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Alle Witness,

\mathbf{AND}

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JUNE 14, 1872.

NO. 44.

BOOKS FOR JUNE.

DEVOTIONS OF THE SACRED HEART. DEVOTIONS OF THE SACRED HEART.

Arranged for each day of the Month of
June; to which is added a Novona in
honor of the Sacred Hoart of Jesus....

DEVOTION TO THE SACRED HEART
OF JESUS. By Secondo Franco, S. J.
Translated from the Italian...

THE SACRED HEART OF JESUS and the SACRED HEART OF MARY. Translated from the Italian of Father Lanzi.. 60 THE VIRTUES AND DEFECTS OF A YOUNG GIRL, AT SCHOOL AND AT HOME. By a Chaplain.

ON THE DUTIES OF YOUNG MEN;
Translated from the Italian of Silvie Pelice. By R. A. Vain. With selections from Lacordaire's Letters to Young Men. 0 75 SEBMONS ON ECCLESIASTICAL SUB-JECTS. By Henry Edward, Archbishop of Westminster. American Edition,

Vol. I.....
THE HOUSE OF YORKE; from the Catholic World, Illustrated 2 00 CONSTANCE SHERWOOD: An Autobiography of the 16th Century. By Lady Georgiana Fullerton. With four illus-

trations..... 2 00 FLORENCE O'NEILL. The Rose of St. Ger-

Father Ch. Daniel, S. J., Translated by the Authoress of the "Life of Catherine McAuley"..... 2.25
D. & J. SADLIER & CO.,

FRIENDSHIP OF THE PERIOD.

Montreal.

HOW A FRIEND IS USED.

I.-AT THE TIME.

Smith is the friend of Jones. While Smith is rich, Jones, on the contrary, by his own fault, is in eminent danger of be-

coming bankrupt.
What could he do? There was but one resource, and he availed

himself of it. He wrote a most pathetic letter Smith begging him if he did not wish to derote his friend to misery, to ruin, perhaps to death, to send by the bearer five thousand dollars which was indispensable to his safety. Jones was upon pins and needles for an hour

Suddenly he appears in the distance. Jones Jones could not contain himself.

"Amelia, my daughter; Sarah, my wife! mme here, at once all what a good fellow. Why don't you come! he is a perfect gentleman, the model of models, the pearl of deliacy. Sarah, my wife; Amelia, my daughter! It is like a dream. This sublime, this admirble Smith! He has consented. Look, I have the money, five thousand dollars, my mety is assured. Oh! I'm not afraid that any one should hear me. Come in neighbor Brown. I want you to know what I shall dways be proud to speak of. It is Smith, his friend without equal, who lends me five cousand dollars which save my life. Before ny family, before you, every body, I take a demn engagement to consecrate this life to equit the debt of gratitude which I have conmoted-not speaking of the money. Smith an demand my blood, that I break stones with my knees; and you are little acquainted with me if I do not do it. On my most sacred word thonor I will do just what I say. Besides, ou shall see; you shall see. Smith my savi-

II .- AFTER SIX MONTHS.

Jones is talking with his wife.

Yes, I have seen Smith; what of it?"

"Did you return him the five thousand—" "Four thousand." I thought you had always said five."

"You are mistaken. At the most, it is a generosity. I am grateful to him as if he had mewhat surprised to day when at his office." "Why so?"

"Well, to be frank, I thought he would have chaved a little better."

"Did he not treat you well?"

"Umph?-Well, not exactly. I can't say hat he treated me badly. But still, since he as kind enough to assist me six months ago, eaght to know that one does not become im would have been very useful to keep. I Ive you my word that when I took the check otell me to keep it. "Aha."

"Ahs, indeed! He lost no time in depositis impossible that every one should be re-

not do it by halves. However, that does not portment, his leanness, his tawny complexion, shuddered when he listened to the accusing FATHER BURKE'S LECTURE service. After all, though between us, he disappointed me extrenely.

III-AFTER A YEAR.

Jones is talking with his daughter. "Papa, do you know that to day is my birthday?

"Certainly, and I intend to give a dinnerparty."

"You have not firgotten our benefactor?" "Who's that? Smith? There's no danger. Besides, if I had forgotten him, you would make me remember him very quickly. In this house I hear nothing but his name."

"He was so kind." "So kind! One would think for a paltry

three thousand dol'ars—'' "I thought it wis-" "For three thousand dollars, I repeat, miss."

"O! Papa, dont get angry with me."
"I? no. But it is true. Smith here; Smith there. I cannot move a plate, light a fresh candle, without having you bother me about Smith. He will finish by gobbling three times what he lent me."

"Father!" "Do not you become angry on his account. He brings trouble into all my family relations. What I say, Amelia, is not in order to deny my gratitude. I know what I owe to him-I know it too well. But the deuco, let me alone about it."

IV. -- AFTER TWO YEARS.

Jones is talking with the neighbor who was formerly present at his scene of enthu-

"And Mr. Smith? What have you done with him, Mr. Jones?"

"I? I see him very seldom just now."

"Have you quarrelled?"
"No, indeed."

"I thought not. I was saying to myself, a man who had rendered you such a great service, and about which I saw you so grateful-"

"And I am yet-although since then, in one way or another, I have returned him the trifle of the two thousand dollars he once lent me."

"How! It was only two thousand. I had understood—'' "What! Probably on what he told you."
"No, no. It was you."

"You have no need to defend yourself. I have learned that he has gone everywhere demanded, in a voice of thunder, from whom boasting of the little he had done for me, and the order had emanated, and who was to be and a half since his messenger had gone, and swelling it to the size of a mountain. Well, punished.

In the size of a mountain. Well, punished. ple who give ostentatiously. They disgust capable of it. If I had, I assure you that I | "Yourself!" would not have accepted a cent from him, not a cent. He is a mean man."

> V .-- AFTER THREE YEARS. Jones is at the Board of Brokers.

He is talking with the broker after the clos-

ing. "Pretty lively day, Mr. Jones." "Rather warm for my stocks."

"I should think so with your immense perations. That is not so good for your riend Smith. He must have lost very heavily." "By Jove, so much the worse for him."

"Are you not very intimate?" "Intimate! because sometime ago-I forget how long—he lent me an unlucky bank-note of a thousand dollars. He should be satisfied; it was so much money that he could not waste in his stupid speculations. He threw his property to the four winds. I have always foreseen that he would end badly. That's what dissipation brings a man to. It is only a step from his present position to fraudulent transactions to recover what he had lost. Never speak to me of him again. I regret having done him

the honor to accept a service from him." VI .--- AFTER TEN YEARS.

Jones, the millionaire, gives a splendid ball. They are talking about different things.

mestion of figures. When a friend does some be quite wealthy. He was called Smith. Did ling for you, there is no need to tax his you not formerly know him, Mr. Jones?"

at mo a million, and, principally because he a poor devil to whom I lent quite an amount of lidit so readily. Only, I must say that I was money which I took good care never to ask

in admiration.

VII .--- MORAL. Be charitable.

SCENE IN A RUSSIAN GARRISON. On the 22nd of May, 1841, one of the battalions composing part of the military colony gorod, and which, in the singularity of its or- ranks for having a stain on his uniform, and ganization, resembles the Prussian landwohr, of my pocket-book I was sure he was going was drawn up in line on the parade-ground attached to the immense barracks constructed on | and his lips; and because the unhappy old man, spect. the most solitary and ancient part of the town, not far from the church of St. Sophia. In is impossible to the survey of the line, formed with that mechanical flogged, and sent mutilated and dying to Sili impossible to regularity and precision which has made the beria." The sergeant continued with a ter-Russian foot-soldiers such admirable automa-The special could oblige any one I would iffty years of age, remarkable for his rigid de-

and his large gray restless eyes. He was dis- voice, so eloquent in its simplicity, so calm and tinguished in the army for his bravery-daring proofs of which he had given during the campaigns in Persia and Turkey. But whether, able to comprehend the strange scene passing as was generally thought, domestic unhappiness had been the means of souring a temper naturally energetic, or that his heart had been hardened by the frequent application of the inexorable necessity of a discipline degrading in its principle, and too often monstrous in its effects. General L-ff was looked on as an object of terror by the soldiers; for not a day passed unsignalised by one or more of those acts of severity which might justly undergo the imputation of ferocity. It was known, however, that this man had an attachment for the daughter of one of his ancient comrades killed in the war with Poland. Having adopted her, no parent ever showed more solicitude for his offspring than he evinced for the young orphan, and they were seldom separate. Although grateful for the kindness of the general, the young girl-to whom the soldiers had given the name of Solowoiva, from the sweetness with which she sang the old and melancholy slave romances—could never overcome in his presence the unconquerable constraint which his brief address, imperious countenance and cold and distant manners had imposed on those who approached him.

On the day when the following events took place, Solowoiva, who, to please the general, regularly attended all the exercises and parades, was seated before one of the barrack windows quietly at the movements of the soldiers. A blush suffused her countenance as her eyes encountered those of a young military surgeon named Ivan Polovoi, dressed on this occasion with marked elegance in the simple uniform of his rank.

Already General L—eff had passed several times before the front of his battalion without speaking; but his bushy eyebrows contracted, and passion began to be visible in his countenance, when he found that a number of men were absent. His attention at this moment was arrested by a party of soldiers advancing towards him from the other end of the parade-ground, each carrying a long rod, used in the application of an abominable punishment which has not yet ceased in the Russian army. Turning towards one of his aides-de-camp, he

A sergeant, remarkable for his livid and scarred appearance, rushed towards the gen- carefully renowed by the soldiers, were literally of an enslaved and a fallen race. And if His mus to him. Joy! Delight! The bearer me. It is only another sort of vanity. Smith eral, snatched his sword from his hand, and reasted alive. is one of that kind. I did not believe him struck him in the face with it exclaiming, Certainly the

The action had an effect like an electric shock on the ranks of the battalion, and the usually immoveable countenance of the soldiers seemed to brighten with an impulse of hatred, A spontaneous movement was made by the officers along the line to the assistance of their chief; but they were instantly seized, thrown to the ground, and a bayonet pointed against had been known to the army under the title of the breast of each. Ivan the surgeon had alone been left untouched; for, by his humanity and kindness, he had conciliated the goodwill of the troops. A grenadier, however, was stationed before him to act as a guard, who whispered in his ear, in a mysterious voice, "Whether the Nightingale sings or not, remain quiet: not a gesture or a cry, or you are a dead man !"

Recovering from his surprise, the general seized with both hands the bayonets presented to his breast; and having by a violent effort struck them aside, shouted, as his eye flashed along the battalion:

"Down on your knees, vile brutes! Down on your knees and ask pardon-your heads in the dust, or you have not flesh enough on your | ment the drums beat, the belfries of the numebacks to expiate your rebellion!"

His words were received with a shout of peculiar tranquility which distinguishes .un-"By-the-way," says some one, "I heard to-shaken resolution, retorted, "We each and all began the work of extermination. Horrid truth; not opinion, but knowledge; not study day the wretched death of a man who used to of us know that our lives will be the penalty shouts followed each discharge, and a heavy of the truth, but possession of the truth. of what we now do. When the sentence passed groaning, mingled with the interrupted songs "There," says the Sen of God, "lies the secret. on you shall be executed, we shall seek Gen-"Yes," replied Jones carelessly, "He was eral Suroff, Governor of Novgorod; we shall discharge continued; and when the executioners lifted up His voice; He flung abroad the give up to him your sword, your decorations, and whatever may remain of your body, and say to him 'General L-eff was a tiger, and All who hear him raise their eyes to heaven we have killed him; here are our arms; we diers alone, who had been miraculously pre- knowledge. And the word which He spoke look for our punishment." The sorgeant, served, were found alive, and they expired was borne upon the wings of the angels for all while speaking, tore the epaulettes from the under the knout. Among this latter number future time, unto the farthest ends of the earth, general's shoulders, and trampled them under was the sergeant who to the last moment manigeneral's shoulders, and trampled them under was the sergeant, who to the last moment manipupon the lips of the preaching and infallible his feet. "These insignia don't become you; fested an extraordinary degree of fortitude in Church which He founded. I say the "preachthe knout is fitter for an executioner. Re- the midst of his sufferings. member the soldier Betsakoff, flogged with rods whom you struck with your cane until the pale with shame, repulsed the hand which inflicted the indignity, he was condemned, rible coolness this degrading scene, dragging off

so measured even in its passion. As for Solowoiva, she sat for some time without being before her eyes; but when the truth at length flashed on her, that her adopted father was about to undergo the odious chastisement which he had so often inflicted on others, sho was seized with horror, and gave utterance to the most heart-rending cries. Ivan the sur-geon, who till then had stood neuter, could not remain insensible to the despair of the young this country, which the Rev. Dr. Vaughan is girl, and forgetting the warning he had received, and the ferocious exasperation of the direction and authority of the Supreme Pontiff. soldiers, he advanced towards her. He had The vast church—one of the largest in the city not gone many paces when a shot was fired, and the unfortunate young surgeon fell to the galleries being alike crowded, ground a corpse.

There is in most Russian regiments a kind of buffoon, who fills a situation somewhat re- course :sembling that held in the ancient German armies, to whom the soldiers applied the significant appollation of Lustig. One of these men, attached to the battalion, seeing the surgeon fall, approached the corpse, dancing and gesticulating, and, rising it in his robust arms. carried it towards where Solowoiva still sat, and depositing it immediately before her, exclaimed, "Here, my little singing bird, this is yours." Pale with terror, the girl recognised the body, as it rolled at her feet, and uttering a faint cry, sank by its side.

While this scene was being enacted, General L-eff had been laid on a car, drawn along on a level with the parade-ground, looking the ranks, and had received the buguettes-n torrible torture; which, however, was only the commencement of his sufferings. He had scarcely reached the extremity of the line when

prehending their meaning, threw around him a look of supplication and terror.

"To the ovens!" shouted a hundred voices. The countenance of the general became livid, and his body shook with terror; his pride was fled, and groaning in agony, he asked for par-don. But the shouts of the battalion drowned pity when my brother fell expiring under the baguettes."

We shall not go into the details of the horrible scene which followed, unfortunately but more with "the glory of the freedom of the too true. Suffice it to say that the general children of God." Therefore He came. and the superior officers of the battalion, shut Amongst all the other titles that belonged to up in the ovens, under which a slow fire was Him is that pre-eminently of the emancipator

fully proportionate to the vengeance.

enacted at Novgorod, and eight days afterwards several batteries of artillery entered the demajor-general, who, during the war in Poland, through the Gospel. the "Butcher of Warsaw."

One of his aides-de-camp was sent to the quarters of the mutineers, with an order to assemble the next day, without arms, on a small parade-ground at the eastern extremity of the town, and called the Tartar Camp. The soldiers replied to this mysterious injunction by the customary shout (kuracho). The followtraversed the town through a triple row of the populace. Arrived upon the ground, they children of God. silently formed into square. At the same morous Greek churches in Novgorod poaled, and Son of God, the Redeemer, the Saviour, and the several batteries established at the entrances | the Emancipator. Truth ! Truth broadly difsavage laughter, and the sergeant, with that of the five long avenues leading into the field fused; truth borns upon the wings of knowlwere suddenly unmasked, and the grape-shot edge unto every mind. Not speculation, but began the work of extermination. Horrid truth; not opinion, but knowledge; not study of the dying soldiers. For three hours the of your intellectual freedom." Therefore He of this bloody duty entered the place of pun-ishment, they found it literally a lake of blood, to hear the sound of His voice, and to rally and covered with mangled limbs. Five sol-

Solowoiva, the adopted daughter of General for being too slow in carrying arms; remember L eff was taken under the protection of the common the intelligence must comes by a the suddenly; that the money which I paid established by the Russian government at Nov- the old sous-officier whom you reduced to the empress, and placed in the society of noble living voice. But, I add,—as no other knowl-Russian ladies at Smolnoi.

It may be necessary to add that the pro-

A colored waiter in Milwaukee, who is careful of his reputation, has sued a paper for libel in charging him with being a member of the Georgia Legislature.

"The Catholic Church the True Emancipator."

(From the New York Irish American.)

On Tuesday evening, 30th April, Father Burke delivered, in St. Stephen's Church, New York, a lecture on " The Catholic Church the True Emancipator." The lecture was for the benefit of the mission to the colored race, in engaged in establishing under the special -was filled to its utmost capacity, aisles and

At 8 o'clock the reverend proncher entered the pulpit, and delivered the following dis-

My dear friends: I am come before you this evening to assert a proposition which would require no proof, if all men were of one mind regarding the claims of the Catholic Church to be the Church of Christ. I assert for the Catholic Church that she is the true emancipator of the slave: and I say again, that if men were of one mind touching her claims to be the true Christian Church, this proposition would require no proof; for, any man who believes in the agency of Christ as perpetuated in His Church, must at once conclude that one of the highest and greatest of the duties of that Church is the duty which her divine Founder, Himself, came to accomplish, viz.: the work of emancipation. He came and found, not this race, or that, -not this class or order of men, or that,-but all mankind, and all races of a voice exclaimed, "Take him to the ovens!"

Tho general, whose spirit was already slavery that entered into their very souls; a crushed, heard the words, and, too well com-slavery that not only destroyed their freedom. slavery that not only destroyed their freedom. of will, but also clouded, and thereby destroyed, the clearness of their intelligence; a slavery that bound them helpless at the feet of the most cruel of all masters, -for that master was no other than the devil, the prince and ruler of all mankind, the enslaver of the intellect, of the will, and of the soul of man. The prophet of his voice; and the sorgeant, approaching his old had foretold of our Divine Lord and Revictim, said in a stern tone, "I also besought deemer, that He came to break the chains of man's slavery, to emancipate him, to take him from out that deep and terrible servitude into which he was fallen, and to endow him oace nction is to continue in the Church,—if His Certainly this execution of the sentence had graces are to flow on through that Church, and a terrible originality; yet the punishment was His light is to come forth, pure and bright and radiant in the Church which He founded,-all A mounted jager carried to the emperor the we have to do is to find that Church; and, account of the fearful drama which had been bound to her brows, we shall find the crown of the emancipator of the human race. That Church we, Catholies, know and believe to be cayed capital of ancient Russia, preceded by a the Mother that has begotten us unto God,

· Now, my friends, how did Christ effect the work of His omancipation? I answer that He emancipated or freed the intelligence of man from the slavery of the intellect, which is error; and that He emancipated the will of man, from the slavery of the will, which is sin. And He carefully defined what manner of freedom He came to found and confer, when He said to a benighted race, whom He had enlightened: ing day they dressed themselves, and arranged their moustaches, as if preparing for a simple make you free!" And, to a degraded and parade; then pale, silent, their lips white with corrupt race, He said; "I am come that, emotion, but still keeping their ranks, they where sin hath abounded, grace might abound still more;" and, in the abundance of His Cossacks, followed by the mournful looks of grace He called us unto the freedom of the

Behold, then, the elements of emancipation,

as found in the actions and in the words of the to hear the sound of His voice, and to rally round the standard of His truth and of Hising Church," which He founded; for "Faith comes by hearing;" and the knowledge which edge save that of the pure truth as it is in the mind of Jesus Christ, thus delivered by a livman, therefore the voice which He commanded to teach the world, must bear the unfailing, and infallible, and unmixed message of the truth of the Lord Jesus Christ! For, if that. voice can admit the slightest blending of error -if that voice can falter in the delivery of the

of Jesus Christ, and it only, in its teachings, substitutes one form of slavery for another. Oh, if the men of our day would only understand this! If the men who boast of their civilization would only understand this; - that whatever is not the truth is not the voice nor the message of God; -whatever, by any possibility, can be untrue, cannot be the voice of God; if men would only understand this; that there is no greater insult that we can offer to a God of Truth than to take a religious lie -a distorted view-a false idea,-put it into our minds, and say: "This is the truth of God; this is the religious truth!" But no! We boast to-day of our liberality; we boast today of the multitude of our sects and of our religious institutions; we boast to-day of an open Bible from which every man draws-not the word of God; for I deny that it is the Word of God ;-it is the Word of God only when it is taken from that page as it lies in the mind of God :- we boast to-day that that Bible is open to every man to look in it for the canonization dicta of Pagan philosophy—was represented in that of his own error, lying in his distorted meaning given to that divincly inspired page; -and then, we pretend that all this is a mark of religion: and the man who would indignantly resent a lie, told him in the ordinary avocations and social duties of life—the man who would resent as a deep injury being taken in in a matter of business, in the furnishing of an account, or any such transitory thing, -is precisely the man that is most indifferent, and careless, and most easily reconciled, when it is a matter that lies between him and the God of Truth, whether he possesses that truth or not. Yet, I say again, it is a disreputable thing to be taken in by a lie-to believe a lie. It is a mark of intellectual and moral imbecility to cling to a lie and uphold it as the truth. And remember that, when it is a matter between us and Godthe interpretation of the message of God-the tone that the voice of God takes in falling upon our ear,--remember that whatever is not true as to God, is the worst form of untruth-or, a do we know of the barbarous nations? Why, Herodlie; and that the truth of God is declared to be, by the Saviour of the world, the essential, primary element of that emancipation with which Jesus Christ came down to free us. But, dear friends, grand and magnificent as

is the possession of that Truth, luminous as the light is which is poured into the soul from the Almighty God, through the windows, as it were, of Divine Truth, it is not enough to accomplish the freedom of man. The soul of freedom lies not only in the mind, possessing truth, and thus shaking off the chains of intellectual slavery, which is error; but it also lies in the will, sanctified, strengthened, and purified by the Divine grace of Jesus Christ. Of what avail to you, my fellow-men, or to me, that we should know all knowledge?—that we should have all knowledge?—if a man is a slave to his own passions-if every degrading passion and inclination of a base or an inferior nature has only to cry out imperiously to be instantly served and gratified at the expense of the soul's nobility and life, and at the expense of God's friendship and His Grace. Of what avail is knowledge to a man if that man be impure? Of what avail are the soundest principles or examples, moral or Divine, to that man who, holding them, does not act up to them, but is dishonest? And, therefore, there is another and a more terrible slavery, even, than that of the intellect; and that is, the slavery of the will. Now, to meet this, Christ our Lord, the Divine healer, the Divine physician of our souls, established certain means by which His the soul of man,-no matter from what race he grace, His strength, His purity, was to be communicated to us, to our wills, just as by the preaching of the Gospel in the Church her light is communicated to our intelligence. And these means are the sacred morality of the Church's laws; the sacred barriers that she uprears between the soul and sin; the sacramental graces that she pours forth to heal the soul, and purify it, and cleanse it again, if it be tainted and sullied by sin; the agencies that she holds in her hands to preserve that soul from a relapse into sin, strengthening it so that it is able to command all its passions, to repress allundue and corrupting inclinations, to give a triumph to the spirit over matter-to the soul over the body —until the Lord Jesus Christ, who was not only the fountain of all truth but the Creator of all holiness, and its representative, be reproduced again in the souls of all His children, and a perfect people be reared up in smetity to God. Without this grace of the heart and the will, there

is no freedom. Without the agency of the Church, I say, as a rule there can be no grace. Without her sacraments, the will of man—the will of man which may be enslaved-the will of man which is enslaved whenever man is in sin-can never be touched for the sacramental hand of the Church alone can touch it. And here, again, as the word of the Church's teaching, must be no other than the word of Jesus Christ himself-not only as it is written in the inspired volumes but as it lies in the mind of God, and, therefore, the Church is bound to explain it, so, also, the graces of the Church and the agency that she has in her hands to touch the will, must be no other than the very power, the very action, the very grace of Jesus Christ. No other hand but His, no other power but His, no other influence but His—the Lord, the Redeemer, the Saviour—coming home to every individual man, can purify that man's soul and strengthen him to gain the victory which conquereth the world, the flesh, and the devil-the victory of Divine faith! For, of what avail to me, I ask you, of what avail to me is it that a priest should lift up his hand and say, "I absolve thee from thy sin." unless that word, that grace, that power to do it, come to that priest from Jesus Christ? Of what avail to me that a man pour water on my head and say, "I baptize thee in the name of the Father, Son, and Holy Ghost," unless that baptism, that water, had the Sacramental elements, instituted by the Lord, endowed with a peculiar power for this purpose,—the cleansing of the soul,—be tinged, mystically with the saving blood of the Redeemer? Of what avail to me if I come to this altar, open my mouth, and receive what appears to be a morsel of bread, unless the Redeemer of the world had said,
"Without me you can do nothing. And now, I will
come to you. Take ye—and eat of this:—for this
is my body and my blood." Therefore, it is the action of Jesus Christ that must remain as powerful, as pure, as merciful, in the dispensation of the Church's grace, as her words must be pure from error and unmixed with error, upon the lips of the Church's preaching? Behold the two great elements of man's emancipation. Wherever these are not there is a slavery. He that believes a lie—and, above all, a religious untruth, is a slave. He that commits sin is the slave of sin. What avails it that you emancipate a man—strike the chains off his hands-send him forth, in name, a free man-send him forth with every constitutional right and civil

privilege upon him—send him forth glorying in his freedom, without understanding it, and perhaps, prepared to abuse it? If you leave that man's intelligence under the gloom of ignorance—If you leave that man's will under the dominion of sin and of his own passions, have you made him a free man? You call him a free man. But God in Heaven, and, unfortunately, the devil in hell, laughs and scoffs at your idea of freedom.

And, now, my friends, this being the mission, declared and avowed by our Divine Lord,—this, consequently, being the mission handed into the hands of the Church to be fulfilled by her, if we turn to the Church's history and see whether she has been faithful to her duty in thus applying the elements of emancipation to man. It is an historical question, and one that I must deal with, principally, historically. Now, in order to understand it, we are, first of all to consider, what was the state of the world when the Church began her mission? How did she find society? Was it barbarous or civilized? I answer that the Church's mission, when she first opened her lips to preach the Gospel, was to a most civilized and highly intellectual people. Augustus was in his grave, but the Augustan era, the proudest, the highest and most civilized yet shed its influence over Rome. All the wisdom of the ancients, all the august assembly before which, upon the hill of Athens, Paul, the Apostle, stood up to preach the "Resurrection and the Life." All the light of ancient philosophy was there. All the glory of art was there n its highest perfection. All the resources then attained to in science were there. Men were glorying in that day, as they are in this, in their material progress and in their ideas. But how? How was this society constituted with regard to slavery? Why, my friends, in that ancient Pagan world, we read that, at the time when there were sixty thousand inhabitants in the city of Athens, the capital of Greece, there were forty thousand slaves and only twenty thousand freemen. We read how, in the society of Sparta, another city of Greece the slaves had so multiplied that the masters lived in constant fear lest their servants-their bondsmen-should rise up in their power and destroy them. We read of Rome, that the slaves were in such numbers, that when it was proposed in the Senate that they should wear a distinct dress, it was immediately opposed on the ground that if they wore a distinct dress they would come to recognize their own numbers and strength, and would rise and sweep the freemen from the soil. So much for the civilized nations. What otus, the historian, tells us, that, on one occasion, a nation of Scythians went forth and invaded Medea and, when they returned after a successful war, flushed with triumph and with victory, such was the number of the slaves that they had enslaved, from the misfortunes of war and other causes, that, actually, when they returned in all their might, they found that, in their absence, their slaves had revolted, and they were chased by their own servants—their own slaves—from their own country. How were these slaves treated? They were treated thus. We read that when a certain Prefect of Rome, Vitellius Secundus, was murdered by one of his slaves, as a matter of course, following the law, there were four hundred of that man's bondsmen taken, and they were all put to death without mercy, without pity ;- four hundred innocent men for the fault and the crime of one. Had the slave rights? None whatever .-Had the slave any privilege or recognition of any kind? None whatever. His life and his blood were accounted as of no value; and, what was still worse, the highest philosophers of ancient Greece and Rome writing on this subject, laid down as a principle that these men were created by the gods, as they called them, for the purpose of slavery; that they came into this world for no other purpose; that they had no souls capable of appreciating anything spi ritual, no feeling to be respected, no eternal nor even temporal interests to be consulted; so that a man who had the misfortune to fall into slavery, found

Such was the state of the world when the Catholic Church began her mission. And now, what was the first principle that the Church preached and laid down? The first emancipating principle that the Catholic Church announced was this :-She proclaimed that slavery was no degradation; that a man might be enslaved and yet not be degraded. This was the first principle by which the Church of God recognized the nobility of sprang; no matter what misfortune may have fallen upon him,—that he might, be enslaved, may, more, that his very slavery might bring its own specific duties upon him; but that slavery, in itself, was no legradation. You may say to me, perhaps, this was a false principle. I answer, No; it is not a false principle. I am a slave; yet I am not a degraded man. I am a slave; for many years ago, I swore away, at the foot of the altar, my liberty, my freedom and my will, and gave them up to God. Am I, therefore, degraded? No. We are all slaves in this sense—that the Scriptures tell us that we have been bought at a great price by our Lord Jesus Christ; and, therefore, that we are the servants and bondsmen of Him who bought us. But who will say that such slavery as this is degradation. No, my friends. You may, perhaps, say to me, but we all admit our servitude to God. Well this is precisely the point; and St. Paul, proclaiming the first elements of the Church's laws and doctrines touching slavery, declared that even a man who was enslaved by his fellowman was no longer a slavethat is, in the sense of a degraded slave; because Almighty God, through His Church, recognized his feelings,-and commanded him to be faithful, even as a slave.—not to the master as to a man, but to the master for the sake of Jesus Christ, and as reflecting authority and power over him. These are the express words of the Apostle; and mark how clearly they bring out this grand principle. He says: "Whosoever are servants under the yoke, let them account their masters worthy of all honor, lest the name of the Lord and His doctrines be blasphemed." He goes on to say : "You, slaves, obey those that are your masters according to the flesh with fear and trembling, in the simplicity of your hearts, as to Jesus Christ Himself, not serving to the eye, as it were, pleasing men, but as the servants of Christ, doing the will of God from the heart, with a

himself not only enslaved but degraded.

good will, serving as to the Lord not to man." There was the first grand element of the Church's emancipation. She removed from the slave the degradation of his slavery, by admitting that, slave as he was, he could in obeying his master, obey God; -transfer his allegiance, as it were, from the man to the principle or God's authority reflected in that man; and thus serve, not as to the eye of man, but

to the eye of Jesus Christ. Secondly, the Apostle declares that slavery ceased to be a degradation when the master and the owner was as much a slave as his bondsman. And this he declares in this principle: "And you, masters," he says, "do the same thing as your slaves, forbear-ing threatening, knowing that the Lord, both of them and of you, is in Heaven, and that there is no respect of persons with Him." "Masters," He adds, "do to your servants that which is just and equal. knowing that you, also, have a Master who is in Heaven." The Pagan idea was that the master was the absolute governor and ruler of his slave,—the lord of life and death, -and that that slave was created to do his will; and that for his treatment of his servant he was not responsible before God. The Apostle, in the name of the Church, imposes upon the master and slave the common servitude to the one God; and, then, he lays down the third great element, by which he relieves slavery of its degradation, when he says: "There is, in Christ, neither bondsman nor freeman, neither Jew nor

the Lord, in all; and ye are all one in Jesus Christ." These, my friends, were the first words of consolation, of hope, of manly sympathy with his fellowmen in slavery, that ever came from the lips of a teacher, religious or otherwise, from the world's creation. And these came from the lips of the Catholic Church, speaking through her divinely inspired Apostle. Therefore, I claim for her, that, in the beginning, she was faithful to her mission, and that she proclaimed that she came to console the afflicted in his slavery, and to lift from him the weight of the degradation which was upon him. Then, the history of the Church began. You all know, my dear friends, how, five centuries after the Ohurch was established, the barbarians—the Goths, the Vandals, the Alans, and all these terrible nations from the north, swept down over the Roman empire, and destroyed everything: broke up society; reduced it to its first chaotic elements; and slavery was the universal institution all the world over. Every nation had it. The captive that was taken in war lost his liberty, not for a day, but for ever. The man who was oppressed with debt was taken for his debt and sold into slavery. The Church of God alone, was able to meet these barbarians, to confront them, and to evangelize to them her gospel of liberation and to soften, and gradually to diminish, until at length, she all but destroyed the existence of this unjust slavery. The Church of God-the Catholic Church, was the only power that these barbaric nations would respect. The Pope of Rome was the great upholder of the principles of liberty; because liberty means nothing more nor less than the assertion of right for every man, and the omnipotence of the law, which insures him his right, and defines that right. And how did the Pope act; and how did the Church carry out her mission? My friends, we find that from the fifth century,-from the very time that the Church began to be known and had commenced to make her influence felt amongst the nations,-among the very first ordinances that she made, were some for the relief of the slave. She commanded for instance, under pain of censure, that no master was to put his slave to death; and you may imagine under what depths of misery society was plunged, and from what a state of things the Catholic Church has saved the world,-when I tell you that one of the ordinances of a Council in the sixth century was, that if any lady (now just imagine this to yourselves!)-being offended by any of her slaves, or vexed by them, put the slave to death, that she was to undergo several long years of public penance for the crime that she had committed. What a state of society it was, when a delicate lady, arraying herself, perhaps, for an evening meeting,a ball, or a party,-with her maiden slaves around her, dressing her, adding ornament to ornament,that if one of them made a slight mistake, the delicate lady was able to turn round,-as we read in the Pagan historians, and as Roman ladies did,—and thrust her ivory-hilted dagger into the heart of her poor slave, striking her dead at her feet. The only power that was recognized on the earth, to make that lady responsible—the only power that she would listen to,—the only representative of the law that was thus to fling its protection over the unhappy slave, was the power of the mighty Church, that told that lady, that if she committed herself to such actions as these, outside the Church's gates she should kneel, in sack-cloth and ashes; that she should kneel far away from the altar and the sacrifice; that she should kneel there until, after long years of weeping and penitence, as a public penitent, she was to be permitted to crawl into the Church, and take the place of the penitent nearest the door. And so, in like manner, we find the Church, in the progress of ages, making laws, that if any slave offended his master, and, if the master wished to punish him, then and there, by some terrible form of aggravated punishment and if that slave fled from his master, there was only one place where he could find security, and that was the church. For the Church declared that the moment a slave crossed her door and entered into her sanctuary, that moment the master's hand was stayed, and the slave was out of his power, until the case was fairly tried, and proportionate and just punishment imposed, as would be imposed on any man who com-

Again; we find the same Church, in the course of ages imposing a threat of excommunication upon any man who should capture a manumitted or emancipated slave, and reduce him to slavery again.-Further on, we find the same Church making a law that when a bishop, or a cardinal, or a great ecclesiastic died, all those who were in servitude to him should be immediately freed. These were the freedmen of the Church, as they were called.

mitted the same offence.

But you may ask, why didn't she abolish slavery at once? And this is the accusation that is made against the Catholic Church, even by such a man as Guizot, the great French statesman and philosopher; who says-these are his words: "I admit, that the Catholic Church, in her action, in her genius, always tried to preach the subject of emancipation; but why did she not do it at once?" I answer, the Church of God is the only power upon earth which at all times has known how to do good. and to do it wisely and justly. It is not enough to do a good thing because it is good: it must be well done, it must be wisely done; there must be no injury accompanying the doing of it; nor no injustice staining the act. The Church of God could not, from the very beginning, ever have emancipated without doing a grave injustice to the society which she would disturb, to the owners of these slaves against whom she might be accused of robbery; but the greatest injustice of all to the poor slaves themselves, who were not prepared for the gift of free-And therefore, taking her own time, proclaiming her principles, acting upon them strongly yet sweetly, and drawing to her every interest; conciliating men's minds; creating public opinion amongst society; trying to save every man from injustice; and in the meantime, preparing mankind by faith and by sanctity for the gift of freedom, she labored slowly, patiently, but most efficaciously in the great work of emancipation. For, my friends, there are two injustices, and grave injustices, which may accompany this great act of emancipation .-There is the injustice which may affect the whole of society, may break up public order, may ruin interests; and that is the injustice which a sudden and a rash emancipation inflicts upon the society upon which it falls. For instance, as in Europe, in the early middle ages, slaves who, according to St. Augustine, were enslaved, not from any inherent right of man over his fellow-man, but in punishment for their own sins, in virtue of the prescription of God, —these slaves formed a great portion of the public property. Nearly one-half of mankind were enslaved to the other. The consequence was that the disposition of property was affected by them; that in fact the status and condition of the half who owned the slaves would be affected; so that by a sudden and rash emancipation, the freeman of today would become a slave, in the poverty and in the uncalled-for privation, and the unexpected misery that would come upon him by the loss of all that he possessed in this world. Was that injustice to be done? No, because it would defeat its own end. The end of all society is peace and happiness. The end of all society is concord and mutual straining to one end-cach man helping his fellow-man; and the Church was too wise to throw such an element of universal discord amongst all the other dissensions that were tearing the heart of the world in those days, to throw in the element of discord, and to set one half the world against the other.

But far greater is the injustice which is done to the poor slave himself by a sudden, an unexpected and sweeping emancipation. For, my friends, next to Divine grace and faith, the highest gift of God to man is freedom. Freedom! sacred liberty!—sacred Gentile, neither barbarian nor Scythian, but Christ, liberty! within these consecrated walls,—even as a not wish to enter upon this question in any way the will, and without which double freedom there is

priest I say, that sacred, freedom is a high gift of that would be, perhaps, insolent in a stranger—but God; but the history of our race tells us that it is a gift that has at all times been nost fatally abused; and the poet says, with bitter truth, that at an early age he was left

"Lord of himself-that heritage of woe."

Liberty,—lordship over oneself—unfettered freedom is, in most cases, a "heritage of woe," and especially when a man does not understand what it means, and is not prepared for its legitimate exercise.-What is liberty? that sacred word so often used, so frequently abused, so little understood? Ah, my friends, what is liberty? In our day men fall into two most fatal errors: they have a false idea of religious liberty, and they have a false idea of civil liberty. The false idea of religious liberty is, that it consists in unfettered freedom for every man to believe as he likes. A nation is said to have religious liberty when every man believes whatever notion comes into his head; and consequently there are as many sects as there are religions. Men say, Grand! glorious! this is religious liberty!" But yesterday there was only one Faith in Italy, for instance; to-day we hear men boasting: "Thirty thousand hearers; ten thousand preachers;" and so on; and in twenty years' time, if this goes on, we shall have Italy broken up into Quakers, and Shakers, and Baptists, and Anabaptists, and all sorts of religious sects. Is this religious liberty? Men say it is. Well, if this be religious liberty, all I can say is that the definition that Christ, our Lord, gave of religious liberty is wrong, for He said: "Truth is one, and only one; it cannot contradict itself. You shall know the truth, and have it; and in that you shall find your freedom." It will follow that the more any nation or people approach to unity of thought, they approach to liberty, provided that one

thought represent the truth of Jesus Christ. Civil liberty is also misunderstood. Many imagine, now-a-days, that the essence of civil liberty is the power to rise up at any time and create a revolution-rise up against the rulers and governors against the fixed form of constitutional law,-and upset everythinig. That is the idea, unfortunately -now in the minds of many in Europe. In France for example, nearly every man that knows how to read and write has a copy of a constitution in his go out and stand on the barricades and fight for his constitution, and kill his neighbor for it. The idea of liberty, too, which has taken possession of the minds of many, seems to lie in this-that every man can do as he likes, and what he likes. Ah! if this were brought home to us; if it were brought home to us that every man could do as he liked; that we could be assaulted and assailed at every hand's turn; that every man should go out with his life in his hand; that there was no protection for a man against his neighbor who was stronger; and any man who, boasting of his power, says: "I want your money,—I want your means,—I am able to take it, and I am at liberty to take it; because liberty consists in every man doing as he likes;" how would you like this liberty, my friends? No; the essence of liberty lies here; the essence of liberty lies in recognizing und defining every man's right, no matter what he is from the highest to the lowest in the State. Let every man know his own rights, be they great or small, be they limited or otherwise; let every man have the rights that are just and reasonable; let him know his rights: don't keep him in ignorance of them ; define them by law no matter what position he holds in society; and recognized, and incorporated in law, let that law be put up on high; put it, if you will, upon the very altar; and let every man in the State-president, king, emperor, general, soldier, civilian—let every man, high or low, bow down before the omnipotence and the supremacy of that law. Let that law be there no define every man's rights, and to secure them to him, and let every man know that as long as he keeps himself within the exercise of these rights, as defined by law, no power can touch him, no man can infringe upon him. Leave him free in the exercise of those rights; that is liberty; the supremacy of the law, the omnipotence of law,—the law which is the expression of matured reason and of authority, respecting and defining every man's rights. Far more free is the man who is only able to do this thing or that, but knows that he can do

This is civil liberty. And so it is as great a mistake to say, "I can do what I like; therefore I am free; I have civil liberty," as to say, "I can believe what I like; therefore I have religious liberty." No, it is not true. Dogma,—the truth of God,—does not ler mission and her duty. She knows that He who leave us at liberty. It appeals to us, and we are bound to open our minds to let into our intelligence the truth of God. Any man who refuses it commits knows that every soul of these colored people is as a sin. We are not at liberty to refuse it. The law appeals to us; we are not at liberty to disobey it. | best, the most learned and the most refined amongst The quintessence of civic freedom lies in obeying the law; the quintessence of religious freedom lies

in acknowledging the truth. And now, my friends, this being the case, I ask you what greater injustice can you do to a man than to give him that liberty, that unlimited freedom, without first telling him his rights, defining his rights, establishing those rights by law, and without teaching that man that he must respect the law that protects him, that he must move within the sphere or circle of his rights, and content himself in this. What greater injustice can you do to society or to a man himself, than to give him freedom without defining what his rights are? In other words, is not the gift of liberty itself a misnomer? Is it not simply an absurdity to say to a man, "You are free;" and that man does not know what is meant by the word freedom? Look at the history of emancipation and will you not find this to be the case? The States have emancipated just as the Church has emancipated; but with this difference,—that the Church prepared the slave before she gave him freedom; taught him his rights, taught him his responsibilities, taught him his duties; and then taking the chains off his hands, said: "You are a free man. Respect your rights; move in the sphere of your duties, and bow down before the law that has made you free." The State has not said this. A few years ago England emancipated the black population of Jamaica;—a sweeping emancipation. The negroes were not prepared for it; they did not understand it. What was the first use they made of their liberty? The first use that they made of their liberty was to fling aside the hoe, the reaping-hook, the sickle, the spade, every implement of labor, and sit down idly, to famish and starve in the land.

Now, amongst the duties of man, defined by every law, the first duty is labor-work. The only respectable man in this world is the man who works. The idler is not a respectable man. If he were scated upon great Casar's throne, and there he would be an idler, I would have no respect, but only contempt for him. This was the first use that the negro population of Jamaica made of their freedom. What was the consequence? That their state today, after many years of emancipation, is one of absolute misery; whilst, during the time they were slaves, they were living in comparative comfort.-Because, small as the circle of their rights was, strictly defined as it was, still it had its duties; they knew their duties; they knew the law; they were protected in the exercise of their duties; and the consequence was they were a thriving people. Look to the Southern States of this Union. You have emancipated your negro population with one sweeping act of emancipation. I need not tell you that

this I do say)—that in that sweeping eniancipation, though you did what the world may call a grand and a glorious thing, you know well, gentlemen, how many you deprived of the very means of subsistence by it, and what misery and poverty you brought upon many families by it, and how completely, for a time, you shattered the framework of society by it. Have you benefitted the slave population by it?—by this gift of freedom,—a glorious gift, a grand gift, provided that the man who receives it knows what it is; provided the man who receives it is prepared to receive it, and use it as he ought. But, either to the white man or the colored man the gift of freedom is a fatal gift unless he knows how to use it. Did you prepare these men for that freedom before you gave it to them? Did you tell them that they should be as laborious as they were in slavery? that labor was the first duty of every man? Did you tell them that they were to respect the rights of their fellow-men, to whom, slaves yesterday, they are made equals to-day? Did you tell them that they were not to indulge in vain, idle, dreams of becoming a privileged class in the land, to become gentlemen, and govern and rule their fellow-men, to whom the law only made them constitutionally and politically equal? Did you tell them that they were not to attempt instantly, forcibly, to overstep certain barriers that the God of nature set between them; but that they were to respect the race that manumitted and emancipated them? I fear you did not. I have had evidence of it. What use have they made of this gift of freedom? Ahl children, as they were, though grown into the fulness of material manhood,—children as they were, without knowledge,—what use could they make of their freedom! What use do you and I make of our freedom?-we who are born free, we whose education and everything surrounding us, from our infancy, all tend to make us respect and use well that freedom. Is there that purity, that self-respect, that manly restraint over a man's passions,—is there that assertion of the dominion of the soul over the inferior nature stamped upon the Christian society and the white society of the world to-day, that would lead them to imagine that it is so easy for a poor child of slavery to enter into the fulness of his pocket, which he has drawn out himself, to be the freedom? I fear not. Well, my friends, still they future constitution of France; and he is prepared to are there before us. The dreams of the political economist will not teach them to use their freedom. The vain, ambitious, and, I will add, impious purposes and theories propounded by those who would insinuate that the colored man was emancipated for the purpose of a commingling of mees, will not teach them to use their freedom. The ambitious hopes held out of ascendancy before them will not teach them to use their freedom. The political parties that would make use of them for their own ends will never teach them to use their freedom. You have emancipated them; and I deny that they are free. I say that they are slaves. You have emancipated them. Tell me, what religious freedom have you given them? You have put an open Bible into the hand of a man who only learned to read yesterday, and you have told him, with bitter sarcasm, to go and find the truth of God in a book that has puzzled the greatest and wisest of the earth's philosophers. You have sent him in search of religion in a book that has been quoted by every false teacher from the day that it was written, by prostituting that sacred inspired word, and twisting it to lend a color to his arguments. You have sent teachers to them, teachers who began their lesson, began their teaching, by declaring that, after they had labored all day, they might have been mistaken all through; and that they had no fixed, immutable truths to give to the poor emancipated mind. You know it. What religious freedom have you given them? Have you touched their heart with grace? You have given them, indeed, forms of religion, which you boast are suited to them, because you allow these over-grown, simple children to bellow and to cry out what seems to be the word of praise and of faith. Ah, my friends, it is not this corporeal exercise that will purify their hearts, strengthen their souls, subdue their passions, and make them, first of all, respect themselves and then respect their fellow-citizens of the land. You have emancipated them, but you have not freed them. They shall be free only in the day when these poor darkened intelligences shall have been .led into the full them,-that knows that these are his rights and no light of God's knowledge, and when the strong man can prevent him from exercising them,-than animal passions of a race that, from whatthe man who has an undefined freedom which is not ever cause it be, seems to have more of the preserved or secured to him by any form of defined animal than many other races of mankind; when their strong passions are subdued, their hearts puribut for these children of the mid-day sun. She dear to the heart of God as the proudest and the you. She knows that if she can only make a truly faithful Catholic Christian out of the humblest of these children of the desert, that she will have made something more noble,-grander and greater-than the best among you, if you be sinners; and she, therefore, sends to them her clergy, her consecrated children-priests and nuns. She says to the noblest and best in the land: "Arise, go forth from house and home, from father and friends; go seek a strange land and strange people; go in amongst them; go seck the toil and the burning heat and the burden of the day; go seek the man whom many men despise; kneel down at his feet and offer him Jesus Christ." We have been told by a high authority that this is an act of justice which England offersan act or reparation which Catholic England offers to America; for, great as has been the crisis of the late war, the slavery which was in America,—the highest ecclesiastical authority in England tells us, sanctioned by the voice of history,-has not been your creation, my American friends: it was England's creation It was forced upon you; and from having begun it became a necessity. And therefore England to-day sends her children; and they come with humility, but with carnestness and zeal, and they say to you—to you, Catholics,—to you, many amongst you-perhaps a vast majority amongst you -of Irish parentage or Irish descent,-she says to you, "Children of a faithful nation, children of race that has always been intellectual enough to recognize the one truth, keen enough to know its value, energetic enough to grasp it with a firm hand,—lovers as you have been of freedom, wershippers at the shrine of your religious and your national liberty,-she asks you, children of a race of doctors, of martyrs, of apostles, to lend a helping hand to the Catholic Church to-day, and to aid her to emancipate truly those who have obtained only freedom in name, and to complete that work which can only be done by a touch of the hand of Jesus Christ.

Your presence here this evening expresses 70 sympathy with the high and noble purpose that has brought these children, the consecrated ones of the Church of God, to this country; and they appeal to you, through me; -and they have a right to appear to you, through me, and I have a right to speak to you in this cause of freedom; for my brother, wewin this same habit, the venerable and holy Bartholomes Las Cases, the first Dominican that ever landed it America, in the very train of Christopher Columba himself,—was the first man that raised his voice to proclaim to the poor Indian the birthright of the higher freedom that consists in the knowledge and the grace of Jesus Christ. We only ask you to help us to diffuse that knowledge which is the freeden by so doing (I do not wish to speak politics; I do of the intellect—that grace which is the freedom of the intellect in the intellect in the intellect in the freedom of the intellect in the intellect in the intellect in the intellect in the intell

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no emancipation; for the claims may fall from the hand, but the chain is still riveted upon the soul. freedom is a sacred thing; but like every sacred thing, it must be scated in the soul of man. Bodily freedom is as nothing unless the soul be emancipated by the holy Church of God. Your presence here this evening attests your sympathy with this great work; and, 0 my friends, as you have contributed materially, I ask you to contribute also intellectually materially, intellectually by the sympathy of your intelligence with the labor of these holy priests, spiritually, by praying to God, Who came to emancipate the world, that He might make perfect the weak and inefficient action of mankind and of the State, by pouring forth His spirit of light and grace amongst these poor children and strangers who are in the land.

IRISH INTELLIGENCE.

DUBLIN, June 4.—The Duke of Edinburgh arrived to-day, drove in open carriage from the railway station to Viceregal Lodge, and was repeatedly and enthusiastically cheered.

June 5.—The Duke of Edinburgh opened the exhibition here to-day with imposing ceremonies in presence of an immense concourse.

It is alleged that if Mr. Gladstone goes to Ireland in the autumn he will be accompanied by Mr.

Mr. Butt, Q.C., has declined the defence of Marguerite Dixblanc, and will devote himself to Irish

Mr. Butt, writing from the House of Commons to the Home Government Council, announces that the Parliamentary members of the association have come to the conclusion that it would not be expedient to challenge any decision of the House of Commons upon the Home Rule question during the present

A general and extended movement to procure the release of the Fenian prisioners is organized. -Memorials are being forwarded to the Government from each of the provinces in anticipation of Mr. Gladstone's expected reply to the late statement of the Irish Amnesty Association.

University Education .- Drummin House, Carbury. Co. KILDARE-7th May, 1872 .- To the Editor of the Irish Times :- Sin .- In a recent number of your paper I have noticed an announcement stating that Mr. Cogan, the senior member for Kildare, had presented a petition to Parliament from me, to the effect that Trinity College should be maintained as at present. an exclusively Protestant institution; its revenues uninterfered with, and all its privileges preserved; and that on the other hand as a matter of not only sound policy, but even-handed justice, the Catholics of Ireland should enjoy the advantages of a University essentially Catholic, with a Royal Charter, such as would place it on a footing of perfect equality with the Universities of Dublin, Cambridge and Oxford. This question is one of great importance. The fate of the present, and perhaps the future of English administrations, will probably turn on it, for sooner or later it must be settled, not in conformity to the prejudices of the party of English intolerants, but in accordance with the wish and firm determination of the vast majority of the Irish people. In this, as well as in many instances of the past, Ireland will give evidence of the fact that she has long possessed the power of self-legislationstrange as it may seem-through the medium and by the instrumentality of the English Parliament

The question of collegiate education is not one of any difficulty, if we only bring to its solution a common honesty of purpose, based on the principle of dealing with others as we would wish them to deal with ourselves. On this subject I made up my mind long ago, and have given my opinion to the public in my book on "The Wrongs of Ireland and their Remedies." A few extracts from it will clearly explain what it is that I propose. After contending for the right of Protestants to a Protestant University, I proceed to say (page 65) that this would be unjust unless a provision were made to give to Catholics all the advantages of a University adapted to their system of belief. This point once conceded, the rest follows as a matter of course. We have already the groundwork prepared, and the foundation laid. It only remains to enlarge and elevate the present shops in all the villages in our Indian Empire: "We structure. We have Maynooth, established by an Irish Parliament, in the year 1795, a Catholic institution, nearly a century in existence, and governed | not eat meat at all, and that the sight of beef-steaks exclusively by Catholic bishops, the Protestant government not interfering in any way with its dis-

It is true the college was originally intended to receive and educate such students only as were candidates for the Priesthood; but what is there to prevent the raising it to the rank of a university, with full power to confer the higher academic degrees in all the departments of science, in the same manner and to the same extent, as similar distinctions are now obtained in the Dublin University. The Queen with the advice of her ministers, possesses the constitutional power to grant a charter to this extent. an act of parliament having prepared the way for it, and rendered unnecessary the interposition of subsequent legislation.

Maynooth is an institution of which Ireland should be proud. It is as strictly national as the univer-sity of any country can be. It has strong claims on the public, and the country will not fail to endow it richly. Let this plan be carried into full effect, and the Dublin and Maynooth Universities will enter on a career, not of jealous rivalry, but of honorable competition-the light of science directing them, and the love of country binding thom together—the guiding star, Ireland—their motto, "Though separate, united."

RICHARD GRATTAN, M.D., A.B., T.C.D., Senior Fellow of the Colloge of Physicians in Ire-

land. P.S.—I have just received from Mr. Cogan a copy of the parliamentary notice paper of the 7th inst. The several notices of additions to Mr. Fawcett's bill, of alterations and amendments, occupy seven full pages, to the exclusion of almost all other business. The bill will never pass. It is absurd, unintelligible and impracticable. It will offend all parties, and satisfy none. I advise a meeting of the graduates of Trinity College, of three years' standing to protest against this uncalled for interference with our university, and to express, at the same time, our readiness to grant to our Catholic countrymen an independent and separate university for them-R.G. selves.

Mr. John George MacCarthy, solicitor, Cork, has announced his intention of contesting Mallow, rendered vacant by the appointment of Mr. Waters, Q.C., to the chairmanship of County Waterford. In an address, which he has issued, Mr. MacCarthy declares himself in favor of home rule, freedom of education, security of land tenure, and manufacturing development. He is for the ballot, and amnesty to "political prisoners."

THE ROCK OF CASHEL.-Referring to Mr. Heron's bill, which, as we have seen, has been killed for the present session, the Dublin Freeman thus epitomizes some of the romarkable events in Irish history with which this famous spot is associated:

On the Rock of Cashel the old Kings of Munster were crowned. On the Rock of Cashel St. Patrick baptized King Enghus. Here, according to ancient story, Cormac Mac Cullinan, King and Bishop, built his church in 903. His crozier is now in the Royal Irish Academy. His tomb, broken and defaced very recently, is still on the Rock. Brian Beroihme, King of Munster, in 998 fortified the Rock of Cashel, 24 years before he fell at Clontarf. Here Cormac the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the proposed measure; a committee was appointed, doubt that, had the position of the parties been reduced the parties been reduced the proposed measure; a committee was appointed, and the proposed measure; a committee was appointed, and the parties been reduced the parties been reduced the parties and the parties been reduced the partie

the church called Teampul Chormaic, or Cormac's Chapel, which in 1134 was consecrated by the Archbishops and Bishops of Munster. It is the most ancient, curious and perfect Romanesque church in the United Kingdon. Here in 1169 Donal O'Brien, King of Limerick, wilt the present great eathedral, now in ruins. Or the Rock of Cashel, in 1172, King Henry II., atended by his Norman Court, received the homageof Donal O'Brien, King of Limerick, and the otherprinces of the south of Ireland. On the Rock of Cshel, in the same year, was held in the Cathedral tie great Synod of the Irish clergy, at which Christianus O'Conarchy, Bishop of Lismore, Pope's Legate, presided, and where the gift of the Kingdom of Island by the Pope to the Norman Sovereign was onfirmed. Here Earl Strongbow encamped in 113, and retreated after the battle of Thurles. The founders of charities and other benefactors of Cashe remind us of familiar names amongst the ole county families of Tipperary. Archbishop O'Louargan, in 1216, erected Cashel into a borough. Archbishop MacKelly, in 1243, founded the Dominican Friary. Archbishop Cantwell, in 1480, rebuilt it Archbishop Hackett, in 1250, founded the Fanciscan Friary. Edward Bruce, brother of King Robert the Bruce, was crowned King of Ireland in 1315. King Robert the Bruce landed in Ireland in 1316; and the two brothers, with the Earls of Monteith and Moray, marched to Limerick. As lartoni says:

Syne west thai southwart in the land, And ryclt till Lynericke held thair way. King Edware Bruce marched from Limerick with the army to tie Rock of Cashel on Palm Sunday, in 1316, and thence went to Nenagh. In 1462 the Saltair" of Cishel, originally compiled by King Cormac, was accepted by Thomas, Earl of Desmond, as the ransom of Edmond MacRichard Butler, after the battle of Baille-na-phoil (Pilltown). In 1495, Gerald, Earl of Kildare, burned the Cathedral, and made the celebrated excuse before King Henry VII., in London, that he did set fire to the church, for he thought Archoishop David Creagh was in it. In 1596 Miler Magrath, Protestant Archbishop of Cashel, and the Earl of Ormond, were sent as ambassadors to O'Neill and O'Donnell. 1600 Hugh O'Neill, Earl of Tyrone, after making a pilgrimage to the Monaster of Holy Cross, met the Earl of Desmond at the gates of Cashel. In 1601 the Lord President of Munster marched from Gashel with his army to intercept Hugh O'Donnell, Earl of Tvrconnell, on his celebrated march from Donegal to the battle of Kinsale. At the commencement of the great civil war in 1641, Philip O'Dwyer, of Dundrum, took Cashel. The town and fort were held for the Confederation of Kilkenny many years. Archbishop Walsh, in 1647, reconstructed the venerable Cathedral. The clergy and gentry of Munster subscribed large sums of money for the restoration of the altars. In 1647 Lord Inchiquin stormed the town and foreress. The great Cathedral, which it is proposed to testore, consists of a choir, a short nave, transepts, with chapels to the east, of which the earlier Teanpul Chormaic forms one, and a massive tower rising from the centre of the cruciform intersection of the transepts with the choir and chancel. The Cathedral is remarkable for the peculiarity of its arrangements and for the singular beauty of its details, which are of early pointed or Gothic architecture. It remained almost perfect until the Protestant Archbishop Price, between 1744 and 1752, took off the magnificent roof, and left it a ruin. It is proposed to raise a sum of £50,000 for this great restoration. The old Rock of Cashel-Carraic Phatraic-is one of the noblest ruins in the world. A Cathedral-" Ecclesia magna, Divo Patritio sacra, et sedes metropolitana utriusque Momodniæ"-a Palace, a Fortress, a Church, a Round Tower, stands in ruins on the Rock. The Catholics throughout the world are invited to contribute to the Restoration of the Rock of Cashel, at once a memorial and an emblem of Ireland. Committees will be formed in the great cities of America and Australia to assist the undertaking; and an appeal is now made to all lovers of their native land, to all students of the History and Antiquities of Ireland to aid in in restoring a noble Monument of Mediaval Civiliza-

What Sydney Smith said about the late Church Establishment, is equally true of the existing educational foundations:--I have always compared the Protestant Church in Ireland to the institution of butchers' will have a butcher's shop in every village, and you is particularly offensive to you; but, still, a stray European may pass through your village, and want a steak or chop; the shop shall be established and you shall pay for it." For churches substitute mixed

THE Exopus .-- According to the returns obtained by the enumerators, the number of emigrants who left he ports of Ireland during the quarter ended 31st December last amounted to 10,007—5,580 males and 4,517 females-being 358 more than the number who emigrated during the corresponding quarter of

EMIGRATION.—During the month of April upwards of 400 emigrants, young men and women, left the port of Drogheda en route to America. They beonged to Drogheda, Meath, Louth, and Cavan.

ASCENDANCY IN LOUTH-The flag of Ascendancy is still held aloft in Louth. A vacancy in the deputy lieutenants of the county was created by the death of Mr. Taaffe, and surely one would expect that it should be filled by a Catholic. But that would not suit the spirit that rules the county, and Lord Rathdonnell recommended the appointment of Mr. De Salis Ailgate, and the accommodating Lord Chancellor complied! We are not aware that the potentate of Drumear has appointed a Catholic magistrate for the county since he commenced his reign. Is not this beautiful treatment of the Catholic County of Louth ?- Dundalk Democrat.

ULSTER TENANT RIGHT .- Mr. Butt's Bill to legalize the Ulster custom of tenant-right in holdings not agricultural or pastoral proposes that it be enacted that the first section of the Landlord and Tenant (Ireland) Act of 1870, declaring the Ulster tenant-right custom to be legal, shall extend and be applicable to every holding in the province of Ulster, although the same be not agricultural or pastoral in its character; and the tenant of any such holding which is subject to the usage or custom shall have the same rights and remedies for enforcement of the same as if such holding were agricultural or pastoral. But no tenant of a holding that is not agricultural or pastoral in its character, or partly so, is to be entitled to any compensation under the third, fourth, or seventh section of the Act of 1870.

THE GRAND JURY LAWS. - The County Wexford Independent Club have forwarded a petition to Parliament setting forth their objections to the present Grand Jury Laws, and praying for a measure of relief. The petition advances statements with which the public have been long familiar, but which have lost none of their inherent force by years of discussion. We ourselves have endeavoured to prove that the bill which has been introduced by the Chief Secretary cannot possibly be accepted as a settlement of the question. It removes none of the graver anomalies of the system and leaves untouched many of the most vexatious and oppressive provisions. The County Wexford Club complain, and we think justly, of the amount of tax which the tenants are compelled to pay, while they have but the slightest representation, no influence in the appointment of officers, and the merest voice in the expenditure of rights, and added that he attributed the taking of their money. At a recent meeting of the Club the members made a close examination of the merits of the proposed measure; a committee was appointed, doubt that, had the position of the parties been re-

principal grievance of the present system was untouched in the Government bill. The constitution of the jury is the great question which sooner or later must be faced and fought by any Administration prepared to deal with the subject in a manuer at once comprehensive and successful; and on this point the Club condemns Lord Hartington's bill. The Club also records the opinion that "the fiscal business of the country ought to be transacted by a board, the members of which should be elected by the cess-payers, and that cess should be paid as poor-rate is-half by landlords and half by tenants." it were well if the Administration amended their proposal so as to meet the just requirements of the Irish people.—Freeman.

THE REPRESENTATION OF CAVAN.-We have reason to believe that in the event of a general election a raid will be made on this county by men full of flourishing promises and attractive programmes. It cannot be denied that a change from the present abnormal state of things in the county is most desirable; but still the electors should exercise a necessary amount of caution not to be caught and pledged by the clap-trap of strangers. "Faith and Fatherland" should be their motto, and by relying for advice on their clergy-who have never betrayed or descrited them in either prosperity or adversity—they will be serving their best interests and promoting their country's true nationality and independence. By the Ballot, let us hope, the tyranny of landlord oppression will be crushed out for ever, and the golden reign of electoral freedom established; but without organisation, rashness, incited by bombast, would be certain to lead to mistakes ever after to be deplored but too late for rectification. Therefore, beware and hearken to advice. Anything more offensive to our common delicacy and liberality of sentiment than "representation" through Colonel Annesley it is difficult to conceive. The electoral, as well as non-electoral, element of Cavan is Catholic, and therefore Liberal, and although her regenerated career as an independent county is somewhat brief, still her infancy of independence has passed with a wondrous rapidity into the form and strength of gigantic manhood. The impression of her political liberality irresistibly forces itself upon the mind of all, and the truth of its existence dare not be questioned with a supercilious indifference or disposed of with a sneer. Yet we have those amongst us who have the hardihood to say that the enlightened constituency of Cavan can "be managed" by their prejudiced, bigotted, liberty-hating aristocratic Tory landlords, of the county! We venture to predict that this fond hope will be found, on the coming day, a great delusion. The relics of the defunct Tory party will no longer be afforded an opportunity of misrepresenting or humiliating the people of this Catholic county. They will be sent to the rightabout to bewail their misfortunes in solemn retirement, while enlightenment will take the place of darkness, and "progress" be substituted for bigotry

and intolerance .- . Inglo Celt. LOAN FUND BOARD OF IRELAND. - The amount of money annually circulated by the Loan Fund Board of Ireland continues to decrease. In the year 1871 it was but £542,495, or less than a third of the amount before the famine of 1847 and the emigration to which it led. At the end of 1871 the sums in borrowers' hands amounted to only £129,404. The number of loans made in the year was 115,005 .-The Board, after paying expenses of management. had to pay interest on their capital of £143,699, belonging to 1,060 owners. The amount of surplus profits applied to charitable or useful purposes in the several localities of the 81 loan funds or societies rendering annual accounts was $\pounds 1,567$ in the year 1871. The Commissioners state in the report of the proceedings of that year that the decrease in the loan circulation may be attributed, to some extent, to the improved circumstances of that portion of the industrious agricultural poor of Ireland which constituted the borrower class of Ioan funds but that mainly it must be ascribed to the practice adopted by branch banks throughout the country of issuing loans as low as £10 and even £5, to borrowers of that class of small farmers and dealers on small scale who could only heretofore get loans of such small amounts from loan funds.

An English Forgery.-A Passage in a recently published letter of the Most Rev. Dr. Moran, Coadjutor Bishop of Ossory, refers to the alleged Bull of Pope Adrian IV., granting Ireland to Henry II of England. The authenticity of the Bull has long since been called in questilm; and it has oftentimes been emphatically pronounced a forgery in common with the Bull of Pope Alexander III., which purported to be a confirmation of it. The Most Rev. Dr Moran-in a letter to a clergyman of his diocese expresses his judgment in the following terms:-

'You also mention the name of Pope Adrian the Fourth, and your letter seems to imply a tacit reference to the famous Bull which has made that Pontiff so unpopular amongst us. I am no novice in the study of Irish history, and permit me to state to you my candid conviction that that supposed Bull is merely one of a series of forgeries of the Norman courtiers of the 12th century, and that it is as spurious a document as any other detected by modern historical research."

The Nation observes that this statement, coming from a Prelate so profoundly read in Irish ecclesias tical history, will no doubt be regarded by the Irish people as almost conclusive on the question, and although the alleged Bull was never regarded as a matter of very great import in Ireland, and never hadlany great influence on the course of Irish history, yet it is satisfactory to be enabled to believe that Pope Adrian, Englishman though he was, never had any part in the authorship of the document Every reader of English and Irish history must be aware that the connexion of the so-called Bull of Adrian with the events of the invasion was very slight. Dermod MacMurrogh knew nothing of it Strongbow and his Anglo-Normans knew nothing of it; Henry on his first visit to Ireland made no reference to it; and Adrian was not alive when Harry had its existance announced to some of the Irish Bishops. Then it did not prevent the Irish chieftains from fighting for the independence of their country, neither did it prevent Irish ecclesiastics from aiding and abetting the national war against the foreign robbers and despoilers. In fact, even if it had been a genuine document, it was soon rendered nugatory by the non-fulfilment of its con-ditions and the horrible outrages practised upon the Irish Church and the Irish people by the ruthless invaders. But the Coadjutor Bishop of Ossory is an excellent authority for the statement that it was not genuine, but was a forgery procured by the murderer of S. Thomas A'Becket. And this view of the case only deepens the guilt of the invader, and re-moves all shadow of justification for the great crime against humanity which extends overseven hundred years of Anglo-Irish history.

Dublin, May 17 .- In the Chancery Appeal Court o-day, judgment was delivered in the case of Johnston v. Hertford," an appeal from the decision of the Lord Chancellor dismissing, with costs, a bill in which the Plaintiff sought to compel the defendant to specific performance of an agreement to grant him the lease of certain waste land. The suit, originally brought against the late Marquis of Hertford, had been revived against Sir Richard Wallace and Sir George Seymour. The Court now affirmed the Lord Chancellor's dismissal. Judge Christian, in giving judgment, characterized the Bill as an unscrupulous attempt to coerce the local agent of an absent nobleman into a surrender of his just appeal to the fact that the bill in the first instance had been dismissed without costs. No one could

Hertford. He considered that repeated dismissal of cases of this kind without costs was calculated to foster an opinion that no matter how gross the experiment might be on the supposed timidity of a landlord, or the in agined peculiarity of a Court, the worst that could befal the tenant plaintift was to bear his own costs. He considered that at present cases of this kind should be treated with fastidious impartiality. The law had been made exceptionally harsh and severe upon the landowners. This might be quite right, and he would not presume to criticize recent legislation. He had been warned that to do As the example of Wexford is likely to be followed, so might be a source of danger. It might be, as some held, the height of transcendental statemanship, or as one of the greatest of living statesmen and a master of epithet had said "plunder;" but at any rate it operated with exceptional harshness and severity on the landlord class, and why should they when they evoked the remedy still left them be deprived of the common incident of successful defence? He also took the opportunity of affirming the views he had expressed last year in the case of the Marquis of Waterford's tenantry, and added that in future cases he should not be afraid to adopt a similar course in spite of menaces. Mr. Justice Fitzgerald concurred except as to costs, and considered much that had been said by Judge Christian irrelevant and incomprehensible. The Lord Chanceller was unable to recall more than one case of the kind referred to by Judge Christian, and in that case the decision of the Court below had been affirmed. He thought they should best consult the dignity of the Court by confining themselves to the ease before it. The Lord Justice replied, quoting two cases; the third he could not at present remember. As to the dignity of the Court, he had rather a longer experience of it than the Lord Chancellor, and he should be guided by that experience rather than by the experience of others.

> The Synod of the disestablished Church in Ireland has been rendering itself singularly ridiculous in every way. Elsewhere we have commented upon its educational theories, which, though more mischievous in their tendency, are not less absurd than the notions entertained by the members on the subjects of the Bible and the Calendar. One or two gentlemen voted for retaining the "Apocrypha" in the new edition of the Lectionary, but the majority were for sweeping it away. One, the Rev. Dr. Rei chel, believed some knowledge of the Apocrypha was absolutely necessary to the full understanding of the New Testament, and its total exclusion from divine service he regarded with sorrow. Another, Dean Byrne, fully sympathized with all that had been said with respect to these writings, but he regarded their excellence rather matter for theologians than for the popular mind, and it was his opinion that the exclusion of the Apoerypha from the Lessons would not, in the least degree, withdraw them from the notice of theologians. Lord James Butler, whose intolerance of anything Catholic is well known, gave the coup de grace to its retention, and thus the Synod committed itself, let us hope in ignorance, to the charge of taking away from the Word of God. The Bible being thus practically abolished, another member proposed the exclusion of all apocryphal" Saints from the Calendar, meaning thereby, as we suppose, all whose names are not to be found in the New Testament. This was opposed by the Dean of the Chapel Royal, who urged in the defence of those holy men and women who were thus about to be ousted, not the voice of the Church. but the authority of the late Dr. Arnold. This eminently rationalistic divine, "whose Protestantism no one could doubt," in a note to one of his sermons had expressed his regret that the names of God's Saints were not more used in the Churches.— Master Brook, in opposition, observed, in reference to the exclusion of the names of certain Spints from the Calendar, that St. Boniface, for instance, was a most devoted adherent of the Papacy. He believed there would be endless disputation as to what names should be retained and what should be omitted. It was unfair to keep in ancient celebrities and omit the names of more modern. He firmly believed that their own Ussher had as glorious a place in the hearts of Christians as any Saint that ever lived Why leave him out and put in Boniface and Hilary? It was a very serious question, indeed, as to what names should be placed in the Ecclesiastical Calendar. Do the new Episcopalians believe in the Communion of Saints ?- Weekly Register.

STRIKES IN IRELAND, - A Dublin correspondent writes :- "The strike mania is becoming serious in this city. The tailors are 'out? laborers employed by the Midland Railway at two shillings and sixpence a day left their employment without giving notice. The directors, however, brought by special train large batches of men from the west of Ireland, and the difficulty was got over. They refused absolutely to re-employ the men who had struck,"

A dispute has commenced between the flax dressers and spinners in Belfast. The hands struck for higher wages, and the millowners have retaliated by giving notice of a suspension of their works from the 1st of June. In some instances there has been an extension of the hours in the hope of effecting an amicable arrangement.

IRISH LANDLORDS .- A return has just been issued by the House of Commons about absenteeism. It appears that less than 20,000 persons own the soil of Ireland, of whom 5,892 own less than 100 acres. These, of course, are resident; and so are 5.580 more, owning an average of 1,000 acres apiece; while only 1,443, owning altogether 3,145,514 acres, or a seventh of the soil, are usually resident outside the island. A considerable number-4,465-reside away from their properties, but still in Ireland, and the remaining few are occasional visitors.

THE INTERNATIONAL SOCIETY. - It is learned that this Society have resolved to abandon for the present the Irish organization, awaiting more favorable auspices for re-establishment. The foreign agents who came to promote the movement have left Ireland.

The Irish Solicitor-General and Dr. Ball have given an opinion that Nonconformits have always been eligible to fellowships in Trinity College, and that the authorities have acted erroncously in re-stricting them to members of the Church of Eng-

GREAT BRITAIN.

GREAT DEBATE IN THE HOUSE OF LORDS ON THE TREATY -EARL RUSSELL'S MOTION.-LONDON, June 4 .- In the House of Lords this evening there was a full attend

ance of Peers, and the galleries were crowded.

Earl Russell moved his long impending address to
the Queen, praying Her Majesty to cause instructions to be given her representatives to retire from the Board of Arbitration at Geneva if the claims for indirect damages are not withdrawn, by the Government of the United States. Earl Russell spoke at length in support of his motion. He reviewed the events of the war in the United States and the circumstances of the escape of the Alabama and described the subsequent negotiations. The Government, he said, must remember that England never admitted the justice of the indirect claims. What was the meaning of this delay, this mystery, this hesitation? The nation was in the same state of uncertainty, as to whether the treaty was ratified. The honor of the Government required that it should speak plainly; it should say to the United —withdraw the indirect claims, or no arbi-States :tration. There was no form of extravagence which was not to be found in the American case. He held the English negotiators responsible. He contrasted the conduct of the British Government in relinquishing the Fenian claims, with that of the American

which the negotiations had been mismanaged. He complimented the Canadians on the loyal spirit in which they had acted on the trenty, and concluded as follows:-The nation must show, as it has before that it is jealous of its honor. It must treat the United States as it treated them in the Trent case. (Checers.)

Earl Granville followed. He defended the rights of the American government to place its own construction on the treaty of Washington, and to introduce the indirect claims. The only way to escape from the consequences of opposite interpretations put upon the treaty by the two governments was through a supplemental article. Of this the government had availed itself. Therefore, Earl Russell's proposition did not touch the point at issue. He defended the Commissioners who negotiated the treaty-those who acted for the United States, as well as those for England. It was all very well to pick holes in the treaty. When first published it was generally approved. The British Commissioners believed the indirect claims would be withdrawn, and they believed the American Government had so admitted. The aspersions on the Government and the Commissioners were unfounded and unjust. He repuked Earl Russell for his allusion to the Trent affair, declaring it would be the cause of incalculable ill-felling, should the Treaty of Washington fail, an event by no means certain. England would stand the better for baving exhausted the means of removing this misunderstanding. The Government had been legally advised that the supplemental article was amply sufficient. If their Lordships arrogated to themselves the treatymaking power, they would have an enormous responsibility. If they required the President of the United States to do that which Mr. Disraeli said in his Manchester speech was impossible for him to do, they would destroy all chances of settlement. He warned their Lordships that there was no good, but much harm, in irritating expressions and resolutions.

Earl Grey remarked that if negotiations proceeded as at present, the country would be committed to any mistake the Government made,

Lord Denman thought their Lordships were needlessly alarmed. Even if the indirect claims were passed, he doubted whether the Commons would pay the bill.

The Earl of Derby disclaimed a party feeling on this question. He had been told he should be careful not to offend the Americans. He could conceive of no poorer compliment to the Americans than the apprehension that a frank plain statement might be a cause of offense (cheers) He did not want to quarrel or break off the negotiations. He wanted to know where they stood. The negotiators were either unable to see what was plain to everybody, or had determined to make a treaty with their eyes shut. If the understanding is clear that the indirect claims are excluded why are they not excluded in plain terms? (cheers).

Earl Kimberly regretted that Lord Granville had constituted himself an Am rican advocate. He seemed to be under the impression that the House had determined that the Treaty should fail, and the real object and spirit of his speech was its defense. He must know that words whereby the indirect claims would be directly withdrawn could be inserted in the Treaty with the consent of the American Government.

The Marquis of Salisbury regretted that Earl Granville should throw the responsibility on the Joint High Commission. He particularly alluded to the selection the Government had made of Commissioners for England and hinted that they had been overmatched by the astute Yankees. He confessed he had no ardent regard for the Treaty, and declared his unmitigated hostility to indirect claims. He ridiculed the idea that the Americans, if they felt they ought to withdraw the indirect claims would

The debate was continued by the Karl of Malmesbury in favor of the motion, and the Marquis of Ripon against.

Lord Westbury announced that he would voto with the Government, because if the motion of Earl Russell prevailed, it would kill the supplemental article, and destroy all that has already been done.

The Earl of Roseberry said he should follow tho example of Lord Westbury, believing the motion would crush any tendency on the part of the United States to give way.

Lord Cairns supported the motion. He did not think it would endanger the cordial relations with America, the treaty, nor the negotiations with the Government. He was repeatedly interrupted by Lords Granville and Argyle. The debate became very exciting and there were come lively scenes.

The Chancellor moved the adjournment, and Earl Granville supported the motion. He characterized the speech of Lord Cairns as the speech of an advocate. After some confusion the motion was negatived 85 to 125.

An adjournment was again moved, this time until Thursday, which was agreed to, and the sitting closed at 1 a.m.

Archdeacon Moore, in charging his clergy in Wolverhampton, said he regarded the bill allowing a Catholic to be Lord Chancellor as tending to the putting of a Catholic on the throne.

The Judges sitting in Appeal have decided that a man who, during the lifetime of a second wife, had married his first wife's niece, was rightly convicted of bigamy, notwithstanding the legal invalidity of the last marriage.

AGRICULTURE LABOURERS .- In the south of Cambridgeshire, where the agitation by the farm labourers for increased wages commenced, the excitement in some villages is kept up, but, upon the whole the movement is on the decline, and a better feeling between employers and employed is being cemented. The Isle of Rly has been visited by Savage, the great agitator on behalf of the men, and at Whittlesey, the other day, Savage spoke with much hope as to the ultimate success of their cause. There is much hesitation on the part of the men to join the Union. The prevailing opinion appears to be that it will be better to conciliate matters between masters and men. In Norfolk the agitation is creating a great deal of attention. Meetings have been held at Marhara, Walsingham, Swaffham, and at these a number joined the Union.

UNITED STATES.

The defalcation of Mr. W. II. Wadleigh, discount clerk of the Merchants' National Bank, Boston, affords a curious commentary upon the value of some bank inspections. Wadleigh, some four years ago, when the spirit of speculation was rife, appropriated the funds of the bank to the amount of \$87,-00, with the intention of making good the amount, but his investments proved unsuccessful. The matter was concealed, as he says, whenever a bank examination took place, by Wadleigh giving the inspecting officer the same package of bonds to be counted a second time. On Saturday last, the inspector desired to see all the bonds together, and the embezzlement was immediately discovered.

Not long since a dyspeptic was beguiled by an advertisement to send to a New York individual a a dollar, for which sum a cure for dyspepsia was promised. He received a printed slip with these words: "Stop drinking and hoe in the garden." The man was angry at first, then laughed, and finally stopped drinking and "hoed in the garden." In a short time he was as well as ever.

Bad cooking on the part of the wife is held by a Texas judge to be good ground for divorce.

A census of the members of Brigham Young's family, has just been taken, which returns him 68 children, of whom 40 are females. His wives

CAitness The True

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JUNE 14, 1872.

ECCLESIASTICAL CALENDAR.

JUNE-1872.

Friday, 14-St. Basil, B. C. D. Saturday, 15—St. Paschal, B. C. (May 21.) Sunday, 16—Fourth after Pentecost. Monday, 17—St. Gregory VII. P. C. (May 25.) Tuesday, 18—St. Philip Neri, C. (May 26.) Wednesday, 19—St. Juliana Falconieri, V. Thursday, 20—St. Norbert, B. C. (June 6.)

NEWS OF THE WEEK.

We seem to have come to the end of the f' indirect claims" difficulty at last; and contrary to all expectations a few weeks ago, the Treaty may still be upheld, and the arbitration at Geneva go on quietly. Towards the close of an animated debate in the House of Lords, on a motion by Earl Russell, Lord Granville read a letter from the American Minister, General Schenck, to the effect that the supplemental article, as agreed to by the Senate, is amply sufficient to exclude the claims for indirect damages, and may be looked upon as a final settlement of the question. Earl Derby replied that this put a new face on the matter; and amidst the cheers of the House, Lord Russell withdrew his motion for an address to the Queen. This we hope is the close of the long, and confused controversy betwixt the two countries.

There is nothing of interest from the Continent of Europe to report. Affairs at Rome remain unchanged. The Carlists are not yet crushed in Spain.

The proposed re-arrangement of the electoral divisions of the City of Montreal has created some uncasiness in the minds of some of the leading business men of the City, who are petitioning against it. Opinious differ as to how it ing and tall writing. Fifty cents even of conwill affect the Irish vote, and we cannot pre- tribution to a "New Brunswick Catholic Desume to offer any opinion of our own upon the subject.

We have as yet heard of no steps having been taken to give effect to the resolution of our House of Commons, to submit the vital question as to the constitutionality of the action of the New Brunswick legislature in the matter of education, to the Judicial Committee of the Privy Council; until this question be settled by competent legal authority, all political action will be utterly useless. If the School Law be ruled unconstitutional by the tribunal to whose decision the question has been referred, our point is gained; if it be otherwise ruled, we must seek redress in a change of the law, so as to place our fellow-Catholics of New Brunswick beyond the reach of future attacks. This at all events is our view of the position. which we submit to the opinion of our readers. First we must seek redress for the Catholics of New Brunswick in the Courts of Law by legal action, in the hopes that they have the law on their side; if such be the case, all we want is a fair application of that law, which the Judicial Committee of the Privy Council will certainly olics, hostile action of a local legislature to-day, give us. If however, the law, fairly interpreted, be against us, we must seek redress in the Imperial Parliament, by political action, and must ask for an amendment in the Act constituting our Canadian Government. First legal action; then political action, if necessary: first determine what the law is; then seek to amend it, if it be unfavorable; this seems to action complained of by Catholics was unconstius to be the logical order of proceeding: and this is the point on which we differ from some of to-day in favor of disallowing the N. B. whom we highly respect. To ask the Federal Government to disallow the N. B. School law. even though it be strictly constitutional, scems to us a most dangerous course to pursue; and one that if, successful, would at best yield only a temporary and precarious relief to our New Brunswick friends. Timeo Danaos.

THE DORCHESTER STREET CEMETERY .-- In this exproprintion the Commissioners have awarded \$16,000 for the entire plot.

THE MOUNTAIN PARK .- The ladies of the Hotel Dieu have sold 20 acres of their property, near to that expropriated by the Council, belonging to Mr. Stanley Bagg, to the Corporation for \$2,085 an acre.

WHAT NEXT?-It having at last been decided, that the legal question of the competence of the New Brunswick local legislature to pass the school law of which Catholics so justly complain, is to be referred to the decision of the Judicial Committee of the Privy Council, we wait to see what will be the next step taken to give practical effect to the decision of our Federal Parliament. The questions that we have now to consider are :- "By Whom," and "In What Form," shall the important point of law, raised in the recent debates at Ottawa, be brought before the last Court of Appeal, and highest legal tribunal of the British Empire?

These are questions which it is not for us, citizens of another Province, but for the Catholics of the Province of New Brunswick, to determine. They raise other important questions of law, on which the advice of good lawyers should be taken, so that we may have assurance that the great question at law, to wit —the legal competence of the local government of New Brunswick, to legislate as it has legislated, shall be brought in proper form, and with all due legal observances, before the august tribunal to which we have appealed. It did indeed suggest itself to us, that this might be effected by the combined action of the Catholies of New Brunswick against the payment of any school rates under the iniquitous law; but far be it from us to recommend force, or armed resistance to the law, unjust and tyrannical though that law be .-By this mode of procedure the legal constitutionality of the new School Law might be brought before the notice of the law Courts of New Brunswick, in the first instance; and then by appeal against their finding, before the notice of the Judicial Committee of the Priva Council. This question as to the mode of proce dure in an affair so important, must not be determined without careful preparation, and the best legal authorities having been first consulted. The battlefield, as we said in our last. is now transferred from the political arona to the legal arena, and we must be careful to put on the whole armor, and panoply of law.

God helps those who help themselves, and

the oppressed Catholics of New Brunswick will, we are sure, not be wanting to themselves, and their holy cause in this emergency. To meet, consult, and organise; to form a central committee acting of course with the sanction, and under the direction of their Pastors, seem to us first steps indispensable. Funds will be required, to retain and fee counsel to plead the Catholic cause, and see that all due legal formalities are complied with; and to raise these funds the Central Committee should appeal to the Catholics of the entire Dominion, all of whom suffer when their brethren suffer: and who will be better able to show the sincerity of their sympathy by putting their hands in their pockets, than by any amount of tall talkfence Fund," will be of more use than a column of indignant writing, or the ablest oration that was ever delivered. Our case-for it should be looked on as the case of all the Catholics of British North America-is now going before the Law Courts, and we all know that without money it is no easy matter to bring matters to an issue in such Courts. It is however, for the Catholics of New Brunswick as principals, whilst we can be but as auxiliaries, to determine the mode in which the legal question of constitutionality is to be brought before the Judicial Committee of the Privy Council, so as to enforce the giving of a conclusive decision thereon by that august tribunal.

And until that decision be obtained, no victory that by means of party tactics might be won in the Federal Legislature for the Catholics of New Brunswick, would be of any real value. Their triumph would be always precarious, certainly dearly bought, and certainly dangerous. Precarious, because even should a vote of the Federal House of Commons compel the Federal Executive to disallow the, to Caththe latter would still have it in its power to renew hostile legislation to-morrow; trusting to the chances that a new election, and the certain increase of the anti-Catholic party in the Federal Legislature, would reverse the adverse decision-so long at least as it should not have been determined by a legal tribunal that the tutional, and must be disallowed. The majority School Bill, might, till this decision be given, be turned by means of a new election, into the minority of to-morrow. The sword would ever be hanging over the heads of Catholics; since the fate of their schools would always be at the mercy of a legislature, in which the Protestant element is always, and must be an increasing element, whilst the Catholic element can at best be but stationary.

A triumph for the Catholics of New Bruns-

bought; since the price so paid for it would be, the explicit recognition of the right of the Federal Legislature to determine all questions at issue betwixt it, and the several Provincial govornments—thus virtually reducing the latter to the paltriest of paltry munici-

It would be dangerous; for it is as certain as that the waters of the St. Lawrence and of the Ottawa shall still continue to flow towards the sea, that the relative strength of the Protestant element in the Federal Legislature will ever be on the increase; and that if it can obtain to-day, and from Catholics, the recognition of its right to overrule or disallew Provincial legislation except in cases where the unconstitutional action of the latter has been judicially affirmed by a competent legal tribunal, it will to-morrow and at the instigation of Protestants, arrogate to itself the same right to overrule, and disallow at its own good pleasure any Provincial legislation that may be conservative of Catholic rights, and conducive to the promo- to what he believes to be authority—that he has tion of Catholic interests. What is sauce for arrived at the conclusion that God is One in the goose is sauce for the gander.

In dealing with the N. B. School question we must try and look beyond the tips of our noses, if our eyes are strong enough to bear so distant a prospect; we must think of to-morrow as well as of to-day, and calculate the more remote, as well as the proximate consequences of

For these reasons we heartily rejoice, and in the interests not only of the Catholic Province of Quebec, but of the entire Dominion, that the Federal Government has not assumed to determine a point of law in its own favor; and that the question of constitutionality has been transferred from a Court of Legislature to a Court of Law. We never expected an immediate victory, to carry the enemy's position by a coup de main, or to finish the war in a single campaign; and we feel therefore no disappointment because the N. B. School Bill has not at once been disallowed, since a Bill identical in spirit might be passed annually by the N. B. Legislature, until it should at last be favorably received by the House of Commons and permitted to go into operation by the Federal Ex-

No: we feel that in transferring the right of determining the question of constitutionality, from the Federal Government to the Judicial Committee of the Privy Council, Catholics in particular, and all who are opposed to centralisation, have won a great victory, whose importance can scarce be overrated. The Federal Government has formally admitted its own incompetence to determine questions of law as to the extent of its power; and unintentionally perhaps, but none the less effectually, has it established limits to its own functions which we hope it shall never be allowed to transgress.

we do but know how to improve it, and if we be but quick to push to their uttermost the consequences of this appeal, from the action of a of the Dominion, but to the highest legal tribunal of the British Empire. In this tribunal, not in the first named, must we look for the real protection for the rights of minorities, when the prejudices of the overwhelming Protestant majority shall be arrayed against them.

We have all read the story how the farmer, whose corn was nibbled by the hare, called in the huntsman with his hounds to destroy the vermin. The huntsman came with his hounds at request, and delivered the farmer of his enemy the hare, but at the cost of the latter's entire crop. This is the fable; there is a moral to it, which we would do well to meditate. and apply, before we call in the Federal government to overrule, proprio motu, the legislation of a local government, even though by so doing we should win a slight temporary ad-

Had we any doubts as to the character of the school law in New Brunswick, of the intention of its framers, and of the justice of the opposition offered to it by the Catholic minority, those doubts would be dissipated by the language of the Montreal Witness with respect to it: and by his unintentional but frank admission of its merits as a measure of State proselytism. In his issue of the 25th May, the Witness, deploring the opposition the Bill has encountered, and its possible repeal or modification, thus insists upon what may be hoped for from it, should it be allowed to go into operation; he describes it as "a measure."-

which, if allowed to stand, might result in giving Roman Catholics a sound education, emboddening them, perhaps, to exercise the dreaded Protestant right of private judgment."

of the action of their local legislature, be dearly should attend them, would be encouraged in religious matters to throw off the authority of the Church, and to adopt the Protestant principle of "private judgmen!" If this be true, if this be what may perhips be expected from the New Brunswick schools, the Catholic minority are in duty bound to oppose them by every means in their power, and the men who enacted them are a set of hypocrites as well as tyrannical bigots; hypocries in that they pretend that their school law loes not interfere to the prejudice of Catholics tyrants and bigots in that they try to force Catholics to pay for schools established for the purpose of apos tatising their children. This-though they may deny it on oath-was, and is, the design of the framers of the law: and if they deny it, they do but add to their offince against justice, the rank offence of falsehood

One word as to "private judgment." The Witness often makes professon of his belief in the doctrine of the Trinity. We would ask him: whether it is simply by the exercise of his private judgment; or by subnitting his reason Three Persons?

The London Times takes occasion to sneer at the "superstitious results of priestly teaching," as displayed in the public prayers of the it shall be measured to you again, and more people of Naples during the recent terrible eruption of Vesuvius. The Catholic Opinion has some appropriate remarks:-

It is certain that no mortal skill can contend against the lava that now threatens their beautiful city with the fate of Pompeii and Herculaneum.-Mortal skill was also defied by the desperate disease which threatened the life of "England's heir;" yet when England, menaced with a losser calamity than destruction, formally prayed with a similar intention, we read in the same organs that print these irreverent letters much that was, if not religious, at least emotional, sentimental, or counterfeit, on the subject of a "Nation in prayer." The Neapolitons, with "their expiatory Masses, lighted candles, and long wailing processions" strike us as being more terribly in carnest than our "National supplication" of which the finale was the gorgeous procession that stopped at S. Paul's for just fifteen minutes. The Neapolitans pray that He who at the bidding of the prophet made the sun "stand still," may quench those fierce internal fires that threaten them with hot destruction. They have the reality of faith. Is devotion only respectable in proportion as it is

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS.

No. I. "Honor thy father and thy mother, that thy days may be long in the land."

So explicit are the words of this command ment, that none can deny that length of life has been promised to those who honor their parents. The Angelic Doctor assigns many reasons for this, and amongst others he thus argues. "He who acknowledges a benefit received, deserves others; now a good son who is grateful to his parents for the life which he has received from them, deserves that God should prolong for him that life, which he has used in the service of The victory we assert is really with us, if his parents." Nor is this indeed the only reward which is promised to dutiful children. As of all the curses with which God has afflicted the world, a bad child is the worst, so good local legislature, not to the Federal Government | children are without doubt the greatest of temporal blessings which God has in His gift to bestow. And this is in effect the blessing which God has promised by the mouth of the Holy Spirit, to those who honor their parents. " He who honors his father shall be rejoiced in his sons" say Ecclesiastes. And indeed this is only consonant with the general providence and justice of God. He punishes the sinner by the sin he has committed. The proud He gives over to infamy and disgrace—the lovers of riches to poverty and want-the uncharitable and the restricted giver, He punishes by being in their turn refused what they have refused to others. And so with virtue. God rewards the virtuous through the virtues they have exercised. Thus the son who has honored his father is in his turn honored by his own sons, thus reaping the reward of his filial piety.

Nor is this the last of the blessings, which God has promised to the dutiful. Do you wish your prayers to be heard in the hour of your need? Do you wish to be all powerful at the throne of God? Be obedient and dutiful to your parents, for the Holy Spirit has declared that he day of his prayer. Do you wish that the foundations of your house shall be strengthened? Secure by your dutiful conduct your father's blessing-for "the father's blessing es. tablisheth the houses of the children, but the mothers curse roots up the foundation." Do you wish that in the day of wrath your sins should be forgiven? "Support the old age of your father and grieve him not in his life; and if his understanding full have patience with him, and despise him not when thou art in thy strength, for the relieving of thy father shall Translated from the verbiage, or cant of the not be forgotten * * * and in justice thou meeting-house, into plain English, the meaning | shall be built up, and in the day of affliction of the Witness simply is, that those schools thou shall be remembered and thy sins shall against being compelled to pay for which, the melt away as the ice in the fair warm weather." wick, obtained by a favorable vote in the Catholics of New Brunswick protest, are so con- Christian children! these are splendid pro-Federal Government would, unless accompanied trived as to render it probable, that, through mises! these are noble rewards! they are dishonor you. Measure for measure with some-

alone should prompt you to give.

Nor have we even yet exhausted all the blessings promised to the dutiful son. You remember that Christ has said "with that measure you mete it shall be measured to you again." (Mat. VII. 2.) Behold here a press. ing motive, Christian Children! to induce you to honor your parents. What you do now for your parents, your children will one day do for you. All the honor with which you honor your parents now—all the respect you shew them all the obedience you offer them, the same will your children in their turn measure out to you, Honor for honor—respect for respect—obedience for obedience—love for love; for it is Christ who has said "with that measure you mete, it shall be measured to you again." Do you wish to be surrounded by obedient and docile child. ren? be obedient and docile to your parents, Do you wish the closing days of a long life to be sustained and rendered happy by the kind attentions, and love, and tender nursings, which children alone can give, and which strangers can never give? be attentive and loving and gentle in your conduct to your parents now. Nav more! St. Mark has added a further promise, St. Matthew records only measure for measure, St. Mark tells you your reward shall be "added unto." "In what measure you shall mete, shall be added unto to you." It is not for me, Christian child! to determine how much this "more" shall be; but if a cup of cold water shall not go without its reward -if alms given to God's poor, who are not near us in relationship, are to be repaid with good measure pressed down, and shaken together, and running over, how much more will God add unto those who do higher and greater works, for those who are so near akin to us that we have taken our being from them?

But if alas! children instead of honouring your parents-instead of loving them-instead of obeying them and forestalling all their wants and desires-if instead of all this you respect them not-if you hold their commands of no account—if you refuse to profit by their advice and despise their wishes-if in the depth of infamy you abandon them to their own resources, and sustain them not in their necessities-if you assail them with reproaches and abuse them with eaths, depend upon it as God's words are true, this same will your children do to you. With that dishoner with which you have dishonoured your parents, your children will dishonor you. With that disobedience and want of love and disrespect with which you have offended your parents your children will disobey and disrespect you: they will hold your commands of no accountthey will refuse to profit by your advice, and in the depth of their iniquity they will leave you to starve on your own resources, and will have for you only reproaches and oaths and imprecations. With that measure you shall mete, they will measure for you again. Parents! who daily lament the troubles and

disappointments which your unruly children cause you-place your hands upon your hearts and ask of your conscience this questionwhether you have not drawn upon yourselves by your own unruly conduct to your parents. these misfortunes which you now deplore? If your conscience answers in the affirmative, cry out with the Royal Prophet (Ps. 118.) "Thou art just O Lord and thy judgments are righteous." Adore these terrible judgments-receive them as from the hand of God -bow under them with a spirit of resignation and of penance and of reparation of your faults, And you! Christian Children! learn at the expense of others, never to fall into like faults; or if you have unfortunately already fallen, hasten to repair them speedily, lest God should chastise you by permitting your children to treat you as you have treated your parents. Listen to St. Bernard of Sienna. There was he says, a certain porverse and libertine youth, who led a dissolute life. In spite of every effort of his father to reform him, whether by punishments or admonitions, this youth continued in his career of crime. Nay! at length worn out by the admonitions and corrections of who honors his parents shall be heard in the his parents, he seized his father in a fit of anger and dragged him towards a flight of steps in order to cast him down. After having dragged him to a certain point the unhappy father thus eried out. "Stop! my son, I pray stop! go no further! for know that I myself in a like passion with which you are now carried away, once dragged my father to this very point in order to east him down. So no further than I beseech you, lest Almighty God should hereafter permit your children in their turn to cast you down." Learn from this example Christian Children! that with what measure you mete it shall be measured out again to you. Learn that in proportion as you respect your parents, in like proportion, with something added, will your children respect you. With what dishonor you dishonor your parents, your children will by a legal decision as to the unconstitutionality | their instrumentality, Catholic children who your's as surely as God's word is true, if you thing added. Honor then your parents—love

them-cherish them-care for them, since even nature prompts you to do so; and since the rewards for so doing are so magnificent (length of days-respect in return-that your prayers shall be heard in the hour of need—that the foundations of your house shall be establishedthat your sins shall melt away like ice before the fair warm weather)-earn for yourselves these great blessings by a dutiful love of your parents now, in obedience to God's command,in order that after length of days upon earth, you may be at length eternally associated with the blessed in heaven.

ORDINATIONS. - On Sunday, June 2nd, in the Chapel of St. Joseph's Seminary, Ottawa, Monseigneur Guigues conferred the hely order of Priesthood upon the Rev'ds Patrick Mechan and Isidore Champagne, for the Diocese of Ottawa, and Rev. Emile Dugast, a member of the Oblate Congregation. On the following morning, Father Dugast celebrated his first Mass in the College Chapel; Father Champagne in the Convent of the Sisters of Charity; and Father Mechan in the Pensionat de Notre Dame du Sacre Cour, Rideau Street.—(Boston Pilot please copy.)

The Catholic World, June, 1872, contains articles on the following subjects:—1. Duties of the Rich in Christian Society, No. 5; 2. On the Troubadours of Provence; 3. The House of Yorke; 4. Fragments of Early English Poems of the Blessed Virgin; 5. The Legends of Oisin Band of Erin; 6. A Salon in Paris before the War; 7. Review of Dr. Stochl's Philosophy; 8. Fleurange; 9. Art and Religion; 10. A Fete Day at Lyons; 11. How the Church Understands and Upholds the Rights of Women; 12. Bryant's Translation of the Iliad; 13. Spain: What It Was, and What It Is; 14. Official Charity; 15. The Church and the Press; 16. New Publica-

THE SCIENCE OF HEALTH-A new Monthly, devoted to Health on Hygeinic Principles .-July, 1872 .- Vol. I., No. 1: \$2 per annum, and 20 cents per single number. S. Wells, Publisher, 389 Broadway, New York.

We have to acknowledge the receipt of the first number of this hygeinic journal, and advocate of hydropathy. It gives certainly much sound advice against the taking of drugs, and abominable poisonous mixtures prescribed to their patients by allopathic practitioners, as if a sick, and therefore weak person could be restored to health and strength, by taking poisons which, if swallowed by a person in perfect health, would make him ill, and perhaps kill him. It also denounces strongly, but not too strongly, the administering of alcoholic stimulants-a practise to which much of the domestic drunkenness of the day may well be attributed. In the interests of morality and of humanity it is to be hoped that the day is not far distant when the grog bottle, and the physic bottle shall alike be banished from the sick man's chamber; when his bowels shall no longer be inflamed and tormented with drugs or alcoholic stimulants; when all windows of the sick chamber shall be thrown open; and when the sick man himself shall be encouraged to indulge freely in soap and water for his skin, and in an unlimited supply of oxygen for his lungs and

THE EDINBURGH REVIEW — April, 1872.— Leonard Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

We give a list of this interesting number :-1. Burn's Rome and the Campagna; 2. The Royal Institution; 3. Guizot's Memoirs of the late Duc de Broglie; 4. Mr. Miall on Dises tablishment; 5. Letters and Discoveries of Charles Bell; 6. Oceanic Circulation; 7. The Works of John Hockham Frere; S. The Life and Times of Henry Lord Brougham; 9. The Claims of the United States.

BLACKWOOD'S EDINBURGH MAGAZINE-May. 1872.—The Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Mont-

The May number of Blackwood has come to hand, and as usual its contents will well repay perusal. We publish the list below: -1. French Home Life: Language; 2. A True Reformer, part iii.; 3. Church Reform; 4. The Maid of Sker, part x.; 5. The Situation in France; 6. Statesmen In and Out of Parlia-

From the Messrs. Sadlier & Co., we have received the following new publications which we recommend to the notice of the reader:-DUTIES OF YOUNG MEN-From the Italian of Silvio Pellico; by R. A. Vain. Price,

75 cents. THE LITTLE VIRTUES AND THE LITTLE DE-PECTS OF A YOUNG GIRL. By a Chaplain. With the approbation of His Grace the Archbishop of Avignon. Price, 75 cents. These books will be sent free by mail, on receipt of price, by Messrs. Sadlier & Co.

St. PATRICK'S SOCIETY.—The St. Patrick's Society intend holding their grand annual picnic on Dominbe given in a few days. We have no doubt this not testify what took place while they slept. No will be the picnic of the season.

TOTAL ABSTINENCE IN GLENGARRY. To the Editor of The True Witness.

DEAR SIR, -As an insertion appeared in your valuable journal of the 31st ult., under the above heading, by a writer subscribing himself "Progression;" and as some statements contained in it have a very strong tendency to excite national feelings, hostile to the hitherto peaceable inhabitants of Glengarry as far as nationality is concerned, I beg leave to make a flew remarks, hoping thereby to be the means of destroying in its bud, the germ of discord and contention which "Progression" would fain indirectly disseminate. If "Progression" had half as much of the grace of God in him, as he has of national partiality, he never would have penned such an epistle.

The four parishes in Glongarry are composed of nearly three-fourths Scotch; They are extremely satisfied with their respective Pastors, and thankful to Providence for having such divines. But "Progression" tells us that "it is gratifying to" have "an Irish Priest, an ornament to the church" amongst us poor benighted Scotch. We never knew that it is not "gratifying" to have a Scotch priest as well an Irish one. The announcement causes great sadness to us of the parish of Lochiel. Our pastor is Scotch; therefore no "ornament to the church;" not Irish, therefore not "gratifying," Oh how unfortunate we are.

"Fathers Masterson, McCarthy & O'Connor" are the only ones in Glengarry that "remind" one "of brave Father Boyle," because like him they are ornaments to the church, and ornaments etc., because they are Irish, and "Father O'Connor next to God."

But Parishioners of Lochiel cheer up. I believe Father O'Connor has already reprimanded "Progression" for his sycophant partiality. Remember that Father O'Connor has said frequently in church that our priest has received more converts to Temperance in three months, than he could get in six months; So Father McDonell must have a claim on our admiration, and for fear of offending him I will not sulogize him further than to say that he is no small ornament in Lochiel church.

The Apostle Paul anathematises even an Angel from heaven who to aches any other doctrine but what the Apostles taught. They taught that God is no respector of persons, and of course the church teaches the same; "Progression" insinuates the contrary, therefore places himself in the category of the anathematized. If he knew a little more, and had a little more common sense, he would not be casting slurrish insinuations towards Scotch priests; he ought to know what God has done for Ireland by means of a Scotch priest; and among several other extraordinary things effected by means of them, was that which was done in Montreal, (I will not say next to God, but) under God by means of a Scotch priest from Alexandria, one of Father O'Connor's prede-

I make these remarks merely to show "Progression" that there were, and are, Scotch priests "ornaments to the church, in the far west" as well as elsewhere; and consequently "gratifying to see them," as well as an Irish one.

Regretting to have trespossed so much on your valuable spuce, I remain, Dear Sir, Yours JUSTICE.

WILLIAMSTOWN .- On Sunday, within the Octave of Corpus Christi, the usual solemn and public demonstration in honor of the Most Adorable Sacrament, was made in this village.

At the conclusion of the Grand Mass, the Procession, headed by the Cross-benrer and Acolytes, left the church, followed by the ladies of the congregation, after whom came the pupils of the Convent, singing hymns, four of their number holding the golden chords of the superb banner of the Blessed

Twenty lovely children in spotless white, with flowing veils and wreaths, strewed flowers in the way; and then came the boys of the Sanctuary with torches, and others with silver censers, filling the air with a delicious perfume. The "Holy of Holies," in a costly Remonstrance, was berne by the Parish Priest, over whom was carried by six gentlemen of the place, the Canopy of cloth of gold, six others accompanying with gothic lanterns.

The whole line of the Procession was handsomely decorated with evergreens and arches, and at the Convent was creeted a splendid Repository, from which "Benediction" was given.

At 7 P.M. Vespers were sung, and another "Benediction" terminated the solemnity of the day. The church, gorgeously ornamented, never before

presented a sight so enchanting; and the musicvocal and instrumental—was all the most fastidius

For many years has this glorious festival been celebrated in our midst, but seldom, we think, so magnificently as upon last Sunday .- Com.

THE LITTLE BOOK ON "CHRISTIAN MORALS." Being a Protestant Catechism for use in the Public Schools of Ontario, in which Schools are the Majority of the Catholie Children of the Province. LESSON XV.

PAGE 70.-MIRACLES-" Fallacy of Hume's objection to them exposed." Ryerson's exposition is worthless as an attempt to prove what lies in the supernatural from the natural order. In regard to the resurrection of Christ, and the story of His ion Day down the river. Further particulars will enemies, he says: "If the guards slept, they could

as to what occurred while he was asleep." The the pleasures of the song, in showing their collected Doctor must have been dozing off here. He meent ability in part singing. to say the sleeping soldiers could not testify as to how the body was removed. Can the Doctor not think of many things recorded in Scripture that he believes on the testimony of men who slept during the occurrence recorded by them. Suppose the manuscript of his "little book" had been destroyed by fire or otherwise while the Doctor slept-(a gain to the public, but a loss of his subscription of \$1,500 to the new Methodist Metropolitan)-what then ?-Would no Court of Justice believe him? What follows, to Page 85, including notes, is much of a picco with what we have seen-crude, free from accuracy, long worded and longer winded; quotations from Henry Melville, the Bible, Dr. Cumming, Luke John, and others, as usual all very much on the same level, and kind of mixed.

LESSON XVI, AND LAST-HAPPINESS.

"Some men make happiness consist in riches." . "Having food and raiment, let us be content." (No casual advantages allowed.) "David, Abab,

Haman, Louis Napoleon-who wanted a slice of Prussia. The Queen, examples of rank or station not making happy. He knows things. . . . Some lie, words, depression of spirits, tastelessness. imaginary anxieties and hypocondriacal affections."— How is that for "youth and young people?"-Pecvishness and lowness of spirits attend the recluse and solitary." Who are they? And now, at last, we have it. Page 92-" Raising a cucumber, or turnip, contributes to virtue." Recommend that to the New York Herald, who says the Yankees are all go. ing to the dogs, they are becoming so immoral .-Let them go for cucumbers and raise turnips galore. This will just suit them to a T. They will have turnins, which will be thier own reward; so the

cucumbers and turnips will be a clear gain. The last paragraph but one in this "little book's is a sentence of twenty-two lines and three words before you come to a full stop. Is not that long for a Catechism?

I have done. This ridiculous "little book" is another evidence that Protestants cannot succeed in adopting any common formula of belief. Not only no two sects can agree, but no two individuals in any sect can tell what they believe; no one individual even can rely on himself to believe tomorrow what he believes to-day -hence a Catechism is impossible.

But, were it otherwise, would the Catholics of Ontario allow their childrent to be present in school during the recitation of heresy? No-no more than they would during the teaching of immorality. The Catholics of Ontario may not have many judgeships, or scats in the Legislature, or in the high places, but they have one thing as strong in them as ever-They have the undying love of the true faith-the old faith-and they will no more allow it to be trifled with by the author of "casual advantages" than their fathers did in the past, by the authors of penal codes, pains and penalties, and all the tortures that the exhausted malice of hell could invent. Any one who thinks differently of the Catholics of the Province, strongly mistakes their spirit and temper.

The "little book" is also another evidence of the want of moral rectitude in Dr. Ryerson. He subscribed \$1.500 to the new Methodist church in Toronto. He was hard up to get the money : hence the necessity of raising the wind in some way; hence the hurry with which he foisted his ridiculous "little book" on the ratepayers of Ontario; hence this last evidence of his abundant lock of moral rectitude.—Com.

OSHAWA, 20th May, 1872. To the Editor of the True Witness.

DEAR Sm,-I write you a slight sketch of the concert which was lately given here by our Good Nuns in aid of their School, which concert was well attended. The Protestant residents of the Village and its vicinity were present rather numerously. The different Store-keepers were very kind and liberal in presenting them with small articles necessary for the decoration of the Pupils, in their different performances, and the scenic requirements of the

The use of the Town Hall was cheerfully given by Mr. Gibb, the worthy and highly respected Reeve of the Village; as well as the musical services of the very fine Band of the 34th Volunteer Battallion. which added very much indeed, to the musical attractions of the concert, by their efficient rendering of some difficult pieces of operatic music.

The scenic stage during the evening, in all the pieces represented, was very appropriately decorated, particularly in its fay requirements, evincing great discrimination in the Reverend Lady Decorators and showing their superior taste and judgment in its beautiful dramatic effects, which is so necessary to be comprehended by the youthful attendants of the virtuous drama in its chaste representation when rightly blended with music, statuary, poetry and painting, to train them in the virtuous way that leads to heaven.

The opening piece was a fairy pantomine, entitled I should suppose, electing and crowning the Queen of the May. The parts of the maiden Queen and the fairy Queen were very well performed, by two elegant and beautiful girls, armyed in all the gorgeous adornments that are so luxuriously described in the fairy imaginative lore of the eastern world. Indeed the dress and decorations of the, at least forty pupils, that took part in the performance, was in keeping with the beautiful attire of their elected monarchs, though as a necessity of etiquette subordinate to them in splendor. To particularise the ability of the several pupils that took part in the SEANCE as well as in the delivery of the recitations and vocal and instrumental musical exhibitions would make this communication too long, as well as trench too much on your kindness and space in, inserting it in your columns.

There were some good songs and recitations given by the boy pupils. One song in particular, "Have you seen our Baby Little Tet," by petit Master McKittrick scarcely eight years of age, drew the applause of the audience on him, for his comic and Court of Justice would credit the testimony of a man | sustained by his school-mates, which added much to | as formerly.

The beautiful and tragic recitation of Mary Queen of Scots, moderately dramatised, was also performed in costume, by the female pupils, in which the beautiful and unfortunate Queen was well represented in all her glories, trials and sorrows as narrated by faithful and truth-loving historians, in her youthful beauty, virtue and every other attribute she so fully possessed and of which her detractors could not deprive her. The different vicissitudes of her eventful and unhappy life were well pourtrayed by beautiful tableaus, the arrangements of which, roflected the highest credit on the Holy Sisters who must have fully realised the unfortunate and illused Queen's greatness of mind and holiness of life.

Miss Payno, a young talented pupil of a conventual establishment in Toronto, rendered several of our National Airs, most exquisitely.

The highest credit is due to Father Shea for his laborious exertions in getting up the concert and making it a success, in the arrangement of the incidentals, in which he was ably assisted by Messrs. Dick, Warren, Wall and Murphy.

Oshawa is a handsome and populous Village with near inhabitants enough to rank it as a town; there are some elegant Villa residences and colleges in its vicinity. Its business centre consisting of large well stocked brick stores. All its places of residence are built in a superior manner, which I have not seen the equal of in any other Village in Canada.

The Convent is a plain, substantial brick building originally built for a private residence, which was purchased and enlarged by the present parish priest Father Shea; it is at present rather small to accommodate full boarders, the few in it would be increased if they could be accommodated with dormitories For those City parents who would wish to give their children the benefit of pure air and all the health invigorating accessaries of country life, combined with the refinement of City manners which the inhabitants of this locality possess in an eminent degree, they could not select a more suitable educational establishment than that of the Sisters of St. Joseph.

THE CRIMPING SYSTEM .- The crimping system as understood and practised at Quebec, means plundering merchants, ship captains and sailors, and varying the amusement by an occasional murder. The chief crimps are thorougly well-known to river-side frequenters; they are not a little feared, being vindictive, treachorous, always well armed, and with accomplices, within call. The following incident for which we can vouch, will explain the reckless and desperate character of the professional crimp: A large outward bound timber-laden craft was detained late in the fall for lack of a crew; at last, when the price had risen to twenty pounds for the run home. one of the chief crimps put in an appearance at the Consigned's office and undertook to ship a crew of sixteen fresh hands, provided he was paid twenty gold sovereigns for each sailor he brought on board that evening. Punctual to the hour he named, the dusk of the evening, he pulled alongside the outward bound. Fifteen of the crew clambered up on deck, one was reported helplessly drunk, he was carried up, then taken down into the forecastle and put in a hammock. The crimp received his twenty sovereigns for each of the men he shipped, but when the captain reached the gulf, and was well beyond the pilot ground, he then discovered for the first time that the sailor who was brought on board as dead drunk, had in reality been dead for at least twentyfour hours before he was brought on board, and paid for as an able-bodied seaman. How the crimp got possession of the dead body and dressed it up in sailor fashion, was only known to his confederates The crimps live in an atmosphere of rascality and violence, they are prepared to receive as well to inflict wounds, and as no crimp ever turns stag or betrays a fellow crimp, the police can only reach them by catching them in a wrongful act. The late murder at Quebec shows that the Water Police must be invested with larger discretionary powers, and if necessary so increased in numbers as to overawe the pirates. - Daily News.

Ournec. June 5 .- A boarding-house keeper of Champlain St., named Hayden, made his deposition this morning in reference to the murder of the sailor Pauls, on board the vessel N. & E. Gardiner. Ho stated that Boherty is a runner employed by him, and at 12 o'clock on the night of the murder that he, in company with three sailors who had deserted from the above vessel left to board her and induce others to desert : that the four mem returned to his house about 3 o'clock, and were let in by himself that they commenced speaking about some row and of having used a pistol; that he thereupon used abusive language to them and put them out of his house, saying that they would be punished for what they had done.

The Government of Quebec has offered a reward of \$1,000 for the capture of the murderers. It is further stated that these four men have been seen in a neighboring county and that the police are certain of arresting them.

Let the City Fathers clap their hands, and the "Health" authorities be glad; small-pox is flourishing and the King of Terrors is gathering in a rich barvest. The mortality returns for last week, to hand resterday-why are they kept back ?- tell of thirty-seven deaths from small-pox, five more than the week previous, and every thing looks promising for a further rise. We are sick and tired of urging common sense remedial measures-having without avail done so for the past six months-and content ourselves now with recording the statistics which show how truly our predictions as to the penalty of neglect are being verified .- Evening Star,

FALL WHEAT .- We regret to learn that much of the fall wheat on the farms along the lake shore from St. Catherines to Toronto, at least, shows but poor chances for a good crop. In many places the fields are bare, and but little green to be seen anywhere. This is accounted for as the result of the late cold and drouth, which have had a most damaging effect upon the crop at large .- Hamilton Times.

THE MOUNTAIN PARK.—The Commissioners have awarded Messis. Lamothe & Preault, the pro-prietors of the Lemoine property expropriated for the park, and comprising 40 acros, the sum of \$27-

A DANGEROUS MISTARE .- We learn the following particulars of a curious and nearly fatal mistake from the L'Orignal Advertiser: Capt. McIntosh, of Vankleck Hill, came near losing his life from poison on Sunday morning last under the following circumstances: It appears that on rising that morning Mr. McIntosh felt somewhat unwell, and proceeded to a cupboard or a shelf where a bottle of salts and senna unusually stood for family use, and helping himself to a liberal dose, swallowed it, when he discovered that instead of salts and senna, he had drank a quantity of coloring fluid or dye stuff made with poisonous drugs, which his wife had bottled and set away for dyeing and coloring purposes. Medical aid was immediately called, and succeeded in saving Mr. McIntosh's life, but the linings of the stomach, it is feared, are so manly style of rendering it. The chorus was well much injured that he can never again be so healthy

An extraordinary outrage has been perpetrated at London, Ont. The following are the facts as stated in the city journals: About two weeks ago a young man formerly a resident of York County, South Carolina, and serving during the American war as an army surgeon, arrived in London from the south. A day or two afterwards a stranger arrived at the Tecumseh, and began to move about in a quiet and mysterious manner. He had a professional air, and appeared now as a clergyman and then as an ordinary gentleman of leisure. On Tuesday last the young surgeon was enjoying a walk on one of the principal streets of the city, when suddenly two hacks appeared from opposite quarters, and stopped near him. From each vehicle two men alighted, and one of them seized the pedestrian, as if to arrest him. A scuffle ensued, in which all took part. The young surgeon proving very powerful, one of his assailants drew a knife, and threatened to cut him if he resisted. Under such threats he yielded, was thrust into a cab, and rapidly driven to the Great Western station, where he was put on board the Pacific Express, and borne to Detroit, under the influence of bloroform. Several charges were made against him by a United States officer, who proved to be the gentleman of the clerical look, and he was lodged in prison at Detroit. The facts have, it is stated, been communicated to the Dominion Government, who will doubtless take any action that may be necessary to prevent the kidnapping in Canada of fugitive offenders from the United States. If a criminal escapes into this Dominion, we have extradition laws which secure his punishment.- Gazette.

DEATH OF A VETERAN .- La Mineree states that Charles Labelle, well known in the city as one of the heroes of Chateauguay, died on Wednesday last at the residence of his nephew, Mr. Dufour St. Felix street. He was born at St. Eustache in 1775, and was therefore 97 years of age. Under the name of 'Old Chatenuguay" the deceased veteran was wellknown over the city, and there are few who have not listened to his recital of the events of 1812.

Quence, June 7 .- Yesterday evening at 8 o'clock a number of gentlemen belonging to St. Patrick's Church met in the Hall of the Institute and shortly afterwards proceeded to the Presbytery, where they presented the respected Paster of the Chutch, Rev. Mr. McGauran, with a complimentary address, and a purse containing the handsome of \$1,000, as a mark of the esteem and affection of the members of his flock, previous to his departure for Europe.

Rev. Mr. McGauran, of St. Patrick's Church, left town, per Sarmatian, for Europe. He was escorted to the wharf by a large concourse of Irish citizens. Rev. Mr. Neville temporarily replaces him in St. Patrick's Church.

Quanac.-Great excitement was created to-day by the circulation of a report to the effect that the murderer of Prius had been captured. It turns out that the arrested man was a descriing sailor who had been taken at Black River. A scaman named Brad-ford, was shot, and probably fatally wounded, in an encounter in Champlain street, about five o'clock this morning. Another case took place in the same street when a man, named Geo, Smith, of the Ship House, was fearfully beaten over the head with the butt end of a pistol and fired at by some party, whom he refuses to prosecute. The assassin in the first instance is a runner, named Doherty, who has been arrested by the Provincial Police. Bradford is in the Marine Hospital. In an article on " country affairs" the Paris Star

considers at some length the probabilities of the crops in that vicinity during the present season, and among other things states that "there is a universal complaint of the meagre promise given of a hay crop—the clover plant having been almost universally killed by the winter, and some say that even the appearence of the timothy left is not such as to give promise of much of a crop. It is a matter for great thankfulness, in these circumstances that oats, peas and barley, look remarkably well, and may go far to make up for the deficiency apprehended in the hay crop. The fall wheat, we notice, is just coming out in ear, and in a few days will have reached its utmost height in this section of country. Large vacancies caused by "winter killing" are to be seen in every field. Cold though the weather has lately been, we have hardly for many weeks past been visited by frost to such an extent as to be much more than barely visible. The blossoms of our fruit trees have now therefore, in great part, set in fruit and of this latter we may expect a great yield n the coming season.

Senious Robertuss .- On Saturday morning a man named Matthew Creelman, who lives in German street, was arrested by High Constable Bissonette, upon a charge of stealing about \$894 worth of property from a great number of stores. It appears that on Friday a well-dressed woman, the wife of the prisoner, entered the store of Messrs. Francour and Giroux, in St. Lawrence Main street, and inquired the price of a number of articles. She purchased nothing, but immediately after her departure a parasol was missed from the counter. She was at once suspected and followed to her own house. A search warrant was obtained and then the High Constable proceeded to the house. On searching he found the stolen parasol and also a vast quantity of articles mainly of wearing apparel. The goods, the woman and her husband were removed to the Police office, and then notice was given to the various storekeepers of the discovery. A number of them attended at the office and identified a great portion of the property as having been stolen from their stores .-The husband of the woman was arrested and she was admitted to bail .- Montreal Gazette.

Married.

On the 4th inst., at the Church of Notre Dame, by the Rev. Father Hogan, Mr. William Molloy, to Miss Julia Cannon, eldest daughter of Mr. Michael Cannon, all of this City.

REMITTANCES RECEIVED.

Conticook, Rev. J. B. C., \$4; St. Johns, T. M., 2; Kingston, P. S., 2; Hartford, Conn., Rev., L. W., 5; French Village, M. L., 2; Clinton, R. McD., 4; Granton, Mrs. W. I., 2; Onslow, Rev. B. C., 4; Warminster, R. K., 5; Lanark, J. B., 2; Warner, J. Q., 4; Grand Anse, N. B., Rev. F. D., for Club, 5; St. Canute, J. M., 2; Morrisburg, J. G., 2; Cote St. Louis, J. O'B., 2; Ponsonby, D. B., 2; West Winchester, P. McM., 2; St. Justine de Newton, Rev. J.

Per F. S., Ingersoll-W. P., 2; Verschoyle, J. R.

Per Rev. J. J. C., Perth-Fallbrook, T. F., 2. Per W. C., Cornwall—Capt. A. J. McD., 4. Per D. J. McR., Dundec—Self, 2; J. T., 2.

MONTREAL WHOLESALE MARKETS

Flour # brl. of 196 h .- Pollards \$4.00 @ \$0.00

	Superior Extra	0.00	(Q)	0.00
	Extra	6.90	Ø	7.00
	Fancy	6.60	0	6.70
	Fresh Supers, (Western wheat)	110	mi	nal.
i	Ordinary Supers, (Canada wheat)	6.25	a	6.30
	Strong Bakers'	6.40	@	6.70
Į	Supers from Western Wheat [Welland			
	Canal	0.00	0	0.00
١	Supers City Brands [Western wheat]			
i	Fresh Ground	no	miz	al.
I	Canada Supers, No. 2	5.75	@	5.90
Į	Western Supers, No. 2	0.00	0	0.00
ı	Fine	5.35	Ø	5.45
l	Middlings	4.50	1	4.70
١	U. C. bag flour, per 100 lbs	3.00	@	0.00
i	City bags, [delivered]	3.30	@	0.00
	Wheat, per bushel of 60 lbs	1.55	@	1.574
ı	Out		_	4 00

Outmeal, per bushel of 200 lbs..... 4.80 @ 4.90

THE TRUE WITNESS AND CATHOLIC CHRONICLE,—JUNE 7.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, June 6.—At the session of the National Assembly this afternoon the debate was resumed on the army bill. In the course of the discussion General Trechu delivered a brilliant and remarkable speech. He submitted a proposition that three years instead of five, as provided by the bill should form the term of service in the army and that a proviso should be added to the bill reducing the term to two years for meritorious conduct. The speech was listened to with great attention by all the deputies, and upon its conclusion the applause was loud and long continued from all parts of the Chamber.

PARIS, June 7 .- The Journal Official states that the total damage sustained by the city of Paris at the hands of the Commune will reach five hundred million francs.

WAR DAMAGES .- The results of the inquiry made as to the damage sustained by the inhabitants of Paris during the two sieges and the devastation caused by the Commune have been communicated to the Municipal Council by the Prefect of the Seine. The number of claims for compensation were 12,480, representing a sum of 407 million francs. These demands have been cut down and classified in the three following categories: - Damages caused by foreign war to 1,703 claims, and rather more than two million francs; damages caused by the second siege to 2,436 claims and about nine million francs; injuries done by the Commune to 8,451 claims and 55 million francs. These sums, added to a further sum of 10 millions for subsequent demands since admitted, give a total of 77 millions (£3,080,000), which will be shortly distributed. Out of this amount only two million francs are contributed by the State, the remainder being provided by the city of Paris, and it is proposed to raise the necessary resources by means of ten annuities of eight millions each. A law of the 10th Vendemiaire, year IV., decrees that each commune must bear the cost of any damages caused by insurrectional troubles, but it does not apply to Paris, though at the same time there is nothing in it which stipulates that the State shall be called on to repair the injuries inflicted upon the capital. The Municipal Council has, therefore, acted wisely in taking upon itself the same burdens which fall on the villages immediately around Paris, instead of engaging in an invidious litigation with the State; the result of which would depend upon how the law mentioned above was interpreted .- Pall Mall Ga-

We learn from France that the distress existing among the labouring classes, particularly in Paris and large towns, is causing emigration on a large scale. Weary of past troubles and fearful of fresh disasters, numerous families have determined to sell all the little they possess, and seek employment and security on foreign shores. In Alsace and Lorraine other causes prevail for the same result. Long habit has made the people of these provinces French at heart, though still speaking the German language. They cannot accept the Prussian yoke. They cannot endure the thought of their children serving in the Prusarmy. Numbers of them are leaving the country for Algiers, and numbers also for Canada. Not a few have left their property behind them preferring to sacrifice it altogether rather than delay their departure. The conquered provinces are thus in danger of being partly populated, unless, indeed, the French should be able to recover them. There can be little doubt that they will, sooner or later, make some effort in this direction, and that there is now a general feeling in France in favour of universal and compulsory military service. In the meantime a Canadian Emigration Company has been projected, for the purpose of supplying needy emigrants with the means of transporting themselves and families to the other side of the Atlantic, and there assisting them with a certain amount of capital, for which they are to pay a moderate interest. There certianly is not a country in the world which contains more abundant resources than Canada, or offers a better prospect to the enterprising and industrious colonist .- Catholic Times.

SPAIN. A correspondent of Times gives us a slight sketch of the Carlist loyalists, and their objects:-There is a ring in the tones of these priests and their followers, specially among the women and the few Ultramontane young men, that irresistibly calls to mind the Jacobite devotion to our own "Prince Charlie;" and, doubtless, Spanish devotion to their "Pretender" (as the Government and Liberal journals) often call Don Carlos) is, in many instances, as genuine and unselfish, not to add as blind, as was that of our own Highlanders. The Carlist ranks, I fully believe, include the most devout and sincerely religious Roman Catholics in Spain; just as the Republican ranks include the most carnest Spanish Bible-reading Protestants, though this latter, at present, form but a handful in the country. Just, however, as the Basques are credited with a keen eye to their own self-interest, in fighting vigorously for ther own fueros-their old local privileges -as much as for Don Carlos, so it may well be that strong self-interest mingles with the other motives which impel the clergy to stake their hopes on him.

The Spanish clergy have had hard times of late. During the last two years few of them have received any pay from the State, which took all the Church property on condition of maintaining the Roman Catholic religion and its ministers. An article in the present Constitution guarantees this.

BAYONNE, May 22.—It was calculated by a curious person that, during the former Civil War-the one of seven years-the number of Carlists officially reported as killed, wounded. and surrendered amounted to much more than the Carlist and Christina armies united. If

since the present enterprise commenced, we mysteries. Nature has a great many such mysshould, I think, obtain a result equal to about teries. They will believe in them, and yet half the number of those who have risen in they will not believe in the sublime mysteries arms in the three northern provi Spanish official loves exaggeration .- Times

ITALY.

PIEDMONT, June 6.—There has been a great inundation of the river Po, near Ferrara, causing widespread desolation and terrible suffering. Immense tracts of country are under water, and forty thousand people are homeless.

The Italian Minister of Public Instruction, Signer Correnti, has resigned on account of the suppression of religious education in schools, but the other members of the Government have declared that their policy remained unchanged. A vote of want of confidence was defeated in the Chamber by 175 to 114.

The Report of the Committee on the Government Bill has been for some time printed, and it is difficult to imagine any subject that more strongly claims the early consideration and vote of the Chamber. It enacts that all children, on completing their sixth year, shall be sent to the parish schools. Parents, masters, and guardians who neglect to comply with this regulation must prove that their children are taught at home or in private schools. Otherwise, after due admonition, and after publication of their names, they are liable to fines, which may be applied three successive times, the amounts varying from 2f. to 10f. Padri analfabeti-parents who themselves cannot read and write-are not allowed to keep their children away from the public school on pretence of having them taught at home, and private schools must be sanctioned and inspected by the educational authorities .- Times Corr.

ROME-CHARITY OF THE POPE.-In the midst of his poverty the Holy Father does not forget the distressed, and has just sent 5,000 lire to the Archbishop of Naples for those who have suffered in the late eruption of Vesuvius.

May 6.-An attempt was yesterday made at a political manifestation, which, had it been successful, would have been a serious offence to a neighboring nation, and a great proof of Italian ingratitude. The 30th of April is the anniversary of the repulse of the French at the San Panerazio Gate of Rome in 1849. You may remember the circumstances; the French came on with inadequate forces, and it is doubtful whether they expected serious resistance; at any rate, they were driven back with loss. It was a small affair, but it was made much of by a people unaccustomed to victory and exorbitantly vain of a triumph over the troops whose reputation then stood highest on the Continent of Europe. Out of Italy, and by many in Italy, it had long been forgotten as an insignificant incident in a century fertile in great wars, when suddenly, the other day, a certain political party, prone to parade hostility to France, thought proper to revive its memory. The manifest and only possible object of so doing was to offend the French.—From Times Correspondent.

Prince Humbert of Italy is to visit Berlin next month, in order to act as sponsor to the Imperial Prince's youngest child. This visit is regarded as indicating a close political alliance between the two countries. The German Government has required the Bishop of Ermeland to withdraw the decree of excommunication pronounced against priests who refused to accept the Infallibility dogma, and threatens stringent measures in case of refusal.

THE PROTESTANT PROPAGANDA. - The ex-Pere Hyacinthe, Gavazzi, and the Protestant missionaries, both male and female, have already left Rome for cooler climates. In spite of all attempts to prevert the Romans, of which the chief agency this last winter has been money, there has been a complete failure; after the example of Naples and Florence, it seems extraordinary that so much money should have been wasted in Rome. A few needy people will consent to send their children to a Protestant school for the sake of a franc a day or a substantial meal, but when this comes to an end, or other more honest means of gaining a livelihood are found, the attendance ceases altogether.

DISCOURSE OF THE HOLY FATHER .- The following is a translation from the Voce della Verita of the reply of the Pope to the parishioners of the SS. Apostoli and SS. Vincenzo and Anastasio, which was mentioned in our

Roman correspondent's letter last week:-Our Lord Jesus Christ, as the Curato degli Sant' Apostoli has told us, before leaving this world, consoled His disciples, who wished that He should never leave them, with the assurance that unless He should depart the Holy Ghost would not come to encourage and to strengthen them. But at the same time He gave them the assurance that the Divine Spirit should come to convince the ungodly world of their sin of unbelief, as Jesus Christ Himself had taught and declared. That sin is one which at the present time deluges certain parts, and those the most exalted, of the human family in all countries of the world. Infidelity reigns and proudly stalks on all the thoroughfares of this earth, and thinks itself triumphant for ever .-It is mistaken, for God still exists; although He clothe Himself with clouds and thick darkness yet is His throne upheld by justice and by

What is the meaning of God being clothed with clouds and thick darkness? It expresses the mysteries which proceed from Him, and which we are obliged to believe when we submit our understanding to the faith of Jesus Christ. But the wicked make pretence of having established the false, the hellish principle, of believing nothing but what the reason is able to

comprehend. Fools! the very bread they put into their mouths to support their animal life—whence comes it? Is it not made of the flour produced from the grain which grows upon the stalk that again sprang from a small grain which had struck root into the earth?

of the religion of Jesus Christ; and they mean Satan has educated.

We have seen many such a death; in our day the death of him who died abandoned, derelictus in tabernaculo suo, died without the presence of God and the Blessed Virgin, without the help of his angel guardian and patron saints, without the minister of God beside his bed of pain to help him in his last moments; no, he died committing his soul into the hands of Satan, to go and curse God to all eternity in the deepest abyss of hell.

And yet we are told that the Church ought to bestow her prayers on such men, ought to honour them and give them all that belongs of right exclusively to her faithful ones who die in her bosom. Alas! the men that maintain this, who and what are they? They are themselves under the weight of God's anger.

" Qui in sordibus est sordescat allhuc; qui nocet noceat adhuc." "He that is filthy let him be filthy still; he that is guilty let him be guilty still."

The worst punishment that Almighty God can inflict upon a soul is to allow it to harden under the weight of its own vices, until at length the soul itself dies to grace, and leaves the body, as the first infidels did who lived upon this earth.

While all these things are coming to pass, what will become of us, and how shall we stand in the

sight of God?
Saint John anticipates this question; he puts into the mouth of the Almighty the following words: " Ecce venio cito et reddam unicuique secundum opera ejus." "Behold, I come quickly, and I will render

unto every man according to his works."

Let us put our trust in the mercy of God, who will punish the wicked; and let us hope that Jesus Christ, who has said, "Behold, I come quickly," will soon make us to hear for our consolation those solemn words of His.

We unto them who put their trust in wickedness, who play with the Revolution and profess to be its masters. Sooner or later the Revolution shall overwhelm them with its whirlwind.

The late calamity at Naples in our own neighbourhood may serve us as another example. A large number of persons had the imprudence to approach heedlessly to the devouring flame that was issuing with impetuosity from the mouths of the volcano, and a number of them became the victims of their misguided curiosity.

So is it with those who fraternize with the Revolution and with revolutionists, in the hope of ruling over the one and repressing the other. Fools! both of them shall be the prey of the devouring flame

that encompasses them.
O my Lord God! To Thee I recommend this people who are so devoted to Thee; who profess so great a respect for thy unworthy Vicar. To Thee do I recommend them, that the flames of the revolution may never terrify them nor ever be able to devour them. I beseech Thee, O my God, who holdest in thy hands the lot of all men, that thou wouldst punish the wicked and preserve the good, and encourage their leaders, so that they may remain constant and steadfast in their separation from a Government which is quite unworthy of their con-

[Here the august speaker was interrupted by expressions of sympathy and applause on the part of the audience.]

In vain do they hope that I will ever agree with it. May this people arrive safely—through the tempest which buffets them—at the haven by means of Thy good pleasure, to sing Hosannas of thanks-giving to Thee, O God of infinite goodness.

Once more then I call upon Thee O my God; uphold the arms of Thy Vicar when he blesses this people now present, the people of Rome, and all the Catholics spread over the face of the earth. Thou who didst say that Thou must go away that Thou mightst send the Holy Ghost to us, sent down that Holy Spirit that He may give us the gifts of strength, of counsel, of wisdom, and all the virtues needful for us to fight the battles of the Lord and to conquer our proud and headstrong foes.

Benedictio Dei Omnipotentis, &c.

SWITZERLAND

There are in Switzerland 1,556,000 Protestants, against 1,084,655 Catholics, and the Catholics have gained ground so rapidly even at Geneva, the old cradle of Calvinism, that they muster now in that Canton no less than 47,857, against 43,606 Protestants. On the other hand, there are in Switzerland 1,843,000 Germans, 646,000 French, 144,000 Italians, and 42,000 "Roumanches." It is by the Germans and the Protestants, generally speaking, that the revision of the Constitution is proposed; and it is by the French, and at least by the Ultramontane part of the Catholics, that it is resisted-of course, because in a centralization of power the latter would find themselves at the mercy of the majority in the Federal Assembly, and they could no longer hope to counteract the authority of the Central Government by the ascendency they have hitherto exercised in their respective Cantons. Federal life, indeed, has, since 1848, been gradually extinguished Cantonal life. The unification of the army, of the schools and of the civil and criminal laws, together with the establishment of equal rights of naturalization for all Swiss citizens in all parts of Switzerland, will it is apprehended, give local self-government the death-blow .- Times.

The main object and effect of the scheme which has been rejected was the absorption, to a great extent, of the Cantonal rights by the central federal power. This would be, of course, equivalent to the Germanization of the country, and it is to this fact that the result of the voting is to be attributed. The Rappel regrets bitterly that the operation of this consideration has rendered the attack on Catholicism ineffectual; for that it was an attack on Catholics is acknowledged. Next after the articles concerning the reorganization of the military system, which would have enabled Switzerland to bring 200,000 men into the field, the most important clauses, the Times tells us, were those relating to public instruction, "the only object of which is to counteract the influence exercised by the Roman Catholic clergy, and especially by those old enemies of Switzerland the Jesuits, over the rising generation." It would have been well, perhaps, if the writer in the Times had made himself acquainted with the fact that there has not been a single Jesuit in Switzerland for the last four and twenty years; but this, as the French say, "is a detail." The main point is, that the Catholic clergy are teaching the rising generation of Catholics to grow up in the belief and practice of their religion, and therefore legislative interference is thought necessary.

GERMANY.

Beaus, May 15 .- The German Parliament is drifting into a series of religious debates. Yesterday we had a discussion about the propriety of appointing any Ambassader to the Vatican after the Pope's blunt refusal to receive the last nominee. To-day we shall be treated to an even more animated debate upon hundreds of petitions, some demanding the expulsion of the Jesuits from the territory of the Empire, and others advocating their continuance in the ancient haunts of the Order, north and south of the Main.—Times Cor.

Berlin, May 22 .- Yesterday the decree of the Ministry of State was despatched to the Bishop of Erme-How did that take place? They do not land, in answer to the reply of the Prelate to the one were to calculate the surrendered, &c., know; they will tell us it is one of nature's previous Ministerial decree relative to the excom- Shoes—never leak or rip.

munication of Professors Wollmann and Michelis. The present decree refutes the opinion held by the Bishop that obedience to the laws of the country was dependent upon the views entertained on that point by the clerical superiors, and dwells upon the to die free-thinkers—that is, thinkers whom circumstance that the Catholic Church is subject to the authority of the laws of the country. The decree also points out the oath of allegality to the King taken by the Bishep and the illegiance of a sentence of excommunication which injures the civil honour. The decree demands the retraction of this attack upon the civil honour by an official proclamation as well as an explicit declaration of entire obedience to the Government of the State. Should this demand not be complied with the breach with the State will be regarded as complete and measures in accordance therewith will be taken .- Times.

The German Parliament has adopted the Bill for establishing Consulates in the various chief towns of Italy, and especially at Rome. A semi-official paper denies that Prince Bismark has sent a notice to the Papal Court withdrawing from the arrangement for the establishment of a Nuncio at Berlin.

Berlin, June 4 .- A bill will be presented in the Reichstag, directed against the Jesuits. It is understood it will deprive the members of the order of the rights of citizenship.

Two young women were found guilty of cutting out the eye of another woman, who had given evidence against one of their friends. Both were sentenced to penal servitude for life, and after the sentence one made a savage attack upon the other, whom she accused of having betrayed her .- London Times.

THE ISLANDS OF IRELAND .- One important feature of Ireland, hitherto passed over in a vague and geneml style by all writers, consists in the great number of islands scattered round her shores in most of which the Irish language is generally, in many, almost exclusively, spoken. The extreme length of Ireland is 306 miles, its extreme breadth 207, and, speaking loosely, the circumference is about 880 "The sinuous line of its sea coast, however, exclusive of such parts as lie within estuaries, or above the first good anchorage in every harbor, but inclusive of the river Shannon, as far as the tide reaches, and the shores of Bantry Bay, Dunmanus Bay, and Kenmare River, will, if accurately followed through all its windings, be found to measure 1,737 miles. In this line, there are not fewer than one hundred and thirty harbors, and places where ships may anchor for a tide or find shelter. Round the coast of this fine country, and including her inland lakes, the number of islands and islets cannot be calculated at less than six hundred. In Clew Bay alone, on the west coast, the islands, islels, holms, and rocks, above the surface of the water, have been rated, we think, as high as three hundred, which, if they were planted, would cause this inlet of the sea to exceed in picturesque beauty anything of the kind in Europe. In Strangford Lough on the east coast, there are fifty-four islands, small and great, known by particular names, besides many others nameless. As to inland lakes from the centre of an island in Lough Erne, called Ennismacsaint, may be seen twenty-seven islands in view at once. Close upon this beautiful shore (yet as devoid of

all the calm and profitable satisfaction which books afford as if they had lain in the bosom of the Pacific) here it is that, as far as Christianity is concerned numerous persons have seen Sabbath after Sabbath pass silently away, from one year's end to the other -no church-going bell-no gatherings of the people to hear the sweet sounds of divine mercy, or, as the native Irish say, "the story of peace;" they have for ages lived and died amidst one unbroken famine, not, indeed, of bread and water, but of hearing the word of the Lord. Of these islands, at least one hundred and forty

were inhabited twelve years ago. Some were very small: seventeen contain only a family in each; and ten, not more than three in each; but some are large, and the aggregate population of the whole amounted to not less than 43,000 souls. We will mention a few particulars of only two of them. Raghlin, Rathlin, or Ratherin, the Rienea of Pliny, the Ricinea of Ptolomy, about six miles distant from the north coast of Antrim, is nearly five miles long, and three and a half in extreme breath: it abounds with some curious arrangements of Basaltic pillars, similar to those of the Giants' Causeway. It affords a considerable quantity of sea weed for kelp, and where cultivated produces excellent barley. A religious was founded here in the by Columba, but in 790 it was ravaged by the Danes. The attachment of the natives to their little island is extreme and one of their worst wishes to any neighbor who has injured them is, that he may end his days in Ireland. Raghlin is memorable as the retreat of Robert Bruce of Scotland. It was here that he planted his standard, and obtained some aid from the native Irish before he proceeded to the Hebrides.

Tory, about ten miles or more off the coast of Donegal, but united to the parish of Tullaghabigly, is about three miles long and one broad. The name of this island is thought to be of Runio etymology, and Thor-eye, now corrupted into Tory, denote that it was consecrated to Thor, the Scandinavian deity, who presided over desolate places. The inhabitants are unacquainted with any other law than that of their old Brehon code. They choose their own chief judge, and to his mandate, issuing from a throne of turf, the people yield a ready obedience. Round a tower and church built by Columkill there is a graveyard, to which peculiar sanctity is ascribed and where no one is permitted to be interred. The people but very seldom come to the main land. About two years ago, a fishing boat, containing seven or eight men, being driven by the stress of weather into Ards Bay, on the coast adjoining, it turned out that not one of these men had ever been in Ireland before! The trees belonging to Mr. Stewart of Ards (the uncle of Lord Londonderry) actually astonished them, and they were seen putting leaves and small branches in their pockets, to show on their return. In August, 1866, the poor people in this island, amounting to nearly 500, were visited by a great calmity. A strange and unforeseen storm set in from the northwest, which drove the sea, in immense waves, over the whole flat part of the island; the waves beat even over the highest cliffs-all their corn was destroyed. their potatoes washed out of the ground, and all the springs of fresh water filled with that of the sea.— Their deplorable situation constrained them to make several communications with the main land-their condition, in other respects, then excited pity. It was arranged that an Irish teacher should be sent them, and so this frowning Providence proved to have been only the precursor of better days than they had ever seen.

A SLEEPY LEGISLATOR .- Not long since a sleepy member of the lower branch of the legislature requested a fellow member to waken him when a certain bill involving the interests of lumbermen came up. This agreed upon, the sleepy member was soon in the happy land of dreams. It so happened that a certain bill upon theft and perjury came up that day. So when the latter bill was fairly under way, the sleepy member was aroused.— He rubbing his eyes, arose and addressed the Speaker Mr Speaker I wish to say a few words on this bill, for the fact is, the most of the people up our way make their living by this trade." It is needless to add that his remarks were appreciated and highly applauded.—Springfield (Ill.) Journal.

In this changeable climate nothing is more important than dry feet; health and life depend upon it; therefore buy Carle Screw Wire Boots and

BERAKFAST—EPPS'S COCOA—GRATEFUL AND COMPORT. ing.— By a thorough knowledge of the natural laws which govern the operations of digestion and nutrical laws which govern the operations of digestion and nutrical laws tion, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beveration many heavy doctors hills. erage which may save us many heavy doctors' bills," erage which may save us many heavy doctors bills."

— Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps's & Co., Homosopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condens.

Kidney troubles of long standing relieved by use internally, of Johnson's Anodyne Liniment.

> OFFICE OF EVANS MERCER & Co.,) Wholesale Druggists, Montreal, Nov., 1871.

Mr. JAMES I. FELLOWS.

DEAR SIR:—We have a large and increasing demand for your Compound Syrup of Hypophosphites, and there is no doubt that as its valuable properties become more generally known, its sale will still further increase.

The best proof of the efficiency and high character of the preparation is that medical men are largely prescribing it; and we hear from Dispensing Chemists the prescriptions for Syr. Hypo: C. Fellows: are daily on the increase.

We are, yours respectfully, EVANS, MERCER & CO.

A GREAT OFFER!! — Horace Waters, 481 Broadway, N.Y., will dispose of ONE HUNDRED PLANUS, MELODEONS and ORGANS of six first-class makers, including Waters's, at extremely low prices for case, or will take part cash and balance in monthly instalments. New 7 octave first class PIANOS, all modern improvements, for \$275 cash. Now ready a new kind of PARLOR ORGAN, the most beautiful style and perfect tone ever made. Illustrated Catalogues mailed. Sheet Music, Instruction Books and Sunday-School Music Books.

WANTED, — A SITUATION AS TRAVELLING COMPANION OF ENGLISH GOVERNESS. Would not object to crossing the Atlantic with an invalid, or in charge of children, not under eight or over fourteen years of age. Terms moderate, and best references given. Address—Box 47, Kingston, Ont.

WANTED. A FIRST CLASS ENGLISH TEACHER. Salary Apply to L. TASSE, Sec. B. S. S., \$425 per annum.

FOR SALE-One Altar, Two Confessionals, Two Organs-one with eight stops and swell; one with four stops, with first class case. To be sold cheap.
Address, "B. C.," Seminary. May 24, 1872. MONTREAL.

DE LA SALLE INSTITUTE Nos. 18, 20 & 22 Duke Street.

TORONTO, ONT.

DIRECTED BY THE CHRISTIAN BROTHERS

This thoroughly Commercial Establishment is un der the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely

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

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christ-

ian Brothers will now be better able to promote the physical, moral and intellectual .development of th students committed to their care

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student will be retained whose manners and

morals are not satisfactory: students of all denominations are admitted. The Academic Year commences on the first Monday in September, and ends in the beginning of

COURSE OF STUDIES.

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

SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Les-

sons, Principles of Politeness, Vocal Music. FIRST CLASS. Religious Instruction, Spelling and Defining (with drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Polite-ness, Vocal Music.

COMMERCIAL DEPARTMENT.

SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

FIRST OLASS.
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonymes, Epistolar Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry). Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry Architecture, Navigation, Surveying, Natural Philoso phy, Astronomy, Principles of Politeness, Elecution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

TERMS: Board and Tution, per month, \$12 00 Half Boarders, PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter,... 5 00 1st Class, COMMERCIAL DEPARTMENT. 2nd Glass, Tuition, per quarter,....

Payments quarterly, and invariably in advance o deduction for absence except in a dvance. No deduction for absence except in cases of protracte illness or dismissal.

Extra Charges .- Drawing, Music, Piano Monthly Reports of behaviour, application at

progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director.

·Toronto, March 1, 1872.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.—JUNE 14, 1872.

SPECIAL NOTICE.

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

DR. J. BALL & CO.'S PATENT EYE CUPS.

The value of the celebrated well-known Patent Eye Cups, for the restoration of sight, breaks out and blazes in the evidence of over 6,000 testimonials of cures, and recommended by more than 1,000 of our best Physicians in their practice.

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

age. Certificates of cures performed by the application of Dr. J. Ball & Co.'s Patent Ivory and Lignum Vitree Eye Cups :-

CLAYSVILLE, Washington County, Pa., Sept. 29th, 1871.

DR. J. BALL & Co.-Gentlemen :- I have now tho-DR. J. BALL & CO.—Genuemen:—I nave now thoroughly tested and proved the Patent Eye Cu they are the ne plus ultra of all treatments of impaired vision, from advanced life or other causes and are an invariable cure of Myopia and Near Sight. I have in the last few days entirely cured several cases both of acute and what is called chronic inflammation. These had tried every known and available species of treatment without the slightest benefit, but on the contrary detrimental, and great

expense. My mother, an old lady of sixty-four years, is an enthusiastic advocate of the Cups. Three months since she could not read a letter, or letters as large as her thumb, as she sometime expresses herself. Certain it is, that her eyes were unusually old, and worn beyond her age to such an extent that she could not read the heading of the New York Tribune, without her glasses. You may judge, therefore, the effect of the Cups, when I inform you that she can now read every portion of the Tribune, even the small diamond type, without her glasses. She now habitually reads her Testament, ordinary print, without her glasses. You can imagine her pleasure.

The business is beluning to assume something

the form and shape. I have inquiries from all directions, and often great distances, in regard to the nature of the Cups. Wherever I go with them, they create intense excitement. But a few words are necessary to enlist an attentive audience anywhere the people can be found. I was at our fair last Tuesday, 27th inst., and I can safely say that I myself, or rather the Eye Cups, were no mean portion of the attactions of the occasion. I sold and effected nture sales liberally. They will make money, and make it fast, too. No small catch-penny affair, but a superb, No. 1, tip-top business, that promises, so far as I can see, to be life-long.

I am, very truly yours,

HORACE B. DUBANT, M.D.

FENTON, MICH., July 17, 1871. DR. J. BALL & Co .- Gentlemen :- It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operations, but work on a sure plan. People are afraid of been humbugged, but I have convinced them of reality. The Patent Eye Cups are a perfect success. They have restored my son's Eye Sight who was blind in his right Eye since he was a lad, the obtic nerve was injured; after applying your Patent a few times he can read with that eye unassisted. He can shoot as many birds from the cherry tree, with his

right eye that was blind, as any other person. I have applied the Patent Eye Cups with Myopic attachments, to two persons eyes who are Near Sighted; their sight is improving at an astonishing My old eyes of 14 years standing are perfectly

restored. Many blessings on the inventors of the Patent

Eye Cups, for the great good they have done to suffering humanity.

I remain, most respecfully, REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871. DR. J. BALL & Co., OCULISTS .- Gents. :- I received

your Patent Eye Cups by the hand of Mr. Rondebush; after testing the efficacy of the Cups for two weeks, I am satisfied they are what they are purported

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

Very respectfully yours, REV. J. SPOONER. Blooming Valley, Crawford County, Pa.

CHICHESTER, Sussex Co., England, Dec. 15, 1871.

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

Over 12 years I have worn specks, and to my own wonderment, I can read Newspaper print, and I am

writing this letter without my spectacles.

I cease to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, Ithink, be more suitably adapted for the Eyes, besides being Harmless, Painless and Pleasant. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of the fact that the present treatment, in the cases of Myopia, or Near Sightedness, Dimness of Vision, Cataract, Partial or Total Blindness, is a failure in nineteen cases out of every twenty when they resort to the knife, and am sorry to say I know cases that have ended in total slindness, which cannot possibly occur in using the 'Patent Ivory Eye Cups.'

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

Yours faithfully, REV. J. FLETCHER.

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

DR. J. BALL & Co.-Gentlemen :- It has been a long time since I wrote to you. I have waited to see what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing. Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can see to read without glasses any print with apparent applied the Eye Cups were of the greatest magnifying power to enable me to read or write, but now I
have laid them aside and can read diamond print,
and write without them. My sight is restored as in
one Cattie of Double Harness,
A new Set of Double Harness,
A new Cooking Stove,
Six prizes of \$5.00 each, in cas
Fourteen yards of Dress Silk,
A new Saddle,
One Cattie of Tea,

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

The Patent Eye Cups are the greatest invention of the

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

NEAR BOONE FURNACE, Greenup Co., Ky.,) February 8, 1872.

DR. J. BALL & Co.

Gentlemen: This is to certify that, having been afflicted with sore eyes for several years, to such an extent that my sight was almost gone—could not see to walk about—having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results. My eyes are entirely cured, and my sight is ully restored. After such results, one of my neighbors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eve-sight. To those suffering from such afflictions, try Dr. J. Ball & Co.'s Eye Cups, and you will never regret the cost. Yours respectfully,
Some hefore E. G. HOLBROOK.

J. R. THOMPSON, Justice of Peace.

DEMORESTVILLE, C.W., Feb. 2, 1872. DR. J. BALL & Co.

Gentlemen: When I obtained your Patent Eye Cups from you I was suffering very much from inflammation, dimness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off. I applied your Patent Eye Cups a few times, as per your special directions, and to my great delight, they have perfeetly and permanently restored my sight, cured all inflammation and weakness of my eyes. I am now able to see a bird, where I could not see a man at the same distance.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye. After I made an application with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age. I remain, Very respectfully yours,

ŘEV. JOHN HILL.

LEEDS, C. E., March 13, 1872. DR. J. BALL & Co.

Gentlemen: I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases. I sold another pair to a boy that had sore eyes, and had spent \$100 trying to get his eyes cured; the Eye Cups have cared him.

JOHN DONAVAN, Leeds Village, Canada East.

LUCAN, C W., Feb. 7, 1872. Dr. J. Ball & Co.

Gentlemen: I have some good news to tell you. My father and mother have been using the Cups since I received them; they are improving fast. Father is beginning to read without his spectacles, after using them for over 20 years. Yours, &c. F. WALDEN, M. D.,

Lucan, Middlesex Co., Canada West.

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new spectacles be discarded; sight restored and vision preserved. Spectacles and surgical operations useless. See our advertisement in another column of this naner

All persons wishing for full particulars, certificates of cures, prices, etc., will please send their address to us, and we will send our treatise on the eye, of forty-four pages, free of charge, by return of mail.
Write to

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