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CATHOLIC CHRONICLE

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No. 7

(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quignon

PART SECOND.—THE SLAVE.

CHAPTER VI.—(CONTINUED.)

'Let us go! Let us go!' was the unanimous cry.

'Yes, let us go,' repeated Olinthus. 'Our cause is holy and God will bless it.'

'Your cause is iniquitous, and God would turn away from you!' said a voice, which all heard, and at which all stopped.

It was the voice of the Pontiff who had just arrived, having heard the rumor of Cecilia's misfortune.

'My children,' resumed the venerable priest, with severity, 'since when was violence permitted to the disciples of Christ? When did they learn to trample upon the laws? Centurion, was it to sustain or overthrow them that the Emperor gave you this sword?'

A deep silence had succeeded to the tumult.—These men but now so impetuous, remained silent and collected, listening to the voice whose authority they respected.

'Father,' spoke at last Olinthus in a respectful tone, 'is not the law odious which robs a father of his daughter? Must we permit that our sister perish in slavery? Does Christ recognize masters and slaves?'

'My son,' replied the Pontiff, 'Christ inspires feelings of humanity and gentleness which will cause slavery to disappear in the course of time; but He has never said to the slave:—'Thou shalt revolt against thy master,' nor to the citizen:—'You will tear down, with violence, that which exists.' Await patiently the designs of God, and however unjust and barbarous institutions may be, respect them until His breath shall destroy them. Let us teach the master charity towards his slaves, let us teach the world that all men are brothers, and the spirit of God will do the rest. Renounce, then, all design of rescuing Cecilia by force, from the master God has given her. It is the law! Learn to submit to it.'

Olinthus bowed to the wisdom of the holy interpreter of the religion of Christ, although he felt his blood boiling in his veins and his heart ready to burst with suppressed grief. Yet, he could not help exclaiming sorrowfully:—

'O father, father! Cecilia is then lost forever?'

'No, Olinthus,' said Petronilla who had come near him. 'I have the confident hope that this child who, alone among us, has had the happiness to sacrifice herself for God, will be returned to you by His Almighty hand. Let us go to Flavia Domitilla; she has authority enough to conquer this man's refusal, treasures enough to tempt his avarice.'

'Go, my son,' said the Pontiff, 'this is just and permitted. During your absence, I shall lift up my hands to God and I trust my prayers will be heard.'

'We shall all pray for your success,' cried all these men and women, filled with holy enthusiasm, and they followed the steps of the Pontiff.

Flavia Domitilla offered Parmenon an enormous sum of money if he would relinquish his rights on the young girl.

Parmenon remained immovable. The Consul Flavius Clemens, himself, interfered, now beseeching the slave-trader, now threatening him with all his authority.

Parmenon was undisturbed by threats and prayers. He showed the law to the Consul, and quietly told him that he intended to preserve and defend his legal rights.

The reader has doubtless, already suspected that Marcus Regulus was behind Parmenon and maintained him in this obstinacy.

'See,' the astute plotter would say to his vile tool! 'how all these Jews are coming to us!—Oh, I shall obtain all their secrets through that young girl. Their millions of sesterii! . . . It is laughable! Will not the Emperor give them to me? . . . And, besides, am I not rich enough? What I want is power, honors, and I shall have them. Parmenon, you wretch, if you falter I will turn you over to the pretor!'

There was a terrible secret between Regulus and Parmenon. Flavia Domitilla and Flavius Clemens struggled vainly to overcome this unknown obstacle.

But were the laws of Rome so barbarous that they admitted the violation of the first law of nature? Would not a court of justice annul this abominable contract by which a father had sold his child!

Pliny-the-Younger, the noble and brilliant pleader, and Pegasus, the great jurisconsult, were called upon to solve these momentous questions. Both were filled with indignation; both replied that long since Rome had ceased to see such shameful outrages, and promised that this monstrous deed of sale should be cancelled.

It was determined that Cecilius should claim his daughter before the tribunal of Recuperators.

Parmenon was duly summoned to appear. Marcus Regulus prepared himself for the important struggle about to commence.

CHAPTER VII.—A CHAPTER ON ROMAN LAW.

Three things had been treated by the Roman legislator with the same dryness of heart and inflexibility of spirit, although two were animated by the breath of God, and the third might be vivified by the thought of man.

These three things were: 'the child,' 'the slave,' and 'the soil.'

All three corresponded to a solitary centre, the master—('dominus') the keystone of the Roman legislation, which held them by the same title and with the same inviolable power.

In the beginning the right of property had been the material possession of things; later when it received a legal definition, the transfer to a third party required a second taking possession 'by the hand,' the symbol and instrument of all human power.

Thence, the 'manicipation,' a unique form of sale, whose etymology—'manu capere'—indicates sufficiently the brutal meaning.

The child, the slave and the soil were mancipiated; that is the hand of the purchaser seized these three things with the same energy and the same immutable right. This new right made the child, the slave, and the soil equally the property of the master until he chose to transfer them by another manicipation.

But, the more precious the thing, the less easily the original right could cease.

Thus, land once mancipiated ceased to belong to its owner. The same with the slave, unless he was set free, for the power of the master extended beyond emancipation, through the rights of patronage and certain obligatory services imposed on the freedman.

But, over the child, the essential property, the power of the father never ceased entirely. Set free by the master who had bought it, it became again, legally, the property of the father who could sell it an indefinite number of times.

Such was the law framed by the inflexible genius of Romulus. The law of the Twelve Tables did not change this, but it limited the rights of the father on his son to three mancipations, after which the son was completely free from paternal authority:—'Si pater filium ter venunduit, filius a patre liber esto.'

As for the daughter, a single manicipation was sufficient to liberate her. The Roman legislation set little value on woman.

The son sold by his father suffered all the rigors of slavery. The only consolation reserved in his favor, by the law, was that he remained ingenuous and even a Roman citizen by right, whilst a slave in fact.

In order to understand the influence of Christianity on a society where such legislation existed, we must cast a look on the reign of Augustus, the luminous point between the greatest height of the Roman power, and its approaching fall.

Like the god Janus who opened the year, and whose double face contemplated the past and looked into the future, Augustus saw all the splendors of the republic, and the foreshadow of the dark days of the empire.

Before him all is bright, glorious, wonderful civilization; after him darkness, abasement, universal barbarism.

And nevertheless, what occurs during this resplendent period of the republic and this declining period of the empire? What is thought of the child? what is done with the slave? what becomes of the soil?

Until Augustus' time all remains mute, plunged in the immutability of death.

Omnis vita

Omnis sunt deserta, ostentant omnia moriem

After Augustus, and all at once, the child takes his place at the family hearth, the slave becomes again a man, the soil thrills under the first touch of the spirit which will animate it.

Up to that time there had been, doubtless, great poets, eminent historians, orators, philosophers and jurisconsults; yet what voice spoke in favor of the child, of the slave, of the soil, even? who mourned over this treble captivity? who condemned these institutions?

Among those Romans who glorified Brutus and Marius Torquatus for the murder of their children, and who looked upon the slave as being assimilated to the brute creation, there were, doubtless, fathers truly worthy of that name, and really kind masters. Individual virtues were not wanting in the republic; and there could

not be found in the corrupt times of the empire such a large number of citizens remarkable for the excellence of their private life.

But this fact only gives more weight to our remarks. How is it that these virtuous republicans did not improve the legal status of their children, that they did not admit the slave was a man, that they did not understand that the soil, though an inert matter could be ruled by the will.

And how is it that the Romans of the decline, so miserably plunged in vice, should have suddenly risen above the brutal traditions of their ancestors; and that the first cries so long expected by suffering humanity should have been heard in their poetry, in their history, in their philosophy and their legislation? Strange contradiction! it was during the time of Nero, of Vitellius and Domitian, that these mysterious voices were heard which, condemning the past, prepared the future.

It seems as if Providence purposely left an interval between the reign of Augustus when there still lived the memory of ancient virtues, and the time when these would disappear under the influence of the monstrous vices of his successors, in order to show more clearly whence come these new doctrines and what was their heavenly origin.

It is, in fact, only when Peter appeared in Rome, when Paul spoke these great words 'My brethren,' that we see this hardness softening, the heart opening to the novel feelings of loving kindness, and the books and the law becoming at least the faint echo of this strange language, so different from what had hitherto existed.

The hour of God had come after that of man. He resumed the task which had baffled human wisdom, and as the first act of his presence, He imposed on these generations born of injustice and stationary in their egotism, the omnipotence of equality.

Thought prevailed on the ruins of form, and science became profound enough to be Christian. The jurisconsults prepared the emancipation of matter by making the mind and will of man prevail in his agreements; to them are due the glory and usefulness of those principles by virtue of which our modern society, unfettered and performing all its acts in the name of intellect, transmits the soil and all other things without having to touch them with the hand and casting them off like an uncomfortable garment.

Yet amidst this breaking of fetters, the child like the slave and the soil, was to retain the seal of servitude, from which triumphing Christianity alone could free the world.

No voice had yet been raised, strong and courageous enough to prohibit the sale of children by their father, for, the first text containing this great prohibition is a constitution of the emperors Diocletian and Maximian. This text upon examination, however, is found to admit a fact established by usage, rather than proclaim a prohibition no longer needed.

Such was the grave interest of the question to be discussed before the tribunal of the Recuperators, in connection with Cecilia's sale by her father.

On the one side was the formal and pitiless text of the Law of the Twelve Tables, so long observed, forming part of the fundamental law of Rome, and which had never been abrogated or even modified by any contrary legislation.

On the other, the general feeling, public indignation, the voluntary abandoning of a barbarous law, and the secret but certain tendencies of the public mind towards generous ideas more worthy of man and of the sanctity of family ties.

Would these considerations prevail against a law which had once been deemed just and necessary?

And if usage and morals which may sometimes transform the law through long and universal practice, were invoked, would they be powerful enough and sufficiently in conformity with Roman reason to triumph over a positive text and to erase it from the brazen Tables deposited in the Capitol under the custody of the protecting god of the empire?

CHAPTER IX.—BEFORE THE PRETOR.

The Pretor decided summarily, cases of little importance or of easy proof, as we have seen an example in the case of Parmenon's claim against Cecilius. But in grave cases as when a citizen claimed as his own a thing in the possession of another party, the latter upon being summoned was obliged to produce in court the thing claimed, in order that the plaintiff might identify it and that there should not be, therefore, any possible error as to the object in litigation.

This preparatory proceeding was a necessary formality which preceded all trial. It gave rise to singular, and as in Cecilia's case, painful scenes, on account of the struggle which it was customary for the contending parties to engage, assisted by their witnesses and their friends—the plaintiff endeavoring to wrench the thing claimed

from his opponent's hands, and the latter resisting with the same energy.

The Pretor then feigned to perceive the quarrel going on under his eyes. He ordered the contending parties to be separated and brought before him. He then heard their respective arguments, and generally decided that the possessor should retain the thing, until further trial, but should deposit with his adversary a guarantee equivalent to the value of his claim.

Subsequently to this first hearing, the plaintiff's demand was again examined, and the Pretor sent the case for trial before the Recuperators designated by him. The questions upon which this tribunal was to decide were submitted by the Pretor, thirty days after the first hearing.

The suit brought for the recovery of Cecilia was of too great importance for the formalities required by law not to be strictly and rigorously complied with.

Consequently, on the day appointed, the Pretor Publius Aufidius Namusa proceeded to the Forum and took his seat on the permanent tribunal of the urban pretorship, which was situated at the eastern end of the place, a little below and to the left of the Arch of Fabius.

A large and tumultuous crowd had already assembled in the Forum to enjoy the moving spectacle of the struggle between a father and the man who had robbed him of his daughter; and to gloat upon the tears and despair of the child. In all times there has been found people eager to contemplate with morbid curiosity the sorrows of others.

We shall seek among this crowd, the persons directly interested in the case at issue.

We find near the tribunal, Cecilius, clad in the garments of a suppliant and with his hair smeared with ashes. It is easy to read on his careworn face the cruel emotions that fill his breast at this solemn hour. Near him stands his lawyer, the celebrated Pliny-the-Younger. He is there to assist the wretched father in his sad trial; and he endeavors in vain to teach him the dignity and moderation which the occasion demands.

Not far from these, stands Olinthus accompanied by a few of his brethren and by some pious woman who have come to sustain his courage, and to comfort Cecilia by their presence and their sympathetic tears. A dark gloom overspreads the handsome features of the young centurion; but, nevertheless, a gleam of hope anon brightens his eyes from which the happy light of old has flown.

The devoted Gurgus has not failed to come to the Forum. He has brought with him some of his men, and now and then gives them his instructions, in a low voice but with considerable warmth. His project is to take advantage of the heat of the struggle to give a sound beating to the hateful Parmenon.

This illegal intervention is certainly derogatory to the dignity of the Pretor and the respect due to justice; but it will be a great consolation for Gurgus, and, in truth, we have not the heart to censure the poor respillo.

As for Parmenon and his victim, they have not yet made their appearance in the Forum.—But Marcus Regulus is sneaking through the crowd, and the inference is that the slave-dealer cannot be far.

Marcus Regulus has declared openly that he would take up Parmenon's case, and appear in person, to plead before the Pretor. This has surprised no one, for the case is shameful enough to suit Regulus, even if he did not have a more direct personal interest in its issue—a fact, however, not generally known.

But Cecilius, Pliny-the-Younger, Olinthus and all Cecilia's friends are well aware that he is the cause of the young girl's misfortune, although they do not suspect the secret motives of his persecution.

Regulus manages to not come too near the old man and his friends, for he augurs little good from their threatening looks.

After some delay, which only increased the feverish curiosity of the crowd, Parmenon made his appearance with Cecilius, and surrounded by a numerous escort. He had evidently sought to make an insolent display of his right of brutal possession. The young girl was led forward like a victim ready for the sacrifice. She wore the coarse tunic of the slaves, and her hands were tightly bound together with a rope, the end of which was held by one of Parmenon's men.

Four months had elapsed since the poor child had fallen into the power of this wretch; for, notwithstanding the zeal and activity of her friends, the tedious delays of judicial proceedings, protracted by the efforts of Regulus, could not be overcome. Her person bore the evidence of the cruel sufferings to which she had been subjected. Her face was pale and thin, the bloom of youth and beauty had already faded away. And yet she found sweet smiles for the dear beings she saw in the crowd.

At the sight of his daughter, a loud cry es-

caped from the Tax-gatherer's lips, and with one bound he was near her, clasping her in his arms, and calling upon the gods to restore her to him.

Parmenon seized Cecilius round his waist and endeavored to wrench him from his daughter's embrace, but all his strength could not move the old man who stood immovable like a bronze statue.

Olinthus drew his short sword, and the bonds which held his betrothed captive fell to the ground, cut in twain.

Meanwhile, Gurgus was performing wonders. Already Parmenon's escort had been dispersed by the respillo and his stout companions; the wretch, himself, struggling vainly, was about to succumb under their blows. For a single instant Cecilia found herself free, in the midst of her friends! But the Pretor has spoken in the name of the law; licitors lower their faces over the young girl's head, and the struggle ceases.

All bowed to the majesty of justice and the respect due to the popular and feared Roman magistrate.

Regulus only waited for this intervention, and Pliny-the-Younger, himself, asked that the case should proceed with the calmness and moderation which should accompany judicial decisions.

Publius Aufidius Namusa, then called upon the two adversaries to come forward and state their difference. Cecilius making an effort to overcome his emotion, stood up before the Pretor, and declared that he had come to claim his daughter unjustly held by Parmenon.

The latter replied that the thing vindicated was indeed the daughter of Cecilius, but that the latter, by a regular act of manicipation, had transferred all his rights upon her to him, Parmenon.

He appealed to the testimony of the five witnesses to the sale, by whom he has taken care to be accompanied; and he placed before the Pretor the act of manicipation drawn up by the testator.

It was now the duty of the two lawyers to present the question in its legal character.

Pliny-the-Younger, in a short improvisation, set forth: 'That the fact of Cecilia's manicipation to Parmenon was not disputed—it was unfortunately but too certain; but that, in law, this manicipation could not hold good, for two reasons: First, because the sale of a daughter by her father should be deemed null and void according to the spirit of the new Roman laws; second, even if it were valid in law it should be set aside on the ground that Cecilius had been subjected to influences and made to entertain fears which controlled his will and destroyed the liberty of his consent.'

'When the time comes,' added Pliny-the-Younger, and his penetrating glance was fixed on Regulus, 'I shall prove these facts by uncontrovertible testimony. For the present, all the Pretor must needs know, is that the object of the action we claim the right to bring, is to attack the principle of an abominable sale, and, at all events, to oppose to it the exception 'quod metus causa' (the exception 'quod metus causa' could be filed whenever one of the parties to a contract alleged that at the time said contract was made, he was under the influence of a real fear which impairing or destroying his liberty of judgment, prevented consent) which suffices to violate radically any convention.

Marcus Regulus knew very well that whatever the grounds of opposition taken against Cecilius' claim, the Pretor would not fail to authorize the trial. Assuming, therefore, an air of ease, he replied that he would make no opposition to the trial demanded by Cecilius; that he would show, when the time should come, that the sale was perfectly valid, both in law and from having been freely consented by the father; but that he protested against the allegation that Cecilius had been subjected to any undue influence or terror. He therefore, demanded that, provisionally, the young girl purchased and paid for by Parmenon, a legally authorized slave-dealer, should be adjudged to the latter and remain in his possession.

Pliny-the-Younger endeavored to obtain that Cecilia should be placed in the care of a third party, during the litigation; but the manicipation not having been attacked in its form, and having the conditions of an authentic act, the Pretor decided that Parmenon should not be deprived of the services of his slave unless by a final sentence of the court annulling the sale.

Cecilia was therefore adjudged to Parmenon. Then, the Pretor sent the party before the tribunal of the Recuperators, but reserved a delay of thirty days to prepare the form of trial.

Parmenon, protected by the magistrate's licitors, wished to enjoy the brutal satisfaction of insulting the sorrow of his adversaries, by replacing on Cecilia's wrists, the bonds cut by Olinthus. He proceeded to perform this task slowly, in the Forum, defying the anger of those who threatened him, and laughing at the tears

which his cruelty drew from the eyes of the bystanders.

Cecilius gave vent to his grief in heart-rending groans; Olinthus, whilst inoking Heaven, could not restrain his tears; Gurgis and his gloomy escort moved about excitedly, as if possessed by the furies.

The most indifferent spectators were astonished at Cecilia's calm resignation. With voice and look, she comforted her father and her friends, and encouraged them with the hope that God would not forsake her.

When she departed with her master, the people opened their ranks, and showered their marks of sympathy upon her whilst they followed Parmenon with their curses.

The crowd then surrounded Pliny-the-Younger. He was asked whether he would succeed in cancelling this barbarous contract; a touching appeal was made to his well known eloquence, and they conjured him to save Cecilia and restore her to her father.

Some voices inquired threateningly for Regulus, but the wretch had already disappeared from the Forum.

Such was the first act of this judicial drama, in describing which we have endeavored to give our readers a glimpse of the Roman customs.

CHAPTER X.—THE TRIBUNAL OF THE RECUPERATORS.

The second act was to be unraveled before the tribunal of the Recuperators. The three judges having no special court-house for their sittings, had met, as we have already stated, in the basilica Julia, the place where the Centumvirs generally assembled, and which from its vast dimensions, would permit them to give more publicity to the important trial.

The Pre- or Audiens Namra had traced the form to be followed in rendering the judgment. It embraced the double hypothesis of the gain or loss of the suit by Cecilius, for the judges were invariably bound to adhere to the precise course indicated by the Pretor.

This formula or charge read as follows:—'Caius Sulpicius Numerus—Aulus Agerius Ursidius—Publius Hortensius Niger. Be ye Judges.—If it appears that Cecilius did sell his daughter to Parmenon, declare that Cecilia belongs to the latter by the law of the Quirites. If it does not appear, condemn Parmenon to restore Cecilia to her father.'

'If it appears that Cecilius consented to the contract only through fear, declare that it is null and void; if it does not appear, condemn Cecilius to leave his daughter in Parmenon's hands.'

Marcus Regulus had prepared himself with great care, for the coming struggle; but yet, he was not without fears as to the result of the trial.

Cecilius and his daughter were only poor people, it is true; but they had powerful protectors in the consul Flavius Clemens, the two Flavia Domitillas, and the young Cæsars, Vespasian and Domitian; would not the judges be swayed by these influences? If the Emperor had not been absent from Rome, Regulus would have felt no serious anxiety; but Domitian was in Dacia, absorbed in the cares of a dangerous war, and it had been impossible to solicit his intervention in a matter of whose importance for his secret designs he was ignorant. Regulus had tried to have the trial postponed, but Pliny, who foresaw the danger, had thwarted him. On the other hand, Regulus was aware that this case had roused the public indignation; that he was suspected of being the prime mover in it; and he feared that the hatred accumulated in every heart, against him, might excite the judges to decide in favor of his adversary. As, however, he had the law on his side, he resolved to brave all those threats, to crush those adverse influences and to triumph, even if he had to look to hell for support.

No promises, no means were spared to influence the judges, and as a last resort, the astute lawyer evoked the threatening image of the stern Domitian, by spreading the rumor that this trial was a question between the Emperor and the Christians, between the imperial power and the secret tendencies of this odious sect!

The interior of the basilica Julia presented an imposing spectacle. Circular benches had been put up in advance to accommodate the multitude, at a certain distance from the seats (subsellia) reserved for the judges, the lawyers and the parties.

The seats of the judges were placed on a semi-circular platform from which they could command a full view of the assemblage. Those of the lawyers were a little lower; the plaintiff occupying the right and the defendant the left of the magistrates.

Further back and on a still higher stand than that of the judges was the curule chair of the Pretor. This magistrate never took part in the trials where he had designated the judges, but his empty chair was there to remind that, whether absent or present, justice was always rendered in his name. To this effect, there was placed in front of the curule chair, a pike, [hasta,] and a sword, the emblems of command, [imperium,] and of strength.

Not far from the seats of the lawyers, were placed the 'clepsydra' by which the duration of the pleadings was measured. The clepsydra was a vessel somewhat in the shape of a funnel, from the minute hole of which the water escaped slowly. It took twenty minutes for a clepsydra to be emptied. The number of times it should be filled during a lawyer's speech was determined in advance. This number could be increased, the opposite party consenting. This was styled 'granting water' [dare aquam,] which was not quite the same thing as giving force and eloquence to the speech.

The lawyers were very careful not to waste the water they had obtained. During the reading of documents or other interruptions, they never failed to ask the crier to hold the water [sustinere aquam,] which was done by stopping

the hole at the bottom of the clepsydra with the finger, in order that the water measured for the speech should not flow uselessly.

Regulus never objected to the number of clepsydras consumed by his adversaries. It is true that he claimed reciprocal indulgence and made an enormous abuse of it.

Albeit, on the day of trial Regulus was ready for the struggle he had to sustain against Pliny-the-Younger. He had prepared himself for it with the superstition which it was his wont to mix with his most trifling acts, and he had not failed to consult the auspices. He had even been considerate enough to warn Pliny-the-Younger that those auspices were favorable to him, and consequently threatening for his [Pliny's] case.

'So be it,' Pliny had simply replied, 'we shall see.'

The celebrated lawyer had acted with the greatest reserve, since the beginning of the suit. He knew that he was watched by his adversary's spies, and that advantage would be taken of the most trifling circumstance. Accordingly, he had shut himself up in absolute silence and lived in the most complete retirement. This course made Regulus feel very uneasy, for he had had occasion to learn at his own expense the magnificence and power of Pliny-the-Younger's voice, when he concentrated, by study and preparation all the resources of his extraordinary talent and admirable eloquence.

Caius Sulpicius Numerus, Aulus Agerius Ursidius and Publius Hortensius Niger, the judges designated by the Pretor, having taken their seats in the court, their cries [ascensus] or ushers proclaimed silence in the assembly.

(To be Continued.)

THE LAND QUESTION OF IRELAND

(TIMES SPECIAL CORRESPONDENT.)

No. 5.

CASHEL, AUG. 10.

The road from Tipperary to Cashel skirts the southern verge of the Galvua Vale until you reach the hamlet of Golden, on the banks of the Suir, there a small river. The landscape is of the same kind I have described,—great breadth of pasture here and there, with streaks of yellow cornland between. From Golden the scene begins to change; you ascend gradually to a wide expanse of uplands occasionally rising to gentle eminences until, crowned by the historical Rock, and almost hidden among hills and ruins, the ancient city of Cashel appears. Of Cashel it may be truly said that its present is less attractive than its past. It is a small, irregular, and dirty town of ill-built and often decayed houses, and it has nothing of the thriving and busy look that is a pleasing feature of Tipperary. The place is an example of the truth that riches are not always the way to prosperity; its Commissioners have an ample landed estate, which enables them to dispense with all local rates but the rents seem to be scantily applied to the improvement of the streets and the few public buildings, to judge, at least, from their squalid appearance. Cashel, nevertheless, has scenes of beauty familiar, doubtless, to some of your readers. From the celebrated Rock, overlooking the town, and for ages sacred in popular traditions, and beside one of those round towers, the origin of which has baffled antiquarians, rise the mouldering walls and shattered parapets of the Palace of the Celtic Kings of Munster while clustering beneath the hallowed spot are the venerable remains of religious houses. The Palace blends with an ancient fan, once the principal church of the vicinity, and is united to the ruins of the more modern cathedral, of which it is hardly more than the complement. The entire scene abounds in objects that touch a sympathetic mind with interest. The dim recesses and low-browed arches of King Cormac's chapel, the original of which, have an uncouth yet solemn appearance. The graceful pillars, the high pointed curves, and the noble symmetry of the cathedral are fine specimens of what is called the early English style. All around, on the grass-grown floor of the nave and transepts, or in niches in the walls, are the monuments of ancient Catholic bishops or of the former Catholic lords of the soil, whose names, as so often happens in Ireland, are to be found now among those of the peasantry. The Palace, a massive square flanked by circular towers, resisted the changes of time unscathed, until it was breached by Mórrogh O'Brien, a soldier of fortune, who, though a descendant of the Royal builders, did not hesitate to ply the batteries of Cromwell, which have left their traces on an adjoining eminence. I ascended the staircase, and rejoiced at the view—the Golden Vale, spreading out in spaces of emerald and gold to the western sea, the horizon at other points being closed by an amphitheatre of hills confoundedly tumbled. The dignitaries of the Established Church, into whose hands they have passed by a strange succession, have taken more care of these beautiful ruins than has usually been the case in Ireland, where the representatives of Protestantism have not been zealous in preserving monuments that spoke so eloquently of a fallen nationality and an outraged religion. I was happy to see that in many places gaps in the masonry had been repaired, that gates closed the entrance to the cathedral, that a wall ran round the consecrated precinct. Yet, as I thought of the pile and its guardians, I could not but reflect on the unfortunate policy that for three centuries had committed these ruins, still dear to the hearts of the peasantry of Munster, to the custody of those whose fate it has been to be the symbols of a faith imposed by conquest.

The country round Cashel for several miles differs widely from that about Tipperary. It is for the most part an elevated tract of fine dry land with a limestone subsoil, which ascends from the edge of the Golden Vale, eastward, towards the distant hills of Kilkenny. The penetrating eye of Arthur Young perceived its aptitude for improved husbandry; he declared 'it was as fine turnip land as he had ever seen,' but, in his day, it was, in great measure, an uncultivated sheep-walk, dotted over with numerous mud hovels. At the period of the Devon Commission, this district had been long before enclosed; it was, in fact, divided between the demesnes of gentlemen and the holdings of farmers of the better class; but a large extent had been overrun by an indigent peasantry, who spread over the soil, living on potatoes, and paying their rents out of the scanty crops of oats and wheat they raised from their little allotments, as was invariably the case in Ireland before the Poor Law and the famine of 1846 in any tract that could be called corn land. There has been a great revolution since, and, though many traces of the past remain, the general result cannot be disputed. The land has been extensively cleared, the surplus population in some places having altogether departed from it, and, with some not inconsiderable exceptions, it is now cultivated in a fair course of husbandry. In a few spots, especially at the edges of the little streams that run into the Suir, fine, permanent pastures may be seen; but, as a rule, the country is given up to tillage and sheep land, rich with artificial grasses. Farms vary in extent, from 600 or 700 acres to patches that hardly deserve the name; but farms of about 30 and 40 acres are common; and, I except the very smallest holders, who, I think, must ultimately give way—unless, at least, what is not probable, they learn the secret of spade husbandry—the occupiers, on the whole, seem prosperous, and in many instances have laid by

money. On the larger farms, the fields are well enclosed, of considerable size, and well enclosed; and I saw a number of excellent hometeads, built evidently within the last few years, and furnished with the best appliances required in modern agriculture. Lord Derby's estate on the road to Clonmel, in a great measure, laid out in this way, and a colony of considerable farmers from England has settled upon a tract near Oshel, the property of Mr. Smith Barry. I paid a visit to one of these gentlemen, who, in a few years, has turned what was a waste, covered with the wrecks of small, ruined holdings into a scene worthy of the best counties of England. I enjoyed the sight of his vast breadths of corn, fast yellowing under the sun of August; of his brilliant sheets of turnips, without a weed; of his pastures, dotted with the finest Leicester; of his machinery and implements, from the best makers. All around the agriculturist was of the same kind, and the prospect was gladdening to the eye; yet, as my host very fairly allowed, the ordinary Irish farmer of the neighbourhood, holding from 15 to 55 acres, can, under reasonable conditions of tenure, compete fairly with his more powerful rival, though his fields have not such a trim look, and his fences and dwellings are often unightly. The one has more capital and skill, better instruments, and a more practised intelligence, but the other has not less natural energy. It is a silly libel to deny the capacity of the Irish tenant to work hard—he takes readily to an improved mode of agriculture, and he brings to his land, when fairly dealt with, the strong arms, the stout hearts, and the shrewd wit of his whole household. I am by no means satisfied from what I have heard that, all things being taken into account, he does not pay quite as high a rent, and secure as ample a share of profit, as his wealthier and more independent neighbor.

It is not, however, to be supposed that the whole of this neighbourhood is well cultivated and that its state is, in all respects, prosperous. Mud cabins repeatedly offend the eye, inhabited by a race of poor cottiers; and some properties are still cut up into small patches, for the most part the abodes of a destitute peasantry. The estate of the Commissioners of Cashel is speaking generally, of this character; and its condition deserves a few words of notice. It is parcelled out among small yearly tenants, in most instances holding at a very cheap rate; the farms are with rare exceptions, ill-tilled, and the occupiers seem of an unthrifty class; the entire property illustrating a truth not confined to Ireland in its application, that corporate lands, though at low rents, are often neglected and badly managed. In some spots the traces remain of the immense revolution which has passed over Ireland during the last 20 years—the marks of ruined hamlets are occasionally seen; nor have the adjacent lands in all cases recovered from the exhausted state in which they were left. Nor is it to be supposed that this extraordinary change, always more visible in an agricultural district than in one appropriated for many years to grazing, has been accomplished without much hardship; nor yet that the feelings engendered by it have been extinguished in the hearts of all. 'There is hate on that land,' was the significant remark of a peasant who pointed out a fine tract, now rich with crops of turnips and corn, but from which hundreds of cottiers had emigrated; the spectacle of outward wealth, I doubt not, conceals evil recollections and passions. The colony of Englishmen I have referred to, by giving abundant and liberal wages, and by their fair and generous dealings with the people, have, so far as they are themselves concerned, completely conjured away these sentiments; they are liked and esteemed as benefactors of the poor, though in some instances they hold lands from which small occupiers have been cleared; and this is noticeable, for as a general rule the agrarian spirit that exists in Ireland visits not only the evicting proprietor, but the succeeding possessor, with its savage penalties. Yet in some of these very cases, and in many others, a feeling of dislike, more or less strong, prevails against those who, as agents or landlords, are considered, often, perhaps, unjustly, as having been exterminators of the people; and this marks the general prosperity of the district.

The condition of the classes connected with the soil in the neighbourhood is very much the same as that of those about Tipperary. It is a great deal better than it was formerly and, in a material point of view, it cannot, I think, be called unprosperous. The rate of agricultural wages at the period of the Devon Commission was seldom more than 8d. a day; it is now from 7s. to 10s. a week, and is considerably higher during the weeks of harvest. The English gentlemen I have referred to give usually from 8s. to 9s. with a cottage and potato ground at a nominal rent; the labourers they employ are thus well off, and they have, of course, the best men in the market. On the whole this class has not much to complain of; it is in a state of comfort compared with what it was in before the great famine, or even in the days of Arthur Young; but it is, doubtless, penetrated in some degree with the vague discontent more or less prevalent. As regards the farmers, with the exception of the very small holders, who, as I have said, will hardly be able to maintain, their ground—the expense of tillage, in a neighbourhood like this, being too great for a very minute area, unless the spade shall replace the plough—they unquestionably have advanced in wealth, and, as a body, they are in a reasonably easy circumstance. The rate of rents here, in the time of Arthur Young, varied from about 12s. to 30s. the Irish acre, the amount of produce being, perhaps, two-thirds, and the price of most of the articles produced, except corn, being probably little more than one-third, of what it is now. When the Devon Commission held its inquiry rents had risen, probably, to 25s. and 55s. the Irish acre, and they have only slightly increased since, perhaps 3s. or 4s. upon an average, though the amount of produce has been augmented, and the price of most products is considerably higher. Speaking generally, therefore the pressure of rent on the farmer is less than it has been; and though, doubtless, exceptions occur, the land, having regard to its quality and its existing condition, is not over-rented. From all the inquiries I have made, too, the holders of land to any fair extent are tolerably thriving as a class at present; they have, in many instances, money in the Banks; and though their dwellings, their fields, and their fences have too often the appearance of poverty this is not always a proof of the owner's condition.

The landed system of this neighbourhood is, in a slightly perceptible degree, on a more satisfactory footing than that existing near Tipperary. Absentee proprietors are not quite so numerous, and the line between the owner and occupier of the soil is not marked so sharply by religious distinctions, for there are a good many Roman Catholic landlords; these gentlemen, however, in most instances being not more popular than their Protestant fellows, and managing their estates upon the same principles. I think, too, as might have been expected in a district for the most part agricultural, that landlords here, at least at the late years, have built farmsteads and improved the land, at their own expense, to a greater extent than about Tipperary, and a large area, probably, is under leases. Yet the landed system of the two districts, viewed as a whole and in its broad outlines is essentially of the same character and is attended by the same social phenomena. Large tracts belong to absentees who commit their tenantry to the care of agents. The mass of the owners in fee are Protestants; the mass of the occupiers being Roman Catholics; and this difference affects injuriously the relations between them to some extent, though the positive effects may be difficult to trace. As a rule though with many and large exceptions, and these certainly on the increase, the improvements that have been made upon the land during many years have been made by the occupiers; yet in a few instances have they received compensation. Though, too, they have acquired in this way what lawyers would call an equity in the land, which good Providence would certainly respect; they have, gene-

rally, no certain interest in it; for the most part they are tenants-at-will, and lease, as we have seen, on uncommuted terms. They are thus reduced to mere wage-slaves, with moral rights they cannot vindicate and, what is worse, it is the immediate interest of those against whom these rights exist to repudiate or, at least, to disregard them. Nor is this all; for in this state of things the landed proprietor may increase his rents as his tenants improve, and so charge their industry unfairly; he may, in truth, exercise all kinds of oppression; and though such wrongs may be infrequent here, I heard at least of one notable instance. In this neighbourhood, as elsewhere, the good will of farms is often sold, and whatever may be thought of the practice it certainly ought to be respected on estates where it has become usual. Yet I was informed of a case in which a landlord allowed an incoming occupier to pay £500 for the goodwill, received a considerable part of this sum in respect of irrecoverable arrears, and afterwards, without any just reason, evicted the purchaser, who was technically only a yearly tenant. I am not satisfied that this sale of goodwill is wholly true; and such 'iniquities could not often happen, for otherwise the custom would never grow up; but the mere possibility that such injustices can occur repeatedly, uncondemned by law, must have a mischievous social tendency. If we recollect what a widespread effect a single example of gross fraud may have in shaking mercantile confidence, I cannot wonder that the farmers about here, who live under this condition of things, should feel insecure and dissatisfied, though at this moment pretty well off; or, if we add that, though now infrequent, evictions have been extremely numerous in this neighbourhood at no distant period.

Being at Cashel, I have been induced to visit the well known Mr. Charles Bianconi, the successful founder of the 'public cars,' which for 40 years were the chief vehicles for cheap passenger traffic in Ireland. I wished to see a personage on whose great experience of Irish character and energy and skill it would be unnecessary for me to dwell, and who I hoped would give me valuable information. Mr. Bianconi, who has been a large landed proprietor during many years, and who lives at a handsome place near Oshel, enjoying in a still green old age the ample reward of an honourable career, explained his mode of managing his own estate, and made some striking remarks on the general question. As might have been expected, a very able man, who perfectly understands the value of money, yet appreciates the necessity of encouraging industry, and has been long accustomed, not only to deal with the people, but to place reliance on them administrators his property on a sound, yet liberal and equitable system. He lets his land at the rents he thinks it worth, believing justly, that a too low is nearly as mischievous as too high a rent; but he makes all improvements on his farm himself, puts them in good order before they are occupied, and, with hardly an exception gives leases. As he truly observes:—'By these means he acted rightly to himself and his tenants, he guarded against claims being made on account of the outlay of others, to reject which would be simply unfair, yet to concede which would be often absurd, and which would be very difficult to adjust; and he placed his tenants in a position in which only they and he could be safe, and they could be expected to do the land justice.'

Mr. Bianconi gave me a remarkable instance of what he had found to have been the effect of merely substituting a durable for a precarious tenure, of engaging tenancies at will into leaseholds. In 1855 he purchased two lots of the Portlinton estate. The rental of the lands was 305s.; they were held 'by tenants-at-will, who formed a lazy and beggarly population,' and the rents were in ordinary seasons in arrears. Mr. Bianconi increased the rental to 473s.; but he gave the occupiers leases for 31 years, and the result has been that, without the expenditure of a shilling upon the part of the landlord, except in the repair of farmsteads, the higher rent has always been paid, and the tenantry are now a contented yeomanry. This seems astonishing; but after all, only illustrates the truth that security is the first condition of social progress; that, as Arthur Young remarked 93 years ago, 'the having leases creates industry in Ireland; and that, giving him a fair field and a certain title, the Irish tenant can accomplish wonders. Mr. Bianconi thinks that the land question would have never arisen had the Irish landlords improved their estates wholly at their own cost, and then liberal in given leases; they would thus have excluded the ill defined claims now set up on behalf of the tenant in respect of his additions to the soil, and verging upon an assertion of a proprietary right, and they would have made the peasantry comparatively independent. "But," he added significantly, "it is now very late; the landlords, from a variety of reasons, have chosen to keep their tenants in subjection; wild and foolish ideas have got abroad; and a few least the tenants may before long become too demoralized and excited to be satisfied with the concession of leases." I need not say that I have the authority of this respected and intelligent gentleman to repeat the substance of his remarks.

The agrarian spirit exists here, but it is not, I trust, quite as violent as in the neighbourhood of Tipperary. Yet I would not draw too marked a distinction; few landlords near Cashel would, I suspect order a notice to quit to be served; several threatening letters have been current, and I heard one gentleman who has thought it expedient to leave the country before beginning an ejectment. The notion that the tenant has a right to the soil, which I alluded to in a former letter, is spread in the same way; and hopes of some coming change are cherished. There has been, however, but one murder of late; and but that the authorities seem to have no doubt I should hesitate to pronounce it purely agrarian. The circumstances are peculiar, and were commented on to me from a source I can rely on confidently. As far back as 1850 a Mrs. Topping evicted a Mr. Fitzgerald from the possession of nine acres of land. This caused a feud which seems to have never quite ceased; and in the course of time, for the old story of Montague and Capulet repeats itself, Mrs. Topping's son married one of the Fitzgeralds. The smouldering discord of late grew worse, and a few months ago Mr. Topping was shot. This crime, like so many others, is undiscovered; if it be agrarian, it certainly shows that the agrarian spirit can harbour the thought of vengeance during a long period, and does not allow limitations of time to operate as a bar to its penalties.

ARCHBISHOP MANNING.

On Tuesday, Archbishop Manning was present at the solemn opening of the Church of St. Joseph, Tadcaster. In connection with the opening ceremony, Pontifical High Mass was celebrated by Bishop Coathwaite. Archbishop Manning, in his address made the following remarks:—'Never was there a moment when the power of the keys in the hands of the successor of St. Peter went out over so vast an empire as it did at the present time, and it was infidelity if they allowed themselves, through a cowardly want of faith, to imagine that the Holy Catholic Church was in the period of diminution and decline. It was not so; it was in time of ascending and of expansion, and that Church, which was becoming every year more and more widespread, and was at length to attain a universality which it never before had attained, was united in itself, it was united indissolubly. Tried as it had been by every kind of human pride and strength, subtlety, and warfare, it had never yielded. It was not only an outward unity, visible to the eye, but an inward unity of heart and mind and will; a unity of oblation and of faith springing from the Holy Spirit of God, which manifested itself in the unanimity of pastors, in the unanimity of the faithful, and in the unanimity of the faithful with their pastors; a union within and without, so visible, so undeniable, so inevitable, that it was itself a proof of the faith which they believed. Compared with it all human power and all human

authority rose but to dissipate themselves again.— This was the first evidence of the words with which he had begun; and the next was that there never was a time when the Holy Catholic faith was more explicit, undeniable, and he would venture to say, undenied than now. There was not a doctrine of their creed which had not been denied at some time in ages past. No sooner was the faith of the Gospel preached amongst men than heretics arose to deny it. There was not a doctrine which was not denied with the subtlety of the Oriental mind which to us of the Western world seemed impenetrable. All along the whole line of faith the attack of heresy had been made; and all along the whole line of faith the attack of heresy had been repulsed. Every article had been assailed, and every article had been defended by the illuminated knowledge and emphatic voice of the Church of God. Three hundred years ago a multitude of doctrines had been assailed at once, and in the midst of them that which was at the root of all—the divine authority of the Church itself. And now where did they find a heresy existing?—Where were the Arians of this day? Paganism, as a shadow falls upon the earth, and was no more seen; and where were the other forms of heresy, and he might go on to say where now was that greatest of all errors, that which laid the axe to the root of the tree, the denial of the divine authority and infallibility of the Church of God? Let them look over Germany in these last days; men had been disputing to and fro whether there remained belief in Christianity among the Germans. Roman Catholics were listeners to this debate, not disputants. Let them look over the face of England. He could never speak of his own country without a profound feeling of sorrow and charity. Not a word would he willingly say that should wound anyone, but truth must be spoken. Where was that kingdom which could not be moved—that immovable kingdom which they had received? Here and there a few altars and a few altars in the midst of a few wildernesses—empty churches, silent abbies, desolate cathedrals—structures raised in days of old by hearts that prayed and while their hands labored, now lifeless and cold as sepulchres; and that which was far more precious to the spiritual church and the intellectual edifice, that reasonable service of Almighty God, in truth, in the knowledge of Jesus Christ, and of his will? Where was this? Scattered, broken; scattered to and fro, like the stones of the temple after the desolation of Titus had wrought its worst. In the midst of all this confusion, in the midst of all this disorder, the kingdom which was immovable stood steadfast, and we heard of no new heresy throughout the whole world. And why? Because men had gone too far. No one at this day, and they might believe that no one hereafter, would invent a new Christian heresy, Braganterian Christianity was discredited. The revisions of Christianity and the making of new doctrines out of the Christian Scripture—this was a pleasant experiment of the past; but men had ceased to attempt it. They had gone further than this. Private judgment had done its work. It had shaken the foundations of faith, and men now instead of constructing new and artificial systems of the Christian religion for themselves, rejected it altogether, or retained in silence, and with pious desire to know the truth—and he must say with loving hearts which made them sad to see—such fragments of that ancient faith which they still believed and cherished fondly. Private judgment had no longer any existence as an authority; rationalism had undermined it. That which private judgment had done against the divine authority of the church, rationalism had done against the certainty of the individual mind. Men had gone beyond these things now, and faith and unbelief stood face to face, prepared for conflict. He said then that there never was a time when the Holy Catholic faith was so luminous, so evident, so explicit, so undeniable as now. Controversy against the Catholic faith was still. Where was it heard? When did they ever see books of controversy against, for instance, the presence of Jesus Christ in the Blessed Sacrament? There had been a time when England was tormented from end to end by denials of the doctrine of the Holy Eucharist. The day for that was past. Nay, more than that, by an infinite mercy of God, they eyes of men were turning back to seek for the lamp that hung before the tabernacle, and the hearts of men were aspiring with light and with love after the presence of which they had been deprived. No controversy was over, and private judgment was out of court. Reasonable men knew that there was only one alternative—Rome or Rationalism—divine authority or the human reason. And the human reason had only the choice, to be the critic, making its own faith, or the disciple of Jesus Christ. If they looked throughout the Catholic Church, from the sunrise to the sunset, was there ever a time when its unity of the faith was more conspicuous, more undeniably; when the perfect unity of Catholics was a more sensible union of the Church, and a more visible evidence of the truth of their religion? Never was there a time when the Church of God was more manifestly, more visibly immovable. Lastly, the only other evidence that he would give was this, that as the unity of the church stood out with luminous clearness, so never was there a moment when the world around was more conscious of its own instability, or more perplexed and baffled, like the builders of that tower, who no longer spoke intelligible things to each other. The whole head was sick and the whole heart was faint. Look first of all on the civil order of the world. There never was a time when the authority of man over man, the authority of prince and of law of right was more shaken, floating, fluctuating, and uncertain than it was at the present day. Revolutions lay under the surface of the Christian world, and those revolutions for fifty or sixty years had been perpetually breaking out, like a fever which ran in the blood, and was intermittent from time to time, but from time to time manifested itself again in strength. The uncertain, the anxious, the dubious state of the public peace of all kingdoms to what was it to be traced? To the embolment of faith, the disobedience of those who rule the world to the divine laws of the kingdom of Jesus Christ. It was not kings nor princes, nor legislation that created the Christian world. It was the Vicar of Jesus Christ, and the mystical body of the Son of God. It was Christian faith and the laws of God which created Christianity, and as they only could sustain that which they had made, and as none could sustain that which was not his own work, the kings and the princes of this world could not maintain the health and the vigor, the light of the Christian world which they did not make. And having departed from obedience to it—and all over Europe there was an endeavor to emancipate themselves from the sweet yoke of the Church of Jesus Christ, from its unity and authority—that was the source of civil disorder, the fountain of all revolution. And as it was in the public and civil order of the world, so much more was it in the religious, and those who had separated themselves from the unity and the authority of the Church of God were at this day finding an inheritance of their chastisement. They had changed from age to age; there were innumerable contradictions, and they were in contradiction with the past, and contradicted themselves from day to day. In these changes of doctrine, of discipline, of ritual, the minds of men were wearied out, and there came, as the penalty of these things, loss of certainty, of authority, of union, of the confidence of millions of hearts, the scattering of their own flock, the desolation of that very system which they would fail to uphold. Not only in religion, but in that which was at the foundation of all religion, there was a universal confusion, uncertainty, and instability. Three hundred years ago the private judgment of the human reason attacked the authority of faith; and that had been avenged; not so much by faith itself, whose only retribution was the charitable and patient preaching of the truth, but by unbelief, and those great truths on which everything rested—truths which belonged to the natural order, which were before the revela-

tion of Christianity—the existence of God, His moral perfections, the immortality of the soul, judgment to come and the distinctions of right and wrong—all these the foundations of what we called natural religion, which even the unenlightened heathen knew and believed, were assailed by the philosophers and sceptics of the day; and men were turning back in order to be assured of the solemn reality of those truths of the Church of God, and they were compelled to take up and defend these truths of the natural order, which the inordinately reason of man, three hundred years ago, had, in its contest with the Catholic faith, undermined by its efforts. He had heard the other day, in the columns of a newspaper, that if only the Catholic Church would for once give way on at least a portion of its teaching, then it could be dealt with; but there was no dealing with a church which never doubted upon anything which it affirmed—if the Pops only for one moment act on something like an equal footing, then there would be hope of unity. To this he (Archbishop Manning) replied, that then the hope of unity would be for ever lost. If that divine circle of truth were cut through in one point, all the articles of the Christian faith would alike perish together. It was that infallible authority of the Church of God, in virtue of the perpetual presence of the Holy Ghost, which held together the Kingdom of God, on earth immutable and imperishable; and in the midst of the convulsions of men—convulsions in every order civil, religious, and intellectual, the Church of God stood immovable to this hour—indestructible in its light, for its light was from above; indissoluble in its unity, for that unity was the unity of God himself; immutable in its doctrine, for those doctrines came from the spirit of God in person; immovable on the base where it rested, for it was the hand of God that planted it there, and the gates of hell could not prevail against it.

IRISH INTELLIGENCE.

PROFESSION AT THE CONVENT OF MERCY, ARDEE.—On Wednesday last the profession of a religious took place at the Convent of Mercy, Ardee. The lady professed was Miss Ely Finegan, youngest daughter of the late Joseph Finegan, Esq., Mullingar, County Westmeath, called in religion Sister Mary Magdalena, and she received the black veil from the hands of the Very Rev. John Leavis, P.P., Ardee. In the absence of his Grace the Primate, the Most Rev. Dr. Kieran. The impressive ceremony took place in the school-room, which was beautifully fitted for the occasion. The Rev. Dean Hackett, Maynooth College ascended the altar steps and delivered a beautiful sermon on the religious life, which was listened to with wrapt attention. Divine ceremony of the Mass was celebrated by the Very Rev. J. Leavis, P.P., Ardee. The choir, under the able direction of Mr. W. Roche, organist in Ardee Catholic Church, acquitted themselves in a creditable manner. Benediction of the Blessed Sacrament brought all to a close. The sisterhood entertained their numerous guests at a *dejeuner*, which was served up in the convent in a superior style.—Drogheda Argus.

EXPECTED RELEASE OF CAPTAIN MACKAY.—A letter from a Catholic clergyman resident in England, to a friend in Cork, contains the following item of news:—“It is probable that Captain Mackay will be released unconditionally on the 27th of this month. I give the good news on very fair authority.”—Cork Examiner.

THE MAGISTRACY.—The Right Hon. the Lord Chancellor has been pleased to appoint Captain Llewellyn Black Cloghallymore, to the commission of the peace for the county of Galway, on the recommendation of the Marquis of Clanricarde the Lord Lieutenant of the county.

It is stated that the flax spinners of Belfast, having signed a requisition to put the necessary number of spindles 600,000, on two-thirds time there is no doubt that, unless trade improves, the operatives will be on short time for ten weeks at least.

A correspondent of the Kerry Post notices the death, at Ouseway, of Mary Dwyer, alias Hartnett, at the extraordinary age of 108. I took the trouble (he says) of looking over the old registry of the parish, and found that the deceased was born on the 24th January, 1761. She retained all her faculties up to a very recent period. Her memory was vigorous, and I often enjoyed her descriptive narrative of the Irish rebellion of '99. Her sight and hearing were, comparatively speaking, very good to the last.

Mr. F. B. Vaughan, of Newport, county Mayo, writes to deny that he was shot at on the same night that Mr. Hunter was murdered. He states that when he was returning home at midnight a shot was fired on the road some 300 yards off, but he has no reason to suppose it was fired at him.

THE TRIAL OF BARRETT IN GALWAY.—On Saturday morning notice was served on Richard Carter, Esq., Sub-Sheriff of Galway to the effect that a special commission would be held on the 27th instant, by Chief Justice Monahan and Mr. Justice Keogh, for the trial of the prisoner Peter Barrett, who is charged with the attempted murder of Captain Lambert of Castle Lambert.

THE LATE CHARLES MOORE, ESQ., M.P.—At a meeting held in Tipperary on Tuesday, Mr. Oranley in the chair, for the purpose of expressing sympathy with the family of the late Charles Moore, Esq., M.P. the following resolutions were adopted.—Proposed by Dr. Dowling, and seconded by Mr. John Carrigan. Resolved—“That this meeting, on the part of the inhabitants of Tipperary, respectfully desires to express its profound sympathy with Mrs. Moore and family in their bereavement, and to assure them that Mr. Moore's services as a public man, his liberality as a landlord, and his munificence as a private citizen, shall long be gratefully remembered by the people of Tipperary.” Proposed by the Rev. Mr. McGrath, R.C.O. and seconded by Mr. Simon P. Armstrong. Resolved—“That this meeting records its approbation of Mr. Moore's Parliamentary career, and gratefully acknowledge the aid he gave in establishing religious equality amongst all classes of Irishmen.” Proposed by Mr. Richard Dalton, and seconded by Mr. James Ryan. Resolved—“That by purchasing Ballycobby—thus saving the inhabitants of this townland from eviction—Mr. Moore has entitled himself to the everlasting gratitude of all interested in the welfare of Ireland.” Proposed by Mr. William Hurley, and seconded by Mr. Thomas Dowling. Resolved—“That a copy of the foregoing resolutions be forwarded by Dr. Dowling to Mrs. Moore.”

PARTY DISPLAYS.—The rules are published in an Irish paper of a society established in Londonderry by working men, called the “Liberal Defence Association with the object of preventing all party displays having a tendency to create animosity among her Majesty's subjects. The members of the association ‘deem it of the utmost importance’ that such a society should be called into existence to arrest the periodical displays held from time to time in the city, which they further describe as a ‘monstrous system of intolerance.’”

KIDNAPPING IN IRELAND.—Those strange stories of kidnapping hitherto confined to the region of the nursery, but to which recent occurrences have given a grave import and wider circulation, have received a striking and well authenticated corroboration in an event that has just happened in the district of Cabercrevan. On Wednesday night, a farmer named John McCarthy, residing at a place called Inny Ferry, eight miles from Cabercrevan, retired to rest at his usual hour, his bed occupying one end of the sleeping apartment, and three of his children—aged respectively five, four, and three years—being placed at the other end immediately beneath a little window opening on pivots. At an advanced hour of the night, McCarthy was aroused by the screaming of the child of four, and inquiring what was the matter, was told by the little fellow that a man was trying

to take him away. The father having removed the child to his own bed tried to persuade him that he had only dreamed, when the eldest boy, from the opposite bed, said, ‘Oh, no, father, somebody was trying to take Seawnee away.’ Almost immediately after the father was again on his feet, this time in real terror, in answer to a piercing shriek from the eldest boy, whom on looking towards the children's bed, he plainly saw lifted up bodily to the level of the bottom of the window by a hand thrust in from without. To rush towards the window was the work of an instant, when the child was at once dropped between the bed and the wall, and McCarthy, looking through the window, perceived three men beating a hasty retreat. His first impulse was to give them chase; but he was restrained by his wife, who pointed out to him the folly of such a proceeding on the part of a single, half-dressed, and unarmed man. Shortly after, accompanied by some of his neighbors, whom he roused up, he made a thorough search of the neighborhood, but with no result beyond the discovery of some shoe prints leading from the house along the sandy beach in the vicinity.—The marks were of shoes different from those worn by the peasantry, being of a lighter kind, and without nails.—Cork Examiner.

The Limerick Chronicle supplies a welcome piece of intelligence, to the effect that Mr. Butt has consented to become a candidate for Tipperary.

THE PORTADOWN INQUIRY.—After seventeen days investigation the Portadown inquiry concluded on Monday with a verdict of manslaughter against Sub Inspector Nunan of the constabulary, for killing Thomas Watson. Nunan stands committed for trial to the Armagh spring assizes, but is allowed out on bail, himself in £100 and two sureties in £50 each. There was a good deal of excitement on Monday night in Portadown.

THE STRABANE RIOTS.—At Strabane petty sessions yesterday fifty-eight Roman Catholics and fifty Protestants were summoned for participation in the late riots in that town. In consequence of informality in the service of the summonses, the cases were remanded for a week.

‘LIBERAL’ ORANGEMEN.—Mr. Johnston, of Ballykilbeg, M.P., was one of those Orangemen who were expected (with a fond foolish credulity) to turn out nationally. Irishmen one of these days. Well, at the opening of a new ‘Protestant Hall’ in Antrim some days ago, this patriot delivered himself of a speech. The Nation says of it:—“It is a thoroughly vicious and wicked production. The narrow notions, the bitterness, the malignity of the bigot, with all the wild unreason of the fanatic, are displayed in it from end to end. It preaches not kindness and tolerance between Irishmen of different creeds, but hate and strife and war. Indeed, it is one of the most shocking exhibitions of a bad mind and evil temper that we have witnessed for some time in Ireland. Here is an extract from this mischievous harangue:—‘The outcry of the Romanists and others for some time past has been, ‘Reduce Ireland to a position of religious equality. Put all religions on a par and Ireland will be happy and prosperous.’ They have said, ‘Let us have the Roman Catholic and the Presbyterian and the Episcopalian equality sharing in the favor or disfavor of the State, and all will go well with our land. She will be happy and prosperous, discontent will be at an end, and Ireland's welfare will be secured.’ But are they satisfied? Is she prosperous? Is she contented? Will the followers of Cardinal Cullen ever be satisfied while a Protestant is left in Ireland? [Cheers, and cries of ‘Never!'] We have now been placed on a platform of religious equality, and from this platform Rome seeks to mount a step higher to obtain Romish ascendancy. And I for one feel that, although I was not prepared to go into the field and fight, and draw the sword and fire the cannon when religious equality became the order of the day, it is the solemn and bounden duty of every Protestant in Ireland to determine if necessary to follow the Orange banner once more to the Bogyne, rather than we should have Romish ascendancy. This ‘Romish ascendancy’ is a fine phrase whereby to inflame the passions of an assembly of Orangemen, who will not trouble themselves to think of the fact that no one is asking for anything of the kind. Mr. Johnston then went on to inform his hearers that—Recent events have shown that there is still in existence that conspiracy against the lives and liberties of the Protestants of Ireland that has existed since first Papacy was introduced into this land. The demands of Cardinal Cullen and the Roman Catholic bishops for ascendancy in the matter of education will, I believe, be sternly resisted by the Protestants of the United Kingdom of Great Britain and Ireland; and the voice will be heard by the Pope bishops and cardinals. ‘Hitherto shall thou come, and no further.’ It is needless for us to remark that Cardinal Cullen and the Roman Catholic Bishops demand no ascendancy in the matter of education; they demand only equality and fair play, as any one can see upon consulting the document in which those demands are fully stated. Mr. Johnston went on for a length of time with a lot of the most furious rant, warning Irish Protestants to ‘beware of the Jesuits,’ who would now ‘glory in sowing dissension,’ between them and the Protestants of England. ‘We,’ said he, ‘will show these conspirators that we will always stand together, that our hearts will always beat responsive to the Protestant call, and here, in England, Scotland, Canada and wherever the flag of England waves, that the unity of England, the triumph of England and the glory of England is still dear to our hearts and that we shall not let the black flag of the Papacy wave over Windsor or England's Crown while there is a Protestant in Ulster.’”

THE SACRED RIGHTS OF PROPERTY.—Under this heading the Mayo Examiner publishes a voluminous correspondence between the Rev. Mr. Lavelle and Mr. Norman, dated to the late Sir R. Palmer. The gist of the matter is contained in the following letter, and it is only necessary in addition to state that the inquiry to the Widow Lavelle is still undecided:—

TO THE EDITOR OF THE IRISH TIMES.
Mount Partry, 26th August, 1869.

SIR—May I request the publication of the following correspondence? It puts in a nutshell the power not alone possessed but exercised by an Irish landlord.

On the 12th March 1864, I addressed a note to the late Mr. Thomas Ormsby, J.P., of Knockmore, county Mayo, agent to the late Sir R. Palmer, one of the most extensive (absentee) proprietors of the county, asking permission, in my mother's name, for her daughter to reside with her some time after a treble bereavement, the death of my father, brother, and sister, within the short space of six months. Mr. Ormsby's letter of the 15th March, 1864, is the reply. You will please observe that in that communication he multiplies the aged widow into one ‘family,’ and thus, according to ‘the rules of the estate,’ commands her to live in solitude to the end of her days. My sister, however, came to reside with my mother for some time; and for this, ‘as the rules of the estate must be carried out,’ was the old widow flung down, her house and out-fices, built by my father, torn down, the boarding, mantelpieces, window frames and sashes carried off, and her very growing crops handed over to a favourite of the ‘office,’ neither kith or kin to her.

My mother has repeatedly asked me ever since to apply for restitution. Ultimately I consented on the 10th of this month; and the reply is the distinguished letter of Mr. Norman, distorting the plain intent of my request, and thus, by evading, refusing my demand.

I ask how can peace or good-will be expected in Ireland while landlords are permitted and empowered by law to commit such unnatural deeds? Is it consistent with the public weal that power so extensive, so arbitrary, and impossible should be vested in any one man? The Queen could not touch a hair of my mother's head while the latter was guiltless of crime.

The landlord drives her houseless, homeless, landless on the world, for obeying a law of nature, and striving to comfort herself in her terrible affliction by the society of her child.

Bear in mind, that the rent was paid up to the hour that the Notice to Quit expired. Yet were her very growing crops confiscated, being by a fiction of law, the ‘property’ of the landlord since the moment he obtained his *habere*.

‘One such act,’ says Mr. Sadler, ‘suffices to make a human monster—a multitude of them, a political economist.’

Strange as it may sound, I am resolved that my mother must yet have her own.—I remain, your faithful servant,
PATRICK LAVELLE.

GREAT BRITAIN.

THE BISHOP OF LIVERPOOL ON EDUCATION.—On Sunday the 29th ult, his Lordship the Bishop of Liverpool preached a sermon in aid of St. Mary's schools, Douglas. The church was crowded on the occasion and a great number of Protestants were present. Referring to education he remarked that it had often been said that the Catholic Church is averse to learning—that it would seal up knowledge and make it an unknown thing. Do not believe it. No charge could be more untrue. The fact was that the Catholic men had been in the olden times the means of amassing great stores of knowledge to which modern men were deeply indebted for the knowledge they now possessed. They could hardly go into any library without finding stores of books which had been written by Catholics; and they all knew that the monks in the quietness of their cells had written books that were priceless treasures to literature. Instead of being opposed to the spread of knowledge, the Catholic Church had been the fosterer, the promoter, and protector of literature. In proof of this, he had only to state that Oxford and Cambridge were great seats of learning long before the Reformation; but, notwithstanding the fact that those universities had been founded by Catholics, anterior to the Reformation they had been excluded from them by tests which they could not accept. A Catholic not only could not take any honors in those universities, but he could not even pursue his studies there. And was it to be borne that in the face of this fact an historian like Lord Macaulay should twit the Catholic nobility for their want of learning? Was not learning closed against them? He had no feeling against Lord Macaulay, but when they were told that the Catholic nobility were deficient in culture, they must remember that the cause and explanation of that were in the fact that the Catholic nobility had been excluded from the seats of learning. Do not put out a man's eyes, and then condemn him for being blind. They first of all made a man ignorant, and then turned round and blamed him for it. But these obstructions were now being removed, and everything in future depended upon themselves, for there are now being abundance of schools provided for the education of their people. God was no respecter of persons, and although a man may be born poor, yet his mind may have those excellencies and qualities which, if he have the opportunity, may enable him to become as learned as any man in the kingdom; and by means of learning the avenues are thrown open to any position in life. There is nothing in any man's life to prevent his advancement if he has education. He did not wish to see a poor man always striving for what he could not get; but, at the same time, if the chance of advancement offered itself, he should be in a position to take advantage of that opportunity.—In the Catholic Church a man's birth made no difference; and there were many instances of men of very humble origin attaining the highest honors that Church had to bestow. He warned them, therefore, not to allow their children to roam about the streets, growing up in ignorance and vice. Those who permitted their children to do were cruel and unchristian parents. He regretted to see in this island so many children permitted to live in this way; and he could not but blame those parents who for the most frivolous causes kept their children from school. His Lordship then spoke in strong terms of condemnation of the practices to which children were allowed to resort in order to obtain money from the visitors; and he said that it was high time that some authority—legislature or otherwise—should put a stop to such practices. They should teach their children to be honest, to be generous, and to get their living by hard labor; meanwhile never forgetting the necessity of having children taught to read and write. If they were not so taught every opportunity would be closed against them, and they would never be anything more than ‘hewers of wood and drawers of water.’

The accession to the Catholic Church of the Rev. Septimus Andrews, vicar of Market Harborough, is reported.—Northern Press.

The young Duke of Norfolk has just given £1000 to the funds of the infirmary at Sheffield. His grace has very extensive possessions in that town and neighborhood, and his ancestors 70 or 80 years past have held the office of president of the infirmary.

Another seam of coal has been found on the estate of the late Sir R. Clifton, near Nottingham.

THE HARVEST IN ENGLAND.—Mr. Mechi, in a letter to the Times, states that the wheat crop will probably average 44 bushels per acre. His first thrashing has yielded within a fraction of 48 bushels per acre of white wheat, which sold at 5s per quarter.

ANTI-RITUALIST OUTRAGE.—A telegram from Plymouth on Tuesday states that the parish church of the small township of Modbury, Devon, has been outraged. It was entered, as is supposed, by anti-ritualists, and stripped of all the furniture which might be associated with ‘high’ services. The altar cloth, the candles, flowers, and decorations were carried away, and vases and the ornaments were smashed. The perpetrators of the outrage are not known; no traces have been at present discovered.

The investigation, at the Manchester Police Court, into the charge against Michael Gallagher, the leader of the anti-ritualists who caused the disturbance at the Church of St. John the Baptist, Hulme, on Sunday, terminated on Wednesday, Gallagher was fined 2s, which was paid.

The charred remains of two poor boys were found on Monday afternoon on the top of a lime kiln Upper Holloway London. The workmen say that for several weeks they had noticed the boys wandering about, apparently without home or friends, and in a destitute condition. It is most likely that they laid themselves down on Sunday evening on the top of the kiln for the sake of the warmth, and that while they were sound asleep they met with this sad end.

Two new baronetcies have been conferred—one upon Mr. Tins Salt, formerly member for Bradford, and distinguished for his large hearted liberality; and the other upon Mr. James O'Connell, the only surviving brother of the ‘Liberator.’ Mr. O'Connell is 80 years of age.

THE BLACK LIST.—The Liverpool magistrates are endeavouring to put an effectual stop to drunkenness and immoral and disorderly practices by withdrawing the licenses from all beer-houses where Sunday trading has been carried on, or where improper characters have been allowed to resort. Out of 150 ‘black list’ cases dealt with at the adjourned licensing sessions on Monday, 77 licenses were withdrawn, 72 were renewed, and in one case that of a notorious house in Houghton street, the application was withdrawn upon a memorial being presented against the renewal of the license.

DEMONSTRATION OF SOUTH LANCASHIRE COLLIERS.—On Monday morning the town of Wigan was all alive, owing to the annual demonstration of the miners of the town and district. To the number of about 2500 they met on the fair ground, and accompanied by seven bands of music, marched in procession

through the principal streets, and then proceeded in most unfavorable weather to Amberwood Common in the adjacent township of Ince, where a public meeting was held. It was resolved, by a unanimous show of hands, that the South Yorkshire miners should be further supported in their present struggle. On the occasion of the annual demonstration each member wears a small favour, which in former years has been of some gay colour. Yesterday the ribbons were black and white, the former colour being worn as a tribute to the memory of the colliers who have been killed by the recent explosions in the district.

SOLDIERS AND THEIR AMMUNITION.—A special general order was issued on Tuesday from the Horse Guards stating that henceforward the service ammunition of the army is to be removed from the pouches and placed in the regimental expense magazines. In cases where this may be inconvenient, general officers commanding districts are to use their discretion, and report to the Commander-in-Chief their reasons for making an exception.—Proper care is to be taken that the key of the magazine is at all times in possession of some responsible person in camp or barracks, with a view to the immediate issue of the ammunition if wanted on emergency. Guards and escorts, or parties detached in aid of the civil power, will invariably have the requisite quantity of ammunition served out to them before going on duty. This supply is to be collected after the duty has been performed, and returned into the magazine.

London, Sept. 27.—The Times, in an editorial on the relations of England and the United States, says the progress and result of the negotiations on the Puget Sound question shows that the Americans and English can keep sufficiently above the mists of national prejudices and apply principles of equity to the settlement of international disputes. The work was a trying one for the arbitrators, and any decision would have been satisfactory. The most agreeable feature of this negotiation is the judicial temper displayed by the gentlemen conducting the inquiry.—The San Juan and the Alabama difficulties are the only questions now left outstanding. These if ever brought to arbitration at the same hands, could scarcely resist the anxiety to observe the terms of their commission by doing justice and equity without fear, favor or affection for their own country, which has distinguished the arbitrators of this claim.

DREADFUL SUICIDE OF A GENTLEMAN.—A very melancholy occurrence took place on Friday morning upon the Edgware and Highgate branch of the Great Northern Railway near Crouch end. A gentleman named Thomas J. mes Houghton, aged 42, engaged in her Majesty's Customs, left his home 99 Oldford-road, Brompton-park, to take a walk with two of his children. He went in the direction of the Seven Sisters-road, and thence across to some fields, the unfortunate gentleman asking his children, who were aged severally eight and ten, to keep in his rear. The children, obeying their father kept behind him for some little distance, when he, climbing up an embankment, ran in front of a train which left King's cross about ten minutes after ten, and was immediately killed. His head was completely smashed, and his brains were scattered over the line. This shocking occurrence was witnessed by a servant named Barr, residing at Mount View road, as well as by the gentleman's own children. He was a married man with three children and much esteemed by his friends and neighbours as a respectable man and a good father. The police conveyed the unfortunate deceased to the Crouch-end depository, there to await a coroner's inquest. At present no motive is assigned for this rash act. Deceased filled a responsible situation.

An English paper says that Great Britain has such immense facilities for building iron ships that in the event of any great emergency she could turn out 350 ironclads per annum, or about one per day!

THE FUTURE OF ENGLAND.—It can only be by a reduction, and a very serious reduction of our expenditure, that this nation can live. What fetters our trade at present are the borshness put upon material and production by taxes of one kind or other. To this we must look as the starting point in all our future reforms. It may be necessary to inquire whether we cannot reduce without reasonable limits our overgrown armaments, and whether we cannot economize in every branch of the civil service. It is quite clear a saving may be effected in the diplomatic service. We must seriously grapple with the amount spent upon paper, for the loss is not confined to the expenditure of the 7,000,000, which is found too little for the purpose, but extends to the crime disease, and misery which arise from such a mass of destitution. These vices are all reproductive, and act and react upon each other. We must seriously attack the facilities for drinking which exist in such abundance among us, and which, more than any other cause, feeds the pauperism referred to. We find that the expenditure upon intoxicating drinks in the United Kingdom in three years, 1866, 1867, and 1868, was no less than 304,949,333. The mind can scarcely grasp the magnitude of these figures, and will utterly fail in any attempt to realize what lies underneath them. It may suffice for the present to say that this amount exceeds that which was collected during the same period of time for all the expenses of the state, including the interest of the national debt. What a fearful amount of waste! What a dark index to crime and suffering does this total present! We would confine ourselves however to a purely economical view of this question, and we believe that such an expenditure is absolutely ruinous, draining the resources of our trade, and, more than this, destroying the nerve and sinew of the people. We have no space to enter upon it as a whole, but we will select one or two items that show the importance and gravity of the question involved. The cotton trade of Lancashire is in a most depressed condition, suffering more probably, than any in the community, and yet, while we have spent more than three hundred millions sterling in three years upon strong drinks, which at best, are only luxuries, we have spent in the same period of time only twenty-eight millions upon cotton goods. We argue this along then apart from the question as to whether these drinks are in themselves good or bad; we take it as an admitted fact that a large amount of expenditure upon drink is due to excess, and we ask whether such an expenditure can be kept up without impoverishing a nation? All trades must suffer if the workman spends two shillings a week upon drink he has that amount less to spend upon something else, and it can be shown that strong drink is not in any way necessary to his health or comfort. The health of the workman is as necessary to the prosperity of the nation as his skill, but intemperance injures both. It seems to us very clear that the habit of drinking which is only one but the most expensive and most destructive of our luxurious habits must occupy a first place in this inquiry as to the future of England. It is a question affecting all, for this special improvidence encourages all other kinds. There would seem to be within the province of legislation many means which might be employed to check an evil so great and so fruitful to disease and poverty. It is probable that the temperance movement, as it is called, has confined itself too much to the religious and moral aspects of intemperance and has not expounded the principles it lays down upon an economical basis. This is perhaps the strongest argument that can be advanced to a commercial people. If ten millions of the money spent upon intoxicating liquors were spent upon cotton fabrics, that in itself would find full employment for all the hands and all the mills in Lancashire. A contemplation of such facts as this will go far to justify the attempts made by various sections of reformers to obtain legal restrictions upon the sale of strong drinks. The idea of restriction or coercion of any kind is not acceptable to our English notions, but such intemperance arises from the necessities of the care. It will require all the power of law and of public opinion to combat an evil that has reached such gigantic pro-

portions. And unless by some means this waste can be checked, and this intemperance subdued, it is impossible to take a bright or hopeful view of the future of England.—Commercial World.

London, Sept. 30.—The Right Hon. J. Manners has been appointed Lord Justice Clerk of Scotland, vice Hon. Geo. Patton, deceased.

MURPHY RIOTS AGAIN.—Mr. Murphy, the Protestant lecturer, is now in Market Harborough delivering a series of lectures on ‘Popery.’ Considerable excitement is caused by his presence; and, at the close of his first meeting, held on Sunday, a large mob had congregated outside the building. On making his appearance on the street the yells and groans, the oaths and blasphemy, it is impossible to describe or conceive; yet the equanimity of Murphy was unruined. Several times he smiled serenely on the mob. There were shouts innumerable—‘Murder him,’ ‘Choke him,’ ‘Hang him,’ ‘Shoot him,’ ‘Throw him in the brook.’ Then a well known voice cried, ‘Wait, wait, let us get over the bridge into the other country. But the next moment he, too, was sent reeling across the road by the resolute inspector. At the descent under the railway bridge there was a crush and a rush. It appeared to be considered that when they got into ‘the other country,’ the Murphy party would be deprived of the efficient protection of the Northamptonshire constabulary, but for the second time the mob were ‘sold.’ The protection was continued, and so far from Murphy being left to his own resources at this spot, as some anticipated, he was reinforced by Superintendent Higgs, and Police Constable Higgs.—Messrs. Murphy and Fianagan, surrounded by a cordon of protectors, were at length safely housed at their apartments in Church street. The mob remained in the street about half an hour, and having grown to their hearts' content, gradually moved off.—Liverpool Courier.

THE NECESSARIES OF LIFE.—It is a remarkable circumstance that the great necessities of life, more especially butcher's meat, are every year becoming dearer, and even bread, in the face of the present glorious harvest weather, was raised a penny in the fourpenny loaf, or twenty per cent, only a short time ago. It is not difficult to account for the cause. The tradesmen who live by vending the materials by which human beings exist, combine to keep up prices, and as there is no corresponding increase of wages, but rather the reverse, the injury to the working bees of the hire is incalculable. It is the same in Ireland as in England, for now a-days the rapidity of transit seems everywhere to have sent up prices to the highest point. This ‘social evil,’ we suppose, one with which legislation is unable to deal. It is fraudulent in this way, whether the cause lies at the door of the first producer, or the wholesale dealer, or the retail vendor. Nothing could meet this system of extortion so effectually as a similar kind of combination on the part of consumers. If a given number of families in every street were to club together to buy the carcass of an animal in the market at the Old Swan and divide it amongst themselves, hiring the services of a journeyman butcher for this end, they would thereby secure the meat at twopenny or threepenny a pound below the price now charged at the retail shops. The spirited proprietors of Compton house have long adopted the principle of being independent of the butchers by buying on the wholesale market for ready money, and the same system generally carried out by consumers, would prove an invaluable boon to society. We hear of cattle finding their way from Buenos Ayres, Monte Video, and other parts of South America, but still the price continues to be sustained at famine rates. Butcher's meat thirty years ago could be had for 4d. and 4½d. per pound, whereas it is now double those figures. The increase in population will not account for the difference, because the capacity to breed cattle for the market has likewise increased. Nothing will meet the case so effectually as the co-operative plan we have suggested.—Northern Press.

UNITED STATES.

PROFESSION OF A NUN.—Miss E. Dillon made her solemn profession as a religious of the Order of Mercy at the Convent of Mercy, Willoughby Ave, Brooklyn, on Friday, Sept. 24th, in the presence of a large number of the clergy and laity. The young lady took the name of Sister Mary Bonaventure. The Rev. Mr. Fitzpatrick, pastor of St. Patrick's parish, officiated at the ceremony, which was of a very solemn character.

ST LOUIS SEPT. 30.—A collision occurred on the Iron Mountain Railway yesterday, resulting in the death of one engineer and serious injury to another.

CHICAGO, Sept. 30.—A destructive fire occurred at the corner of Illinois and St. Clair streets.—The fire originated in a large stable belonging to G. R. McDonald, containing 22 horses, all of which were destroyed. A determined effort was made to save them, but the animals were so unmanageable that it was dangerous to go near them. The fire also communicated to three small houses on St. Clair street. Total loss \$80,000.

OMAHA, Sept. 30.—The planing mill and 20,000 feet of lumber, belonging to Charles Ruter, was burned on Tuesday night. Loss \$25,000.

NEW BEDFORD, Mass., Sept. 26.—Capt. O. F. Hall, the distinguished Arctic explorer, with Eberburg and Tookoolito, two Esquimaux, and their daughters arrived at this port to-day in the ship Ansil Gibbs, from Repulse Bay Aug. 23. Capt. Hall brings, as among the results of his five years' residence in the Arctic regions, the most interesting intelligence in regard to the death of Sir John Franklin and his companions and conclusive proof that none of them ever reached Montreal Island. He saw natives who were the last to look upon Crozier and his party. The Captain also brings with him the remains of a young man who belonged to that ill-fated band of explorers, and also various relics of the explorations. He has prepared a report addressed to his friend Mr. Henry Grinnel of New York, which will soon be given to the public through the press. Capt. Hall, next Spring to start anew and push his journeyings to the North Pole. He regards his experience of the last ten years as invaluable to him as a preparation and aid in the future. In the report alluded to he says: ‘Wherever I found that Sir John Franklin's companions had died, I erected monuments, fired salutes, and waved the Star Spangled Banner over them in memory of the discoveries of the North-West passage.’

STRANGE ACCIDENT AT A FUNERAL.—A curious accident occurred at Philadelphia on Sunday. At the house of a colored woman named Fanny Bishop a number of colored people had assembled to attend the funeral of a child. Around the corpse, which was lying in the lower or first story room, the mourning relatives and friends were gathered listening to the exhortations of a minister, when the entire flat gave way and carried with it into the cellar all the people and furniture that had been standing upon it. The body of the deceased child went down along with the living, the corpse falling among one portion of the debris and the coffin into another part. With the frightened persons shrieking for help and endeavoring to release themselves the scene was most exciting and painful. A few moments, however, brought the unfortunate mourners from their unpleasant position. About twenty persons, men, women and children, were thrown violently together among the debris, and most remarkable. Several of the women, when taken out of the cellar, were found to be considerably bruised none of them seriously, except one who was struck violently in the side by some heavy article. After considerable difficulty, the corpse was brought out of the wrecked house in an unburied condition. The negroes at first seemed to have a superstitious horror which prevented them from removing it from where it fell.—Philadelphia Age.

The True Witness.

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MONTREAL, FRIDAY, OCT. 8, 1869.

ECCLIASTICAL CALENDAR.

OCTOBER—1869.

Friday, 8—St. Bridget, W.
Saturday, 9—St. Dionysius and Comp., MM.
Sunday, 10—Twenty-first after Pentecost.
Monday, 11—St. Francis of Borgia, O.
Tuesday, 12—Of the Feria.
Wednesday, 13—St. Edward, O.
Thursday, 14—St. Callistus, P. M.

NEWS OF THE WEEK.

LONDON, Oct. 2.—The *Saturday Review* has an article on the subject of the relations between Spain and the United States on the Cuban question. The writer says the announcement that the Washington Government approves the communication of Mr. Sickles, the American Minister, to the Spanish Government is only partially intelligible so long as the terms of that despatch are unknown. So also is the announcement that America had no intention to intervene, and was only prompted by humanity. It is certain that the Spaniards consider that the subject concerns themselves alone, and if the Government prosecutes the contest with energy and success, no faction will openly oppose its measures. The potato crop of England will not be up to the average. It is estimated that half of the crop of Cumberland is diseased. Colonel Hill has been appointed Governor of Newfoundland.

LONDON, Oct. 4.—Telegrams from Dresden report that the small town of Franstein, the seat of an extensive linen manufactory and dye works, about twenty miles from the capital, was totally destroyed by fire last night.

PARIS, Oct. 2.—Despatches received here today announce the arrival of the Empress Eugenie at Venice. The Ministers have decided to convoke the Chambers on the first of November next. It is said that four Ministers will congregate, and that Oliver, Segris, Talhouet and Schneider will succeed them. The estimated total loss by fire among shipping at Bordeaux will reach 10,000,000 francs.

VIENNA, Oct. 4.—The Vienna *Presse*, which is generally recognised as an official organ by the Austrian Government, publishes in its issue this morning advices from Paris to the effect that the Emperor Napoleon hopes to open the coming session of the legislative body of France by announcing to the members, among other matters, the fact that an agreement has been arrived at between the European powers for a general simultaneous disarmament.

MADRID, Sept. 4.—The republican volunteer forces collected in the cities of Madrid, Barcelona, and other places, with the view of receiving the prisoners taken by the military during the late engagements at the Barricades, have cut the telegraph wires and stopped the mail trains conveying the government despatches.

Very considerable excitement still prevails at Begar, where the populace remains excited and in a very unruly condition.

OTTAWA, Oct. 2.—Reifenstein still lies in gaol under the strictest surveillance. His family are permitted to visit him only once a week, and then in the presence of the Governor of the gaol.

The *Toronto Globe* has really droll ideas on the Irish Land Question. Only listen to him:—"The true remedy for the evils of the Irish land tenure is to let land be free, and treated exactly like houses or dry goods, and the process of redistribution will immediately commence, so that if a man be shifty and improvident, he will freckon it as a matter of course that he must give place to some one else more provident, and more industrious."—*Toronto Globe*, 30th Aug.

The above paragraph is almost sublime in the ignorance that it displays of the real state of the Irish Land question; of what it is that the Irish condemn; of what it is that they hope to wring from the British Parliament. Or can it be that the *Globe* is joking, and poking fun at its readers.

"The real remedy," for the Irish land difficulty, "is to let land be free and treated exactly like houses or dry goods"—foresooth! What! does not the *Globe* know that the very essence of the complaint urged against the existing land tenure in Ireland is that it does treat land "like houses and dry goods?" that the very head and front of

the offending of the British government in the matter of the Irish land tenure is, in the eyes of the Irish, this?—That it leaves the owner of land free, too free, to do what he wills with his own; that it allows him to ask what rent he pleases for it, to raise his price for it from time to time when the state of the market appears to warrant him in so doing; and to enforce payment from the defaulting tenant, or tenant whose term of lease has expired, by the process of distraint and eviction, just as if the land belonged to him (the landlord) in the same sense, and to the same extent, as a bale of dry goods belongs to the merchant who has imported and paid for it, or as the house belongs to the city proprietor. It is just because land is free in Ireland, because it actually is, in so far as tenants and would-be tenants are concerned, "treated too much like houses or dry goods," that the cry for a thorough, immediate reform of the Irish Land tenure is so urgently insisted upon by one party, and so deprecated by others as implying a complete social revolution.

The Irish protest against the application to land of the fundamental principles of so-called political economy; and the *Globe* refers them to those laws for a remedy! They cry out for bread and it offers them a stone, for a fish and it tenders them a serpent? And the *Globe* professes certainly either to direct or to reflect the public sentiment in matters of politics of Upper Canada! A blind leader indeed is it of the blind.

Had the *Globe* ever read with attention one line of the writings of the Irish popular party, either in Europe or in America, he could not have fallen into the strange error of believing that the application to land in Ireland of the principles of political economy would solve the Irish difficulty. Easy indeed would be the task of Mr. Gladstone were it really so: if he had but to follow in the lead of the political economists to give satisfaction to Ireland, to allay the bitterness of party strife, and to bind up the wounds caused by centuries of religious and national antipathies.—What makes the task of dealing with the Irish Land question so difficult is, that the only solution thereof, which the Irish Celt will ever accept, is irreconcilable with, is the direct contradictory of, these free trade principles in land which are actually in force, and which the *Globe* proposes as the remedy for the evils of the Irish land tenure.

What the Irish demand is this:—That Ireland be legislated for in accordance with Irish ideas. What is the prevalent Irish idea, with respect to land, and the tenure of land, in harmony with which it is demanded that the British Parliament shall legislate!

The first, the fundamental Irish idea as to land, as expressed by the leading popular organs of the Irish, whether in Europe or in America, is this:—That the individual can have no rights of property in land: that it belongs to the community; and that the claims put forward by the so-called land owners are a usurpation, an outrage upon the rights of the people. We copy for instance from the *Dublin Irishman* of the 14th August last; and the *Irishman* is well known as one of the ablest and most faithful exponents of the Irish idea upon the Irish land question. We invite the *Globe* to listen to him:—

"Whether the landlords hold the soil by descent or by purchase they hold that which is not theirs. The man who buys a stolen ring knowing it to have been stolen, is as bad, and legally as punishable, as the actual thief. And the man who buys land, knowing it to have been stolen from the people, is as bad, and morally as amenable to popular justice, as the actual stealers of the land. This is the best plea that can be put forward for the best landlord in Ireland. He has purchased stolen goods, or inherited stolen property. For every acre of Irish land has been stolen from the Irish people, and is unjustly, if not unlawfully withheld from them."—*Dublin Irishman*, Aug. 14, 1869.

And in the same number we are assured that nothing will ever satisfy or pacify the Irish till the Government "restore to the people the soil which former English Governments stole from them." Nothing short of this, no conceivable compromise of any kind will be accepted. Absolute, unconditional restoration to the people of Ireland of the lands which are now, with the connivance of the British Government, wrongfully claimed, and held iniquitously by individuals, called landlords, is the only settlement of the Irish land question which the popular party, as represented in the national press, will so much as listen to.

Another influential Irish journal, though bitterly opposed to the *Dublin Irishman*, with whom it wages incessant war, is the *Dublin Nation*. But on the question of property in land both reflect the "Irish idea." Here is what, in a late issue, the *Dublin Nation* says on this topic:—

"No half measures will do. It will be necessary that in the settlement of the Land Question, certain principles be admitted, upon which alone a satisfactory measure can be framed. Above all, the principle with regard to land which the Irish landlords are so much in the habit of enunciating as just—that 'every man can and ought to be allowed to do what he will with his own'—(i. e. the free trade principle)—must be abandoned and thrown aside as untenable and immoral; and that other, 'the soil belongs to the whole people, and not to a few alone,' must be substituted for it."—*Dublin Nation*.

We might multiply quotations from the Irish press, both in Ireland and the United States to any extent; but we should but weary our

readers, since they all breathe one spirit, and all, though differing in many other respects, agree in this:—That the Irish idea of land is that it does not, and cannot, become the property of the individual, in the sense in which a house, or a bale of dry goods, is, or may be, a man's property to do with as he pleases; to let or keep in his own hands; to sell in the dearest market, or not to sell at all, just as he pleases. In a word, the Irish agitation on the Land Question is, in its very essence, a vigorous, almost an armed, certainly a menacing protest against free trade in land, against the idea that land should be treated like any other commodity. And yet in legislation in harmony with this essentially anti-Irish idea, does the *Globe* fondly hope that the true remedy for Irish disaffection is to be found!—And the great cry from Ireland is,—"We desire to be legislated for, not according to English ideas, not according to what are called the ideas of the political economist, but according to the Irish idea!"

Mr. Bright, who is looked upon by many as the regenerator of Ireland, well knows that any free trade principles applied to the land of Ireland, if proposed by him, would be received with a general shout of execration. These principles he, therefore, in his role of an Irish Reformer, casts to the winds; and in his scheme for the settlement of the Irish Land Question, of which he has given the public a rough outline, free trade principles have no place. His scheme is this:—That the Government buy up from the absentee landlord willing to sell lands, which it shall re-sell to the tenants wishing to purchase. Now, leaving out of sight the fact that when a Government assumes the role of buyer and seller, there is an end to free trade; and that if the *Globe's* theory be true, the British Government cannot, without exceeding its legitimate functions, buy up either land in Ireland, or cotton goods at Liverpool, with the intention of re-selling them in small parcels, and on long credits, to a humble class of purchasers—we have this fact staring us in the face:—That Mr. Bright's scheme necessarily implies, not an open market, and free competition—(essentials of free trade)—for the lands which it is proposed that the Government shall sell on favorable conditions to the Irish tenant farmers: but a close or restricted market, from which, with the exception of the tenants aforesaid, the public must be excluded. For it is evident that, if the public indiscriminately, were to be allowed to compete, or bid for, the lands which the Government, according to Mr. Bright's scheme, is to buy from the absentee landlords with the object of reselling them in small lots to suit would-be purchasers, the capitalists would be able to outbid the tenants; and the land would fall again into the hands of a few wealthy individuals, to be dealt with as they pleased, just as if it were so much cotton, or so many bales of dry goods. Thus we say, this every man must see, would be the only result of Mr. Bright's Irish Land scheme, if therein he adhered to the fundamental or essential principles of free trade. That is to say an open market free to all comers, and one in which unlimited competition should be allowed. And if, on the other hand, he restrict access to the market to Irish tenant farmers, and exclude the public: if he make it a condition that no single purchaser shall be allowed to purchase more than a limited number of acres of land, so as to keep the soil for the use and behoof of those whom his scheme is intended to benefit, then he will not be acting on free trade principles: he will not be treating the land, as the *Globe* proposes it should be treated, "exactly like houses, or dry goods," of which any man may buy as much as he can afford to buy. In a word, if Mr. Bright's scheme is in any manner to benefit the tenant farmers of Ireland, and to put the poorer classes of the population in possession of the soil, it must violate all the essential principles of free trade; and it must deal with land as an altogether exceptional commodity, differing essentially from dry goods, and all other things over which man claims the absolute rights of property. This fact should be patent even to the *Toronto Globe*: and it is in this, we repeat, that lies the difficulty of the Irish Land question—the most difficult question that ever British statesman had to deal with.

To the Editor of the True Witness.

DEAR SIR,—I appreciate your reticence on the internal affairs of our Protestant fellow-citizens in general, and particularly of our fellow-citizens, Protestants of the Anglican denomination. These rarely are offensive to Catholics: they keep themselves a good deal to themselves, and, minding their own business, they leave us Catholics to do the same, and to go to heaven, or to hell, as the case may be, pretty much our own way. This is no doubt owing to the higher intellectual and social culture of the Anglican ministers, and more especially to the truly admirable and courteous precepts of the late Protestant bishop, Dr. Fulford—a gentleman respected by all, and not least by those who, as Catholics, ignored his spiritual authority. I think, Sir, that, as a general rule, you do well in not in any manner interfering with the internal

affairs of our Anglican fellow-citizens: but there is scarce any rule that has not its exceptions; and I think that I can point out to you a case in which, without giving any just grounds of offence to those with whom it is as much our interest, as it is our duty as Christians, to live as good neighbors, your rule may be deviated from.

This case I find in a sermon reported in our City papers as having been delivered by the lately arrived Protestant bishop, Dr. Oxenden—a clergyman of deservedly high literary reputation in England, an accomplished scholar, and a courteous gentleman. I claim the right to offer a few remarks upon this sermon, which, having been published in the City papers, has in a manner become public property, and may be commented upon surely without disrespect to its author. I shall copy from a report of the sermon published in the *Montreal Daily News* of the 7th of the last month. I have marked one or two passages in Italics:—

"God has given us His own word to be our direction, to be a lamp unto our feet, and a light unto our path. In that blessed book we have guidance for every step we need to take; but we must remember this, that God's own word is only darkness unless the Spirit of God sheds His own blessed light upon its pages. What a different book it becomes the moment it is lighted up to us by God's Almighty Spirit! When God says, Let there be light, then there will be light to guide us. But you may say how is it that we find persons differing as to God's word. Two persons equally in earnest, equally prayerful, sit down to examine God's word in a humble spirit, and yet they rise from the reading of that word perhaps with very different views of the truth. How is that? Brethren, God not only gives us His word as our guide, but He gives us other means to show us the way. Has He not given you kind and wise friends? Are there not Christian brethren who are ready to lead aright and show you the way? Have you not ministers who are your spiritual guides? Now if you neglect these, then we cannot be justified in taking up God's word and supposing that that word will guide us.

Considering that these are words of a Protestant divine, holding high position in the Protestant community, and delivered as part of an inaugural address to those to whom he has just come across the ocean to minister, I submit that they are worthy of the serious consideration of the Catholic as well as of the Protestant. For to what do they amount, and what do they signify?

They are, I contend, Sir, a formal and deliberate repudiation of three fundamental Protestant principles.—1. The right of private judgment; 2nd. The all sufficiency of the Bible alone, to guide men's feet in the way of salvation; and 3rd. That the Bible interprets itself, and needs neither notes nor comments from man. If we would become wise unto salvation—so at least I understand the learned preacher to teach—we must not only read the Bible in a spirit of prayer and humility, but we must also consult those friends, and those ministers whom God has appointed to be our "spiritual guides." Not the "Bible alone" has God given us; but, according to the Rt. Rev. Dr. Oxenden, "He gives us other means to show us the way." In this, Sir, and so far, you and I, as Catholics, will cordially agree with the Protestant divine.

But what are those "other means" which God has given us? who are our spiritual guides, and by what tokens are we to recognise them? There are many who profess to be these guides—and indeed their name is legion—but they all contradict one another. One says, "Lo here:" another "Lo there:" whilst a third complacently assures us that both are wrong, and that he alone can furnish us with the information so essential to our salvation. Now, by what marks am I, a humble searcher after truth, to distinguish the God-appointed guides from the mere man-appointed, or self appointed guides? Scarcely if God has given us such guides, He, if wise and just, has given us also the means of knowing them; of distinguishing them from the hordes of impostors who swarm around us. This is an important question, on the right answer to which depends our eternal salvation. It is to be regretted that the learned preacher did not deem it worth his while to answer it, for I cannot suppose that the question did not suggest itself to him, and to his hearers.

This is indeed the question of questions. We must remember that the Bible itself, even though it may be God's own word, is, as Dr. Oxenden says, "only darkness," unless it be lighted up for us in a special and supernatural manner, by the Holy Ghost. Now—as certainly this grace is not accorded to all who read the Bible, or else all would read it in the same light, and understand it in the same sense—he must be a presumptuous man indeed who presumes that he has been made the recipient of such a peculiar grace, withheld from the many who differ from him, although perhaps quite as sincere and diligent in the pursuit of truth as himself. The modest man, every man, conscious of his own unworthiness, must therefore have recourse to those "other means" given by God, and indicated by Dr. Oxenden. He will seek the direction of the "spiritual guides" whom God has appointed to show the way, if he can find them, or determine amongst the multitude of rival claimants who are really those guides to whom he must submit himself.

By the accident of birth one man is an Anglican, another, let us say, a Unitarian: of course in all probability the kind and wise friends of the first, as well as the clergyman, are Trinitarians:

whilst the minister, and the kind and wise friends of the other deny that Christ was God, and therefore the legitimate object of man's worship. Doubts spring up in the minds of both as to the soundness of their respective religious opinions. What are they to do? whom are they to consult? who is to solve their religious doubts? Their respective friends and ministers? If so, then the Anglican will remain an Anglican, and the Unitarian a Unitarian, to the end of the chapter—and that by divine appointment. But this solution is absurd.

It is evident therefore that it by no means follows that a man's "spiritual guides," whom he is bound to follow, whom he is bound not to neglect—since were he so to act, he would not "be justified in taking up God's word, and supposing that that word will guide him"—are necessarily those friends, those ministers whom the accidents of birth, education, and social belongings may have given him. The Anglican enquirer after truth has no better reason for following the guidance of his clergyman than has the Baptist or the Unitarian minister, if our "spiritual guides" are to be determined for us by the mere accidents of birth and education. How then are they to be determined? How shall we know, for instance, to whom amongst the many who call themselves "ministers," we are bound by God's law to address ourselves as the "spiritual guides" whom He has appointed to solve all our religious perplexities? This cannot be determined either from their teachings or from their conduct: for there are moral men in all denominations; and if we could distinguish for ourselves, and from their teachings, the teachers of truth from the teachers of error, we should be able to determine for ourselves the question "what is truth?" and should therefore have no need of "spiritual guides" at all. One thing indeed we may determine for ourselves with infallible certainty:—That the ministers of any church, sect, or denomination of Christians who give contradictory answers to a question addressed to them in which the fundamentals of Christianity are involved, are not the "spiritual guides" whom God has appointed to lead His flock to the pastures.

For instance: There are, I doubt not, Sir, many Protestants at this moment in this City of Montreal who wish to know how, and in what sense, they are to understand the words of Our Lord "this is my body?" whether these words are to be taken literally, or figuratively? if figuratively, what it is they figure? and whether the eucharistic celebration is indeed a sacrifice, the great central act of the Christian religion? or whether it be a mere symbolic commemorative rite, such as was the eating of calf's head by the English puritans and their descendants on the anniversary of the execution of Charles I.?

Now, these are certainly questions which lie at the very roots of Christian worship: and were a Protestant to propose them to the ministers of the Anglican Church, what answers would he receive? The High Church minister would give him one answer: the Low Church minister another, and contradictory answer; whilst the intermediate or broad church minister, would try to put him off with ambiguous phrases and unintelligible drivel. What is the logical conclusion? This:—That the ministers of such a church are not the "spiritual guides" whom God Himself has appointed to direct man's steps in the way of salvation.

I might give other instances, but I fear I have already encroached too much on your columns.

Yours, respectfully,

A PAPIST.

In the last number of that excellent monthly, the *Catholic World* we find a notice of a cock and a bull kind of story that for some time been doing duty in the Protestant press as an instance of the tyranny that Rome exercises over the human mind. According to the story—it is a very old one, brought out however as span new for the occasion—Pius IX. has just issued a decree prohibiting any physician at Rome from attending on, or prescribing for any sick person who after three days medical attendance, shall persist in his refusal to accept the sacraments of the Church.

The *Catholic World* is at the trouble to ferret out the origin of this absurd story, and shows that it owes its being to a decree not of Pius IX. but of Sixtus V., to the effect that under pain of excommunication all doctors give warning to the parish priest of their patient's danger if after three days he should appear to be in peril of his life: "but," as the *Catholic World* points out "beyond that the doctor cannot act, and continues his attendance to the last, irrespective of the patient's religious state or dispositions."

PROTESTANT PROGRESS.—A new paper has lately been started in London under the title of *Latest News*. In a description given therein of the moral aspect of Protestant England we see the worth of an "open bible":—

"It is the age of dirty speech and of unclean writing. Walk the streets of London by night or day, and the oaths and obscenity will sicken you; while the doubtful double entendre provokes silvery laughter in many a drawing room. As to dirty writing, no journal now, no work of fiction, no drama, plays, unless it contains allusions to sinful passions, unless

It portrays the pleasures of sense. Our popular novels, especially, to their endless shame be it said, those written by women, are full of the details of illicit passion, and eagerly devoured by hosts of unsuspecting girls.

ST PATRICK'S BAZAAR.

The Ladies of charity of the St. Patrick's Congregation propose holding their Annual Bazaar in the Mechanics' Hall, on Wednesday, 13th October, and following days.

They particularly request all those who are in the habit of collecting to do so this year, and invite the assistance of new collectors to cooperate with them in their efforts for the support of the Irish Orphans.

The Ladies earnestly ask the same kind and generous patronage which they have received from their fellow-citizens of every creed and nationality in former years.

THE CATHOLIC WORLD—October, 1869.—The reputation of this Catholic periodical is so well established and so well maintained in every succeeding issue that we need not publish the list of the contents of the current number:—1. An Imaginary Contradiction; 2. Sacred Ambition; 3. Paganism; 4. The Council of Trent; 5. Matthew 27; 6. Angela, c. iv.; 7. Morality of the City of Rome; 8. St. Owen's Priory, part ii.; 9. Appeal to Young Christian Women; 10. Lost and Found: A Wayside Reminiscence; 11. The Church in Paris and France; 12. The Total Eclipse of August Seventh; 13. Religion in Prisons; 14. Catholicity and Pantheism; 15. The Seven Bishops; 16. Lines on the Pontifical Hat preserved in Made. Urtelli's Private Oratory; 17. Foreign Literary Notes; 18. New Publications.

(To the Editor of the True Witness

GLENGARRY, ONT., Oct. 2nd, 1869.

SIR.—The worthy Pastor of the Parish of Lochiel, Glengarry, Ont., Rev. Alexander McDonell, had the satisfaction of knowing that over five hundred of his flock partook of the Bread of Life, during the exercises of the "Jubilee" in connection with the approaching Ecumenical Council at Rome in December next; which exercises closed on Thursday, 30th ult., after Grand Mass, &c. The above figures, added to some three thousand who had previously approached the Sacraments in the adjoining Parishes of Alexandria, St. Raphaels, and Williamstown, speak trumpet-tongued in behalf of the flourishing condition of our Holy Religion in the ancient county of Glengarry. I ought to add that Father McDonell was very efficiently assisted in the good work by his reverend conferees from Williamstown, Alexandria, and St. Raphaels. Excellent practical instructions were delivered during the holding of the "Jubilee" by Fathers McCarthy, of Williamstown, (now on the eve of his departure for the Eternal City, in the distinguished company of our beloved Bishop, Right Rev. Dr. Horan), by Masterson, of St. Raphaels, and by O'Connor, of Alexandria; the latter of whom sang the Grand Mass on the last day, while Father McCarthy gave the closing instruction, which was replete with unction, and eloquence of a high order. Thus terminated the devotion of the "Jubilee" in the County of Glengarry, the first part of Ontario, so far as I know, where it has been already brought to a conclusion.—Com.

LETTER FROM HIS HOLINESS THE POPE. To his Lordship the Bishop of Toronto, Acknowledging an Address and Sum of money Presented on the Fiftieth Anniversary of His Priesthood.

Venerable Brother.—We wish you health and Apostolic benediction. We were singularly delighted by the most kind letter in which you earnestly congratulated us on the fiftieth anniversary of the day on which we offered up for the first time the Holy and Immaculate Host to our omnipotent God; for throughout the same letter is manifested your ardent piety, love and reverence towards us, and the chair of St. Peter, and the burning zeal wisely directed, by which you offer up your prayers for our daily safety, prosperity and peace, and for the most glorious triumph of the Holy Church. By your letter we were also made aware of the solemn manner in which you commemorated the anniversary day in your Cathedral Church, and of your care manifested in having it celebrated in the other churches of your diocese, and how your priests offered up the Holy Sacrifice, and what numbers of the Faithful approached the Sacrament of the Holy Eucharist for our intention. Truly, Venerable Brother, we could not but be moved by your noble sentiments and those of your faithful, which deserving as they are of the highest praise, brought us the greatest consolation amidst the most bitter trials which surround us, arising from the disturbed state of Christian and civil society; and we re-probate those kind feelings in the humility of our heart. We earnestly pray and beseech God, that He will grant every happiness and health to you and the faithful committed to your care, and

replenish you and your people with the abundant gifts of His divine grace.

But we thank you and the faithful for the sum of money sent to alleviate our wants and those of the Holy See. In conclusion, be assured that we sincerely appreciate your benevolence. As a sure pledge of our regard, we wish you, Venerable Brother, and the flock committed to your vigilance, the Apostolic Benediction, which we lovingly impart from the bottom of our heart.

Given at St. Peter's of Rome, 23rd August, 1869, and twenty-fourth years of our Pontificate.

PIUS P. P. IX.

THE LATE MR. JAMES SADLER.

It is our painful duty to announce the decease of the late Mr. J. Sadler, of D. & J. Sadler & Co., the publishers of this journal. We are too oppressed by this, to us, sad event and irreparable loss, to be able to speak of our friend of so many years standing, and with whom our relations have been so intimate, in the terms demanded by his noble and affectionate character. In him the firm has lost an active, energetic, capable, and high-minded member, and the community an honest, upright and public spirited citizen. We cannot now speak of the husband, the father, the brother, and the friend. As yet we are too stunned with our loss to realize its greatness, and the grief is too fresh to find utterance.

But we may be permitted to say, that James Sadler was a true and faithful Catholic, whose whole life and soul were filled with hearty devotion to his Church, whose interests he ever kept in view and sought to promote to the best of his ability. As a publisher he sought not simply his own gain; he looked to the spread of Catholic truth and the promotion of Catholic piety; as the publications of the well known firm can amply testify. The Catholics of this country and Canada owe him a debt of gratitude, which they will never be able to overpay to his memory. He was eminently a Catholic publisher and bookseller.

James Sadler was a true man. High minded and honorable, and genial, liberal and hospitable almost to a fault, a true and faithful friend, who never forsook his friend in adversity, open-hearted to the poor and the needy, he was honoured and trusted as a business man and as a citizen and neighbour, and warmly loved by all who knew him well, and were admitted to his private friendship. The publishers and booksellers of the city hastened to honour by their resolutions the memory of one of the purest and most disinterested members of their brotherhood, and his numerous friends and acquaintances here and in the New Dominion felt, at the news of his death, that they had lost more than a brother. In him they lost indeed a wise counsellor, a dear friend, and a firm support.

Modest, unassuming, never forth putting, only those who were intimate with James Sadler knew that the strength of his intellect, and the solidity of his judgment equaled the warmth and purity of his heart and the nobility of his soul. The writer of this knew him well and intimately, first in Montreal, and afterwards in the city, and has been surprised by the depth and justness of his thought, and his varied intelligence. We had no counsellor whose judgment we praised higher, no friend whose approbation was dearer to us. We felt, as we stood by his lifeless remains, that a chief human support had been taken from us, while we stood there almost as if by the earthly remains of a dear son.

We cannot give to-day a biographical sketch of our deceased friend. We can only say that he was born near Cashel, county Tipperary, Ireland, the 29th of September, 1821, and came to this country with his family when about eleven years of age, and had with his brothers to struggle his way up through poverty and persevering labour. He lived the larger part of his life after arriving at manhood in Montreal, Canada, but returned to this city in 1861, where he resided with his family till he died at his summer residence at Rockaway, on the evening of September 21st, so quietly, that the moment of his departure was hardly noticed. He had been ailing and suffering, in mind as well as body, for several months, but hopes had been entertained almost to the last of his complete recovery, and his death came unexpectedly and with a shock upon his friends.

On the Saturday previous to his death he appeared to be better, and had the full exercise of his faculties, and made the necessary arrangements of his affairs for his family, and the needed spiritual preparation for his death. He was cut down in the very prime of his life and the midst of his usefulness. It seems hard, but God knows best, and we who loved and honoured him cannot be permitted to murmur. We doubt not our loss is his gain.—'Requiescat in pace.'—N. Y. Tablet.

In calling attention to the advertisement in another column of the Grand Drawing of Prizes in aid of St. Patrick's Church, Toronto, we cannot do better than copy the following from the Toronto Freeman:—

ST. PATRICK'S CHURCH, TORONTO.—GRAND DRAWING OF PRIZES.—In our advertising columns will be found the important announcement of a Grand Drawing of Prizes, to raise funds for the rebuilding of St. Patrick's Church. Our readers are aware that some years since, the old Church, together with the presbytery adjoining were totally destroyed by fire. The congregation had to attend Church in the neighboring parishes, and temporary school rooms were provided for the children. The pastor, from need of a presbytery, was compelled to live a way from his flock. They were wholly natives of the dear old land, very poor, but full of faith and charity, and deeply revering their priest who had shared their poverty. With wonderful energy, with the hearty assistance of his parishioners and that of outside friends, and under God's blessing, the Pastor set to work to commence the work of reconstruction. In two short years a splendid Separate School House—one of the finest, if not the finest, in the province—and a residence for the priest, have been erected, and an old debt liquidated, involving a large outlay. This is a noble record for the congregation of St. Patrick's. Since its completion the school room has been used for the celebration of mass, but it is now found altogether inadequate for that purpose; and a more commodious structure is needed. Its erection has already been commenced; the corner stone has been blessed; the foundation walls are built. The designs are by Messrs. Gundry and Langley, of this city, and show a beautiful Church of white brick,—large, commodious and elegant. When

completed, it will be the largest and finest Catholic Church in Toronto, with the exception of St. Michael's Cathedral, and will be a worthy temple to the glory of God and in honor of St. Patrick, as well as a source of pride to our people. The expense of building such a structure is manifestly beyond the reach of St. Patrick's congregation, and it has, therefore, wisely been decided to organize on a large scale this drawing of prizes, and appeal not only to the city at large, but also to the diocese and the whole country. Protestants, we know, will help with their wonted liberality, but the appeal is especially to Catholics and Irish Catholics. We therefore hope that all our subscribers—all our readers—will take an interest in the enterprise, and use their influence to promote its success. As an inducement to agents, it will be noticed that a free ticket is presented to those disposing of a book of ten.

We need scarcely add anything to what is contained in the advertisement as to the genuine character of the undertaking.—That it is above suspicion, and will be conducted on proper principles, Father Lauré's name and the names of the committee, are a sufficient guarantee. The Prizes are valuable, and comprise one from His Holiness the Pope, one from the Bishop of the diocese, one from the Emperor and Empress of the French, one from the Lieut. Governor, a valuable piano together with a number of other valuable prizes, of which only a few are mentioned in the list.

We heartily commend the enterprise to all children of St. Patrick wherever they may be.

A farewell dinner was given to the Hon. John Rose, on the occasion of his departure for England, at the St. Lawrence Hall, on Tuesday evening, 28th ult. Upwards of two hundred sat down to table, including the leading citizens of Montreal of both political parties. His Worship the Mayor presided. Mr. Rose and family left on Friday evening for England.

THE PORTUGAL ZOUAVES.—On Thursday afternoon another detachment of Pontifical Zouaves, numbering 114 of our finest young French Canadians under command of Capt. Guibault, took their departure per train for New York, thence by steamer to Brest and Rome. They attended morning service at the Church of the Gesù, and received the Holy Communion from Bishop Tache. In the afternoon they attended service at the Bishop's Palace, and were addressed by Mgr. Pinsonneault, who also gave them his benediction. About four o'clock they proceeded down Cemetery street to the Bonaventure station. An immense concourse of friends and relatives and others had gathered to bid the Zouaves farewell and when after some delay, the train started, cheer after cheer arose from the masses which filled the station house. But the train rushed away and soon the brave young soldiers were out of sight and the crowd dispersed. The detachment is accompanied by Abbé Moreau, Desnoyers and Cote.—Gazette.

PONTIFICAL ZOUAVES.—The second Quebec Detachment of the Canadian Pontifical Zouaves left last evening by the Montreal boat, under the care of the Revd. Antoine Gauthier, of the Archbishop's Palace. Before leaving they went to the Lower Town Church where they consecrated themselves to the Virgin Mary and received the benediction from his Grace the Archbishop of Quebec, who impressively addressed them a few parting words.—Quebec Mercury.

The festival of St. Come, patron saint of C. S. Cherrier, Esq., Q. C., one of the oldest and most respected residents of the city, was celebrated in the convent of the Sisters of Providence, an institution with which Mr. Cherrier has long been identified by many noble gifts yesterday morning. Mgr. Tache bishop of St. Boniface, celebrated Mass, surrounded by many of the clergy of the diocese and members of the Cherrier family. After Mass the guests of the worthy sisters were conducted into the principal hall of the convent where the orphans of the institution expressed their gratitude to Mr. Cherrier for his solicitude for the welfare of the establishment. Mgr. Tache then rose and after a few appropriate remarks read a letter from Mr. Bourget, bishop of this diocese, transmitting to Mr. Cherrier in the name of the Pope a diploma conferring the rank of Knight in the Order of St. Gregory the Great upon Mr. Cherrier as a token of acknowledgement for his devotion to the Holy See and the services he has rendered to the Church. Bishop Tache also read a letter from Bishop Bourget to M. de M. Cherrier in which she is highly praised for her many good deeds and inexhaustible charities. Mr. and Mrs. Cherrier thanked the company for their many expressions of good will.—Evening Telegraph.

MONUMENTAL BEQUESTS.—We learn that the late James Gibb, Esquire, has made the following bequests to various institutions and charities:—£5,000 to Morin College; £5,000 to the Quebec High School; £5,000 to the Finlay Asylum; £5,000 to the Jeffrey Hale Hospital; £5,000 to the Ladies Protestant Home; £1,500 to the St. Bridget's Asylum; £1,500 to the Sisters of Charity; and £1,500 to the Ladies of the Congregation of St. Rochs. These sums are payable at the decease of his widow, who is left a life interest in all his estate; and the remainder, said to be about £30,000, is to be distributed between the English and French Cathedrals, the St. Andrew's, Oshlers and St. Patrick's Churches, in similar proportions to those allotted to the above charities. Mr. Gibb's will is the record of a truly catholic and generous heart, but is only what was expected of him by those who knew him best. Instances of such generosity are rare, and therefore the more deserving of public acknowledgement.—Quebec Mercury.

NEW BUILDINGS.—Two hundred and seventy-one new buildings have been erected in the city since the first of February last.

PERSONAL.—Mr. Provencator, of the Minerve, is to be one of Hon. W. Macdougall's Executive Council at Red River, and we may say that we believe the choice thus made to be an exceedingly good one. Our late contractor will, we are sure, fulfil all his public duties with zeal and efficiency.—Herald.

DEPARTURE FOR ROME.—We learn that in the course of the ensuing week, that distinguished young divine, the Revd. Mr. Doherty, together with a number of clerical gentlemen, will leave Quebec for the Ancient City. They will probably attend the Ecumenical Council about to be held there.—Quebec Chronicle.

TO BE TRIED.—Three members of the firm of Messrs. Bathgate Bros., tobacco manufacturers will, about the 18th inst, be tried for feloniously breaking into H. M. Customs Bonded Warehouse No. 9 St. John street, and with illegally removing therefrom large quantities of tobacco, upon which no duties had been paid.—Gazette.

The Messrs. Davenay, proprietors of La Minerve and Le Canada are about to conclude arrangements for the publication of an agricultural paper in the French language on a scale, and in a style, hitherto unattempted in this Province. It will be profusely illustrated, edited by a leading agriculturist, and fully up to the scientific attainments and enlightened practices of the day.

GOVERNMENT RAILWAY.—The ladies of the Ursulines and Hotel Dieu have generously conceded to the company, as a free gift, 64 arpents of land in St. Saviour, for a terminus. The work is progressing, and seven miles are said to be ready for the track. The bridge across the Jacques Cartier River, in two spans of 120 feet each, is also in course of construction.—Quebec Mercury.

WINTER PREPARATIONS.—Each fire station has been furnished with a sleigh and reel large enough to carry six hundred feet of hose.

OTTAWA, Sept. 30.—It is understood that Reiffenstein will have to be bailed out on the previous charge, or taken before the Court at the next sittings on a writ of Habeas Corpus, to be tried under the 2nd indictment laid against him.

WHISKY MASON STRIKES OUT A NEW BUSINESS.—Mason has entered upon a new scheme of blackmailing, having sent letters to several parties of respectable position threatening that if they do not compromise with him he will summon them as witnesses to prove the sale of liquor in a house of ill-fame; he also threatens to publish a list of parties frequenting a fashionable house of prostitution, unless they fee him.

The Toronto Leader says:—The Provincial Exhibition has been brought to a close, and the people of London may be congratulated upon the result. It was successful beyond precedent. More articles were offered for exhibition, more people visited it and more money was received than any previous show. The general character of the manufactured and natural productions shown was, too, excellent, and in some respects a great improvement was visible. This is a matter of which not London alone but the whole Province may feel proud.

PRESCOTT, Sept. 29.—The annual exhibition of the South Grenville Agricultural Society was held on the Society's grounds, near Prescott, to-day. A great concourse of people were present, about 2000 from Ogdensburg and vicinity. The display of fruit, vegetables, roots, grain and fancy work in the Floral Hall, which was nicely decorated, was very good, but the stock exhibited was meagre as compared with former years.

POTATO CROP.—We regret to learn from all parts of the country that the rot is making sad havoc among the potatoes, in fact if it continues to increase there will hardly be sufficient for home consumption, and seed for next year's crop. No variety seems to be free from its ravages and the continued excess of moisture, and the lateness of the harvest, both combined, will diminish the yield as they will have to remain a longer time in the ground, the securing of the grain crops demanding all attention now.—Freeholder, Cornwall.

REMITTANCES RECEIVED.

Port Hope, Rev J. Browne, \$2; Lowell, Mass. Rev A. G. Smith, 2; Miramichi, N. B. Hon J. Davidson, 2; W. Davidson, 2; Cumberland, G. Barrett, 2; York, G. River, J. Brown 4; St. Johns, J. Brennan, 2; St. Ant. J. McGill, 6; London, J. M. Keary, 1; Aylor, R. Hanne, 1; Deschambault, Z. Bouillie, 1; Toledo, Ohio, U. S. Rev O. Wardy, 2. Per O. Fraser, Brockville.—J. McHugh, 2.

Birth.

At Elm Cottage, Oshawa Street, on the 28th ultimo, the wife of John Perce, of a son.

MONTREAL WHOLESALE MARKETS

Montreal, Oct. 2, 1869. Flour—Pollards, \$3.20 to \$3.25; Middlings \$3.60 to \$3.75; Fine, \$4.00 to \$4.00; Super., No. 2 \$4.37 to \$4.40; Superfine \$4.75 to \$4.80; Fancy \$5.80 to \$5.85; Extra, \$5.25 to \$5.50; Superior Extra \$5 to \$5.00; Bag Flour, \$2.30 to \$2.50 per 100 lbs. Oatmeal per brl. of 200 lbs.—\$5.25 to 0.00. Wheat per bush. of 60 lbs.—U. C. Spring, \$1.69 to \$1.10. Ashes per 100 lbs.—First Pots \$5.50 to \$5.60 Second, \$4.80 to \$4.85; Thirds, \$4.40 to 4.85. First Peas, 5.60 to 5.70. Pork per brl. of 200 lbs.—Mess, 29 00 to 29 15;—Prime Mess \$30.00; Prime, \$22.00 to 22.50. BUTTER, per lb.—More liquid, with latest sales of common to medium at 18c to 19c—good per choice Western bringing 19c to 20c. ORENS, per lb.—10 to 11c. LARD, per lb.—16c. Barley per 48 lbs.—Prices nominal,—worth about \$0.70 to \$0.75. PEASE, per 66 lbs.—\$0.78.

MONTREAL RETAIL MARKET PRICES.

Oct. 1, 1869. Flour, country, per quinta 13 3 to 13 8 Oatmeal, do 16 0 to 16 6 Indian Meal, do 10 0 to 12 6 Rye-Flour, do 60 0 to 60 0 DAIRY PRODUCE. Butter, fresh, per lb 1 3 to 1 6 Lard, salt do (inferior) 0 11 to 1 0 FOWLS AND GAME. Turkeys (old), per couple 10 0 to 12 0 Do (young), do 4 0 to 8 0 Geese, do 4 0 to 6 0 Ducks, do 2 6 to 2 0 Do (wild), do 2 0 to 3 0 Fowls, do 2 6 to 3 0 Chickens, do 2 0 to 3 0 Pigeons (tame), do 1 1 to 1 3 Partridges, do 3 0 to 4 0 Hares, do 1 3 to 1 6 Rabbits, (live) do 0 0 to 0 9 Woodcock, do 2 6 to 3 6 Snipe, do 1 0 to 1 3 Plover, do 1 0 to 1 3 MEATS. Beef, per lb 0 4 to 0 8 Pork, do 0 7 to 0 9 Mutton, do 0 5 to 0 6 Lamb, do 0 5 to 0 6 Veal, per lb 0 5 to 0 8 Beef, per 100 lbs 35.50 to 7.50 Pork, fresh do 11.00 to 11.25 GRAIN. Wheat, per minot 00 0 to 00 0 Barley, do (new) 3 3 to 3 6 Peas, do 5 0 to 5 6 Oats, do 2 3 to 3 0 Buckwheat, do 3 9 to 4 0 Indian Corn, do 0 0 to 0 0 Rye, do 0 0 to 0 0 Flax Seed, do 7 9 to 8 0 Timothy, do 0 0 to 0 0 MISCELLANEOUS. Potatoes per bag 3 9 to 4 6 Turnips do 0 0 to 0 0 Onions, per minot, 0 0 to 0 0 Maple Syrup per gallon 0 5 to 0 6 Maple Sugar, per lb 0 6 to 0 7 Honey 0 0 to 0 0 Lard, per lb 0 11 to 1 0 Eggs, fresh, per dozen 0 0 to 1 0 Haddock, do 0 3 to 0 0 Cheese, do 0 0 to 0 0 Apples, per barrel 35.50 to \$4 Hay, per 100 bundles, 55.50 to \$7.50 Straw 54.50 to \$6.

MONTREAL SELECT MODEL SCHOOL,

Nos 6, 8 and 10 St. Constant Street.

The duties of this School will be resumed on MONDAY, the thirteenth of August instant, at NINE o'clock, A. M. A sound English, French, Commercial and Mathematical Education is imparted on very moderate terms. Parents desirous of placing their children in the above institution are requested to make early application. WM. DORAN, Principal.

*WANTED.

A FEMALE TEACHER for the Catholic Separate School, Arthur Village. One able to play the Harmonium would be preferred. Apply, enclosing testimonials, to B. R. MAURICE, L.D.D.

CATHOLIC YOUNG MEN'S SOCIETY.

GRAND RAFFLE OF PRIZES,

TO BE HELD IN THE

ST. BRIDGET'S REFUGE,

On MONDAY, NOVEMBER 1st, 1869.

1st Prize Presented by Rev. Father Down, Lives of the Saints, value.....\$21.00 2nd Prize—Gift of President, a Dousy Bible, Calif. Gilt Edges and Plates..... 10 00 3rd Prize—\$10 in Gold. 4th Prize—Steel Engraving, The Angels of the Passion, 3 feet 2 1/2 width, Rosewood and Gold,..... 12 00 5th Prize—Life of the Blessed Virgin Mary,..... 6 00 6th Prize—A Gold Pen holder,..... 6 00 THE SELLER OF EACH BOOK SHALL BE ENTITLED TO ONE TICKET. Tickets, 25 Cents each. M. J. McLOUGHLIN, Secretary.

INFORMATION WANTED.

OF John Graham, or any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Dolly Graham, now Mrs. John Ferguson, Galveston Texas, U.S.

WANTED.

A Clergyman living in a Country Place wants a housekeeper. Apply at the Office of this paper.

JACQUES CARTIER NORMAL SCHOOL,

MONTREAL.

THIS SCHOOL will re-open on the 20th September inst., at 5 o'clock p.m. The Pupils must: 1st—Pay the First Quarter in advance. 2nd—Furnish a Baptismal Certificate. 3rd—Have the Oostume of the School. 2w4

A BAZAAR

AND

GRAND

DRAWING OF PRIZES!

ON THE

PRINCIPLE OF THE ART UNION

IN THE

MUSIC HALL, TORONTO,

ON

Tuesday, Wednesday and Thursday, 8th, 9th and 10th February, 1870.

To raise funds for the building of the new Church of St. Patrick, Toronto, of which REV. J. M. LAURENT is Pastor.

The old Church was some years since totally destroyed by fire, since which time the services have been conducted in a school room which is now found quite inadequate to the accommodation of the congregation. The new Church is therefore very urgently needed.

THE PRIZES:

- 1st Prize—A fine Omece, presented by His Holiness, Pope Pius IX. 2nd Prize—A collection of Roman Views, presented by the right Rev. Dr. Lynch, Bishop of Toronto. 3rd Prize—A handsome Clock, encased in marble surmounted by a bust of the Prince Imperial the special gift of their Imperial Majesties the Emperor and Empress of the French. 4th Prize The gift of His Excellency W. P. Howland, O.B., Lieut-Governor of Ontario. 5th A splendid Piano from Messrs. Nordheimer's Music Warerooms Toronto. 6th A fine Pairing by Borthon, presented by the Artist. 7th A sewing Machine. 8th A Cup of solid Silver. 9th A rich Poplin Dress. 10th A Bouquet of Wax Flowers, with stand and glass shade valued at \$40. 11th A set of Books from P. Donahoe, Esq., Editor of the Boston Pilot. 12th A Chair by Jacques and Hay's employees. 13th A handsome piece of Embroidery, valued at \$50. 14th A Lady's Work box, velvet finish. 15th A valuable Silk Dress. 16th A Doll magnificently dressed, of large value. 17th A Suit of Scotch Tweed. 18th A Sofa Cushion, worked in wool. 19th A Case of Hennessy's best Brandy, (old.) 20th A beautifully embroidered Portmanteau. 21st A Fancy Table. 22nd A Medallion of the Holy Family after Raphael, on marble.

Together with a large assortment of other valuable Prizes, which will be added to from time to time up to the date of the drawing.

The Prizes will be on exhibition at the Bazaar on the Tuesday and Wednesday. On the Thursday evening, at eight o'clock, a Grand Concert, under the direction of Father Laurent, will be given, at which the drawing of the Prizes will take place.

As a guarantee that this undertaking—the most important of the kind ever submitted to the Canadian public—is bona fide and will be perfectly and impartially conducted so as to insure to every ticket a fair and equal chance, the following well known gentlemen will superintend the drawing, and form (with others) the

HONORARY COMMITTEE.

S. B. Hartman, Esq., Mayor of Toronto. John Wallis, Esq., M.P. for South Leeds. Frank Galloway, M.P. for West Toronto. W. J. McDonnell, Esq., French Consul, Toronto. Frank Smith Esq., Toronto. Michael Lawlor Esq., M.D. Toronto.

The winning numbers will be published in the papers. Lists of winning numbers will be forwarded on receipt of a stamped addressed envelope.

The Prizes can be obtained on production of the winning tickets, either personally or by letter. Parties residing out of Toronto can have their prizes forwarded to any Railway or Express Station if required.

To everyone who takes or disposes of a book of ten tickets, a special (free) ticket is presented. Parties desiring to purchase or act as agents for the sale of tickets can obtain them either singly or in books on application.

Tickets for the Drawing, one dollar each. All communications and remittances and demands for tickets to be sent (postage paid) to Rev. J. M. Laurent P. P. St. Patrick's Church, Toronto, Ontario, to whom all drafts and Post Office Orders are to be made payable. Tickets are also for sale by Messrs. D. & J. Sadler & Co., Montreal.

HIGH COMMERCIAL EDUCATION.

MASSON COLLEGE,

TERREBONNE (NEAR MONTREAL.) THE RE-OPENING OF THE CLASSES of this grand and popular Institution, will take place on WEDNESDAY, FIRST OF SEPTEMBER.

PROGRAMME OF STUDIES.

1ST SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS:

- 1st Simple reading, accentuation and declension; 2nd An equal and solid study of French and English syntax; 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping; 7th An abridged view of Universal History.

2nd SECTION

3rd year.—Business Class

This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, draughts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

MATTERS.

- 1st. Book-keeping in its various systems; the most simple as well as the most complicated; 2nd Commercial arithmetic; 3rd Commercial correspondence; 4th Calligraphy; 5th A Treatise on commercial law; 6th Telegraphing; 7th Banking (exchange, discount, custom commissions); 8th Insurance; 9th Stenography; 10th History of Canada (for students who follow the entire course).

3rd AND LAST SECTION.

4th year.—Class of Polite Literature.

MATTERS.

- 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy

MATTERS.

- 1st Course of moral Philosophy; 2nd Course of civil Law; 3rd Study of the civil and political Constitution of the Dominion of Canada; 4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry.

LIBERAL ARTS.

- Drawing—Academic and Linear. Vocal and instrumental Music.

TERMS:

- Board and Instruction.....\$100.00 per annum Half Boarders..... 20.00 Day-Schoolers..... 10.00 Bed and Bedding..... 6.00 Washing and Mending of Linen..... 6.00 Use of Library..... 1.00

PROVINCE OF CANADA, SUPERIOR COURT FOR DIST. OF MONTREAL, LOWER CANADA.

In the matter of ANTHONY WALSH and MATTHEW H. WALSH, as well as co-partners, as personally and individually, Insolvents.

NOTICE is hereby given that the said Insolvents, as well as co-partners as personally and individually, will apply, by the undersigned their attorneys, to the said Court sitting in and for the said District, on the nineteenth day of October next, at half past ten o'clock in the forenoon, for their discharge under the provisions of the said Insolvent Act.

Montreal, 10th August, 1869

ANTHONY WALSH, MATTHEW H. WALSH, as co-partners and individually, by LEBLANC & OASIDY, their Attorneys ad litem. 253

TO LET,

AS a Wood or Coal Yard, a Large Enclosure adjacent to the property of the Sisters of the Congregation of Notre Dame, and opening on St. Paul Street.

For particulars apply to the Sisters of the Congregation, St. Jean Baptiste Street, Montreal, June 25, 1869.

HAMILTON'S HOTEL,

W. J. HAMILTON, PROPRIETOR, AMHERST, N. S.

DANIEL SEXTON,

PLUMBER, GAS AND STEAM-FITTER, 57 ST. JOHN STREET 57, Between Great St. James and Notre Dame Streets MONTREAL.

JOBBING PUNCTUALLY ATTENDED TO.

M. O'GORMAN,

Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON.

An assortment of Skiffs always on hand. SHIP'S BOATS' OARS FOR SALE

G. & J. MOORE,

IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL.

Importers and Manufacturers of HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL.

EDUCATION.

MR. and MISS KEEGAN'S ENGLISH COMMERCIAL and FRENCH SCHOOL, No 115 Bonaventure Street Montreal. Mr. Keegan holds a First Class diploma from the National Training Establishment of Education, Dublin, Ireland; and Miss Keegan holds a Diploma from the McGill Normal School Montreal.

A. M. D. G. ST. MARY'S COLLEGE, MONTREAL

PROSPECTUS.

THIS College is conducted by the Fathers of the Society of Jesus. Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department.

The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses.

The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book-keeping and whatever else may fit a youth for Commercial pursuits.

Besides, the Students of either section learn, each one according to his talent and degree, History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Sciences.

Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS.

- For Day Scholars.....\$3.00 per month. For Half-Boarders..... 7 00 For Boarders..... 15 00 Books and Stationery, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE

Nos. 7, 9, and 11, St. Joseph Street, 2ND DOOR FROM M'GILL STREET, MONTREAL.

Orders from all parts of the Province carefully executed, and delivered according to instructions, free of charge.

RICHELIEU COMPANY.

DAILY ROYAL MAIL LINE OF STEAMERS BETWEEN MONTREAL AND QUEBEC.

ON and after MONDAY, the 3rd May, the new and magnificent Iron Steamer, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cardier Place) as follows:—

The Steamer QUEBEC, Captain J. B. Lohelle, will leave every MONDAY, WEDNESDAY and FRIDAY, at SIX O'CLOCK P. M.

The Steamer MONTREAL, Captain Robert Nelson, will leave every TUESDAY, THURSDAY and SATURDAY, at SIX O'CLOCK P. M.

RATES OF PASSAGE. Cabin (Supper and State-Room Berth included).....\$3.00 Steerage..... 1 00 Tickets and State-rooms can be secured at Office on Richelieu Pier only

This Company will not be accountable for specie or valuables, unless Bills of Lading having the value expressed are signed therefor.

L. B. LAMERE General Manager. Office of the Richelieu Co., 201 Commissioner Street, Montreal, 1st May, 1869

NOTICE is hereby given that the said Insolvents, as well as co-partners as personally and individually, will apply, by the undersigned their attorneys, to the said Court sitting in and for the said District, on the nineteenth day of October next, at half past ten o'clock in the forenoon, for their discharge under the provisions of the said Insolvent Act.

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C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery.

NOTARY PUBLIC, COMPTROLLER, &c., BROOKVILLE, O. W. Collections made in all parts of Western Canada. RAYMOND—Messrs. Fitzpatrick & Moore, Montreal M. F. Ryan, Esq., James O'Brien, Esq.,

GRAY'S UMBRA.

A new preparation for restoring grey hair to its original color. Warranted free from Sulphur, Sugar of Lead or Nitrate of Silver.—Price 50 cts. per bottle. GRAY'S WILD FLOWERS OF ERIN, A delicate and lasting perfume.—Price 50 cts. per bottle.

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Physicians' prescriptions carefully prepared and forwarded to all parts of the city. Physicians supplied cheap for cash.

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396 NOTRE DAME STREET. Housekeepers Economise. Save your money and make your own Soap. Harte's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin

PAROUE'S EPILEPTIC OURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Paroed's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle

PERFUME FOUNTAINS.—No Party is complete without one of Rimmel's Perfume Fountains. To be had at the Glasgow Drug Hall. HOMOOPATHY.—The subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist. Glasgow Drug Hall 36 Notre Dame Montreal, March 19th, 1869

THE MONTREAL TEA COMPANY. The Whole Dominion should buy their Teas of the Importers, THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal.

Our Teas, after the most severe tests by the best medical authorities and judges of Tea, have been pronounced to be quite pure and free from any artificial coloring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profit, effecting a saving to the consumer of 15 to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea.—We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA. English Breakfast, Broken Leaf, Strong Tea, 45c, 50; Fine Flavored New Season, do, 55c, 60c 65c; Very Best Full Flavored do, 75c; Second Oolong, 45c; Rich Flavored do, 60c; Very Fine do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c.

GREEN TEA. Twankay, 50c, 55c, 65; Young Hyson, 50c, 60c, 65c, 70; Fine do, 75. Very Fine 85c. Superfine and Very Choice, \$1; Fine Gunpowder, 85c; Extra Superfine do, \$1

Teas not mentioned in this circular equally cheap. Tea only sold by this Company. An excellent Mixed Tea could be sent for 60c and 70c; very good for common purposes, 50c. Out of over one thousand testimonials, we insert the following:—

A YEAR'S TRIAL. Montreal, 1868. The Montreal Tea Company: GENTS.—It is nearly a year since I purchased the first chest of Tea from your house. I have purchased many since, and I am pleased to inform you the Tea has in every case proved most satisfactory, as well as being exceedingly cheap. Yours very truly, F. DENNIE.

Montreal Tea Co.: GENTLEMEN.—The Tea I purchased of you in March has given great satisfaction, and the flavor of it is very fine. It is very strange, but since I have been drinking your Tea I have been quite free from heartburn, which would always pain me after breakfast. I attribute this to the purity of your Tea, and shall continue a customer. Yours respectfully, FRANCOIS T. GREENE, 54 St. John Street, Montreal.

Montreal, April, 1868.—To the Montreal Tea Company, 6 Hospital Street, Montreal: We notice with pleasure the large amount of Tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your teas are giving general satisfaction, as out of the large amount forwarded we have only had occasion to return one box which we understand, was sent out through a mistake.

G. CHENEY, Manager Canadian Express Company House of Senate, Ottawa.

Montreal Tea Company: GENTLEMEN.—The box of English Breakfast and Young Hyson Tea which you sent me gives great satisfaction. You may expect my future order. Yours, &c., S. SKINNER.

Beware of pedlars and rangers using our name, or offering our Teas in small packages Nothing less than a cattie sold. THE MONTREAL TEA COMPANY, 6 Hospital Street Montreal, 24th 1868.

BURNS & MARKUM, (Successors to Kearney & Bro.)

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1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, 4rennes seltzer, 3s per doz. (empty bottles to be returned); 2s. 6d per doz. (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James street, and Phillips Square.

MOTHERS SAVE YOUR CHILDREN!

NO MORE VERNIFUGES, NO MORE POISONOUS OILS, NO MORE NAUSEOUS POWDERS, The sight of which causes such horror and dislike to children suffering from worms.

DEVINS' VEGETABLE WORM PASTILLES.

Are now acknowledged to be the safest, simplest, and most effectual preparation for the destruction of worms in the human system.

THEY ARE PURELY VEGETABLE. THEY ARE AGREEABLE TO THE TASTE, THEY ARE PLEASANT TO THE SIGHT, THEY ARE SIMPLE IN ADMINISTERING, AND SURE AND CERTAIN IN THEIR EFFECT.

In every instance in which they have been employed they have never failed to produce the most pleasing results, and many parents have, unhesitatingly, testified to their valuable properties. They can be administered with perfect safety to children of most tender years.

CAUTION.—The success that these Pastilles have already attained has brought out many spurious imitations; it will be necessary therefore to observe when purchasing that you are getting the genuine. The genuine VEGETABLE WORM PASTILLES are stamped "DEVINS," and are put up in boxes containing thirty pastilles, with full directions, and are never sold by the ounce or pound. They can be had from any of the principal Druggists in the city, and wholesale and retail from, DEVINS & BOLTON, Chemists, Next the Court House, Montreal, P. Q.

THE FIRST PRIZE was awarded to J. D. LAWLOR at the late Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada.

The Subscriber, thankful for past favors, respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are—

The Singer Family and Manufacturing Machines. The Howe Family and Manufacturing Machines. The Sewa Family and Manufacturing Machines. The Florence Family "Reversible Feed." A new Family Shuttle Machine, with stand, price \$30; also a new Elipric Family Machine, (with Stand complete), \$23; Wax-Thread Machines, A, B, and C.

I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First-Class Sewing Machines from 20 to 30 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better to me to Agents.

Local Travelling Agents will do well to give this matter their attention. A Special Discount made to the Clergy and Religious Institutions. Principal Office—365 Notre Dame street. Factory—48 N. Zaireth street, Montreal. Branch Offices—23 St. John Street Quebec, 78 King Street, St. John, N.B.; and 18 Prince street, Halifax, N.S.

All kinds of Sewing-Machines repaired and improved at the Factory, 48 N. Zaireth street; and in the Adjusting Rooms over the Office. J. D. LAWLOR, 365 Notre Dame street, Montreal.

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