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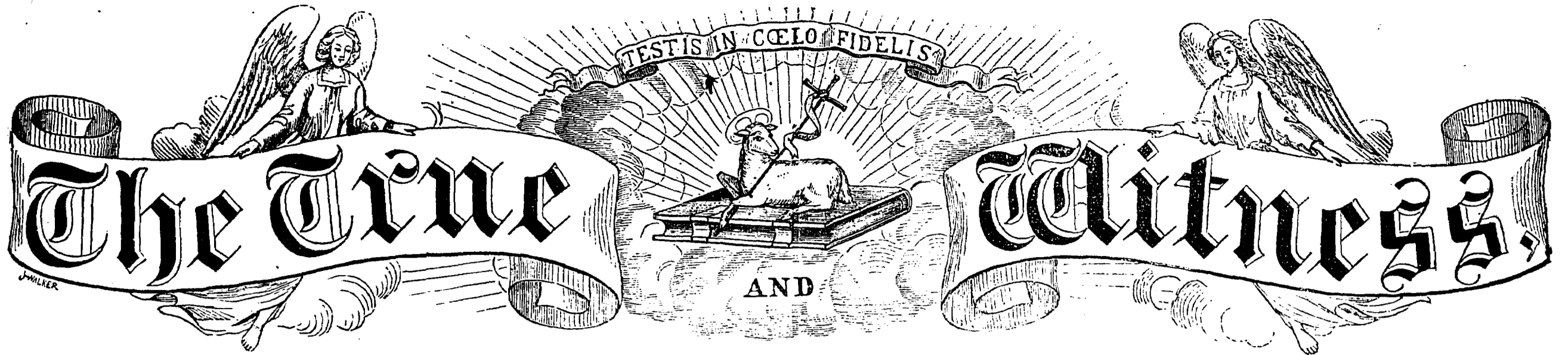
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CATHOLIC CHRONICLE.

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NO. 7

BOOKS.

The Works of the Right Rev. Bishop Hay. Edited under the supervision of the Right Rev. Bishop Stran. A new edition in 5 vols., crown, 8vo. Price..... \$6 25

evening's lecture, for one reason out of many, namely, that the subject I propose for your consideration and attention has been already put before you, and before the world by one of Ireland's best and noble sons, the late John Francis Maguire (loud applause).

JOHN FRANCIS MAGUIRE,

Because at the time that his death brought grief to every Irish heart both here and in America, at that very time my lectures in America were drawing to a close, and I had no opportunity given to me to express in the Western land the feelings of my heart, which found an echo in every Irishman's bosom in America, concerning our distinguished fellow-citizen (hear, hear). Now, I say again, addressing Cork men familiar with the words and writings of this great Cork man, I feel I am utterly inadequate to the theme which I have undertaken, and yet perhaps there is not among the many subjects that could occupy the attention of a public lecturer, or indeed the observation of any trained mind, one of the most wonderful as well as interesting, than to trace the origin of, and the progress, and to forecast the future of the holy Catholic Church in America.

THE DISCOVERY OF AMERICA

By Christopher Columbus in 1492, and about the self-same time the birth of Ignatius Loyola. Never, perhaps, since the flag of Christianity was unfurled, never were there three men who exercised greater influence upon their age by either mind or discovery, than those three. Up to the year 1492, no man even dreamed of the existence of that mighty continent which we know now by the name of America.

When the vociferous cheering with which he was greeted had concluded, the distinguished lecturer said—Ladies and gentlemen, it is now several months since I returned from the great land of the West. Whilst I was in America, I was in the habit of addressing very large audiences of my fellow-countrymen, and gradually they made me very brave by the kindness of their reception; but now having spent some time either in retirement, or in purely preaching as a priest, I feel coming over me this evening somewhat of the nervousness and timidity which I felt when first I had the honor to address an Irish audience in America as a lecturer.

Christopher Columbus a high and glorious purpose—a splendid light of faith. He did not seek the discovery of a strange country for the mere purpose of enriching himself, but with a high and chivalrous and romantic faith that was in him. He dreamed of lands yet undiscovered where he would find peoples, cities, and numerous nations, who had never heard of the name of the Christ, and the saintly Columbus had in his heart only the desire to find them out in order that he might unfurl the standard of the Cross, and gain millions of souls unto heaven through Jesus Christ.

IF EVER THERE WAS A LAND

That owes its discovery to Catholic faith, to Catholic ardor, to Catholic instinct, that land is America (loud cheers). If over there was a land that may be said to have sprung into its acknowledged existence from out the mind and heart of a man who was the very type of the Catholic Church, that land is America (continued cheering), and whilst crossing the trackless ocean, still turning his prow to the West, keeping his eye on the setting sun, he held a firm hand on the helm, and whilst the eye tracked the long line of light that the setting sun flung over the placid waves, the mind of the great mariner was exalted to Heaven by hope, and a prayer went forth from his lips, and thus in constant hope, in constant prayer, in constant supplication to be persevered, whilst the stoutest mariner in the ship's company, seeing no sign of land, and beholding themselves going farther and farther into the untravelled, unknown waters of the waste of sea, over which no barque of man had ever sailed—the stoutest of his mariners lost courage, and said, "Let us return to our homes and kindred."

THE CATHOLIC FAITH SPREAD

To the northern shores of the Gulf of Mexico, and two hundred and more years ago we read that a Spanish Bishop landed on the coast of Florida, approached the present town of St. Augustine, founded the first Bishopric in northern America, and shortly afterwards sealed his faith by the shedding of his blood at the hands of the natives. Meantime other discoverers were coming; other invaders were ploughing the Atlantic now in the wake of Columbus, but a great event had happened in the meantime in Europe here in which we see the Providence of God. Luther had proclaimed what is called the reformation. The seamless garb of the Catholic faith and truth was no longer to be respected; it was torn into a thousand fragments. Most of the northern States of Europe separated from the Church. Sweden, Denmark, a great part of Germany, a large portion of France itself; England emphatically and prominently, all became Protestant and separated from the Catholic Church.

charge he makes against them, that they were the first to introduce religious persecution into America. Shortly after the proclamation of Protestantism in England, this religion, as it is called, broke itself into various sects. It did so naturally and necessarily. The fundamental principle on which it was based was, that there was no certain acknowledged religious truth revealed to man—that there were certain truths laid down in a certain book, that every man that had that book had a right to read it, and then, according to the reasoning of his own intelligence and mind, according to his private judgment, he was to select his own religion. Whatever discovery he made, was his religion to him, and he was bound in conscience to follow the deductions of his own private judgment. Now, such a system as this involves two things, my brethren. First of all, it involves an inherent right in every man to choose his own religion according to his own interpretation of that book, which is called the Holy Bible, and which is undoubtedly the Word of God; it involves in every man who embraces the principle of private judgment, not only the right but the obligation to select his own religion and to stand by it. And, secondly, it involves necessarily the utter injustice and wickedness of forcing any man to conform himself to your views when you declare to him the right of private judgment. To persecute, therefore for religion, to use force for religion, the very principle of Protestantism declares to be illogical and void. And yet, strange to say, since man first shed blood upon this earth there has not been a fiercer spirit of persecution existing amongst men than we find existing amongst the newly formed Protestant sects of the sixteenth century. I say this not in a spirit of disrespect; not in a spirit of religious hatred; I lay down simply a logical phenomenon and

A HISTORICAL FACT.

I know that large-minded and liberal-minded Protestants of the present day detest and abhor the acts of their forefathers as much as any right-minded man can detest what is called persecution. I know very well if history were to be re-written, and that if these men of whom I speak—our large-minded, noble-minded Protestant fellow-citizens in Ireland, in England, and in America—had the writing of it, that the blood that stained the page would not be there. But history is history, and fact is fact. Some Englishmen, using the right, the undisputed right as Protestants, disagreed with other Englishmen on the question of religion, and at once they were subjected to terrible persecutions. The non-conformists and dissenters of the 16th and 17th centuries had to fly from that persecution which they were not able to stand in England. They fled from that demon of religious persecution and bloodshed, and sought refuge in America in order that they might there in a new country, settling themselves in a foreign land, practise and exercise their own religion, their own opinions in peace, and without having to suffer for them. No man denies that they were right; no man denies that they had reason, once supposing the truth of Protestant principles—that there is no recognized authority on this earth to which all men are called to bow down in matters of religion. But there comes the strange fact, that no sooner had these men settled in America—no sooner had they landed on the shores of Massachusetts and Connecticut—no sooner had they taken possession of the colonies now called the New England States, than the first thing they did was to make laws to persecute everybody who disagreed with themselves. There was to be no mercy for the Quaker (great laughter). I will read some of their precious laws for you. Listen to this: "It is ordered that whosoever shall henceforth bring, or cause to be brought, directly or indirectly (before their tribunal), any known Quaker or other blasphemous heretic" (great laughter). Now, mind you, not the Quakers themselves, but any person that would bring them in (laughter). "Every such person shall forfeit the sum of one hundred pounds to the country, and shall be committed to prison, there to remain till the penalty be satisfied or paid (more laughter), and every person within this jurisdiction who shall entertain or assist any such Quaker, and if the Quaker be caught (laughter), every such male Quaker (great laughter),—(mind you they won't give place to the ladies)—(more laughter)—every such male Quaker shall for the first offence have one of his ears cut off (laughter), and he shall be kept at work in the House of Correction until he can be sent away at his own charge (roars of laughter). And if he come back again, for the second time he shall have the other ear cut off" (continued laughter).

LIKE THE FELLOW IN GALWAY

that was eating a goose—he first took off one wing, and then one leg off one side, and then said he to himself—"It's a pity to have it out of proportion: I might as well take off the other wing and leg too" (great laughter). "And

every woman Quaker (laughter) that shall presume to come into this jurisdiction shall be severely whipped (more laughter), and that every Quaker, he or she, (laughter), who shall be found a third time therein, they shall have their tongues bored through with a hot iron" (roars of laughter). These are the laws of Connecticut. And what do you think they said about Catholics? "The game laws that these men instituted were very severe. They declared that it was not lawful for any man, under a fine or penalty, to shoot game of any kind, but it was lawful for any man wherever he found a priest to take at once and do whatever he liked with him (oh)! And listen to their treatment of the Indian: "Be it ordained" (mind these are the very words of the law) "Be it ordained that it shall not be lawful for any man to fire off a gun at any kind of game unless it be a wolf or an Indian" (oh! and great laughter). They were strict men in their way (roars of laughter). Here are more of their laws for you—I want to show you what spirit animated them: "The Court, taking notice of the great abuse committed by persons profaning the Sabbath of the Lord, do ordain that if any one do any unnecessary servile work or unnecessary travelling, or by sports and recreations"—they don't even allow them recreation—"If they so transgress, they shall forfeit for each such default 40 shillings, and be publicly whipped: or if it really appear that such person with pride and presumption and with a high hand committed such offence against the known command of the Lord, such person, therein despising the command of the Lord, shall be put to death, or be otherwise punished at the discretion of the court."—Mind—if a couple of young men went out after saying their prayers till they were black in the face (laughter)—after going to church and hearing of those Puritan ministers humming and bumbling through their heads till they were ready to break with devotion (laughter), if, after they went to take a walk, and were asked why they dared to do it, and if one of those young men said in anger, as he very naturally might, "we were sick and tired of those people," that young man might be put to death. Now, here are more of those laws of theirs: "No one shall run on the Sabbath day—no one shall walk in his garden on the Sabbath day, or anywhere else (great laughter)—except returning to or from meeting" (continued laughter). "No one shall travel, walk, cook, sweep the house, cut his hair or shave on the Sabbath day" (roars of laughter). The morning above all other mornings in the week when a man would like to appear clean, and nice, and decent, he dare not shave himself (continued laughter). "No woman shall kiss her child on the Sabbath day" (more laughter). These states were founded and colonized under the protection of British law as British colonies. The Catholic religion persecuted at home both in England and in Ireland, was persecuted still more terribly in America.

WE READ FOR INSTANCE

that in the year 1770, the English soldiers who then held New York received a commission, and on that commission they massacred a holy and venerable priest, and his colleagues were driven away, and had to fly through the country. The same legislation held all through the States, which were then British colonies. The very last of the English in 1778, which was a memorable year—the American Revolution was in full swing at the time—all America was up in arms—they said "No more tyranny—we shall have our own laws for ourselves" (tremendous cheering)—in that glorious year of 1778 the English soldiers were obliged to make a speedy and inglorious retreat from New York—the spot is still pointed out, the place called the Battery—they nailed the British flag to the top of a big flag-staff, and greased the pole so that no person might be able to climb up to pull it down, but there was a little American lad who was so strong with his knees and hands that he was able to climb up the pole, greased as it was, and pull down the British flag before the British ships had left the Harbor of New York (great applause). The last act of these men in New York was to take a Catholic priest, a Frenchman, and fling him into prison because he was guilty of the atrocious crime of saying Mass (applause). Well, my friends, as it was in the Eastern States, so it was farther south. The State of Virginia, when it was colonized, was the stronghold of the Church of England, as distinguished from the Dissenters and Non-conformists. There was a society called a "Society for the Propagation of the Gospel in Foreign Parts," and they were so anxious for the Propagation of the Gospel, that the first principle they went in for was, that if they found a Catholic priest anywhere, they would be doing a holy and wholesome thing for God to put him into prison, or to put him to death. There were some Catholics—some English and Irish Catholics in that State of Virginia—they were there in the year 1632, and among them there was a noble English house, the head of

FATHER BURKE'S ADDRESS IN CORK.

TRIUMPH OF IRELAND'S FAITH.

THE WORK OF THE MEN OF IRELAND IN AMERICA—LAYING THE FOUNDATION OF THE CHURCH, DRIP AND MASSIVE—THE IMPRESS OF THEIR FAITH ON AMERICAN SOCIETY.

AN HISTORICAL REVIEW.

On the evening of Aug. 19, the Very Rev. Father Thomas N. Burke, the illustrious Dominican orator, lectured in the Munster Hall, on "The Catholic Church in America," with the object of defraying the expense of erecting a tower and spire on the Monkstown Catholic Church. The audience was one of the greatest ever assembled in Cork. Though the prices of admission were high, the doors were besieged the moment they were opened by thick crowds of the highest and best of our Catholic citizens, and at half-past seven the orchestra behind the platform, and the vast area in front, swarmed with people, among whom the bright toilettes of the ladies were in all directions conspicuous. The galleries were filled also, but the audience was essentially composed of the higher and middle classes, who assembled in numbers and spirit seldom witnessed, to welcome the great Irish and Catholic orator. About eight o'clock Father Burke, accompanied by the Mayor, appeared on the platform, clad in his Dominican robes, and immediately a storm of cheers rose from every quarter of the house. By one impulse the audience rose en masse, and waving hats and handkerchiefs, shouted an enthusiastic applause. The great Dominican was visibly affected, and stood with downcast eyes while the cheers echoed again and again over the house. His reception was a magnificent one. When Father Burke spoke his voice rolled with ease to the farthest limits of the hall, and all through the discourse he held his audience enchanted with the spell of his thrilling eloquence. The Mayor of Cork occupied the chair. The platform was occupied by a great crowd of the distinguished lay and clerical gentlemen of the South of Ireland.

When the vociferous cheering with which he was greeted had concluded, the distinguished lecturer said—Ladies and gentlemen, it is now several months since I returned from the great land of the West. Whilst I was in America, I was in the habit of addressing very large audiences of my fellow-countrymen, and gradually they made me very brave by the kindness of their reception; but now having spent some time either in retirement, or in purely preaching as a priest, I feel coming over me this evening somewhat of the nervousness and timidity which I felt when first I had the honor to address an Irish audience in America as a lecturer. The kindness, however, of your reception has somewhat calmed and toned down my nervous system. I beg to thank you for the cheers with which you have greeted me this evening. I know that that kind welcome is given to me, not at all as an individual—for as such I would not value it—but that it is given to me, first of all as an Irish priest, and secondly as a man to whom Almighty God gave the high grace and the high privilege to have the opportunity of speaking in vindication of the glorious land that bore him (enthusiastic cheering). I feel, ladies and gentlemen, somewhat nervous in approaching the subject of this

which at the time was Lord Baltimore, an Irish title, derived, I believe, from your own country. This man found himself persecuted, and finding it useless to resist, he did what was the most natural thing in the world to do in a large country, like America—he said, "I am not bound to stay here to be persecuted by those people—let us leave it all to them, and so, in the name of the Father, Son, and Holy Ghost, let us go somewhere else" (laughter and great applause). In that year

LORD BALTIMORE LANDED on the shores of the Potomac River in Maryland, and established there the only Catholic colony then established in America. It was a purely Catholic colony—the land was purchased from the Indians by Lord Baltimore, from whom the city of Baltimore derives its name. They entered into the colony by their own right—they made their own laws—they made their own Constitution, and now—to the honor and glory of the Holy Catholic Church I assert it—the very first law Lord Baltimore and his Catholic follow-colonists passed was this—"In the State of Maryland no man shall ever be persecuted for his religion" (tremendous cheering). How was this constitution accepted and received? Ah! my friends, it is worthy of your earnest attention. We are told upon the authority of Mr. Bancroft, the great American historian, that as soon as this new principle of religious toleration was once admitted and held, the people were astonished to hear of it. They flocked from every country of Europe—from every colony of America—to Maryland, that they might breathe the air of religious freedom (loud cheering). Here are the words of the historian: "Emigrants arrived from every clime to whom the Legislature of Maryland extended its free privileges. From France came the Huguenots—the Protestants who were persecuted for their religion—from Germany, from Holland, from Sweden, from Finland, the children of misfortune sought protection under the sceptre of the Roman Catholic" (great applause). More than this—the Quaker, who wanted to keep his oars (laughter)—the Quaker who did not like the application of the red hot iron to his tongue (more laughter)—came to Maryland, and under the flag of religious freedom unfurled on a Catholic standard he found peace and comfort and toleration (enthusiastic cheering). More than that—"Protestants were sheltered against Protestant intolerance in the Roman Catholic colony of Maryland" (cheers). They came in and they lived there and they multiplied there, and small blame to them (cheers and great laughter). But in a few years, when they got numerous enough, we have the evidence of a Protestant, the great American historian, Mr. Bancroft, and what do you think they did? They invoked the protection of the English law to disfranchise the English Catholics of Maryland (shame)! I feel my blood boil within me when I read of it, or think of it (cheers). The historian says "Lord Baltimore died, and though his sons continued his policy, the ruinous influence of Anglican institutions was now to be made more manifest. The powerful influence of the Archbishop of Canterbury was solicited to procure an establishment for the Anglican Church"—a branch of that same establishment that Gladstone pulled down here the other day (applause)—"and to seek ascendancy in a province where they had already enjoyed equality." Why were they not satisfied with equality? (loud cheers). If there are any Protestant ladies and gentlemen listening to me here to-night,

TRUE AND HIGH-MINDED PROTESTANTS, to you I appeal and I ask you why were they not satisfied with equality? (tremendous cheering). If they believed they had the truth what more should a true man seek than a fair field and no favor? (continued cheering). "The prelates demanded not freedom but privilege, and an Anglican establishment to be maintained at the expense of a Roman Catholic province. (Oh!) The English minister soon issued an order that the affairs of government in Maryland should be entrusted exclusively to Protestants, and the Roman Catholics were disfranchised in the colony which they themselves founded and threw open to the free franchise of all men" (indignation). I do not want upon this to create bad blood or stir up ill-will. I only state an historical truth, which is admitted by the greatest of American Protestant historians (cheers). Meantime, how fared it with the Catholics? My friends, the Catholics were few in the land—few and far between. Here and there a Highland man from Scotland, one of the old clans that kept the ancient faith—an Irish family driven by some persecution, by some strange impulse—perhaps some adventurous spirit of the old brigade, tired of arms and wearied of fighting in a hopeless cause, would go to America, bring his Catholic faith with him, and there would be reunion in the world, woods, and forests of America, hewing the primeval oak, and ploughing the virgin soil, hunting the elk, and destroying the wild beasts—making a little civilization flourish around him, but sighing in vain for the sign of the cross or for the visit of a priest (cheers). Baptising his own children—asssembling them to say the Rosary—teaching them as well as he might their catechism—but beyond that idea whatever, no help whatever, from that religion which he knew and believed to be the only true revelation of God, and which he believed all his hopes for time and eternity were bound up. Occasionally some Spanish priest from South America or from the Southern States might penetrate into those Northern wilds and forests. Occasionally

THE POOR IRISH EMIGRANT, the Catholic man might see in the early morning as he stood on the bluffs of some mighty river, a little canoe coming down the silvery bosom of the vast stream, and as he strained his eyes for a time might he see upon the very mast of the frail boat something like a cross, and hail with joy some zealous Jesuit or Franciscan, or Dominican, or some zealous secular priest going down and committing life and all to God to go down on the bosom of those mighty rivers, the Ohio, the Missouri, and the Mississippi in search of souls (great cheering). Oh! then the joy of the Catholic, when then, perhaps for the first time those twenty years, with his children around him, he was able to kneel down to the Holy Sacrifice, and to adore his God (prolonged applause). I need not tell you that in the year 1775, the American Revolution broke out (cheers). The British soldiers were defeated—the flag of England disappeared from off the forts and cities, and from the city walls of America, and the world beheld for the first time the flag which I for one honor and revere—the glorious Stars and Stripes (enthusiastic cheering). You will be surprised to hear, my friends, that when that glorious event was accomplished, in the process of which the blood of Irishmen was shed freely, the immortal Washington well knew and proudly avowed that the strongest force he had—ay, his very right arm—was the patriotism and courage of Irishmen in the cause of American Independence (loud cheers). But in that day there

was not single priest in the whole City or in the whole State of New York.

THE FIRST PRIEST who settled in the city of New York was Father Francis Whelan, an Irish Franciscan, who came there in the year 1785. Now, that is not so long ago. His congregation, he tells us, amounted at that time to about two hundred Catholics in the city of New York. Further on in the year 1808, there was only one bishop and one diocese in the whole United States of America. That was the Bishop of Baltimore. It seems to us as if it was but yesterday, because our idea of antiquity takes us back as an old people to the middle ages. But in America everything is new. The very men themselves consider themselves old when they are only what we would call in Ireland simply robust men (hear, hear). I'll give you an instance of it. I myself always considered that I was not an elderly man, and still in America I've been called the "old gentleman" frequently (laughter). I don't mean the "Old Harry," you understand, but the "Old man" (renewed laughter). In the year 1808 there was only one bishop in America, and in 1815, the other day, you may say, the first cathedral was consecrated in America, in the city of Boston. Dr. Connolly was appointed Bishop of New York in 1822, a date of which, perhaps, many here assembled now have some recollection; and Dr. Connolly tells us that in that year there were only eight priests in the whole diocese of New York. Do you know, my friends, what the diocese of New York meant at that time? It meant the whole State of New York, Long Island, and New Jersey—it meant, in fact, the territories, and New York, Albany, Rochester, and Buffalo. Well, now, my friends, here are six bishops.

THERE WERE ONLY EIGHT PRIESTS in the year 1822. California at that time scarcely knew what Christianity meant, until some Spanish Franciscans protected by the Spanish Government took charge of the poor Indians, organized them, formed them into societies, civilized and taught them, made a contented and happy people of them, and everything went on in peace, comfort, and happiness until in the year 1813, the Spanish Government—much upon the revolutionary principle which we see existing at the present day—said it would be better to take those people from under the care of the friars and put them instead under the care of the government itself. Well, my friends, what was the result. They had in a very short time from this date reduced California to such a state that the Indians were decimated—they were destroyed; the cities were destroyed, and the country was reduced to its former state of barbarism and savagery, until in a few years the people of California cried out to England and America: "Come and take us, deliver us from those Mexicans and Spaniards. Any one who wants the country can have it" (cheers). And this was the destiny of California. We now advance one step forwards. We find that in 1815, there were four dioceses constructed in America, four bishops—namely, Boston, Philadelphia, New York, and Galveston. We find moreover, that about that time there were but thirteen States in the Union. There were now thirty-seven church territories (cheers). As soon as the English departed from America, being defeated by the Americans, a new spirit seemed to breathe over the land, and it was the simple spirit of religious toleration (loud cheers). The significant fact is this, that whereas under the British in the State of New York it was considered a great offence for a priest to say Mass, so soon were they gone than at the building of a church which was commenced immediately afterwards, the Mayor and Aldermen of the city came forward, and they were all Protestants, and assisted at the laying of the foundation-stone of that church, thereby proclaiming the glorious principle which Washington announced—that every man was religiously free in America (cheers). So far up to our own time we find that 95 years ago there were thirteen States—now there are thirty-seven (hear, hear). Eighty-one years ago there was but one Bishop in America. Now there are fifty-seven (cheers). The population of America at the time of the declaration of Independence was 2,800,000. Now the population is

UPWARDS OF 40,000,000.

What proportions did the Catholics keep with that immense increase in the population? The increase of population is estimated at 1,433 per cent. The Catholics at that time were enumerated at 25,000 in America. To-day John Francis Maguire, whose authority on the subject I accept, declares that it is a small estimate to state that the Catholics in the United States of America foot up to 9,000,000 (loud cheers). That was to say more than 35,000 per cent, whereas the increase of the population in the main was but 1,433 per cent. Some statistics of the different dioceses will give you some idea, indeed, more than I can, of those things. In 1786, there was but one chapel in New York, with a congregation of 200 Catholics. Now, at the present day there are at least 155 churches in the State of New York, and 250 priests on the mission (cheers). In 1822, there were only eight priests in New York, and 17,000 Catholics—that is to say in the whole diocese of New York. In '47, the diocese of Albany, a mere slice of New York, was cut off; and that diocese alone has to-day 170 priests, 308 churches and chapels, and the Catholic population is 260,000 now (cheers). That is a contrast to the state of things existing in the year 1822, when there were but 17,000 Catholics and eight priests in the whole State. In the year 1847, the diocese of Buffalo was cut off from New York, and that diocese contained two years ago 110 priests, and 114 churches and chapels. The city of Brooklyn had but one priest twenty-five years ago, and the city of Brooklyn to-day contains, besides a cathedral, 25 Catholic churches, and there are 12,000 Catholic children attending daily Catholic education (hear, hear). I need not go into details for you, my friends—they are not necessary. One or two facts such as this gives you an idea of the contrast between the America of to-day and the America of so few years past (hear, hear). I wish to direct your attention to that contrast in order that I may make a few remarks as to the causes which led to it. In 1834, and I suppose there are many here who remember that year, in the State of Wisconsin, in Milwaukee, there was not one single white man—the whole country belonged to the wild, red Indian. In that year, however, a Canadian Catholic came to Milwaukee. Three years later

WITH THE INSTINCT OF A TRUE MAN, an Irish priest found his way there. His name was Father Kelly, and from all we hear, he had only that one man in his congregation, so that when he preached on Sunday he might have addressed him as we are told Dean Swift did—"Dear beloved Roger" (laughter). Two years later—in 1839—there was one church in the diocese of Milwaukee. In 1840—one year later—there were 2,000 Catholics in that diocese (cheers). Four years later—in 1844—there were 20,000 Catholics in the diocese; and in the year 1868, two or three years ago, there were 322 churches, 16 chapels, 75 stations, and 490,000 Catholics (cheers). Contrast again this growth, this marvellous growth, for which I shall try and account to you presently with respect to our religious orders. Take for instance the order of Notre Dame, two members of which are at present in this country looking out for recruits amongst the maidenhood of Ireland. I met one of them a few days ago in Cork, and she told me, as I expected she would, that she was reaping a regular harvest in such a sanctified field as that of denuded Ireland. Sixteen years ago there was but one convent of that order to be found in America—to-day there are 58 convents established there, and nearly 600 sisters. Dr. Tynan, the Bishop of Buffalo, was consecrated in the year 1847, and he gave a very laughable description

of the state of the diocese. He said: "There are 16 churches in the diocese, and there are 16 priests; the priests are good enough, but unfortunately the churches are only what are called 'shanties.'" Twenty years later that Bishop died, but before he died he left 165 grand churches, and 126 priests on the mission in his diocese. Those facts are, no doubt, startling.

LET US TRY AND EXPLAIN THEM. Whence came that wonderful growth? How came it to pass that the Catholic Church, as if it was only founded 40 years ago, and that it was only when the commission of the twelve apostles was given to it subject to the blessing of the Son of God upon them—how is it that it produced such a miraculous growth as this? We don't naturally expect such a miraculous growth from an old tree—a tree from which so many fair branches have been lopped off from time to time. It seems extraordinary that the old Church, in our own day, is able to put forth her branches and overspread that naughty continent of America; and out of a Catholic population of 25,000 to produce in an inconceivably short space of time so short that it can scarcely be remembered in the mind of man, or in the memory of man—nearly 10,000,000 of souls (cheers). It is a great problem, and one well worthy of our consideration as a human race. We have date and evidence for it that the Catholic Church has been growing up always like the palm tree planted by running waters, or like the cedar in its luxuriant foliage overspreading the summit of Lebanon. I am speaking on the evidence of Americans and Protestants. Sir C. Dilke says in one of his reports, "The growth of Popery in the New England States is simply prodigious and inconceivable. In Boston, when the Bishop was first appointed there, he had to meet a population of which there was a greater proportion of Protestants than Catholics. After a time, some of them said: 'Now we know that you are not the Devil, but when you came here first we would rather cross the street than breathe the air you did.'" In that mighty State, to-day, not to mind the majority would be Catholics and mostly Irish; and when I was in Boston, some months ago, I found that, without as it seemed to me an effort,

MR. PATRICK DONAHUE, the Editor of the (Boston) Pilot, brought thirty-five thousand Irishmen to meet me and to hear my address (loud cheers). Viewing it humanly, it is an astounding fact—even giving a truthful and faithful account of it, it was a supernatural fact (hear, hear). He who has founded that religion has declared that His Church and His Kingdom were likened unto the little mustard seed which falls into the soil—that when it gradually grows it extends its branches, and the birds of the air can find their nests in it. It is a supernatural fact, and it proves this: that our religion demands from those who profess it such sacrifices as Catholicity. Why, Catholicity demands of you sacrifices, as well as intellectual or physical. In intellectual sacrifice Catholicity bows down the highest intelligence before the light of faith, and bows it down before the humility of God. How often have I found during my career in America men who have said to me passionately, "Only give me something to reason the thing out until I come to a conclusion, and if I can work it out by human reason I'll accept your doctrine." I was obliged to say, in reply, that human reasoning was not Divine reasoning—that any article of Catholic faith was based on truth, and that it simply sacrificed reason just in the same manner as there are many stars in the Heavens invisible to the naked eye; but let any one take a telescope and it comes out from the firmament of Heaven before our eyes distinctly and plainly. Many truths of the Catholic faith are far removed from the mere ken of human reason, far beyond the scope of human argument—but arm it with the telescope of belief in Divine faith, put it to the eye of the soul, and then comes forth from before the eye of the intellect, the grand, startling, and glorious truths of God's revelation (applause). Catholicity imposes upon us that sacrifice; but it imposes upon us other sacrifices—I mean physical sacrifices. Breakfast is a more pleasant thing to eat at any time than a salt herring (laughter). Yet do you know at the end of the year that you have eaten fish, and that other persons have eaten beef? (Hear, hear). Catholicity imposes even greater sacrifices still—it obliges the proud man to go to confession. There are sacrifices and sacrifices, but there is the grandeur of the Catholic faith. It installs the Son of God upon the throne of His Omnipotent Mercy—and in the commission given to His priests. He tells the proudest man in the world that he must come down from his pinnacle of pride, and bow down and make a worm of himself, as it were, before the Omnipotent power of his God yielded by man (applause).

I MET A GENTLEMAN in America who told me, I believe, all that he could tell me of his life. He said: "I'll tell you everything; and I believe he did. He said, 'I will tell you this as a friend, but I could not demean myself to tell those things as a poor penitent, believing that you could do anything for me.' Yet Catholicity imposed that duty on a man. Is it not a strange mercy? How can you account for it, except that it is a supernatural thing—that it is religion so clearly defined, so uncompromising in the humiliation of the human mind in the acceptance of this dogma of penitent confession. How can you account for the fact in any other way that such a religion prospers and multiplies itself by hundreds of thousands, ay, by millions; especially in a land, where of all others intellectual independence and the indulgence of every faculty of enjoyment is supposed to be the very first law of God? (great applause). Yet the fact is there. How are we to explain it? First, by the reasons which I have given you; it is the work of God. Second, the United States of America, in the Providence of God, were intended to be the vast outlet for the superabundant population of the older country—the energy, physical and intellectual, which found no vent in Europe, found a place and a field for its exertions in the vast continent of America (hear, hear). America was intended by Almighty God to be the home of the hunted head, the refuge of the persecuted, and that it was her destiny, for which she was created by Almighty God, to open her mighty Imperial arms and take to her heart and bosom a race the most faithful, the most kind, but the most downtrodden of any nation on the face of the earth (cheers). They turn their eyes to the West; they turn their back upon the pauper's grave; they heard the rattling of chains which have been around the necks of their fathers for ages; they fled to the West, and they brought to glorious Columbia Irish flesh, Irish arms, Irish brains, and Irish hearts, but above all and beyond all the grand principle, which is the commonly united principle of our race for ages—they brought Irish Catholic faith. Yes. They crossed the sea in their thousands and tens of thousands—I will say in their millions. They crossed the sea, and soon the generosity of Columbia wiped away the tears from their exiled eyes. They worked for the sake of the land of their adoption, uniting her interest with their own. They consented to confine her rivers to cut down her forests, to build her cities, to lay down that wonderful net work of railways so far in advance of the whole world; they consented to fight in her armies until America is shed in glorious battle—yes, almost as much as the old land is so with the blood shed in martyrdom (loud cheers). But they determined to return to the great republic one greater privilege, namely, to proclaim the Catholic faith, uphold Catholic doctrine, to cover the glorious land with the grandest churches, the most magnificent edifices of Catholicity that the world beholds to-day. I do not deny that this great increase in Catholicity is due also to an-

other great element of American emigration—namely, the Germans. From the Catholic States of Southern Germany they also came in their thousands and hundreds of thousands. They brought with them their faith—a quiet faith. I have observed them keenly but lovingly—their great zeal for their own sanctification, and their great zeal for the Catholic education of their children. Everywhere, wherever the German went, you find good schools, a good church, a decent house for the priest, but when they have done this they sit down to enjoy their religion. The Irishman builds, not for himself; he will not content himself with building his church for the Irish Catholics, but will fling in his days and his day's earnings for all Catholics. The Irishman, restless in himself, and moving from place to place, will not leave the spot where he has earned a dollar until he puts half that dollar in some glorious religious edifice that, perhaps, some Irishman builds there (cheers). The German will enjoy his religion, but he will not fight for it; Paddy will stick up for his religion, and Paddy will fight for it (laughter and cheers). And it would be a strange thing, indeed, if a race which are so disposed for a fight that they will even fight for the fun of the thing—if they were not ready to fight when it was a question of God and His holy religion were at issue (cheers).

TO GIVE YOU AN INSTANCE. I was travelling in Kentucky, and there were four young gentlemen with more fun than good sense in them, came into the carriage. It was the only time I ever received the slightest indignity in America. They all were coming from school apparently, but at all events they took to chaffing the poor priest; but I got so much of that kind of thing in England and elsewhere I did not mind it a bit. But when I arrived at a station a man reared up at the door of the carriage, an enormous big Queen's County man. He loomed up like Fionn MacCool (laughter). He walked in, and when he came in the young gentlemen rushed up, and one whispering—I overheard him—said to another: "Yes, that's an Irish chap—I think we had better shut up" (laughter). And so well they might, for when they had departed and I told my Irish friend, he gave a gross exclamation. "Be the mortal," said he, "and if I knew it [much laughter and cheers]—if I knew it I wouldn't leave as much clothes on the chaps as would make a mop to swab a carriage [great laughter], and I would break their necks in the bargain" [great laughter]. The third reason, my friends, to which I attribute this extraordinary spread of Catholicity is one I am anxious to speak of, as I feel deeply interested in it. Strictly speaking, we must draw a broad line between the British colonial American which ceased at the time of the revolution, and the new and glorious state of things that sprung into existence from that memorable event. The British colonists, as they were called, were legislated for by the mother country; they got their laws from London; these laws were impregnated with the spirits of religious bigotry and intolerance; these statute books were stained with American blood; but the moment America dashed to the ground that unholy banner, and raised up the banner of her own freedom, she had the generosity to cut off all the recollections of the past by her splendid legislation, and declare for the fullest religious liberty (loud cheers). The result is that that highly intellectual, that

GRANDLY LESSONED AMERICAN MAN to-day, is not committed like more ancient nations to traditions of persecution (cheers). More than once gentlemen in America said to me—"Father, you must acknowledge our hands are free from blood." The consequence of this is a certain largeness of mind, a freedom from prejudice, a certain willingness to consider the great truths of revelation, a certain logical acumen to keenly and shrewdly discuss the truth. Nothing struck me more than this natural independence, and clear habit of mind which I came upon in America. I give you an instance in point; I was called during my stay in America to visit a gentleman who was very sick. He was a lawyer of eminence in one of the Southern States, a man very highly connected—the best families in America are in the Southern States. He was a man who had travelled in Europe, and read a great deal. I went to him and found him with all his senses perfectly clear. I spoke to him on religious truths. The man looked at me. After that time I felt that the moment was come. I concluded my argument—I rose from the place where I was sitting by his bedside and said, "You are dying—it is necessary in order to go to the God of truth, it is necessary to have some real fixed form of religion—you heard my arguments, I now command you in the name of the Father, Son, and Holy Ghost, to become a Catholic, and die in the Catholic religion." The moment I put it to him he felt the command, he complied, and before I left the room the man was a Catholic (loud cheers). Now, my friends, such is the present in America—a glorious Church, united like one man. The episcopacy, the priesthood, the Catholic laity of America, are the most united of any branch of the Holy Catholic Church—they have less diversity and appearance of dissension or diversity of opinion amongst them. Obedience to the Holy Church of God—love for the Church's suffering head, by pure, logical, yet most loving obedience to every mandate of the Head of the Church, and every dogmatic precept of our Mother; and the Church in America is the most glorious in its unity of these of all the nations that have impressed the truth with the cross of Jesus Christ (cheers).

A GENUINE CHURCH numbering, to-day, nearly a quarter of the population of the United States, destined to grow with this mighty growing country, destined to leaven the country with the truth—for in all the converts to Catholicity that I have ever met, and I met many of many nations, the most intellectual, the most fervent, the most simple-minded, were the converts that were made to Catholicity from out the worst of New England Puritans (cheers). They brought all the energy of their fathers with them to the Church of God; they brought that Anglo-Saxon determination, that, having seen the truth, they would stand by it, and, if necessary, fight for it and die for it. These converts multiply for us. That shrewd, keen intelligence of America has more insight and a clearer instinct for discovering the truth than the intellect of other nations that have been nurtured in traditions of bigotry and intolerance (hear, hear). Protestantism is rapidly disappearing out of the very heart of Puritanism, and Catholicity is making such grounds that one of the greatest statesmen in America said a short time ago, "that all the centres of their thought and intelligence of their population will be Catholic to an man" (cheers). I believe it—the other a natural reason. I believe it for a supernatural reason. The Church is the salvation of the world—every Catholic believes it—every Catholic must believe it (hear, hear). If I did not believe that the Catholic Church were the one necessity of the world—if I did not believe that our mission was to save the world, ay, and save society, much less divine society, from her own children, I would not remain a Catholic. The American mind, under the national element, understands this fact. They see—and they have acknowledged it, some of the highest men of America—they see clearly and distinctly that it is necessary for the salvation of American society that the sanctity of the family should remain a wife, that there should be no power on earth whose will should be necessary to sever the sacred bond that God seals with the sacramental seal of matrimony. They see the education of the children, the future of the nation, the prosperity of the State depends on the fidelity of the husband to the wife; and they begin to see every day more clearly that that religion must only save them which

sanctifies their union, which stamps on the man and woman the sacramental seal that represents the fidelity of Jesus Christ [cheers]. One of the last offerings I received before leaving America was from a distinguished Protestant clergyman. It was a book written against the legislation of divorce—against the principles of divorce, and it was written in as indignant a spirit as if it was a Catholic priest wrote it, and it was written in as fervent, impressive, and eager language as if any Irishman that ever put pen to paper were the author of it. This book laid down as a principle that until the law of divorce was utterly ignored and abolished there can be

NO SALVATION FOR SOCIETY IN AMERICA. The American people who love their family ties—and no people love them more dearly—the American people who are impregnated with much of what is excellent in many nations, and have gathered a great deal from the elements that form their social body—the American people who love strongly the tender relations of life—they are beginning to see more and more that between the lawlessness of the border nations, between the riotous indulgence of Mormonism, and the strange, wild, irreligious practices of this sect and that, all flowing in and inundating the family and destroying it, there is only one bulwark, one strong power to defend them capable of standing between them and all that abomination, and exorcising that demon that would destroy society—and that one power the Holy Catholic Church. Oh, America to-day groans and laments, by the voice of her statesmen—in her pulpits and in her press everywhere—over the awful corruption of official life. The dishonesty which they publicly proclaim is found in every department of commercial, social, political, and public life, nothing impressed me more than this, universally lamented as it is every day in America. Now such a man is distinguished having "made his pile"—they have a figure of speech to express it (laughter). Now, another man is discovered executing some tremendous job, and got a couple of millions. Now, another man is brought to bay, and made to disgorge sums that are eight or twelve millions. Now, some great company is burst up through the fraudulent procedure and dishonesty of some of these leading men—and so on. Now, over and over again have I preached, lectured, spoken, and written to American audiences and the American people, this great truth—"Gentlemen, there is only one religion that can save you, this religion that begins by making men honest through Sacramental grace and if it fails in its first effort, it is the only religion that knows how to punish the thief by making him make amends. Prevent a man from stealing if you can, but if you cannot the worst punishment you can inflict on the thief is to take him by the throat and say, 'Now give up your spoils, make restitution, or down to hell' (cheers). Therefore it is that the shrewd mind of America seeks for some truth and readily over the sham, for it is nothing else but a sham and mock religion that talks and talks 'law, law' (laughter), a religion that invokes the holy name with awful familiarity, that spouts texts of the Old Testament, that is always flouting prophets and prophetesses, and flattering them, and laying flattering unctious to their souls. 'Lean on the Lord, and it is all well,' and your friend, the commissioner, or the road contractor will lean on the Lord, but he will bring, in addition to his own weight, the weight of

A BAG OF CORN OR MILLIONS. Friends, one word more, and I have done. I believe that I can afford to wait. I believe that if God gives me the ordinary term of man's life, I shall live to behold America in the grandeur, the strength, and the pride of the Holy Church of God. It is said that when the Son of God was crucified his dying face was turned to the West. I know not if this tradition be true, but it would seem as if it were. The tide of sanctity and of divine faith receded many ages ago from the very hills that witnessed His crucifixion. The approaching tide of barbarism and infidelity swept on, and every vestige of the word of God there was all but effaced. We have seen the tide sweeping on from Jerusalem to Ephesus, and from Ephesus to Constantinople, receding still westward—westward still to the great strongholds of Rome. From Rome the tide of sanctity still swept westward, until by that far distant western isle—the island of saints, the island of Monks and Apostles, the glory of Christendom—the grandeur of Catholic sanctity burst out in Christian nations, as a brighter light, and all the world praise God through Ireland. The singing waves of infidelity are to-day lashing with angry roar at the very foundations of the Seven Hills of Rome. Westward still flows the tide of Sanctity—westward still growth the light of divine faith, and to-day the world gazes with wonder on American Catholicity, and glorifies that in which no human wisdom can account or understand. May I promise to myself, ere my eyes close in death, to behold the glorious, the grand, the magnificent spectacle of Catholic America. On that day when the great flag of freedom—the flag unstained by blood, shed in persecution or injustice—the flag first upheld by Irish hands in the first revolution, borne by the same brave hands in a hundred battle-fields from end to end of the land—when that flag shall wave over a people, united in their faith, sanctified by Catholic sacraments, purified by Catholic agency, strengthened by Catholic unity, emboldened by Catholic hope, and enlightened by Catholic faith—when all this comes to crown the acute intellect, the strong determination, and firm purpose of the American man—where, since the world was created, was such a sight seen as Columbia would present to the nations (loud applause). I say for myself, and for every man of my blood, and of my native land, it is your wish and mine—it is the wish and desire of millions of our countrymen in America who pray day by day at a thousand altars of the land, that in return for all Columbia gave them, God may give to him a crown of Catholic faith, Catholic hope, and Catholic charity, and in the strength of Divine Grace may make him a light and a glory to the whole world.

The speaker retired amidst the wildest and most enthusiastic cheering. Most of the audience got on their feet, and for some minutes waved their hats in delightful appreciation of the eloquent discourse which they had heard.

Mr. Murphy, M. P., then came forward and proposed a vote of thanks to the learned lecturer. Mr. Ronayne, M. P., also made a few remarks. The Mayor, in a well timed and appropriate speech, put the vote of thanks, which was passed with acclamation.

The proceedings then came to a close, and the vast audience quietly dispersed, highly delighted with the grand treat they had been afforded.—Cork Herald.

IRISH INTELLIGENCE.

ESTABLISHMENT OF NUNS IN DOYLE.—We are glad to announce that we may at no distant date expect to have the privilege of an establishment of nuns in our town. To our good and devoted bishop and parish priest, and to all who aided them in their efforts, or facilitated the attainment of an object long and ardently yearned for by the Catholic portion of the community, heartfelt and grateful thanks are due. The blessings and benefits of an establishment of this kind, conferring a good sound education firmly based on religious principles, are too widely known to need recapitulation here. The nuns have been the pioneers of goodness, and charity, and consolation, when war, famine, pestilence and ignorance lay heavily on God's children. It is then with no ordinary degree of pleasure that we congratulate the people of Doyle and neighbour-

hood on the prospect of such an acquisition.—Boyle Herald.

DEATH OF LORD ANNALY.—With sincerest sorrow we to-day announce the death of Henry White, Lord Annaly, who expired on Wednesday evening, at his seat, Sunbury Park, Sunbury-on-Thames, in his 84th year.

AN INISH SAINT IN FRANCE.—The Paris correspondent of the Irish Times, writing on Aug. 30, says:—I like this day. It reminds me of old Ireland.

DEATH OF SIR JOHN POWER, BART.—The Irish Fox-hunting Committee held their annual meeting at the Shelbourne Hotel recently when the following masters and ex-masters of foxhounds were present: Marquis of Waterford, Lord Shannon, Viscount St. Lawrence, Sir E. Kennedy, Bart.; Sir David Roche, Bart.; Robert Watson, Esq.; Baron de Robeck, Samuel Reynell, Esq.; R. Cosby, Esq.; Henry Briscoe, Esq.; G. W. Drought, Esq.; W. Waller, Esq.; D. Beatty, Esq.; Burton Perse, Esq.; William Kennedy, Esq.; G. R. Boyd, Esq.

OUR FEMALE POPULATION.—It is estimated that, in England, there are more women than men by from five to six per cent. In most countries the proportion is two per cent. About thirty per cent. of English women are "returned" by the census as unmarried, nor does this number include the widows.

EXCITEMENT.—The Rev. Dr. Arnot, having been charged with "excitement" when speaking on total abstinence, has replied: "People need not tell me I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than all that Paul saw at Athens. In my ministry I meet the horrid fruit of these whiskey shops; I see men and women perishing in these pitfalls. The number of the victims is so great it overwhelms me. My brain is burning, my heart is breaking. The church is asleep and the world too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of man than be unfaithful in the judgment of God."

A MONSTER DAILY.—The recent outbreak of typhoid fever in the west end of London, that originated in the distribution of fever poison in the milk pail, has the Chamber of Agriculture Journal understands, given rise to a projected "Sanitary Milk Company." It is intended by the supporters of the new company to establish a large suburban dairy, of about 1,000 cows, in the neighbourhood of London

where the sanitary condition of the premises, the cows, and the persons engaged in the dairy will be such as to ensure the supply of new milk, free from all infectious germs of disease. The scheme is said to meet with the unanimous approval of medical men.

RIOTS BY VOLUNTEERS.—At the Birkenhead Police-court recently, five members of the Liverpool Free Guard were charged with rioting at Woodside Ferry. On the night of the 24th August a number of Volunteers and others wished to cross to Liverpool from Woodside, but would not pay the full fare, and on the officials refusing to let them pass, they jumped over the gates and attacked the men with great violence, severely ill-treating them. They were ultimately repulsed and the defendants apprehended. They pleaded guilty. Two were fined £20 and costs, the others £10 each and costs.

A woman died at Stratford, near London, of English Cholera. She and her husband, being members of a sect called the Peculiar People, who regard all human intervention as useless and wicked, did not call in medical aid, which might have saved her life. The coroner's jury gave a verdict of "Natural Death," but censured the husband.

Edward Abbot, sentenced to death at last Somerset assizes for the murder of his infant daughter at Knowle, near Bristol, has been reprieved on the ground of insanity.

A London umbrella thief returned the purloined article with the following note: "This umbrella has made me my conscience ever since I stole him.—W.R."

Mr. Halliwell writes to the Athenaeum that the position of the Shakespeare document discovered by him prevents the possibility of forgery, and that his proofs will appear in his forthcoming book.

Two brothers named Thomas quarrelled recently at Swansea, and in the course of the dispute one was killed by the other with a poker. The murderer was arrested after an hour's chase.

The Liberals are getting accustomed to be beaten, but the Shaftesbury cut from their own Whip must sting.—Hornet.

Mr. Forbes has issued his address to the electors of Dover. He announces his firm adherence to the Liberal leaders, but that he will not be the slave of party.

The British steam yacht Deerhound and crew has been released by the Spanish authorities.

Three Southwark milk dealers have been fined £5 and costs for selling adulterated milk.

UNITED STATES.

The collection for the Pope in the diocese of Philadelphia, was upwards of \$25,000.

The exiled German Jesuits will give a series of missions to their countrymen, beginning at St. Mary's Church, Utica, N.Y.

St. Lucy's Church, Syracuse, is rapidly approaching completion, under the direction of Father Kennedy.

St. Paul, Minn., is to have a new Catholic school in connection with the Church of St. Louis (French).

Bishop Donnelly of Pittsburgh, Pa., laid the corner-stone of St. Peter's Church, McKeesport, Pa., on Sunday, Sept. 14.

The Right Rev. Bishop of Philadelphia has conferred the holy habit and white veil of a Sister of the Immaculate Heart on the following ladies: Miss Magdalen Pastorski, of Pittsburgh, Pa., in religion, Sister Mary Philip; Miss Annie O'Brien, of Philadelphia, in religion, Sister Mary Patricia; Miss Mary McNamee, of Philadelphia, in religion, Sister Mary Eugenia; Miss Kate McLoughlin, of Philadelphia, in religion, Sister Mary of the Assumption. The following Novices pronounced their solemn vows, and received the black veil; Sister Mary Monica, of Carbondale, Pa.; Sister Mary James, of Philadelphia; Sister Mary Cephas, of Philadelphia.

The St. Peter's congregation, Keokuk, Iowa, have purchased a site for a new church. The dimensions will be 120x30 feet. On its completion the old church will be occupied by the Christian Brothers for a boys' school, for which the basement is now used. The Sisters of Charity have lately completed a very handsome academy for the education of young ladies.

The ceremony of raising the cross over the new college building at Villa Nova, Delaware County, Pa., was performed a few days since at the grounds situated on the line of the Pennsylvania Railroad, exactly eleven miles from this city. The destined receptacle for the cross was upon the top of the steeple that has been built upon the new college, of which the edifice that is now used for purposes of instruction forms but a wing. The height of the steeple from the ground is one hundred feet. The professors are all gentlemen of marked distinction in their calling. Within the present month it is thought that the college will be completed, and then will they all have an opportunity to impart their goodness and information to the many who will undoubtedly place themselves under their charge.—Philadelphia Press.

A correspondent from Youngstown, Ohio, says that Saturday, August 3, was an interesting day with the Catholics of that young and rapidly growing city. A grand picnic in aid of the St. Vincent de Paul Society was held during the day. The Italian and Temperance Societies attended in their regalia, and the beautiful banners of the Societies, together with a brass band, added greatly to the effect. The climax of the day's enjoyment was the lecture in the evening, in Excelsior Hall, by the Rev. P. O'Brien, assistant pastor at St. Columba's Church, on the subject "Daniel O'Connell." The hall is capable of holding about 1,000 persons, and was well filled.

An Indian church, upon the extreme western frontier, have recently purchased from Menely & Kimberly of this city, a fine sized bell for use on their chapel. The purchase money was entirely contributed, as the order reads, by "red men who, a dozen years since, were painted savages with their tinkling bells on their leggins." The bell bears the inscription, "Praise the Lord." This is civilization versus extermination.—Troy (N. Y.) Daily Times.

On the Feast of the Nativity of the Blessed Virgin, the handsome new Church of St. Joseph's built by Mr. John McNally, and a few Catholics, at Franklin, ten miles from Chillicothe, Ohio, was visited by Archbishop Purcell, and will shortly be dedicated. It was remarked that there were six ministers of different denominations attending at Mass and sermon.

The corner-stone of St. Cecilia's Church Louisville, Ky., was laid on Sept. 7, a large procession of Catholic societies participating. Father Dunn preached the sermon. The portion of the town where the new church is located was, five years ago, nothing but a common.

Rev. P. J. Harkins is endeavoring to establish at Holyoke, Mass., an institution of the Sisters of Charity, where the sick, aged, and sufferers generally, may be cared for and nursed. Such an Institution exists at Kingston, Canada, and an application for a Holyoke branch will soon be made.

From statistical reports recently published we find that in the year 1872, the number of emigrants from Great Britain and Ireland was 295,213. Of these 233,747, nearly four fifths of the whole number came to the United States. The number of emigrants from Ireland was 72,763, of whom 66,752 came to the United States; 3431 went to Canada; 2066 to Australia and New Zealand; and 508 to other parts of the world.—Pilot.

THE MOST REV. DR MANNING ON IRELAND.

A TRIBUTE TO IRISH FAITH.

An Irishman without Faith is a Shame to His Mother and to Ireland.

LETTER FROM HIS GRACE

The Archbishop of Westminster

TO HIS GRACE

The Archbishop of Armagh,

PRIMATE OF ALL IRELAND,

&c., &c., &c.

MY DEAR LORD PRIMATE.—I can say with truth, that among the disappointments which have befallen me in events of this kind, I can remember none greater than that of failing of my promise to be with you at the dedication of the Cathedral of Armagh.

When your Grace first invited me, I answered at once that I could refuse nothing to the successor of St. Patrick. Any such invitation from Ireland would come with his name; but an invitation from Armagh comes with his authority. It speaks from his own See as Metropolitan and Primate of Ireland.

I felt also, that your invitation was not only a personal and private kindness, but that it had a wider meaning. It was a bidding to me to come and to greet once more the Bishops of Ireland, among whom I spent so many happy hours during the Council of the Vatican. I may say still more, it was an invitation to the Catholic Church in England to come and join with the Catholic Church in Ireland in a solemnity which bears witness to the indissoluble unity of the Faith. It seemed to me very fitting, and in those days very timely, and in every way very good and full of meaning, that the Primate of Ireland should have by his side a representative of the Catholic Church in England. I know also from certain sources that among the clergy and people of Ireland many kind hearts wished to give me a welcome.

Therefore, I do not think I failed in any way to appreciate the reasons which now make my disappointment greater. Your Grace will believe me, then, when I say that no light cause would have made me deprive myself of so much pleasure, and disappoint so many kind friends, and frustrate so many kind intentions. I may also add that no light cause would have made me seem to be wanting in respect to your Grace, and the Bishops, and to the clergy and people of Ireland. But in truth I had, as I wrote last week, no choice.

Our Provincial Council, which I thought would be over in ten or twelve days, took two-and-twenty; and, after it closed, it laid upon me many more days of work. The dedication of the church at Rathkeale was fixed for the 17th. I could not leave St. Edmund's College, where the Council was held, until the 16th. It was then impossible to reach Rathkeale in time, even if I could have travelled night and day; and I did not know till the work was over how completely unable I was to travel at all, still more to fulfill the promise I had made of preaching in Rathkeale, and in Dublin, and Armagh, and of accepting the many kind tokens of welcome which were, as I knew, prepared for me. Those who were then with me know that I do not often break promises of work. Between the conviction that I ought not to undertake any work at that time, and the pain of disappointing so many known and unknown to me, I was in real anxiety. I can, therefore, assure you that your Grace's kind and considerate letter, and one equally kind and considerate from his Eminence the Cardinal, have given me a sensible relief and consolation. I will now, therefore, go on to fulfil my promise to give you in print what I should have said in words. Your Grace need not be afraid lest I should send you the sermon I wish to write what I should have said about the Catholic Church in Ireland, and also in England, their mutual relations of co-operation and support; and somewhat about the witness we have to bear, and the work we have to do in our country at this strange crisis of the Church in all nations of Europe.

If I had been able to be among you, I should have expressed, as far as I could, some of the many motives of veneration with which I regard Catholic Ireland; for I know no country in the world, more truly Christian, nor any Catholic people that has retained its faith and traditions more inviolate. The one only exception I know is, indeed, out of all comparison—I mean Rome. It is true, indeed, that the immutability of Rome is thrown out into higher relief by the fact that the city has been submerged, times without number, by every form of anti-Christian enmity; and that it has been the centre of all the warfare of the world against the Faith; but it has been sustained by its exceptional divine prerogatives, and, therefore, remains immovable. Ireland has not the special support of either "Tu es Petrus" or of "Eco rogavi pro te;" nevertheless it remains to this day, for fourteen hundred years, as St. Patrick left it, unstained and inviolate in Catholic fidelity. I know of no other province in the kingdom of our Divine Master of which this can be said. Every other country in Europe has had its heresy, and its periods of obscurity. Some have risen and fallen again, and have been restored once more; some after centuries of light and grace have apostatized utterly, and lie dead to this day; but Ireland is the Ireland of St. Patrick to the present hour. I am well aware that nibbling critics and historical scavengers may rake up from the twelfth or thirteenth centuries of Irish history, but this still more confirms my assertion. Even in those dark days the faith of Ireland never failed. It was Catholic and Roman as St. Patrick taught it. I note this, not only because it is a great glory, which has been won by centuries of suffering even unto death; and Ireland may indeed be truly inscribed in the calendar of the Church as both Confessor and Martyr; but I note it because it seems to me to be related to other great truths. If England had been less prosperous in this world, it might have been more faithful to the Kingdom of God. If Ireland had had an inheritance of sorrow, it has received, in the order of grace and life eternal, the recompense of a great reward. In this I see some explanation of the unexampled spiritual fertility of Ireland.—What other race since the apostles so spread the Faith on earth? There is at this hour an Irish and Catholic population in England and Scotland, Canada, Australia, and the United States, double in number as compared with the whole population of Ireland. They are multiplying beyond all other races; founding churches and episcopates, building cathedrals; raising everywhere altars, schools, colleges, convents; and covering the surface of new countries, I may say new continents, with the Catholic faith, as fervent, fruitful, and pure, as in Dublin, Cashel, Tuam and Armagh. I know nothing else like this in the world, I may say in Christian history. When I remember how this faith has been preserved, through what sorrows and sufferings, with what a prolonged martyrdom of generations, I must believe that our Divine Master has called the Irish nation to a great mission, and a great destiny. And this comes out all the more visibly in this age of national apostasy. The nations have fallen away one after another from the unity of the Kingdom of God, Germany and the North fell first; France, and Italy, and Austria, and new Spain, have followed. By anti-Christian revolutions and public rejection of the Vicar of Jesus Christ they have as nations ceased to be Catholic, and seem bent on ceasing to be even Christians; but Ireland, in heart, and soul, and will, in its private life and public opinion, in its popular voice and political action is

Christian and Catholic; with a noble pride and manly indignation at the apostasy and cowardice of the nations who are hiding their face from the Redeemer of the world, and disowning His Vicar upon earth. With all my heart I love Ireland for this apostolic fidelity, for this chivalry of Catholic fortitude and Christian love. Your Grace is at this moment, while I am writing, surrounded by the bishop and clergy of Ireland, dedicating the Cathedral at Armagh. I am consoling myself for my privation by writing these words, and praying that the promise made to St. Patrick may be abundantly fulfilled in all the world, and with a special benediction on the province of Ulster, and upon the faithful, fervent, generous people of Ireland.

Edmund Burke said that, with some changes, the Catholic Church of Ireland, to his mind, bore the closest resemblance of any church on earth to the Church of the Apostles. I fully believe this; for it is the most Pastoral Church in the world, where pastors and flock are in the closest bonds of confidence and love. Where this is Christianity is its primitive purity of life. I am not going to dwell on these topics now. Ireland, its adversities being both judges and witnesses, is at the head of the nations for purity and morals, and freedom from ordinary crime. For years I have declared my belief that Ireland is the most Christian country in the world. Its Christian traditions are universal and unbroken; its people know their religion; the intelligence of Ireland has been illuminated, quickened, enlarged by the inherited faith of sixteen hundred years; to your flocks Christian and Catholic are convertible terms. An Irishman without faith is a shame to his mother and to Ireland. The laity of Ireland, as I well know, are as prompt and clear when Catholic doctrine or principle is at stake, and speak as authoritatively and logically in defence of the Catholic religion, as if they had been trained in a seminary. The whole action of Irish homes, Irish public opinion, and the social life of the nation, moulds them, not by constraint and unwillingly, but instinctively and spontaneously, to the instincts and character of Christians. May God preserve this inheritance of His grace to you. In England it has been shattered and wasted; every year mutilates more and more the remaining Christian traditions of public life and opinion among us. We can test this comparative difference under our own hands. The difference of Catholic formation between those who come to us from Ireland and those who are born of Irish parents in England is sadly marked. The atmosphere of Ireland unfolds and ripens the Catholic instincts of faith, the atmosphere of England, like untimely frosts, checks and cuts them off.

I could have wished also to say to my Irish brethren what, as one looks at Ireland from a distance, may perhaps be a mirage or an illusion; but it may also be a truth and a reality, more promptly seen by those who look from a distance than by those who live in the monotony of every day and the impertinent presence of the common life which surrounds them. Perhaps no one is so quick to perceive the growth of the trees about a friend's house as a visitor who comes only from time to time. One conviction, then, is strongly impressed upon my mind. I do not believe that Ireland was ever so full of life, power and resource as at this day. I can fully understand how the constant sense of the many evils and wrongs you daily see, may make it hard to realize this fact; but I believe it to be the simple truth.

1. First, was there ever any time in the history of Ireland when its people were so completely united? There have been in past times many interests of races, families, and classes, which have hindered the fusion of the people into one whole. At this day they are as solidly united as the people of Scotland or Yorkshire. The moral importance of this fact will be estimated by all who know the past history of Ireland.

2. Next it may with certainty be said that the people of Ireland were never so well or so universally educated as at this day. The College of St. Patrick's at Maynooth, has now, since the beginning of this century, wrought its effect throughout the Catholic clergy; a number of lesser colleges throughout the provinces has powerfully affected the Catholic laity. The system of education, which for the last thirty years has covered Ireland with national schools, has diffused education through the whole body of the people. Popular education in Ireland is more widely spread than in England. What was intended by some to undermine the Catholic religion in Ireland has turned to the confirmation of the Faith. The mass of the people at this day are an intelligent and educated Catholic nation; all the more Catholic because all the more intelligent; and thereby able to appreciate explicitly the grounds of their faith, the notes of the Church, the history of heresy, and the emphases of all anti-Catholic systems which, after ages of pretension, are visibly dissolving every day before their eyes. Firm and inviolable as Ireland has ever been in its faith, it is more so now than ever. Everything had been tried against it, from martyrdom and pitchfork to soup and secular education: merges profundo pulchrior evestit. I am old enough to remember the high days of Exeter Hall, and Irish missions at Dingle and the like, and Priest Protection Societies, and the New Reformation in Conemaugh, of which the great public oracle of England declared that, if its progress should be long maintained Roman Catholicism would one day be as extinct in Ireland as the worship of the Phoenicians in Cornwall. But all these things have gone to the limbo of the South Sea Bubble; and the people of Ireland are rising and consolidating every year in vigorous intelligence and immutable faith.

3. To this I may add one more sign of prosperous growth in Ireland. Since the day when its people were put out of their inheritance in the soil there was never a time when so much land had returned again into Catholic hands. Famine and fever, and the exodus have indeed done their mournful work in assuring to those who survive or remain a better remuneration for their industry; but, apart from this, there never was, I believe, a time when more industry was at work in Ireland, when more capital was invested, more activity of production and exchange was in motion, and when, therefore, better returns were secured to the employers and better wages to the employed. Of this I lately had an unlooked-for and trustworthy proof. A very intelligent Englishman, who had raised himself, as he told me, from the plough's tail, went over last autumn to Conemaugh to see with his own eyes the material condition of the peasantry in Ireland. On his return he assured me that in abundance and quality of food, in rate of wages, and even in the comfort of their dwellings, the workmen of Conemaugh are better off than the agricultural laborers of certain of our English counties. It is, therefore, to me beyond a doubt that the Catholic population of Ireland is at this moment forming to itself a social organization in all its conditions of industry and commerce, labor and capital, and filling up the unsightly chasm between the richest and the poorest with a gradation of social classes, which must every year indefinitely increase the resources and power of the country. I know, indeed, that the last census shows once more a diminished population; but when this descent has touched a certain point, emigration will slacken, if not cease, and the population must increase again.

4. And lastly, I must say that no one without a foresight almost prophetic could have foretold, in 1828 and 1829, to how high a share in the public life and power of the Empire Ireland has been lifted by the last five-and-fifty years. On this let me speak out of my own observation. I was just en-

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(Continued on Sixth Page.)

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MONTREAL, FRIDAY, OCTOBER 3, 1873.

ECCLESIASTICAL CALENDAR.

OCTOBER—1873.

Friday, 3—St. Wenceslaus, M.
Saturday, 4—St. Francis of Assisi, C.
Sunday, 5—Eighteenth after Pentecost.
Monday, 6—St. Bruno, C.
Tuesday, 7—St. Mark, C.
Wednesday, 8—St. Bridget, W.
Thursday, 9—St. Dionysius and Comp., MM.

NEWS OF THE WEEK.

The restoration of Monarchy in France at no
distant date is now confidently predicted, and we
hope—we cannot say more at present—we sin-
cerely hope that the prophecy may be fulfilled.
There are many and grave difficulties in the
way of it no doubt. In the Cities and centres
of manufacturing industry the party of the Re-
volution is strong; but, as on all hands it is now
generally admitted that France must be either
Royalet or Communist, the party of order com-
prising all those who hold property are stronger,
though certainly not so active or so well organ-
ized as are their opponents.

Victor Emmanuel has been on a visit to the
Emperor of Germany. The result of their in-
terview is not of course officially known; but
there is a moral certainty that an alliance anti-
Catholic, and against Royalist France, has been
agreed upon betwixt the two persecutors of the
Church.

The reports from Spain are most contra-
dictory. One moment we are told that the
Carlists are demoralized, and crushed; and
the next we read of their victories over their en-
emies. There is betwixt the Madrid revolution-
ary Government of Spain, and the British, a
very pretty little quarrel as to the giving up to
the former of the Spanish iron-clad frigates
now in British custody at Gibraltar. It is not
likely that there will be any fighting, but we
look forward to some very tall talking on both
sides. By latest telegrams it seems that the
frigates in question have been given up to the
Spanish revolutionary government in Madrid.
There are so many Spanish Governments at the
present moment, that it is necessary to particu-
larise: for besides the legitimate Government
of Charles VII., and the Madrid revolutionary
Government, there are other revolutionary
Governments equally respectable, of which one
has been bombarding Alicante. In fact in
Spain all is confusion. No change has taken
place in the affairs of Italy.

The financial panic in New York is subsid-
ing. The Royal Commission at Ottawa still
continues its labors; but public interest in these
has much abated, since it is felt that by the
evidence of Sir J. A. Macdonald and Sir Hugh
Allan all the main facts of the case have been
brought out.

The Witness returns to the charge about
Pope Honorius, under the caption "More
About Infallibility." This caption is bad;
there is nothing "More" on that subject ad-
vanced therein; we have but the old story, by
this time worn threadbare, given over again; to
which, in the nature of things, it is impossible
for us or for any man to give anything but the
old well worn answer. We have not the pre-
sumption to suppose that we can bring forward
either new facts, or new arguments.

The argument of the Witness is this:—
That Pope Honorius erred; therefore he
was not infallible, in the sense in which the
Council of the Vatican has defined all Popes
to be infallible; and that therefore the Council
of the Vatican has also erred.

To test the strength of this argument it is
necessary to determine the fact whether Pope
Honorius erred in the sense and under the con-
ditions, in and under which alone the Council
of the Vatican defines the Pope, to be infallible.

The Council of the Vatican defines, and en-
joins to be held as of faith, under pain of Ana-
thema, that the Pope, speaking *ex cathedra*
and addressing the universal Church on a
question of faith and morals is, in virtue of the
assistance of the Holy Ghost, infallible, or not
liable to error.

The question therefore at issue narrows it-

self to this. Did Pope Honorius, when speak-
ex cathedra, and addressing the universal
Church on the disputed question of the one
Will, or two Wills in the one Person Christ,
fall into error, or give a decision which subse-
quent Councils or Popes have revoked, or con-
demned as erroneous? If he did, then the
Infallibility of the Pope as defined by the
Council of the Vatican, must be abandoned; if
he did not, or if it cannot be proved that he
did, then the case of Honorius proves nothing
either for or against Papal Infallibility.

But according to all the laws of logic, it is
for the assailants of that dogma to prove that
Pope Honorius did, when speaking *ex cathedra*
and when addressing the universal Church—
under which conditions alone Catholics predi-
cate the infallibility of the Pope—give a dog-
matic definition which subsequent Councils or
Popes have repudiated, or condemned as er-
roneous. The *onus probandi* rests, we say,
with those who cite the case of Pope Honorius
as a proof that the Council of the Vatican has
erred. It is for them to cite the date, and
words, the exact words, of the document in
which, speaking *ex cathedra*, in his quality as
successor of St. Peter, and addressing the uni-
versal Church on the question of the One or
Two Wills in Christ, Honorius pronounced a
sentence which has been subsequently repu-
diated or condemned by either Council or Pope.

This has never been attempted; because, in
the first place, no such document exists, or ever
existed; and because, in the second place Pope
Honorius—and this was his fault—refused to
give any ecclesiastical decision whatsoever upon
the question which in his days, distracted the
Church, but upon which the Christian world
looked up to him for a decision.

But was not Pope Honorius condemned by
Popes and Councils, together with Theodorius,
Sergius and other Monothelites? For the
sake of argument we grant all this? But does
not this fact of condemnation prove the thesis
that the Pope is fallible?

No certainly it does not, unless it can be
shown that Honorius was condemned for teach-
ing *ex cathedra*, and under the conditions spe-
cified by the Council of the Vatican, some er-
roneous doctrine. It proves of course that
Honorius failed in some duty, that he was
guilty of some thing; but it does not prove
that he taught as true that which is false, or
condemned as false that which is true. It does
not follow that because an officer charged with
a high and important command is condemned
for negligence that therefore he deliberately be-
trayed his post to the enemy. Admiral Byng
was condemned and shot; but it would be false
were we to say that he was condemned either
as a coward or as a traitor.

But was not Honorius heretical in his views
of the Two Wills in Christ? No he was not;
he held on this point the doctrine of the Sixth
General Council. Why then, and for what was
he condemned? Because he did not avail him-
self of his prerogative as Christ's Vicar, as
Supreme Head of the Church to crush the nascent
Monothelite error; because by his culpable
silence, and inactivity he allowed a heresy to
spread, and did not, as he should have done,
stamp it out at once.

What proofs are there of this? We can but
cite the testimony of historians: and here is
that of one who is lauded by the Protestant
world as the best, the most learned and the
most accurate of ecclesiastical historians; of
one who cannot be suspected of ultramontane
prejudices, or of a too strong feeling towards
the cause of Rome and Papal Infallibility—we
allude of course to Dr. Dollinger the foremost
man of the "Old Catholics." Here is what
he says upon the matter in dispute. We quote,
it may be necessary to add, from Dr. Cox's
translation from the German of Dr. Dollinger's
History of the Church, Vol. II., Section VII.,
pp. 196 and 197.

Having given a sketch of the outbreak of
the Monothelite heresy; of the efforts of a cer-
tain party in the Church to bring about a com-
promise with the Monophysites; of the conse-
quent controversy betwixt Sergius and Sophro-
nius Patriarch of Jerusalem, and the crafty
letter from Sergius to Honorius, in which the
former took care to misrepresent the subject
matter of the dispute with the orthodox Sophro-
nius,—Dr. Dollinger goes on to say:—

"Honorius suffered himself to be misguided. His
answer was almost an echo to the letter of Sergius,
and betrayed an extraordinary dogmatical obscurity,
and misconception of the subject in dispute. He
viewed the opposition of Sophronius as a contest for
words which should be left to grammarians, and decreed
that no ecclesiastical decision should be pronounced on
the question; but when he made the distinction of the
two natures, which remained unmixd, and of the two
operations peculiar each to its nature, he declared
the true doctrine of the Church; he made manifest in-
deed of an unity of will in Christ, but by that he
understood no more than the conformity of the
human with the Divine will, and rejected the idea
that in Christ, as in sinful man there was a law of
the members combating with the spirit."

Therefore, *teste* Dr. Dollinger himself, Hono-
rius was perfectly orthodox; and if he erred,
he erred, not on the question of faith, for on
this "he declared the true doctrine of the
Church;" but in that he allowed himself to be

It is not pretended that the Pope is omniscient.

deceived, by the crafty letter of Sergius, as to
the matter actually in dispute betwixt the Pa-
triarch of Constantinople and the Patri-
arch of Jerusalem. But no one pretends
that the Pope cannot err upon matters of fact
not included in the original *depositem*; and so
cunningly were the letters from Sergius worded,
that it was impossible therefrom to make out
what he and Sophronius were disputing about.
But though on this point Honorius erred, it by
no means affected his faith; for as Dollinger
admits, on the doctrinal question itself, he
declared the true doctrine of the Church." Hono-
rius was not, according to Dollinger's show-
ing, a heretic in the usual acceptation of the
word; he did not hold false doctrine.

Neither did he, speaking *ex cathedra* and
addressing the Universal Church, teach false
doctrine, or give an unorthodox decision; for
as Dollinger again tells us—"he decreed that no
ecclesiastical decision should be pronounced on
the question." Therefore if Dollinger be the
accurate, learned and honest historian that the
"Old Catholics" and other Protestants assert
him to be, Honorius did not, when speaking
ex cathedra and addressing the universal
Church on a question of faith and morals, ap-
prove himself fallible, and thereby give a prac-
tical refutation of the dogma of Papal Infalli-
bility.

Why then was Honorius condemned? if he
neither held himself, nor taught others false
doctrine. Because of his negligence and inac-
tivity; because he did not give any dogmatic
decision at all on the question of the one or
two wills. Again we call Dollinger out court.

"Without therefore declaring for Monothelitism he
—Honorius—seemed to favor it, and to approach to it
by his unsupported interpretation of those texts so de-
cisive for the cause of the two wills:—'Father let
this chalice pass from me: yet not my will, but
Thine be done;' which words he said were uttered by
our Redeemer only to teach us to conform our will to the
will of God. From this inconsiderate letter of Hono-
rius, matter was drawn in later times both for his
condemnation and exculpation. Pope John IV. in
his apology of Honorius addressed to the Emperor
Constantine, and the Holy Maximus Martyr pleaded
his cause on this ground, that by asserting an unity
of will in Christ he wished only to oppose the idea
of a twofold will in Christ of the flesh and of the
spirit. Leo II. in his brief to the bishops of Spain
and to the Emperor Constantine places the error of
Honorius in his inactivity by which he gave support
to the heresy, and caused confusion in the
Church; but the Sixth Council condemned him be-
cause he followed the advice of Sergius and thus
strengthened his errors. Such was this affair—al-
though we are fully authorized to suppose that Hono-
rius thought much more correctly than he had
expressed himself."

Therefore if Dollinger be a reliable historian
Honorius was condemned for following the in-
sidious counsels of Sergius to refrain from
giving what he ought to have given at once a
final or conclusive decision on the question,
and which as Pope it was in his power to have
given; and because of his inactivity in allow-
ing a heresy to spread, instead of stamping it
out at once, in virtue of the power committed to
him as Christ's Vicar on earth. Now, and this
is worthy of note—why, if the Pope was not
believed to have authority to put down error in
whatsoever part of the Church it might make
its appearance; if he was not looked upon by
all Christians in the seventh century, as he is
by all Catholics in the nineteenth—as one hav-
ing authority to teach the whole Church; as
the Supreme Pastor to whom was committed
the charge of the entire fold; whose voice all
were bound to hear and to obey—why, we say,
should Honorius, Bishop of Rome, in particu-
lar have been held guilty in that he did not
authoritatively interfere betwixt the Patriarch
of Constantinople and the Patriarch of Jeru-
salem? The condemnation of Honorius by
implication asserts that it was his duty, and
that therefore he had the right in virtue of his
special prerogative as successor of St. Peter, so
to interfere; and if he was held culpable be-
cause he did not at once interfere to stamp out
the nascent heresy, but by allowing it to spread
encouraged it, and confused the Church, was
it not because it was also held that he had full
authority to crush it in its inception, and to
determine the true faith? Surely no one
would condemn another for not doing that
which he was incompetent, and had no authori-
ty to do. From the fact—to use an illustra-
tion we have already employed—from the fact
that Byng was condemned for not having forced
on an action with the French fleet off Minorca,
we conclude that in the opinion of those who
condemned him, he as Admiral had the right
and the power to have done so; so also, and by
the same process of reasoning we conclude from
the condemnation of Pope Honorius for not
having at once condemned and stamped out the
Monothelite heresy, that, in the opinion of
those who condemned him, he as Pope had the
right and the power so to deal with it. In a
word though the condemnation of Pope Hono-
rius affords no argument against Papal Infalli-
ty, it affords conclusive evidence that in the
seventh century it was the belief of the entire
Church, of the East as well as of the West, of
the Greeks as well as of the Latins, that the

The advice of Sergius to Honorius was to de-
cide nothing on the disputed question. "He then
suggested to the Pope that it would be most expe-
dient that mention should not be made either of one
or two wills and operations in Christ."—Dollinger's
History, Vol. II., p. 196.

Pope's authority, extended not only over his
own diocese, not only over the Latin churches,
but over all Christendom; that all Bishops, all
Patriarchs were subject to him in the sense of
being bound to abide by his doctrinal deci-
sions; in other words that the Pope was the
Supreme Head on earth of the Church of
Christ. For other Bishops it sufficed that
they themselves held and taught true doctrine,
in their respective dioceses; but, as from the
condemnation of Honorius is evident, more
than this was expected from the
Pope, from the Bishop of Rome, from him who
sat in Peter's seat, to whom in a particular
manner had been given the charge of feed-
ing the sheep and of confirming his brethren.
Why, in short should more have been expected
from the Bishop of Rome than from any other
Bishop if to the former more had not been
given? If Honorius, as Pope, had not re-
ceived power and authority to give judgment
upon the question agitated betwixt Sergius and
Sophronius why was he condemned for refusing
to give any "ecclesiastical decision," as Dollin-
ger says? how was it that the effect of his si-
lence, or refusal to act was stigmatised as a
giving up of the immaculate to defilement.—
Evidently by those who condemned him Hono-
rius was held to be entrusted with the preserv-
ing immaculate of the entire Church; or in
other words to be invested with all that by the
Council of the Vatican is attributed to the
Pope; for surely Christ could never have com-
mitted the task of preserving the faith immacu-
late, to one who in the discharge of that
task was liable to error, to mistake truth for
falseness, or falsehood for error.

We conclude our remarks too lengthy, we
fear, with this offer to the Montreal Witness.
When he shall produce the date, and very
words of the document, wherein, speaking *ex
cathedra*, and under the conditions defined by
the Council of the Vatican, Pope Honorius
decided in favor of the Monothelite heresy, we
undertake either to disprove the authenticity of
the said document, or to reject the dogma of
Papal Infallibility. This is a fair offer.

DEATH OF THE BISHOP OF HAMILTON.

In our last we mentioned the improvement
that had taken place in the health of this good
man and worthy Prelate: to-day the sad duty
devolves upon us of recording his death, which
took place on the 26th ult., and has plunged
the Catholics not of his own diocese only, but
of all Canada in sincere affliction.

Nor is the sorrow for the loss confined to
Catholics. Our Protestant fellow-citizens who
knew him, loved and honored him, for who
could resist honoring and loving one so honora-
ble, so truly amiable! His death is thus felt
to be a national loss; and it is recognised that
if the Church has especial cause to lament the
death of a wise and virtuous pastor, the Cana-
dian public has to mourn the death of one of
its best and noblest citizens.

In our next we shall be able to lay before
our readers a full obituary notice of the de-
ceased. In the meantime as illustrating the
position which Mgr. Farrell held in public
estimation, we copy the following from the
Montreal Gazette of the 29th ult.

"A GOOD MAN GONE.—The intelligence which
comes from Hamilton of the death of Bishop Farrell
will carry sorrow into many a Canadian home, where
the late prelate was known and esteemed. Few
men have succeeded in acquiring so large and so
general a share of public respect. True to his
Church—an earnest and simple-minded Roman
Catholic gentleman—his constant aim was to spread
the spirit of peace and good-will among all sections
of the Christian community. There is, perhaps, no
city in the world where the spirit of tolerance be-
tween Catholic and Protestant is more marked than
in Hamilton; and the fact is very largely due to the
efforts and quiet, unostentatious example of the
deceased Bishop. He was an Irishman, heart and
soul, a lover of the dear old Emerald Isle, and an
earnest sympathiser with every movement for its
advantage. But he held in loathing and contempt
the agitators who trade upon Irish patriotism and
Irish generosity, and hence American Fenianism
had in him an uncompromising foe. The death of
such a man is a public calamity, and as the solemn
requiem mass is chanted over his bier, every one
who knew him will feel that in his death Canada
has lost one of the most faithful and useful of her
adopted sons."

"THE SCHOOL QUESTION IN N. Y.—The Roman
Catholic clergy in the United States are briskly
pursuing their cherished scheme of overturning the
far-famed public-school system of that country,
their latest contrivance being the setting up of what
are called Parish schools under teachers of their
own church. A large school of this description has
been opened in what is called St. Peter's Parish,
New York, and on the opening day a very large
attendance of Roman Catholic children, thanks to
the drumming of the clergy, was got together to
the delight of the priests and prelates who assem-
bled in honor of the occasion.

Twenty-five Christian Brothers have arrived from
Europe to teach in these Romish schools—an omin-
ous importation. The next move when this machi-
nery is put into working order will be a raid on the
public treasury for Sectarian school grants. The
Romish clergy have always a peculiar knack of direct-
ing public money into their own coffers."

The above is from the Montreal Witness, and
gives a convincing proof of the arrogance of
Romanists. These misguided men have the
audacity to set up, and pay for the education
of their own children, out of their own pockets;
whilst Protestants follow the more excellent
way of taxing Catholics, to pay for the schooling
of Protestant children.

But the Witness anticipates that the Roman-

ists having their own schools, and having no
use for, no interest in the non-Catholic schools
set up by the State, will demand their share of
the monies dishonestly taken out of their
pockets for non-Catholic school purposes. We
know not what course of action these audacious
men may take, but we think it highly probable
that they will insist that they be no longer
taxed, either directly or indirectly for the sup-
port of schools of which they make no use.

So Protestants in Lower Canada insist that
they pay no tithes or tax of any kind for the
support of Romish churches, though these
churches are open to them if they see fit to
enter. In the simple fact that they do not so
see fit, the law of this priest-ridden country
sees reason sufficient why Protestants should
be exempted from all taxation for Catholic
Church purposes. But alas! though in princi-
ple the Church question and the School ques-
tion are identical; though a State School is as
much an outrage on civil and religious liberty
as can be a State Church—Protestants have
two set of principles, two contradictory rules of
right and wrong—one for themselves, the other
for Romanists. Why not let us have the Vol-
untary Principle for School as well as for
Church? there would then be no chance for
Romanists to make a raid on the public treasury.
Let every one educate his own children.

THE NEW CATHEDRAL.—A circular from
Mgr. the Bishop of Montreal, announcing that
the collectors of the annual subscriptions for the
rebuilding of the Cathedral are about to com-
mence their round of visits, has just been read
from all the pulpits of the Catholic Churches
in Montreal. The collectors have been taken
from amongst the clergy and laity in equal
numbers; and His Lordship expresses the hope
that they may be received with the courtesy
and liberality to which; from their position and
the object of their visits, they are so well enti-
tled. The works are progressing well in spite
of the hard times, and the increased cost both
of labor and materials; everything is paid for
in hard cash; no debt has been contracted, and
a sum of \$80,000 has already been contributed.
Under these circumstances Mgr. trusts that the
Catholics of the diocese will be encouraged to
continue their liberality, until such time as a
stately edifice, a representation of the great
church of St. Peter's at Rome, shall arise to
attest to future generations the generosity and
religious zeal of the Catholics of the diocese of
Montreal.

In his latter days, Mr. Grote, the celebrated
historian, retraced many of his old opinions,
confessing them to have been but illusions.—
Amongst these illusions he enumerated these
three:—That democracy would give good and
honest government:—That Ireland might be
made contented with English rule, and forget
the penal laws and the wrongs of centuries, by
governing her as England is governed:—And
last, and most monstrous illusion of all; that,
as the people advanced in intelligence and ma-
terial prosperity, they would deem it their
duty and their privilege to educate their own
children, without invoking the assistance of the
State. "This," says Mr. Grote, "I find to
be the greatest illusion of all."

On the afternoon of Sunday, the 21st ult.,
there took place a very imposing ceremony.—
The Canadian and Irish parishioners of St.
Henri des Tanneries, headed by their priest
and the Rev. Mr. Salmon, marched in solemn
pilgrimage to the new Cathedral. At the
Episcopal Palace they were received by Mgr.
de Montreal, who, robed in Pontifical garb,
proceeded to the Cathedral now building, where
a sermon suitable to the occasion was preached
by the Rev. Fleck, Rector of St. Mary's Col-
lege; after which Pontifical Benediction was
given, and a handsome collection taken up.

In the Catholic journals of the United States
the practicability of organising a pilgrimage to
some of the most celebrated of the European
shrines, to Rome, and perhaps to the Holy
Land, is being warmly discussed. The cost is
estimated, so we learn from the Catholic Re-
view, at about \$600 for each person.

Young Gillies, who it will be remembered
was amongst the sufferers by the accident on
the Exhibition Grounds, is now almost entirely
well. This will, we hope, reassure the minds
of his friends.

Mr. Arch, the great leader in the Agricul-
tural laborer's movement, is now in Canada,
and is making himself acquainted with the re-
sources of the Colony, and the inducements it
holds out to emigrants from England.

We are glad to see that the talents of our fellow
citizen Marcus Doherty have been recognised
by the Government, by whom he has been ap-
pointed Judge for the District of Arthabaska.

THE BANK FORGERS.—The notorious agents
in the Bank of England forgeries are some in
Pentonville some in Holloway gaol. They are
to be transported to separate penal settlements.

THE CARLIST MOVEMENT.—IRISH OPINION.—Several organs of Irish opinion in America denounce the noble efforts made by Don Carlos to regain the throne of his ancestors, and join the Protestant and infidel press in heaping foul abuse upon the Carlist party, the party for whose success Pius the Great in his prison supplicates the God of battles, knowing as he does, that the cause of the Viceroy of Christ is interested in that of the King of Spain. We trust and pray that the Irish people on this continent will, in this present matter, refuse to be directed by these unthinking writers, who, professing Republicanism without having the slightest idea of true Republicanism, betray a preternatural dread of, and hatred against kings. As soon as they catch sight of a crown or sceptre, they lose all command of themselves, and begin to foam, and writhe, and bawl, to the great alarm of a few, and the great amusement of many. They boast that it is their mission—a holy one!—to destroy monarchy not in one land but in all lands without exception; and they add, that he is not a true Irishman who shouts for the establishment or the re-establishment of a Monarchy in any nation, no matter where, because from a monarchy, that of England, all poor Ireland's wrongs and sorrows have sprung, and—here's where the laugh comes in—as true Irishmen hate that bad monarchy of England, so should they hate monarchy, good or bad, everywhere.

Would it be impertinent on our part to ask:—1st, if patriotic Irishmen when crying out against, and opposing, and attempting to destroy English rule in Ireland, care one straw about what form of government John Bull clings to? and 2nd, if England were on to-morrow transformed into a Republic, would they not, as true men should, continue to war against her with all the enthusiasm of their nature?

Cromwell was not a king; in hatred of the "idle hauberk," he surpassed even our ultra-Republican friends, and yet, the very best that can be said of his "doings in Ireland is, that they were not worse than Nero's in Rome. To-day Bradlaugh is the foremost champion of democracy in Albion, and who is he? why, one of the greatest enemies the Church and Ireland have.

The man who hates Catholicity hates our sanctified Isle; and this Bradlaugh, in black antagonism to everything we hold sacred and dear, has one superior only. Lucifer, of devils the Prince. Let England become a Republic with such a man at its head—mark, Dilke and the others are just as bad—and what will Ireland gain? A repetition of Wexford and Drogheda, and even further testimonies of the love these modern "saints" bear towards the soil and the children thereof. No! Our patriots do not agitate against England because she is a monarchy. They agitate against her because she has been, and is, an oppressor—because she never had, has not now, any right, divine or human, to rule over them—because they consider that their countrymen can, without foreign assistance, manage with profit their own affairs. Whether governed by Queen Victoria or by President Bradlaugh, England is all one to them. They look upon her as a usurper and a tyrant, nothing less and nothing more.

It is then false and stupid to assert that Irishmen, when demanding Home-Rule or Repeal, war against England as a monarchy; and it is equally false and stupid to deduce from this flimsy assertion, as from well-established premises, the conclusion that Irishmen, in order to be faithful to their principles, should war against monarchy in general, and, as the present question treats of Don Carlos, against monarchy in Spain in particular. Thank Heaven, we Irish as a rule are not flat-heads, although certain members of our own press pretend with our enemies that we are accustomed to "go it blind." Judging, however, from the large majority of Catholic papers published on this side of the Atlantic, the Catholic Irish as well as the French, German, and others, in conjunction with the Holy Father and the Catholic nations of Europe, pray fervently and without ceasing that victory may reward the brave followers of Carlos VII, patriots and crusaders all, fighting for Spain and the Holy Roman See. Of their motto, "God and Country," it is written:—"Quis saperabit!

MARK.

BULLETIN DE L'UNION ALLET, Sept. 1873. This publication is a credit to our French Canadian Catholics, to the descendants of the sons of Old France, and who here well uphold the honor of the stock from which they spring. The Pontifical Zouaves of Canada have made the name of their young country famous to the ends of the earth.

The Bulletin de L'Union Allet is a monthly publication destined to keep alive amongst our Catholic population the memory of noble deeds, and to excite to their imitation, when the hour shall have arrived for another appeal to the Catholic youth of Christendom in behalf of the common Father of Christendom. It

deserves, therefore, the cordial support of all to whom the cause of the Holy Father is dear; and he to whom that cause is not dear, who can look on with indifference at the spectacle of the Sovereign Pontiff despoiled, imprisoned, and the object of the insults of a vile canaille; or to whom the emancipation of the Holy See from the tyranny of its oppressors and the purgation of the Holy City of the unclean rabble who now pollute it—is not the object of paramount importance, is not worthy of the name of Catholic. We wish, therefore, full success to the Bulletin and to our brave Canadian Zouaves in all their undertakings.

ARBRE Historique.—The Ladies of the Congregation have prepared and published for the use of their pupils and the educational establishments of Canada, a very handsome Historical Tree of the Dominion; from the inspection of which at a glance may be learnt all the most important events in chronological order, from the days of the great navigator Jacques Cartier, down to our own time. We need not insist on the utility of such a publication; but we cannot too much praise the execution of the design and the handsome appearance of the work. It is accompanied by a little pamphlet or Petit Questionnaire—in which are a series of questions on Canadian history, the correct answers to which will be learnt from the Historical Tree. The price of this complete, and very useful publication, is only \$5, and it will, we are sure, soon find its way into all our school-rooms.

ARCHBISHOP MANNING'S LETTER.—We would direct the special attention of our readers to the very important letter to be found on our third page, of the great Archbishop of Westminster, on the "Catholicity of Ireland and the Irish." Dr. Manning was to have preached at the dedication of the National Cathedral of Armagh, but was prevented by his increased duties arising from the English Provincial Synod. In a letter to the Most Rev. Dr. McGettigan, Primate of All Ireland, he writes what he would have spoken; and every word in his noble letter should be cherished in the hearts of the Irish people at home and abroad.

ORDINATIONS.—By His Lordship the Bishop of Three Rivers, the following Orders were conferred on Sunday, the 21st ult., in the Chapel of the Nicolet Seminary:—Priesthood.—Rev. M. Jas. Alex. Beauchemin. Diaconate.—Rev. M.M. Jeremias McCarty, and Edward Corrigan.

VILLE MARIE LOTTERY.—The Drawing will take place on the 16th of October, at the Cabinet de Lecture Paroissial, and shall commence at 10 a.m. As a certain number of Tickets are yet in the hands of gentlemen in the city and elsewhere, we hope that they will send them back forthwith, sold or not.—The books will be closed on the 16th of October, to give time to register them. Tickets can be got from the Manager, and at Messrs. Devins & Bolton, at Dr. Picault, Fisher and Perry, News Dealers, and at several other places in the city, to the 8th of October, and afterwards only from the Manager. No postponement.

THE ILLUSTRIOUS SONS OF IRELAND.—We have to return thanks for a copy of this very handsome engraving of a collection of Irish worthies, comprising the illustrious Sarsfield, Plunkett, Curran, Brian Boru, Hugh O'Neill, O'Connell, Burke, and many others. No Irishman should fail to make himself possessor of a copy. It is printed and published by Thomas Kelly, 17 Barclay Street, New York.

We have received through the Messrs. Sadlier of this City a copy of "A Course of Philosophy, Embracing Logic, Metaphysics, and Ethics, designed as a text book for schools by the Rev. A. Louage, C. S. C., Professor in the University of Notre Dame, and published by Kelly, Piet & Co., Baltimore.

BLACKWOOD'S EDINBURGH MAGAZINE—September, 1873.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

1. How John Was Drilled; 2. The Parisians: Book X.; 3. Don Carlos, Duke of Madrid; 4. My Active Subaltern; 6. Liberty, Equality, Fraternity; 7. Mr. John Stuart Mill; 8. The Sparrows of the Temple, by H. R.; 8. New Books. The above given list of the contents gives proof of a very excellent number.

THE CATHOLIC WORLD—October, 1873.—D. & J. Sadlier & Co., Montreal. Terms: \$4.50 per annum, in advance; single number 45 cents.

We have the following articles:—1. Arc Our Public Schools Free; 2. Church Postures; 3. Grapes and Thorns; 4. Italian Confiscation Laws; 5. How George Howard Was Cured; 6. Recent Poetry; 7. Crime: Its Origin and Cure; 8. The Trouverer; 9. Madame Agnes; 10. The Napoleonic Idea and Its Consequences; 11. My Friend and His Story; 12. The Love of God; 13. A French Poet; 14. Mary; 15. More About Brittany; 16. A Visit to the Grande Chartreuse; 17.

To Nature; 18. Paris Hospitals; 19. A Week at the Lake of Como; 20. Odd Stories; 21. New Publications.

ABSTRACT OF PROPOSED CHANGES IN THE NEW CITY CHARTER.

The Committee of Chairmen on the proposed amendment to the City Charter met the other day and agreed to recommend to the City Council the following, amongst others, as principal changes to be introduced in the New City Charter:—The title of the Corporation is changed from "The Mayor, aldermen and citizens of Montreal" to "The City of Montreal," and a person, to be capable of being elected Mayor or Councillor, need not be a household. Each ward of the city shall be subdivided into as many electoral districts as may be deemed convenient, an alphabetical list of voters is to be made out for each of these electoral districts; and, if there be a contest, the elections are to be held on one and the same day, the voting to take place without the formality of a certificate as heretofore. An oath is prescribed for voters when challenged, and taverns in the contested wards are to be closed during the elections.

The quarterly meetings of the Council are done away with, and monthly meetings are substituted therefore, the members to receive due notice of the business to be transacted thereat, the same as is now done for special meetings of the Council.

Additional loans are asked, for the following purposes:—\$2,000,000 to obtain a larger and permanent supply of water storage, and to enlarge and extend the water pipes; also \$1,500,000 to improve the drainage and sewage; and \$25,000, in addition to the \$75,000 already authorized, for the establishment of public slaughter houses.

In regard to legislative power in addition to the purposes for which the Council is already authorized to make by-laws, the following are provided for, namely:—For the better observance of the Lord's Day in the city, and especially to prohibit the opening on Sunday of theatres, circuses, or other places of amusement, where performances of athletes, circus men, magicians, minstrels, velocipedes, or other boisterous games or sports are held.—To enforce the closing of barbers' shops, and photographers' establishments on Sunday; to regulate public markets, and private butchers' or hucksters' stalls, and to license, regulate, and restrain the sale of fresh meat, vegetables, fish, &c., usually sold on the markets. Likewise to regulate the duties of the Inspectors of meat, and to authorize the seizure and confiscation of meat, fish, or other articles of food found to be putrid or unwholesome; to give to the Corporation the right of appeal to the Superior Court against decisions of the Recorder in civil suits; and to provide that, in making out the special assessment in cases of appropriation, the Commissioner shall take as a basis the general assessment roll for the ward, last made and revised.—1873.

OBITUARY.—Died, at St. Polycarpe, on Sunday evening, 14th ult., at her son-in-law's (Neil McCushin) residence, Mary McLellan, (widow of the late Alexander McGillivray), of the Parish of St. Andrew, Cornwall, in her 92nd year. After receiving the rites of the Holy Catholic Church, retaining her more than ordinary memory, praying God for His mercy, and divine assistance, until she breathed her last.

There were circumstances very exemplary connected with her last days, which strongly exhibited the moral life of a sincere Christian.

On Sunday morning, June 15th, last Procession Day, she left her own house, with her daughter-in-law (also a widow) and son, driving the carriage, anxious to attend the Grand Procession at St. Raphael's, Glanargy, firstly, and then to pay her last visit to her two daughters, married at St. Polycarpe, P.Q., in all going a distance of 33 miles, to accomplish her heartfelt desires—all which she realized, arriving at about 8 o'clock p.m., to her son-in-law, Allan R. McDonald, Esq., of St. Andrew, being desirous to remain with her daughters, until after the Mission, at St. Raphael's, which was then announced to commence on Sunday, 6th July.

The morning of the Great Day arrived, 6th July. The Holy Sepulchre Day. The concluding day of the Holy Mission. Her friends preparing very early in the day to attend the Mission, but fearing, on account of her rather feeble condition of health, to bring her out so early, and having 12 miles to go to St. Raphael; she, however, observing their reluctance, began to shed tears, declaring nothing but to lose the heart and soul expecting mission. So they resolved on bringing her with them. On arriving at the Church, she met her choice Gaelic speaking Priest, prepared herself for the Holy Sacrament, and all the blessings of that Great Day.

She returned with her friends to accomplish her visit, and died with them. They brought her remains, on Monday evening last, to her own house, and was buried in her family vault, in the first consecrated ground of the parish of St. Andrew's (where the first Sacrifice of the Holy Mass was offered to God), in Upper Canada.

Her funeral was attended by a very large number of relations, neighbors and acquaintances. May her soul rest in peace. Amen!

St. Andrew's, 19th Sept. 1873. COMMUNICATED.

SAD CASE OF SUICIDE.—Last night between 12 and 1 o'clock a young man named Alexander Wheatley, from Prince Edward Island, was brought to the Hospital, having cut his throat with a razor. It appears that the young man had been about four months in the city, and had been boarding at a tavern, No. 97 St. Paul street. Last night some of his room-mates heard him get out of bed, and opening his trunk, after which he went down stairs. Not giving them an explanation, when asked what he was doing, their suspicions were aroused and they at once followed him and found him lying in the yard with his throat cut and a razor beside him. They brought him to the Hospital, where he lived for a couple of hours. His comrades state that he had been in a very despondent state of mind for some time, and was constantly expressing his regret that he had left home. He was about 23 years of age, and of temperate habits. Coroner Jones was notified and held an inquest this forenoon. The verdict returned was "that the said Alexander Wheatley committed suicide while in a temporary state of mental aberration."

MURDER.—Hand bills bearing this startling head line were received to-day by the Police authorities in Montreal from London, England. The placards go on to state that £200 reward will be given for the arrest of the murderer of a female, portions of whose body were found in the Thames River on the 5th inst, at seven different places along the banks. "Her Majesty's gracious pardon is offered to any person, not being the one who actually committed the murder, who shall give such evidence as shall lead to an arrest." The body of the murdered woman is then minutely described. The bills are signed by E. Y. W. Henderson, Commissioner of Police for the Metropolis. It is surmised that the murderer took passage for Canada and is now perhaps lurking about the city. The detectives are on the alert.—Witness, 29th ult.

A PROVOKING THEFT.—A well-known banker and his wife, from Ontario, left the Fifth Avenue Hotel New York, on Tuesday last week, having carefully packed their trunks, locked and strapped them. They took their impediments with them on the carriage and drove to the depot. Here the luggage was duly checked for Montreal, where they arrived on the following evening via Plattsburg. The Canadian customs officer "passed" the luggage after a slight examination. On arrival at the St. Lawrence Hall it

was discovered; that the trunks had been broken open and everything of value stolen. The thieves were certainly adepts at their art. They had selected the most valuable jewellery from the lady's trunk including several costly gems, bracelets, necklaces, chains, brooches, chateaux, lockets and loaves. Some of these were priceless heirlooms and others recent bridal gifts. From the gentleman's trunk were taken small articles of clothing and jewellery. This robbery is supposed to have been effected on the Hudson R.R. train in the night.—Witness.

CRAZY FROM DRINK.—Constable Noble reports that at half-past four yesterday afternoon, one John Carroll, a laborer residing in Queen street, jumped from the Russell pier into the river, but was saved by Archibald Dowrie, mate of the bark "Cherokee," who threw him a life buoy, which he held until taken out of the water. He was removed to the Water Police Station, where it was found that his left shoulder was dislocated. Constable Furlong conveyed him to the General Hospital, where Dr. Roddick attended to his injuries. This morning he was fined \$1 and costs by the Police Magistrate for being drunk. An attack of the horrors drove him into what at one time promised to be for him a watery grave.—14.

BAIL REFUSED.—Saturday afternoon in the Court of Queen's Bench Mr. E. Carter, Q. C. made application that Antoine Lefebvre, indicted for manslaughter, be admitted to bail, on the ground that the prisoner's health, which was precarious, would be seriously injured by an incarceration of a few days. The Solicitor-General resisted the motion, and His Honor refused, remarking that it would be entirely against the rules of Court. Lefebvre appears much dejected.—14.

THE \$500 IMPROBATION.—A numerous and influential signed petition has been presented to the City Council praying that the \$500 license be taken off the selling of meat outside of the markets. It is to be hoped that the prayer of the petitioners will be attended to; if not, it is the intention of the private stall butchers to refuse payment of license fee until compelled to do so, as they hold it to be unconstitutional and not capable of being enforced at law.—14.

THE STATE OF THE COUNTRY.—Now that it is ascertained that, as a whole, the crops of Ontario are fully an average, any fear of an early commercial crisis, if ever entertained, has been entirely dissipated. There is expansion and speculation, but they are not yet dangerous, and though the trouble in Wall street is formidable, beyond a temporary tightness in discounts there is no fear of our experiencing much inconvenience from its ravages. Crops are good, and have been harvested in good condition, which the prospect of the farmers receiving a good remunerative price for all they have to sell is as encouraging as it is desirable it should be. The foreign demand is such as will take off all our surplus at fair prices, while the number and magnitude of public works make a demand for mechanics and laborers which, in spite of all the immigration, has not been adequately met during the summer, and is as little met now as at an earlier period.—Toronto Globe.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which will save us many heavy doctors' bills. —Cald Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London."

MANUFACTURE OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Easton Road, London.—See article in Cassell's Household Guide.

CHILDREN OFTEN LOOK PALE AND SICK from no other cause than having worms in the stomach.

BROWN'S VERMIFUGE COMFITS will destroy worms without injury to the child, being perfectly pure, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors, No. 215 Fulton Street, New York. Sold by Druggists and Chemists, and dealers in Medicines at TWENTY-FIVE CENTS A BOX.

A HOUSEHOLD REMEDY.—No family should be without some efficacious remedy for the cure of affections so universally prevalent as coughs, colds, sore throat, hooping-cough and croup;—some remedy, too, which can be relied on as safe, sure and certain. Dr. Wistar's Balsam of Wild Cherry combines the desideratum.

DIED.—At Rowden, on the 17th ult., Edward Cahill, Captain of Militia, aged 53 years. He leaves a wife, and 7 children to lament his loss. May his soul rest in Peace.

MARRIED.—At Mount Carmel, R. C. Church, on Wednesday, 17th ult., at a solemn nuptial Mass, by the Rev. P. J. Brennan, P.P., John McMully, Esq., Merchant, of Jackson, Tenn., U.S., to Miss Martha E. Quarry, of McGillivray. The happy couple left same afternoon for New York.

At St. Patrick's Church, on the 22nd ult., by the Rev. Father Dowd, Mr. P. J. Duggan, to Ellen M., eldest daughter of Mr. P. White, all of this city.

MONTREAL WHOLESALE MARKETS. Flour 7/4 bbl. of 196 lb.—Pollards... \$3.80 @ \$4.00 Superior Extra... 0.00 @ 0.00 Extra... 6.75 @ 6.90 Fancy... 6.50 @ 6.60 Wheat, per bushel of 60 lbs... 0.00 @ 0.00 Supers from Western Wheat [Welland Canal]... 6.20 @ 0.00 Supers City Brands [Western wheat] Fresh Ground... 6.15 @ 6.20 Canada Supers, No. 2... 5.50 @ 5.75 Western Supers, No. 2... 0.00 @ 0.00 Fine... 5.20 @ 5.30 Fresh Supers, (Western wheat)... 0.00 @ 6.20 Ordinary Supers, (Canada wheat)... 6.10 @ 6.20 Strong Bakers'... 6.50 @ 6.75 Middlings... 4.50 @ 4.60 U. C. bag flour, per 100 lbs... 2.95 @ 0.00 City bags, [delivered]... 0.00 @ 3.20 Oats, per bushel of 48 lbs... 0.00 @ 0.00 Lard, per lbs... 0.10 @ 0.104 Cheese, per lbs... 0.10 @ 0.104 do do do Finest new... 0.11 @ 0.113 Oats, per bushel of 32 lbs... 0.33 @ 0.35 Oatmeal, per bushel of 200 lbs... 5.00 @ 5.25 Corn, per bushel of 66 lbs... 0.00 @ 0.00 Pease, per bushel of 66 lbs... 0.75 @ 0.80 Pork—Old Mess... 17.00 @ 17.50 New Canada Mess... 18.50 @ 18.50

TORONTO FARMERS' MARKET. Wheat, fall, per bush... \$1 23 1 30 do spring... 1 15 1 16 Barley do... 1 02 1 05 Oats do... 0 40 0 41 Peas do... 0 00 0 00 Rye do... 0 00 0 00 Dressed hogs per 100 lbs... 7 00 7 50

Beef, hind-qs. per lb... 0 07 0 08 " fore-quarters " 0 04 0 08 Mutton, by carcass, per lb... 0 07 0 08 Chickens, per pair... 0 25 0 50 Ducks, per brace... 0 50 0 70 Geese, each... 0 70 0 87 Turkeys... 1 00 1 75 Potatoes, per bush... 0 40 0 50 Butter, lb. rolls... 0 24 0 28 " large rolls... 0 00 0 00 tub dairy... 0 18 0 20 Eggs, fresh, per doz... 0 17 0 20 " packed... 0 13 0 14 Apples, per bbl... 2 50 3 00 Carrots do... 0 55 0 60 Beans do... 0 60 0 75 Parsnips do... 60 0 70 Turnips, per bush... 0 30 0 40 Cabbages, per doz... 0 50 1 00 Onions, per bush... 1 00 1 50 Hay... 23 00 30 00 Straw... 13 00 00 00

KINGSTON MARKETS. Flour—XXX retail \$8.40 per barrel or \$4.25 per 100 lbs. Family Flour \$3.25 per 100 lbs., and Fancy \$3.50.

GRAIN—nominal; Rye 60c. Barley \$1. Wheat \$1.20 to \$1.25. Peas 60 to 65c. Oats sold in stores at 48c. on market from 42 to 44c.

POTATOES 50 to 65c per bag, and very plentiful. Other Vegetables in good supply but not sold by bushel.

BUTTER—Ordinary packed by the tub or crock sells at 18 to 19c per lb.; fresh selling on market at 22 to 23c. Eggs are selling at 16 to 17c. Cheese worth 10 to 11c; in stores 13c.

MEAT.—Beef, grass \$4.00 to 5.00; grain fed, none in Market; Pork \$6.00 to 7.00; Mess Pork \$18 to \$19; Mutton from 5 to 6c. to 10c. Veal, none, Hams—sugar-cured, 16 to 17c. Lamb 5 to 6c. Bacon 13 to 14c.

POULTRY—Turkeys from 75c to \$1.00. Fowls per pair 45 to 50c. Chickens 30 to 40c. Hay steady, \$18 to \$20.00. Straw \$7.50 to \$8.00. Wool selling at \$5.25 to \$5.50 for hard, and \$3.25 to \$3.75 for soft. Coal steady, at \$7.50 for store, delivered, per ton; \$7.00 if contracted for in quantity. Suit \$8.

HIDE—Market unchanged, quiet, \$6.00 for No. 1 unrimmed per 100 lbs. Wool 30c for good Fleeces; little doing. Calf Skins 10 to 11c. Tallow 7 to 7 1/2c per lb, rendered; 4c rough. Deacon Skins 30 to 50c. Pot Ashes \$5.75 to \$6.00 per 100 pounds. —British Whig.



THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the ST. PATRICK'S HALL, (Toupin's Block), on MONDAY EVENING next, October 6th.

By order, SAMUEL CROSS, Rec.-Sec.

SITUATION WANTED. A young French Gentleman, having taught for several years in Commercial Schools, desires to be employed, either as a Private Teacher, or to give lessons at the Residences. French, English, and Commerce in all its divisions will be carefully attended to, according to the wishes of the Parents or Guardians.

Address "Teacher" True Witness Office, 7-2

WANTED In a good locality a Large Room, unfurnished, with board. Address—Drawer 380 P.O.

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER. Has Removed from 81 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

ALL ORDERS CAREFULLY AND PROMPTLY ATTENDED TO. INSOLVENT ACT OF 1869. In the matter of THEOPHILE LEBRUN, Insolvent.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter. Creditors are requested to file their claims, before me within one month, and are hereby notified to meet at my office No. 5, St. Sacrament Street, on the 28th day of October, next, at three o'clock, P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is hereby notified to attend said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 23rd September, 1873. 6-2w

The beginning of the year is a fit time for subscribing to the valuable, and very cheap reprints of the leading Periodicals of the British Empire, by the Leonard Scott Publishing Company; we therefore publish their advertisement, showing how very moderate are their terms:— FIRST-CLASS PERIODICALS. BLACKWOOD'S EDINBURGH MAGAZINE. AND THE Edinburgh, London Quarterly, Westminster, and British QUARTERLY REVIEWS, Reprinted without abridgement or alteration, and at about one third the price of the originals, BY THE LEONARD SCOTT PUBLISHING COMPANY, 140 Fulton Street, New-York.

TERMS OF SUBSCRIPTION. For any one Review... \$4 00 per annum. For any two Reviews... 7 00 " For any three Reviews... 10 00 " For all four Reviews... 12 00 " For Blackwood's Magazine... 4 00 " For Blackwood and one Review... 7 00 " For Blackwood and two Reviews... 10 00 " For Blackwood and three Reviews... 13 00 " For Blackwood and the four Reviews... 15 00 " Quarter two cents a number, to be prepaid by the quarter at the office of delivery. THE LEONARD SCOTT PUBLISHING CO., 140 Fulton Street, New York.

FOREIGN INTELLIGENCE.

FRANCE.

COMMITTEE MEETING.—PARIS, Sept. 25.—The Permanent Committee of the Assembly had a sitting to-day. The Duke de Broglie was present. In reply to an inquiry of a Republican member of the Committee, the Duke said that Government would not permit the armament of Carlists in France. He also said that he had as yet received no complaint from Spain with relation to the alleged passage of the Carlist chief Soballo through French territory.

MEETING OF CONSERVATIVES.—A meeting of Conservatives was held here to-day; about sixty persons attended, the most prominent of whom were Baron Decasse, M. De Herdrel, and Count Dara. A very confidential feeling prevailed. It was claimed by some of the speakers that there would be a majority of twenty in favor of restoration of the Monarchy in the next session of the Assembly. The Republican members of the Assembly, whose fears have been aroused by the movements of the Monarchists propose, when the Assembly meets, to introduce a declaration against the infringement of popular sovereignty, and to resign their seats if it is not adopted.

A SIGN OF THE TIMES.—The Journal de Montreal, in the Department of Calvados (France), states that within the last few days the portrait of Louis XVIII., which had long been thrown aside in a garret, has been brought from his hiding place and placed in the grand saloon at the mairie over the mantelpiece, in the very spot formerly occupied by the likeness of Napoleon III.

THE TRIAL OF MARSHAL BAZAINE.—The Correspondence Parisienne says that the Minister of War, in face of all the difficulties which appear to accumulate in the way of the court-martial on Marshal Bazaine, has declared that he will not allow the commencement of the trial, already fixed for the 6th of October, to be postponed on account of physical obstacles, and that he will take a decisive step to prevent the raising of these difficulties if these obstacles should continue. A French provincial journal (the Stephanois) says that Gambetta is about to publish a pamphlet to demonstrate that at the period of the capitulation of Metz he could not choose but believe in an act of treason on the part of Marshal Bazaine.

FORTIFICATION OF PARIS.—We learn that Marshal MacMahon has approved the plan for the fortification of Paris presented by the Committee of Engineers and the Superior Council of War without one dissentient voice. M. Thiers had refused to accept this plan, which consists in the establishment of a series of forts outside the lines recently occupied by the German investing army. The sites for the new works may be seen on any map.

"It is stated," says the Entr' acte, "that there are in Paris 11,314 cafes, wine shops, or beer saloons, containing in all 27,711 public billiard tables, and in the clubs and private houses 3,127 others. It is estimated that each one for hire produces on an average 10f. per day, or a total of over 101 millions of francs a year for the 27,711 in the establishments of public resort.

SPAIN.

The Spanish Government has addressed a note to the English Foreign Office, urging the release of the captured ironclads now at Gibraltar. A rupture between the two powers is probable if the vessels are not released.

ITALY.

The rage of the Italian press against the Fusion is something incredible, and the insults heaped on France will be dearly paid later on; the name of the "Nation of the Sacred Heart" is given in derision, and accompanied by the grossest caricatures of the French people, Marshal MacMahon and the Comte de Coisbord. The Church of S. Louis des Francais is systematically covered with filth by the Roman Liberals, and this, although the police are perfectly aware of it. On S. Louis's day the Embassy assisted at High Mass, and it was necessary to place policemen there to protect the congregation from insult.

That there is a fixed purpose to excite a massacre of the clergy is evident from an infamous article in the Liberta, the Jewish organ of the late Cabinet. Its editor, Signor Arbib, draws a distinction between the clergy of Italy in general, and the clergy of Rome, and questions the Right of the latter to live, prophesying that the day is fast coming when the just vengeance of the people will be exercised upon them and on their centre—the Vatican.

RESULTS OF VICTOR EMMANUEL'S RULE IN ROME.—A correspondent writing from the Italian capital to the Journal des Debats, says: This city is at present afflicted with a large number of commercial failures, a state of things had long been expected. As soon as Rome was proclaimed the capital it was invaded by a fever of speculation. A multitude of promoters precipitated themselves on it as a prey; foreign adventurers started all sorts of enterprises, more or less hazardous; banks, especially, were multiplied ad infinitum emitting at pleasure, and without any serious control, quantities of paper money which the Government was weak enough to tolerate, and the public foolish in accepting; able forgers put into circulation imitations which ruined the credit of the issuing establishments, some of the chiefs of which disappeared; others were arrested on the charge of fraud. The panic became general, and when the Government was preparing a bill to put an end to the abuse, the Romans had recourse to a radical remedy—namely, the refusal of all notes whatever; at present they only accept those of the National and the old Roman banks. Besides, the merchants of Florence, Turin, Milan, &c., transferred their establishments here or founded branches. They installed at great cost sumptuous offices, decorated with elegant furniture, painting, mirrors, marbles, bronzes, gilding, &c. Their competitors here

strove to imitate the new-comers; a contest of prodigality arose; but the number of clients having rather diminished than increased, owing to the ill-will of the princely families and the clergy, the sale did not respond to the hopes of the dealers, who are far from having realized their cost of installation, and now find themselves unable to meet their engagements. The Tribunal of Commerce is severe towards those who make insolvency a speculation to enrich themselves. The court at the same time that it commands the seals to be placed, orders the arrest of the bankrupt."

The brothers Lemann, two converted Jews who entered the priesthood some years ago, have written of late a series of letters to the Univers of great interest—upon the subject of the great contrast which exists between the position of their co-religionists in Rome under Pius IX. and their present condition under Victor Emmanuel. These letters, do not of course, allude to the richer class of Jews, but to the poorer, who undoubtedly enjoyed many very great privileges under the Pope. One of these was that the rents in their quarter (Ghetto) could never be raised. This privilege was called by them Gaza ga. 2. That under the Popes they were exempt from military services, and of the obligation to live in barracks, which is so stringently prohibited by Moses. 3. Under the Popes, as they were considered a very honest people, they enjoyed the privilege of supplying the religious houses with many commodities, and now that the communities are broken up of course this commerce is destroyed. 4. The Jewish schools were tolerated under Pius IX., and subject to only such supervision as was absolutely necessary in order to see that secular matters, were correctly taught—there was no control over the religious teaching whatever. Italy prohibits "sectarian schools," and the Jewish children are now obliged to attend the public schools. The letters of the brothers Lemann are far too lengthy for us to reproduce, but are nevertheless full of very curious information and worthy of perusal. The rev. brothers finish their last epistle by entreating the Roman Jews to be faithful to Pius IX., and to support him in his troubles as their ancestors have so frequently done many of his predecessors.—Catholic Review.

THE ALLEGED INSULT TO FATHER SECCHI.—The Osservatore Romano publishes a rectification of a statement that has found its way into the columns of many journals, our own amongst others. It was to the effect that Father Secchi had taken up his residence at the College of Mondragone, with the intention of delivering lectures on astronomy there; and that the Italian Government had refused him the necessary authorization for his lectures, except on condition of his appearing before the Government board and undergoing an examination. It now appears that the fact is the exact opposite. Father Secchi went to Mondragone, for the purpose not of delivering lectures, but for the recovery of his health, which had been seriously impaired by his incessant labours in the cause of science; and he never intended to deliver lectures or applied to the Government for their authorization. The only bit of truth in the matter is that Father Secchi received in common with other ex-professors, a Government circular, requiring him to submit his testimonials to their inspection; for the purpose of obtaining authorization to go on teaching. He complied with the demand, but when the documents came to be inspected, the Father was informed that he was exempted from the formality of giving a lesson in the presence of the inspector. It seems sufficiently absurd to our ideas that a man of European celebrity should be subjected to the same requirements as a common village schoolmaster. But truth is truth, and it does not appear in this case that the Italian Government had the remotest intention of putting any indignity on Father Secchi.—Tablet.

The expropriation of the convents continues, and scarcely a day elapses but some community of nuns is turned into the streets to seek for lodging. Three hundred of these unhappy ladies have already been received in the Pontifical palace of Castle Gandolfo, and are living there unable to observe the rule of their several orders. A schedule of goods, rents, and persons is demanded of each convent, and the Cardinal Vicar, in view of the threats of the Italian Government against those religious refusing it, has allowed a form containing a protest to be given in by the head of each house, expressly stating that it is extorted by violence.

Two "patriots," crossing the Bridge of St. Angelo on Saturday last, met a poor priest quietly walking along the Piazza Pia. They knocked him down and beat him till he was covered with blood, and were only interrupted by some workmen, who interfered in the absence of the police, and took him to hospital. An Armenian priest who has been long a resident at the Propaganda was also hissed and pelted a few days since by a band of ruffians, who took him for a pilgrim! It is a curious coincidence that it was the reiterated insults and attacks on the Christian pilgrims to the holy places in the middle Ages which roused the spirit of Christendom to the First Crusade. May we not hope that the same impious policy may lead to the new one? Europe rose in old times, for the liberty of pilgrimage, and against the incursions of an infidel power—and the day may not be far distant when she may do so again. We live in an age of miracles; and the revival of faith in France is such that we should despair of nothing.

The official organs inform us that the laws against religion will be enforced to the utmost, and on the Prussian system, and that no retreats in seminaries religious conferences, or meetings of the clergy will be tolerated. The persecution is openly announced and Catholic Europe is not yet awakened to the danger! What greatly complicates the situation is that both the Monarchy and Republicans wish for the same thing—to prevent a restoration of the Bourbons in France and Spain, in which Prussia joins; but as the Republicans would alike destroy the German empire and the Italian dynasty, the official element, obliged to make use of the Revolution, has a very delicate game to play. The alliance between Italy, Prussia, Radical Switzerland, and the French Communists is, however, complete, and may cause very grave complications this autumn, to which it would be worse than imprudent to shut our eyes.—Crusader.

SWITZERLAND.

PERSECUTION OF THE CHURCH.—The Grand Council has finally passed the bill for the suppression of Catholic worship. There were 63 contents and 7 non-contents. The chief provision of the bill is that the curas shall be appointed by the parishes.

GERMANY.

CONVENTION.—BERLIN, Sept. 26.—The King of Italy had a long private conference with Prince Bismarck to-day. He subsequently took leave of the Emperor and Imperial family, and departed for home.

MINNEAPOLIS FALLS, in Minnesota, with 17 acres of land were sold the other day at auction for \$25,776.

THE MOST REV. DR. MANNING ON IRELAND. (Continued from Third Page.)

tering upon life when the Catholics of these kingdoms were admitted into Parliament. I well remember the political conflicts from the time of Mr. O'Connell's election for the County of Clare. From that day to this many events and reasons have made me note somewhat closely the course of our legislation; and my clear and firm conviction is, that at no time in the history of the English Monarchy has Ireland had so wide, so various, and so powerful a share in the Legislature, in the public opinion, and the public life of the Empire. The justice of Englishmen has admitted Ireland to the same legal privileges and powers as England and Scotland; and the intelligence and energy of Irishmen are every year converting what is potential in the statute book into actual exercise and possession. It is not my intention now to enter upon political matters; but I must say in passing and I do not forget the inequalities which still depresses the Catholic population of these kingdoms. They are not, however, inequalities of the law, which is the same for all; but inequalities of social and personal conditions, which still weigh upon the posterity of those who were a generation ago under penal laws. Who would have believed that, after five-and-forty years—that is nearly half a century after the admission of Catholics to Parliament—there should not be a single Catholic returned to the House of Commons by any constituency in England or Scotland? And who would believe that, of the hundred and five Irish members in the House of Commons, the Catholic members should be only one in three to represent a people of whom the Catholics are nearly four to one? Nevertheless as I am aware, the Protestant representatives of Catholic constituencies are men of honor, and through them, also, Catholic Ireland makes its just claims felt, so far as they are felt in the Imperial Legislature. Your Grace will correct me if I be in error; but am I not right in affirming that Ireland has a public opinion of its own, which has matured and strengthened in the last forty years beyond all example in the past history of the country? And has not that public opinion a powerful action, through an extensive and active press, upon the public opinion of England and upon the Imperial Legislature? And let me add that, in all the great cities and towns of England and Scotland, there is resounds to this public voice of Ireland which carries home both to the ear and to the intelligence of this country. My belief is there is a great future for Ireland. If less than fifty years have brought about what I have hardly touched in outline, what may not another fifty years with the accelerating ratio of improvement accomplish? When I look on foreign nations, and I may say also upon England, I see cause for grave foreboding. Everywhere I see change, or what men call progress, without stability: Governments and nations are marching into the unknown, without a base of operations, and therefore without any line of retreat; without communications open for resource, or means of reforming in case of a disaster; States, I do not say monarchies, for they have sold themselves and are morally gone, but States without faith and therefore without God; and States without God have no stability, because they have no vital coherence. They may hold together by the force of custom for a while, or by the tenacity of interest even for a long time; but they have no source of life or creative resources in themselves. All these things I see in Ireland. You have a people pervaded by faith, openly serving God by every form of private and public duty. You have a religious unity in doctrine, worship and communion, which resists and casts off all modern expedients of latitudinarianism or godless legislation. The progress of Ireland is on the pathway of Christianity, which has made the nations of Christendom, and is the glory of them. They have departed, or are departing from faith, and their glory likewise is departing from them. For them I see no future. I see no future for Imperial Germany, or for revolutionary Italy, or for Spain, if it abandon its ancient Catholic traditions; or for France, if it continue to defy Voltaire, and glorify the principles of 1789. But I do see a future for England—if Ireland be Ireland still, and if England have still a Christian heart. Here is the trial which has now reached its crisis. The trial is this:—Shall the next generation of Irishmen be formed as Catholics? Shall the next generation of Englishmen be formed as Christians?

III.

I am at a loss to understand the blindness which has fallen upon a multitude of men at this day.—They would indignantly claim to be Christians. But they deal with Christian education as they would deal with the casting of iron and the combing of wool—as a necessary but expensive work, in which there is no motive for enthusiasm. Not so those who desire to rid the world of the Catholic faith, of doctrinal Christianity, and of religion in any form. They know perfectly well that the school is more fatal to their policy than the Church. Our churches would soon stand empty if our schools were not full. They see what we are either blind enough not to see, or, as they may well think, stupid enough not to understand; that the shape, and mould, and form, and character of the next generation is to be decided in our schools. Bring up the children without religion, and the next generation will pull down the churches. We, in England, were upon the brink of being terrified by agitation, and jugged by Leagues into some compromise, which is the beginning of some interminable concessions. This danger is, I hope, past, because the momentary scare is over, and the weakness of the agitation is found out. We have need, however, of a hundred eyes, and of keeping them all open, to watch the dangers which beset the Catholic and Christian education of these countries. The popular education of Ireland is indeed safe, not through any favor of legislatures, but through the fidelity and industry of the Catholic Church and its people. Your danger will be in the higher education. And your only safety will be in the Catholic fidelity and industry, which will render all experiments at mixed education in Ireland useless, because the Catholic laity in Ireland refuse them, and the Catholic Church is resolved to provide colleges and a higher education for its people. When the late proposal for University Education in Ireland was first made known, I was, for a time, induced to believe, looking at it as for us in England, that it could be accepted with safety and worked for ultimate good. But this impression, for I will not call it a judgment, or even an opinion, I carefully guarded by the consciousness that those only who are upon the spot, and familiar with all local and personal conditions, could form an adequate judgment. I was fully aware that what could be tolerated in England might be intolerable in Ireland; and that what would be a gain to a handful of Catholics in a vast non-Catholic population, might be a great loss, and even a wrong to a Catholic people of which the religious unity and Catholic traditions are unbroken. When, then, the Catholic Episcopate of Ireland refused the proposal on the high Christian principle that it involved two things which the Catholic Church inflexibly refuses, the one mixed education, the other education without faith, I recognized the higher and nobler attitude of its refusal. I saw in it the broad assertion that a Catholic people have a right to Catholic education; that education is impossible without faith; that already enough had been endured by Ireland, and that had been done by Parliament in the establishment of primary schools in which the Catholic religion could not be taught, and in the founding of colleges where education is mixed; that both these things are wrong against a Catholic people; and that it was, therefore, impossible to consent to a measure which would consolidate, perpetuate, and extend this sys-

tem of mixed and Godless education in the heart of a people profoundly Catholic. When I saw this, I at once recognized not only the truth and the justice, but also the higher elevation of your reply. Such mixed and Godless schemes of university education have become inevitable in England by reason of our endless religious contentions. England has lost its religious unity and is paying the grievous penalty. But Ireland may well remind the Imperial Parliament that it has not forfeited its religious unity, and that such penal legislation is neither necessary nor tolerable. Even Scotland has made this plea good, in bar of schemes of education at variance with its religious convictions. The Scotch Education Bill is essentially religious and denominational. Parliament has legislated for Scotland wisely and justly, according to the desires and the conscience of the Scotch people. It will assuredly take its measure of any education schemes for England from the ideas and choices of the English people. To their shame be it spoken, there are Englishmen and Scotchmen who will claim this for themselves and will deny it to Irishmen. We have of late years fully unmasked this injustice. For a long time your claim was not denied, because it was not distinctly enunciated. Ireland had borne with a long course of jagged and ungenerous legislation, in which the least possible recognition was admitted that Ireland is a Catholic country, and the Irish a Catholic people. But when certain politicians began to claim Presbyterian education for Presbyterian Scotland, the whole truth was told, and the claim of Ireland was unintentionally established.

The Presbyterians in Scotland are as somewhat more than four to one of the population. The Catholics of Ireland are about the same to their non-Catholic fellow-countrymen. The late Irish University debates have lifted the whole question and placed it upon this level—Catholic Ireland justly claims that its higher education shall be Catholic.—And from this demand I trust, under God, it will never go back. The Bishops and people of Ireland who, in resistance to the Godless colleges five-and-twenty years ago, founded a Catholic University, will not fail now in resisting the scheme of a mixed university, to give permanence and development to the university which already exists. The vigorous unity of the pastors and people of Ireland will not hesitate to take up and to consolidate the work which was so well begun, with so much foresight, and with so much self-denial. Its very existence on Stephen's Green is a witness that Catholic Ireland claims a pure Catholic University. I trust that no line, no letter of this noble and explicit inscription, will be effaced. It was the work of the Irish Church and nation. It has stood for more than twenty years, bearing witness to the claims of the laity of Ireland, and to the duty of the Imperial Parliament towards the Irish people. If it served no other purpose in our day—and it does serve a multitude of other and excellent uses—this alone would suffice to bind the faithful to maintain it in its integrity, and to make it the centre of the higher national education of Ireland.

IV.

If this be done by the spontaneous efforts of the Irish people, the day must come when a juster spirit will prevail in our Legislature. It will not forever by the narrow bigotry of Covenanters, nor the jealous fears of Sectarians, nor the supercilious contempt of infidels. The Parliament of the future will be broader and more in sympathy with the constitutions of the three kingdoms. England and Scotland will not claim to legislate for Ireland according to English and Scotch interests and prejudices; and Ireland, when it is justly treated, will have no more will than it has now to make or meddle in the local affairs of England or Scotland.—The three peoples are distinct in blood, in religion, in character, and in local interests. They will soon learn to live and let live, when the vanishing relic of the Tudor tyranny shall have died out, unless the insane example of Germany shall for a time inflame the heads of certain violent politicians to try their hand at what they call an imperial policy. I have watched, with a mixture of sorrow and indignation, the writings and the speeches of a handful of boisterous and blustering do-ctrinaires, who are trying to turn men away from doing what is just towards Ireland by grandiloquent phrases about the Imperial race and the Imperial policy. An Imperial policy, in the mouths of doctrinaires, means a legislation which ignores the special character and legitimate demands of races and localities, and subjects them to the coercion of laws at variance with their most sacred instincts. Not so the Imperial policy of ancient Rome, which wisely consolidated its world-wide power by the most delicate regard to the religion of every race and nation. But our doctrinaires either have no religion, or a Scotch or English creed. They will take good care to make provision for themselves.

Imperial policy means, and may be defined as, legislation to hamper and harass the Catholic Church in Ireland. Such Imperial legislation would be intensely English for England, and Scotch for Scotland; but Imperial, that is anti-Irish and anti-Catholic for Ireland. Imperial legislation means using Imperial power to force Ireland into subjection to the religious ideas of England. These same gentlemen lament openly that the policy of the Tudors stopped short of exterminating the Irish Catholic race. They are saying: "If we had lived in the days of our fathers not a Catholic soul should have been left in Ireland, and then we should now have had no trouble with questions of Church, or land, or university education." The appearance of such public counsellors is a portent of evil. They distort the vision and beat the blood of men; they revive animosities and kindle old hates. They may be the forerunners of convulsions which would lay waste our public peace, if there be not calmer hands and juster hearts to repress their inflammatory declamation. The rise of an Empire is no cause of joy to men who love their country. It is the sign of the loss of true liberty. When local government, springing from mature national self-control, grows weak and impotent, then, and then only, it is that Imperial centralization becomes possible and necessary. France has tried it, and is expiating the fault by half a century of successive revolutions, and a chronic instability. Germany is beginning to inflict upon itself a vengeance worse than France could wreak, by an Imperial despotism which legislates in violation of the religion and conscience of its subjects. Its present ecclesiastical laws have been hailed and heralded by our newspapers as the policy of Henry VIII. Till the other day no Englishman was found to glorify Henry VIII. Now he has received his apotheosis as a great Englishman and a wise king. Germany is applauded because it is persecuting the Catholic Church. The Imperial Power is setting to us the magnificent example of defying the Pope. Articles without end appear every week, all alive with sympathy for this ignoble tyranny, which violates liberty of conscience, of religion, of speech, and of action, in its most sacred sphere. And Englishmen, who have prated for 300 years of the duty of private judgment, of the rights of conscience, of civil and religious liberty, are praising the German penal laws with all the fervor with which they used to denounce the fables of the Spanish Inquisition.

V.

I cannot say that I have much fear of an Imperial policy in Great Britain and Ireland. The day is past, and the work would be found too tough for our doctrinaires. My chief reason for this confidence is that the people of these three kingdoms will not have it so. They mean to manage their own affairs with a great extension rather than a hair's breadth of diminution, in the freedom of local self-government. They are willing, as I said, to live and to let live; not to meddle with others, nor to allow anybody to meddle with them; above all, in matters

of conscience and of religion they will not be interfered with by any authority. They have no desire to interfere with the conscience or religion of their neighbors; and they do not mean to be used again as the tools or the weapons of any party, political or religious.

Such is certainly the mind and will of the English people, as I believe I can undertake to say, and I think your Grace will be able to add your testimony as to the people of Ireland. They have least of all any desire to meddle with the political or religious affairs of their neighbors; and they have no intention that any neighbors, and they have meddled with theirs. In this temper of mind I see the surest guarantees of our future peace; and of the healthful development of a local self-government, faith, conscience, traditions, and interests of character. We shall be thereby removed every day further and further from the dangers of "Imperial" centralization, which is everywhere, as it has been in France the paralysis of all local and individual energy and life. In this expansion of our distinct and various national life and energy, I see also the bonds of mutual good will and justice which must assuredly draw us more closely together and hold us indissolubly united.

I shall, therefore, hope that our Legislature will hereafter represent more adequately the legitimate will, conscience and mind of Great Britain and Ireland: and that when certain politicians, who would vote for denominational education in England and mixed education in Ireland, because they exist by favor of the Orangemen of Ireland and the Anglicans in England, shall have put off their traditional narrowness and their anti-Catholic animity; and when the so-called Liberals shall have repented of their sympathy with the German penal laws, and the Nonconformists shall have remembered that it is not for Free Churches to force the conscience of those who believe education without religion to be anti-Christian; when these recent mental aberrations shall have been rectified by certain of our legislators—and they will be rectified when the House of Commons truly represents the people of the three kingdoms—then, I believe, the university education offered to the people of Ireland will be such as a Catholic nation has a right to possess. Until then I hope both the bishops and the laity of Ireland will wait in patience. The policy of patience won for them unconditional Catholic emancipation fifty years ago; and it will win for them hereafter a true and pure Catholic university.

VI.

In the course of the late debates I heard strange utterances about the duty of Government to interfere to save the laity of Ireland from an Ultramontane priesthood. There are yet men alive, and in Parliament too, who can harbor and utter such wild talk. This was the dream of those who set up the National Education of 1835. They fought Papacy with "the right handed" behind them. The result was no encouraging. And now rather than confess their mistake they must try it again. It has failed with the poor, but it may prosper with the upper class especially if there can be found anywhere the fear of being thought to be priest-ridden to work upon my mind, when I should be enjoying your hospitality to see what the laymen of Ireland would say to this benevolent purpose of their English protectors. I have not seldom conversed with men who profess to know on the best evidence that the laity in Ireland are sighing for redemption from an Ultramontane and domineering priesthood, I thought I would not be amiss if I could give in this matter the result of my own experience. But in truth I have no need to go to Armagh to know what the laity of Ireland would say to those who scatter imputations on their fidelity and would try to seduce them from their pastors; nor do I need any evidence to assure me that the handful of men, who, in London or in Dublin mutter and whisper under the caves of Governments against the Hierarchy of Ireland, do not represent or know the Irish people.

VII.

I am well aware how many questions there are bearing on the welfare of Ireland which demand attention; but I must take leave to say that in my judgment there is none that bears any comparison in vital importance to that of education. It is nothing less than this:—Shall the posterity of Ireland be the children of St. Patrick, or the children of this world? Here is an issue in which I believe all Irishmen will be united. Even the Protestants and the Presbyterians of Ireland desire that education shall be religious and Christian. The whole Irish people, Catholic and Protestant, therefore, alike demand that the tradition of Christian education, unbroken hitherto, may be preserved inviolate, and handed down, as they have received it, to their children's children.

I rejoice to know that on the 12th of July no Catholic in Ulster raised his hand or his voice to hinder the freedom which his Protestant neighbor enjoyed; and that on the 15th of August no Protestant moved to disturb his Catholic neighbor. When these things can be done in Ulster, what may not be done in Ireland? I learned yesterday that on Sunday, while the Catholic Cathedral of Armagh was being dedicated, the bells of Armagh rang a friendly greeting. God grant that their mingled harmony may be a prophecy of a future perfect unity of faith. It made me doubly sorry that I was not there to hear them. Whatever experiments—I was going to say tricks—the miserable political and religious contentions of England may force men to practice in this country, Scotland will have none of them. John Knox has just put his foot down, and while he gives freedom to others, he will have his own Bible and catechism. Ireland will not fail to do what Scotland has done. St. Patrick will claim that the Christian Faith of the whole people shall be guarded in all its purity and freedom; and Irishmen will know to make this national right known and felt at the next general election. I hope to see the hundred and five Irish members vote as one man against every attempt to meddle with the full freedom and purity of religious education in Ireland.

And now, my dear Lord Primate, I have detained you too long; and if I were not to put some fence on myself I should run out of bounds. I hope my brethren, the Bishops of Ireland will accept what I have written as an expression of my heartfelt regret at finding myself here alone while they are offering up the Holy Sacrifice, in thanksgiving, in the new Cathedral of Armagh. The Catholic Church in Ireland and in England has at this day a solid unity of mutual co-operation such as it never had since Armagh and Canterbury were founded. In the Vatican Council no saint had so many mitred sons as St. Patrick: and wonderful are the ways of God, no power on earth had there a Hierarchy so numerous gathered from the ends of the earth as our own. These things are not without a future, and that future hangs in great measure on our close union and mutual help. In your brotherly invitation to Armagh I read the same meaning; and in this answer, in the name of the Catholic Bishops and Church in England, I accept and reciprocate the assurance of our alliance.

Believe me, my dear Lord Primate, your Grace's affectionate Brother and Servant,
HENRY EDWARDS,
Archbishop of Westminster.
LONDON, August 31, 1873.

The Boston Herald says that Father Sommerheiser, a venerable Catholic missionary, has followed the Yellowstone expedition, going alone where 1,500 soldiers were sent to protect the expedition, and meeting with no difficulty.

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THE BOARD OF DIRECTORS has thought it proper, at the request of its Agents, to postpone the day chosen for the drawing until the First of October next.
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Consequently all persons who have purchased tickets must make themselves sure, either by referring to the *Nouveau Monde*, or by addressing themselves to the undersigned, if their numbers are entered in the registers, for otherwise they shall not take part in the drawing; and it is for the purpose of allowing time to the holders of tickets that the drawing is postponed, so as to give the least rise possible to criticism.
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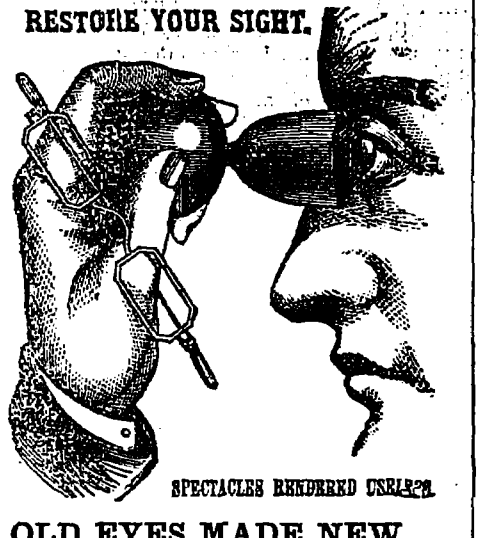
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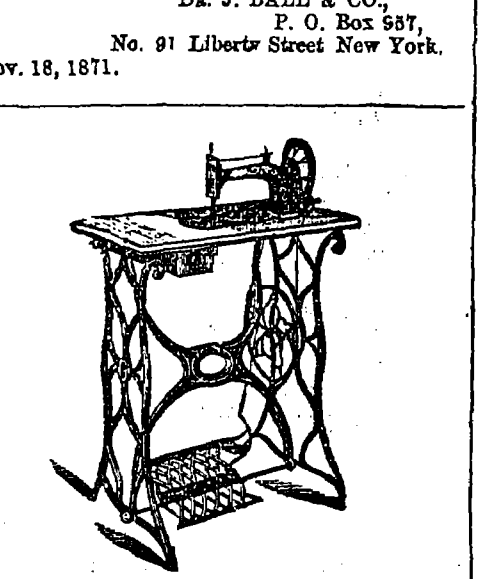
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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

INSOLVENT ACTS OF 1864, AND 1869.
PROVINCE OF QUEBEC. } In the SUPERIOR COURT.
Dist. of Montreal }
In the Matter of JOHN CHARLES FRANK, heretofore trading under the name of J. C. FRANK AND COMPANY, An Insolvent.
On Monday, the Twenty-Seventh day of October now next, the undersigned will apply to the said Court for a discharge under the said Acts.
JOHN CHARLES FRANK,
By his Attorney at Law,
L. N. BENJAMIN.
MONTREAL, 16th September, 1873. 6-in-5

PUBLIC NOTICE is hereby given, that application will be made to the Legislative Assembly of Quebec, at its approaching Session, to obtain the passing of an Act, having for object to make disappear all doubts concerning the limits of ST. BAZILE LE GRAND, in the Diocese of Montreal, and to give Civil effect to the Decree of the Bishop of the Diocese passed to that effect.
Montreal, 20th August, 1873. 1m-3

KEARNEY & BRO.,
PRACTICAL PLUMBERS
GAS AND STEAM FITTERS,
BELL HANGERS, TINSMITHS,
Zinc, Galvanized and Sheet Iron Workers,
699 CRAIG, CORNER OF HERMINE STREET
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THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.
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P. E. BROWN'S
No. 9, CHABOLLEZ SQUARE
Persons from the Country and other Provinces will find this the
MOST ECONOMICAL AND SAFEST PLACE
to buy Clothing, as goods are marked at the
VERY LOWEST FIGURE,
AND
ONLY ONE PRICE ASKED
Don't forget the place:
BROWN'S,
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opposite the Crossing of the City Cars, and near the G. T. R. Depot,
Montreal, Sept. 30 1873

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So long and favorably known, is now Supplied with
A VARIED AND COMPLETE
ASSORTMENT OF
MENS', YOUTH'S AND BOYS HATS.
R. W. COWAN,
CORNER OF NOTRE DAME AND ST. PETER STREETS.

DE LA SALLE INSTITUTE,
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DIRECTED BY THE CHRISTIAN BROTHERS.
This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.
Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-developed playground and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.
The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.
No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.
The Academic Year commences on the first Monday in September and ends in the beginning of July.

COURSE OF STUDIES.
The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

PRIMARY DEPARTMENT.
SECOND CLASS.
Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.
FIRST CLASS.
Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT.
SECOND CLASS.
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.
FIRST CLASS.
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitolar Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.
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2nd Class, Tuition, per quarter, 4 00
1st Class, " 5 00
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2nd Class, Tuition, per quarter, 6 00
1st Class, " 6 00
Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.
EXTRA CHARGES.—Drawing, Music, Piano and Violin.
Monthly Reports of behaviour, application and progress, are sent to parents or guardians.
For further particulars apply at the Institute.
BROTHER ARNOLD,
Director.
Toronto, March 1, 1872.

