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# True Mitness,

## CHRONICLE.

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### BOOKS FOR JULY.

THE OLD GOD. A narrative for the People.

Translated from the German by Very
Rev. T. Noethen DRAWAS: THE WITCH OF ROSENBURG. THE HIDDEN GEM. By H. E. Car-TRAVELS IN EUROPE, EGYPT, ARABIA PETRÆA, PALESTINE, and SYRIA. By Rev. Eugene Vetromile, D.D. 2 vols.

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EXCELSIOR; or, Politeness, Education, and the Means of Obtaining Success in Life. 1 50 D. & J. SADLIER & CO., Montreal.

## FATHER BURKE'S LECTURE

### The National Music of Ireland.

(From the New York Metropolitan Record.) The Rev. Father Burke delivered the following lecture, in the Academy of Music, New Yorks on the 31st of May :-

LADIES AND GENTLEMEN: The subject on one amongst the nations that exhibits upon her national banner a musical instrument. (Applause.) Other nations, advancing to the fight unfurl to the breeze of Heaven their national of her national existence. (Loud applause.)
That which the national banner attested the history of our native land proves, that, amongst remotest times, by the tradition of her most ex-

Before however, I approach more nearly the subject of our national music, it is necessary that we should consider, briefly, the philosophy of this divine science. You know, my friends, that there are two natures united in man. There is the nature of the body—gross, material, sensual and corruptible, but in that perishable body, there is enshrined a pure spirit, fashioned into the most glorious image and likeness of the Almighty God, namely; the clinging to the earth, but rather seeking the upper air and the higher things of Heaven, sublime in its intelligence and magnificent in the freedom of its will—this soul, which is enshrined in the body of man, comes from Heaven Creator's hand formed, out of the slime of the earth, the human body, He breathed into it the inspiration of life and of His own divine and quitual existence, which was made present in lips of God Himself. But, these two natures all its knowledge, all its joy and all the fruition of its intellectual existence from the senses of the body. It is made dependent upon the thundering forth of a mighty organ, at once, body for all its ideas and for all its emotions, and through these five senses—the eye that sees, the hand that feels, the tongue that tastes keenest and most powerful kind throb through and so on, does the soul derive all the fullness the heart and the spirit of man. (Applause.)

What shall we say of the power of music in the fullness the heart and the spirit of man. (Applause.)

What shall we say of the power of music in the fullness the heart and the spirit of man. (Applause.)

Hence it is, that of all the agencies that nature

સ્થાર કર્યા હતું કહેતા હોતી છે. તે તે તે કર્યો કરિયા કે કે મિલા પ્રાથમિક છે. કે મિલા કર્યો જો છે. જો કરે કરો ક જો તે માત્ર કર્યા હોતા હોતી છે જો તે કરો કરો કરો છે. જો તે કરો કરી કરો છે જો માત્ર કરો છે છે. જો તે તે તે તે ત

in this soul of man, thus dependent upon the brings to bear upon the soul, the most direct | The soldier arrives, after his forced march, capable of calling up scenes, that have, long since, disappeared, and that exist only in that wonderful power of the soul. There is, more over, an ear, capable of being excited and pulses under every passion that agitates the spiritual nature of man. In the connection between the soul and the five senses, we find that the master sense of man is the sight. The greatest privation that, ordinarily speaking, man could suffer is the loss of sight. The keenest and the most universal pleasure of life is that which the eye brings to the soul, by conveying to the spirit the images of the external things that pass around us—the beauty of the landscape, the grandeur of the mountains, the silver flow of the stream, the beauty of animated nature—all this is brought to the soul through the eye; but the appeal that the sense of sight makes is rather to the mind and to the intelligence, provoking thought and inviting reflection, whilst the sense of hearing is still more necessary than that of sight. It conveys its impressions more directly, more immediately and spiritually to the soul and acts more directly upon the heart, upon the spirit of man and upon his affections than the evidences of his sight. The sense of hearing is the most necessary of all the senses, for it is by hearing that the very highest grace of God divine faith—comes into the soul of man.
"Faith," says the Apostle, "comes by hearing, and hearing by the announcing of the Word of God." It is by the sense of hearing that man communicates most intellectually and directly with his fellow-man, and, although the absence of sight may cut a man off more from external nature, still the absence of the sense of hearing cuts him off more, isolates him more and separates him more widely from all communication of thought, of intellect, and of sympathy with his fellow-men. The deaf man, born deaf, without hearing, is far more separated and isolated from his fellow-men than the blind man. The blind man secs not the eternal beauty of nich I propose to address you this evening is nature. Oh! but he is able to perceive, and to aready, I am sure, sufficiently suggested to thrill, too, to every high appeal made to his in-you by this beautiful harp which stands before tellect. He is able to comprehend every heroic me. (Applause.) The subject of the lecture sentiment. He is able to enter with keenest is "The National Music of Ireland, and the sympathy into every want of his own nature, Bards of Ireland, as recorded in the history of as reflected in his fellow-men. To the blind the Nation." I have chosen this lecture, my | man the intellect of his fellow-man is open. dear friends, whereon to address you, because He may read it through the sense of hearing, amongst the titles of the most ancient land of but to the deaf man, even the very beauties of my birth, we find her, not only entitled "The nature pass like senseless things before him .-Island of saints and of scholars," but we, also, He cannot comprehend, for want of the sense and that one of Ireland's most ancient titles of hearing, the soul, which is in nature itself, was, "The Island of Song." She is the only animate or inanimate. (Applause.) Now, amongst the appeals that are made to the soul by the senses, the most spiritual, the most direct and the most powerful, is, perhaps, the appeal that music makes when it falls upon the banner, upon which is some emblem of their ear. It is, I say, the most spiritual, for the provess and of their glory. It is, perhaps, a object of the sense of sight is something palpalion rampant in a field of gold; or it is, per-ble, something gross and material, like these ble, something gross and material, like these haps, a shield with all the quarterings of its flowers. The object of the sense of touch is ancient heraldry upon it; but in the days when something, also, material, that the hand may Ireland was a nation, in the days when her lay hold of. It has body, it has compass, and armies arose in her name to assert her sovereign- it has weight. The object of the sense of ty, and when Irish soldiers stood entrenched hearing is, merely, the vibration of the invisible upon Irish battle-fields for their native land, air. The air trembles to the sound that it rethe banner that floated over their head, as it ceives. Thus, trembling, it forms wavelets, spread out its green folds to the winds of most delicate and invisible, and nearest it is, of heaven, displayed the Harp of Erin, the type all material things, to the pure, invisible spirit in man. Thus, trembling upon these waves of sound, the air touches the most delicate—the most refined of all the portions of the human all the nations, Ireland was distinguished, from | body—the tympanum or drum of the human ear, and there the slightest vibration of the air resounds upon that most delicate instrument conveys, by the wonderful agency of sense upon spirit, a distinct idea to the soul of man. (Applause.) That sound may be deep; it may be immense in its volume, as, for instance, the sound of the cannon, roaring upon the battle-field; or the mighty sound of the ocean waves dashing against the shore. Still, it conveys to the soul of man some distinct idea of majesty, of terror, of fear. Or, it may be again the gentlest, sweetest and the purest melody of the soul of man; spiritual in its nature, like the song of a little bird, or it may be the artless God, who made it, lofty in its aspirations, not and inarticulate, yet most expressive laugh of the little infant in its mother's arms. But, it conveys a distinct idea, either of joy or of sorrow, and that appeal, through music, comes so directly to the soul of man, that emotions are stirred up within him, and his heart and his as the body comes from earth. For, when the spirit are either soothed or excited, without a moment's reflection. If you look at a fine picture you have to dwell upon it for a long time before you can master its beauties. You have to compare it with others. You have to rethe soul of man and which he received from the fleet, until the eye drinks in the depth of color, the delicacy of tint, the wonderful blending and or beings are so united in the one creature, man, harmony of one color with another—in short, that, high and glorious as the soul is, it derives all the varying feature, which it pretends to represent. But, if you listen to a splendid strain of music—the clash of a martial band, or the

could heal him. No influence could soothe him until his wise mon sent for the young man, David, renowned amongst the sons of Israel for his skill upon the harp. They brought the comely youth into the presence of the agitated and despairing monarch, and as soon as David with skilful fingers swept the lyre and brought forth the soul of harmony that was there, it a light around the darkness of his despair; it cheered him in his gloom; it soothed him in his sorrow, and he, who a moment before was raging as a maniac through the halls of his palace, at the sound of the young man's harp, sat down and wept and reconciled himself to the greatness of his sorrow, and no longer despaired; even though face to face with the jus-

tice of an angry God. (Applause.) The effect of music upon the memory is simply magical. Have you, ever, my friends tested it? Is there anything in this world that so acts upon our memory as the sound of an old familiar song that, perhaps, we have not heard for years. We hear it, perhaps, in some lonely glen in dear old Ireland. (Applause.) We have been familiar from our youth with the sound of that ancient melody as the peasant sang it when the horses ploughed the field, as the old woman murmured it while she was rocking the child, or as the milkmaid chanted it while she was milking the cows in the evening. It was one of the traditions of our young hearts and of our young senses; but leaving the Green Isle we go out amongst a strange people and we hear strange words and strange music. The songs of our native land are unknown or forgotten, until upon a day, perhaps, as we are passing we hear the old song sang again. O! in an instant, with magic power, the sound of the old familiar-notes throng the halls of the memory with the dead. There arises, out of their graves, the friends of our youth, the parents and the aged ones whom we loved and revered. Our first love rises out of the grave in all the freshness of her beauty, and once more, we breathe in the past, and we live his Creator, shrowded in some form of wonderthink of again. (Applause.)

poet describe it when he says: When through life unblest we rove. Loosing all that made life dear, Should some notes we used to love, In days of boyhood meet our ear. Oh! how welcome breathes the strain! Wakening thoughts that long have slept; Kindling former smiles again, In faded eyes that long have wept!

Like the gale that sighs along Beds of oriental flowers Is the grateful breath of song That once was heard in happier hours; Filled with balm, the gale sighs on, Though the flowers have sunk in death, So, when pleasure's dream is gone,

Its memory lives in music's breath!

Music!-oh! how faint! how weak, Language fades before thy spell! Why should feeling ever speak,
When thou canst breathe her soul so well; Friendship balmy words may feign, Love's are e'en more false than they; Oh! 'tis only music's strain Can sweetly soothe, and not betray.

(Applause.)

No words of mine can exaggerate the power that music has over the soul of man. When the glorious sons of St. Ignatius-(applause)the magnificent Jesuits-went down to South America to evangelize the native Indians, the hostile tribes with their chieftains lined the forms of an artistic science, is found in the very river banks, hideous in their war paint, and first record of man's history. Our first parent, stood ready to send the poisoned arrows into the hearts of these holy men. They would not listen to them. They would not open their hearts to their influence until, at length, upon a certain day these Jesuit missionaries were upon the river in an open boat. The banks on either side were lined with angry and inflamed warriors thirsting for the blood of the saints, when one of these children of God took a musical instrument and began to play sweet children of the unhappy man who first stained chords, and the others lifted up their voices and sang. Sweetly and melodiously they sang, availing sorrow and despair. The black cloud voice dropping in after voice, as they sang the praises of Issus and of Mary. The woods resounded to their peaceful chants. The very birds upon the trees hushed their song that designs of God's mercy that his own children they might hear; and the savages threw down should have been the first to invent those the arms, rushed with their naked bodies into musical strains whereby they soothed the (Loud applause.)

What shall we say of the power of music in

senses, there is an intelligence capable of and the most powerful is music. Hence it is, tired and worn out, upon the battlefield. He thought and capable of deep reflection. There that in our trouble it instantly begins to soothe hopes for a few hour's rest before he is called is, moreover, an imagination, capable of pic-us; that, in our drooping it raises our hearts upon to put forth all his strongth. The bugle turing distant things. There is a memory, and our spirits once more. Behold the first sounds in the morning, and this half-rested king of Israel! He abandoned the Lord his man is obliged to stand to his arms all day, to God, and Almighty God, in punishment, al- face death in a thousand forms. The tug of war lowed an evil spirit to come into Saul and lasts the whole day long, now retreating, now agitate him. Moments of racking despair, mo. advancing, every nerve braced up, every emoquickened to the grandest emotions and im- ments of terrible remorse, moments of ungov- tion excited within him, until at length nature the unhappy monarch. No hand of physician scarcely able to wield his sword for another hour. Then the martial music strikes up; loud drum resounding and the clash of the lody was so pleasing to God and man, that cymbal, and the fire is roused in the man .--Drooping and faint, and perhaps wounded, he springs to his arms again. Every noblest emotion of valor and of patriotism is roused within fell upon the troubled King's spirit, like the him, and to the sound of this music, and to the moonlight upon the waters of the sea. It shed inspiration of this national song, he rushes to the front of the battle and sweeps his enemy | High. from the field. (Loud applause.)

Thus, when we consider the nature and philosophy of music, do we find that it is, of all other appeals to the senses, the most spiritual; that it is, of all other appeals to the soul, the most powerful: that it operates not so much in provoking the mind to reflection as in exciting the memory, as in exciting the imagination to rise to noble efforts and to thrill to sublime emotions and influences. And, therefore, I say that it is, of all other sciences, the most noble, the most God-like and the grandest that can be cultivated by man upon this carth. (Applause.) More than this, it is the only one, of all the sciences and arts, that is inbred in man, which is natural to him and which is born with him. Every other fine art and science has its history. We come to a day when it did not exist. We trace it in its first beginnings, as, for instance, the art of painting or of sculpture. We watch with interest and delight in its developments. We know the names of its inventors and its great masters; but who can tell when music began on this earth? Surely it must have began with the unfallen man.— Surely, when rising from the green mound, our first parent found himself in the fullness of his new existence; when he saw all the beauties of the newly-created world around him; y ten he heard the harmonies of the birds upon the trees; when he heard that indistinct yet most harmonious murmur, the waving of the green leaves and branches as the summer air vibrated expression of joy and of sorrow, even without landing in Ireland: reason to guide it. The little child is born into this world. If anything pains that child it gives vent to a plaintive melody. It is melody still, and it falls upon the young mother's car and tells her that her child is in pain. If, on the other hand, that child bursts into the loud, clear, high-ringing inarticulate melody of infant laughter, the mother smiles for she knows that over the soul of her innocent babe the mysterious gleam of sunshine and of pleasure is passing. Take, again the mother herself. She may never have tried to sing; she may never have attuned her voice to song, and yet she lulls her child to sleep by melody, nature awaking in her the tenderest and the highest love, that of a mother for her child, and that love finds its vent in song. She is untutored, save by nature, and well, therefore, does the poet say,

The mother, taught by nature's hand, Her child, when weeping, will hush to sleep With the tender songs of her native land.

[Applause.] The earliest record that we have of this natural science in man, reduced to the Adam, was yet living upon the earth when, amongst the descendants of his unfortunate son, Cain, there arose one who was called Jubal, and he, the Scripture tells us, was the father of all those that play upon organs and upon musical instruments. It seemed as if, my friends, it were a kind dispensation of a merciful God that the first musicians and cultivators of this science were to be amongst the of God's anger and the distrust of his fellowmen had fallen upon him and obscured his faith for ever. Perhaps it was fitting in the

· The professional professional control of the profession

tion of the Phoenicians, and we have upon the ancient obelisks in Egypt, dating from the very first times of our humanity, the lyre and other musical instruments carved in solid stone, that tells us how ancient was the science and art of song. The Hebrews cultivated it, as we know from the Old Testament. Thus, in the day when Solomon opened his temple in Jerusalem, all Israel assembled, and there were one hundred and twenty priests who sounded the ernable anger shook the frame and the soul of seems to yield, and the tired warrior seems trumpets within the sanctuary, and all the Levites in their hearing took up the song. The harp of David resounded again to other then the trumpets send forth their sound to fingers than his. The golden string sent forth some grand national air; then is heard the the vibration of glorious melody, and that mewhilst the people, enraptured, joined in the song, heart and voice, the Almighty Godshowed his presence and his pleasure, for a mysterious cloud filled the House of God, and the melody of the Hebrow people went up through that cloud to the oars of the Most

Now, history records that amongst these most ancient nations, before Greece became the great country that she was, before the foundations of Rome were laid, and before the Roman Empire was established, this most ancient nation of the Phonicians went forth in their galleys out upon the bosom of the ocean, and, among other places they discovered and colonizand causing the spirit and the passions of man ed, they came to a fair green island in the far western sea. They saw that it was fair to behold, fruitful and abundant to those who dwelt within it. They saw the beauty of the oak forests crowning the hills. They saw the lovely valleys, in which the clear silver streams, clear as crystal, met and embraced. They found a balmy atmosphere, unconscious of the rigors of winter and unconscious of the arid heats of summer. They found the whole island wrapped in a mantle of perpetual green; for the mists of the ocean, as they swept over it, broke in refreshing rain. Captivated with its beauty, this most ancient people landed there and took possession of the island, and that land was the ancient land of Erin, which we call, in the ancient language of the Celt, Ireland. (Loud applause.) They brought with them whatever traditions of civilization and whatever knowledge of music they possessed. After a lapse of years another colony migrated, long before the Christian era, and landed in Ireland; and these were the sons of Milesius, an ancient Spanish chieftain. A Druid or archpriest of the Pagan religion among these ancient Milesians, who were Fire-worshippers, predicted through them; when he caught sight, before that the Chief Cataldus should inherit an isso they throng the halls of the memory, and, him, of the mysterious and glorious figure of land most blooming and fair in the Western Ocean; that land was their destiny; and with the friends whom we expected never to ful, sensible beauty, we can easily imagine that therefore they called it, it their language, In-Adam's first act was to prostrate himself and nisfail, or the land of destiny. (Applause.) to give vent to his joy, to his gratitude, and to the delight of his young soul in the harmony the dream of their days. The oracles told of melodious praise and in song to God. (Ap-plause.) Music is inbred in man. It is the their grave; and the poet thus describes their

> They came from a land beyond the sea, And now o'er the Western main Set sail, in their good ships, gallantly, From the sunny land of Spain.

"Oh, where is the isle we have seen in our dreams, Our destined home or grave?" Thus sang they as, by the morning beams, They swept the Atlantic wave.

When lo! where afar o'er ocean shines A sparkle of radiant green, As though in their depth lay emerald mines, This land through the waves was seen.

"Tis Innisfail! 'tis Innisfail!" Rang o'er the echoing sea; Whilst, bending to heaven, the warriors hail The home of the brave and the free.

(Loud applause.) Landing in Ireland, these Milesians established, long before Ireland became Catholic, a Celtic or Milesian constitution. with fixed laws, a fixed form of government, an elective monarchy. The country was divided into four provinces, each ruled by a chieftain with the title of king, and one elected governor of all by the title of Ardrigh, or higher king. His seat was in the centre of the island; hispalace crowned the brow of a hill in Menth, and the name of that hill was Tara. (Applause.) Now, under this Milesian constitution of ancient Ireland, the first place was held by the monarch. After him came the princes of his own blood; and immediately after these, in all public celebrations, at the council table and in the halls of the monarch, the first place was assigned to the minstrels or the bards. (Applause.) And why? They were the historians of the nation. They enshrined all the anuals of our Irish history into song. They struck the ancient, time-honored harp of Ireland, and to the measures of a fresh, beautiful, flowing melody, they wedded the record of heroes and monarchs and the great men of the land, and they sent the history of Ireland, floating down upon the stream of the nation's traditions, upon the wings of melody. Every king and every hero knew that his only chance the river, swam to the boat, and listened with troubled spirit of their unfortunate father, and of immortality was to find a name and a place captivated hearts to the strains of music. And gave vent to their own sorrows and to their in the song of the bards. Every man knew thus, upon the wings of song, did the Divine own afflictions in the sweet language and in the that unless he were a tried man—tried in without a moment's reflection, you feel your faith and the grace of Christianity reach the soul stirred up within you, and emotions of the savage, rugged breasts of these Indians.— do we find the first mention made in Scripture were able to attest his nobility the true Passing now to the earlist nations, the Chal- of Ireland would give him a place or a niche in

were the ministers of religion; they were the valleys of Erin in the heart of the hills, Twelve Druids or Arch-Priests of the worship of the hundred monks rose to the sound of the bells, sun; and here let me remark to you, that our and marching from their various little cells, Irish race, even before Patrick came to preach, even before Ireland rose unto the glory of her Catholic religion-which is as glorious to-day as it was fifteen hundred years ago-(applause) even whilst her pagan forefathers were yet in the darkness and yet in their paganism, this high-minded, glorious race refused to bow down ed, as by the divine voice of God, by the to sticks and stones. (Applause.) No vile, grovelling form of paganism was ever ours. The Irish people never embodied the principle of impurity into a goddess, to call her Venus. They never adored the impersonation of thievery under the name of Mercury. (Applause.) They never consecrated bloodshed or deified it under the name of Mars. No; but they worshipped the sun in the heavens—the grandest of all God's material creation; the source of set over the Donegal hills, into the Western light, the source of warmth; the sun whose rays fructify the seedlings in the ground; the sun whose warmth and genial rays bring forth the giant oak from the little acorn; the material principle of life, of light, and of joy. Not knowing the true God, they went nearest to him, and when they did adore the creature, they adored the noblest creature on the earth. (Loud Applause.) The bards were the priests of this religion. We can easily imagine, therefore, the Druid mounting to one of the venerable round towers of Ireland, standing in the twilight of the morning, his white hair flowing out to the breeze that passed over his head, with his harp in his hand, his eagle eye fixed upon the dawning rays of light from the Eastern hill, prepared, the first moment the ray of the day-god burst upon him, to send forth, in thrilling harmony, the praises of the morning sun-the people's god-and to send forth upon the breeze, at the sound of his harp, the invitation to all men to prayer and praise. (Applause.) But, although Ireland was not Christian, the day was coming and was speedily approaching-traditions were floating even in the pagan land of a great change that was to take place, and we know that a strange, mysterious anticipation of the light came, even before the light came, and the people were all turning from their Eastern worship, waiting for the coming star, when Patrick appeared, and the worship of the sun disappeared. A sweet and beautiful tradition preserved among our people is embodied in the poet's song. The daughter of an Irish king, whose name was Lir, was transformed by magic, or some diabolic agency, as the old record says, into a swan, milk-white as the driven snow and beautiful. She sent forth a voice that was almost human in its sweetness. But thus transformed, she was destined to roam through certain rivers and lakes in Ireland, until, says the oracle, "Heaven's bell is heard ringing for the first mass." The poet's eye, therefore, catches the vision of this beautiful girl transformed into another, though an inferior, form of beauty, as she laments her transformation and the delay of many ages, during which she still wished for the blessed light: Silent, O Moyle I be the roar of thy water, Break not ye breezes, your chain of repose,

When will Heaven, its sweet bell ringing, Call my spirit to the fields above? (Applause.) The clouds burst and the light dawned, and the year 432 saw Ireland's monarch upon his throne, his chieftains, warriors and princes around him, in the royal halls of Tara, his Druid minstrel there, filling the air to the sound of the ancient Irish harp and melody, and the Bishop Patrick, standing before them, with the gospel upon his lips and with the green shamrock in his hand. (Loud applause.) They met him, not with brute, barbaric force, repelling him. They met him as intellectual men. They sat down and disputed with him. They astonished him with the greatness of their lore and of their wisdom. They knew everything of the pagan philosophy of the times. They argued with him, until, at length, from the lips of the servant of God, came the light of faith and beaming down upon their intellects, brought conviction to their minds. And, then in a pause of l'atrick's discourse, up rose the head of all the minstrels, Dubtach, the great bard, the arch-priest of the Fire Worship, the greatest minstrel of the land, the master of Ireland's music. With harp in hand, and bending the knee to Patrick, he said, "Hear me, O, King, hear me, O, ye chieftains, this man speaks the truth; this man brings us the true God, and never again," he exclaimed, "shall the harp of Dubtach resound but with praises of Patrick's God" (Loud applause.) Ireland's conversion to Christianity brought no change in the musical talent or tastes of the nation. Christian now, she still marches to battle, to the sound of the harp and of the minstrel's voice. Christian, and in the full blaze of her Christianity-the bard still has the first place, but he is no longer the Druid priest of a fallen religion. He is one of Ireland's great and glorious mystic priesthood. He is Colomba of Iona. He is Cataldus of Tarento, or he is some great Catholic Irish saint, who still thinks it not unlight of the world and the great university of with places of learning and of sanctity; and

While, murmuring mournfully, Lir's lovely daughter

Tells to the night-star her tale of woes.

When shall the swan, her death-note singing,

Sadly, O Moyle ! to thy winter wave weeping,

Fate bids me languish long ages away! Yet still in our darkness doth Erin go sleeping, Still doth the pure light its dawning delay!

When will that day-star, mildly springing,

Warm our isle with peace and love?

Sleep, with wings in darkness furl'd?

When will Heaven, its sweet bell ringing, Call my spirit from this stormy world?

The bards, moreover, ing sun beamed in upon one of the beautiful upon the mountain side. Every man of them came out with a voice of harmony and with praise upon his lips. The harper's harp was heard together with the notes of the organ, and the whole valley resounded with praise and the land's heroes had passed away to Heaven and to peasant, sleeping in his humble cot was awakened, as by the divine voice of God, by the in after ages. His name was recorded, and worthily, melody of monastic song, filling with the sanctified sounds the air around. (Applause.) The morning sun shone brightly upon the silver waters of the Shannon, as they rolled, in all their majestic volume around the ancient walls of Limerick, and there beside the city walls were five hundred monks. Every one of whom, as the chronicler tells us, was a master of the harp and of the science of music. The sun Ocean. The sun sank into the golden bosom of the unknown continent on which we dwell to-day, and this scene was saluted by the choirs of Bangor and Down; and there hundreds and hundreds of Irish monks in the churches, in the fields, in their monastic cells and in the streets of the city, sent forth their voices and swelled the volumes of praise, until Catholic Ireland, in the days of her monastic glory, was preeminently the land of song. (Loud applause.) Oh! the beauty of the peace that shone upon the land! Oh, the glory of Ireland's virtue in those pagan days! And, as if they knew it, and could play with it, the kings and the chieftains of the land resolved to test it. From the northern most point of the land, a young maiden, radiant in beauty, alone and unprotected, covered with jewels, set out, and throughout the whole length of the land's long highways, she walked in the morning, at midday and in the evening. She penetrated through the centre of the land. She crossed the Shannon; she swept the western coast. She came up again by the shores of Munster. She penetrated into the heart of royal Tipperary. (Applause.) She met her countrymen on every mile of the road. No man of Ireland even offended her by a fixed stare. No man of Ircland addressed to her an impertinent word. No hand of Ireland was put forth to take from her defenceless body one single gem or jewel that shone thereon. (Applause.) The poet describes her as meeting a foreign knight, a stranger from a distant land, who came to behold the far-famed glory of Catholic Ireland. These are his words:

Rich and mre were the gems she wore And a bright gold ring on her wand she bore; But oh! her beauty was far beyond Her sparkling gems or snow-white wand.

"Lady! dost thou not fear to stray, So lone and lovely, through this bleak way? Are Erin's sons so good or so cold As not to be tempted by woman or gold?"

"Sir Knight! I feel not the least alarm, No son of Erin will offer me harm-For though they love women and gold in store, Sir Knight! they love honor and virtue more.

On she went, and her maiden smile In safety lighted her round the Green Isle, And blest forever is she who relied Upon Erin's honor, and Erin's pride. (Applause.)

This vision of historic leveliness and glory

was rudely shattered and broken by the Danish invasion at the end of the eighth century. For three hundred long years and more, these fierce invaders came year after year and swept the land. Wherever they came their very first object was to plunder the monasteries, to destroy the monk and the consecrated virgins, to pull down the churches, and then turning from this work of destruction, they struck the people. The air resounded with the horrid cries of battle and to the wailing of ravished maid and of widowed mother. For three hundred years and more-from the year \$18 down to the year 1014, Ireland met them in every valley and on every hill-side of the land. The Irish rose under their kings and chieftains; year after year brought fresh nations and fresh armies in upon them. For three hundred years the manhood of Ireland was employed in slaughtering these Danish invaders and in strewing their corpses over the face of the land. (Applause.) The morning sun rose over the glens of lovely Wicklow. (Applause.) It found an army of Danes entrenched near the Vale of Avoca. The immortal Malachi II., Malachi, who wore the collar of gold that he won from the proud invader, assailed them. (Applause.) To the Gaelic cry "for God and for Erin," the battle raged throughout the entire summer's day, but before the sun set the Irish flag unfolded its green, with its golden harp, then crowned and not crownless as today, and six thousand dead bodies of the Danes choked the valley of Glenananaugh. (Applause.) The morning of Clontarf beamed upon Ireland, and beheld an Irish King victorious, and here it is well worthy of notice that though three hundred years had passed over our land, of warfare and desolation, Ireland's faith was still as pure as in the days of Patrick, and nothing except the faith remained, save and except Ireland's melody. The hand that smote the Dane at Clontarf, the hand of the immortal Brian Boroimhe—(applause)—was one that history tells us was able to sweep the chords of the Irish harp, and to bring out the soul of its melody, as well as to take up the Irish sword and sweep the field with Ircland's armies. (Applause.) The music remained. Brian died upon the field of Clontarf. His heroic eldest son Morrogh was stretched dead upon that field. His grandson, Prince Turlogh, died upon that field; and three generations of the Irish house of Brian were swept away. Great as worthy of the man of God, to sing Ireland's the victory of Clontarf was, the death of the three praises and to enshrine her glories in the old heroes of the house of O'Brien more than neutralized immortal verse and music of the land. (Applause.) For three hundred years after her conversion to Christianity, Ireland was the Brian Boromhe, was removed, every petty chieftain and every little petty king in the country wanted Europe. For three hundred years the land to reign himself, and they were all divided one was filled with colleges, with monasteries and against the other; and thus divided, thus slaughterwith places of learning and of sanctity: and upon us, and Ireland's ruin was complete. Oh, how

Shannon's side, that very time the minstrel of the Prince of Desmond, whilst he was lamenting his own kindred who were killed at Clontarf, added, in the midst of his lamentations, "Proud and happy are the race of Desmond," because Brian was slain upon the field of Clontarf. Think of it—one Irishman rejoicing because another Irishman was slain— one Irish chieftain telling his minstrel to strike a note of joy whilst the whole nation was heart-broken, in the midst of its triumphs, for the greatest of Irein the glorious minstrelsy of Erin, and for many a long and unhappy year the bards of Ireland, true to their mission for their God and their fatherland, strove to rally and unite the chiefs to the magic sound of the glories of Brian the Brave. (Applause.) Unfortunately they failed. But the only class in Ireland that acquitted themselves fully and faithfully of their glorious mission of nationality was the bards, Ireland's monastic priesthood. Ireland in her priesthood, in these ancient times, recognized in every priest, the minstrel upon whom the ancient Druid's mantle of melody had fallen, as well as the higher office of the Christian priesthood these were the men that kept the nation's patriotism alive, that endeavored to unite the shattered and sundered forces and councils of the country, and if Ireland's bards had succeeded, they would not have to sing, to-day, a song of sadness, but they would have to-sing a glorious note of Ireland's triumph and na-tionality. (Applause.) Well did Erin's minstrel pour forth the stirring recollection. To the divided chieftains he said:--

Bemember the glories of Brian the brave, Tho' the days of the hero are o'er; Tho' lost to Mononia, and cold in the grave, He returns to Kinkora no more. The star of the field, which so often had pour'd

Its beams on the battle, is set; But enough of its glory remains on each sword, To light us to victory yet.

Mononia! when nature embellish'd the tint Of thy fields, and thy mountains so fair. Did she ever intend that a tyrant should print

The footsteps of slavery there? No! Freedom, whose smiles we shall never resign Go, tell our invaders, the Danes, That 'tis sweeter to bleed for an age at thy shrine

Than to sleep but a moment in chains. [Applause.] The rallying cry failed. The minstrel in vain

harangued the chieftains of Ireland. In vain did he, the historian of the land, pour forth to them the record of their ancient glories. In vain did he seek to unite them, that as one man they might do, what Brian did at Clontarf, enable green, virgin Ireland to shake off her invaders like so many poisonous snakes from off her bosom. 'Twas all in vain. The passionate cry burst forth. The minstrel saw the men of his day were unworthy of their ancient glories, and nothing remained to him but to ex-

Oh for the swords of former time! Oh for the men who bore them, When arm'd for right, they stood sublime, And tyrants crouch'd before them: When free yet, ere courts began With honors to enslave him The truest honors worn by Man Were those which Virtue gave him. (Loud applause.) The tale is too sad—the tale of

Ireland's patriotic contest. From the year 1169 to the year 1514 four hundred long years, every valley in Ireland resounded to the cry of battle, every homestead in Ireland was wet with the blood of the strong son and the manly father of the family.-Grief and desolation were brought to us. The minstrel appealed in vain, and when every other resource was gone, and when the mission of the bard seemed to be unavailing, then, like a true man, he laid aside his harp and he drew his sword and stood in the ranks of Ireland, (Applause). And how beautifully is this sung by the poet:

The Minstrel Boy to the war is gone In the ranks of death you'll find him; His father's sword he has girded on, And his wild harp slung behind him. "Land of seng!" said the warrior bard,
"Though all the world betrays thee, One sword, at least, thy rights shall guard,

One faithful harp shall praise thee!" The Minstrel fell !- but the foeman's chain Could not bring his proud soul under; The harp he lov'd ne'er spoke again, For he tore its chords asunder; And said, " No chains shall sully thee, Thou soul of love and bravery!

Thy songs were made for the pure and free, They shall never sound in slavery." (Applause.) These bards were the best soldiers of Ireland. When the day of battle was over and they had sheathed their swords, they took their harp again and they went around the English camp playing the Irish melodies, and the Saxon soldiers could not withstand them. They used to open their ranks and let them in, charmed by their song. Their generals commanded them, under pain of death, when they met a bard, a minstrel, or a harper, to kill him. Instead of killing them they welcomed them and hid them, in order that they might enjoy the feast of their songs. And thus did the Irish minstrels keep going and coming throughout the English camp, spying out their secrets and bringing home word to their own countrymen. We read that in the year 1367 there was a law enacted in Kilkenny, in the English pale, that the English general, when he found that he could not kill the bard, should be obliged at least to take his harp and break it. We find from the very day that the Saxons landed in Ireland that they endeavored by all their efforts to destroy the minstrelsy of Ireland. We find King Henry VI. complaining in a letter of his to the lord lieutenant of Ireland, and saying: "It is too bad, that whilst you and your nobles know that these minstrel harpers are your worst enemies, you are still actually giving them money and coaxing them to come and play for you." "For," observes Giraldus Cambrensis, one of the bitterest enemies of Ireland, who wrote in these very terms, "it must be acknowledged that there is no such music in the world as the music of the Irish bard, and the Irish harp." (Loud applause). Queen Elizabeth was not very found of music, my dear friends. There was not much harmony in that lady's soul. (Laughter and applause.) I can scarcely imagine her in fleaven, because in Heaven the angels and the saints will sing for all eternity. (Laughter.) I am greatly atraid she is in a place where she will have to roar for all eternity. (Laughter and applause.) And where there will be very little music in the tones of her roaring. (Applause.) This kind and gentle lady made a law, and issued a commission to Lord Barrymore, and what do you think was the commission this gentleman got from her, which was to go through the length and breadth of Ireland? It was to break the harp and hang the minstrels. And well she might declare war against them, for they were the heart and soul of that mighty confederation, the nearest approach that we ever had, from the day of the landing of the first Saxon, to a united Ireland under the rule of the immortal Owen O'Neil in Elizabeth's time. (Loud applause.) He never met an English army that he did not rout and destroy them. His sword was all the more terrible in the field, because he came forth from his tent in the morning, after hearing his mass, after performing his devotions, and the pricet, who had performed

upon him, and to go forth with that inspiration to pattle for old Erin. (Applause.)

ligion which he worshipped. (Applause.) The bards and minstrels of Ireland no longer sang merely the praises of the nation, but also surrounded those praises with the loud cry for their religion and for their altar. The harp of Ireland was never so intertwined with the shamrock, the symbol of our faith. as during the last three hundred years, when the nation's song breathed the spirit of their religion, and when every gallant Irishman was also a most faithful Catholic. (Applause.) England applied all her force to deprive us of our religion, and she failed. (Applause.) There are two ideas in the mind of every true

Irishman, and these two ideas England was never able to root out of the land nor out of the intellect nor out of the heart of the Irish people; and these two ideas are-Ireland is a nation. [Loud applause]. That is number one. The second is, Ircland is a Catholic nation. [Tremendous applause]. Plundered of our property they made as poor. We preferred poverty rather than deny our religion and become renegades to our God. [Applause]. Our schools were taken from us. They thought they would reduce us, probably, to a state of beastly ignorance, for they made it a crime for any man to teach his son to read. [Cries of "shame".] Our religion kept us enlightened in spite of them, and England never, never succeeded in fixing the stain and the degradation of ignorance upon the Irish people. [Applause and cries of "nor never will".] They robbed us of bread as well as of property. They robbed us of life. They took the best of the land and slaughtered them. They took the holy priests from the altars and slaughtered them. They took her bishops, the glorious men of old-the men who were what Irish bishops ought to be. When Ireton entered Limerick he found O'Brien and Bishop Hurley, a man or God, in the midst of his people, rallying them to the fight and sending them into the breach again and again. [Loud applause.] They took O'Brien, the Irish bishop, and they brought him out into the streets, before his own people, and they slaughtered him as a butcher would slaughter a beast. They took Bishop Hurley and they brought him to Stephen's Green in Dublin, they tied him to the stake and they rosted him to death by a slow fire. They took six hundred of my brotherhood, Dominicans, and brave men, true men, and Irishmen all-(applause)-and of the six hundred there were but four left Oliver Cromwell, wherever you are to-night (and I believe you are in hell)-(Loud applause)—you have their blood upon you. They did all this, and they thought that when the Irishman was completely crushed he would buy an acre of his native land that belonged to him, or a morsel of bread to feed him by becoming a Protestant. But Irish men and Irish women declared that their religion, their faith and their God, were dearer to them than life. (Applause.) The Irish peasant, pure, strong, warlike, determined, high-minded, true to his God, true to his native land and true to his fellow man, knelt down before the ruined shrines of the Catholic Church that he loved, and to that Church and that shrine he said:

" Through grief and through danger thy smile has cheered my way, Till hope seemed to bud from each thorn that

round me lav: The darker our fortune, the brighter our pure love burned,

Till shame into glory, till fear into zeal was turned; Oh! slave as I was, in thy arms my spirit felt free, And blessed even the sorrows that made me more dear to thee.

(Applause.) The nation was faithful, and to that tidelity Ireland owes much of her future hope, if not all, and for that fidelity to her religion and to her nationality she is indebted mainly to her gallant pards. For we Irishmen of to-day do not enough of our native land. (Cries of hear.) You may imagine that when I speak of Irish harps and from reading Davis' poems, and it would seem to Irish minstrels, that I am speaking of people living in St. Patrick's time. Not at all. It is not yet two hundred years since the great Jacobite war was fought in Ireland, and it is a singular fact that when William of Orange was confiscating the Irish property, taking our homes and houses from us, in the inventory that was made, in more than a hundred cases you invariably find among the list of articles in the house a harp (applause.) It was familiar to every hand. We read in the remote past that the Irish saints were accustomed to recreate their souls with their music. We read that wherever they went they brought the tradition of their music with them. We read that most of our ancient inclodies are as ancient as Christianity, and some of the most beautiful—as, for instance, "The Harp That Once Through Tara's Halls," and "The Blackthorn," as it is called, and which you must have heard—these most exquisite airs are older than Ireland's Christianity. They were sung in the land before ever Patrick's voice was heard. So beautiful is one of them, 'Aileen Aroon," that Handel, the great musician, declared he would be prouder of being the author of that air than any he ever composed, and he was the greatest musician, almost, that ever lived (applause.) But, although going back to such a remote date still, my friends, the tradition of Irish melody flow-ed on, and it was only in the year 1734 that the great harper and poet, Carolan, died, and he was the last of Ireland's ministrels (applause.) Barely a hundred years ago, and we have Jameson, in his history of Scotland, telling that within the recollection of living men in England, in Scotland and in Ireland, he who wished to learn music perfectly and to finish his musical education came to Ireland that he might receive it there (applause.) So keen was the Irish apreciation of the best music that in the year 1741, Handel, the great German composer, having produced some of his magnificent oratorios in London, and the people of that city not appreciating him, he, in a rage, packed up everything and went to Ireland. When he got to Dublin he found the people were delighted with him-crowding to hear him. And Dublin has the honor of having inspired the great German musician with the greatest of his compositions. The "Oratorio of the Messiah" was written in Dublin, and was performed for the first time before aDublin audience (applause.) And with Carolan, in 1734, it seems as if the genius and the inspiration of Ireland had died; it seemed as if the light of her melody was extinguished. The tender airs still live in the traditions and in the recollections of the people. The beautiful airs were still sung in every cabin in the land. It was almost the only consolation left to our people-downtrodden and persecuted that they could still sing and listen to their national melodies. But scarcely was Carolan in his grave, when a

child was born in Dublin who was destined to take up the harp that Carolan laid down, and to bring forth its notes again (applause.) The ancient Celtic language of the old melodies was becoming forgotten, but the music lived on, and God gave to our native land one of its highest gifts, a true, poetic child, second to none in clearness and loftiness of thought, in tenderness of heart, and that true poetic everywhere, the old chronicles tells us, the science of Ireland's music was one of the grandest and highest in the land. The morn
| The morn| The

made him anxious to discover her glories. He found them, not in the present, for the remembrance of the Religious persecution came to intensify the auibards seemed to have passed away. He went back mostly of the contest. Four hundred years passed away, during which Ireland crossed swords, year eashrined in her national music. He seized the after year with England, on the question merely of harp. He took down those Irish airs as he heard nationality. For over four hundred years the English invader was a Catholic as well as the Irishman smith at the forge, by the old woman sitting by the who struck him; but now things are changed. Now fireside in the kitchen and by the young maiden, as the bitterness of religious differences is infused into the contest, and the Irishman stands forth and draws the old Celtic words, and he wedded this music to his sword no longer for Ireland only, but for the the language we speak to-day; and he found his own altar at which he knelt, and for the God and the re- immortality in the national melodies of Ireland (applause.) Moore himself declares to us, that it is contest was renewed with terrible force, and the not his poetry, but the ancient music that shall preserve his name for ever. Addressing the harp of his native land, he said:

Dear harp of my country! in darkness I found thee The cold chain of silence had hung o'er thee long! When proudly, my own Island Harp, I unbound

And gave all thy chords to light, freedom and song! The warm lay of love and the light note of gladness Have waken'd thy fondest, thy liveliest thrill; But so oft has thou echo'd the deep sigh of sadness

That e'en in thy mirth it will steal from thee still Dear harp of my country! farewell to thy numbers This sweet wreath of song, is the last we shall

twine! Go, sleep with the sunshine of Fame on thy slumbers.

Till touch'd by some hand less unworthy than

If the pulse of the patriot, soldier or lover,

Have throbbed at our lay, 'tis thy glory alone; I was but as the wind, passing heedlessly over, And all the wild sweetness I wak'd was thy own

(Loud applause.) He gave Ireland's harp in every note to light freedom and song. He verified the old prediction, He caused to resound in every human heart, all the world over, the thrill of sympathy with Ireland's wrongs through Irish music. He did more to teach the world of Ireland's persecution, of Ireland's glory and of Ireland's bravery, even in the losing battle, and he did more, through his Irish melodies, to spread these and make them known than every other son of Ireland that ever rose (applause.) His country was the burden of his song. Well does he say: But though glory be gone and though hope fade

away, Thy name, loved Erin! shall live in his songs; Not even in the hour when his heart is most gay Will he lose the remembrance of thee and the

wrongs! The stranger shall hear thy lament on his plains; The sign of thy harp shall be acut our the deep, Till thy masters themselves, as they rivet thy chains

Shall pause at the song of their captive and weep' [Applause.] Even so, he made every true heart and every cultivated mind in the world melt in sorrow at the contemplation of Ireland's wrongs and the injustice that she suffered, as they came home to every sympathetic heart upon the wings of Ireland's ancient melodies. Yet he said to the harp of his country-

Go sleep with the sunshine of fame on thy slum.

Till touched by some hand less unworthy than mine. A hand less unworthy came. A hand less unworthy

than that of Thomas Moore came—a hand, I regret to say for Moore's sake, more loyal and true than even his was—and that was the hand of Ireland's last bard, the immortal Thomas Davis. (Loud applause.) He is the man upon whom we built our hopes for young Ireland. (Applause.) He seized the silent harp of Ireland and sent forth another thrill to the men of the North to join hands with their Catholic brethren; to the men of the South to remember Brian the Brave; and to the men of Connaught he seemed to call forth Roderick O'Conor from his grave; and in that year, so memorable for its hopes and for the blighting of those hopes, the men of the "nation" did, what this world has never seen in such a short space of time, by the sheer power of Irish genius, by the sheer strength of young Irish intellect, in 1843, create a national poetry and a national literature. No other country can equal it. Under the magic voice and pen of these men every ancient glory of Ireland stood forth again. I remember it. I was but a boy. I remember with what startled enthusiasm I used to rise me as if, before my young eyes, I saw the dash of the Brigade at Fontency. (Applause.) It would seem to me as if my young ears were filled with the shout that resounded at the Yellow Ford and at Benburb, Lamb dearg aboo! "The Red Hand forever," when the English hosts were swept away, like snow before the strong beams of the sun, before the valiant Irish armies. (Loud applause.) Nor is the dream of the poet, nor the aspiration of the bard yet fulfilled. I remember that there is something sacred in the poet's dream. The inspiration of genius is second only to the inspiration of religion. There is something sacred and infallible in the hope of a nation that has never allowed that hope to be extinguished. (Loud applause.) For many a long year, day after day, the sacred fire that kindled before St. Bridget's shrine at Kildare was fed and sent its pure flame up towards Heaven. The day came when this fire was extinguished. The fire that has burned for nearly a thousand years upon the altar of Ireland's nationality, fed with the people's hope, fed with the people's prayer; the fire that has never been extinguished, even though torrents of the nation's blood have been poured out upon it—that fire burns to-day, and that fire will yet illumine Ircland.

I will conclude with one word. Even as Lir's lonely daughter sighed for the beaming of the daystar, so do I say, when shall that day-star of freedom, mildly springing, warm our land with peace and love? When shall the bell of sacred liberty ringing call every Irish heart from out the grave of slavery, from out the long miserable shade of servitude, to walk in the full blaze and power of our national freedom and our national glory? O, may it come, and may God prosper our cause, and, I speak now, as a priest as well as an Irishman. I claim in my prayer as well as my work, from that God to whom I and my people have been so faithful, to give us, not only that crown of eternity to which we look forward with a Christian hope, but to give us, in His justice, that crown of national liberty and freedom, to which we have established our right by our heroic resistance to so many ages of oppression.-(Loud and prolonged applause.)

Young Men .-- Most young men consider it a great misfortune to be poor, or not have capital enough to establish themselves at their outset of life in a good business. This is a mistaken notion. So far from poverty being a misfortune to him, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one against the youth who starts with plenty of money. Let any one look back twenty years, and see who com-menced business at that time with abundant means, and trace them down to the present day-how many of these now boast wealth and standing ? On the contrary, how many have become poor, lost their places in society, and are passed by their own boon companions, with a look which paintully says, I know you not!

When men dressed in a little brief authority seck to magnify their office beyond reason and good sense, they only succeed in bringing contempt upon the place and ridicule upon themselves.

Those who live for something usually find it is

# THE TRUE WITNESS AND CATHOLIC CHRONICLE.—AUG. 9, 1872.

## IRISH INTELLIGENCE.

With feelings of sincere regret we announce the death of a venerable and lamented clergyman, the Very Rev. George Gearty, P.P., Killenmurry. Not only over his own parish has his death cast a gloom but also through the length and breadth of the diocess of Ardagh, particularly those parishes that have at some time or other been blessed by his labors. To all who knew him well, it will be a source of deep regreet to learn that the pious, the patriotic, the lion-hearted Futher George is no more. But if any virtue held a particular, prominent place in this great man's heart, it was his zeal for the beauty of God's house. The chapels he built, said by a great man to stand like milestones, from end to end of the diocese of Ardagh, Seven Churches, Aughantore, Drumsna and Killenmurry, will bear a lasting testimony to the indomitable perseverance as well as to the architectural skill of the holy priest who is now gone. His remains were interred on Tuesday, July 9th in the parish church of Killenmurry. The solemn office commenced at 11 o'clock, and was presided over by the Most Rev. Dr. Gillooly, Bishop of Elphin, in the unavoidable absence of the bishop of the diocese, the Most Rev. Dr. Conroy. High Mass was celebrated by the Rev. J. O'Reilly, C. C., assisted by the Rev. P. M.Cann, C. C., and the J. Conefry, Adm., as deacon and sub-deacon, and Rev. J. Casey, Adm., acting as master of ceremonies. After High Mass, the Absolution was pronounced by the Most Rev. Dr. Gillooly. The spacious church was densly crowded, not only by his sorrowing parishoners, but also by many who came from a great distance to pay the last tribute of respect to this venerated and beloved priest. May he rest in peace.

On Sunday evening, July 8, there occurred one of those pleasant incidents which now and again light up the laborious life of a Catholic priest—an event minister of religion derives its value from the pure and unselfish motives of its authors, and the stamp of mutual esteem and approval which it imparts to the relations subsisting between him and those for whose spiritual good he labors. Such was the presentation of an address and testimonial by the members of the singing class attached to the Confraternity of the Holy family, North Parish, to the Rev. John N'Namara, spiritual director of the sodality .-

On the 8th inst, the new and beautiful altar of the new Convent of Mercy, Ennis, was solemnly consecrated by the Bishop of Killaloe, the Right Roy. Dr. Ryan, with all the pomp and grandeur of ceremony befitting the interesting occasion, and dedicated to St. Francis. The Bishop was attended during the imposing ceremony, which lasted for an hour and a half, by his Chaplain, the Rev. Denis Cleary, Adm., Killaloe, and also by the Rev. Patrick Quaid, P. P., O'Callaghan's Mills. Among the other clergymen present were-Very Rev. Dean Kenny. V. G., Ennis; Rev. M. Hartney, P. P., Clare Castle Rev. M. Kenny, P. P., Scariff; Rev. R. Fitzgernld, C. C., and Rev. J. Fogarty, C. C., Ennis; Rev. P. Shannon, C. C., Kilmailly; Rev. F. Cahill, O. F.; Rev. P. O'Mailly, C. C., &c. After the consecution the Bishop celebrated Mass on the occasion. The music was given by a choir of Nuns.

THE CATHOLIC BISHOPS' LAW AND THE NATIONAL BOAUD .- The Dublin Evening Post says that the Catholic bishops, at their recent meeting in Maynooth, have come to a resolution of a highly important clergy from accepting aid from the National Board to erect schools upon the existing terms. The bishops will not consent to the clergy contracting any relations of a legal or binding character, where lease or money and covenants are concerned, which might restrict their free action in withdrawing their schools from connection with the National Board.
"Of the 7,000 National Schools," says the Post, " not more than one-fourth are vested, so that the others are liable to be withdrawn from under the Board at any moment.

The community of the Presentation Convent, Wexford, beg to acknowledge most gratefully the Friend, per kindnerss the Rev. T. Roche, Lady's dren attending their schools .- Wexford People.

MISSION OF FRANCISCAN FATHERS IN THE CO WEX-FORD.—The mission of the Franciscan Fathers to the good people of Oylegate, county Wexford, was brought to a termination on last Sunday evening. We are glad to say that it was a great success. The mithful people, obedient to the call of their pastor, the Rev. Michael Cosgrave, assembled in their strength, and were most attentive to the exhortations and admonitions of the Fathers of the Mission. Dr. Furlong, Bishop of the diocese, attended, and administered the Holy Sacrament of Confirmation to a large number of children and several grown-up persons. The names of the Fathers forming the mission are Fathers Cosgrave, Hore, Rossiter, and Cooney .- Freeman, July 13.

Mr. LEANY, Q.C .- The Cork Examiner, has the following !-" We fear that the respected chairman of the Limerick Quarter Sessions is contracting a habit of random speech-making, which, if not checked, must greatly circumscribe his usefulness as a public officer. It is not enough for him to be garulous, but he proceeds also to distribute censure with an indiscriminate tongue. The other day we found him in an address which has excited general amazement, making charges of the gravest misconduct against the whole magistracy of the city and county without adducing an iota of proof, and yesterday in some trumpery civil bill case he launched into a tinde against farmers and farmers clubs which was simply startling. He told the court that he always found the farmers to be 'great screws,' and took a ding at the farmer clubs, ' where men make national and patriotic speeches for the purpose of humbugging the poor.' Mr. Leahy ought to remember that he is not paid to sit in judgment upon these questions, and that justice is not likely to be served by tmiling her mantle through the mud to provoke a scrimmage with the farmer' clubs."

The Grand Jury of the North Riding of Tipperary have passed a resolution requesting the licutement of the county to convene a meeting of the magistrates to consider the expediency of maintaining the extra police force in the Riding. Perhaps these gentlemen, when aided by the wisdom ascribed to a plenitude of counsellors, may be brought to see the folly of adding more than £30,000 per annum to the local taxes to support so many more police than they want.

On opening the assizes at Kilkenny, Mr. Justice Fitzgerald was presented with a pair of white gloves, there being no criminals for trial, and it was stated at the same time that a similar ceremony had been performed at the last visit of the Judges.

New Queen's Counsel .- At the sitting of the Court of Chancery on Saturday, July 6, Mr. Edward Gibson, of the Leinster Circuit was nominated as Queen's Counsel. Mr. Gibson was called to the Bar in Hilary Term, 1860.

The leasthold interest in the mansion known as Baymount Castle, Clontarf, held for a term of 170 years, containing 25a. 1r. 25p. statute measure, subject to £113 7s. 8d. per annum, was sold on the 8th inst, by Mr. John Burke, of 14 Upper Sackville treet, Dublin, by direction of the executor of the late James Murtagh, Esq., after a spirited competition, to Mr. George Tickell, for the sum of £3,400 and 5 per cent. commission.

of the Irish Constabulary, who resigned, left Belfast peace is reported.

by the Liverpool steamer, en route for America. On the following Tuesday evening, several members of the same force left for the same destination.

A deputation of the officer and practitioners of the Court of Quarter Sessions for the county of Louth lately waited upon their late Chairman, J. C. Neligan, Q.C., LL.B., and presented him with an address, testifying their respect and esteem for him both personally and as an upright judge, and bidding him a sincere farewell on his promotion to the county of Leitrim.

On the 6th July, the Land Sessions for the Dungannon district of the county Tyrone, was held before Sir W. F. Brady, Q.C., Chairman for the county Tyrone. There were three claims entered for hearing. The first claimant was Patrick Mallow, and the Earl of Charlemont the respondent. The claimant claimed to be entitled to the benefit of the Ulster tenant right custom, and asked the sum of £300 as the fair value of his interest in the lands of Clontivey, which had been resumed possession of on notice to quit by the landlord. The respondent, who was alleged, but not admitted to be the landlord, disputed the claim and every part thereof, and further said it ought not to be maintained, inasmuch as the alleged tenancy terminated before the passing of the Land Act. Evidence having been given, his worship said it would be going a great deal further than anything yet done under the Land Act if he was to allow notice of claim to be served two years after claimant had given up possession. He dismissed the claim with costs.

At the Belfast Police-court, on Monday, July 8th a number of men were brought up on arrest charged with obstructing the thoroughfare by being part of said they did so on account of the general laxity an Orange crowd of some 400 persons who, on the permitted in the bank. previous Saturday evening, assembled on one of the roads near to lielfast, with drums, &c. The police having groved the offence, it was contended for the which to the mere worldling would seem of little defence that the prisoners should not have been armoment, but which for the earnest and untiring rested, inasmuch as the Party Processions Act had been repealed. The magistrates, however, held that a semicircular wall of some 11 feet, I need interior they had been guilty of the offence with which they were charged, and fined them a small amount.

As early as four o'clock on the morning of the 12th of July, the Portadown Orangemen disturbed the slumbers of the people by violently beating party tunes on their big drums. At eleven o'clock, the brethren, fully equipped in Orange ribbons and sashes, marched in the direction of Lurgan to attend the monster meeting. There was a considerable force of constabulary drafted into the town, but perfect quiet prevailed. In a draper's in the town, upwards of £200 worth of orange ribbons were sold within the week. A few arches of evergreens and orange blossoms across the streets, and two or three flags from the church tops, were the only decora-

On the 12th of July, the "brethren" of Monaghan and Truagh bad a great "let out" at a place called Bessmount, near to the Park of that name, and about one mile and a half from the town. A platform had been erected in a field. The meeting commenced at two o'clock, and the Rev. W. Stack, a Protestant clergyman, presided. The Orangemen appeared to the number of 6,900 in the full regulia of the Order, and accompanied by bands playing the "Boyne Water," " The Protestant Boys" and other party airs. Resolutions and speeches in the usual strain, were passed, and made amidst great enthusiasm. There was no disturbance of any kind.

On the 12th of July, the various Orange lodges of the Omagh district assembled at the Tyrone Procharacter. The resolution prohibits the Catholic testant Hall, and marched through the streets of the town with band, sashes and flags, to Camowen, about three miles distant, where they were met by the lodges comprised in the Sixmilecross district. After spending a couple of hours at Camowen, the various lodges dispersed. The proceeding passed off very quietly.

There was a large Orange turn-out, in Enniskillen. on the 12th of July. The previous evening, at all the churches, orange flags, and in some cases blue and purple flags, were hoisted on the spires, the bells pealed for some time, and the Enniskillen church bells played a variety of "loyal" tunes .-The morning of the 12th was heralded in by a receipt of £50, from a benevolent and Charitable rather noisy sort of music. On every hill-head could be heard the scream of fifes, accompanied by Island, and £1, from the Very Rev. Canon Murphy, drumming of the usual kind. The fields were P.P., Cushinstown, for the benefit of the poor chil-crowded almost everywhere by the members of the different lodges, preceded by the banner, fife and drum, and accompanied by their sweethearts, wending their way to the different meeting places. Immense crowds of old people and youngsters, who did not appear to be initiated, also marched with the

> There was also a great Orange demonstration at Waterfoot, the residence of Captain Charles R Barton, Deputy Grand Master of Ireland, three miles from Pettigoe. Mr. Porter's steamer conveyed a great many there. Thousands walked to the place, and excursion trains carried thousands. About one hundred lodges had standards there, orange, but in some cases mostly purple, blue, or crimson. Amongst others, Prussian banners were exhibited.

The 12th of July passed off quietly in Belfast. The demonstration in Belvoir Park was attended by immense numbers. At half-past eleven o'clock the "brethren" assembled at the Fountain, Great Victoria street, Belfast, and, the procession having been marshalled in the order of the districts, proceeded by the Malone Road, over Shaw's Bridge, and cutered the demesne at the Miltown entrance. The Orangemen in the procession, which was of great length, carried banners, lodge-warrants, Bibles, &c., and were decked in the full regalia of the Orange Institution, and immense crowds assembled along the route to witness the display. As soon as the "brethren" got outside the borough Orange tunes were played by the bands which accompanied the procession, and by the fifes and drums of the numerous lodges. On entering the park a carriage, containing Mr. William Johnson, Deputy Grand Master of Belfast; Mr. Tibburn, editor of the News Letter; Rev. E. J. Hartick, and a couple of officials of the Town Council, were drawn by a crowd of "roughs" round to the mansion house; where they most graciously uncovered and bowed their acknowledgments to about a dozen of housemaids, who had assembled on the portice of the hall-door. They then proceeded round to the platform, whither they were soon followed by the processionists. While the Rev Mr Seaver was speaking, the platform, which was altogether a very rickety structure, came down with a great crash; but no one was seriously hurt; and after a brief delay the proceedings were resumed. Speeches of the usual character were delivered. Allegiance to Orangeism was renewed, and Popery, &c., abused."

In Derry, on the 12th of July, there was no outdoor demonstration in the shape of assembling or marching. Walker's Monument was decorated with omblems of the Orange fraternity. A crimson banner floated from the Cathedral, and an Orange and Blue standard was hoisted on the pillar. The joybells were rung at intervals during the day. Further than this nothing occurred. The Orangemen proceeded to the country districts to meet their brethren, and celebrate the day. In Coleraine, Ballymoney, Ballymone, Portrush, Garvagh, Magherafelt, Newtownlimavady, and several other towns in the North, large numbers met decked with sashes and other regalia, with flags and bands of music, and marched through the streets playing offensive party airs in the face of the authorities, who made no attempt at their suppression. The streets were strung with Orange arches; and flags were hoisted on the Protostant places of worship. In fact, everything was done to insult the Roman Catholic inhabitants, and provoke animosity, without the alightest inter-

THE KNIFE IN TIPPERARY.—The fearful crime of stabbing has unfortunately become one of very frequent occurrence in this county. Not long since a young man named Darmody received a stab of a knife in Thurles, from the effects of which he died in a few days afterwards, and for which the accused, a man named Donovan, is to stand his trial at the ensuing assizes of Nenagh on the 9th instant. And on Saturday last a young man named Cullen was charged before the Thurles magistrates with having threatened to stab another young man named Fanning, in Thurles on the 29th June. As Cullen roceived an excellent character from the constable who arrested him, he was only sentenced to a fortnights imprisonment with hard labour. The magistrates expressed their determination to use every means in their power to put down this dreadful crime.-Freeman.

In the Court of Commons Plens, on the 2d inst. the Bank of Ireland brought an action against Mr. Shortt, one of the tellers, for breach of his surety bonds for the faithful discharge of his duty and the safe keeping of the money given into his charge.-It appeared that in September last, during the tempomry absence of the defendant from his box in the bank, on bank business, as he alleges, a parcel containing £4,200 was stolen, and the directors now sued him for half that sum, the remainder being paid by the Guarantee Society, to which the defemiant subscribed. The directors alleges the money was lost owing to defendant's negligence. He, however, called several other tellers who proved that the course alleged to have been taken by the defendant was in accordance with the usual practice. The jury found for the defendant, and the foreman

An Imsu Shawall .- The Knight of Kerry writes as follows to the Field from Valentia, Co. Kerry,-" I live in a stormy climate on the edge of the occan (which, however, I do not admit to be 'melancholy') and although my kitchen garden is surrounded with shelter, and this is altogether provided by hedges of the Fuchsia Ricartoni, which are made by branches cut or broken into bits of any size you please, and stuck into the ground close together in a line, The affords very fair shelter the second year, and from that time forward the only difficulty is to keep your hedge within bounds. The beauty of these bedges at this time of the year is extraordinary, and they are so self-sheltering, and our climate is so mild in winter, that they hold the leaf for a very great proportion of the year. As to size, I have one tree of Ricartoni, planted in my flower garden in the autumn of 1854, on which no care has been bestowed. It would have been much larger than it is now if it had not been for some years cut back at one side from a gravel walk. For the last five years I have let it have its own way, and allowed it to overrun gravel walks and riband borders, and each year have had its measure carefully taken and recorded by witnesses. In 1870 its circumference measured with a line round the extreme tips of the branches, was 107ft. 7in.; last year it reached 115ft. and I will venture to say that this year it will considerably exceed 120 feet I do not think it is more than 43 feet or 14 feet high. We have many much taller growing among trees in sheltered situations. In a year or two it will reach the main walk of my garden, which cannot be allowed to be closed; so I propose to arch over the walk with a trellis, over which I expect the fuschia will gradually grow, leaving a passage clear underneath. After that it will meet nothing to check it till some few yards further on it will reach a low cliff, which forms the shore of the hurbour, and then I must leave it to settle its 'Alabama question' with the ocean aforesaid."

THE LAST DAYS OF GRATTAN .- During the Inst eight years of his life-from June, 1812, to June -Grattan watched with unfline hing interest the progress of the Catholic question. He saw it made an open one in the Cabinet of Lord Livernool after the assassination of Mr. Percival, and he builed this as a favourable, though not a satisfactory, sign. It was a period of transition, during which the majorities on the Catholic side increased in the Houses of Parliament, and the feelings of many thoughtful statesmen underwent a gradual change on the subject .--Year after year it was Grattan's fate to see the momentous question set aside, though he supported it himself with what he termed "a desperate fidelity." He spoke again on the subject in 1819, and in conversing with some friends about the same period he observed :- "I fear that some time or other this question will be fatal; it will make the Irish distrustful and never place any confidence in England: the people take no interest in the Imperial Parliament; it is too far, and its remedies too late." This was what he said in private, but in public-in his of East Brent against the Bishop of Bath and Wells. accustomed place in the House of Commons-he spoke in a tone still more solemn and dignified.-'My prince, my master," he exclaimed, appealing to the Regent, "you must take the lead in the deliverance of your people. The graciousness of your manners indicate that you were born for acts of benevelence. Your predecessor, the Plantagenet, prevailed on the continent, so have you; but then he gave the charter and the laws of the Edwards. Your other predecessor, the Tudor, she rescued Holland, so have you; but then she passed wise and useful statutes innumerable. You have carried Europe on your back; but then the home measure, the securing and ascertaining and extending the liberties of your people-that, that still remains. The whole body of the Roman Catholics petition for freedom. The destinies of a fifth of our Empire are before you. Come-the glory of the house of Hanover is waiting for you; be the emancipator of the Roman Catholics, as you had been the deliver of Europe, and look in the face the Tudor and the Plantagenet," As the day of Grattan's departure from this life manifestly drew nigh, the devotion of his friends increased, and the Catholics multiplied their expressions of affectionate regard. He was anxious once more and with his dying breath, to deliver his sentiments in the Commons on their behalf. "I'll go to the House," he said on his journey. "I have car-ried my point. I see the leg is mortifying; but I am only a few miles from London. I shall propose my resolutions, and tell the Catholies that if I cannot speak I can pray for them. I shall then die contented." On the 3rd of June, 1820, he still persisted in his intention of making his last effort to go to the House. One of his daughters threw her arms around him, and requested him in the most earnest manner not to attempt what would certainly cost his lifo. "My life! my love," he calmly replied: "God gave me talents to be of use to my country, and if I lose my life in her service it is a good death-it is a good death." Just before expiring, he desired his son to bring him a paper which had been drawn up for him by his own child on the Catholic question. Add to it these words," he said: "I die with a love of liberty in my heart, and this declaration in favour of my country in my hand." He died on the 6th of June, bequeathing the conduct of the Catholic question to Plunket. In the division of 1819 there had been a majority of two only against Emancipation. In 1821, a relief Bill brought forward by Plunket, was rejected by the Lords. In 1822, another, brought in by Canning, incurred the same fate. That of Sir Francis Burdett, in 1825, was thrown out in the like manner; and it was not till the rejection of Mr. Vesey Fitzgerald and the election of O'Connell for the County of Clare, that the obstacles in the way of Catholics' admission into Parliament

The assizes for the county and city of Limerick were opened on the 8th ult. In the county calendar Mr. Justice Morris found only five or six unimportant On Thursday evening, July 4th, a large number lierence on the part of the police. No breach of the cases and congratulated the Grand Jury upon the singular exemption of the community from crime.

were finally swept away.—Tablet.

GREAT BRITAIN.

ARCHRISHOP MANNING.—The presence of the Most Rev. Dr. Manning on such public occasions as that of the meeting of the Prison Congress cannot fail to improve the social prestige of Catholics in this country. Since the Emancipation Act was passed we have in many ways borne ourselves as if we still almost lived on sufferance, and as if any participation or voice in public affairs was only accorded to us as a matter of favor and not of right. Where many generations have lived and died in slavery it takes a long time to perfectly realise the fact that the chains forged by the penal laws, are not yet clinging to our limbs. It is an advantage, then, to us when an exalted dignitary of our faith like the Archbishop of Westminster, is accorded by non-Catholics not only an equal but a leading position in all great affairs of national importance. The feelings entertained towards him by Protestants and others were very gracefully expressed on the occasion we allude to when the vote of thanks to His Grace for presiding was proposed by Mr. Pears, who said that all present joined in the vote in the same spirit in which a blessing was given by the Pope and received by Mr. Howard the celebrated philanthropist, who was a Protestant of the most Protestant of sects .- Catholic Times.

A Catholic Grammar School, says the Globe, will shortly be established under the head mastership, it is stated, of Monsignor Capel, in whose hands large funds are placed for the purpose by an Anglican layman. The school will gradually be developed into a college for the training of masters for the higher order of middle class and private educational institutions. A similar establishment will be almost immediately founded by the Franciscans in the outlying northern part of Bayswater, two ladies contributing each £2,000 towards the requisite expenses.

CONVENT OF THE GOOD SHEPHERD, HAMMERSMITH,-On the 1st ult, five young ladies were clothed at this convent; amongst them was Miss Vavasour, the eldest daughter of the Hon. Mrs. Kavanagh, of Clapham-park. The Bishop of Clifton officiated assisted by the Hon, and Rev. W. Clifford, S. J. the Very Rev. Canon Dunne, of Birmingham, and the Rev. H. Telford.

LATING THE FOUNDATION STONE OF S. LEONARD'S CATHOLIC CHURCH AT SILSWORTH .- We learn from the Newcastle Daily Chronicle that on the morning of the 10th ult, the ceremony of laying the foundationstone of the new Catholic Church at Silksworth (near Ryhope), was performed by the Lord Hishop of Hexham and Newcastle, assisted by the Rev. Canon Bewick, V.G. of the diocese, the Rev. Canon Bamber, of Sunderland, and the Rev. Father Green. of Senham. The edifice will be in the early English style of architecture, and capable of senting 236 persons.

DISSOLUTION OF PARLIAMENT,-It is reported that Parliament will be dissolved in the autumn, in order that a new House of Commons may be elected under the Ballot Act.

THE BUILDING STRIKE.-The lock out and strike in the building trade has entered on an unexpected phase. After the men had refused all arbitration from outside, an agreement seemed hopeless, when all at once the masons detached themselves from the rest and came to an agreement with the masters to accept, instread of the "nine hours and nine pence," an average of nine hours, in which the shorter working hours, on winter days is to be made by additional time in summer, and ald instead of od. The carpenters, however, with the bricklayers, plasterers, and smiths, resolved at meetings held on Tuesday to hold out till the masters should concede the terms of the memorial, or "such other terms" as in the opinion of the trade, may form a just and equitable settlement." It was admitted, however, at the carpenters' meeting that they must expect to see a few men go into the shops, and the question is whether enough men will not go in to enable the masters to meet a very long strike. The Timer thinks it very probable, and in that case the men will probably regret that they have not, like the masons, secured at once an arrangement which is at least comparatively advantageous, and which they will probably have to accept in the end.

END OF THE LOCK-OUT IN THE BUILDING TRADE, -At a meeting of the master builders on Monday it was agreed that the lock-out should be withdrawn, and all the shops opened at once on the terms agreed on with the operative stonedelegates belonging to the carpenters and joiners' societies was held on Tusday night, and a resolution passed condemnatory of the compromise accepted by

ARCHDEACON DENISON AND HIS CURATES. - The appeal to the Archbishop of Canterbury by the curate who have revoked the licence of the curate to officiate in the diocese, was further heard on Monday, when his Grace decided that the revocation of the licence was a valid document, and that he would hear the case on its merits. The curate, Mr. Denison, is a nephew of Archdeacon Denison, the vicar of East Brent, and the cause of the revocation was a complaint from some parishioners of alleged ritualistic doctrine and practice during the illness of the Archdencon, who is the real complainant.—Tablet.

THE EFFECT OF HIGH WAGES .- A number of colliers employed by the Duke of Norfolk at the Nunnelcy Pit, Sheffield, have been summoned before the magistrates for neglecting their work. It appeared that since the recent rise in their wages, the colliers, being able to make a living by working less time than formerly, have systematically absented themselves from the colliery on the first three days of the week, spending their time in the public-house and in dog-racing. Nominal times were imposed, as his grace only wished to make an example of the men.

THE PROPORTIONAL REPRESENTATION BULL, - Mr. Morrison's bill has been rejected during the past week. The principle contained in it, namely that representation of the people should be substituted for representation of houses and land, is one that would work favourably for us. It is very certain that under an arrangement that would give London sixty-two members of Parliament, Liverpool eleven and Birmingham seven, Catholics would be able to secure some few representatives out of the entire number. It is a crying evil that the Catholics of and any law that would provide for the representation of minorities would be a step in the right direction .- Catholic Times.

Another Catholic Magistrate.-On the recommendation of Lord Leigh, Lord-Lieutenant of the county, the Lord Chancellor has placed the name of John Poncia, Esq., of Chad House, Edgbaston (one of the magistrates for the borough of Birmingham), in the commission of the peace for the county of Warwick.

THE LATE MR. DE SELBY,—Our obituary last week recorded the death of John Thomas de Selby, Esq., aged 66. Mr. de Selby, who was Chamberlain to His Holiness Pius IX., Knight Commander of the Order of S. Gregory the Great, and of Francis the First of the Two Sicilies, died at his residence, 50, Avenue de Wagram, Paris, on July 1. His son, Mr. Fanconberg de Selby, late of the Pontifical Dragoon's is a member of the Council of the League of S. Sebastian .- Tablet.

LAW AND ORDER.-A curious return has been issued by order of the House of Commons, in compliance with a motion made by Mr. Hunt. The each county in England and Wales in which there is no policemen stationed. The sum total of such deadly attacks in the throughfares of New York we parishes is 6,698. No folk figures for 513 parishes now hear continually of unprovoked assaults on. without a police man to act as the grandian of law respectable passengers in the street care a larger

and order; Yorkshire has 460 purishes; Suffolk, 353; Somerset, 290; and Oxford, 204. The figures are certainly remarkable, whatever may be the object for which they have been obtained. - Irish Times,

RECENT CONVERSION.—A story has been current that a son of Mr. Gladstone's had been received into the Church; the rumour arose from the fact that Mr. H. E. Gladstone, a distant relative of the Premier, had made his submission.

Mr. Monsell has lately done a kindly act at the Post-office which will be always remembered to his eredit by the employer. Heretofore, except at one or two offices where a special regulation existed, a servant of the department during absence from illness has received only the difference, if any, botween his own pay and the pay of his substitute: and if there has been no difference—a thing common enough amongst the humbler classes—he has received nothing at all. Desirous of making some kind of provision for such cases, the Postmaster-General has now obtained authority from the Trezsury to grant each absentee on the sick list half his pay, whether a clerk, sorter, letter-carrier, or rural messenger, and whether engaged on postal or telegraph business .- Civil Service Gazette.

HOME RULE IN MANCHESTER -A special meeting of Home Rulers was held in the Secular Institute , Grosvenor-street, Manchester, on Tuesday evening last. The chairman (Mr. Jos. Moss) said they had met for the purpose of considering—first, the amalgamation of the four branches of the Irish Home Rule Association in Manchester; and, secondly, the election of officers for the ensuing year. Alluding to the forthcoming demonstration in the Free Trade Hall on the 6th August, he thought nothing had a greater tendency to advance any political movement, whatever might be its nature, than large meetings (hear, hear); as, then, they gave public expression to their feelings upon the subject in which they were most interested. The necessity for home-rule was self-evident; Irishmen had been unjustly and cruelly treated; and all but robbed of their country. It was well the people of England should understand their feelings upon that point; and, therefore, they should endeavour to initiate their English brethren and explain to them what it really was they wanted; the right they asked for should be denied to no man; and, particularly as England boasted so much of unexampled freedom. Though an Englishman might boast of his home being his castle, an Irishman could not say so. The question of home-rule was an old one; but, yet, one that should be constantly in their minds, and now was the time for agitation. They must let people know the injustice they had suffered; and what it was they looked for, viz., the repeal of a measure that had long been fraught with all sorts of evil; and, no evil could come or be felt more than that of poverty (hear, hear, and applause). Some discussion followed as to the desirability or

undesirability of the aid of the English people being sought in the matter; but, the chairman ruled that it was best to test English feeling with the view to affecting a conciliation and speedy redress of their grievances. Mr. Kelly said that during the past twelve years a great deal had been done towards effecting a reconciliation between the Irish people in this country and their English brethren; and now the banner of Home Rule was unfurled, they would not surrender their birthright, but would have Home Rule for Ireland. (Hear, hear.) He considered demorracy more to them than aristocracy; for, the English nobleman would give them no assistance. The English people complained, but, they were not nearly oppressed to the same extent as Irishmen.

(.osuul $qq\mathbf{A}$ )

Mr. Cox, thought the meeting was a sure sign that the Home Rule Association was making steady progress in Manchester: even the members of the female sex were becoming interested in and expressing their sympathy with the movement. There were general principles laid down by the Association, for the guidance of their members; and, the various speakers should restrict themselves accordingly .-Again, he would remind them that their business was conducted on purely non-secturian principles; so that, no matter what was a man's religion, nationality, or profession, he was invited to join their ranks, if he agreed with them upon the one subject, Home Rule. The great object of the Home Rule Association, in England, as well as in Ireland, was to put forward and vote for those candidates for Parliament only, who would pledge themselves to go in for the rights of Ireland. Nothing brought to Ireland a greater ray of sunshine than Home Rule .-(Hear, hear.) Thirteen millions of Irish in the States, over two millions in the British dominions; but jin all, about twenty millions who were wholly devoted-heart and soul-to the great movement : he hoped the day was not far distant when they might demand Home Rule for Ireland. (Cheers.)

The Chairman said he would not that Irishmen should cringe to any one; but he thought when the ignorance of the English working classes was removed, they would get more sympathy from that quarter than at present. Mr. Malone endorsed the remarks of the previous

speakers. It was finally decided that the amalgamation of the four branches should be considered permanent; and the election of officers for the ensuing year be deferred until after the 6th of August. A vote of thanks to the chairman concluded the proccedings .- Liverpool Catholic Times, July 13.

### UNITED STATES.

On the morning of the 24th ult., between nine and ten o'clock, at his residence on Madison street, Newark, died, Rev. Father John M. Gervais, pastor of St. James church, in that city—the handsomest Catholic edifice in the city, if not in the State.— Father Gervais' death resulted from a discused liver. He came to this country from France in 1854, and first settled in Baltimore, attached to the Sulpician Seminary. About 1862 he left this order and went to Newark, and became attached to St. Patrick's Cathedral. He subsequently was appointed to the pastorate of St. James. His great talent was building churches and religious establishments. He was forty-two years of age. The obsequies of the late Father Gervais took place in Newark, on Friday morning last, at St. James' church, and were of a no less impressive than imposing character. The church was draped in mourning. The remains were eneased in an elegantly appointed casket, and were view-Great Britain should have no voice in Parliament | ed by throngs of people long before the service commenced, despite the dreadful fall of rain which pre-vailed throughout the morning. Owing to the illness of Bishop Bayley, the sermon was preached by Father M'Nulty, of Paterson -Catholic Herald.

Whilst the Society of Jesus is being persecuted in one quarter of the world, in another God is sending additions to their manks. During the last week four young men, Daniel Keating, David Ryan, Michael Dolan and John Lees, have left our city for the Jesuit Novitiate at Frederick, Md. May these young men become worthy followers of the great soldier of Pampeluna.—Ib.

The report of the New York Board of Police Commissioners for the year ending April 5th, 1872, states that during that period the number of arrests amounted to 84,514, being an excess of 9000 above the previous year. The most noticeable increase was among the higher grades of crime, there being 63 cases of homicide against 24 in the previous year, and 57 in the year ending April 5, 1870. The number of burglaries, grand larcenies and robberies had diminished in the year 1871-72; but it is a poor consolation to the people of New York to know that, while property is better protected, human life is in Return professes to give the number of parishes in greater peril than ever. The character of offences against the person has also changed, and instead of

in in all and some controllings.

### Mitness The True

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MONTREAL, FRIDAY, AUGUST 9, 1872.

ECCLESIASTICAL CALENDAR.

AUGUST-1872. Friday, 9—Vigil of St. Laurence. Saturday, 10—St. Laurence, M. Sunday, 11—Twelfth after Pentecost. Monday, 12-St. Clare, V. Tuesday, 13—Of the Octave.
Wednesday, 14—Vigil of the Assumption.
Thursday, 15—Assumption of the B. V. M.

We regret that we received the "Sermon' too late for this week's issue. It will appear in our next.

### NEWS OF THE WEEK.

We learn from the Roman correspondence of the Tablet that the Italian and Prussian newspapers are much occupied with the next conclare; not very near (God be thanked), as our dear Holy Father looks stronger and healthier than he ever did. An arrangement seems really to have taken place between the two governments, and we can imagine what sort of arrangement. The Prussian Government is very anxious to see all the Cardinals together at the election, as it fears that one of them, a very Prussian one, might be left out. God will arrange that.

The law for the suppression of Convents and Religious Houses is ready; all the convents of the Roman provinces outside of Rome will disappear; inside the only one exception that will be made being the Casa generalizia, that is, the houses where the Generals of the Orders reside. All the properties, as well as the other properties belonging to the churches and bencfices will be converted, that is, confiscated; everybody knews what this conversion means. For two or three years, more or less, the old proprietors gets nothing, as the "liquidation must be carefully executed;" and then, perhaps, he receives six or, in some cases, 10 per cent of the subsequent income.

A compact it is said, has been entered into by Prussia and Italy on the eventualities of Spain, by which it is stipulated that in the case of the Duke of Aosta being forced to abdicate, in the direction of the souls committed to you Prince Frederick Charles should become King in the circumstances in which we find ourof Spain. Such preponderance of German in- selves. fluence in the Mediterranean could scarcely be regarded calmly by England or France.

From Belgium we learn that the strike in the coal district of Borinnge, which at first threatto come to a speedy termination. Already 1,000 men have returned to work, and the rest are inclined to resume labour in a day or two.

A London letter states that a number of influential members of the International Workingmen's Association assert that it is not improbable that the dissolution of the association will be accomplished at the coming general Congress, to be held at the Hague on the 2nd September.

A telegram from Paris announces that the meetings of the National Assembly have been prorogued until the 11th of November.

There is nothing new to report with regard to the proceedings of the Board of Arbitration

at Geneva. Freshets in Garonne and other rivers in the South of France have caused great destruction

The British Ballot bill received the assent of the Queen on July 18. The statement was received in the House of Commons with a burst of cheering from the Liberals, which increased to a perfect storm on the Opposition giving vent to a few groans. People in England are now anxiously discussing the effect of the bill on the constituencies; the next election will be watched with the greatest interest.

The London Press consider the letters of Messrs. Sumner and Banks together with the alleged Democratic victory in North Carolina indicate the election of Mr. Greeley in Novem-

In the case of Grace Marks, for a long time confined in Kingston Penitentiary for poisoning, the clemency of the Crown has been at length exercised. She is to be liberated on condition that she leaves Canadian soil at once authentic copy of the answer of Dr. de Angelis Parliament to insist and to censure the Minisand never returns to it.

THE EPISCOPATE OF LOWER CANADA AND THE NEW BRUNSWICK SCHOOL QUES-TION.—The Archbishops and the Bishops of the Ecclesiastical Province of Quebec, have seen fit to make public the subjoined documents, in which they express their several opinion as to the moral obligations imposed on Catholic legislators by the action of the New Brunswick legislature in the matter of education. The opinion of the renowned Canonist, Mgr. de Angelis, had been previously published on a case submitted to him.

The first in chronological order of the documents above referred to, is from His Lordship the Bishop of Rimeuski; and is addressed to the Clergy of his diocese, under date July 1st,

"SIRS, AND DEAR FELLOW-LABORERS,-On the 29th of April of last year, following the lead of Mgr. the Archbishop, I denounced to you a certain programme published by some journals, as the rule of conduct to be followed by all the Catholics of the Province in the then approaching elections; and I declared to you that it was drawn up without any participation therein of the Episcopate, and was therefore Brunswick. destitute of all authority whatsoever in my diocese.

"To-day, as the new elections draw nigh, the same journals styling themselves the Catholic Press to the exclusion of all others, again pretend to dictate to the Catholics of the entire country, the conduct that they should pursue: as if in each diocese there were, for the direction of consciences in the application of rules some other authorised guide besides the first Pastor, united with, and subject to, the Supreme Chief of the Church.

"I deem it therefore my duty to declare to you again that the Clergy and the faithful of this diocese, have, in questions of conscience no directions to receive except from Episcopal anthority, saving always the exalted revision of prevailed. the Holy See.

"As to the New Brunswick School Act, which gives these journals the occasion for returning again to the charge. You should con-

"1st. That doubtless every Catholic is bound to disapprove the principle of that Act, as well as to apply a remedy to this sad state of affairs, according to his position, and the extent of his power, whilst observing the rules of prudence.

"2nd, That such Catholic is nevertheless free to select, to attain so desirable an end, the means that to the best of his conscience he believes to be the most appropriate for that purpose, with the least risk possible of disturbing the religious peace of the country.

"3rd. That the constitutionality of the said Act, and the appropriateness of invoking the intervention of the Imperial Parliament, or that of the Federal Government, are amongst these questions which, from the stand point of conscience are free questions; and that there fore our Catholic legislators could, without wounding their religious principles, vote either in one sense, or in the other.

"This, gentlemen, is what should guide you

"Accept the assurance of my sincere attach-

"+ Jonn, Bishop of St. G. de Rimouski." Next in order in point of time, appeared the ened to give a great amount of trouble, is likely following Circular to his Clergy, from His Grace the Archbishop of Quebec, under date of 18th July, 1872:

"SIR,-I have read in the journals the answer given by Mgr. de Angelis to a consultation relating to the question of the New Brunswick schools. Several members of the Clergy have asked me if it were true, as a journal has asserted it to be, that this answer determines finally the question as to what was the duty of the Government, and of the Legislature, in this

"I deem it my duty to protest against such an exaggeration, which upsets all notions of the Ecclesiastical hierarchy, by assigning to a theologian, no matter what his merit, an authority equal to that of the Sovereign Pontiff.

"Besides, it may still be believed that. had the difficulty in question been laid before him together with all the circumstances fitted to bring out its true nature, the answer might have been very different.

"I subscribe cheerfully to the principles so wisely, and so clearly enunciated by Mgr. de Rimouski in his Circular of the First of July.

Here follow the last four paragraphs of the Circular from the Bishop of Rimouski given above.

"Accept, Sir, the assurance of my sincere attachment

" + E. A., Archbishop of Quebec." Under date July 25th, His Lordship the Bishop of Montreal, addressed to the Clergy of his diocess the Circular of which we give the translation below:-

"WELL BELOVED FELLOW-LABORERS,-You will receive together with the present, an concerning the mixed schools of New Bruns | ters for this denial of justice.

wick, so that, after having made use of it, you may deposit it, as an important document, in the archives of your Fabrique.

"This answer is not a judgment of the Holy See, but the opinion of a learned Canonist, who makes authority, because he is initiated in the doctrine taught and practised in the Roman Congregations so wisely established to assist the Sovereign Pontiff in the government of the Church. A Councillor of these holy Congregations, it cannot be doubted that he is their faithful echo. We may therefore believe that he answers exactly as would have officially answered one of these Congregations had it been

"This answer then by no means overthrows the hierarchical order, since to this able Canonist it by no means gives an authority equal to that of the infallible Pontiff. Neither does it determine what in general, should have been the duty of the Government and of Parliament | disallowing of the law in question. in this affair, but what was the duty of Catholics conscientiously and legally called upon to hinder in an effectual manner the unjust oppression of the Catholic minority in New

"In provoking this answer by the consultafollowed recent examples, well known to every body. Thus Mgr. Horan, Bishop of Kingston, so grave and serious, since the salvation of so king that all penal laws against dissenters and Mgr. Taschereau, then Rector of the Laval University, and to-day Archbishop of Quebec, being at Rome whilst the great question of their pastors cannot be called in doubt since Confederation was being agitated in Canada, consulted two celebrated theologians, to know whether Catholics could in conscience vote for that new constitution, although therein Divorce was authorised by law. It was at that time pretended by some that this difficulty had not been exposed together with all the circumstances fitted to bring out its true nature .-Nevertheless the answer of the two Doctors

"All the Bishops of the Province, assembled in Rome for the Sacred Council of the Vatican, united to consult Dr. de Angelis, as to his opinion on certain articles of the Civil Code which to them seemed at variance with Canon Law. All accepted his doctrinal decision, and conformed thereunto, knowing well however, that it was but the opinion of an individual Doctor who certainly could not have an authority equal to that of the Sovereign Pontiff.

"Every body knows also the consultation held at the same time by Mgr. de Rimouski to settle certain difficulties on the law of education which excited in this country very lively and serious discussions. No one found fault with the answer given by Dr. de Angelis to the questions proposed to him on this grave subject. It was well understood that a Roman Congregation consulted on these different points would not have given different replies.

"These observations have appeared to me cessary in order that the answer in question be not weakened at the expence of the principles therein established, and should guide us in the serious difficulties excited by the New Brunswick School question.

"Now the conclusion we have to draw together with our excellent Doctor-who surely should appear to us perfectly disinterested that is to say, beyond the influence of the parties formed here on this important question - is quite practical, as appears from the following

" Hisce positis \* \* \* puto nec posse se indifferentum demonstrare, sed teneri pro suis viribus id efficere ut justitia in omnibus locum babeat, cum Catholici sit diligere justitiam et odio habere iniquitatem.' "

"There is then on us, who should look upon the New Brunswick School Act as an unjust oppression, a serious obligation to do all in our power to apply a remedy to this sad state of things, according to our position, and our strength, and observing the laws of prudence; that is, we should all with one accord take the true means placed by law at our disposal to break asunder the bond of iniquity which detains our brethren beneath the load of a fla. grant injustice.

"So as not to go astray on a road encompassed with difficulties I have thought it necessary to consult several juris-consults eminent at our Bar, and I address to you their answer which you will preserve in your archives so that those who succeed you may know that we have acted with prudence in this thorny affair.

"This Memoir needs no commentary; thus I have only to deduce from it certain practical conclusions which will show that we are within the limits of our strict duty.

"Dr. de Angelis starts with this supposition Suppono Congressum federatem esse compe tentem pro rejicienda, vel retinenda ea lege',

"The consultation of lawyers, of which I send you a copy proves this fundamental point that it was in the power of the Governor General on the advice of the federal Ministers to disallow this unjust Act: and that if they did not do so, it was the right and duty of the

It follows in fact:—1. That the Catholics of New Brunswick whose rights, and religious belief have been injured by the mixed school law passed by their legislature, have in virtue of the Act of Confederation, a right to address themselves to the Government and Federal James of liberty of conscience to presbyterians Parliament for protection against this unjust and oppressive law.

"2. That the Government and Federal Parliament not only might but should, have interfered in favor of the Catholics unjustly treated Dutch dynasty. And this you call a tolerant by the Provincial legislature, and the mode of age! intervention is traced out.

"They then, whom the Act of Confederation charges with the duty of intervening in favor of our brothers unjustly oppressed are first, the Federal ministers, as councillors of the Governor; and in their default, the members of the Federal Parliament has had the courage to do those who in a minority voted for the merely from motives of policy, is not for us

"Now there are others who may and should take part in this grave question so that justice be done to the Catholic minority of New Brunswick. First the electors are in conscience bound to send to Parliament men able in all respect to defend the rights of Religion; and tion that heads the said opinion, I have but next the pastors of these electors, who are bound ex-officio, to instruct them in this duty many souls thereon depends.

"This obligation incumbent on electors and the learned writings daily published here and elsewhere, and after the instructions and ordinances addressed to their several flocks by the chief pastors who in France, Italy, Belgium have raised their voices. The annexed Circular of the Cardinal Archbishop of Naples will be of much service to you in actual circumstances. You will therefore preserve it in your archives together with the two documents above mentioned.

"In conclusion: let us in this affair approve ourselves according to the precept of Our Saviour simple as doves, proceeding with pure and upright intentions, and prudent as serpents attaching ourselves hearts and souls, to sound principles whose truth can alone save us. As the most crafty of animals which, in time of danger, puts its head in safety as therein lies its life let us fight for the authority which is the life of the Holy Church. Let us attach ourselves to good principles, and labor to assure their triumph.

"And as for men, let us attach ourselves to those who, heart and soul, hold good principles and support them according to our strength. Should they err let us pray that they return to the ways of truth, but let us not follow them to go astray. Let us be prudent in giving aid to our brothers in New Brunswick, selecting the means which alone are effectual to deliver them from the unjust oppression beneath which they without the test act. Whether Protestantism, groan, and not in reverting to means which will result in nothing. The true means are the constitutional means indicated by the Act of Confederation, let us not seek them elsewhere for it would be to abuse ourselves and to deceive the faithful entrusted to our care.

" Let us apply to ourselves the words of the office of this day which proclaim the glory of the Blessed Apostle St. James whose glorious solemnity we celebrate-Estate fortes in bello et pugnate cum antiquo serpente et accipietis regnum externum. Our victory will be the more complete and our crown more brilliant if we make this diocese to participate in this triumph. In this firm hope I remain of you all, and of the faithful confided to your care the very humble and devoted servant.

"† IG., Bishop of Montreal." When the Prelates of the Church have spoken it is time for the laity to hold their peace, and to obey those whom God has set over them to guide their souls to heaven. We must remember too when we hear the voice of our Pastors, whose ministers they are; and bear in mind that their words must not be lightly treated, since he who despises them and their words, despises Him Who sent them.

PROFESSOR MCLAREN AND ENGLISH HISTORY. LETTER III.

Most Learned Professor, - It appears strange to Catholics, that a man of your education should have courage to utter the word toleration in face of the disgraceful facts-1. that Catholic emancipation is not yet fifty years old; and 2. that even at this present moment Catholics are debarred from the highest offices of the state. That a Catholic king cannot reign in England-that a Catholic subject cannot be Lord Lieutenant of Ircland-and that a Catholic statesman cannot be Premier of the British government, etc., etc., are such lament able relies of that intolerent spirit, which called in a Dutch Usurper to reign on England's throne, that one would suppose, that the word toleration would be silently ostracised from the English vocabulary until such time, as better and more liberal councils should prevail over the nation. The word "purity" has a harsh unholy sound from the lips of a courtezan: the word toleration is as equally out of place at attention to the dissenters. From the church

an Orange celebration. But this is anticipating. It is a remarkable fact, most learned Profess or, that if in that age which you called tolerant, there was any return to a tolerant policy, as evinced for instance in the proclamation by and quakers, as well as to Catholics, it was de to the unconstitutional conduct of a Catholic king—was altogether contrary to the wishes of the nation — and brought upon England a/

That James desired a return to a more tolerant line of conduct than had hitherio swayed the councils of the nation since the commencement of that extraordinary more ment by some called the glorious Reformation, is evident from numerous facts though whether that desire arose from conscientious motives or here to determine. In the first year of his reign James gave it in charge to his judges to discourage prosecutions on matters of religion and ordered by proclamation as we have already seen, the discharge of all persons confined for the refusal of the oaths of allegrance and supremacy.

On May 27th, 1685, an attempt was made in the committee for religion to petition the (lately somewhat relaxed) should be put in immediate execution. At first this motion met with no opposition, a fact, dear professor. which many will think goes fur to destroy that claim for teleration which you advance for this age. Be that as it may; James sent for his friends in the committee complaining of their timidity (it is hard, dear professor as we know to our cost, to oppose the intolerant spirit of any age) and ordered all who prized his favour to oppose the resolution. By this means the attempt was nipped in the bud, and James deprived the nation of an opportunity of displaying to the world the depth of its intolerance, but thereby to his own ultimate discomforture, laid the foundation of the Dutchman's throne.

James' attempts to ameliorate the condition of his Catholic subjects were continuous. Among the officers who had obtained command in the new levies were several Catholics; men who had faithfully served the crown on former occasions. By law, in this age which you call tolerant Catholics were incapable of holding any commission in the army. In the parliament of 1685, James sought to remove these disabilities by abolishing the test act, but the tolerance of the Commons would not allow them to consent, whilst the Lords raising the cry so continuously used by Orangeism ever since, of " Protestantism in danger," shewed conclusively, that toleration in any other than an Orange sense was NOT understood in that age. Protestantism, the Lords declared could not exist most learned Professor, had any right to exist, if its existence depended solely upon the oppression and disfranchisement of a large body of the nation, is a question which might pertinently be asked. But the nation had its own ideas of justice and toleration, and was determined to carry them out. The Marquess of Winchester who claimed the honor of originating the question, called the attention of the house of Lords to the illegal employment of Catholic officers in the army and was warmly supported by the lords Anglesea, Halifax, Nottingham and Mordaunt, and by no one with more bitterness than by Compton, bishop of London, who stated that he spoke the united sentiments of the episcopal bench when he pronounced the test act, the chief security of the established church. This humiliating acknowledgment, that Protestantism and toleration could not co-exist, showed James that he had nothing to hope from the country in his scheme for raising it from the slough of bigotry into which the Reformation had cast it. He suddenly prorogued the parliament with the secret determination of accomplishing by the dispensing power, what he was not permitted to effect constitutionally.

These fact without entering further into the question, sufficiently show. I think most learn ed professor, that if at any time in that a which you call tolerant, there was any return tolerant principles it was on the part of a Co tholic king acting unconstitutionally. The prove further, that the bulk of the nation wa utterly opposed to any toleration of any reli gious opinions but those of the established church; nay more; they prove conclusively also on Protestant shewing, that Protestantism unsustained by state assistance, was unable to cope with Popery. Compton. Bishop of London claimed to speak the united sentiments of th episcopal bench, when he pronounced the to act the chief security of the established church

Foiled in his attempt to prevail upon th members of the established church, to gran toleration to their dissenting and Catholic fellow countrymen, James was at length prevailed upo by his advisers (amongst whom you will re member was no less a personage than the celebrated Quaker, Sir William Penn) to turn hi

## WITNESS AND CATHOLIC CHRONICLE.—AUG. 9, 1872.

men, they argued, he had nothing to expectlet him win the gratitude and services of the non-conformists of every class by using his dispensing power in their favour; let him boldly declare liberty of conscience, and then interest, if not affection would bind them to support the royal prerogative. He would then call a new parliament; the friends of religious liberty would rally round the throne; and the repeal of every penal statute would be accomplished without difficulty. On April 4th, 1687, the royal proclamation accordingly appeared suspending the execution of all penal laws for religious offences, and forbidding the imposition of religious oaths or tests. By the different bodies of non-conformists this boon so contrary to the spirit of the age, was received with feelings of intense gratitude and exultation. In the delirium of their joy they crowded round the throne to express their thanks for this return to religious liberty. The example was shewn by the anabaptists (April 18), then the independents, (May 2), next came the presbyterians, and after them the Catholics, (May 28), who were careful to attest their satisfaction that the benefit was extended to all christian sects without exception, and their pride, that this first return to toleration had proceeded from a Catholic Prince. James thought he had performed an act of the utmost policy. He, like you, most learned professor, had most scoefully mistaken the spirit of the age. The intolerant conduct of the Fellows and

Professors of the two Universities in refusing to throw open their doors to Catholics, is a further proof that that intolerance, which we have seen existing as well in the parliament as in the people, pervaded also the more educated and spiritual! portion of the nation; and shews conclusively, that learning and the professorial gown may often clothe the shoulders of a bigot. In our next with your permission we will extend our inquiry to Dutch William's reign, and will include also your astonishing assertion

of the Great Dutchman's tolerance. SACERDOS.

An Important Conversion .-- On Saturday morning, July 27th, in the chapel of St. Joseph's College, Ottawa, Rev. T. C. Street, a minister of the Church of England, and his four children, were received within the pale of the One, Holy, Catholic and Apostolic Church, by the Rev. A. Pallier, O.M.I., who had prepared the converts for their grand and final step. Mr. Street is a gentleman in every sense of the word, a man of Letters, Graduate of Oxford University, and his conversion will, we are sure, be hailed with delight by the entire Catholic community.

At first it was our intention to simply chronicle this important "change of faith," but during the past week rumors untrue and malicious have been industriously circulated by the former friends and admirers of Mr. Street. One Protestant gentleman (?) had the bad taste to state in a public place that "the minister had turned over for pecuniary motives; he was to obtain a very lucrative position,-the Superintendence of the city Catholic Schools." We would inform this badly informed zealot that the Catholic Separate Schools of Canada have no fat salaries to dispose of; thanks to the illiberality of un-educated Protestants (Orangemen and Orange sympathisers) they are barely able to support themselves decently; therefore "the Minister," who-being an intelligent man-was all along aware of this, could not have expected any such assistance from any such source. Mammon entices few to enter the Church of Ages, for, generally speaking, Gatholics do not belong to the wealthier class of society. If these facts are known to the slanderers of Mr. Street, they should at once eschew fulsehood and cant; but if they ignore the facts, if, owing to ignorance most profound and imaginations most distorted, they believe Separate Schools to be the recipients of vast emoluments, they should, for the sake of our risible organs, forthwith apply themselves to that salutary lesson taught Hodiernus by his grand-father, and so often repeated in these columns: "Hadicrnus, my boy, never attempt to speak upon a subject you know nothing at all about, unless you are particularly anxious to make a fool of yourself."

Dr. Livingstone.—It is still shrewdly suspected that the story told by Mr. Stanley of his discovery of the long lost traveller in the interior of Africa is a hoax, and that the letters purporting to be from him are but elaborate forgeries.

The story comes from such a questionable source - the N. Y. Herald - that its origin makes us receive it with caution; and the letters themselves rather increase than diminish our scepticism. It is passing strange that Dr. Livingstone should write first, and indeed lastfor no other letters from him are mentioned—to a stranger, and that stranger one of the editors of the N. Y. Herald. Why does he not write to his friends and relatives in England? And appealed to in confirmation of the good news? destinations.

There is in the letters themselves much to excite doubts as to their authenticity; as for instance when the writer is made to cite the election of General Grant as President of the U. States, as one of the wonderful things which had occurred during his long absence, and which excited his admiration. A citizen of the United States would very probably so write, and dwell upon such an item of news, as one of surpassing interest, for to him a Presidential election is the one great event in the political world. But not so with an Englishman, or the native of any other country, in which the election of President for the United States excites but little interest. Now, Dr. Livingstone is an Englishman, and as such can care but little whether the name of the gentleman who resides for four years in the White House at Washington, be Grant or Greely. Elijah Pogram of Jefferson Brick.

On the whole, we entertain very serious doubts as to the discovery of Dr. Livingstone. Mr. Stanley's tale may be true; we hope that it may turn out to be so; but in the meantime we must acknowledge with the Scotch Jury, that it is " Not Proven."

CHURCH OF THE SACRED MEART OF THE BLESSED VIRGIN MARY.—WOLFE ISLAND, DIOCESS OF KINGSTON.

This beautifully situated church is rapidly progressing to its completion. The admirable site, the surroundings in perfect harmony with its stye of architecture, the pointed Gothic, make it one of the finest monuments of religious art in Western Canada. Travellers to Kingston have had the pleasure of their tour to the ancient and pioneer city of the great lakes enhanced by a visit to Wolfe Island, and St. Mary's. It struck us as completely revealing the charms of the Gothic, the surrounding trees with their varied foliage, realising in nature what are wonderfully our faintly imitates in the vast structures of Rheims and Milan, of which this temple might be considered as a detached chapel. The arches, sections of great circles, are in exact proportion and measurement, giving to the eye that satisfaction which all enjoy, but which to the skilled, gives a two-fold pleasure by knowing the reason. The plan is modelled on that of some of the ancient churches of Ireland, the great tower giving a relief and majestic front.

It will be grateful for the many contributors to the building of this house of God to learn of its progress, owing to their kind-heartedness and zeal for good works, and more particularly to the congregations of St. Patrick's, St. Anne's and St. Bridget's, of Montreal, who generously answered its Pastor's appeal by an aggregate sum of four hundred and fifty dollars.

The parish of St. Columban of Cornwall, not withstanding their heavy local church debt, and the losses incurred by the destruction of the factories, made the munificent gift of a hundred and sixty-five dollars.

It is thus, by mutual charity, that the Irish and Scotch races of Canada are building up worthy altars to God, slight remembrances of the ancient glories of Bangor and of Melrose .-

RENFREW LOTTERY.—The Lottery instituted for the purpose of assisting in the crection of a Roman Catholic Church in the Village of Renfrew was brought to a close in that Village, on the 1st of August instant, by the drawing of prizes which commenced and was concluded on that day, in the presence and under the supervision of the following members of the managing Committee, viz: Rev. P. Rougier, P. P.; John L. McDougall, Esq., M. P.; James P. Lynn, Esq., M.D.; T. Watson, Esq., Agent B. B. N. A.; Patrick Devine, Esq.; J. W. Costello, Esq., and John D. McDonald, Esq., Barrister.

The Bazaar held under the auspices of the ladies of the Village and the surrounding Townships, and which had the same object in view, took place on the 1st and 2nd days of July last past, and was, all things considered, a great success, having been, with very few exceptions, liberally patronized by the villagers of

all denominations. The building Committee have realized from these two enterprises, clear of all expenses connected therewith, the very handsome sum of \$3,529. The church will be of stone, with cut stone front, and will be one hundred feet in length by fifty feet in breadth, with a Spire-Steeple one hundred and fifty feet in height. The estimated cost of the building when completed will be about \$15,000. Judging from the plan, drawn by Andrew Bell, Esq., Architect and Civil Engineer, it will be an edifice of no small pretensions to architectural and artistic beauty, and will be an ornament and credit to the village as well as an enduring monument of the energy and enterprise of our much respected Parish Priest, Rev. P. Rougier, and those who have co-operated with him in carrying out his

The Committee appointed to conduct the Lottery, will immediately advise prize-holders at a distance of their success, and await instrucif he have so written, why are not those letters tions as to forwarding prizes to their respective

Subjoined is a numerical list of the tickets which have drawn prizes. Prize-holders will observe that the letter as well as the number on their tickets correspond with those given below.

A. 345 253 20 390 268 167 212 314 254, B. 420 399 433 144 427 419 462 380 210 377

C. 176 451 106 161 141 121 167 115 231 175 4 31 404 23 492.

247 226 236 393 399 87 227 93 198 61 383 235 98 344. 1 364 30 217

346 429 217 219 278 178 296 272. 272 47 168 245 8 6. 39 411 172 37 3 173 414. 127 9 311 130 197 131 19 244 288 207 424

215 194 473 132 389 171 139 468 137 221 209 319 2 200. M. 266 177 139 85.

59 380 56 58. 187 466 173 2. 26 102.

Y. 110 66 122.

200 501 2. 182 263 323 97 89 183.

360 162 466 389 448.

215 89 112 113 298.

207 177 475 102 131 458 130 417 2 108 213 137 97 190 237 181. 257 65 222 72 305 28 115, 389 350 319 337 347.

250 362 327 314 214 397 232 193 221 213 237 202 218 328 189. 134 167 56 44 440 377 445 14 487 214 45 215 135 212 176 455 89 369 213 18.

> P. Rorgien, P.P., JAMES P. LYNN, M.D., Chairman of Committee.

We direct the attention of our numerous friends in Canada and the United States to the advertisement, announcing the re-opening of classes in the "Young Ladies Literary Institute of N. D. du S. C., Ottawa." The Grey Nuns, who preside over this popular establishment, now offer accommodation to two hundred Boarders and an equal number of day-scholars. The course of studies is conducted in English and French, so that the young ladies when leaving the Institute may converse with equal facility in the two languages so commonly spoken in Europe and America. Diplomas and Medals are awarded to successful competitors at the close of every scholastic year. The terms are very moderate:—For Boarders, \$80 per annum; for day pupils, \$20; payable halfyearly or quarterly in advance.

CONFEDERATION. - THE MEN WHO DE-SIGNED IT .- An admirably executed engraving of the several Statesmen who composed the Quebec Convention of 1866, at which the Confederation of the North American British Provinces was agreed upon, has just been put before the public by Roberts & Co., of St. James St., and will, we trust, be appreciated as it deserves. There are thirty-four figures in Cabinet size, two feet ninc inclies, by one foot eight, printed in black tint. Altogether the picture, for beauty of work, size of drawing, together with the high historical interest which attaches to it, is one to be promptly procured by every householder of taste in the Dominion. The price is most moderate—five dollars. Orders are now being solicited by the Agent, M. T.

Address, Drawer 309, P.O., Montreal; or 73 St. Urbain Street.

THE CATHOLIC RECORD - August, 1872 .-Hardy and Mahony, 726 Sansom Street, Philadelphia. \$2.50 per annum, in advance; single copies 25 cents.

The contents of the present number are as under :- Catholicity and Science; Alone in the World; The Assumption of Our Blessed Lady; Authors of the Hymns of the Breviary; Total Eclipse of the Sun; Teresa: A Sketch at Altbach; Charity, the Test of Religion; A Child at Play; Only a Glass; The Persecution in Germany; Timotheus: or, The Days of St. Peter; I am Weary: Take me Home; Fanciful Insanity; New Publications.

ELECTION NEWS-MEMBERS ELECTED. M Ministerial; O Opposition; I Independent. ONTARIO.

ONTARIO.						
•		М.	0.	I.		
Brockville	Buell.	0	1	0		
Carleton	Rochester.	1	0	0		
Frontenac	Kirkpatrick.	1	0	0		
Grenville, S	Brouse.	0	1	0		
Hastings W. R	Brown.	1	0	0		
Grenville, S	Bowell.	1	0	0		
3	Sir John A.					
	Macdonald.	1	0	0		
Lennox	Cartwright,	ō	ì	0		
Lincoln	Merritt.	i	ō	Õ		
Lanark, N. R.	Galbraith.	ō	ì	0		
Norfolk, N. R.	Charlton.	ā	ī	ō		
Northumberland, W. R.	Cockburn.	ĭ	ō	õ		
Morthamberland, 44.15.	Currier.	ī	ŏ	õ		
Ottawa City	Lewis.	ì	ŏ	ō		
,	Hagar.	î	ğ	ĕ		
Prescott	McCarthy.	î	ŏ	ŏ		
Simcoe, N. R.	W. C. Little.		ŏ	Õ		
South Simcoe		i	ŏ	Ğ		
York, N	Dodge.		v	v		
Q.	CEBFC.					
Bellechasse						
Compton	Pope.	1	0	0		
Dorchester	Langevin.	1	0	0		
Huntingdon	Scriver.	1	0	0		
Joliette	Baby.	1	0	0		
Kamouraska	-					
Levis	Blanchet.	1	0	0		
Laval	Bellerose.	1	0	0		
Montmagny						
Ottawa County	Wright.	1	Q	6		
Portneuf						
Quebec East	Tourangeau.	1	0	0		
Quebec County	Chauveau.	1	0	0		
Quebec Centre	Cauchon.	1	0	0		
Quebec West	McGreevy.	1	0	0		
Saguenay	Price.	12	0	0		
St. Maurice	Dr. Lacerte.	ī	0	0		
Stanstend	C. C. Colby.	1	ě	0		
Sherbrooke	Brooks.	ĩ	.0	Õ		
	Macdougall.	ī	ŏ	ŏ		
Three Rivers	*********	~	-	•		

Northumberland .... Mitchell.

The Rev. James Kent Stone, D.D., son of the Rev. J. S. Stone, D.D., of St. Paul's Church, Boston, an Episcopal clergyman, has been admitted to the R. C. priesthood by Bishop Rosecrans .- Daily Witness.

CITY MORTALUTY .- One hundred and seven interments took place in the Roman Catholic Cemetery last week; of these, 11 were due to small pox, 26, to diarrhon, dysentery, &c., 2 to hydrocephalus, 22 to debility—9 dying in the St. Antoine Street Infants' Hospital; 6 to consumption, 2 to typhoid fever, and I to drowning. The Protestant return numbers 16, 2 dying from small-pox at the English Hospital, one being an American four months in the city; 2 from cholera infantum, and 1 each from consumption disease of the heart, apoplexy and paralysis. The aggregate return is 126.—Gazette.

Serious Accident .-- On Monday evening about six o'clock, a child named John Dwyer, the son of Patrick Dwyer who resides at 525 Dorchester street, was run over in the street by a butcher's cart, driven by Calixte Charbonneau, who was arrested by a policeman. The butcher's boy was in the employment of Mr. Demers, who resides at the Mile End. Dr. Drake was called in to attend the child and declared that although he had no bones broken he was severely

THE WATER SUPPLY .- As the water in the St. Lawrence falls lower and lower, there is a consequent falling off in the power of the water works, and it is now with difficulty that the city is supplied. The utmost quantity of water which the water-wheels can pump is six and a quarter millions of gallons, and this quantity is not sufficient to keep the reservoirs full, and supply the city with water. The Water Committee are now making strenuous exertions to get at least one of the steam-pumping engines into working order, when it will at once be put into operation.—Gazette.

SALVAGE CORPS.—The long tulked of Salvage Corps pids fair soon to be in operation. It is proposed to make a beginning with three men who can be thoroughly relied on in any emergency. These, should the scheme be carried out, will be placed at the St. Gabriel street station, and being required to attend every fire, will receive a somewhat larger salary than the firemen. The insurance companies have agreed to pay, in addition to the amounts necessitated by the by-law, an extra sum of \$100, which will be devoted to the maintenance of the corps. It s, we believe, the intention of Chief Bertram to proceed shortly on a trip to Boston in order to obtain a personal insight into the management of a similar corps in that city. The Chief on his return will report the results to the Fire Committee.—Daily

Surring Lunner.-The Brockville and Ottowa Railway has increased its freight business greatly.— As an evidence of this success, we quote the follow-ing statistics in regard to the lumber trade of the she bore with Christian resignation to the will of line :- Seventy to eighty car loads of lumber are shipped to Brockville every day, giving a total of over 2,500 per month for lumber alone. They have contracts to ship eighty million feet of lumber .-I wenty million feet of lumber will be shipped over this road in the next three months. A line of barges in connection with the railroad make three trips weekly to Oswego with lumber,-Gazette.

COAL TRADE. - Some people are running away with the idea, that the scarcity and high price of coal in England, is likely to affect the market in Nova Scotia, and as a consequence coal will be high-this fall. These persons forget that Nova Scotia is essentially a coal country, and that should it be found necessary to supply the English market from our mines, there will be lashings of coal left to supply the home market for the next two or three generations, and beyond that period it is hardly worth while for the present generation to get excited over the coal report.—Ib.

Firewood has taken a sudden rise, and if it rises much more will soon be at famine prices again,-Low water and the difficulty in getting the wood to market is the excuse for putting this necessary arti cle up in the scale of prices.

QUEER, Aug. 2 .- His Excellency the Governor-General will reside about two months in the officer's quarters in the citadel. Lord Dufferin has purchased a piece of ground at Tadousac, and intends making it his yachting station during his residence in Canada, a well-known firm having received instructions to build an elegant cottage on the site.

HALIFAX, Aug. 2 .- At the promenade concert in the Horticultural Gardens last night, a handsome \$200 gold watch and chain, the gift of the young men of the city, was presented, with an address engrossed on parchment, to G. Brown, the champion oarsman of Nova Scotia. Brown made a characteristic reply, and asked three cheers for Fulton.

BANK IN TRENTON.-The Bank of Commerce has decided to open a branch in the Village of Trenton. This will be a great convenience to the business men of that place.

PAINFUL Accident.—Picton, July 27—A young man, Selim Stanton, son of Mr. Ludwick Stanton, owner of the steam saw mill here, had his right hand taken off and the arm frightfully mangled this afternoon by his hand catching in the belt.

The Cobourg Town Council propose giving \$100,-000 deferred stock to the Cobourg and Peterboro RR. Company. Conouse, July 29 .- A terrible murder took place

in Haldimand Township on Sunday afternoon, causing great excitement. A young man named English coming along the road, espied a man named Ryan. He alighted, and they had a few words concerning a woman which they quarrelled about. English drew a knife and stabbed Ryan twice, when the man who was sitting with Ryan knocked Engdown. English regained his feet and fled. Ryan died in four or five hours. Both men were not over 20 years old. The constables are after English all

Noble Conduct of a Convict.—There is a gang of convicts from Kingston Penitentiary, under keeper Lauder, employed in building a wall along the water front at Rockwood Asylum. Keeper Lauder accidentally fell on a piece of iron and was stunned so much that he was obliged to sit down on the edge of the wharf, where he fainted and fell into the water about 15 feet deep. One of the guards saw Lauder fall, and with the convicts in his gang, ran to the spot to endeavour to save him. They were outstripped by covict John Ryder, who instantly plunged into the water, without divesting himself cfany portion of his clothing, and seizing his keeper in his arms, supported him in the water until the other convicts and officer succeeded in rescuing them. Keeper Lauder was unconscious some time after, he was taked out of the water. But for Ryder's couringe and prompitude there is every probability that Keeper Lauder would have been drowned.—Gazette.

WRECK OF THE "KINGSTON."-The Kingston News says: "The remains of the once find steamer Kingston have been towed down by the Bruce from Grenadier Island, where she was grounded at the time of the late accident, to the derrick of the Brockville and Ottawa Railway wharf, Brockville, with which the ends of her shafts, etc., were lifted in upon the deck. On Saturday the hull passed down the Canal, where the steamer will be rebuilt and refitted, with the addition of new boilers, and will be ready to take her place on the line upon the opening of the navigation for the season of 1873.

The Guelph Herald instances a peculiar case of poisoning. A young man had been in the river bathing, and on coming out was surprised to find a

lizard attached to his leg. He took very little no tice of the fact after removing the voracious reptile but during the following week the limb began t assume large proportions, and became swollen and inflamed. Dr. Keating is in attendance, and it is expected will have to cut out the poisoned portion The name of the young man is Mr. George Chisholm

OUR TERRITORY AND ITS RESOURCES .- The followng is extracted from a pamphlet recently published in England, entitled "Suggestions relative to the Dominion of Canada." We may remark that when including Russia among the countries whose aggregate extent of territory does not equal that of Canada the author of the pamphlet must have meant Russia in Europe, for European and Asiatic Russia combined is larger than this Dominion, immense as its area is. We copy the extract to remind our readers of what we are all too apt to forget, namely, the grand future in reserve for themselves and their descendants :- It is a fact, no less singular than true, that nine persons out of ten are uneducated and foggy as to what the Dominion of Canada really means; suffice it then to say that it is larger in extent than Great Britain and Ireland, France, Germany, Russia, Spain, Turkey, Denmark, Sweden, Norvay, Belgium, Holland and Switzerland put together; that it contains 3,429,555 square miles, or 2,194,915,200 acres. When to this is added that it contains fertile land and water enough to raise cattle, corn, timber, vegetables and fish to sustain a population of 150,000,000 of people: that it is rich in gold, silver, copper, lead, iron, coal, and every other mineral production, which only require capital to devolop them; that the climate, although cold, is most salubrious and invigorating; that it extends for 3,400 miles from the Atlantic to the Pacific Ocean, and is on the direct and nearest route to China, Japan, Australia, and New Zealand; that it possesses the finest internal water communication; that its mercantile marine is even now the fourth largest of any country in the world; that its revenue amounts to \$19,054,211; that its imports amount to \$74,814,339, and its exports \$73,573,490 per annum; and that this vast extent of country is occupied by only 3,576,656 souls, within eight days' sail from our shores—sufficient has been said to draw attention and open the eyes of the British public as to the extent and importance of the Dominion of Canada.-

Lung troubles, which end in death, permanently ured by Johnson's Anodyne Liniment.

### Birth.

At St. Johns, P.Q., on the 28th July, the wife of Mr. Jeremiah Brennau, of a son.

On Monday, 29th July, the wife of Mr. Luke King, Merchant, Carronbrook, of a son.

### Died.

At the 4th Concession of Lancaster, Ont., on Sunday, 14th July, Mary Quig, beloved wife of Duncan James M Donald, and daughter of James Quig, Beau-God, aged 38 years.-R.l.P.

lu this city, on July 30th, Patrick Simon Perrit, a native of Cork, Ireland, aged 71 years.—R.I.P.

At Frampton West, of affection of the lungs, Thomas Nelligan, youngest son of Maurice Nelligan, aged 21 years, 10 months, and 7 days. He was beloved by all who knew him, and deeply regretted by a large circle of relations and friends. Deceased was nephew to the late Father Nelligan, formerly Pastor of St. Patrick's Church, Quebec.—R.I.P.

### MONTREAL WHOLESALE MARKETS. August 6.

Flour & pri. of 196 ib.—Pollards\$3.50 @ \$3.75
Superior Extra 0.00 @ 0.00
Extra 6.85 @ 6.90
Fancy 6.75 @ 6.80
Fresh Supers, (Western wheat) 6.10 @ 0.00
Ordinary Supers, (Canada wheat) 6.10 @ 6.15
Strong Bakers' 6.50 @ 7.00
Supers from Western Wheat [Welland
Canal 6 10 @ 0.00
Supers City Brands [Western wheat]
Fresh Ground
Canada Supers, No. 2 0.00 @ 5.80
Western Supers, No. 2 0.00 @ 0.00
Fine 4.90 @ 5.00
Middlings 3.90 @ 4.00
U. C. bag flour, per 100 lbs 2.75 @ 3.05
City bags, [delivered] 3.00 @ 0.00
Wheat, per bushel of 60 lbs neminal.
Barley, per bushel of 48 lbs 0.45 @ 0.50
Lard, per lbs 0.10100 0.00
Cheеве, per lbs 0.09 @ 0.101
Oats, per bushel of 32 lbs 0.27 @ 0.28
Oatmeal, per bushel of 200 lbs 4.70 @ 4.80
Corn, per bushel of 56 lbs 0.00 @ 0.00
Pease, per bushel of 66 lbs 0.85 @ 0.00
TANKS TANKS TERROR AND

### YOUNG LADIES LITERARY INSTITUTE

NOTRE DAME DU SACRE CŒUR, Under the Direction of the Grey Nuns,

Rideau Street, Ottawa, Ontario. THE CLASSES of this Institute will RE-OPEN on MONDAY, 2nd SEPTEMBER.

### MOUNT ST. MARY'S COLLEGE. NEAR EMMITSHURG, FREDERICK Co., MARYLAND.

THE Scholastic Year is divided into two Sessions of five months each, beginning respectively on the 1st September, and the 1st of February.

The terms per annum are \$300, i.e. for each Session; \$150 payable in advance. Physician's fee, &c., and pocket-money for each Session \$5 each, which, besides clothing, books, and stationary supplied by the College, must be paid for in advance. All the Students are instructed in the doctrines

and trained to the practice of the Catholic religion.
Applicants for admission, who have studied in other Colleges or Academies, must produce certifi-cates of good standing and character. Youths not qualified to enter on the Collegiate

Course are admitted to the Preparatory Department. The best route to the College is by the Western Maryland Railroad, from Baltimore to Mechanicstown, near the College.

Tickets sold through to Emmitsburg.

Letters of inquiry should be addressed to the President of Mount St. Mary's College, Emmitsburg, Md."

INSOLVENT ACT OF 1869. POVINCE OF QUEBEC, IN THE SUPERIOR COURT.

Dist. of Montreal. . IN the matter of JAMES MCMILLAN and DAVED McMILLAN, both of the City of Montreal in the Province of Quebec, Clothiers and copartners carrying on trade and commerce at Montreal, afore-

said under the name or firm of McMillan Bres. & Co., and as individuals and as having formerly carried on trade and commerce, in copartnership with one James Carson at Montreal aforesaid under the name and firm of McMillan and Carson

On Tuesday the seventeenth day of September

next, the undersigned will apply to the said Court for a discharge under the said Act. JAMES MOMILLAN,

DAVID McMILLAN, By their Attorneys ad lifem.

BETHUME & BETHUME.

MONTREAL, 31st July, 1872;

### FOREIGN INTELLIGENCE.

### - FRANCE.

LYONS, July 12th.—The Republican movement has receiveg a tremendous stimulus from the declaration of M. Thiers, and though it is not probable that the manifestations on the anniversary of the taking of the Bastille will be permitted generally to-morrow, there will be one or two banquets at which the Left will reiterate their programme. That at Fertesous-Gonarre being near Paris, has been chosen by M. Gambetta himself as the occasion of declaring his coming policy, and in it, godless and compulsory instruction will occupy an important place.

The dissolution of the Assembly is the present object of the revolutionary party, and it are in the majority still, and must naturally be got rid of before a second Commune is possible. As for a moderate Republic nobody believes in it, and the first effect of a definite proclamation of that form of government will be measures on education, public worship, property and military service, of such a character as will be odious to Royalist and Christian France, and entail civil war sooner or later.

Blanqui, Mottu, Gaillard, Pyat, and all the scum of the Commune will be amnestied and return to power and place, to wreck vengeance on priests, nuns, nobles and clericals of every description. They only will be safe whom the outbreak finds sword in hand and ready like their Vendeean or Breton uncestors, to defend the Altar and the Throne as men should by armed force.

The increased taxation to cover the war indemnity is beginning to be severely felt, and must occasion great difficulties a little later on.

M. Thiers is becoming more and more insupportable to the better section of the Assembly. His coarseness and violence increase daily, and his bursts of ill temper on every symptom of opposition are as unstatesmanlike as they are deplorable. His vanity is wounded by being unable to force the deputies of the Right to agree with him on all details of financial policy, and he has therefore sought a more slavish support in the ranks of the Left, which flatters and makes use of him, only to throw him aside when the fitting season comes. If he again puts his treat of resignation into execution, the Right will at once accept it, and probably vote for Marshal Mac Mahon or General Changarnier's elevation to the presidency. Either of these or Duc d'Audriffet-Pasquier would unite the suffrages of all honest men of whatever shade of conservative politics.—Cor. of Catholic Opinion.

It is certain that the Protestants, like every other class in France, do not know their own minds, and have no principles to guide them. French Society and French Faith are alike in a state of disorganization, and there is no man and no party who can strike a note of union. The collapse, in this instance, is especially discouraging.—Times.

PRINCE BISMARCK AND THE TERMS OF PEACE.-M. Thiers, after his famous interviews with Prince Bismarck before the close of the war, is reported to have stated that after Sedan the sole desire of Prussia was to make peace, and that she would then have been Archpriest of Pasewalch, Herr Kratzig, requir-Batisfied with two milliards of an indemnity ing him to state his line of belief (Glaubensand the dismantling of the fortresses of the richtung), as the "Old Catholic soldiers" must castern frontier. The Eclair publishes a letter | no longer be ministered to by "Roman Catholic purporting to have been written by Prince priests." Herr Kratzig returned so coura-Bismarck to his wife the day after the battle of geous an answer that it deserves to be chroni-Sedan, which completely confirms the accuracy of what M. Thiers said. After announcing only one Catholic Church, which to a venerable that France was now at the mercy of Prussia, the Prince writes :- "My end, so obstinately and so patiently pursued, is attained; nothing remains but to demand from France-what she | truth, in spite of all attacks and all persecutions. cannot refuse-two milliards, and the dismantling of a number of fortresses that I shall decide upon."

A SECRET CLAUSE IN THE FRANCO-GERMAN TREATY. - Some of the French papers are excited by a rumour, which seems somewhat incredible, but which has been published by the Vaterland, to the effect that in the financial convention recently concluded between France and Germany a secret clause has been inserted at the instance of Prince Bismarck by which the French Government engages to oppose and combat the Carlist insurrection in Spain by all diplomatic means, and by all measures of police in its power.

By order of Marshal MacMahon all the men of the Army of Paris are to be vaccinated or re-vaccinated. The troops were to attend by companies, at the Academy of Medicine, Rue des Saints-Peres, for the purpose.

A BAND OF MURDERERS .-- An extraordinary trial has just commenced at the Court of Assizes at Aix (Bouches-du-Rhone). The accused are 14 individuals, all Italians forming a band known as the Taille, which had for some time spread terror in the departments bordering on the frontier. They are charged with no less than eight murders, besides a number of attempts which failed from causes independent of their will. The leader, named Fontana, was a lieutenant to the bandit Codo Zabetta, who perished on the scaffold; the former has already a sentence of hard labour for life hanging over him for participating in the acts for which his former chief was executed. The indictment is of great length, and contains details of acts marked by monstrous cruelty. The trial will, no doubt be of considerable duration, as about 250 witnesses have been summoned.

### SPAIN.

THE SITUATION .- In Spain, the accession to power of the Radicals, and the consequent changes in the military appointments, are beginning to produce the dissatisfaction which might have been foreseen, and the state of affairs in Catalonia is not one whit less serious. The bold attack of the Cabecilla Frances, whom the telegrams turned into "Cabecilla and Frances," on the town of Reus, seems to have town by railway, took prisoners the officers and | Ecclesia Dei. He continued :-

soldiers found in the streets, blockaded the cavalry in their barracks, disarmed the volunteers of liberty, levied contributions, and had got his men away without pursuit, when he himself fell mortally wounded by a bullet.— Tablet.

### GERMANY.

THE JESUITS IN GERMANY .- A "Lombard' telegram from Berlin, July 11th, states that it is announced in clerical journals that in consequence of the hostile address delivered by the Pope on the 24th ult., the Emperor William has granted to Prince Bismarck the utmost latitude with regard to the measures which the Chancellor may think it desirable to take against the refractory Bishops. According to trustworthy intelligence the repressive measures will not be confined to the withdrawal of the will probably be executed ere long, the Right temporalities of Bishop Krementz, but a more sweeping and general hostile course is contemplated, and the next prelate who will be affected by the anti-Romanist policy is the Archbishop of Cologne.

THE POPULATION OF METZ. - Before the war the population of Metz numbered 45,000. Now, according to a recent German census, this number has diminished to 18,000. In the face of these figures the assertions of the North German Gazette as to the prosperity of the town are scarcely credible. The tide of emigra-tion among all classes of the population has evidently been strong and swift.

PROTESTANT EXCOMMUNICATIONS. - The honesty of the Government's objection to excommunication, as necessarily involving civil consequences, may possibly be put to the test. Not only have the Freemasons recently cut off several persons from the Masonic Society, but the Protestant authorities have before now done the same. Sentence of excommunication against a young woman promulgated by the Protestant Pastor at Lippspringe, and in a village near Elberfeld a case occurred which created a still greater sensation. A father had been sending his son to the Catholic school, and, being admonished by the pastor, replied that he considered himself free to choose the best education for his children. His case was then brought before the Consistory, and on the 18th June, 1869, it was notified to him by the pastor that he had been subjected to ecclesiastical penance,' (Kirchenzucht), and that this penance involved (1) exclusion from the Lord's Supper; (2) inability to act as sponsor for a child; (3) loss of the right to vote for church officers; and (4) deprivation, in the case of his death, of ecclesiastical burial. The letter further added, that this sentence would be publicly promulgated during divine service on the following Sunday. The Courrier de Bruxelles, from which we extract these facts, is not unnaturally at a loss to distinguish between the civil effects resulting from this excommunication and those inseparable from the excommunication inflicted by a Catholic Bishop.

"TOUTING" FOR HERESY .- The Government continues to take measures in support of the new heresy, and is endeavoring to find adherents among the elergy. The Catholic parishpriest of Reisenburg has now been deprived by the War-office of the pastoral charge of the soldiers in that garrison, and a letter has been addressed by the officer in command to the eled. "The undersigned," he wrote, "knows antiquity of about 2,000 years unites the vigor of youth, and which will be in the future, as in the past, the column and foundation of the Like every Catholic priest, I also repeat every morning at the altar: Confitcor unam sanctum Catholicam et apostolicam Ecclesiam, and with S. Ambrose, of Milan, I profess-Ubi Petrus ibi Feelesia. This is my declaration and profession of faith. It will be seen in the future whether these measures of the ministry of war will tend to draw closer the bonds of military discipline, or to console those who have just shown the most heroic courage before the enemy, shedding their blood for their king and country."-Tablet.

### ITALY.

Rome, July 6 .- Up to the present time the Italian Government has taken possession of 35 convents or religious establishments and three more are to be expropriated immediately, viz.: S. Eusebio, S. Cosimato and S. Martino di Monti. It seems that in order to cause less excitement and attention the Government has already fixed upon the number of religious houses that are to be suppressed and taken possession of one or two at a time. All are destined to be seized, and when the decree for the total suppression of the Religious Orders appears, the Government will consider that it enters into rightful possession of what appertains to no one in the eyes

Under the Papal Government there were about 1,200 students in the Roman University, and the same in the Roman College. In the former during the present year about 800 are on the books, and about 300 attend the lectures. In the Roman College the members vary from 300 to 400. Certainly education does not seem to be much thought of by the new rulers of Rome, and this fact ought to be an answer to those who are constantly crying out against the Papal Government on the score of

The effects of the present system are beginning to be felt. Crime and immorality are increasing to a frightful degree, aed strangers are horrified in walking through the streets of Rome at the pictures and photographs that are exposed for view, and at the caricatures of everything sacred and most held in voneration. Although so strenuously denied, the insults to Priests and Religious continue, and even a few days ago a Cardinal, who had got down from his carriage to walk outside one of the gates, was saluted by four young men with the cry, Morte ai Preti! Three other Cardinals have likewise lately been insulted.

RECEPTION OF PARISH PRIESTS .- On the 2nd of July the Pope received the parish priests of Rome. The address was read by the Padre Cappello, Barnabite, Parroco of S. Carlo in catinari. In his reply, the Holy Father said that the priests of Rome had

"Evil and wickedness go on daily increasing, so. that your zeal for God's glory, and your earnestness to save souls from the coming shipwreck, ought to increase in like proportion. In truth, we are now in the midst of the storm, and at such a time, the mind is apt to become confused. But God's promise is sure, that He will be with us, even through the tempest. He will be ever merciful, He will succour us, He will rescue us from the billows, and the rocks, and the enemies' ships that are trying to sink the mystical bark of the Church.

The Pope here related a fact that had just come to his knowledge. A Cardinal passing along a back street in Rome, met a carriage, in which were three boys wearing the cap of the Municipal schools. The driver of the cab appeared to be their schoolmaster. When they saw the Cardinal, they shouted the cry of the sectaires, " Morte ai preti!"

Such impleties, said the Pope, are the result of the impious system of education now being carried out in this holy city of God, where resides the successor of S. Peter. Can it be possible that men will go such lengths in wickedness and shamelessness, trampling on the sacred rights of religion and of common humanity!

Here the Pope added some important words, which, for obvious reasons, are omitted in the reports given by the Italian papers, but which were heard and described, though not reported verbatim, by the correspondent of the Univers. They were to the effect that the parish schools of Rome being now in the hands of the municipality, who are simply the nominees and creatures of the usurping Government, it has become absolutely necessary that there should be got into the Civic Council of Rome some good men, who will work to counteract the mischief, who will strive for the removal of the bad masters and the appointment of good ones. The Holy Father also said, that hitherto he had been opposed to Catholics taking any part in the affairs of the revolutionary municipality, but that he now judged the time to have arrived when the Romans ought to intervene in the municipal elections, and employ all lawful and honest means to check the encroachments of bad men. He urged, lastly, the parish priests to exert all their influence to get this suggestion carried into effect. The Univers adds, these words of the Pope are certain to produce a great effect throughout Italy; and to ratify what was said in his

recent letter by Cardinal Riario Sforza. In conclusion, the Pope gave the Apostolical Benediction with great carnestness to the assembled

parish priests of Rome .- Tablet Cor. The intended pressure on the future Conclave is confirmed. France refuses to be a party to it, Austria having given an adhesion only conditional on the support of France. The Pope's health however is as yet so excellent, that there is no present fear of any necessity on the part of the infidel governments of Prussia and Italy to favour the sacred college with an intimation of their pious anxieties as to the future Pope. When it pleases God to call Pius IX. to receive the crown which awaits him, it will also please Him to inspire the choice of a proper successor, without consulting Prince Bismarck. Emperors have made anti-Popes before now, but the Church and the Christian people knew where the Apostolic succession lay, and only those were deceived who wished to be. Such a calamity is far less possible now, and the unbroken unity of the Episcopate and the Sacred College are quite sufficient to prevent any dispute as to the validity of an election.

The Cardinal Archbishop of Bologna has just accomplished his pastoral visitations. Many of the mountain parishes especially had been deprived of this grace for many years, and received his Eminence with tokens of the greatest rejoicing, illuminating their towns and villages, throwing draperies and flowers in his path, and coming to meet him with procession and music. The nobles and well-to-do citizens offered him their houses and disputed for the honour of his presence. Cries of " Viva il Cardingle Legato," " Viva Pio IX, Papa e Re" met him at every stage, and his journey was one long ovation to religion and the Holy See in his favour. Nowhere is the Catholic revival greater than in the once rebellious legation of Bologna, and the energetic race whose fiery blood rendered them a perpetual crux to the mild and paternal government of Rome, promises to be one of the strongest elements in its restoration and consolidation,-Cor. of Catholic Opinion.

### SWITZERLAND.

acknowledge the Episcopal authority of Monser Krementz, the zealous and courageous Bishop of Ermeland, the Council of Geneva has made a rupture with Monsgr. Mermillod. Such an act will only serve and animate the Swiss Catholics to a firmer resistance. Fribourg, the Valois, Uri, Schwitz, and Unterwald, are all so many strongholds of Catholicity, and their peeple are equal lovers of liberty and of the Church. The war of the Sonderbund may, one day be renewed, for the Catholic centons will not tamely submit to the dictation of a minority, and the struggle would be a far more equal one now than in 1846, bucked as the Catholic party would be by even their fellow Catholics of Germany. The absorption of the German cantons has been Bismarck's dream, but it would encounter a double opposition in Germany now that religious persecution is teaching Germans to value the liberty of others, and to know the expiation demanded of them for their short-sighted enthusiasm for the aggrandisement of Prussia. The Bavarian Tyrol, the Black Forest provinces, and the Rhenish populations would all shrink from incurring the responsibility of a godless annexation, which would rob the land of Wilhelm Tell of its proudest inheritance, and turn the sanctuaries of Einudlen and Sarnen, into Prussian barracks. May they not rather turn to the hope of a Catholic confederation of the mountain and forest States, which would strengthen the independence of Switzerland, and render her a powerful ally?

### TURKEY.

THE ARMENIAN CATHOLICS .- The clergy and laity who remain faithful to their lawful Patriarch, Mgr. Hassoun, have addressed a memorial to the Grand Vizier of Turkey on the subject of their ecclesiastical grievances, setting forth the impossibility of their holding any relations, either in Church matters or in the affairs of their community, with the schismatics, who have now formed themselves into a distinct body, recognized as such by the Government, under the name of Orientals. The whole of them scarcely number at most 3,000 persons, whilst the Catholic Armenian body in Turkey contains upwards of 100,000 souls. They petition that their civil Patriarch, the Bishop of Broussa, may continue to be henceforward officially recognized under the old title of Katolik. In conclusion the memorial

"As for the Bull Reversurus, although it is an ecclesiastical regulation affecting our canonical government alone; yet, if it contain anything calculated to give uneasiness to anybody in reference to the rights of the Ottoman Empire, we are willing, as a national body, to give all needful explanations and reasonable guarantees, as we are ready, in cases of need, to sacrifice our lives and fortunes for the Ottoman Empire."

This memorial is signed by upwards of 2,000 persons, and encloses petitions from Angora and Trebizonde, to the same effect, which are also very numerously signed .- Tablet.

EMPLOYMENT OF WOMEN.—The exemption of women from mining labor will, we hope, be followed up by the concession of shorter hours of work to women and girls employed as milliners and dressmakers. Factory women are allowed by law to work only 12

to their moral, mental, and physical detriment. The Home Secretary's power of granting to certain "season" trades liberty to work occasionally long hours has led to a wholesale and general infraction of the law; while the persons who complain either lose their situation or their life's comfort. The old difficulty of satisfying both employers and employed is the Home Secretary's excuse, for not interposing in behalf of the poor needlewoman or milliner; but we hope a really comprehensive Public Health Act will restrict the license given by Parliament to "season" trades—the license to work long hours and to minister to the pleasure of the few through the privation of the many. No physician can help being interested in procuring for so large a section of the population the physical and moral conditions requisite to maintain a healthy motherhood and a vigorous progeny.-Lancet.

Two Norwich gentlemen awoke Wednesday night with the cheering reflection that they had been poisned. Subsequent events strengthened their be lief, and only energetic measures saved them .-The most perplexing mystery, however, is how the poision could have been administered, as they had caten nothing that evening but eight or ten soft crabs, some pickled clams, three lobsters, a little ice cream, half a water melon, and some more pickled clams. They think the vinegar in which the clams were preserved must have been kept in a copper kettle and so become poisoned.—Norwich Bulletin.

A considerable number of Jesuits, expelled from Germany, will soon be in the United States, including not a few eminent doctors. It is said, however, that they will not remain in this section of the country, their destination being the new towns and settlements along the line of the Pacific Railway. It is more than probable that some of these strangers will be heard in their own defence and that of their order.—Catholic Herald.

It is said that a New-Yorker and a Bostonian have made a very queer bet. The amount is twenty five thousand dollars, and the question at issue is whether or not fresh salmon is better cooked at a certain hotel in Vermont than at any, or all, of nine firstclass houses in the United States and Canada. Umpires are to visit the various hotels, which are specifically named, without giving notice of their coming, and they are to decide the wager. Of course, this is a crack advertisement for the Vermont hotel; and if it stimulates other inns to cook fish, or anything else, better than they now do, no one need regret it. We should say that the " flesh" of the umpires must as Mercutio says, be considerably "fishified" by the time they get through.

ARUSE OF OLD HORSES .- We feel a deep sympathy for old horses. It is a common practice in this country to make old horses break the colts and too often work with them for years. It is hard for an old horse to work with a colt or a young, active horse. Old horses, like old men, are often capable of performing more hard work than some young ones, who can beat them for an hour or more. The old man wants to take a moderate jog, and can hold out all day. An old horse driven at the top of his speed a few miles spoils the day's journey. once made sore or strained, the result is stiffness the next day. The old horse should not haul his load to town and then trot back. It does not injure him as much to do the heavy work with slow motion as to do the light jobs at the fast gait.

Again, the old horse requires more time to eat his meals and rest his nerves. Of all animals the old horse is the worst abused. Although he has been our most faithful and profitable servant, yet in his old age the lash is applied to force out his youthful vigor. The older he grows the more he feels the lash. He is often turned out of doors to give place to the colts. Too often the neglect and abuse he is subjected to, because he is a little old, result in a greater loss than is made up in the care for the young herse. The last part of a horse's life may be more profitable if rightly used than the first part. There is more comfort and less danger in working old horses. We understand them and they understand us; and we should be as willing to conform to their nature as they are to conform to our wishes. It would be more humane as well as more profitable to use them as they should be as long as it would pay and then take them out and shoot them down. But the wicked practice is to In imitation of the Prussian Government refusing knock them about as much as they will bear and all right!" Frequently it turns out all wrong, and pay well, and then trade them off to some more inhuman wretch than themselves. The old servant is gone among strangers, and he receives no sympathy

in his last extremity. We do not blush to say that the man who has enjoyed the profits and pleasures of a good horse while he was profitable, and then shoves him off among inhunan jockeys, is an inhuman, treacherous, and suspicious friend. The man who does so with out regard to how the horse may be cared for is of a suspicious character; and we never see a horse abused so as to excite pity, but our sympathies are directed to the man's wife and children (if he has them). We are not alone in entertaining these sentiments; they are perhaps more general than people are aware, but it seems our lot to express them .- Ohio Farmer.

A ROMANTIC INCIDENT .- The family of Dudley. Northamptonshire, has for a crest-a woman's head crowned with a helmet, the throat-latch loose, the vizor thrown up, and her hair flowing and dishevelled. Its origin was as follows: "In the latter part of the fourteenth century, a brave knight, named Hotot, had a serious dispute with Sir Jasper Ringsdale concerning the title to a valuable piece of land; and, as a last resort, the rival claimants agreed to meet upon the disputed territory, and settle the matter by a combat at arms. Hotot was well advanced in age, and upon the morning of the appointed day he found himself laid up with the gout, and in such pain that he could not even rise from his chair. In this emergency, his daughter Agnes, who held her father's honor very dear, and who desired much to retain the land, armed herself in full knightly panoply, and on her father's wellknown charger, and bearing a lance which she had often used in tilting sports, she went forth at the time appointed, and met Ringsdale. The fight was stubborn, but the maiden's suppleness of limb finally prevailed over the knight's great physical strength, and in the end she dismounted him. Quickly leaping from her saddle, she drew her dagger, but Ringsdale had no desire to renew the combat, and when he had acknowledged himself vanquished, his opponent loosened her, throat-latch and lifted up the vizor of her helmet, thus letting her flowing tresses upon her shoulders, and discovered her sex. The Lady Agnes afterwards married into the Dudley family, and in honor of this chivalrous and heroic act her descendants have used the above crest, with the motto, 'Golan spes salutis,' which is freely rendered, 'In this (helmet) we trust our honor."

A Userul Drug.-Ammonia, or as it is generally called, spirits of hartshorn, is a powerful alkali, and dissolves grease and dirt with great case. It has been recommended very highly for domestic purposes. For washing paint, put a teaspoonful in a quart of moderately hot water ; dip in a flannel cloth and then wipe off the woodwork; no scrubbing will be necessary. For taking grease spots from any fabric use the ammonia nearly pure, then lay white blotting-paper over the spot, then iron it lightly .-In washing lace, put about twelve drops in a pint of warm suds. To clean silver, mix two teaspoonshours a day, with an hour and a half out of that ful of ammonia in a quart of hot suds. Put in your time for meals, the working period being from 6 silverware and wash, using an old nail-brush or created a great sensation. He entered the shown themselves in every truth cooperatores mei in a.m. to 6 p.m.; but milliners and dressmakers are tooth-brush for the purpose. For cleaning hairmade to work 14 hours between 8 a.m. and 10 p.m., | brushes, etc., simply shake the brushes up and

down in a mixture of a tablespoonful of ammonia to one pint of hot water; when they are cleaned rinse them in cold water and stand them in the wind or in a hot place to dry. For washing finger marks from looking-glasses or windows, put a few drops of ammonia on a moist rag and make quick work of it. If you wish your house plants to flourish put a few drops of the spirits in every pint of water used in watering. A teaspoonful will add much to the refreshing effects of the bath. Nothing is better than ammonia water for cleaning the hair. In every case rinse off the ammonia with clear water. To which we would only add, that, for removing grease spots, a mixture of equal parts of ammenia and alcohol is better than alcohol alone. and for taking out the red stains produced by the strong acids in blue and black cloths, there is nothing better than ammonia.—Providence Journal.

HIRING A CLERK.—The following is not a new story, but it is a true one, and we think it will bear repeating :-

A great many years ago, a tall, muscular looking man walked into a wholesale grocery store in Beston. —He had evidently arrived from some one of the backwood towns of Maine or New Hampshire. Accosting the first person he met, who happened to be the merchant himself, he asked :-"You don't want to hire a man in your store, do

you ?"

"Well," said the merchant, "I do not know; what can you do?"

"Do ? said the man; "I rather guess that I can turn my hand to almost anything. What do you

ant done?
"Well—if I was to hire a man, it will be a strong wirey fellow, one that could lift well; one, for instance, that could shoulder a sack of coffee like that yonder, and carry it across the store and never lay

"There now, cap'in," said the countryman, "that's just me. I can lift anything I hitch to; you can't suit me better. What will you give a man that will suit vou?"

"I will tell you," said the merchant, "If you will shoulder that sack of coffee and carry it across the store twice and never lay it down, I will hire you for one year, at a salary of \$100 per month.

"Done," said the stranger. By this time every clerk in the store had gathered around, and were waiting to join in the laugh against the man, who walking up to the sack, threw it across his shoulder with perfect case, as it was not extremely heavy, and walking with it twice across the store, went quietly to a large hook, which was fastened to the wall and then hanging it up, he turned to the merchant and

"There now, it may hang there until doomsday: I shan't never lay it down. What shall I go about mister. Just give me plenty to do, and one hundred dollars per month, and it is all right."

The clerks broke into a laugh, and the merchant, discomfitted yet satisfied, kept to his agreement; and to-day the green countryman is the senior partner in the firm, and worth a million dollars."

Pictures .- A room with pictures in it, and a room without pictures, differ nearly as much as a room with or without windows. Nothing, we think is more melancholy, particularly to a person who has to pass much time in his room, than blank walls; for pictures are loopholes of escape to the soul, leading it to other scenes and other spheres. It is such an inexpressible relief to a person engaged in writing or even reading, on looking up, to find his soul escaping, as it were through the frame of an exquisite picture, to other beautiful and perhaps idyllic scenes, where the fancy for a moment may revel, refreshed and delighted. Is it winter in your world? Perhaps it is summer in the picture; what a charming momentary change and contrast! And thus they are consolers of loncliness; they are sweet flat, tery to the soul; they are a relief to the jaded mind they are windows to the imprisoned thought; they are books; they are histories and sermons which we can read without the trouble of turning over the

PUT IT IN WRITING .- How many misunderstandings arise from the loose way in which business matters are talked over, and then, when each party puts his own construction on the conversation, the matter is dismissed by each with the word "all right! estion for lawyers and the courts. More than half the litigation of the country would be saved if people would put down their agreements in writing. Each word in our language has its own peculiar meaning, and memory may by the change of a single word, or even by the change of its position in a sentence, convey an entirely different idea from that intended. When once reduced to writing, ideas are fixed inelastic. We once saw an excited captain rush into the presence of his colonel with grievous complaints against a brother officer. "Stop, stop, captain " said the colonel, "put your complaint in writing, and I will give it attention." The captain went to work, vigorously writing his complaint. In a little while he stopped and commenced laughing. The whole affair looked so ridiculously small when written out that he was laughing at his own folly in giving it any attention.

" My Father's Cummin."-A young urchin was employed to sweep the chimney or a house in Macclesfield, and having ascended to the 'summit of his profession, took a survey. This completed, he prepared to descend, but mistaking the flue, he found himself on his landing, in the office of a limb of the law, whose meditations were put to flight. The sensation of both parties it would be impossible to describe—the boy, terrified lest he should be pursued, stood rivetted to the spot and the lawyer struck dumb, started from his seat the very image of horror, but spoke not. Sooty, however, soon found actongue, and in accents which only increased the terrors of the man of law, cried out. "My father's cummin' directly." This was enough. The presence of such an equivocal a being, so introduced, unnerved his heart; and with one bound the affrighted lawyer sought refuge in the street from the enemy.

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

Any organ of the human structure unduly exer-

cised, is taxed at the expense of the rest. The brain burdened with care, grief or hard study will withdraw a portion of the nervous element which may be required to promote healthy muscular action, from the heart, lungs, stomach, etc., and thus cause them to degenerate and to become incompetent to perform their duties, so that disease fol-

Consequently, although Fellows' Compound Syrup of Hypophosphites will surely cure many diseases of these organs, patients must abstain from excessive indulgences or such habits as cause or perpetuate the malady, if they would remain healthy after discontinuing its use.

Cable Screw Wire Boots and Shoes are sure to supersede all others because they are the most pliable -durable-do not rip or leak. Try them. All genuine goods are stamped.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.—AUG. 9, 1872.

The hardest thing in the world to hold is an unnly tengue. Our sorrows teach us not only the worse, but also be better qualities of our fellows.

The most violent friendships soonest wear them-

Athing cometimes "brought to pass"—A countriest note.

INSOLVENT ACT OF 1869. the City of Montreal, Plasterer,

Insolvent. THE Insolvent has made an assignment of his thate and effects to me, and the Creditors are notified to meet at his place of business, corner Craig and St. Ignace streets, in Montreal, on Monday, the 12th day of August next, at three o'clock, P.M., to recive statements of his affairs and to appoint an Assignee.

L. JOS. LAJOIE, Interim Assignee.

Monirea 29th July, 1842.

EDUCATIONAL ESTABLISHMENT

### YOUNG LADIES, UNDER THE

DIRECTION OF THE SISTERS OF ST. ANN,

ST. REMI, (Near Montreal, Can.) THIS institution was established in 1870, and re-ommends itself, both by the elegant style of the hilding, its spacious dimensions, the comfort it af-buls, and by its facility of access from Montreal and the United States, being situate on the Montreal and New York Railway line, and only at a short distance hen the Provincial line.

The course of instruction, intrusted to Seven Sisus, is complete, comprising French, English, Fine int, &c., &c., &c., and tends to the cultivation both of the mind and of the heart.

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(Payable Quarterly, and invariably in Advance.) Beard and Tuition (Canada currency) \$50 00 yearly Misic, Piano. \$1 50 per month.... 15 00 Dawing..... 0 50 " ... 5 00
Washing..... 1 00 " " ... 10 00

Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white hes and a large white veil are also required. Thursday is the day appointed for the Pupils to excive the visit of their Parents.

### PUBLIC NOTICE.

MALED TENDERS addressed to the undersigned, and endorsed Tender for Church, will be received entil the FIFTH DAY of AUGUST next, inclusitely, for the DECORATION and ENTIRE COM-PLETION of the INTERIOR of the CHURCH of his Parish, including HEATING APPARATUS, as prolans; Specification and Drawings on view at the office of the undersigned, in this Town, between he hours of nine and four every day.

NB.—The Fabric shall be bound to accept the

lwest Tender. Conditions made known on application to the

ndersigned, (By Order), J. R. JOBSON, N.P. c. Johns, Que., 5th July, 1872.

### JOHN CROWE,

LACK AND WHITE SMITH, LOCK-SMITH,

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E subcribers beg to inform the public that they recommenced business, and hope, by strict thate of its patronage.

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### ED SPRUCE GUM

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The obstinate hacking Coughs, is now well out to the public at large. In this Syrup (careprepared at low temperature), containing a quantity of the finest picked Gum in complete ion all the Tonic, Expectorant, Balsamic and spasmodic effects of the Red Spruce Gum are preserved. For sale at all Drug Stores. Price, cents per bottle. de manufacturer,

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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 favorito resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" what-ever its directors could claim for it, or any of its

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 th students committed to their care

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 Mon-

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The Course of Studies in the Institute is divided into two departments-Primary and Commercial.

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Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

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