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The True Witness,

AND

CATHOLIC CHRONICLE.

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NO. 28.

FLORENCE O'NEILL,
THE ROSE OF ST. GERMAINS,
OR,
THE SIEGE OF LIMERICK.

By Miss AGNES M. STEWART, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the Catholic Mirror.)

CHAPTER I.—ST. GERMAINS.

Gently fell the evening shadows over the fertile valley of the Seine, as on the close of a lovely day in August, in the year 1690, the sun set behind the western hills, shedding a deep roseate tint on the richly wooded prospect, which extended far and wide around the Chateau of St. Germain, the retreat of one of the most unfortunate of English monarchs, the exiled James Stuart, and his good and beautiful queen, Mary Beatrice of Modena. Situated on a gentle eminence, embosomed amidst the umbrageous branches of noble forest trees, arose in all its grandeur the kingly residence which the generosity of *le Grand Monarque*, the courteous Louis of France, had placed at the disposal of the unfortunate James; and the gorgeous rays of that early autumn sunset now play upon its walls, and penetrate within the cabinet of the ex-king, throwing a ruddy tinge on its antique paintings of dark green and gold, and rich and quaintly carved cornices, and shed a halo of light over the little group there assembled.

The king is seated at a small table, his head resting on his hand, his countenance wears the traces of much mental anxiety, for he suffers bitterly in the sorrows and privations of those faithful followers who have given up all for him and he listens sadly and silently to the conversation of two ladies now closeted in the royal cabinet. In the embrasures of a window stands one, tall of stature and delicately formed, and she fails not to recognise, when we look on that delicately oval countenance, with its complexion of exquisite fairness, full black eyes, softened by their long silken lashes, and tresses of the same raven hue, the beautiful Mary of Modena. Beside the queen stands a maiden of some twenty-three years old; she has many personal charms, but the beauty of Florence O'Neill, the orphan *protegee* of the queen, in no way resembles that of her royal mistress.

Florence was but little above the middle height; she was slender of form and fair of complexion, and her deep, violet eyes, shaded by long brown lashes, are bathed in tears.—Softly fall the sun's last rays on the golden tresses of the girl, lending a still brighter tint to that richest of woman's ornaments, which, despite the strict rules prescribed by fashion, Florence, like her royal mistress, often suffered, when in the privacy of home, to fall in its rich luxuriance over her shoulders, instead of conforming to the odious practice, then prevalent, of forming a stiff and powdered pyramid of those tresses which Nature surely never meant to be so ill used.

"Nay, then, cheer up, *ma mignonne*," exclaimed the queen, "and remember this Reginald, who, you say, the playmate of your childhood, can be no fit mate for you. His family, up to the time of the Commonwealth, were faithful to the royal cause, then, shame upon them, they abjured their faith, were false to God and to their king, and ever since have paid but poor allegiance to the Stuart rule; be true to yourself, Florence, and grieve no more for one who has openly joined the forces of the false William of Orange."

"My royal mistress," replied Florence, "it were wrong in me to obtrude my personal griefs in the presence of your majesties, but you will not chide me, when I tell you that to Sir Reginald St. John I owe my life; not merely do I feel an interest in him because we grew up children together in my early Irish home, but also because, at the imminent peril of his own life, he rushed to save me when I had lost all power to help myself; my horse had taken fright, I had given myself up for lost, for it wound its way along the brink of a precipice, a moment more, and I must have been hurled into the chasm beneath had he not, at the risk of his own life, and at the cost of a broken arm, thrown himself in the animal's way, and saved me from a frightful death.—Ah! indeed," she continued, "I cannot but feel the deepest friendship for Sir Reginald, his is such a noble soul, perverted, alas! by early associations, reared by a fanatical parent, still I am sure the day will come when he will bear a sword in the right cause, return to the faith of his fathers, and"

"Nonsense, Florence," exclaimed the king, impatiently, "do not speak so tenderly of one who, as the letter you have received informs you, is one of the favorites of my traitorous and perjured nephew, and if what report says be true, is always with him; you, the daughter of such a faithful veteran as your father was, should not waste a thought upon him; he is a renegade to his faith, and a traitor to his king. But do not look so sad, my child," added James, rising and placing his hand tenderly on her head, for Florence knelt as the king approached her, "you must learn to be

more of a heroine, and be more courageous under the trials that may await you."

As the king spoke he left the cabinet, and the queen, addressing Florence, said:

"As your uncle wishes you to spend some short time in England, I shall place you under the care of a trusty adherent of ours, who is about to leave St. Germain, and I shall look for your return before the winter be far advanced." Then ringing a small silver bell, which stood beside her, the queen bid the attendant who answered the summons tell Master Ashton that she wished to speak to him immediately.

Tall and well formed, with a pleasing countenance, was the young Englishman who, a few moments later, entered the cabinet. Devoted to the exiled family, he was about to undertake a most important and perilous mission.—With deep reverence he approached the queen, who said:

"The king is about to entrust you, my good Ashton, with a delicate and dangerous mission. He will meet you here in the morning, and place in your care certain papers, to which fictitious names are attached. You will see they are safely delivered to those persons for whom you will be told they are intended. I also entrust to your guardianship this young lady, Florence O'Neill, and you will conduct her in safety to the home of her maternal uncle, Sir Charles de Grey. But tell me, Ashton, have you heard the repulse that the false William of Orange has met with at Limerick?"

"No, your majesty," said Ashton; this is, indeed, good news."

"We hear, then," said the queen, "that the gallant Sarsfield, with a body of dragoons, passed the Shannon in the middle of the night, routed the troops that guarded the artillery of our false-hearted son-in-law, disabled the cannon, destroyed the wagons and ammunition, and safely retraced his steps to Limerick. The siege has been vigorously carried, and our loyal Irish subjects have courageously defended their city, and," added the queen, with a flushed and animated countenance, "our enemies have met with such a warm reception that it is said, 1,200 men have fallen, and William of Orange has been glad to decamp, marching on towards Clonmel, and we have it on good authority that he meditates a speedy return to England. So, Ashton, there is reason for us to look upon matters more hopefully. Many of our warmest friends have risen within the last few weeks throughout England and Ireland; some there are also, even within the traitor's camp, whose hearts are rightfully disposed, and it is to some three or four of those persons, whose names the king will communicate to you, that you must see on your arrival in London. And now, my good friend, I warn you that all the skill and discretion which we know you to possess must be called in action on your arrival at the spot in which his majesty's false daughter holds her court. You have often earnestly begged the king to tax your skill in his services; tell me candidly, Ashton, dare you, now that the time has come in which he may put your talents to account, exert them in his cause, for, oh, my good Ashton," continued Mary Beatrice, inexpressible sadness in the tones of her voice, and tears gathering in her eyes, "I must not hide from you that the mission we trust you with is replete with difficulty and peril."

"Do not fear me, my royal mistress," said Ashton, proudly drawing himself up as he spoke, "I am only rejoiced that the time has at last come in which I can prove my devotion to the royal cause by deeds as well as words. At last, then, there is an end to inaction, and the day may soon arrive," he continued, laying his hand on his sword, "when my good right arm may wield this blade in his majesty's services. I am ready, if need be, to shed my blood in defence of his rights."

"Well, then, good Ashton," replied the queen, "remember my words. Conduct yourself with prudence, for you are about to go near the court of *Mary, the daughter*, as our Scottish subjects, in the full bitterness of their satire, denominated the false Mary; near her there must be much danger, and it behooves you to be wary and cautious. I shall not be present, my trusty friend, at your interview with the king, so I may probably not see you again, for we wish you to commence your journey speedily, and remember that very early in the winter we expect to see you back, accompanied by my young friend, Florence O'Neill."

"Ah! madam," said the young man, bending his knee, "rest assured I will carefully execute my mission, and some weeks before the festival of Christmas be celebrated at St. Germain hope to apprise your majesties of a successful rising, and conduct Miss O'Neill in safety back to her royal mistress."

As Ashton spoke he left the cabinet, and the queen, with the air of one who is very weary and ill at ease, threw herself on the chair which James had occupied, and passing her hands caressingly over the golden locks of her favorite, who sat on a low stool at her feet, she murmured, as if unconsciously:

"Yes, we have heard good news, and yet a dread of approaching evil sits heavy at my

heart." What if the undutiful Mary and the traitor William triumph in the end? What if in these risings the blood of good and brave noble men be shed for us, and shed in vain?"

"Nay, madam, do not suffer such fears to harass your mind. May not the good news your majesties have heard from Ireland prelude some glorious and effective rising for the royal cause?"

"True, Florence," replied the queen; "God knows I try to keep up my spirits." Yet the conduct of Mary Beatrice belied her words, for with somewhat of dismay, she felt, one after another, hot tears falling on her neck as her mistress spoke; indeed, it is well known that the beautiful and unfortunate Mary of Modena was the veriest creature of impulse. It was utterly beyond her power to disguise her feelings, and at no time had she been a match in any way for the unscrupulous and deceitful daughters of James.

Throwing herself on her knees beside the queen, and respectfully raising her hand to her lips, Florence earnestly besought her to keep up her spirits, and become calm and hopeful. It was a scene worthy of the painter's art. The moon had long risen, and its silvery rays, penetrating into every nook and corner of the cabinet, revealed distinctly the figures of one of the most unfortunate of queens and her kneeling *protegee*. Mary Beatrice bent her head forward and imprinted a kiss on the forehead of her favorite. With a violent effort, striving to conquer her emotion, then, rising, she turned to one of the windows, which lay buried in a deep recess.

Bathed in a flood of silvery light lay the valley of the Seine. At the base of the lofty hill, on which the Chateau of St. Germain rose in all its grandeur, the scene was sublimely beautiful, as in the bright moonlight of the summer night each copse, and glen, and thicket in the vale beneath was revealed to view, whilst in the distance might be descried the towers of St. Denis, frowning, as it were, over the quiet, peaceful scene beneath.

Mary Beatrice for some moments stood musingly gazing on the rich country, spread out like a map beneath the chateau, and her thoughts, spite of herself, recurred to the doubtful future.

Was it merely a vague fear of approaching evil, or had the veil which conceals the future from our gaze been for a moment raised before her eyes, but the ruin of her faithful Ashton, and the downfall of her dearest hopes, had passed as in a vision before the eyes of Mary of Modena; yet, striving to banish from her mind the unpleasant impression it had received, she dismissed Florence, saying, in a hopeful tone:

"Now, good night, Florence, and forget not to pray before going to rest for the success of our enterprise." Then, ringing the bell, she summoned her attendant, and sought the king, disguising her uneasiness beneath a smiling countenance.

CHAPTER II.—LE GRAND MONARQUE—THE KING'S PROMISE.

On the morrow, Florence received an order to accompany the queen to Marly, at which place Louis XIV at that time held his Court, in fact, it was to this most gallant of monarchs that she owed the appellation of the Rose of St. Germain, by which name she was generally known at the French Court. The courteous king was indeed never insensible to the charms of the softer sex, and the delicate beauty of the Irish maiden, whom we have omitted to mention was distantly related to the brave Tyrconnell, had not failed to make a due impression on the heart of *Le Grand Monarque*. The mother of the fair Florence was an English lady, by birth, had married one of the ancient race of the O'Neills, and the greater part of the girl's early life had been spent in her father's native land, till some time after his death, which occurred when fighting in the French army under Turenne. Sir Patrick O'Neil had been the bosom friend of the brave Marshal; and thus it was that when Louis beheld Florence for the first time at the little Court of St. Germain, and heard her spoken of as the daughter of a deceased friend of his favorite Turenne, he immediately became interested in her welfare. Florence had barely completed her fifth year when her father fell, while fighting valiantly beside the Marshal; his lady, a woman of great personal attractions and considerable merit, had been in early youth the friend of Ann Hyde, Duchess of York, and some eight years after her husband's death she repaired to London, and received a post in the household of the then Duchess Mary of Modena, who soon looked upon Lady O'Neill in the light of a favored friend: the health of the latter, however, soon began to decline, and she retired again into the solitude she so deeply loved, passing the greater part of her time in religious exercises, and in the education of her daughter of whom she was passionately fond, and died before Florence had attained her fifteenth year.

Somewhat like herself impulsive and affectionate, the heart of Mary of Modena turned instinctively to this orphan girl, whom she at once adopted, and whose engaging manners and warmth of disposition, endeared her to all in the noble circle in which she lived, till she became

the ornament and admiration of the court. Many suitors, too, had offered themselves for the hand of the fair descendant of the O'Neills, but Mary Beatrice would not sway the feelings of her *protegee*, so far as to extort a forced compliance with a royal command, though both herself and the king were predetermined never to give their consent to her union with Reginald St. John, with whom she had grown up in the days of her mother's early widowhood.

Indeed, to such an union Florence never could expect her royal protectors to agree, for St. John was a cousin of that stern upholder of the Commonwealth, who had been with Vane, Lambert, and others, actively engaged in sowing the seeds of discord and rebellion against monarchy: the present head of the family, too, was a Protestant, and disaffected towards the exiled James, in fact, Florence could not urge a single point in his favor, and was obliged to own to herself that these were very sufficient reasons why her royal protectors should refuse to sanction her union with Reginald St. John.

But let us return to the story from which I have so long wandered, and accompany the royal party on their way to Marly.

It was very early when they set forth, the autumn morning, one of the fairest, and its dews had been quickly dried up by the first rays of the sun which shone cheerily on the chateau, and kissed away its last pearly drops as they rested on each blade of grass and humble floweret in the valley beneath. Despite the misfortunes of the royal pair, there were happy moments still for them to enjoy, and the beauty of the day lent its aid on this occasion to banish from their minds, for awhile, the thoughts of their present overwhelming anxieties.

Bithely they rode onward with but few attendants in their train, and ere the day was far advanced they reached the royal retreat of Marly; the approach to this villa palace was by a noble avenue of trees, the park extending to that of Versailles: in its tasteful gardens were miniature lakes and graceful fountains, their marble basins filled with gold fish, and glistening with the floating lotus.

The royal party now approached the principal part of the edifice, a spacious, square detached pavilion, near which six smaller ones were grouped around; light and graceful, indeed, was the construction of the entire building supported by Corinthian columns, between which were paintings in fresco. Each of the four sides of the pavilion was crowned by a portico, and now ascending to the terrace, James and his train entered one of the four vestibules which served to give ingress to as many suites of apartments on the ground floor reserved for Louis and the princes of the blood, all of which communicated with the grand saloon, octagonal in its form, having four fire places supported by Ionic pillars, over which were painted figures representing the seasons. Many spacious windows, with gilded balconies and oriels, around which were grouped baskets of flowers supported by Cupids, lighted up this most gorgeous apartment.

Though in about his fiftieth year, in the time of which we write, Louis Quatorze had certainly not lost one iota of that noble gracefulness of mien for which he was so distinguished, his eagle eye was bright as in his youth, and the exquisite simplicity of his attire only added to the elegance of his general demeanor.

He was habited, as was most frequently the case, in a garment of black velvet, relieved by a slight gold embroidery, and fastened by a single gold button; his under vest was, however, of crimson stuff, elegantly embroidered, but not one single ring or any jewel whatsoever adorned the person of the king save in his shoe and knee-buckler. Unlike all the former kings of France, he wore his blue ribbon beneath his vest save when on state occasions it was suffered to hang at full length, embroidered with precious stones, estimated at the immense value of eight millions of money.

Saluting the little party with the dignified and graceful courtesy which so well became him, the handsomest and most majestic prince of his time, welcomed to Marly, James and Mary Beatrice, then turning to Florence, who as one of her ladies, was privileged to accompany her, he said: "Welcome too, to Marly, fair Rose of St. Germain, and I assure you, young lady, if our cousin James and his royal spouse do not soon find you a husband, I will myself look after your interests, nay, do not blush, for I vow you shall be my *protegee* unless your name of O'Neill, time-honored as it may be, be not quickly changed for another, for remember I never forget your father was the intimate friend of my brave Turenne, and it would please me to see you the wife of some noble of my own Court."

Blushing deeply, the timid Florence stammered out a few words of grateful acknowledgment, intimating at the same time that she had no desire at present to change her state, whilst Mary Beatrice aware of the interest the courtly monarch really felt for Florence, inwardly resolved that, if possible, she should not cross his path again; she had, in fact, no desire to see the innocent and pure-minded Florence become the *protegee* of a king whose unbounded admiration of the female sex, often

led him to commit the grossest errors and the gravest faults.

After awhile Louis and James retired, the latter wishing to lay open to the French king his views and intentions, making him cognizant of the departure of Ashton to England and confiding to the monarch the names of several distinguished persons in England, who were zealously interesting themselves in his service. But the failure of the late attempt at the Boyne had weakened the hopes of Louis as to the restoration of the unfortunate James. Had he been able to have retarded the decisive stroke received at the Boyne some few weeks longer, the French fleet would have become masters of St. George's Channel, and could either have conveyed himself and his army to England, or have prevented aid from coming to William; the unfortunate are sure to meet with censure, and whilst many blamed James for hazarding too much, others condemned him for leaving Ireland too soon. By the earnest desire of the queen, Tyrconnell had urged this hasty retreat, she having entreated him at any cost to save the king's person, but the truly unfortunate James was destined a victim of patience by Providence, his friends exercising him equally with his enemies.

Louis was dissatisfied with the line of conduct he had pursued, and probably at the instigation of his ministers he declined to aid another expedition.

James had keenly felt the censures which had been passed upon him; but hope still led him on, and his queen needed no extraneous aid save the prudence and discretion of Ashton, a tried and faithful servant devoted to the interests of the Stuart race, to carry communications from herself and James to the Bishop of Ely, Lord Preston, the Earl of Clarendon and others who were zealously stirring to bring about the restoration. Thus it was, that painful as was the commencement of his conference with Louis, his sanguine nature did not yield, and when it was concluded, and accompanied by the French king, he sought Mary Beatrice, who with her attendants wandered awhile in the shady groves of Marly, no trace of discomfiture was visible on his countenance.

Nevertheless Louis was truly noble and generous, his kingly nature had developed itself in his dealings with the exiled monarch, whom he would have rejoiced to have placed again on the throne, now usurped by the most worthless of daughters and ungrateful of nephews.

Heavy indeed were the misfortunes with which our second James was visited: he might have used with truth the language of our great poet, and exclaimed with King Lear: "*How sharper than a serpent's tooth it is to have a thankless child.*"

The cool and hardened cruelty of Mary, his most favored daughter, stung him to the quick, for she heartlessly appropriated to herself the property of her step-mother, amongst other things a costly cabinet of silver filagree, and denied even her father's request for his clothes and personal property, a request which, with unparalleled barbarity, the ungrateful Mary refused to comply with. Evelyn relates that she entered Whitehall joyful as if bidden to a wedding feast. Transported with joy, she ran into the closets and examined the beds, her coarse and unfeeling levity revolting the minds even of Bishop Bennet and Lady Churchill, and hurrying to take into her iron grasp the goods which had fallen into her possession.

James had heard, too, that she had ordered that the standards and other spoils taken from him at the Boyne be carried in procession and hung in St. James' Chapel.

Whatever may have been his faults, he had been to both his daughters the most indulgent of fathers; of their unparalleled wickedness and abandonment of filial duty, no doubt can remain on the minds of posterity.

But return we to our story. Not without an end in view had James sought Louis on the occasion we have spoken of, but he was confident in his expectations of a successful rising, through the unceasing efforts of his friends in England, and so well did he disguise his discomfiture at the result of his interview with the French king, that Mary Beatrice vainly tried to read in his countenance whether there was any further aid to be expected for the carrying out of their plans.

One short hour more was passed in the enchanting spot which the luxurious monarch had chosen for his retreat when he wished for such solitude as in his high position he could obtain. A rural *fete* had but recently been given, and as no cost was ever spared, trees of considerable size had been transported hither from the forests of Fontainebleau and Compiègne, in order to add, by the rich beauty and luxuriance of their foliage, to the pleasantness of the scene, and a very little later to fade away and give place to others.

This was the first time Florence had visited Marly, and the kingly Louis, who, out of affectionate memory for the good Marshal Turenne, bestowed upon her so much notice, bade her remember that she would ever find a friend in him, adding, ere he bade adieu to the royal exiles, with somewhat of emotion, and an unusual moistening in his eye: "The father of the fair O'Neill fell by the side of my brave"

Turenne, so bear in mind that if, at any future time, trouble should fall upon you, or you should require some favor granted, which my brother and sister of England may not have in their power to confer, then forget not that in that hour of need or distress you have permission to seek the aid of Louis of France.

With reverent gratitude, for she thought she might in some way aid her royal mistress through the monarch, Florence raised to her lips the hand of *le Grand Monarque*, and with deep emotion, faltering out her thanks, fell into the little train which had accompanied the royal exiles from St. Germain, and who, having made their adieux to King Louis, prepared to return thither.

(To be Continued.)

A LECTURE ON CHRISTIAN FREE SCHOOLS.

BY THE RIGHT REV. BISHOP OF ROCHESTER. Bishop McQuaid spoke as follows:—My best thanks are due to the gentlemen whose invitation has given me this opportunity of addressing my fellow-citizens on the all important question of "Christian Free Schools."

Some estimate may be formed of the importance of the subject from the fact that there are in the State of New York one million five hundred thousand children of school age; as also from the vast pecuniary interests at stake, as the State alone in its Public and Normal Schools, Academies, and for educational purposes, expends more than ten millions of dollars annually; whilst the Universities, Colleges, Christian Free Schools and private schools of every description disburse a sum of money running into millions.

Pecuniary considerations, however, dwindle into insignificance when comparison is made with those higher interests that concern the future welfare, prosperity and permanence of our Republican institutions. A people who are to govern themselves need virtue and morality much more than intellectual knowledge to appreciate and preserve the forms of self-government. Hence it is so truly said that a Republic needs moral and virtuous citizens.

Influenced by motives of political self-preservation the various States of the Union have sought from time to time to devise and establish systems of common schools for all their children. With the consent of a majority of the people, common schools for secular education, as it is called, have been organized in all the States.

New York State has as general, broad and liberal system of Public Schools as any other in the Union. Whilst the system of schools now existing has many opponents, some of whom deny the right of the State to educate children any more than to feed and clothe them, the vast majority concede the right to the State to impart an intellectual education to all who choose to avail themselves of the boon.

There are two points almost universally accepted. The first is the primary and natural right of parents to procure for their children the best education they can, (and no education is worth having that leaves out religious culture), and their duty to guard and protect the hearts and minds of their offspring, in their years of tender and confiding trustfulness from every danger to morals, virtue and good principles.

The second conceded point is the want of right in the State to interfere in the religious teaching of parents or children, confining itself strictly and solely to the secular knowledge, and excluding absolutely all religious instruction.

We shall see before the close of this address that when the State professes to impart an education purely secular and free from all religious teaching she lays claim to do an impossible thing; that if she could give such an education it would be a great misfortune to the children, to the family and to the State; that the attempt to give it is doing great harm, and inflicts great injustice upon those parents who are hindered by the interference of the State from providing for their children the description of religious training which best enables them to satisfy the dictates of conscience.

The present system of Public Schools in this State professes to exclude all religious exercises. We are often told that this is the American system, and that it is very impertinent for foreigners to wish to bring religion into schools against the American idea. So far as any system of Public Schools can be said to have an American idea, the idea will be found to be "Education based on religious instruction."

The first schools established in New York city and in many places of the State were religious denominational schools. These schools were supported by the churches with which they were connected and by their patrons. Religious exercises formed a part of the daily duties of the class room. The early founders of this Republic were not able to understand how they could bring up their children in the knowledge, love and service of God by banishing the Bible, prayer and religious exercises of every kind from the school. Hence religion was revered and its duties attended to in all institutions of learning in the country. The American system of education in its infancy, and for a long while, was one founded on Bible teaching and religious exercises. The present system is un-American, anti-American.

In the year 1805 some benevolent gentlemen of New York city, seeing that many children did not attend any of the Parochial schools, came together to establish a "Free school for the education of such poor children as do not belong to or are not provided for by any religious society." The first schools of this new organization were put in operation by the generous contributions of benevolent individuals, but their benevolence soon took the form of taxation, and from helping in the cause of education they soon absorbed, through State support and generous taxes, all schools of their standard, effectually crushing and driving out of existence the Parochial schools which they had been formed to assist. As in the earlier days, a great deal of religious teaching was given in the schools of the Public School Society, the various denominations of the city did not object strenuously to this gradual absorption of Parochial schools into the monopoly of the Public School system. Indeed the first free schools provided for the religious instruction of the children through the instrumentality of the different sectarian denominations of the city.

Prayer, Bible reading and the singing of religious hymns formed part of the exercises of the public schools of New York until 1840, at which time began the famous discussion "on the rights of Catholics in relation to the public schools." Besides, in those days, the attacks upon Catholics by teachers and pupils were frequent and annoying; the reading books contained much that was offensive to Catholics, who, few in number and poor in this world's goods, were looked upon almost with contempt and were barely tolerated. They had only a small number of schools of their own, and perhaps not over five thousand children in Catholic schools in the entire State. I may here remark that the German emigration had scarcely begun at that date.

Before the controversy had got fairly under way, and before the violent and fanatic bigotry of the masses had been excited, Gov. Seward in his annual message to the Legislature, in 1840, inserted these remarkable words:

"The children of foreigners, found in great numbers in our populous cities and towns, and in the vicinity of our public works, are too often deprived of the advantages of our system of public education, in consequence of prejudices arising from difference of language or religion. It ought never to be forgotten that the public welfare is as deeply concerned

in their education as in that of our own children. I do not hesitate, therefore, to recommend the establishment of schools in which they may be instructed by teachers speaking the same language with themselves and professing the same faith."

Gov. Seward speedily gave way before the clamor and misrepresentations that assailed him. His motives were kind and just; his views were correct; but he was in advance of the people.

John C. Spencer, Secretary of State, described by S. S. Randall, in his history of the "Common School System" as a remarkable man, "possessed of transcendent intellectual endowments and unimpeachable moral worth." . . . possessed of a mind "gigantic in its comprehension and microscopic in its accuracy," made a report to the Legislature of 1841, in which, whilst stating clearly and boldly the difficulties of a general system of education in a community divided up into many religious denominations, gave the only solution that is possible:

"On this principle of what may be termed absolute non-intervention may we rely to remove all the apparent difficulties which surround the subject under consideration. In the theory of the Common School law which governs the whole State except the City of New York, it is fully and entirely maintained; and in the administration of that law it is secretly observed. No officer among the thousands having charge of our Common Schools thinks of opposing by any authoritative direction respecting the nature or extent of moral or religious instruction to be given in our schools. Its whole control is left to the free and unrestricted action of the people themselves in their several districts. The practical consequence is that each district suits itself, by having such religious instruction in its schools as is congenial to the opinions of its inhabitants. If there is not entire fallacy in all these views—if the experience of twenty-five years derived from the school districts of the interior is not wholly worthless—then the remedy is plain, practical and simple. It is by adopting the principle of the organization that prevails in the other parts of the State, which shall leave such parents as desire to exercise any control over the amount and description of religious instruction which shall be given to their children the opportunity of doing so. This can be effected by depriving the present system in New York of its character of universality and exclusiveness, and by opening it to the action of smaller masses, whose interests and opinions may be consulted in their schools, so that every denomination may freely enjoy its 'religious profession' in the education of its youth."

These wise, statesmanlike, and truly American views of John C. Spencer had to give way before the ignorance and religious bigotry then dominant in the State. Whenever a time comes for the settlement of the school question upon an equitable basis, we shall have to go back to something like what John C. Spencer proposed in 1841. Instead of leaving the control of schools to parents, the State has stepped in as absolute master, monopolized education by levying ten millions of dollars to be used in its own way, in its own schools, driven away almost all competition and trampled down unfeelingly the humble endeavors of poor parents, who, in this land of freedom and equal rights, presume to educate their loved ones with that "amount and description of religious instruction" which conscience tells them is good, expedient, necessary.

And now that the common school system has triumphed over every competitor and ten millions of dollars are annually expended for educational purposes, what is the education which the State offers its children? I shall ask two State Superintendents of public instruction to answer that question. Their authority will not be disputed. Henry S. Randall, in his report to the Legislature in 1854, wrote:—"In view of the above facts, the position was early, distinctly, and almost universally taken by our Statesmen, Legislators and prominent friends of education—men of the warmest religious zeal, and belonging to every sect—that religious education must be banished from the common schools, and consigned to the family and the church. If felt that it was the least one of which the circumstances admitted. Accordingly, the instruction in our schools has been limited to that ordinarily included under the head of intellectual culture, and to the propagation of those principles of morality in which all sects, and good men belonging to no sect, can equally agree. The tender consciences of all have been respected. We have seen that even prayer—that morning and evening duty which man owes to his Creator—which even the pagan and savage do not withhold from the gods of their blinded devotion—which, conducted in any proper spirit, is no more sectarian than that homage which constantly goes up from all nature . . . has been decided by two of our most eminent superintendents as inadmissible as a school exercise within school hours, and that no pupil's conscience or inclination shall be violated by being compelled to listen to it. . . . I believe that the holy scriptures, and especially the portion of them known as the New Testament, are proper to be read in schools by pupils who have attained sufficient literary and mental culture to understand their import. I believe they may, as a matter of right, be read as a class-book by those whose parents desire it. But I am clearly of the opinion that the reading of no version of them can be forced on those whose conscience or religion objects to such version."

This very year a gentleman residing in one of the neighboring villages of this country, whose child had been made to stand outside the school room, during the reading of the Bible, justice it objected to that reading, appealed for justice to Mr. Weaver, the present Superintendent of Public Instruction, and received the following answer:

"Albany, Feb. 11, 1871. "Sir:—The laws of this State do not require pupils in the Common Schools to participate in religious exercises of any kind, and neither teacher nor trustee has power to compel any pupil to unite in such exercises. According to the construction of the law established by the Department many years ago, the teachers may engage in such exercises before or after school hours, with such pupils as choose to attend. See Code of Instruction, 349, 355. "Your obedient servant, "ABRAM B. WEAVER, "Superintendent."

The New York Tribune of Nov. 25, 1869, in reply to an attack of the Episcopalian, would give up the Bible in New York City, where the law seems to permit its reading, as the only means of defending the Common School system against the assaults of Catholics. As I prefer to let others speak, it will be pleasant to hear what a secular newspaper will say of a system of education that dispenses with prayer, the reading of the Bible except as a class book for its literary merits, and religious exercises of any kind. The New York World, September, 1871, commenting on a remarkable address of Gov. Brown, of Missouri, says:—"The truth is that the mistake of means in our system of education arises from a perversion of ends. On account of the recency of its establishment our school system answers much more nearly than those of older countries to what are considered by the majority of modern men the chief end of man in our time. That end is to get on in life; to make money, and to gain what money brings. To that purpose the present system is entirely adequate. . . . Human happiness is no longer defined in the words of the Catechism, 'to glorify God and to enjoy him forever,' nor even 'to live through the whole range of faculties, but to get a fortune. . . . And our present system of education is thoroughly fit to attain it. To turn the hearts of the

whole community from its present courses Mr. Brown and his co-workers will find to be a long job; but until it is done a right system of education cannot be established."

There is a picture of the education furnished by the State of New York to its children. It is calculated to show them how to get and spend money; and its highest morality is some worldly wisdom culled from old Pagan authors, or a literary class-book called the Bible.

Down to these depths of religious degradation have the Christian people of the State fallen. We Catholics believe that they forsok their earlier system of education to keep us at their advantages and to hurt our church. They have hurt themselves as Christians and honest men; they have emasculated education of all that gives it vitalizing power; they have helped to place the canker-worm of infidelity in the body politic, through the children; we have suffered in a pecuniary way, and because, like good citizens, we suffer when the country suffers.

Let us now examine the subject under another aspect. The present system of godless education has been fastened on the State by the religious people of different denominations. Surely we shall find the principle of "education without religious instruction" a cardinal one in all the Protestant churches.

Alas! theory and practice are not always in accord. I shall, therefore, be obliged to exhibit to you the sad spectacle of preaching going one way, and practice seeking itself to circumstances.

The preaching of the leading men in the churches of the country is excellent, and its application to the higher classes is the same; they preach differently to the poor. Here are my authorities:

Thirty presidents of American colleges at Oberlin, Ohio, assembled to attend the second annual meeting of the Central College Association, an organization designed to promote collegiate and higher education, and destined to operate in the Western States, and I think down as far as Tennessee. Ex-President Finney—to Americans this gentleman is well known—addressed the meeting and laid down the principle that "religion must be taught. The highest judicial authority had decided the Christian religion to be the religion of the land." At the close of the session they passed three resolutions, two of which I will give you:

"Resolved, That we note with pleasure the evidences of increasing interest in the literary, scientific, and especially the religious education of the youth of our land; believing, as we do, that education not based upon Christian truth is of questionable value.

"Resolved, That we commend these interests to the sympathies, prayers and liberality of Christian people and congregations, that our schools may be increasingly useful as fountains not only of sound instruction but also of earnest, elevated piety."

I wish you to notice that the testimonies I am bringing forward are principally from men high in their churches, in charge of colleges and busy in educating the children of the wealthy. But, if the children of the wealthy whose parents have education, have time, have means at home to attend to their religious instruction, need all the religious training that is here spoken of by these gentlemen and by others, how much more do the children of the poor, the children of the masses, the children of the American people, need it? They who are gathered into our colleges and universities are but a handful compared with the millions covering the land that are to be found in our schools and places of elementary learning.

(To be continued.)

HOME RULE.—XII.

THE UNION DEBATES.

In our last, we left Ireland in a ferment at the threatened introduction of the projected measure, for no formal proposal of the Union had yet been made by the Government; although the discussion, which arose out of the moving of the address to the King, and which lasted twenty-two mortal hours without intermission, might really be considered the first Parliamentary Debate on the subject. The motion for the address was carried in the afternoon of the 23rd January, 1799, as we have seen by a majority of one, which could scarcely be looked upon as a ministerial triumph, considering that Pitt had privately instructed his agents at the Castle not to introduce the Union unless they were sure of a majority of fifty. Indeed, the result of the division was everywhere accepted as a victory by the anti-Unionists. On the following day, when the address, in Parliamentary parlance, was reported, the debate was resumed with the same earnestness of purpose, and the same determined opposition on the part of the friends of Ireland. The sitting was of about equal duration with that of the preceding one; and, on the division which followed, the Government was beaten by 111 votes against 106, the latter being technically supposed to be Irish representatives; but, in reality, for the most part, the mere nominees of Government supporters, or the hungry expectants of ministerial bounty. When the report was ordered to be read on the 24th January, Sir Lawrence Parsons (afterwards Lord Rosse) objected to the paragraph which was understood to refer to an Union, as pledging the House under a metaphorical expression to admit the principle of a legislative Union. He reprobated the Government who had selected such a time for the introduction of this "unfortunate measure," and denounced the official supporters who had so long assisted the Minister in resisting the claims of the country. "Yet the independent gentlemen of Ireland," he said, "in despite of all the direct and indirect means which had been employed to pervert them on this occasion, have proved to the nation that their present independent Parliamentary Constitution was dearer to them than their lives, and that it was but with their lives that they would ever surrender it. There is not in the world a more open, warm-hearted, grateful, and unsuspecting people than the people of Ireland. This unfortunate and ill-advised attempt, however, must destroy in them all future confidence towards the Government, as long as it was constituted of those men who on that occasion had been so forward to sacrifice the rights of their country, even though that day should put a complete termination to the fatal project; for they might rest assured it was necessary they should put it down decisively, otherwise that country would continue in a state of ferment and agitation, every day more and more prejudicial to the connexion between the two kingdoms."

So important was considered this speech, and so damaging to the Government plans, that Lord Castlereagh immediately rose to disclaim any desire to re-argue the question so extensively debated on the preceding day, and in a specious manner he urged that the paragraph which was objected to implied nothing more than the readiness of the House to enter into the consideration of such measures as should be most likely to consolidate the strength of the empire, and did not imply that the House was specifically pledged to the measure of an Union. At the same time, he declared that, as he was convinced the measure was one of great and important advantage, "he would never lose sight of it." Pensonby replied in a spirited manner, taunting the minister with "the unconstitutional arts which he had practised," and with his inability then to pass the measure—thanks to the public virtue and spirit which had appeared both in and out of Parliament—"no thanks, however, to the noble lord for not pushing it now; for he could not carry it."

Mr. Edgeworth, a name familiar in Irish literature, avowed that, "when first the measure of an Union was mentioned, he was friendly to it; but, when he found the sense of the nation against it, he changed his determination." An animated debate then ensued, in which the

same arguments were used on both sides, as had been urged the day before; the Ministerialists talking grandly but vaguely of the benefits that were sure to follow, especially to the hitherto oppressed Catholics, who were thus made use of to deceive and ensnare some of the so-called leaders of that body, and those who sympathized with them; whilst the anti-Unionists, flushed with the hope of defeating the Minister, vehemently reiterated all the legal and constitutional objections against the passing of such a measure. When the result of the debate became known, the joy of the nation knew no bounds. Printed lists of the voters were circulated amongst the people, "in order that they might know their glorious defenders, that every honest man might engrave their names and their services on his heart, and hand them down to his children's children;" whilst those who had voted for the Union were publicly hooted, and everywhere treated with the utmost derision and contempt.

So sanguine of success, however, had been the British Minister that, without waiting to hear the result of the discussion in Ireland, he had actually introduced into the two Houses of Parliament in England, on the 22nd Jan., a message from the King recommending an Union. In the Lords there was no opposition; but Sheridan in the Commons made a vigorous stand for the legislative independence of his native land. Indeed, the high-spirited and patriotic conduct of Sheridan in all the lengthened and disheartening debates on this question should make his memory ever dear to Irishmen, although unhappily all his brilliant fame as "the dramatist, orator, minstrel, who ran through each mode of the lyre, and was master of all" is associated with the glory and greatness of England.

When the address in reply to the King's Message was moved in the English House of Commons, Sheridan said "he conceived it incumbent on Ministers, before they proposed the discussion of a plan of Union to offer some explanations with regard to the failure of the last solemn adjustment between the countries, which had been generally deemed final. There was the stronger reason to expect this mode of proceeding when the declaration of the Irish Parliament in 1782 was recollected. The British legislature having acquiesced in this declaration, no other basis of connexion ought to be adopted. The people of Ireland, who cherished the pleasing remembrance of that period when independence came upon them as it were by surprise, when the genius of freedom rested on their island, would come to this second adjustment with a temper which would argue not tranquillity, but disquietude; not prosperity, but calamity; not the suppression of treason, but the extension and increase of plots to multiply and ensanguine its horrors." How prophetically true was this of the attitude of Ireland towards England since 1800, and of the constant state of ill-suppressed disaffection in which her people have been seething ever since, is written in letters of blood. The unfortunate insurrection of Emmett in 1803, the abortive attempt of Smith O'Brien in 1848, and the multiplied Fenian and other conspiracies of later years, exhibit Ireland before the whole world as in a chronic state of rebellion against the English Government, and the widespread discontent and disaffection of the people remains to this day a standing protest against the cruel, illegal, and unconstitutional acts by which her power of self-government was corrupted and forcibly taken away. In justice to Sheridan's memory, there is another passage from his speech on the same occasion, which should never be forgotten: "There were topics," he said, "on which silence would be unworthy of the majesty of truth, and his country had claims upon him, which he was not more proud to acknowledge than ready to liquidate to the full measure of his ability." But there is much in the wise, noble, and patriotic speech which he uttered in that debate that deserves to be recorded and re-echoed even after the lapse of seventy-two years. His predictions of 1799 are the truths of 1872. "To render an incorporate Union in any respect a desirable measure," said this illustrious Irishman to the bigoted English Parliament of that day, "the sense of the nation ought to be freely manifested in favour of it; but there was no prospect of obtaining such a concurrence, and an Union carried by surprise, by intrigue, by fraud, corruption, or intimidation, would leave both countries, with regard to permanency of connexion in a situation worse than the present."

If by such acts they deprived Ireland of the power of resisting any claims made upon her, if thus they wrung from her her independence, if thus they intimidated and corrupted her Parliament to surrender the people to a foreign jurisdiction, he would not justify the Irish in a future insurrection, but he would say, that the alleged grounds for it would wear a very different complexion from the late. Again, he went on to say, "To the period of the last solemn adjustment, the great impolicy and heinous injustice of the British Government towards Ireland for 300 years is notorious and avowed." "Truly, the man who had the pluck to utter such sentiments in the face of the English Parliament of that day, had the spirit of a martyr and the courage of a hero; and his last hours deserved the tribute of a nation's gratitude, instead of the niggardly pittance, doled out by a prince's hand, which was contemptuously rejected as it deserved. He then asks, "Is it reasonable to suppose that a country, the object of such insult for three centuries, when at last she had wrung from our tardy justice that independence which she had a right to claim, and had obtained commercial only sixteen years afterwards, so far advantages, should forget all prejudices, as to surrender the means by which she acquired those advantages—would this be the case if the free sense of the country were manifested?"

Again, he asks, what the advocates of Home Rule after the bitter experience of seventy years ask with increased force and the unanswerable logic of results, "Was the Parliament of England competent or qualified to legislate for the Parliament of Ireland? Impossible. Every advantage of situation favoured the one; the other was unfitted for governing, or giving law, by every disadvantage of situation, and every dissimilarity of temper and habit. Lord Chancellor Clare said that the English Parliament was less acquainted with the state of Ireland than any other body of men in the world. How then was the Parliament of England better fitted to legislate for Irishmen than that of Ireland with its experience." Here spoke the sagacious statesman and the true patriot, and well would it have been for England better still for Ireland, and best of all for the empire if his wise counsel had been listened to and followed. The amendment which he then proposed, however was of course defeated, because it has always been the blind policy of English rulers to suppose that whatever system they choose to adopt towards Ireland must be the best, because it is English, and must therefore be carried at all hazards, and in spite of every opposition from those who are made the victims; forgetting or wilfully ignoring the fact that the character of an old nation cannot be changed by Act of Parliament, and that the natural instincts of race will inevitably triumph in the end. The traditions, habits, and aspirations of an ancient high-spirited people, of such distinctive characteristics as the Irish are not so easily extinguished as some have idly hoped and imagined to be possible; and the now universally admitted failure of English domination, cruelly exercised for 300 years to subdue and destroy Irish nationality, is the best commentary on this question, and, at the same time, the strongest condemnation of those who would still blindly adhere to the vicious and exploded system of the past.

Of course, when the question was put to the English House of Commons, Sheridan's amendment was rejected, and the Address voted. In the meantime, however, the Minister received the news from Ire-

land of Castlereagh's defeat; and when Pitt again brought forward the project of Union on the 31st January, he thought it prudent to be more plausible. In that patronising strain, half-chiding half-berating, which is sometimes adopted towards mettlesome children, he graciously condescended to say, "That the Parliament of that kingdom had the right and the power of rejecting a proposition of that nature he did not presume to deny; yet, convinced as he was that the measure would not only tend to the general benefit of the empire of Great Britain, but would particularly increase the prosperity and ensure the safety of Ireland, he deeply lamented the unfavourable reception of the scheme in the Irish House of Commons. But if the British Parliament should be inclined to favour the scheme, he would propose that its opinion should remain recorded as a determination by which it would abide, leaving to the dispassionate judgment of the legislature of Ireland, the future adoption or rejection of the plan." He then drew a highly-coloured picture of the commercial and political advantages that were sure to follow, and of the "common interest" which Great Britain had always felt in the safety of Ireland, and he threw out artificial hints in abundance about the danger of granting "full concessions to the Catholics," until this wonderful metamorphosis had taken place. A greater mockery of constitutional forms is not on record in history than this pretended appeal to the "dispassionate judgment" of the Irish Parliament, when it is beyond controversy that Castlereagh immediately set in motion his wicked machinery of corruption, scattering his lavish bribes on all sides to buy up the members with unstinted hand. "Three commissioners were appointed for bribing members (under the name of compensation for the loss of their seats, and patronage). Dr. Duigenan, Lord Annesley, and Mr. Jameson, distributed by Lord Castlereagh's appointment and authority a million and a-half sterling amongst Lords and Commons. Members sold their seats, retiring in favour of some small official or nominee of the Castle, and the price of a single vote was familiarly known. It was 8,000l. in money or a civil or military appointment to the value of 2,000l. per annum; whilst some were dexterous enough to get the money as well as the appointments, and in more than one instance those who were bold enough to drive a sturdy bargain with the Minister received as much as 15,000l. Peesages were sold and the money applied for purchasing seats in the House of Commons. Chief Justice Bushe said: "The basest corruption and artifice were exerted to promote the Union; the worst passions of the human heart were entered into the service; and all the most depraved ingenuity of the human intellect was tortured to devise new contrivances of fraud." Obscure baristers, without any knowledge of law, were foisted on to the Bench of Justice; and even the sacred laws of the Episcopacy was made a commodity of barter; whilst the minor creatures of corruption were taken in swarms, and sent to feed and fatten on the lard. And, as regards the "full concessions to the Catholics," artfully held out and dangled before their vision by Pitt, the hypocrisy of the Minister and his satellites is written in the painful struggles of thirty years for that Emancipation which was finally forced from England at the threat of Civil War.

—Catholic Opinion. Hibernians.

IRISH INTELLIGENCE.

THE O'DONOGHUE, M.P., ON HOME RULE.—The O'Donoghue has addressed another letter to the Cork Examiner on the Home Rule question. It is mainly a continuation of his arguments in the previous letter. The document is too long for transfer to our columns, but the following are the principal passages:—"I expect you to say what you supposed would be the effects of Home Rule upon Ireland as opposed to the existing system and to illustrate your meaning by contrasting the Parliamentary performances of the English members, who may be designated Home Rulers, with those of their English and Scotch colleagues. The answer you vouchsafe is to refer me to a passage in an article you wrote some months ago, no doubt a very eloquent passage, but one which carefully avoids the slightest reference to facts, and leaves everything to the imagination. To those who say, Surely you have a Church Act, a Land Act, and the promise of an Education Act, and what more do you want? You reply, everything that is comprised in the two words—National Life. Now, I ask you, do you mean to affirm seriously and solemnly, in the face of the country, that Home Rule, under the federal arrangements you advocate, will have the effect of investing Ireland with any of the attributes which constitute the national life of a nation? What are those attributes? Are they not universally recognised as being the power of levying war, of contracting alliances, concluding peace, of establishing treaties of commerce, and doing all the other acts incident to the exercise of such power. Look to the United States, your federal model. Does Rhode Island, does Vermont, does Connecticut—do any of them, taken individually, possess national life? Is it not perfectly plain they do not, any more than Ireland would under Home Rule? What is it then to say that Home Rule would endow Ireland with national life? Is it not at the very best a mischievous rhetorical flourish, the merest humbug, the most hollow clap-net? Is it not to place a false issue before the country? When you declare that what is sought by this agitation 'is everything that is comprised in the two words national life,' you use language that would be perfectly applicable in a struggle. I believe I am justified in maintaining that the great aim of O'Connell's life was to secure for Ireland the blessings of good government. This was his aim as the Emancipator, this it was that induced him to raise the banner of Repeal. If at the close of his glorious career he used language almost identical with that employed at its commencement, it was because he was forced by the events of his day to the conclusion that justice would not be done by the Imperial Parliament. After Emancipation he helped the Whigs to carry the Reform Bill of 1831 on the understanding that they were to disband and disestablish the Irish Protestant Church, and carry certain other measures he deemed of vital importance to Ireland. The Whigs violated their pledges, and O'Connell raised the cry of 'Repeal.' How often did he for a period give up the Repeal agitation, and for what purpose? In an address to the Irish people prefixed to the reports of the Precursor Association, and bearing the date of February 18, 1839, I find the following from the pen of O'Connell:—"I venture to recommend it to the consideration of all Kerymren—if justice shall be done us now, we of the present generation are bound to submit to the Union. If justice shall be refused, the Irish people would be the basest of slaves if they did not exert every energy in their power by legal, peaceable, and constitutional means to obtain the Repeal of the Union. Justice or Repeal. We offer the alternative—we may be mocked and derided for the offer—it is made in good faith, and we entertain no doubt, under the blessing of God, that Ireland will be able, without a crime and without a stain, to right herself, unless the British Parliament will do her justice." Such was the deliberate declaration of O'Connell in 1839. Sir, the Imperial Parliament has done us justice, and I cannot entertain the shadow of a doubt that I am walking in the footsteps of O'Connell in recommending my fellow-countrymen—for the sake of their country, for the sake of all who are dear to them on earth, in the name of Him who presides over the destinies of nations—to rest satisfied with justice."

RELIGIOUS FIDELITY OF IRELAND.—In all their miseries, and in all their oppressions, they have kept virtues and qualities that fit them for a higher and nobler condition than any they have filled for the

The True Witness

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MONTREAL, FRIDAY, FEBRUARY 23, 1872.

ECCLESIASTICAL CALENDAR.

FEBRUARY—1872.

Friday, 23—Ember Day. Crown of Thorns. Saturday, 24—Ember Day. St. Peter Damian, B. C. (Feb. 23.) Sunday, 25—Second in Lent. Monday, 26—St. Matthias, Ap. Tuesday, 27—Of the Feria. Wednesday, 28—Of the Feria. Thursday, 29—Of the Feria.

LENTEN REGULATIONS.—On Sunday last was read from the pulpits of all the Catholic Churches and Chapels of this City and Diocese a Circular Letter to the Clergy, from His Lordship, Mgr. Bourget, Bishop of Montreal; to which was appended another Circular from His Grace the Archbishop of Quebec, announcing certain disciplinary changes, which by permission of the Holy See have been made in the regulations for the observance of Lent. To make these changes generally known and understood in this Diocese, Mgr. Bourget enjoins the publication of the Letter from the Archbishop of the Province. The substance of His Grace's Letter is this:—

On all days of the year without any exception, on which the use of flesh meat is prohibited, it is henceforward perfectly allowable, because of the scarcity of butter, to use animal fat, such as lard, or drippings, in the preparation of food; for frying fish, for instance, eggs, and other Lenten diet; but it is not permitted to eat the meat, or animal fat in its natural condition.

"It is permitted henceforward" says His Grace:—"1st. to fry fish, or eggs with fat, or even pork, provided the pork be not eaten; 2nd. to boil pork in soup, to add to it fat or lard; 3rd. to cook pastry in fat, or to use the latter in the preparation of pastry.

"You may on this occasion remind your parishioners that they may without scruples on the mornings of fast days, 1st. take some mouthfuls of bread, and a little tea, coffee, chocolate, or other beverage; 2nd. that on the evenings of fast days, they may take soup made with flesh meat, standing over from dinners; and from this part, take note, that no one is excluded; the 9th article of the Indult indeed says "especially to those who give themselves to severe labor," but it excludes no one from the indulgence in question. Had it been intended to exclude anyone, its wording would have been quite different."

The Circular reverts to the fact that aged, and infirm persons are exempt from the laws of fasting as also those compelled to work hard; and that even on fast days, not days of abstinence, such persons may eat flesh meat if they please, thrice a day. In conclusion His Grace calls to mind the fact that, in making these disciplinary relaxations the Church has no design of removing the obligation which all are under, of mortifying the senses, of crucifying the flesh, and its lusts, and of taking up the cross to follow Jesus. "For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live."—Rom. 8, 13.

These regulations apply of course to this Diocese, as well as to that of Quebec, and are in consequence published by the Bishop of Montreal.

NEWS OF THE WEEK.

The "Alabama Damages" question had not, up to the moment of writing, received its solution, but excitement on the subject has somewhat subsided, and the tone of the public journals, treating of the matter in dispute is moderate. This, coupled with the fact that the funds have remained pretty steady, and that there is no panic in the commercial world—would seem to indicate that the affair will be amicably arranged. The question at issue seems to be simply this:—Is the Geneva Conference competent to entertain, and adjudicate upon, claims put forward by the United States for compensation for indirect, or inferential

damages inflicted by the Alabama, and other Confederate men-of-war? This question, might, it seems to us, be safely left to the Arbitrators themselves to determine. They form a Court, constituted by a special act—the Washington Treaty—in which their powers and duties are laid down, determined, and limited. It is for them, one would think, then to construe this constituent act, to which the Court they compose, owes its being; it is for them, after careful perusal and study of the Treaty to determine whether it was the intent of its framers, that they should hear, and determine upon, those claims for indirect damages which the U. States now put forward. Their interpretation of the meaning of the Treaty should be final; and would, if accepted, put an end to the difficulties that have arisen out of the two contrary interpretations put upon it, respectively, by Great Britain and the U. States.

The European news is of little general interest. The Ballot Bill passed its second reading in the House of Commons by a majority of 109 to 51, on the evening of the 15th. Rumors of intrigues for a restoration of Napoleon are rife in Paris. It is also in circulation there, that the Alabama Claims of the U. States government have been bought upon speculation by a body of Congressmen and government officials; and that it is their frantic efforts to raise or bull the value of their stock, that lie at the bottom and are the cause of the late excitement on the subject. The Pall Mall Gazette reproduces the report of this smart trick worthy of the land of wooden nutmegs, and J. Fisk, junior.

A story, which apparently had its origin in Nova Scotia, is going the round of the papers, and is to the effect that a sort of secret Treaty has been entered into betwixt Great Britain and the Dominion; providing for the severance of the latter from the British Empire, and its complete national independence, in case of hostilities breaking out with the U. States. What grounds there may be for such a rumor we do not pretend to determine; but the policy that most probably would be pursued in the contingency of war, is perhaps truly, and not very dimly shadowed forth in the rumor above indicated.

The Opinion Nationale asserts that a conspiracy has been discovered in which three Generals under the late Emperor are leaders. This plan was to dispose of the Assembly by force and take possession of the Government, when they were to be supported by a large number of ex-officers and soldiers of the Empire from the North. The Opinion says in consequence of this revelation the Belgium frontier is carefully guarded, and no one permitted to cross into France without a passport. A slight demonstration was made before the residence of the Duke de Aumale on Sunday. The crowd uttered cries hostile to monarchy. Some arrests were made. It is said the affair is incited by Benapartists.

We published the other day the reasons assigned—as well as we could make them out—by a Protestant minister, the Rev. Mr. Hepworth, for his conversion, or rather translation, from the Unitarian or Liberal branch of the Holy Protestant Church, to a Congregational seat of the same Church. To-day we have to record the reason assigned for a conversion of a very different stamp; that of a late Protestant minister of the Anglican sect to Catholicity.

The Rev. Mr. Bradley, the convert in question, assigned those reasons in a sermon by him delivered on Sunday the 21st ult., on the text "Thou art Peter, and upon this rock I will build my Church." The sermon was reported at full in the Daily News, and we propose to give a brief sketch of it to our readers.

Mr. Bradley began by formally recognizing the many good things which Anglicanism still retains, in spite of its being cut off from all communion with the Catholic Church. He had, so he told his audience, till lately believed it to be even a branch of that Church, in spite of the suspension of all intercourse betwixt it, and the so-called Greek and Latin branches of the same Church; but this delusion had been rudely dissipated by recent events, and more particularly by what transpired at a recent meeting at Baltimore, of ministers of the said Anglican sect, which meeting was dignified with the title of a Catholic Synod. What a scene did that meeting present to the eyes of one who fondly fancied that it was a reproduction of one of the grand synods of the united church! The first session was inaugurated with what its members called "the celebration of the divine Eucharist"—and its subsequent proceedings are by Mr. Bradley summed up as a formal repudiation of the two Sacraments which Anglicanism professed to retain.

My God! just think of it! The service over, the blessing pronounced, and bishops, with patens

FULL OF CONSECRATED BREAD, and chalices of consecrated wine are laughing, and talking and eating and drinking, while the body of the church is a scene of uproar, gossip and confusion. Such is the inauguration of the so-called Catholic Synod. The proceedings are on a par with its commencement, while its termination is nothing less than suicidal and tragical. This Synod turns out to

be an Episcopal attack on the two great sacraments of the Gospel—Baptism and the Supper of the Lord. Both are explained away in order to take to the Episcopal embrace, not Catholics, who are already sufficiently scandalized at our ecclesiastical attitude, but heretics, who deny all those truths which distinguish Anglicanism from other forms of Protestantism. The bishops, with that wonderful official self-importance so innate in Anglican prelates, presume to define what the Catholic Church means, or rather does not mean, by the terms regeneration in baptism. They declare that baptism does not effect a moral change.

In like manner the Fathers of this self-dubbed Catholic Synod had formally repudiated the faith of the Catholic Church with regard to the Real Presence in the Eucharist; the faith, not of the Latin Church only, but of the Greek Church, but of the entire Catholic world before the great apostasy of the XVI. century. He, Mr. Bradley, could not therefore consistently with his principles any longer remain in communion with a church whose authorities thus repudiated the essentials of the Christian faith.

"I leave the Anglican Church," he continued, "thinking God that there are so many sweet souls in her communion, striving after Catholic unity. Of all forms of Protestantism, Anglicanism is the highest. There is more good among Anglicans than among Presbyterians, more good among Presbyterians than among Baptists, and so on through the grades of Congregationalism, Unitarianism, &c. &c. But high above them all on the rock stands the Church of Peter. And if you ask me why I join the Roman communion in preference to any other, I will answer as Father Ignatius Spencer did, who, formerly an Anglican clergyman died a Catholic priest. "Father why do you always travel third class?" "Because," rejoined he, "there is no fourth." So I join the Roman communion because there is nothing higher I can join. It is the genuine and perfect form of Christianity. For it was not without reason our Lord said to Peter "Satan hath desired to have you (the apostles) that he may sift you as wheat; but I have prayed for thee that thy faith fail not." And as a matter of fact, the faith of the Roman Church never has failed, never will fail, for He, who is the truth, has promised that the gates of hell shall not prevail against it. Diverse no doubt in discipline, as diverse as the characters and temperaments of Catholic nations, but one in faith, communion and obedience. There is, of course, nothing good which cannot be abused; but I am no more responsible for abuses in the Roman than in the Anglican pale. As a matter of taste and principle I had rather see.

A DEVOUT OLD WOMAN,

bending her knee to a black-faced image of the Virgin in Spain, than go to the vestry cupboard of Trinity Church, New York, and find a black bottle labelled "consecrated wine." And if we are told of an old Irish woman who said a prayer for the sake of the indulgence attached to it, accompanied with curses for those for whom she prayed, this is not more amusing than the traditional old woman of Anglican fame, who presented herself the fourth time for confirmation, because, she said, "it was good for the rheumatiz."

"I believe in one holy Catholic Apostolic Church." Ask yourselves is the Anglican Church one? It is neither one with itself, nor with any other body. Is she holy? She has not canonized a single saint since the Reformation. Is she Catholic? No, merely national. Is she apostolic? No one accepts her orders but herself; and many of her greatest lights do not believe in their necessity at all. One word more and I have done. It was not without some insight into the future of Christianity that our Lord spoke a parable comparing a house built upon the sands,

SHITTING, CHANGING, RECEDING,

at the mercy of wind and wave, to the house built upon the rock. "What is the rock? A council held infallible by your own Church teaches you, "Thou art Peter, and on this rock," &c. In conclusion, do you not let me course, or the slanderous tongues that will lash me when this thing is publicly known frighten you back into Protestantism. If Roman Catholicism is so manifestly an error it will bear examination. Just exercise your common sense, and as you would do in a matter of business speculation—search and look; consult teachers on both sides, and, like people of common sense, judge between them: never forgetting the necessity of prayer, and the fact that neither father nor mother, nor any social or worldly interests are to be preferred to the sweet will of our only Lord and God and Saviour, Jesus Christ.

Mr. Bradley is spoken of as a man in the very prime of manhood, about thirty years of age, with a fine intellectual appearance, and captivating manners. He has always been what is known as a Ritualist, and his conversion is therefore not a marvel to Protestants, who never looking beneath the surface, fancy there is no essential difference betwixt a Catholic, and an Anglican High Churchman. Yet the Ritualist, who is so only in virtue of his private judgment, or because his reading of the Fathers, and his historical investigations, have convinced him that from the first centuries of Christianity, the faith and worship of the Christian world were what they are to-day in the Roman Catholic Church—is just as much a Protestant at heart, as far removed from Catholicity, as if he were still wallowing in the slime of Calvinism. Not the what a man believes, but the why he believes, is it that constitutes the formal difference betwixt Catholicity and Protestantism; and conversion, as understood by Catholics, signifies, not a mere change of opinion on the nature and efficacy of the Sacraments, or on the Eucharist—but the entire submission of the intellect in matters pertaining to the supernatural order—or order beyond the ken of natural reason—to the teachings of the Church, as the one divinely instituted, and therefore infallible, channel of communication betwixt God and man. That Mr. Bradley has undergone this change is evident from his text, and the recognition therein implied of the divine commission to Peter. We pray God to give him grace to persevere, and to devote his fine talents to the service of his holy mother the Church, from whom he has been so long estranged.

The Mormons it seems are making progress in U. Canada, at least so says the London Advertiser.

A SLANDER REPUDED.—In the Nouvelle Monde of the 14th inst., appears a letter from the reverend parish priest of Laehenaie containing a flat contradiction of the story told some days ago by the Witness—and commented upon in this paper—about the lately deceased M. Mathieu, and his attempts to defraud his wife, and the dishonesty of the said parish priest. The writer of the letter in the Nouvelle Monde bears high testimony to the noble and upright character of M. Mathieu and of his sister, whom the Witness implicates in the pretended frauds attempted on Made. Mathieu; and gives an account of the gentleman's sudden attack and death, which completely disposes of the tissue of untruths published by our evangelical contemporary.

"In reply to his attacks upon me," says the priest, "I formally and unrestrictedly reply that never did Miss Mathieu say one word to me about the disposal of her property; and that neither directly nor indirectly did I ever speak with her upon the subject; that M. Mathieu never, either in my presence or elsewhere, said one word implying doubts as to his sister with regard to the donation of which he is accused; that on the 4th of last month M. Mathieu paid me a New Year's visit; that after a few moments of general conversation he complained of a numbness in his right leg; and that in trying to rise, he fell to the ground. I raised him at once, and placed him in an arm-chair; a moment afterwards I asked him if he were any better, to which he replied—'Yes, and that he wished to get up.' He fell a second time; and I then carried him to the sofa, and sent for the doctor; M. Mathieu retained his senses. Always in full consciousness he was carried home, and laughed on the way. During his sickness I visited him daily, and never in my presence did he speak of his sister saying 'she would not sign.' "This is the truth, the entire and exact truth. I have nothing to say to the Witness, I think he has been imposed upon, but I add that if any one be inclined to contradict me, he should think well of it, for I have told the truth, and nothing but the truth."

We want to see if the Witness will either adduce proof of the story he originally told—or retract it. We suspect he will do neither the one, nor the other; though one course or the other is morally obligatory upon him. To act honorably however, is not what we expect of the Witness. As the sweet singer of the conventicle would say:—"Tis not his nature to."

A STRANGE STORY.—The following, credited to the Baltimore American of 8th inst., and with the caption A Roman Catholic Priest Joins the Episcopal Church, appears in the Montreal Witness. It is strange that to the events therein narrated we have seen no allusion in any of our Catholic exchanges from the U. States; and there is something suspicious in the "M. A. (University of Paris); LL. D., (University of Nashville)" attributed to the reverend convert; neither the University of Paris, nor that of Nashville being the places where candidates for the Priesthood generally make their studies. We give the story however as we find it, hoping that should it meet the eyes of any of our Catholic contemporaries in the U. States, they will throw some light upon it:—

A ROMAN CATHOLIC PRIEST JOINS THE EPISCOPAL CHURCH.—On Sunday, the first of the Epiphany, the congregation of St. Mary's Cathedral, Memphis, witnessed the submission of a Roman priest to the authority and jurisdiction of the American Episcopal Church. The candidate was Rev. Richard Nelson Newell, M.A., (University of Paris), LL. D., (University of Nashville, Tenn.) now in his seventy-fifth year. After the Litany had been offered the candidate was presented by Rev. George C. Harris, priest of the Cathedral, who said: "Right Reverend Father in God, I present you Rev. Dr. Newell, a priest ordained by a bishop not in communion with this Church, who desires to make his declaration of faith, and he assumes the obligation which shall bind him to the service of the Protestant Episcopal Church in the United States of America." The Bishop, rising from his chair, made a short statement to the congregation explanatory of the occasion, and read the canon provided for such cases. He then caused Dr. Newell to read aloud the declaration of faith required in the constitution, and to subscribe the same in the presence of the congregation, every member of which rose, as with one motion, at the first sound of the venerable man's voice, and remained standing until he returned to his place. Other clergymen present besides those named already were Rev. David L. Goodloe, of Kentucky, and Rev. W. L. Spiers, deacon. The sermon was preached by the Bishop, who also administered the Holy Eucharist.—Baltimore American, Feb. 8.

PROTESTANTISM IN ITALY.—WHITHER IT IS DRIFTING.—In one and the same column of the Witness of Feb. 17th, we find amongst the selected matter of that journal, two paragraphs on the subject of the Protestant Reformation in Italy; and which, when put in juxtaposition, and read, as they should be read, in connection with one another, show clearly that Protestantism in Italy means simply "Socialian Rationalism," or the negation of Christ, and the supernatural order. This is what Catholics prophesied would be the only result of the labors of the Bible and Tract pedlars; that this is the result, even the Protestant evangelical press now admits to be true. To our readers we say, compare carefully the two annexed paragraphs—both from the Witness—and see if this be not the case:—

ROME ACCESSIBLE.—The Secretary of the Italian Publication Society, writing for additional aid, says: "The work of colportage continues to make progress in Italy. Rome is now perfectly open to us, and any of our books can be sold openly in that city. We have a depot quite close to this church of the Jesuits, and colporteurs are busily employed in other parts of the city and the Campagna, and their labors are accompanied with much success. We have just finished the printing of our Evangelical Almanac, and already 30,000 copies have been ordered. Our paper for children has a circulation of 3,000 and we hope it will be largely increased. We have now depots in Rome, Florence, Turin, Genoa, and Ancona. Some of the rents of these are very heavy,

so that our Society has even greater difficulties than formerly in carrying on its work." Dr. Cote of the Baptist Mission in Rome, writes: "It has pleased our heavenly Father to bless abundantly his work in this city and the surrounding provinces, and to open a wide and effectual door for the dissemination of the truths of the Gospel. It is highly important that we should take advantage of this favorable condition of things, and sow broadcast the seed of divine truth. We desire your hearty and effectual co-operation in this blessed work, and with this view I venture to ask you for a large grant of Italian tracts and publications for distribution in this city and the towns in the Roman Campagna.

(2.) A Unitarian cloud, as yet no bigger than a man's hand, seems rising over Italy. This incipient gathering, held in Empoli, near Florence. Professor S. Scabarbo, of the University of Modena, being offered the presidency of the meeting, proclaimed to his somewhat miscellaneous audience, the necessity in Italy of a new religious reformation, not a mere copy of the Protestant reformation, but according to the principles of Liberal Christianity; in a word, "a free and wise return to our traditions of Socialian Rationalism, the glory of our country."

PROTESTANT MINISTERS AND SPIRITUALISM.—At the annual Meeting of the Liverpool Psychological Society on the 17th ult., an address was delivered by a Mr. Morse, a medium, or priest of this novel form of devil worship, of high repute. He spoke of the great spread of this diabolical superstition in England, as evidenced by the large and constantly circulation of its journals; and "he added as a fact worthy of remark, that most of their subscribers were ministers of the Gospel." This confirms what we have always heard, and might easily have anticipated: That the best stuff, or raw material out of which to make a medium is a minister; if he should chance to have been a Catholic priest, and to have apostatized, so much the better.

DR. RYERSON'S CHRISTIAN MORALS.—A very funny report is going the rounds of the press. It is said that Dr. Ryerson has written a little book on "Christian Morals," and that he intends to have it used, as a text book, in the schools of Ontario!!! Just imagine, the man of casual advantages, an author and an authority in "Christian Morals!!!" What cruel fun—what hard jokes—are poked at the dear sweet old man. I wonder who has got this off on him—perhaps George Brown or some other wicked Grit. The poor Dr. may write books on "Christian Morals," on "Agriculture," on "Civil Government," and "Political Economy," or any other subject you will, still,

"The trail of the serpent is over them all; And all the waters that flow by the City of Toronto cannot wash it out, or remove from the character and name of the unfortunate Dr. the stain of his casual advantages.

WILLIAMSTOWN.—On Sunday, 18th in St. Mary's Church, the Rev. Father MacCarthy solemnly blessed and erected the "Holy Way of the Cross."

Few churches in Canada can boast of "Stations" superior to these fine oil paintings, purchased in Paris by our Pastor, on his way from the Eternal City, at the celebrated house of Daniel et Cie., Place St. Sulpice.

The style is gothic, admirably corresponding with the Church, and encased in handsomely carved frames of purest gilding, they add very materially to the beauty of the already beautiful Shrine of Our Lady of Williamstown. A very large Congregation assisted at the imposing Ceremony and seemed deeply grateful for the privilege accorded to the Parish—through our good Bishop—by Our Most Holy Lord, Pius the Ninth. Com.

The City mortality is steadily increasing.—Last week there were 150 Deaths, of which 92 are put down to the account of small-pox. How will it be with us when the summer heats set in? It is fearful to contemplate.

We have been compelled from press of matter to hold over several articles, and communications with which we have been favored.

DOMINION PARLIAMENT.—It is affirmed that on the 11th of April the Legislative Session will open at Ottawa.

THE PITTSBURGH CATHOLIC.—We notice with pleasure the change in form and increasing dimensions of this long established, and most excellent Catholic paper. We trust that it may prosper, and meet from the Catholic public the support and encouragement which so good a paper well deserves.

THE DUBLIN REVIEW.—New Series.—January, 1872.—We should be glad to learn that this able exponent of Catholic principles, and zealous champion of the truth, and of the rights of the Holy See, were extensively circulated in Canada. All Catholics who can afford to take it, should have it on their tables; and there are many who by merely retrenching on the sums by them spent on anti-Catholic publications, such as Harper's Magazine, &c., which should never be admitted within the walls of a Catholic home, might well afford to subscribe for the Dublin Review, and the excellent Catholic periodicals published both in Great Britain and

the U. States; and which it would be to insult were we to compare their literary merits with those of the trashy, and often immoral publications that Catholics frequently patronize.

THE BRITISH QUARTERLY REVIEW—January, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal. This is an organ of the evangelical branch of the Protestant Church; as the Westminster is the organ of the Liberal, or more advanced branch of the same Church.

ALBUM DE LA MINERVE, Duvernay, Fretes & Dansereau, Montreal. The February number of this publication has been received. It is a monthly magazine in French, devoted to Fashions, Domestic Economy, Literature, Art, Needle-work, and Music.

The N. Y. Freeman entertains a good opinion of our Catholic institutions in Canada for the education of the deaf and dumb; he says: "So far as regards the needs of Catholics, or of those that Catholics have charge of, it seems to us that the institutions for deaf mutes in Montreal have a decided advantage, at present, over anything in the United States."

Among the Temperance societies of the Provinces, the address of the State Union Presidents, calling the Baltimore National Convention, is exciting considerable attention. They want to be "counted in."

DEAR MR. McMASTERS: There is a male deaf and dumb asylum in Montreal under the charge of the Brothers of St. Viateur. It is situated in St. Lawrence street near the toll-gate.

Our worthy contemporary, the Western Catholic, until lately published in Detroit, is now located in Chicago. We understand that besides the change of location, its ownership has been changed, having passed into the hands of The Western Catholic Publishing Company.

INDEPENDENT TESTIMONY REGARDING THE GRAND TRUNK.—A traveller gives the St. John (N.B.) Telegraph an account of a journey from Bemidji, Minnesota, to Ottawa. Of the Grand Trunk Railway he writes: "The Grand Trunk junction being reached, which is three miles out from Detroit, I got out and find comfortable quarters at the Pacific House, and at 7.30 aboard for Huron, which I reach by 10.30, distance 60 miles. Ferried across the Huron, into the cars, and away we go. The trains on this line (the Grand Trunk) make good time, and since I went up before, there has been a large number of steel rails laid, the benefit of which is clearly apparent to any one that likes railroading."

Your provincial unions form under the rules there to be devised. Have a voice in determining these rules. Then array your hosts, under the national Constitution, in your own time—the sooner the better.

WHAT SHALL OUR CHILDREN READ?—We have now such a number and variety of Children's Papers and Magazines for Catholic youth, that the tastes of all are sure to be met by one or other of them.

While it is so easy to procure either The Young Catholic's Guide, of Chicago; The Guardian Angel, of Philadelphia; The York Crusader, of Boston; The Little Schoolmate, of New York; The Catholic Child's Sunday Companion, of Baltimore; The Young Catholic, of New York, or the Sunday School Companion, of Chicago, it is painful to see the licence which some parents allow their children of reading anything and everything that may fall into their hands.

The subscription for twelve months is only one dollar, which may be sent to the editor, Rev. WILLIAM BYRNE, Boston, Mass., or given to any Catholic bookseller. If you want to see a specimen before subscribing, enclose a postage-stamp in a letter to the editor and you may be sure of having one by return of mail.

Weekly Report of the St. Bridget's Refuge, ending Saturday, 10th inst. — Males 300, Females 94, Total 394. Includes breakdown by region: England 60, Ireland 281, Scotland 3, F. Canadians 50.

BREAKFAST.—EPH'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural law which governs 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.

WELL PUT.—Bishop Horan, of Kingston, has recently well said: "If it is a small sacrifice to give up the use of wine, then do it for the sake of others; if it is a great sacrifice, then do it for your own sake."

A CANADIAN PETITION TO CONGRESS.—A strange petition has been forwarded to Boston to be presented thereafter to Congress by the instrumentality of a Congress of persons calling themselves "Liberalists." It comes from Lindsay, Victoria County, Ont., and sets forth that the present American Constitution, which guarantees religious liberty and ample toleration to people of every creed and sect, has been an inestimable boon to the American nation, and an inducement for the persecuted of other lands to escape from religious tyranny.

ST. PAUL, Minn., Feb. 14.—It is feared that the Canadian surveying party, under Colonel McNab, and numbering surveys, which left Duluth in open boats for north of Lake Superior about a month ago have perished in some storm.

Our worthy contemporary, the Western Catholic, until lately published in Detroit, is now located in Chicago. We understand that besides the change of location, its ownership has been changed, having passed into the hands of The Western Catholic Publishing Company.

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WORK OF THE RECONSTRUCTION OF THE CATHEDRAL OF MONTREAL.

We give the amount of the several monthly collections taken up during the months of October, November, and December, 1871, in the several churches and chapels in the Diocese:—

Table with columns for church names and months (Oct, Nov, Dec). Includes churches like St. Agathe, St. Andre d'Argenteuil, St. Anicet, St. Anne de Valerme, etc.

Table with columns for church names and amounts. Includes Orphans of the Providence, Children of the School of Cote St. Paul, Little School of Notre Dame, etc.

CHURCH OF THE GESC.—The announcement that the Irish prima donna Rosa D'Erina would assist in the musical service last night attracted an unusually large congregation, the entire area being literally filled and numbers unable to obtain admission.

THE WATER SUPPLY.—Never within the memory of the oldest inhabitant has the water in the St. Lawrence been so low as at present. It has now fallen below the level of the wharves, and men have cut their way through the ice and are repairing them.

LARCENY.—On Friday afternoon a man named Joseph Jobin was arrested on a charge of stealing \$1.15 from Francois Souisse, undertaker, St. Hubert street. It appears that Souisse, on the 12th of the present month, engaged the services of Jobin, and sent him to the Tanneries for two loads of sand.

SEALING A HORSE.—On Wednesday night, a horse belonging to Dr. Wanless of this city, was stolen from his stable at Point-aux-Trembles. The matter having been communicated to the Police authorities, Detective Cullen, on Thursday, succeeded in arresting him at St. Vincent de Paul.

A petition has been circulated by a number of ladies of Belleville, exclusively among themselves, which has received the names of 1439, asking the Town Council not to grant licenses to any saloons in the town.

FIREWORKS FOR THE POOR.—Representatives from the various charitable societies of the city and organizations of similar character met on Saturday evening to discuss the subject of a supply of fuel for next winter. The meeting resolved to co-operate in procuring 500 to 1,000 cords of wood, and the following Committee was appointed to make arrangements and report:—Messrs. Simpson, Mercer, A. McGibbon, J. Howley, Heugens, and Alderman Alexander.

A NEW STEAM FIRE-ENGINE.—A new steam fire-engine, manufactured by Messrs. Shand, Mason & Co., of London, England, for one of the cities in Upper Canada, arrived at the Central Fire Station on Wednesday night, week. The engine is a second-class equilibrium one, having a capacity of 670 gallons per minute, and from a 1 1/2 inch nozzle will throw a stream 185 feet high.

Table with columns for names and amounts. Includes Renfrew, F. Devine, W. Morrissey, J. Muntill, P. Hogan, etc.

Married. At Quebec, P.Q., on the 12th inst., John Jordan Esq., Advocate, to Miss Mary Roche, both of Quebec. Died. At the "Hotel Dieu" Montreal, on Sunday morning the 18th February, Maria Eliza, the kind, gentle, amiable and devoted wife of John O'Brien Scully of Montreal, aged 50 years.

In this city, on the 10th inst., at 30 Brock Street, Redmond Cummins, native of Co. Galway, Ireland, aged 55 years.—R.I.P. (Boston Pilot please copy.)

At Richmond, on Sunday 4th inst., John Bernard Donnelly, aged 17 years, eldest son of the late Andrew Donnelly Esq., J. P.—Requiescat in pace.

MONTREAL WHOLESALE MARKETS.

Table with columns for commodity names and prices. Includes Flour #1 of 196 lb., Middlings, Fine, Superior Extra, etc.

WANTED. A MALE TEACHER, holding an Elementary Diploma, for School No. 3 St. Columban, Two Mountains. For particulars apply to JOHN BURKE, President.

JUST PUBLISHED: THE ENGLISH INQUISITION WORSE THAN THE SPANISH. BY SACERDOS. FOR SALE AT THIS OFFICE.—PRICE 5 CENTS.

FOR SALE. TWENTY-FIVE SHARES OF THE CAPITAL STOCK OF THE ST. PATRICK'S HALL ASSOCIATION. Apply at this Office.

NEW AND IMPORTANT PUBLICATIONS. THE LIFE, PROPHECIES AND REVELATIONS OF THE VENERABLE MARY ANNE TAIGL. Her recently supposed connection with the Prophecy of the 3 days darkness will make the Life of this Venerable Woman a most entertaining book at this time.

VERONICA—or Devotions to the Holy Face of our Lord, with Prayers and Indulgences. THE SUNDAY SCHOOL PRAYER and HYMN BOOK, with 36 beautiful illustrations of the Mass, the most perfect book for children yet published.

CATHOLIC WORKS and articles of every description at lowest rates. Send for Cummins's Classified List of Catholic Books.

Address, EUGENE CUMMINSKEY, Publisher, 1037 Chestnut Street, PHILADELPHIA.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. No. 985. In Re. JAMES MCCARTHY, Insolvent. ON the twenty-seventh day of March next, the undersigned will apply to the said Court for a discharge under the said Act.

JAMES MCCARTHY, By his attorney ad litem, J. J. CURRAN. MONTREAL, 15th February, 1872.

INSOLVENT ACT OF 1869.

CANADA, } IN THE SUPERIOR COURT. District of Montreal. In the matter of ADOLPHE DESEVE, an Insolvent. ON the twenty-fifth day of March next, the Insolvent by his undersigned attorneys will apply to the said Court for a discharge under the said Act.

DOUTRE DOUTRE & DOUTRE, Attorneys ad litem of the Insolvent. MONTREAL, 15th February, 1872.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. DAME ISABELLA ANNE JOHNSON, wife of ISAAC EBBITT of the City of Montreal, in the District of Montreal, Saloon-Keeper, hereto duly authorized by Judicial authorization for the prosecution of this suit, Plaintiff.

vs. ISAAC EBBITT aforesaid of the said City of Montreal, Saloon-Keeper, Defendant. The said Plaintiff has this day instituted an action en separation de biens against the said Defendant. Montreal, 22nd January, 1872.

L. N. BENJAMIN, Atty for Plaintiff.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC, } SUPERIOR COURT. District of Montreal. IN the matter of LEON HURTEAU, of the City and District of Montreal, Trader. Insolvent. ON the twenty-sixth day of the month of February next, at half past ten of the clock in the forenoon, the said Insolvent will apply to the said Court for a discharge under the said Act.

LEON HURTEAU, By LEBLANC, CASSEY & LACOSTE, His attorneys ad litem. MONTREAL, January 15th, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Feb. 14.—La Patrie reports the police are searching for arms in suspected quarters of the city.

PARIS, Feb. 16.—It is reported here, on good authority, that the United States will not waive their claims on England for indirect damages, but may be induced to moderate them.

A Paris letter states that Louis Napoleon is selling much property, and that the proceeds are finding their way all through France.

The National Assembly at Versailles has been discussing the Bill imposing duties upon foreign ships and materials imported in foreign bottoms into France.

According to a report current in Paris, Russia and Prussia are about to make remonstrances to the Swiss Federal Council upon the subject of the excessive toleration accorded to the Internationals in Switzerland.

SWITZERLAND.

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AUSTRIA.

THE LINZ SCANDAL.—The Austrian press has been a good deal occupied by a scandalous accusation brought by the mother of a girl at Linz against a Carmelite monk of that town.

GERMANY.

COMPARATIVE DEADLINESS OF WEAPONS.—The Elberfeld Gazette publishes some curious statistics of the comparative deadliness of the different weapons used in the Franco-German war.

"WHISKEY HAS USED HIM UP"—There is scarcely a community or neighborhood from Maine to Oregon where this saying is not used almost every day in the year, and altogether too truly.

Justice in Wyoming has been interrupted in a manner hitherto unknown in the annals of courts. A female justice of the peace was recently compelled to retire for a few weeks from the bench for reasons not wholly unconnected with the next census of the Territory.

LISBON, Feb. 13.—An earthquake occurred here last night. The shock, however, was slight, and no serious damage was done.

ITALY.

PIEMONTE.—A NEW YEAR'S ODE TO VICTOR EMANUEL.—An immense placard was found affixed to the walls of the Quirinal on New Year's morning with the following bold inscription:—

Accidente al Plebiscito! A Margarita o suo marito! E se viene anche il Re Accidente a tutti tro! Evviva il Papa, Nostro Re!

TRANSLATION.

Confounded be the Plebiscite! Be Margaret and her spouse! And if the King come here, Confounded be all three!

The anti-Catholic party in Holland intend celebrating the 300th anniversary of the taking of Brielle on the 1st of April next.

RETURN OF VICTOR EMANUEL TO FLORENCE.—Letters from Rome, dated the 7th instant, state that Victor Emmanuel has again hurried away to Florence from the Capital, whose acquisition has cost him so much sin and crime.

CHARLES DICKENS.—As, in another column, we shall have occasion to speak of the literary merits of John Forster's first volume of his "Life of Charles Dickens," we may here say a few words about the moral it teaches, and of the severe lessons it gives to the literary vanguard, or "Bohemians," of the present day.

HOUSEKEEPING.—John and Mary Jane looked at each other during sermon time; shook hands with unusual tenderness on parting Sunday evening; and in a few days all the neighbors knew they were engaged.

slon that fell from his biographer, the world might never have known of them.

It was a hard school in which the sickly boy was trained; but it was a wholesome school after all. We have no desire to force our men of genius through such an apprenticeship to their art, but we see how it nerves the strong to the battle, while the weak succumb.

It is no uncommon thing for men of letters to be poor. Poverty and literature too frequently go hand in hand. We have all read of Johnson and Savage, of Goldsmith and Chatterton, not to refer to more recent days; but their troubles came in later life, and were partly their own fault.

"Lives of great men all remind us, We should make our lives sublime; And departing, leave behind us, Footsteps on the sands of time."

ROYAL INSTITUTE OF ARCHITECTS.—A paper of unusual interest, both from a purely technical point of view and from a Catholic aspect, was read the other evening before this learned society by Mr. H. W. Brewer, a son of the eminent member of the Record Commission, and one of a not inconsiderable group of young men of remarkable artistic attainments which has entered the fold of the Church within the few past years.

THE IRISH POPULATION.—The Irish are a very religious people, and have all kinds of pretty pious salutations always at hand. If they pass people at work in a field the regular form is, "God bless your work!" and the answer, "Save you too!"

OUT-DOOR CELLARS.—A writer in the Practical Farmer, in answer to the inquiry of a correspondent, gives the following as a plea for making out-door cellars, two of which he had used for upwards of twelve years, and ever found them sure depositories for fruits and vegetables in winter, and for milk, butter, etc., in summer.

MISTAKES OF THE TYPES ILLUSTRATED.—The amusement afforded by ludicrous typographical errors will be inexhaustible while printers are fallible and editors write with abominable indifference to legibility.

SPECIAL NOTICE. AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆE EYE CUPS. Spectacles rendered useless, Chronic Sore Eyes cured, and all diseases of the eye successfully treated (cure guaranteed) by the greatest invention of the age.

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

DR. J. BALL & CO.—Gentlemen.—I have now thoroughly tested and proved the Patent Eye Cups; they are the ne plus ultra of all treatments of impaired vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight.

DR. J. BALL & CO.—Gentlemen.—It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operations, but work on a sure plan. People are afraid of being humbugged, but I have convinced them of reality.

DR. J. BALL & CO.—Gentlemen.—I received your Patent Eye Cups by the hand of Mr. Rondebush; after testing the efficacy of the Cups for two weeks, I am satisfied they are what they are purported to be.

DR. J. BALL & CO.—Gentlemen.—On the reception of the Patent Ivory Eye Cups, on the first application, I found benefit, and now, I am happy to say unhesitatingly, from my own practical experience, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the greatest boons that ever God bestowed or man received.

going to get a house and keep it. They looked over the papers that evening to see how many and what houses were to let. Next day we saw them walking happily and weddingishly up and down the streets where the houses that were advertised are to be seen.

Another editor clipped from an exchange an obituary poem, which he sent to the composing room with some introductory remarks. He said: "We publish below a very touching poem from the pen of Miss M.—"

During the Franco-Prussian war a great deal of fun was poked at the New Jersey editor who read in the cable despatches that Bazaine had moved twenty kilometers out of Metz.

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small diamond type, without her glasses. She now habitually reads her Testament, ordinary print, without her glasses. You can imagine her pleasure. The business is beginning to assume something like form and shape. I have inquiries from all directions, and often great distances, in regard to the nature of the Cups. Wherever I go with them, they create intense excitement.

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

FESTON, MICH., July 17, 1871

Dr. J. Ball & Co.—Gentlemen.—It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operations, but work on a sure plan.

I have applied the Patent Eye Cups, with Myopic attachments, to two persons eyes who are Near Sighted; their sight is improving at an astonishing rate. My old eyes of 14 years standing are perfectly restored.

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

I remain, most respectfully, REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871

Dr. J. Ball & Co.—Gentlemen.—I received your Patent Eye Cups by the hand of Mr. Rondebush; after testing the efficacy of the Cups for two weeks, I am satisfied they are what they are purported to be.

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

Very respectfully yours, REV. J. SPOONER.

Blooming Valley, Crawford County, Pa.

CHESTER, SUSSEX CO., ENGLAND, Dec. 15, 1871.

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

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

I cease to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, I think, be more suitably adapted for the eyes, besides being Harmless, Painless and Pleasant.

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

Yours faithfully, REV. J. FLETCHER.

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

Dr. J. Ball & Co.—Gentlemen.—It has been a long time since I wrote to you. I have wanted to see what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing.

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

The Patent Eye Cups are the greatest invention of the age. May heaven bless and preserve you for many years, for the benefit you may confer on suffering humanity.

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

DEMORSEVILLE, C. W., Aug. 19, 1871.

Dr. J. Ball & Co.—Gentlemen.—I have this morning returned from visiting an old lady that was almost totally blind for several years.

She was totally blind in one eye, and could not see a person standing before her with the other eye. After I had made one application with the Patent Ivory Eye Cups, of two and a half minutes, she could see her hand and fingers with the eye that was totally blind, and the other eye was greatly improved.

We remain, Yours truly, REV. JOHN HILL.

DR. J. BALL & CO.—Gentlemen.—I have now thoroughly tested and proved the Patent Eye Cups; they are the ne plus ultra of all treatments of impaired vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight.

The Patent Eye Cups are a scientific and philosophical discovery, and as Mayor Ellis, of Dayton, Ohio, writes, they are the greatest invention of the age.

Certificates of cures performed by the application of Dr. J. Ball & Co's Patent Ivory and Lignum Vitæe Eye Cups.— CLAVSVILLE, Washington County, Pa., Sept. 25th, 1871.

DR. J. BALL & CO.—Gentlemen.—I have now thoroughly tested and proved the Patent Eye Cups; they are the ne plus ultra of all treatments of impaired vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight.

