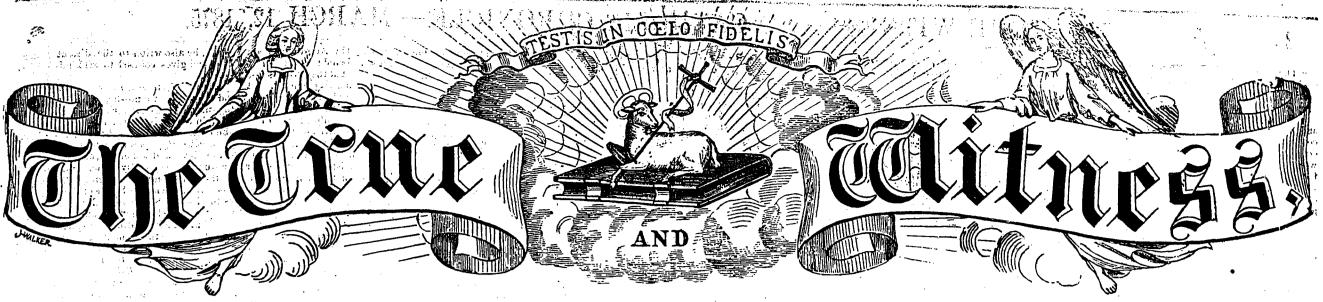
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VOL. XXV.

MONTREAL, FRIDAY, MARCH 12, 1875.

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- "Gladstone's Letter, with Manning's Reply".
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TALES OF THE JURY-ROOM.

Eamus in jus. PLAUT. Pomilius, Act v. Dogberry. Are you good men, and true? Much Ado about Nothing.

BY GERALD GRIFFIN. AUTHOR OF "TALES OF THE MUNSTER FESTIVALS." ETC.

THE THIRD JURYMAN'S TALE: THE KNIGHT WITHOUT REPROACH. Honor that is ever living, Honor that is ever giving ; Honer that see all and knows. Both the ebbs of man and flows Honor that rewards the best, Sends thee thy rich labor's rest ! VALENTINIAN.

you by your right name. You talk of your King, but he shall hear of you. Do what you will with me, I care not; you have already done your worst. As to you," he said, addressing Rosalia, "the fault is more than half yours—had you returned with me 50

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yesterday, all this might have been prevented." "What can you mean, Jacopo ?" exclaimed his sister, "how can you address Rosalia and the Che-

valier in such a manner ?" "Ask her," said Jacopo, " what was it that brought

- "The same which brought me," replied Maria, "we came together in obedience to the summons of the Chevalier." "Together ?" said Jacopo.
- "Yes, this morning, we are not an howr arrived. She left the camp with me yesterday evening and
- returned with me this morning."
- "And is she-is she innocent?" he asked, sinking his voice. "Innocent? of what?" exclaimed Maria.
- Jacopo looked round with a bewildered air, until his glance rested on the Chevalier.
- "She is, Jacopo," said the latter, "rely on my sin-cerity, when I tell you that your mind on that subject may be perfectly at rest. At another and more fitting time, you may hear all that has seemed perplexing to you in the conduct of Rosalia. For the present let it suffice to assure you in her presence, and in that of her respectable friends, that there is not the slightest foundation for the uncasiness you seem to feel."
- Jacopo gazed around him in astonishment. His thoughts now rushed to the other extreme, and he became as impetuous in gratitude as he was in resentment.
- "If I have wronged you," he said, addressing the Chevalier, "and surely it is — it must be so, for who ever heard the name you bear, mentioned, except in praise. I hope you will forgive me; but I was told tales, for which I thought good reason was shown why I should believe them, and I did so. I was told that-but it must be false; it is impossible so renowned a Knight could act so wicked a part. I was too credulous, and I am ready to suffer any punishment which you may think my offence deserves."
- "Rise, young man," said the Chevalier, as Jacopo knelt before him, "I do not merit the good opinion you have expressed of me-but in supposing that anything has happened, or is likely to happen, that can make Rosalia less dear or less estimable to you, you err widely and most injuriously to her and to yourself. And now tell me, are you satisfied ?" "I am fully so," replied Jacopo, "I freely declare

"Then take her hand," said the Knight, "and be sure you have a treasure in it which many a sovereign might envy you."

"One moment, signor," said Rosalia, "I cannot consent to give Jacopo a hand which only yesterday I discovered he does not value. He refused to trust me, and demanded from me this medal," she added, taking it from her neck, "which I chiefly valued as a gift from himself. I did not like to give it to you then," sho said, " because it might seem like acknowledging the justice of your doubts; but now I freely return it, and I hope you will find some person on whom you can bestow it, and what is of greater value, your confidence along with it."

to do evil, but that shall not prevent my calling | tailed, the Chevalier received his death-wound in | he'll understand it. Oh ! mo leare ! the life of a | pore. "Rub me, you vagabond, if there's any comone of those fatal skirmishes with the army of the dog is a fine life." Confederates, which attended the retreat of the French troops. But, as he sat bleeding on the the sharpest evil, did very little in his weary course ground, his back placed against a tree, and his face according to his own directions, turned towards the enemy, with no other companion remaining than his ecuyer, it may be supposed that the rememwhich presented itself to the mind of the dying hero.

> The third juryman having concluded his story, which was listened to with much attention, there was a general call for the song, with which, after a few moments recollection, he complied as follows :

- Oh, weeds will hannt the loveliest scene,
- The summer sun can see, And clouds will sometimes rise between, The truest friends that be!
- And thoughts unkind may come perchance, And haply words of blame, For pride is man's inheritance,

And frailty is his name.

п.

- Yet while I tread this leafy vale.
- That nursed thine infancy, And hear in every passing gale,
- A whispered sound of thee.
- My nighted bosom wakes anew, To feeling's genial ray,
- And each dark mist on memory's view Melts into light away.
 - ш.
- The flowers that deck this shaded spot,
- Low, lovely and obscure, Were like the joys thy friendship brought, Delicious, calm and pure. Now faded is their genial glow,
- And changed their simple hue,
- Ah ! must it e'er be mine to know, Their type is faded too ! IV.
- Yet should those well remembered hours, Return to meno more, And like those cull'd and faded flowers,
- Their day of life be o'er.
- In memory's fragrant shrine conceal'd. A sweeter scent they give, Than aught the world again can yield,
 - Or I again receive.

It was admitted by all present, that the third juror had fulfilled all the conditions of the common agreement without rendering himself liable to any demand on his purse. The call next passed to the fourth juror, who, after some hesitation, took from his lips the cigar with which he had been regaling himself, and after indulging in a preliminary draught of the generous ale which stood beside him, commenced the following narrative.

THE FOURTH JURYMAN'S TALE.

Time, which it is said wears down the edge of death of his terrors. Phelim could not be altogehope, that Anty's temper would be mollified by the universal panic, he was much less deprossed thun the multitude. Even a furtive smile might be sometimes detected playing about his mouth, on the pallid fear overspreading the brow of his partner, and a silence, sudden as the palsy arresting her conversation. It at length, unfortunately, attracted Anty's notice, and as may be conjectured, convinced from that moment, that he was felicitating himself on the prospect of her seizure with the disease, her rage knew no bounds. Every thrill or start of ter-ror she experienced, as the danger increased about her, furnished new ground for suspicion! his very looks were watched, and examined with a metaphysical acuteness, and the faintest expression traced home to its iniquitous source, until all his anticipations, of even temporary repose, were buried in the darkest disappointment, the spring by which he thought to lie down for awhile and drink the sweet waters of contentment, pouring out for him only new draughts of bitterness.

When we mention that five years had already rolled over the heads of this ill-starred pair, and they were still living in one house, and partaking of the same meals in so decorous a manner, as to keep their domestic agreements in some degree hidden from the public, it will be admitted that Phelim was a man of the most enduring patience. With whatever amount, however, of Christian resignation, he suffered this sort of life, he could not always avoid indications of previshness and vexation at his lot. He was often heard to say, "I wish to Heaven I was taken off at once be the sickness, and 'twould be an ease to me," sometimes indeed, it must be confessed, another alternative floated dimly in the perspective, when his wicked angel whispered the question in his eur, "wouldn't it answer as well, Phelim, if it took off little Anty." His better feelings nevertheless always discountenanced those evil suggestions, as well as the contingent results of such an occurrence, which his busy imagination was ever ready to disport in when permitted to go at large.

It happened one morning, as they were sitting to breakfast, that they heard a cry next door, and in a few minutes after a person ran in and informed them that the woman who lived there, and her three

passion left for your poor murthered wife. Oh my leg-my leg-rub me-won't any one rub me-there-there-higher up-oh my foot-the other foot-the other foot-won't I get the priest at all. Dheclen."

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NO.

A woman happening to come in at the moment, attracted by her cries, the astounded husband loft ation was met by every one in fear and trembling, his wife in her care, and darted off for the priest.except by those for whom miscry had already stript We shall not venture to analyse his reflections by the way, nor offer a conjecture as to their nature .-ther placed among the latter class, nor said to be wholly devoid of apprehension, yet anticipating Father McMahon's residence his countenance had some respite to his torments, from the very natural attained a very decorous length, and he was not wanting in a due degree of impatience, to hurry back with the worthy man. They left the door to-gether, and though the priost was mounted very tolerably, and pushed on, as in all cases of urgency, announcement of some new and appalling stroke of at a rapid rate, he was far outstript by the anxious the destroyer, when he observed the smooth and Phelim, who stood again by poor Anty's side, before it could have been thought possible for him, to traverse such a distance.

The neighbors were at the time holding a consultation in an ante-chamber, to determine what was the best course to be pursued with her.

" Take her to the hospital at once," says one, who thought the farther and the sooner she was removed from his own domicile the better.

"'Tis the best way," says the second, " for she's a gone woman if there isn't something done for her in a hurry."

"Gone or not gone," exclaimed a third, who proved to be a sister of Anty's, "she'll never set foot in the hospital. I'll not have her pisened be the Docthors any way."

" Indeed 'tis seldom they're throublesome afther comen out of their hands," observed a pedlar who stood listening in the crowd, "they're the quieter for visiting 'em ever afther to my knowledge."

"Thrue for him, faix," cried another, " many's the fine young boy or girl I see go into 'em stout and ruddy, and come out in the mornen with their feet foremost.'

"Eyeh, don't be runnen 'em down that way," observed a little tailor, who had obtained some reputation as a wit, "they're not so bad after all; go into 'em ever so bare or naked and they never fails to send you out with a new wooden jacket and steel buttons in

"Ulaloo ! the vagabonds," exclaimed the sister, ' they destroy 'cm with their physics ; sure I seen 'en with my own two eyes in the hospital, changing colour as soon as they drank 'em off."

" No wonder," rejoined the pedlar, " when they're paid for it." "Paid by whom," exclaimed half a dozen voices

simultancously.

" By the Government," returned the pedlar. " who else? There are too many of us in the country entitely, and we're for ever fighten, and night-walken, and given the world in all of throuble. They thried emigration, and transportation, and turnen us out children, had been carried off by the cholera in the to starve on the high roads by what they call the night, leaving the disconsolate husband alone in the subleting act, and they thried the threadmill, and even hanging itself, and twas to no purpose. So they med up their minds at last to rid the country of us be piscning us like varmin, and when the cholera come, they tuck advantage of the Docthors to do it, be way of curen, unknownst to us."

CHAPTER V .--- (CONTINUED.)

"And now," said the Chevalier, "is there any female friend whom you wish to see before your return ?"

Rosalia named the sister of Jacopo.

"Retire," said he, for some time into that room. until she arrives. Fear nothing; no one shall intrude upon you there. For Jacopo, he must remain in the camp to-night, but no harm shall come to him."

Rosalia entered a small division of the tent, and the Chevalier summoned Le Jay to his presence .---When he appeared, the Knight looked fixedly in his countenance for some moments and said :

"Le Jay, you have deceived me in this matter. but no more of that. The offence was mine rather than yours. Go now to the cottage of Jacopo Pecchioli and bring Maria, his sister, bither. Tell Francesca likewise to come here early to-morrow moraing."

Le Jay executed his commission. Rosalia went with Maria Pecchioli to pass the night at the house of a relative of the latter. In the morning all had assembled at the tent of the Chevalier, when he ordered the prisoner to be brought before him.

Jacopo had passed a night of cruel perplexity .-He could not suspect Rosalia of acting wrong, but he was passionate, and her seeming want of confidence annoyed him. There was added to these causes of vexation, a misgiving of his own prudence in trusting so fully to Arabella, and a doubt that Rosalia after all might have had sufficient reasons for what seemed so extraordinary in her conduct .---Unable, however, to arrive at any satisfactory conclasion, he continued in the same mood of resentment against all parties up to the moment when he was summoned to the presence of the Chevalier: ;

"So, young man," said the Knight, "you have been apprehended in the act of assaulting one of his most Christian Majesty's servants. I have brought your friends here in order to afford you an opportunity of bringing forward any evidence you

may think useful in your defence." is in 1 Jacopo looked round upon the assembly with as tonishment, until his eye rested on Rosalia, who stood with her head drooping, in what might be a feeling either of modesty, or of conscious guilt. At first his bearing and his look, had been those of a person suffering under gross injustice, and violently excited : but the sudden apparition of Rosalia, in that place, and the undefined expression' of henatititude and countenance, appeared to give a new direction to his feelings. He covered his face with his bands, and gave vent to a silent flood of tears,

"You have done enough in your own vindication, Rosalia," said the Knight, " to persist, would be re-sentment and not dignity."

"Then, signor," replied Rosalia. with a modest hesitation, "since I must not return it to the giver. Jacopo will forgive me if I bestow it where it is better deserved than by either of us. I am poor, my lord," she said, addressing the Chevalier with a smile, "and have little more than thanks to offer you ; but you have given happiness this morning to many hearts .- Will it please you to accept this humble remembrance in return ?" So saying, she placed the medal on the neck of

the Chevalier, with a grace and modesty which charmed the beholders. The eyes of the warrior glistened as he raised the medal to his lips. Without making any reply, he directed all to withdraw except Francesca, whose feelings were not the most enviable when she found herself alone with the Chevalier.

"And now," he said, with a look and tone of unusual severity, "in what way shall we speak of your conduct on this occasion? If you have anything to say which can palliate it, I am willing to hear you, for to me your behaviour, considering the character of your daughter, seems to have been something worse than censurable."

" Alas, signor," exclaimed Francesca. knceling at his feet, "I can only offer our poverty as my apology. We were on the brink of ruin, and I thought you so good and so renowned a cavalier-

"You are right," replied the Knight, "the offence egan with me. Tell me now how much is the debt which you have to pay."

"Six hundred florins, signor-indeed it is a sum

"There," said the Knight, handing her a purse, you will find in that two hundred crowns, which are more than sufficient to pay your debt. The remainder will serve to purchase a dress for the bride. Here are a hundred crowns more for a wedding portion, and now the sooner this marriage is concluded the better. Not a word more " he exclaimed, as Francesca, with expanded arms, was about to burst forth into a torrent of gratitude, "Les all return

hither, Le Jay P. The ectyer appeared, and in compliance with his

THE MISTAKE.

"Tell, why the sepulchre, Wherein we saw thee quietly inurned Hath oped his ponderous and marble jaws To cast thee up again ! What may this mean ? HAMLET, ACT I., Scene iv.

There was no happier man in the wide world. than Phelim O'Rourke, from the longest day he could remember, until that on which he was married, and alas, that we should have to record it. no one so miserable ever after. His fate was the more pitiable, that he was unusually cautious in entering on a state which was to fix the good or evil fortune of his tuture life. He did not embrace it as a mere boy, he was verging fast beyond manhood at the time, he had known the object of his choice from childhood, and he devoted a fortnight of deep contemplation to the affair before shrovetide. But after the inextricable knot was tied the grounds upon which his unfortunate attachment rested, proved beyond all conception unsubstantial. The gay good humour of little Anty O'Donnel, the tender look, the glad welcome, and above all the winning obsequiousness of manner, which first caught his heart, one by one, faded, like fairy gifts away, in the person of Mrs. O'Rourke, until at the end of five or six months, he began almost to call in question. the fact of their having ever bad any existence. He sometimes thought to himself, that he must have been juggled by witchcraft, or his imagination deluded by some love potion, perhaps privately administered by Anty. When he went from home in the morning, instead of the fond farewell look, which, in his young fancy, he imagined would daily follow him to his early labour, he had to endure the frowning glances of his helpmate, and her oft repeated charges aboat his tarrying out after work time ; for the joyous welcome home, he met a reception that would have augured a change for the worse, in the wife of Rip Van Winkle | and for the fond soxiety to please in their frequent communings, a total disregard to every wish of his heart, and a detetmined resolution to have everything her own way.

Phelim was, happily for himself, of a very elastic temperament. If he was easily depressed by his evil fortune, he was also easily elated when his better star seemed to be'in the ascendant; and perhaps if the settled cloudiness of Anty's countenance had been' ever so marely visited with a gleam of sunshine, he might have considered his fate, though a very chequered one, as not quite insupportable. But The isolation to his feelings. "He covered his face with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his hard, add give every appeared, and in compliance with his his to compare to available. The every appeared, and in compliance with his hord, add give every appeared, and in compliance with his hord, add give every appeared, and in compliance with his more the real of the (here all a fooling, fighted the every appeared, and with a boo with the same of the isolation every and his more and the danger of the case, mitage is a fooling is the same

world. Mrs. O'Rourke's eve, after she had recovered from the shock which the first announcement of the uews had occasioned, fixed itself instinctively on Phelim, and again she saw, instead of the natural expression of countenance at such awful accounts, a shrouded delight beaming in his looks, which was very badly concealed in his awkward semblance of sympathy for the sufferers. Her ire was instantly kindled, and after a pause of a few minutes, during which she was endeavoring to subdue the up-burst ing violence into what she hoped might even for its newness prove more cutting, a bitter irony, she observed :

"Pleasant news this fine mornen, Misther O'Rourke; the loss of so many poor innocent cray-thurs at a sweep is enough to delight the heart of anv one!"

"What do you mane be that, Anty," returned Phelim, "'twould be a strange bizuess if I wasn't sorry for poor Davy, in his trouble?"

"Trouble enough !" retorted Anty, "I b'lieve you'd give a thrifie to be in his case, for all ; 'twould be the glory of your heart, you murthering crocodile, if the sickness come into us to-day, and that you saw me dacently laid under the sod in the even. I know your thoughts, you villain, for all your long faces, I know how you laugh in your heart within, when you hear of a poor woman dying, hopen it may come to my turn at last; but I'll disappoint you; wid the blessin' of Heaven, I tell you. I'll disappoint you."

Phelim in vain protested against these accusations, and much more to the same purport passed between them, until the dispute reached a pitch, that he found by experience, it was not safe it should long maintain. He accordingly struck his colours and was hanging his head, after his usual fashion, in profound silence, waiting for the storm to sub-side, when the suddenness of that **oc**urrence caught his attention, and looking up into his wife's face, he thought he observed it singularly pale and grave. She was evidently struggling with some sudden terror, and on recovering her speech which she did at once, from the moment she saw Phelim fix his looks upon her, she exclaimed :

"You have your wish, you murtherer, if 'tis of any good to you, but 'tis your bad angel done it .--If you hadn't sold yourself, the wicked longing,

couldn't thrive with you." "What's the matter now ?? answered Phelim. "I'm off," cried Anty, "that's all-run for the

priest-run I tell, you, and take your eyes off me." " Erah, what's the matter, darlen," asked the hushand again with as strong an expression of anxiety

"See that why !" ejaculated several.

"'Tis a good hundred pounds to 'em at any rate, every poor soul they put out of pain," continued the pedlar.

A low "Dheelen !" (God help us,) was heard from the crowd.

The priest had now arrived, and seeing Mrs. O'Rouske in such a deplorable way that there was not a moment to be lost, recommended strongly, that she should be at once removed to the hesuital. He met however, perhaps in consequence of the pedlar's communication, with more opposition than he expected, especially from Anty's sister, a Mrs. Judy O'Leary, of whom we have before made men-. tion. He at length though it better to refer the

matter to Phelim as the fittest person to give a final decision on the subject.

" I'll take the advice of Father Mac," cried Phelim in a melancholy tone, "he's the best judge, and moreover I have a great opinion of the Docthors." Phelim had been attentively listening to the pedlar's account of them. "I tell you, Phelim," roared Judy, "if you take

her there, she'll never come out of it a living woman !"

"The will of God be done !" replied Phelim, 'how can we help it."

"Be not putting her in there, you neygur," exclaimed the indignant sister, "is it to get rid; of her von want !"

The priest, perceiving that the difference of, opinion between the parties was likely to increase, interposed before it reached a climax, and demanded of Judy, what she meant by insinuating such imputations: against the hospital, where, respectable medical gentlemen were risking; their, lives night and day, amidst the most, shocking scenes, in the hope of rescuing even, a few lives from the pestilence.

"Eych! the notorious thieves of the earth," returned Judy, "tis'nt for nothing they're doen it, and as for recoveren people, arn't the hospitals open now as good as a fortnight, and for the hundred that come out in coffins, there isn't one yet come in his clothes I"

in his clothes I" [14.1. action of by by "Phelim heaved a deep sight at a state of the priest, "this is all a foolish prejudice. "The disease is a dreadful one, and people, must dia of, it, wherever they are, but independent of any difference identified to block

THE TRUE WITNESS AND CATHOLIC CHRONICLE.-MARCH 12, 1875.

" They'll be but few of us left to tell it, I'm afeerd,"

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said Phelim. ", May Heaven protect us." fAs the sense of the meeting ran entircly with Phelim on the necessity of poor Anty's removal, it was in vain that the persevering Judy still held out, and endeavored to convince them that she would so contrive to nurse-tend her sister, as to cut off all communication with those residing about her. It was carried by acclamation that she should be taken off to the hospital, and the cholers cot baying anxious and apprehensive.crowd.

He returned to his cabin alone, and as David wept for his son while he was yet living, but became resigned when hope and anxiety were alike over, so Phelim grieved for little Anty throughout the day, shedding abundance of tears, but at night, when a messenger arrived directing him to bring a coffin to the hospital, the fountain of his sorrows became dried up. "If I was to weep for a hundred years," he observed, "sure 'twouldn't bring her back again to me, poor thing ! 'tis only flying in the face of Heaven not to submit to my misfortune like a christian: there's no knowing how soon it may be my own turn." He accordingly attended at the hospital gate with a becoming spirit, and hav-ing delivered in the coffin, received in his car from the hands of the porter and cotmen again, freighted with the remains of Mrs. Anty O'Rourke, as was testified by the chalk inscription on the cover. He immediately proceeded to the burying-ground, accompanied by the hospital grave digger, with whose solitary assistance she was consigned to her last resting place.

Death was a matter of too common occurrence in these days, to leave that deep or permanent gloom after it, which it is sure to do where its visits, as in ardinary times, are but few and far between. Individual distress, however great, seemed of small amount, even in the estimation of the sufferer, while the pestilence was still laying life waste in every direction about him. When, at the end of some ten or fifteen days, it at length quitted Phelim's neighbothood, to hunt for prey in some new or untouched district, his misfortune was but an old and ordinary one in public remembrance. He had, indeed, ceased to grieve on the subject himself, though the image of poor Anty, he declared, still haunted his mind, and, however long he lived, could never be effaced from his memory. This assertion, however, very soon came to be doubted by his acquaintances.-The living picture of Maggy Fitzgerald, a blooming girl who lived in his vicinity, was seen too fre-quently by his side to permit the supposition that a rival from among the dead could occupy any very permanent place in his imagination. The truth was that in three weeks after his late loss, Phelim was once more over head and cars in love. He had forgotten, or ceased to think of all his troubles and disappointments, and of such strange materials is the human heart made up, his affections were as fondly and utterly given away in this new attachment, as if he had never loved or been deceived by woman.

Fortune, however, seemed now fully disposed to make him amends for the long period of her desertion. His days passed on in uninterrupted dreams of delight, his night in refreshing slumbers, and the lark welcomed the golden morning with a song less blitheful. The blissful period that was to complete his happiness was at lenth fixed, and day after day. the rosy-footed hours kept whispering as they passed, of the joys that were approaching, but alas for poor humanity | how uncertain are its hopes | how fleeting its enjoyments ! on the very eve of the wedding, a friend broke the dreadful secret to him, that it was generally rumored through the country, Mrs. Anty O'Rourke was still alive! Phelim sprung three feet from his stool at the announcement. clapping his hands and exclaiming, " murther !" as he came to the ground. On recovering his recollection, however, and calming a little, he totally denied the possibility of such an occurrence, described minutely his having himself received the coffin containing her remains from the porter, and his having buried it beneath three feet of earth with) the assistance of a grave-digger. That they even rolled a great rock over the soot afterwards, which no unaided human effort could roll off again, so that, admitting such an absurdity as her returning to life after interment, there was no possible way by which she could extricate herself from the grave. He partly satisfied his informant by these explanations, but by no means removed the hankering suspicion from his own mind, though perfectly at a loss to account for it. Somebody, it was said, had actually seen and spoken to her, and though reports as groundless, every day find circulation, this one came too mal-apropos, to be treated with perfect indifference. He pondered and enquired, and pondered again, until the subject took such entire possession of his mind, that he felt he could neither test nor sleep until he had his doubts cleared up in one way or another. He accordingly came to the resolution of visiting the hospital, and investigating the matter most minutely.

SANOTISSIMI DOMINI NOSTRA PII DIVINA PROVIDENTIA, PAPAE IX., EPISTOLA ENOYCLICA.

To all the Patriarches, Primates, Archbishops, Bishops, and other Ordinaries of Places having grace and Communion with this Apostolic See, and to all faithful Christians :

Venerable Brothers, and Beloved Sons, Health and

Apostolic Benediction. Moved not only by the grave calamities of the taken off to the nospital, and the cholera-cot naving been summoned to the spot, the was laid intolit, in a state that without much aid from the dodors, gave a fait promise of her never revisiting ber little home again. Phelimicfollowed slowir, and they dejected took in the wake of the comen, and they soon disappeared from the sympathizing eves of the and they of file, by the works of penitence, and by plous and dutiful continuance in prayer. To this end, we have with Apostolic liberality, several limes opened to the faithful the spiritual treasures of the indulgences, in order that, animated thereby to true penitence, and purged by the Sacrament of reconciliation from the stains of sin, they might be able to approach the throne of grace with more confidence, and be worthy of their prayers being benignantly received by God. This also, as at other times we especially considered it our duty to fulfil on the occasion of the Ecumenical Vatican Council, in order that this very grave work undertaken for the benefit of the Universal Church might, at the same time, by the prayers of the entire Church, be furthered in the sight of the Almighty; and although the celebration of the same Council remained suspended through the calamities of the time, we nevertheless declared and made known for the good of the faithful people that the indulgence to follow it in the form of a jubilco promulgated on that occasion continued, as it still remains, in full force, firmness and vigor. Nevertheless, the course of these sorrowful times

still continuing, behold the commencement of the seventy-fifth year after the eighteenth century of the that sacred space of time which the holy customs of predecessors, consecrated to the celebration of the Universal Jubilec. With what respect and religious feeling the year of Jubilee was observed when the tranguil times of the Church permitted them to celebrate it with every solemnity, both ancient and modern historical monuments testify; for it was altion by the whole Christian people, as the year of redemption and of grace, of the remission of sins, and of the indulgence for which they assembled from all parts of the world in this our alma city, and all the faithful, aroused to works of piety, offered for the health of souls, most abundant means of reconciliation and of grace.

What a pions and holy solemnity was seen in this our century, when, the Jubilee of the year 1825 hav-ing been intimated by our predecessor of blessed and to the Apostolic See, enjoined to them as a memory, Leo XII., this benefit was received by the salutary penance, and other things to be enjoined Christian people with so much fervor that the said Pontiff could rejoice in having seen during the whole into other plous and salutary works whatsoever course of the year, a never ending concourse of pilgrims in this city, and through which was marvel-lously manifested the splendor of religion, piety, faith, love, and all the virtues.

that the condition of sacred and civil things were such as to permit us to celebrate happily according to the ancient rites and customs with which our elders used to observe the solemnity of the great Jubilee, which, occurring as it did, in the year 1850 of this century, it was necessary to omit on account of the mournful circumstances of the times! But these grave causes, which, at that time prevented us from intimating the Jubilee, so far from having of the said orders, and to ascend to the other ceased, have instead—God so permitting it—increas- superiors contracted solely through the violation of ed daily. Nevertheless, observing the many evils which afflict the Church, the many efforts of our enemies directed to tear the faith of Christ from souls, to corrupt her sound doctrines, and to propagate the poison of iniquity; so many scandals which present themselves everywhere to true believers; the depravity of manners, so widely spread, and the infamous emancipation from Divine and human duties, so amply diffused and so fruitful of rain, and souls of men, and considering that in such a flood of evils ; still more should we endeavor in accordance with our Apostolic duty, that faith, religion, and

counsel, dispense solely as regards the visits, the Oblate Nuns, that girls and women lying in the cloisters and monasteries, or in other pious or religious houses or communities, as well as anchorites and hermits, and other persons, whoever, they may be, whether laymen or ecclesiastics, or regulars, existing in prison or captivity, or affected by some infirmity of body, or prevented by any other impediment which renders it an absolute impossibility for them to perform the said visits ; to children also who have not yet been admitted to their First Communion, we concede that they may also dispense from the prescribed Communion, prescribing to them all and everyone, be it to them e ves, be it by means of their superiors or regular prelates, or by means of prudent confessors, other works of plety, or religion in place of the visits or of the Sacramental Communion, that should be fiulfilled by the same; and with regard also to chapters and congregations, whether secular or religious, to companies, confraternities, and universities which shall processionally visit the above named churches we concede that they may reduce the prescribed visits to a lesser number; and also to the said nans and their novices we concede that they can to this effect select any one among the confessors approved by the actual Ordinary of the place where the monastery is situated, to hear the confessions of the nuns, and to all and every one of the other faithful of both sexes, whether lay or ecclesiastic, and to the regulars of whatever order, congregation, or institute that has yet to be especially named, we concede license and faculty that they may to the same effect sel. c: whatever priestly confessor, whether secular or regular, of whatever different order or institute, and at the same time approved for hearing the confessions of secular persons by the actual Ordinaries in the cities, dioceses, and territories where they will have to hear the sold confessions; Christian era-that is to say the year which makes | by those sonfersors within the period of the above mentioned year, those men and women who have our elders, and the ordinations of the Pontiffs, our sincerely and seriously undertaken to obtain the benefit of the present Jubilee, and with this intention of benefiting by it, and to complete the other, works necessary to do so, shall approach them to make their confessions, for this time and that only in foro conscientize can absolve them from excommunication, suspension, and other ecclesiastidal ways looked upon as the year of 'salutary explana- sentences and censures threatened and inflicted a jure vel ab homine for whatever cause, even reserved to the Ordinaries of the places and to us and to the Apostolic Sec, and which otherwise by any concession, however ample, would not so be understood as conceded.

Equally may the same confessors absolve the above-named penitents from all the sins and excesses, however serious and enormous they may be. by right; so also they shall be able to commute vow, even sworn and reserved to the Apostolic See, (excepting, however, vows of chastity, of religion, and of obligation, which may have been accepted by a third person, or which may be to the prejudice O that this were also our condition to day, and of a third person, not to say the penal vows, which are called preservatives from sin, unless the commutation may not be judged such, as that not less than the first material of the vow, it may prevent the commission of sin); and, finally, with the same authority and fullness of Apostolic benignity, we concede and permit that they may dispense such penitents even among the regulars constituted in sacred orders, from secret irregularity in the exercise superiors contracted solely through the violation of censures.

We do not intend, however, in virtue of these presents, to dispense from whatsoever other irregu arity, whether public or secret, whether wanting or known, or from whatsoever other incapacity or inability in whatsoever way contracted, or to grant any faculty for dispensing from the same, or to rehabilitate and restore into the primal state, even in foro conscientize, nor yet do we intend to derogate which tends to destroy all sense of rectitude in the from the Constitution with the opportune declarations given forth by Benedict XIV. of blessed memory, our predecessor, which begins "Sacramentum Penitentia," dated on the 1st of June, 1#41, and the piety should be fortified and awakened ; that the first of his Pontificate. Neither finally, do we inspirit of prayer should be fomented and increased; tend that these our letters can or ought to benefit of righteousness, to bring forth fruits meet for re-that the fallen should be aroused to penitence of those who by us and by the Apostolic See, or by pentance, and to sow in tears that you may reap in whatsoever prelate or ecclesiastical judge may have been by name excommunicated, suspended, interdicted, or fallen under other sentences or censures, or have been publicly denounced, unless within the limit of the present year they may not have satisfied or come to an arrangement with the others. For the rest, if any having the intention of gaining this Jubilee, after having commenced the fulfillment of the prescribed works, overtaken by death shall not be able to accomplish the prescribed number of visits, we, desiring to fill up the measures of their pious and ready intention, will that the said person, truly penitent, confessed, and communicated may participate in the aforesaid indulgence. remission in the same manner as if they had on the prescribed days really visited the aforesaid churches. If, however, after obtaining on the strength of these presents, the absolution from the censures or the commutations or the aforesaid dispensations, shall change that serious and sincere intention otherwise necessary to benefit by this Jubilee, and thereby fail to complete the works necessary to gain it, although by this same they can scarcely consider themselve plameless, we nevertheless decree and declare valid the absolutions, commutations, and dispensations obtained with the aforesaid dispositions. We also will and decree that these present letters be fully valid and have and obtain their plenary effect wherever they are published and put into execution by the local Ordinaries, and that they be of us to all the faithful of Christ, who remain in the grace and obedience of the Apostolic See, and who are either living in the several, jurisdiction, or have just reached them on their journeys by land or sea notwithstanding the Constitutions about not granting indulgence ab instar and the other Apostolic Constitutions, and the Constitutions, ordinances, and the general or , special reservations of absolu tions, relaxations, and dispensations decreed in General, Provincial, and Synodal Councils, as well as the statutes, laws, customs, and usages; of every mendicant or military order, congregation, or in stitution, even although confirmed by oath, or by Apostolic approval, or by any other kind of ratification, as well as privileges, pardons, and letters Apostolic granted to the same, especially those in which the Professors of any order, congregation, or institution are expressly prohibited from confessing themselves outside of their community. With, regard to which things, all and singular, although for their complete sepeal a special, speciac, express and individual mention, should be made for them, and of their whole tenor, or some special form should be used, nevertheless, we holding as though their full tenor, were inserted, and such form were most accurately adhered to, for this, oreasion and

people committed to their charge, and that they give. all diligence that all the faithful, being recodciled to God by penance, may turn to the gain and the profit of their souls the grace of the Jubilee. Therefore, your first care Venerable Brethren, after hav-ing implored with public prayers the Divine cle-mency to fill the minds and hearth of all with Hislight and grace, shall be to direct by means of timely instruction and admonition, the Christian people to receive the fruit of the Jublied so that they may understand accurately what is the force and the pature of the Christian Jubilee for the profil and ad _____continues the Elernal Diepnera span appear in his vantage of souls, in which, with a spiritual reason, "Riory, you shall receive that crown which never are abundantly fulfilled by virtue of the Lord Jesus fades away, but which continues resplendent and an abundantly fulfilled by virtue of the Lord Jesus fades away, but which continues resplendent and a built these herefits which among the Jewish peo-undimmed in radiance throughout ages upon ages. Christ, those benefits which among the Jewish peo-ple, were promised by the law on the return of every fiftieth year, and so that they may still be sufficiently instructed with regard to the force of indulgences, and all those things which ought to be performed for the fruitful confession of sins, and for the holy reception of the Sacrament of the Eucharist. Because then, not only the example, but the whole work of the coclesiastical ministry is necessary in order that the fruits of the desired holiness may be had among the people, do not omit, Venerable Brethren, to excite the zeal of your priests, willingly and readily to exercise their ministry, particularly in this time of salvation, for which, and for the common good it will certainly conduce much, when it can be done, if they, preceding the Christian people with the example of piety and religion, will by means of spiritual exercises, renew the spirit of their holy calling, so that they may employ themselves usefully and salutarily in the discharge of their own offices, and in the sacred missions to be directed to the people according to the order and method prescribed by

VOU. Since, therefore, at the present time so many are the evils which need to be repaired and the benefits which need to be sought, drawing the sword of the spirit, which is the Word of God, give every heed that your people be led to detest the immense sin of blasphemy, the violation of which nothing at the present time is too sacred to escape, and that they may be led to know and to fulfill their duties about the holy observance of the festival days, and about the laws of fasting and abstinence to be observed according to the prescription of the Church of God, and thus to avoid those punishments which the contempt of such things has called down upon the earth. So likewise let your anxious zeal watch constantly over the maintenance of discipline among the clergy, and securing the right ordering of the clergyman, and in every possible way give assistance to the youth around you who are placed in so many dangers, and surrounded wit i so many grave perils, You certainly are not ignorant. This kind of evil was so bitterly sad to the heart of the Redeemer himself as to cause him to utter against the authors of the same these words : "Whoseever shall offend one of these little children that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea" (St Mark, ix., 41.) Nothing is more worthy, then, of the time of the Holy Jubilee as being unwearledly occupied in every work of charity; this, then, shall be the duty of your zeal, Venerable Brethren, the adding of stimulus so that the poor may be relieved, sins may be redeemed with alms, the benefits of which are shown to be so numerous in Holy Scripture, and that the fruit of love shall be greater and more lasting, it will be very opportune if the funds supplied by charity are directed to aid or establish those pious institutions which, at the present time are considered to be most conducive to the well being of both souls and bodies. If to obtain these benefits your minds and efforts are united, it cannot fail but that the kingdom of Christ and his right cousness shall receive great increase, and that in this acceptable time, and in these days of salvation, the Divine clemency shall pour upon the sons of love a great abundance of heavenly gifts.

To you, finally, all who are the sons of the Catholic Church, we direct our discourse, and you each and all we exhort with paternal affection to make use of this opportunity of the Jubilee to obtain pardon. as the sincere pursuit of your salvation requires of you. If at all times it is necessary, how much more is it so now, most beloved sons, to cleanse the conscience from dead works, to offer the sacrifices

places, that they may, according to their prudent maintain grace and communion with the Apostolic fied with that, he also writes to the distant nations Bee, that they announce so great a benefit to the of the East, and gives counsel to all kinds of per-SONS

"He speaks to pricets, seniores qui in voois sunt, observo; and he entreats them --- he, who was the witness of the sufferings of Christ, as he is the preacher ness of the sufferings of Christ, as he is the preacher of that glory in the midst of which he shall one day appear the entreate them to feed the flock of Christ, postetic, gai in vobis est, gregen Dei to watch over it with affection, love, and solicitude, and to have no other ambition, but especially to be examples and models to the soils confided to them, fact forma gre-gular animo. And when (the Prince of the Alosties) continues the Eternal Shepherd shall appear in bis

"He writes from Rome, and, whatever heretics may say, he designates it by the name of Babylon (salutat vos écclesia que est in Babylone) on account of the great disorders and confusions which prevailed there, and which were to be met with in the streets, in the houses, in the temples of the false gods-in a word, everywhere. Ialso, I write from Rome, and I may, without hesitation, make use of the same date and the same definition that S. Peter gave to the clergy. I could say, I also: Salutat vos ecclesia Baby. lonís.

"It is not that we find at Rome, as St. Peter did. temples consecrated to idols, but those idols against which you have to combat, assuredly, are not want-We do not find here a temple devoted to Jupi. ing. ter, but we find the Jupiter of incredulity, who, with its thunderbolts, would annihilate Divinity itself, and in the same way in which it has despoiled the Church of Christ it would make it disappear entirely from the surface of the earth. We have not here, certainly, any temple to Mercury, but who could estimate the extent of the frightful increase of those robbers who are his adorers? I ladri suoi adoratori! No, assuredly, we have no temple raised in honor of Venus, but there are hundreds of houses of sin and scandal where so many souls are lost and plunged into eternal damnation.

"And this is not all. We have here Protestant churches, which, if, in some respects, they are less dangerous, are the occasions of great sadness. Can we, indeed, behold without extreme grief in Rome, chosen by the Lord as the capital of the great Catholic family-in Rome, enriched with the blood of the martyrs—in Rome, so justly styled the mistress of the world—can we, I say, behold without the greatest grief within these walls, where there are so many majestic temples of the Catholic religion. rise up beside them halls and places of reunion, where a profession is made of offering worship to God with heresy, which is rebellion against God himself.

"What also, should excite all your zeal, as pastor a of souls, is the opening of certain schools where, generally speaking, impicty presides, and seeks, by all possible means, to corrupt childhood and youth To prevent the consequences of so great an evil, you should at once make use of all the means within your power to oppose and arrest the corruption of so many young spirits, a corruption which would otherwise be gradually carried into the bosoms of families, and would disseminate everywhere the terrible plague of incredulity. Call to your aid other olerks, other ecclesiastics, and also worthy laice, 60 that, in concert and close union you may be enabled all together, to form a counterpoise to these teachers of error, and to tear from their hands those poor lambs who are in great danger of becoming wolves.

"I know well that these teachers of falschood fall under the anathema of Jesus Christ, who has said that it would be better for them to be thrown into the sea with a mill-stone fastened to their necks; but I know, also, those other words of the Divine Master, addressed to the idle workmen: 'Quid hic statis tota die otiosi?' To work, then !- to work, since the Word of God is unbecded and trodden under foot. Tempus faciendi Domine ; dissipaverunt legem tuam.

"As in the exerdium of this allocution I observed that the Prince of the Apostles had performed miracles in invoking the name of Jesus, I would recommend to you also the same course. Full of faith, do you ask also of God, in the name of his only Son, those lights and graces of which you have need, in order to accomplish works of charity and zeal. May those words of Ohrist resound for ever in your ears, and be profoundly engraven upon your hearts: 'Si quid peticritis Patrem in nomine meo, dabit vobis,' (What soever ye shall ask the Father in my name, he will give you). In the meantime, may the benediction which God accords to us at this moment be to us a blessing of strength to combat valorously against spiritual enomies ; a blessing of patience to keep us firm under the weight of tribulations ; a blessing of perseverance to support us to the end of life; and, lastly in order that your joy may be full ut goudium vestrum sit plenum, may this benediction give you strength at the supreme hour to commit your souls into the hands of God, so that you may praise and bless him for all eternity. " Benedictio Dei," etc.

(TO BE CONTINUED IN OUR NEXT.)

ENCYCLICAL LETTER. ON THE

COMING JUBILEE

A Jubilee is a solemn plenary indulgence, given by the Bovereign Pontiff to the faithful on condition of their performing certain works of piety, and with special power to confessors to absolve from reserved sins and consures and to commute dertain vows for other good works. It differs from an ordinary plenary indulgence by reason of its solemnity and of the Drivfleges attached to it, and also by reason of the abundant and extraordinary graces which Ged he-ELOWS.

The first Jubilee was celebrated in the year 1300. in the Pontificate of Pope Boniface VIII., who fixed every hundredth year for its recurrence. But the next was celebrated in 1350, under Clement VI. "who appointed for its recurrence every fiftieth' year. In'1369 Urban VI. reduced the period to thirty-three years, and in 1470 it was reduced by Paul II. to twenty five years.

Jubilees are of several kinds -----

every iwenty-fifth year and lasting a year, which year is called the holy year, and this Jublice, by reason of its occurrence at fixed periods, is also called the ordinary Jubilee.

2. The lesser Jubillee, usually granted by each Pope on his elevation to the Sovereign Pontificate and granted also on other special occasions, and this is called an extraoroinary Jubilee

A general or universal Jubilee, which is granted to the whole world, as is always the great Jubilee and somtimes also the Jubilee.

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heart, and to the meading of their ways, that the sins that merit the wrath of God should be redeemed by good works, all fults to the obtaining of which it was principally directed—we thought that it was not our duty to permit that on this occasion the Christian people should be deprived of this salutary benefit, observing the form which is permitted by the condition of the times, in order that thus comforted in the spirit, that they may walk in the way of righteousness with greater alacrity, and purged from sins more easily, may more tickly merit the Divine propitiation and pardon.

Let, then, the Universal Church Militant of Christ receive our utterances, with which we intimate, pronounce, and promulgate the great and universal Jubilee during the entire of the coming year 1875, and for reason of which we suspending, and declaring suspended at our good will and pleasure the indulgence above mentioned, conceded in the form of a Jubilee, for the occasion of the Vatican Council, open in all its amplitude that celestial treasure which formed by the merits, sufferings and virtue of the Lord Jesus Christ and of His Virgin Mother, and of all the Saints, was entrusted by the Author of human salvation to our dispensation.

In the meantime, relying upon the mercy of God, and on the authority of His blessed Apostles Peter and Paul, by virtue of that supreme power of binding and loosing which God willed to be conferred upon us, however unworthy-to-all and every one of the fuithful of Ghrist, whether living in this our alma city, or who shall be about to come into it; and also as well as to all those existing outside of the said city, in whatever part of the world they may be, and who are in the grave of, and obedience to the Apostokic See, and who, having duly repented, con-fessed, and communicated once a day for fifteen days, continuous or interrupted, natural or ecclesiastical to be computed, that is, from the first veepers of one day until the full evening twilight of the day following, shall, as regards the first, visit the basilicas of Str, Peter and Paul, of St. John 'Lateran, and of Santa Maggiore in Rome ; and as regards the second their principal or Cathedral church, and three other churches of the same city and place, or of the suburbs of the same, to be designated by the Ordinaries of the places, or by their Vicars, or by others, by order of the same, after this our letter shall have come to their notice; and shall there offer up humble prayers to the Lord according to our intention, for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, for the conversion of all erring souls, for the peace and unity of all Christian people, we concede and mercifully bestow in the Lord, that once in the course of the year above mentioned, may be obtained the full indulgence of the year of Jubilee and full remission and perdon for all their sins ; which

pentance, and to sow in tears that you may reap in joy. The Divine Majesty sufficiently shows what He requires from us, while now, for a long time, through our depravity, we are laboring under his threatenings and under the inspiration of the spirit of His anger. In truth, " Men are accustomed when they are suffering under a too hard necessity to send ambassadors to neighboring nations to receive some aid. We, as is better, send an embassy to God himself;" from Him we implore aid, to Him we turn with all our hearts, with prayers and fastings and alms. For " the nearer we are to God, the further shall our enemies be driven from us." (St. Maxim. Turin. Hom. xci.)

But do you chiefly hear the Apostolic voice, because we are ambassadors of Christ. Ye who labor aud are heavy laden, and who, departing from the path of salvation, are oppressed by the yoke of depraved desires and by the slavery of the devil, do not despise the riches of the goodness and patience and long suffering of God, and while there is opened out before you so easy and broad a way for the obtaining of pardon, do not, by your obstinacy render yourselves inexcusable, and lay up for yourselves a treasure of wrath in the day of wrath, and of the revelation of the just judgment of God. Refarn, therefore, sinners, and be reconciled to God: the world passeth away, and the lust thereof; put on the armos of light, cease to be the enemies of your own souls, so that you may at last merit peace in this world, and in the world to come the eternal rewards of the just. These are our desires, and these things we will not cease to ask from the most merciful Lord, and these same benefits, all the sons of the Catholic Church being united to us in this soclety of prayer, we trust we can obtain accumulatively from the Father of mercies.

Meanwhile, for the successful and salutary fruit of this holy work, let the auspicious omen. of all grace and heavenly gifts be the Apostolio Benedic tion which from our inmost heart we affectionately grant in the Lord to you all, Venerable Brethren, and to you beloved children, as many as are numbered within the Catholic Church.

Given in Rome, near St. Peter's, on the 24th Becember, of the year 1874, and the 29th of our Ponti-Prus IX., Pope. fieste.

e stand a

THE POPE.

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The following is a manslation of the noble discourse delivered by his Holiness, on February 4, in the Oeremony Hall of the Vatican, to the Olergy of Rome and the Lenton Preachers:

took the resolution to come to Rome, in order to introduce here the light of truth, I think that, turning A particillar or partial/able which is grant A particillar or partial/able, which is grant of D in whore we cannot a submitted in the same of the part was an averaged a contrary of and many difference who and particillar or partial/able, which is grant of D in the same of the particillar or partial/able, which is grant of D in the same of the particillar or partial/able, which is grant of D in the same of the particillar or partial/able, which is grant of D in the same of the particillar or partial/able of the same of the partial/able of the same of the sa himself towards God, he must have besought the

IRISH INTELLIGENCE

CARDINAL CULLEN AND MR. GLADSTONE --- Cardinal Cullen has issued a Lenten pastoral, in which he makes the following allusion to Mr. Gladstone :-Besides these dangers with which we are menaced there is another to which I merely allude, which comes from a statesman to whom we are under many obligations for the benefits which he conferred upon us, and for his anxiety, had it been in his power, to have rendered those benefits of more practical utility and more complete. If he did not succeed in carrying out his good wishes, the failure is probably to be attributed to the treachery or onpression of others. What is to be regretted is that this great and learned and eloquent statesman has irreparably injured his own good name; he has also alienated many of his most trusty friends, by bashin ing an imitator of the policy of despotic foreign statesmen and assailing the Church ; and, I am sorry to add, by insulting the great and holy Pius IX., the head of the Catholic Church, and Christ's Vicar on earth, whose virtues and sufferings, whose fortitude in adversity, whose unbroken courage and humility should be and are considered by every true Christian worthy of the highest admiretion and respect. The grounds on (which i this estatesman founded his expostulation have been admirably answered by the venerable Dr. Newman, for many years the great pious: and learned rector of the Catholic University, whom ... Ireland (will ever revere, and by the illustrious Archbishop, of Westminster and his suffragans: It is now proved beyond contradiction that the formitable arguments which were to inflict a deadly wound on the Pope's infallibility and the Vatican Council are nothing more than misrepresentations of the opinions, of Catholics or of Papal Decrees, and decisions or sophisms of Jansenists or other sectarians, refundshed by a German theologian; who, abandoning the paths of his youth has fallen away in this, old age (into the mazes o heresy i All I shall add is that gratitude for past

d'8THE TRUE WITNESS (AND) CATHOLIC) CHRONICLE. MARCH 12, 1875.

faithful of Cambral, thus dwells on the spirit of unity and concord which should animate all frue children of the Church of Christ; "O. Church of Rome | O sacred city ! O dear and common country of all true Christians !!! In' Jesus Christ there is neither Greek nor Scythian, nor Barbarian, nor Jew,

nor Gentile; in thy bosem they are as one people, for all are citizens of Rome, and every Catholic is a Roman Behold the mighty stem which has been planted by the hand of Jesus Christ. Every branch which is separated from it fades, withers and dies. O mother! whoever is a child of God is also thy child. After the lapse of so many ages thou are yet fruitful.... O spouse! thou bringest forth children to Jesus Christ in every quarter, of the globe. But whence is it that many unnatural children now condemn their parent, arise up against her, and consider her as a cruel step-mother ? Whence is it that her authority should give them such vain offence? What ! shall the sacred bond of union, which should unite every one in a single flock, and make all ministers as a single pastor, shall that be the pretext for a fatal dissension ? Shall we produce those times, which will be the last, when the Son of Man shall hardly find faith upon the earth ? Let us tremble, my dearest brethren, let us tremble, lest the reign of God, which we abuse, should be taken away from us and be given to other nations who will bear the fruits. Let us tremble, let us humble ourselves, lest Jesus Christ carry elsewhere the torch of pure faith and leave us in that gloomy darkness which our pride deserved. O Church, whence Peter will for ever strengthen his brethren, let my right hand forget itself if ever I forget thee! Let my tongue cleave to my mouth and be motionless if thou be not, to the last breath of life, the principal object of my joy and my rejoicings."

The Archbishop of Tuam has issued his Lenten Pastoral. He discusses the education question. He says that rancorous bigotry has long excluded the Irish people, and still excludes them, from the right-ful benefits of education, and, denying Catholic Ireland a Catholic education, outrages every notion of right and justice. He then recommends every district under his jurisdiction to petition in favor of Catholic education, lest their silence should expose them to the taunt of being indifferent-nay, contented-under the continued inflictions of injustice so gross and intolerable. The effect of honest, earnest, and outspoken petitions on the representatives, and through them on their responsible rulers, has been within a recent period so astormiding as to dissolve like magic one of the most compact and firm Administrations that ever swayed the destinies of a country. The result of such Ministerial changes has been bitherto confined to mere in terests of party. Amidst those alterations of party the interests of the people were generally neglected and unheeded. Not so, it is to be hoped, in future ; and the successes that have so recently crowned their efforts may be deemed a cheering omen of the more signal triumphs that still await similar honest. united, and unselfish exertions.

DEATH OF THE REV. PATELOK BRADT, GLAN.-It is our painful duty to announce the death of the Rev. Patrick Brady, Glan, which took place on the 9th ult., at his parochial residence, Glengevlin. In the premature demise of this good and excellent priest a void has been created in the Catholic mission of the diocese of Kilmore which it will be difficult to replace. Zealous, pious, indefutigable and charitable, he was one of the most faithful workers in the vineyard of his Divine Master.-R.I.P.

ELECTION EXPENSES IN IRELAND .- At the election for Antrim County the expenses to Mr. Chaine and the Hon. Mr. O'Neill was 6,0131. 58. 3d., and to Mr. Wilson, 5,2031. 12s. 9d. In Down County the three candidates incurred an expense of upwards of 2,000%; in Dublin City, two of the candidates had to pay more than 2,090/. each. In Tyrone the three expended upwards of 2,000/. each, while in Louth County the expenses of the Right Hon. C. P. Fortescue amounted to 2,1184, 28. 4d. The lowest amount in England was 851, and in Ireland 141.

GOING TOD FAST. - We (Dundalk Democrat) observed the other day a report of a meeting of Home Rulers in Belfast, in which it was stated that the Home Rulers should retire from parliament altogether, should the government refuse to give Ireland the power to make her own laws in the approaching session. The parties who gave such counsel as that are evidently unfit to act as guides cause a great deal of needless worry, and in many cases prevent the best men from entering this in any important undertaking. They are in too branch of the public service.-Globe. great a hurry; they seem to lack that patience and Winter in The South of Instance firmness necessary for a safe guide. They should understand that what is done in a hurry, is scarcely ever well done; and that in many instances it is quickly undone. Flippant tongues and giddy influence, and instead of snowball and ice sports, we brains are unsuited for the direction and guidance of any great undertaking; and in Ireland we are too frequently in a hurry when dealing with important projects. In battling for the restoration of native government Irishmen should proceed with the same calmness and patience as men who commence to besiege a strong fortress. They may rest satisfied that England will not grant Home Rule if we merely ask for it. It cost the English a great deal to deprive us of native government, and they will not restore it as long as they can. But decidedly one of the worst movements we could devise; would be that of calling home our sixty Home Rule members. What would be said of a general, who after calling out a fortress to surrender, and the request having been refused, would order his forces to retire, and give up the contest? Why, he would be called a coward or a fool ; and if he were dismissed the service it would be treating him as he deserved. However, it may come to that yet. But Ireland must wait to see what she can do this year and the next, and perhaps the year after, before she resorts to such an extreme measure as calling home her representatives. TENANT'S CLAIM TO UNEXHAUSTED TILLAGE .- The evidence given by Professor Baldwin in the land case of Hope v. Cloncurry was to the general public the most important feature of an important proceeding. The Professor who appeared under subpœna from the claimant, but declined to act as an expert or to take a fee, in the course of his examination explained how tillage acts, and said land like that which was the subject of present litigation is found when scientifically inspected to contain at any time not more than three fourths of a percentage in an available condition. The bulk of its substance is locked up in the soil in an unavailable condition, just, as in rocks and stones. By good deep tillage the air and rain, act beneficially upon it, liberating some of its constituents, or, in other words, produ-eing plant food. In reply to the Chairman (Hon. C. Trench.) Professor Baldwin said the 'tenant was accorcing to the latter of the act, as much entitled to any of the unexhansted product of tillage that remained as to unexhausted manure. For instance, in the present case Mr. Hope had tilled deeply and well, thereby liberating food for his crop. By deep and good tillage, moreover, the manure permeated and benefited more of the kolt " He derived a cer. 1.1 tain amount of benefit from all this, but he continued to treat the land in the same way, and thus 1. 1. 1. maintained liss improved condition? The result was that there was in the land unexhausted residue as the product of tillage," as wellt as unexhausted manures in Teply of faither questions, and fa 13 60

tural classes of the country. Indeed we fully agree with the remarks made in reference to the case, that the facts and principles adduced by the Professor will make this whole investigation a new starting point in the working of the claims for compensation under the Land Act .- Freeman.

The Census of Ireland has dragged its slow length as far as the county Mayo, the returns for which form the contents of the latest portion issued. In this county, of 1,363,883 acres of area, of which 56, 977 are water. there are under tillage 204,425 acres under pasture 520,930 acres, while 8,869 acres are occupied by pluntation, and 572,682, acres are bog, monntain, and waste. There were in the county in 1871 43,799 inhabited dwellings, the number in building being ouly 76. In the same year (the Census period) the population was 246,030. In 1841 the number of inhabited houses was 68,425, occupied by a population of 388,887. The decrease in the population in thirty years was 142,817, a proportion far excelled in other counties, but vast in itself and sufficiently lamentable in its suggestiveness. Of the entire population in 1871 nine males and eighteen females are returned as aged a hundred years and upwards. The religious protessions of the population show Mayo to be one of the mos pronouncedly Catholic counties in Ireland. Out of the total population of 246,030 persons, the immense majority of 233,319 are Catholics. There are only 6,096 Protestant Episcopalians, 1,073

Presbyterians, 316 Methodists, all other denominations figuring for 226. The varieties under this head, though numerous enough, counting as many as fifteen, yet exhibit less eccontricity of religious opinions than has appeared under the strange creeds enumerated elsewhere. The Catholic preponderance disclosed in these authoritative returns is an eloquent reply to the assertions put forward from time to time by certain classes of "Western missionaries" regarding the extensive popular secession from the Church of Rome progressing in Mayo and elsewhere in Connaught. In effect, we believe the statistics show an absolute decline in the number of members of other denominations than the Catholic. The proportion of illiterates is large, amounting among the Catholics to 59 per cent; Protestants, nearly 12; and less in the other sects. Irish-speaking people numbered 32,228 in 1871, while 124,149 spoke Irish and English.—Dublin Freeman

IBISH POLICEMEN AND MATRIMONT .--- The public are familiar with complaints of the inefficiency of policemen. Policemen, however, have also their grievances; in an Irish newspaper a "Northern Sub-constable" "records a wrong which really de-serves some sympathy." The Irish authorities ap-pear to have a particular objection to matrimony.— At any rate, they do their utmost to discourage it among members of "the force," who, Jacob-like, have to work seven years for their Rachels. This seems scarcely credible; but if the " Northern Subconstable" may be trusted, it is literally true. A policeman in Ireland is not permitted to marry unless he has served seven years without an "unfavorable record ;" and for every unfavorable record he must postpone the happy day a year. As incurring a fine of sixpence makes a man liable to such a record, the hardship is no slight one. Take the case of a constable who has dedicated his energies to the good of his country for twenty years. During all that time he has gone his rounds sighing in vain for the beautiful creature who is to link her destiny with his own. Suddenly she steps forth from the unknown. Biddy smiles on the lucky swain, and encourages the most daring hopes. The date of the wedding is fixed, and the hitherto lonely policeman says adleu in imagination to solitude and misery, and draws pictures of the future in glowing colours. One day however, he forgets himself-perhaps lingers an hour too long near the too fascinating area -and the fine of sixpence is imposed. It may be the first black mark that has appeared against his name; no matter-for a year Biddy must be resigned. The probability is that before the year is over that fickle damsel has transferred her affections and hand to another; but even if she remains faithful, surely the long delay is a penalty out of all proportion to the offence. By all means let black marks have their effect in determining pension and promotion, but they should have nothing to dowith the question of marriage. Such restrictions must

icled those of two widow women, one of whom was stated to have been 99 and the other 102 years of 826.

THE IEISH JARVER .- He fulfills a double function -he is guide as well as driver, and his humor often lies in what he does as in what he says. He will commence something in this fashion:

"Do you see that house, yer honer, yonder? I suppose you know that's Mr. D'Aroy's ?"

Yes, I do. Mr. D'Arcy is very rich, I believe ?" "Well, sir, maybe he is and maybe he isn't."

"Why, I thought he was a man of fortune?" "Well, you see, he was purty well off, till he got howld of the property." "Till he got it. What do you mean ?"

"Why, sir, when he was he'r to the property he had great expectations, and so, on the strength of that, you see, he got whatever money he want-

"Woll, and so he ought, when he was heir to £5,-000 a year."

"That's true, yer honor; that's true, sir! But then you'll understand he was heir to £5,000 a year that was spint."

"Oh, I see."

"So, when he got the property, of course the gentleman was ruined."

GREAT BRITAIN. LENTEN PASTORAL OF THE ARCHBISHOP OF WEST-MINSTER:-On the first Sunday in Lent the usual Lenten Pastoral letter was read to the faithful of the Archdiocese of Westminster in all the Catholic churches and chapels of the metropolis. In anticipation of the Papal Jubilee, which will be formally proclaimed next week, the Archbishop urges all his dear children in Christ" to make a good spiritual use of the scason of Lent by approaching the tribunal of penance, and seeking to gain the indulgence of the Church by sorrow, self-denial, self-examination, and self-chastisement. He than proceeds to the subject of education of the poor, and solicits the most zealous support of several congregations for the establishment and maintenance of orphanges adding that "any one who, being above want himself, shall fail to give his help to the salvation of perishing children will be forced hereafter to give a reckoning for his sin of omission at the last great day." The Archbishop adds that within the last eight years the heads of the Catholic Church have undertaken the formation and maintenance of no less than ten large certified diocesan schools, in which some 2,000 Catholic children are being educated, out of whom about 160 are chargeable on the Diocesan Education Fund. He further appeals to district schools in which poor children are being reared. After showing that the collection last year in behalf of the orphanges of the Archdiocese brought very nearly £600, Dr. Manning concluded by announcing the dispensation granted by the Holy See for Lent, 1875.

CONDITIONS FOR GAINING THE INDULGENCE OF THE GREAT JUBILEZ OF 1875 .- Our Holy Father Pope Plus IX, has granted to all Catholics, throughout the world who rightly fulfil the required conditions a solemn plenary indulgence, in form of Jubilee, to be gained once during the year 1875.

By !this indulgence is meant a remission-to be obstained by thse who by previous sacramental absolution are free from the guilt of all mortal sin -of the temporal punishment which they would otherwise have to undergo, either in this world or in purgatory, for the sins of which the guilt has been forgiven.

As the indulgence of the great Jubilee is granted only once in every twenty-five years, all Catholics are exhorted to do all in their power to obtain so great a benefit for their souls.

The conditions for gaining the indulgence of the Jubilev for the faithful inthis diocese are :

I. To visit, four times in the day for fifteen days, the church of their mission or parish for the purpose of praying earnestly to God for the prosperity of exaltation of the Church and of the Holv See, for the extirpation of heresies and the convertion of all who are in error, for the peace and union of all Christian people, and according to the intention of his Holiness the Sovereign Pontiff.

The fifteen days may be either consecutive days or days with intervals between them, for example

be that corporal punishment has tended very much should be simple and inexpensive, or that the exto assist them in the suppression of this class of of penses should not exceed a certain sum. fence. There seems, however, some reason to believe that this peculiar offence was confined to a very limited class of persons." .

How ROBBERRIES ARE PREPARED .--- In London recentgashitter, who had formed a close friendship with the cook. Before going away he offered, as a partand another to the wine cellar, though both were key to the cellar already, and had no use for the other. Upon this the gas-fitter proposed that she should pay him a visit on New Year's day and make the acquaintance of his nephew, so he stated, a very fine young fellow on the lookout for a sweetheart. As soon as the man left the cook told what had occurred, and upon inquiry being made of the foreman it appeared that the firm had the "greatost possible confidence" in the integrity of their gas-fitter. This confidence, my friend, who had a great deal of plate and other valuables in the house, could not share. And it is often that, apart from any domestic inroads on the wine-cellar-how inexplicable these are, bythe-way, sometimes |--- a nocturnal visit might have been profitable to the same friend of the "sweetheart."

The Crusader, puts a very pertinent question which it would be well for Catholics to ponder over. Weighing the merits of Don Carlos as opposed to Don Altonso, it says the former " recalled the exiled Jesuits to their college of Vergara, where they are now living under the protection of his arms," and asks will Don Alfonso "do as much, and will he annul the decree which drove the Society of Jesus from Spain." The Crusader fears that he will not, and we confess ourselves of the same opinion. What Don Carlos has done, he has done of his own accord ; anything Don Alfonso does or does not do, will be performed or left alone in his character as cat's-paw for other.

COMMERCIAL MORALITY .- That " whatever was sold or manufactured should be not merely of apparently sufficient goodness, but should be really fit for the purpose for which it was intended," was the very excellent advice which was given last Monday to the Manchester Chamber of Commerce. It was the President of the Chamber who said this. There is more than a vein of sarcasm in the smooth words the "faithful" for the support of chaplains for the of this counsel; the Commandment "Thou shall not steal" being clothed in the tone of the suggestion of a lofty ideal. It is evident that Manchester is not so honest as it is wealthy, and not so reputed for good wares as it used to be. There are complaints from India that the cotton fabrics of Manchester are of only "apparently sufficient goodness;" while both in India and in China there is a development of trade which will soon render them indenendent of England. The Asiatics can work materials at less cost than ourselves, and they are also an industrious people. The Chinese are beginning to work their coal mines, which are probably the most abundant in the world; and they are also munufacturing iron, and will succeed quite as well as the English. The policy of exporting manufactures from Manchester, whose ohlef merit is that they are of "apparently sufficient goodness," will be found as defective as the Manchester morality which has of late years approved this deceit. But Manchester is not alone in its fragile texture of morally any more than in its fragile texture 'of goods. The habit of selling wares of only "apparently sufficient goodness," while charging the prices of good wares, is one that is common in all parts of England, and especially with traders in vinc. - Tablet.

> EMGRATION FROM LIVERPOOL .- The returns of emigration compiled by the Government Emigration officials at Liverpool show that during the month of January there left Liverpool 2,945 emigrants, or 52 less than in the corresponding month of 1874. Of vessels sailing under the provisions of the Government Emigration Act, there left for the United States 11, with 1,304 passengers, and one for Victoria, with 387. Of vessels ' not under the Act," 24

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MR. CARLING The Academy ays : it has excited some supprise that Mr. Carlyle should have declined the Grand Cross of the Bath, after having accepted the Ordre pour le Merile. There is, however, a great ly a gentleman had his house furnished and fitted difference between the two. The Ordre pour is Merile throughout by one of the first firms of upholsterers is not given by the Sovereign or the Minister, last by and decerators in the west end of London. Like the Knights themselves. The King only confirms many other people obliged to go through like dis- their choice. Secondly, the number of the Knights comfort, he found it no easy matter to get rid of of the Ordre pour le Merite is strictly limited (there the workmen. Among the last to leave was the are no more than 30 German and 30 foreign Kulk Lts), so that every knight knows who will be his peers. In Germany, not even Bismarck is a Knight of the the cook. Before going away he owered, as a part order pour le Merile. Moltke was elected simply as and another to the wine cellar though both were the best representative of military science, nor does secured by patent locks. The girl, manufacturing he rank higher as a Knight of that Order than Bun-a fib with feminine facility, said that she had had a sen, the representative of physical science, or Ranke, the historian. Besides, the honour came trop tard. Gothe was 27 years of age when Karl August made him a member of the Privy Council.

UNITED STATES.

WINKING AT CRIME - A writer in the Times, who is evidently familiar with the subject under consideration attributes the retrogression of Protestantism and its partial demoralization more to its "laxity upon matters of domestic life than to any other cause." By this laxity is meant its willing submission to divorce laws and its stern refusal to raise its voice against the diabolical spirit of child-murder that is so generally enshrined upon the family altar. The foul fiend that revels in the blood of the innocent, and before whom whole generations are sacrificed, erects this shrine immediately under the suadow of Protestantism, for there he finds protection and immunity, and there his votaries can come to lay their terrible offerings of sin, inhumanity and shame at his feet, without fear of injury or reprosf. Here, also, Divorce, joint product of sensuality and irreligion, holds high carnival and delights that in a Christian country and a so-called onlightenod age he has revived, under a new guise, one of the most harbarous practices of barbarism. Behold the mission of Protestantism and mourn that so foul a blot should disfigure the fair name of Christianity !--Boston, proud old Boston, the Rome of Protestantism, contributed over one million dollars, during a single year, to purchase Bibles and clothes for the benighted and naked little children of India and Japan, and during that same brief period, as we are informed by one of the most eminent and honorable physicians in that city, nearly two thousand unborn children wore murdered by those same "Obristian women," in order that their career of dissipation might continue unrestrained, and that the goddess of Fashion might not be deprived of the means which would be required to support their ofispring were they permitted to live. During that same year the divorce courts did a thriving business, and while the little Japanese heathen were learning that beautiful, yet imperative command : "What God has joined let no man put asunder," that mandate was being daily violated, while, Sunday after Sunday, immense organs and hired vocalists putied God for five dollars an hour, and from gilded pulpits the Supreme law was expounded, but not a word of protest went forth against these foul deeds of blood, or the violent and illegal sundering of the indissoluble tie. The medical authority above quoted further states that in one of the fashionable churches of that city he could look sound and count fully one third of the women; there present, with solemn faces and massive hymnbooks, whose hands were stained with blood, the blood of their own children! And this foul evil which cries to heaven for such vengeance as was inflicted upon Sodom, and which causes the very demons to stand aghast at the depravity of mankind—this mire of sin and filth in which the whole congregation, with a few honorable exceptions wallows, is before the mind of the preacher, in all of its diabolical horror, but not a word of stern condemnation-nay, not even a word of exposiulation or advice does he utter against the dreadful sin, which makes a necessity of hell in order to adequately punish it. The man who claims to be a servant of the Most High stands there in the midst of uncleanliness, such as would shock the ruling spirit of the informal regions, and deals in empty metaphors, rusty maxims, glittering generalities, and astute flings at Rome, not the servant of God but the sailed to the United States, with 1,119 passengers ; abject slave of the mammon of iniquity. The question. "How can it be otherwise? Drobur timely one. Those genteel people who have no religion, nor would they be long annoyed by a preacher who would confine himself to a practical religion, provided such a rara avia could be found. Christians of this species go to church to be amused. They hire a preacher to amuse, not to instruct them, and if he assumes to play the monitor instead of the clown he is at once cashiered. These godly men who wear white chokers and perpetually " move in the odor of sanctity," have mouths of their own to feed, and such as have not fallen into the cvil ways of their flocks have other little mouths to provide for also ; it is therefore a matter of necessity with them to be obedient to the will of their employers, and to flatter their vanity instead of denouncing their crimes. This monstrous crime to which we refer is supping the foundation of society, and would obliterate our nation from the map in a brief period of years were there not some bul wark to impede its devestating progress. If this curse which is hanging over the country is removed it is to Catholicity it will owe its removal. Protestantism dare not touch if. The mission of the Church is not alone, as the Times thinks, "to save the family institution," but wherever ber influence is felt, there shall marriage and the "family institution," be sacred, nor shall their integrity be endangered, without the would-be desocrator being made to feel that the shepherds placed in charge of Christ's flock are not to be deceived or intimidated by the wolf in whatsoever guize he may appear.-Catholic Vindicator. DIPTHERIA .- The Public Health Association of New York have, in consequence of the prevalence of diphtheria in that city, taken the subject into consideration with a view of tracing the cause of the outbreak. and of devising some remedy. The conclusions which they arrived at are as under :---1. If diphtheria. has gained a foothold in any city or populous neighbourhood, it selects certain localities in which its persistence is specially marked ; and its persistence, as shown by repeated outbreaks or continued prevalence, seems to hold an important relation to certain conditions of soil, drainage, and sanitary wants of dwellings, which admit of preventive measures. 2. The extension of the disease from one individual to another, and to entire households or families, and from family to family, and from place to place, are facts so well proved in the history of the disease that the entire separation of the sick from the well, at least of children sick with this disease from all others, should be regarded as a first-rate sanitary duty. 3. That the immediate sanitary as well as perfect medical care of every family exposed In # secons to be a duty required by every consideration of humanity and public health. 41 That a complete and exact record of d phtheria as it preaggravate the distress. They venture to suggest that vills. in any locality is a duty of much, importance to society , and that more the purpose of promoting the successful discharge of this duty to society and the medical profession, the Public' Health¹ Associa-

WINTER IN THE SOUTH OF IBELAND. - While gardeners, both in England and Ireland, have been put to their wits' end to save their plants in pits from frost, we have been almost free from its withering have been getting our usual Winter supply of rain, not having been 24 consecutive hours without it for five weeks, although it has not been so heavy as we usually have it; 6.25 inches only having fallen in January. As it may interest some to know the results of the mild weather which we have been experiencing, and its influence on vegetation, I will just enumerate a few plants which we have in flower. The Acacia affinis, or Green Wattle, growing on south-east and south-west aspects, has been in flower for several weeks, and is still covered with hundreds of beautiful clusters of golden blossoms Clianthus puniceus, or Glory Pca, a plant too often seen in a half-starved, red-spider-caten condition, is growing here on a south-west wall in perfect health, and covering a space 30ft. long by 10ft. high; it would have easily covered twice as much wall had there been room. It has thousands of long racemes on it just ready to burst into flower. Surely this plant is worthy of more extended cultivation than it receives, inasmuch as it would well repay any little trouble which it might require in the way of protection in localities where it would not otherwise succeed. Camelias on walls of different aspects

have been in flower for a long time, and Cystisus atleeanus is now covered with yellow blossoms. It has been growing out here for many years, and has a girth of 18in., in the stem; I have also a large bush of a colletia-like plant in flower, as well as the singular Colletia bictonensis, which is indeed past its best; also the pretty and fragrant aquatic Aponogeton distachyon, which has been in flower for months, and is still throwing up many blossoms .--Fruit trees have likewise been influenced by the mildness of the season. Pears are ready to burst their flower buds, and in some cases the bloom is quite expanded, while all other fruit trees are in a singularly forward state; gooseberry bushes are quite, green, but will, I fear, suffer from our usual cold high-winds in March.-Garden, February.

SINGULAR FATALITY. - Alderman Thomas Carty, J.P., of Drogheds, died some time ago in the posses-ion of enormous wealth, in his lifetime estimated at 300,0001. Dying intestate, a number of claim-ants appeared for his wealth. Five persons, all in previous indigent circumstances, were admitted by the Courts, the matter admitting a plentiful grop of litigation, and several incidental suits are, yet pend. ing.;; Five of the, claimants have since died. The only male claimant (a maternal cousin) was baried yesterday, and the ouly, remaining husband of the female claimants (died yesterday, morning. Their ohild, a son, died within a fortnight after he knew of the wealth he might have inherited at

fifteen Sundays; and they may be natural days, reckoned from morning till night, or ecclesiascial days, that 18, from the evening of one day till the evening of the next.

Persons living in the convents of nuns may make the required visits to the chapel of their convent.

The prayers to be offered at the above named visits must be offered, by all who are able, explicitly for the intentions above expressed : for those who from want of memory or from other natural causes, are unable so to do, it will be enough to pray for the intentions of the Holy Father.

II. To confess their sins with sincere repentance, and worthily to receive the Holy Communion.

Persons who are prevented by any real impediment from making the required visits to the churches and children who have not made their first Communion, may, instead of the said visits and Holy Communion, perform other works of piety, charity and religion, to be prescribed by their confessors. + HENRY EDWARD, Archbishop of Westminster,

First Sunday of Lent, 1875

The London Church Herald (Anglican) says of Dr Manning's reply to Gladstene : " It is clear, keen, and vigorous, and perhaps in its pages for the first time the claim to what is termed the deposing power is stated in such a manner as to be read without absolute indignation. So far as Englishmen are concerned, the reply to Mr. Gladstone on this point may be admitted to be complete. We more and more regret the publication of the ex-Premier's injudicious pamphlet. It will be found ultimately, we believe, to have given a greater impetus to the Roman Catholic Church in this land than anything that has happened since what was oddly called the Papal Aggression. When men like Newman and Manning are brought to the front, people are led to draw comparsions between them and those who are uppermost in the Church from which they were driven. And the result is not reassuring."

CRIMES OF BRUTALITY IN LONDON -Col. Henderson Chief of the London Police, writing to the Home Secretary in reply to a circular sent out last autumn asking for information as to the prevalence of brutal assaults, cays :- "The assaults on women and children show a steady and continuous increase from 280 in 1870 to 351 in 1874. The assaults on men ap-pear to have fluctuated, having been only 316 in 1873 as against 369 in 1870, though they increased to 391 in 1874. The causes to which the prevalence, of this class of offence are to be ascribed appear to be :-- 1. Intoxication consequent, to some extent, on increased earnings. 2. The wretched dwellings of the poorer classes and the absence of any provision for their comfort and amusement. The more. experienced officers of the metropolitan police advo-

wo to Nova Scotia, with 47: two to Unina, with 10 ; and five to South America, with 78 passengers

IMMIGRATION FROM THE WEST .- The following is a statement of the number of immigrants arriving in Liverpool from Canada and the United States during the year 1874 :- January, 2,660; February, 1,789; March, 2,683; April, 3,057; May, 6,471; June, 7,293; July, 11,867; August, 10,783; Septem-ber, 8,706; October, 9,634; November, 5,488, De-cember, 6,715; 78,146, 1874; 38,000, 1873-40,146 excess 1874 over 1813. Of those from the Dominion of Canada 95 per cent. had return tickets, and were only visiting this country to see their friends, and had full intentions of returning to Canada.

THE POLITICS OF DISESTABLISHMENT .- There seems to be more likelihood of the National Church being disestablished from political than from religious considerations. Disestablishment is becoming a party-cry. No member of Parliament, or aspirant to membership, can address a constituent body without referring to this critical point ; and it is easy to imagine a future state of parties when disestablishment may be the great party test .- Tablet.

It appears that it is an insult to whistle in the presence of a Scotch dignitary. In the Musselburgh Police Court, recently, a mill-worker named McWatt was arraigned for this misdemeanor. His Worship testified that as he was passing along the street this young man set up a loud whistling. He called an Inspector of Police who cautioned the lad "not to do it again." But, later in the day, the incorrigible MeWatt, again meeting the Provost, whistled "as if," said the great man, "to provoke me to knock him down." He didn't do it, however, but caused the arrest of the miserable, offender, who told the Court that he "seldom walked in the street without whistling." It was a way he had. He didn't mean any insult. "If thochts like that," he said, 'come into the Provost's heid, its no' my faut."-The magistrate was bothered. He couldn't sond the respondent to the gaol, merely for whistling in the street, nor was there any Act of Parliament to forbid that cheap musical indulgence. So he merchy noked wise, and telling the prisoner that "he had etter be careful," sent him about his business. If all the gambas in Musselhurgh do not whistle at that Provost we are very much mistaken.

FUNERAL REFORM. - The clergy of the rural deanery of Oxford have taken a practical step with a view of discouraging needless expense and estentation at funerals. They express an opinion, that, notwithstanding the improvements of late years, in many. cases there is much needless, expense, more than relatives can well afford, and that this expenditure by adding to the outward gloom, must often tend to scarves and hat bands might be altogether disconcate, as a rule, longer sentences of imprisonment and tinued, and request that, for the future articles of the infliction of corporal punishment, especially in mourning may not be offered to them at funerals.

THE TRUE WITNESS AND CATHOLICOCHRONICLE: MARCH 12, 1875.

metier as King, and is thinking of making over the

CATHOLIC CHRONICLE, Fathers set on fire. PRINTED AND PUBLISHED EVERY FRIDAY

WAS ST. PETER EVER IN ROME ?

say in return ? Yours, respectfully, TYBO.

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i by G. E. CLERK, EDITOR.

The True

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MONTREAL, FRIDAY, MARCH 12, 1875.

ECCLESIASTICAL CALENDAR.

мален-1875.

Friday, 12-Precious Blood. Saturday, 13-St. Gregory, P. C. Sunday, 14-Passion Sunday. Monday, 15-Of the Feria. Tuesday, 16-Of the Feria. Wednesday, 17-St. Patrick, Ap. Thursday, 18-St. Gabriel, Arch.

NEWS OF THE WEEK.

His Grace the Archbishop of Westminster has it is reported received a summons to Rome from the Sovereign Pontiff. This, it is thought, is in connection with the long anticipated promotion of His Grace to the dignity of Cardinal. Mr. Mitchel is again contesting the County of Tipperary in opposition to Mr. Moore, a Conservative.

The German government having as yet failed in making any impression on the Catholic Bishops and clergy, has come to the determination of withholding all share in the public funds allotted for religious purposes, from the clergy of the Catholic Ohurch; and it is also in contemplation to enact a set of test oaths, such as before emancipation were In force in Great Britain and Ireland, to exclude the Gatholic laity from all posts of honor or emoluncent in the Civil service. And so it must go on until either State or Church acknowledge itself conquered. Of the two to this quarrel it is not ters of St. Faul, to his converts at different places. hard to see who the first will be glad to cry out "hold, enough." Even Bismarck will find that it is hard to kick against the goad ; and he has made himself and his government not only odious but contemptible in the eyes of the Catholics of Germany by his late legislation. The laity take every opportunity of displaying this contempt, as in the following instance which we find cited in our Europcan exchanges.

According to the Civil Marriage laws the betrothed couples are obliged to appear before cer. tain civil officers or registrars before it can be reorgnised as valid; and it seems also that these "government Jacks" stand upon their dignity, 10 quiring the contracting parties to appear before them in gala costume, and with as much pomp a; if it were a real marriage in a Catholic Church that was being celebrated. To this the Catholics will not submit; and to mark their sense of the value, the importance of, and respect due to the civil process, they take care to appear before the registrars in their ordinary dress. A Westphalian Catholic lady remonstrated with for thus displaying her contempt for the Dismarchian marriage laws, exclaimed-"Why should I so disgrace my marriage gown ?" as to wear it at a civil marriage. A tolegram that reaches us from India gives out a warlike sound. It is known that the relations betwixt Russia and Great Britain are not the most | preaching and planting of the Gospel by the Aposcordial; that the recent marriage of the daughter of the Czar with a son of Queen Victoria, has not silence of the book is no proof either for, or against, had the effect of drawing closer the ties that bind together Petersburg and St. James ; whilst the refusal of England to take part in the Conference on the Laws of War has given great offence in Russia. Under these circumstances there would be nothing wonderful were the latter, taking advantage of the fact that Gicat Britain has not an ally in Europe, to adopt a course of policy which would compel the last named Power either to submit to any humiliations or single handed to engage in unequal war with the northern giant. At all events the steady advance of Russia in Central Asia is giving uncasiness in certain quarters for the integrity of our Indian dominion, the subjects to do-nothings; so unfit for the task assigned them. which are not it would appear enthusiastically that, within a very short time of their Lord's asattached to British rule, and who have not forgiven | cension, another man, Paul, had to be called in to the stern suppression of the great Sepoy mutiny do their neglected work; though Paul was atterly nigh twenty years ago. The Ministerial crisis in France still continues. The name of M. Dufaure is before the public, as that of the future Premier, since there are objections to M. Buffet. The telegram to the effect that the Pope had assented to the anti-Catholic logislation of Austria is probably false. A contradiction to the warlike rumors from India is given. On Monday Mr. Costigan brought forward his motion on the New Brunswick School question; he was seconded by M. Masson, and supported by in cloquent speech from Mr. Devlin. Mr. Apple_ by spoke against the motion, and after an animated Adebate, the further discussion of the question was This then is the rejoinder for Tyro to make. A the Gospel, He dillgently seeks the lost groat is the formation of the second visits of platra hadress in the second visits of the visits of the second visits of the Dr. Hingston, our newly elected Mayor, took

troubles of loyalty to Montpensier. In Buenos Ayres there has been a liberal demonstration; in other words, the Archbishop's Palaco was sacked, and the houses of the Jesuit

To the Editor of the TRUE WITNESS. SIR,—I have been taunted, as a superstitious Catholic, with my inability to "prove from the Bible," that St. Peter was ever at Rome. What should I

Montreal, March 4th, 1875. Tyro might say many things in reply. For instance: he might say-"By what right do you ask me to prove from the Bible, that St. Peter was ever at Rome? and granting that I am unable to do so, what conclusion do you thence propose to draw?" If no historical facts in connection with the lives and labors of the Apostles save those which can be proved from the Bible, can be considered certain, what certitude can there be as to the genuineness of many of the writings contained in the New Testament, and reputed to be canonical? For instance: How can Protestants prove "from the Bible," that the Essay called the Epistle to the Hebrews was written by St. Paul, or by any one of the Apostles? or that the so called second Epistle of St. Peter is genuine, and not as many eminent Protestants-Neander to wit-contend that it is, spurious, a forgery, the work of some unknown impostor?

Or again, to apply an argument which we find in the joint work of two Protestant clergymen, authors of high repute-The Life and Epistles of St. Paul, by the Rev. W. J. Conybeare, M.A., Fellow of Trinity College, Cambridge, and the Rev. J. S. Howson, M.A., Principal of the Collegiate Institution, Liverpool-if, from the silence of the Bible on certain subjects we may draw conclusions, we may conclude "that none of the Apostles took any part whatever in the propagation of the Gospel after the first few years ; since we have no testimony to their subsequent labors at all more definite than that which we have quoted concerning the work of S.t. Paul after his liberation."-V. ii. p. 239-or of the death of St. Peter at Rome. The authors it will be seen here meet the objection that we find nothing in the Bible to confirm the tradition that after the imprisonment of St. Paul at Rome, mentioned in Acts 28, he was released, and preached the Gospel in Spain, and the remote Western parts of the Roman Empire ; so also there is little in the Bible about the labors of St. Peter or the other Apostles.

The source whence we derive our historical knowledge of the labors of the Apostles is, in so far as the Bible is concerned, the treatise of St. Luke known as the Acts, and the occasional let-The latter part of the Acts is devoted almost exclusively to the labors of St. Paul; and yet it makes no mention whatever of some of the most important events that happened to St. Paul prior to his first imprisonment, A.D. 62. For instance in Cor. 2nd thought to have been written about A.D. 60, c. xi., v. 23, 24, St. Paul mentions that he had been scourged by the Jews five times : that he had been thrice beaten with rods-

a Roman punishment; that thrice he had suffered shipwreck; that a night and a day he had been in his inheritance with which a dire necessity had in the deep-en to butho pepoiyks. We turn to the forced him to part; the land itself participated in Acts of the Apostles for confirmation of these things, and we find it not. We read, indeed of God the harvest necessary one shipwreck-Acts 26; of one beating with rods -Acts xvi.; but not a word about the five times forty stripes save one from the Jews; of two out of the three beatings with rods; of two out of the them their right to the heavenly inheritance, and three shipwrecks; of the day and the night spent to give them a more abundant share of the divine in the depths of the sea. Shall we thence conslude that these things never occurred-because the fellow-traveller of St. Paul nowhere alludes to them? because in the Bible we can find no certain Apostle speaks; ecce nunc tempus acceptabile, ecce nune three of them? of where and when and under dies salutis (II Co. VI, 2.) If you hear the voice of the trace of them? of where, and when, and under what circumstances these things occurred? Certainly not. The conclusion we draw is this-That many of the most important events connected with the tles are not recorded in the Bible; and that the the truth of any statements concerning the doings of the Apostles, and other facts of history handed down to us by the authors of books not included in what is called the Canon of Scripture. It is indeed a most remarkable fact, and one which the enemies of Christianity have often availed themselves of, that, but for the light that seenlar history or tradition throws upon the subject, the acts or doings of the Apostles are, in the words of the Protestant Church historian, Gieseler, "involved in great obscurity," 1st vol., p. 80. If we are to believe nothing of the Apostles but what can be proved "from the Bible," they were a lot of useless d ficient in those special qualifications, upon which you : Be ye reconciled to God. He says ; Reconciliamina Peter, Acts 1, v. 21, 22, insisted as essential to the apostolic office-when it was proposed to elect a successor to Judas Iscariot, and so complete the numbers of the Apostolic College :----

same test of credibility of facts connected with the first planting of the Gospel, which it seeks to apply to St. Peter's visit to Rome. Let him, challenge his questioner to prove, "from the Bible" inst the Epistle to the Ilebreus was written by St. Paul or at his dictation, or by one of the other Apostles ; that the 2nd Epistle of St. Peter is genuine, and not a forgery ; or that the Epistle called of St. Jude was written by an apostle. When this challenge shall have been met and answered, but not before, will from other sources are abundant.

PASTORAL LETTER

GRACE E.-A. TASCHEREAU, ARCHBISHOP OF QUEBEC.

CONCERNING THE JUBILEE OF 1875.

ELZEAR-ALEXANDRE TASCHEREAU,

the mercy of God and the favor of the Holy Apostolic Sce, Archbishop of Quebec.

the Clergy Secular and Regular, to the Religious Communities, and to all the Faithful of the Archdiocese of Quebcc, Greeting and Penediction in Our Lord

By an Encyclical Letter, dated the 24th December 1874, Our Holy Father the Pope grants a plenary indulgence, in the form of a jubilee, which every one may gain once during the year 1875.

This indulgence is applicable to the dead. We shall not insist, Our Dearly Beloved Brethren, on the motives which have induced the Sovereign Pontiff to grant this jubilce; they are made known in his Letter, the promulgation of which we ordain in all the Communities, Parishes and Missions of this diocese. Suffice it to say that the evils which afflict the Church, at present, and those by which she is threatened, impose upon us the duty to pray to God more fervently than ever, that, in His mercy, He may shorten these days of tribulation, and restore to the Church that peace which she needs to fulfil her divine mission.

Undoubtedly, O. D. B B, God does not require our prayers to uphold the Church, against which He has declared that the gates of hell shall never prevail. Portes inferi non prævalebunt adversus eam (Matt. XVI. 18).

But with this signal triumph, which sooner or later must take place, God in His infinite mercy, vouchsafes to associate us by the prayers and good works we shall offer up for that intention.

By the calamities of which we are either the witnesses or the victims, He wants to compel us to acknowledge His supreme Dominion, to prostrate ourselves before His throne, to bewail our sins, and manifest the filial confidence which should fill our hearts.

But since the iniquities which, like a torrent, overflow this earth, have caused all the evils beneath which we groan, it is just that the children of the Church omit nothing which may render them more worthy of being heard by the Divine Clemency,

For this reason, opening the spiritual treasures of the Church, Our Holy Father the Pope not only grants a plenary indulgence, as extensive as possible, but also facilitates the remission of sins, by giving to all confessors extraordinary powers in behalf of those who, sincerely sorry for their sins and firmly resolved to commit then no more, shall approach the holy tribunal of Penance with the earnest intention of gaining this indulgence of the jubilec.

In the old law the year of the jubilec was for all an epoch of happiness and joy, the slave was set free; the poor man returned to the possession of this universal rest, it was forbidden to cultivate it, for every one was to expect from the goodness of afforded us to draw abundantly from the inex-

testant, spirit, or demon that seeks to torment of mercy, strikes his breast, acknowledges his guilt him, we advise Tyre to apply to that spirit the and begs forgiveness, how promptly it is granted ! and begs forgiveness, how promptly it is granten in visits, in all or in part. how great the joy among the angels, what feasting in the house. of the father of the family, what pro-in the house. of the father of the family, what pro-digies of grace to purify the soul and restore, to it made their first communion, but he should pre-bits rohe of innocence l. Quam magna misericordia Domini, et propiliatie illius convertentibus ad se and relig ion. [Eccl. XVII. 28.]!

Such, O. D. B. B., should be the subject of our meditations in these days of mercy; for all have sinned, says St. Paul [Rom. III. 23], and do need the glory of God. Omnes peccaverunt et egent gloria Dei. God shall glory in showing mercy to us, and it shall be our glory to humble ourselves before the ¹ throne of the most High, acknowledging our noth he be bound to furnish proofs "from the Bible" that ingness and unworthiness. Then may we go with St. Peter was ever at Rome. Proofs of this fact confidence to the throne of grace that we may obtain my rey and find grace in seasonable aid : adeamus cum finut na ad thronum gratite, ut misericordiam inveniamus in auxilio opportuno [Heb. IV. 16.] God who is rick unto all who call upon him : dives in omnes qui invocant il'um (Rom X. 12], will hear us, and grant us the blessings we should desire, the love of Gos and our neighbor, the deliverence of our Holy Mother the Church, the conservation of our Holy Mother the Church, the conservation of our Poly Father the. Pope, the spreading of the Kin dom of God, the conversion of sinners, the ending of persecutions, and the triumph of Faith and Charity in all hearts.

We shall algo pray that God, in His infinite mercy would put an end to the monstrous errors and their novices, are authorized to make their which shake modern sosiety to its very foundations; to the blasphemies vomitted forth from hell against God and His Christ; against the nely Mother of the Saviour, against all the Saints of heaven, against the Church and her august Head

Perjury which is an outrage to the God of truth, candal which seeks to destroy in the heart of men the fruits of the Redemption; intemperance, which ruins both body and soul, luxury which springs from pride, and leads to all kinds of injustice and excess, all these evils, and so many others, which should fill our hearts with sorrow, we shall bewail during this Jubilec, and we shall adore and fall ed with the carnest and sincere intentiou of gaining during this Jubilec, and we shall agore and juw to with the jubilec, should die before having performed down, and weep before the Lord that made us, for He is the Lord our God, and we are the people of His pasture Dowing and the reason has deprived of the approximation of the formed and the sheep of His hand : ploremus corum Domino qui this reason, be deprived of the grace and indul. fecit nos, quia ipse est Dominus Deus noster, nos autem populus ejus et oves pasoure ejus [Ps. XCIV. 6. 7.]

To prayers we shall join good works, as alms given for God's sake, more efficaciously move the Divine mercy than mere words. Our Holy Father commends the giving of alms especially to charitable and educational institutions. In the former, Jesus Christ is assisted in the person of the poor for Himself has said : Amen I say to you, as long as you did it to one of these my least brethren, you did it to me; quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis [Matt. XXV. 40]. Into educational houses it is also this divine Saviour who is received, as He was formerly into the holy abcde of Nazareth, there to grow and wax strong, full of wisdom and the grace of God; puer autem crescebat et confortabatur, plenus sapientia et gratia Dei erat in illo [Luc. II 401.

A special reason should induce the true children of the church to contribute to these houses of education; in our day hell redoubles its efforts to withdraw youth from the salutary influence of religion, and to posion the whole of society in its very source.

We cannot better atone for our injustice, our scandals, our blasphemies, and all our iniquities, than by work of charity : for charity is a direct reparation of the outrages committed against the Divine Majesty.

Such, O. D. B. B., are the means you should take to profit by these inestimable graces of the jubilee, according to the wish of our Lord Jesus Christ speaking through his vicar on earth. Undoubtedly, we are ever bound to keep our hearts free from all stain, ever to offer to God deeds of justice, to bring forth worthy fruits of penance, and to sow in tears of repentance that we may rcap in joy the delicious fruits of the Divine Mercy : but in these days of calamity, of error, of persecution, of infernal wickedness, in which we live, these duties become imperative. For this reason we confidently hope that the faithful of this diocese will do all in their power to profit by this jubilce, by this favourable opportunity

those who are prevented from performing these visits, in all or in aparts the line discourse with a

scribe to the some other work of picty, charity

9th Navigators and travellers having returned to the ir homes, or stopping at any place for a suffi-cient, length of time, shall visit fifteen times, on as r nany different days, either the cathedral, or the pr incipal or the parochial church where they reside. or where they are staying.

10th Nuns, either cloistered or not cloistered. their pupil boarders, females living in monasteries shall visit fifteen times the convent chapel or ora. tory, and, at each visit, shall either hear mass, or recite the beads, or perform the stations of the COSS, or say twenty Pater and Ave. The mass of the community devoutly heard on a day not of obligation may suffice. On days of obligation, the hearing of a second mass may be considered as ful filling the condition of the jubilee.

either secular or regular, of confraternitics, of universities and colleges, who shall in procession perform the visit of the churches, can be dispensed by us with a certain number of these visits. 12th Nuns, either cloistered or not cloistered

confession of the jubilee to any confessor approved of, in this diocese, to hear the confession of nuns 13th Each one of the faithful who is earnestly nd sincerely intent upon gaining the indulgence of the jubilee, and upon fulfiling for this object, all that is prescribed, may confess to any priest, see, lar or regular, approved of in this diocese, and every confessor is authorized, in this case, to absolve him from all sins and censures reserved to the Pope or to the ordinary, and to commute vows, according to the instruction herewith joined.

14th Conformably to the Bull, we declare ; 1st that those who having confessed and communicatgence of the jubilee. 2nd If after having received from his confessor the absolution of his sins and of his censures, or the dispensation of an irregularity, or the commutation of a vow, with the earnest and sincere intention of fulfilling the works prescribed for the jubilee, any one would change his mind, and neglect to accomplish all the conditions of the indulgence, he will not for this reason be deprived of the benefit of the said ab olutions, dispensations and commutations, but he will with difficulty, be exempt from sin.

Shail, this our present Pastoral Letter be read and published at the prone of all Parochial Churches or Chapels, and in others, where public service is performed, and in Chapter, in all religious communities, on the first Sunday after its reception. Given at Quebec under our signature, the seal of the Archdiocese and the counter signature of our secretary, on the fifth day of February, one thousand eight hundred and seventy-five.

† E.-A. ARCH. OF QUEBEC. By his Grace's command, C. A. COLLET, Pst. Secretary

The Minerve is responsible for the statement that Mgr. Sweeney, Bishop of St. John, N.B., when at Ottawa, on business connected with his diocess, was insulted by a French M.P., in the lobby of the House, who charged his Lordship with being the cause of the Caraquet riots; though it is known to all who are acquainted with the facts, that if the Catholics of New Brunswick have not ere this risen against their persecutors, and sought for justice from their own good arms, it is because their righteous indignation has been restrained within due bounds by the Bishop of St. John .--'Non ego turbavi Israel," might Mgr. Sweeney well and truly reply to those who taunt him with the Caraquet disturbances-" sed tu, et domus patris tui." You, by your iniquitous laws, which cry aloud to

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John unto that same day that he was taken from us, must one be ordained."

St Paul did not possess this qualification, deemed. A.D. 33, to be essential; and yet about a year or so later, we find him, not only an Apostle, but, if reverti. we are to believe only what can be proved "from the Bible," the only one of the Apostles who for any propagation of the Gospel!

XXV).

By this was prefigured the jubilce which the Holy Church of Christ was to give her children, to blessings.

You will then 0. D. B. B., hasten to profit by these graces for Behold now is the acceptable time ; behold now is the day of salvation of which the great Lord. si vocem Domini audieritis, harden not your hearts, nolite obdurare corda vestra (Ps. XCIV. 8).

Let this be for you a time of meditation and mercy; you will then reflect upon those eternal years at the remembrance of which the soul of the Royal Prophet was filled with fear (Ps. LXXVI. 6). Like him you will compare the shortness of time which declines like a shadow (Ps. CI. 12), with that eternity, which shall outlive heaven and earth; since, like God, it shall never end (Ps. CI.

You will also recall to mind that it has been oppointed by the all powerful and all just God, unto men once to die, and, after this, the judgment. Statutum est omnibus hominibus semel mori : post hoc autem judtcium. (Heb. IX 27).

And descending into your own hearts, and search-izg your whole life by the light of this formidable judgment, which sooner or later you must undergo you will hear the great Apostle who puts this question to you : What fruit therefore have you then in those. iniquilies of which you are now ashamed? Quemergo fructum habuistis tune in illis, in quibus nunc erabescitis? What fruit? unless death. Nam finis illorum, mors est. (Bom. VI. 21).

On the other hand, behold how the mercy of God is multiplied, as it were, that your heart may be purified, if needs be, and, if already in God's grace, that it may become more and more holy. From His cross the Saviour of the world tenderly invites Deo (II Cor. V. 20). Turn ye to me, saith the Lord of hosts: and I will turn to you. Convertimini ad me, et convertar ad eos (Zacharias I: 3). Him that cometh to me, I will not cast out ; sum qui venit ad me, non ejiciam foras (John VI 37).

Consider with what goodness God awaits the sinner, nothwithstanding the horror which sin causes to His infinite holiness. The Lord waileth that He may have mercy on you, saith Isaiah (XXX 18); expectat at misereatur vestri. He dealeth patiently, saith St. Peter (II. Ep. 111. 9.), not willing that, any should perish, but that all should return to penance ; patienter agit, nolens aliquos perire, sed omnes ad panitentian

Not only does He await the sinner, but He seeks, him with solicitude. Sin, it seems, should have raised a wall of separation between the sinner and length of time, took any very active part in the propagation of the Gospel !

haustible treasures of the Divine Mercy and Goodness, and thereby obtain the peace of God in this world, and, in the next, the reward of the just. This do we wish to you all in the words of the deliver them from the bondage of sin, to restore to great Apostle : The grace of ourLord Jesus Christ and the charity of God, and the communication of the Holy Ghost be with you all. Amen. Gratia Domini nostri Jesu Christi el charitas Dei 1 Communicatio Sancti Spiritus eit cum omnibus vobie. Amen. [II. Cor. XIII.

Wherefore having invoked the holy name of God, we rule and ordain as follows :

1st The translation of our Holy Father the Pope's Fncyclical, herewith joined, shall be read and published at the prone after this Pastoral Letter.

2nd The three conditions to be fulfilled, during the year 1875 to gain the indulgence of the jubilee are as follows : in the first place, confession and communion with the necessary dispositions; in the second place, fiftcen visits, on different days, either consecutive or not consecutive, to the churches below appointed; lastly, at each visit, a prayer for the welfare and exaltation of the Catholic church and of the Apostolic See, the extirpation of heresics, the conversion of sinners, peace and concord among christian nations, and according to the intentions of the Sovereign Pontiff. Five Pater and Ave, at each visit will suffice.

3rd The days may be counted from one midnight to the other; or ecclesiastically, that is begin-ing at the first vospers and ending at sunset, the day following. 4th The parishioners of our Lady of Quebec, of

St. Patrick's, and of St. John's Church, shall visit the following churches : the Basilica of our Lady, St, Patrick's Church, St. John's Church and the Seminary Chapel; the four churches must be visited on the one day, fiftcen times on as many different days. [a] 5th The parishioners of St. Roch's and of St

Sauveur, shall, in the same manner, visit the four following churches : the Basilica of our Lady, the churches of St. Roch's and St. Sauveur, and the Congregation Chapel of St. Roch's.

6th Beyond the limits of the city parishes above mentioned, each parishioner shall visit his parochial church fifteen times, on as many different days. We are authorised by the Bull of the Sove reign Pontiff to thus limit when necessity requires, the number of churches to be visited. Our country churches being so far distant from one another, we judge that it would be morally impossible to exact the visit of four churches a day during fifteen different days. But the Bull obliging us to com-mute into other plous works the visits of which we grant the dispensation, we ordain that in each of the above mentioned fifteen visits with in each of chial church, the parishioners at their filolog, shall either hear mass, or recite the beads, of the form the stations of the cross, or say twenty Pater and Ave. Should the visits be made on a Sunday or holiday of obligation, the mass of obligation will not suffice but the hearing of a second mass, will be sufficient.

heaven for vengeance upon their authors and abettors, are they who trouble Israel; and on your hends be the guilt of the blood which has been, or may be shed in this quarrel.

The real character of the much vaunted revival meetings of Messrs. Moody and Sankey, is now forcing itself upon the attention of the British public; and their disastrous results are acknowledged in the following short, but significant telegram which appeared in the Montreal Witness of the 5th inst :---

"Several cases of religious insanity have resulted from revival meetings of Messrs. Moody and Sankey.'

This is another instance of the deplorable results, that invariably follow Protestant revivals. The phenomena they invariably present are very analogous to those of "Spiritism," and to all appearance are due to one and the same cause.

Mr. De Cozmoz has given notice of his intention to move that a humble petition be presented to Her Majesty, praying that, for the future, the Governor-General of the Dominion be chosen from amongst the ranks of Canadian public men. We sincerely hope that the motion, if brought forward, may be rejected. The public men of Canada are, of course, all party men, and a Governor-General taken from their ranks would be of course himself a party man. In such a case we should have all the disadvantages of an elective Executive ; whereas now our Governor-General is unconnected with any party, and above all parties. Let us keep things as they are.

RELIGIOUS LIFERTY IN ENGLAND .- We find in our exchanges a paragraph to the effect that the Reading magistrates have fined two boys 10s. and costs, for refusing to attend church, when admonished to do so, by their employer, a farmer.

THE BLESSINGS OF DIVORCE LAWS In the light State of Maine 470 divorces were granted last year. Well done Maine!

IRISH HOME RULE LEAGUE .- The regular monthly meeting of the Montreal Branch of the Irish Home Rule League, was held on the evening of the ind inst., in the St. Patrick's Society's Hall corner of

Craig and St. Alexander streets. The president, Edward Murphy, Esq., occupied the chair. "After a few introductory remarks, by, the Chair-man, it was, resolved, unanimously, on motion of (Professor McKay, that the meeting adjourn to enable the young men to attend the religious exer-class of the Retreat then going on in St. Patrick's

and the State manual of

WITNESS AND CATHO'LIC CHRONICLE MARCH 12 1875.

CLOSE OF THE RETREAT AT ST. PATRICK'S CHURCH.

Impressive Ceremonies.-Twelve Hundred and nine Young Men Receive Holy Communion. In our last issue we gave an account of the open-

ing of the retreat for young men at St. Patrick's Church, by the Very Rev. Father Burke, C.S.S.R., of Quebec. As we before stated confessions, were heard during the week, morning and evening. If ever a doubt existed in the minds of any with re-gard to the zcalousness of the Catholic Young Men of Montreal with regard to their religion. it can be at once cast away after the retreats which have taken place at St. Ann's and St. Patrick's parishes. We never had a doubt; we know the Irish Catholic young men too well to harbor for a moment the thought that they were not as zealous as their forefathers in the exercise of their religion. Whatever other nations may do Ireland and her Whatever other nations may do Ireland and her ties. On what must be heavent in the eye whatever other nations may do Ireland and her ties. On what must be heavent in the eye what be will stand unfinchingly to the "Faith of hath not seen anything like it. "The ear hath children will stand unfinchingly to the "Faith of hath not seen anything like it. "The ear hath children will stand unfinchingly to the "Faith of hath not seen anything like it. "The ear hath children will stand unfinchingly to the seen of heard," &c. What grand things dif not the our Fathers." It was truly a grand sight to see one thousand two hundred young men-the pride of our city_____attending at half past five o'clock every morning during the week at the Holy Sacrifice of the Mass, and to receive instructions from their good conductor, Father Burke ; also in the evening for rosary, sermon, and Benediction of the Holy Sacrament. It was indeed a grand success, and we cannot here pass unnoticed the extraordinary assiduity with which Father Burke and the Priests of St. Patrick's labored. May God bless them for their noble work, and bless especially Father Burke to whose untiring zeni and annable manner the success of the retreat is in a great measure due. Father Burke will is recends from the heart of real and the prayer that success from the heart of the young men of our city is God bless him and great him her the hely calling him and spare him long in his holy calling.

On Saturday night the several atters were brilliantly illuminated, and at the right hand side of the altar, near the Communion rail, a shrine 901taining a statue of the Blessed Virgin was beautifully lighted up. After the sermon all the young men made a solemn act of consecration to the Mother of God. Eight o'clock Mass on Sunday morning was celebrated by the Lord Bishop, who administered Holy Communion to 1,209 young men and conferred the Sacrament of Confirmation after Mass on any who had not previously received it and prepared themselves for it during retreat. The concluding services took place at seven o'clock on Sunday evening when an eloquent and impressive sermon was preached by the Very Rev. Father Burke, who took for his text "The eye hath not seen ; the car hath not heard ; nor hath it entered into the heart of man to conceive those joys which

God has prepared for those who love him.' St. Pan', he said, thus spoke of the joys of Hezven, Heaven was the great end, the great object of all our desires and all our labours; the great reward which we looked for. In order that we may possess that happiness it was necessary to walk on the road which leads to it. It was only to those who persevered that the reward was promised. He wished to speak to them briefly in the first place of the means to use in order to persevere and retain the peace and joy which he was confident now dwelt in the hearts of each one of them, what means should they employ in order to have the grace of God to the end of life? Our Savour be-fore leaving His Apostles gave to them a parting advice. He came on earth to save mankind and before His death he gave them a last instruction. Now as this holy retreat was about to close and he (Father Burke) was departing from them and may never perhaps see them again, he wished to give them a last advice which if they followed it would enable them to persevere in the grace of God. What could he say better than repeat the advice of Our Lord "Watch and pray, lest ye enter into temptation." This is the warning he gave them " watch and pray." In the first place they should watch over their own hearts lest they stray away and endanger the salvation of their souls. The evil spirit was there to ensure their souls and their fallen nature was with them to draw them away from the law of God. They should watch every day most regularly as they did not know the time the enemy may attack them, and they may fall. They should watch especially against the temptaions to which from experience they knew they were especially inclined to. They may say they had done the retreat. That would not do. They should have no confidence in themselves but place all their confidence in God. They should have regard to the company they keep. How often had had companions proved the ruin of those who were at one time a model of all that was good, if others gave bad example they should do all they could to change them. They should us the design of the occasions of sin. Avoid going to houses where they would be in danger of talling into sin. They should there watch in the strictest sense of of the word that they may not offend God. Our of the word that they may not offend God. Offer Saviour says we must not only watch but we must pray. Prayer, as they had already heard explained, was the Christian armour which they should use in the battle of life; in the warfare going on between their enemics and their souls. If they would have strength they should pray, because by prayer they would obtain grace to overcome sin. This could not be told them too often. They should pray morning and evening, and especially in case of temptation they should place themselves under the protection of the Blessed Virgin. He could not impress this too well upon them, as without prayer they could not save their immortal souls. They should "Watch and Pray." Besides this they had the Sacraments-Penance by which their sins were forgiven; the Holy Eucharist by which they received their Saviour as spiritual food to strengthen them and keep them in a state of grace. He implored them for the love they bore for their own souls and for Jesus Christ not to neglect this means of Salvation; they should not put off their confessions, but should at least go from time to time during the course of the year. If there was anything troubling their minds they should make no delay but go to the tribunal of Penance and make a firm resolution to avoid sin for the future. They should receive our Saviour that they may be strengthened with God himself, and gain a victory over the enemics of their souls. They should not put it off from time to time if they wished to preserve the fervour of their souls which he believed they now had. They should not neglect Holy Communion. They should pray in the time of temptation for strength to go to Penance and Communion. Pray to God for a horror of mortal. sin. This was the advice "Watch and may." These were the means they should use to arrive at heaven. Oh Heaven 1 what "The eye hath not seen; the ear hath not joy. "The eye hath not seen; the cal hath head i nor hath it entered into the heart of man these that love Him." What is Heaven? It was useless for him to endeavour to convey an adequate idea of its grandeur. In order to represent it pro-perly the speaker should have seen it and experienced its joys, and even then he would be unable

foliage, birds &c., and everything that is grand and great; and sometimes when beholding these grand scenes we are struck with the workmanship at the hands of the magnificent God. What is all this in comparison with the Heaven which we hope to see? The eye hath not seen anything like it. Angels we have in multitudes so great that it surpasses all our knowledge of numbers. Everyone is different and distinct from the other. The countless number of Saints, each one clothed in robes dazzling to be seen and each one having a beauty peculiar to itself. He pictured the grand view which would be seen when the golden portals of Heaven were thrown open to them. They shall see the angels and saints of God in all the splendo of their glory. Higher still they would see t' ne glorious Queen of Heaven; and higher still t' acy would meet Jesus Christ face to face on w hose countenance the blessed delight to gaze. Every moment would reveal to them new joys, hev, beau-ties. Oh what must be Heaven 1 Truly the eye ear hear here on earth? What an effect music had on the soul of man. What a thrill of joy ran through their hearts as they listened to, the composition of Mozart, Handel, Haydu, Beethoven, &c. Music such as this had effect cu the heart of the most insensible. In St. Peter's in Rome, when the dogma of the Immaoulate Conception was defined by our Holy Father there were fifty thousand persons present in thet temple, and we are told by an eye-witness that at the conclusion, after the Vicar had pronounced the Sacred decree of Mary's Immaculate Conception, there rose a grand song of triumph from the assembled multitude-Te Deum Laudamus-rang through the vaults from fifty thousand voices. That was indeed grand; surely it could be said the ear hath heard nothing like it coming with devotion as it did from the hearts of the peopic. But what was that to the multitude in Hea-

ven tion every nation and every clime singing before the throne of God that grand song of time Holy, Holy, Holy, &c. Oh what must not that music be when the, sing the glorious praises of God. May it be their and his happiness to be num-multitude where they God. May it be their and in a pupiless to be hum-bered one day in that happy multitude where they shall all join in that song. Truly the ear hath not heard; nor hath it entered into the heart of man to conceive the joys which God hath prepared for those who love Him. In Heaven there was no disappointment; all was joy and happiness. The joy at being in the society of the bless ed may be imagined here but it could not be realized If it was so sweet to have one here who loved us tenderly what must it not be where there are millions who individually love us. He pictured the great joy at seeing the Blessed Virgin and Jesus Christ

face to face. Job, when speaking of the resurrection of the dead said, "I know my Redeemer liveth and the Last Day I shall rise again and in my flesh I shall see God. This very body these same eyes shall see God himself in all His splendor." That is the happy lot of those who save their immortal souls. The joy was an object worthy of the highest ambition. There was nothing nobler to struggle for. They knew how their hearts yearn-ed for happinrss. God has so created us that we desire to be happy and cannot rest until we are happy. expressed it, who, the morning of the funeral ob-There is nothing on this earth that could fill that desire of their hearts; nothing could fill the vacancy till they entered heaven. God has made us for Himself. He alone can satisfy our hearts, St. Augustine says, " Thou oh Lord hast made us for Thyself, and our hearts are restless till we rest in thee." How true that was, when they entered Heaven these yearnings of their hearts would be entirely satisfied. Heaven should be the aim of their life. They should sacrifice everything to gain it. They should be wise in time and say they were determined to save their souls. They should say "I have determined to see Heaven and must see Heaven cost what it will." They should make this firm resolution, God did not ask them to do anything heroic or great, all he required was to keep the Commandments. If they were faithful for the few years of their life he would give them the joys of an eternal happiness with Himself. Would they lose this? Would they follow those who were attached to sin and would not give it up? No. When this holy retreat was ended he knew they would not do so. They should take courage no matter what temptation may come. He would say Sursum corda, Rise up their hearts and work for that beautiful home in Heaven where everlasting joy such as mind could not conceive would be their place for ever. They should keep the good resolutions they had made in this holy retreat and not be swerved by others. "If faithful to God He will reward us with Heaven." They should keep this in mind and declare war against the world, the flesh, and the devil, which were the enemies of the flesh, and the devil, which were the enemies the means. They should keep Heaven before their eyes and work out the Salvation of their souls. He had now as far as circumstances would admit endeavoured to show them how they could work out the salvation of their souls. He should say it was a most consoling spectacle that took place in have a most consoling spectate that took place in church that morning. No less than 1,209 received Holy Com nunion from the hands of the Bishop and as they were receiving it he (Father Burke.) knelt before the altar of God and with all the fervor he was able he prayed for them; with joyful tears in his eyes he prayed for them. He had every reason to believe our Saviour entered their souls. He had witnessed with joy their devotion during the Holy retreat. He would go from them now but he would not forget them. They had made themselves dear to him. He was never so happy as when he was sorrounded by young men, and he had compassion for them knowing the temptations to which they were exposed. He would say again, "Watch and pray, lest you enter into temptation." If the love which he felt in his heart for them was so great what must not be the love of Jesus Christ for them. After advising them to act as missionaries and bring up young men, if there were any such, who had not done the retreat, and let them reform, be pronounced the Papal Benediction which His Holiness Pope Pius the ninth has granted the Redemptorist order the special privilege of giving. He then said as a priest he wished to give them his blessing. The priests of God has power to bless their people, and as he was now leaving, he wished to give them a memento. He had nothing to give them but the benefit of his prayers, and most willingly would he pray for the St. Patrick's young men of Montreal with whom he had spent so many happy days. The days he spent with them were days of love. It was natur-al that he should love them, but he would now for ever more, love them dearly. He had one consolation in leaving, them, that was knowing that they were in the hands of good and zealous priests. He then imparted his own blessing, and concluded by begging of them to pray for him. It would be an awful thing, he said, if on the Day of General Jungment they were to go to the right and he who was preaching to them to the left. He begged their prayers, especially when they heard of his passing away from this world.

1.00

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worded address as which was bried a slight token of their estoem, which was bried by replied to in most touching terms by the good Redemptorist. He left on Tuesday night t for Qu bec and the prayers which a slight token of their esteem follow him from the hearts of not only the Cath-

> RIOTING. MONTRBAL, March 3rd, 1875.

To the Editor of the TRUE WITNESS.

SIR,-Some two or three weeks ago I wrote a short letter to the editor of the Daily Witness over my proper signature, anent certain recent riotsdenouncing and deprecating as a Protestant, the illegal and justly reprehensible conduct of the lawless mob that attempted to interfere with freedom of speech in the City of Montreal. At the same time I indirectly informed the editor, that the Witners should not be made a vehicle for scattering broadcast the offensive language, of a scurrilous lecturer, alike despised by Protestants and Catholics; stating also as the Witness well knows, and knew years ago to be the case, that no respectable Protestant congregation would permit the man to desecrate their pulpit with his un-christian and uncharitable language.

I believed that this, coming as it did from a Protestant, and containing the sentiments of a large portion of the educated and Christian Protestants of Montreal, would at least have the effect on the Witness of closing its "columns" against expressions which no Christian man or woman should either utter or read. To fortify what I advanced I signified my willingness to call at the office of the editor; if he so desired : and to place him in possession of certain fucts-facts which can be vouched for by thousands in and out of Montreal-facts which I thought would cool his ardor on behalf of his great Canadian Reformer But to my surprise I neither received a call to his Office ; nor did the editor publish my letter. There must be something wrong here. Either the Witness is afraid to publish a Frotestant's protest, when it seemingly favors Popery instead of denouncing it -otherwise for the sake of the Dollars and Cents, he panders to the prejudices of his Masters at the expense of truth.

Let me add that, I wrote another note to the Witness several days after the *first*, stating that if he did not publish my letter 1 would have it published in the True WITNESS; so I believe he can-not say I took advantage of him in any respect. TRUTH.

OBITUARY.

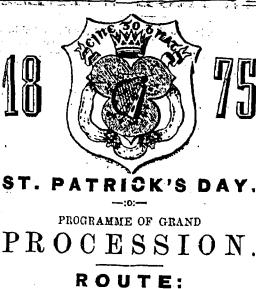
Well may the now truly widowed diocese of Kingston mourn with great lamentation. Scarcely has the tomb closed over the honored remains of good Bishop Horan, when another great sorrow fills the cup almost to overflowing. Death again has visited her clergy. Striking down one of the most venerable and illustrious of her children, the great, the gifted, the peerless Vicar General McDonnell, one of the mighty 'cedars of Lebanon," as the reverend gentleman

sequies, so eloquently spoke his panegyric. For some time Dr McDonnell had been an invalid and consequently withdrew entirely from public life: the last six months being passed in the House of the devoted Ladies of the Hotel Dieu, to which establishment he had been a munificent benefactor. Here, fortified with the last Sucra-ments and surrounded by the holy Sisters who lavished upon him every care that gratitude and loving kindness could suggest, he calmly resigned his great soul into the hands of its Creator, on Friday, 26th ult., in the seventy-sixth year of his age, and fifty-third of his priesthood.

After his Ordination, for years he was employed in missionary duties. His labors must have been immense, as then priests were few, and Upper Canada little better than a wilderness.

Many a night his wearied limbs pressed the cold floor of some rude chapel, a log for his pillow, with no sweeter voice than the wolf's howl to lull him RAND to repose.

Later, in Kingston, he devoted himself to the cause of education, carrying to a successful issue the noble work of his revered uncle, the Hon. and Bev. Alex. McDonnell; comp.



THE SOCIETIES are requested to ASSEMBLE on CRAIG, West of St. Alexander Street, at NINE o'clock A.M., SHARF, and proceed by Sr ALEX ANDER STREET to ST. PATRICK'S CHURCH.

AFTER GRAND MASS, the PROCESSION will RE-FORM in FRONT of ST. BRIDGET'S REFUGE, and MARCH through ST. RADEGONDE and McGILL STREETS, to ST. JOSEPH STREET, up St. JOSEPH to MOUN-TAIN STREET, by McCORD to WELLINGTON STREET, by WELLINGTON to MCGILL STREET, and thence to the ST. PATRICK'S SOCIETY'S HALL, Corner of CRAIG and St. ALENANDER Sta.

REMITTANCES RECEIVED.

REMITTANCES RECEIVED. Springtown, J F, \$4; Ottawa, A McD, 2; Peter-borough, M McM, 4; Woodville, J K C, 2; Quebec F F, 2; Varennea, J V, 1; Renfrow, J F, 2; Warner, J Q, 5; Ashworth, P M, 2; Antigonish, NS, J F C, 2; Kingaton, N B, R McL, 2; Cote des Neiges, G R, 2; Fortage du Fort, Rev P A, 2; Hamilton, W H H, 2; Rawdon, Miss, A C 2; Lachine, J N, 2; Walker-ton, W Q, 2; Nicolet, Rev M G F, 2; Harper's Cor-ners, J S, 2; St John N B, J J L, 2; Grand Riv-r, T C, 1; Port Daniel, Rev N L, 4; Springford, G T, 2; Roxbury Mass., Bev J G, 2.50; Brockville, R C I A, 3; Adare, J C, 2; Vankleck Hill, L M, 2; Platts-burg, N Y, Rev O F, 8; Keysers, J L, 2; Berthier, J D O McB, 2; New Glasgow, P S, 2; Westport, burg, R 1, Rev U F, 8; Reysers, J L, 2; Berthier, J D O McB, 2; New Glasgow, P S, 3; Westport, D F, 2; Macton, Rev L AS, 2; Eganville, T F, 4; St John's, T R J, 4; Point St Charles, J L, 1; St Athanase, T D, 2; Rawdon, J H D, Jr., Leeds Vil-Athanase, 1 D. 2.; Adward, J E. D. J., Medias village, T S, 1; St Leon, J S, 4; Fawn, A B McD, 1; Eardley, J McG, 2; Boncherville, Dr De B, 2. Per Rev D O'C, South Douro-Self, 2; P S, 2.

Per T McD, Morrisburgh-H B, 2.

- Per R E, Brockville-McG and B., 1; J S, 2;
- North Augusta, P N, 2. Per J K, Aldbøro-Self, 2; Newbury, T B, 2. Por T D, Marysville-M L, 1.
- Per W K, Warkworth-Self, 2 ; M C, 2.
- Per J O'B, Inverness-H I', 2; T D, 1.50; M M, .50; Rev J C, 1.50.
- Per P H, Osceola-E G, 2; T M, 2

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Mutton

Veal

Ham

Bacon

-Barley per bushel 1.00

wheat " " 0.00 Beef, fore, per 100 lbs. 5.00 " hind " " 5..... 6.00 " live " a " 6.00 " per lb. on market

per lb. on market ... 0.10

"

Dekin Skins..... 0.30

54. 24

- Per M O'O, Rockten-Self, 2; B O'U, 2. Per Rev K A C, Orillin-Self, 2; W K, 2; Jarratt's
- Corners, J K, 2; Brechin, R M D, 2. Per J McG, Cobourg-B L, 2.
- Per L J McL, River Beaudette-Self, 4; Glon-
- nevis, J McD, 1. Per P S, Escolt-Caintown, M A, 1 50; Farmers-

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ville, M S, 1,50.

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	ORDER OF PROCESSION :	MONTREAL WHOLESALE MARKETS(Gazette)
	MICHAEL SHARKEY,	Flour # bri. of 196 fbPollards\$3.25 @ \$340
	Marshal-in-Chief.	
	BAND.	
	1. ST. GABRIEL TEMPERANCE and BENEFIT	
i	SOCIETY,	Outly Dakers
	2.ICONGREGATIONS of ST. GABRIEL and ST.	
ł	HENRY (not members of any Society).	U. C. bag flour, per 100 lbs 2.20 @ 2.25
	2 CONCREGATION of any Society).	City bags, [delivered] 2.30 @ 2.35 Oatmeal per bushel of 200 lbs 5.50 @ 5.60
ł	3, CONGREGATION of ST. BRIDGET'S (not	
1	mellibers of any Society).	Pense, per bushel of 66 lbs
	4. BOYS of ST. BRIDGET'S CHRISTIAN BRO.	Barley, per bushel of 48 lbs 0.80 @ 0.80
	THERS' SCHOOLS.	Lara, per los alta alta
1	BAND.	Onecse, per 108
ļ	FLAG.	
ļ	5, ST. BRIDGET'S TOTAL ABSTINENCE and	l'ork-New Mcss
	BENEFIT SOCIETY.	Ashes-Pots
	6. BOYS of ST. ANN'S CHRISTIAN BROTHERS'	Firsts 5.75 @ 5.80
ł	SCHOOLS.	Pearls-Firsts 6.70 @ 6.75
	MACMAHON BANNER.	Butter,Market dull; rates are 20c to 23c, ac-
	7. CONGREGATION of ST. ANN'S (not members	cording to quality, for tubs and firkins. Roll is dull and nominal at 22c.
	of any Society).	
	8. YOUNG IRISHMEN'S LITERARY and BENE- FIT ASSOCIATION.	THE KINGSTON MARKET(British Whig.)
ļ	9. SHAMROCK LACROSSE CLUB.	FLOUR-XXX per bbl 5.75 to 6 25
ļ		" " 100 lbs 3.25 to 3.25
	BAND.	Family" 100 " 2.50 to 2.50
1	BANNER	

BAND. BANNER. 10. ST. ANN'S TOTAL ABSTINENCE and BENE- GRAIN-FIT SOCIETY. 11. BOYS of ST. LAWRENCE CHRISTIAN BRO-THERS' SCHOOLS. 12. ST. PATRICK'S CONGREGATION (not mem-

- MEATbers of any Society). BAND. FLAG. 13. STUDENTS of ST. MARY'S COLLEGE. BAND. FLAG. 14. IRISH CATHOLIC BENEFIT' SOCIETY. HID #8-
 - BAND. FLAG. BAND.
- FLAG. 16. ST. PATRICK'S BENEVOLENT SOCIETY. BAND.

tablishing the stately College of Regiopolis. One of the pioneers, he saw the rise and pro-gress of the Church in Western Canada, every diocese of which owes him to-day a debt of gratitude

years, he served so wisely and so well; while the clergy regarded him with a veneration amounting almost to awe.

Of him with truth may it be said : "Behold the great priest, who in his days pleased God and was found just." Yes, if zeal for the honor of God and Holy Church; if vast learning, if talent of the highest order, if boundless charity, if a spotless life be a claim to the title, then was he indeed great.

In him. Ontario has lost its most distinguished ecclesiastic ; one whose virtues and acquirements will to the latest times, cause his memory to be held in benediction : In memoria scierna erit justus. March 5th, 1375.

Birth.

At Springfield Place, No. 168 Guy Street, Mrs. John Tucker, of a son.

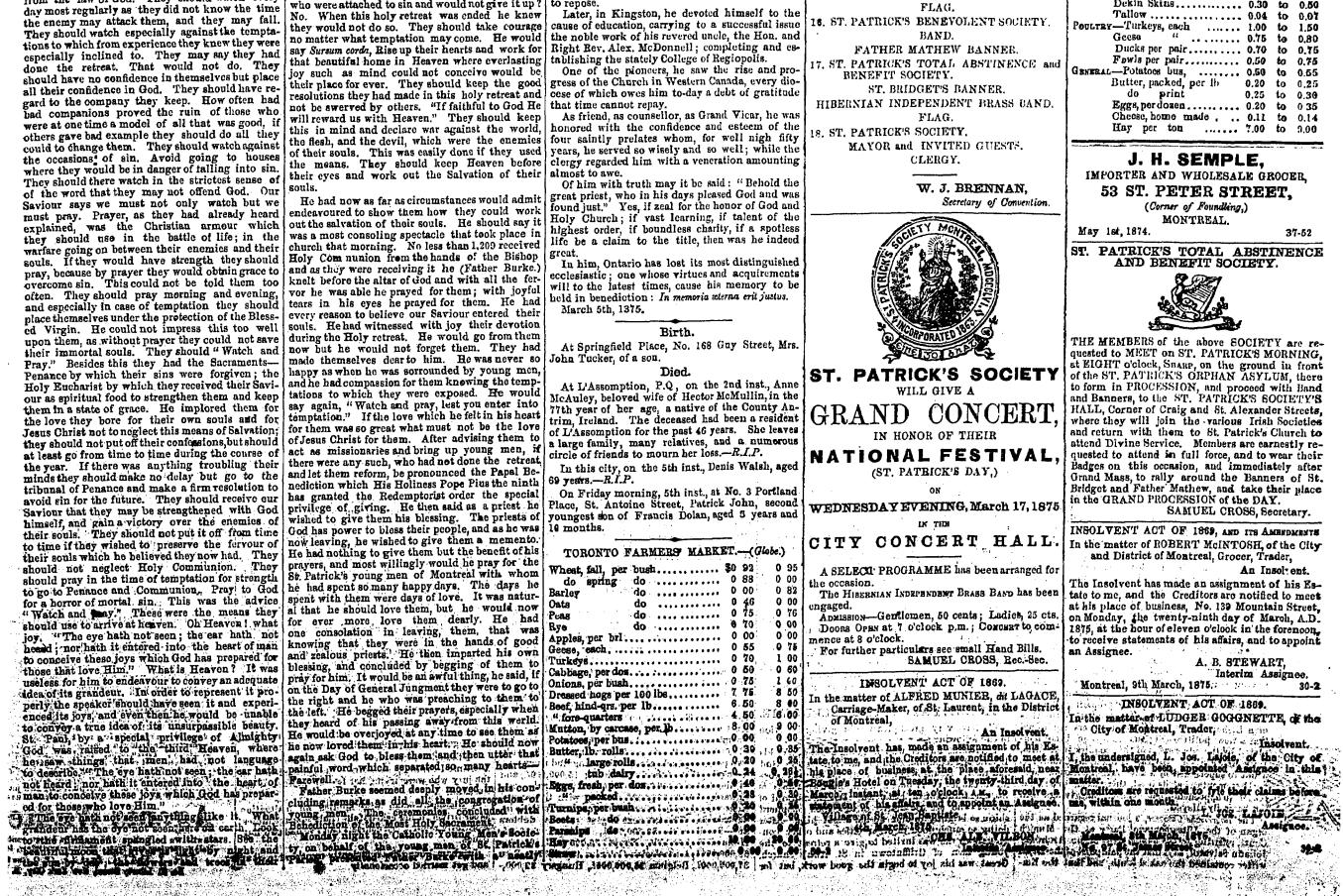
Died. At L'Assomption, P.Q, on the 2nd inst., Anne McAuley, beloved wife of Hector McMullin, in the McAuley, beloved wife of Hector McMullin, in the 77th year of her age, a native of the County An-trim, Ireland. The deceased had been a resident of L'Assomption for the past 46 years. She leaves a large family, many relatives, and a numerous circle of friends to mourn her loss.—R.I.P. In this city, on the 5th inst., Denis Walsh, aged

69 years.-R.I.P.

On Friday morning, 5th inst., at No. 3 Portland Place, St. Antoine Street, Patrick John, second youngest son of Francis Dolan, aged 3 years and 10 months.

TORONTO FARMERS MABKET .--- (Globe.) Wheat, fall, per bush \$0 92 0 95 do spring do 0 88 arley do 0 00 0 00 Barley 0 82 do 0 46 do 0 75 0 00 Osta 0 76 Peas 0 00 0 00 .0 75 1 00 0 60 1 60 8 50

的人们的"我们就是我们的""你们"的"你们"的是你的人,我们就是你是这些你的人们的人们,我们就是你一些你们都能要做了你是我们都是我们就是我们的你的。 我们就是我们就是我们的?""你们"你们,你们们我们们的你,我们们就是你不能是你是你是你是你是你们的你们,我们就是你们,我们们是我们们的你们,你们就能能能



ATTEN 4

THE TRUE WITNESS AND CATHOLIC CHRONICLE MARCH

FOREIGN INTELLIGENCE

4.5 🔮 FRANCE. A rais PARISH March 4 .-- Difficulties in the formation" of the tew Cabinet have arisen. The Left will not consent that a representative of the Moderate Right shall enter it. ! If the negotiations fail, President

MacMahon will form a Ministry without further con-sultation with the parties in the Assembly. Paris March 5.- The negotations for the organ ization of a new Cabinet were broken off last night in consequence of differences between M. M. Buffet

and Dufaure, but they were resumed to-day. ' No result is yet announced.

SPAIN.

'')

The London Times comments editorally on the result of the late battles :-- We ventured to anticipate the other day that, unless negotiations intervened, the Carlists might siill be found able to make a stubborn resistance in the strong positions they hold in Navarre. The advantages they possees in that difficult country, whence they must be dislodged by an enemy comparatively unacquainted with it, go far to compensate for their inferiority of force ; besides which, the Carlists, hardened by two campaigus, are now man for man, better fighters than the Alfonsists. There seems to be little doubt that the battle at Lacar was an Alfonsist defeat The affair does credit to the Carlist Generals as well as to their troops. It has been announced for the last forinight that the advance of the Alfonsist forces on Pampeluna was a march of unbroken victory. At last Moriones succeeded in reaching the city. The Carlists gave way, and were supposed to be incapable of any effective resistance, but they were planning a blow against the Alfonsists in the neighbourhood of Estella, towards which the latter had advanced, it would seem, rather incautiously, and with no expectation of being faced by the Carlists in force. On the 2d all the Carlist troops from the Carrascal were marched to Estella; which the Alfonsists thought they could enter with little resistance. On the 3d they attacked the Alfonsists about Lorca and Lacar, three miles from Estella. The Carlists claim a vory great victory, and, though their accounts are beyond a doubt enormously exaggerated, it is impossible to doubt that their opponents have received a serious check. Should attempts at a Convenio also fail, as the Carlists declare to be certain, we must expect that the war will be prolonged some time longer. In the meantime the young King returns to Madrid, and leaves ing: to his Generals the task of continuing the campaiga.

ITALY.

The Minister of Justice has sent a letter to the Public Prosecutor at the Roman Court of Appeal. stating, with special reference to Rome, the manner in which the Government proposes to deal with those ecclosiastics who may violate the law by the language of their sermons or otherwise. The Minister observes that the lidelity of the Government to the principle of respecting the liberty of the Church renders it all the more determined not to tolerate any abuse or violation of the law.

The Epoca of Florence lately published some correspondence purporting to have passed between Mazzini and the Prussian Government at the end of 1867. The Berlin papers doclared the letters apocryphal, but the Roman correspondent of the Co. logne Gazette is inclined to regard them as authentic. If they are to be believed Mazzini wrote to Prince Bismarck warning him of an alliance between France and Italy in consideration of some concession by the former relative to Rome and with a view to a war against Prussia. He offered, if furnished with 1,000,000 lire and 2,000 muskets, to baffle this scheme by effecting a revolution in Italy. Count Usedom, the Prussian Ambassador at Florence, replied by requiring proof of the alleged alliance of which he feared the existence. He said it was hoped peace would not be disturbed, though French assurances of goodwill inspired little confidence, and added that Generals Cialdini and Durando had stated they had seen despatches preliminary to a Treaty with France in which Italy pledged itself not to seize on Rome. Mazzini rejoined by stating that, according to trustworthy information, Italy had verbally bound itself to assist France, though he could offer no proof of it; and that as neither the Italian Government nor L'rance contemplated the abolition of the Temporal Power, the Italians could only effect this by a revolution. He urged that a National Government in Italy in alli ance with Prussia would be the best safeguard against Bonapartism-a standing menace to Europe. The Epoca promises to publish further letters .-Times Cor.

peror has no right to expect people to tell him the truth if he can bring himself to regard the publi-cation of this remarkable. Brochure with disfavour. Prussian Corr. of Times. BUSSIA. 1 ÷.

The semi-official Moscow Gazette publishes a very moderate atticle upon the refusal of Great Britian to join the Conference on the laws of War. Prince Gortschakoff has forwarded a reply to Lord Derby's despatch intimating the decision of the British Government.

INDIA,

RUMORS OF WAR .--- OALCUTTA .--- March 6 .-- The Englishman newspaper says it is rumored that orders have been received by the Indian Government from England to hold all regiments in India in immediate readiness for active seavice. The Englishman supposes that such orders point to the possibility of a war on a large scale, not in India but in Europe.

THE DIVORCE COURT. (Letter of his Grace the Archbishop of Quebec.) Archbishopric of Quebec, February 25th, 1875.

To, the Editor of the True Witness. Sts .--- I see, in the public prints, that there is a questoin in the Canadian Parliamont of establishing Court or Courts of divorce.

I believe that I should fail in an imperative duty, did I omit to recall to the Catholics of my diocese the teaching of the Catholic Church on this matter which interests in the highest degree the faith, the morals, the happiness of individuals, of families, and of the whole of society. All this is admirably summed up in the XII decree of our fourth Provincial Council of Quebec, held in 1868, at which assisted also the Bishops of the Provinces of Toronto and Saint Boniface, then forming part of the Province of Quebec. This decree lays down the fundamental principles of the Catholic dogma on the indissolubility of marriage, expressly condemns the establishment of Divorce Courts, exposes in a few words the fatal consequences of divorce, clearly shows the duties of legislators on this occasion, and those of all persons who may be called upon to co-operate in these law suits, rejected by faith and morals, it concludes by reminding persons divorced, that a second marriage, both parties living, would be but a criminal adultery. Let us now hear this Catholic teach-

DECREE XII. (Translation.)

"The first father of the human race declared the bond of marriage to be perpetual and indissoluble, when, by divine inspiration, he said : This now is bone of my bone, and flesh of my flesh; wherefore a man shall leave father and mother, and shall cleave to his wife : and they shall be two in one flesh. (Genesis ii. 23.) (Council of Trent, Session XXIV.) Therefore, we should have an absolute horror of this doctrine of divorce properly so called, that is of the divorce which dissolves the marriage tie, a doctrine by virtue of which men presumptuously want to put asunder what God hath joined together. In effect, this doctrine, condemned by the Church, entirely disregards (says Pius IX.) the dignity, the sanctity and the mystery of the sacrament of marriage; ignores and destroys the institution and the nature thereof : despises the power of the Church over this sacrament; favors errors, already condemned as heresies; openly contradicts the doctrine of the Catholic Church by regarding marriage as a mere civil contract; by permitting divorce properly sc-called; and by bringing all matrimonial cases before civil tribunals to be judged : No Catholic either is, or can be, ignoraut that marriage is truly and properly one of the seven sacraments of the Evangelical Law, instituted by Our Lord Josus Christ, and that, consequent'y there can be no marriage between the faithful, without there being a sacrament, and that, by virtue of the same doctrine, all union, apart from the sacrament, even that formed by virtue of a civil law between a man and a woman belonging to the Chris-tian religion, is nothing else but a shameful concubinage, highly criminal, and frequently condemned by the Church; hence, it also follows that the

like many others, knew little what the Griffintown boys were. Their skill and shiliry on the field of honour had indeed given them a world wide fame. The Lacrosse of the Shamrock boy is known to all. After 37 glorious victories his club stands the champions of the world.

Long their fame so widely known-Vict'ry theirs so long has been,

That no rival's near the throne Of those " wearers of the green."

Their numerous friends and admirers will never forget the glory of their triumph on last Dominion day this victory was well substantiated, and for long years to come it will shine bright through the streets of Montreal, for it ended in a presentation, made by the Shamrocks to the congregation of St. Ann's church, of a grand Banner of St. Patrick. But what is skill and muscle compared to the qualities of mind and heart? These were brought out in bold relief by God's grace and the word of a holy priest during the retreat which began on the. 14th ult., and ended on the 21st. The church was reserved for the young men exclusively ; and the sight of such a crowded audience of fine young fellows, so reverent in the holy place, so eager to cotch every word coming from the pulpit, receiving it with so much intelligence, crowding round the sogarth's box, confessing their misdeeds like children who alone can enter heaven, running in numbers to buy beads and scapulars with the simplicity of true, unfeigned piety, receiving the bread of angels with hearts melting with devotion, this sight I say filled the soul of the good father with sweet consolation with admiration and love for these splendid young men. It was touching indeed to see some of these sturdy lads shed tears of devotion and declare to their friends that they were mad with themselves for crying, that they did not know when they had cried before, but that they could not help it, he was such a fine little man. Yes this was touching. It was admirable too, to see the church crowded in the evenings, but what surpassed anything to be seen outside the true church of Christ was to see that same gathering of noble youths before the altar at half-past five o'clock in the morning, and that in the most severe season of the year.

The preacher's heart was with these boys. He sought not to terrify them by the terrible last truths, he endeavoured to bring them to God by love rather than by fear. He laid open to them the treasures of the loving heart of Jesus the eternal, undying love of God towards them, and his anxious desire to forgive them and to save them. He showed them this love manifested in the Blessed Sacrament, a God coming out before them rapping at the door of their hearts, asking for admission. He showed that all who possessed the spirit of Jesus were also animated with that same desire of saving their souls, especially the saints of God, and above all others the Queen of all saints. He said: pray, pray and pray; if you will be saved. Hence he taught them how to pray and exhorted them to make a good practical use of the resary. He explained to them the mysteries of the rosary, and there found an inexhaustible source of instruction, presented with so much simplicity, plainness and attraction. He urged upon them very much the devotion to the Most Blessed Sacrament exposed on Sunday from Grand Mass until evening; during which time these young men kept up the perpetual adoration furnishing nearly 100 men for each hour. All received holy communion at the 8 o'clock mass on Sunday morning. At this mass the congregation at large was allowed to assist, and fathers and mothers and sisters enjoyed the most edifying sight that a christian eye can witness. Six or Seven hundred young men with the deepest feeling of reverence and awe received the pledge of eternal life. The order kept going to and coming from the Holy Table was most admirable; they moved, stood or knelt at the least sign of the good father. During the evening exercise they were enrolled in the Confraternity of the Scapular, and had their rosary beads blessed. Here also the total abstinence pledge was administered and about 150 joined. During the retreat several young men were ex-

pressing the desire of making up something for the preacher, but an opportunity was given them on Sunday evening by the Reverend parish priest. Of was, we believe, the most abundant and most freel given. It reached the sum of \$312,00; and with \$115.00 received from the same boys individually, during the retreat it amounted to \$427,00. The congregation on Sunday added \$243,50, which made up \$670,50 from St. Ann's Church. Father Cromble-holme is sent out from England by his bishop to collect funds to restore his church, school and presbytery ruined by an orange riot, but as he does not know how to ask, he follows his own inclination, and does good to all, and then all ask to give. He thinks of God, and God thinks of him. When a priest has been sent to a poor Irish congregation, has loved them with the heart of a father, has worked hard for them for years, has succeeded in erecting a church, schools and presbytery for them, it is then very trying to see a mob of Orangemen come, at given signals, and pillage 111 houses of his poor struggling people, ruin church, schools and presby tery, and spare the pastor's life only, because they could not find him in the cellar where he was concealed with the Blessed Sacrament pressed to his heart, ready to receive the martyr's crown. This was Father Crombleholme's case. Any others but Catholics would have been protected by the authorities, but Catholics are left to God alone.

greater was his consolation in ending it, for, he, 6000, and Canada 30:080;0000/12 a total of 550;000. This brings the amount of the twenty largest 0007. national debts in the world to 4,590,090,000L Adding to this 160,000,000% for the smaller countries, the debt of the entire world foots up the enormous sum of 4,759,000,0002. i har ta sanfas Spéachachtach

> ai 5 C Social Ostracism.

In proof of these statements I may mention the following incident :- At the commencement of the winter a well-known citizen of Brooklyn N. Y., came to reside in New Orleans. "He was accompanied by his wife and two daughters. As the gentleman did did not talk politics, boarded at a fashionable hotel, spent money freely, entered into no business, and declared that it was his intention to return to his home in the North at the end of the winter, he was exceedingly well received by the best of families here. His daughters, two beautiful and cultivated girls, were invited to many balls and parties, and he and his wife were "made at home" by the polished and courteous people of this city. This state of things continued until about three weeks ago. At that time the United States officers 'stationed here gave a ball, and invited among others the two young, ladies mentioned. The invitation was accepted, and the girls attended the entertainment. The morning after a leader of society in New Orleans called on their father, and asked if it was true that they had been present at the "Yankee officers' ball." "Yes," said the somewhat astonished gentleman; "why do you ask ?"

"Well sir," was the reply, "I hope you will not be offended, but if your daughters attend balls given by the officers and visited by the wives of thieving Radicals, you cannot expect them to be received in our houses."

Since then the young ladies 'have been excluded from Southern society. It may be well to state, however, that their health has not been seriously affected.

Another incident of the same character cannot fail to be of interest. A few evenings since at a party given by Army and Navy officers, Gen. Sheridan was present. After supper a quadrille was proposed, and a number of sets were formed. One young captain, more favoured than his comrades, had prevailed upon a well-known Louisiana belle and her mother to accompany him to the reception. As the dance was about to commence he conducted the young lady to one of the sets, and was on the point of taking his place in it when his partner exclaimed in an audible whisper, "Oh, Capt .----, General Sheridan is in thisset."

"Well what difference does that make?" asked the astonished young officer.

"Difference, sir," was the reply. "Difference? It makes no difference to you, perhaps; but I am a native of Louisiana, and cannot dance with that man." This was said in so loud a tone that the attention of every one in the room was directed to the young lady. The answer of the officer was waited for with evident anxiety. He was equal to the emergency. He conducted the girl back to her seat, as he did so saying in a very polite but determined tone, "I am exceedingly sorry, miss, but if you will not dance with Gen. Sheridan it will be impossible for you to dance with me." The belle and her mother soon afterward left the room. General Sheridan was naturally very much annoyed at the occurrence, but was of course powerless to prevent it.-(New Orleans Correspondence N. Y. Times.

THE COSPATRICK .- The Board of Trade enquiry into the causes of the loss of the Cospatrick was opened on Wednesday at the Greenwich Police Court. Among the facts elicited were the following : That the Cospatrick had on board, as items of cargo, one ton of pitch, 1,732 gallons of linseed oil, 109 gallons of colza oil, 95 gallons of turpentine, 178 gallons of varnish, and upwards of 4,000 gallons of spirit. If the Cospatrick had been sent on her voyage with the object of consuming her passengers she could hardly have been freighted with more efficient cargo for that singularly exceptional purpose. It has been argued that a man of war is freighted with inflammables as deadly as those carried by the Cospatrick but a man of war has duties to accomplish quite distinct from those of an emigrant ship; moreover, all the collections taken up in St. Ann's church, this its crew is very differently trained, and its dicipline e marked and The loss SAVATA

BERARFAST EFFES COCOL GEATEROL AND CONFORT mg.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutriwhich govern the operations of ingestion and nucl-tion and by a careful application of the fine proper-ties of well-selected cocca, Mr. Epperhas' provided our breakfast tables with a delicately flavoured bayour breakfast tables with a deficately havoured bey-erage 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 Chemlats, 48, Threadneedle Street, and 170, Piccadilly; Works, Euston Boad and Camden Town, London, MANUFACTURE OF COCOA.-" We will now give an account of the process adopted by Messrs. James Epps & Co., manafacturers of dietic articles, at their works in the Euston Road, London."-See article in Cassel's Household Guide.

Isaac R. Doran. M. D., of Logan Co., Ohio. says_____ "ALLEN'S LUNG BALSAN not only sells rapidly, but gives perfect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it, possesses valuable medical properties, I freely use it in my daily practice and with unbounded success. As an expectorant it is most certainly far ahead of any preparation I have ever yet known."

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LIMERICK. - INFORMATION WANTED of JOHN O'GRADY, a native of Newcastle West, Co. Limerick, who left Montreal, Canada, in September, 1874, with an intention of going to New York. Any information of him will be thankfully received by his Aunt, MRS. MARTIN, 1822 St. Antoine Street, Montreal; or his parent, D. J. O'GRADY, Newcastle West, Co. Limerick, Ireland.

American papers will please copy. ſ28-3

INFORMATION WANTED of JAMES-CANIREY. of Killmacthomas, Parish of Ballylanheen, Co. Waterford; when last heard of was living near Montreal, Canada; his sister would be glad to hear from him. Address-Mas. Bandger Hakway No. 1 Foundry Place, Albany, N.Y. [28-3]

WANTED-A First Class ORGANIST (gentleman) for St. James' Church, Carthage, Jeff. County, N.Y.

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GERMANY.

ARBITRARY AND FANATICAL PROCEEDINGS OF THE PRUSSIAN GOVERNMENT.-BERLIN, March 4.-In consequence of the last Encyclical of the Pope, the Government has introduced in the Prussian Chamber of Deputies & Bill withdrawing the State endowments from the Catholic clergy, and providing for their restoration only to those Bishops who will bind themselves by a formed document to obey the law.

The Post has telegraphs from Perlin that the adoption by the Prussian Parliament of the new Ecclesiastical Bill withdrawing State endowments from the Outholic clergy is considered secure. All parties except the Ultramontanes have agreed to support it. There is reason to believe that the Government is preparing another measure requiring a test from Gatholics in the Civil service, who number several thousands, and dismissing those who tail to give satisfactory assurances of loyalty.

The Munich Pastoralblatt, the official organ of the local Archishop, referring to the action of the Bavarian Government in supporting the new Imperial Civil Registration Law, charges the members of that Government with setting aside their oath to the King and doing their utmost to promote the annexation of Bavaria, by Prussia. This rehement language would be unexpected on the part of any German Gatholic prelate, notwithstanding all that has come and gone; but coming from a comparatively tempe-rate and discreet quarter, it has caused a very painful impression, and serves to strengthen the prevailing idea that the party are preparing for a combined stuck with the assistance of some politicalla ly.

Various disclosures of diplomatic negotiations and suggestions which preceded the Franco-Geiman War have recently appeared, not only in Paris, but at Rome and Vienne, and at Berlin the coincidence of such publications is considered to have relation to some, at present, undisclosed design.

The simultaneous publication at Vienna, Paris, and Florence of the Archducal pamphlet, the brochure attributed to M. de Gramont, and the Mazzini correspondence has produced a painful impression at Berling These sensational attacks and disclosures having been followed by the letter of the late Ultramontane leader Von Mallinckrodt, which charges this Government with artfully preparing the conguestiot Austria land by the joint protest of the Ger-

14.1

acrament can never be separated from the conjugat compact, and that to the church it belongs to determine all that, in any way whatsoever, concerns marriage." (Allocution of Pius IX, 27th September, 1852.

" Let all then (add the Fathers of the Council) remember that among the errors condemned in the Syllabus, following the Encylical, Quanta cura, (8th December, 1864.) the following proposition is found: The bond of marriage is not indissoluble by the natural law, and the civil law may, in certain cases, permit a divorce properly so-called."

"The Fathers of this Provincial Council have therefore learned with much grief, or rather with horror, that cortain legislators of this country had lately proposed to establish a Court of Divorce, with power to pronounce divorce on account of adultery. Such a law (from which God deliver us!) would not only overthrow an institution of the All-powerful and All-wise God, and, usurp the rights of the Church of Christ, but no one either is, or can be ignorant how many evils flow from divorce, and render it excessively hurtful to civil society. In effect, the hope of divorce causes marriages to be imprudently contracted; it tends to encourage discord, and, what is still more revolting, adultery itself; the bond of charity, which reigned in families, is replaced by an irreconcilable hatred ; fortunes are exposed to ruin ; the whole of society is scandalized. Finally what fate awaits the most unhappy children of parents who have been divorced !"

" We whom God has appointed sentinels in this part of His Church, we desire that our diocesans should always bear in mind that no one can, in safety of conscience, 1st, vote in favor of such a law ; 2nd, act in a Court of Divorce as a plaintiff, judge, clerk or chancellor, or concur, in any way whatever, to these acts; nevertheless, it is not our intention to condemn those who, being forced, should testify to the fact of adultery."

"It is scarcely necessary to remind all, that no one can re-marry, so long as the other party is alive from whom the authority, or rather the usurpation of a court of divorce, has separated him. For it is written: ". The woman that hath a husband whilst her husband liveth, is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man. (Rome VII., 2) The same must be said of the man on account of the indivisibility of the contract; for if the women is called an adulteress in this case, we must conclude that she is still a wife, and that the man is still a husband."

Persuaded, Mr. Editor, that you will kindly give publication to these lines, I beg of you to accept beforehand, the expression of my gratitude.

TE. A., ARCEBISHOP OF QUEBEC.

THE REV. FATHER CROMBLEHOLME

The Debt of the World.

Nearly two years ago it was estimated that the indebtedness of the world had reached £4,200,000,-000. In the two years which have elapsed a large addition is believed to have been made to this sum. New countries have entered the money markets of Europe as borrowers, and China within a few months. has commenced a national debt. It is not an easy matter to give the exact figures, but with the assistance of the annual almanacs we will endeavor to give a near estimate of the debt of the principal nations in the following table, compiled from the Economist :---

	Debt (Estimated).		Ľ	
Country.	1873.	1875.	in	
France	£748,000,000	£900,000,000	"" (
Great Britain	790,000,000	780,000,000	th	
United States	433,000,000	440,000,000	{ wl	
Italy	360,000,000	390,000,000	l bo	
Spain	261,000,000	375,000,000	cle	
Austria	806,009,000	350,000,000	TI	
Russia	355,000,000	340,000,000	be	
German Empire States	•••		ha	
composing	208,000,000	200,000,000	th	
Eurkey	124,000,000	135,000,000		
India		130,000,000	wi	

£3,693,000,900 £4,040,000,000

It will be seen that France has increased 152.-000,0001. in two years, while for the same period Great Britain-has lessened the national debt, by 10,-; 000.0001. . The United States has increased its debt 7.000.000l.; Turkey, 11.000.000L.; Italy, 35,000.000l.;

through the inflammable nature of a cargo, is a fact which betrays inefficiency as much as it proves inhumanity.-Tablet.

CONSUMPTION AS AFFECTED BY RESIDENCE.-Dr BOWpitch of Massachusetts, in a report to the Legislature of that State, discusses the relation of consumptive diseases to the matter of residence. The first point he urges is that the cellar should be always dry; also, that no possibility should exist of drinking water becoming contaminated by refuse; and hence, for the latter, closely cemented stone, brick, or vetrified tile drains should be used, while the supply for drinking should be brought to the house from some distant spring or pond. The dwelling, he says, is the best situated on a knoll, open to the south and west winds, but somewhat shielded from the north and east. There should be means of allowing sunlight to enter every room; and as regards temperature, about, 70° medium is the best, the heat to be derived from open fire-places connected with well-constructed chimneys in every room

A good farmer's barometer may be made in the following manner. Take a common glass pickle bottle, wide-mouthed ; fill it within three inches of the top with water, then take a common Florence oil flask, removing the straw covering, and cleansing the flask thoroughly, plunge the neck of the flask as far as it will go, into the bottle, and the barometer is complete. In fine weather the water will rise in the neck of the flask even higher than the mouth of the pickle bottle, and in windy weather, it will fall to within an inch of the flask. Before a heavy gale of wind, the water has been seen to leave the flask altogether at least eight hours before the gale to its height. The invention was made by a German, and communicated to a London iournal.

How pointed some of those Western editors are their articles. One of them speaking of a brother quill" says : "That animated fungus which answers ename of Ferguson who is a branded liar, and hose normal condition attracts swarms of blue ottle flies about his mouth and nostrils, and a cire of buzzards over his head, has exploded again. he public ho'ds its nose." This editor appears to e provoked about sometning. Probably Ferguson as serenaded him with some powder and lead before is time.

APPLE FRITTERS .- Make a batter, not very stiff, ith one quart of milk, three eggs and flour to bring it to a right consistency. Pare, and core a dozen apples and chop them to about the size of small peas, and mix them well in the batter. Fry them in lard as you would doughnuts. For trimmings use powdered white sugar. and at his

A: Boston man has died and left two hundred dol lars to a Universalist Church. It would do an old-

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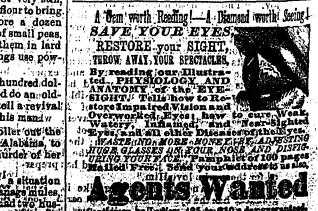
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throw off the phlegm or mucus ; changes the secretions and purifies the Blood ; heals the irritated parts : gives strength to the digestive organs ; brings the liver to its proper action, and imparts strength to the whole system.

It is introduced to the suffering public, after its merits for the positive cure of such diseases have been fully tested. The formula from which it is prepared is referred to by the leading medical jour nals as being equal to any prescription that can be made up for such diseases by the medical faculty.-The Balsam is consequently recommended by physicians everywhere.

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