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He applied himself to explore the arcana of alchemy, and after having analyzed them, tried in vain to form them again; but the secret of omnipotence which he attempted to grasp, fled from him. He decanted precious stones, and succeeded only in making a gross and colourless substance. Again and again he tried himself, but all his hopes ended in nothing. Nature, which he had once attempted to conquer, would not yield to his pride as a vain, he now wooed in vain to still the passionate yearnings of his fatherly heart.

One day he said to himself: "My knowledge is very little; and with the very little I know, I shall never succeed in solving this problem, and nevertheless it is possible!"

The voice which spoke to me is a voice which does not deceive. Then an inspiration came to him which lighted with a pale ray of hope, the sorrowful face long unused to happiness. The idea occurred to him, that if he should go and study the shells of the Persian gulf where pearls are formed, he might succeed in winning from nature the mystery which he had so much interest in learning.

He set out the next morning on his long and wearisome journey, leaving his child to the faithful care of the old Jewish slave who had been so many years in his service, and in whom he reposed the most perfect confidence. She had been the nurse of Rachel, and loved her almost with a mother's love. He spent two months in studying the pearl oyster of the Persian gulf; but there, as in his laboratory, all his efforts were vain.

Providence, thought he, (he no longer said "nature.") Providence has secrets which will never be known to mortals! Convinced of the utter folly of his painful researches—angry, moreover, to see his poor child again, he sadly turned his face homeward.

As he slowly and sadly pursued his way toward Egypt, he saw on the second day of his journey across the desert, a group in the distance apparently just in his route; continuing to advance, he saw a dead camel covered with blood, beside him the dead body of a knight, pierced with sabre strokes; on the road side a woman, apparently dying, holding in her arms a young infant.

Ben-Ha-Zelah, moved with compassion, approached and scooped the woman. She told him that in crossing the desert with her husband and child, they had been attacked by brigands, who had killed her husband, left her mortally wounded, and had rifled them of all their treasures; even their water bottles—more precious than all in the desert.

"I am dying," said she, "but my bitterest sorrow is in leaving my poor little babe, who must perish thus alone in the desert."

The poor mother for one moment thought of asking the kind old man to take her child, but she saw that one of his water bottles had been broken by some accident, and that he had hardly enough water to cross the desert.

Ben-Ha-Zelah had the same thought, but he calculated the quantity of water remaining to him, and said to himself that it was impossible. The woman was dying.

There, in the presence of the mother's despair, with the wail of the infant so soon to be an orphan, in his ears, he thought of his own child.

"Woman," said he, "I will take your babe, and will care for him as for my own. I will save his life, even at the cost of my own."

The mother died, invoking blessings on his head. Ben-Ha-Zelah resumed his journey across the desert, placing before him on the saddle, the infant, who at first wept, then laughed in infantile glee, then amused himself by teasing the patient nurse, pulling his beard, or tampling the reins of the camel. The old man who had become as gentle as a mother, sought every means which affection could suggest to amuse the helpless little creature, so strangely given to his charge—sometimes with the gold tassels of his bridle, sometimes with his bright sequins in his purse. Again he would sing to him a lullaby, long forgotten. The child was pleased with each new amusement devised by the old savant, but it was only for a few moments, and was again looking about for something he had not yet seen.

How much we all resemble children. Poor old Ben-Ha-Zelah knew not what to do to satisfy this restless craving for amusement. Suddenly he thought of the beautiful little box, which the child had not seen, and drew it out from the folds of his robe.

The child eagerly grasped this new plaything and turned it about in every possible way. To the amazement of the old Jew, there was a slight sound, as of some small object rolling about in the box.

The child shouted with delight. The old man was breathless and trembling. He grasped the box convulsively from the hands of the infant, who held it out to him smiling. He opened it. His blood froze in his veins with an emotion not of terror but of joy and hope.

He beheld in the box a pearl, pure and more beautiful than any he had ever seen. Speechless with emotion he could only raise his eyes to heaven in a wordless prayer of gratitude.

Then he heard a voice which seemed to fill the immensity of the desert and nevertheless, was as low and sweet as the loving murmur of a fond mother.

"O Ben-Ha-Zelah! every tear which thou shalt dry, is a pearl which thou dost create."

Ben-Ha-Zelah looked about him. All around him was the desert. Before him, in his arms, the little babe, suddenly grown calm, and smiling in his face. A few more days and his journey through the desert was ended. But many were the privations he endured that the helpless little infant, now so dear to him, might not want.

Ben-Ha-Zelah was rich, and now he was good. His goodness made use of his riches to dry the tears of misfortune—there are as many alas! in this world of suffering, as there are dewdrops on a summer's morning—and very soon his box was quite full.

When he again saw his child, the mysterious sleep was unbroken. She came not to welcome him, but he put her necklace about her beautiful throat, and she awoke smiling.

"Oh! what a lovely necklace, papa," she cried. "It is the first I have ever given thee, my darling," said the happy father, "but I hope it may not be the last. My pearl basket is now empty, but I trust in God that I may fill it many times before I die."

Owing to the new Food and Drug Adulteration Act, the London tea merchants have been obliged to cease importing green teas from China, because they are mixed with other substances in the shape of colouring matter, and therefore liable to be confiscated and destroyed.

MAKING LEATHER PART TO METAL.—A method of affixing leather to metal, so that it will split before it can be torn off, consists in digesting a quantity of nut-galls, reduced to powder, in eight parts of distilled water for six hours, and filtering it through a cloth; then dissolving one part by weight of glue, in the quantity of water, and allowing it to remain twenty-four hours. The nut gall, and the solution of glue applied to the metal, previously roughened and heated. The leather is then laid upon it, and dried under pressure.

THE INFALLIBILITY OF THE POPE.

A CONVERSATIONAL CONTEXT BETWEEN AN AUSTRIAN COLONEL AND A BAVARIAN CITIZEN.

[Translated from the German for the Tablet.]

Having visited the parish church and every place worth seeing at Regenz, on the Bodensee, we at last went to pay our respects to the burgo-master, not to obtain from him a favourable decision in some point of litigation, but to taste of the excellent brandy stored up in his cellar. Vienna has its Esterhazy's cellar; at Salzburg you go to St. Peter's and in Regenz to the burgo-master, in order to drink a glass of genuine, unadulterated wine. To find him there is no need of asking; you have only to follow the throng which moves thither without interruption.

The usual hall for the guests was filled to the utmost, and no chance of obtaining a seat, nor even a place to stand; hence we were ushered into an adjacent apartment, where some Austrian officers were seated around a table to hear the pathetic outpourings of a civilian who betrayed the burgo-master from every buttonhole, even if his cap had not the indications that he belonged to the Bavarian administration of the civil government. The speaker was just about to give vent to his anger about the assumption of the Pope, who let himself be declared infallible without having asked permission from the Bavarian Government. "It makes a man's hair stand at an end and beats all sound reason," he exclaimed, "what he has to witness in this nineteenth century! Man almost believes himself removed back into the Egyptian darkness of the Middle Ages where funeral piles were burning in every place and truly enlightened men were roasted in the spit like so many sparrows. But, thanks be to God! the sun of science has risen too high that Roman darkness could obscure his splendor. The thunderbolts of excommunication, which once fell crashing upon the heads of the highest rulers, have lost their power, and explode without effect. He that is excommunicated nowadays relishes his glass of wine as much as one not excommunicated."

After these words he refreshed his lungs from the well-filled tumbler, and looked about with the self-complacency of a Roman general who was entering in triumph on the Via Sacra towards the Capitol, and waited for the plaudits of the spectators. But they were so quiet enough to continue smoking their cigars and to show no sign of readiness either to applaud or to hiss the orator. After some while one of the officers rose, and in the driest tone of voice in the world asked him:

"Sir, are you a Catholic?" "For the life of me, no," replied the burgo-master; "I am a Protestant!"

"If you are a Protestant and not a Catholic," resumed the officer again, "what in the world does the Pope and his infallibility concern you? He cannot hurt you, and you have, therefore, not to fear him."

"Yes it concerns me and all men, because this conceit of infallibility is against all reason and the logic of thought!"

"Therefore the two hundred millions of Catholics, who believe in the infallibility of the Pope, have no reason, no logic of thought?"

"At least a very limited one," replied he with contempt.

"If I understood you right and my logic does not play me foul, you are of opinion that reason was measured out to the Protestant by the pound of avoirdupois weight, but to the Catholic in scruples of Troy or apothecary's weight?"

"Colonel, you go too far in your conclusions: I only wanted to say that the new dogma about infallibility holds the intellect captive and hinders the free development of the wings thereof."

"You speak, sir, of a new dogma of faith. I beg your pardon, sir, if I object that you speak of a subject about which to you, as a Protestant, the true understanding is wanting. It is not my business to deal in theology, but, as a Catholic, I know so much: that the Church has no right to create new dogmas, but that she has the power to give to those that are revealed precision and outward form. Thence the declaration of the infallibility of the Pope in matters of faith is no new dogma, but a juridical definition of what since the time immemorial of Christendom had been there *de facto*, or was considered as a self-understood necessity for the subsistence and unity of the Church, and in its fundamental elements already mentioned in the Bible. Moreover, concerning the captivity of the intellect through the dogma of infallibility, I may assure you that this captivity is as easily to be borne as it is honorable, and the wings of my reason up to this hour have not been lamed. But you enlightened gentlemen want to know everything better, and seem to have imbibed the essence of wisdom with your mother's milk, or come from your mother's womb with boots and spurs, like Minerva with shield and helmet from the head of Jupiter. You create for yourselves spectres of dire appearance, or wind-mills, to cool on them, like the knight of old, your indomitable valor. You are like impetuous pedlars who force upon people bad merchandise. With your fancy-fighting and culture-blabbering you will be no more able to shake the foundation rock of the Catholic Church than to stop the great clock of the universe from moving. Tertullian once said to the heathens: 'You reject what you do not understand, you reprehend what you never examined, and what is known to you only from hearsay: Were I willing to be wanting in politeness, I would make you, sir, the same compliment. But how does it come to pass that you pay so much attention to us, whereas you have so much to sweep before your own doors?' At one time you make yourselves gods, at another time descendants of apes, and again bipeds of unimaginable nature, drawn from the original slime, and soon again something else. We do not disturb you in your dilettantism; hence, if you wish to be consequent, you ought to let us Catholics also alone and go our ways unmolested."

The burgo-master, who during the long session, given with solitary openness, had given signs of impatience, took the word irritably:

"I will grant Colonel, that it does not concern me and all non-Catholics what the Pope's making of himself and his Catholics. As long as he moves in the sphere assigned to him, he may act and do as he pleases. But it was always a characteristic of the ambition of the Popes to meddle in things that should remain far from them. Their undue encroachments in state affairs have at all times caused disturbances, and the arrogant usurpation of the present Pope calls on the intelligent part of the world and the rulers of states to be watchful lest what has been gained in modern times may be choked under the shade of designing priestly reaction."

"According to your expression, the Pope does not seem to be such an insignificant personage; that could be easily passed over. And in this I must perfectly agree with you. Although in an advanced age, without an inch of ground of his own, and suspended as it were in the air, he is yet powerful enough to keep up the world in breath and to cause uneasy hours to the potentates. For he possesses a power, which does not suffer itself to be bound, and of which many have lost the true idea. Men fear secretly, what externally, apparently they make little of, and as a bad conscience always fears the worst, and sees spectres where there are none, it is not astonishing, when, Plus IX., so tenderly loved and revered by his children, appears to his enemies as something terrible, like an army set in battle array. But you spoke, sir, of arrogant usurpations of the present Pope: may I ask you to

mention a case where he trespassed the limits of his rights?"

"How can you ask," exclaimed the burgo-master with astonishment, "are you the only one in Israel who does not know what the whole world speaks of and is moved by? Did you hear nothing of the Syllabus, which upsets completely the present order of things, declares rulers deprived of their thrones, and teaches doctrines which are enemies to modern progress? Or did you not usurpation of the rights of families as well as single citizens, if your Pope takes it upon himself to destroy the honor of men who stand faithfully at the side of the throne, and carry before the torch of German science, when he excommunicates and anathematizes them, as it was done to Dollinger and other coryphees of science? What do you say to that? He?"

"I tell you, sir, that the Pope is as innocent of the contents of the Syllabus as you and I, and my comrades. The Syllabus is a collection of truths which are either clearly pronounced by the divine law or must be deduced from them, and of rights which in the course of time have grown up either by prescription (*ex consuetudine*) or by consent of the nations (*ex consensu*). In an age of lies and violence, as the present one is, Pius IX. has gathered and refreshed these truths nearly forgotten and those rights ignored, in order to show them to the nations as well as to the rulers as in a mirror. If, then, they do not see in that mirror what they wish to see, the fault is not with the Pope, but with the ignorance of the eternal truths and of the rights founded upon them. As to the excommunications upon which you at present lay so much stress, you are in contradiction with yourself or your labor under a weakness of memory. A few minutes ago, dear sir, you maintained emphatically that these thunderbolts have lost their force, and evaporate without effect. Is it not so, sir? But such disagreeable things can arise only when a man does not stand upon the solid ground of facts, but floats on the waves of erroneous opinions."

The burgo-master wanted to interrupt the speaker; but he asked permission to add a few observations, and began anew: "Excommunication means exclusion from a society to which one belongs. This right of exclusion is founded so deeply in the nature of things that no society could be lasting without it, and every commonwealth would crumble into pieces. To every man is allotted a certain space wherein he may move with perfect liberty, and he can do within these given limits, or omit to do, whatever pleases or displeases him, be it indifferent, bad, or good. But this liberty needs limits in order that it may not become a tool of blind passion and do harm to the commonwealth. The inner limit is conscience, over which the judge has no jurisdiction (*De internis non judiciali preter*); the external limits are constituted in the law, the tie which unites members to a whole. Every community, whatever name it may bear, has its laws, and enjoys existence only so long as these are respected and obeyed. Hence the transgression of laws is visited by punishment, and one of the greatest punishments is the exclusion from that society. The state sends its delinquents to penal colonies, or makes them harmless by locating them into state-prisons. The Freemasons expel disloyal brethren from their ranks, and volunteer companies, song and turn societies, act on the same principle. The student is expelled from college, the officer degraded or cashiered, and the Catholic—if not willing to obey orders—excommunicated. Is it not so, my dear Bavarian? But excuse me, I have to go to parade. You will pardon me! Soldiers usually are no philosophers, and speak plain language. If I did not acquit myself properly, the fault lies with my Maker, who has given to me, a Catholic, the gift of reason in too sparing a manner."

The Colonel, who during the last sentence had risen and girded on his sword, offered his hand to his adversary to take leave, and left, followed by his companions, in the best mood, the tavern of the burgo-master. Like a kitten which, with the care of an immitable neatness, cleanses its fur from every particle of dust, so cleansed—though not with the same neatness, yet certainly with the same care—the burgo-master every atom of snuff which, in the fervor of conversation, had missed the way to his nose, from the bushy moustache and the foremost part of his "N."

Having cast an examining look into the mirror, he stepped with dignity and gravity towards the door, in order to play his part, perhaps, somewhere else with better success.

IRELAND.

A correspondent of the Catholic Review writing from Cahir, county Tipperary, Ireland, says:—

The most wistful spots in any country are its graveyards; but Irish graveyards are spots of most consecrated interest. To the Irish the churchyard is the dearest spot on earth. Around it are encircled memories of the dark past, of persecution, sacrilege and blood. As he passes the ivy-clad ruin his mind is filled up with darkest memories. He knows that the high grass inside the churchyard wall bends over the graves of martyred kinsman—of scholar, patriot, priest. Many an Irish troubled heart, he thinks to himself, has there found a resting place! Many a noble father and broken-hearted Irish mother, who fought long and patiently against poverty, hunger and oppression, have stolen to rest within that dismal graveyard. There are the young and the old—those who died untimely deaths, victims of tyranny, and hoary old men who lived to see a century of religious persecution. And there sleeps forever the noble priest who lived the mysterious life of a proscribed outlaw, but who went among his kinsman to cheer the loneliness of poverty, to encourage them in their trials, to relieve the afflicted and give hope to the dying. The old ivy-covered ruin is here in the midst of the dead, casting its shadow on the stoneless graves, standing like a grim sentinel, or a hoary herald telling of the pride of other days.

The ruin was built in the ages of faith, in the days of Ireland's pride ere the haters of her creed could point to the cradle of their race. It was built in the days of religious sunshine when Ireland was Acadia of the world and the classroom of Europe. Oh, how fair was Ireland that day—how fresh her valleys how proud her hills, how pure her crystal streams before the eye of heaven! The hand of the despoiler had not yet come upon her; the foot of the despoiler had not yet polluted her lovely shores; the sword of the stranger was not known to her sons, the impurity of the stranger had not yet crept in to dishonor her daughters; the heresy of the stranger had not come in to persecute the fair faith of that most Christian land. No. She stretched her fair arms before the God of truth, and presented herself to the God of beauty as the fairest land, the purest, holiest, best, that the sun warms with his sustaining heat and holy light! But dark days came; and it is because of these dark days that the graveyards and the ruins are so dear—so painfully dear—to the Irishman.

To-day I stood in an Irish churchyard. It was a hallowed spot, indeed. Around me were the bones of martyrs and the graves of the saintly. Tombs there were with grand old names upon them—names that then represented the owners of the soil; but are now the names of the poorest in the land: 'One tomb was there which every Irish eye would love to see. It was the tomb of an Irish martyr priest, whose name is connected with the darkest epoch of Ireland's persecution. His name was Sheehy; he was hanged at Clonmel, and his body is in the graveyard of Shanrahan. Here lie the remains of the Reverend Nicholas Sheehy, parish priest of Shanrahan, Ballysheehan, and Templeiny

He died March 15th 1766, aged 38 years, executed by his sister, Catherine Sheehy, alias Burke, and the world is despoiled. And though his tomb tells it not, his story is sad and wondrous.

Nicholas Sheehy was a Catholic priest in Ireland when the great priest was, humbly speaking, the least enviable thing in the world. He bravely fought for Catholic truth and for the rights of his persecuted flock. He was a devoted and just man, who repeated injuries and inhuman treatment from the hands of the Church's enemies, he spoke to the people some words which were too honest to be forgiven and too true to be forgotten. North with life was arrested and accused—of what? Of murder of the murder of a man? They should and a priest—they were bent on his death. He was too brave an enemy to be permitted to live on. The country was startled; but there were those found who swore to the truth of the alleged murder. In Dublin he was tried, and a disagreement being detected in the testimony of the perjured accounts, he was acquitted. Dissatisfied, his enemies packed a jury and resumed the trial. At Clonmel he was tried; found guilty, and executed; and for twenty years his head was to be seen surmounting a spear over the walls of the town jail.

Ten years after his execution the murdered man (?) came home from a distant land where he had been paid to secrete himself. Stricken with a fearful species of paralysis he was carried about from house to house of Protestants in quest of a/s. One day the man who carried him becoming fatigued, seated his burthen on the wall of a bridge. The crippled man lost his balance, fell over, and ended his miserable existence. Others who took part in the death of the priest lived confessedly wretched lives, for every loathsome disease had seized them.

And this was done in the face of a civilized government! No wonder, then. The government that would say to an Irish Catholic boy, "Become a Protestant and you may take possession of your father's property—You can throw him out a pauper," could not be shocked at the murder of an Irish priest.

FEDERALISM IN '44.

The two or three old ladies of both sexes who have set their hearts—and what little minds they have—upon the breaking up of the Home Rule party have been at it again. The failure of Eighty-two and the collapse of Centenary intriguing, has not discouraged them from again trying to be mischievous in a newspaper war, and the columns of the Freeman and Irishman have resounded with the din of battle, the clash of goose quill, and the clack of controversy. If that hated name of Federalism still exists—if it is not entirely wiped out by their onslaught, the only conclusion open to them is, that the world must be very near its latter days when neither Repeal nor Federalism will be of much consequence, and that incorrigible human nature which perversely refused to be guided by them will reap the proper reward for its wickedness. We have always looked upon the opinions of these parties, and their frantic efforts for leadership and notoriety, as a huge joke; we find great difficulty in treating them seriously yet it must be done. A fool may fire a powder magazine—the kick of a cow caused the burning of Chicago—who knows what mischief may be in the way of an ass. Such a bray still keeps trumpeting up the merits of simple Repeal above Federalism and some dubious platform utterances of O'Connell are now appealed to as deciding the question. It is forgotten that such utterances of O'Connell were always means to an end and that end was almost always either to conciliate or encourage support, or to discredit, discourage, and so put down opposition and merely expressed the mood of the moment with regard to such support or opposition. What his calm judgment in the matter was as expressed in his private correspondence, after balancing the pros and cons we have already laid before our readers, as also the proof from his latest recorded expression on the subject, that he never altered his opinion, and that was that a federal union between Great Britain and Ireland would be the best thing for Ireland. We have also, in a previous number, shown that the attempt to set up repeal, whether "simple" or otherwise, as something opposed to or different from Federalism, was "simple" nonsense, as the connection of Ireland with Great Britain after "simple" Repeal would be a Federalism and nothing else. We pointed out that the framers and champions of the constitution of '82, who ought to know a little about it, considered it a federal constitution and nothing else, and wrote and spoke about it as such. We shall now content ourselves with adding that when the repeal agitation was at its highest and best, when there was most thought, earnestness, money and purpose in it, the fact was recognized that the Repeal of the union would only be the restoration of a Federal union between the two countries. In the year 1844 the Repeal Association, out of its then overflowing exchequer offered prizes for the best three essays on the Repeal of the Union. The judges were John O'Connell, Thomas Davis, and Smith O'Brien. There were forty-eight competitors. Out of their compositions four were chosen (three for the prizes and one for special merit), and published by the association. They were all able, though strangely enough their literary and political merit seem the inverse of their order of publication. The second prize was awarded to that written by Michael Staunton, then an alderman of Dublin, and the editor and proprietor of the Dublin Weekly Register, the newspaper, by the way upon which Thomas Davis received his training as a journalist and a politician; Staunton's essay, though slightly inferior to the others, in some respects, was vastly superior to them all in the fact, that he treated his subject more practically, and treated it throughout from a hard common sense realistic point of view. He was the only one who thoroughly grappled with the opponents of Repeal, and answered their objections, in some measure making up for the defeat of O'Connell in the famous Repeal Debate of 1841. In an essay of this description we might naturally expect about the best thought of the time upon the question of "Simple Repeal" and "Federalism," and we should not be disappointed. He says: "Though Federalism is now discussed in Ireland as if it were a principle altogether unknown to our institutions, it was in reality in operation from the commencement of the British connection to the close of the last century. Ireland first had a parliamentary compact with Henry the Second; and it was therefore strictly a "Federal" arrangement. It had, secondly an improved state by a far more solemn and important compact in 1782. There can be no question that the Parliament of 1872 was a Federal Parliament, and one sufficient for the power and happiness of Ireland though its functions were strictly of a local character. If the union were repealed by an agreement between both countries recognizing perfect freedom of commerce, and establishing the fiscal relations on the basis suggested (as suggested in the essay) there would be a third compact, and certainly the best of the three. "Simple Repeal" would then, with the aid of the reforms of the last fifteen years, give Ireland the benefit of Federalism, though not to the extent, usually contemplated, and it would be a still further improvement of a constitutional system which had been already found to work well for the country." The last sentence points to the grand defect of the "Simple Repeal" scheme in narrowing, instead of enlarging, the field of Irish enterprise and national development, by entirely localising Irish thought and Irish effort, and retaining the burden of British connection without the benefits of it. However, that is a subject upon which we do not now propose

to enter. Our object is only to point out that even in the heyday of O'Connell's power in '44, "Simple Repeal" meant Federalism, and including more and more and more, we wish to call attention to this fact in order to show those who from petty spite and disappointed ambition, motivated vanity, or some other petty or malignant motive are endeavoring to create division in our ranks, the futility of their efforts, and the absurdity of their pretensions, and to remind those of us who have at any time been imposed upon by their sophistries, of the old maxim that it is very silly to dispute about the cooking of your hare till you have caught him first.—United Irishman.

IRISH INTELLIGENCE.

Some of the North Tipperary hills were covered with snow on the 12th ult.

A contract has been entered into for building a new church on the site of the old Franciscan church, Limerick, for a sum of £9,000.

Sir Charles Stanley Osborne, Bart., Beechwood Park, Nenagh, has been appointed to the Commission of the Peace for the county of Tipperary.

An order by the Local Government Board appeared on the 9th ult., prohibiting interments in the burial ground of Monkstown, Dublin, after the expiration of the present year, to all excepting 276 persons named and their families.

The following gentlemen have been appointed to the Commission of the Peace for the county Cork—John Peard, Esq., of Bride Villa, Rathcormac; Thomas Bedford Montgomery, Esq., of Berry Hill Castle Lyons.

At a sale of mangolds by public auction, held at the Tullmore Workhouse farm, on the 12th ult., Mr. Charles W. Atkins auctioneer, obtained the high price of £62 7s. for less than an acre of mangolds.

At an auction at Edenderry, on the 6th ult., a farm, containing three acres of inferior land, held on a yearly tenancy from the Marquis of Downshire, was purchased by Mr. James Delany, Edenderry, a sum which, including auction fees and other expenses will amount to £275.

It is proposed to build a new market for the north side of Dublin in the neighborhood of Moore street. The site proposed is from the rear of Britain street, to the rear of Henry street, and from Moore street to Denmark street. The entire cost of purchase and construction is estimated at from £108,000 to £112,000 at the most.

Sir Richard Wallace, M. P., has indicated his readiness to grant leases in fee. The Derry Standard says they may run on the principle that, say on a farm of 50 acres, a lease for ever would be given of the holder paying either an increased rent of 3s. 6d. per acre, or a lump sum of £250. The sole condition does not deprive the arrangement of the principle of perpetuity of tenure.

The Right Rev. Dr. Furlong, Bishop of Ferns died Nov. 11, at St. Peter's College, Wexford, after three days' illness. He was born at Ragby, county Wexford, in 1803, and received his early instructions in one of the old country schools. In 1814 he entered Wexford Seminary, and in 1819 Maynooth College. He was ordained in 1826. In 1829 he was appointed one of the professors at Maynooth and remained there until he was consecrated Bishop of Ferns in 1857.

At a meeting of the Home Rule League, held in Dublin on the 9th ult., it was resolved, on the motion of Mr. Butt, to present a petition to Parliament against the unfair amount levied on Ireland under the present arrangement of taxation, and claiming for this country relief from this unjust burden either by a review of the relative taxation of the two countries, so as to place it upon a more equitable basis, or by applying the amount now collected from Ireland beyond her fair contribution to the relief of the local taxation of the country.

The amount of fees payable during the current year to the National teachers of Ireland in union which have consented to become contributory under the Act of Parliament amounts, in a round total to £96,000. Of this the proportion, divided into round numbers between the four provinces, shows Ulster contributing to the extent of £28,000, while the unions of Munster come next, but far behind with a quota amounting to £19,000. Leinster contributes to pay £10,000, while the unions of Connaught contribute between them £5,266.

In the court of Exchequer, on the 10th ult., the Attorney-General sought to compel the Catholic Bishop of Cork to pay legacy duty on several bequests left by the late Miss O'Regan, of Cork, for Masses for the repose of her soul, as well as on a sum of £5,000 to All Hallows' College, near Dublin, for the training of Roman Catholic clergymen for foreign parts. The question as to bequests for Masses being considered charitable bequests has thus been raised for the first time. There being no known authority on the subject, the result is looked for with the greatest interest.

On September 11th, the Rev. W. J. Cullen, a native of the county Kilkenny, nephew to the late Ald. Cullen, J.P., Kilkenny, and brother-in-law of John Ryan, Esq., T.C., of the firm of Ryan & Phelps Broad street, Waterford, was ordained to the Priesthood in Hong Kong, China, by the Bishop of Victoria. Father Cullen was the first subject of Great Britain ever ordained in Hong Kong, and after the ceremony he was presented by the resident English and Irish Catholics with an address, with a chaic and a purse of money. Father Cullen was a student in Carlow College when he volunteered for the Chinese mission.

The Tralee Chronicle says:—"A tenant on the lands of Bahilla, convenient to Rattoo, about a dozen years ago, purchased the tenant's interest in a farm from the middleman for £300. The middleman's lease expired some time ago, and the land fell into the hands of the head landlord. Mr. G. having made himself acquainted with the facts of the case, of his own accord not only gave the tenant the same terms he had under the middleman, but went out any fine or addition to the rent, but voluntarily undertook to gate and fence the farm, which contains about eighty acres, and to give £25 and silver, and timber for the building of out-offices. The landlord is Mr. Wilson Gun."

There have been great rejoicings at Foyens on the arrival of Lord and Lady Montague on the first visit to Mount Trenchard after their marriage. A triumphal arch spanned the front of the Montague Arms Hotel, on which was wrought "Welcome Lord and Lady Montague." Flags were hoisted from windows and on public places. An evening set in all the houses were illuminated, and the day was observed as a holiday, all sorts of merry-making being indulged in. A vast concourse of people had assembled to meet them, and they were enthusiastically welcomed. Lord Montague briefly thanked the people, and amid loud cheers they departed in their carriage for Mount Trenchard. Doubtless blazed along the route, and the farm and peasantry lined the road to give them a hearty and cordial reception.

At the Wicklow Land Sessions, on the 6th ult., the following case was heard:—Hugh McGilchrist, Rev. Thomas Acton Drought, respondent. This was a claim for upwards of £1,000 for disturbance of possession and reclamation and improvements effected on the farm of Ashwood Lower, Luttrell, in the county of Wicklow. It appeared that the case arose out of a difference

When the claimant and the landlord as to the right of succession to the farm... The landlord is alleged to have a son of a deceased elder brother of the claimant named in the lease...

The Freeman's Journal correspondent writing from Mountfield, Co. Galway, on the 6th ult., says: "I regret to inform you that the foot and mouth disease has not wholly disappeared from this locality..."

Judge Flanagan, on the 6th ult., made the following sale in the Landed Estates Court, Dublin: Estate of Thomas Bell owner and petitioner; and Ed. Christopher Clayton Boyle, owner and petitioner...

A LANDLORD ADVOCATING TENANT-RIGHT.—A new interest has been added to the Land Question by the appearance among its advocates of the representative of a name dear to the hearts of Irishmen. Albeit without the patriotic fire that stirred the great heart of his father...

Emigration returns at Liverpool show a decrease this year so far of 30,274. The decrease in the month of October was 4,071. Mr. James J. Rowe, late a partner in a leading firm of merchants in Liverpool, who died on the 13th of October, has bequeathed £13,000 to various charities in the town.

GREAT BRITAIN.

The Protestant Bishop of Gloucester and Bristol is inhibited from officiating in his diocese the Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn, who had been advertised as one of the preachers in an 'octave of services' to be held in the Ritualistic Church of St. Albans, Bristol.

When Prince Leopold was on a visit to Blithewood House, Renfrewshire, recently, he inspected the ancient abbey of Paisley. He has since that called the attention of Dr. Lees, the incumbent, to the fact that the building contains no monument of Robert the Second and the other members of the Stewart family who are buried in the abbey...

The Clerk of the Peace at Oxford has just placed a marble tablet at the outward entrance to the county hall of that city, to commemorate an event which occurred 300 years ago. The inscription on the tablet runs as follows: "Near this spot stood the ancient county hall, unhappily famous in history as the scene in July, 1575, of the Black Assize, when a malignant disease, known as the jail fever, caused the death within forty days of the Lord Chief Baron (Sir Robert Bell), the High Sheriff (Sir Robert Doyley of Menton), and about 300 more. The malady from the stench of the prisoners developed itself during the trial of one Robert Jenkins, a sassy, foul-mouthed book-seller, for scandalous words uttered against the Queen. This tablet was placed here in 1875, exactly 300 years after the events which it records."

LONDON ALE AND PORTER.—The Sanitary Record calls attention to the results of 119 separate analyses of samples of ale and porter sold over the counter by publicans in various parts of London. They show such a percentage of alcohol that it is obvious that a person who drinks two quarts of fourpenny ale or porter consumes more alcohol than is contained in half a pint of brandy or whiskey...

THE LATE CARDINAL WISEMAN.—Shortly after the death of the late Cardinal Wiseman it was proposed by a number of Catholic noblemen and gentlemen to raise a monument to perpetuate the memory of the deceased prelate. At that time it was decided that the memorial should take the form of a grand cathedral, but from some cause, or another the enthusiasm of the promoters of the movement died away...

FEMALE LABOR IN ENGLAND.—A letter from Lord Shaftesbury in the London Times draws fresh attention to the report of the Inspector of Factories, and to the valuable and painful information which it contains on the subject of female labor in the Black Country and its neighborhood. The account given by Sub-Inspector Brewer of the state of things prevailing in what is known as "the nail and chain district" is of special interest.

MONITORS TO BE PUT IN SERVICE.—Orders have been received at the Brooklyn Navy Yard to place ten more monitors in commission, and the various naval rendezvous throughout the country have been instructed to enlist available men of all grades. A large quantity of correspondence is passing between the United States and Spain. A satisfactory settlement of the differences between the two countries is anticipated.

RAILWAY ACCIDENT.—CINCINNATI, Nov. 30.—A freight train on the Kentucky Central Railway was thrown down an embankment to-night near Paris, Ky., and the engineer, W. A. Thomas, instantly killed. The fireman and brakemen were severely injured. The engine and ten cars were wrecked.

ACCIDENT IN A MINE.—POTTSVILLE, Pa., Nov. 30.—Last night at Buckville Colliery, in Tuscarora, an accident occurred by the sudden breaking of a chain attached to a hoisting wagon, which was being let down into the mine. The wagon came down with great force, instantly killing Hugh Sharp and Patrick McIntyre. Four other miners were badly wounded.

WOMAN AND THREE CHILDREN BURNED TO DEATH.—ELMIRA, N.Y., Nov. 30.—This morning at two o'clock a dwelling-house was burned about sixteen miles north-east of Elmira. A man occupying the house, named Albert Wood, was obliged to jump from a second story window, and called to his wife to throw the children out to him. Before she could do so, she and three children, two of her own, under six years of age, and a niece named Oxtell, about nine years of age, were burned to death.

INDIAN TROUBLES IN NEW MEXICO.—St. Louis, Nov. 30.—The Republican's Kansas city special says that advices from Denver report that troops have been ordered from Forts Lincoln and Union to the vicinity of Cimarron, New Mexico, where the Apaches had revolted some ten days since. It appears one of the chiefs refused to take the rations offered by the Government agent, and after some words the Indian drew a revolver and shot the agent through the head. The affair caused great excitement, and after the Indian was placed in irons the rest of the tribe made a general outbreak of the Apaches and Utes will take place, and much anxiety is felt.

THE LATE VICE-PRESIDENT'S WILL.—BOSTON, Dec. 1.—Mr. Wilson has left a will which, in his own handwriting, is dated April the 21st, 1874, bequeathing his entire estate, real and personal, to his nephew, Dr. Wm. L. Coolidge, in trust for the support of his mother-in-law, Mrs. Mary Howe, now in her 90th year; for the education and support of his adopted daughter, Eva, a little girl 10 years of age, and for other minor and designated purposes.

UNITED STATES.

The Utah Mormons number 100,000. In Salt Lake City there are 30,000. There are two Gentiles to ten Mormons.

John Snell's Sons, a few days ago, sold the smallest of their Berkshire pigs, for \$300, to go to Kentucky.

It is a remarkable fact that there is not a single ex-President of the United States, and only two ex-Vice Presidents, Messrs. Hamlin and Colfax, now living.

The two great express companies of the United States, the Adams and the American, employ about 8,000 men, 1,900 horses, 1,200 waggons, and use 3,000 iron safes. Their agents travel more than 32,000,000 miles annually.

John Surratt, who was tried for complicity in the assassination of Abraham Lincoln, is a school-teacher in a small village of Maryland, about twenty miles from Washington.

The rumor that a child resembling Charley Ross was found in the neighbourhood of Bridgeport, Conn., exploded on examination, and left not a wreck behind.

It is said that the Missouri River Indians, who comprise about seventy per cent. of the Indians who have a right to the Black Hills country, have voted to sell their interest to the whites.

The New York Bulletin, a leading commercial paper, shows how trade is taxed in the United States, by publishing a statement that the ordinary expenditures of the Government for 1874 is 200 per cent. beyond the expenditures in 1860, though the population shows an increase of but 40 per cent. within the fourteen years.

Fashion returns in the New York Mail.—"Street dresses are growing longer, and our sidewalks will be cleaner. Pull-backs are not so stout, and our maidens don't look so distressed. Bonnets flare more than they used to, and there is room for a centre-table over the forehead. French heels are revived, and our doctors are studying up treatment of spinal disease!"

The surgical examination of the body of Lexington, the great Kentucky race-horse revealed a most singular cause for his death. That part of the skull under the left eye, where the trouble of the horse seemed to be located, was filled with at least a quart of masticated food, which had been forced into the cavity through an opening into the upper jaw, caused by the loss of a tooth.

Dr. Hunter McGuire sends to the Richmond Dispatch a long account of "Stonewall" Jackson's last illness. He gives the following as the General's last words:—"About half past one he was told that he had but two hours to live, and he answered again feebly but firmly, 'Very good; it is all right.' A few moments before he died he cried out in his delirium, 'Order A. P. Hill to prepare for action! Pass the infantry to the front rapidly! Tell Major Hawks'—then stopped, leaving the sentence unfinished. Presently a smile of ineffable sweetness spread itself over his pale face and then he said, quietly, and with an expression as if of relief, 'Let us cross over the river and rest under the shade of the trees;' and then without pain or the least struggle, his spirit passed."

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people of England (a laugh). I cannot say that I at all agree with this opinion. I believe that a policy that would diminish the death-rate of a great nation is a feat as considerable as any of those decisive battles of the world that generally decide nothing. I have now touched upon those points which, I presume, upon an occasion like the present, I ought not to avoid. I believe that when I have the honor of expressing my views of the condition of the country to your successor—(loud laughter and cheers)—I shall not have to describe the impending year as one of gloom either to the country or to the Government. I trust I shall have to remind you of the successful prophecy that I made last year, and to congratulate you on the maintenance of peace (cheers).

Including the Legislatures chosen at the late elections, says the Chicago Tribune, the Republicans have a majority in the General Assembly of sixteen States, namely—Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New Jersey, New York, Ohio, Rhode Island, South Carolina, Vermont and Wisconsin. The Democrats and Opposition have a majority in the Legislatures of Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oregon, Pennsylvania, Tennessee, Texas, Virginia, West Virginia—in all 21 States. Florida, Illinois, Louisiana, Mississippi, North Carolina, Oregon, and Pennsylvania have Republican Governors and Democratic Legislatures; and Nevada, New Jersey, and New York Democratic Governors and Republican Legislatures. As compared with the situation a year since, the Republicans have gained control of the Legislatures of three States, which is one of the many indications of the direction in which the tidal wave is sweeping.

CHARLES O'CONNOR.—It is reported, on this 29th day of November, on which we are writing, that Charles O'Connor is dying. He has, already, passed his three-seventy and ten years of life—being, now, in his thirty-fourth year. Yet it did not seem improbable that many more years of life were remaining for one of his wiry constitution, and, besides, belonging to a long-lived family. It is somewhat baffling to medical theorists, that Mr. O'Connor, all his life so abstemious, both in eating and drinking, should, in his advanced age, be attacked by gastric fever! Dr. Alonzo Clark, and others of the same school, attending Mr. O'Connor, say he cannot survive, though he may linger for some days. It is possible that Mr. O'Connor, by his vigorous constitution, may survive the treatment, or non-treatment, of his physicians. It would be exceedingly awkward for us, were Mr. O'Connor to survive, to meet him, after all the things we could not help saying of him on the supposition of his death. But we cannot help saying, if Charles O'Connor is dying, a singular, even absurd, but very noble character, is passing away. Above most men he can say, at least as to his private life, as he turns his eyes towards his Lord in Heaven: 'Tibi soli peccavi.' Against 'Thee only I have sinned.' As to his fellow-men, Charles O'Connor is a singularly clean-handed gentleman. But we are encroaching on forbidden ground. Although pronounced by his physicians beyond the possibility of recovery, Charles O'Connor is not dead. If he dies, before another issue of the Freeman appears, we ask earnest prayers for his soul, as for one who, all his life through, had an intense fidelity of attachment to the Catholic faith.—N. Y. Freeman's Journal.

With regard to the absurd newspaper story of anticipated war between the United States and Great Britain on the Canadian fisheries the Chicago Tribune says:—"The report that a complication of a serious character had risen between England and the United States out of the question of the Canadian fisheries was recently the subject of much merriment between Secretary Fish and Sir Edward Thornton. The latter, in referring to the report, assured the Secretary, it is said, in a jocular spirit, that timely notice should be given of any declaration of war, so that the American fishermen in Canadian waters might have abundant time to dry their nets and make their escape home. All the ill feeling, so far as the two Governments are concerned, growing out of the subject, is confined to a few Canadian newspapers. There is the highest authority for the statement that the Commissioner on behalf of the President to consider the fisheries question in accordance with the Treaty of Washington has already been chosen, but that his name will be withheld for the present. The Queen has also chosen her representative, and the Prussian Minister at London will choose a third Commissioner during the winter. As the Treaty provides that the Commission shall assemble at Halifax, it is not desirable on account of the severe weather in that location, that a meeting should be called before spring. It may, therefore, be stated with the assurance of accuracy, that the Fisheries Commission will assemble in Halifax in May or June of next year."

A German statistician has been at the trouble to calculate the salaries of the different monarchs of Europe. Uneasy, very probably, is the head that wears a crown, but, as a rule, this species of anxiety is soothed by very good salaries indeed. Among the best paid potentates in our division of the globe the Czar, Alexander II. of Russia, takes first place. His salary is £1,825,000 a year, or £5,000 per diem. This daily pay is very nearly equal to the yearly income of the Irish Lord Chief Justice of the Queen's Bench. The Sultan of Turkey comes next with £1,800,000 per annum. Francis Joseph of Austria stands third on this splendid roll with an income of £800,000 a year, or something over £2,000 a day. Frederick William of Germany is obliged to content himself with £600,000 per annum, or £1,640 a day. Victor Emmanuel of Italy supports the kingly dignity on something short of a half a million per annum, or £1,368 per diem. Queen Victoria's yearly earnings as a Royal personage are £440,000 a year or £1,254 a day. King Leopold draws in wages an annual sum of £120,000, or something like £330 per diem. In addition to these salaries each of the Royal individuals named has lodging free and other perquisites. The Czar has fourteen palaces to his own cheer, and his brethren in the business are more or less excellently housed in fewer dwellings.

PLANT LIFE.—ITS RELATIONS TO HEAT.—Among the discoveries connected with plant life, during the past year, none, perhaps, will have more interest with plant cultivators than the discovery that heat has little to do with evaporation from the leaves of plants in general. If we cut a branch and suffer it to lie near a hot fire, it soon dries up; but heat to a living plant or in connection with a part of the plant joined with the roots, has no sensible effect upon its transpiration. A plant in a greenhouse, or in a close Wardian case, where the atmosphere is saturated with moisture, evaporates just as much as if growing in an open green house, and it seems to make no difference what the temperature is. In fact, in a living plant evaporation does not seem to be a physical law so much as it is an attribute or a consequence of vitality. Among those who have been conspicuous in these researches is Rießer, a German. He finds that light, not heat, is the main agent in the evaporation of moisture by plants. The greater the power of the sun the greater the evaporation; and generally the growth is more healthy in proportion to evaporation, though some plants do as well in shade as in the sun. In these cases they evaporate the moisture, just as well as in the sun. He instances the weeping willow as one which evaporates as much moisture when the sun

is not shining as when it is. Indian corn evaporates tremendously under a bright sun, and herein is accounted for its immense nutritive power, which in a few months will enable a plant to form such a great weight of structure as a cornfield furnishes. Mr. Rießer's conclusion are within the observation of most who have had plants growing in windows and green houses, and it is rather surprising that it has been left to this late day for any one to discover. Plants growing for weeks in these conditions will often wilt completely, with a few moments' sunshine, though all other conditions are near about the same.

How to Know the Age of a Horse.—The colt is born with twelve grinders. When four front teeth have made their appearance the colt is twelve days old; and when the next four come forth it is four weeks old. When the corner teeth appear the colt is eight months old; and when the latter have attained the height of the front teeth it is one year old. The two year-old colt has the kernel—the dark substance in the middle of the tooth's crown—ground out of all the front teeth. In the third year the middle front teeth are being shifted, and when three years old these are substituted for the horse teeth. The next four teeth are shifted in the fourth year, and the corner teeth are shifted in the fifth year. At six years the kernel is worn out of the middle front teeth, and the bridle teeth have now attained to their full growth. At seven years a hook has been formed by the corner teeth of the jaw; the kernel of the teeth next to the middle front is worn out, and the bridle teeth begin to wear off. At eight years of age the kernel is worn out of all the lower front teeth and upper fronts. In the ninth year the kernel has wholly disappeared from the upper middle front teeth; the hook on the corner tooth has increased in size, as the bridle teeth lose their point. In the tenth year the kernel has worn out of the teeth next to the middle front of the upper jaw; and in the eleventh year the kernel has entirely vanished from the corner teeth of the same jaw. At twelve years old the crowns of all the front teeth in the lower jaw have become triangular, and the bridle teeth are much worn down. As the horse advances in age his gums shrink away from the teeth, which consequently receive a long, narrow appearance, and their kernels have been metamorphosed into a darkish point. Gray hairs increase in the forehead.

POTATOES FOR HORSES.—L. T. Scott writes in the Country Gentleman: "Nearly every winter when I have my horses up in stable, I think that I will call the attention of your readers to the practice of feeding potatoes to their horses. I once came near losing a very valuable horse from feeding him dry hay and oats, with nothing loosening. I have never believed in dosing a horse with medicine, but something is actually necessary to keep a horse in the right condition. Many use powders but potatoes are better and safer and cheaper, if fed judiciously. If those who are not in the habit of feeding potatoes to horses will try them, they will be astonished at the result. I have known a horse changed from a lazy, dumpy one to a quick, active, hardstrong animal, in five days, by simply adding two quarts of potatoes to his feed daily. If very much clear corn meal is fed, they do not need so many potatoes. Too many potatoes are weakening, and so are too many apples. When I was a lad I was away from home at school one winter, and had the care of one horse, one yoke of oxen, and one cow, every one of which I had to milk or curry every day. The horse had three pails of water, four quarts of oats, two quarts of small potatoes, and two quarts of corn extra every day he worked, with what hay he wanted; and a stronger and more active horse of his inches, I have never yet seen."

DANBURY FAMILY SCENE.—A family of some pretensions, living on Nelson Street, had a party of five to tea, Thursday evening. The table was set out in fine style, as the company were from the city, and it was absolutely necessary to show them that folks may live in a village like Danbury and yet understand the requirements of good society. When they were all at the table, and the lady was preparing to dish up the tea, her little son, whose face shone like the knees of a country clergyman's pants, pulled her secretly by the dress. But she was too busy to notice. He pulled her again, but receiving no response, he whispered: "Ma, ma?"

"What is it?" "Ain't this one of Miss Perry's knives?" holding up the article in his hand and looking, as he properly should, very much gratified by such an evidence of his discernment. She made no reply in words, but she gave him a look that was calculated to annihilate him. The tea was dished out and the party were but turning their biscuit, when the youth suddenly whispered again, looking at his plate with a pained expression. "Why, ma, my plate is different from the others."

"Thomas," she ejaculated, under her breath. "Why, is it, ma," persisted Thomas. "Now, just see here. This plate has—"

"Thomas!" again ejaculated his mother, with crimsoned face, while his father assumed a frown nearly an inch thick, "if you don't let your victuals stop your mouth, I'll send you away from the table." This quieted Thomas at once. He was not a very particular boy, and he concluded that the difference in the plates was not of such moment as to admit of tedious argument at this time.

Several minutes passed without any further interruption. The young man industriously attended to his food, but at the same time kept a close eye on what was going on around him. He was lifting up his cup for a sip, when his glance unfortunately fell upon the saucer. It was but a glance, but with the keenness of a young eye he saw that the two were not originally designed for each other. "Why, ma," he eagerly whispered, "this cup don't belong to—"

Then he suddenly stopped. The expression of his mother's face actually rendered him speechless, and for a moment he applied himself to his meal in depressed silence; but he was young and of elastic temper, and he soon recovered his beaming expression. A little later he observed a lady opposite put a spoon of preserved grapes in her mouth. Then he twined his mother's dress and said again: "Ma!"

The unhappy woman shivered at the sound; but his remark this time appeared to be on an entirely different subject, as he asked: "Ain't Miss Walker a funny woman?" "Funny?" said his mother, with a sigh of relief. And then turning to the company with the explanation, "Mrs. Walker is an old lady, who lives across the way; she smiled on her hopeful son, and asked, 'What makes you think she is funny?'" "Why, you know—you know," began Thomas in that rapid, misty way which an only son assumes when he is imparting information before company, in response to a cordial invitation, "when I went over there this afternoon to get the spoons, she said she hoped the company wouldn't be 'em' as it would be."

"Thomas!" shrieked the unhappy mother, as soon as she could break in. "Young man!" gasped the father, "leave this table at once!" And Thomas left at once. His father subsequently followed him, and the two met in a back room, and had both been flying express-trains coming together, they could have scarcely been more noise.—Danbury News.

It is said there are more lies told in the sentence, "I am glad to see you," than in any other six words in the English language.

The True Witness

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MONTREAL, FRIDAY, Dec. 10, 1875.

ECCLIASTICAL CALENDAR.

Friday, 10—Fast. Of the Octave. Saturday, 11—St. Damasus, Pope and Confessor. Sunday, 12—THIRD SUNDAY IN ADVENT. Monday, 13—St. Lucy, Virgin and Martyr. Tuesday, 14—Of the Octave. Wednesday, 15—Ember Day. Fast. Thursday, 16—St. Eusebius, Bishop and Martyr.

OUR LOSS.

Again we come to our readers in mourning. But a few weeks ago we deplored the loss of one good man who had occupied the Editorial Chair during many years; to-day we have to lament the death of another, who, during the short time he conducted this paper, proved himself—and it is saying much—a worthy successor of the late Mr. Clerk. Amid the general grief occasioned by the death of the Reverend Father Murphy, we will not obtrude any expression of our own personal sorrow. His death has deprived Ireland of one of her most devoted and most gifted sons, Canada of one whose large and increasing influence amongst her citizens, used as it always was to make them better and more united, must have been to her of incalculable benefit, and the Church of a learned and zealous priest. The loss of such a one as he, is more properly the loss of the community at large, than that of any individual or individuals however close may have been the relations with him while living. And such being the case, although we have placed at the head of these few lines the words "Our Loss," we feel that his death—while it deprives our paper of an editor of distinguished talent and ourselves of a friend most dear to us—is so general a calamity, that it behooves us to merge our grief in the common sorrow, and not to solicit sympathy from our readers in an affliction which they must feel as acutely as we.

We therefore content ourselves with giving below a short account of the manner of his death, and some details of his life for which we are indebted to his particular friend, the Rev. Father Salmon, the worthy Pastor of St. Gabriel's.—We give also extracts from our contemporaries of all creeds, showing in what general esteem the Reverend Gentleman was held. May the Lord whom he served on this earth receive him into His Kingdom!

DEATH OF THE REV. JAMES J. MURPHY.

It is our painful task to have to announce the premature death of the much beloved and talented Editor of our journal, the Rev. James J. Murphy, which occurred on Saturday evening last under the most shocking and painful circumstances. The Rev. Gentleman, in company of the Rev. Father Lynch of St. Johns, Newfoundland, a young priest of great promise, left town to spend the Sunday with the respected Pastor of St. Teresa. On their way they stopped at Lajeunesse's Hotel so as to have supper. As it was fast growing dark, and not being sufficiently acquainted with the road, they resolved to remain over night at the Hotel, and start early next morning for St. Teresa, where Rev. Father Murphy was to preach at High Mass. But alas! scarcely had they retired to rest when a terrible explosion of gas took place, and both gentlemen were suddenly launched into eternity. Nothing remaining of them but their charred bones which it is impossible separately to identify.—Thus was brought to a close the short though brilliant career of the good, the kind and brave student, scholar, writer and orator, Rev. James J. Murphy, who during the short period of his residence in our midst had secured the affections of his own people and won the esteem of all classes. Rev. Father Murphy was born in the County of Wicklow 25 Dec. 1842, was educated in Maynooth College, where he graduated with the greatest possible distinction. He was elevated to the Holy Order of Priesthood, in 1870 and shortly afterwards appointed to the high position of Professor of Moral Theology and Sacred History, in Cardinal Cullen's own Seminary, at Clonliffe, which calling he fulfilled with marked ability and success. A few years later he visited England where he was introduced to his Eminence Cardinal Manning, who gave him much encouragement. During his stay in England he formed the acquaintance also of the foremost literary men of the day, all of whom much admired the young priest's literary attainments; subsequently he crossed over to France, where he spent some months the guest of the late lamented author Dom Guéranger. He next visited America to see his two brothers, one of whom is a distinguished physician in Washington, the other resides in Boston. It was during this visit to the United States, that he became intimately acquainted with the Rev. Jesuit Fathers and conceived the idea of becoming a member of this respected Society, for which he entertained the highest regard. He consequently, at the advice of Rev. F. Baptist, the then Superior of the Mission in New York, came on to Montreal and entered the Novitiate at Sault au Recollet. The Rev. Gentleman passed some eight months in this institution under the spiritual guidance of Rev. Father Peron, during all of which time he had endeared himself both to his superior and fellow-novices. Not finding himself called to do the Lord's work in this noble Order, he retired from the house in July, 1874, and was immediately introduced to His Lordship the Bishop of Montreal by the Jesuit Fathers. Our kind and saintly Bishop

gave him a most cordial reception, and offered him a position in the Diocese, which Father Murphy was pleased to accept, and was appointed Professor of Moral and Dogmatic Theology at Terrence College. He filled this position with usual ability until the sad burning of this flourishing institution. We next find him in the city, distinguishing himself as a pleasing and cultured lecturer. On the demise of the late much-respected Geo. E. Clerk, Editor of the True Witness, Father Murphy was offered the Editorial Chair, which office he accepted, and was conducting the Journal with great success when thus suddenly torn from our midst. The Rev. Gentleman was acknowledged to be a profound theologian, a powerful and graceful writer, a remarkable poet, and an orator of high rank. His premature death will be a severe loss to the Catholic Church and Press, and a subject of deep regret to the community at large.

The following tributes to the memory of the deceased gentlemen are paid by the contemporaries of this city:—

(From the Gazette.)

It is with sincere regret that we record the death, by a horrible accident, of the Rev. Father Murphy, and to many persons, of various religious creeds and nationalities, who saw him not long since in the full pride of health, the news will be a painful shock. In the comparatively brief period, during which he was a resident of this city, the deceased gentleman won the esteem of all classes of the community and the affection of those to whom he was bound by ties of religion and race. His intellectual endowments were superior to those of the generality of men, and he made good use of the advantages of a careful training in their development. As a pulpit and platform orator he had not many equals, and, though, of course, many were opposed to the views which he so ably advocated, there were few indeed who could find fault with his candid, yet courteous manner of expounding them. He had but lately taken charge of the editorial management of The True Witness—a position long honorably held by the late Mr. Clerk—and the culture and easy grace of his style, combined with gentlemanly regard for the feelings of his adversaries, had already begun to win for him a fair reputation in the ranks of journalism. To the Roman Catholic press and to the Church at large to which he belonged, his premature death will be a severe loss, while by the mixed community, to which his lectures and public addresses on many occasions and subjects had made him known, his loss will be universally deplored.

(From the Sun.)

With the sad certainty made manifest to us, we still can hardly realize this new calamity which has come upon our land and race. Estimating the popular loss by the popular love, we know not in what language to express our sense of it. Last night when the rumor began to spread that Father Murphy was one of the victims of the tragedy at Sault-au-Recollet, hope refused belief; and, even as circumstantial detail upon detail kept accumulating the unwelcome evidence, people still hesitated acceptance of the news as true; and the great mass of our citizens retired to rest, hopeful that the morrow would dissipate doubt and bring relief. Alas! the doubt has been dissipated. All that was mortal of the Rev. James J. Murphy is now an indistinguishable heap of ashes. The eloquent tongue is stilled for ever; the heart that beat largely and loudly for Motherland can give no more pulsations for her imperilled future; the graceful utterances that, in his Church ministrations, enforced Christian love and Christian obedience, can no more save in their memory, move the multitudes to devotion, and the man, whose genial, kindly presence won for him an affectionate regard beyond that given to most men, has left nothing to friendship but the love that will live through time, and the remembrance of great gifts, and good feelings, and generous aspirations that will remain green for ever, not only in the hearts of his countrymen, but in the appreciative recognition of the stranger in a strange land.

In the overshadowing sorrow for the death of the gifted Father Murphy we had all passed over the accompanying calamity of the loss of the Rev. Father Lynch. He, too, a young Irish priest—of marked favorable antecedents and high promise for a future—perished on that fatal Saturday night here, where he was but partially known during a brief visit to St. Bridget's parish, his death is deeply deplored—but we can understand by our feelings in Father Murphy's regard how, in the scenes of his special labors and amongst the people of his own ministrations, the blow will be felt and sorrowed over. We can anticipate how the sad news of the fate of both will be received in Ireland where both, with fellow students in college and with fellow patriots out of it, had made themselves a fame and a favoritism.

(From La Minerve.)

It is with extreme regret that we learn the death of the Rev. Fathers Murphy and Lynch, who both perished in the fire at Lajeunesse's Hotel at the Sault au Recollet, where they had put up en route for St. Theresa. The Catholic cause loses in the Rev. Father Murphy one of its most eloquent defenders, and the sad circumstances which have put an end to his days, still adds to the profound feeling of sorrow caused by his loss. The Rev. Father Lynch was a young priest, 28 years of age, and gave to the Church and to the clergy of his adopted country the brightest hopes.

(From the Evening Star.)

THE LATE REV. FATHERS MURPHY AND LYNCH.—The fearful catastrophe at the Sault-au-Recollet on last Saturday night will carry grief to the hearts of all those who enjoyed the privilege of knowing the late Father Murphy either personally or through the medium of his lectures and writings. We sincerely sympathize with the numerous friends of the deceased, and join in the general regret at the untimely and terrible end of the very promising young clergyman whose names head these remarks.

(From the Montreal Herald.)

It is with deep regret that we announce this morning in our columns the terrible fate which has overtaken the Rev. Fathers Murphy and Lynch, who, with another victim, were burned to death on Saturday night. Both the reverend gentlemen were young men, and are thus sadly cut off in the prime of life. Father Murphy, who had made himself well known throughout Canada by his talents as an orator and lecturer, had but recently succeeded the late Mr. Clerk as editor of the True Witness, and his loss will be deeply felt on that journal, as well as by his numerous friends.

A DIRGE FOR FATHER MURPHY.

Written for THE TRUE WITNESS. He is dead—he is gone—he is gone—he is dead; We repeat the cold words, but can scarce realize, That the soul of the eloquent father has fled, Till we look in the face of each other, and eyes.

For the faces betray an emotion profound And the eyes of the mourners are liquid with tears, Our hearts throbb with pain that a genius new found, Has been snatched from our midst in the bloom of his years.

A star has pale'd out from our national sky Just risen above the horizon of fame, It blazed and then vanished for good and for aye,

Though its lustre still shines round the orator's name. Oh! to have hung on the words as they fell, Soorous and sweet from the lips of the man, Say, where was his peer? Who could weave such a spell? Round your hearts with such simple yet consummate plan?

He spoke of the times and the men that are fled; We breathlessly listened to catch every tone, While he sketched with bold hand the illustrious dead In language as graphic-sublime as their own. God richly endowed him with gifts of the rarest; His path seemed strewn with the flowers of youth; He lifted his voice for an isle that is fairest And the church that's the ground and the pillar of truth.

We grieve for his loss who was kindly and true We weep for the priest of our race and our faith, We mourn that the genius but granted to few Was wrenched from our cause by a merciless death.

Be the will of God done; let him rest in the grave Far away from the land of his Kith and his Kin, May flowers bloom above it, the grass may it wave Their brightest and greenest when cometh the spring.

When cometh the spring; Aye and many a spring Shall come and depart ere his memory fade From our hearts where he reigned more supreme than a King Enthroned by the power his eloquence made.

JOHN C. FLEMING.

ST. PATRICK'S SOCIETY.

RESOLUTIONS OF CONDOLENCE.

At the regular monthly meeting of the St. Patrick's Society, held in the St. Patrick's Hall, on Monday evening last, the following resolutions were carried unanimously:—

Whereas—This Society has learned with feelings of the most profound regret of the demise of the Rev. James J. Murphy in the sad catastrophe that occurred at Sault au Recollet on last Saturday night; be it

Resolved—That the St. Patrick's Society feels that the Church has lost one of her brightest ornaments and Ireland one of her most gifted sons;

Resolved—That the members of this Society do wear mourning for three months, and that the Society's banner be draped in mourning;

Be it further Resolved—That the Society mourn the loss of another gifted son of Ireland, the Rev. D. J. Lynch, who met his death by the same catastrophe.

Be it also Resolved—That this Society attend in a body the funeral of the said deceased Rev. Gentleman, and that the Officers do wear their regalia.

JAMES KEHOE, 2nd Vice President,

SAMUEL CROSS, Chairman,

Recording Secretary.

MAN PROPOSES, BUT GOD DISPOSES.

[The following is one of a series of articles commenced by the lamented Father Murphy for the True Witness in his editorial capacity, and referring to a contribution also, by CLEVICUS—as the name implies another reverend writer. Unhappily the propositions are disposed of by a Higher Power. Editor and contributor are gone from us. The brothers in the Sacred Ministry—the earnest co-workers in literature—the fellow-students in old time, and the fraternal associates in these latter days—are beyond further work for religion or country save that what the example of zeal and sincerity leaves to those for whom they labored. The Editor, Father Murphy—and "CLEVICUS," Father Lynch—cannot, unhappily, carry out their design. May they rest in the Peace of the Just.]

THE TEST.

In our issue of last week an article contributed by one of our friends, a distinguished ecclesiastic writing over the signature CLEVICUS, was inserted. The article treated of "The Question of the Day." The question of the day, in the mind of CLEVICUS, is Papal Infallibility. With that opinion we necessarily agree. And because the expression of it fit, in satisfactory with our own plans, we make it the occasion of commencing that series of articles in which we propose to do our friends of the Witness full and final justice. If our introductory remarks be somewhat heavy, that must be attributed to our desire to be exhaustive.

A principle, by insisting briefly upon which, we may start our enquiry, is the principle that in religious matters no such thing as Indifference is allowable. To discover proof of that principle it is not necessary to interrogate scriptural texts about "the one thing necessary," and about the criminal folly of the man who "suffers the loss of his own soul." The proof for every one who believes in the Providence of God and the Immortality of Man (and with such only are we now concerned) is on the very surface of a man's mind. We are essentially created. We are created by a God all-sufficient and all wise. But such a God could not create us without a purpose of His own. He could not, if He be God, leave us independent. He must, if He be God—essential Lord and essential Master—create us to serve His own will. Nor can He transfer our service to another than Himself alone. Not only souls and worlds, but particles of light and atoms of air are under law; under law too, and that law God's, must necessarily be a man's whole being from side to core, a man's whole life from beginning to end. But by that law of serving God, of wearing, so to speak, and working in, God's livery, every human creature must be bound. To the fulfilment of that law, therefore, no human creature can be indifferent. And thus is the sinfulness of Indifference shown, not merely by the awful sanction of punishment or reward which God has attached to doing His Will or refusing to do it, but from the essential connexion of Master-ship on the one side, and servant-ship on the other, between God and Man.

It is, therefore, true that Indifference about serving or not serving God is essentially unlawful. But neither is Indifference allowable about the manner, precise and definite, in which God, (Who is not by any means a careless being,) must wish our service of Him to be performed. Consequently among the many modes of serving Him, (that is to say Religions,) which profess, each to be the mode which He desires to have adopted, it is obligatory upon every man to examine, if he have not the true mode already, and to choose that one which his conscience, after reasonable enquiry, approves as true. But it follows thence that, for the determining which religion is really true, God must in some way

have supplied us with "Test." That Test whatever it be, must be reliable. But it must also be both easy of acquirement and easy of application. If it be difficult to discover, or difficult to apply, either its discovery or its application require much learning or much intelligence, it will be simply useless to nineteen-twentieths of the human race. Even without going farther we have here a principle started which almost at once points to the Roman Catholic Church as the only one which can be true. But we, for the present, remit that inference to another time. We confine ourselves to repeating that for the discovering of the genuine religion of God, among the many which are of necessity not genuine, there must be, somewhere, some abiding test, and that test must be reliable.

It is here the momentous importance of discussing the question of Papal Infallibility becomes apparent. By claiming to be infallible the Pope claims to be the Sovereign Test. If therefore his claim be good, and if his Infallibility be admitted, the religious question is settled forever more. It will henceforth be quite unnecessary to examine the various dogmas of the various creeds in detail. It will be only needful to enquire of each dogma what the Pope decides about it, and his decision, being infallible, must be sufficient and must be final. Every Christian, therefore, to whom an argument for Papal Infallibility is presented, and who sees in that argument after fair consideration, no flaw, is bound, as well in his religious as in his logical conscience, to become at once a Roman Catholic. To this we beg our Protestant readers to attend.

It is not our purpose to give positive proofs for Papal Infallibility except as they are specially demanded or necessarily arise in carrying out our promise of replying to certain objections. Such positive arguments we have already supplied in our public Lectures. But as it would be scarcely methodical and scarcely worth while to commence our answers in the rag-end of our article, we shall conclude what we have to say just now by proposing two arguments, which our present article suggests, and which, though we have to propose them briefly, it will, we think, be difficult to solve.

The first relies on the principle that if the Church did not really know that God has made the Pope infallible, the Church would never have the effrontery to say so. The very magnitude of the claim proves that the claim is well founded. Napoleon Buonaparte once said that for Jesus Christ to have called Himself divine was the clearest proof of His divinity. The same audacity in a mere man, says the great Emperor, would prove that the man was insane; whoever now arises claiming to be the Deity, we send to a lunatic asylum; but Jesus Christ made the claim and to a lunatic asylum no ever thought of sending Him. Similarly here. The Church is by no means in a state of lunacy. Those eight hundred Bishops of the Vatican Council required no treatment for insanity; the Pope himself, even his enemies admit, is anything at all but an imbecile; yet these 800 Bishops with 200 million Catholics of all classes claim for the Pope, and the Pope claims for himself the possession of a privilege so stupendous that to claim it Protestants can call nothing less than a blasphemy. We Catholics, and the Pope among us, should get credit for a little modesty and a little sense. Not much of either would be our property if, without knowing it to be true, we pronounced the Pope infallible.

The second argument which we propose rests upon a very different ground. It is this. Popes and Bishops, no matter how holy, are still men. No one can know better than these Protestants who write so much about it, with what sternness the Roman Catholic Episcopacy insists upon what it considers its just rights. The unjust infringement of those rights it has always resisted with the most admirable determination. That is a Protestant fact. But there is yet another Protestant fact; this, namely, that the definition of the Papal Infallibility has quite abolished, or quite absorbed the power of the Bishops, making them, as Mr. Gladstone says, mere puppets of the old man who pulls the Vatican wires. Putting these facts together we would have the inference, that it would have been the interest, a it would be the natural tendency of the Bishops to oppose the declaration of the Pope's Infallibility unless they knew that, though the doctrine was a restraint on their own power, it was still true. But they did not oppose it. Among these 800 arrogant Hierarchs (we use a Gladstonian phrase), each jealous of his own privileges and his own position, only two or three (and these only for a time) resisted the definition of a doctrine which (according to Protestants) destroyed half their privileges and degraded their whole position. That phenomenon we humbly submit, could not have arisen except in one way. The Bishops must have known that the doctrine of the Papal Infallibility, no matter how it affected themselves, was undeniably true. If it were false, its definition would have been the most impudent usurpation of the Bishops' own powers. And such a usurpation the Roman Catholic Hierarchy, supposing them human, were very unlikely to allow.

We commend these arguments to the earnest attention of our Protestant friends. Their refutation we shall be extremely glad to hear.

MOODY AND SANKEY.

People were long thinking that nothing good could come out of Chicago. But they have been undeceived. No longer is the "City of the Lake" bad or barren. She has, we might almost say, become perfect in the shortest time. For though it be but a few years since she sprang into life on the dreary prairie, where can her superior or her like be found? In many respects indeed she is the marvel of the age. A place of yesterday, she yet outstrips in wealth and commerce some of the oldest cities of the world. But even were she poor in material things as an African village, she would still be famous with an undying fame. Chicago is the mother of prophets—indeed of prophetic twins. Their "call from God," their "divine vocation," their "preparatory studies," their "youthful training," are not, it must be admitted, quite discernible. But these are antiquated things. They were suited to the barbarous age of Jesus Christ and St. Paul; but

they are quite out of keeping in that progressive period, where it is our happy lot to listen to the outpourings of a newer and purer inspiration. Blessed indeed are we that we have seen the days of those mighty men whom we now introduce unto our readers, and for whom Chicago has our thanks,—Moody and Sankey.

About two years and a half ago the people of the British Isles received the news, that two eminent evangelists were to visit their shores. "Oh how beautiful the footsteps of those who evangelize," was the happy cry of the inspired prophet of old. So thought many whom the news reached. The evangelists were coming. Dublin was their first field of labor. The papers—we mean the Protestant papers—became pregnant with great expectations. All Ireland was soon to be sanctified. Preparations were made in all directions. The Episcopalian and Presbyterian, "the high-churchman and the low-churchman, the broad-churchman and the narrow churchman, the lofty-churchman and the flat-churchman," narrow-gauge and broad-gauge,—all met, all fraternized, all shook hands. A great good was to be done. The young church of the 16th century was to show a life and vitality equal, if not superior, to the best energy of the Old Church of Rome. Rome boasted a Bernard, a Dominic, a Francis of Sales, an Ignatius, a Francis Xavier, a Philip Neri, a Vincent of Paul, an Alphonsus Liguori; but the church of Luther and Calvin, of Latimer and Ridley, of Knox and Zuingli, of Beza and Beecher, were to outstrip them all. We were to behold "an awakening" such as had not occurred in latter times. And Moody and Sankey were to be the new trumpeters before the Lord.

To make the "revivalists" visit a success nothing was left undone. Money came in in torrents. Good wishes, felicitous hopes, and many God-pros-pers were in abundance. The "Exhibition Palace Hall," one of the largest in Dublin, was selected for "the holy work." Placards were printed and posted on every available space in the city, numerous hand-bills were circulated, "tracts" were distributed, and white-neck-tied parsons of all denominations set about making sanctimonious prayers for the happy meetings. Young pious ladies of doubtful age, and virgin aunts of sixty, commenced to think of preserving their friends from "the wrath to come." At length "the wrath" came. Moody and Sankey arrived in Dublin. They appeared to the expectant eyes of the Dubliners as quite plain,—not to say vulgar-looking—men. True, the Twelve Apostles were poor and plain, but there was a something about them peculiar, that touched men's hearts. Peter had neither silver nor gold; yet he had a something greater which he gave, and in the name of Jesus he made the lame and crippled walk erectly. Francis Assisi was not a priest, nor as far as we know more than a shop-keeper's son, when he started on his mission of bringing souls to God; yet he could by merely kissing the loathsome sores of the lepers and the cancerous, cure their maladies and bring their souls to God. His namesake, Francis Xavier, could also do and suffer much for God and his neighbor, dying alone, as he did after a most useful and laborious life, on a barren island. Philip Neri was only a poor priest; Vincent de Paul was still a poorer priest. Their God was their all. Yet the former reformed Rome, and the latter reformed France, and taught the world how to be really charitable. And Liguori, and numberless others like him, taught all the way to Heaven by word and example.

Now, what have Moody and Sankey done? What have those modern reformers effected? "From their fruits you shall know them." Such is the standard for testing preachers given by the Son of God. A bad tree bears bad fruit, a good tree good fruit. What sort of fruit have Moody and Sankey borne? Or rather, what work has protestantism, of which they are the embodiment, produced? They came from Chicago to convert Dublin. Even taking into account the fact of prophets not being able to do much in their own country, we would naturally expect these apostles to convert their own city first. The phrases: "Doctor cure thyself," and, "Si vis me periri, jendine tibi primo," ought certainly to have been in this case remembered. Nobody will or can say Dublin is remarkably unholy. On the whole it is admitted to be a city passing good; nay, one of the best cities in the world. Now, a godless, graceless soul might be tempted to think it would be better for Messrs. Moody and Co. to commence at home, instead of going to 'convert' Dublin, which could afford to wait.

The cities of England were next visited. In Dublin all the pious ladies and tender hearted gentlemen went to the "meetings." Of course the parsons went in numbers, and forgot little differences of belief, burying for a while that ugly hatchet of dissension introduced by Jesus Christ:—"He that believeth shall be saved, and he that believeth not shall be condemned."—Like the Jews of old they believed, each one just as he pleased but not as Jesus taught; yet they were all happy on a common ground of faith, a ground, by the by, which some might suspect was either too broad, or too long, or too small, or too slippery to suit the needs of such various performers.

Some few, it cannot be doubted, went to pray; but the great majority went through curiosity to see a specimen of Yankee preaching. Indeed we learn that on a certain occasion one godless wretch asked Mr. Moody in the "consulting room," if he could work miracles. It is needless to say that the holy revivalist, inspired from on high, answering, "no, but I can cast out devils," gave at the same time the "lost one" a most practical proof of his power to eject the spirits that are of evil.

The reader will easily conceive how Liverpool, London, and other places were next evangelized. Protestant papers and protestant medical doctors give us the fruits. Some who really felt like sheep without a pastor—and, oh how many such are there! attended the meetings of the prophetic twins. With what fruits? The lunatic asylums were soon crowded with religious maniacs. Some souls were sent to the mad-house, instead of being sent to heaven. Such the fruits of these revivalists. In Dublin, in Liverpool, in London, crowds undoubtedly attended. But these crowds were drawn by curiosity, or some perhaps by

worthy motive. These crowds too were small comparatively speaking. London with about four million inhabitants was at most scarcely able to give twenty thousand to one meeting. And this is the greatest meeting ever held by Moody and Sankey. Yet it is a mere nothing. London has a population of 4,000,000. This would only give 1 per cent; and according to the returns 10,000 or less was the ordinary attendance, which would give only about 1 per cent, or about the quarter of a man out of every hundred. Yet comparing this mission of Moody and Sankey with other Protestant revivals it was a great success.

But notwithstanding the thousands upon thousands of dollars spent, and notwithstanding the "great expectations" with which they have been received in the States, their mission there has been a signal failure. Even the bigoted press of New York admits this. People in the States are too well accustomed to mount-bank preaching.

In conclusion, let us for an instant compare those missionaries to those of the Catholic Church. Let any impartial man read the lives of Francis Xavier, Vincent of Paul, Liguori, and place Moody and Sankey side by side with such truly apostolic men. Who is most like the crucified Son of God? Who most like St. Paul, who could say to his followers "be imitators of me as I am of Christ." Having weighed the lives and characters of the men, we are bound on the one side to exclaim: "truly the finger of God is here"; while on the other, we must—

it may be reluctantly,—yet, we must acknowledge, there is no trace of God to be found. In fine, it is the old story;—Catholic missionaries go forth as the first disciples did, without "scrip or staff," without a second coat, without either gold or silver; yet, like those same disciples, they work wonders, they convert their thousands and tens of thousands. They labor hard and earnestly. Ah! it is only God can tell how hard a poor Catholic missionary labors. Take even one of his duties during a mission, the confessions; and what labor is there! Let one reflect on the difference. The Protestant revivalist rants and talks, while the Catholic missionary works. The former sometimes terrifies, maddens, and in the end drives into despair the would-be repentant sinner; while the former exciting a salutary fear of God's judgments, is sure so to temper that fear as to make it as the Psalmist says, "the beginning of wisdom," and finally to lead the prodigal to his Father's home. So much for Moody and Sankey; so much for their ranting crowd of newspaper hollow-flatterers. "O God spare Thy people," and open their eyes to the light of truth. Impress upon them that "Thy foolishness is wiser, and Thy weakness stronger than men." 1. Cor. I. 25

CLERICALS.

NEWS OF THE WEEK.

Advices from Rome state that preparations are being made at the Vatican for the celebration of the fiftieth anniversary of the Pope's consecration as a Bishop. The *Radic*, a newspaper of Rome which is said to represent the opinions of some of the members of the Government, has lately published an article advocating the abolition of oaths in courts of justice in Italy. So many people at present refuse to swear upon the Gospels, and so many are atheists—so asserts the *Radic*—that it is not worth while to retain the formality of oath-taking, a ceremony now becoming a farce. It is indeed true that many of the new comers in Rome are infidels and professed disbelievers in the Gospel, and many of them frequently appear in criminal trials either as witnesses or as accused persons. For them it may be convenient to abolish oaths as well as to abolish capital punishment. The *Radic* suggests that the making of a false statement in court should be visited by the same penalty as that inflicted on perjury. Every day during the Scasogno process one or two witnesses refuse to take the oath, and profess disbelief in the Gospels. The Government, which recommends Godless education is only acting consistently when recommending the abolition of oaths. His Holiness the Pope has received a warm and loyal address from the association of German Catholics established at Mayence, which numbers more than 500,000 members. The rains in Rome have been fearful, so that the Tiber threatens an overflow of its banks, the Piazza in front of the Pantheon is a complete lake, and the grandiose *Mola di Atrippa* rises in its midst like a wave-surrounded rock. The moral atmosphere of Rome is not less tempestuous and stormy than the physical, and there is great discord among the chiefs at the capital, Minghetti Venturi and the Junta being one against the other; it is expected things will grow worse ere they mend, and the resignation of the Junta is a by no means improbable contingency.

The *Secola* of Milan says that among the destitute poor of that city there is a genuine monarch, the descendant of an ancient royal race. This king is Leon VII. of Armenia, Prince of Korogoz, whose father, in 1846, was dispossessed by the Russians. Shortly after, the citizens of Erivan proclaimed the son king under the name of Leon VII.; but a simple order from St. Petersburg sufficed to degrade the new king from his throne, and his property was confiscated; the pension of 12,000*l.* which he received from Russia was also withdrawn. The unfortunate Prince had still some funds in English and American banks, but owing to financial disasters he lost all. He sold his jewels and all he possessed so that before long he had absolutely nothing. He is now at Milan with his wife and six small children in profound misery. He has no home, and his children are barely covered with a few rags.

A work has appeared at Zurich attributed to or at least inspired by Count Arnim, containing hitherto unpublished despatches written or received by him. In these Prince Bismarck charges the Count with having for months conspired to induce the Emperor to hold views opposite to those entertained by the Prince, especially on the subject of M. Thiers' Presidency, which Bismarck wished to prolong. In another despatch Bismarck accuses the Count with conspiring with the Empress Augusta, in order to obtain the place which he (Bismarck) filled. The writer of the work imputes to the Prince's animosity to his seeing in the Count a probable successor; for many a possessor he remarks, hates his heir, especially if he suspects him of impatience; and from the moment the Prince took the Count for an impatient

heir he was tempted to injure him and get rid of him. It is incidentally asserted that the Prince, in confidential circles, has described the anti-church laws as a stupidity. Somewhat of a sensation has been produced in Paris by a remarkable proceeding on the part of the monarchial newspapers. They have republished simultaneously Prince Bismarck's celebrated despatch to Count Arnim expressing a strong opinion that the Republic in France, by keeping her without allies, would admirably suit the views of Prussia. It is believed that this incident is the forerunner of some monarchial movement. The *Germania*, of Berlin, gives a formal and authorized denial to the reports which have been lately circulated to the effect that the "Ultramontane" party in Germany is seeking to bring about a compromise between the Church and the State. The "Ultramontane party" is doing nothing of the sort. It is understood that the effect of the King of Bavaria's recent action in refusing to dismiss his ministers at the demand of the Catholic majority in the Parliament, will be tested when the military estimates come on for discussion. It is supposed that the Catholic deputies will resist the increased contribution towards the War Budget of the Empire. Such a step, as the *Spectator* points out, would be tantamount to secession from the Empire, and would place the Government in a most embarrassing position. The supporters of the latter hope, however, to induce four of the Catholic deputies to abstain from voting, thus leaving Ministers a majority of one.

New and rigorous measures are to be taken in order to assure the more efficient working of the one-year system of volunteer military service in the French army.

Some feeling has been excited at Brussels on account of a large number of old rifles having been imported and sold to the workmen in the industrial districts.

A telegram from Shanghai reports that disturbances have broken out in one of the Chinese Provinces, but whether they are in any way connected with the existing difficulty between England and China is not stated.

It is stated in Vienna that Count Andrássy proposes the formation of an International Commission to establish an understanding between the Porte and insurgents, and superintendent the administration of the Herzegovina. Raouf Pasha succeeded in throwing fresh provisions into Goransko, but the insurgents asserted that he was subsequently defeated near Gatachoko, losing 1,000 killed and wounded. A special to the *Daily News* from Vienna reports that the Turks have succeeded in supplying the garrison of Nisic with provisions. The Chinese Government views the growing relations between Turkey and Kashgar with some alarm. Kashgar soldiers are becoming rapidly proficient under Turkish training. A new and conciliatory policy toward Mahometans is said to be completed by the Peking authorities. There is continued trouble between foreigners and Chinese; American missionaries and ladies are assailed by mobs in Nanking; an English lady was also attacked at Jaku. The attempts of China to control the Formosa aborigines is now merely nominal. Although it is admitted on all sides that Mr. Wade has secured promises to accede to all his demands growing out of the Margary affair, general dissatisfaction is manifested by the British community in China on account of the slowness of his movements, and an increasing suspicion prevails that the Government will find means to evade its pledges, and eventually outwit the English Minister. Opinions are freely expressed that Margary's murder will never be properly atoned for.

The Grattan statue, by Foley, is on its way to Dublin from London. The 6th of January is fixed for the ceremony of the unveiling.

In a letter which a gentleman in Glasgow has received from Mr. John Bright he refers to the spirited foreign policy which the Conservatives of England in the days of their opposition assured the country they were ready, whenever they got into office, to inaugurate. Mr. Bright does not believe in a spirited foreign policy, and he thinks Lord Derby has the same want of faith. What is required is a "just foreign policy." He quite agrees with the award given by the French President in the Algon Bay arbitration. England, he says, was wrong, and the case went against her. Those who exclaim against arbitration should remember that it has hitherto been unfavorable to Great Britain, because Great Britain entered upon arbitration with hands that were not clean. A just foreign policy can only harm those who do injustice; and now Mr. Bright points out that England is reaping the reward of the spirited foreign policy of the nation twenty years ago, when blood and treasure were lavishly spent by her in supporting the Turk on his throne. The Turk is worse off than ever, and the Great Northern Powers are taking the question of what is to be done with him into their own hands without caring to consult either England or France. The bondholders urging a spirited foreign policy on Lord Derby under these circumstances seems to Mr. Bright rather amusing.

THE DAVIS MURDERERS.

The news that the sentence of death passed upon "the Davis Murderers" had been commuted caused us much surprise. We are not, we hope, unduly severe on our estimates of guilt. But there is a point when leniency with criminals becomes criminal itself, and where mercy to the individual becomes cruelty to the State. If that point have ever been reached it was reached in this latest case of commutation. The crime for which the unhappy Davis pair were sentenced to suffer is fearfully common. It is fearfully large. It is fearfully ruinous to social progress and to social morality. A public example was a public necessity. And we think it will be difficult to excuse those who have balked Justice and stayed retribution from the charge of having committed, though perhaps thoughtlessly, a public crime.

We cannot perceive the sufficient force of the defenses which have been made for the authors of the commutation. Some force, indeed, there is in the observation that the man Clements should not be permitted to escape, and that to ensure his conviction the Davis testimony would be required. That is true; but it is not enough to justify the

sparing of Davis. Clements, though guilty, we have no reason to assume guilty on more cases than one; Davis, we must assume, was a murderer by profession. Men like Clements are extremely dangerous; but men like Davis are infinitely more dangerous still. And it is often the known existence of professional abortionists like the latter that makes men like the former guilty of seduction. The man who facilitates crime is of all men the most dangerous to the State. And men like Davis not only facilitate crime, but do by being themselves guilty of enormities that surpass description, and not only shock the sense but shake the basis of society.

It has been argued in favor of the Minister of Justice that abortion is a common crime, but not a crime commonly punished with the capital penalty. That we should regard as one of the best of reasons why the executive should commence so to punish it now. But the fact is that if abortion be a common crime, the crime of abortion as committed by Davis was (we, at least, hope it is) very uncommon. We do not know of anything, even in fiction, more horrible. And to let the monstrous agent in it escape the just penalty awarded him by twelve of his peers, and to let him still remain upon the earth a living portent of the most hideous guilt, speaks ill for the land whose rulers can venture to so shock the sense of humanity.

NOTICES OF BOOKS.

We have received from the Messrs. Sadtler a very handsomely bound copy of the works of Archbishop Spalding, comprising three volumes: The History of the Protestant Reformation, The Evidence of Catholicity, and The Miscellanea. The first sells for \$2.80, the second for \$1.70, and the third for \$2.80. Each will be sent free by mail on receipt of its price by Messrs. Sadtler, 275 Notre Dame Street, Montreal. We have to apologize both to our readers and to Messrs. Sadtler for not having noticed an earlier date the receipt of these volumes.

The works of Archbishop Spalding enjoy a world-wide reputation. In America we believe they are unsurpassed in their kind; and in Europe, we know, they rank among the foremost controversial works of the age.—And deservedly so. Whether one considers the vast variety of subjects whereon they treat, or the admirable condition with which each is enriched, or their keen logical method, or their delicate literary tact, they merit the highest praise. To all who have either a natural taste or a professional necessity for controversial reading, whether they be Protestant or Catholic, these books will be found invaluable. We heartily recommend them to all our readers.

In the *Dublin Review* for October there are seven articles:—F. Newman on Ecclesiastical Prudence; Ranke's and Green's Histories of England; Anglicans of the Day; The Deification of the Roman Emperors; St. Thomas' Theory of Knowledge; Mary Tudor; and Ireland and O'Connell. Of these the first and last are the most important. Both we must consider to be on their respective subjects somewhat unfair. The last especially is marked throughout by a bitter spleen spirit extremely unsuited for rightly judging of the modern state of Ireland; and though it abounds with much valuable information, it contains also many statements which we cannot consider as facts. In describing the shameful issue of the O'Connell Centennial Celebration in Dublin, and the conduct on that occasion of what it calls the modern Irish Rabbie, it descends to the vulgar abuse. The tone of the entire article may be judged from the following, which is its concluding passage:—

"If Dean Swift had written that 'Modest Defence of the Proceedings of the Rabbie in All Ages' which he designed, he would probably have warned his countrymen to beware of allowing the ascendancy of that element in their affairs; because history tells that from the days of Barabbas of Jerusalem to the days of the Commune of Paris, not to mention later dates, nations which have allowed their rabble to hold their proxy on solemn public occasions, have incurred grievous judgments thereby. There is abundant evidence to our belief that the authority of the rabble in Ireland has increased, is increasing and ought to be diminished. There is not inconsiderable proportion of the population of that country which, by mercantile, constantly achieves the control of public affairs, and for whom Mr. O'Connell, we fear we may add Father Matthew, would seem to have lived and toiled in vain. How much of the great political and moral reforms once associated with those names now really remains? There must be something very rotten in the state of Ireland when such scenes as we have referred to can come to pass, and the name of Ireland and the memory of O'Connell, and the persons of eminent and honorable men, suffer outrage thereby; and men of good will and good sense, in the presence of such scandals, should seem to be cowed or indifferent, or to take it easy and even find some amusement in the squabble. There is an utter and conspicuous absence herein, at all events, of the usual signs of a sane national spirit and a keen public conscience. It is a pity when the sense of shame at public iniquity begins to fade in a Christian nation. Symptoms there are, some of which we have specified, that the ancient influence of the Priesthood in the public and political life of Ireland is passing away—is in certain regions eclipsed, if not extinguished. We know by the historical experience of other nations, once as zealous for the faith and devoted to the Church as the Irish, how slow are the early stages of popular demoralization, how rapid the career of subsequent deterioration and decay; and how, in France and Italy especially the process has been mainly accelerated by the excessive development of the public power of the rabble. This is the state that Ireland seems to have entered upon, a sufficiently anxious but far from a hopeless one. It would be a work worthy of Mr. Burke or of Mr. O'Connell to re-form her power, and reanimate her spirit—but these be the days in which Mr. Philip Callan is, according to all recognized tests, the desired and elect of his people—and great men are generally vouchsafed to nations who in some degree deserve their service."

And yet these words, we have grave reason for knowing, were written by a former member, and a prominent one, of the Young Ireland Party of '48—"An Old Story," on sale at Dawson Bros., St. James street, Montreal, is an admirable little book in many ways. The type and paper are excellent; and the volume contains no less than twenty-five engravings from the designs of foremost British artists. But to us its chief excellence is the "Old Story" itself. It is a "Temperance Tale in Verse" by Mr. S. C. Hall, Editor of the *Art Journal* and *Barriers-at-Law*. To large poetic merit it has no pretensions, though many of its passages are unaffectedly beautiful; but the sober faithfulness with which it delineates the evils of intemperance, and the patient earnestness with which it advocates the doctrine of Total Abstinence, merit much more than human praise. We predict for the little book a great popularity.

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THE DIOCESE OF KINGSTON.

To the Editor of THE TRUE WITNESS:

Dear Sir,—The first official visit of the Right Revd. Dr. O'Brien, who is now on a tour through his diocese, was in due time, announced to the Catholics of Belleville, when our good pastor, Very Revd. V. Gen. Farrelly set to immediately to provide a fitting and hearty welcome, which on the morning of his arrival (the 20th Nov.) was warmly extended to his Lordship by the leading Catholics of this thriving town. After the usual courtesies the deputation started, led off by the carriage containing our worthy Bishop and zealous pastor with several others of the clergy, and coursed along our principal thoroughfares, thence round our newly splendidly built quarter and amidst the ringing of joy-bells, alighted at St. Michael's Presbytery, to be thenceforth entertained by our good and saintly pastor, Father Farrelly.

The following morning (Sunday) his Lordship preached an eloquent and interesting sermon to a large audience; in the evening still another, and to a crowded congregation; and on the Tuesday following, delivered a grand lecture, which turned out to be an astonishing piece of eloquence, in a masterly way, now sympathizing with his subject then again sympathizing with his audience (who for the most part were Protestants) encouraging them on to a frank and candid consideration of the leading principles of Catholic doctrine. By his courteous and manly appeals, blended with a naturally kind, open and sweet expressiveness, he so won his way to the hearts of his hearers, that he certainly must have silenced prejudices for ever if he did not totally uproot the errors of those present unaccustomed to worship at our altars; whilst among his own people he developed such enthusiasm as was never seen in Belleville at any one time before. Protestants have since declared that numbers of themselves left the church as thoroughly convinced of the truth, as laid down that evening, as were even the Catholics who never doubted it. The lecture then was certainly one of the finest efforts his Lordship has yet attempted.

To this truly astonishing eloquence he added during his five days stay here, an untiring devotion to his spiritual children, and whether in the confessional (this he performed with the assiduity of a simple priest), or attending the calls that pressed on him from every side he always displayed a natural willingness to be entirely at the service of the humblest ones of his flock. Thus it was that he most generously devoted himself to all, notwithstanding that he preached and lectured nine different times for the seven days prior to his coming to Belleville. And whilst here delivered four impressive discourses to crowded audiences in pin-fall silence.

Lastly on the day previous to his departure he confirmed eighty (80) children, when there then came a perfect series of deputations, to each of which, he poured forth a strain of happy thought. It was a pleasing sight to see deputation after deputation from the various societies and confraternities of the boys and girls, of the young men and young women, and of the mature and old age of both sexes, all coming forward to pay their submission to episcopal authority and at the same time to express hearty good wishes for the future of their new Bishop and great pastor; while as token of their hearty good wishes they all put in each his mite, which made up a purse of eleven hundred dollars (\$1100.00).

Now let the ball that started but a few months ago roll on, in God's name let it roll on and may the layers thicken as they envelope it, till in a few months more the forty thousand dollar debt be entirely wiped out.

Before signing, Mr. Editor, I must say that great credit is due to our beloved pastor, Very Revd. V. Gen. Farrelly, for his many earnest and successful endeavours in laying the foundation and preparing the minds of his people for this grand reception of our Right Revd. good Bishop.

VERITAS.

The following letter was sent us for publication. We publish it with great pleasure. From it we gather that some people do not consider conversion to the Church of Mr. Chiniquy in the light of an extreme honour.

A CONTRADICTION.

To the Editor of THE TRUE WITNESS.

DEAR SIR,—Would you be so kind as to justify me and my brother in the following request:

The *Witness* of last Saturday's edition, published a list of French names of persons who are said to have returned Protestant, among whom I found my name, Narcisse Galipeau, and my brother's, Jos. Galipeau. As I am well aware that the above list is imaginary more than genuine, I did not think it necessary for me to publish anything in the French papers to correct this false statement; for we are both well known to the French Canadian population of Montreal; but it is for the English-speaking population that I hope you will do me justice, by stating that N. Galipeau is not N. Galipeau, book-keeper for J. B. Galipeau, contractor, 282 St. Charles Boulevard; and that Jos. Galipeau is not Jos. Galipeau, manufacturer at Hochelaga.

By so doing you would oblige,  
Yours respectfully,  
NARCISSE GALIPEAU,  
JOS. GALIPEAU.

Montreal, D. c. 3rd, 1875.

TRAGEDY IN BRITISH COLUMBIA.

(From the *Victoria Colonist*.)

Yesterday a canoe arrived from the Hasquiut Indian village, Barclay Sound, with some natives bearing letters to Bishop Seghers of a startling nature. We have been kindly permitted by his Lordship the Bishop, to copy the letters, which were written by Father Brabant, and which will be found below.

14 November, 1875.  
My Lord.—Sad news; I am shot in the right hand and in the back. Please send a priest at once. I may get well if a doc or comes as once to extract the shot.

(Signed) A. BRABANT.  
My Lord.—Matlahow, the chief of the Hasquiuts, has shot me a double shot.

On the back of this note are the words the "thief has run away."

My Lord.—I am dying; I am shot in the right hand and back by Matlahow, the Hasquiut chief. I have given no reason, *Adieu!* Pray for me.

My Lord.—Inflammation is setting in my right hand. The Indians are very kind. The whole tribe is crying day and night. At least three are taking care of me. Do not blame them. Pray for their kindness, and may another priest be soon here to take my place in the wish of your lordship's dying servant.

A. BRABANT.

for his humane conduct to the shipwrecked crew of the bark *Edwin*, wrecked a year ago near Barclay Sound.

So far as we could gather from conversations with the Indians who brought down the sad news, and from comparing notes with his Lordship Bishop Seghers and others, the outlines of the story appear to be as follows:—

Father Brabant resides close to the camp of the Hasquiuts, and the observations of some of the Indians to us fully bear out the remarks in the above letters about the lamentation of the tribe after the event had taken place; in fact he was well liked by his tribe. Another clan visited Victoria lately and returned with the small pox among them. These unfortunate wished to consult a woman belonging to the Hasquiuts who had some renown on the coast as a doctress; but were warned to go away and they left. One Kioochman belonging to the infected Indians returned, and in spite of everything contrived to get amongst Father Brabant's neighbours, and the disease broke out amongst them also, the chief Matlahow's wife, sister and two children dying of it. Father Brabant contrived to get two of the Indians to help him, and buried the victims, he himself assisting to drag a small canoe used as a coffin to the place of interment. Subsequently Matlahow, who is represented by the other Indians as a moody revengeful man, wished to go to war with the natives who had brought the infection from Victoria. Father Brabant endeavored to dissuade him, and entered the chief's house to expostulate, and while there was shot with a double gun, the barrel being loaded with ball, which took effect in the back, and a charge of shot from the other struck him in the right hand.

The shooting was done eight days ago and from the time which has elapsed since the injury was received, and the fact that no assistance except that of the Indians was at hand, which although gladly and eagerly rendered, is of course not the most skillful, there is reason to fear that by this time the unfortunate gentleman is dead. Attempts were made last night to get the Locket or the Isabel to start alone for Barclay Sound; but were not, we believe attended with success, owing to the rough weather.

Father Brabant was born in Belgium, and is aged about 35 years. He is a tall, handsome man of fine physique, and a most devoted Christian. He has been connected with this diocese for several years and was dispatched in April last to Barclay Sound to establish a mission among the Indians there, who are a savage and generally distracted lot. He has probably sacrificed his life in an effort to make peace between two tribes. Surely man never fell in a nobler cause.

We learn that a conference was held, yesterday between the Lieut-Governor, Dr. Powell, Superintendent of Indian Affairs, and Right Rev. Bishop Seghers with the object of sending a steamer to this city for treatment. The gunboat *Rocket* was pronounced unfit to go to sea; and the Dominion Government steamer *Sir James Douglas* and the steamer *Isabel* could not be secured.

NEW AGENTS.—Our friends in Lochaber, Co. Antigonish, N.S., are hereby informed that Mrs. M. Sears is our duly authorized agent in that locality.

We hereby inform our friends in the County of Shefford, P.Q., that Mr. Patrick Maguire, of Savage's Mills is our duly authorized agent for the County.

Mr. John Kavanaugh, of Fredericton, N.B., is our duly authorized agent in his locality.

We acknowledge, with thanks, from P. Donahue, Esq., the enterprising publisher of the *Boston Pilot*, a very fine steel engraving of our Holy Father Pope Pius IX.

Forged \$20 notes of the Commercial Bank of Newfoundland are in circulation in Cape Breton. They are on genuine paper, a lot numbered from 6,000 to 8,000 having been shipwrecked and picked up by dishonest persons.

The Canadian Commissioner of Fisheries reports thirty-five large sharks caught near the mouth of the Saginaw River last week. They chased schools of porpoises into nets and became prisoners with sixteen of the porpoises.

An Ottawa despatch says: A prominent lumber firm here has received orders from Quebec to increase their cut of logs this season by 50,000, owing to an improvement in the Quebec market. The Norwegian Government having issued orders to curtail supplies in that country for the present season, it is quite probable that lumbermen on the Ottawa who can get any encouragement from the banks will greatly increase the cut in anticipation of high prices next summer.

REGIOPOLIS COLLEGE.—Referring to the statement that the Bishop of Kingston intends re-opening Regiopolis College the *Brookville Recorder* says: "In re-establishing his Alma Mater, the Bishop will become a public benefactor. In Eastern Canada the Roman Catholics are a large, influential and wealthy body of citizens, well able to sustain a denominational College. Every effort put forth for the dissemination of education should be heartily encouraged. There is no reason why Regiopolis should not flourish and become, with the Queen's one of the leading educational institutions of the Province. Certain it is, that the Bishop's well known attainments will assist in a marked degree in rendering the enterprise popular and placing the College on a solid financial basis. We predict that many citizens of Brookville will embrace the first opportunity of giving material assistance towards the re-opening of Regiopolis."

GREAT FIRE.—Belleville, Nov. 30.—Last night about ten o'clock a fire was discovered in the office of Mr. Blackwell, Assistant Superintendent of the Locomotive Department of this district. A small frame building adjoining, what is called the Centre Engine Shed, and communicates with the same by a window. The store rooms, containing a large quantity of oils, varnish and other inflammable materials, being close to this window, the fire spread with great rapidity. The roof of the large shed being of wood, supported by large timbers, was soon in a blaze. The shed contained ten engines, which with the single exception of one, were all destroyed. The smoke was so dense and came out in such volumes as to render any attempt at saving them useless. The steam fire-engines were soon on the spot, and did good service in saving the Machine Shops adjoining the Engine Shed to the east, after six hours' hard work. The loss on the buildings, engines and supplies is estimated at fully \$150,000. It is supposed to be fully insured in several English companies; names unknown. The building was erected in 1869, was 130 by 115, with a half moon offset for turntable. Mr. Blackwell, Assistant Superintendent, loses a number of valuable books, papers and drawings. His personal loss is about \$500; no insurance. Mr. Davis, Mechanical Superintendent, loses a number of his personal papers, including records, tracing of patents, models, &c. Loss about \$200; no insurance. No men will be thrown out of employment.

GRAND BAZAAR.

TO be held on the 23rd JANUARY NEXT, for the benefit of the POOR of the INSTITUTE for the SISTERS OF MERCY, Montreal. Being their first Bazaar, they hope to meet with the same charity and sympathy, that they always met in their yearly collection.

TEACHER WANTED.—For next January, a Catholic Male Teacher, able to teach French and English; a liberal salary will be given. All applications, with references and statement of salary, to be sent to Rev. J. MICHEL, Lafontaine, P.O. Ont.

FOREIGN INTELLIGENCE.

FRANCE.

THE ELECTORAL BILL. PARIS, Nov. 30.—The Assembly to-day finally adopted the Electoral Bill by a vote of 521 to 88. The Bill was amended so as to grant a right of representation to all the colonies except Cayenne and Senegal. Urgency was almost unanimously voted for two proposals emanating respectively from the Right and Left Centres: One provides that the general election shall be held on February 20th and the new Assembly convened on February 27th. The other fixes the elections for February 13th and meeting of the Assembly for March 16th.

DISSENTION.—PARIS, Dec. 3.—The Committee appointed to consider the proposals of the Right and Left centres as to the time of the elections, and the meeting of the new chambers, have agreed to report in favour of dissolution of the present Assembly in December, the exact day to be hereafter fixed. They have also decided to recommend the general elections be held on February 20th, and the new chambers convened on March the 7th.

THE NEW FRENCH UNIVERSITIES.—Under the new French law on Higher Education Secular Universities are to be started at Lille and Lyons—cities which are to be the seat of free Catholic Universities—and they have received the sanction of the State. It seems a pity that the Secularists should have fixed upon exactly the same grounds for their foundations as that already occupied by the Catholic institutions. The State was perhaps unable to prevent it, but there would have been less chance of a collision if the different classes of students had been kept further apart. It will now be always easy for the anti-Catholics to get up a disturbance, and with the help of a friendly Prefect fix the blame upon the Catholics; and then a Government hostile to the latter might, under the existing law, suppress their faculties altogether.

THE "VICE-EMPEROR" AT AVICCO.—Now that the text of M. Rouher's speech has reached us, we may observe with some interest how much more outspoken Bonapartism is in Corsica than in Continental France. It is only natural that it should be so. To the Corsicans the memory of the first Empire is everything. The house of the advocate Charles Bonaparte is a sort of local shrine, the presence of which keeps their Imperialist enthusiasm ever fresh and vigorous. The glories of Austerlitz may be the majority of the French have been besmirched by the blood and mire of Sedan but for these islanders they are too closely associated with their own traditions ever to be forgotten or depreciated. Very often, said M. Rouher, have the august exiles on a foreign soil talked with me of you, and at the hour of departure they have said to me these words: "Thank the Corsicans for their inviolable devotion." Towards them accordingly, M. Rouher is as explicit and confident as possible. The Republic, he says, is simply "an experimental regime." The right of revision was voted with unanimity as a guarantee against the other. "Transient or Intransigent Republicans" may hope to "acclimatize the Republic." Let some, "giving ebullition to the country, promise it the sweets of a loveable Republic." Let others "throw their violent doctrines in its face." We care not. "The nations, taught by the experience of the crimes and imbecilities of the Mother Republic, will judge them." Let the legitimists believe "that frightful fatalities will bring infatuated France back to the feet of its king—illusions of fidelity which we should honour, for we also are faithful—let the partisans of the younger branch—an expression which is said now to have only an historical value—after having painfully manoeuvred towards the Legitimate Monarchy, suddenly veer round towards the Republic. Let them persist in occupying the avenues of power, and spy in the future a casual fortune or a happy accident"—we also can take our stand "not without, but within the Constitution" for "the right of revision offers us a field not less vast than to all the others, Imperialists will be assisted by 'the unchaining of Radical passions,' and 'the more the Republic is the Republic' "the more the trial is sincere and complete," "the more inexorable will be the judgment, the more full will be the reparation for the 14th of September." If the Republic has been able to exist till now it is because we have had as little of it as possible. And all M. Rouher's "feeling," "all that he knows by study and reflection," "cry to him that the nation will not accept the Republic as a definite Government." From all this we might infer that M. Rouher will vote for the *serutin de liste*, for the more Republican the Republic is the sooner, he thinks, will the country rise against it.—*Tablet*.

SPAIN.

MILITARY ARRANGEMENTS.—MADRID, Dec. 1.—The Cabinet Council has decided upon the formation of two armies of five divisions each—one in Navarre, to be commanded by Gen. Martinez Campos, and the other in the Basque Provinces, to be commanded by Gen. Quesada. The Generals will shortly leave for their respective commands.

CABINET CHANGES.—MADRID, Dec. 2.—The changes in the Cabinet went into effect to-day. The following Ministers took the oath of office before the King:—Canovas del Castillo, as President of the Ministerial Council; Calderon Collantes, as Minister of Justice, and Torrens, as Minister of Public Works. The other heads of departments remain unchanged. Collantes was offered the mission to Rome, but declined it, being unable to leave the city on account of domestic affairs. He was then transferred from the Ministry of Justice to that of Foreign Affairs.

MEETING OF CORTES.—The first of February is appointed for the meeting of the Cortes.

THE CAMPAIGN IN THE NORTH.—The *Cronista* stated that at a conference between Generals Jovellar, Campos, and Quesada, at which the King was present, a plan of the campaign in the north was agreed on. It was decided that there should be a short delay in the commencement of operations on account of unfavorable weather.

SPAIN'S REPLY TO THE UNITED STATES.—LONDON, Dec. 2.—A special despatch from Madrid says the reply of Alfonso's Government to the Washington Cabinet note goes to show that the Spanish nation is pledged to the work of gaining the emancipation of slaves in Cuba; to measures permitting greater freedom of commerce with the Antilles; to guaranteeing to foreigners an immediate magisterial or judicial hearing in cases where they are arrested and charged with violation of Spanish colonial laws, and to complete measures of legal redress for acts formerly accomplished by Spain in moments of hastiness. The Madrid Minister's document, which is couched in a dignified spirit, will reach Washington to-morrow, where the greatest anxiety prevails regarding the reception by the American Cabinet of Spain's last despatch.

CANOVAS DEL CASTILLO.—MADRID, Dec. 3.—Canovas del Castillo will assume the Ministry of War while Gen. Jovellar is in the north as chief of the King's Staff.

THE CARLIST COMMANDERS AND THE WAR.—It is alleged that General Dorregaray is kept in strict confinement, and the story of the quarrel between Don Carlos and his generals is confined in the case of Mendiri by the assertion that that officer has presented himself before the Spanish Consul at Bayonne and made his submission to King Alfonso. The authority for this statement is the *Diario Espanol* of Madrid, but it is scarcely to be supposed that the Spanish Consul would have been quoted

unless a report to this effect had really been received from that official. The *Diario* adds that Mendiri had fled from the Carlist camp in consequence of having been threatened with arrest and execution. We have heard nothing more of Saballs, who was stated also to have fled to France, except that a Tolosa telegram has announced that he had entered Navarre, and another that he is going to organize the forces in Catalonia. But the arrest of Dorregaray and the flight of Mendiri rather incline us to believe in his flight also; as the charge which was alleged to have been brought against him is the same as that which Dorregaray was to clear himself, namely, neglect of duty in not making greater efforts to relieve Seo de Urgel. Moreover, the Carlist letters from Tolosa contain an account of the military situation in Catalonia, in which the names of Saballs is not mentioned; so that this is so far a confirmation of the removal of that leader from his command. "It is a strange state of things; Elio has retired from active command; Dorregaray is in prison; Mendiri, and perhaps Saballs, has fled the country; Lizarraga is a prisoner of war at Madrid; and other generals are said to have been arrested—whether Mogrovejo and Velasco have escaped, or are among those whom Don Carlos has sent to San Domingo, we do not as yet know. But the report of the arrests and the flight of Mendiri have not, as far as we know, been as yet contradicted. The official despatches which have reached Madrid announce a sharp engagement in Navarre on Friday week, in which General Reina is stated to have taken three villages from the Carlists, and on the other hand the Carlists claim a victory for Parla which is said to have been gained on Saturday last at Lumbier, near the frontiers of Aragon and Navarre. But the Madrid *Official Gazette* of Tuesday evening, after recording a successful movement of General Quesada, states that General Reina "defeated the positions at Lumbier against the main body of the Carlist forces." General Martinez Campos is reported to be "actively continuing his operations," and the Carlists are alleged to be retreating before him.—*Tablet*.

GERMANY.

PENAL CODE AMENDMENT.—BERLIN, Dec. 3.—In the Reichstag, a Bill amending the Penal Code was under consideration. Herr Lasker opposed the political clause, aimed at offences similar to those of Count Von Arnim. Bismarck declared that the matter would not permit any delay; if stricter disciplinary rules were not passed he could not take the responsibility of continuing in the Ministry of Foreign Affairs. The house decided to discuss the political clauses at a full sitting on the second and third readings of the Bill; the other clauses were referred to a Committee.

TRIPLE UNANIMITY.—LONDON, December 3.—A special from Berlin to the *Morning Post* says it is reported that conferences between Bismarck, Gortschakoff and the Austrian Ambassador have shown that the three Powers they represent are in perfect harmony on the Eastern question. THE GERMAN EMPEROR ON THE CHURCH IN GERMANY AND ITALY.—We have already had occasion to mention the belief that there was some connection between the visit of the German Emperor to Milan and the new ecclesiastical legislation which is in store for Italy. The Emperor William and the Italian Prime Minister have now each of them thrown some additional light on their relations with the Church. The Emperor gave audience at Milan to Marchese Peppi—grandson of Murat, and therefore cousin of Napoleon III., and married to a sister of Prince Hohenzollern-Sigmaringen, so that he was naturally employed as an intermediary between Paris and Berlin—and is reported to have said that the friendship between Germany and Italy was a strong guarantee for peace, for there were now "no Alps between Rome and Berlin," and bellicose proclivities would be restrained by the knowledge of that fact. Moreover, it was unreasonable to reproach Germany with the action taken at Berlin against the Ultramontanes, for "could a Government really be expected to acquiesce in the claims of a party determined to defy the law? Was it not incumbent on the Government to see the statutes enforced?"—an argument which might have been used, and probably was used, by every persecutor in power. The real question is whether the new laws complained of are just, and such as can in conscience be obeyed—otherwise the "party" who defied the law of King Nebuchadnezzar, and the "party" who resisted the edicts about the worship of the Roman Emperors, must be given up as people "determined to defy the law," and generally out of court. But the Emperor added that "latterly there seemed to be a certain inclination to recognise the right and the power of the Government to carry through the measures adopted," and he would be most happy to witness an improvement in the present painful state of things. Of the power of the Government as far as punishment goes there can be doubt, but its power to legislate for the Church's internal government has certainly never been recognised, still less its right. Catholics, however, will undoubtedly not push their resistance farther than conscience absolutely requires, and if the Emperor's remarks meant that he had any idea whatever of meeting them even a quarter of the way so much the better. But the main purport of his little speech was to insist on the impotence of Catholics, both in Germany and Italy, to resist the State.—*Tablet*.

ITALY.

THE ITALIAN PRIME MINISTER ON CHURCH AND STATE IN ITALY.—Signor Minghetti speaking at Cologne, in the Venetian province, endeavoured first to remove the idea that the Government had been converted to the policy of Prince Bismarck. The unity of Italy had, he said, given rise to two fears, one for the peace of Europe, the other for the freedom of the Papacy. Both have been proved unfounded by facts, and the visit of the Emperor of Germany and the Emperor of Austria have shown that "this view is now shared by the Governments and peoples of Europe." It is no doubt perfectly true that the European Governments do not think Italy is going to fight them, and it may be true that they think the Pope is free, but how this latter point is proved by the Emperor of Germany's visit we do not quite see, for it is not exactly clear that if the Pope were less free than he is it would make so very much difference to the Government of Berlin. But, continues Signor Minghetti, as to people's thinking "that the Emperor's visit to Milan may lead to our changing our ecclesiastical policy," that is "absolutely unfounded." "Our policy is based upon the separation of Church and State, and the results hitherto obtained give us no cause for altering it." "We have only"—here Signor Minghetti begins delicately to show the point of the cloven foot—"we have only to see that the lower clergy are protected from abuse of power on the part of their ecclesiastical superiors, and to grant the laity the right of interposing in the administration of parochial affairs;" and "Government will submit a Bill on this subject to Parliament, in conformity with Clause 18 of the Law on the Papal Guarantees." We shall soon see what this Bill really is, whether it interferes with the legitimate jurisdiction of Bishops over their clergy, and what the part in parochial administration given to the laity is to be. At present the language used is but vague; it may point to a mere "conseil de fabrique," or it may mean an election of the clergy by the laity, and a consequent appointment of non-Catholic and schismatical priests as in Switzerland. The latter is to be feared; Mr. Gladstone's latest treatise is in support of this device for "transforming" the Church into a national sect, and his article has been translated into Italian for publication in the *Diritto*.—*Tablet*.

TURKEY.

THE UNCONDITIONAL SURRENDER OF THE TURKISH

GLADSTONE.—VIENNA, Dec. 2.—The *New Free Press* has a telegram from a Slavonian correspondent to the effect that the Turkish garrison of Goransko, consisting of two battalions, have surrendered to the insurgents unconditionally. "They were in all probability starved out."

PROTEST AGAINST MONTENEGRO.—LONDON, Dec. 2.—The *Pall Mall Gazette* special from Berlin states that Turkey has energetically protested to Montenegro against the Montenegrins taking part in the Herzegovinian insurrection, and that the Great Powers support the protest.

AUSTRIAN PROPOSALS SUBMITTED.—LONDON, Dec. 3.—The *Pall Mall Gazette* this evening publishes a special telegram from Berlin which contains the following details in regard to the negotiations in the Turkish insurrection question.—"Count Androsy, Austrian Prime Minister, has submitted to St. Petersburg the proposal he was entrusted to draft. In it, he enumerates the reforms Turkey should pledge the insurgents and the guarantees the Great Powers should demand for their fulfilment. Bismarck and Prince Gortschakoff have discussed the leading points of this document and expressed their approval thereon. As soon as the Imperial Governments have definitely accepted the proposal, the other Powers of Europe will be invited to participate."

RUSSIA ON TURKEY AND THE INSURGENTS.—The Russian *Official Gazette* contained, at the end of last week, a declaration concerning the Christian subjects of the Porte which may mean a great deal or very little. The literal sense keeps within the policy marked out by the other great powers, but we seem to read between the lines a more resolute determination to exact from Turkey effectual reforms.

"The events in the Balkan Peninsula," says the official organ, "found Russia not alone, but in alliance with two other States, prepared to maintain European peace simply, and without any political egotistical afterthought or intentions whatsoever. All who sincerely wish for the maintenance of peace are free to join the alliance. At the same time"—here the divergence begins—"Russia has not sacrificed to the alliance its sympathies for the Slavonic Christians, and the sacrifices made by the Russian nation for the oppressed Slavonic population of Turkey are so great that Russia is justified in stepping forth with its sympathies before the whole of Europe." And the motives and action of Russia up to the present moment are stated thus: "Perceiving the danger to Servia and Montenegro, as well as to Turkey herself, if the two former were dragged into the struggle, Russia was the first to raise her voice for the protection of the unhappy Herzegovinians, who have been forced, by excessive taxation and by oppression, to resort to the most extreme measures." Therefore Russia, Germany, and Austria-Hungary, "acting in concert with the view of averting any probable intervention in Turkey, have called upon the latter to come to terms with the insurgents, and France, England, and Italy have supported the demand." Turkey in reply has promised substantial improvements in the position of the Slavonic Christians, and the Sultan has issued an Irade promising great reforms and equal rights for Christians and Mohammedans. Nevertheless, as on former occasions, similar decrees, after being extorted by the guaranteeing powers, were never observed for any length of time, and as, consequently, confidence is no longer placed in such decisions, the Cabinets, continues the *Gazette* in charmingly euphemistic language, must take steps to strengthen that confidence, without which Turkey cannot carry out the reforms she earnestly intends to introduce. What those steps are to be we are not told, but they must evidently be in the nature of a guarantee by the powers, or, at least, by Russia, for nothing short of that will inspire confidence in the durability of the Turkish reforms. And it is with a very decided expression of resolve that the article concludes. In any case, that is—we suppose—whether Turkey acts up to the exigencies of the situation or not—and in spite of her "not-with her assistance"—"an end must be put to the disastrous state of things in Turkey." We suspect the real explanation of the manifesto to be this: that the share Russia has had in muzzling the Servians has made the Government not a little unpopular. The sympathies of the Russians with their oppressed cousins, the Slavs of Turkey, are naturally very lively, and indeed the collections which they have made in Russia in aid of the distressed Rayahs are here mentioned as a reason why the Government should come forward as their champion. It cannot afford to have it believed that it has sacrificed the Slavs to the maintenance of the *status quo*. A piece of news which comes to us from Vienna tends to confirm this view—that Russia is more or less apologising for not exercising a more direct and energetic intervention. It is there reported, according to the Correspondent of the *Daily Telegraph*, and reported "on good authority," that the three Imperial Cabinets have agreed on the terms of an identical Note to the Porte, respecting the reforms required, and the guarantees which they deem themselves bound to ask for their fulfilment. Russia is believed at Vienna to have first suggested that the Powers should insist on the autonomy of Herzegovina or its union with Montenegro, but to have given way when Germany and Austria preferred to ask for guarantees from the Porte for the efficacy of its reforms. The public and separate declaration of Russia's sympathy with the Christians, and of its resolve that the measures for their relief shall be really effective, is thus easily accounted for. Nor is the explanation inconsistent with the counter statement of the *Standard's* Vienna Correspondent—this "on the best authority"—that, although negotiations about a collective Note have been going on between the three Northern Powers, till now no understanding has been come to on the subject. If Russia finds that her two allies will not go so far as she wishes she is resolved that there shall be no doubt about her own feeling in the matter.—*London Tablet*, Nov. 6th.

EGYPT.

OCCUPATION OF ZANZIBAR TERRITORY BY EGYPTIAN TROOPS.—ADEN, December 2.—Egyptian troops have occupied the Districts of Juba and Kismays, disarmed the Zanzibar forces there, and hoisted the Turkish flag.

MAHOMETAN INVADERS.—LONDON, December 3.—A Vienna telegram to the *Morning Standard* mentions a rumor that the Princes of Abyssinia, through American missionaries, have asked the assistance of the United States against Mahometan invaders.

ENGLAND AND ABYSSINIA.—LONDON, Nov. 4, 6 a.m.—A despatch waited on the Earl of Derby yesterday evening and urged the intervention of Government to prevent Egypt from annexing Abyssinia. Lord Derby said, in reply, he thought there was no reason to believe that Egypt contemplated annexation, which would be most unwise for financial reasons. He believed the violation of Zanzibar's rights by the Egyptians was probably the result of a mistake.

RUSSIA.

THE ST. PETERSBURG *Golos* says that the incessant raids on Russian territory prove the necessity for the occupation of the remainder of Khokand by Russian troops.

RUSSIAN VICTORY.—LONDON, Dec. 2.—A Reuter telegram dated Khokand, November 30th, says:—"Notwithstanding their recent defeat at Mamangham the Kiptschaks assembled on the left bank of the Narin and Syr Daria rivers in large numbers. Their headquarters were at Balyktschi, where they had concentrated to the number of 20,000. The Russians, under Gen. Skobelev, attacked the town on November 24th; the Kiptschaks were defeated with immense loss. The Russian troops after their

victory returned to Mamangham. It is now believed that securities is re-established on the right bank of Syr Daria. Application for Reforms.—LONDON, Dec. 3.—A Vienna telegram to the *Daily News* says, Gen. Kaufmann has informed the Government at St. Petersburg that unless he receives 50,000 men, with artillery, he cannot relieve the garrison of Khokand; all his available troops merely suffice to protect the frontier.

THE END OF CONTROVERSY.

John of Tuam has spoken: *causa finita est*. No more attempts to get up a wrangle about "Federalism" and "Repeal." No more tricky endeavors to drag the honored name of O'Connell into foul attacks on the Home Rule movement. No more chances for traitors and deserters to hide their spoliary behind a cloud of sophistries. There is an end of controversy and disputation. The highest authority living on such an issue—an authority: loyally and lovingly recognized by the Irish race at home and abroad—has spoken, and "the cause is finished."

Solemnly, publicly, and deliberately—in the face of the recent controversy and attack—the venerable and illustrious Prelate of the West, "into whose name, as into the name of Charlemagne, the epithet 'great' has become absorbed," has given his sanction and approbation of the work of the National Conference, and conferred the priceless honor of his praise and confidence upon the leader of the National movement.

To understand the importance of this event one needs but to recollect that the one man of all the others in Ireland who, through half a century of public life, never yet was trepanned into a false political position—the one man who, amidst all the eddies and variable tides and currents of public affairs, ever stood like a rock of adamant, a monument of consistency, of integrity, of principle—has been this aged prelate, so venerable, so loved by his nation. The man was never yet born of woman who could run a scheme of counterfeit patriotism on John of Tuam. His wisdom, his sagacity, his keen and far-reaching vision have ever been proverbial; and it has been truly remarked that political career is an harmonious whole, every part of which is in concord with the rest.

To-day the Home Rule cause enters on a new chapter of progress. Henceforth its champions need not, while fighting the enemy in front, turn round to resist a treacherous flank attack, or a foul stab in the back, from some domestic traitor. Internal controversy can now be disjoined, for we may, in a sense, say that O'Connell himself has spoken. No man living so largely enjoyed O'Connell's confidence; no man living so fully knew O'Connell's mind; no man living so thoroughly acted on O'Connell's principles, as the "Lion of the Fold of Judah." His utterance on the National question, his judgment on the Home Rule movement, is as if the Great Tribune arose from his tomb at Glasnevin and spoke in our midst once more!

So vanishes the wild dream of dissension and discord; so perishes the plot of treason. For more than a year a deserter—only one deserter, thank God—from the Home Rule ranks has been telling the country that the Home Rule programme was "immoral," "dishonourable," "a base surrender of our national rights." He was himself one of the earliest authors, apostles, and advocates of that programme; thanking public bodies for adopting it, propounding its addresses speaking to its resolutions. For three long years—the very time when denunciation was a duty if an immoral, dishonourable, or base surrender was afoot—he served under its flag in the ranks of the most loyal soldiers. At a moment when his comrades were in the very grip of combat with the foe—while they were gallantly resisting a Draconian coercion code—he took to flight, forsook his troth, and proceeded to assail the cause he had deserted and the men whom he betrayed. He thought "Repeal" would be a captivating cry; and when honest men resented his attack on the camp he had abandoned, he struck an attitude and pretended he was "blamed for being a Repealer." No patriotic Irish man ever blamed any countryman for being a Repealer; every Home Ruler is logically as much a "Repealer" as O'Connell was. Ireland reprobated the deserter, not because he was a Repealer; but because he took to assailing and calumniating the Home Rule cause which he had for three years pretended to serve.

The political intelligence of the Irish masses has been strikingly proved and vindicated in the fate which has befallen this attempt to split up and overthrow the National party. "Up with the Repeal; down with Home Rule," was a cry which was expected to set us all by the ears. But the people saw through the trick; they were sharp enough to discover that Isaac Butt's Home Rule proposal is O'Connell's Repeal demand with the international arrangements offered beforehand. Next came the story that O'Connell had snapped his fingers at Federalism (a sort of Federalism), and said, "twasn't worth that." To this the people provokingly replied that O'Connell was right, for that Isaac Butt, too, would snap his fingers at such a dwarfed and curtailed scheme as that one which was then referred to by O'Connell; but O'Connell's own words remain to prove he would gladly approve such a full and comprehensive arrangement as that which has now been propounded by Isaac Butt. Thus foiled in his attempt to fool the people, unable to get even one fellow-member to join in his conduct, the would-be destroyer of the Home Rule party hit upon a new idea. He would try the pious dodge. Robbing himself in a garb of tremendous religious zeal, he crept into the Catholicic Whig camp, and struck up an alliance offensive and defensive with Mr. Gladstone's disconsolate following. A combination of "Our Holy Religion" (what profanation!) and "Genuine Repeal" was to work vengeance on the Home Rulers! His Catholicic Whig allies heartily despised the man; but as he hoped to use them, they determined to use him. Hostility to the National cause was the sole bond between them. The famous circular was the joint note of war on the Home Rule movement; a new attempt was made to get up a controversy on "Repeal versus Home Rule," so as to insinuate a difference between them; and religion—soliloquy for "our eternal interests"—was to be dragged in, as Sadtler and Keogh dragged it in, to complete the scheme of hypocrisy and fraud.

But it is all over now. The plot is exploded; the dagger is at an end. Three great and honored names now stand between the Home Rule demand and the breath of slander, accusation, or reproach.—John MacHale, the successor of St. Jarlath; John Martin, and W. J. O'Neill Daunt. If the whole Irish race were picked for the three highest men in the national confidence—the three men most trusted for their truth, their fidelity, their service, their sacrifice, their wisdom and experience—the three men most sure to guard the National cause from dishonourable compromise or undignified disaster—the three men best entitled to speak as to the consistent continuity of the Irish national demand—these men would be John MacHale, John Martin, and William J. O'Neill Daunt. The individual who would come forward now to talk of an immoral or a base surrender, must satisfy us that he is more devoted and fearless than John Martin, more upright and consistent than O'Neill Daunt, more experienced and more wise, more venerable and illustrious, than John of Tuam. Where shall such a man appear? Is he to be found amongst political pigmies in the Mansion House, or amidst political recreants in the outskirts of Rathgar, cowering and hiding from the constituents whom he dares not face?—*Dublin Nation*.

TO CONTRACTORS AND BUILDERS.

SEALED TENDERS will be received by the Committee of the ROMAN CATHOLIC CHURCH of St. Alexander, Township of Lochiel, up to the 11th day of January 1876; for the ERECTION of an ADDITION to said Church. Plans and Specifications can be seen at the residence of the undersigned. The Committee does not bind itself to accept the lowest on any tender. All tenders (with the word Tender written on outside of envelope) to be addressed to REV. ALEXANDER MACDONALD, P.P. Lochiel, P.O., Ontario.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session, for an Act to incorporate "The City Fire Insurance Company." Montreal, 30th November 1875.

16. 2 m. J. C. HATTON, Solicitor for Applicant.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next session for an Act to incorporate "THE CANADIAN WIDOWS FUND (Mutual) LIFE ASSURANCE SOCIETY." Montreal 23rd, November, 1875.

15-2m J. C. HATTON, Solicitor for Applicants.

CATHOLIC TEACHER WANTED.—MALE OR FEMALE.—A young person possessing either a first or second class certificate, capable of playing an organ and conducting a choir, will find employment at School Section, No. 2, Township of Ashfield, Co. Huron. Salary liberal. Apply to MAURICE DALTON, Kintail P. O.

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MONTREAL WHOLESALE MARKETS.—(Gazette)

Table listing market prices for various goods including Flour, Sugar, Coffee, Tea, and other commodities.

TORONTO FARMERS' MARKET.—(Globe)

Table listing market prices for various agricultural products such as Wheat, Barley, Oats, and Hogs.

THE KINGSTON MARKET.—(British Whig)

Table listing market prices for various goods including Flour, Grain, Meat, and Hides.

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PROVINCE OF QUEBEC, SUPERIOR COURT. DAME LUCY L. MARSH, of the City and District of Montreal, wife of JOHN T. LEE, of the same place, Carriage Manufacturer, duly authorized in Justice in this behalf, Plaintiff;

THE said JOHN T. LEE, Defendant. An action for separation as to property has been instituted in this cause.

PROVINCE OF QUEBEC, SUPERIOR COURT. DAME CAROLINE SPOONER, of the City and District of Montreal, wife of D. ADALBERT MELVIN, Gentleman, of the same place, duly authorized as enter en justice, Plaintiff;

The said D. ADALBERT MELVIN, Defendant. An action for separation as to property has been instituted in this cause.

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NOTICE. An application will be made at the approaching session of the Legislature of Quebec, on the part of THE CATHOLIC EPISCOPAL CORPORATION OF MONTREAL, to obtain a Private Bill for the purpose of authorizing the said Corporation to sell an immovable property situate in the Parish of St. Genevieve, District of Montreal, to her given by the Testament of the late Messire. Louis Marie Lefebvre, late Curate of that Parish, for the purpose of constructing a Hospital. The said sale being for the effect of Permitting the Religious Ladies under whose care, according to the said Testament, the said Hospital is to be placed to unite that institution to the Establishment that they already possess in said Parish of St Genevieve.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. '75]

D. BARRY, B. C. L., ADVOCATE, 12 St. James Street Montreal. January 30, 1874.

COSTELLO BROTHERS, GROCERIES and LIQUORS, WHOLESALERS, (Nun's Buildings,) 49 St. Peter Street, Montreal, Jan. 15, 1875.

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