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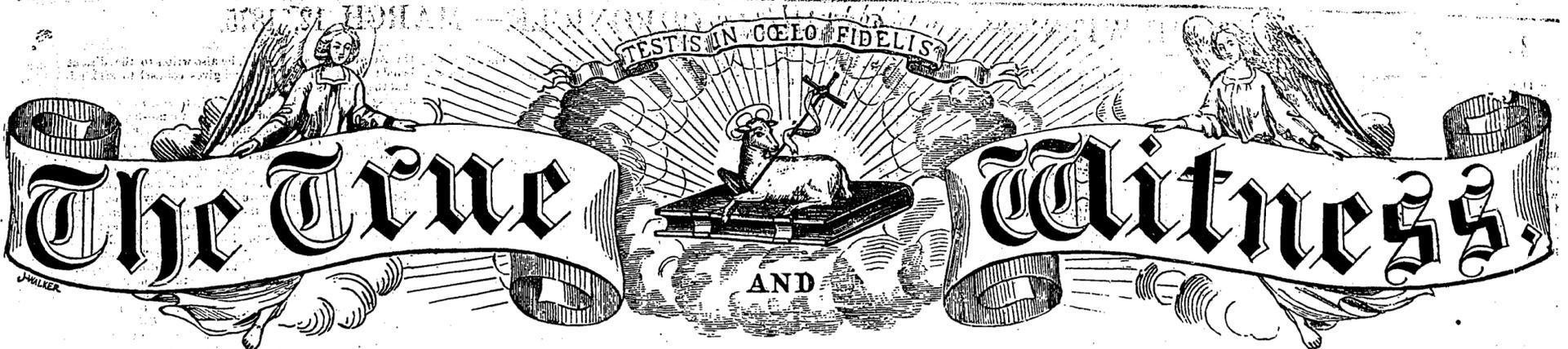
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CATHOLIC CHRONICLE.

VOL. XXV.

MONTREAL, FRIDAY, MARCH 12, 1875.

NO. 30.

PAPAL INFALLIBILITY.

Table listing various articles on Papal Infallibility, including 'The Vatican Decrees in their bearing on Civil Allegiance' and 'Papal Infallibility Stated and Vindicated'.

to do evil, but that shall not prevent my calling 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 yesterday, all this might have been prevented.'

tailed, the Chevalier received his death-wound in one of those fatal skirmishes with the army of the Confederates, which attended the retreat of the French troops. But, as he sat bleeding on the 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 eyer, it may be supposed that the remembrance of this morning, was not the least consoling, which presented itself to the mind of the dying hero.

he'll understand it. Oh! mo leare! the life of a dog is a fine life." Time, which it is said wears down the edge of the sharpest evil, did very little in his weary course for Phelim O'Rourke, when the cholera suddenly reached his neighbourhood, and committed awful havoc in every direction.

pore. "Rub me, you vagabond, if there's any compassion left for your poor murdered 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, Dheelan?"

TALES OF THE JURY-ROOM.

Ramus in Jus. PLAUT. Pomitius, 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; Honor that sees all and knows, Both the ebb and flow of life, Honor that rewards the best, Sends thee thy rich labor's rest!

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.

"I am fully so," replied Jacopo, "I freely declare it." "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," she 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."

"You have done enough in your own vindication, Rosalia," said the Knight, "to persist, would be resentment 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?"

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

Oh, weeds will haunt 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.

THE MISTAKE.

Wherein we saw thee quietly inurned Hath opened his ponderous and marble jaws To cast thee up again! What say'st thou to that? 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 he 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 future 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 he wedded.

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 quietness of Anty's countenance had been ever so rarely visited with a gleam of sunshine, he might have considered his fate, though a very chequered one, as not quite insupportable. But the season of her ill-humour sat in after wedlock like a polar night to the northern mariner, long and hopeless, and with no promise of a future day.

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 peevishness and vexation at his lot. He was often heard to say, "I wish to Heaven I was taken off at once by 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 ear, "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 depict in when permitted to go at large.

THE MISTAKE.

"Tell, why the sepulchre, Wherein we saw thee quietly inurned Hath opened his ponderous and marble jaws To cast thee up again! What say'st thou to that? HAMLET, ACT I, SCENE IV.

"What do you mean by that, Anty?" returned Phelim, "it would be a strange business if I wasn't sorry for poor Davy, in his trouble?" "Trouble enough!" retorted Anty, "I believe you'd give a thrille to be in his case, for all; 'twould be the glory of your heart, you murdering crocodile, if the sickness come into us to-day, and that you saw me decently 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, open 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."

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

THE MISTAKE.

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"They'll be but few of us left to tell it, I'm afraid," said Phelim. "May Heaven protect us!"

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 ordinary times, are but few and far between.

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 blithely.

ENCYCLICAL LETTER. ON THE COMING JUBILEE.

A Jubilee is a solemn plenary indulgence, given by the Sovereign 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 censures and to commute certain vows for other good works.

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA, PAPAE IX., EPISTOLA ENCYCLICA. To all the Patriarchs, Princes, Archbishops, Bishops, and other Ordinaries of Places having grace and Communion with this Apostolic See, and to all faithful Christians.

places, that they may, according to their prudent counsel, dispense solely as regards the visits, the Oblate Nuns, that girls and women living 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 their eyes, be it by means of their superiors or regular prelates, or by means of prudent confessors, other works of piety, or religion in place of the visits or of the Sacramental Communion, that should be fulfilled by the same; and with regard also to chapters and congregations, whether secular or religious, to companies, confraternities, and universities which shall processionaly visit the above named churches we concede that they may reduce the prescribed visits to a lesser number; and also to the said nuns 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 act: 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 said confessions; by those confessors within the period of the above mentioned year, those men and women who have 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 conscientie can absolve them from excommunication, suspension, and other ecclesiastical censures 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 See, 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, as has been said, reserved to the said Ordinaries, and to the Apostolic See, enjoined to them as a salutary penance, and other things to be enjoined by right; so also they shall be able to commute into other pious and salutary works whatsoever 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 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 of the said orders, and to ascend to the other superiors contracted solely through the violation of censures.

We do not intend, however, in virtue of these presents, to dispense from whatsoever other irregularity, 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 conscientie, nor yet do we intend to derogate from the Constitution with the opportune declarations given forth by Benedict XIV. of blessed memory, our predecessor, which begins "Sacramentum Penitentiae," dated on the 1st of June, 1741, and the first of his Pontificate. Neither finally, do we intend that these our letters can or ought to benefit those who by us and by the Apostolic See, or by 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 themselves blameless, we nevertheless decree and declare valid the absolutions, commutations, and dispensations obtained with the aforesaid dispensations.

maintain grace and communion with the Apostolic See, that they announce so great a benefit to the people committed to their charge, and that they give all diligence that all the faithful, being recollected 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 having implored with public prayers the Divine clemency to fill the minds and hearts of all with His light and grace, shall be to direct by means of timely instruction and admonition; the Christian people to receive the fruit of the Jubilee so that they may understand accurately what is the force and the nature of the Christian Jubilee for the profit and advantage of souls, in which, with a spiritual reason, are abundantly fulfilled by virtue of the Lord Jesus Christ, those benefits which among the Jewish people, 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 ecclesiastical 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 you.

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 with 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: "Whosoever 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 unweariedly 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 righteousness 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. It 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 of righteousness, to bring forth fruits meet for repentance, 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 and 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 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. Return, therefore, sinners, and be reconciled to God: the world passeth away, and the lust thereof; put on the armor 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 society 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 men of all grace and heavenly gifts be the Apostolic Benediction 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.

red with that, he also writes to the distant nations of the East, and gives counsel to all kinds of persons. "He speaks to priests, seniores qui in vobis sunt, obsecro; et benedicitis eorum—he who was the witness of the sufferings of Christ, as he is the preacher of that glory in the midst of which he shall one day appear—he exhorts them to feed the flock of Christ, dicit, qui in vobis est, gregem Dei—watch over it with affection, love, and solicitude, and to have no other ambition, but especially to be examples and models to the souls confided to them, fidei forma praeferat. And when (the Prince of the Apostles) continues the Eternal Shepherd shall appear in his glory, you shall receive that crown which never fades away, but which continues resplendent and undimmed in radiance throughout ages upon ages.

"He writes from Rome; and whatever heretics may say, he designates it by the name of Babylon (salutem vobis ecclesia quae 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. I also, I write from Rome, and I may, without hesitation, make use of the same date and the same definition that St. Peter gave to the clergy. I could say, I also: Salutem vobis ecclesia Babylonia.

"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 wanting. We do not find here a temple devoted to Jupiter, 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 laudi suoi adoratoris 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.

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 expression of others. What is to be regretted in this great and learned and eloquent statesman has irreparably injured his own good name; he has alienated many of his most trusty friends, he has become 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 admiration and respect." The grounds on which this statesman 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 formidable arguments which were to inflame 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 Jesuits or other sectarians, refuted by a German theologian, who, abandoning the paths of his youth, has fallen away in his old age into the mazes of heresy. All I shall add is, that gratitude for past services should induce us to pray to God to open the eyes of this great statesman, to make him understand the depths of the abyss into which he has fallen, to enable him to retract his steps, and to give him grace and courage to make reparation for his unjust and unmerited charges, which he has been induced to make upon the Church and her supreme pastor.

faithful of Cambal, thus dwells on the spirit of unity and concord which should animate all true children of the Church of Christ...

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...

DEATH OF THE REV. PATRICK BRADY, 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, Glengevin.

ELECTION EXPENSES IN IRELAND.—At the election for Antrim County the expenses to Mr. Osborne and the Hon. Mr. O'Neill were 6,013s. 5s. 3d., and to Mr. Wilson, 5,203s. 12s. 9d.

GOING TOO 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...

TENANT'S CLAIM TO UNEXHAUSTED TILLAGE.—The evidence given by Professor Baldwin in the land case of Hope v. Glonoury was to the general public the most important feature of an important proceeding.

trial 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 1,383,883 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 plantation, and 572,682 acres are bog, mountain, and waste.

IRISH POLICEMEN AND MATRIMONY.—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 deserves some sympathy.

WINTER IN THE SOUTH OF IRELAND.—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 influence, and instead of snowball and ice sports, we 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.

SINGULAR FATALITY.—Alderman Thomas Carty, J.P. of Drogheda, died some time ago in the possession of enormous wealth, in his lifetime estimated at 300,000l.

THE LONDON CHURCH HERALD (Anglican) says of Dr. Manning's reply to Gladstone: "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."

THE IRISH JARVIS.—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 honor, yonder? I suppose you know that Mr. D'Arcy's?"

GREAT BRITAIN.

LENENT PASTORAL OF THE ARCHBISHOP OF WESTMINSTER.—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.

CONDITIONS FOR GAINING THE INDULGENCE OF THE GREAT JUBILEE OF 1875.—Our Holy Father Pope Pius 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.

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.

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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.

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HOW ROBBERS ARE PREPARED.—In London recently a gentleman had his house furnished and fitted throughout by one of the first firms of upholsterers and decorators in the west end of London.

THE CRUISER.—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 Alfonso, it says the former "recalled the exiled Jesuits to their college of Vergara, where they are now living under the protection of his arms."

COMMERCIAL MORALITY.—That "whatever was sold or manufactured should be not merely of apparent 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.

EMIGRATION 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.

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; September, 8,706; October, 9,634; November, 5,488; December, 6,715; 78,146, 1874; 38,000, 1873—40,146 excess 1874 over 1873.

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.

FUNERAL REFORM.—The clergy of the rural deanery of Oxford have taken a practical step with a view of discouraging needless expense and ostentation 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 aggravate the distress.

THE POLICE OF 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, says:—"The assaults on women and children show a steady and continuous increase from 280 in 1870 to 351 in 1874. The assaults on men appear to have fluctuated, having been only 316 in 1873 as against 389 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 advocate, as a rule, longer sentences of imprisonment, and the infliction of corporal punishment, especially in the cases of brutal assaults on women and children. I believe that the infliction of flogging, if awarded as a deterrent, would be a certain extent, act as a deterrent. A permanent improvement must be sought for in the moral influences brought to bear upon the lower classes. (To whom these crimes are almost entirely confined) by improved education, decent dwellings, and congenial habits of order and industry. The offence known as 'strapping' has practically ceased. The opinion of the police appears to be that corporal punishment has tended very much to assist them in the suppression of this class of offence. There seems, however, some reason to believe that this peculiar offence was confined to a very limited class of persons."

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should be simple and inexpensive, or that the expenses should not exceed a certain sum. Mr. Carlyle's Academy says: "It has excited some surprise that Mr. Carlyle should have declined the Grand Cross of the Bath, after having accepted the Order pour la Merite. There is, however, a great difference between the two. The Order pour la Merite is not given by the Sovereign or the Minister, but by the Knights themselves. The King only confirms their choice. Secondly, the number of the Knights of the Order pour la Merite is strictly limited (there are no more than 30 German and 30 foreign Knights), so that every knight knows who will be his peers. In Germany, not even Bismarck is a Knight of the Order pour la Merite. Moltke was elected simply as the best representative of military science, nor does he rank higher as a Knight of that Order than Bunsen, the representative of physical science, or Ranke, the historian. Besides, the honour came trop tard. Goethe was 27 years of age when Karl August made him a member of the Privy Council."

UNITED STATES.

WINING 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 his shrine immediately under the shadow 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 reproof. Here, also, Divorce, joint product of sensuality and Irreligion, holds high carnival and delights that in a Christian country and a so-called enlightened age he has revived, under a new guise, one of the most barbarous practices of barbarism. Behold the mission of Protestantism and mourn that so foul a blot should disgrace 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 were murdered by those same "Christian 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 offspring 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 praised 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 around and count fully one third of the women there present, with solemn faces and massive byanbooks, whose hands were stained with blood, the blood of their own children! And this foul evil which cries to heaven for such vengeance 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 expostulation 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 infernal regions, and deals in empty metaphors, rusty maxims, glittering generalities, and astute flings at home, not the servant of God but the abject slave of the mammon of iniquity. The question, "How can it be otherwise?" is a proper and timely one. Those gentle 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 *rosa avis* 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 evil ways of their locks 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 sapping the foundation of society, and would obliterate our nation from the map in a brief period of years were there not some bulwark to impede its devastating 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 it. The mission of the Church is not alone, as the Times thinks, "to save the family institution," but wherever her influence is felt, there shall marriage and the "family institution" be sacred, nor shall their integrity be endangered, without the would-be desecrator being made to feel that the shepherds placed in charge of Christ's flock are not to be deceived or intimidated by the will in whatsoever guise he may appear.—Catholic Vindicator.

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

Impressive Ceremonies—Twenty Hundred and nine Young Men Receive Holy Communion.

In our last issue we gave an account of the opening 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 regard to the zealousness 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 children will stand unflinchingly to the "Faith of our Fathers." It was truly a grand sight to see our thousands of 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 for his untiring zeal and amiable manner to those who were in a great measure due to his success. The retreat is a great measure due to his success. The retreat is a great measure due to his success.

On Saturday night the several acts were brilliantly illuminated, and at the right hand side of the altar, near the Communion rail, a shrine containing 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 ear 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 Heaven, 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 dwell 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 Saviour before 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 ensnare 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 temptations 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 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 watch against the occasions of sin. Avoid going to houses where they would be in danger of falling into sin. They should watch in the strictest sense of the word that they may not offend God. Our 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 enemies 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 enemies of their souls. They should not put it off from time to time if they wished to preserve the favour 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 Pray." These were the means they should use to arrive at heaven. Oh Heaven! what joy! "The eye hath not seen; the ear hath not heard; nor hath it entered into the heart of man to conceive those joys which God has prepared for those 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 properly the speaker should have seen it and experienced its joys, and even then he would be unable to convey a true idea of its unsurpassable beauty. St. Paul, by a special privilege of Almighty God was raised to the third Heaven, where he saw things that men had not language to describe. "The eye hath not seen; the ear 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."

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 church that morning. No less than 1,209 received Holy Communion 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 surrounded 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 ye 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, he pronounced the Papal Benediction which His Holiness Pope Pius the ninth has granted the Redeemerist 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 natural 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 Judgment 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. He would be overjoyed at any time to see them as he now loved them in his heart. He should now again ask God to bless them; and then utter that painful word which separated so many hearts—Farewell. Father Burke seemed deeply moved, in his concluding remarks as did all the congregation of young men. The ceremonies concluded with the Benediction of the Most Holy Sacrament, and Monday night the Catholic Young Men's Society on behalf of the young men of St. Patrick's Church, which was the subject of the retreat, presented a most interesting address as a slight token of their esteem, which was briefly replied to in most touching terms by the good Redeemerist. He left on Tuesday night for Quebec and the prayers which follow him from the hearts of not only the Catholic young men of Montreal, but from their fathers, mothers, and sisters, is—"May God bless him." Such is our prayer also.

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 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 splendor of their glory. Higher still they would see the glorious Queen of Heaven; and higher still they would meet Jesus Christ face to face on whose countenance the blessed delight to gaze. Every moment would reveal to them new joys, new beauties. Oh what must be Heaven! Truly the eye hath not seen anything like it. "The ear hath not heard," &c. What grand things did not the 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, Haydn, Beethoven, &c. Music such as this had effect on the heart of the most insensible. In St. Peter's in Rome, when the dogma of the Immaculate Conception was defined by our Holy Father there were fifty thousand persons present in the 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 not heard anything like it coming with devotion as it did from the hearts of the people. But what was that to the multitude in Heaven from 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 they sing the glorious praises of God. May it be their happiness to be numbered 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 of being in the society of the blessed 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 yearned for happiness. God has so created us that we desire to be happy and cannot rest until we are happy. 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 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 *Suum 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 swayed 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 their souls. This was easily done if they used 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 church that morning. No less than 1,209 received Holy Communion 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 surrounded 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 ye 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, he pronounced the Papal Benediction which His Holiness Pope Pius the ninth has granted the Redeemerist 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 natural 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 Judgment 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. He would be overjoyed at any time to see them as he now loved them in his heart. He should now again ask God to bless them; and then utter that painful word which separated so many hearts—Farewell. Father Burke seemed deeply moved, in his concluding remarks as did all the congregation of young men. The ceremonies concluded with the Benediction of the Most Holy Sacrament, and Monday night the Catholic Young Men's Society on behalf of the young men of St. Patrick's Church, which was the subject of the retreat, presented a most interesting address as a slight token of their esteem, which was briefly replied to in most touching terms by the good Redeemerist. He left on Tuesday night for Quebec and the prayers which follow him from the hearts of not only the Catholic young men of Montreal, but from their fathers, mothers, and sisters, is—"May God bless him." Such is our prayer also.

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RIOTING. MONTREAL, 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, denouncing certain recent riots—denouncing 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 *Witness* 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 unchristian 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 facts—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 Protestant'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 I would have it published in the *True Witness*; so I believe he cannot say I took advantage of him in any respect. TRUTH.

OBITUARY.

Well may the now truly widowed diocese of Kingston mourn with great lamentation. Secretly 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 expressed it, who, the morning of the funeral obsequies, 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 Sacraments 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 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 Right Rev. Alex. McDonnell; completing and establishing the stately College of Regiopolis.

One of the pioneers, he saw the rise and progress of the Church in Western Canada, every diocese of which owes him to-day a debt of gratitude that time cannot repay.

As friend, as counsellor, as Grand Vicar, he was honored with the confidence and esteem of the four saintly prelates whom, for well nigh fifty 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 eterna erit justus.* March 5th, 1875.

Birth. At Springfield Place, No. 168 Gay 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 77th year of her age, a native of the County Antrim, 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' MARKET. (Globe.) Table with columns for Wheat, Spring, Barley, Oats, Peas, Rye, Apples, Geese, Turkeys, Cabbage, Onions, Dressed hogs, Beef, Pork, Mutton, Potatoes, Butter, Eggs, etc.

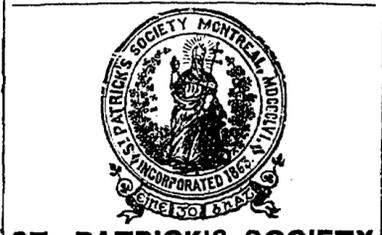


ST. PATRICK'S DAY. PROGRAMME OF GRAND PROCESSION.

ROUTE: THE SOCIETIES are requested to ASSEMBLE on CRAIG, West of St. Alexander Street, at NINE o'clock A.M., SHARP, and proceed by St. ALEXANDER 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 MOUNTAIN 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. ALEXANDER Sts.

ORDER OF PROCESSION: MICHAEL SHARKEY, Marshal-in-Chief.

- 1. ST. GABRIEL TEMPERANCE and BENEFIT SOCIETY.
2. CONGREGATIONS of ST. GABRIEL and ST. HENRY (not members of any Society).
3. CONGREGATION of ST. BRIDGET'S (not members of any Society).
4. BOYS of ST. BRIDGET'S CHRISTIAN BROTHERS' SCHOOLS.
5. ST. BRIDGET'S TOTAL ABSTINENCE and BENEFIT SOCIETY.
6. BOYS of ST. ANN'S CHRISTIAN BROTHERS' SCHOOLS.
7. CONGREGATION of ST. ANN'S (not members of any Society).
8. YOUNG IRISHMEN'S LITERARY and BENEFIT ASSOCIATION.
9. SHAMROCK LACROSSE CLUB.
10. ST. ANN'S TOTAL ABSTINENCE and BENEFIT SOCIETY.
11. BOYS of ST. LAWRENCE CHRISTIAN BROTHERS' SCHOOLS.
12. ST. PATRICK'S CONGREGATION (not members of any Society).
13. STUDENTS of ST. MARY'S COLLEGE.
14. IRISH CATHOLIC BENEFIT SOCIETY.
15. CATHOLIC YOUNG MEN'S SOCIETY.
16. ST. PATRICK'S BENEVOLENT SOCIETY.
17. ST. PATRICK'S TOTAL ABSTINENCE and BENEFIT SOCIETY.
18. ST. PATRICK'S SOCIETY.
MAYOR and INVITED GUESTS, CLERGY.
W. J. BRENNAN, Secretary of Convention.



ST. PATRICK'S SOCIETY WILL GIVE A GRAND CONCERT, IN HONOR OF THEIR NATIONAL FESTIVAL, (ST. PATRICK'S DAY) WEDNESDAY EVENING, March 17, 1875.

CITY CONCERT HALL. A SELEC PROGRAMME has been arranged for the occasion. The HIBERNIAN INDEPENDENT BRASS BAND has been engaged. Admission—Gentlemen, 50 cents; Ladies, 25 cts. Doors OPEN at 7 o'clock p.m.; CONCERT to commence at 8 o'clock. For further particulars see small Hand Bills. SAMUEL CROSS, Rec-Sec.

INSOLVENT ACT OF 1869. In the matter of ALFRED MUNIER, dr LAGACE, Carriage-Maker, of St. Laurent, in the District of Montreal. An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business, No. 139 Mountain Street, on Monday, the twenty-ninth day of March, A.D. 1875, at the hour of eleven o'clock in the forenoon, to receive statements of his affairs, and to appoint an Assignee. A. B. STEWART, Interim Assignee. Montreal, 9th March, 1875. 30-2

REMITTANCES RECEIVED. Springtown, J. F. \$4; Ottawa, A. McD. 2; Peterborough, M. McM. 4; Woodville, J. K. C. 2; Quebec, F. F. 2; Varennes, J. V. 1; Renfrew, J. F. 2; Warcar, J. Q. 5; Ashworth, P. M. 2; Antigonish, N. S. J. F. C. 2; Kingston, N. B. R. M. C. 2; Cote des Neiges, G. R. 2; Portage du Fort, Rev. P. A. 2; Hamilton, W. H. H. 2; Rawdon, Miss. A. C. 2; Lachine, J. N. 2; Walkerton, W. Q. 2; Nicolet, Rev. M. G. P. 2; Harp's Corners, J. S. 2; St. John N. B. J. L. 2; Grand River, T. C. 1; Port Daniel, Rev. N. L. 4; Springfield, G. T. 2; Roxbury Mass., Rev. J. G. 250; Brockville, R. C. I. A. 2; Adare, J. C. 2; Vankleek Hill, L. M. 2; Plattsburgh, N. Y. Rev. O. F. 8; Keays, J. L. 2; Berthier, J. D. O. M. C. 2; New Glasgow, P. S. 2; Westport, D. F. 2; Macton, Rev. L. A. S. 2; Eganville, T. P. 4; St. John's, T. R. J. 4; Point St. Charles, J. L. 1; St. Athanas, T. D. 2; Rawdon, J. H. D. Jr., Leeds Village, T. S. 1; St. Leon, J. S. 4; Fawn, A. B. McD. 1; Eardley, J. McD. 2; Boucherville, Dr. De B. 2. Per Rev. D. O. C., South Douro—Self, 2; P. S. 1. Per T. McD., Morrisburgh—H. B. 2. Per R. E., Brockville—McG and B., J. S. 2; North Augusta, P. N. 2. Per J. K., Aldboro—Self, 2; Newbury, T. B. 2. Per 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. 1.50; Rev. J. C. 1.50. Per P. H., Osceola—T. G. 2; T. M. 2. Per M. O. C., Rockton—Self, 2; B. O. U. 2. Per Rev. K. A. C., Orillia—Self, 2; W. K. 2; Jarratt's Corners, J. K. 2; Brechin, R. M. D. 2. Per J. J. McD., Cobourg—B. L. 2. Per J. J. McD., River Beaudette—Self, 4; Glounevis, J. McD. 1. Per P. S., Escott—Caintout, M. A. 1.50; Farmersville, M. S. 1.50.

MONTREAL WHOLESALE MARKETS. (Globe.) Table with columns for Flour, Superior Extra, Extra Superfino, Fine, Strong Bakers, Middlings, U. C. bag flour, Oatmeal, Corn, Pease, Barley, Lard, Cheese, Pork, Ashes, Butter, etc.

THE KINGSTON MARKET. (British Whig.) Table with columns for Flour, Family, Ex Fancy, Grain, Meat, Hides, etc.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling,) MONTREAL. May 1st, 1874. 37-52

ST. PATRICK'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.



THE MEMBERS of the above SOCIETY are requested to MEET on ST. PATRICK'S MORNING, at EIGHT o'clock, SHARP, on the ground in front of the ST. PATRICK'S ORPHAN ASYLUM, there to form in PROCESSION, and proceed with Band and Banners, to the ST. PATRICK'S SOCIETY'S HALL, Corner of Craig and St. Alexander Streets, where they will join the various Irish Societies and return with them to St. Patrick's Church to attend Divine Service. Members are earnestly requested to attend in full force, and to wear their Badges on this occasion, and immediately after Grand Mass, to rally around the Banners of St. Bridget and Father Mathew, and take their place in the GRAND PROCESSION OF THE DAY. SAMUEL CROSS, Secretary.

INSOLVENT ACT OF 1869, and its AMENDMENTS. In the matter of ROBERT McINTOSH, of the City and District of Montreal, Grocer, Trader.

An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business, No. 139 Mountain Street, on Monday, the twenty-ninth day of March, A.D. 1875, at the hour of eleven o'clock in the forenoon, to receive statements of his affairs, and to appoint an Assignee. A. B. STEWART, Interim Assignee. Montreal, 9th March, 1875. 30-2

INSOLVENT ACT OF 1869. In the matter of LUDGER GOGNETTE, of the City of Montreal, Trader.

An Insolvent. The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business, at the place aforesaid, near George's Hotel on Tuesday, the twenty-third day of March, instant, at ten o'clock A.M., to receive a statement of his affairs, and to appoint an Assignee. L. J. G. LAJOIE, Interim Assignee. Montreal, 8th March, 1875. 30-2

FOREIGN INTELLIGENCE.

FRANCE.

Paris, March 4.—Difficulties in the formation of the new Cabinet have arisen. The left will not consent that a representative of the Moderate Right shall enter it.

Paris, March 5.—The negotiations for the organization 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 editorially on the result of the late battles.—We ventured to anticipate the other day that, unless negotiations intervened, the Carlists might still be found able to make a stubborn resistance in the strong positions they hold in Navarre.

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 ecclesiastics who may violate the law by the language of their sermons or otherwise.

GERMANY.

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

The Post has telegraphs from Berlin that the adoption by the Prussian Parliament of the new Ecclesiastical Bill withdrawing State endowments from the Catholic clergy is considered secure. All parties except the Ultramontanes have agreed to support it.

The Munich Pastoralist, the official organ of the local Archbishop, 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.

Various disclosures of diplomatic negotiations and suggestions which preceded the Franco-German War have recently appeared, not only in Paris, but at Rome and Vienna, 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 Berlin. These sensational attacks and disclosures having been followed by the letter of the late Ultramontane leader Von Mallinckrodt, which charges the Government with artfully preparing the conquest of Austria, and by the joint protest of the German Bishops, some metropolitan papers are afraid that a new politico-religious campaign is contemplated by the adversaries of this country in Austria, Italy, and France.

peror has no right to expect people to tell him the truth if he can bring himself to regard the publication of this remarkable brochure with disfavor. (Prussian Corr. of Times.)

RUSSIA.

The semi-official Moscow Gazette publishes a very moderate article upon the refusal of Great Britain 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.

REMOVE OF WAR.—CALCUTTA, 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 service. 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.

Sir.—I see, in the public prints, that there is a question in the Canadian Parliament of establishing a 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 society.

DECREE XII.

"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; wherfore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh. (Genesis ii. 23.)"

"Let all then (add the Fathers of the Council) remember that among the errors condemned in the Syllabus, following the Encyclical, 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 certain 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 reigns 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 dioceses should always bear in mind that no one can, in safety of conscience, let, 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.)"

greater was his consolation in sending it, for, he, like many others, knew little what the Griffintown boys were. Their skill and ability 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 champion of the world.

Long their fame so widely known— Victory 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 catch every word coming from the pulpit, receiving it with so much intelligence, crowding round the altar, 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 endeavored 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 rosary. 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 expressing the desire of making up something for the preacher, but an opportunity was given them on Sunday evening by the Reverend parish priest. Of all the collections taken up in St. Ann's church, this we believe, the most abundant and most freely 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 Crombleholme 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 presbytery, 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.

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.

Table with columns: Country, Debt (Estimated) 1873, Debt (Estimated) 1875. Includes France, Great Britain, United States, Italy, Spain, Austria, Russia, German Empire States, Turkey, India.

It will be seen that France has increased 152,000,000 in two years, while for the same period Great Britain has lessened the national debt by 10,000,000. The United States has increased its debt 7,000,000; Turkey, 1,000,000; Italy, 35,000,000; Austria, 44,000,000; India, 32,000,000; while Spain's increase, second only to France, is placed at 11,000,000. Russia and Germany have the only two powers which, along with England show any decrease—that of the former being 15,000,000, and of the latter 8,000,000. These two countries were backward of 4,000,000,000, having with the exception of Russia, added nearly 100 per cent to their indebtedness. The ten next largest national debtors are—Brazil, with 82,000,000; Portugal, 59,000,000; Holland, 50,000,000; Egypt, 15,000,000; Mexico, 13,000,000; Australian Colonies, 12,000,000; Persia, 37,000,000; Belgium, 36,000,000; Hungary, 32,000,000.

0007, and Canada 30,000,000—a total of 550,000,000. This brings the amount of the twenty largest national debts in the world to \$4,590,000,000. Adding to this 160,000,000, for the smaller countries, the debt of the entire world foots up the enormous sum of 4,750,000,000.

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 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 this set."

"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 4,800 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, its crew is very differently trained, and its discipline is marked and severe. The loss of 470 emigrants, through the inflammable nature of a cargo, is a fact which betrays inefficiency as much as it proves humanity.—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 vitrified 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 cleaning 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 journal.

How pointed some of these Western editors are in their articles. One of them speaking of a brother "quill" says: "That animated fungus which answers the name of Ferguson who is a branded liar, and whose normal condition attracts swarms of a circle of buzzards over his head, has exploded again. The public ho'ds its nose." This editor appears to be provoked about something. Probably Ferguson has sored him with some powder and lead before this time.

APPLE FRITTERS.—Make a batter, not very stiff, with 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.

A Boston man has cited and left two hundred dollars to a Universalist Church. It would do an old-fashioned Methodist preacher to tell a revival congregation just what has become of this man's money. "I thought it was queer he didn't hold out the last time," said Mrs. Huse of Alabama, to the jury who were trying her for the murder of her husband. "I thought it was queer he didn't hold out the last time," said Mrs. Huse of Alabama, to the jury who were trying her for the murder of her husband.

BREAKFAST EFFER COCOA—GREAT AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Sold by Grocers in Packets only, labelled—James Epps & Co, Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly; Works, Euston Road and Camden Town, London; MANUFACTURERS OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

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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, 182 1/2 St. Antoine Street, Montreal; or his parent, D. J. O'GRADY, Newcastle West, Co. Limerick, Ireland. [25-3] American papers will please copy.

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

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INSOLVENT ACT OF 1869. In the matter of EDUARD LAFLEMMÉ, of Montreal, Trader, Insolvent. Notice is hereby given, that the Insolvent filed in my Office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge, within three judicial days after the last publication of this notice, said deed shall be confirmed and discharge effected on the 27th day of March, 1875. The undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS. LAJOIE, Official Assignee. Montreal, 5th March, 1875.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, In the SUPERIOR COURT, District of Montreal. In the matter of DUNCAN BELL, Insolvent. The undersigned has filed in the Office of this Court a deed of composition and discharge executed by his Creditors, and on Monday, the nineteenth day of April next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 4th March, 1875. DUNCAN BELL, By ABBOTT, TAIT, WOTHERSPOON & ABBOTT, 30-5 His Attorneys ad litem.

INSOLVENT ACT OF 1869. In the matter of EDMOND LAFLEMMÉ, of Montreal, Trader, Insolvent. Notice is hereby given, that the Insolvent has filed in my office a deed of composition and discharge, executed by the proportion of his creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice, said deed shall be confirmed and discharge effected on the 27th day of March 1875, the undersigned Assignee will act upon the said deed of composition and discharge, according to the terms thereof. L. JOS. LAJOIE, Official Assignee. Montreal, 5th March, 1875.

PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, No. 408. DAME FLAVIE CARBONNEAU, of the City of Montreal, in the said District of Montreal, wife, common as to property, of EXUMER GAGNE, Tailor, of the same place, Plaintiff; vs. The said EXUMER GAGNE, Defendant. The Plaintiff has instituted in the said Honorable Court, an action for separation as to property against Defendant. F. E. POUTRE, Attorney for Plaintiff. Montreal, 11th February, 1875. 27-5

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the matter of LAURENT AUDETTE and GEORGE AUDETTE, both personally as well as Copartners, Insolvents. The undersigned have filed in the Office of this Court a Deed of Composition and Discharge, executed by their Creditors, and on Wednesday, the Seventeenth day of March next, they will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 8th February, 1875. LAURENT AUDETTE, and GEORGE AUDETTE, Per PHILEAS LANCTOT, Their Attorney ad litem. 26-5

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the matter of JAMES CALLEN, An Insolvent. On Wednesday, the Seventeenth day of March next, the undersigned will apply for his discharge under the above Act. JAMES CALLEN, By ABBOTT, TAIT, WOTHERSPOON & ABBOTT, 26-5 His Attorneys ad litem.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the matter of HORMSDAS LAPORTE, An Insolvent. The undersigned has filed in the Office of this Court a consent by his Creditors to his discharge, and on the twentieth day of March next, he will apply to the said Court for a confirmation of the discharge thereby effected. HORMSDAS LAPORTE, Per F. E. POUTRE, His Attorney ad litem. Montreal, 11th February, 1875. 27-5

PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal, No. 425. DAME EMILIE DAGENAIS, of the City of Montreal, in the said District of Montreal, wife, common as to property, of CHARLES LAFLEUR, Carpenter, of the same place, Plaintiff; vs. The said CHARLES LAFLEUR, Defendant. The Plaintiff has instituted in the said Honorable Court, an action for separation as to property against Defendant. ROBIDOUX & POUTRE, Attorneys for Plaintiff. Montreal, 11th February, 1875. 27-5

PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the SUPERIOR COURT of Montreal, wife of JOHN EMERSON, of the same place, Fruit-dealer, and duly authorized to enter in justice for the purpose of this action, Plaintiff; vs. The said JOHN EMERSON, Defendant. The said Plaintiff has this day instituted an action, (on separation de corps et de biens) of separation from bed and board against the said Defendant. Montreal, 3rd December, 1874. MONK, BUTLER & CRUICKSHANK, 27-6 Attorneys for Plaintiff.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the matter of SEVERE LABELLE, Boat and Shoe Manufacturer, and Trader, Insolvent. The undersigned has filed in the Office of this Court a Deed of Composition and Discharge, executed by his Creditors, and on Wednesday, the Seventeenth day of March next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 8th February, 1875. SEVERE LABELLE, Per PHILEAS LANCTOT, Their Attorney ad litem. 26-5

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, SUPERIOR COURT, District of Montreal. In the matter of SEVERE LABELLE, Boat and Shoe Manufacturer, and Trader, Insolvent. The undersigned has filed in the Office of this Court a Deed of Composition and Discharge, executed by his Creditors, and on Wednesday, the Seventeenth day of March next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 8th February, 1875. SEVERE LABELLE, Per PHILEAS LANCTOT, Their Attorney ad litem. 26-5

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D. BARRY, B. C. L., ADVOCATE, 16 St. James Street MONTREAL. January 30, 1874. 24-1

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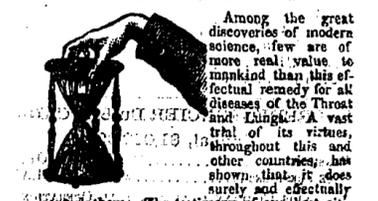
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JAMES GALLAGHER, 58 Jurot Street, Corner of Hermine. A BLESSING TO THE POLICE. MONTREAL, 18th June, 1874.

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I remain, MARGARET CONROY, 127 Sumach Street.

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Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1872

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