsbold and stalwart borderers, well skilled to draw either the bow or wield the pike or brand. A group often rung sadly in her ears. Lord Dacre, the of cavaliers; and ladies stood upon the great tower of the custle, looking anxiously on the road to right, no less than inclination, claimed the dearest Carlisle. Armed but unhelmed were the cavaliers: and one of them, standing on the verge of the tower, gazed even more anxiously towards Carlisle than his companions. Two ladies approached him, one attired in a deep mourning habit, the other a graceful, dame, with blue eyes and floating flaxen locks.

"Most noble Dacre," said the latter, "truly thy voracious appetite for hard blows has awakened a terror in my breast, lest should Marmaduke bring news that the churlish Hunsdon refuses the battle thou mayst even wreak thy wrath on the head of thy messenger; and it must be a stout helm, I that love's excess. All the vigor of her mind, all I think, to stand its wearer in good stead against a the glow of her imagination, all the exquisite tenblow of thine at this precise moment. Then, as if derness of her heart, were a likecalled into action by such a terror for my husband were not a sufficient evil for the passing time, I have here our pensive her to such an ecstatic enjoyment of her own feel-

Gertrude Harding, looking daggers at me for impuguing so much the impartiality of thy justice."
"Fear not for Marmaduke, gentle Mistress Norton," answered Lord Dacre, "for in sooth we have determined that Hunsdon shall fight whether he will or no. We do but wait the return of Master Marmaduke to intercept the army of the Baron, if he refuse our challenge and endeavors to pass on to

"Are you so resolved to dare the field?" whispered Gertrude, in a timid tone.

"Blench you, my gallant one?" said Lord Dacre, as he looked upon her pale lip. "Oh, Gertrude, do not lack on my behalf that courage which never failed you on your own. Smile, rather, sweet lady of mine heart's dear love, and grant me this favor for the battle-field."

So saying, Lord Daore playfully snatched a knot

of ribbon from her dress.
"Ah; no, not that!" exclaimed Gertrude, in an agitated tone. "Not a symbol from a mourning

"Why, thou recreant to thy soul's firmness," said Lord Dacre, "what matters the color of a ribbon, if it be the gift of a true hand and a truer heart?" "Yet will not I place a sable ribbon on thy crest," answered Gertrude,

At this moment the quick over of Leonard being again directed towards the road to Carlisle; he mournful parting perceived in the distance a party of horsemen ap-

amount of my hope that gives birth to its sister fear. But yonder, indeed, comes thy brave husband. Let us hope that if Hunsdon accepts the challenge of my Lord, that the victory will rest with those whose swords are unsheathed for the right cause."

Even while Gertrude spoke, a gallant looking party of about fifty horsemen, led by Marmaduke Norton, came galloping along the road beneath the Castle. They had been sent by Leonard to meet the army of Lord Hunsdon, then hastening to join at Carlisle the other forces of Elizabeth, under the command of Lord Scrope, the Warden of the Scottish Marches. It had been expected that Lord Hunssdon would have laid seige to Rockliffe, but as no symptoms of such a design appeared on his approach, Lord Dacre had commissioned Marmaduke Norton to bear his defiance to the Queen's general,

With how much anxiety the return of the youth to Rockliffs was awaited, we have already said. News, too, there had been in the last few days, of an incursion of some of Queen Mary's Scottish partizans, the border clans of the Scotts and Kers, incited it was believed by the Earl of Westmoreland; and this news did not lower the spirits of Lord Dacre and his friends. Meanwhile, on came Marmaduke and his horsemen, the points of their pikes glittering in the sunbeams, and the white pennon which he bore at the end of his lance dancing in the brisk wind. Lord Dacre hastened to meet his friend in the court

"How now, Marmaduke, what news from the Baron of Hunsdon?"

"He greets you well, noble Lord," said young Norton, vaulting from his horse, "but he wills not to taste unless it be upon compulsion of our border prowess; nay, I will not wound your ear, by repeating the despiteful terms in which it pleaseth him to refuse the combat."

"Nay, then," said Leonard Dacre, "since he denieth us the combat in knightly courtesy, we must even force it from him in churlishness akin to his own. What say ye, my merry men, have ye no mind for a brisk ride and a brisk fight this sharp M ring? We shall, in truth banquet poorly tc-

morrow, if Hunsdon sup to-night at Carlisle."
"An' he do," said one of the archers, "we will first wet his stomach with a cloth yard shaft." "Or try the temper of his steel jerkin with a

volley of round shot," said an arquebusier. Then there rung a deafening peal through the courts of the castle.

"To the field ! and long live our noble Lord Dacre of Gilsland !" Orders were issued for an immediate sally of the

garrison, to intercept Lord Hunsdon on his way to Carlisle | and having given these orders, Leonard withdrew for brief space into the castle.

The courage of the gentle Blanche now failed, and when she learned that Lord Dacre was indeed ing upon her husband's neck. As for Gertrude Harding, she had withdrawn to her chamber and knelt in earnest prayers, while the castle rung with all the din of war, and troop after troop of armed men way, the ponderous and raised portcullis gleaming above them. Tears meanwhile flowed down the face of Gertrude, something had her late calamities | gracious, my idolized Queen." subdued the high tone of her spirit; she was yet oppressed by the dying agonies of her unhappy sunt, and the last murmured accents of her father full idolized of her soul, was now the object of that by portion of her love. Oh, she had not forget that dying smile with which her poor father had hailed Leonard's whispered assurance of the love he bore the merchant's lowly child, and more did she rejoice in that love which so soothed his spirit in its flight. And impassioned and generous as was the affection of Lord Dacre, bearing down even in its mighty cur-rent the long established barriers of his ancestral pride, did he fully estimate the amount of that love which Gertrlde bore to him? Oh, no, not he, the idolized object of her love, could image to himself her preference for him, and he who had awakened ings, seemed more a god to worship than a man to love. No, not even Lord Dacre could fully understand how a powerful mind, so far from freeing woman from the weaknesses of that passion, which is the very destiny of her sex, rather makes her their willing victim, the strong mind serving to quicken the natural susceptibility of the decitful heart.

And now, as we said, Gertrude knelt even in an

agony of prayer, while the tumult of war resounded in the castle; but above that tumult she heard a knock upon her chamber door. Hastily drying her tears, she rose and opened it, and lo, before her stood the object of her thoughts, glittering in that dreadful panoply, whose brightness she shuddered to behold. He wore his helmet, but his vizor was raised; and his eyes, those dark and brilliant oyes, whose eloquence had first fascinated the spirit of Gertrude, were now bent down upon her, speaking such a world of tenderness as mocked the feeble utterance of the tongue. A horrible forboding seized her soul as the mailclad arms of Lord Dacre closed around her slender form, and when he clasped her passionately to his breast her tears dimmed the lustre of his corslet, and the terror of her heart found speech. "And if we should never meet again, don to himself, as the Earl rode away, "And he will

my love?" "Nay, doubt it not; and when success has crowned us in the field, then will I upbraid you for this ning caltiff?

Meanwhile Lord Hunsdon and his army were now

"Dost thou fear when I even am full of courage and hope?"

by the forces of Lord Daore. It was after he had dismissed Marmaduke Norton that the troops of Ucod Hunsdon were winding among the alternately amount of my hope that gives birth to its sister fear.

by the forces of Lord Daore. It was after he had dismissed Marmaduke Norton that the troops of Lord Hunsdon were winding among the alternately wooded and rocky eminences which overhung the moor than they were assailed by a shower of arrows deep narrow glen that forms the channel of the river Gelt. He was himself riding a little apart, with several of his principal officers, and was somewhat surprised when a knight in gay armour, and mounted on a noble charger, spurred suddenly from the cover of the dark woods.

Two men wearing corslets and steel caps, followed this knight, apparently his retainers. The knight with an air, as if his company must needs be acceptable wherever he vouchsafed to bestow it, rode straight up to the commander-in-chief; but that honorable baron happened to be a very blunt and plain-spoken person, and one, too, who had no extraordinary veneration for a suit of armour, merely because it glittered with gold. In truth, the honest baron thought the appearance of the stranger somewhat too gay to be warlike, and his embossed armour fitter for a tilting match with blunt lances than a fray with borderers, who dealt in blows not to be given by a "lady's fan." Under the impulse of these thoughts, then it was that Lord Hunsdon extended the truncheon which he carried in his hand, exclaiming in a haughty tone:

"Keep thy distance, sir glittering knight, we admit not every wanderer of the wayside among the hosts of Queen Elizabeth, because forsooth the varlet can go pranked as for a pageant."

"Gracious Baron of Hunsdon," said the stranger, in a sneering voice, "wilt thou not admit me to some speech with thee?"

"No, truly," answered the baron, "address thy speech to my good Morden here."

And as he spoke he pointed with his truncheon to that young nobleman who rode on his right hand. The stranger tossed his head, and the white plumes upon his helmet certainly waved in a most majestic manner; but their dignity in no wise moved the imperturbable Hunsdon.

"Dost thou positively refuse to speak to me?" said the knight, "thou churlish Lord, thou would

speak me fair were my vizor raised."
"I would even speak thee then, according to thy deserts," answered Hunsdon.

"Wilt thou give me the command of a hundred

demi lances?" inquired the stranger.
"Give thee the command," said Lord Hunsdon, in a voice of great anger. "Fellow! fellow! go thy ways in peace, or I will order my grooms to strip thee of thy finery and whip thee through the ranks." "Nay, my good Lord," said the knight, "I will

spare thee, even in compassion, the issuing of that order, which would go hard with thee if once delivered." With these words he lifted his vizor, and displayed to the vexed eyes of Lord Hunsdon the countenance of the Earl of Leicester.

"How say you now, my Lord?" said the latter with a malicious laugh. "Wilt order thy grooms to whip me through the ranks, or even give me the hundred lances?"

"Knows our royal cousin of this enterprise, my Lord," enquired Hunsdon.

"Nay, her Grace knows it not," answered Leicester, with an air of insolent indifference. "Out of pure love and loyalty have I ventured to leave London without her knowledge. Could I suffer others to be in arms and not myself strike a blow for my

"I will not give thee the demi lances," said Lord Hunsdon, in a dogged tone. "The Queen knows nothing, thou dost own, of thy journey, and had she willed, she would have known it. Thy secrecy will occasion her displeasure. We will give thee no command under us."

"You will not?" said the Earl. "I will not," said the baron.

Leicester now rode closer to him, and spoke in a more serious tone.

"Hark you, my good Lord of Hunsdon! Think you the anger of the Queen will lie as light upon

your neck as upon mine?" A shrug of the shoulders and a grumbling: "It ought," was the General's reply.

"Good lack, my Lord," said Leicester, in a low but mocking tone, "do the affairs of this world ever take that course they ought to take? How well would be the condition of my honest Lord of Hunsdon if they did!"

"Aye, aye," answered. Hunsdon, shortly; "and did the world wag as it ought, how ill would be the condition of my dainty Earl of Leicester!"

"And in the present condition of this wicked world," said Leicester, "I take it my Lord Hunsdon will yet let me have the hundred lances! Hark you, my Lord," he added, in a whisper, "If I have them not, I will make my cause good with Queen Elizabeth."

"Thou must have them, I suppose!" growled Lord Hunsdon. Then he mumbled to himself, 'The times prosper with recreants and fools." After thus venting his spleen, he gave the order which Leicester had requested. But as the men wheeled round, and placed themselves under his command. the stout Baron could not resist the opportunity of a rude joke, and he called to Leicester:

" Have a care, my Lord, that scathe happen not to thee! Keep thou in the rearward of the fight if we encounter the rough Borderers, lest a chance arrow, or an ill-directed lance, mar the excellence of thy beauty ! And it were then, indeed, hard for me to procure grace or pardon from the Queen !" "Oh, never fear me for that," answered Leicester.

I will take all proper care of mine own person !" "The fiend doubt thee for that," muttered Hunsspare thee for a while, in that he is sure of thee at last, thou pernicious coward—thou false, and cun-

mournful parting.

"Heaven grant that you may so upbraid me," anapproaching a high moor, stretching from some of
the most precipitous of the rocks which overhung the river. Tufts of straggling bushes skirted this

and small shot, directed, they speedily found, from the cover of those bushes by which it was skirted. At the same moment, as if by magic, groups of armed men rose out of the furze among which they had lain concealed; and the quick eye of Lord Hunsdon, glancing along the higher ground of the moor, perceived it occupied by the forces of Lord Dacre. The unexpected discharge of the arrows and shot startled the soldiers of Lord Hunsdon, and a moment decided with them the chances between flight and a valorous resistance. But the tones of their commander were like thunder in their cars; their antagonists were now in sight, and the arque-busiers of the Royal army poured in a volley of shot which did fearful execution. The discharge of the foe, meanwhile, had not been without effect; and on the level ground, which bordered that side of the moor which had been approached by the Queen's forces lay many of her soldiers, either wounded or dead. A long space there was between the straggling bushes that edged the moor; and here a body of pikemen under the command of Marmaduke Norton, made a desperate charge upon the Royalists.— With a sort of frantic energy they rushed on, bearing down all before them upon the sharp points of their weapons; while the fire-arms of their opponents becoming useless, a hand-to-hand fight ensued. The wild valor of the Borderers was of a nature, however, which soon exhausted itself; and that steady determination with which the Royal forces received their headlong charge again turned the tide of the battle; and Marmaduke's party was driven back upon the moor, over the bodies of the slain and wounded, both of their own party and their foes. Then it was the hoofs of the horse came thundering over the field, braining, in the onset, many an unhappy wretch who had been borne down by the current of the fight. At the head of this body of horse was Lo.d Dacre. He had perceived his friend Marmaduke driven back from the charge; he knew that did his troops once yield, that all was lost; and that their wild enthusiasm once checked by the symptoms of defeat, that their fees would then win the day from the advantage of their supcrior numbers. He pressed to the point at which he could perceive the plume on the helmet of Marmaduke tossing over the steel caps of his soldiers.

There was a mighty shock as Lord Dacre and his followers encountered the main body of the Queen's forces. Then ensued a bideous scene, men and horses rolling together on the ground, friends and foes mingled in the fell confusion. Lord Dacre's horse had been shot from under him, and as he extricated himself from the fallen steed, a heavy blow fell upon his shoulder, and a voice, which even amid the horrible tumult, the ringing of falchions, and the groans of the wounded, he knew for that of his opponent of Bernard Castle, Sir Philip Wynyard, defied him to the conflict.

"Traitor of Gilsland.

Philip Wynyard, thou shalt not again escape me." Sir Philip, like his antagonist, had been unhorsed. and so far the fight was equal; but the excessive passion of the knight, while it called upon all the dexterity of his foe, exposed himself to every disadvantage from his superior coolness. He allowed Lord Ducre no rest; he compelled him, as it were, to press him on to death, though the blood flowed in many places over his bright armor; he relaxed not in his fury, abandoning all defensive care in the bitterness of his rage. Lord Dacre, meanwhile, by the stream of the fight, had been borne with Sir Philip to the edge of some shelving ground. The eyes of the knight caught fire. Could be deprive his enemy of his focting, the victory were his own. He dropped his sword, and flinging his arms round the person of Lord Dacre, endeavored to hurl him down the sloping descent. The turf on the edge of that hollow was, alas, wet with blood, and Sir Philip's own foot slipping, his weight and his strong grasp bore down his adversary. They rolled to the bottom of the hollow; but by an almost superhuman exertion of strength, Lord Dacre managed to get Sir Philip under his arm, and to wrench himself from that deadly grasp.

The knight then felt for his degger; but the sword of his antagonist passing through a broken rivet in his armor, his hand dropped nerveless by his side. His last bitter execration was choked by the life-blood which bubbled in his threat, and Lord Dacre turned from his slain foe, preparing to rush again into the thickest of the fight.

The roar of the battle still echoed hoarsely among the surrounding rocks and through the dark woods but Leonard stamped his mailed heel in the bitter ness of his rage and grief when he perceived the Royalists advancing over the moor, and manifestly beginning to bear his followers before them. Ho caught by the bridle a steed, the master which had been slain; he vaulted on his back; he gathered together the broken body of his pikemen and led again to the charge. But vain was his valor-his own heroic determination. In vain it was that the ranks of the enemy were thinned by that desperate charge, when a troop of halberdiers galled by the steady fire of a column of the Queen's forces, under the command of Lord Morden, wavered, yielded, and at last fairly took to flight. Leaving the pikemen to pursue that advantage which they had gained Lord Dacre galloped across the field, bearing down all impediments in his impetuous course, and calling in tones hoarse with excitement, upon the runaways to return. Neither his voice nor his example could reanimate the panic-stricken soldiers; and while they fled before the now advancing column, he was left; with his horse again slain under him on the field! Then it was that he was assailed by two of the royalist soldiers, by whom he had been recognized, and who hoped to secure him as their prisoner. In vain it was that he turned with the speed of thought from side to side, raining blows like hall upon the plated coats of his adversaries;

by the little band who had abided by Marmaduke. turned to fly; but the borderers, enraged by their defeat, pressed hard upon him, and he fell with his steel head-piece literally battered through his skull. Meanwhile the triumph of the Royalists was complete. Here and there a small but gallant band collected in scattered groups over the moor, vainly attempted to fan into a flame the dying embers of the fight.

Far away were seen the main body of Lord Dacre's troops, overpowered by numbers, flying for very life over the rocks and hills. Gradually, too, these still resisting groups were thinned, either as those, the unyielding and the gallant, who composed them, sunk slain upon the field, or, as finding the inefficiency of resistance they likewise submitted to the foe. Among the rocks which overhung the river was yet a sprinkling of the groups, and fearful was the contest waged in more than one instance as to which party should urge their opponents over the rocks; then as either one or the other was prossed to the brink of the precipice, came a crashing among the leafless shrubs, or the ringing of their steel array upon the bare points of the rocks; and anon, a dull sound and a sullen splash as their mangled bodies broke the ice which had crusted the surface of the river. Nor had the Royalists obtained an easy a bloodless victory. The number of slain was nearly equal on both sides; but the headlong: and undisciplined valor of the borderers had led them to break their lines in pursuing the enemy, and when they were thus thrown into confusion the superior numbers of the Queen's forces had of course secured to them that advantage which Lord Dacre had forseen when he first observed the disorder of his own troops.

Still surrounded by the little troop of borderers who had fought by the side of Marmaduke till he fell, Leonard bent in bitter anguish over his friend. It was a brief parting; a few detached sentences broke from the lips of the dying man.

"All is lost, Dacre. My father still bears up the fight. Oh, seek him out, let not the old man be Dear Dacre, have a care for her." And thus the gallant spirit departed, and Lord Dacre only supported the corpse of his friend.

But the trumpet of the enemy at that moment sounded to recall Lord Morden from the pursuit, and his troops bore back upon the field. Then it was that the standard of the Dacres was once more raised by a band of brave borderers, who had faithfully guarded it through all the dangers of the bat-Then it was that the gallant few who had still prolonged the remnants of the fight rallied about their noble chief—a hundred horsemen and perhaps twice as many foot, presenting to the fue a bristling fence of pikes and lances, and securing at least an honorable retreat. The elder Norton, with two of his sons, Edward and George had joined this gallant party. Inch by inch almost did they retire from the moor, and it was not for the broken troops of Lord Morden to attack them. They were fairly clear of the battle-field, and then it was that Lord Dacre perceived a band of lances, which amid the turnult of the fight he had observed hovering on its skirts, but not taking any conspicuous share in the conflict; then it was that he perceived this same body of lances bearing at a furious rate along the road to Rockliffe Castle. A horrible apprehension immediately seized him. A sufficient number of the garrison had been left in the Castle to guard the females; but those who had first fled from the battle. had the gates been opened to them? And had the gazrison, then, proved faithful to its trust, or dismayed by the panic of their defeated comrudes, would they attempt an escape from Rockliffe? Lord Dacre turned to Edward Norton. A few words served him in that hitter moment. He spoke of Marmaduke's death, and then he saw the head of the gallant old man, his father, drop over his horse's neck and the arm of a stout borderer stretched out to support him. Lord Dacre bade the youth take command of the party and fly with his father towards Scotland. Something, too, he then said, he scarce knew what, of Gertrude and of Blanche; and the next moment, accompanied by about twenty horsemen, he was riding at headlong speed towards Rockliffe. One of these horsemen kept close at his

"My Lord," said the horseman.

But Leonard Dacre did not hear him. His soul was absorbed in the agony of defeat—an indefinable sense of an overwhelming calamity. The review of each proud hope now humbled to the dust; the shadows cast upon his future lot; the bitter sorrow for those who had fallen in his cause: the pining wasting discontent of an ambitious spirit condemned for ever to inactivity—these were the separate drops of gall lurking in the dregs of that cup which was now presented brimming over with misery to his lips. But those gall drops were to be tasted at a future time, when the bitter draught was well nigh drained. But now, yet warm from the excitement of the conflict, yet smarting under the shame of a defeat, and agonized with thoughts of Leicester and Gertrude, and of the gentle Blanche, Lord Dacre's mind was a kind of chaos. At length he came with his followers in sight of Rockliffe Castle.

"My Lord," egain exclaimed the horseman at his rein, and Dacre, now breathing in the sight of Rockliffe, could now hear his voice.

"Aye, my good Norbert." "Were it not well to take the ladies for a few days to Lanercost. The good monks will gladly conceal them, and the country will be hunted with the Quee 1's troops. You, too, my Lord, would be safe at the Abbev." -

Norbert was that peasant who had been acoustomed to attend on and assist the poor monks, and he had enrolled himself under the banner of Lord Daore If we meet the worst, my friend," said Leonard

Dacre, "it may be well indeed to seek the concealment which you name; but we must for Scotland if

was startled by his pale lip and glaring eye. He ventured to speak-Be of heart, my good Lord, the ladies, Blanche and Gertrude, are no doubt, both with the garrison, who feared that Lord Hunsden would attack the

Castle." Leonard made no reply, but pointed onward to the castle gates, from which at that moment issued the band of lances which he had noticed galloping with such precipitate haste towards Rockliffe. A woman's shrick rang through the air. Lord Dacre did not heed that his horse leaped over the bodies of some slain soldiers—his own soldiers who had fled from the battle; a few desperate bounds placed his courser by the side of the leader of those lances. A female was in his arms, and it needed not her voice, her outstretched arms, to tell him that female was Gertrude Harding. The vizor, too, of the ravisher was raised, and in him Lord Dacre beheld the Earl Leicester. He caught hold of his bridle rein, but the attendants of the Earl spurred between them and closed around their master. The followers, too, of Lord Dacre did not slack, and they boldly charged the lances of the Earl. Thrice were they repelled, and thrice did they return to the conflict; but the partizans of Leicester were a hundred, and those of Lord Dacre numbered little more than a score. It was a useless and horrible effusion of blood; they were mown down like ripe wheat before the sickle. Not altogether unavenged, however, did they fallthe heart's blood and the dying groans of some of the Earl's soldiers mingled with theirs. As for Leicester, he had hitherto kept himself safe ensconsed with the maiden in the midst of his followers, leaving it to them to defend him from the obstinate valor of Lord Dacre and the gallant few by whom he was accompanied. Now, however, that their numbers were thinned, and but some halfdozen borderers were left to assist Leonard in forcing that impenetrable girdle of men and horses which had hitherto secured his infamous rival, the latter ordered his men to wheel aside and then follow him towards Carlisle. Then it was that as the circle opened and Leicester urged his horse into a bound -then it was, though wounded and well nigh sinking with fatigue, that Lord Dacre dismounted. sprung forwards, and hung upon the bridle of Leicester's horse. His sword was yet in his hand, but the craven Earl interposed the maiden as his shield, still holding her with a giant's grasp, and Lord Dacre was dragged some way by the restive horse. "Leicester," he cried, "yield up the maiden.-

Coward, thou shalt have justice yet!" At that moment a tremendous plow upon the head felled him to the earth, and the Earl, released from the grasp upon his bridle, galloped away with

his prize. That blow was not unavenged. Norbert, who yet trod closely upon the footsteps of his lord, was a powerful man, and turning towards the soldier who dealt that dastard stroke stroke, he twined his arms about him with a sort of herculean strength and dragged him from his horse. The followers of Leicester with little care for their comrade, were already hastening after their lord. The knee of Norbert was on the solder's breast, his hand upon his throat, and the latter struggled vainly to rise, while his face grew black with convulsion. The eye of Norbert fell for a moment upon the apparently lifeless body of Lord Dacre, and with an emotion of savage delight, such as he had never before felt, he took a long knife from his bosom and drew it across the throat of his antagonist. The keen blade and vengeful hand of Norbert half severed the head from the body; but such a death even added but little horror to the naturally grim aspect of the robber Miles, for he it was who had been one of those followers who had in the morning sallied with the Earl of Leicester from the wood. Theother was that fulse retainer of the Earl of Westmorland, who had accepted a bribe from the infamous Ralph, and had assisted to convey Gertrude from the Castle of

The care of the faithful Norbert and the few other attendants who were now left to the unfortunate Lord Dacre, was immediately addressed to his recovery; but whether he were stunned or dead they were at first unable to decide.

(TO BE CONTINUED IN OUR NEXT.)

FAITH AND SCIENCE.

Refutation of the Assertion that the Catholic Church is the Enemy of Science.

TRIUMPHS OF THE CHURCH.

So Long as the Scientific Man Adheres to the True Principles of His Study and Does not Travel Outside Them, The Catholic Church Will Befriend and Encourage Him.

THE STORY OF GALILEO AND THE SUN.

What the Church has Done to Foster and Encourage Science in the Past.

ABLE LECTURE BY THE

REV. FATHER BURKE. ON THE

"Catholic Church and Science."

(From the Dublin Freeman's Journal Nov. 25th.) It might be expected that the importance and interest of the subject of last night's lecture and the ability and eloquence of the lecturer would attract an immense audience, but the actual state of affairs surpassed all expectation. The doors leading to the Round Room were opened at seven o'clock (one hour before the lecture was to begin), and in a few moments the enormous crowd which had previously been collected in front of the building streamed in and filled to overflowing every portion of the great Round Room. A few minutes more and the interior passages were choked up by hundreds seeking admission. The doors had then to be closed in the face of a struggling, entreating throng outside, who were unable subsequently to obtain entrance. The arrival of his Eminence the Cardinal Archbishop at a quarter to eight was greeted with enthusiastic cheers from the assemblage who still blocked up access to the main door, and his Eminence, as well as the Very Rev. Thomas Burke and a number of clergymen who did not till then reach the Rotundo had to pass in through a side door, which was at once stormed by the eager mass without, and forceed, with the result of crushing in many additions to the already overcrowded audience. The aspect of the Round Room as his Eminence proceeded, amidst ringing cheers, to his seat, was striking and memorable. The balcony was packed through the entire circle, and scores held places on the window-sills. The great area below, divided into the reserved and promenade, was filled to its utmost capacity, while the platform was fully occupied, the audience here, as in other compartments, including a large propor-

At eight o'clock precisely his Eminence the Cardinal Archbishop, who presided, said :- I have been invited to discharge a very pleasing duty, and I shall do so with two or three words. I have to introduce to you a distinguished lecturer—a lecturer well known to every one of you-known to every one in Ireland, known in America, Australia, every part of the world—and to ask you to hear him with all posyou can from his lecture. I beg to introduce to you the Bev. Father Burke (great applause).

The Rev. Thomas B. Burke, who was attired in the garb of the Dominican Order, then came for

Eminence, rose and presented himself to the vast audience amidst a perfect storm of applause, which lasted several minutes. When silence was restored, the Rev. Father said he had the honor to appear before them that evening to discuss a most important nuestion—namely, the relation of the Catholic Church to science and to scientific men. It was a subject interesting, indeed, to them as Catholics, although they reposed in the absolute certainty of their principles. It was a subject so interesting to some of their fellow-citizens that it was driving half of them mad (laughter and applause). Now, as the room was warm, and he did not wish to detain them a moment longer than was necessary, he might as well go into his subject at once. They all knew when the summer came and people went to bathe there were two ways of getting into the water. One man sneaked in—a very uncomfortable way. 'Another man got on a rock and took a "header" (laughter). They would permit him to take a "header" into the subject (laughter). First of all he laid down this principle—that human reason alone is not sufficient to guide man to a knowledge of revealed religion. The proof of this-and the all-sufficient proof-lay in the simple fact that God has made a revelation, and God never would have made the revelation, if it were not necessary, and if human reason alone could have guided man into the knowledge and practice of revealed religion (hear, hear, and applause). In truth, reason was not sufficient for this truth, reason was not sufficient for this herculean task. The mightiest intellects of antiquity—the purest, the most subtle, the most gifted minds of pagan civilization-directed all their attention and all their efforts to the solution of the simple question—who is God, and who is man? and the greatest philosophers of antiquity, to bow down and to confess that they were unable to answer the question which the little Catholic child could do the first day he took his Catechism in his hand (loud applause). It would, perhaps, be asked what place has reason, what use had it? The Almighty God had given them two great guides, each distinct in its own sphere—each distinct in its operation and in its own source of knowledge. He had given them reason, to be their guide to human knowledge, and through the mazes of human science to throw its light forth on the hidden places of nature-to investigate all the wonderful phenomena with which they were surrounded, and to draw from that investigation those principles touching the laws which govern the material world and the creation of God. He had also given them in another sphere another guide. Man was immortal. Man was imperishable. He could not die. The body died, but the soul should live; and this truth, primary and essential, even the Pagan philosopher of old had learned-Non omnis morior-"I will not altogether die." If, then the destiny of man was eternal-if the origin of man be clouded in mystery—if the true essence and existence of man be one of the profoundest mysteries that existed—wherefore the Grecian philosopher made it the summit of the philosophy of man simply to know himself—it followed that the Almighty God must have provided for man some other guide besides that of mere human reason-some guide coming not from the world, but from heaven—some guide illumined not by the light of time, but by the rays of eternity—some guide able to take their hand and lead them through all the mazes of time to the very threshold of their eternal being, and there to show, in the splendid revelation of all, the hopes He had created in their hearts (loud applause). That guide was Divinerevealed religion. Each of those two guides had its own right, great, and wonderful work in its own sphere. They could look to the magnificent triumphs of human reason in the researches of modern science. They were children of their age, of this nineteenth century-this nineteenth century, so full of pride, so full of injustice, so full of resolution from above, and revolution from belowso full of contempt for all the sacred and timehonored principles of right, of justice, and of lawyet still a century with so much to admire, to love, and to revere in its magnificent scientific progress (applause). He was a son of that age, born in its bosom, scarcely expecting to see the dawn of the coming century. Childhood, manhood, and prospective age, all were the property of this nineproud of the age in which he was born (great applause). It was an age that had effected great wonders. It would require a tongue far more eloquent than that of the highest scientific genius of the age to define or even to give an outline of the triumphs of this 19th century. But should they deny to the Church her triumphs? Behold, he said, the nations of to-day basking in the light of civilization; behold the nations of to-day advancing with rapid strides in every art and science: and then let them ask themselves the single question-who broke out of the darkness-out of chaos -out of utter disruption-who drew forth from the awful rains of the crushed and broken-up world of the 5th century the glories of the 19th century? The angels of the world's history would point to the magnificent figure of the Catholic Church of Jesus Christ. (Vehement applause). She alone did it who alone was able to do it. She took the rude savage son of the northern forestsshe took the child of barbarism, inflated with the triumph and victory in which he trampled upon Imperial Rome, making his bloodstained offerings to his Northern Pagan gods, unconscious of mercy, unconscious of clemency, unconscious of purity or self-restraint, wild, barbarian -all the more terrible because with his barbaric hand he had shattered the great civilization of Paganism-and out of such unpromising elements the Church elaborated during many weary ages the civilization which was our pride and our glory today (cheers). She turned barbaric pride into meekness; she drew from out of a people detestable in their impurity an immaculate priesthood and a very self-restraining Christian manhood. She gathered together all that remained of the universal wreck and ruin of ancient art and science and civilization, and she treasured them in her cloisters; she watched them with zealous care; she brought them forth from day to day in great universities; she prepared the nations to receive them; she is the mother of that Christendom or Christianity which made the world a civilised and an organised power when it seemed as if nothing short of the creative word of God could have drawn light from so much darkness, or order from so much ruin (cheers). Of such and such, multiplied indefinitely, were the triumphs of the Church of God, as great and greater in her sphere of that which was divine, revealed, purest in faith, holiest in morals, than were the collateral triumphs or the science of an age of which they were so proud. And God intended that these two great guides should move harmoniously together over all the universal creation of God, the infinite harmony of whose divine being shone out in the admirable order that prevailed throughout. No one force of nature annihilated another. Generally speaking, in this world there was some great delusion, or some great deception always held up before the world. One time it was a scientific delusion, another time

"Oh, who will save us from that terrible Pope?" the scientific man as such, as long as he stuck to or you are all asses and fools." Now, what was his exclaimed big, blustering Bismarck (great laughter, and cheers). "He'll crush us. I have only two. millions of trained soldiers, the grandest army in the world at my back, and he has not a single man". (laughter and cheers). And then out came the Times newspaper on the edifying spectacle of Bismarck and Germany trying to save themselves from the terrible attacks of Pius IX. and the Ultramontanes (cheers, laughter, and some hisses). "Oh, who will save us?" exclaims Gladstone (laughter, cheers, and hisses). "Who will save us from the terrible Vatican Decrees? They have lossened all the bonds of loyalty and allegiance. We cannot trust a Catholic any more, no matter who he is-I don't care whether he be a lord chancellor, or postmaster-general, or a private soldier (loud laughter and cheers). They are all gone, no more allegiance or loyalty; if the man sent word to-morrow, they would be up with a knife at your throats, and who knows but it is Cardinal Cullen that would be minister" (roars of laughter and vehement cheering), "who will save us from the terrible Catholic Church—these terrible Ultramontanes; they want, if you please, to make religion a kind of knowledge, and not to leave it in the region of emotions with Messrs. Moody and Sankey (renewed laughter and hearty cheers). They will teach young men the necessity of going to confession instead of leaning on their emotions (cheers and laughter). They will teach their people, if they have stolen anything, that they must give it back; oh, who will save us from them and leave us to our emotions? Have we not harmoniums? (loud laughter.) Have we not beautiful hymns? (laughter.) Haven't we grand sermons all about leaning on the Lord and nothing more? (renewed laughunillumined by the light of revelation, were obliged | ter.) Haven't we Heaven made easy? (laughter and cheers.) Oh, who will save us from Catholics saying their prayers and abstaining on Fridays (laughter), examining their consciences, keeping them-selves pure, restoring, if they had the misfortune to take a farthing or a farthing's worth? It is all very fine. Lean upon the Lord and trust to yourselves" (continued laughter and applause). Meantime the great Catholic Church stood there, robbed and plundered in Italy, imprisoned in Germany, fettered and hampered, crossed and contradicted in France, in Spain, in Brazil, held up to scorn and ridicule as far as they could, the blind fools, hold up the House of God, and the cry all the time was "Save us from them (loud cheers), make way until I throw a stone right in her face" (cheers). Send a few bishops to prison-send a few priests to prisontake whatever trifle of money they har-take all their churches, sell everything, and then cry out. "What a wonderful fellow I am to be able to defend myself from these people" (laughter). Then, on the other hand, they were told day after day. "Ah, what would not the Church do to those people if she could lay her hands upon them," Professor Tyndall was great man in his own sphere-a child of genius a glory to the land that bore him; he was the scientific apostle of light. According to those truth telling writers, if the Pope only could get hold of him he would improve his speculations on light by putting it out (laughter and cheers). Now, this was a popular delusion, and in this what were the men of science doing? They were doing what a eclebrated Catholic called Don Quixote once did, when he attacked, of all things in the world, a windmill (continued laughter). The mill was quietly grinding corn and flour to make bread for the poor labourers about, but the Don, in his imagination, thought it was a grand castle, inhabited by ghosts and goblins, who held knights and fair ladies in durance vile, and setting his lance in rest, charged it and broke his head against the wall (laughter and cheers). There was the Catholic Church quietly dc- down the principle that the earth was round, and, ing to-day what she had done for 1870 years, grinding to-day what she had done for 1870 years, getting, as it were, the corn of the Word of God, to make out of it the bread of life for men's souls make out of it the bread of life for men's souls truth must, at its inception, be propounded as a truth must, at its inception, be propounded as a an entire army of poor crazy Don Quixotes coming on with their lances in rest. One said, "I will prove she told a lie in such a year, here goes" (laughter). Another said, "I will prove that she cannot co-exist with the rights of civil allegiance." He set bis lance in rest, left his great party behind him wondering and ashamed of him, and went on alone to excite the ridicule of everybody, and to fall down teenth century; and although he wore a habit 700 as he has fallen down (loud cheers). In the face of However, not having met a kind angel guardian, he years old, and linked altogether with the traditions all these he asserted a very simple proposition, and might ask what became of this young man. They of bygone times, yet he was free to say that, as a nan, as a priest, as a Dominican friar, he was but was the friend and patron and encourager of all most eminent of our Pentiffs—who heard him prove true scientific men (cheers). It was all nonsense to his theory in the garden of the Vatican, and, would it has been solemnly published by some further act assert the contrary, and he would show it to them they believe it, he was immediately made a cardinal, by bringing the search to the plain, ordinary test of common sense. Let them suppose for an instant plause). While all this was going on at Rome, that the Cathelic Church was what those men de- there was another man who entered on the scene clared it to be, afraid of her life of science, afraid of a man as great as Copernicus, as great as Galileo, scientific men, declaring that she could not bear the famous Christopher Columbus [applause], the them, telling them to stund off, that if she caught man who opened a new world to Europe, who first them she would fix them (laughter). Let them supset his eyes upon the grand shores of the vast Conthem she would fix them (laughter). Let them suppose that she considered deep scientific research to be inconsistent with the profession of her taith and the practice of her morality, and what would follow? Let them test it by common sense. They had all, like himself, been preparing for confession since they were seven years of age, and did they ever say when, examining their consciences, they opened their prayer book and went over the table of sins, "Did I press my studies too far, or was I too scientific?" (Cheers.) Was any Catholic boy ever expected to say this at confession: "Father I am a medical student, and all the other students are tremendous fellows for science, and, father, I accuse myself that I was inclined to study-that I was inclined and endeavoured to keep up with them in their researches? Oh! father forgive me" (great laughter). Now, he would put before them two reasons which he would urge as practically and clearly as possible to show that, despite all that was said, the Catholic Church could not be the enemy of science (applause). The first was the simple, yet high and grand reason that all truth-wherever it exists in the order of nature, or in the supernatural order of revelation-that all truth comes from God. There was nothing true of the things they saw in this world, there was nothing true of the things that they looked forward to and hoped for in the next except in so far as it coincided with the eternal truth, which is in God [applause]. To say that one order of truth is hostile to another, that is destructive of another, was just the same as to say that God contradicts Himself. This was the heresy of the Manich ans. They said there were two Gods-the God of Nature and this material world, and a God of the immaterial and spiritual and purely intellectual world. The Catholic Church laid her anathema upon this detestable heresy, and yet, strange to say, she was to day accused of being frightened at the truths of nature, as if they did not proceed from the same God as gave her the truths of revelation. The great truths of science, wherever they were found, no matter how wonderful the results of that science if they were only true, could not touch one iota, affect one scintilla, of the revealed. truths of God in the way of injury. There was no room even for such antagonism as this. The great sciences—astronomy, chemistry, natural philosophy, and the like—moved in one groove and religion in the other, and, just as two railway trains on different tracks could never collide, so those two never clash. The Catholic Church, therefore, was not afraid of science, nor of the scientific man, as long a false system of philosophy, another time, and indeed at all times, some form of religious as he sticks to his own science and his own subject. error, the most numerous of all the delusions of the Nay more, she encouraged him, she protected him, for the knew that every addition to scientific truth devil (laughter). Now, one of the great delusions of their day was this—men managed, and spoke, and every great discovery in nature, every real and substantial addition to man's knewledge, was a new wrete, and seemed to believe that the Catholic Church manifestation of the beauty and wisdom of God, and was engaged in a tremendous and constant onslaught in itself served to prepare men's minds more and

Never. When did she leave him unprotected and alone? Never (applause). Her history told them, and in truth, they owned the grandest results of scientific research to the protection and to the fostering and kindly care of the Catholic Church, as he would endeavour to let them see. Was it not quite natural that the Catholic Church should foster the man of science, while she knew that every addition to real truth, even of the natural order, every addi-tion to the mighty store of man's real knowledge, was but a new revelation of the depth of the riches the wisdom, the power, and the beauty of her God? (Applause.) What better preparation could a man's mind have to receive her Divine message than the preparation of science? The more a man entered into the great mystery of nature, the more did he behold in the admirable order the arrangement of these truths which he discovered by habitual and deep study of the awful hidden power of the admirable hand of nature's God (applause). "The heavens proclaim the glory of God, and the firmament tells the work of His hand." Therefore, he said, as long as the scientific man adhered to the true principles of his study and did not travel outside them, he found in the Catholic Church a friend and an encourager. He would give a proof or two of this. One of the great questions of the present day was the opposition which the Catholic Church appeared to have shown to the new and modern, and he would add, the true system of astronomy. For many hundreds of years the scientific men of the schools of this world, not having the powers of the telescope or the aids of modern science, held that this world was the centre of the whole creation of God-that this world or orb of ours was fixed and stationary, and that the sun, meon, stars, and planets of the heavens moved around it as their centre. Now this was a mistake—a scientific mistake. It was held for hundreds of years—the holy fathers and doctors of the Church held it. They interpreted the words of Scripture in its literal sense to confirm it. The Scripture told them that the Lord had established the earth upon its own basis, and would not be moved for ever and ever. Elsewhere it was written-"He hath established the world, which shall not be moved;" and, unaided by science and on a question which had no direct or immediate bearing either on faith or morals, the vast majority if not the whole of them interpreted those words of Scripture in their literal sense to mean that this earth was one vast plain, not a globe, but a plain fixed on its place, and that all the orbs of heaven revelved around it. Well, by degrees men began to observe the motions of the stars, to observe the aberations of certain planets, to observe certain familiar phenomena in the earth itself, as, for instance, that a heavy weight thrown from a very high place would not descend to it in a straight line as it would if it fell on a plain, but would fall slightly towards the east, because the earth was moving meanwhile westward; when men discerned these things, the theory was started that the earth was not immovable, but moved, while the sun was immovable and fixed in its place. This was a great novelty-perhaps the greatest scientific discovery of any age. And this was brought forward as a proof by these scientific men that the Catholic Church had no welcome for them, that she hates them and is an enemy to the progress of science, and why? Because she opposed that theory. Now, the first man that proposed this theory was a young German, born at Coblentz in 1491, who had turned his attention to astronomy. His name was Nicolos, of Pusa, and he published a book, in which he laid according to the doctrine of the day, he ought to theory. It would be contrary to every principle of science and philosophy, to take it as an absolute certainty until its truth was proved. If he, with his theory, had gone into Rome by the Northernroad and entered the Flaminian Gate, he might have been asked, "Where are you going—you are going my friend, where there are inquisitors who will pull the windpipe out of you" (a laugh) tinent of the West; the man who, in the providence of God, was the angel sent forth, amongst other purposes, to prepare a home, a glorious and generous home, for the descendants of the old race of the island in which they lived [enthusiastic applause]. The noble citizens of his native Republic of Genoa laughed at his projected enterprise. He came to Spain. He applied to Ferdinand and Isabella, the Catholic sovereigns of Leon and Castille, but they were too much engaged with other affairs to attend to him, though he put before them, with the simple eloquence of genius, the great things he would do if they only gave him money and two or three ships. A deaf ear was turned to all that, and it was a memorable historical fact that when no man would listen to Columbus, a Dominican friar, Egebeso, took him in hand—genius spoke to genius, the friar said to the mariner: "No man seems to understand you, but I do ;" and shortly afterwards, when he was made Archbishop of Seville, the richest and highest dignity in Spain, he placed his purse at the service of Columbus, and humanly speaking, they owed America to the zeal and discrimination of a Dominican friar who aided Columbus in his great enterprise [applause]. Another rose after Copernicus-a man celebrated for his scientific discovery and more celebrated system, because he was made the stalking horse of those who attacked the Catholic Church, although he was himself a Catholic. Twenty-three years after the death of Copernicus, Galileo was born. He became convinced that the earth moved round the sun. So far there was no harm done. Yet, strange to say, the Catholic Church, which did not condemn Copernicus, which did not condemn Di Chusa, condemned Galileo, and for this they were all to lie down and be humbled the moment Galileo's name was mentioned. Books and books have been published of the history of Galileo, and if they read them all they should study for six or seven years. Every assailant of the Catholic Church said, no doubt you may boast of the Church's antiquity, of the Church's unity, of the Church's sanctity, of the submission of that Church's members, but wait, what about Galileo? down on your marrow bones [laughter] Now, he would in a few words explain the whole thing. When Galileo came to the conclusion that the sun was stationary and the earth moving round it, instead of writing a book like Di Ghusa's, or seeking additional proofs and reasons to convince the scientists of the day that his theory was correct, what did ne do? The very first thing Galileo did was to lay down the system of the earth moving round the sun as an undoubted fact, as an incontrovertible fact—to call everybody that did not believe it asses and fools. When he was told that the words of Scripture seemed opposed to

impede him, or injure, or imprison him in the days

of her power? When did she ever set her censure

on him as purely and entirely a scientific man?

It was this - that the earth moved round the sun. That they knew to be the fact, but they had sufficient, reason to know it. Galileo had not .-Galileo did not know from Adam the laws of gravitation; he never heard of such a thing as atmospheric pressure upon the globe; yet he asserted that the earth moved round the sun. What reason did he give? "Oh," says he, "don't you see the tides come in and go out—sure that shows the earth is moving and wabbling about" [laughter]. "That cannot be," said another celebrated man, "the motion of the tides is produced by the influence of the moon," "You are a fool-an ass," replied Galileo. That was his usual answer. When the Pope and the cardinals heard that the Scripture was to be made subservient to Galileo-when they heard that. with the exception of the texts that bore directly and immediately on faith and morals, all the rest was to be treated as allegory and myth, to be explained according to the whim of every man, at the very moment, too, when Protestantism in its outbreak left the Scriptures in the hands of the multitude who were running amuck with them; when the Pope and cardinals heard all this they properly called on the bold Galileo, and asked what he meant, And why should they not? What did Cardinal Beliarmine say to Galileo? These were the words: -" We cannot so bind the interpretation of Scripture as to suit your style of astronomy, for this I tell you, when the demonstration shall be found to establish the earth's motion, it will be proper then to interpret the Holy Scriptures otherwise than they have hitherto been in these passages which mention the moving of the heavens and the stability of the world." There was the answer of Rome to Galileo. The idea that the earth moved around the sun was an established scientific fact. It moved, as they knew, with enormous velocity. They knew, moreover, that its motion was essentially controlled by the laws of gravity and of attraction. Galileo, who declared the Church should submit to bend the Scriptures to his theory, never heard of the laws of gravitation in his life, and he was three years dead and in his grave, when one of his disciples dis-covered that the air could be weighed, and that it pressed down on the earth with tremendous pressure and moved with the earth. Father Burke vindicated the Church at some further length with reference to its conduct towards Galileo. As regarded his imprisonment, he said he spoke disrespectfully and ungratefully of Urban the Fifth, but what was his condemnation? He was absolved from all censure; he was then told that he was to be kept in mild imprisonment during the pleasure of the Pope, his friend. That imprisonment lasted four days, and on the evening of the fourth day he was told to go to the Florentine Ambassador, after which he was sent to his country seat. Yet Galileo was called a martyr. Father Burke concluded, amid prolonged applause, with an eloquent peroration, expressing his faith in the immortal guidance of the Church, aud in the infallible voice of Peter her Pontiff. His Eminence the Cardinal Archbishop proposed

a vote of thanks to Father Burke for his eloquent and instructive lecture.

Alderman P. P. M'Swiney, Lord Mayor Elect, seconded the vote of thanks to Father Burke. The Rev. Father Burke returned thanks.

Alderman M'Swiney having been called to the

eeond chair. On the motion of Sir James Power, Bart., seconded by Mr. J. F. Lombard, J.P., a cordial vote of thanks was accorded to his Eminence for presiding, after which the proceedings terminated.

. THE VATICAN DECREES.

By a circular letter, dated Nov. 22, the clergy of the Roman Catholic Archdiccese of Westminster were requested to read the following notice at High Mass, and at the Evening Service, yesterday :--"Dear Children in Jesus Christ,

"I. On Sunday, the 28th of August, 1870, the following letter from his Eminence Cardinal Antonelli was read by our order in all churches of this diocese :--

"'Rome, Aug. 11, 1870.

"' It has been made known to the Holy See that some among the Faithful, and perhaps even among the Bishops, are of opinion that the Apostolic Constitution, which was published in the Session of the Œcumenical Council of the Vatican on the 18th day f the month of July, will not be of obligation up of the Holy See. How strange such a supposition is any one may easily know.

"The said Constitution had the most solemn publication possible on the very day on which, in the Vatican Basilica, it had been solemnly confirmed and promulgated by the Sovereign Pontiff in the presence of more than 500 Bishops, for it was on that day, although there was no such necessity in this case, put up with the customary formalities in the usual places of Rome, so that, according to the well-known rule, it was made obligatory for the whole Catholic world without need of any further publication whatsoever.

"I have thought it my duty to communicate these brief observations to you, in order that they may be your guide in the event of any doubts that may from any quarter be brought before you. " JAMES CARDINAL ANTONELLI."

"This declaration was made by the Cardinal in answer to the objection of some persons who had thought that the Decrees of Vatican Council. although they had been solemnly defined and confirmed by the Sovereign Pontiff in the Council itself, might require some further promulgation as a condition of their being regarded as publicly binding upon the whole Church.

"II. Events which unhappily are notorious induce us to make known to the Faithful, lest any should be misled by the words or example of one or two who still profess to be Catholic, that whosever does not in his heart receive and believe the doctrine of the Immaculate Conception and the doctrine of the Infallibility of the Vicar of Jesus Christ, as they have been defined by the Supreme Authority of the Church, does by that very fact cease to be a Cath-

"The Encyclical Ineffabilis Deus, by which, on the 8th of December, 1854, the Sovereign Pontiff defined that the most blessed Virgin Mary was, by a singular grace and privilege of Almighty God, and by reason of the merits of Jesus Christ the Saviour mankind, preserved in the first moment of her conception free from all stain of original sin,' contained these words:-

" Wherefore, if any persons, which God forbid shall presume to think in their hearts otherwise than we have now defined, let them know that the are condemned by their own judgment, that they have suffered shipwreck in faith, and have faller away from the unity of the Church.'

"In like manner, the Constitution of the Vatican Council which defined that 'the Roman Pontif, when he speaks ex cathedra—that is, when discharge ing the office of Pastor and Teacher of all Christians he, by virtue of his supreme Apostolic authority defines a doctrine of faith or morals to be held by the Universal Church'—is infallible, ended with these words:-

"And if any one, which God forbid, shall pro-sume to contradict this our definition, let him be anathema.'

"III., It has come to our knowledge that some who openly refuse to believe the said doctrines, per sist nevertheless in calling themselves Catholica this in the common acceptance of them, he laughed and give out that they go to Confession and to Holy at it and said. "Oh, my dear friends the Scriptures in a great many things are inaccurate. You call it hereby wars them that, in so doing they deceive en The Rev Thomas I Burke, who was attired in the gard of the day. That was the care of the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the Dominion Order, then came for the gard of the day. That was the text of which were persecute, explain it so as to the day. That was the text of the day of did the Christ was not become also done to real the second control of the second of th

mit a sacrilege, to their own greater condemnation. "We rejoice to know, dear children in Jesus Christ, that of such men there are few indeed. But, lest their words or their example should seem to be tolerated by the Catholic Church, we make this declaration; and we make it with an carnest prayer, that the Holy Spirit of God, against Whom they are striving may bring them to repentance.

"May the grace of the Holy Ghost abundantly

confirm you in His infallible guidance.

" | HENRY EDWARD, Archbishop of "November 22." Westminster.

IRELAND EVER FAITHFUL!

His Eminence Cardinal Cullen has received from the Holy Father the following letter, under date of the 11th ult. The occasion was the acknowledgment of £2,600, being the amount of the Peter's Pence for Ireland :---

" Beloved son. Health and Apostolic Benediction !-Although your sincere attachment and devotion, as well as that of your clergy and faithful people, to us and this Apostolic See, were already wellknown and proved on many occasions, yet, dearly beloved son, the dutiful tribute of filial piety which, in your name and that of your flock, you have lately conveyed to us in your effectionate letter with its accompanying offering, did not afford us the less pleasure and gratification. On the contrary, we received these repeated testimonies of your love with the greater good will and gretitude, inasmuch as they clearly proceeded from the sincere faith and affection, and put in the strongest light the constant zeal with which you and your flock, strive to help us in our tribulations. Besides, in receiving these new marks of your affectionate respect, our satisfaction was largely increased by the repeated assurance given in your letter, of the fervour with which your Catholic people pour forth assiduous prayers for the Church, and of the zeal and ulacrity with which in their straitened circumstances they abound in works of picty and charity, and contribute to erect and support good and useful institutions, thus showing forth that strength and ardour of a faith which actively worketh through charity. From the bottom of our heart, in all these things we thank God, the Author of all good, who gives such strength to his children, and we earnestly beseecth Him to fortify more and more every day their good resolutions, and also to bless with abundant fruit our own pastoral exertions and cares.

"And here, dearly beloved son, we cannot but bestow the highest praise on you and your venerable colleagues the Bishops of Ireland, who in order to provide for the salvation of your faithful people, unhesitatingly raised your voice in condemnation of the nefarious doctrines lately delivered to the public in your Catholic country, under the pretence of promoting science by unbelieving men. We firmly trust that your pious flocks, listening with docility to the voice of their pastors will ever keep aloof from such poisonous pastures and imitate the steadfastness of their forefathers, who constantly and willingly submitted to the greatest and severest trials and afflictions rather than consent to be stripped of the precious treasure of the Fuith by enemies of whom St. Maximus of Turin says:—' Nothing is dreadful, not so much as spiritual bodies, but also the souls of men, who strive to make prey, not so much of earthly gold as of the gold of Faith—who plunder their victims not so much of worldly wealth as of the wisdom of Christ.' Hence knowing the great dangers to which Catholic education among you is exposed, we carnestly beseech the Father of all mercy to look with a propitious eye on the youth of the country, and by his protection to preserve their Faith safe from dangers and evils.

"For the rest, imploring an abundance of all heavenly graces on you and your clergy, and all the faithful confided to your care, we bestow most lovingly, and with all our heart, upon you and them our Apostolical Benediction as a presage of those graces, and as a pledge of our special leve and grati-" PIUS IX. POPE."

IRISH INTELLIGENCE

SR. PATRICE'S GRAVE -As there is no proof that the place which was lately indicated in Down as the grave of St. Patrick ever contained the remains of Treland's apostle, it is a question whether it would not be better to finish the church erected in his honor or to raise a monument on the spot about which nothing certain is known. There can hardly be any difference of opinion as to which would be more acceptable to the apostle himself. Concerning this subject, the Most Rev. Dr. Dorrsan, Bishop of Down and Connor, writes to the indefatigable priest of the district:

"Belfast, November 18, 1874. "REV. DEAR SIR: I noticed the letters about St. Patrick's grave, but it evidently is not known to the writers that the late Most Rev. Dr. Dixon, Primate of all Iroland, consulted me about an offer made by some pious Catholics in New Jersey to forward subscriptions to erect a monument. He did not think it wise to expend money in that way on account of the irritation it might cause; and he therefore thought your new church a better way of perpetuating the memory of the great apostle in that locality and elsewhere. And in fact, as monuments cover the whole land and the hallowed grave attests not silently the pilgrims' love and devotion, by carrying away a souvenir of the saint's resting place. I should prefer at present to see the tower of the new church completed and the high altar erected to receive a portion of the relics in my possession. These objects appear to me worthy of the consideration of those who write on this matter. I remain, very sincerely yours,

" + P. DORRIAN.

"The Rev. P. O'Kane, P.P." It is to be hoped that the devoted children of Ireland will make an effort to fulfil the wishes of the Bishop of Down and Connor, by finishing St. Patrick's Church for which object subscriptions will be thankfully received by the Rev. P. O'Kane, P.P., of

Downpatrick.
Our (Irish Times) correspondent at Downpatrick informs us that there is at least a hope that measures will be taken to rescue the grave of St. Patrick from its present disgraceful condition. He is, he says, credibly informed that Mr. Mulholland, M.P., a gentleman of large property, of refined taste, and of genuine patriotism, has just visited the grave and seen it in its degradation. Our correspondent adds that Mr. Mulholland expressed a wish that some other gentlemen of the County of Down would join with him in crecting over the grave a suitable memorial, at the same time declaring that if no one assisted his efforts he would execute the work himself. Dr. Reeves, one of the most celebrated of Irish archeologists, will, it is said, be invited to inspect the grave and report as to the most suitable form of memorial. When Mr. Mulholland takes a matter in hand we may be assured that it will be done; and done well. It will be a labor of love to Dr. Reeves to join his hand in completing such a monument as will be worthy of the patron saint of Ireland and of

the rich and prosperous County of Down. The new Bishop of Cloyne, in replying to an address from his late narishioners in Mallew, alluded incidentally to Mr. Gladstone's latest performance. "And here let me remark," said the Most Rev Dr. b MacCarthy, that never was this union (of the priests and people) more necessary that at the preb MacCarthy, "that never, was this union (or the priests and people) more necessary that at the preparation of an insufficient size to carry off the flood waters, priests and people) more necessary that at the preparation of the flood waters, priests and people) more necessary that at the preparation of the flood waters, priests and people) more necessary that at the preparation of an insufficient size to carry off the flood waters, priests and people) more necessary that at the preparation of the flood waters, priests and therefore, a large amount of excavations would and therefore, a large amount of excavations would and therefore, a large amount of excavations would not the control of \$200,000, might be required, The expecialities of \$200,000, might be required, The expecial properties of \$200,000, might be required, The expecial properties of \$200,000, might be required, The expecialities of \$200,000, might be required, The expecial properties of \$200,000, might be required and therefore, a large amount of \$200,000, might be required and therefore, a large amount of \$200,000, might be required. The expecial properties of \$200,000, might be required and therefore and therefore and therefore and the reduced of \$200,000, might be required. The expectation of \$200,000, might be required and therefore and reperties of \$200,000, might be required. The reduced in \$200,000, might be required priests and people) more necessary that 'at' the present day, when all the powers of this world seem and therefore a large amount of excavations would releasued in hostility, against our Church and when be irrequired, at The expenditure of £300,000, inglift is in this unholy leasue has been added the name of a proprietors would consider how far it would be its religion have been indebted in the past for an instal-

impious crusade."

Mission at Killardy.—A mission was opened on the 15th, at Kiliargy, county Leitrim, by the Jesuit Fathers, and will continue for three weeks. The illustrious order to which the Fathers belong is a sufficient guarantee that the mission will be successful. A large number of priests from the neighboring parishes were in attendance.

The annual High Mass for the repose of the souls of deceased priests of the diocese of Galway was celebrated on the 17th, at the Pro-Cathedral of St. Nicholas.

THE REDEMPTORIST FATHERS IN TRIM.—The annual retreat given to the Confraternity of the Holy Family established in Trim two years since, was brought to a close on Sunday, the 15th, by a general reception of Holy Communion, the renewal of the baptismal vows, and benediction. Fathers Harbison and Doyle of the Redemptorist Order, conducted the final cercmonies, which included a Procession of over seven hundred members of the confraternity, who assisted chorally during the celebration of Mass. The solemnities were very interesting, edifying and impressive.

The ancient "Cross of Tuam" was erected on the 18th, in the market place. The base of it has been for many years at the cathedral, while the shafts and crucifix have been at the Protestant church. In compliance with the wishes of the people, his Grace the Archbishop at once gave up the base to the town commissioners, so that it might be placed with the other portions where it now stands. The "Church Representative Body" have likewise yielded to the memorial of the town board. The result is that the town is now graced with a venerable relic of antiquity.

The Tralce board of guardians on the motion of Sir Henry Donovan, have unanimously appointed four Sisters of Mercy as hospital nurses in the workhouse, at salaries of £25 each.

L. H. King-Harman, of Kockingham, Boyle, has been appointed to the commission of the peace for Sligo. THURLES TOWN COMMISSIONERS .- Mr. Edward Fan-

ning was unanimously elected collector of the township rates for the insuing year. Mr. John Moylan, of Nenagh, whose stables and

for £200 damages for injuries sustained by malicious burning. Sir Clement James Wolseley, Bart., Mount Wolse-

forses were burned on the 17th, has served notices

ley, Tullow, County Carlow, has been appointed to the commission of the peace for Wexford.

A Home Rule meeting, attended by John Martin, M.P., and Rev. Isaac Nelson, Belfast, was held at Ballyhannon on Tuesday the 24th ult.

Mr. John Rae, of Belfast, gave £190 toward the Meagher monument in Waterford. At a special meeting of the Waterford town coun-

cil, held recently, a resolution was passed to the effect that £50,000 be expended on waterworks for the city.

On the 7th, the outhouses on the farm of Mr. Frederick Malcomson, Portlaw, were destroyed by fire. The fire raged all night. About £300 worth of property was destroyed.

Sir Augustine Fitzgerald, Bart, has been ap pointed a Deputy-Lieutenant for Clare, in room of the late W. J. Skerrett, deceased.

Nov. 22, being the anniversary of the Lahinch Temperance Society, the members renewed their pledge, to Rev. Father Newell, P.P., who delivered an eloquent lecture on the results of temperance.

An acting Inspector of the Dublin Metropolitan Police Force, named O'Callaghan, was committed for trial at the next Commission for firing a pistol at Mr. Entwistle, a Superintendent, who went to look for him to bring him to his duty and found him intoxicated.

The annual patronage attached to twenty eight Episcopal church dioceses in England is valued at \$4,500,000. This includes canons, residents, archleacons, and other clerical snuggeries. The value of the real estate of the Established Church of England may be estimated from its revenue, which is \$35,000,000 annually.

The remains of the late Earl of Charleville arrived from America on the 18th. On arriving the coffin was placed in a hearse and removed to Charleville Castle. The funeral took place on the 21st, for which claborate preparations were made. various houses throughout the town of Tullamore were draped, and the greatest sorrow for the loss of a kind and generous landlord is manifested.

IRISH FISHERIES .- On Saturday a meeting was held at Rathmullen, and on the 18th at Burton Port, both in the County Donegal, to consider the subject of suitable accommodations in those localities for fishing-boats. Mr. Blake, as the inspector of the district, heard the representations made in support of the application, which, he said, would be duly forwarded, with the report of himself and colleagues. to the proper quarters.

Rev. E. Kelly, Lisburn, acknowledges the receipt of £14 towards payment of the Lisburn Convent debt from the parishes of Hannahstown and the Rock. The sum was contributed in response to an appeal made in the churches of Hannahstown and the Bock, in October. Rev. E. Kelly also acknowledges contributions of £1 from Rev. G. Conway, P.P., Hannahstown; £2 from A. Hamill, French House; and £1 from W. Dawson.

IMPROVEMENTS IN WATERFORD. - On the 17th the Wide-street Commissioners sat in the Town Hall. under the presidency of the Mayor, to consider the advisability of widening High-street and Peterstreet. The Mayor stated that the real object was to purchase part of the houses in question with the view of pulling them down, and to erect in that locality a public market. The jury appointed to examine the place recommended the purchase of the property.

A very lively interest is attached to the contest for the Mayoralty of Waterford, the candidates for the honor being three in number. The aspirants arc—Mr. F. T. Ryan, Mr. D. Keogh, and the retiring Mayor, Alderman W. K. Comins. All the candidates express determination to go to the poll. It is be-lieved that the contest will ultimately rest between Messrs, Koogh and Ryan.

At a meeting of the Longford Town commiswas unanimously adopted to the effect that the Town Clerk be instructed to draw up a memorial to be sent to the Chief Secretary, praying him to make an order that all cases under the Intoxication [Ireland] Act be brought into the Borough Court to be dealt with, and also to remit the fines inflicted under the provisions of the same act, that the commissioners might convert such fines for the ase and Act. A memorial was also sent to the chairman of the Midland Great Western Railway company praying him to run Sunday trains, lately discontinued.

An interesting discussion on the Shannon drainage question took place at the opening meeting of the Royal Dublin Society on the 18th. Sir Michael Beach, who was one of the speakers, said his own conviction, after having studied some large volumes upon the subject, was that the bed of the river was of an insufficient size to carry off the flood waters.

EMIGRATION FROM IRELAND .- According to a return during the first ten months of the present year was 68,225, of whom 26,411 were males and 31,81 t, were females, as against 85,287 in the corresponding period of last year, of whom 48,798 were males and 36, 489 were females. There was thus a net decrease during the present year of 17,062. The total number of emigrants from Ireland, from the 1st of May, 1851, to the 31st October, 1874, was 2,320,970.

VOTERS' LIST .- The guardians of the Ennis union met on the 18th .- Mr. T. Greene, J.P., presidingand unanimously adopted the resolution sent forward for their co-operation by the clerk of the Waterford Union, calling upon the Local Government Board to recommend such a change in the law as would enable the expense charged for preparing the Parliamentary Voters' List to be borne out of the Imperial Exchequer, instead of being charged upon the poor rates. It was also resolved to unite with the Earl of Clancarty, chairman of the Ballinasloe board of guardians, in having a clause introduced in t bill intended to be brought in next session of Parliament relative to the non-removal of paupers from one country to another, so as to include Ireland and thereby put an end to a system in connection with the forcible transmission of paupers from England to Ireland, which has been attended with most painful and discreditable results.

Evictions in Belmuller.—John Crane was evicted out of his farm of Tirrane North, in the Barony of Erris, on the 31st of October last, by his landlord, Mr. John C. Walshe of Castlebill, on ejectment for overholding. John Crane is the third in descent having occupation of this farm. It was formerly let at £50 a-year; afterwards the rent was increased to £65 a-year; and lately John Crane himself was paying £110 a-year for the same farm, with a year's rent in advance as deposit. This is not hearsay, as t was vouched at the late assizes in Castlebar. Notwithstanding, the law, though, Mr. Walshe, left John Crane and his family one morning houseless, homeless, and wanderers from the place of their nativity. Why? Because Mr. Walshe wanted the land for some other purpose, and because John Crane took a defence against whimsical disturbance, and because the Land Act is not operating favorably for the tenant.

ROBERT KELLY .- Robert Kelly, who was tried for the murder of the informer Talbot, and sentenced to 15 years' penal servitude for firing at Police-constables on the occasion, has been visited by his wife at the Spike Island Convict Depot, where he is undergoing his imprisonment. She was accompanied by three of her children. Robert Kelly has been from time to time during his imprisonment confined to hospital, but for some weeks past he has gradually sinking. He was taken to the visitingroom from the hospital to see his children. Having affectionately saluted them, he said he had a constant pain across his chest, and that he was reduced to a skeleton. He feared it would be the last time they would see him, that he was anxious to get his liberty even if he died a few hours after, as he had a great repugnance to die in prison. Should he, however, die there, he begged that his friends would claim his body. He had received most sympathetic letters from the Marchioness of Queensberry, the interview was most affecting .- Dublin Irishman.

TAXATION OF LIMERICK.—At a meeting of the Limerick Corporation on the 18th. Alderman Carte drew attention to the enormous taxation which the people or Limerick were at present subjected to .the Government would be too busy to bring in any bill which they had not previously arranged. He would therefore, propose for adoption the following resolutions: "Resolved—That the poor rates and other rates and taxes of the city, amounting to over have hung him. That he raised no voice against 10s, in the pound, are a check to all improvements. Englishmen going out to fight under an Italian of Limerick, in council assembled, in order to lighten at peace; yet he sanctioned the punishment of the said taxation, request the Government to bring Americans who landed in Ireland to join the Fein a bill in the next session of Parliament for union-rating, and a bill that the rates for the support of not approve of a perfectly uncontrolled licence for asylums, now entirely paid by the occupier, shall be levied on the same principle as the poor-rate, devisable between landlord and tenant." The Mayor was requested to forward this resolution to the Executive. Alderman My les seconded the proposition, which was unanimously adopted.

The Ulster Examiner says :- " The action of the O'Connell Monument Committee in bringing before the country the urgency of having everything in readiness for the inauguration of the Liberator's statue in August next, has not been received on all hands with unmixed satisfaction. Of course, the veice of Ireland is entirely with the project, and the intelligence of that great national work, long delayed, at last approaching completion has caused a thrill of joy among the friends of Ireland. The mal-contents in this case belong principally to that class who are found at all times opposing Irish popular movements. They are of those who decry Home Rule, who shrick out their disapproval of Rcpeal, who lash themselves into fury in opposing tenant-right, and who seek, but seek vainly, to re susinte the dry bones of religious ascendency. However, the opposition of these persons can be of no avail in retarding the movements to erect a worthy national monument to O'Connell, nor is their feeble outcry against the steps taken by the committee calculated to do more than draw attention impotency of those who in Ireland range themselves

against the fair demand of justico. Father Gladstonehas constituted himself Chaplain-General to the Catholics of the Empire of Great Britain and Ireland, and of all its dependencies-including India, Australia, Canada, Malta, Gibraltar, Heligoland, and the Isle of Man. Father Gladstone as Confessor-in-Chief to the Catholics at largeissued an edict, a brief, or (perhaps) a Bull, in which declaring that he suspects them of sin, he directs them to come up to his tribunal, kneef down humbly in his Confessional, and there carefully and categorically "prove their innocence." Some people (amongst whom let us reckon the majority of the Irish race) would look upon this invitation of a self-constituted Confessor with a mixture of amusement and indignation. Most people (having the sioners, Michael Manning, in the chair, a resolution | feelings of Men) would pass the matter over with a smile of quiet disdain, and a request that the respected and reverend gentleman should attend to the spiritual requirements of his own congregation-and leave their souls alone. Father Gladstone may have an anxiety about the souls of the Catholicsbut the Catholics may request him to mind his own business and look after his own soul. They have not been troubled about the possible burthens upon his benefit of the town, under the Towns' Improvement | immortal part ; they have not been curious about the complicated strains laid on his conscience; they have not been inquisitive as to the mode in which he reconciles the infallibility of his Sovereign (by law, established) with the privileges of responsible government. They may, therefore decline to accord. him the lofty position of Inquisitor-General, over the Cathelic souls of these kingdoms .- Dublin Irish-

man., heneld allege has been long laboring to procure the funds neces-say, to endoy a chair of the Gaelic language in con-nection with the University of Edinburgh! From:

previously high character and clear intellect, would drainage works which had ever been proposed on never ceased to be cultivated by a pretty wide circle which touches the authority of the Pope, not his seem to be the least likely to be drawn into such an such favorable terms to the local interests, and if of Scotch literary men. We have little doubt that magisterium. Infallibility regards the latter, not the they threw away the opportunity it might never be Professor Blackie will succeed in his design, and former, and to say that the Pope is infallible is not offered to them again. Edinburgh University, the example will be followed the Pope has supreme power, no Pope has ever issued by the Registrar-General, the number of emigrants, natives of Ireland, who left the country by the other learned bodies of Scotland. Such a movement was undoubtedly called for. Gaelic does nower as to seek to interfere the country not receive half the attention which it merits.

In Ireland, Irish is the language which finds the half-a-dozen persons at a time. The Celtic professorships in the Queen's Colleges have been all allowed to remain unfilled after the death or resignation of their first holders, owing to the almost complete absence of students. We believe that the only regular schools of Irish which do any work are those in connection with Maynooth College, and one or two other Roman Catholic institutions. In the Dublin Mechanics' Institute an Irish class has recently been added to the other courses; but without prizes, access to text-books and dictionaries-all which are very costly-and without endowment of any kind, the students will have a very uphill struggle to make. There are and have been in Ireland for a long time past several societies having for their object the iuvestigation of Irish history, antiquities, and literature. These are highly useful in their sphere. They have done much to rescue old tracts from the danger of utterly perishing. But their action is essentially limited. It does not comprehend in its scope the encouragement of the study of Celtic as a language. Meanwhile, Celtic, as a spoken language, is gradually want of the will to put forth an effort for its preservation.

one of the most respected of the Irish memberswill be read with much interest: "Stepping out of the arena of politics, Mr. Gladstone has thought proper to enter into the ranks of controversialists, and with all the energy and vigor of his character has set to himself the task of defining the religious belief of others, and having so defined it, with all the authority of his own infallibility, he has not hesitated to declare that the tenets of this faith-a faith professed by millions of her Majesty's subjects in mental freedom, and with civil allegiance to the Crown. This would not be the time or place to refute arguments of a purely theological character, but these monstrous conclusions should be at once repudiated. On my own behalf, and I am sure on chalf of all my Catholic constituents, I now repudiate them. The allegiance of Catholics had, God knows, been tried enough in former days, and suretiffs, were not to be taken up and defined according been unable to leave it. He appears, in fact, to be to the interpretation of a Protestant statesman, who know the spirit in which they were received, and affirmative. who from his want of faith was incapable of distinguishing between what was regarded as human and what was regarded as supernatural. Mr. Gladstone was good enough to say that his University Bill was rejected by the Irish members acting under the direction of their bishops, and to this perhaps is due his irritation. To this statement I wish to give the most direct contradiction. The Bill was thrown out and the Government defeated, not through the dictation of the Catholic hierarchy, as Mr. Gladstone would have it erroneously believed, but through the change of front o the Government and their pandering to the outrageous dictation of the secularists of England." Mr. Lewis, M.P. for the borough of Carlow, writing to This was possibly the best time to pass a resolution Mr. Gladstone, says that to call upon Catholics to on the subject, as when Parliament would be sitting | proclaim their allegiance, is an act of impertinence and of ingratitude to Irish members, by whose support he was kept in office. That Mr. Gladstone deified rebellion in the person of Garibaldi; yet, if We, the Mayor, aldermen, and burgesses of the city pirate against a Sovereign with whom England was the Press under every circumstances; yet he has placed the Press in his (Mr. Lewis's) country at the absolute mercy of the authorities.

GREAT BRITAIN.

THE GREAT SEAL .- A large amount of work scenes to be got out of the Great Seal. The" Porter to the Great Seal" informs the Legal Departments Commissioners that the quantity of wax. used is about 4cwt. per month. The Porter says he has charge of the Great Seal during the day, and delivers it up to the Lord Chancellor the last thing at night. The Porter is in attendance for nine hours in a day, and longer at times in the Parliamentary Session, as he has to remain at the House of Lords until the House is up, and then go to the Lord Chancellor's house after him with the Great Seal. The Porter adds that he never had more than a weck's holyday in a year.

A pastoral from the Bishop of Clifton, Bristol, was read in all the chapels of the diocese yesterday. It deals entirely with the question raised by Mr. Gladstone as to the capacity of English Catholics to pay full and undivided allegiance to they Queen if the accept the recent Vatican decrees. Answering Mr. Gladstone's repudiation of vague and general asserton of loyalty, Dr. Clifford insists that Catholics have a right, in their proceedings with their fellowcountrymen, to be judged by their actions. "Nearly half a century has clapsed since the passing of the Catholic Emancipation Act. During that period Catholic peers and Catholic members have sat in Parliament; Catholic Judges and Catholic magistrates have administered Justice on the bench; Catholic barristers have pleaded at the Bar; Catholic soldiers have fought in the Army; Catholics have served their country in every office of trust. During the whole of that period the public voice of the country has proclaimed that Catholics have proved themselves to be loyal. Nobody, then, has the right to put Catholics on their trial and say that they should be considered guilty of a want of loyalty unless they can prove themselves innocent of the charge. We say we are loyal and we claim the right to taken at our word." Mr. Gladstone demanded a demonstration that not even by any powers asserted for the Pope by the Vatican Council could he claim any right to impair the integrity of Catholic allegiance, or else a declaration that if such a claim be made it would be rejected, even if resting on definitions of the Council. But the Vatican Council had not abolished the Decalogue. The Pope cannot change moral precepts or reverse articles of faith already defined. All human actions are moral actions, but it by no means follows from that they belong to the sphere of spiritual power. It is moral to pay taxes and to administer the law, "but the Pope has no more power to assess taxes, regulate trade, or interfere with the administration of our law courts than he has to sit and deliver judgment in the Court of Queen's Bench. When we say that the 9th for murdering another negro in a quarrel over a supreme direction of all that regards merals belong quarter of a dollar The IRIBH LANGUAGE.—Professor John S. Blackie to the Pope, we no more say that he has the power to make wrong right and right wrong, or that he ton has an average, of one arrest for drunkenness to

power as to seek to interfere in that which undoubtedly belongs to the civil authority, Catholics would resist it. Every Catholic Bishop in England, in the very smallest number of learners. The courses in onth he takes at his consecration, acknowledges not the University are scarcely followed by more than only his spiritual obedience to the Pope, but also only his spiritual obedience to the Pope, but also that his civil allegiance is due to the Queen, and the Pope cannot release the one party from the obligation without the consent of the other. It follows that the Pope has no power to free English Catholics from their allegiance." Dr. Clifford's conclusion is that what Catholics held in the days of Dr. Doyle they hold now-viz, that the Pope has no power to free a Catholic from his allegiance. Since the emancipation, the Pope has given no decision calculated to impair Catholic allegiance, and that, said he to Protestants, is your guarantee that we shall act in the same way for the future. Further guarantees than this it is not in the power of Catholics to give, for Protestants do not believe, as Cutholics do, that the authority of the Pope is from God and that, therefore, his decision may be better trusted than that of private judgment."

CATHOLIC CIRLDREN IN WORKHOUSES,-At the last fortnightly meeting of the General purposes Com mittee of the Birmingham Board of Guardians, Mr J. T Holden in the chair, a letter was read from the Rev. E. M'Cartney, Catholic Priest at the workhouse. but surely approaching extinction. Will the Irish in reference to the religious instruction of the Cathpeople relinquish this venerable relic of the past for olic children in the house. The writer stated that there were more than 100 Catholic children in the Union, and that for over three years they had not The IRISH MEMBERS AND MR. GLADSTOKE. - The at ended a single religious service. To remedy this following extract from a speech of the O'Conor Don state of things Mr. M'Cartney had taken a house opposite the Union, and would endeavour to provide there sufficient church accommodation for the little ones, who could be brought over in care of an official for Sunday service if the Guardians would con-sent to allow him a small sum as seat rent towards the expenses of the chapel. He would be satisfied. he said, with a fourth of the amount usually paid in Catholic churches. Mr. Kneebone moved that the application be acceded to, and that the committee be authorized to arrange the terms of the seat-rent. these kingdoms-are incompatible with moral and There were more than 140 Catholic children in the workhouse, and in the Catholic sense of the word they had attended no religious service for three years, though allowed Sunday school instruction on Sunday evenings, in the old Board-room. He thought this was a great injustice to the Catholics, and that the Guardians were bound to provide for the Catholic inmates under their care, to whom they stood in toco parentis, facilities for religious worship, as they ly it would better become a statesman to refrain did for Protestant children. The cost of carrying from calling that allegiance in question until some out Mr. M'Cartney's plan would be £20 or £25 per political overt act had justified his doing so. The annum. Mr. Betteley, who declared himself a strict declarations of councils, the letters of Roman Pondember of the Church of England, seconded the motion, which was supported by Mr. Hanks; but after a lengthened, discussion the motion was rejected never had given into them his adhesion, who did not | by a large majority, six Guardians only voting the

UNITED STATES.

The inevitable results of secular State-Schoolism is it obtains in the United States are well shown in the following article from the Evening Star :- A volume recently published by the National Prison Association of the United States lets in a little unpleasant light on Young America when it states that one-fifth of the prisoners in the United States are mere children, less than twenty years old. In one prison nearly one-half of the convicts are lads; in another one-third are under age and in another two-thirds of the inmates are under thirty years of age. This does not include Houses of Correction where mere children are sent with the hope of improving them. Truly Young America does not show in a very enviable light viewed from the standpoint of the National Prison Association. In this connection we quote the following disclosure of youthfu depravity in Philadelphia from a Boston paper:— There is a curious illustration of the way in which juvenile depravity burrows in great cities in the discovery in Philadelphia, a few days ago, of a den of boy thieves, whose mode of living realizes Dickens's descriptions of the haunts of old Fagin and his apt pupils, the Artful Dodger and Charley covery was the presentation at a pawnbroker's of a gold watch and chain with a Masonic combination jewel attached, by a lad not over sixteen. The boy had a note purporting to be signed by his father, requesting an advance on these articles. After giving the lad \$30 on them, the pawnbroker watched him as he left the shop, and saw him divide the money with a somewhat older youth. The police soon after arrested several lads with money and pawn tickets upon their persons, which represented the plunder of three recent robberies. Further investigations led to the discovery of two houses on Water street where the young thieves were regularly employed, lodged and fed. Fifteen cents a night was the sum which each of them paid for lodging. Six boys were found in one house and fourteen in another.

Sceptics may scoff (says the Buffalo Courier) but within the past week, in this city, such a manifestation of the Divine power has been made, that those who saw its terrible work dare not laugh or deride at the unseen agency which produced such a result -and that, too in answer to one of the strongest and most profane prayers the human soul can send to the throne of eternal justice. A young woman named O'Brien, leading a life of shame and debauchery, was strongly addicted to drink and frequently became helplessly intoxicated. Although only twenty years of age, and hardened in sin and crime, still she was not entirely dead to her own degradation, and frequently, when recovering from the effects of those dranken fits she would make solemn promises of reform, and abstinence from all that would intoxicate. These good resolutions were of little avail, and soon she would relapse into her old career. On Wednesday last she was recovering from one of these debaucheries, and while in a partially intoxicated condition she exclaimed, "if ever I drink another drop of liquor or anything that can intoxicate, I hope and pray that God Almighty will paralyze me and strike me dumb and speechless .-She went to bed and slept off the effects of the liquor. Towards evening she became thirsty, and forgetting the prayer recorded but a few hours before, she became intoxicated again. About twelve o'clock the same evening, while surrounded by her companions in sin, God manifested his power in a most wonderful manner. The O'Brien girl sat in a chair talking, when, all of a sudden, her mouth, moved over nearly to where the right ear is located, her arm was drawn upwards and nearly turned into the letter S, while from the head to her foot her flesh became paralyzed and dead, and her tongue refused to perform its function. Her prayer was answered. She is still in an urconscious condition.

NEGRO ECCENTRICITIES .- MONTGOMERY, Als., Dec. 15.—This morning two negroes went to the store of Matt Strauss, on the outskirts of the city, awakened him, and killed him with a coupling iron. One negro stable another yesterday. Tom Jones, a negro, has been sentenced to be hanged on January.

An exchange gives the following statistics: Bos-

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G. E. CLERK, EDITOR.

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carriers, Two Dollars and a half, in advance: and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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S. M. PETTENGILL & Co., 37 Park Row, and GEO. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, DECEMBER 25, 1874.

ECCLESIASTICAL CALENDAR.

DECEMBER-1874.

Friday, 25-Christmas Day. Saturday, 26-St. Stephen, M. Sunday, 27—Holy Innocents, MM. Monday, 28-St. John, Ap. Tuesday, 29-St. Thomas of Canterbury, B. M. Wednesday, 30-Of the Sunday within the Octave of Christmas. Thursday, 41-St. Sylvester, P. C.

NEWS OF THE WEEK.

The European news is of little interest. In the English papers a lively discussion on the merits of Mr. Gladstone's pamphlet still continues, and it is generally admitted that the writer has abundantly proved what no one ever doubted-that no Christian can yield an absolute or unlimited allegiance to any human authority.

From Germany we learn that the Von Arnim trial has resulted in a verdict of guilty against the accused, who has been sentenced to three months imprisonment, the time that he has already been confined to be reckoned as part of the term. The German Parliament has been adjourned, not however till it had shown Bismarck that his power in that Assembly was on the wane. Indeed it it is said that he has actually tendered his resignation, which the Emperor, however, refused to accept. Rum ors of a plot against Bismarck are being circulated; but it seems most likely that he has set these afloat himself; and it is very possible that he himself is the author of the threatening letters which it is said that he has received. There is nothing new to report from France or Spain.

The Ontario Legislature has concluded its sessions. The Committee named by the Quebec Parliament for investigating the Tannery Land question has commenced its sittings in Montreal, and is busy examining witnesses. It is to be hoped that it may succeed in bringing the whole truth to light, so that the guilty parties, if guilty parties there be, may be punished, and that full justice may at last be done.

B. Devlin, Esq., is now spoken of as a candidate for Montreal Centre, in opposition to M. P. Ryan,

The "Sisters of Charity" have been suppressed, and their labors prohibited by the Liberal Government of Mexico. Were Our Lord again to appear on earth in any country where liberal principles were in the ascendant, and were he to go about healing the sick, comforting the afflicted, giving sight to the blind, and preaching glad tidings to the poor, He would fare as badly at the hands of the civil rulers of that country, as He did at the hands of the Pharisces in the days of His sojourn upon carth.

THE GUIBORD CASE.

Committee of the Privy Council in this long pending case, being now before the public, we think and of conjugal fidelity, a vote of thanks to the that many of our readers may be pleased to have a short account of the circumstances which led to as immoral, the works of one whom eminent Prothis long litigation.

Guibord, the deceased, a printer by trade, and at one time a member of the Catholic Church, died Kock. As it is, the sympathies, we are sorry to excommunicate; the sentence of excommunication having been pronounced by the Bishop of munity have all been on the other side. Montreal, in accordance with the laws of the Church, applied to all, without exception, who should in spite of her admonitions remain members of a society known in Montreal as the Institut Canadien. Of this society Guibord, up to the time | even in Voltaire's works we must make a distincof his death, was a member; in consequence he tion-wholesome food for a community calling itdied without the sacraments, and was refused burial in that part of the Catholic cemetery reserved by the law of the Church for the interment of the bodies of her faithful children. Sepulture, aforesaid "Sappho of Adultery," are the tales of Paul civil sepulture, however, was offered in another | de Kock, books fit to be put in the hands of any part of the cemetery; but of course, unaccompa-

nied with any religious ceremonies. This offer was refused by the friends of the deceased Guibord; and the Institut of which he had liar style of literature, . . ? Our readers been a member, taking the matter in hand in the name of the widow of the deceased, instituted legal proceedings to compel coclesiastical burial of the body of its deceased associate. A judgment in its favor was rendered, but was subsequently set aside | condemned the Institut, and excommunicated its by the Court of Revision in Montreal, whose decision, quashing the first judgment, was confirmed by the Court of Queen's Bench. Hereupon the case was appealed to the Judicial Committee of

the Privy Council. To understand the merits of the case we must needs say a few words about the Institut Conadien.

The Institut Canadien is a literary society founded some thirty years ago in Montreal with the avowed

logue, with the object, we suppose, of climinating enough of this matter. any peccant matter the said library might be found to contain. A warm discussion ensued; and stitut, that its library contained no improper books, and that the Institut itself was the sole judge of the morality of its library. Under these circumstances the affair came under the cognisance of the Bishop, who took the side of the minority of the members of the Institut: declaring that its library did contain many most immoral books, which no Catholic, which no Christian, which no man with any respect for the natural law, should read, or put into the hands of young persons of either sex. His Lordship therefore declared that the Institut had incurred the censures pronounced by the Church until its library should be purged of the books which he denounced as immoral.

To judge of the merits, in a moral point of view, f this action of the Bishop, we must make some allusion to the contents of the library of the Institut. It contained no doubt many good and valuable books; but it also contained others of a most ob. jectionable character-books to which not only all Catholics and all Christians must object as contrary to Christianity; but to which every decent man who respects the natural virtues of chastity and moral cleanliness, must, no matter what his views of religion, also object.

Of these objectionable books we will mention some that have mostly struck us on a perusal of the Catalogue of the library of the Institut. We find therein, for instance, ALL Voltaire's Works; his filthy, his unmentionably obscene Romans which not only throw ridicule upon all revealed religion, but which are very cess-pools, throwing out day and night a stench sufficient to poison the moral atmosphere of the entire world. A singular circumstance connected with this portion of the Institut's library we must mention. One of the books contained in a complete collection of the Works of Voltaire (which the Institut announced as being in its possession) comprises of course the ineffably beastly Pucelle; but though, by implication from its catalogue, acknowledging the possession of this work, the Institut pretends that it is not on the shelves of its library.* By what sort of moral or intellectual jugglery this extraordinary feat of having, and at the same time of not having, a book is accomplished, we cannot pretend to explains. We may form a shrewd guess as to how the trick is done; but we leave it as a puzzle for our reader's ingenuity. En attendant, we must continue our analysis of the Institut's strictly moral

In the catalogue we find amongst others, a long array of the works of George Sand in which are sung the praises of impure and illicit love, together with a fine assortment of the books of that very filthy old satyr, Paul de Kock. That our readers may form some estimate of the moral value of these works, with which the Institut adorns the shelves of its library, and whose perfect morality it maintained against the Bishop, we may mention that, in a celebrated Protestant literary Review. Blackwood's Edinburgh Magazine, the writer of the first is spoken of as the "Sampho of Adultery;" whilst the other is dismissed with the curt remark that the lascivious old beast is evidently so destitute of all moral sense whatsoever, as to be ignorant of the works which the Bishop condemned as immoral as highly unfit to be put in the hands, or placed under the eyes, of the jeunesse of Montreal, and which brought about the quarrel betwixt the Church and the Institut Canadien, which culminated in the excommunication of the members of that society.

Would Protestants for a moment divest themselves of their bitter anti-Catholic prejudices; would they for a moment grant that it is pos-Bourget and the Institut Canadien in their hands .-The full text of the decision of the Judicial Protestant mother, from every man who respect day. the natural laws of chastity, of moral cleanliness, Bishop, Romanist though he be, who denounced testant authorities have branded as the "Sappho of ferred by His Lordship the Bishop of Gratiano-Adultery," and of that lewd old reprobate Paul de | polis :say, of the ultra-Protestant and evangelical com-

> Are the works of Voltaire without restriction-for self Christian, and against which the Christian minister of religion has no cause or right to raise his voice? But are the novels of George Sand, the young person? Are they not morally corrupting? And is not he, or it, which lends his or its aid in field. making young persons acquainted with this pecuhairing young persons acquainted with this pecu-liar style of literature, • • • ? Our readers will each one for himself, fill up the blank as his E Bannon, Chatham; J Galligan, T Joynt, Hartmoral feelings may dictate.

> They will at all events now see why the Church speaking by the mouth of the Bishop of Montreal members, until such time at least as its library should have been purged of certain works; and except amongst very evangelical Protestants of the Witness type, we fancy there will not be much difference of opinions as to the merits or demerits of Letter by His Lordship the Bishop of Montreal, has the action of the much abused Bishop-who, as is been issued, reminding the faithful of his diocese a Protestant Bishop, is bound by his vows at Con-

Of course the Bishop could only judge of the contents of the library of the Institut from the Cata-

not being pleased with many of the books con- secration to watch over the faith and morals of his tained in its library, proposed the naming of a diocess; as one having to render an account of his Committee charged with the revision of the cata- stewardship to a strict and all-seeing judge. But

The Judicial Committee of the Privy Council dealt with the case as lawyers not as moralists; finally it was voted by a large majority of the In- and assuming that the slavish maxims of Gallicanism which obtained in France in the seventeenth century, when the Parliaments undertook to administer the sacraments at the point of the bayonets, and ordered the viaticum to be carried to the excommunicated sinner, betwixt a couple of grenadiers-were in force in Canada; they found therefore that the excommunication of Guibord was insufficient to exclude him from the privileges of ordinary Catholics, and adjudged that his remains be interred in the principal or unreserved portion of the cemetery, but without insisting upon the performance of any ecclesiastical rites or acts of worship over the body or grave of the deceased Guibord. So for the present the matter rests.

> We cannot in concluding this brief history of the case, but express our regret that the very able counsel for the Institut should, in the course of the proceedings, have indulged in such very severe language against the Church and her ministers in Canada, as that which in the reports we find attributed to him. The cause of his clients did not require this of him; whilst good taste, and the memory of favors conferred, should have prompted him to soften down a little the asperity of his tongue. He should have remembered that, if today he stands before the public, as a prominent member of a learned and honorable profession, it is, under God, to the Church, to the Bishop, to the priests whom he is severe upon, that he owes his social and professional position, and other worldly advantages; that they, when he was in very humble circumstances, took him by the hand, brought him into their colleges, educating him gratuitously and out of their abundant charity giving him that intellectual life which he now devotes to the service of their enemies; that in fact, he is the creature of their bounty, and the work of their hands. It is no repreach to him that he was in his youth poor; it is no reproach to him that he was educated by the charity of the priesis; but it is hard; we think, very hard, that he should forget these things, and should turn so bitterly on the hands that had cherished him when young. The wounded cagle felt-so the fable tells us-her anguish redoubled as she reflected, that the arrow which had struck her was feathered or tipped with the spoils of her own wings; may not the lcarned counsel for the prosecution make a personal application of this fable of the Eagle and the Arrow?

A WELL MERITED TRIBUTE.

The Calcutta correspondent of the Times, from whom we have already quoted on the subject of Indian Missions," reverts to the same topic in a subsequent letter, in which he pays the following well merited tribute to the glorious Jesuit Missionary, St. Francis Xavier, Apostle of the are organizing a pilgrimage to his shrine at Goa. a distance which will entail a journey of between 3,000 and 4,000 miles. If "there are to be Christian pilgrimages," says the Times correspondent, "in India, there can be none to the shrine of a more devoted worker than St. Francis Xavier .-The man who went bareheaded through India. were given to the wild beasts, is well worth hold-East. Certainly there has been no man like him -no man at all approaching him-in these lands.'

Not amongst Protestant Missionaries most certainly, though humbly many Catholic Missionaries | the constitution of the Catholic Church has have followed in his footsteps. But then neither St. Francis Xavier, nor his Romish successors were hampered with wife, children, and nurseries. It would be a good joke to see a Protestant married sible, barely possible, even for a Catholic Bishop missionary going bareheaded through India, and sometimes to be in the right-we would fearlessly leading the life which Xavier led. True he was leave the decision in the case as betwixt Mgr. only a misguided Papist, an emissary of the "Man of Sin," and a child of perdition; yet somehow or Nay! we would go further, and would confidently other he did manage to do a work of which the To no institution in the world do those words expect from every Protestant father, from every marks are to be seen all over the East even to this of the Scotish motto "nemo me impune lacessit"

ORDINATIONS.

On Saturday, 19th inst., in the chapel of the Grand Seminary, the following Orders were con-

Minor Orders-MM. Z Auclair, J Callaghan, H Charpentier, A Lajeunesse, Montreal; T Cusack, D McConalogue, Boston; J Growney, Brooklyn; munity have all been on the other side.

And yet the question here at issue was not one of dogma; was not indeed merely a question in the supernatural order; it involved not only the issue:

Are the works of Voltaire without restriction—for gan, J O'Sullivan, Providence; M Lynott, Scranton; R Burke, Springfield; H McGill, St Jean; J

Tori, St Paul; J Leflock, Cong. Ste Croix. Sub-Diaconate—MM. Duckett, Montreal; C Gwlissler, Alton; P Sheely, Boston; M Larkin, Kingston; G Mahoney, Providence; F Letertre, St Hyacinthe.

Diaconate—MM. J Brouillet, O Hebert, F Lali-berte, Montreal; J Meaher, Albany; J O'Halloran,

Alton; J Bray, D Murphy, Dubuque; P Donohoe, Hartford; T Beaven, Springfield; J Boyle, Spring-Priesthood-MM. Z Allard, G Berard, O Harel, J

ford; A Lemay, Cong. Ste Croix. On the same occasion the undermentioned re-

ceived Tonsures :-Tonsure-MM. E Walsh, Kingston; J Quinlivan, London; J Clark, Prouidence; M Cassidy, Spring-field; G Dion, E Desfosses, A Leblanc, Cong. Ste

THE PROPAGATION OF THE FAITH. - A Pastoral of the claims upon them of the Society for the

Propagation of the Faith.

object of furnishing the public with a reading object of furnishing the public with the catallication. Day, at a long that the public with the catally object of furnishing the ECCLESIASTICAL On Friday, Christmas Day, at

MR. GLADSTONE'S PAMPHLET.

(Continued.)

The definition of Papal Infallibility stands to the modern world in somewhat the same position as the delivery of the Decalogue did to the old -Mr. Gladstone we suppose will grant that murder was always a crime; we know that it was a crime in Cain's time. Now if it was always a crime, it surely did not become a new crime, when Moses brought the tables of the law down from the Mount. What would Moses have said to the Gladstones of his time, think you, if on his coming down, they had met him with Ah! High Priest! your religion is only a day old! Would he not have answered them think you "Ye brood of vipers! ye know not what ye say." Some people appear to think, that the decalogue was a new departure; that it was a new religion; that it was something added to the world's previous knowledge of morality. And yet this is a grave error; just such an error as Mr. Gladstone has fallen into with reference to Infallibility.

But even supposing for the sake of argument that Mr. Gladstone has sustained his charge-to what does it amount? In what does the Infallibility decreed by the Vatican Council differ from the Infallibility accepted by the Catholic world previous to that decree? This is an important question, because perhaps after all we shall find that Mr. Gladstone's Pamphlet is a mere Muchado-about-nothing. The discoverer of the origin of the cart wheel may after all prove to be an equally apt discoverer of mare's nests. The his-

tory of Infallibility is this. For the decrees of a General Council to be valid, or in theological parlance irreformable it was always held that the council should have been presided over by the Pope cither in person or by legate; in other words that for the acts of the body to be valid, it is necessary that they should have the consent of the head. But to this proposition there is a converse and it was asked; if the acts of the body require the consent of the head, do the acts of the head require the consent of the body; in other words are the decrees of a Pope binding before the assent of the whole body of Bishops has been received? There is no doubt that the Catholic Church as a whole has always maintained the affirmative that such decrees are binding. In recent times however there rose up a clique, (we can call it nothing else) a small section of a national church, which denied it. Nor indeed that they denied the whole proposition. By no means, for while they acknowledged that a papal decree which was accepted as it were by default, i.e., that was not absolutely opposed was irreformable; they yet required that the assent of the Bishops at least through silence and lapse of time was necessary. They did not require that the Bishops should be assembled in order to give their consent; all they required was that dispersed over the whole world in their various sees, they should not object. In other words they granted, that the acts of the head without the body, were valid acts so long as the body put in no formal protest. From this it will be easily seen how extremely narrow was the question at issue; narrowed to begin with by being the action of a clique, and narrowed also by the fact that this narrow clique admitted almost the whole question. The greatest controversy of the day! wrote a Protestant paper the other day. Mare's nest," says the Catholic Theologian.

It should always be borne in mind that definitions of councils are nearly always judicial, that is to say are nearly always directed against some particular error, just as in the world of morals the decalogue was ten moral definitions directed against ten classes of immoralities which in those Indies: in honor of whom the Catholics of Calcutta days obtained in the world. If then definitions of councils are judicial, they cannot be said to be changes of doctrine, but are in reality protests against change. Papal infallibility always existed as a doctrine in the church though not as a defined doctrine; and it would undoubtedly have remained (though still a doctrine) had it not been for the Gallican error. Mr. Gladstone should not be illogical. The British Constitution undoubtedly existed before the laws of England existed. sleeping and cating as he could, and dying at last laws of England are emanations from the British word decency. These, not to be tedious, were the more truly a martyr than many of the persons who not existed, the laws of England would not have existed or at least would have taken a very difing up as an example to the missionaries of the ferent form. It would be illogical therefore to assert that the British constitution has changed merely because laws in accordance with the British constitution are being daily enacted. And it is equally illogical in Mr. Gladstone to assert, that changed, because of the several definitions made by different councils.

Mr. Gladstone is making history. The denial of St. Thomas confirmed past adventure the Resurrection of our Divine Lord. The denial of Tertullian confirmed the Supremacy of the Chair of Peter. Mr. Gladstone's denial will only confirm to all time the Papal Infallibility.

But let Mr. Gladstone beware. History is a solemn warner, whom it is dangerous to despise. apply more infallibly, than to God's church. The men who smeared the early Christians with pitch, to set them on fire, to serve as torches where with to light the public squares and imperial gardensall paid the penalty of their cruelty and hatred of the Christian faith, by unhappy deaths. Lactantius rives us a list of these miserables, beginning with Tiberius. He might have begun with Herod the Great, who thirsting for the blood of the Infant Jesus and hoping to compass his death by the slaughter of the Innocents was stricken with a loathsome disease from which in he vain sought to escape by attempts upon his life. Pilate too, the hand washer, was stripped of his dignities and thus degraded, dishonoured and in exile, died in Southern Gaul. And Herod Antipas, the murderer of John the Baptist, who by favor of Caligula had been made King, died also an exile. Let Mr. Gladstone beware. No one injures my Spouse the Church, unpunished, says Jesus Christ through the infallible voice of universal History.

BIRTH.

In Toronto, on Thursday, Dec. 10th, the Globe, ofajoke.

We congratulate the Globe on the safe delivery of its decennial joke, and regret that we cannot also honestly tender our congratulations on the general appearance of the bantling. So grim its visage, so clumsy its figure, that we almost wish-even at the risk of offending the doting maternal parent -there had been a mis-carriage fatal to the offspaing. Lest anyone should think us fastidious, we invite all to take a peep at the "little stranger" lying in its swaddling clothes.

Well may the Archbishop (of Toronto) say in his letter, read during the service, and addressed to our Protestant friends," we have not attacked any Protestant'doctrine as such'; on the contrary, his attacks have chiefly been levelled at the doctrines can grant it—that God who has declared that of his own Church; nor shall we be surprised to will not be mocked"—that as the tree leans hear that there has been a large sale of Bibles emongst the Roman Catholics, and that their Church in Canada has lost a distinguished orns. ment, who will have passed into the Protestant and from whom it can alone be obtained ranks, thus balancing the grievous loss of the you, think you, o sinner regain the lost frien Marquis of Ripon."-Globe of Dec. 10.

What ghastly deformity I We don't approve of

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS.

No. 66.

I GO AND YOU SHALL SEEK ME, AND YOU SHALL DIE IN YOUR SINS." (John VIII. 21.)

I doubt me, my brethren, whether in the whole body of the sacred Scriptures there is contained denunciation more terrible than that comprised in the words of my text. It was addressed as you know by Our Divine Lord, to the city of Jerusalem -which, about to erucify the Son of God. was to be distroyed in its impenitence, until not one stone of that once most magnificent of cities was te remain upon another. It was a terrible denunciation ! and it has had as terrible a fulfilment. Ut. terly lost amongst the cities, it has never after eighteen centuries been able to regain a shadow even of its former grandeur-whilst its temple, which was at once the mighty heart of the Holy City and of a whole nation, (whence arose to the Throne of God the aspirations of his chosen people) is to this day an enigma and a search to the scientific world. It has betrayed its God-its Judas has sold its Saviour for thirty pieces of silver-and its God has handed Judas and Jerusalem—the one to eternal reprobation—the other to oblivion and the most utter destruction, But it is not as a threat against the once Holy

City of Jerusalem that this denunciation takes the full force of its awful significance. There is another Holy City-another Jerusalem - another Temple wherein by baptism the Holy of Holies has dwelt-against which alas ! this threat is held out by Our Divine Lord. That once Holy City—that Jerusalem—that temple—is the soul of the impenitent sinner—the soul of the impious man who says "To-day I will sin-to-morrow I will repent." The Psalmist tells us "The fool has said in his heart "There is no God." "Mark well the words !- they are those of the Holy Ghost-the Spirit of Truth! He does not say in his mind-in his reason that there is no God; because never yet was infidel however abandoned, who could to his his reason, deny that there is a God. Not one of been able to stifle in his reason, that all pervading all those atheists and infidels, whom, the devil has sown like tares upon the earth has ever ye knowledge of God. Though they may have written volumes on volumes, as they have done, in a vain attempt to prove to others that "there is no God"-tho they may have laboured with fiendish malignity to rob God of his existence with others -these writings, these attempts have never deceived themselves, because they have never come from conviction-it is only their bad heart-their own vile passions, which have said "There is no God." But tho', my brethren, there are none who from their reason-from their intellect have dared to say "there is no God" yet how many thousand nay millions are there, who have with the fool of the Psalmist said in their heart, that "there is n God." The impenitent sinner-going on in his sins-unwilling to abandon the occasions or the partners of his sins-living according to the die tates of his passions, and neglecting those Holy Sacraments, which are the most powerful means of grace—he, it is, who as a fool, says in his hear "there is no God." To him in his sins—"there is no God" :- to him in his impenitence "there is no God": to him in his blasphemous presumption "there is no God." In the present ordinary dispensation of God's providence, the Almighty no longer drives the rebel Israelites into the yawning abyss:—he no longer speaks to the impious and abandoned debauchee by the handwriting upon the wall "Mane, Thecel, Phares." He no longer throws the Jezabel headlong from the window But if to the abandoned sinner there is no God a present-if the Almighty restrains his wrath the moment-if he neglect to punish on the in stant it is only in order that his punishment whe it does come, may be more severe, and in order tha the measure of the sinner's iniquity may be fully filled up. Adam's transgression may have been ex plated by his expulsion from the garden-Cain murder may have been atoned for by his ceaseles wanderings and the universal execuation of man kind—the sins of an impious world may have been washed out by the waters of the deluge-but the sins of the impenitent sinner, whom God allows to go on unreproved in his sing utter reprobation expressed in the words of o text "I go, and yo shall seek me and ye shall di in your sins." I, the Lord thy God, will abandon thee-you shall at length seek me in order to a pentence, but I will laugh at your destruction as you shall die in your sins. It is in the second part of our text-" ye sha

of the denunciation. It does not strike the wo with wonder to see the impious sinner cut off! an offended God in the midst of his sins-to se Baltazzar summoned before the tribunal of a j and all powerful God by the handwriting on wall the very night on which he has defiled t sacred vessels of the temple, to see a Jezabel f from the window the moment after she has sou by the immodesty of her dress and lascivious p tures to raise lustful thoughts in the heart of King-to see a Judas hang himself in despair af he has sold his Lord. These judgments tho' t rible-are just and the most abandoned acknow ledge their fitness and look upon them as the proper effects of the crime. It is the silent conde nation of the sinner implied in those words shall seek me" that proves the most terrible pi ishment of all. "Ye shall seek me"-you sha perform everything in appearance requisite f real conversion - you shall confess your s —you shall sigh and implore forgiveness—you shall be overjoyed at the seeming hap change—they shall confess that though your l was immoral, your end was most holy-and you shall die in your sins. My brethren, do not st at this apparent rigor! It is Divine Justice impartial justice of that God who has declared t he "will not be mocked" and that "what an sows, the same shall be reap." Oh yes, alas! brethren, the sinner who in the day of his stren has been in the habit of mocking God shall hi self be mocked, when from the bed of sorrow, raises his dying voice in supplication towards brazen sky. He shall find there engraved in ters of fire "they shall call upon me, and I was a shall upon me, and I was not hear." The impious sinner, who in the m of his crimes has said-"I will sin now; but wh death approaches I will repent"-will alas! to his cost how miserably he is mistaken. W the he have time to send for the minister of Go church? what tho' he confess? what though he anointed and tho' to all outward appearance he fulfilled all that is necessary for a good and he death; who shall ensure him the inward dispo tions necessary, above all these? Tho' he may make a confession, who shall ensure him that the confession shall be a good one? Tho' he may l who shall ensure those prayers being heard? cannot obtain forgiveness by force. Mercy is to be snatched like the fire of the Greek God stealth from the throne of the Most High. God ak shall it fall-that the seed that is sown, the 50 shall be resped—this is the God (a jenious Go from whom this forgiveness can alone be soul you, think you, O sinner regain the lost friends of God, without his permission? And do you pect to obtain it on your death hed from Him,

seek me"-that is contained the most terrible par

particular photonoment of the first course tooks prof. Do photos from only the first solvent particular designation over executar.

says "you shall not find Him." He acknowledges your sins." He supposes that at least when standing on the brink of eternity you will be led to make some promises—to use some entreaties—to have some regrets and self-criminations—but his answer of Divine Justice at that dreadful hour, when it is alas! too late, will be "Revenge is mine! "I will repay,"

But, my brethren, you will perhaps ask-Is our God of so great severity? Severity! my brethren, —is it severity, after having pardoned ninety-nine times to punish the hundreth? Because he has once forgiven must he always forgive? Is it unreasonable that God so often forgotten by the sinner should in Histurn forget? Is it unjust that He who by so many graces has so often exhorted the sinner to repentance should refuse to hear that sinner, when he can no longer sin? For what in truth does this delayed repentance amount to? Precisely to this—"I will sin whilst I can. When I cannot, I will repent." Where would be the eternal fitness of God's Providence, if such conduct were tolerated? To be the Devil's all the days of one's strength-and to be God's only the last moment of our existence | Is this the creature for heaven? is this the angel of light fitted for that pure abode? Was it thus that the Blessed Virgin, think you, earned her crown? Was it thus that the Magdeline carned her forgiveness? Oh no. my brethren, you cannot be so ungenerous-so unjust-so unreasonable, as to act thus for a moment; to insult God by your sins and the sins of those whom you have led into sin throughout a long life of sin and wickedness; and then to expect to cheat the just judgments of God by a few outward appearances of repentance-by a few hurried moments of sorrow.

Let us then, my brethren, lay this terrible de-nunciation deep in our hearts. "I go and ye shall seek me, and ye shall die in your sins." I, your hitherto loving and merciful and often insulted Saviour am about to depart from you, if you repent not immediately; time will come, when you will wish to find me in order to forgiveness; but your time of mercy is past-you have overstepped already forgiven by the sacrament of penance. the bounds of mercy and new you must die in the This it means, and nothing more. But the quesarms of justice and your sins. This indeed alas! tion arises: 'After sin is forgiven does there of happy circumstances-with children and friends will be a terrible sentence to hear upon our deathbed after a life of sin; but it will only be the just and equitable decision of an all-wise God. We have the time now to avert it; let us use the time.

THE CATHOLIC FAITH.

The Archbishop of Toronto on Indulgences.

On Sunday evening, Dec. 13th, the Archbishop of Toronto delivered another of his series of lectures on the doctrines of the Catholic Church. Before proceeding to speak on the subject of " indulgences," His Grace said :- "I am sorry that although I tried to be as clear as possible, I have been misunderstood. It has been said that I endorse the Christian's claim to the right of private judgment interpreting the Bible. This I have not done; en the contrary, I have queted the text of St. Peter against it. (2 Peter, iii, 16) Mark well what the Apostles says: 'to their own destruction. This proves conclusively that no Scripture is of private interpretation. For, if a man be justified in following those tenets which he unwisely Holy Spirit revealed, in that sense the Holy Scriptures might be the rule of faith. But the Holy Scripture interpreted, and its meaning travestied by individual idiosyncrasies, could not be divine truth. It would not be God who spoke but the individual mind that is shown in the interpretation. It would be each man's notion of the Word of God red to the differences existing in the various Pro-

"I have been asked:-'Did Bishop Strossmeyer make that speech against Infallibility, as quoted by Archdeacon Fuller?' I answer. 'He did not.' I was in the Council and heard the whole of his speech, and left my seat to be near the pulpit to in some cases contrition may have been so vehethat was delivered at the Council was published. No outside reporter was admitted. The alleged speech was fabricated for Bishop Strossmeyer, of Bosnia, and published in the German papers, and, of course, immediately transferred to London journals, and thence passed into this country. The learned Bishop repudiated the publication; but no matter; it serves its purpose. His Holiness had his loyal opposition in the Council, as what Council or Government on this earth had not? There was discussion in the first Council of Jerusalem at the time of the Apostles. A discussion means an expression of different opinions. Protestant Synods, even in Toronto, are not quite exempt from warm discussions. In the Council of the Va-tican there were also discussions; but no matter what may have been the opinions of some Bishops in the Council respecting those questions in discussion, as soon as a decree was made they submitted to the majority. We have not heard of them going to their dioceses, raising the standard of rebellion, and refusing to acknowledge the sentence of the Holy Ghost. It is a pity that Protestants do not read Church history written by Catholics, as well as by Protestants. Generally speaking, there is a bias in history according to the religious views of the writer. In Church and State, whatever questions have been left free, there has always been an opposition party. But in the Church, when a doctrine that was left undefined, and upon which some theologians and even (some saints might differ, has been decided by the Church all true Catholics submit, though the doctrine defined was always considered the sound doctrine. What would we think from the history of a session of Parliament taken from Opposition papers? That the members of the Government were low, designing, peculating, incompetent-a lot of men seeking only to rob the country and enrich them-selves and their friends by all means of bribery and corruption; and that the members who voted with them were low, craven-hearted, mean men, who followed their leaders without any spirit or judgment of their own. So with the generality of the Protestant historians when writing about the Catholic Church."

"There is some misapprehension with regard to the difference between Catholic doctrine, as defined by the Church, and doctrine not defined but generally believed, which is called theological doctrine. On theological doctrine a difference of opinion is tolerated, and the persons holding such free doctrines do not become formal heretics by maintaining them; but when the doctrine is raised don't on the part of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contrition and corporal and spiritual works of contrition and corporal and spiritual works of contribution of contribution of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of the pentient is offered up sincere to the dignity of Catholic dogma, all differences of contributions of the pentient is offered up sincere to the dignity of Catholic dogma. opinion must cease. We have also implicit faith and explicit faith. Explicit faith is that faith by which a man would express his belief in each doctrine in particular, as if a man would say: part of those who grant the indulgence, a strong trine in particular, as if a man would say: part of those who grant the indulgence, a strong motive. These motives are the conversion of inthe Incarnation, &c. Implicit faith is that fidels, the extirpation of heresies, and the exaltation of the which a man believes in all the tion of the Church. The prayers of the faithful

when death comes. I will pay and wall pray fervently." Yes! Sinner! you may pray—there promises to obey all the laws of his country, withwill be nothing perhaps to hinder that—but will you be heard? You may sigh—but will He absolve? miscs explicitly when he says:—I will obey the God denies not that "you will seek Him," but He law of elections, or of any other ordinance in particular. In human law, too, we have another that you will implore forgiveness—but he tells you distinction. We have statutory law and common that He will not hear and that "you shall die in law. By statutory law is meant that law defined and enacted by Legislature; and by common law the law of precedents and judicial decisions, which has always governed the country, but has never been defined by Legislature. We said that no new doctrine was invented; we did not say that no new dogma was added to Catholic belief. I have said that the doctrine of the Church was the same from the beginning, but that when any of those points of doctrine was defined by a Council; we had the doctrine affirmed, and a law promulgated that all who should deny that doctrine should be cut off from the church. Then that doctrine becomes a dogma or Catholic doctrine. Theological faith is a general belief in all doctrines revealed. Catholic faith means faith in those particular points of doctrine defined by the Church under penalty of being cut off srom the Church for misbelieving. Additions were made to Catholic faith so explained when certain points were defined by Councils. I have given an example of this in a former lecture when speaking of the Vatican Council."

His Grace then went on to speak of Indulgences. He said :--

"An indulgence is the remission of the temporal punishment due to such sins as are already forgiven by the sacrament of penance." The Protestant idea of an indulgence is that it is an express permission to commit sin. This idea, however, is only held by the very ignorant, as no same person could hold that permission to commit sin could be given by any power, even by the power of God Himself. There are others who have a notion that an indulgence is the remission of sins. Remission of sins must be given in the sacrament of penance. Others have an idea that for money, given to the priest, the sinner is not obliged to repent for his sins or do any penance for them. Others have imagined that an indulgence was a release from allegiance to any temporal power. Well, an indulgence means none of all these things. We have said an indulgence is the remission of the temporal punishment due to such sins as are remain any temporal punishment due to those sins? We answer, yes; and we will prove it from the Sacred Scriptures. Take the sin of Adam; he sinned grievously; but on his repenting for his sin, it was forgiven him. This we learn from the Book of Wisdom, chap x., 1st and 2nd verses, whence it is apparent that God had forgiven him. But God accompanied this forgiveness and remission of eternal death by the penalty of temporal death on Adam and his posterity. Let us cite other examples. The Israelites murmured against Moses and Aaron in the desert. God in his anger, declared that He would inflict upon them the greatest evils, threatening to strike them with pestilence and consume them from the earth. Moses prayed for the people, and God answered (Numbers xiv., 20); but He immediately indicates the temporal punishment which the people, in satisfaction for their sins, must undergo.

"This example requires no comment. Moses and Aaron themselves offended God. They had seen the signs and wonders God wrought in favour of His people; they had been themselves ministers deduces from Scripture, what folly it would be to of those prodigies. Yet for their incredulity at the condemn him to destruction for exercising his rock of contradiction of which we read (Numb. xx.) right. If the Word of God were understood in they were deprived of the honour of leading the the sense in which the Son of God spoke, and the people into the promised land. A yet more conclusive example is found in David. He had committed two great crimes-adultery and homicide. God sent His prophet Nathan to reprove him. David, touched with sorrow, cried. 'I have sinned against the Lord.' To which the prophet replied (2 Kings xii, 13), 'The Lord also has taken away thy sin; thou shalt not die.' Here then the sin rather than that Word or its meaning." He refer- is forgiven, but immediately is denounced the penalty to be suffered for it. And, notwithstanding testant denominations as to the meaning of various | David's prayers and fasting, and the fact of the sin passages of Scripture, rendering the Bible "a mir- having been remitted, the child died. These exror in which each sees the figure of his own amples from Scripture prove conclusively that in almost every case of sin the penitent has been obliged, after the remission of his sin, to undergo some temporal punishment, more or less grave, in proportion to the crime. We have said in almost every case, because we do not wish to deny that ment as to have washed away at once crime and penalty. Of this we have an example in the thief on the cross. But the Church, being God's kingdom on carth, with full spiritual powers of a divinely-organized body, has followed divine example in inflicting temporal punishment in ex-piation of their crimes, and to deter them from

repeating them." "We have seen that God can forgive both crime and penalty at once, but that ordinarily temporal punishments remain. We have seen in a former discourse that He has given His Church power to forgive the sin. It now remains to be seen: 'Did God give to His Church the power of dispensing with the temporal penalty also? He did, and, as before, we will prove from Scripture. That Christ gave such a power to His Apostles is apparent from Matt xvi. 19. By these words Christ gave to St. Peter the power of freeing or 'loosing' His faithful from everything that might hinder them from reaching Heaven. But two things may hinder sin, because nothing unclean can enter Heaven; and debt of temporal punishment, because none shall depart till he have paid the uttermost farthing. Hence, when our Saviour gave to St. Peter power of freeing from all impediment to the attainment of Heaven, He gave him power also over the not very interesting to the general reader; architemporal impediment, which, unremitted, would hinder from the Kingdom of Heaven. With the extension of the lost arts. Modern Calture is the fourth article on our list, to which succeeds a time fourth article on the fourth article or ception of supremacy, whatever was given to St. Peter was given to the other Apostles as a corporate body, to be continued in their successors to the end of time for the salvation which Christ came to work on earth, and for the application of that salvation to the individual soul by the Word of God, and by baptism and the other sacraments. That this power was transmitted to others is proved from its having been exercised by St. Paul, and by Matthias, who was elected in the place of Judas Iscariot; and by Titus and Timothy and the other bishops placed in each city. St. Paul exercised this power in the case of the incestuous Corinthian, excommunicating him (1 Cor. v. 5.) and afterwards granting him an indulgence upon his sincere repentance (2 Cor. ii. 6. 10). Hence, also, we see that it was the prayers of the saints which called for the exercise of this. power."

"But, you ask me what satisfaction is offered to God by those indulgences? First we have the satisfaction of the merits of Christ (Luke xiii, 3). All are redeemed, yet all are not saved. Christ's merits must be applied to our souls, and that by the ministry of His Church (1 Cor. iv. 1; 2 Cor. v.

20; 1 Cor. iii, 9)." On the part of the penitent is offered up sincere mercy, giving cfalms, pilgrimages, fasting, prayers, visiting sick and prisoners, teaching the ignorant, and the like. And there must be besides, on the

all-knowing and all-seeing God? Butyou will say an exact knowledge of each of them. In human crease of piety among the faithful by the exercise of. A vote of thanks for his lecture has been ten-when death comes "I will pray and will pray and will pray law the same distinctions hold. A man implicitly these works of mercy enjoined in times of indul-dered to the Rev. Father Murphy, of Wicklow, by gences or jubilees; since by the more frequent the St. Vincent de Paul Society of the St. Bridget's Poultry—Turkeys, each 1.0.50 to 0.50 to 0.60 greater piety is excited. We may mention another The Guiborn Case—Guibard beying been pair...... 0.50 to 0.60 motive—the building of churches, monasteries and the like. God granted a plenary indulgence to the Jewish people every fiftieth year. Then we have plenary indulgences and partial indulgences. authority, and it cast him out. He had the alternative of joining some other religious body—if he poral punishment due to sin when the guilt has been remitted; a partial indulgence is the remission of only a part of that penalty. An indulgence, then, of forty days, or of three years, is the remission of that temporal punishment which by the Church of his fathers, whose teachings he would have been atoned for by the practice of forty had spurned. Now the Church of Rome consecrate days or of three years, &c., of the canonical pen-ances which I noticed in speaking of Satisfaction. So you see an indulgence of forty days does not mean that you can go and get on a spree for forty days; but that you have been released from the obligation of fasting on bread and water for forty days. The Church, in consideration of our weakness, has relaxed, in her goodness, some of the severity of those canonical penances; but her spirit remains the same. Sin, once committed, must be atoned for, either in this life or in the next; and I fear too many Christians are putting of | we hold to be entirely fallacious, from the point the paying of the penalty to the next life-to purgatory. There have been, I grant, some absuses connected with indulgences; but what sacred thing has not been abused? The Rible is abused. Is it, therefore, to be thrown aside? Food is abused; therefore, it is not to be used. The graces of God are abused; therefore we are not to avail ourselves of them. Such are the natural consequences of the present objection. Christ, too, said: -'Give alms, and all will be clean to you.' the Scribes and Pharisees might as well have sald:- This man sells remission of sins for alms deeds'"

"On a future occasion I will speak of Purgatory as well as of Communion of Saints, which is a kindred subject to Indulgences and Purgatory."-

CHRISTMAS-CHRISTMAS.

Merry Christmas is with us once again, with all its hilarity and generosity. The sun rises on no day of all the year that is looked for with more pleasure than it. The old for reunions and happy memories; the young for expectations answered and hope enkindled. There are two phases to Christmas. One where the heart is joyful in light to enliven its coming, and old association to lend it charm amid scenes of grace and beauty; the other is where poverty, more chill and dreary than the weather, has settled down upon human prospects, blasting hope and banishing comfort, bidding the crushed spirit despair. Christmas is the season for benevolent wishes, and the two extremes meet in thought and act. The frost of winter enlarges the heart, and, opening with the expansion the milk of human kindness gushes forth to comfort and bliss. At Christmas time, amid the genial influences of the season, the disposition to do prevails, and generous performances attest the presure of the generous principle. What a heartiness pervades the wish of Merry Christmas! It is no mere conventional expression that trips upon the tongue at such time, as though it were a thing to be ignored a moment thereafter, but it has all the ring of brotherhood in it and sincere affection—as if the sentiment were a more vigorous cropping out of a long-existing but restrained fact. We are glad to welcome the day, and say in the language of Tiny Tim. in his sweet and comprehensive prayer, "God bless us every one!" and in the fulness of the joy of the season we stand ready to extend our hand to all, and wish for happiness, with this and all coming occasions, on all mankind.

Christmas with the poor-with the real poor, who have no Christmas—should we pass a portion of our Christmas with them, we must bring all that makes the time joyous and happy with us. Why should we not from our plenty give them a little? Does not duty, does not the day itself, the day of Christ's nativity, demand this of us? Of all times, this is the time to help the poor; this is the time to show to the world that the world is not all bad. Let us remember that, in proportion as we are gay, others are sad, starving, and

LITERARY NOTICES. THE LONDON QUARTERLY REVIEW-October, 1874.-

Leonard Scott Publishing Company, New York; Dawson Brothers, Montreal.

The current number of this periodical, which represents the Conservative and High Anglican party, opens with an article on The Jesuits, taking or its text a work on the same subject by Dr. Von Huber, of Berlin. The Reviewer points out some of the gross untruths and calumnics of which this writer is guilty, and especially in attributing to them the death of Clement XIV. "That such an idea should recommend itself to a certain class of writers is natural, but it is matter of astonishment to find Dr. Huber giving countenance to a story so manifestly unsupported by any but the flimsiest evidence."-p. 163. On the whole it is evident that the Reviewer, though at heart hostile to the Jesuits, and quite willing himself to countenance some of the absurd rumors to their discredit, finds the calumnies of the Prussian writer a little too strong, and too glaringly false. Of the Monita Secreta the Reviewer speaks with well deserved scorn, as manifest forgeries, and as disfiguring the

writings against the Jesuits in which they appear. The second article is very interesting, exhibiting the internal condition of Provincial Turkey, and the ruinous consequences of the reforms inaugurated by the Sultan, Mahmoad II. The Hope of English Architecture deals with a topic short account of The Republic of Venice: its Rise, Decline, and Fall. The sixth article is a biographical notice of the late Dr. Patteson, an English Protestant missionary bishop, who, mistaken for one of the rascally slave traders, when landing on the island of Nupoku, was murdered by the natives .-He was a most amiable and accomplished gentleman, and paid with his life the rascalities which many of his countrymen have been guilty of towards the aborigines of the islands on the South Pacific. The seventh article, East Anglia: ils Strikes and Lock-Outs, contains some friendly words of advice addressed to employers of labor, and the employed. Barron's Worthies of All Souls; Criminal Statistics, and a lengthy but well written history of The Ritual of the English Church, complete the num-

NEW BOOKS-We have received from the Messrs. Sadlier of this city the undermentioned new books, which are well adapted for Christmas, and

New Year gifts :-"Ierne of Armorica"—A Tale of the Time of Chovis: by J. C. Bateman.
Library of the Sacred Heart of Jesus'—compris-

ing the following volumes:—
Devotion to the Sacred Heart of Jesus. The Paradise of God. The Holy Communion; "It is My Life." 4. God Our Father: by the author of The Hap-

municated for causes which he understood, and GENERAL-Potatoes bag, 6.45 to 0.50 which he could, had he wished, have removed, had no further connection with it. He rejected its could find any suitable to his views-or of remaining outside of all religious bodies. He chose the latter, and at death no Church claimed him. But its burying-grounds, in the same manner in which it and the Church of England consecrate their church edifices. Within that sacred spot only those who die in communion with the church are allowed to be interred. There is, outside of this, a spot where unbaptised children and those who die without having been shrived are laid. There Guibord's body was offered interment, but his friends refused. They insisted that the right of interment in the consecrated spot was a civil right, of which the Church could not deprive him. That of view that the Church is free in spiritual matters. At all events, it is not for those who believe in the action of those who refused to yield obedience to the Privy Council in Scotland to withold their sympathy from those who, occupying different grounds in many respects, yet claim exemption from civil interference in a matter of Church memvership,-Pembroke Observer.

The undermentioned gentlemen have kindly consented to act as Agents in their respective localities, for the True Witness:-Erinsville,-Mr. Patrick Walsh, P.M.

Tamworth .- Mr. Andrew Prout. Boblin.-Mr. Andrew Donovan. Tweed .- Mr. Patrick Casey. Madoc.-Mr. Richard Connell. Marmora.-Mr. Michael Connors. Kalladar.—Mr. James Armstrong. Sarnia, and the County of Lambton—Mr. John Mahoney.

CROUP.—This disease is caused by the formation of a false membrane lining the wind-pipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. This membrane must be removed by expectoration. Take a double dose of the Balsam every ten or fifteen minutes, which will reduce it, after taking a few doses. THE BALSAM WILL AND HAS SAVED THE LIVES OF THOUSANDS OF CHILDREN ATTACKED WITH Choup, where it has been taken in season.

REMITTANCES RECEIVED.

Charlottetown, P E I, Hon G W H, 4; Offa, Rev P J B, 2; St David Rev N D, St C, 3; Boston, Mass. W M, 2.50; Coldwater, P R, 1; Savage's Mills, P M, 2; Marysville, D H, 2; Sotogon, Man., J H C, 2; Toroto, Rev C V, 1; Aimonte, R D, 2; Grand River, Rev P J S, 2; Lonsdale, J W, 2; Cow Bay, N.S., A C, 2,50; Lombardy, J D, 2; Woodstook, M E, 2; Eganville, J L, 5; Carleton, N.B., Rev E J D, 2; Boston, Mass., Miss R A B, 3.

Per T J D, Montreal-Melbourne, E L, 10,50. Per J C H, Read—Blessington, J O'S, 2; Albert, M C, 1.

Per Rev J M Q, L'Ardoise, N.S.-Lower L'Ardoise, P M. 2. Per Mrs McI, Port Hawkesbury, N.S.—Self, 2;

Lower River Inhabitants, J McC, 2. Per J M, Low-Wright, C O'C. 2. Per Rev N A R, Woonsocket, R I-Rev O K, 2.50;

Slaterwille, Rev E C, 2 50. Per P L, Escott—T F, 1 50. Per F L E, Kingsbridge-J D, 2; Lucknow, R

Per J Gillies-St Thomas, Rev W F, 2; L D, 4; P B, 2; London, Mgr W, 10; Vy Rev M B, 2; Rev G R N, 6; S D, 3; P McC, 2; M B, 3; J M L, 4; WFH, 2; JE, 2; Brantford, Rev MB, 6; JF, 4; JH, 3; J McG, 2.

MONTREAL WHOLESALE MARKETS,-(Gazette)

		•	. ,
Flour & brl. of 196 th Pollards	\$3.00	Ø	\$3.25
Superior Extra			5.35
Extra Superfine		(0)	5.00
Fine		0	4.00
Strong Bakers'		0	5.10
Middlings		a	3.65
U. C. bag flour, per 100 lbs		@	2.35
City bags, [delivered]		0	2.45
Oatmeal, per bushel of 200 lbs	5.15	a	5.25
Corn, per bushel of 56 lbs		0	0.00
Pease, per bushel of 66 lbs		6	1.02
Barley, per bushel of 48 lbs		@	1.00
Lard, per lbs		0	0.16
Cheese, per lbs		100	0.14
de do do Finest new		a	0.90
Pork-New Mess		ന്ത	24.00
Ashes-Pots	0.06	0	0.00
Firsts			6.00
Penrls-Firsts		O	6.921
	_		•

do spring	do				0	93	0	94
Barley	do				1	12	1	14
Oats	do		••••			43		45
Peas	do				_	79	-	81
Rye					-	70	-	70
						75		25
Apples, per brl					-			
Geese, cach	• • • • •	••••		• • • •	-	45		69
Turkeys				• • • •	0	60	1	00
Cabbage, per do:					0	50	•	60
Onions, per bush					0	75	1	60
Dressed hogs pe					8	00	8	25
Beef, hind-grs. p					4	50	6	00
" fore-quarters					3	00	4	50
Mutton, by care	88C. T	er lb			0	00		00
Potatoes, per bu					0	60		75
Butter, lb. rolls					0	25		30

large rolls..... 0 22

tub dairy..... 0 22

TORONTO FARMERS' MARKET .- (Globe.)

Wheat, fall, per bush..... \$0 95

Eggs, fresh, per doz..... 0 27 0 30 0 22 0 25 packed..... 0 20 Turnips, per bush..... 0 20 do 0 00 0 00 Reets Parenips do 0 00 Hay 16 00 THE KINGSTON MARKET .- (British Whig.) FLOUR—XXX per bbl 6.25 to

	" "100 lbs	3.25	to	3.50
	Family" 100 "	2.50	· to	2.75
	Ex Fancy 100 "	0.00	to	0.00%
FRAIN-	-Barley per bushel	1.00	to	1.00
	Rve " "	0.65	to	0.65
1	Peas " "	0.00	· to	0,75
. **	Oats " "	0 37	to	0.37
	Wheat " "	0.00		0.90
Meat-		4.00	to	5.00
	" hind " " "	5.00	to	6.00
	tt live tt tt	0.00	to	0.00
	" ner lb on marl	et 0:10	: to	0.12
#17 T	Pork	7.00	to	9.00
And September 1	Mutton "	0.06	to	0.07
477 () 7 - 1 - 1	Yeal "	10.00		
WALLEY	Ham " in st	ore 6.17	tò	0.17
		PARTY I AIR M		
Minat.	_No 1 untrimmed	5.00	to	7.00
mm'w.	A THE DISCHARD SERVE	9 00		# AA

Dekin Skins..... 0.30 to 0.59 Fowls per pair..... 0.40 to 0.50 Eggs, per dozen 0.20 Cheese, home made 0.11 to Hay per ton10.00 to 13 00 Straw " " 7.00 to 9 00 Straw " " 7.00 Wood, on wharf...... 5 59 ta gun to 5:75 Coal, delivered...... 7.50

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J. H. SEMPLE, IMPORTER AND WHOLESALE GROODS. 53 ST. PETER STREET.

(Corner of Foundling,) MONTREAL. May 1st, 1874. 97-B2

WANTED-For School Section No. 4, Township of Alfred, a TEACHER holding a Second Class Certificate, and capable of the French language.-Apply, stating salary required, to the undersigned

JOSEPH M'GAUVRAN, JOSEPH CHARTBAND.

Montebello, Que., Dec. 17, 1874

WANTED A TEAHER for the BEACH RIDGE CATHOLIC SCHOOL. Wages, \$16.00 per month. Apply immediately as the School is vacant. None but a Catholic need apply. Apply to, MICHAEL LEARY, or CHARLES GORMAN, School Commissioners, Norton Creek.

WANTED-A good MALE TEACHER, with the necessary recommendations, to whom a liberal Snlary will be given.

D. J. M'LACHLAN, A. N. M'DONALD, ANGUS R. M'LEOD,

11-2:

Trustees. Glennevis, Oct. 26, 1874.

WANTED.-A situation as GOVERNESS in a Catholic family, by a lady who can produce satisfactory testimonials, and give unexceptionable references .- Address "Governess," True WITHES

TEACHERS WANTED-A MALE and FEMALE: TEACHER for R. C. S. School, Peterborough.— The former to hold a First Class Provincial Certificate, and the latter a Second Class Cortificate, and to be a good Organist, and capable of teaching Singing Classes. Term to commence immediately after 1st January next. Good references required. Address, prepaid, stating salary, &c., to James HOGAN, P.O. Box 193, Peterborough.

WANTED-A First Class ORGANIST, for St. Michael's Cathedral, Kingston, Ont., to whom a liberal salary will be given. Apply to Very Rev. J. Farrelly, V.G., Belleville, Ont. 15-8

WANTED.—For Union School, Section No. 5. Ellico and Logan, A FEMALE TEACHER with first or second class certificato; must be able and willing to take charge of the choir in a Country Church. A liberal salary will be given. Apply, enclosing testimonials, by the 1st December, to the rustee, Kinkorn r.o.
Duties will Commence on the 4th January. Trustee, Kinkora P.O.

MONTREAL CENTRE.

TO THE ELECTORS OF THE ELECTORAL DISTRICT OF MONTREAL CENTRE.

GENTLEMEN.-The Election for this District having been set aside by the Court of Review, I again offer myself as a Candidate for re-election to represent this important Division in the Commons of Canada. Whilst thanking my friends and supporters for the confidence so generously placed in me on former occasions I her to solicit once more a renewal of the expression of that confidence in the forthcoming Election. For the present, I shall merely say that, should I have the honor to be elected as your representative, I will devote my best energies to promote the interests of the Deminion generally, and of my own constituency in particular.

Gentlemen

Your Obedient Servant M. P. RYAW.

Montreal, 4th November 1874.



O'Neill's War Song(Poetry); Killshelan : a Romance; Beautify your Home; Editorial—Ireland during the past year and at present: Ex-Premier Glad-tone and the Catholic Church: Amnesty: Church and State in Canada; Woman's sphere; Mr. Daunt (Portrait); The Rights of Ireland asserted; An episode of '98; Catechism of Irish History; Did he love her; Talking; Meelan's Rock; Gounsels to Young Men; The bliss of Marriage; True Principle; Romantic Escape of an Irish Officer; The Pest of Society; Deal kindly with the Aged Ones, (Poetry); Music—She is far from the Land; Poetry & Song for Christmas Eye. Bully's Stocking.

try—A Song for Christmas Eve: Buby's Stocking: Christmas Chimes. PRIOR \$1,50 PER ANNUM. Will be sent, Post-paid, on receipt of price. Back Numbers Supplied - 201 All communications to be addressed to

F. CALLAHAN Printer and Publisher, 35 St. John Street, Montreel.

ISOLVENT ACT OF 1869. In the matter of GEORGE V. LEICESTER,

An Insolvent. A First and Final Dividend Sheet of the amount of Composition due under and by virtue of a Deed of Composition and Discharge, made and executed on the 13th October, A.D. 1874, between the said Insolvent and his Creditors, has been propared, subject to objection until the 11th day of January next, A.D. 1876.

A. B. STEWART, Assignee.

Montreal, 22nd December, 1874. INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

In the matter of MALESIPPE PAQUETTE of the Village of St. Jean Baptiste, Parish of Montreal Cabinet-Maker, Trader,

An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at the Court House, in the City of Montreal, in tha Room reserved for proceedings in Insolvency, on Monday, the Eleventh day, of January next, A.D. 1875, at the hour of Eleven o'clock in the forenoon

faith by which a man believes in all the bold of the bold of the blobs, or proposed by the necessary for gaining an indulgence are all appropriately for his belief, without however, having plied to these ends. Only motives may be in-DIL LEALT, & CO. cornend

Mentined 11th Doctoring 1876.

No. 31 Liberty Burne, Mar. Land Lang. Wall.

e Desides, on the general strong of the Happiness of Heaven.

S. Practical Piety: by St. Francis de Sales.

Sold to exaltation of the Happiness of Heaven.

Sold to exaltation of the Happiness of Heaven.

Sold to 1.6 The Ha

talo (of)05.0 ... and 12 arise and action of an arise states of the first states of the first o THE TRUE WITNESS AND CATHOLIC CHRONICLE: DEC. 25, 1874.

FOREIGN INTELLIGENCE.

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FRANCE.

CONSTITUTIONAL BILLS .- PARIS, Dec. 16 .- The Assembly Committee of Thirty met to-day, and considered the question of placing constitutional bills non the orders of the day. A motion was made by the Right Centre to place the bill for the organization of a second Chamber first, and it was adopted. These proceedings snow that all efforts to unite the two Centres have failed.

THE CZAR AND MACMAHON.—LONDON, Dec. 16.— The Czar has sent the Order of St. Andrew to President MacMalion, with a very friendly letter. The circumstance is much commented on.

So far from being settled, the Protestant crisis becomes every day more serious, and not only in France but in all parts of the world its different phases are followed with the keenest interest. The Journal des

"Already the Anglican Protestants are profiting by the internal dissensions which divide the Christian Reformed Church of France in order to increase the number of their proselytes. In Switzerland and Germany, where religious agitation is just now so great, the result of the conflict engaged in on this side of the Rhine between the Liberal Consistories and the Synod is impatiently awaited."

POPULATION OF FRANCE.—The proved wealth of France is very strangely compatible with her moderate increase of population. That France is so rich that the greater part of her recent debt has been bought by Frenchmen themselves, and yet that, in the last fifty years, her population has increased but but seven millions, are curious collateral facts. The ratio of the increase is as follows:

France. England and Wales. A.D. 1821....31,000,000 12,000,000 22,060,000 A.D. 1871....36,000,000

But there are 2,000,000 to be added for Alsace and Lorraine, which now are not portions of France; and 700,000 to be deducted for the provinces of Savoy and Nice. Thus the French advance is about 25 per cent., and the English about 80 per cent.

The Cardinal Archbishop of Paris has just addressed to the clergy of his diocese a circular letter prescribing prayers for the National Assembly. The text is as follows:

" Monsieur le Cure,-Before its Recess the National Assembly, as usual, decided that public prayers should be asked from the Church imploring the blessing of God on the labours of the new Session which opens on the 30th of November. Legislators honour themselves by such decisions; they place their acts under the protection of the Supreme Being from whom every sovereignty derives its name and power. At the same time they acquire an additional claim on the confidence of nations, for by calling the light from above on their debates they make us hope they will ever have in mind the thoughts which conscience approves and God blesses. It is with joy and zeal that the ministers of religion will respond to this invitation and celebrate on the appointed day in concert with all the faithful these solemn supplications. We shall pray for France, and ask that she may be blessed with peace, prosperity, and strength. But let us remember that these temporal benedictions must be deserved by faithfulness to God and devotion to the Church, which has contributed so much to the development and the greatness of our country. May we see this religious spirit continue to spread through the country! We shall pray for this Assembly, which holds in its hands the destinies of our country. The differences which separate the children of France are the great evil of the present moment, and paralyze all the efforts which the nation is making to recover from its misfortunes. We should indeed be walking in the darkest night or our minds would be sadly deranged if we were not struck by this maxim of the Gospel, so full of truth-Every kingdom which is divided against itself shall be destroyed, and every house or nation divided against itself shall fall into ruins.' There is no other remedy for such an evil than the abnegation of personal thoughts and the sacrifice of private interest when union has become the first condition of our safety. He who does not know how to forget himself forgets his country, and would incur a very great responsibility."

M. Chenu, Medical Inspector-General of the French Army, whose statistical and clinical observations on the Crimean and Italian campaigns were exceedingly valuable, has published a similar work on the last war. He reports the losses sustained by the French to have been as follows :- Killed, disappeared, or died of wounds and diseases, 138,871; wounded by the enemy's fire, 143,000; men disabled by marching, 11,421; 11,914 missing are treated as dead. These figures include 2,881 officers killed or who died of wounds and disease and 96 missing, with 17,240 prisoners who died in Germany, 1,701 in Switzerland, and 124 in Belgium. While 17,240 deaths, then, occurred in captivity, only 1,220 soldiers were killed at Gravelotte, the bloodiest battle of the war. The German losses were :- Killed or died of wounds and disease, 40,741; missing and treated as dead, 4,000; wounded, 127,867. To these have to be added 1,795 killed, 6,690 wounded, and 1,539 missing in skirmishes, patrols, and slight engagements. The Germans had 44,000 deaths, the French 138,871; the Germans 127,000 wounded, the French 143,070. The French had 11,421 men disabled by plaies de marche-that is, through defective socks, boots, and gaiters, while the Germans suffered but little from this cause. M. Chenu shows that in the Crimea and Italy, as well as in the last war, disease was more fatal than the sword, this being partly attributable to commissariat, outfit, and hospital shortcomings.

One of the remarkable features about some of the great cities of the old world is the eagerness with which people are found to compete for what, with us, is a nuisance we should gladly get rid of. Thus. in Paris, there are contractors who pay the city \$120,000 per annum for the privilege of sweeping the streets perfectly clean. The work is well done, by men under the orders of the city authorities, and the contractors are reimbursed, by the sale of the mud and dust, which, when manufactured into fertilizers, is said to be worth \$600,000.

MARSHAL MCMAHON-HIS HOME LIFE.-The Paris correspondent of the London Daily News, writing of McMahon's home life says:

The Marshal contrives to be out shooting, if possible, when the boars arrive, or if any of them should wish to run him to earth among the colza or beetroot fields, they would have to run long and fast, for the hero of Magenta is one of those men who can set off with his gun at nine and be still potting away indefatigably at five, many hours after his two retrievers, his aid-de-camp, and the Marquis Amelot his neighbor and best sporting friend, have had enough of it. He is a taciturn sportsman and an excellent shot. Bred to the tricks of partridges from his earliest youth, he aims stelidly and knocks them over, or if, perchance, he misses one in a day, his chagrin finds vent in one of those round expletives which comes very venially from an old soldier. For it must be remembered that the Marshal is emphatically an old soldier, and nothing but that no politician, diplomatist or mincer of words. He pates politics with a rueful sort of horror, which he

resiconfesses in his smileless way to all who talk with him, and though his friends have succeeded in per-suading him that he has a saving mission to discharge yet his presidentship constrains him to varieties of pomp which are most repugnant to his nature. He has never consented to be trammelled in Private by the etiquette of a court. In Paris he goes

breakfast in a private room at Burand's or the Cafe d'Orsay. He is a great stickler for uniform—not quite to the point of utterly eschewing civilian's dress, like the late Marshal Castellane-but dons military undress in his study, puts on his kepi to go shooting, and of yore he used to make his old regimental overcoats do duty as dressing gowns, until two years ago, when he was stricken with rheumatics, the Duchess pressed on his acceptance a genuine dressing gown, furred and lined with silk, which gorgeous vestment, however he wore with sorrow and compunction, as tending to effeminacy. TALY.

OPENING OF THE TWELFTH ITALIAN PARLIAMENT. The Speech from the Throne was a forcible example of that perfidiousness in words which follows perfidiouspess in acts. King Victor Emmanuel advises his Parliament " to imitate the policy of the nations which were most advanced in civilization, and of the Parliaments most jealous of the public liberties, which fall into discredit with the people if they do not guarantee security for person and property." It is interesting to note the appreciation of " guarantees" which the Italian Government has exhibited to the world. In 1870 Signor Visconti-Venosta, then Minister of Foreign Affairs, addressed a Memorandum to all Courts, of which the following were the textual conclusions :- "The Government promises to preserve all the institutions, offices, and ecclesiastical bodies existing at Rome, as well as those em-ployed therein." "The Government promises to preserve intact, and without submitting them to special taxation, all ecclesiastical properties, of which the revenues belong to offices, corporations, institutions, and ecclesiastical bodies having their seat in Rome and in the Leonine city." In fulfilment of these pledges the Italian Government has deprived the Church of her property, destroyed her religious corporations, dispersed her secular patri-mony, and shaken her very constitution. As the Bishop of Orleans has observed in a pamphlet which is now widely known, and to a recent English translation of which we call attention in another part of this paper. "At Rome alone 126 monasteries of men gave shelter to 2,375 religious, 90 convents of women to 2,183 nuns. Your agents"—he is addressing Singor Minghetti—" a brutal soldiery, damaged these venerable asylums; and the cry of the proscriptions of old times has again been heard : 'Hac mea sunt, veteres migrate coloni? and they were compelled to turn out; to tear themselves from their peaceful sanctuaries, and to give you up everything And there they are at this very day, dispersed, wandering, taking shelter where they can in the houses charity has opened to receive them The spoliation of the Religious Orders is complete, absolute. All-houses, gardens, museums, libraries, archives, rare objects of art; all those treasures of religion, science, art, antiquity-all have been carried away from their monasteries. You have now the power of disposing of everything." The destruction of the Roman College, and of the mother houses of the religious orders; the disorganization of the Roman Congregations, the menaces made to the Propaganda, and the war declared against lay scientific institutions, are other illustrations of that perfidy which was veiled in the following words from the Throne :- "Thus will the regeneration of Italy. free from every stain, have this boast also-one so rare in the history of political changes—that it has never harboured the thought of not keeping faith with the public creditor." One would have imagined that the first creditor of Victor Emmanuel was His Holiness Pius IX., and that, as Victor Emmanuel had robbed him of everything, such vain boasting would have been better unsaid. Meanwhile, the public debt of Italy, as well as all classes of taxes, increasing from year to year. The religious establishments of Rome paid the Pope 11,000 francs; they pay Victor Emmanuel 28,000; and in similar proportion, everything is taxed, even the poor priest for saying his Mass. The National deficit in 1861 was 39 millions in 1871 84 millions, in 1872 233 millions. No wonder that the King says in his speech. "Measures for the reform taxation, especially for equalizing it, will be brought forward." But we do not doubt that it is the Church which will suffer, that it is the church property which will have to pay the heavlest fines for the support of an insolvent Government,-London Tablet.

GERMANY.

Prince Bismarck has taken umbrage at the resolution of the German Reichstag, that it was necessary for the upholding of its dignity that its members should be free from liability to arrest during its session, and regarding it as a vote of non-confidence, is stated to have tendered his resignation, being represented as saying that he was weary and hat it was impossible for him to govern with the present vacillating majority in the Parliament.-Opinions are expressed that, however deplorable the esignation of the Chancellor would be, it would not result in any imminent danger to the State; but it seems hardly probable that it will really take place, as the vote of the Reichstag is not generally regarded in Berlin as one of want of confidence, and it is further stated that the difficulties have been completely settled by modifications in the offensive bill, and that in any case the Emperor would not accept Bismarck's resignation. Parliamentary government does not work very smoothly at Berlin yet, and it is stated to test opinions, while members of the Cabinet are often at variance with one another; Bismarck, it is stated, being glad to see the recent defeat of the Bank bill, which was a production of the Finance Minister, and one which would not tend to that centralization and unification of the Fatherland which he has so much at heart.

The German Government avoids invidious distinctions in regard to the practice of persecution. It was generally supposed that the new Realm Press Law would give liberties to writers on the press, who hitherto had been complaining very much .-The reverse has been proved to be the case. The Frankfurter Zeitung has a humorous picture of Prince Bismarck sitting in his study, sending terror and imprisonment, by a few dashes of his pen, to a dozen newspaper editors at a time. As a matter of fact one popular Berlin paper received fourteen communications in one day. Nor does the spirit of inter-dict confine itself to Germany, but meddles, where it can, with other Powers. Two Viennese journalists, declining to give evidence on points which affeeted Count Arnim were at the request of the German Government, examined in Austria; and the German Government grew angry because the Austrian Court would not punish them for anti-German contumacy. They ought to have been fined or imprisoned; and not to punish them in this way showed a shocking disregard of the tender susceptibilities of Prince Bismarck. The only reply vouchsafed by the Austrian authorities was that "the points at issue might possibly be uncommonly interesting to Germany, but were not particularly so to Austria; wherefore no compulsory measures whatever could be taken in the matter by this latter." Such a slight must have been acutely appreciated; though it cannot be expected to bear fruit. Prince Bismarck is too much occupied in defending his authority against the imaginary tyranny of the Pope, to have time to consider whether he is contagiously affected with an actual tyranny over the

press.

The fiscal returns of the German Empire show an excess of imports during 1873 over exports to the extent of 800 million thalers. The independence of extent of 800 million thalers. The independence of know me but I know you. You were keeping atore the working in Germany, with their greatly on this toseph in 1865." Note: 166 merchant the merchant wages, is ascribed as one cause of the deal wages, answered the merchant will happened to be

eline in manufacturing products.
In the one Prussian province of Posen, there are nineteen Catholio parishes vacant, the priests having at dinner and your clerk busy, I took a pair of boots periodically to have his hair clipped into bristles in been suspended by the Government since the be-

nine only were invited to join in the late political me endless anxiety. Now, before I die, I wish to elections, and these refused to have anything to do ask your forgiveness, and to restore the value of the with them

All the Catholic Deans of the Province of Posen have been summoned by the local Courte to give evidence as to the name of the delegate secretly commissioned by the Pope to govern the Church of the archdiocese during the imprisonment of Bishop Ledochowaky.

We were told you broke the pledge last Spring. You left the society. There is contempt in the shop for you, derision in the street, misery in the house Is it not a pity? Your are drooping. Your appearance now tells badly for you. The old look is not there. You are not the man we knew a year ago. Can you make one supreme effort to conquer again? You can. Begin by stopping the drink; take the pledge; rejoin the society. It is not too late, you are not too weak, you can to-day carry a resolution. Prove to the old members that you are still a man to triumph for the right-a man to meet with renewed respect—to rally around in faith—to love for so many amiable qualities, no longer under the shroud of drink. In the friendship and esteem of "the olden time" we send you this message. We wait such response as becomes your manly character. -C. T. A. Union Monthly.

An Open Letter.-You took the pledge two years ago. Your salary was good; your employer raised your wages; you had seven hundred dollars saved at the end of the year. You thought of building on the lot you bought. Three children blessed you. Your wife, young and lovely, hung fondly on your arm while the "baby wagon" rolled before you in the Sunday evening stroll. Your looks improved; you were called "really handsome again." Men followed to speak with you on the way to church. You were courted by the best Catholic society. You were in competence, and soon to be of distinction in your town. Not a drop of drink did you take through all this. It was at the grand Union rally you took the pledge. You recalled the night again and again with pleasure. God was good to you. And you

deserved it, for you were really a good man. INSANE THROUGH LIQUOR .- This item, heading and all, says the Irish World, is taken from an exchange: -John F. Brownell, a middle aged man, belonging to Portsmouth, came to this city a few months ago, to seek employment. He succeeded in obtaining a good position in a manufacturing establishment, but in consequence of his intemperate habits, it was found necessary in a short time to dispense with his services. On several occasions he was arrested and fined for drunkenness, but not withstanding the nunishment inflicted he would not reform. Every cent he obtained was spent for liquor. As a result of his excessive potations his reason soon became dethroned. Monday Overseer Wightman deemed it expedient to cause the arrest of Brownell. Accordingly he was apprehended by officer Childs and he will be sent to the Insano Department at the State Farm.

When the women crusaders against whiskey-selling, in the State of Ohio, were attracting a great deal of attention some time ago, chief among the liquor dealers who were convinced of the error of their ways was J. C. Van Pelt. This notable character had kept a particularly low and disorderly saloon, which had been the scene of many a brawl, and Van Pelt himself was the champion bruiser of the State. When he "reformed" so fast, and actually went about stumping the country with the ladies, singing hymns blossoming into angelic perfection, as a temperance lecturer (for a consideration), there were some people unkind enough to say that Van Pelt had only " struck ile" in a new quarter, and as finding an easier way of money-making. We are sorry to say that these insinuations have received some confirmation from the last report to hand respecting Van Pelt himself. The war against whiskey has died away and there is no more money to be got by denouncing it. Hence, perhaps, the fact that that famous convert has found it convenient to be a backslider for a time, as the following suggestive order received from him by a firm of whiskey manufacturers shows :--

WILMINGTON NOV 23

Mr. John Boile & Co. Higginsport O. Yours of the 31st at hand and in reply will order 10 gallon of the one year oald 10 gallon of the two year oald and if it gives satisfaction I will order further Ship By frieght and I will remit By Post J. C. Vanpelt.

offices order Yours. "BLAZER" FINDS A PARADISE.-We have in this town a genius known as "Blazer," who is "never at peace except when at war." He would leave his linner any day if he thought he could find a fight. When he is unable to find a muss he is perfectly wretched. A week without a battle and he begins

to think there is nothing in this world worth living for. Although be seldom wins more than one fight out of ten, it is all the same to him. He rather enjoys a good pummeling. A night or two since some friends of his who happened to be passing through the " Barbary Coast" region of the town had their attention attracted to a shebang near at hand by a tremendous uproar. There was a smashing of glass a crashing of chairs, bottles and tumblers; fierce yells, bitter curses, and, in short, a fearful commotion. Thinking one of the voices within had a familiar sound, the gentlemen looked in at the door of the "gin-mill," and there beheld Blazer surrounded by about half a dozen "Coast rangers," who were giving it to him "straight from the shoulder" on all sides. Blazer's nose was flattened; one eye boasted a watch-fob; his upper lip was laid open by a blow from a tumbler, and his clothes were nearly torn from his back. A clip under the eye sent him "to grass," when those nearest him began jumping upon him and kicking him in the ribs. His friends at once rushed to his rescue. The breath was com-pletely knocked and kicked out of poor Blazer, and he lay stretched senseless upon the floor. Some water dashed in his face reviveed him. Recognizing his friends, he smiled as amiably as was possible with his bloated and distorted upper lip, and huskily whispered: "Boys, its gorgeous! I've stumbled into a regular Paradise "-Virginia (Nev.) Enterprise,

"What Algebra do you prefer?" asked a school committee in Michigan to an applicant for the district school. "Oh, I ain't particular," was the reply, "most any kind i'll do, that i'll just peel the

hide when you strike." How a DETROIT MERCHANT WAS FLEECED .- Wednesday morning last a stranger entered a dry-goods store on Woodward avenue and enquired for the proprietor, whose feelings are herewith respected and his name suppressed. The stranger introduced himself as Fiske, and said that a man who lay dying at a certain boarding-house on Larned street west had something to say to the merchant before he passed away. Thinking it very singular, the merchant put on his overcoat and went down to the house in company with the stranger. On a bed up stairs he found a dying man. The merchant expected to find a pale, emaciated patient, but instead he found a pretty healthy looking fellow, who was, however, snugly covered up in bed, and whose voice

was way down in his throat... "You wished to see me, did you?" asked the merchant as he sat down.

"I did," answered the patient. "The doctor says that I will not live twenty-four hours, and I want to confess a crime and ask forgiveness. You don't

in St. Joseph that year, and one day while you were and a cap, amounting in value to perhaps \$6. It is the Rue Vivience, and afterward to allp off and graping of the month of October. Of these parishes the only theft I ever completed, and it has exceed

goods." about the affair nor of the man, who said his name was Jefferson, and he replied that it was all right, and that he did not care for compensation. But both men pressed him to take at least \$15 for the amount stolen so long ago, and he reluctantly consented. The dying man pulled out a roll of bills, all of the denomination of \$100, and the merchant handed him back \$54, all the money he had, and told the well man to come to the store for the rest. He shook hands with the patient, hoped that death might be arrested, and returned to the store alone, having the \$100 bill in his vest pocket. The stranger had not crilled up to 2 p.m., and the merchant finally took a closer look at the bill. His hair began to mise up, and he started for a bank. "Best counterfeit I've seen for a year," remarked

the cashier as he handed the bill back. The merchant then secured the services of a detective and they hastened to the boarding-house, to find that the men had departed before noon. They came there the evening previous, paid for two days board, and the landlady did not know anything about them, but supposed the merchant knew them both. One at least must have known something of the merchant's former history, as he referred to facts, and although they did not get the stake they played for, they nevertheless made a good thing of it. Ever since Wednesday a detective has been looking for the men, and the greatest care has been taken that the reporters should not get hold of the item.

Breakfast—Epps's Cocoa—Grateful and Comfort ing.—" By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine proper ties 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. Sold by Grocers in Packets only, labelled -- "James Epps & Co, Homeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly Works, Euston Road and Camden Town, London. MANUFACTURE OF COCOA .- "We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietic articles, at their works in the Euston Road, London."—See article in Cassel's Household Guide.

BAZAAR.

THE Ladies of St. Mary's Church, Williamstown, have the honor to announce a Grand Bazaar, to come off in January, 1875, for the benefit of the New Church about to be erected at Lancaster, in honor of the Most Sacred Heart of Jesus, and under the invocation of St. Joseph. Contributions, in money or otherwise, will be thankfully received by the Rev. Father MacCarthy, or any of the undersigned Ladies:

MRS. ANGUS TOBIN, Lancaster. MRS. WM. M'PHERSON, MRS. WHITE, THE MISSES M'DONALD, THE MISSES O'NELL,

MRS. BOWDEN, Mrs. George M'Donald, Cornwall. MRS. DUNCAN M'DONALD, Williamstown.

Mrs. Arch. Fraser, Fraserfield. MRS. ALEX. SHANNON, 44 St. Familie Street, Montreal.

Williamstown, Nov. 5th, 1874.

TO BUILDERS!

SEALED TENDERS, addressed to the Rev. Father MacCarthy, will be received till the 8th day of December next, for the Erection of a BRICK CHURCH at Lancaster, Glengarry, Ont. Plans and Specifications can be seen at the Presbytery, Wiliamstown.

The lowest, or any tender will not necessarily be

Williamstown, Nov. 5th, 1874.

THE LINDSAY LORETTO CONVENT. IS now OPEN with a good attendance. This is said to be the finest Convent in Canada. Parents leaving their daughters there to be educated, can see and judge for themselves. Charges moderate only \$100.

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[30th, Oct. '74, 11-52

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The money must be torwarded to the Secretary-Treasurer who will pay it over to the Committee.-Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It

will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa. Property given as prizes by the President will be distributed by him to the winners.

Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.

EUSEBE FAUER, Pt. Missionary Apostolic, President. (By Order),

OMER BROUILLET, Secretary-Treasurer. Wright, P.Q., 8th Dec., 1873.-81 C.A.C.

THE MONTH AND CATHOLIC REVIEW. NOVEMBER, 1874 .- CONTENTS.

Articles, &c:—1. Mr. Gladstone's Durham Letter 2. Dies Iræ: Translated by C. Kent. 3. Chapters from Contemporary History. V. The Persecution in Switzerland—Part II. 4. The preparations for the Transit of Venus: By the Rev. S. Perry, F.R.S. 5. St. Jerome and his Correspondence-Part II: By the Rev. J. McSwiney. 6. Bourbons and Bonapartes. 7. Structure and Origin of the Athanasian Creed-Part II: The "Fides Occidentalium":

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discased action or remove the obstructions which cause it.

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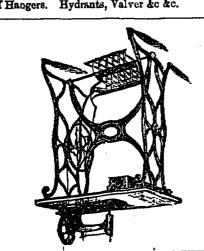
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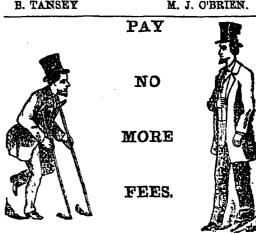
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Diamond Rheumatic Cure, for his high standing in the profession, and the learning and science of an able mind, quickly compelled the canson to succumb, and now physicians generally, all over the world, where this medicine is introduced, admit of its wonderful efficacy, and often prescribe it for their patients. Of course the use of the DIAMOND RHEUMATIC CURE, without the aid of a physician, is a saving in fees to the sufferer, but the really consciention physician should rejoice at this, for the reason of the general benefits arising to mankind from its use.

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Dear Sirs-I with pleasure concede to the Agents wish that I give my endorsation to the immediate relief I experienced from a few dos s of Dr. Miller's Diamond Rheumatic Cure, having been a sufferer from the effects of Rheumatism, I am now after taking two hottles of this medicine, entirely free from pain. You are at liberty to use this letter, if you deem it advisable to do so.

MONTREAL, 17th March, 1874.

Messis. Devine & Bolton: have constantly for sale at their old Gentlemen-I have suffered much with rheumatism, so much so that I was obliged to stay at home Bells for Churches, Acidemies, Faca certain time. I heard Mr. O'Neill, of the St. Law. rence Hall, speaking of your remedy. I asked him Plantations, &c., mounted in the most approved and substantial manto get me a bottle immediately, which he did with great kindness. To my great surprise that bottle has cured me entirely, and I never felt better in my ner with their new Patented Yoke and other imlife. I attribute the use of my limbs to the " proved Mountings, and warranted in every particular.

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two bottles of the DIAMOND RHEUMATIC CURE I find myself free from that terrible disease. I have used all kinds of remedies and Doctor's prescriptions without end, but your simple remedy surpasses all. The effect upon me was like magic. I take great pleasure in recommending your medicine to

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This medicine is prepared by a careful experienced and conscientious physician in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warmated to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint.

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NOTICE.

IS HEREBY GIVEN that an application will be made at the approaching Session of the Legislature of Quebec, for an Act to Incorporate the Society entitled "LA COMPAGNIE D'EMPRUNT DES PROPRIETAIRES FONCIERS DU CANADA." to enable them to borrow, at a moderate rate, Foreign Capital, on good security, for the purpose of ameliorating property and the development of Agricultural industry in this Province.

NOTICE.

NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "CAN-ADA LAND INVESTMENT GUARANTEE COM-

NOTICE IS HERHBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "ME-TROPOLITAN INSURANCE COMPANY OF

Montreal, 30th November, 1874.

16-2m

INSCLVENT ACT OF 1869.

In the matter of LOUIS HART, of the City of Montreal, carrying on business there, under name of LOUIS HART,

next preceding the day of sale; oppositions of de conserver may be filed at any time within six days

Corderre, and adjoining said property.

To be SOLD at the COURT HOUSE, in the Room reserved for proceedings in Insolvency, in the City of Montreal, on SATURDAY, the NINE-TEENTH DAY of DECEMBER next, at ELEVEN o'clock in the forenoon.

Assignee. Montroal, 5th November, 1874.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEREC, ? District of Montreal,

Insolvent. On the twenty-sixth day of December next, the undersigned will apply to the said Court for his

> OLIVIER LEFEBRE. Per J. E. ROBIDOUX His Attorney ad litera.

INSOLVENT ACT OF 1869. PROVINCE OF QUEBEC, }
District of Montreal, } SUPERIOR COURT.

On the twenty-sixth day of December next, the undersigned will apply to the said Court for his discharge under the said Act.

CANADA,
PROVINCE OF QUEERC,

In the SUPERIOR COURT. District of Montreal.

Insolvent. On the 21st of December next, the undersigned will apply to the Judges of the said Court for a discharge under the said Act.

INSOLVENT ACT OF 1864 AND 1869.
CANADA, In the SUPERIOR COURT.
PROVINCE OF QUEBEC, in and for the District of menced the Diamond remedy, following the directions carefully,—relief came immediately with the Dist. of Terrebonne.

The matter of "P. MARTIN & COMPANY,"

> dersigned will sapply to the said Court for their discharge under the said Acts, and as well individually on the part of the said Patrick Martin, as copartner of Jean Baptiste Decary, under the name and firm of "P. MARTIN & COMPANY," P. MARTIN & CO., PATRICK MARTIN

> > INSOLVENT ACT OF 1869.

In the matter of LEON BRUNEAU, of the City of Montreal, Trader,

ed by the proportion of his creditors, as required by law, and that if no apposition is made to said doed of composition and discharge within three juridical days after the last publication of this notice, said three days expiring on Thur-day, the 31st day of December instant, the undersigned Assignce will act upon the said deed of composition and discharge, according to the terms thereof. "L. JOS. LAJOIE,

. Official Assignee. Montreal, 10th December, 1874.

INSOLVEN'T ACT OF 1869, AND ITS AMENDMENTS In the matter of JOSEPH ISAIE RIVIERES. Hotel-Keeper, of the Parish of Sault-au-Re-collet, district of Montreal,

Insolvent.

I, the undersigned, Chs. Albert Villon, Esquire, of the Village of St. Jean Baptiste, parishized District of Montreal, have been appointed Assignee in this matter.

The Creditors are required to fyle their claims before me within a month, and they are notified.

before me within a month; and they are notified also before me within a month; and they are notified also that is imeeting of the Creditors will be held in my Office, in Montreal, No. 8, St. James Street, the ninth day of January next, at two o'clock r.k., for the examination of that I nisolvent, and for the ordering of the affairs of the Estate gonerally.

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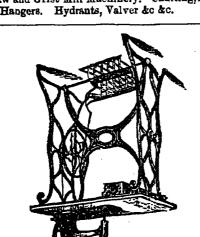
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est smill out that he firm must be stored at

Montreal, 6th Nov., 1874.

Montreal, 1st December, 1874. J. C. HATTON,

Atterney for Applicants.

J. C. HATTON. Solicitor for Applicants.

An Insolvent. PUBLIC NOTICE is hereby given that the undermentioned immovable will be sold at the times and places mentioned below. All persons having claims on the same which the registrar is not. bound to include in his certificate under article 700 of the Code of Civil Procedure of Lower Canada, are hereby required to make them known according to law; all oppositions ofin d'annuler, afin de distraire or afin de charges, or other oppositions to the same are required to be filed with the undersigned at his office, previous to the fifteen days

All that certain lot of land, or emplacement, in the St. Louis Suburbs, of the City of Montreal, being lot 112, upon the official Plan and books of reference for Saint Louis Ward of said City, with a two story brick dwelling, and other buildings thereon erected, with right of mitogennete in the South-West gable, and wall of the house of Madame

ARTHUR M. PERKINS,

SUPERIOR COURT. In re OLIVIER LEFEBRE.

discharge under the said Act. Montreal, November 18th, 1874.

In re MAGLOIRE PREYOST, Insolvent.

Montreal, November 18th, 1874.

MAGLOIRE PREVOST,
Per J. E. ROBIDOUX, His Attorney ad lilem. INSOLVEN'T ACT OF 1869, AND ITS AMENDMENTS.

In the matter of MARY MATHIESON,

Montreal, 18th November, 1874. MARY MATHIESON,
Per her Attorneys ad litem,
ARCHAMBAULT & DESALABERRY.

and PATRICK MARTIN, individually,
Insolvents. On the thirteenth day of February next, the un-

By DURANCEAU & SEERS, His Attorneys ad bien Saint-Scholastique, 29th October, 1874. 15-5

Notice is hereby given, that the Iusol vent has filed in my Office a deed of composition and discharge, execut-

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

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SARDINIAN......4100 (Building) CIRCASSIAN......3400 Capt. J. Wylie. POLYNESIAN..... 4100 Captain Brown. SARMATIAN..... 3600 Captain A. D. Aird. HIBERNIAN 3434 Lt. F. Archer, R. N. R. Caspian......3200 Capt. Trocks. Scandinavian....3000 Lt. W. H. Smith, R. N. R. PRUSSIAN 3000 Lt. Dutton, R. N. R. AUSTRIAN...... 2700 Capt. J. Ritchie. NESTORIAN. 2700 Capt. ---Moravian.....2650 Capt-PERUVIAN..... 2600 Capt R. S. Watts. MANITOBAN.....3150 Capt. H. Wylio. NOVA-SCOTIAN....3300 Capt. Richardson. CANADIAN 2600 Capt. D. McKenzie. N. AMERICAN 1784 Capt. -Corinthian 2400 Capt. Jas. Scott. PHOENICIAN..... 2600 Capt. Graham. St. Patrick 1207 Capt. Menzies. NEWFOUNDLAND ... 1500 Capt. Myllns.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intend-

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Cabin......\$70 to \$80 Steerage 25 The Steamers of the Glasgow Line are intended to sail between the Clyde and Portland at intervals during Season of Winter Navigation.

Rates of Passage :--

Corkage will be charged at the rate of 2s per bottle to Gabin Passengers supplying their own Wines or Liquors. For Freight or other particulars apply to:-In Portland to J. L. FARMER; in Quebec to Allians, RAE & Co.; in Havre to John M. Currie, 21 Quai

An experienced Surgeon carried on each vessel.

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H. & A. ALLAN. Corner of Youville and Common Streets. November, 1874.

SOUTH-EASTERN RAILWAY

MONTREAL AND BOSTON AIR LINE. TRAINS GOING SOUTH.

On and after MONDAY, June 1st, trains will run as follows: DAY EXPRESS leave Montreal 8.50 a.m., St. Johns 10 a.m., West Farnham 10.35 a.m., New Port

1.02 p.m., arrive in Boston at 10 p.m. NIGHT EXPRESS AND MAIL leave Montreal 3.45 p.m., St. Johns 5.00 p.m., West Farnham 5.35 p.m., arrive at New Port 8:55 p.m., Standstead 9:50 p.m., arrive in Boston 8.40 a.m.

TRAINS COMING NORTH.

DAY EXPRESS leave Boston, Lowell Depot, a.m. New Port 5.27 p.m., St. Johns 8.25 p.m., arrive in Montreal at 9.05 p.m. NIGHT EXRRESS leave Boston 6 p.m., New

Port 4 a.m., St. Johns 8.45 a.m., arrive in Montreal 10.05 n.m.... The scenery on this line includes Lake Memphremagog, the Passumpsic River. Valley, Crystal Lake, White Mountains, and Lake Winnepesaukee. This

is the only direct route to the White Mountains. Entire trains run between Montreal and Boston, without change,
Pullman Sleeping Cars are lattached to the Night Express Train, and run through between Montreal and Boston.

SPECIAL EXCURSION TO LAKE MEMPHRE-MAGOG. P. S. SHOLL OF A. Tickets, good to start on either train on Saturday, and to return on either train following Monday, from Montreal to New Port, on LAKE MEMPHREMA-GOG and Return, only \$4:50% MAGGERAL C. 18

For Tickets and all information call at the general office. 202 ST. JAMES STREET 113 r all la abdom in ani ran and in Stylen.

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