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VOL. XXVI

MONTREAL, FRIDAY, MARCH 24, 1876.

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Principal Mysteries for All Seasons of the Year. By the Rev. Fr. John Baptist Saint Jure, S.J., author of "Treatise on the Knowledge and Love of Jesus Catholic Publishers, 275 Notre Dame Street, Montreal.

TO-MORROW.

I sit and muse beside the faded coals, While night and silence hold their mystic sway, And while the world, with all its freight of souls, Wheels on through darkness to another day.

Across my spirit ghostly fancies creep: Who shall dare prophesy to morrow's light? What if uncounted thousands, while they sleep, Are trembling on eternity to night?

And still they haunt my heart, these dreams forlorn, Vague bats of fear that sunshine would dismay. Though myriads of to-morrows have been born, What if the last had perished with to-day?

But no! the ancient ordinance yet reigns, Hours afterward, while seated wakeful here.

I dimly see, along my casement panes, The first pale dubious glimmerings appear.

Once more the old fated ways of earth begin : Some glad girl somewhere will soon wake and

while blushing, from chaste forehead

One lovely rose, "It is my wedding-day!"

And in some prison-cell, perchance even now,
Some haggard captive from his sleep is drawn, To hear them, while cold sweat-drops bead his

Nailing a scaffold in the ghastly dawn! Edgar Fawcett, in February Atlantic.

WINIFRED, COUNTESS OF NITHSDALE.

A TALE OF THE JACOBITE WARS.

By LADY DACRE ..

CHAPTER VI.

"His affection was of a very extraordinary alloy -a composition of conscience, and love, and generosity, and gratitude, and all those noble affections that raise the passion to its greatest height" Clarendon's Life.

On the following morning, after some private conversation between the duckess, her son, and the Earl of Nithsdale, the Lady Winifred was summoned to the oak-chamber, where her mother, formally taking her hand, placed it in that of the earl. They both knelt before her to receive her blessing; and though as yet they had never addressed one word to each other, they rose from their knees, their faiths mutually plighted.

Such marriages have often been contracted, and sometimes they have proved as well assorted as those in which the choice of the individuals has been more consulted; but it has seldom occurred that hearts have so sincerely acquiesced in the vows

dictated by others as on this occasion. The Earl of Nithedale was approaching the age of thirty. He had visited Paris; he had travelled in Italy; he had passed some time in Germany. There was a singularity in the eyebrows, whose darkness had already attracted Amy's notice; and the clear but melancholy blue eyes which they shaded, in the pale complexion, and the expression of sadness about the mouth, which had proved irresistible to many a foreign fair one. He had often won unwooed the hearts of those Parisian belles who were not devoted to the dreary court decorum provalent during the reign of Madame de Maintenon, while many of the more glowing beauties of Italy had absolutely courted the favor of the young Englishman; and many a sentimental German seemed ready to yield her heart, almost before he could lay siege to it.

In his early youth he had not failed to profit by the advances which were thus made to him; but his was not a character which could long find pleasure in such conquests. He had an innate pre-ference for virtue and purity; his disposition was naturally enthusiastic and contemplative. The gay, the thoughtless, passing attachments to which we have alluded were not in unison with his mind. The sprightly Parisian was too volatile to make any lasting impression on such a heart; the Italian sweet, mellow voice; of learning his sentiments; liberty of the subject.

that, though he had passed the first flush of youth, unobserved upon the countenance which, in her among all orders, the regular troops, under the Earl guilty of a develiction of duty towards his lawful his real affections were still unhackneyed.

He had accidentally found himself at Bruges when the Lady Lucy pronounced her vows, and was one of the assembly who crowded the church to witness the ceremony. Lady Winifred had been pointed out to him among the convent pensioners, as being sister to the young nun; and he had then remarked upon the innocence and purity of her and the head of a noble household, at a period when countenance, and had thought within himself how the duties of housewifery really devolved upon the much more attractive was such an expression than mistress. all the graces and fascinations which are meant to

If there is any foundation of virtue in the heart of a man, the more he has been thrown with the less respectable part of the sex, the more he has been exposed to their allurements, the more highly does he prize entire innocence when he meets with it, and the more strict is his line of demarkation between the modest and those in whose conduct there may be any touch of levity. It might almost be taken as a touchstone of the original disposition; whether or no, through all the errors into which man, when tempted, is liable to fall, he yet preserves a quick perception of genuine purity, and also retains a taste and a veneration for it.

Whatever may have been his aberrations, there is always hope that such a one will return to the path of virtue

The Earl of Nithsdale, however, was not one who had ever been carried away in the vortex of dissipation. He had still cherished within his mind an ideal model of perfection, which had preserved him from yielding up his affections to any of the fair creatures who fluttered around him. He had always resolved that the woman to whom he should unite himself should be as pure as the unsunned snow, with mind, soul, and affectious fresh and unpolluted.

It was therefore willingly that he entered into the alliance urged by the agent of his master—a master towards whom he inherited loyalty with the blood which flowed in his veins; and to whom, since his interview with him in Flanders, he felt additionally bound by every tie of romantic honor.

Lord Nithsdale had sought that interview with all the feelings of enthusiasm naturally inspired by the circumstance of the young prince so gallantly entering the King of France's army. He was then saddened at the appearance of ill health visible in the chevalier, and he was disheartened by perceiving how poorly he was attended. These facts, unpromising as they were, affected his hopes of success, but they did not lessen the interest he felt for the royal exile. The divisions among the chevalier's adherents, consequent upon Colonel Hook's imprudent neglect of the more moderate Jacobites, who were not prepared rashly and unconditionally to yield the hard-earned liberties of their country into the hands of a restored monarch, portended, to a person who was not of a sanguine temperament, the ill success which attended the attempt of 1707, but it did not for a moment affect his allegiance.

This despondent yet devoted loyalty threw over his whole demeanor a tinge of melancholy, which was calculated to render him more interesting in that the duchess looked upon her for a space in the eyes of a young girl; and she soon learned to mute astonishment. watch with anxiety the varying expression of his brow, and to hail with joy the smile which her presence invariably called forth.

His affection for her was a mingled feeling of almost parental care and protection, with a punctilious respect, excited by her innocence and her

She had been brought up to honor and to obey and the love to which she gladly and dutifully yielded every faculty of her soul, evinced itself in a thousand actions of almost filial reverence. She was unaccustomed to the common attentions mechanically granted by the other sex, and unconsciously received by those who have lived in the world; and he sometimes smilingly checked her when she stooped for her own roll of silk, or performed for herself and others a thousand little services, which, in former days especially, were exacted, not only from a lover, but from all gentlemen towards all ladies.

When, however, they occasionally found themselves alone, a circumstance of rare occurrence, then her instinctive inborn nobleness and modesty made her for the time assume, unknown to herself, the dignity of demeanor befitting one of her rank and station. She was no longer the timid and affectionate girl, only watching to forestall the wishes of him to whom she owed duty and allegiance, but the high-born damsel, whose gentle purity was more awful in its simplicity than the trown of an-

The novelty of such a character—the contrast it afforded to those which he had previously met with -the unusual mixture of perfect confidence in her entire affection for himself, and of perfect certainty that a few weeks would make her his wedded wife, with the fear of alarming the shrinking bashfulness of one nutured in such seclusion—the desire of winning the unreserved confidence of a creature accustomed to reveal the secret workings of her innocent soul to her confessor alone, and the plea- abode at the Earl of Nithsdale's castle of Terreagles, sure of gently insinuating himself into her heart of hearts—gave a new and singular character to this courtship. His own soul seemed to grow fresh, young, and pure by the study of hers. He enjoyed once more all the simple tastes and pleasures of childhood, which had long ceased to charm him; and he hailed with as much delight, as in some cases a lover would the confession of reciprocal affection. any detail of the youthful amusements of her convent life which he could succeed in luring her to

describe. It was seldom, however, that she spoke herself. She loved to sit in her own accustomed and retired seat, apparently occupied with her embroidery, had not the public affair of the time been to both while she gave up her whole soul to the rapture of listening to his voice, and of drinking long draughts of the new and absorbing passion which it was be-come her duty to feel. If, as not unfrequently happened, he addressed himself to her, and asked her the Union; a measure against which many signed opinion, her feelings, upon the subject which might be under discussion, she started as from a revery; and, unless it was one which touched upon some matter of morality, of religion, or of loyalty, she could give no opinion, for in truth she had none.

On the day preceding that on which the marriage ceremony was to be performed by a Catholic priest in the chapel of Poole Castle, the Duchess of Powis gave her daughter some of the sage maternal counsel which was to fit her to become a virtuous wife, and the head of a noble household, at a period when

"Be seated, my dear Winified, and listen to me attentively. You are now about to enter upon a mode of life entirely new to you; you will have no one to guide and direct you."

"Oh, madam! think you my lord is likely to be called away from me so soon?"

" No, my child; it is not on that account I speak, unless, indeed, our gracious master should carry his proposed landing into effect; in such a case you would not be a degenerate daughter of the house of Herbert, but you would wish your husband to be among the first who flock to the standard of our rightful sovereign. But though no such paramount duty, to which all others must yield, should call him from your side, there are many points connected with your household arrangements in which you must act and judge for yourself. Of course, should any circumstance occur on which there should be a diversity of opinion between yourself and your husband" (the Lady Winifred looked up in her mother's face with an expression of unfeigned astonishment), "remember, Winifred, that on such occasions it will be your duty to submit, whether your reason is convinced or not."

"Is it possible?" "Is what possible, my child?"

"Is it possible, madam, that I should ever hold an opinion contrary to my lord's?"

"Such things have occurred," resumed the duch ess, while a transient, almost imperceptible smile passed over her lips. "When you have lived more in the world, you may perhaps acquire wishes and sentiments of your own. Should subjects of dispute arise-

" Oh, madam !"

"Remember, it is the wife's duty to yield; and remember that a soft word turneth away wrath."

The duchess had proceeded so far with advice, because she had ever deemed it right thus to ad-

monish each of her daughters before they entered into the marriage state, when the Lady Winifred exclaimed, with tears in her eyes:

"Oh, my dearest mother! surely you have not seen in me any signs of wilfulness! Heaven knows my heart is all submission towards him to whom it has pleased you and my sovereign to unite my destiny. Heaven is my witness," she added, clasping her hands, "that I honor him-that I revere him (saving yourself, madam, and Father Albert) second to none under heaven! And to-morrow

mother—to-morrow, I suppose, I may honor him first of all created beings!" She turned her soft and tearful eyes to beaven with an expression of such enthusiastic, such sublime devotion-though the devotion was not at the moment all religious-

"You are a strange girl," at length she said "so silent, so reserved, and yet so ardent;" and the mother, who had been too much occupied with other thoughts to study the real character concenled under the gentle, unobtrusive deportment of her child, was surprised and perplexed at this unexpected burst of feeling.

After a pause, she resumed. "And there is another thing which I have never failed to impress upon your sisters, which is, that however exalted may be a woman's fortune, she should not disdain to be the diligent housewife as well as the highborn lady. I have in this small clasped book a collection of family receipts, which I wish you to study carefully, and which you will find of infinite service. They descended to me from my grandmother, her grace of Somerset; and our family have always been renowned for our almond comfits and our spiced cakes. Amy Evans can assist you, for she has learned to compose these condiments

under our faithful Rachel." The Lady Winifred with gratitude and humility received from her mother's hand the small green book, with silver clasps, which contained these valuable documents. The duchess continued: "In uniting you to one of the Maxwell blood, I need scarcely fear for your principles of loyalty. There can be no doubt that, born of the Herberts, and married to a Maxwell, you will live and die true to the king of your ancestors. And now, my dear child, may a merciful Providence grant that, firm in the faith in which you have been brought up, you may live a virtuous, if not a happy life, and that you may die the death of the righteous!"

The Lady Winifred kneeled; and her mother having thus advised her upon conjugal, economical, political, and religious subjects, kissed her fair child's forehead, and they retired to rest.

The next day witnessed the yows of the bethrothed pair; and they shortly afterward took up their in Dumfrieshire,

> CHAPTER VII. The realm from danger to secure, To foreign aid we cry; With papists and non-jurors join

To keep out popery. Whig Song. In the mutual affection which subsisted between herself and her lord, the Countess of Nithsdale would now have enjoyed happiness, as perfect and unalloyed as mortals may look for here below, had

a subject of deep interest and anxiety. The party of the Chevalier de St. George was strong in Scotland. The people in general were disaffected to the government in consequence of a protest, which was presented by the Duke of Athol; and a measure which, in the eyes of many Scotchmen, appeared contrary to the honor, interest, and constitution of their country, the birthright of the peers, the privileges of the barons and boroughs, and to the claim of right, property, and

too little refined; the German too easily won; so and of sometimes stealing an occasion of dwelling | While such feelings tend to produce discontent

had surrendered, the Jacobites would have found notions of personal honor. themselves masters of a considerable sum of money.

The king of France, with a view of making a diversion from the Netherlands, and of occupying they may be called, which were so natural to a con-Queen Anne with disturbances at home, had granted reientious man in times such as those we treat of considerable assistance to the Pretender. A squadron was assembled at Dunkirk, under the Chevalier de Fourbin, and a body of land forces was embarked under M. de Gace; James was furnished with services of gold and silver plate, sumptuous pitality; or she would draw his attention to the tents, splendid liveries, and all sorts of necessaries, gambols of their children, the young Lord Maxwell even to profusion. Louis had presented him with a sword studded with diamonds, and had repeated to him the same words with which he dismissed his | ing duties which pressed so heavily upon his mind. father,-that the kindest wish he could express towards him was, " that he might never see him again."

The Scottish nobles but awaited the moment of the chevalier's landing to rise simultaneously in his favor; though outwardly all was quiet, they were on the tiptoe of expectation, when the active measures taken by Queen Anne, the vigilance of Sir is one George Byng, who intercepted the squadron before it could reach Edinburgh, and the wind, which prevented its ever arriving at Inverness, rendered misfort vain all their hopes and fears. The chevalier, after having been tossed upon the

seas during a month of tempestuous weather returned to Dunkirk; and Sir George Byng sailed up the Leith road to Edinburgh, for the purpose of receiv ing the freedom of the city which he had delivered from impending danger.

Thus ended the Chevalier de St. George's first, and almost ridiculous, attempt to recover the throne

of his ancestors.

To the Earl of Nithsdale this period had been one of no common anxiety; he was too well aware of the dissentions which Colonel Hook's imprudence had produced among the chevalier's most faithful partisans, to feel confident of the result under any circumstances; and he knew that till the king was actually in Scotland, and was himself a rallying point for all his adherents, nothing but mischief could accrue from any movement among his friends. He had therefore so conducted himself as to escape the notice of government; his disap-pointment was great when he found that a moment, in many respects so favorable to the Jacobite cause, had been allowed to escape; but far greater was his mortification at finding that the monarch to whom he had devoted himself could be so easily persuaded to return to dependence on the court of France; and his fears for the future affected him still more deeply than his vexation at the failure of the present attempt.

His young wife also grieved at the dispersion of their cherished hopes; but to her the object of real and deep anxiety was her husband. Sometimes, when, with folded arms, he would gaze vacantly upon the blazing fire, his dark brows knit, his lips compressed, his mind absorbed in sad retrospections and melancholy forebodings, the unread book | ion of Lord Nithsdale, argued ill for the cause to would fall upon her knee, or needle drop from her hand; as she watched the expression of his face. On one occasion, when he caught her eyes thus fixed upon him, a kind put passing smile illuminated his countenance; and addressing her with a low and mellow voice which first made her maiden heart his own,—"My gentle Winifred," he said, 'you have exchanged a calm and peaceful nome, beloved and cheerful friends, the sister of your affections, and all the joyous carlessness of youth for an unsettled country, a troubled land, and a gloomy husband-who hates himself, dearest, when he thinks his thoughtfulness and his abstraction can cast a shade of care over that smooth and tranquil brow-

"Oh, my dear lord !" she exclaimed, as she looked up at him, her eyes half filled with tears.

Lord Nithsdale continued-" Or that his moody silence can bring tears in those dear eyes !" and seating himself peside her, he pressed her slender hand in his.

"It is not his silence, but my beloved lords's kind words, that have brought tears into these foolish eyes. I can scarce believe that one so far above me in wisdom and in knowledge-one whose mind is engrossed by subjects of such moment, can take so much thought for such an ignorant child as I am. 1 often regret my convent education; for I feel, my lord, that I can be no companion to you; and in these times, especially, when-"

"Wish not yourself other than your are, my love! It is that purity, that heavenly innocence, that confiding simplicity which render you in my eyes so imm-asurably superior to all the far-famed beauties of this or any other land. What are their charms, their wit, their talents, their learning, their acquired attractions, to that pure blush which even now mantles my own Winifred's cheek, to hear her praises, though from a husband's lips ?"

And Winifred was happy; for she found that in truth her unobtrusive affection, her gentle cares, could rlone dispel the gloom which hung over that beloved husband.

Time, however, changed the nature of his regrets. Lord Nithsdale's clear understanding could not fail to perceive that his country was quiet, prosperous, and glorious under the rule of its present monarch; and the doubt would cross him whether it were the act of a true patriot to favor the pretensions of one who must necessarily overturn much of what tended to promote that prosperity.

Still, was he not by birth a Jacobite? a Catholic? and therefore bound from motives of religion to support a Catholic claimant to the throne? Moreover, had he not, in his romantic interview with the Pretender, pledged himself personally to his service? It was too late to retract! If any attempt were renewed in his tayor, he could not but join it. Yet the consciousness of being bound in honor to a cause of which his reason could not thoroughly approve, oppressed him with a sense of care-almost

away by eager hopefulness, or by ambition, or by passion. He saw and balanced so nicely the reasons and arguments on both sides, that he was apt to be dissatisfied with himself; sometimes to think he was | back. He was married, madam, last Lammas-tide;**

eyes, beamed with all that was noble and intellec- of Leven, did not exceed 2,500 men; many of sovereign, when his clear judgment forced upon whom upon the landing of the chevalier would him the thriving condition of his country; at most probably have joined him. The eastle of others, to feel that he was, perhaps, ready to sacri-Edinburgh was destitute of ammunition; and if it fice the real good of thousands to his own private

The Lady Nithsdale, with never-failing gentleness, soothed these wayward feelings, if wayward scientious man in times such as those we treat of She would chase away his gloom by light and playful converse; she would gather around him their friends and neighbors, and lure him to forget his careful thoughts in the pleasing duties of hosgambols of their children, the young Lord Maxwell and the little Lady Anne, and lead him to join in their sports, and thus lose the sense of the conflict-He was always, and at all times, the object of her thoughts; and the earl in return hung on her as his stay, his support, his consolation.

The bond of their mutual affection thus became more firmly knit than if their lives had passed in an uninterrupted flow of happiness. The affection which is wearled by sadness, or falls off in surrow, is one which has taken but shallow root in the

It is, perhaps, to the credit of human nature that misfortune is not the trial under which mutual attachment so frequently gives way as under that of unbroken prosperity. When there is any ground-work of tenderness, the sight of the object of that tenderness in sorrow, in sickness, or in suffering, endears it more and more. The attention is fixed; the thoughts are occupied; affection is called into action; it is not allowed to drop into a slumber, which sometimes ends in lethargy. The enduring love of wives to wayward husbands, the exceeding fondness of some husbands for caparicious wives, may thus be accounted for. How natural was it, then, that an anxious and thoughtful temper, produced by conscientious scruples, devoted loyalty, romantic honor, and disinterested patriotism, should concentrate upon her husband every feeling of a soul which, like the Countess of Nithsdale's, was made up of duty and tenderness!

The imprudent boldness with which many Jacobites professed their principles and their attachment to the Pretender was to Lord Nithsdale a source of much vexation. The Duchess of Gordon sent the faculty of advocates a silver medal, representing on one side the Chevalier de St. George, and on the reverse the British islands, with the motto "Reddite." The duchess was thanked for having presented them with a medal of "their sovereign lord the king;" and a confident hope was expressed that her grace would soon have an opportunity of offering them a second medal, struck upon the "restoration of the king and royal family, and the destruction of usurping tyrancy and whiggery."

This whole proceeding was afterwards disowned by the faculty; and by a solemn act they declared their attachment to the queen and the Protestant succession. But such uncalled-for boldness, such weak retracting of daring impudence, in the opinwhich he was bound. Such conduct could in nowise forward the hopes of his master, and it only served to keep the country in an unquiet and disturbed state.

He disapproved of the measures of his party; and consequently he kept himself somewhat retired at Terreagles, associating more with his immediate neighbors than courting political connections.— With the Earl of Derwentwater alone he kept up a constant and confidential intercourse. They together deplored the infatuation of some of their friends; in loyalty and patriotism each found in the other a spirit congenial to his own.

Lord Nithsdale's visits to London, or to Edinburgh, were rare; and no change occurred to mark the lapse of years, unless we may note that which took place in the bearing of Amy Evans. She was still, as before, high in her lady's favor, who regarded her more in the light of a confidential, though humble friend, than merely as a waiting-woman. In-deed, Amy in her childhood had been admitted as playiellow and associate to the daughter of an old cavalier who resided in the neighborhood of Pool Castle, and from her youthful intercourse with Mrs. Mellicent Hilton, she had acquired a tone of feeling somewhat superior to those in her station of life. Lady Nithsdale could not but remark that the

laughing eyes which once sparkled with merriment, were now dull and spiritless, and that the ruddy check had lost its bloom. When she sought the chamber where her maidens were employed at their needle, she no longer heard the clear voice of Amy, who used to enliven the light labors of her companions with the ditties she had learned in her childhood. Her gay laugh no longer pealed cheerily on the ear. Lady Nithsdale attributed the change which had gradually stolen over the demeanor of her dear Amy Evans to her separation from her

"You are sad, dear Amy," she one day remarked to her; "but I think I have news that will call up the bloom on these pale checks, and I shall hear your old Welsh songs carolled with fresh glee, The farm of Hetherstone is vacant now, and my lord proposes that David should become his tenant;and then I suppose I must make Jenuie Scott my

'tirewoman !" "Alas! my gracious mistress, not unless your ladyship is weary of the services of poor Amy Evans. I trust that I can still diligently ply my needle, and that I can arrange your ladyship's head gear with as neat a hand as Jean Scott at the

"Nay, you have been a diligent and careful servant to me, Amy, and I shall love to see you as careful and diligent a wife; and when I visit you in your home, I shall once more see your merry eyes sparkle as they used to do."

" No, madam, those days are gone by for me .--You shall ever find me a true and faithful servant, but I shall never be a wife."

of guilt.

He was a man who wished strictly to act as honor and as duty might dictate; and he was not carried and to trim his hearth, and keep all neat and seemly around him?"

"He needs not me for a housewife, madam; he has found one, more to his taste, these six month:

and, though her hands trembled, she still proceeded in the composition of the spiced comforts which her lady had come to overlook.

"Oh! my poor Amy! And is this true? Can

men really be so false?" comfort to hear how, when his wedding morning came, Donald M'Rea was nowhere to be found; or how Jockie Smith deserted Kate Armstrong, after he had broken a gold piece with her; or how Mary Morrison pined herself to death for the loss of Jamie Elliot But I am not one to pine myself to death! David's wife shall never hear that Amy Evans had so mean a spirit; no, she shall hear of me cheerful and contented, madam. And why should I not be so, when I have such a good, kind lady, whom I love better-ay, better than I once did David himself!" And now the tears rained fast from her eyes, which nature seemed to have intended should only express sprightliness and warm affection. "But, I bescech you, madam, speak not to Jean Scott or to Annie Bell of my griefs. They have never yet seen me weep, and I would not have them know that David's falsehood had wrung tears from me. I shall not feel it so much after a while, my lady! And when all is said and done, where could I ever be so happy as with my kind, my honored mistress? So you will never say anything more, my lady, of making Jean Scott your 'tirewoman ?"

"Oh, no! dear Amy; I should never, never like any one about me so well as you!"

"I thought so, my lady; and I told Jean Scott I was sure you would never turn me off, though she prides herself so upon her taste, and the nimbleness of her fingers, and is always throwing out that the time will come when she will have my place !" And Amy was half consoled for the loss of David, when she had ascertained that she had the same hold on her mistress's affections. Since the blight which had fallen on her first and early love, she valued the favor of her lady above all other earthly goods, and watched over it with the jealous tenderness of a lover.

Her secluded education, and her own early marriage to so honorable a man, had prevented the Countess of Nithsdale having ever witnessed, much more having ever experienced, the caprice and infidelities of the other sex. She had heard and read of them, as of matters undoubtedly true, but as never likely to come under her own immediate cognizance; and she was astonished at Amy's treating a lover's desertion of his mistress as an event of common occurrence. She wondered still more that pride should, in a low-born country maiden's heart, almost over-balance the more instinctive feeling of love. That a noble damsel should resent any slight, was indispensable to her birth and breeding and the proud blood of the Herberts mantled in her cheeks at the mere imagining such a case. But she thought, had she been lowly born, pride could never have sustained her under so cruel a blow .-She forgot that, in all ranks slike, each feels the eye of his equals upon him,-that the lowest, as well as the highest, have their world, before whom to blush is degradation.

It was not that the gentle Lady Nithsdale was haughty in her nature; the affection which subsisted between herself and Amy sufficiently proved the contrary; but as she was imbued with the divine indefeasible right of kings, so was she with the innate inherent nobility of an ancient family.

[TO BE CONTINUED IN OUR NEXT.]

LITTLE CATECHISM ON THE INFAL-LIBILITY OF THE SOVEREIGN PONTIFF

DESIGNED TO AID IN THE COMPREHENSION OF THE DOGMA.

> (Continued from last week.) HI.

WHAT ARE WE TO UNDERSTAND BY INFALLIBILITY IN

MATTERS OF FAITH AND MORALS. 1. I should now like to know more precisely in what

matters the Pope is infallible? As has been already said he is infallible in matters of faith and of morals. In the same manner in dacious imposture, and to fix upon us the brand of which it has always been said that the Church is indelible shame. I shall show, then, that this

infallible in her teaching as to faith and morals, in precisely the same sense do we say that the Pope is infallible.

2. Yes, but in using terms of so wide a signification as " faith" and " morals," does not one run the risk of so far extending the infallibility of the Pope and the Church as to carry it beyond its proper sphere?.

That assistance of the Holy Spirit which produces infallibility, will also render it impossible that it should ever stray beyond its proper sphere, which would indeed be the greatest of errors. What kind of infallibility would that be which could be so far mistaken as to decide more than it ought to decide? What sort of an infallible doctor would he be who should be unable to discern the subjects to which his competency extended from those which lay not within its limits, or who, discerning it still should arrogate to himself an authority he did not possess?

The teaching of the Church has always kept within the limits of faith and morals; here fact could never be opposed to right.

3. Let us see how the Church and the Popes have understood and exercised this divine authority in their teaching?

Their teaching has embraced everything that we ought to believe or practice to gain eternal life. First of all, the articles of faith are expressly reveal. ed: then are explained those truths which are more or less connected with Christian faith and morality and, consequently, with eternal salvation. Thus then, both in fact and in right, it belongs to the doctrinal authority of the Church or of the Pope (for they are one and the same), to condemn not only declared heresies, but also such errors as regard more or less faith and morality. Consequently this authority can condemn books, propositions, opinions which would pass for scientific, educational maxims, political principles, etc., in opposition to faith and morality; it can reprove as illicit or immoral certain sects or societies, and on the contrary, approve as good and pious certain religious orders; it can judge of the reality of the virtues of individuals and canonize saints; it can admit or reject certain doctrines which touch the general welfare, the rights or discipline of the Church of Jesus Christ.

All this has direct connection with the faith and morals, and consequently falls under the infallible authority of the Church or of the Pope.

4. But who is it that so explains this authority as to

give it so wide a range? The Church herself, by her acts. Is it not certain that the Church, and the Popes, have believed themselves authorized to pronounce upon all these subjects a judnment, of infallible truth, and consequently, an irretragible sentence which demands the submission of all the faithful? If the Pope have defined any matter, in his character of universal master of the Church then the Pope spoke aided by the Holy Spirit; therefore he could not have exceeded the limits of his authority; the points which

truths, with faith or with morals. 5. But there may be some who do not see this con-

he defined all have some connection with revealed

If there be any one who fails to see this relation, which is, nevertheless, easy to discern, let him at-

"Indeed can they, madam. And I am not the of which they know nothing. How many ignorant first girl who has been slighted; they all tell us people at the present day talk theology and pretend so! But I always held myself high; and it is no

6. It would seem, though, that the Pope wishes to encroach upon the free soil of science and reason. In such a case, would he not expose himself to the danger of striking into a false path and falling into error?

It is rather science and reason, that, intruding into the domain of religion, faith and morals, stumble against some one or other of the dogmas of the Church. Then the Pope cries: "Back, rash intruders, withdraw!" Therefore, in condemning the errors of reason and pretended science, he remains at his post on the ground of religion.

7. But what is said of the Pope entering into the domain of politics, under the pretext of exercising his infullible authority? Is not the political world Independent?

Independent even of God, morality, of justice? Such a political domain would be extraordinary in-The Pope exercises, with regard to nations and governments, the same rights as with regard to individuals; he can teach them morality, condemn false principles, even political ones, as well as the erroneous maxims of modern society, whenever any of these touch religion, that is faith, and morals.

8. With this infallibility may not the Pope then, some day, pronounce sentence of deposition against a sovereign absolve his subjects from their allegiance, and plunge us again into the middle ages?

This is but a vain fear. It confounds circumstances and epochs the most dissimilar. Infallibility has nothing to do with the deposition of sovereigns.

It was the papal authority and not panal infallibility that was involved in certain spiritual acts, such as excommunication, which produced civil and political effects, admitted and recognized by princes and people; such acts of authority become a part of the public law of Christian society; but papal Infallibility was not concerned in them. Infallibility, that is authority in teaching, is one thing, and supreme authority in governing is another, and quite a different thing. The Pope's infallibility is always the same; his authority, though in substance always the same likewise, depends on times and circumstances for its applications, its forms, its extension and its civil and political effects.

Those, then, who raise against the Infallibility these political objections, confound eras and events that are quite different; they do so intentionally, to confuse the question and render infallibility edious to modern society. But so society may be at rest; the Popes of our time are not thinking of deposing princes. It is the secret societies and the revolutionists who have taken that affair in hand, aided by what they call the sovereignity of the people. We will pursue no further a question which would lead us beyond our subject. In truth, after a Catechism on the Infallibility we would need another on the authority of the Pope, a question which in our days, has called forth so much reasoning and such want of all reason.

[CONCLUSION NEXT WEEK.]

"A MIRACLE IS IMPOSSIBLE."

THE FIRST PRINCIPLE OF MODERN PROTESTANT DIS-CUSSION .- FATHER JOHN II. NEWMAN ON RELICS

I suppose there is nothing which prejudices us more in the minds of Protestants of all classes than our belief in the miracles wrought by the relics and the prayers of the Saints. They inspect our churches, or they attend to our devotions, or they hear our sermons, or they open our books, or they read paragraphs in the newspapers, and it's one and the same story-relics and miracles. Such a belief, such a claim, they consider a self-evident absurdity, they are too indignant even to laugh; they toss the book from them in the fulness of anger and contempt, and they think it superfluous to make one remark in order to convict us of auof a First Principle, which ought to be proved, if they would be honest reasoners, before it is used to

our disadvantage. You observe, we are now upon a certain question of controversy, in which the argument is not directly about fact. . . We accuse our enemies of untruth in most cases; we do not accuse them, on the whole, of untruth here. I know it is very difficult for prejudice such as theirs to open its mouth at all without some misstatement or exaggeration; still, on the whole, they do bear true, not false wit ness, in the matter of miracles. We do certainly abound, we are exuberant, we overflow, with stories which cause our enemies, from no fault of ours; the keenest irritation, and kindle in them the most lively resentment against us. Certainly the Catholic Church, from east to west, from north to south is, according to our conceptions, bung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it at last a dormant, perhaps an energetic virtue, of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of Peter; portions of the crown of thorns are kent at Paris; the holy coat at Treves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a nail of the Cross; and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escurial. The Agnus Dei, blessed medals, the scapular, the cord of St. Francis, all are the medium of Divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes on assembled crowds. St. Januarius' blood liquifies periodically at Naples, and St. Winifred's well is the scene of wonders even in our unbelieving country. Women are marked with the sacred stigmata, blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded; sometimes with no result at all, at other times with marked and underiable efficacy. Who has not heard of the abundant favors gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? The phenomena are sometimes reported of saints in their lifetime, as well as after their death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecelia's head from her body; and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak, St. Andrew shone brightly in the dark; St. Paul was fed by ravens; and St. Frances saw her guar. dian angel. I need not continue the catalogue; here one party urges, the other admits; they join

tants' charge, and it is our glory.

Observe, then, we affirm that the Supreme Beirg has wrought miracles on earth since the time of the Apostles. Protestants deny it. Why do we affirm? Why do they deny? We affirm it on a First Principle; they deny it on a First Principle; and on either side the First Principle is made to be decitribute the fault to the weakness of his judgment, sive of the Question. . . Both they and we start | historian's literary and political contemporaries.

issue over a fact; that is the claim of miracles on the part of the Catholic Church; it is the Protes-

not to the Pope. Otherwise the reproach would fall on the Holy Spirit, who had not rightly guided the Pope! Far from saying the Pope speaks of what does not concern him, let such people look to what does not concern him, let such people look to what does not concern him, let such people took to themselves and see that they do not speak on matters will work many miracles;" we: "It cannot be of which they know nothing. How many ignorant supposed that He will work few." The two parties, you see, start with contradictory principles, and they determine the particular miracles which are the subject of dispute by their respective principles, without looking to such a testimony as may be brought in their favor. They do not say, "St. Francis, or St. Anthony, or St. Philip Nerl, did no miracles, for the evidence of them is worth nothing; or "because what looked like a miracle was not a miracle;" no, but they say: "It is impossible they should have wrought miracles," Bring before the Protestant the largest mass of evidence and testimony in proof the miraculous liquifaction of St. Januarius's blood at Naples, let him be urged by witnesses of the highest character, chemists of the first fame, circumstances the most favorable for the detection of imposture, coincidences and confirma tions the most close, and minute; and indirect, he will not believe it; his First Principle blocks belief.

. He laughs at the very idea of miracles or supernatural acts, as occurring at this present day; he laughs at the notion of evidence for them; one is just as likely as another, they are all false. Why? Because of his First Principle: there are no miracles since the Apostles.

. I am urging with Protestants; if unbelievers are supposed, then they generally use Hume's celebrated argument, which still is a presumption of First Principle, viz., it is impossible to fancy the order of nature interrupted.

A SENSIBLE AGITATION.

THE ANTI-MASONIC MOVEMENT IN IRELAND-PERSE-CUTION OF CATHOLICS IN THE CIVIL SERVICE.

Ireland has many unredressed grievances, some of which can hardly be dealt with directly by legislative enactments. Her Catholics make some resistance to political oppression, if it goes too far, but their resistance to the terrible social tyranny of the minority, as exercised through the bureaucracy and the Masonic Society, has never been very active. We are glad, therefore, to observe by the following letter in the Belfast Examiner that the Northeastern men are awakening to a sense of their possession of the instruments of justice in their power to organize and to vote. Over the signature of "A Northeast Catholic" we find the following:

The Ulster Catholic Registration Society will beyond doubt, have the best wishes of the vast majority of the Catholics of this province. It need not be denied' however, that some Catholics will be found lukewarm, and others hostile to the movemect. Indeed, there is some difficulty for Catholies in choosing a side in these days when it is an established fact that many of the Liberal ranks are degenerate sons of men whose liberality had the right ring about it in past times, and modern Conservatives have grown more tolerant than their Tory progenitors. Since the era of " Catholic Emoncipation" the tendency of Liberal Protestants has been to act towards their Catholic countrymen as if the intolerant suspicions of old Toryism had a veritable foundation, while there is a marked differance between the actions of the old Brunswickers and modern Conservatives, Truth compels me to affirm that there is to be found in the ranks of both a greater preponderance of feeling hestile to Ca tholic rights—political and social—than is justifiable by the conduct of the Catholic people of Ireland.

Secret societies are fostered by the gentry and clergy in many of the Protestant communities with the object of excluding Catholics from political and

The conduct of the clergy of the "Church without spot or wrinkle," and of the faithful laity of that Church, contrasts favorably with that of the Protestant churches. No doubt, there was a secret society in existence among the lay Catholics, but it never had the countenance of the bishops or priests. That society had its origin in defence, when Catholics were in terror of attack in going to fairs and markets. It is worthy of note that the writer was acquainted with the man who first instituted a Ribbon society. Its first intention was purely defen-sive,—a fact which was attested by the late Sharman Crawford before a committee of the British House of Commons. As might be expected, the society grew into a stage beyond being defensive, and called forth the hatred of the landed proprietors which hatred became embodied in legislation for its suppression. That legislation, however, was preceded by the condemnation of the Catholic Hierarchy, aided by the powerful agency of the emancipator of Catholic Ireland.

Freemasonry is considered by many people a harmless form of an oath bound secret society. Its utility is held up on account of the benevolent aid rendered to members in distress, no matter what creed. Specious and delusive fustian!

Has Christianity been proven a failure when secret societies must be organized to teach men to " do to others as they would that men should do to them? or has the example of the "Good Samaritan" failed to let men know who is their "neighbor?" Pure Christianity does not require the proofs of secret society, as its sacred maxims are in themselves grand principles of action and heaven-born philosophy. Neither has genuine liberality any foundation so secure as that which flows from the practical application of the injunction of the Gospel and the teachings of the Church. This is the unmixed liberality which is in harmony with the Divine will, the pure source of all truth.

It is well known, besides, that Masonry is not the harmless dove its votaries represent it to be. It has been implicated in the acts of the Carbonari in Italy, and the wild horrors of the impious Commune in Paris. It is the friend of the revolution and the foc of religion. It is notorious, too, that the most lucrative offices in the gift of the State are given to the member of the Masonic Society, and that the Civil Service is crammed with them. What chance, then, has a Catholic of preferment when the heads of the official departments are members of the craft? Of late Orangeism has ceased to have a monopoly of the public offices, but, by becoming Masons as well as Orangemen, they can still, to a large extent, maintain their nominally lest position.

What, then, is the paramount duty of the Catholic Registration Society? Clearly to ostracise Masonry; to make that the leading feature of the organization; to withold their support from all Parliament candidates, civil officers, and Poor Law Guardians who belong to Masonry, however great their personal worth, or whatever may be the tinge of their religious or political creed.

Let the Catholics of Ulster set the example; let it he followed by the other provinces, and an easy victory will be obtained, not less important in its social consequences than any of the Parliamentary advantages yet gained by the people of Ireland. For my part, I would, if compelled to make choice prefer a pure Orangeman to one who was a Mason,

or a mixture of both. I would not advocate the principle of giving places of honor and trust exclusively to Catholics. The Catholics of Ireland have always shown good example on this subject, but surely urgent selfdefence is not to be confounded with bigoted sectarianism.

There is a probability of Sir Archibald Alison's keen and discriminating criticisms on many of the

Rise! for the day is passing, And you lie dreaming on; The others have buckled their armor, And forth to the fight have gone; A place in the ranks await you, Each man has some part to play; The Past and the future are nothing, In the face of the stern To-day.

Of gaining some hard-fought field; Of storming some airy fortress, Or bidding some giant yield : Your future has deeds of glory, Of home (God grant it may!)
But your aim will never be stronger,
Or the need so great as To-day. Rise! if the Past detains you,

Rise from your dreams of the future,-

Her suashine and storms forget: No chains so unworthy to hold you, As those of a vain regret; Sad or bright, she is lifeless forever, Cast her phantom arms away, Nor look back, save to learn, the lesson, Of a nobler strife To-day.

Rise! for the day is passing; The low sound that you scarcely hear Is the enemy marching to buttle-Arise! for the foe is here! Stav not to sharpen your weapons. Or the hour will strike at last.

When, from dreams of a coming battle, You may wake to find it past! ADELAIDE PROCTOR.

ANOTHER WONDERFUL CURE AT LOURDES.

RELATED BY THE ATTENDING PHYSICIAN. - MEDICAL SERVICE, MINES OF BEAUBRUN .- REPORT OF JANU-ARY 12, 1876.

(From the Echo de Fourviere.)

"I the undersigned, Anthony Mane Chetails Doctor in Medicine of the Faculty of Paris, Physician of the Benevolent Society, and Vaccinator for the City of Saint-Etienne (Loire), testify to the exactitude and to the truth of the following medical observation.

"Twelve years since, I was called to the family of good and honest operatives, dwelling in the city to attend a young girl, aged fifteen and a half years, whose feeble health and interesting position inspired all with compassion. Upon seeing her for the first time, I was at once surprised at the extraordinary dimensions of her stomach. To my questions, the maiden replied with calmness and modesty, that she was wholly ignorant as to the cause of the malady, that she had merely perceived her stomach for a long time gradually increasing in size, day by day, though wholly unaccompanied by pain. A slight examination convinced me that she was dropsical.

"I tapped her, and drew from her about 15 litres of clear water, somewhat of the color of milk, but inodorous. The stomach being thus reduced to its normal state, I examined the abdomen, trusting to discover within its cavity the cause of this singular affection; but could succeed in finding noth.

ing.
"This certitude arrived at, I attributed this affection to anemia. Thereupon I ordered for my interesting patient a strengthening regime, and prescribed fortifying and restorative remedies, advising at the same time digratics as preventive medicines.

"The patient was tapped eleven times. The last few times I drew off no less than from twenty to twenty-two litres of liquid, always of the same milky hue. I was absent at the time of the twelfth operation, which was performed by one of my col-leagues, to whose care I had specially recommended the sick girl, advising at the same time the cure by compression. Some time subsequently, I again saw my patient and urged her to essay this latter system of cure. But those measures, as well as all those I had previously adopted were productive of no favorable results.

" Meanwhile the pious girl had vowed herself to the Blessed Virgin. At that time were inaugurated the Pilgrimages from Saint-Etienne to Lourdes. Annetta Montagnon, inspired by faith, desired to journey, the fatigue and privations incident thereto, could not deter her; she accompanied both of the Pilgrimages, and in each of them her faith and her confidence in the Mother of the Afflicted appeared ever to augment. She constantly repeated: Our Lady of Lourdes will surely cure me." She was in this sweet state of hope, true inspiration from heaven, when, on January 1, 1875, she awoke perfectly healed.

"To complete my investigation I sought to learn from the very lips of Annette Montagnon how and in what manner this marvelous prodigy was wrought within her.

". I had read, she said to me, 'an account of young religious affected with the like malady with my own, who was suddenly cured at the close of a Novena of Ave Maria, which she had made in honor of the Blessed Virgin. Always fully hopeful of my cure, I began a Novena towards the Feast of Christmas, 1874. The last day of the year I had a fall in the street, some charitable persons raised me and conveyed me to my dwelling; I being so badly bruised as to be incapable of rising unassisted. I suffered greatly throughout the day, eating nothing, as the very odor of food nauseated me, and I felt wholly unstrung. Worn out with pain, I fell upon

my knees, and weeping bitterly. exclaimed:
"'Holy Virgin, look down upon my misery; all know how much I love you; your glory is at stake! Cure me, O Immaculate Virgin of Louides!

"' My mother raised me and placed me in my bed. I begged her to apply upon my stomach a handkerchief wetted with the water of the miraculous fountain.

"'I fell asleep almost instantly. My mother, who had resolved to watch beside me during the night, seeing me so tranquil, lay down to sleep beside me. Upon awakening in the morning, it seemed to me that I had slept an entire day. I felt no pain whatever, and I perceived that my stemach was nearly empty. Thereon I found that my bed was perfectly dry; I stepped to the floor; my mo-

ther had as yet perceived nothing. I cried out: to have celebrated a Mass of thanksgiving. I was effectively cured. "'You remember,' she said to me, 'how greatly I suffered after each of the operations made upon me, and what precautions you would take to keep my stomach in its proper position. You are also

well aware that my ribs, crushed backward by the volume of liquid, were painfully recurvated on all sides. Well, after my awaking, I felt that my ribs were insensibly drawing together, and resuming their natural position without causing me my pain. My stomach returned to its place, and became as I had never seen it, and as it is at present. I likewise felt something, as it were, gently descending from my breast into my abdomen (it was the stomack returning to i's normal position). All this occurred without any suffering. The morning of Jan. 2, when I reached the store, I was so agile and active that my companions, surprised to see me so completely cured, shouted-weeping for joy-miracle!

"I fully believe the truth of the recital of this young girl; I have faith in her faith. And truly, who could explain the atrocious sufferings almost autobiography seeing the light shortly. It contains instantaneously arrested by the application of a handkerchief dipped in the Water of Lourdes, and the calm, profound slumber following? Who will tion is widely spread the wicked suffer no obloquy.

tell me whither it went, leaving no trace of itself. that immense volume of water on that blessed night? And the abdomen and the ribs, which resumed their normal state? And the stomach, forced into the diaphragm, which likewise regains its natural position. All this in the space of twenty-four hours! No, men can never explain these wonders of Providence. Consequently, I declare, and am delighted to be able to affirm, that Annette Montagnon was cured through the potent intervention of the Mother of Gcd, Our Lady of Lourdes. God be praised!

" A. M. CHETAIL. " Physician to the Mines of Beaubrun, and to the Hospital of St. John Bonnefond. "Vise for the legality of the signature of Dr. Che-

"Saint Etienne, Jan. 13, 1876. " For the Mayor,

" C. CROSS, Adjunct. "I had in my employ, as an operative, Annette Montagnon. She was in a state of terrifying retundity at the epoch of her second Pilgrimage to Lourdes. I was astounded as well as all the personnel of my establishment, to behold her instantaneous cure; all wept with joy. This I have pleasure to

" PERRICHON-PARADIP. " Saint Etienne, Jan. 18, 1876."

THE MORALITY OF THE GODLESS.

The tendency of the present age is to indifferent. ism; or, to speak more properly, to atheism. There was a time when fanaticism was the ruling passion of the world—when the Church was compelled to combat such zealots as Calvin and Knox. Bad as this spirit was, I prefer it to the present heedless, indifferent one of to-day. How often do we hear it said: "I believe in no religion, yet I am an honest and moral man. What is the necessity of a God? I can be morally true and good without believing in or fearing Him."

My purpose is to prove that it is utterly impossible for the Godless or the atheistical to be moral in any sense of the term. Without God there can be no morality, and, consequently, no society. And first, there may be a standard of morality fixed and infallible. To act ill or well man must know that which he does; and to this end there must be some unchangeable distinguishing good from evil. Every soul born in this world possesses this rule within itself. We call it conscience. Conscience is not the absolute law of the law-giver of morality; it is merely the echo of another's voice—the tablet upon which the law has been engraved by the finger of Omnipotence. These eternal precepts, "Be just," " be true," " be honest," are common to the whole human race. They have existed and will exist always; we conceive them as remaining after the annihilation of humanity; they are necessary and unchangeable; they cannot be founded in a contingent and changeable being; hence their origin is in God, the only necessary and immutable being. Eliminate Him, and what standard of morality remains?

"Reason shall be our guide," answers the atheist.
What does he understand by reason? The word is taken in various acceptations, usually as the faculty of intelligently knowing and understanding. That is, morality in his case is conformity to what is known or understood. But as this knowledge is infinite, varied, and may be applied in a thousand directions, he is still without a moral standard man may commit what actions he chooses and still they will conform to his knowledge, be approved by his understanding. In fact, wicked, designing men make more use of their reason than do those who guide themselves by the standard of morality. What is morality? Defined shortly, conformity to the moral law. Law, with which there is no obligation, implies the idea of a superior. Our reason is not our superior; can we be superior to our-selves? It is foolish to argue that the intellect which prejudice may sway, interest deceive or passion overwhelm, will thus dictate and enforce to itself the oftentime distasteful code of ethics.

Honor is the guiding star of other Godless men, a veritable will-o'-the-wisp, leading them into all contradiction and absurdity. If by honor is meant the homage that the good pay to virtue, we argue to no purpose. For who without some unerring guide will venture to affirm what is virtue and what is take part therein. Her infirmities, the length of vice? If this term signify the fluctuating tide of public opinion, the same difficulty arises. What is right once must be right always-it cannot change with every popular whim. By substituting as a rule of morality the will of the people for the unchangeable ways of God, we destroy all order and lean in-deed upon a broken reed. For instance, no one doubts that dueling is immoral, yet for centuries it was approved by the universal popular voice; honor, it was said, sanctioned the practice. If, then, this so-called honor is to be the rule of life, its disciples must approve the duel, now condemned by all thinking men. In like manner, by thus making the caprice of the hour the rule of action, many as pernicious a practice would be introduced and elevated as a virtue.

Without God there can be no rights. All men naturally possess the rights of personal liberty, personal property and personal security. Substituto the will of the majority for the voice of God, which commands respect to these rights; what will be the result? Take the right of property, for examp'e. The gedless majority cease to regard this right; they legislate it away and command a division of all property. This is the natural result of the atheistic doctrine. That it is no mere imaginative theory the history of our own times proves. Observe the Commune of Paris. Its leaders and members professed entire disbelief in the Almighty; priests were referred to as people calling themselves servants of a person named God. The multitude at once ceased to regard any rights; they clamored for the enforcement of the socialistic doctrine-all property in common. The end was civil war, a burned city, hostages murdered, innocent citizens slaughtered, the embers of a great capital quenched in the blood of its defenders. It is useless to say that this is an extreme, an exceptional case; these consequences follow the godless theory as inevitably as night follows day. Take God from the people, and you destroy all rights whatever, however dead or sacred, and work the sure destruction of all civil society. As there are no rights, so there can be no duties. These are I am cured! and I will forthwith go to the Church reciprocal. The right to command implies the duty to obey, and so with others. All duties depend upon rights; destroy the latter, you demolish the foundation of duty, which consequently cannot exist. .

A powerful incentive to virtue is the hope of reward, the fear of punishment; to the atheist there is no such inducement to follow the dictates of conscience. Now, a reward is offered to him who fulfills all the laws of morality; it is the possession of God Himself. Without the prospect of some reward, temporal or eternal, or checked by the fear of certain punishment, men will not mortify their passions or restrain their appetites. If, for a striking instance, a politician can steal a million dollars without fear of detection, will the beauty of an abstract principle restrain him? Yet it often happens if man cannot be induced, he may be forced not to violate the precepts of morality. What authority can enforce the observances of these cthical rules? The civil authority, its laws and ministers. would be themselves corrupted, and we cannot expect that the immoral will punish immorality.

Will satur rebulte sin?
Shame will not prevent crime, for when immorality is practiced by all, the criminal is shameless. Even to-day this fact is evident, that when corrup-

We see the thieves who have stolen millions from the national treasury rearing their unabashed fronts in public; society welcomes them as before; they appear to feel no shanfe and the people no abhor-

Some would substitute private or public utility as a standard of morality, the worth of all acts; their viciousness or virtue would be judged by the result. The successful villain would be lauded to the sky as virtuous and moral, whilst the poor, though good man, would be spat upon as a reprobate and a scoundrel. Acting on the principle of atility, this would be perfectly just, since material success shall be the order of virtue. No one not blinded to his own theoretical ideas will venture to prefer this rule of morality to the just and unchangeable one of the Almighty.

no morality-there can be neither rights nor duties; no incentive to follow, no authority to enforce the moral code; neither honor, shame, nor reason—nei-ther public nor private utility, civil authority, or the rule of the majority can fill the place, or sway the scepter of the eternal Law-Giver.

The Rev. Thomas Harper remarks, whilst considering this topic: "Well, what is-what must be—the fatal fruit of all these miserable sophisms? This present generation has been promised a moral philosophy which should be free from the unwholsome restraint of the Supreme God; and the promise has been in part fulfilled—partly is in course of fulfilment. And what is the result, so far as this mad skepticism has had its way? The broad landmarks which separate crime from virtue have been removed; all idea of accountability is smothered; moral evil is an epidemic which is beyond human control; our actions are not ours, for they are the playthings of an inexorable fate; and however disordered, they can be legitimately punished only as a remedial measure, and as a means of preserving the interests of the majority. Of course there is no heaven, no hell; and that electric fluid which an obsolete philosopher has termed the human will is equally following its natural activity, whether it issues from the murky womb of the thunder cloud, and upsets altars and thrones in its passage, and is prodigal in its fury against the life of the children quence naturally follows, without morality there can be no society.

Society caunot exist without authority, rights duties or obligations, and we have seen that these are impossible without God. Personal security and respect to property are the principal objects of civil society; these imply both rights and obligations; without morality, which guarantees these rights and enforces these duties, society cannot accomplish its objects, and must perish. "Society," says Balmez, is a moral being." Therefore it cannot exist as such without moral men, for it is merely a collection of men. The morality of society is ultimately the morality of the man. Thus at one fell blow the Atheist denies God, slays morality and destroys society, building his fatal theory upon the ruin of all authority, human and Divine. The great objection urged, however, is that God is a thing of the past; we are in the nineteenth century and the progress of the nineteenth century eliminates God. Progress is a high-sounding name; it is dinned into our ears by every crazy Communist or Bismarckian advocate who wishes to further some selfish end of his own. No one has a higher respect than myself for true progress; I revere, I honor it; its motto, "Excelsior," has ever been blazoned upon the banners of our race—our pioneers have ever been imbued with its genuine spirit. But when it is charged that true progress is hostile to God and religion, I indignantly repel the charge. The ministers of God and those who bow to Him with the deepest veneration have always been foremost to advance. History proves the truth of this assertion. The man profoundly versed in science and all moral and intellectual knowledge is not on those rolling, silent, glistening orbs, and yet his flock, and his untimely death has cast a gloom remain an atheist." "It is the fool who has said in over the entire parish. his heart, 'There is no God.'"

able and learned men and chaste and pious women, from their homes; that which now fills the Rome of the Apostles with rapine and violence; that which has stolen the patrimony of the Catholic the despotism of Russia; which encourages the International Society, the Communists of Italy, Spain and France; which has formed rings such as the Credit Mobilier, and caused thiefts as those of Tweed and others in our country. I refer to the progress of vice and corruption. That there is such a progress, that it would detbrone God if it could, there is no doubt. Evil-minded men, animated with the rebellious spirit which induced the demons to revolt, have always existed; they are numerous now, and call their impious attacks upon God, progress. It would be an insulato your intelligence to attempt to prove that the rule of an infinitely wise, just and powerful Being is proferable to the worship of the monster dishonoring the name it bears, of-pro-

In these few words a justly celebrated philosopher

exposes the horrible results of atheism: "Its moral consequences are its most eloquent refutation. Without God there is no future life, there is no supreme legislator, there is no authority to direct the conscience of man; morality is an illusion; virtue a beautiful fantasy; vice an amiable weakness, which it is necessary to re-establish. · Duty is a word without meaning, because there is no one competent to command; and without God, man has no superior. Thus perish all obligations, thus are burst all social and domestic ties; we ought only to satisfy the impulse of sensible nature, avoiding pain, seeking pleasure. * • • Who is not consoled at reflecting that this is only an insensate theory? Who does not feel light and hope born anew in his soul at the thought, God is the origin of all, creating and ordering all with admirable wirdom—prescribing the laws of the moral universe, and stamping His indelible character upon the hearts of his intelligent creatures."

ROBERT TOBIN.

IRISH INTELLIGENCE.

Justice Fitzgerald opened the Assizes at Eunis on the 22d ult. The calendar was small and the cases were all of minor importance.

It is said in usually well-informed Catholic circles that Mr. Carhel Hoey is the author of the article on Ireland in the Dublin Review on the Home Rulers and O'Connell.

From Dr. Hancock's annual report on the vested savings in Iroland for 1875, it appears that this portion of the wealth of the country has increased by £980,000 in the year.

The Kilkenny Journal says :- With reference to the rumor as to the change of Dr. Moran from this diocese to Dublin, we have been authorized to state that there is no foundation whatever for such a report,"

The Chief Justice of the Common Pleas has appointed John Henry Harvey, Esq., of Ennis, and John Cullinan, Esq., of Waterville, Ennis, Perpetual Commissioners for taking acknowledgments of deeds by married women in and for the county of

On the 20th ult., a woman named Mrs. Duffy, who resided in Marrowbone-lane, Dublin, went to draw water out of a sort of well in the street, which is protected by a trap. Having raised the trap, she accidentally overbalanced herself, fell through the aperture into the water below and was drowned.

An old woman named Bridget Tameny, aged 105 years, died lately in Manorhamilton workhouse, Co. Leitrim. She reared a large family. She has two sons in the British army, and they fought in the Crimean and Indian wars. She was the oldest inhabitant in the neighborhood. She retained all faculities up to the last, and received the rites of the Catholic Church.

Some barrels of wheat have just been sold in the ble one of the Almighty.

It is thus apparent that without God there can be of 1861. It had been in stack until a few days previous and was in prime condition. It was purchased for Mr. Devereux, of Wexford, at 26s. per barrel. This wheat was grown in the neighborhood of Enniscorthy by a tenant on the estate of the Earl of Portsmouth.

> The following changes have been made by the Most Rev. Dr. Butler:—Rev. William Downes, Castlemahon, to Rock Hill; Rev. T. Kelly, Croagh to Castlemahon, and Rev. Mr. Hallinan, from Fedamore to Croagh. Rev. D. O'Kerffe was ordained on the 20th ult, and has been appointed Catholic Curate of Fedamore.

> On the 22nd ult, the following sale was made in the Landed Estates Court:—Estate of Plunkett Kenny—Part of the lands of Rasar and Shanmullagh, in the county Louth, containing 11s. 2r. 2p., held under a lease dated August 12, 1779, for the residue of 999 years, and yielding a net profit of £62 12s. 33d. Sold to Mr. H. V. Kennedy, in trust for

MR. ERRINGTON, M.P.—The kindly and touching words addressed by the Holy Father to Mr. Errington, one of the members for Longford, in relation to Ireland, following soon after the lengthened address of his Holiness to ex-Lord Mayor M'Swiney and the large Irish deputation at the close of the John Woods, of Morningtown, offered to bail them year, are highly flattering to the Irish people, forming, as they do, convincing proofs, were any wanted, of men, or plays harmlessly in broad sheets of light athwart the calm sky of a summer eve." The selection is undimmed by years, and is wholly unaffected by his own severe sufferings.

> THE BUTT TESTIMONIAL.—A movement has been made in Cork to stimulate the plagging energies of the country as regards the Butt Testimonial. Mr. M'Carthy Downing, Mr. Ronayne, and Mr. J. G. M'Carthy have made stirring appeals to Corkmen, pointing out their duty in relation to the political services and professional sacrifices of the Home Rule leader. Most Rev. Dr. M'Carthy, Bishop of Cloyne, has written to his kinsman, the able member for Mallow, John George M'Carthy, a warm and earnest letter recognising Mr. Butt's claims to nopular support.

> Lord Inchiquin presided at the last meeting of the Guardians of the Ennis Union, at which a letter from the Executive Committee for Closing Publichouses on Sundays was read, soliciting the signature of the chairman officially to a petition to Parliament in favor of the bill about to be introduced with that object. His lordship having asked if he would sign it, there was only one dissentient, whereupon he said that in doing so he at the same time intended to take exception to the measure in another place. Though the bill was good in principle, it required modification to suit the requirements of the humble classes.

On the 24th ult. the Rov. Mr. O'Meara, C. C. Kinnitty, returned from Borrisokane by rail to Parsonstown. At about half-past eight o'clock he left the latter town on his car, to which was yoked a spirited young horse, and proceeded on his way till he arrived at Springfield. At this locality there is a deep river and mills, the noise of which made the animal shy, and dash the car against an endeprived of his faith in God; his belief is strengthened, deepened and sustained. "I do not underits occupant almost instantaneously, by fracturing its occupant almost instantaneously, by fracturing stand," said a great astronomer "how one can look his skull. Father O'Meara was greatly beloved by

hereby pledges itself to uphold and maintain the principle of tenant-right, and to use its best exertions to have tenant-right at the end of leases, as at present allowed by the principal Conservative landlords world and of the Holy Father; that which animates in this county, legalized in this session of parliament." 2. "That this meeting views with dissatisfaction the persistent efforts of agitators to disturb the good feeling between landlords and tenants solely with a view to promote their own political ends; and this meeting pledges itself to foster and maintain that good feeling which has so long existed in this county." Among the speakers was Col. Forde, ex-M.P. for Down.

At the meeting of the Galway Harbor Commisioners, on the 22nd ult., the subject of the proposed meeting in the Bilton Hotel, for the purpose of establishing a packet station at Galway was referred to, and the following resolution, proposed by Major Wilson Lyuch, was unanimously adopted :-Resolved, "That in the event of a company being formed for a direct communication between Galway and the continent of America, the ocean steamers of said Company be granted by the Harbor Commissioners the same privileges and concessions as were given the Lever line in 1858." The concessions referred to by Mayor Lynch, as extended to the former company, are exemption from harbor dues for two years. The Chairman, Captain O'Hara, and several other members expressed their intention of being present at the proposed meeting in the Bilton

Hotel. Most Rev. Dr. Dorrian, Bishop of Down and Connor, lectured on the 23rd ult, at the opening of the new Catholic Hall, St. Mary's Belfast. The "Right Use of Reason" was the theme of the lecture, and he treated the subject in a most delightful, learned, and instructive address. He showed that there was not a shadow of truth for the allegation that the Church was antagonistic to the right use of reason in the matters of science. He expressed his strong belief that the hall would do good work by lectures, by associations, by teaching in the arts and sciences, by healthy and sober amusements, and he added that although everyone would be at liberty to choose his own politics, he was sure that they would be racy of the soil, to the honor and advantage of native land as also diffusive of true charity, without the slightest sacrifice of

Christian and Catholic principle. Our Dundalk correspondent (says the Dublin Express) says considerable sensation has been created here by the secession to Rome of Mrs. Billington, wife of Major Billington, Inniskilling Dra-Since the arrival of the headquarters of the gcons. Inniskillings in Dundalk it was observed that she was a regular attendant at both the Protestant and Roman Catholic places of worship, and that she also taught in the convent school. She has now taken the final step, and during the past week made a public profession of faith, and was baptized according to the ceremonial of her newly-adopted creed in St. Patrick's Roman Catholic cathedral. The first steps in Mrs. Billington's secession are said to have been caused by the visits of a lady missionary while the regiment lay in Dublin. Subsequently Mrs. Billington was in communication with Miss Adelaide Proctor, the poetess, herself a seceder, who completed what the lady missionary in Dublin commenced.

The Sarsfield Memorial committee, met on the 21st ult., at the Town Hall, Limerick, the Mayor in the chair. It was resolved to appoint new trustees, and take vigorous action to raise funds for a statue in honor of the celebrated defender of Limerick in 1690. It was announced that the fund in the hands of the trustees amounted to £700. Mr. Hall stated that while in Dublin recently he consulted some eminent sculptors as to the cost of an equestrian statue, and was informed that it would be as much and about a year ago Father Kearney, the pastor, as £3,000, but that a fine figure of the Irish soldier commenced the work. His exertions were ceaseunhorsed could be had for £1,200. The committee seemed to think that the equestrian statue would be the more fitting monument for the Irish soldier | Mr. Oliffe, and then the parishioners of Castledaly if the money could be raised, and it was suggested that an appeal for assistance be made to the French to whose glory Sarsfield contributed so much. It to spend their day working at the building of the was stated that Mr. E. W. O'Brien, of Canermoyle, had expressed his readiness to associate himself of hours earlier, were the morning ever so dark or with the committee and secure the cooperation of Lord Monteagle Lord Clarina, and other persons

At the petty sessions of Julianstown, county Meath, on the 22nd ult., a case was heard and decided which should act as a caution to practical jokers. Eight men, mostly all young, residing at Mornington, named T. Kernan, King, Smith, Flood, &c., were prosecuted on sworn information, with having taken away a half-barrel of porter from the public-house of Mr. Matthew Durnin, of Mornington. It appears that on the previous Saturday the defendents were drinking in Mr. Durnin's, and his brother, who is somewhat eccentric, being in attendance on them they locked him up in a room, while s few of the others of their party rolled away a halfbarrel of porter, which they carried off to a house some distance and caroused over it all that and the following day. The defendants acknowledged taking away the barrel of porter, but maintained their intention of paying for it; it was only done in jest. The bench, who did not look upon it as a joke, sent four of the defendants to Trim jail for a month each with hard labor, and the other four for a fortnight each, without the option of a fine. Mr. in £100, but it would not be accepted.

On the 24th ult, a novel and interesting cermony was witnessed in St. Mark's Catholic Church, Drogheda, when for the third time in his chequered life of 75 years, Patrick Long, Marshal of the Drogheda Trades, led to the altar of hymen a blushing bride, a young maiden of only 19 summers, named Julia Ludlow. The Marriage cermony was performed by the Very Rev. Thomas Allen, Adm. A large crowd was collected outside to welcome and wish many joyous years to the bashful bridegroom, and many and loud were the acclamations on this union of June and December. The gallant old Marshal is known to fame, as in 1843, on the Hill of Tara and at the O'Connell meetings, his well-known figure was seen marshalling the trades, and, later still, at the amnesty meeting in Dublin on the 6th of August last, his figure was rather conspicuous, as in the van of the Drogheda trades he marched, carrying in his hand his marshal's baton, and wearing a general's cocked hat, with a plume of feathers, and on his breast a scarf decorated with medals and crosses. Many people thought on that occasion that the grizlybearded old veteran was a retired war-worn general

On the 15th ult, during the progress of the works for improving the harbor of Clogher Head, Drogheds, county Louth, a charge of dynamite, which had hung fire for some time, exploded just as a workman named Carroll, aged 30 years, a native of Wexford, went to poke it up with his hand to quicken its action, hurling the unfortunate man back several paces. Those who witnessed the occurrence thought he was blown out of existence. He soon, however, regained consciousness, and was sent into Drogheda Workhouse Infirmary for surgical treatment. The thumb and some of the fingers of one hand were fearfully shattered, and the palm pecked clean off nerve tendons and blood vessels. The injuries to the other hand were only a shade less extensive. Amputation of the hand that had sustained the greater injuries was decided on, but the poor fellow steadily refused to submit There is another progress (I mean a movement so called by certain of the press and certain demagogues and politicians) which is, in truth, hostile to everything pertaining to God, morality and religion. It is that which drives hundreds of peace-able and learned men and cheste and rises was all conservative landlords and fenants are all to the operation. In vain was it sought to impress-the to the chance of saving his life great-that the chance ly depended on having the limb amputated; that on its business till March, 1877. This means a rate poor laborer who carned his living by his hands, and he might as well lose his life as lose one of them. He was still alive in the hospital, at last accounts.

The Assizes in the city and county of Limerick opened on the 24th ult. In the City Court Mr. Justice Fitzgerald, in the County Court Mr. Justice Lawson presided. The two judges had little except congratulations to present to the Grand Juries. In the City Court the judge remarked that the calender showed that a remarkable improvement had taken place in the character of the city since he addressed the Grand Jury two years ago. There was only one case of of offence against property. The other three charges are for the unmanly and cowardly crime of stabbing. In the County Court, Judge Lawson noticed the unparalleled fact that at the present Assizes there was not a single prisoner in jail awaiting trial. That fact stands out in strong contrast to the state of things which prevailed two or three years ago, when numbers of prisoners were placed before the judge charged with the foolish and barbarous crime of faction fighting. This savage custom has been crushed out by the firm and vigorous application of the powers of the law. Heavy sentences imposed by the judges convinced the populace that it was safer to abstain from feuds than to endure a lengthened imprisonment in sanguinary efforts to revenge imaginary or trifling differences. We are the more happy to learn that the city of Limerick enjoys an immunity from crime, because the protectors of the peace there are

rather extraordinary than efficient. An extraordinary occurrence took place in the river below Passage, on the 24th ult. A number of fishermen from Blackrock and Cork proceeded in eight boats, each manned by ten men, down the river, and attacked five boats that were engaged in drift net fishing between Passage and Queenstown, stove in the boats, assaulted the occupants, and finally cut up the nets. Since the introduction of drift nets on these waters, two years ago, a great deal of jealousy has arisen between the owner- and the draught net fishermen at Blackrock and Cork. The drift nets have increased this year from three or four to ten, and the feeling of jealousy has, in consequence, been intensified. The first boat come upon was that of the brothers Ronayne. The boat was stoved in, and the occupants who were stoned had to swim ashore. The nets were also cut up. The second boat was attacked near Glenbrook. It belonged to a man named Hayes. The fish they had captured were taken from them. The men were assaulted, and the nets likewise cut up. The boat and not of a publican named Murphy, shared a similar fate, and one of the men received a severe wound in the forehead from a stone, and the crew left to swim ashore, The fourth boat made off when they saw the danger, and were pursued. The crew succeeded in gaining Spike Island. Their boat was, however, taken and broken, and their net cut. Another net and boat belonging to Queenstown were used in a similar manner. The police of Passage, hearing of the occurrence, took to boats for the purpose of intercepting the assailants on their return. They were observed returning at

expert at the oar, and glided away. No arrests

At Castledaly, near Moate, on the 15th ult., a | East Indies six, with 38; Africa four, with 32; and with the full and impressive ritual prescribed by the Church for such occasions. The old church at Castledaly was inconveniently situated, was too small, had a leaky thatched roof, and indeed partook more of the construction of a barn than a place of worship. Some new building was urgently needed, commenced the work. His exertions were ceaseless, but he was nobly assisted. First came the generous gift of a site by a Protestant gentleman, gave their shors in drawing and cutting stone freely and gratuitously, and though the poor people had new distillery, yet they always came out a couple wet, and remained a couple of hours in the evening, no matter how tiring their other work had been, to draw stone for their new church. With such aids the work made great progress—it was commenced April 3rd, 1875, and the first Mass was celebrated in the new building on the above date. The church is built in the Gothic style, with little or no orna-mentation, and as yet consists only of a nave, terminated in a heptagonal abse, the nave being 109 feet long and 22 wide, and calculated to hold a thousand people, though the parish only contains 194 families. There are six arches on each side which tre at present closed up, but can be opened at any time as soon as it is considered necessary to build the aisles, which are, of course, contemplated in the original style; and the church is lit by a row of windows above the arches. The architect is Mr. Ryan, of Dublin, and the builder Mr. Hughes, of Moate. Most of the stone used was limestone, but some few blocks were from the ruins of Clonmacnoise, about seven miles distant.

GREAT BRITAIN.

There are only 43,000 persons in England and Wales who own 100 acres of land or upwards. Rattening has revived in Sheffield, and the police

re investigating some outrages. A dispute has arisen at a colliery near Durham, by which 1,000 men will be thrown idle.

The disease generated near Bolton by impure milk has attacked nearly two hundred persons, and several cases are hopeless.

A girl has been committed for trial in London for etting fire to Church House, Bow, a Home for destitute girls. Mr. Lowe is in favor of a single municipal gov-

rnment for the whole of London, and so has publicly expressed himself. There is a woman in Sheffield, named Horne, who

s 107 years old. Her three children are dead, and the youngest took leave of the world at 65. The London Common Council has determined to

esist the attempt of Mr. Lewis, M.P., to dissolve the charter which constitutes them the Irish Society.

A child has died in London from poisoning by a narcotic drug called "Infants' Preservative," and an investigation has shown that such results are common caough.

made this session, will be fought by the Irish members. Captain Nolan will move the rejection of the motion. Drunkenness is not abating in London. The

committals to the Westminster Prison in 1871 were 6,316, and in 1875 they were 7,773. The increase is almost wholly made up of females. Purchase has been completed by the Executive

Committee of the New Farm Labourers' Union of their first plot of land in Wiltshire, which is to be let out to the laborers as garden allotments. The Northumberland coal arbitration has con-

cluded, the arbitrator ruling that the colliers shall submit to a reduction of 8 per cent., which is considerably less than the masters demanded. The London School Board wants £398,867, in-

cluding £69,245 of a deficit from last year, to carry

to a formal resolution, on behalf of the various branches, to abstain from all interference in the approaching election to fill the vacancy in the representation of that city, in consequence of the recent resolve of the National Reform Union to ignore the Irish policy.

Mr. Plimsoll lately informed the shipwrights in the East End of London that a great number of ships had been stopped by order of the Board of Trade at Sunderland, and that nineteen of these vessels were so bad that none of them realised more than £30 at auction, although they averaged from 100 to 400 tons burthen.

The Duke of Connaught, who is at present performing staff duties in the garrison of Gibraltar, is expected to return to England about the middle of April. He will then probably rejoin his regiment, the 7th Hussars; and, as he is now qualified for a colonelcy, the Gazette promoting him and appointing him to some command may shortly be anticipated.

DEATHS FROM DRUNKENNESS .- The deaths from absolute drukenness fluctuate. In 1873 the number was 777, of whom 365 died in delirium tremens. As many as a thousand have died from this cause in one year, but 1873 was about an average. The loss of life indirectly arising from intemperance is simply frightful, and, were medical certificates less misleading, we might get something like an approxima ion of the total.

The Rev. Father To nerelli has been instrumental in establishing in Leamington " A Working Meu's Club" on principles of a broad, unbiassed character. The principal rules, condensed, are, first, that no sectarian or political influence, direct or indirect, shall be permitted in the club. Second, that all newspapers of all rengious denominations shall be allowed in the reading-room. Third, that beer in moderation shall be allowed. Fourth, that the club shall be open after the hours of divine service on Sunday. These rules have been unanimously adopted by the meeting held in the above town, and we are glad to learn that members are rapidily enrolling themselves in the club.

THE MAN WHO WAS HIS OWN LAWYER -Mr. Ridout, deceased proprietor of the Morning Post, made his own will before his death, and thus justified to some extent the adege which is not complimentary to the client of the man who is his own lawyer Mr. Ridout left, by special clause, sums varying from £25 to £50 to all his servants who had been five years in his employ. Clearly he meant his domestic servants-those employed in his household-but having described himself as a newspaper proprietor, the word takes a much more extensive range, and everybody in the Morning Post office is held to be a legatee. Consequently from the porter to the editor-compositors, reporters correspondents-the whole literary staff is richer.

EMIGRATION .- During the past month there sailed from Liverpool to the United States seven ships with 588 passengers, of whom 458 were Eoglish, 4 Scotch, 80 foreigners, and 46 Irish. Of vessels not under the Act," There sailed to the United States 27, with 1,174 passengers, of whom 847 were English, 4 Scotch, 27 Irish, 195 foreigners, and 151 three o'click in the morning, but they proved too whose nationality was not described. There also sailed to Nova Scotia two ships, with 34 passengers; were made. The damages are estimated at £200. Victoria, 2, with 24; West Indies six, with 42; are being cared for by the Sisters.

new church, under the title and patronage of St. South America six, with 127, making a total of 60 Kieran, was solemnly dedicated to Catholic worship ships and 2,089 emigrants. The number in the corresponding month of last year was 2,900.

UNITED STATES.

The Iowa Senate refuses to pass the Bill restoring the death-penalty.

In Los Angelosa sprig of geranium grafted on a tomato vine is blooming.

Among the latest arrivals at Cleveland was a huge Canadian black bear, who came sailing into port on a cake of ice. A Wisconsin correspondent writes :- Fully one-

fourth of the breweries of Wisconsin have suspended operations within the last few months. A number of Philadelphia gentlemen propose to

set apart about 100 acres of ground near Germantown, for a camp and parade ground for military bodies visiting the Exposition. The Boston Advertiser says :- A new line of fort-

nightly freight steamers between Liverpool and Boston is announced, and the pioneer is to leave the Mersey on Saturday next. This line is the fourth to be established and when it is in full operation we shall be favoured with an average of five steamships a fortnight. We presume, however, that when the St. Lawrence opens, the Dominion line terminus will be transferred to Montreal for the summer, as usual, which will leave us two steamers a week.

The Alta California describes a vi lainous contrivance with which one Ah Sow was about to strike in the face of a brother Chinaman. It consistered a piece of sole leather through which was action cop-per tacks, and to which was attached a handle to fit it to the hand. When ready for use it would be in shape and size like a small curry-comb, and its purpose was to strike the victim in the eyes and face. The tacks would project three-quarters of an inch, and besides inflicting painful and dangerous injuries, would destroy the sight.

Policy- players have been trying a new trick in New York. Some time ago one of them made an ink that would fade away in a specified time-say two hours-and also an invisible ink that would appear about two hours after the visible ink disappeared. He wrote several numbers in both kinds of ink and enclosed them in an envelope. If the numbers written in visible ink proved to be a "hit" on the arrival of the results of drawings, he would go at once to the manager's office and demand his play. If not a "hit" he would wait until the visible ink had faded away, and the numbers written in invisible ink had appeared, and then go in and claim a "hit" on the second set of numbers. This gave the buyer a great advantage, as if he bought twenty numbers he would really have the advantage of forty. This scheme succeeded for several months, drawing several thou-sand dollars from the pockets of the managers, but it finally aroused suspicions and was discovered.

A TERRIBLE CALAMITY. - DESTRUCTION OF THE BROOKLYN HOME FOR AGED PEOPLE.—NINETERN LIVES LOST.—Early on the morning of Tuesday, 7th inst., a ii e broke out in the East or Mall wing of the Home for the Aged, at Bushwick avenue and The Newdegate attack on the Convents, when Chestnut street, Brooklyn, conducted by the Little Sisters of the Poor. The origin of the fire has not been fixed definately, but it is supposed that it was started in a small apartment on the ground floor used as a smoking room by the old mon, and before the aged inmates were aware of its presence, the flames had made considerable progress. The firemen and police, after some slight delay, were on the ground; and the Sisters being aroused did all intheir power to save the inmates of the institution; but unfortunately, owing to the rapid spread of the flames and smoke, egress in one part of the building was cut off and a panic was caused among the inmates of the house, who rushed hither and thither through the building until they become extausted or sufficated from smoke and sank down. The police rendered valuable assistance and carried out a number of old people who had become unconscious. Michael Cummings, seventy-five years of age, threw himself from the third story window and was instantly killed. Jeremiah Sullivan, sixty-five years'old, was fatally injured by jumping from a window at the same height, and died next day. About 5 o'clock, a.m., the roof fell in, just as the police had rescued a number of the old men who had gone up there in their terror. The firemen then devoted their efforts to saving the main building, and with success. When the smoke cleared away, a sad scene of death was presented. In one room on the third story of the second tier, the smoke and flames had entered and scorched the quilts and pillows of the unfortunate inmates, nine of whom were found dead upon their beds. Nearly all of them were paralytics, and had been unable to make any effort to save themselves. A few were burned, and the hair upon their heads singed; but all, doubtless, had died of suffocation. On the third floor was found an old man seated in a chair, also quite dead from asphyxia. After the flames were subdued the firemen began to work searching for the bodies of those who had perished. In a short time the charred and mangled remains of eight men were found among the debris of the east wing, who had doubtless died before that part of the building fell. This made nineteen viotims in all. The scenes were sickening, some of the bodies being so burned as to be unrecognizable. The names of the dead, so far as known, are as follows:-"Thedore Chajot, aged 75, a native of France; Michael Riley, aged 93, a native of Ireland; James Ryan, aged 76, a native of Ireland; George Donnelly, aged 69, a native of Ireland ; Frederick Euglehard, aged 77, a native of Germany; Jas. Gonly, aged 71, a native of Ireland; Daniel Gorman, aged 78, a native of Ireland; John Cavanagh, aged 72, a native of Ireland; Peter Kelly, aged 75, a native of Ireland; Roger Farrell, aged 71, a native of Ireland; Patrick Healy, aged 72, a native of Ireland; Conrad Landman, aged 87, a native of Germany; Michael Cummings, aged 77, a native of Ireland; John Kenny, aged 71, a native of Ireland, fourteen in all. Besides these, John Coston, John Barroden, James Moran, John Corry, Matthew Breen, Nicholas Fifer, Henry Bennett, John Dahn, Peter Conarty, and Martin Faran, are missing. The names of four of the dead who are unaccounted for are among these." The total loss on the building and furniture is about \$30,000, which is partly covered by insurance. FUNERAL OF THE VICTIMA.

On Wednesday morning sixteen hearses were driven into Chestnut street, near the gate of the Home of the Aged, to carry away the charred remains of the old men who were burned on Tuesday. There had been but two of the dead bodies recognized, those of Conrad Landmann and Michael Cummings, and for these there were claimants. The blackened remains were wrapped in sheets and laid in the coffins. When the sixteen coffins were filled the Sisters gathered about them and joined in the simple burial service, which was celebrated by Father McCarthy of St. John's College. Then the coffins were carried away and the sixteen hearses beaded. the procession to Holy Cross Cemetery, where a lot had been given the Sisters by Bishop Loughlin. The body of Conrad Landmann was buried from Father Raber's church, near the Home. The body. Michael Cummings was buried in the afternoon in Calvary Cemetery. The Commissioners of Charities have cared for over fifty of the poor men and women, many of whom were taken away with difficulty There are less than 70 of 185 former inmates who

EHitness

CATHOLIC CHRONICLE.

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Editor-Rev. Dr. O'REILLY, Miss. Ap.

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MONTREAL, FRIDAY, March 24, 1876

ECCLESIASTICAL CALENDAR.

MARCH, 1876. Friday, 24-The Five Wounds of Our Lord. Saturday, 25-Annunciation of the B. V. M.-HOLYDAY OF OBLIGATION. Sunday, 26—FOURTH SUNDAY IN LENT. Monday, 27—Of the Feria.

Tuesday, 28-Of the Feria. Wednesday, 29-Of the Feria. Thursday, 30-Of the Feria.

A PARALLEL.

A few years ago (1870) a breach was made in the walls of Rome by the cannon of a usurper. Through that breach there flowed into the city a moral curse. Crimes hitherto unknown became public scandals; assassination, plunder and sacrilege, sanctioned by the infidel and masonic clique in power, were permitted to progress with impunity. Amongst the so-called blessings imparted to the conquered city, was the liberty of the Press. This meant a permission to attack everything except the Government. It was permitted to ridicule everything Catholicto blaspheme every attribute of God-to hurl the sarcasm of unbelief on institutions and feelings hallowed through centuries of faith. A journal was started under the auspices of the Government .-Nothing more infamous (with perhaps one exception) ever appeared in the ranks of journalism .-Every issue contained caricatures, both by pen and pencil, of the Pope, the Bishops, and the Mother of God. The blasphemics of an apostate priest, who had disgraced his own Church by his immoralities, and joined the evangelicals, were paraded in the columns of this journal as tit-bits of literature. At length the infamous teaching of this journal bore fruit; the people, finding what liberty of the Press meant, and indignant at the insults constantly poured on their faith, demanded the suppression of the Capitale. The Government refused. Immediately the editor, Sosogni, was assassinated, and his confreres banished. The paper still exists, but under the surveillance of a strong public guard. and its tone and principles moderated to give less

We will allow the Gazette to give the other lines of the parallel, as it, from its own biassed standpoint, can give a much more lenient complaint than those whose faith and nationality have been so often and so bitterly outraged. Speaking of the evil fruits of the evil teaching-of-a religious daily of this city, our contemporary says :-

We referred to the indignation expressed by our "religious daily " contemporary at the rumour that certain Roman Catholics had manifested a desire to restrict their custom to shopkeepers of their own faith, and we pointed out that such a deplorable state of things, if it ever comes to pass, can only be regarded as the natural fruit of the religious warfare which has been inaugurated in our midst | perhaps, yet seen in similar entertainments. Erin during the past year. That is one reflection which the subject thing to be said in connection with this incident. which shows how very different is the measure which is meted out by our contemporary to these who agree, and those who disagree with its views. In the same issue which contained this outburst of indignation at the idea of Roman Catholics restricting their patronage to tradesmen of their own faith, reference was made to a matter which was noticed by "Free Thought" the other day in our columns, and has obtained considerable notoriety in this city-we refer to the dismissal of a clerk by his employer for the avowed reason that they differed upon some theological questions. Now let us compare the two cases for a moment and see whether the spirit of irtolerance is not even more manifest in the latter than in the former. In the one the manager of a Roman Catholic establishment decides, let us suppose. that goods for the use of the establishment shall not he brought from Protestant grocers, on the ground of religious differences. Goods, be they potatoes, or apples, or cotton, are the products of labor and skill, so coming to such a resolution a Roman Catholic would be simply resolving not to buy from those who profess a different religion the products of labor. In the other case the Prot stant employer resolves that he will not buy from a clerk hisadmittedly valuable labour and skill, upon the same ground, boldly avowed, that the clerk's religious views differ from his own. Of the two, the case of the clerk is much the harder, for the Protestant tradesman is not dependent on any one customer or class of customers But the poor clerk is turned out of his employment in a hard season, and if other employers imitate the model example set by the one who discharged him, and refuse to give him work, he will be left to starve for want of the necessaries of life.

Yet the journal which champions "religious liberty" in this city, and in whose honor people are asked to erect a monument, in the same day's issue hotly denounces the Roman Catholic for intolerance, while the conduct of the Protestant employer is referred to without the slightest symptom of disapprobation! Assuredly we have here a remarkable illustration of the extent to which unfairness can be carried by so-called religious journals, which explode with wrathful indignation at the mote in their brother's eye, but are totally oblivious of the beam in their own.

DEATH OF FATHER BENTLEY.

With feelings of deep regret we have to record the demise of one of the most distinguished clergymen of this city. The fell destroyer has swept from amongst us a man of talent and of unusual information. The Seminary, where he has been professor, has lost one of its lights. Unassuming and retiring, Father Bentley, loved by all who knew him, and respected for his deep erudition, has passed to the world berond the tomb. Although but seven months here since his return from Ireland. he was widely appreciated. Our friends in Dublin, especially around Rathgar, will receive the sad news of his death with deep regret. They must pray now for the amiable and enlightened priest that ministered amongst them for twelve years.

Monday, the 20th inst., the Seminary chapel was prowded with the clergy of the city, who came to assist at the last solemn ceremonies over a beloved confrere. The aged and venerable superior of the Sulpicians sang Mass, and every respect a grief. struck community could give attended his obsequies.

OBITUARY.

Our obituary to-day, sigs the Charlottetown Herald of March 1st, contains the announcement of the death of the Hon. DANIEL BRENAN. For some time the Hon. Gentleman has been weak in health, and though suffering little in the way of acute pain, vet, at the age of eighty, infirmities are very apt to become fatal diseases to carry us off.

Few names in the colony are better known than that of the Hon. D. Brenan. He lived and moved and dealt with the settlers when settlers were not so numerous as they are now, and in those far times which have become, in our days, historic. He was born in the little village of Balanakill, in Queen's County, Ire-land, and, at the age of 27, arrived on this island to push his fortune in 1823. By industry, intelligence, and perseverance the young emigrant rose from step to step, until he became one of our leading merchants and most honoured citizens. He represented King's County for many years in Parliament. He was a member of the Executive Council in the days which preceded Responsible Government. He took a leading part in establishing our first Island Bank, and on all subjects connected with commercial matters, his judgment was eagerly sought for, and implicitly followed. He was, emphatically, the poor man's adviser, and few were there reduced to straits, who sought his advice, who, not only received good counsel, but substantial aid as well. He was the very germ of integrity and honor-charitable kind and hospitable the public acts of liberality which he did, he did with the misn and air of a prince—no grudging, no meanness characterized them. There was a generosity, a delicacy, and an aptness sorrounding even the manner of their bestowal which impressed the recipient with the idea that his acceptance was

an honor conferred. Mr. Brenan's death leaves a large blank in our Islan dand more especially in our Catholic society. The experiences through which he passed, and his own reading and observation, made him a man worthy of being consulted on almost all affairs. He had read much, and his large and carefully selected library showed how earnestly he valued learning. Even to the last few years of his life he indulged in his favorite amusement of hunting, and until lately it seemed as if the course of time made no impression upon his hardy constitution. He, however, has gone full of years. After much labor he rests. The regrets that follow him, show his worth more than any words of ours can. He witnessed half a century of our Island history, and he leaves behind him a record of good deeds, which will long keep his memory green among us. May his soul rest in peace!

Maria Maria Maria Maria Maria Maria COMPLIMENT TO FATHER DOWD.

A charming entertainment was given at St. Patrick's School on Thursday, the 16th inst., in honor of the much esteemed patron and guardian, the venerable pastor of St. Patrick's. Music, songs. recitations and tableaux lent their sweet power to express the recognition of the grateful pupils; but the highest compliment, and certainly the most acceptable to the good pastor himself, was the efficiency and grace of his amiable protigees. The reputation of the school, which, we believe, is superlative, was admirably sustained in the entertainment. The music, in selection and execution, was a treat; some of the young singers giving great promise of future excellence; many and well merited were the plaudits given to our little friends. The Tableaux were the prettiest we have, weeping on her harp was in harmony with a recitation so patriotic, so full of noble sentiment and asniration, that we funcied the little ones, who O'Reilly. never had seen the old country, and, perhaps, have not yet read its harrowing history, felt in their in- was celebrated with the usual pomp and musical touching the lofty ceiling, the Queen of Heaven, who is Ireland's Queen, was enthroned: around her were her countless children, represented by several lines of lovely girls dressed in white, with wreaths and flowers. The greatest praise-even the gratitude of the Irish of Montreal—is due to the good Sisters who conduct these schools. When we say they belong to the Congregation of Notre Dame we say they belong to a Community loved and revered by a people, who have for two centuries appreciated their labors for the spiritual welfare of the girls of this country. As the efficient training and success of the school are due almost entirely to the exertions of Father Dowd, it was becoming and thoughtful to confer on him this charming entertainment .-His friends around endorsed the compliments of the children, and all left wishing the venerable and esteemed pastor of St. Patrick's many years of a happy career for the blessing and defence of his countrymen in Montreal.

ENTERTAINMENT AT ST. MARY'S

COLLEGE. On Tuesday, the 14th inst., the College Theatre was crowded to witness the Drama entitled "The Family of Martyrs," performed by the pupils of the College. The proceeds were for the poor of the city so laudable, met with the warmest response, and there was not a vacant seat in the spacious Theatre The performance was very fair, considering the youth and inexperience of the actors. O'Meara-Heenan, and Farish, who had the leading parts, received several well-merited applause, and showed every indication of skilled culture and promise of future oratory. The beautiful sentiments of the piece, the grand and final triumph of virtue over pagan revenge, cast a halo of holy feeling over the entire audience, and tears expressed the fervor of many a faithful, sympathetic soul. These Dramas are admirably suited for the holy season of Lent .-They amuse and at the same time lift the thoughts above the sordid interests of earth. The success of the "Family of Martyrs," both scholastically and solitude brings forth her young in their desolate financially, has won for the Directors of the College arches, but their long centuries of toil are even now the "Family of Martyrs," both scholastically and the sincere congratulations of their many friends.

NEW AGENT.

Mr. Richard Devlin has kindly consented to act as Agent for the True Witness in the City of marits entirely her own.

ST. PATRICK'S DAY CELEBRATIONS

MONTREAL.

In times past, St Patrick's Day has been looked upon in Montreal as the first day of Spring, but the wintry aspect of the day at an early hour, seemed more in favor of the supposition that it was the commencement of winter, or as a Scotchman put it, a great deal more like St. Andrew's Day." The heavy snow storm that set in on Thursday evening, continued during the entire day and evening, and the roads were considered impassible to pedestrians. Thus it was rumored early in the day, that no procession would be had. But the some spirit that moved the hundreds of thousand Irishmen in all quarters of the globe, to assemble under the banners of their national associations and devote at least one day in the year to the celebration in honor of the Irish national saint, was at work in the hearts of Erin's sons in our own city, and from the early hours of the morning the sounds of preparation and appearance of individual activity was visible in every quarter. The little green badges representing the shamrock of Ireland, and in many cases the treasured plant itself were to be observed in the button-holes or jauntily pinned to the hats of men of all ages and boys of all sizes, while musiciaus in uniform and marshals on horseback were to be seen hurrying to the place of meeting. Flags and streamers were displayed from every point likely to be covered by the procession in its march, and the arches that had been crected were in a finished state before the appointed hour. As the day wore on towards the time for starting, the hurrying crowds and eager look of anticipation on the faces of all dispelled any rumor or feeling that the procession would be postponed. The ladies also turned out in large numbers, and, as was afterwards remarked by Mr. Meany from the platform, the realization of the Indian prophecy of a fierce snowstorm for St Patrick's Day only seemed to give fresh evidence of Irish pluck under difficulties.

The arches and decorations, as might have been expected, were not as numerous or nearly so elegant as on former years, but bunting and streamers were to be seen in abundance, and the stores on each side of the streets in line of march were tastefully decorated. An arch in front of the Sun office was tastefully mounted with evergreens and surmounted by a cross, while the motto " Home Rule for Ireland," which appeared on one side, and Patriotism, Religion, Charity and Temperance, imprinted on a scroll caught at the centre by an evergreen wreath and garlanded with evergreen. made a much admired tout ensemble. An arch at Mr. Laverty's store, on Bleury street, was very tastefully decorated with flags of all nations.

The various Associations collected at their respective halls, and moved to St. Patrick's Hall, when they proceeded up Alexander street to the stirring music of St. Patrick's day from so many bands that each Society must have had some difficulty in distinguishing its own particular " St. Patrick's Day." However, all went merry as a marriage bell, except for the snow under foot, and the procession wound its way up Alexander street, entered the Church, banners flying and bands playing. The various Societies opened ranks on arriving at the front door of the Church, and the officers passed through the ranks, each saluting the other in turn. A selection from Irish national airs was performed by Prof. Fowler, and to the music the participants filed into the Church and found seats on each side of the centre aisle.

INSIDE THE CHURCH.

The church was decorated with evergreen, though to no great extent, but on either side of the altar were harps in gold panel against the wall with the motto "hrin Go Bragh" on one and "God Save Iroland" on the other. The following mottoes were also described on the pillars near the altar :-"Where Rome is, thro is the Church;" "Go ye, therefore, and teach all nations;" "To be united is to be strong;" " Our religion, our institutions, our rights." There were seated in the space within the rails surrounding the altar the Right Rev. Bishop Fabre, His Lordship being rttended by the following clergymen :- The Rev. the Superior of the Seminarv. Father Baile, the Rev. Fathers Dowd, Callaghan, Hogan, Lonergan, O'Bourke, Leguere, Whitaker, Leclair, Crombleholme and Salmon,

nocence and beauty, a sympathy for the country of accompaniments, the whole being a most impressive scene. The orchestra and choir, under the direction of Prof. J. A. Fowler, performed Haydnis magnificent tableaux. Far away on a throne almost | Second Mass in C, with fine effect, the singing of the | home and family stronger or more beautiful than soloists especially being remarkably well worthy of note.

THESERMON

was preached by the Rev. Dr. O'Reilly, Miss., Ap. The following are his concluding remarks:-

Yester eve a thought robed in the garb of poetical vision, rushed through my soul. It seemed a a joy of eternal light darting through a rent in the cloud that hides from mortal gaze, the awful destines of the future. The celestial Eden passed before my encaptured gaze; an angel pointed to an arbor, bright in the midst of brilliancy, where the great Eternal had destined that a chosen people should enjoy in a flood of light and glory the full ness of the beatific vision. This favorite arbor of the celestial Paradise, was destined for the nation that in its earthly career deserved precedence. France, Italy and Ireland, were the claimants. France pleaded her missionary spirit, her defense of the Holy See; her brilliant efforts in the sacred cause of literature. Italy showed her red stole of martyrdom, her catacombs, her monasteries, her monuments of devotion to the Divine Mother.

Striking, powerful the claims of the two greatest Catholic nations of the world; but we, who know the history of Ireland and bave studied impartially her intrinsic merits, her fidelity, her supernatural destiny in the nations of the earth, we are able to the first shock of their power on the Church and anticipate her precedence on the last great counting day and behold our reasons.

Ire and pleads her cause; She points to the worlds wrapped in the influence of her missionary spirit; her missionaries in latter times outnumber those divided amongst the various parishes. The object of France. She was never tainted with Janseniam Gallicanism or a Freemasonry that pervades all class s; She had no Voltaries or Rousseaus and her fidelity to the Holy See is not tarnished with the memories of Avignon or Gaeta; whilst the blood of the Irish Zorave mingled with the French at Mentana Castelfidardo and Rome.

Italy boasts of her martyrs, her monasteries, her devotion to the Virgin Mother, Ireland too has had her martyrs; although their names are seldom met in the records of hagiology, yet green mounds cover the mouldering relics of a martyr people, her children were immolated to the bigotry of unbelief; in one decade of our own times over 200,000 perished through fidelity to this faith. She too has had her monasteries; she points with a sigh to the crumbling walls of the ancient sanctuaries of virtue and mouldering monuments of by-gone glory, the cross lies prostrate in the grassy aisle and the bird of blood over the suppression of their beloved institu-

Besides those features of moral worth in common with the great churches of the continent Sho has

version of Ireland, the unprecedented rapidity with which the faith spread over the land we must bow in humble gratitude before the throne of the most High and cry out with the prophet "Non fecil toliter omni nationi." Like the Apostles of old St. Patrick stalked over the land with the Gospel in one hand and a staff in the other; with an eloquence of the soul, endowed with a supernatural power he raised the fabric of Christianity on the ruins of paganism. The supernatural character of the conversion of the country must strike the candid student of her his-In other countries the work of redemption tory. moved slowly along a crimson path of a martyred people; the advent of Christianity into almost all the old nations of Europe has been characterized by cruel and sanguinary persecutions; not so in this favored garden of providence; its sun burst forth in nounday splendor, without years of anxious waiting and with only one stain of blood-the massacre of the Confirmation children—Ireland received the faith and has preserved it unbroken and unchanged for fourteen centuries.

The church of Ireland was indeed like the grain of mustard seed, the smallest of all seeds, but when it groweth, becometh an immense tree that gives shelter to the birds of the air and casts its saving shadow on the plains. Sown in the soil by the hand of Patrick it was irrigated by the dews of heaven and has grown according to defind laws of development, from the sapling to the stalwart trunk of immense girt and powerful resistance. It has waved its majestic head to and fro in the storms of centuries and still lives in the vigor of an increasing growth. Early and contemporary churches like older branches of the mother tree, yielding in as much as they were human, to the withering touch of time, have glided with the cities or nations on which they were built, to the records of the past, but the church founded by Patrick, still stands in the vitality of an eternal youth, having survived the shock of the tempest and the vicissitudes of time. The particular churches of the Fathers are lost in the dim records of the middle ages, Constantinople that one shook under the eloquence of Chrysostom, has sunk into the paganism of the Museulman; once the centre of early Eastern Christianity it has now more reverence for dogs than the followers of the crucified. The Carthage of the great Cyprian and the Hippo of Augustine are no longer found even in their ruins; the grass grows and cattle feed on the hallowed sites of Cathedrals and basilicas that were served by the Basils the Gregorys and Polycarps, of old. Jerusalem, Ephesus, Alexandria and Damascus are names of splendor in the ecclesiastical records of the past, but compare them to day with Armagh, Tuam, Cashel, and Dublin, archiepiscopal centres established probably by St. Patrick himself and still flourishing in all the vigor and perenity of the grand old church of which they form such a worthy complement. Those who do not kneel at our alters marvel with

awe and admiration at the supernatural fidelity with which the Irish people have clung to their ancient faith. All inducements of temporal advantages have failed to win them from that faith. All the b'andishments of wealth, all the seductions of power, all the influence of rank and station and superior education have never shaken the faith of the Irish people. When the dark hour of persecution had set in with funereal gloom on the devoted land; when the flames of their burning monasteries and temples cast the glare of the aurora on the sombre vault of heaven; when the noblest blood of the land flowed on the scaffold in all the details of ancient martyrdom; when, in fine, a triumphant and wealthy heresy offered fabulous sums to purchase the fidelity of the Irish Catholic-did he not seem endowed with some supernatural grace to brave alike physical torture and moral seduction? The devotion of the Irish people to their religion stands out alone in the history of mapkind as a monument of fidelity which nothing could shake—of energy which nothing could subdue. To this the annals of nations can offer no parallel. Records of individual heroism there are many in all ages and in every clime : martyrs in all times and countries have left us the example of their constancy and faith but history records nothing like the fidelity and devotion with which in Ireland a whole people adhered to their religious belief. Even now when the days of terror of penal laws and confiscation have passed away and the brave love that persecution fosters might be expected to wax cold, do not the gorgeous churches and institutions which the free offerings of a poor people are raising in every which few nations on the earth could equal? In all their miseries and their oppressions they have preserved virtues and qualities that fit them for a nobler and higher condition than they have filled for the last 700 years. Where are the affections of in this down-trodden Irish land? The Divorce Courts, redelent with obscenity and annihilating every sacred and social tie, seldom outrage Irish morality. Where is there more love or tenderness around the domestic hearth? Where is the hand of charity so freely extended to the poor? Where is the stranger so welcome to the share of the scanty meal? Where is female virtue more honored? There is no land under the sun so free from those vices that form such a dark page in the the hospital and police reports of the great cities of England and America. Where is there the same sense of religion that makes the plous prayer the household word of the father, the mother and the child. In what other country will you find in the humblest homestead a piety that has no ostentation, and a charity that knows nothing of show, give to the poorest of the peasantry a simple courtesy and grace, which riches cannot purchase, and education has not imparted to prosperous and well-to-do visitors from other lands?

There is another feature in the Irish Church unique in the history of the world. Ireland is the only nation that never persecuted her own priests. Every nation has undergone periodical paroxisms of revolutions; as revolution is the offspring of diabolical machination, the frenzied people turned sanctuary. I know of no nation except one that has not at some time murdered or banished its bishops and priests. It is unnecessary to recur to history for proof, memory supplies testimony even in our own day. France has murdered her bishops and priests; the Commune was scarcely less sacrilegious than the Reign of Terror. Italy has seen her Pontiff in exile, and to-day a prisoner in his own palace. Germany has filled her prisons with the Confessors of the faith, and England groans to this day under the curse drawn on her by the blood of bishops and priests shed in halocaust to the demon of the Reformation. Ireland has never raised her hand against her priests. There have been Irish traitors paid by English gold to betray the priest; but the people, the faithful people of Ireland, were ever united in obedience and love to their spiritual fathers.

This union of the priest with the people is one of the safeguards of the Irish Church. In the storms of political strife, in the enthusiastic but misguided outbursts of popular feeling, it was the priest, using learning; the ruins of 222 abbeys stand as the the power that he alone possessed, checked the indignant populace and saved the country from bloodshed and ruin. But a few years ago, Ireland would have been swept with a storm of revolution were it not for the firm stand and fearless denunciation of bearing fruit amongst the people that wept tears of the bishops and priests; and yet short-sighted Englishmen would crush us in their gratitude: they hate us for our power. When famine and stark hunger decimated; when want and persecution in all their harrowing privations cast prostrate the manhood of the country, it was the priest that this evening, has done all in its power during the When contemplating the extraordinary con- was faithful, seeking in disguise the poor cabin past year, and especially during the past few months

bearing temporal comforts from his scanty supply to the needy, and administering the dread Viaticum to the departing.

To that union of the priest and people we one the magnificence of this celebration to-day. Perhaps no where in the world is the national festival celebrated with more solemnity, more union and patriotism. The scene before us is grand and consoling. Societies of every grade of politics, men of every shade of character and representatives of every parish in the city kneel in one accord around these altars to day. In congratulating you, men of Ireland, who confer such honor on your country, your city, and your faith, do we not echo your own grateful acknowledgments in attributing much of the harmony of this celebration to your love and esteem of the venerable pastor of St. Patrick's. In a few years more when the grass is green on his honored tomb, the young men who are here to-day in the fulness of life and faith, may have to sigh in their old age over the departed influence of a great and patriotic man.

Finally we have another jewel for the crown of Ireland far surpassing anything yet considered. She will have the greatest number of the saved on the last day.

The discovery of the great American Continent and the dispersion of the Irish were decreed at the same time. The old world was falling into the hands of a tyrannical aristocracy the land was narrowing into the possession of the few and a system of universal serfdom was cramping the commercial energies of the European nations. The chaos of order and the ruin of religion were threatened in the increasing socialism of the masses. Providence that guides the destiny of nations as well as individuals, gave an outlet for the superabundant population to follow the bent of its legitimate aspirations for independent social condition and behold the strong manhood of Europe is carried on a tide of emigration to fell the forests of the great American Continent and build up a great nation. In order that that nation might have the pure stream of revelation flow in its midst, another people is wrapt in the dispersion. Where will Providence find a faithful people who will bring the light of faith to the millions of the new world? Where is the nation that has an innate martyr spirit, an imperishable fidelity to its altars and traditions and impervious alike to the trial of persecution and the seductions of vice? Behold the eye of Providence rests on Ireland. Like the maiden torn from home to proclaim the divinity of Christianity before tens of thousands gathered in the amphitheatres of old, the spirit of Ireland is drawn from its green resting place in the Atlantic to guide and protect the Catholicity of America. Their work is progressing. Every town of the Union has its little church and its Irish congregation, whilst the magnificent cathedrals of New York, Boston, Philadelpha, Buffalo, and Chicago are monuments worthy of the Irish zeal and Irish generosity.

Therefore it is a strange but certain fact whatever of Catholicity and salvation falls to the lot of the American people comes almost entirely through the Irish people. The same may be said of Australia, New Zealand, and the Cape. Therefore or. the last and terrible accounting day when the nations of the earth shall have assembled in the valley of Josaphat and there in the fancy that na-tions will be gathered under their own banners. I see by far the largest number of the saved are under the flag that would represent the Irish nation and Irish influences. To her will be given the arbor of surpassing beauty far away in the celestial paradise.

After Mass the several societies formed in line again and marched over the route laid down and which we published in our last.

The procession excelled in every respect those of previous years, both in numbers and the character and standing in the community of the processionists. The bone and sinew of the people, as represented in her labourers and mechanics, and the mental labor as represented by the capitalist, manufacturer, and professional men, was in line arm in arm, and all this, too, in defiance of wind and weather, for there is no one but will admit that the inconveniences attending pedestrianism was such as to tempt the most patriotic to yield. A vast concourse of people accompanied the procession the entire route, and when the piecession was dismissed in St. James street, repaired with the procession-ists to the St. Patrick's Hall on Craig street, where great centre of industry and commerce prove, even the large concourse of people were briefly address-in prosperity there is a national religious devotion ed by Mr. B. Devlin, M.P., President of St. Patricks Society; Mayor Hingston, Mr. Murney, of St. Patrick's Benevolent Society, Mr. Meany editor of the Sun, and Ald. McShane.

THE CONCERT

in the City Hall was a grand success, Ircland's gallant sons and fair daughters attended in great numbers.

The decorations consisted of a plentiful display of palm around the room, and a good display of

The platform was very handsomely decorated; in the centre, at the back, hung the banner of the Society, with the English and Dominion flags on each side of it, over the banner was the name "Brian Boro;" on the right a screen bearing the inscription, "Let Ireland enjoy the same freedom as Canada; Ireland and France firm friends;" on the left was a green banner with a gold harp, and the inscriptions-"The spirit of a nation never dieth; God Save Ireland say we proudly; the Cross and Shamrock united as ever." Opposite the platform was an Irish flag with the name of "Hugh O'Neil" over it, and the motto " Erin go Bragh below, while under it was the motto "Home Rule for the Land of our Forefathers." On the walls in various parts of the room appeared the names of Emmett, Curran, Grattan, Davis, Plunkett, O'Connell, O'Brien, McHale, Butt, and others.

On the platform we noticed Mr. B. Devlin, M. P. President of the St. Patrick's Society; His Honor Mayor Hingston; Mr. B. Emerson, St. Patrick's Temperance Society; Mr. P. H. Shea, Young Irishmen's Literary and Benefit Society; Mr. McEvenue St. Bridget's Total Abstinence and Benefit Society; Mr. P. Flannery, St. Ann's Total Abstinence and Benefit Society; Mr. T. Buchanan, Irish Catholic Benefit Society ; Mr. E. Murphy, Home Rule League, Mr. W. Clendinneng, Irish Protestant Benevolen Society; Mr. Charles Shea, St. Patrick's Benevolent Society; Ald McGauvmn, McShane and others.

MR. DEVLIN, M.P., said :—Ladies and Gentlemen, it is always a pleasure to the St. Patrick's Society to have the opportunity to meet their friends, and e pecially upon occasions of this kind. (Hear, hear.) I am glad to see so many of our friends as sembled here this evening, although we could scarcely expect a very large attendance considering the weather we have bad to contend against during the day. I believe, however, that I may safely say St. Patrick's Day was never celebrated with more carnestness and success in the city of Montral than it was this day. (Applause.) Our Irish organizations, whatever may be the state of the times, do not appear to participate in the general depression which has overtaken almost all other classes of people. They looked, I think, as well to day as ever. (Applause.) They exhibited signs of prosperity—unexampled signs of prosperity—which shows that the Irish people of Montreal are pregressing favourably and satisfactorily. (Applause.) I was glad to see the demonstration, as you were all glad and proud to see it, and I trust you may live to see many more such. I do not propose, upon this occasion, to make a speech, but I may, per-haps, be permitted, to say that the St. Patrick's Society, which you honour with your presence here

this evening, has done all in its power during the

of depression, to contribute liberally to the relief of those who have called upon them who have a right to expect relief—and I am sure it will be a source of pleasure to you to know, that the St. Patrick's Society has been immensely successful in relieving the distress, which would have occasioned much suffering if it had not been provided by the protection which the society afforded and which it is its bounden duty to afford to all those in need of its assistance. (Applause.) I desire to return the thanks of St. Patrick's Society in an especial manner to one of its members for his untiring efforts for his devotedness to the cause of relieving the sufferings of those of his countrymen who have stood in need of help. As I told you, our Society is founded upon benevolence; it objectis to relieve the poor, to promote by every means in its power the national honour under all and under every circumstance; its duty and its mission is, as I have said, to relieve the poor amongst our countrymen who may require relief, and it is with feelings of sincere pleasure that I announce there is no Society in Montreal or outside of it which contains more devoted men-men more ready or more willing to make every sacrifice that the true sense of national honour and dignity may require than the St. Patrick's Society. Amongst the number of those who have especially devoted themselves during the winter, or as far as it is advanced, to the relief of the poor is Mr. George Murphy-(applause)-the chairman now and for a number of years past of our relief committee-a gentleman who, after his hard day's work was over, spent the hours of the cvening travelling round from house to house and where relief was desired quietly giving it. (Applause.) Although I mention his name at this meeting I do so without having informed bim of my intention to do it, because he is one of the most humane. charitable workers in the interests of his countrymen, who would rather than otherwise that his name should not be made public. I held it to be my duty to testify to the valuable services he has rendered and I could also speak in equally commendatory terms of the committee who work with him. but as he happens to be its chairman in returning him my thanks-your thanks dear friends-we return thanks to all (applause) who have participated with him in the work in which he has been engaged Now ladies and gentlemen I have to say that the old St. Patrick's Society deserves your support. It would be an evil day for Irish Catholic interests in Montreal if any misfortune was to overtake that Society—if anything were to occur to diminish its influence and usefulness. (Applause) It was created to promote as far as it can the honor and dignity of the Irish people of Montreal. I think it has been true and I think it will be true to the end of the chapter. I was glad to see so many members of sister societies in the procession. Mr. Devlin here remarked that most of the members of the other societies belong to the St. Patrick's and as their charser forbade them to leave the ranks their (St. Patrick's) numbers were lessened, but still they always liked to see them in the procession, whether they marched before or behind. If all the members belonging to St. Patrick's were to join its ranks they would reach at any rate not less than a mile. He continued— Upon an occasion of this kind it is usual to take a review of the history of the past year, but I do not feel disposed to occupy your attention in that way to-night, because there is a gentleman on the platform who will address you in the course of time, and he will, no doubt, interest and instruct you on this subject. I may be permitted to say however, on an occasion of this kind that it is our duty, to cultivate a policy of conciliation-to live on terms of friendship with all creeds and with all classes. (Loud and prolonged applause.) I am glad to see to-night upon this platform the representatives of Societies, the members of which do not belong to our creed. (Loud applause.) I am always glad to see Protestants and Catholics mingle together for the promotion of charitable and benevolent and national purposes, and the day that sees the Catholics and Protestants separated from each other in these grand objects of human ambition which Providence has laid before us-I say the day that sees us separated will be a black and evil day for the Dominion of Canada. (Applause.) Our country, my friends, is a young country, and they who live in it, and they whose children must live in it, must feel and know its future welfare its future greatness-its future prosperty-depends people who live in the county (applause and if we allow ourselves to be turned from the path that is now open to us by dissensions-and especially religious distensions (Hear, hear), we never will rist - we never will become a great people in this country, unless we prepare to bury all such dissensions. Let every man worship the Almighty according to the dictates of his own conscience, but let no man think ill of his neighbour, neither let any man think worse of his friend, because his conscience tells him he should worship the Deity in another manner. (Applause.) It is one of the principles of this Society to propagate these princi-

Mr. Devlia, M. P.—I am obliged to answer my friend, who calls out "Free Trade," by asking him to give me protection. (Laughter). I have heard a great deal upon that subject for the last seven or eight days and nights also, and I don't care opening up the discussion here now. Ladies and gentlemen, before resuming my seat, I beg to express, once more, my gratification at the presence of members of sister societies. It shows that a fraternal feeling exists. I trust that they may all continue to flourish and prosper, although I must tell you I am not in favour of cutting up our people into too many organizations. I believe that the well-being of the Irish people depends-in fact, I have no doubt about it-upon union. We never can in Montreal or elsewhere attain a great position in the country, unless we are united, unless we work together. We must co-operate with each other, if we ever expect to obtain eminence in the country, and therefore I would question the propriety of going beyond that, because it may give rise to jealousies and rivalry, which may not tend to promote the national dignity; however, it is one of those matters every person has a right to form his own opinion on; but constituted as we are at the present moment, I think may safely say there is not a single want in connection with the Irish Catholic local affairs in Montreal, but it has its own organization to meet every legitimate wish that may be expressed in that way. This is scarcely a subject to interest those here this evening, and I only referred to it in the way I have, for depends upon ourselves to hold that position and places in the old country, who would support Mr. to command the respect of our fellow citizens. To Butt. Having again thanked them for the honor

ples or views, because, as I have said no country

especially a young country like ours, can prosper is

its own people are divided. Mr. Devlin next ad-

verted to the Home Rule question in Ireland, main-

taining, as he often has done before that Ireland should have the same privileges enjoyed by Canada,

of making her own laws for local Government. He

jocosely remarked that Canada could well spare one

of her local Governments, to give one to Ireland, but

he questioned whether Ireland would accept it under the circumstances. His expressions on

behalf of Home Rule were loudly applauded. He

proceeded to remark that he knew of no other

matters which it was necessary to dilate upon, when

one of the audience called out " Free Trade," an

expression that created much amusement.

entitle ourselves to their respect and admiration, we must prepare to see we are ourselves an united people, determined to assist each other and maintain each other in every possible way. (Loud applause.) Mr. Devlin concluded by remarking how proud he felt at occupying the position of President of the Society, and the many young faces he saw before him reminded him that he was getting old and it was time to step aside for a younger man. A loud no, no, came from every part of the room and the popular President after again thanking the audience for their presence, resumed his seat amid the most rapturous applause.

Mr. Meany then presented himself on introduction of the President, and was received with pro-longed and enthusiastic cheering. In the course of long address he remarked that the splendid and enthusiastic manner in which the day had been observed showed the world that the old spirit was not dead. (Applause.) This is the feast of the Apostle of Ireland, and in the pomp and ceremony of the day we mean to do honour to the memory of St. Patrick. And all the rejoicing, mind you, is not for one of Ireland's son's nurtured at her own bosom. It is the festival of a stranger who came to redeem her from her terrible bondage and to pour upon the island the holy light of Christianity. It is a national festival, and therefore must not be celebrated in a sectarian spirit. (Hear, hear.) Participating in the solemnities of the day all over the world are Irishmen of various religious and political sects; and no word should be spoken or act done that may be calculated to wound their feelings, or to break that bond of sympathy and strength that binds today all the children of the old land. One common impulse guides our widely scattered race; and in the fulness of our Celtic hearts we give up the day to harmony and kindly thoughts, and tender memories, and patriotic aspirations. But in that land, hallowed by the memory of St. Patrick, the laws under which the Irish at home live forbid a national demonstration; and so the Irish heart, on its own soil, dares not open to the genial inspiration on St. Patrick's Day. By those rivers where the green shamrocks spring up luxuriantly no green flag waves to-day. (Cheers.) The cheers for Old Ireland which have this day risen from the patriot masses would, if given at the other side of the Atlantic, be a declaration of rebellion; there the national drums are muffled, and the strains of music that speak to our souls, and tell us how our fathers wore the green, and fought and suffered for it, are hushed into silence before the awful majesty of the law. But here, under a constitution whose excellence consists in the liberty it affords to all the nations of the earth, we would, if permitted, blend our shamrock with the orange lily, and as our gaze reverts to the land from which fate has separated us, we more fully enjoy and appreciate the blessings of the new Dominion on American soil. If we do not celebrate the National festival in triumph at least we do in untrammeled freedom. In fact, to-day, in every part of this great continent where an Irishman is found there is Ireland! We go in spirit across the waves and bring nearer to us the friends we have left behind. Met together as children of the beloved isle, we love to linger around the records of the past and speak of the old memories which this day's celebration awakens within us. Guided by history we go back through long centuries to the days when Ireland sat in the "darkness of the shadow of death." Four hundred years had passed since the commission sped from the shores of Galilee to "teach all nations."

Mr. Meany went on to say that the day being a national festival was suggestive of other thoughts besides the memories of religious triumph. Separated by more than three thousand miles from Erin they turned to her with the fulness of filial affection they were proud of her for the bravery her of sons and the unsullied purity of her daughters-of the story of her woes as well as for the bright traditions of her glory. The scenery lavished upon her by nature; the old towers that told of the liberty which once reigned in the hearts of the brave and learned who made the winds to echo through the voice of centuries the glories of Ireland; her intellectual character was touched upon, and the assertion that her sons were below the average of intelligence and education flung back with scorn. The Irish priest and the Irish schoolmaster were sheltered by the people, who availed themselves of every opportunity for acquiring knowledge (hear, and cheers), and this showed a vitality of mind companionless in the history of nations. Having reviewed the glory of the Irish soldiers in every clime, Mr. Meany contended that love of their country was no crime, that it inspired daring deeds, put into the mouth of the orator mighty words, and did got detract in the slightest manner from the duty which his hearers owed to the land of their adoption, when they had the essence of a republic without the name, with their government in their own hands: but every Irishman, without distinction of creed, owed a duty to Ireland to add to the weight of political influence to the struggle of nationality. Why should not Protestant and Catholic kindle again the spirit of 82? Why not write the bold Or Else" upon our banners, and flap them, with their green and gold, in the teeth of all oppressors? To the Irish Protestants of the Dominion-to the Protestants of all denominations at home—he would simply say that the land of Ireland was by conjoint right their common property—to have and to hold, to use and to enjoy, to be owned by men, or lost by cowards, to raise a race of freemen, or nurture a breed of slaves. Anl why should you not join us Protestants of Ireland continued Mr. Meany-here and at home? Is our object not yours, and are not our paths the same? Do you fear for your religion? We are not scoffers; we respect the sincere worship of the Deity, whatever be its form. Do you treasure the traditions of loyalty which an English government always attributes to you when it wants to inflict a fresh blow on your country and yourselves? Look at the past and see how far English parties have sacrificed to gratify your convictions or your prejudices? And so it will ever be until you unite with your brother Irishmen in the struggle for our Fatherland as a whole, and not for sectional "far-ups" or "far-downs." Do this, Protestants of Ireland! Unite with yourselves and with us. Raise high the flag—red, green or blue—but let it be an Irish flag, spread for the cause of Erin, and only to be furled when justice, full, free and unqualified, has struck every chain from the hand, and washed every spot of slavery from the brow. We care not for the hue of the banner-the cause will sanctify the color.

Mr. Meany continued his observations recapitulating his declarations of the duty of Irishmen to the old land, and to their new home-pointing out his ideal of Irish liberty, and concluding-" these are my sentiments on the past, present, and future of Ireland on this St. Patrick's Day, in the year of our Lord, 1876. (Renewed and long continued) cheering.)

The second part of the programme was then completed.

At the conclusion of the programme, loud calls were made on Mr. Edward Murphy, President of the Montreal Home Rule Association.

Mr. Murphy, on rising, remarked that he would the simple purpose of impressing upon you-though not attempt to make a speech owing to the lateness I feel it is unnecessary to do so-to avoid ever, of the hour, and thanked them in the name of the stopping to gain strength. We stand well. The Home Rule Society, for the honor done them. Irish people of Montreal are rich and growing With respect to Home Rule, Mr. Meany said all richer. They are prosperous and are becoming that was necessary He, however, urged them to more prosperous; they are an educated people. be united on that subject, and gave several in-We have reason to feel proud of the position we stances of Home Rule candidates being elected by have attained in Montreal and elsewhere, and it the united efforts of the Home Rule electors in several

conferred upon him, he took his leave amid applause.

Want of space compels us to be very brief in review of the musical part of the entertainment; suffice it to say the various songs were well rendered. The President very wisely requested that there should be no encores, but offered to "repeat the programme, if there was time, at the end,' which caused a laugh.

The whole affair was a grand success and the St Patrick's Society may congratulate itself on having given one of the best entertainments ever enjoyed in Montreal.

QUEBEC.

Notwithstanding the fearful inclemency of the weather, a very large crowd of Irishmen and their friends attended the grand service at St. Patrick's Church in the morning. From nine o'clock, people flocked into the sacred edifice, where it known that the anniversary services of St. Patrick's day were to be celebrated. In a short time all eyes were turned towards the sacristy door, from which issued the procession of the clergy, amongst whom appeared His Grace the Archbishop of Quebec, who did the congregation of St. Patrick's church, the honor to be present and officiate on the occasion of their grand anniversary. Immediately before the sermon, it was announced from she pulpit, that the procession would take place on Monday and that the same programme intended for the 17th would be carried out. Also that the collection of the day would go to the St. Vincent de Paul Society. The soirce of the St. Patrick's Catholic and Literary Institute was given out, and the congregation were tell that they were expected to support it, as its funds went to purchase good literature for the use of the Irish youth of Quebec.

Rev. Father Burke ascended the pulpit and gave out the text which was from Ecclesiastes xxxix, 12 13, 14, beginning " Many shall praise his wisdom and i

amongst all nations of the earth to honor the me-

mory of great men, men who have won for them-

shall never be forgotten." It is customary my Dearly Beloved Brethren

selves a great reputation as writers, poets, statesmen,or orators,and who therefore have a claim upon the regards of their fellowmen. History has hand ed down to us the names of celebrated men, and their deeds are now honored in song. Thus the world honors the men whom she calls great, who have employed their time and talents in her service. But the glory of this world passes away, and the monuments crumble into dust till even their names will be forgotten. There are, however, another class of hero s, men whose glory will not pass away. They may not be great like those others nor have performed deeds considered great in the eyes of the world, but they aspire to another kind of fame, they seek to serve not the honor of the world but an unfading kind of glory which after this world shall be no more, will never pass away. The church invites us to remember the saints, both for our imitation and also for our encouragement; that we may be encouraged to imitate their example, so that hereafter we may also partake of that glory which is now their portion for ever. On this day the Holy Mother, the Catholic Church, invites us to meditate upon one of the most brilliant of the saints, not only to celebrate his anniversary but to contemplate his virtues This great saint has been honored centuries ago, generation after generation have passed away and all have honored him, and he will be honored when we are dead and gone. In honoring the saints we do God no dishonor, on the contrary we honor Him in honoring his saints. I need not now detail to you the incidents connected with the life of St. Patrick His heart was filled with the love of God, and consequently he hungered to lead his countrymen to the truth. For many years he was a captive, but having escaped from captivity, he heard the voice of God calling him to a high and honorable vocation, to evangelise a nation. He studied for a time and then proceeded to Rome where he was consecrated and sent to Ireland as her missionary and first bishop. With how much eagerness did he hunger to evangelise Ireland! Every man, no matter what his vocation may be has a mission to fill a vocation to which he is called. St. Patrick was the instrument of God for dispelling the darkness of heathenism and leading the people of Ireland to the truth. Nobly did he perform his work, nor did he ever shrink from his great responsibility. He found Ireland entirely pagan, he left her a ristian country. In t we find that she was conquered by Christanity without opposition. St. Patrick's course through it, was like a triumph. Strength-ened as he was by the help of God, he conquered all the enemies of the eternal happiness of the people and it appears that a beautiful light went before him to the home of his youth. What were the doctrines taught by St. Patrick. Were they anything new or novel from the faith of the church? No my brethren, the truths taught by the glorious St. Patrick were identical with the faith now professed by the Irish, the holy Roman Catholic. The Catholic Church is united and un-changeable. In an incredibly short space of time we find the Irish people christanized and convents grown up throughout the land. Ireland's peace and Ireland's prosperity continued undisturbed up to the 9th century. Then trouble and persecution began, The invader came and struck a blow at the glorious faith taught by St. Patrick. For 300 hundred years did Ireland struggle with the Dane, when her very existence as a nation was in jeopardy. Still nothing was able to make the Irish forget their faith. After 300 years peace was again restored and Ireland was able to worship God without danger of persecution. We find also that from other countries, men came to study and learn in Ireland and then went forth to preach the truth which they had here learnt, to other nations, so that Ireland has been called the instructor of the nations. Ireland has done more than this. Not satisfied with that, she sent torth her saintly sons to evangelise other countries, and these men left their homes to go to the land of the strangers and tell them of the God who had saved them and to preach his truth. To this day wherever the children of Erin are found, and they have gone throughout all the world, they have brought with them the glorious faith. Never for a moment has Ireland swerved from this truth, and so far as persecutions are concerned, she has given up properties and land, and she has sacrificed everything, but would not give up her glorious faith. She has suffered everything, famine and pestilence and yet she has despised all to seek those things that are eternal, so that her children may hereafter enjoy the glory of the blessed. Such has been Ireland's course in the path of rectitude, and we can safely hope that she will continue so till time shall be no more. And, looking back, we see how faithful have been our for fathers to their faith, the same Roman Catholic faith which we profess to hold. What should we do to-day in order to honor that glorious and illustrious saint of Ireland whom heaven calls upon us to esteem. We should cling to that faith, and not only so, but practice what it teaches. You are therefore counselled to make good resolutions to adhere faithfully to what it commands, to place yourselves in subordination to the civil law so that we may become considered good citizens and speak by our works of the light that is in us. Then we that are away from our glorious home may be faithful to God and our religion and leave this vale of tears to receive the crown of glory which God has prepared for all his faithful servants.

In the evening the members of the St. Patrick's Society and several invited guests enjoyed the usual annual dinner at the St. Louis Hotel

A musical and literary soirce under the auspices of St. Patrick's Literary Institute was held in the

Lecture Hall, St. Ann street, and another entertainment of a like nature, under the auspices of St. Patrick's Catholic and Literary Institute, at the Music Hall. Both entertainments were patronized the respective positions assigned them in the proby crowded audiences.

OTTAWA.

As in past years, Ottawa worthily celebrated the anniversary of Ireland's patron Saint. At eight o'clock precisely Rev. Father Whelan celebrated low mass at St. Patrick's Church, and at the conclusion the St. Patrick's Society formed into line, headed by their magnificent banner, and proceeded to the Cathedral where the organization awaited the conclusion of the religious services.

High Mass was celebrated in the Cathedral, with more than usual pomp, and the spacious edifice was filled to its utmost capacity. The altar was decorated most superbly, and when illuminated formed a most brilliant spectacle. The reverential manner in which all present listened to the service, showed how great a respect an Irishman feels for the Patron Saint of the Green Isle.

The Sermon was preached by the Rev. Father St. Lawrence, a talented young divine from St. Joseph's College. He took for his text, Eccles, 44,20. was the great father of a multitude among the na-tions, and there was not found the like of him in glory, who kept the law of the Most High. In his flesh he established the covenant, and in temptation he was found faithful; therefore, by an oath he gave him glory in his posterity, that he should increase as the dust of the earth; and that he should exalt his seed as the stars."

After the Pontifical Mass was over the reveral societies of formed in procession and proceeded by Sussex to Sparks streets, thence by Hugh, Gloucester, Bay, Wellington, Rideau, Dalhousie, and Clarence streets, and finally clew up in front of the Episcopal residence of List ordship the Bishop of Ottawa. The bands having played several Irish and patriotic airs, His Lordship appeared, and in effect, said that it afforded him the greatest pleasure to meet the Irish people of Ottawa on this the anniversary of the Patron Saint of Ireland, and he heartily said " Erin go Bragh" to each and every one of them. He was glad to see the good will and unanimity that prevailed amongst all creeds and annual dinner in the Queen's Hotel. nationalities on this the anniversary of Ireland's Patron Saint, and assured all who heard him that his chief object, as their Bishop, would be to hasten peace and good will among all classes of the com-

At the conclusion of his remarks His Lordship the immense mass of people moved from the Episcopal residence to the St. Patrick's Hall, where addresses were delivered by Mr. W. H. Waller, the President of the St. Patrick's Literary Association, Mr. Thos. Dann, Alderman Heney, and Mr. D. J O'Donoghue, M.P.P., after which all left for their homes well pleased with the days proceedings, to meet again in the evening at the Concert in the Opera House which was a most brilliant affair, its spacious dimensions being fully occupied, the stage boxes were also filled. On the stage were His Lordship the Bishop of Ottawa, the Hon. Alexander Mackenzie the Rev. Father Dawson, Ex-Ald. Waller, the President of the St. Patrick's Literary Society; Mr Joseph Tasse, President of the St. Jean Baptiste Society; Mr. D. J. O'Donoghue, M.P.P.; His Hon. Judge Ross. Dr. Grant, President of the St. Andrew's Society; and Alderman John Hency. The pro-ceedings were opened by Ex-Alderman Waller, who filled the chair, and who delivered a very eloquent address, which was most heartily applauded, and which we regret we cannot find room for.

Addresses were also delivered by His Lordship Bishop Duhamel, Hon. Mr. McKenzie, Mr. Tasse Dr. Grant, Judge Ross, Father Dawson, Mr. D. J O'Donoghue, and Alderman Heney, which were loudly applauded. We regret that want of space does not permit of our giving an extended report of the Speeches delivered on the occasion.

The Celebration taken as a whole, was as great a success as ever a St. Patrick's Day in Ottawa.

TORONTO.

At 11 o'clock the various Irish National Societies proceeded to St. Michael Cathedral, where Mass was celebrated, after which a procession, numbering 300 to 400, was formed, and paraded the principal streets, accompanied by four bands. affair was not so imposing as usual, owing principally to dull weather and the miserable state of the roads, there being a combination of melted snow and mud. Great crowds of people congregated along the line of route. Everything passed of quietly. The processionists were very orderly and were all neatly dressed. Speeches were made and congratulatory telegrams received from all parts of the Province.

KINGSTON.

The day was beautiful overhead, but the processionists had to wade through over a foot of snow. The parade was not so large as usual, but very stylish. The Y. I. C. B. A., and Y. M. S. B A., were notable for the strict uniformity of their dress. The parent society of St. Patrick's here was joined by the Wolfe Island and Portsmouth societies, and the Christian Brothers' scholars. Besides the two city bands, those of Clayton and Cape Vincent marched. After high mass at the Cathedral, said by Father O'Connor, of Alexandria, assisted by Fathers Corbett and Twohey, Father Casey, of Gananoque, preached in place of Bishop O'Brien, who was indisposed. The usual addresses and compliments were made in the City Hall, and in the evening the building was filled at the mass concert, under the auspices of St. Patrick's Society There were no unpleasant incidents during the day

HAMILTON.

The several societies in the city met at half-past eight o'clock, and after forming into procession, marched to St. Mary's Cathedral, where High Mass was celebrated. After Mass, an eloquent sermon was preached by the Rev. Father Lennon, who took for his text the 16th verse of the 15th chap. of St. John. After the service in the church, the societies reformed, and with banners flying, and bands playing, marched through all the principal streets in the city, and then came to a halt at Mechanics' Hall Inside the Hall, Mr. Donovan, President of St. Patrick's Society, invited the officers of the several societies to take a seat upon the platform, and asked them to speak upon the occasion. After Messrs. Cleary, Brick, Brown and Donovan had spoken, Mr. Jas. Fahey was called upon, and after great reluctance entered the platform, and in an eloquent speech congratulated the societies upon the respectable and numerical strength upon the occasion of the celebration of the anniversary of Ireland's patron saint, and paying a high tribute to the national character of the Irish, as compared with that of other nationalities. His remarks were received with cheers and the greatest enthu-

LONDON.

About 10 o'clock the Irish Catholic Benevolent Society formed at their rooms on Richmond street and headed by the F. M. Band proceeded to the St. Peter's School House, being joined there by the Father Mathew Society, all marching to the Cathedral were Pontifical High Mess celebrated.

COBOURG.

The anniversary of Ireland's Patron Saint, was duly honored by the sons of the Emerald Isle in this locality. The weather, which had been very stormy the previous day, had moderated, and this in itself contributed much to the success of the demonstration. The procession formed at Victoria Hall about ten o'clock, the St Patrick's Society leading, with the handsome banner of St. Patrick the Silver Cornet Band of the 40th Regiment playing the well-known national airs of Ireland. They

were followed by the Sons of Erin Temperance Society, with their beautiful banner The other flugs and banners of the St. Patrick's Society occupied cession. On arriving at the Church, the processionists filed into it. After attending Divine serve and listening to a very instructive and edifying discourse from the Rev. Father Larkin, assistant priest, the procession reformed, and observing the same order as before, returned to Victoria Hall, which was soon crowded to its utmost capacity, The officers and leading men of the societies took the platform together with a few prominent gentlemen of the town, who were invited as friends; amongst, them were noticed Wm. Hargraft, Esq M. P.P.; Mr. Mayor Guiliet, Councillor Mulholland. BELLEVILLE.

The anniversary of Ireland's Patron Saint was duly celebrated by a procession equal, if not surpassing in pomp and display any of former years. The procession formed in front of the hall of the Sons of St. Patrick opposite the upper bridge and headed by the Robin's Mills Band proceeded through the principal streets; Prof. Wall's Band also lent their valuable services for the occasion. Flags and banners were displayed in the line of procession and the whole turn-out was respectable and highly creditable to the members.

ST. CATHARINES.

The St. Patrick's Society of Port Colborne, Port Dalhousie, Niagara and St. Catharines celebrated the 17th here by a grand street procession, accompanied by bands, banners, etc. After marching through the principal streets the processionists repaired to the Roman Catholic Church, where high mass was celebrated. The procession was orderly and the weather was all that could be desired. A grand concert was given in the evening under the auspices of the St. Catharines Societies.

GUELPH. The anniversary of Ireland's Patron Saint was kept as a holiday by the Irishmen of Guelph. In St. Bartholomew's church after mass the Rev. Father lowling, of Paris, delivered a lecture upon the Life and Work of St. Patrick to a large congregation. In the evening the St. Patrick's Society held their HALIFAX.

The festival of St. Patrick was celebrated here by the Irish Society and their friends dining at the Halifax Hotel, among them being several members of the Legislature. The society formed in procession in the morning, and headed by a band. and the Rev. Clergy were vociferously cheered, and marched to St. Mary's Cathedral, where high mass was celebrated by Bishop Power, of Newtoundland. The Reverend Mr. Gray, of Digby, delivered an eulogium on St. Patrick. After the service the procession reformed and proceeded through the principal streets, the display being witnessed by crowds of people.

ST. JOHN, N. B.

Entertainments were held this evening in honour of St. Patrick's day as follows ;- By the Irish Friendly Society, at their Hall, Ritchie's Buildings : by St. Patrick's T. A. Society, in their Hall, Carleton; by St. Moysius Society, in St. Peter's Hall, Portland.

NOT HERE NOW!

(As ODE FOR ST. PATRICK'S DAY, IN MEMORY OF THE LATE FATHER MURPHY.) DED'CATED TO P. J. M.

God bless the million Irishmen, who fondly bowed them down In humble, suppliant prayer before St. Patrick's

mighty throne. God bless the loyal, patient hearts of Erick woble

Whose beauty, time nor tyranny can ext quite

race,

God bless the thousand hearts that beat in Urin's honored soil:

God bless the thousand hearts that throb in serrow and exile,

God rest the many patriots, Death summoned to their grave,

For draped in crape, and o'er their tomb, the flags of Erin wave.

Ah! yes, to-day there's many a one, missed from old Ireland's shore. Whose voice last year proclaimed her blest, a thou-

sand times, and o'er. There's Martin, Mitchel, Gray, -the mother's tears

yet fall the green graves of her sons that sleep 'neatl.

Death's dark pall. And here three thousand miles away from Erin's sea

washed coast: As we bowed this morn, in love and awe before the

mighty host; A prayer of Requiem arose from many a thoughtful

heart For friends who since last festal day, from 'midst us

did depart, And foremost, in the spirit band, of those we'd fain

recall. Is he upon whose charred remains, the snows of

winter fall— Yes, we missed his noble, manly form, his happy

winning smile,
And the burning words, with which he praised,

his native, distant isle. And amid the shouts of gladness, that rent the very

air, We heard a moan of sadness, for the one, who was

not thereIt did not mar the music, or the beauty of the songs, That heaven-sent chord that told of him, who now

to God belongs, But it whispered to our listening souls, of the many

sons and blest Who in their far off exile home, have calmly sunk

And 'twill not dim the beauty, nor 'round it cast a

gloom, To shed a tear, and drop a flower, upon the stranger's tomb.

Birth.

COYLE.-At 108 St. Hubert Street, in this City, on the 7th inst., the wife of P. J. Coyle, advocate, of a son.

J. H. SEMPLE, MFORTER AND WHOLESALE GROCEB, 53 ST. PETER STREET. MONTREAL

INSOLVENT ACTS OF 1869 & 1875.

CANADA, CANADA,
PROVINCE OF QUEBEC, In the SUPERIOR COURT.

District of Quebec. In the matter of ALEXANDER G. BURNS, of the

City of Quebec, Bookseller & Trader, An Insolvent.
On Wednesday the fourth day of May next 1876,

the undersigned will apply to the said Court for a discharge under the said acts.

ALEXANDER G. BURNS. Montreal, 21 March, 1876.

ntreal, 21 March, 1876.

INSOLVENT ACTS OF 1869 and 1875. CANADA,

In the SUPERIOR COURT. PROVINCE OF QUEBEC,

District of Montreal. In the matter of JOHN SIMPSON, of the City of Montreal, Trader,

An Insolvent. On Wednesday the tenth day of May next, 1876 the undersigned will apply to the said Court for a discharge under said Act.

JOHN SIMPSON. 32.6

Montreal, 21st March, 1876.

I was strolling one day by the sad sea shore, And dreaming such dreams as I frame, When I try to forget what this world really is, And how much of our love it should claim.

THOUGHTS FROM TENNYSON.

And wandering thus, I thought of the past, And its mem'ries, some bitter, some sweet, When the wind, as it carelessly played 'round the beach.

Tossed a little white scroll to my feet. I stooped for the page, like myself an exile, Of the hour in this wild, lonely place, And I thought p'rhaps the hand was mouldering

That its time dimm'd letters did trace.

My eye scanned the lines, 'twas a fragment, And the stately ships go on To their haven, under the hill But, oh! for the touch of a vanished hand, And the sound of a voice that is still !

"I was all, but my memory whispered the rest, "Break, break on your crags, oh sea, But the tender grace of a day that is dead Can never come back to me."

It seemed a voice from long past years. Spoke through that little scroll, Ah, Poet! there's sorrow great as thine, Weighs many a lesser soul.

There's muny a heart, of idols robbed, That once its shrines did bless, And, oh! the void their absence leaves One feels but can't express.

And round the wretched ruin roams

The ghosts of former years, And scenes long acted, forms long dead, I've viewed through gathering tears. Ah well may weary Nature sigh,

The soul's great void to fill, Well, yearn for the "touch of a vanished hand, And the sound of a voice that is still."

FOREIGN INTELLIGENCE.

-:0:-FRANCE

OPENING OF THE FRENCH CHAMBERS .- THE MINIS-TERIAL STATEMENT .- The Ministerial statement was read simultaneously in the Senate and Chamber of Deputies at Versailles on Tuesday, 14th inst., by M. Dufaure in the former and the Duc DeCazes in the latter. The document opens with the following declaration:-The Republican Government which was already founded has been completed by the election of two great assemblies. Universal suffrage has sanctioned the great constitutional results accomplished by the late Assembly. A power cannot have a higher origin; never was a Government more legitimately established. The statement reiterates the proclamation of January 13, maintaining that the existing Presidential institutions ought not to be revised until honestly tried, and continues: These wise words will be our constant rule-the greatness and future practice of constitutional laws. We shall in our relations with you and in the preparation of new laws be faithful to the Liberal-Conservative spirit which inspired them. We shall insist upon fidelity on the part of our subordinates. Public functionaries will second our views by making the republic understood and ap-preciated. We shall tell them the republic, more than any other form of Government, must rest upon the sacred laws of religion, morality, family rights, respect for the inviolability of property and labor, encouraged and honored. Lastly, it must reject those warlike adventures in which Governments have too frequently engaged. The budget will be balanced without an increase of taxation, but will incur the reimbursement of the debt due the Bank of France. Our relations with foreign powers continue amicable and peaceful. France has joined in the efforts for the pacifications of the insurgent Provinces of Turkey. We shall retain the hope that the agreement of the great powers jointly affirming their respect for treaties and attachment to peace, will bear fruit. No power could view the termination of civil war in Spain with more sincere satisfaction than France. of the public mind at both the extremities of Europe, and ardent desire for peace animating all people and governments, will favor the prosecution of pending commercial negotiations. The approaching expiration of commercial treaties compels us to lay down a new economical regime, we shall seek by persevering in the wise policy of free trade to avoid perturbing industry. The statement refers to the necessity of completing the reorganization of the army, and of keeping pace with other powers in navat construction. In regard to internal administration, it says the Government, while seeking to reconcile important and justly demanded liberties, with necessary prerogatives of executive powers will submit propositions in regard to the granting of degrees for superior education and in regard to the composition of municipalities. The statement concludes as follows: It is not without emotion that we approach the first session of a legislature under a constitutional republic. We foresee possible difficulties, but hope they will be overcome through your confidence in the superior loval wisdom of the president, through your constant agreement with the two Chambers and through the general passionate desire to see France again rendered great by liberty, order and peace. The Republicans generally received the statement favorably; some passages were much cheered. The Bonapartists protested against the sentence which denounced military adventurers .- Gen. DeCissey, Minister of War, introduced a bill to complete the re-organization of the army, for which the Senate voted urgency,-Leon Say, the Minister of Finance, at the request of the Khedive, hus appointed Villet director of a department in the French treasury to assist in the re-organization of the Egyptian Finance Ministry. The French Senate yesterday definitely elected the Duc D'Audiffret Pasquier as President, and MM. Martel and Duclerc, of the Left, and Gen. Ladmirault and M. Kerdrel, of the Right, Vice-Presidents. This result produced a sensation, as the Left desired the election of Jules Simon to a Vice-Presidency. He, however, only obtained one hundred and twenty-nine votes, while Kerdrel, the lowest successful candidate, obtained 152. MM. Laplague Ruinneville and Vaudier of the Right, and MM. Saint Vallier and Scheurer Kestner, of the Left, were elected secretaries. MM. Baze and Desvignes, of the Lavergue faction, and Gen. D'Aurelles De Paladines, of the Right Centre, were elected quæstors. The Chamber of Deputies definitely elected M. Grevy President, he receiving 462 votes against 6.—M. Ciorac, of the Right Centre, and MM. Bethmont Rameau and Lepere, of the Left, were elected vice-Presidents. M. Leon Gambetta proposed that eight secretaries be elected instead of six, in order to increase the representation of the majority; the

BUFFET DECLINES TO ACCEPT A NOMINATION-PRE-

proposition was accepted. MM. Leon, Legitimist,

Savary, of the Lavergue group, Lamy and Duac-

hieris, members of the Left Centre, and Carnot,

Fouvier and Clemenceau of the Left, were elected secretaries. Gailly and Denfert Rochereau, of the

Left, were elected questors. M. Richard, who is

without a seat either in the Senate or Chamber of

Deputies, is resolved to resign his position as Minister of the Interior, unless he is elected to the

not accept a nomination as candidate for any vacancy in the Senate or Chamber of Deputies. It is understood that the Prefects of the Departments of Gard, Gironde, Bouches, Du Rhone, Vaucluse and Haute Loire will be dismissed, and that the Marquis De Nadailhac, the Legitimist Prefect of the Basses Pirenes and a notorious abetter of the Carlists, will also be removed. The Senate has completed the verification of elections of all its members except two. The election of Marshal Canrobert, for the Department of Lot, was declared valid without discussion. The report upon the conduct of the elections in the Gironde and Bouches du Rhone shows that the Prefects persecuted the Republican candidates without intermission and supported the Bonapartists; the Senate, however, confirmed the result of the election in the latter department by a small majority. The elections of the Bonapartists Dieparquien and Alexandre in Savoy were also confirmed, in spite of the demand for an enquiry. M. Herold, of the Left, supported the demand by citing the conduct of the Prefect, the Marquis de Fournis, who, he asserted, had dismissed certain Republican officials and dismissed

the delegates of some communes. The Paris correspondent of the Times reports that the programme of the Ministry has been communicated to him by an influential member of the cabinet. Its chief points are as follows: Ten or twelve of the most obnoxious prefects and sub-prefects will be removed within a few days and replaced by men sincerely resolved to serve the Republic they will be carefully selected, men particularly calculated to attract the support of the middle class. The cases of remaining officials will then be carefully examined those who interfered in the elections through political passion will be dismissed; others who acted under orders, or through error, will be removed to other departments. After these changes are made assurances will be given to the officials that they have nothing more to fear. The Government has resolved upon a declaration that it will not make use of the seat of Liege, but will not introduce a bill abolishing it, as by an existing law it expires on the 1st of May. The Government will not introduce a bill on municipal reforms until the end of the year, as the excitement of municipal elections during the present year is undesirable. It will, however, endeavour to choose officials from municipal councils, and endeavour to arrange for the election of new municipal councils to replace the municipal commission which have been appointed in some places by the Prefects. A bill will be introduced by the Government restoring to the State the sole power of granting university degrees.

The grandson of the late Duke of Brunswick, whose diamonds and eccentric demeanour were for so many years the "talk of the town" in Paris, London, and Brussels, has just been found guilty of obtaining money under false pretences, and unlawfully wearing the uniform of a French officer. He is the son of the Vicomtesse de Civry, who, upon the ground that her mother was duly married to the Duke of Brunswick, and that she is therefore his legal heiress, has instituted proceedings against the Corporation of Geneva to recover the sum left by the Duke of Brunswick to that city. The young Viscount, her son, appears to have anticipated a favorable decision of his mother's suit by profuse expenditure in Paris, but the offence especially imputed to him was having taken part in the review of the French troops by Marshal Mac-Mahon last June. In order that he might figure to advantage on that occasion he purchased a horse on credit, donned the uniform of an officer in the French Chasseurs and joined the Marshal's staff. When the vendor of the horse applied to him for payment he wrote him a violent letter, and challenged him to mortal combat. The creditor hoping to get something on account, accepted the challenge, but when he repaired to the place his debtor and adversary was nowhere to be found. He was however, afterwards discovered by the police, and notwithstanding the advocacy of M. Lachaud, sentenced to two months' imprisonment.

SPAIN.

THE AMERICAN MEMORANDUM AND THE SPANISH RE-PLY .- THE OCTAVIA REPORTED TO HAVE ON BOARD 4.000 Muskers .- Don Calderon Coblantes, Foreign Minister, has submitted to the Senate the text of a memorandum communicated by Mr. Cushing, the American Minister on 31st August, and Spain's reply thereto. It is stated the cargo of the yacht Octavia, recently captured by the Spanish near Porto Rico, comprises 4,000 muskets.

A Madrid telegram to the Standard reports that in the Cortes on Thursday, Senor Castelar, the red Republican, made a four hours speech. He criticised the policy of the Ministry generally, but dwelt chiefly on its course on religious questions. He declared that Ultramontanism had created the war. The House was crowded. All the Ministers were present, but remained silent. The spectators in the galleries several times applauded the speaker. Canovas del Castillo, and Pavia, will reply to Castelar. King Alfonso has arrived at Valladolid.

ITALY.

ROME, March 16.-The Minister of Public Instruction has ordered the Vatican University to be closed, it being an illegal establishment. Signor Minghetti to-day presented the financial statement in the Chamber of Deputies. He said the deficit for 1875 was only 28,000,000 lire, instead of 77,000,000 as was anticipated. The budget for 1876 shows a surplus of 10,000,000 lier, and that for 1877 would show a surplus of 15,000,000.

GERMANY.

In consequence of the mischevious law against convents and religious institutions in Prussia, the following establishments, which in the eyes of Bismarck and his co-workers are considered as "staatsgefahrlich," (prejudicial to the state), are to be dissolved, namely: By the first of April; the orphan-school, the academy for girls, and the boarding school of the Ursuline nuns at Berlin and Dorsten, the academies of the Sisters of St. Francis at Kappelen, Remagen and Norf; the school of Recklingshausen; the orphan-asylum of the Sisters of Charity at Steele; St. Mary's Academy of Krefeld, erected for the education of Christian servants, under the direction of the Sisters of St. Francis; the orphan school of the Sisters of St. Borromeus at Krefeld; the convent of the Sisters Beatæ Mariæ Virginis at Effen, which in 1299 was already considered as an old establishment, and the school of the Sisters of St. Francis of Freckenhorst. By the first of May: The schols of the Sisters of the Poor Child Jesus and those of the Christian Brothers at Koblenz; the establishments of the Sisters of St. Borromeus Ebrenbreitstein, and of the Sisters of St. Francis at Bendorf. By the first of October: The schools of the Sisters of St. Augustine at Koblenz, and those of the Sisters of St. Francis at Kreuznach and Oberwesel; the hospital and school for small children at Mayen; the institutions Sadan, Mon-tabour, Eltville, Ober and Niederlahustein and Kirchdorf; the Convent school of Limburg; the orphan school of the Sisters of Charity at Rheinberg; the academy for young ladies and the school for small children under the direction of the Sisters of the Holy Cross at Werden. By the 11th of April. The female Academy of the English ladies of Rymphenberg. Different houses and schools of the Little Sisters of the Pool at Strassbourg and Borny had to be abandoned forwith, And this is what so-called Prussian Liberals call Kulturkamph!" (a war for improvement!) - Luxembourg Sonntagablatt.

life Senatorship rendered vacant by the death of M. The London Month has some carefully prepared statistics on the German Persecution, probably PECTS TO BE DISMISSED.—Ex-Minister Buffet attended the reception given by President MacMahon on mized as follows:—In the diocese of Posen, twenty

replaced, and partly by those who refused to elect an apostolic delegate in violation of the laws of the Church. The parish of Nekia, near Kostryn, has suffered similar deprivation. In the diocese of Gnesen, Mass is not celebrated in ten parishes, although there are there 12,533 Catholics. Five other porishes of same diocese, containing 7,751 Catholics, were deprived of divine services by the imprisonment of their parish priests. In both the dioces s mentioned, all the Catholic ecclesiastical seminaries were closed two years ago, and the two Bishops were exiled under a threat of imprisonment. Fifty other parishes of the same diocese are illy provided with clergymen. All the young priests sent thither of late have been expelled, imprisoned, or banished. Some of these priests were in disguise among the Catholics, but when they were discovered they were immured in prisons. The heaviest penalties were inflicted on those priests who had refused to correspond with commisssaries appointed by Falck to administer the property of the Church. Such refusal involved enormously heavy fines, and if the offence was repeated the offender was banished. Up to the time to which the statistics were prepared, the following clergy, among others of Posen and Gnesen, were treated as set opposite their names : His Eminence the Archbishop of Posen, Miccislaus, Count Ledochowski-imprisoned. The Rt. Rev. John Chrysostom Janizewski, of Posen-imprisoned and then banished. The Rt. Rev. Joseph Cybichowski, of Gnesen—banished; with the prospect of imprisonment should he return. The Very Rev. Canon Korythowski, John-banished in the outset, and on his return imprisoned. The Very Rev. Canon Woyciechowski, Valentine, of Gresen—in prison. The Very Rev. Canon Koizman, John, Protonotary, Apostolic of Posen, in prison. The Very Rev. Canon Kurowski, of Posen-in prison. The Very Rev. Abbe Likowski, prelate of the household of the Holy Father—in prison. The Dean Anderoz, Ignatius—in prison. The Dean Bazinski, Thomas—in prison. The Dean Bulczynski, Edward—in prison. The Dean Danielski, Victor—in prison. The Dean Friski, Martin—in prison. The Dean Gantkowski, Marcel—in prison. The Dean Hebanawski, John-in prison. The Dean Kasprowiez, Leon-in prison. The Dean Kessler, Charles-in prison. The Dean Kenprec, Mathias-in prison. The Dean Krygier, Jacob-prison and banishment. The Dean Kucyniski, Jacob—in prison. The Dean Kuklinski, Ignatius—in prison. The Dean Lewandowski, John-in prison. The Dean Michalski, Andrew—prison and banishment. The Dean Mierzeiewski, Stanislaus—in prison. The Dean Palzewicz, Ignatius-in prison. The Dean Pankan, Francis-in prison. The Dean Pawlowski, John-in prison. The Dean Pongowski, John Ne pomucen-in prison. The Dean Rochr, Jules-in prison. The Dean Rynski, Stanislaus—in prison. The Dean Rzenzniewski, Gustavus-in prison and banishment. The Dean Sonchocki, John Nepomuceu-in prison. The Dean Simon, Joseph-in prison. The Dean Tafelski, Constantine—in prison. The Dean Theinert, Valentine—in prison. The Dean Tomaszewski, Napoleon-in prison. The Dean Weisner, Augustin-in prison. Parish Priests and Administrators: Abbe Akoszewski, Alexander—in prison. Abbe Arendt, Anthony—in prison. Abbe Bartsch, Theodor—in prison. Abbe Beyer, Anthony-banished. Abbe Formanowicz, Anthony -in prison. Abbe Gimzycki, Valentine-in prison. Abbe Lnoblick, Father-banished. Abbe Koscielski Roch-in prison. Abbe Marker, Joseph-banished. Abbe Mizgalski, Charles-banished. Abbe Stagraczynski, Joseph-in prison. Abbe Szuscynski, Joseph — banished. Abbe Zmura, Apolinaire—banished. The above is only a portion of the formidable list. It is unnecessary to give the whole of it. We confess that the state of things decribed is not calculated to give rise to pleasant reflections in Catholic minds. It is humiliating to think that the Government and Reistach would debase themselves by such intolerance, or that the Catholics of the world would tamely bear the infliction. Submission and forbearance are all very well in their way, but there is a point at which they cease to be virtues. The Jews of old were encouraged by the Almighty in their religious wars, and Supreme Pontiffs have blessed the arms of the Crusaders. The world may again witness that ceremony.

USEFUL READING.

To CLEAN BRASS .- Bichromate of potash, one ounce; sulphuric acid, two ounces. Pour the acid over the potash, then mix with an equal quantity This will clean dirty brass in one moof water. ment. One of the best things for cleaning brass, silver, glass, etc., is, add to one-half pint of warm water about a table-spoonful of ammonia water and the same of whiting. For show cases it works well.

The cause of streaked butter is the imperfect working of the butter after it is solted. Salt in butter sets the color, or deepens and brightens it; so that if the salt is worked into the butter, and not so fully worked as to salt every part, then the fresh butter retains the color it had when it came from the churn, and the salt butter grows so nuch darker that it is decidedly streaked. The remedy is to work the streaked butter more thoroughly.

To Test Beer, Erc .- Good beef is soft, fine, and of an agreeable red color, lightly streaked through with white veins. If the fat is of a yellowish white it is a sign of youth and tenderness. The best is what is called porter house steak. Ribs of beef are generally considered best for roasting. Chickens, to be very good, should be picked dry as soon as killed; their tenderness may be tested by the flexibility of their joints, and by the whiteness of their skins.

To Remove Caustic Stains.-1. Take of chloride of mercury, two drachms; hydrochloric acid, two drachms, and dissolve. This must be applied to the stain with a camel's-hair brush and the linen, paper, etc., immediately plunged into hot water, when the stain will be removed. Let it afterwards be dried in the sun. 2. If a small piece of iodide of potassium is rubbed on the part (which must be previously wet) it will decompose the blackened oxide, and convert it into the iodide of silver, which is soluble in water, and consequently may be discharged by washing. The above process will answer equally well for linen, muslin, etc. Hot water dissolves the iodide much quicker than cold.

KEEPING CREAM .- Next in importance to having milk perfectly pure and sweet, and free from animal odors, comes the matter of keeping the cream after it is taken off the milk. In the first place, the less milk there is with the cream at the time it is set in the cream jar the better. A great deal of carelessness is shown in this matter, for be it known that milk makes cheese, while the cream only makes butter, and the more milk there is in the cream at churning time, the more cheesy flavored will be the butter, and therefore the more likely to spoil afterwards, unless excessively salted. Really pure, good butter requires very little salt, while butter as ordinarily made will soon spoil, unless well-salted or kept covered with brine.

REMEDY FOR SLOBBERING HORSES .- The modus operandi by which any man learns a fact, is not necessary to be stated when the mere statement of the fact at once reveals the proof. I have tested until I am satisfied that slobbering horses are often, and perhaps invariably (unless when in pasture) caused by the bit, and the cure is, use a smaller wire. Why? Because the teeth upon the lower jaw are too near to each other; hence the bit won't go between them, and the horse is compelled to carry his Friends. He reiterates his declaration that he will | parishes, comprising 31,532 Catholics, have been de- | mouth partially open and his power to swallow is

prived of divine service, partly by the death of nullified. A slobbering horse is as digusting as a priests whom the Government does not permit to be nasty table girl; if I can't cure either I get rid of them. My rule is, " don't buy him," and yet I bought one last summer, because he matched another and was all right, except that disgusting habit; it was on him (and the cure was radical) that

I learned the above fact.—Rural New Yorker.
To FEED CORN AND OIL CARE.—A Mount Vernon (Ohio) correspondent writes: "You will oblige by giving some information in reference to the best method of feeding corn to cattle that are being fattened. Here the practice is to feed it in the shock and what I desire most to learn is, whether it would not be better either to grind it with the cob, or without the cob, and feed it then? Of what value is oil-cake, used with corn, and if used, in what quantity should it be fed?" Reply—Whether it is cheaper to feed corn in the ear whole, or ground, depend upon circumstances. The saving in grinding the ears and feeding meal is fully one-fourth, if not one-third. If the cost of husking and grinding the ears is greater than the saving, it is clearly cheaper to feed the corn in the shock. The husking might cost four cents a bushel, and the grinding may be done for three cents a bushel. Where corn costs thirty cents a bushel (seventy pounds of ears) it would just about pay to crush it. Where it costs more it would pay better, and where it costs less it would not be profitable. There is some little nutriment in the cobs. Oil-cake is worth a little more than corn; as an addition to cornmeal it is worth even more for its good effect upon the bowels and skin. Two to four pounds a day might be profitably feb to fattening animals, along with twice as much corn-meal. The manure from an oil-cake fed animal is very rich, and would repay, at least, half the cost of the cake. It is a pity that all the oil-cake made in the country is not fed here instead of being exported.

Epp's Cocoa.—Grateful and Comforting.—" By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured bever age which may save us many heavy doctors' bills It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." - Civil Service Gazette. Made simply with Boiling Water or Milk .- Sold only in Packets labelled-"James Eprs & Co., Homocopathic Chemist, 48, Threadneedle Street, and 170 Piccadilly; Works, Euston Road and Camden Town London.

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WASHINGTON'S FIRST VICTORY.

ST. PATRICK'S DAY NUMBER OF IRISH WORLD-OUT THIS WEEK.

George Washington's first victory over England's pewer in America was won on ST. PATRICK'S DAY, 1776, just One Hundred Years ago. On that day the British troops evacuated Boston, which they had held since the defeat of the Americans at Bunker Hill. There will be a grand Centennial Celebration of the occasion in Boston. The IRISH WORLD for this week has a full and spirited history of the siege of Boston, with an account of its evacuation, beautifully illustrated. To be had at any news stand.

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ratives as fascinating as they are truthful, and far more thrilling in their intensely interesting incident than the most sensational of the trash that is so widely, but still so surely, corrupting our modern life. The volume is creditable to his research, and is equally creditable to his scholarship; and we again express our delight that so beautiful and so novel a book should be the work of a young Irish Missionary .- Freeman's Journal "A well executed work and may well stand side

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"Fr. O'Reilly deserves the thanks of Catholics for this contribution towards the history of the Coliseum, which is carefully compiled, well printed, and told in an interesting and attractive style."— Westminster Gazette.

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and closes at the end of June,

That brow bear the death-seared hue Of the leaves autumn prunes from the tree. But, oh! on that brow was a saint-like calm, Though then but a senseless clod, Though the soul of the soul it hath shrined—

Its bed was the bosom of God, And still o'er that heart stood the chalice of Christ, For a lamb of His fold was he; And I though, oh! I thought on the last, last time I had knelt, sorrow-bowed, at his knee.

Ab, God of our Faith, then I inwardly cried, Our lives were but valueless boons Had we not as guides through their labyrinths dark Our dear beloved soggarth aroons. Oh, where in the hour of Thy sin-aroused wrath.

All trembling in fear would we flee,
To regain back Thy grace, Thy friendship, Thy love If not to our confessor's knee? Sad the people prayed while the white-robed priests

The caoine of our Church low sung,
And their souls to each sound gave an answering peal

And their souls to each sound gave an answer
As the dirge for the dead, slow sung.
Then slowly, O slowly, the Mass complete,
The song and the ritual o'er,
The lights made dark, a brotherly band
The dead to its bier they bore.

Then easily on through the winding streets Watched I the sad cortege pass; Noting the gloom of the sorrowing crowd— The grief of the mourning mass.
Low they laid him down to his long, long sleep,

And the clay on the coffin's lid Was piled and piled, till all darkly deep Neath the bosom of earth twas hid.

One parting prayer for the earth-riven soul Surged up through the closets to God, And the vain-checked tears from each struggling eye Sank down th ough the churchyard sod, Ab, sweet is death in this land where Faith Like the star o'er Bethlehem shine,

And hearts with hearts for the glory of God Like the leaves of her emblem twine. [Dublin Irishman.

"A DROP OF JOY IN EVERY WORD."

FLEMINGTON, Hunterdon Co. N.J., June 26, 1874.
Da. R. V. PIERCE, Buffalo, N.Y.: Dear Sir—It is with a happy heart that I pen these lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are blessings to the World. These medicines cannot be too highly praised, for they have almost brought me out of the World. These medicines cannot be too nightly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs and face. English Perfumery and toilet requisites for sale I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-day I am in good health, all those ugly ulcers havday I am in good health, all those ugly ulcers having healed and left my skin in a naturally, healthly condition. I though at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest on you and your wonderful medicines is the humble prayer of Yours truly,

JAMES O. BELLIS. When a medicine will promptly cure such terrible cating ulcers and free the blood of the virulent poison causing them, who can longer doubt its won-derful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease, nor does he so recommend it: but what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts, and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to Scrofulous diseases.

A Nutriment is latent force, and as the accumulation of force is dependent upon the activity of that part which absorbs nutriment, it follows that any process or means which provides for the assimilation of food, must augment the energy of the great nervous centres. Hypophosphites contains the principles which acting upon the stomach and lacteals, cause the due and perfect assimilation of food, and thus restors that energy which makes a STRONG AND VIGOROUS MANHOOD.

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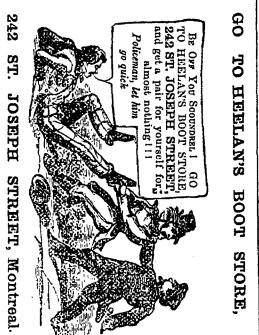
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D. BARRY, B. C. L.,

SUPERIOR COURT. CANADA. PROVINCE OF QUEBEC, for the District of Montreal. District of Montreal. No. 1087.

DAME JOSEPHINE DE REPEENTIGNY, wife of FABIEN RENAUD, gentleman, of the City

and District of Montreal, duly authorized a ester en justice, Plaintiff:

The said FABIEN RENAUD, gentleman, formerly of the same place, and now of L'Orignal, County of Prescott, in the Province of Ontario,

URGEL A DENIS

Atterney for Plaintin Montreal, 15th March, 1876.

IN THE SUPERIOR COURT. PROVINCE OF QUEBEC,

In the matter of James Higgins, of City of Montreal, Trader,

On Wednesday the Twelfth day of April next the undersigned will apply to the said Court for a discharge under the said Act. JAMES HIGGINS.

PROVINCE OF QUEERO, District of Montreal. SUPERIOR COURT. No. 969. DAME CELESTE TRUDEL, of the Parish of Mont-real, in the District of Montreal, wife of

Plaintiff .

The said OLIVIER BENONI DURAND.

Defendant. An action en separation de biens has been this day instituted against the Defendant in this cause.

INSOLVENT ACT OF 1875. CANADA,

In the matter of GABRIEL L. ROLLAND, An Insolvent.

The undersigned has filed in the office of this Court

Montreal, 25th February, 1876.

ARCHAMBAULT & DE SALABERRY, Attorneys for Insolvent.

In the matter of EDMOND L. ETHIER, An Insolvent.
On Tuesday, the fourth day of April next, the undersigned will apply to the

dersigned will apply to the said Court for a discharge under the said Act.

Montreal, 25th February, 1876. ARCHAMBAULT & DE SALABERRY, Attorneys for Insolvent.

INSOLVENT ACT OF 1875.

CANADA, PROVINCE OF QUEBEC. District of Montreal. In the matter of PIERRE POULIN,

An Insolvent.
On Tuesday, the fourth day of April next, the undersigned will apply to the said Court for a dis-

Attorneys for Insolvent.

CANADA,
PROVINCE OF QUEBEC,
District of Montreal. In the matter of JOSEPH BELIVEAU,

The undersigned has filed in the office of this Court, a deed of composition and discharge executed by his creditors, and on Tuesday the fourth day of April next he will apply to the said Court for a cou-

firmation of the discharge thereby effected.

Montreal, 25th February, 1876.

ARCHAMBAULT & DE SALABERRY, Attorneys for Insolvent.

IMPORTERS AND GENERAL WHOLESALE

GROCERS, MONTREAL.

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ADVOCATE, 12 St. JAMES STREET MONTREAL.

Defendant. An action for separation as to property has been instituted in this cause, on the third day of March in-

INSOLVENT ACT OF 1869 and 1377.

District of Montreal.

MONTREAL, 1 March 1876.

OLIVIER BENONI DURAND, Baker, of the same place, judicially authorised to ester en jus

tice in forma pauperis,

Montreal, 22nd February, 1876. N. DURAND,

Attorney for Plaintiff.

PROVINCE OF QUEBEC, In the SUPERIOR COURT. District of Montreal.

a deed of composition and discharge executed by his creditors, and on Tuesday, the fourth day of April next, he will apply to the said Court for a confirmation of the discharge thereby effected.

INSOLVENT ACT OF 1875. PROVINCE OF QUEBEC, District of Montreal.

charge under the said Act.
Montreal, 25th February, 1876.
ARCHAMBAULT & DE SALABERRY,

INSOLVENT ACT OF 1875.

An Insolvent.

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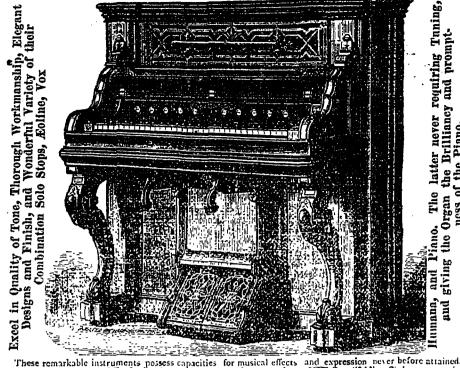
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was badly affirited with his for two years. I wrote for
and recelved two boxes of your Pills, which he took according to directions. He has never had a fit since. It
was by my persunsion that Mr. Lyon tried your Pills.
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Tonnessee on the subject, for the purpose of ascertainning my opinion in regard to your Pills. I have a liways
recommended them, and in no instance where I have
and a change of handing from their effect have they recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. Gry. Grennda, Yalabusha Conaty, Miss.

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CORINTHIAN. 2400 Capt. Jas. Scott.

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RATES OF PASSAGE FROM MONTREAL. Special Reduction in Rates of Passage during the Winter months.

Cabin \$87, \$77, \$57 (according to accommodation)

tended to sail from the Clyde, between Glasgow add Portland, at intervals during the season of Winter navigation. Cabin.....\$60
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Berths not secured until paid for. Corkage will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wines

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