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DESPAIR.

This vague sense of loneliness, this feeling apart, This strange restless yearning, the wild beating heart; The sad wistful gaze at a pitiless throng, The never ending sound of a never ending song, Afar in the distance the weird echoes roll With a low, solemn cadence, that thrills to the soul; A song that re-echoes one sad monotone, One weary, sad whisper,—"alone! all alone!" Still comes the mad whisper again and again, With the same mocking tone, the same mad refrain! All alone! O, my God! while the hopes of the past In raiment dishevelled, stand mute and aghast! Down, down on my heart falls the bright fairy gold, Like the dead leaves of Autumn, it falls in the mold Of a life, whose bright sunshine forever has fled, Of a life that was life; of a life that is dead! All mute and aghast, all cheerless and dread, Those hopes loom again in the chill of despair: Despair for the flowers once glowing and bright; Despair for the sunshine, now shadow'd by night; Despair for the promise now crushed to the earth; Despair for the gladness that perished at birth; Despair for the darkness that shuts out the glow Of all that once brightened our pathway below. Despair! dark despair!—'tis a pitiless guest, A fiend of darkness to enter the breast Of some way-worn mortal, some stranger to rest!

(From the Dublin Irishman.)

THE RAPPAREES OF THE WOOD.

A TRADITION IN IRELAND IN THE REIGN OF HENRY VIII.

By Dr. J. T. Cumpion.

CHAPTER XV.—FASTING FOR THE NONCE.

The abbey lands of Ireland were, as we have already written, confiscated by Henry as a part of his patent system in endeavouring to reform Holy Mother Erin.

The churches and tithes were bestowed wholesale upon the newly-manufactured bishops and clergy whilst the rich lands, domains, and pasturages were as freely and more politically divided amongst the ranks and representatives of the more influential laity.

This plan absorbed many a country chapel as well as many an ancient family, who were obstacles in the way of the new reformation, for the mushroom-lords of the land must not tolerate Papal edifices, and, of course, officiating priests must not exist, except by the extreme toleration under the new dispensation—Henry VIII. being Pope!

The active reformatory system did more than all this. It drove many a brave man landless and homeless, to shelter by the hillside, or in groups to bivouac in the solitary valley, gorges, caverns, or gloomy woods, under the name of outlaws, refugees, rapparees, or robbers, whilst the true and real plunderers occupied their homesteads, and invented stratagems for their final destruction, like the gentle Spencer, and the soldier Raleigh, to whom England, however, evinced, her usual gratitude for the interest taken in her service; for the one died of starvation in a Saxon garret, whilst the soldier was beheaded after half a lifetime of imprisonment.

Amongst the men driven to the woods and forests, were those into whose society we must again introduce our readers—"The Rapparees of Glory's Wood."

It was a gala-day with those poor Pariahs and proscribed ones. They had a feast after their recent victory, and as their larder was well stocked and their spirits high and elated, they had determined to wrangle old time out of one day's enjoyment, at least, and to entertain themselves and their adherents to their full bent—to their hearts' content—and despite devil, and Dane, and Saxon, and every other enemy, spiritual or temporal, of the sacred soil of Saint Patrick!

And so, as evening fell, guards were set, and fires were lit, and boards were spread, and casks were broached, and oxen roasted, and general joviality established.

The Rapparees toasted their friends and companions in arms, many of whom had been their tenants and retainers before the Englishman's grasp fastened upon the heart of Ireland.

It was a wild and imposing scene that night in Glory's Wood—the moonlight struggling with the watch-fires—the black shadows crouching under the trees—the crackling of the blazing timber—the dark forms of the Rapparees and their guests couched in every imaginable position, their grim and Bacchinalian faces, dashed with the firelights, grotesqued by the restless shadows, and hilarious in the full swing of wit, and wine, and song. But when the fun grew fast and furious, and the revel arrived at its fullest and freest climax, the forest bell gave one long, deep, sonorous peal! another! and another! and the banqueters came to a full stop, sprang to their feet, and instantly seized their every-ready arms.

The fires were deserted, the viands rejected, the wine-cups tossed aside, at the command of O'Dwyer every man stood, with a tree before him, and his trusty weapon in his hand ready for every emergency, offensive or defensive, as it might be. A sullen silence followed and continued unbroken for a considerable time, whilst the moon rose brighter in the heavens, and the crackling fires began to spread and lessen upon the forest's floor. Then came the sound of approaching footsteps crashing through the brushwood and coppices, and voices arose upon the night and approached nearer and nearer every moment, until at length the stalwart Rapparees stalked fairly into the area around the blazing faggots with a third party in their midst, evidently a prisoner.

"What's in the wind, O'Regan?" "A spy, captain."

"Men, hold your places all steadily," and the captain stepped out boldly from his concealment.

"Who are you, in the name of thunder?" he demanded of the captive, "and are you tired of your life that you do your errand so carefully?"

"I have done my errand passing well, I think," said the man quietly, "I came here unent— not as a spy, but as a missionary."

"One of Whammond's gossellers, very probably," observed O'Regan.

"You had better explain quickly and satisfactorily, Mr. Missioner," said the captain peremptorily.

"We give short shrift to any sort of spy or informer in these parts, and much less to the Puritanical members of that cursed corps."

The man smiled.

"I say," vociferated the Rapparee chief, "prove, without delay, that you are no spy, and that you are not now employed in endeavouring to divert our attention to our destruction, or, by thunder, you die in your treason!"

The two men closed on their intended victim. The captive betrayed no sign of trepidation, but leisurely and coolly undoing the belts of his great coat and loosening the buttons about his throat and breast, dung it suddenly wide open, disclosing the rabbi around his neck, the sutans of his sacred office, and a small shining cross over his heart.

"A priest!" exclaimed the captain, involuntarily.

The man retired a few paces, and raised their rude hats from their heads.

"Yes," said the captive, gently, "I am the priest that the Rapparees lately protected from the cowardly civil force, and I believe you are their leader?"

The Rapparee bowed.

"Your present mode of life is reckless and not happy?"

"It was not of our choosing."

"It brings no peace, attains no object, and is sometimes stained with blood?"

"Natural consequences from unnatural causes."

"But it is better to do better."

"How?"

"That is what brought me here to-night. The king has turned brute and heretic—he has assumed the jurisdiction of the Sovereign Pontiff, oppressed Ireland, endeavoured to uproot her ancient faith, has despoiled her churches, and desolated her lands."

A sullen silence followed the priest's discourse for a few minutes, after which he resumed:

"Resistance is vain; it may entail more evil, but can do no good."

"What do you mean to say?" broke in the Rapparee.

"Peace," said the priest, raising his hand in deprecation—"peace! I do not mean, or advise, or expect you to lay down your arms, and kneel to the reformed military bishop for pity or for mercy, for he does not deal in these virtues, but I have another proposal to make to you which may be more profitable, more expedient, and more acceptable. It is that you leave the country that you can no longer subsist in, except by force, and violence, and bloodshed."

"Far easier said than done, father," laughed the captain and his men.

"But it is to show you how it may and can be done, I am also here."

"Why don't you leave the country yourself, father?" asked the Rapparee O'Regan.

"A very natural question," said the priest smiling, "but very easily answered. My mission is with my scattered flock; I cannot leave them to the wolves, nor can I allow my people to live to sickness or to perish without the ministry of Him who sent me!"

The captain bent his head in thought for a while, and then said abruptly—

"Suppose we consent to leave Ireland, father, have you any plan to propose to enable us to do so with safety?"

"I have. Here is a passport, signed for me and a certain number of my people, and directed to the captain of 'The Ogygia,' now lying in Waterford harbour. Take it; make your way, singly, to the harbour, and that vessel will convey you safely to the coast of France, where you will be sure to obtain military service at once, as Irishmen have done before, and will again, as long as their own country is made too hot to hold them. I have now done my duty, by you for the great service received at your hands. It is now for you to do your duty by the men dependent on you, and for whose weal, spiritual and temporal, you have, of your own free will, rendered yourself responsible."

"I'll take the passports, father, in God's name and yours. I'll explain it to my followers; and will

certainly give first vote to have it adopted and carried out."

"Then, God bless you! my errand is done. I wish you all good night, and God speed, and I will remember you always in my offices and prayers."

"I suppose I may not ask you, good father, to make longer stay amongst desperate men like us?" said Captain O'Dwyer.

"I have no choice—I must go—too many require my ministry elsewhere. May the Almighty grant you the same spiritual aid, you and yours, in your great need." And the priest moved away, followed at a respectful distance by the Captain and the two men who had been his captors, until they saw him safely abroad on the main road leading to his next place of mission and refuge.

CHAPTER XVI.—MORE LOVE AND MORE MISCHIEF.

Dermod's ecstatic vision was realized—the boat of the O'Kellys was loosed from its moorings on Sunday morning early, with the same happy group aboard of her as we have already described a few chapters back. Mrs. O'Kelly, in the poop-seat, Father Dermot at the bow-oar, and young Dermot and Angela, nicely *à la-tête*, exchanging glowing sentences as the former pulled his pair of oars with his back to the old people.

And oh! how fascinating that English girl looked, in her old masquerading pooky bonnet and yellow kerchief—her coarse thread hose and lumpy shoes, with odd buckles. But the gallant oarsman only saw the radant laughing eyes of blue, the rich blonde curls, the richer lip and glancing teeth of pearl, the magic smile, the busy little hands that he would fain overwhelm with a shower of kisses, and then place above his heart to let her feel how wildly it was beating with a pure and ardent love for her. The dowdy assumed attire of the girl heightened her charms, as the great rich melon looks twofold luxurious in the rude wicker-basket covered with vine-leaves.

Dermod rowed slowly and gracefully, lingering by the bordering gardens where the fruit-trees abounded, and raspberry bushes rep to the river's edge and the big bunches of red currants dipped into the water; where the strawberries were within tempting reach and the over-frighted boughs of the tortuous apple-trees challenged the plucking of the fair fingers that grasped them.

And then it was so entrancing to sail into a mass of shadows, putting to flight the chick-dabs and water-hens, and again emerge into light and receive a shower of sun rays like a flight of arrows every shaft tipped with brightness and delight.

The young people drank their fill of love from their mutual eyes, their communing merriment, and their sweet innocence and tender years, and as the placid sheep contemplate their frisking lambs, so the old people looked silently and serene y on, praying blessings on their heads and hopes, and deprecating all the cares, and troubles, and crosses in the long travel before them through the unequal ways of life and the turbulence of a world's warfare.

Well, the little barque sailed again under St. John's-bridge, shooting the middle arch in gallant style, and coming forth on the other side in full stare of Ormond Castle, with its battlements afloat in the morning sun.

Then they dropped down the deep pool leading to the lands of Lacken, and in a very short time turned into the little sandy tunnel in the river's bank, which Dermot had dug and furnished with block and chain to receive his boat into its protection. Then again there was the precious bustle about landing.

The old pair easily made their way to the bank assisting each other in serious earnestness, whilst Dermot kept the craft steady, and made merry with Angela aside, at the petty struggles and mishaps which the old people experienced in endeavouring to do the thing cleverly before the spectators.

But now it was Angela's turn to disembark, and Dermot made the boat lurch, to compel her to catch at his arm, but Angela held the seat, and made, as if to call for assistance.

Father Dermot looked around, and Angela—taking advantage—stepped the seats demurely, and footing the broad stern, jumped ashore, delightfully.

The little party, now, in solemn silence, approached the humble church, and entering its narrow portal, mingled with the crowd who came there to worship in spirit and in truth.

We will leave them to their prayers and meditations, and proceed to look after another actor on the stage in the person of Mr. James Dullard. That worthy did not return to his home on Saturday night. He was busy carousing with some of his English cronies, who, upon learning the particulars of his *fracas* with the Bishop, and the little scandal of the summons to his court on Monday, advised him strongly to slip out of the way, for awhile, until the storm blew over.

James knew his master well, and therefore he knew just as well that the advice of his friends was sound and good, and ought to be followed with as little delay as possible; and accordingly, on Sunday morning he hastened from the reeking tavern to leave the town, and make his way to his relatives in England.

But when he came to the North gate he was denied exit. The South gate followed suit, and the East and West janitors were equally recalcitrant.

"Good!" grunted James Dullard, "we always stop up the holes and cranies when we want to hunt down the varmint—but by—"

But James's oath being Saxon, and therefore being unusually blasphemous, and utterly unfit for repetition, we must purposely omit it, assuring our readers, at the same time, that it was perfectly in keeping with the devilish heart that dictated it—and that it meant, to the fullest extent, the amount of hatred and mischief which it implored of hell to visit on the head of a certain *dis-dixent* ecclesiastic to whom he gave credit for putting a *bar sinister* on the four city gates against his own wandering proclivities.

Mr. Dullard turned away from his last repulse and disappointment, with utter disgust and very bad feelings, indeed, towards his vindictive, cautious, and loavesing enemy. He went back to the tavern and spent the Sabbath with some kindred spirits who could feel for him and with him, as long as he had either money or credit, and was in a mood to direct the proceeds of either into their

throats or pockets. Therefore, was it that the bishop's ex-henchman was absent from his home both on Saturday and also on Sunday until late in the evening, when he returned in hot haste, and making no reply to the anxious queries of his wife—who followed and questioned him, he dashed out again into the streets, and was out of sight in a moment.

Mrs. Dullard shook her head, thanked God she was not too easily disturbed—remarked sagely that whilst her spouse was in his present mood that his absence was better than his company—raked down the fire—took down her bonnet and hood—locked the street door when she got outside—pushed against it to see that it was fast—and then proceeded calmly up the town to look after her daughter, Angela.

CHAPTER XVII.—MUCH MORE LOVE AND NO MISCHIEF.

On that eventful Sunday Dermot and Angela found themselves again strolling on the tempting banks of the Nore, the youth afresh in the new and favourable turn of affairs, and the maiden more amenable and more amiable in her concern for the sudden cloud over her house, and the misfortune of her luckless parent.

"Now that he has broken up entirely with that Bishop Whammond," said Angela, pensively, and making Dermot the confidant of her thoughts and her affairs, "I think the sooner we get back to England the better; besides, mother's people are well off, and a great check to fathers strange ways and peculiarities."

"How coldly you talk of going away, Angela," said Dermot, mournfully. "I wonder if I told you that father has resolved to go away, too, and mother, and—us all. Would you care, Angela?"

Angela started.

"Going whither, Dermot?" she anxiously questioned.

"To Madrid, to my uncle, a prosperous man, who has mills and timber yards, and ships at sea. His partner has died, and he urges father to come to him, and makes all sorts of promises for our future welfare."

"Indeed!" exclaimed the maiden, wondering, "to Madrid?"

Dermot looked to find some anxious flush upon her cheeks, or concern within her eyes; but Angela stopped to pluck a wild flower, and defeated him, and then putting the petals to her nose, and patting them against her lips and cheeks, she archly looked at the poor neophyte of love, and tantalisingly observed—

"How coldly you talk of going away, Dermot!" Dermot was disconcerted, vexed, piqued, and, in his despair, angry, and so, with a firm and raised voice, and a flushed brow, and the mien of a being whose noblest nature was in the ascendant, he seized his sweetheart's hand firmly within his own, and said to her, with his honest, expressive face—

"I must speak, or cry, or make a fool of myself, Angela, but it will be only this time—the first and last time."

"Dermot!" remonstrated Angela, half-laughing, half-frightened, and endeavoring to extricate her hand from his grasp.

"No, no!" resisted the fond boy. "No, no! I must say it. I love you, Angela! I love you, Angela! I love you, Angela!—there now, laugh at me, point at me, call me a fool and a fellow!—but I will love you all the same."

Angela looked at him in amazement, with admiration, with pride. Young and handsome, manly and open-hearted, earnest and sincere, the young Irishman was not to be resisted. She was touched—sensibly touched. She met his anxious gaze with tearful eyes and heaving breast. For her woman nature and generous sympathy would not wound him any longer.

"Poor Dermot!" she uttered just above her breath, for her voice was choked with emotion—"Poor Dermot!"

He felt her hand tremble, he marked how pale she grew, and when she pressed her hand upon her heart to still its tumultuous beating, he whispered—

"My dear Angela!"

She covered her face with her kerchief, and turning partly away, whilst still he held her glowing hand, uttered with the sweetest cadence—

"A dear Dermot!"

The happy pair now walked side by side in unutterable deliciousness—walked silently and passively; the boy wild with delight, the gentle girl alarmed at her own confession, and both mutually mesmerized under the wand of the winged enchanter.

Dermot sought to see the sweet lips that so lately pronounced his name with so much magic and love, and the meaning eyes that he had so often feared to meet from their raillery and glee. But Angela only turned her head away and sobbed. She had determined to have kept the secret for ever so much longer; and therefore, in its escape, like that of a spirit from a material body, the separation shook her young heart to its centre. Dermot felt relief and joy. Angela a sweet chagrin and emotion, as if a part of the charm was gone by which she had held her lover in her golden bondage.

"Angela, my love, my darling," urged Dermot in persuasive ecstasy, "don't sob or cry or I will think you are sorry for what you said."

"I am not sorry, Dermot, but I—here she let her pained hand freely with him, and he pressed it warmly to his heart, and Angela felt that true heart beat wildly to the pressure as though eager to attest its devotion and fidelity.

Many a time long after that happy day, both Dermot and Angela honestly acknowledged that neither of them fully remembered how they reached home, or what they said or did, or anything else, except this one thing: that they felt burning anxiety to get away for the night, to be alone, to be undisturbed, unwatched, to lie awake, and to think, and to realize all that had occurred, and to ask their hearts and souls, was it right, was it likely to conduce to future peace and happiness, had they said or done wrong, and, above all, how, in the name of everything lovely and loving, was the burning secret to be divulged to their people? who was to divulge it? and how would the earthquake-information be received? However, the happy pair did make their way reg-

ularly, and fairly enough to the paternal house of the O'Kellys; and Dermot, with quite a manly and chivalric air, quite unlike his usual timid and milk-sop bearing, and with a dash of tender patronage, too, whilst he kissed his mother, whispered into her ear earnestly to "take care of Angela," as he was going to her house to see how matters stood with her father and mother since the morning.

Mrs. O'Kelly saw nothing unusual in all this, except that her son seemed to be more himself and in better spirits, and her mother-heart was pleased and gratified.

Dermot dashed out of the house in the greatest blood, and proceeded on his way with the air and feeling of a person who suddenly became somebody, and who had a mission and a duty upon earth, and an interest in existence vastly in advance of all the breathing world around him. In such a mood he bounded along, and soon found himself at the door of the English shoemaker.

At the same moment Mrs. Lins was in the act of turning the key in the lock, and seemed very glad of the advent of the young visitor.

"Jem is off with himself for the night, heaven knows where," explained Mrs. Dullard; "he has taken the key of the back door—that is his sign—and I'm afraid to stay in the place by myself."

All this was prime news for our hero, and he congratulated himself upon it a thousand times over, as he led the German matron home in triumph.

Father Dermot was reading a chapter in Rodriguez as they entered. He raised his specs, took them off, wiped them, and, returning them to his nose, looked at the lad, then at Angela who arose to meet him. There were joy and happiness in the young people's eyes, and a tenderness of expression in their faces, which struck the old man as indicative of a new move, but he said nothing beyond a slyly modulated "humph," and then throwing one leg over the other, drew his chair a little nearer the table, and continued his reading.

Dermot sat down next Angela, no longer timid, ashamed, or afraid; the tormenting doubt was removed from his mind, and his devotion and manliness assuming the ascendant made him proud and precious of his conquest. It was now poor Angela's time to be the modest and retiring, her secret was no longer her own, and she felt that the pretty talker was gone by which she could make herself visible and in visible whenever she pleased. In other words, she could tantalise Dermot no longer, and her new position was as puzzling as it was delightful.

That night when Angela had retired into a comfortable little nook prepared for her and the passive Lins, and the paterfamilias, after stretching himself to his full height, and then bending himself as far back as his equilibrium would permit, and after two or three very portentous yawns and ejaculations, announced his intention of going off to bed, and there, no matter who preceded him or who remained after him, to his hospitable couch; and Mrs. O'Kelly called him a big bizzard, and told him to begone, and then they both laughed and parted, young Dermot sat down by his mother's side, and leaning his head upon her shoulder, and putting his two arms about her neck drew down her head to him and whispered in her ear, although nobody at all was near them, nevertheless it was right it should be whispered.

"Mother! I must tell you all about Angela before I go to bed, or I will go crazy with thinking about it."

"And what is it all about, Dermot dear? Has she been unkind to you?"

"Is it Angela, mother?" remonstrated the adoring lover, reprovingly.

"Well, what then, child?"

And, oh! such a story as the love-sick boy poured into the ear of his dotting mother. Such a story of glee and gladness, of purest affection and perfected bliss, that the old woman had not the heart to blow a ripple on its surface. And so she listened, and listened, whilst he recounted over and over again all that happened during that charming walk by the river side, and now and then she would put in a little query or make an occasional observation, just to show that she felt an interest in everything that he was saying, and in everything or anything that might conduce to his peace and pleasure.

"Isn't she a grand girl, mother?" he asked, in the high tide of his glorious joyousness, "and won't you say everything good about us to father, and that I am so steady and sensible, and so wise for my years—for father likes all that sort of thing—and lays great store on everything you say to him—won't you, mother dear? won't you?"

The poor boy never thought for an instant that his mother could have any ideas, opinions, or judgment to clash with his own; he was sure of *was*, for she never refused him anything; but father, with his book and his spectacles, and his wisdom, he might scatter all their hopes—his and Angela's—like a dandelion flower, and they never could be put together any more.

"Go to bed, now, Dermot dear," said the loving mother, "and we'll talk it over again in the morning. You know your poor old mother will be your friend always."

CHAPTER XVIII.—DEAD FOR A DUCAT.

The next day the Marble City was in an uproar. There was a rumour abroad, which, like the incipient mutterings of a storm, increased as it progressed, until at last it was generally known that Bishop Whammond was dead.

Yes, the great man of the day, and the best suited for his peculiar position. The times were boisterous, belligerent, and corrupt—religion was in the way, it was a stumbling-block—royalty and infamy and purity could not exist together—stern men were required to meet the new nature of things—men who must not hesitate between God and Mammon—men who, to come to the surface and sustain their position, must gird up their loins and declare sturdily for the devil, the world, and the flesh; enlist under their banners and be the king's men.

Whammond had been a soldier and knew the necessity of obedience; he was shrewd and a worldly man, and nicely calculated his own advantages and interests; he had been suddenly transformed into a ruling ecclesiastic, and understanding the meaning of his transformation, he was determined that both

his sword and his crozier should be at his Majesty's service, that Majesty worldly or satanic, or both.

He was found dead—so the rumour ran—his body stretched along the flagged way of the covered passage between the cathedral and the palace.

All this inquisition took up a long time, so that when his informants were all dismissed, and when he had delayed to make some necessary notes, for his further guidance, the night fell, the sexton locked the great door, his lordship walked away towards his palace, and the moon arose quite opportunely at his lordship's service.

The sexton's way to his home, at the top of the great flight of steps leading from the street to the church, was by an opposite and distant gate; so it was concluded that when he and the bishop parted, the latter must have suddenly fallen and died, and so remained until discovered upon the following morning.

The colony, civil and secular, that Whammond had transported from England as seedlings to the new Reformation, was greatly concerned as to their prospects and deposits, for they well knew that the next ecclesiastical dignitary would import his own peculiar priests and people and leave them only as outsiders in all emoluments and places.

But this was a perfectly harmless state of party feeling compared with that which followed on its heels after a few consecutive hours. For then a new report came down from the cathedral and the round tower on the hill. It was a horrid whisper which set men's hair on end—a rumour that roused the devil in some wicked souls, and set all peace-loving lighers a-start and a-stare, for in those days intolerance always had the start, and justice usually came in after the fair, with prayers on her lips, and her balance very suspiciously adjusted.

The report and the rumor amalgamated and became fact. And that fact was that when the dead bishop's body was being washed, and otherwise prepared to be transferred into its sumptuous coffin, a little blue mark was observed over his heart. A blue mark? Had he been lewitched? Send for the leech. A skillful leech was accordingly summoned—a gloomy man, with great goggles on his eyes, and heavy snows flowing over his temples.

The leech, however, was no ignoramus in his line. He looked at the azure stain, pronounced it "a solution of continuity," and running a probe into it, found it reached the heart and its arteries, that it was a punctured wound, by a sharp, thin blade; that the hemorrhage was internal, and (what was best understood) that the man had either committed suicide or had been murdered. Nobody believed in suicide; there was no reason for its probability of it, and therefore the cry was, "murder most foul," "who murdered the king's bishop?" "Who dared to murder him?" Thus, the worst elements of the crowd were aroused.

The Papal burghers, of course, were set down as the criminals, and of course, too, it followed, that it was merely a question of time until all the king's transplanted English subjects met the same fate.—Therefore, there was terrible commotion in the "Marble City." The foreign settlers and the foreign troops made common cause for their mutual protection, and exhibited so threatening a display that the citizens, too, prepared themselves for the defensive, or for war.

And when trumpets blew, and fife and drums clattered away a piercing din to arms, and the great Tholsel-bell rang tumultuously in the wind, bellying of death, calamity and danger, the burghers profited, also, of the timely warning, and the rallying cry of their natural enemies, and seized their cross-bows, quarter-staves, and ready skenes, as fully prepared to protect their homes, their altars, and their lives.

The city gates were closed and barred and guarded, and the conscript fathers of the day assembled in the common council-room to determine upon such measures of retaliation and revenge as the great cause before them demanded at their hands.

When King Hal found that the Irish people perpetually refused to supersede the Pope and adopt himself in his stead, he affected to believe that the monasteries, abbies, and spiritual lords of the land were the causes of the disaffection, and accordingly dismantled, plundered, and appropriated all before them. So, too, the magnates of the Marble City, taking a leaf out of the book of their lord and master, unanimously decided that the rich burghers and landowners of Kilkenny and its vicinity were the instigators of the murder of the illustrious divine, and that it was their bounden duty to muster all the physical forces, civil and military, and to swoop down upon, dispossess, empty out, impoverish, beggar, and disinherited all such contumacious Popemen; and having put the proceeds in their pockets, to draw up such a deed and representation of the whole matter as would call down upon their heads the plaudits of the King, Lords and Commons of Reformed England.

There are 11,333 blind men and 8,977 blind women in the United States. A Southern exchange states that there is an urgent demand for almost every description of farm labour especially throughout Mississippi, North Alabama, and Tennessee. In Mississippi there is still an extensive area of cotton yet ungathered, most of which it is feared, will be left to rot in consequence of the mere lack of hands required to do the picking.

ERIN ENCOURAGED.

O, Erin, how long, like the mist on thy mountains, The cloud of affliction hath saddened thy brow; For centuries blood hath ensanguined thy fountains— Oh, may it have ceased to entangle them now.

'Twas thine in the shade of depression to languish While nations quitted thee, were forsaking in flight; Scarce a glimmer relieved the deep gloom of thy anguish— Thy religion seemed doomed to perpetual night.

And yet, had thy sons never figured in story, The laurels of peace or of war never won? Had none ever stood in the niches of glory, That thou shouldst seem fated to struggle and mourn?

Are rich as the veins their own native hills nourish? Their genius in Eloquence, Science and Art; And fresh as the flowers in their green vales that flourish; The fragrance of feeling that breathes from their heart.

But, Erin, take courage—a glorious morrow May burst the last bonds that thy spirit enslave; Though buried so deep in the waters of sorrow, Though shalt all the brighter emerge from the wave.

The charm of romance on thy history resting, Thy dark Eastern race with its passions of fire; The fancy and wit, such a bright soul attesting, Deep interest in thee combine to inspire.

Oh, leave off the dead weight that thy bosom encumbers, And brilliant the prospects that for thee unfold; The spirit awakened that within thee still slumbers, Will win thee a glory outshining thy old.

Once more 'mid the verdure that mantles thy mountains Will industry thrive 'neath Encouragement's sun; Once more will thy minstrels recline by thy fountains, Attuning their strains to the streams as they run.

And plenty will wave o'er thy plains and thy valleys, And commerce enliven thy populous strand; And wisdom, expelling contention and malice, Her wings o'er a nation of brothers expand.

And oh, when the muse shall awake from her slumbers, The mines of thy intellect fully revealed, Harp no'er shall have rung with more exquisite numbers Nor names been more bright than shall blazon thy shield.

THE PENAL CODE IN IRELAND.

A Protestant writer, Mr. Lecky, in his "Leaders of Public Opinion in Ireland" describes as follows the condition of Irish Catholics under the Penal Laws at the birth of O'Connell:— "By this code the R. Catholics were absolutely excluded from the Parliament, from the magistracy from the corporations, from the bench, and from the bar. They could not vote at Parliamentary elections or at vestries. They could not act as constables, or sheriffs, or jurymen, or serve in the army or navy, or become solicitors, or even hold the position of game-keeper or watchman. Schools were established to bring up their children as Protestants; and if they refused to avail themselves of these they were deliberately consigned to hopeless ignorance, being excluded from the university, and debarred under crushing penalties from acting as schoolmasters, as ushers, or as private tutors, or from sending their children abroad to obtain the instruction they were refused at home. They could not marry Protestants; and if such a marriage were celebrated it was annulled by law, and the priest who officiated might be hung. They could not buy land, or inherit or receive it as a gift from Protestants, or hold life annuities, or leases for more than thirty-one years or any lease on such terms that the profit of the land exceeded one-third of the rent. If any Catholic leaseholder so increased his profits that they exceeded this proportion, and did not immediately make a corresponding increase in his payments, any Protestant who gave the information could enter into possession of his farm. If any Catholic had secretly purchased his old forfeited estate, or any other land, any Protestant who informed against him might become the proprietor. The few Catholic landholders who remained were deprived of the right which all other classes possessed, of bequeathing their lands as they pleased. If their sons continued Catholic it was divided equally between them. If, however, the eldest son consented to apostatize, the estate was settled upon him, the father from that hour becoming only a life-tenant, and losing all power of selling, mortgaging, or otherwise disposing of it. If the wife of a Catholic abandoned the religion of her husband, she was immediately free from his control, and the chancellor was empowered to assign her a certain proportion of her husband's property. If any child, however young, professed itself a Protestant, it was taken from its father's care, and the chancellor could oblige the father to declare upon oath the value of his property, both real and personal, and could assign for the present maintenance and future portion of the converted child such of that property as the court might decree. No Catholic could be guardian either to his own children or those of any other person; and therefore a Catholic who died while his children were minors had the bitterness of reflecting upon his deathbed that they must pass into the care of Protestants. An annuity of from twenty to forty pounds was provided as a bribe for every priest who would become a Protestant. To convert a Protestant to Catholicism was a capital offence. In every walk of life the Catholic was pursued by persecution or restriction. Except in the linen trade he could not have more than two apprentices. He could not possess a horse of more than the value of five pounds, and any Protestant upon giving him five pounds could take his horse. He was forbidden, except under particular conditions, to live in Galway or Limerick. In case of a war with a Catholic power the Catholics were obliged to reimburse the damage done by the enemy's privateers. The legislature, it is true, did not venture absolutely to suppress their worship, but it existed only by a doubtful connivance, stigmatised as if it were a species of licensed prostitution, and subject to conditions which if they had been enforced, would have rendered its continuance impossible. An old law which prohibited it, and another which enjoined attendance at the Anglican worship, remained unrevoked, and might at any time be revived; and the former was in fact enforced during the Scotch rebellion of 1715. The parish priests, who alone were allowed to officiate, were compelled to be registered, and were forbidden to keep curates, or officiate anywhere except in their own parishes. The chapels might not have bells or steeples. No crosses might be

publicly erected. Pilgrimages to the holy wells were forbidden. Not only all monks and friars, but also all Catholic Archbishops, Bishops, deacons, and other dignitaries, were ordered by a certain day to leave the country, and, if after that date they were found in Ireland, they were liable to be first imprisoned and then banished, and after that banishment they returned to discharge their duties in their dioceses; they were liable to the punishment of death for facilitating the discovery of offences against the code, two justices of the peace might at any time compel any Catholic to appear before them to declare where and where he had heard mass, what persons were present, and who omitted? and if he refused to give evidence they might imprison him for twelve months, or until he paid a fine of twenty pounds. Any one who harboured ecclesiastics from beyond the seas was subject to fines which for the third offence amounted to the confiscation of all his goods. A graduated scale of rewards was offered for the discovery of Catholic Bishops, priests and schoolmasters; and a resolution of the House of Commons pronounced the prosecuting and informing against papists 'an honorable service to the Government.'

Watch and wait, an advice often given to the Irish people, has the rare merit of one that can bear repetition. When a Nation has the will, but not the strength, to assert its own, the best thing it can do is to cherish that will and wait patiently for the requisite strength. It needs no logic to prove that the weakness of one of two contending parties is the strength of the other. When O'Connell gave voice to the truism—"England's weakness is Ireland's strength"—England's difficulty is Ireland's opportunity—he only uttered an unquestionable fact, which the whole history of British rule in Ireland proclaims. And when he had the courage and honesty to assure her present Majesty in the dawn of her reign, "that the people of Ireland know and feel that they have a deep and vital interest in the weakness and adversity of England," he did all that a good subject could do to enlighten his Sovereign on a matter of the utmost importance. Has any change in that feeling taken place since the great O'Connell gave it utterance? He knows little of public opinion among us who would answer—Yes. It is notorious that indications of weakness and decay on the part of England carry with them to the Irish heart "no other feelings," to use O'Connell's words, "than those of satisfaction and hope." Perhaps history furnishes no instances of one nation being so deeply interested in the weakness of another as is seen in the case of Ireland and the English. Since the commencement of the unnatural connexion the Celt never experienced a kind act at the hand of the Saxon, save when the latter happened to be immersed in extreme difficulties. The policy of the Briton from the very outset was—as at present could it be enforced—to crush by brute force Irish aspirations for liberty—to shut up against the natives every honorable path to wealth and competence—to deprive them of every stimulus to virtuous action—to trample their national pride in the dust, and make it criminal to work for the amelioration of Fatherland. How far that policy succeeded history amply testifies. And history, too, eloquently shows the hideous tyranny, bad faith and cruelty employed in the furtherance of that essentially vicious policy. The Treaty of Limerick, on the faith of which the Irish laid down their arms, is a monument of British perfidy, ruthless barbarity, and disregard of solemn engagements. The King, Lords, and Commons of England, as soon as released from the fear of the Irish army, violated every article of that treaty. Public faith and honour could not be more vilely, more basely and outrageously trampled upon than in the case under consideration, and to this hour those who have inherited the disgrace without making restitution in any shape have the hardihood to talk of gratitude for favors conferred. As before remarked, history gives no account of a concession to Irish wants and wishes on the part of England save and except when compelled by the force of circumstances. Our grandfathers petitioned for liberty to worship their Creator in the manner they thought most pleasing to Him, and were contemptuously told that they could not be allowed an opinion on a matter of such moment, but that under the heaviest pains and penalties they should worship as England dictated. While they were becoming their miserable condition Burgoyne was sent to the right about at Saratoga. America broke her chain. The Dutch and Spaniards assumed a threatening aspect. England's difficulty arrived, and the Catholic Petition that had been ignominiously kicked out of the House of Commons some months before, was picked up and graciously treated. It was only when beaten, humbled, and stricken with well-grounded fear that England had an ear for Irish complaints. In '82 the cloud again thickened. The French fleet swept the Channel—England's difficulty was in the ascendant. The Irish Volunteers said none save the King, Lords and Commons of Ireland had a right to make laws on Irish soil, and England at once acquiesced. Some ten years after this, when danger appeared at a distance, Catholic claims were voted a nuisance, and further concessions were sternly refused. But while this was the state of affairs in Ireland, clouds were gathering in another direction. Dumouriez conquered at Gemappes; England's difficulty loomed in the distance, and large concessions were immediately made to the slavishly loyal and foolishly conflicting Catholics. In fact, there is no instance on record, when England in a state of prosperity did not plunder and oppress. She never conceded anything, save under the influence of pressing difficulties. The phrase, then "Watch and Wait," carries a salutary lesson to the Irish mind. Since English power became dominant in this country confiscation, massacre, and outlawry flourished, so that at the present hour, it is a matter for learned disputation among historians whether murder and robbery were more encouraged under the Stuarts or the Tudors, by the moonraker worthy William of Nassau or the republican pet of Judge Keogh, Oliver Cromwell. But there is no questioning the fact, no concessions were ever made to Ireland when England had the power to withhold them. Before the time of the Volunteers of '82, the Parliament of Ireland was the mere echo of the English Senate. A creature of the Crown corrected at his pleasure, and put his veto according to his whim upon the Acts passed this side the Channel? Why so? Because, as the Volunteers demonstrated, the national will was not called into action; the spirit of poor, pulling provincialism nurtured and fed by an alien aristocracy prevailed rather than sound patriotism. The taxes, then as now, imposed on Ireland, were not for Irish wants and according to Irish wishes. They were levied, then as now, because the oppressor wished and exacted; because the nation, owing to the incubus saddled on her, could not offer an effective resistance. In was only in the short end of '82, in the hour of England's weakness, that the slightest change in her policy was permitted. We shall see by and bye how she struggled to undo the good she was then forced to countenance. According as she gained strength she extended her exactions. Every thing that increased her stores tended to diminish Ireland's. The richer she grew the poorer grew her victim, and so must this dreful process last while the present relations exist. Is it any wonder then that every check to British power abroad—every combination in Europe that bodes calamity to her should bring no other feelings to Ireland "than those of satisfaction and hope,"—Mayo Examiner.

UNVEILING GRATTAN'S STATUE.

Foley's statue of Henry Grattan was unveiled with magnificent ceremony in Dublin, on January 6, by the Lady Laura Grattan in the presence of the Lord Mayor, Lord Gort, the members of the Corporation, several clergymen, Parliamentary representatives, and an immense multitude from the city and country. The ceremony was one of the most imposing as well as interesting ever witnessed that capital of memorable demonstrations. Every display of civic pride and public spirit was shown in the most appropriate manner, and the people's gratitude and affection united to make the occasion a monthly tribute to the great Irishman. The trades met, with bands and insignia in their honor, and thence they started in excellent array on the line of march arranged for them. Their procession was a very fine one, the men of all classes exhibiting a most effective rivalry in point of appearance and demeanor. The badges and devices on sashes of green, rosettes, mingled of the rival Irish colors, ribbons, and other personal decorations were abundantly worn.

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LADY GRATTAN UNVEILS THE STATUE.

The Chairman then said—Lady Laura Grattan will now uncover the statue of the great man whose name she bears. Lady Laura Grattan stood forward, and with a graceful movement, withdrew the covering from the statue, which then stood revealed—a noble and striking effigy of Henry Grattan. Ringing plaudits testified the satisfaction of the multitude at the appearance of the figure, and repeated cheers were given for Lady Laura Grattan, who repeatedly bowed in acknowledgment.

THE NATIONAL BANK.

Advancing years and delicacy of health have induced Admiral Sir Burton MacNamara, D.L., to retire from the seat he has so long held with credit to himself and advantage to the shareholders at the Board of the National Bank. A distinguished Irishman of universally known ability, the Right Hon. Viscount Monk, has been selected to fill the place vacated by Admiral Sir Burton MacNamara.

DEATH OF A PATRIOT PRIEST.

We regret to announce the death of a true patriot, and sterling patriot—Father Wm. Malone, of Heaton Norris, Stockport, England. In the ranks of the English missionary priesthood there was no more devoted and untiring servant of the Church than Father Malone, and Ireland had no son to whom her interests were dearer, or who served her more faithfully.

THE DUBLIN FREEMAN SAYS.

On Christmas Day his Grace the Most Rev. Dr. MacHale, Archbishop of Tuam, read three successive Masses in the Cathedral, attended at High Mass, and preached a short sermon at its conclusion. His Grace appears to be in most perfect health, and did not seem to be in the least exhausted by the protracted and arduous duties which he performed.

A MEMORIAL OF O'CONNELL.

At the weekly meeting of the Ballinacorney Town Commissioners, Mr. Walsh, organizing agent for a memorial of O'Connell, to be erected on the site of his birth, Lower Carhan, near Cahirciveen, was present and obtained the support of the board for his project. The chairman and each member subscribed handsomely. It is proposed to raise at least £2,000 by penny subscriptions for the memorial.

IRISH INTELLIGENCE.

DEATH OF AN IRISH NOBLEMAN.—Viscount de Vescei, and Baron Knapton in the Queen's County, died suddenly on the 23rd Dec. at his London residence, aged 73.

THE JANI WAR IN LOUTH.—The *Standard Democrat* announces that the agent of the Cromartin property has instituted proceedings against at least one of the tenants who have refused to comply with his arbitrary demand for an increase of rent.

ILLNESS OF MR. REDMOND, M.P.—Mr. W. A. Redmond, M.P., has been suffering for some days from a severe attack of jaundice, but the hon. member is progressing favorably. There is reason to anticipate an early recovery.

THE TOWN OF GALWAY IS RICH IN ANTIQUITIES, but many of the old buildings are fallen and falling into decay through neglect. The Town Commissioners are taking steps to preserve one of these interesting relics, known as Lynch's Gateway, from further ruin.

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THE JESUIT FATHERS (says the *Carlow Post*) of the 18th ult., who had been conducting the Retreat in this town, last week, brought their successful and

eratic favor of Irish genius—the flower and fruit of Irish intellect, of Irish imagination, and of the Irish courageous heart. We revere their memories—we revere their fame—we revere their work, and we revere the products of their work. Yes, these sentiments may make all Irishmen feel that they still have some attributes of a nation, for they still have left their common heritage to their noble dead, whose spirits yet live on earth to quicken and enliven, and to beautify ourselves, and the soil of Ireland were for ever sunk in the gloom of the past, and to give to the world the precious possession of these three spirits, the beautiful poet, the philosopher, politician, and orator, and the man who combined the qualities of both—the patriot, the statesman, Henry Grattan (applause).

The Chairman then put the motion that that statue of Henry Grattan be dedicated to the Irish nation, and it was passed by acclamation. Mr. A. M. Sullivan, M.P., who was warmly greeted, seconded the resolution in a thrilling speech. He said: "Come here, Irishmen, if you be peasant or artisan, behold the figure of a man who born in the highest sphere of society, had a heart that felt for the humblest person on an Irish hillside (applause). Come here, Catholic, and if any man press to you the hateful creed of religious fanaticism, bring him to the feet of Grattan and tell him that where else this hideous spirit of religious discord may find a home, it cannot find a place in the land whose generous sons have raised to-day the figure of a Protestant patriot (prolonged cheers). And Irishman, if ye be Protestant, and if any man would teach you—and no man can now be found to preach such a gospel—to feel a hostile thought for the masses of your fellow countrymen who may bow before a different altar from your own, come here to College Green and behold in the statue to Henry Grattan, your immortal co-religionist, this splendid Irish Protestant who was the most generous protector of the liberties of his Catholic fellow-countrymen. I have the fond and proud ambition this day, the happiest in my life (cheers), that the scene of this day may hasten the growth of that feeling of conciliation, of confidence, and of concord between the peers, the peasants, the mercantile classes, the Catholics, the Protestants, and Dissenters of Ireland (cheers).

Speeches were made by the Lord Mayor, Mr. Edmund Dease, M.P., Mr. Maurice Brooks, M.P., Alderman Manning, and others.

MR. BUTT'S SPEECH. Mr. Isaac Butt, M.P., was greeted with immense applause, and delivered a brief but powerful address. He said—"About a month has passed since one hundred years had rolled away from the day when Grattan first ascended those steps opposite as a representative. On the 9th of December, 1775, he took his seat in the Parliament House. A century looks down upon a nation—for the Irish nation is here represented—assembled in this magnificent area to do honor to his memory (applause). May his example animate future generations of Irishmen. May the principles he taught never be forgotten (hear, hear, and applause), and may the patriotism that animated his soul be enkindled in the whole nation—in the peer, the peasant, the lofty and the humble alike (applause). Surely in this splendid demonstration, which extends as far as the eye can reach; in this grand gathering of people, not brought together by any laborious canvass—perhaps a demonstration like this was unexpected by the committee of the statue—in this great assembly of people who came here uninvited, do we not see all the elements that ought to make a nation great, powerful, and free (applause).

THE BANQUET. A grand Grattan Banquet was given in the evening, in the Antient Concert Rooms, at which there was an immense gathering of representative Irishmen of all classes and creeds. Mr. Isaac Butt presided; Mr. Brooks, M.P., Major D'Arcy, J.P., and Mr. J. J. Kennedy, T.C. Vice-chairman.

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THE DUBLIN FREEMAN SAYS.—On Christmas Day his Grace the Most Rev. Dr. MacHale, Archbishop of Tuam, read three successive Masses in the Cathedral, attended at High Mass, and preached a short sermon at its conclusion. His Grace appears to be in most perfect health, and did not seem to be in the least exhausted by the protracted and arduous duties which he performed.

A MEMORIAL OF O'CONNELL.—At the weekly meeting of the Ballinacorney Town Commissioners, Mr. Walsh, organizing agent for a memorial of O'Connell, to be erected on the site of his birth, Lower Carhan, near Cahirciveen, was present and obtained the support of the board for his project. The chairman and each member subscribed handsomely. It is proposed to raise at least £2,000 by penny subscriptions for the memorial.

THE JESUIT FATHERS (says the *Carlow Post*) of the 18th ult., who had been conducting the Retreat in this town, last week, brought their successful and

highly gratifying labors to a close, on Sunday last, when the cathedral was crowded at all the Masses by vast congregations eager to hear those eloquent propounders of the Gospel, who had already achieved so much lasting good during their brief stay in Carlow. The general Jubilee, now fast drawing to a close, has been attended by nearly every person in the parish.

Mr. EDWARD WILLIAM O'BRIEN.—The recent letter from Mr. Edward William O'Brien, says that the Limerick correspondent of the Freeman's Journal have given rise to much satisfaction on the part of the agricultural classes of the county Limerick. As one of the results the Newcastle Board of Guardians, of which he is chairman, has tendered to him their thanks for his administration of the affairs of the union, and more especially for his public writings on the relations between the landlords and tenants of Ireland.

The O'CONNELL CENTENARY RECORD.—We (Freeman) understand that at one of the last meetings of the committee entrusted with the preparations of the Centenary Record, it was proposed that a document should be signed by each and every member of the committee, pledging themselves to do their portion of the Record without any remuneration whatsoever, either now or at any other time. The proposal was adopted, and the document was signed by each member of the committee, except one, who declined to put his signature to it, or to be bound in any way by it.

The Rev. Father Charles Forlani, O. S. F. C., expired at the Capuchin Convent, Charlotte Quay, Cork, on the 18th ult. He was a native of Venice, a member of a noble family, and was a comparatively young man at the time of his death. He had, however, been ailing for a considerable time, and his health was not equal to his arduous duties. On the removal of the Italian Fathers from Charlotte Quay, he determined to join the Irish Fathers; who were about to take their place, and his return gave the greatest satisfaction, as his leaving had been a source of regret. The obsequies took place on the 21st ult., and were of a very impressive character.

On the 22nd ult., over one hundred young women, sent out of employment by the closing of Tate's factory, left Limerick for London, to enter the employment of Messrs. Gardner & Co., Army, Navy and Police clothiers. There was quite a scene at the station, as the girls left a large number of their relatives, and the public being present to see them off to their destination. The young women left under the charge of Mr. Fraser, manager of the establishment, and will receive wages ranging from 10s. to 25s. per week, according to their ability in making up army clothing.

LORD MAYOR M'SWINEY AND THE FRENCH DIGNITARIES.—The Rt. Hon. the Lord Mayor of Dublin has been cordially welcomed in Paris. He was presented at Versailles, to Marshal M'Mahon and the Duchess. To the latter he handed over the balance of the sum contributed in Dublin for the relief of the sufferers by the inundations in France. The Marshal presented him with a full-sized bust of himself. The Lord Mayor dined with Monsignor Dupuyroux, at his villa, Yiroflay, and with Count de Flaugny and other distinguished persons. M. Veuilleul will entertain him at a grand banquet on his return from Rome.

The beautiful and imposing ceremony of the blessing of a new bell took place at St. Patrick's Convent of Mercy, Mount St. Patrick, Downpatrick, on the 20th ult., by the Most Rev. Dr. Dorrian, assisted by the clergy of the parish. The bell which is from the firm of Sheridan & Co., Dublin, and which is of full and sweet tone, was presented to the convent by Dr. Dorrian, who is a native of the parish. The Catholics of the town then heard for the first time, since a State Church was foisted on the country at the point of the bayonet, the sweet religious tone of the Angelus bell.

The site of the new Catholic Church, Castleroa, has been selected in the most convenient position in the town, and the inhabitants have now come forward with that public spirit which has ever distinguished Castleroa in subscribing for the erection of the sacred edifice. The following are some of the more munificent contributions.—Mr. Michael Broderick, £200; Mr. P. Gannon, £150; Mr. P. Flynn, £150; Mr. Charles Broderick, £150; Mr. James McLoughlin, £150; Mr. Henry Fitzgibbon, £100; Mr. Michael Kelly, £100; Mr. John McDermott, £100; Mr. James Coyne, £100; Mrs. Sweeney, Cloonroughan, £100.

The Irish papers announce the death of the Very Rev. Dr. Hulley, V.G., P.P., Dungarvan, which took place at his parochial residence on Christmas Eve. Dr. Hulley was in his eighty-third year, and had charge of Dungarvan parish for near half a century. On Sunday succeeding Christmas, the body of the deceased clergyman was removed to the parish church, where it lay in state till next day, when a solemn High Mass and Office were celebrated under the presidency of the Most Rev. Dr. Power, Bishop of Waterford. The interment took place on the 28th ult., after High Mass, when the remains were buried in the centre of the parish chapel.

On the 28th ult., the ceremony of the religious profession took place at St. Gabriel's Convent of Mercy, Ballinascle. The young ladies received were Miss Cronin, of Cork, in religion Sister Mary Aloysius, and Miss Prendergast, in religion Sister Mary Louise, second eldest daughter of Mr. Prendergast, Gardiner street, Dublin. The Most Rev. Dr. Duggan, Bishop of Clonfert, presided on the occasion, assisted by the Rev. John Kirwan, Rev. Mr. McKonaghy, Rev. Mr. Maloney, Rev. Mr. Costelloe, and other clergymen from the neighborhood.

On Christmas Eve the staff of the *Tuan News*, presented a splendidly illuminated address to John McPhillip, Esq., Proprietor and Editor, *Tuan News*, as a mark of the regard which they entertain towards him as their employer, congratulating him on having entered his sixth year of public life as a public journalist. The address says:—"We have ample opportunity of fully recognizing all the qualities of a kind and indulgent employer, who while requiring but the legitimate labor of those in your employment, never for a moment infringed on their time or rights. May you be pleased to accept this our sincere greeting, and we hope that such mutual confidence which should always exist between employer and employed—shall continue to guide the management of a journal which from its inception has deservedly merited for itself the position of the leading national journal of the province of Connaught."

On the 20th ult., Alderman Sir Benjamin Morris Wall, D.L., died at his residence, the Mall, Waterford, in the 81st year of his age. The deceased gentleman had been for a long period confined to his house by a painful illness, originally caused by having been accidentally knocked down by a car as he was crossing the Mall to his residence, and his demise was expected daily for some time. In early life he took a decided stand in public life as a Liberal, and was a devoted follower of O'Connell. On the formation of the reformed Corporation he became one of its members, and for many years up to his death sat as Alderman for the Custom House Ward. Sir Benjamin was three times Mayor of Waterford, at first two years in succession, the last time in 1867. His son, Captain G. Morris Wall, Kilkenny Fusiliers, succeeds to his father's property.

A horrible catastrophe occurred in Bantry Bay on the 30th ult. A violent gale having set in, five fishermen living at Donour, on the South side of the bay, named Cornelius Mourinane, John Lynch, Je-

remiah Leybane, Edward Flynn, and William Cronin, all married and fathers of nineteen children, put out in an open boat to recover their nets, which were in danger of being swept away. The boat was old and rotten, and it literally went to pieces in the heavy sea, and the whole crew, except the first named were drowned in the sight of many of their relatives and neighbors who were standing over them on the steep and rugged rocks, unable to render them any assistance, one, James Bohane, watched the death struggles of no less than three of his sons-in-law in the unfortunate boat. A subscription is being raised for the relief of their families.

MONUMENT TO THE FOUR MASTERS.—Father Stephens, of Killybeg, writing to the *Dublin Freeman*, says:—"May I be permitted to ask, through the columns of the *Freeman*, when we are to have erected the monument to the Four Masters? A considerable sum had been raised some years ago through the instrumentality of an esteemed citizen of yours, Sir William Wilde. In the programme originally issued the monument was to assume the form of a Celtic cross, with an inscription in more than one language, and some elaborate carvings, and to be erected in the fine old historic abbey of Donegal, where it would be surrounded by so many hallowed associations. Donegal is now becoming the beaten track for tourists in the wilds; who are to be seen in large numbers in the summer and autumn seasons exploring its matchless cliffs and its unrivalled scenery, to whom this monument to those men of world wide fame would be an additional attraction."

Mr. Butt has written a letter to the secretary of the Dublin Tenant Farmers' Protection Association in which he suggests that an organization should be set up without delay for the purpose of collecting authentic information of all instances of interference on the part of landlords with the rights and property which the Land Act is intended to secure to the occupying tenants. There is reason to fear, he says, that the tenants are being robbed of the advantages of the Act by means of new agreements and demands for increased rents enforced by notices to quit and threats of eviction against which the Act gives no real protection, and he remarks that if it can be proved that this confiscation is going on to any considerable extent a case will be established for future legislation which it will be very difficult for even the present ministry or the present Parliament to resist.

At the last meeting of the Newcastle West Board of Guardians, all present with one exception being Roman Catholics, the following proposed by Mr. Charles McCarthy, solicitor was unanimously adopted:—"Resolved, That we have heard with deep sorrow and heartfelt regret of the death of the much esteemed, amiable, and honorable clergyman, the Rev. Thomas Fitzgerald Plummer, who filled the office of Protestant chaplain to the union for upwards of thirty years, discharging his duties unostentatiously, and like a good Christian minister, never at any time originating topics which would cause religious discussion in his board; and that the clerk do convey to his much afflicted widow our sympathy and condolence with her and her bereaved family on the death of an affectionate husband, a kind parent, a benefactor of the poor, and one who through life earned the friendship and esteem of all classes in the community, particularly the people of Newcastle West, whose interests and welfare had his able advocacy and warm support at all times."

A FATAL DUEL.—LONDON, MONDAY.—Details of a most unfortunate occurrence, in which an adventurous Irishman took a prominent part, has been sent me by a friend campaigning with the Carlists in the North of Spain. In the frontier towns on French territory political feelings run high, and there are often interchanges of warm words, followed in many instances by hostile meetings. A rencontre of this kind has just taken place with a fatal result, the survivor of the duel being one of our countrymen whose name is very well known in the South of Ireland, where his relations have long taken the lead in local politics. It appears that after dinner in a Bayonne hotel the conversation turned on Spanish politics, with the finale of a disagreement. In the midst of the argument the Marquis de Sofoza, a "grande" from Madrid, retorted rather angrily on Major L., an Irish officer—a Cork man, I believe—in the service of Don Carlos, and a sharp reply ended in the latter getting a glass of wine in his face. Blows followed and after a vain attempt to settle the altercation a duel was arranged, L. consenting to a fight with much reluctance. His courage was beyond doubt, as he had left the British army, in which he held a commission, in order to join Bourbaki's army during the Franco-Prussian war, and had received the decoration of the Cross of the Legion of Honour for his valor while commanding in the rear guard on the disastrous retreat into Switzerland. He had also been decorated by Don Carlos and been promoted to the rank of major for his gallantry at Somorostro, and at the battle of Alsuesu, where he was wounded in the ankle. The duel was conducted with chivalrous courtesy on both sides, and the first interchange of shots having been ineffectual, the seconds decided on a second fire. The next bullet of Major L. pierced the brain of the Marquis, who died a few minutes after. No one regretted the fatal result more than the survivor, whose conduct throughout the affair was warmly commended by those who took part in the meeting. Major L. was recently in London on a mission behalf of Don Carlos, and I may add that he visited some time ago on the same errand the city which his late uncle represented.—*Freeman*.

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As IMPORTANT PURCHASE.—It is stated that the Duke of Norfolk has consented to sell to the Corporation of Sheffield his markets in the borough for £26,000, the payment to extend over 50 years, and the balance to bear interest at 3 per cent. The committee to whom the matter was referred has reported in favour of the purchase on the terms named.

LORD LOVAT'S WILL.—The Scotch confirmation, granted by the Commissariat of Inverness, of the will of settlement, dated June 24th 1870, of the Right Hon. Thomas Alexander, Baron Lovat of Lovat, Inverness-shire, who died at Beaufort Castle on June the 28 last, to Simon, Lord Lovat, the son, and sole executor, has been sealed at the principal registry, London. The aggregate of the personal estate and effects of the deceased in England and Scotland in sworn under the value of £90,000.

ORDINATION IN GLASGOW.—On Tuesday, 11th ult., His Grace Archbishop Eyre held an Ordination in the Chapel of the Episcopal Seminary, Patrick-hill, when the four Minor Orders were conferred upon Mr. Denis McCarthy; subdeacon's orders upon the Revs. John O'Neill, John Mealey, James Conaghan and Peter Donnelly; and the Diaconate upon the Rev. Peter H. Terken. Mr. McCarthy received the Tonsure the previous day in His Grace's private chapel. All these young gentlemen are Alumni of the Seminary.

A courageous little urchin named William Bolton, thirteen years of age, is credited with having saved many lives when the Goliath training ship was burnt. He was the first to get on a tank by swimming from the burning ship, and he was followed by eight or nine other boys. These wanted to shove off and get on shore; but the little fellow cried, "No; we can take more than ten. Anybody who dares to cast off before we have got our load I'll knock him down."

CHRISTMAS DAY IN GLASGOW.—A very gratifying change has gradually crept in as to the manner in which Christmas Day is observed in Glasgow. Formerly, with the exception of the Catholics and Episcopalians, the day was ignored by the whole of the community. But this year in particular, many of the shops were shut for at least a part of the day, and almost all were decorated. On Sunday His Grace Archbishop Eyre celebrated Pontifical Mass in St. Andrew's Cathedral. His Grace had as assistant priest the Rev. Alexander Muir, and as deacons the Rev. Fathers Glancy and Maguire, two of the newly ordained students of the Episcopal Seminary, acted as deacon and subdeacon of the Mass, and the remainder of the students assisted in choir, or as his Grace's attendants.

Mr. Diemel has distributed some notable Christmas boxes amongst his supporters. Peerages have been given to Mr. Ormsby Gore, Mr. John Tollemache, Mr. Gerard Sturt, and Sir Robert Gerard. The Duke of Richmond had added to his list of dignities the title of Duke of Gordon. The Earl of Abergavenny is to be made a marquis, Lord Wharfedale an earl, and an English peerage is to be bestowed upon the Earl of Home. The new peers are all wealthy sires of ancient lineage, and Sir Robert Gerard is the head of one of the oldest Catholic families in the kingdom. The creation will add five votes to the Conservative strength in the House of Lords.

OPENING OF ST. MARGARET'S CHURCH, JOHNSTONE.—This new church was opened on Sunday 26th ult., the Feast of St. Stephen. High Mass was sung by the Rev. Dr. McLachlin, Rector of St. Peter's Seminary, Patrick-hill, Glasgow. The deacon and sub-deacon were the Rev. S. H. B. Rowson, of St. Helensburgh, who also preached during the Mass, and the Rev. Hugh Chisholm, the pastor of the church. The Rev. Hugh Donnelly, of Johnstone, acted as master of the ceremonies. The music of the Mass was Gregorian, the Mass sung being the "Missa Brevis" of Herr Molitor, one of the Masses of the St. Cecilia Society. It was rendered with fine ability by the congregational choir, and was much appreciated by the congregation. The church consists of a nave and two transepts. The nave has existed as a school since 1867. The two transepts were added lately. In the evening a lecture was delivered on the Holy Sacrifice of the Mass by the Rev. Daniel Conway, of Fort Glasgow. Both it and the forenoon service were well attended, there being amongst those present a large number of Protestants.—*Corr. of Tablet*.

LORD GERARD OF BRYN.—The following notice of the new Lord Gerard of Bryn is from the *Liverpool Daily Post*.—Sir Robert Tolver Gerard, thirteenth baronet, and third son of the late John Gerard, Esq., of Windle Hall, Lancashire, was born in 1808. He was educated at Oscott Roman Catholic College, and entered the Carabiniers in 1828. He was promoted to the rank of lieutenant in 1836, to captain in 1837, and retired from the army in 1838. He is a deputy-lieutenant and magistrate for Lancashire, of which county he was high-sheriff in 1859. He has been lieutenant-colonel in the Lancashire Yeomanry Cavalry since 1855, and Yeomanry Aide-de-camp to the Queen, with the rank of colonel, since 1868. He married, in 1849, Harriet, daughter of E. Clifton, Esq., and has living two sons, William Canfield, born in 1851, and now a lieutenant in the 2nd Life Guards, and Robert Joseph, born in 1857, and two daughters, Monica Mary and Catherine Frances. The family is a very ancient one, being of common ancestry with the Duke of Leinster and the Marquis of Lansdowne through one of the barons of King Edward the Confessor. The first baronet purchased the title for the sum £1,000, but the money was returned to him in consideration of his father's services in the cause of Mary Queen of Scots. The Gerards are one of the oldest Roman Catholic families of Lancashire.

For talking about "barbaric pomp and gold" in connection with the Prince of Wales, visit to India the English are taken to account by an educated Hindoo in London. He avers that his observation, corroborated by the testimony of Indian civilians, has convinced him that many of the English poor are more barbarous than the poor of India. He says that they have solved the paper problem in India on the family principle, whereas all Christian nations acknowledge their failure in dealing with it. As to barbarous practices, he says:—"We think it marvellous that your ladies should have the innocent birds killed that they may ornament their bonnets. I know one European who cleared 4,000 rupees in one year by sending home birds from India for that purpose. We think it marvellous that your ladies should imitate our superstitious jorges in wearing false hair, and many other strange things I might mention, which seem very barbarous to us." And finally in answer to the charge of idolatry, this educated Hindoo declares that his countrymen do not worship images any more than the Catholics, and that many of them do not believe in their own gods, although they join in the worship of their temples just as so-called Christians attend church when they are not Christians.

THE ACCOUCHMENT OF THE MARCHIONESS OF BUTE.—The news of the accouchement of the Marchioness of Bute on Dec. 24, was made known in the town of Rothesay about 9 a.m., and immediately thereafter the County Buildings were gallantly decorated with flags, as were the venerable Castle of Rothesay, the shipping in the harbour, and the steamers plying to and from that port. The town and church bells rang out merry peals during the entire day, cannons were fired, and there was every demonstration of popular joy and satisfaction at the event. At a special meeting of the Town Council, the Mayor of Rothesay presiding, it was resolved to send a congratulatory address to Lord Bute. Afterwards a large number of the leading inhabitants of Rothesay, and the neighborhood, assembled in the Bute Hotel to a cake-and-wine banquet to celebrate the

event. The provost presided, and a number of congratulatory toasts were proposed and warmly responded to. In the evening huge bonfires were lighted on the Long Hill, Barons Hill, and other eminences in the country. Fireworks were discharged from the walls of Rothesay Castle and Barons Hill. At seven o'clock in the evening Mount Stuart House was thronged with a brilliant assemblage of ladies and gentlemen and a number of the tenantry, who had been invited to the christening of the infant, which took place in his lordship's private chapel. The Rev. George Smith was the officiating clergyman, and Dr. Noble acted as godfather on behalf of the Duke of Norfolk. The child was named Margaret, and will be known as the Lady Margaret Stuart. After the baptism Monsignor Capel delivered an address. At dinner (which followed immediately thereafter) Lord Bute presided, and Mr. Henry Stuart acted as vice-chairman, and the health of Lady Margaret Stuart was proposed and drunk with great enthusiasm. All the contractors and workmen on the Bute estate were entertained to a cake-and-wine banquet. At Cum-nook flags were displayed, and about noon a number of the leading gentlemen of the place assembled in the Dumfriess Arms Hotel and partook of cake and wine in honour of the happy occasion.—*Scotsman*.

THE CHURCH IN GLASGOW.—A correspondent writes to the *London Tablet* as follows:—"I beg leave to send you an account of our Catholic progress in this the second city in the empire. It appears to many outside Scotland that the Catholic Church has little or no standing in this country. Such is the bigotry and narrow-minded teaching of John Knox and his followers; but if we only reflect, if we only look about us, if we only visit the Catholic churches here, we shall soon find out that it is a great mistake to think for one moment that we are not a most numerous body, that we are on the increase every day. Now I shall confine myself to a few facts—not random stories, but facts which will convince your readers that Catholicity in Glasgow is of some importance; that we are a powerful body, and an orderly, well-conducted portion of this great community. I have had good opportunities, for some time past, of noticing in a marked manner the attendance of the faithful Catholics to their respective churches here—more so during the past season of Advent, owing, no doubt, to the Jubilee than any other cause. Be the reason what it may, certain it is that our churches are far too small, too inadequate to the fast rising wants of the Catholics. When I say that the churches are not accommodating enough I say also that the priests are not half numerous enough for our wants. In most of the churches we find that three or four more priests should be attached, so as to enable us to avail ourselves of their ministrations. I attended several churches here for some time past, and learned of missions being announced in various parts of the city. At one time I went to St. Patrick's, and at another to see and hear the good priests of St. Alphonsus's, in Hamilton-street. And on some occasions I went to Govan, and assisted at the mission which was held there under what appeared to me most painful circumstances—the church there should be called a "Turkish bath-room" for the past three weeks. Fancy in the middle of winter to see a church so heated, so crowded, so suffocated, that notwithstanding all the windows and doors were opened, yet the officiating clergymen were actually in a Turkish bath. I am giving you facts, what I witnessed; and even more, I heard the zealous, good pastor of Govan say that it pained him beyond measure to be obliged to send away so many who could not find even standing room in his church. I am equally certain of what I say regarding the numbers who attend the Confessional. It is the Confessional that increases the numbers, the growth of our Catholic church-going people. Now the fact is that in all, or nearly all, of our churches the poor priests have had many long hours of it, hearing confessions for the past Advent. Here is a sample of what I saw in Govan Church on Friday last. The good pastor, Father Dixon, and his assistant (whose name I have heard, but cannot now remember) were in the Confessional for hours, day after day, for the past three weeks, and on Friday, the Vigil of Christmas Day, although the poor priests were on from 10 a.m. to 12 noon, and from 4 p.m. to 11 at night, even the priest whose name I cannot now recollect, when he had celebrated his midnight Mass, immediately after went into his Confessional, and remained there as hard at work as if he had only just commenced his labours of the past 24 hours, and at 4 o'clock said his second Mass and gave the Holy Communion to hundreds—the fruits of hard labour of two good priests, for twelve hours in one day, employed in the confessional. Now, Sir, what do you think of that? Let me add that no less than 300 persons had actually to go away who could not get near the over-worked priests in that over-worked church of Govan on Friday night and Christmas Day. Have I not already said enough to convince you that our churches are too inadequate, that our priests are too few by more than half to meet the growing wants of our good Catholic people in this city? I could say a deal more on positive facts, but fear I have already taken up too much of your valuable paper. It is good, however, that the Catholics outside should know of us in Scotland."

HOUSE AND GARDEN ITEMS.

BAVARIAN CREAM.—One quart milk, two-third box gelatin, two eggs; soak the gelatin in milk before cooking; two table spoonfuls white sugar, lemon to flavor; boil in mold.

TO DESTROY RATS AND MICE.—Take equal quantities of dry meal and unslacked lime, mix them without adding any water. Put small quantities in places infested by the rats; they will devour it, be thirsty, and the water they will drink slackens the lime and destroys them.

CORNER BEEF.—The *Scientific American* informs the ladies that if they would have corner beef juicy after it is cold, and not as dry as a chip, they should put it into boiling water when they put it on to cook, and they should not take it out of the pot when done until cold.

FOR HOARSENESS.—I took a severe cold lately, with sore throat and hoarseness, and was advised to heat up some mutton suet and molasses together, and take a teaspoonful occasionally and wear a snuff plaster on my throat and breast. I was forced to try the remedy, and now I am glad to recommend it, as it relieved me more than anything else, and may be regarded as a remedy. Afflicted ones, try it.

A USEFUL LOTION.—The blooms of the common marigold (*Tagetes*), infused in equal parts of pure alcohol and water, is an admirable remedy for all kinds of wounds, cuts, bruises and burns, on man or beast. Its effect in allaying pain and removing soreness is similar to that of tincture of arnica. One ounce of the blooms to half pint alcohol and half pint water is the recipe.

BREAKFAST ROLLS.—Make a hole in two quarts of flour, and pour in one pint of curd milk that has been boiled, with a cup of butter melted in it. Add a quarter of a cup of sugar, and half a cup of good yeast. Let it stand without mixing two or three hours. Salt to the taste. Then knead it, and set it to rise a few hours; then mould it, and rise again in the pans before baking. The rolls require about fifteen minutes in a quick oven.

HORN-MADE HEARTH-RUGS.—A beautiful rug can be made with cotton, carpet warp, old and new rags, of flannel, ladies' cloth, broadcloth, &c. Cut the cloth about three inches long, and keep a measure to have them all alike, and if of broad-cloth, one-third of an inch in width; flannel and thin woollen cloth may be cut one-half of an inch in width. Knit the rags into the warp just as the fringe is knit into mittens. Put the rags in every stitch on the right side, and back on the wrong side without putting in any rags. As it is a heavy work, it must be knit in strips of squares, and sewed together. Any pattern will do that suits the worker. I have knit one in log-cabin pattern, which is very suitable. Use coarse steel needles, such as are used in knitting heavy mittens.

MILK PANS.—A lady writing to the *Mirror and Farmer*:—"I cleanse milk pans by first rinsing them in warm water, then I wash thoroughly with hot water and soap, or if I don't wish to use soap, I put in the water a tablespoonful of saleratus to remove every particle of grease that may be on the pan. Then I pass each pan through boiling water and dry them thoroughly, and they are then clean as they can be. I use my milk pans expressly for milk and nothing else. A churn made of wood should be seldom or never washed with soap. I use saleratus whenever I think it needs it, but boiling water is what I use as a general thing. If the butter comes good and hard, as it should, boiling water is all it needs. My tray, stamp, and paddles I cleanse in the same way, and dry them well before putting them away. My mother kept a separate cloth for her milk dishes, and laid great stress on having it sweet. My way is: "Put a little washing soda into hot water and wash first with this, then rinse twice with hot water, be sure the last boils, wipe from the boiling water. The soda operates in connection with the water to dissolve the milk sticking about the pans and remove it more readily. In the first place, I wash the milk off in a little luke-warm water and save it for the pigs (never washing the outside in the first water), then in as hot water as I can bear the hand in, then scald in boiling hot water five or ten minutes, as the case may be, never using soap. As I wipe them, I set them separate to cool and air, never pack them while hot, to sweat and sour. We wash the milk all from the pans, then wash in hot water and soap, rinse off and scald thoroughly, then put in the sunshine, and take in before they have staid out long enough to catch any dew."

UNITED STATES.

Minnesota women may vote on school questions. A petrified girl has been discovered in an Alkanese cave.

A movement is on foot in Maine to repeal the prohibitory law of that State.

There are 624 cotton mills in the Northern States, and 181 in the Southern States.

The New York courts have decided against the legality of theatrical performances on Sunday, holding that the Legislature has the right to control all occupations in this respect.

Attempts have been made to reduce the fare in the palace cars. An experimental train was put on the Paterson, N.J., road. The price was 25 cents. The experiment has proved a marked success, the company clearing the past season \$22,000.

The Chicago *Tribune* says that if the New York journals had compared Montreal charges with those of their city they might have discovered where the bulk of Western grain will go as soon as the Welland canal has been enlarged.

Last year there was a decrease from 1874 in vessels arriving as New York of 1,309. During the year the following vessels arrived:—Foreign vessels, 5,390; coasting vessels, 14,527; total for 1875, 19,917; whole number for 1874, 21,226; decrease in 1875, 1,309.

It is not generally known that there is a large and prosperous Irish settlement in the Argentine Republic, in South America. In one of the Provinces, Buenos Ayres, there is a population of nearly 400,000, of which nearly half are Irish. It is a rich grazing country, and the most extensive farmers in the Province are Irishmen, who hold immense tracts of land, and carry on a wool trade that rivals Australia. In 1860 they clipped 100,000,000 pounds of wool.

A Chicago chemist, who has been analyzing the fashionable striped stockings, reports that their sea-brown colour has been produced by the use of picric acid; which is present in very considerable quantity. This acid is poisonous, and soluble in water and in spirits, and therefore, well calculated to act as a poison to the skin; particularly when applied to broken or abraded surfaces. The stockings also contain logwood and traces of chromium.

Wheat properly shocked will stand a great deal of rain, for a long time, too, without much injury. This has been demonstrated the present harvest. An intelligent farmer from the southern part of the State, where they have suffered most severely from wet weather, told us that well-shocked grain that he had examined was not growing—except the ears—while the adjoining field was ruined, perhaps by careless shocking. Wheat is usually bound in sheaves too large to shock well, and a good shock cannot be made with loosely bound sheaves. If the sheaves are made small and tightly bound they shock better and keep out the water, better, and if they get wet they will dry out more readily than large sheaves. Every farmer almost knows how to shock grain well enough, perhaps, but they do not always do it well; very often this most particular part of the work is intrusted to boys or help, whose only object is to get it done the easiest way. Early-cut wheat will stand more exposure to weather than that cut later, for germination cannot commence until the grain is mature, and wet weather delays the process of maturation, so that in many instances early-cut wheat will be well shocked; has passed through an extended wet spell before it matured and came out wholly uninjured. Germination requires a certain amount of both heat and moisture at the same time, and the efforts of the farmer should be directed toward preventing a union of these conditions. When damp, foggy, hot weather occurs, wheat will sprout in the shock sometimes when it would not if opened out. At such times the air is saturated with moisture, and it seems to penetrate everywhere. Mildew will gather on clothing, books, &c., in ill-ventilated rooms. When such weather prevails, the shocking of wheat fails to protect it from the moisture, while it is favorable to production of heat, and the two conditions necessary to germinating the grain are present in the shock. "A very small portion of sprout wheat spoils the 'grist,' as the starch; the most important for bread-making purposes is converted into sugar. Hence, the caps and sprouted portions should be separated as well as possible from the part not sprouted. In many cases the caps should be all that contain germinated grains, and these should be thrown off and gathered in by themselves. Sprouted wheat, makes good food for stock, and where the quantity is not too great it can be threshed with care; or, if which the farmer intends to feed to his own animals.—*Ohio Farmer*."

**The True Witness**

AND  
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**MONTREAL, FRIDAY, Jan. 28, 1876.**

**ECCLIASTICAL CALENDAR.**  
JANUARY, 1876.  
Friday, 28.—St. Marcellus, Pope and Martyr.  
(Jan. 16.)  
Saturday, 29.—St. Francis of Sales, Bishop, Con-  
fessor, and Doctor of the Church.  
Sunday, 30.—FOURTH SUNDAY AFTER EPIPHANY.  
Monday, 31.—St. Peter Nolasco, Confessor.  
FEBRUARY, 1876.  
Tuesday, 1.—St. Ignatius, Bishop and Martyr.  
St. Bridget, Virgin (Patroness of Ireland).  
Wednesday, 3.—PURIFICATION OF THE B. V. M.  
Thursday, 3.—St. Martine, Virgin and Martyr.  
(Jan. 30.)

**NEWS OF THE WEEK.**  
A Paris letter says that probably a few days will  
elapse before the confusion now reigning is dissipat-  
ed, and the results of the elections for Senatorial  
delegates are known. Gambetta and Republicans,  
apprehensive of a bad defeat in the Provinces if the  
Radicals should succeed in electing all the Senators  
for Paris, are strenuously working to bring about a  
compromise between the various Republican sections.  
The Bonapartist Association, styled the  
Conservative National Committee, has issued a  
manifesto announcing that they will support Presi-  
dent MacMahon until the expiration of his term in  
1880; they will then demand that an appeal to the  
people be made for determining the future form of  
Government for France.

The Spanish diplomatic representatives at the  
various Courts have verbally informed the Govern-  
ment that after the defeat of the Carlists, which  
is expected in a short time, Spain hopes to be en-  
abled to quell the Cuban insurrection through in-  
creased reinforcements. No foreign complications are  
anticipated, because the United States has dis-  
tinctly repudiated the idea of annexing Cuba, a  
step which would lead to the election of a number  
of negro representatives to Congress. Reports from  
elections recently held for members of the Cortes  
are already coming in. In Madrid it is thought the  
Ministerialists have secured five districts, while  
two others return a Constitutional and Progress-  
ivist respectively. Many Constitutional and  
Republican candidates retired from the contest.  
Provincial reports state that the Ministerialist ma-  
jority is large everywhere. Senor Castelar has been  
elected a deputy to the Cortes in Barcelona. Mini-  
sterial journals estimate that the new Cortes will  
embrace about 35 Sagastists, 16 Moderados and 3  
Republicans; the remainder will be supporters of  
the Government. The Carlists severely bombarded  
San Sebastian on Thursday; some of the inhabi-  
tants were killed. The story of the Carlist General  
Tristany having submitted to Alfonso is disbelieved  
at San Sebastian. The persons who submitted to the  
Spanish Consulate at Bayonne were some mem-  
bers of the Navarrese Carlists.

The *Pall Mall Gazette's* Berlin special says Bis-  
marck is confined to his room with neuralgia. The  
Reichstag on Monday, by a vote of 141 to  
133, passed an amendment to the Penal Code  
providing for the punishment of offences  
similar to that of Duchesse. The *Reichs-  
anzeiger*, in order to counteract the effect of the  
translation of Count Von Arnim's latest pamphlet  
on "Public Opinion in England," publishes a series  
of official reports made by Bismarck to the Emperor  
in regard to the Count. These papers begin in 1872  
and severely criticize Arnim as diplomat, dwelling  
on his unreliable character and his proneness to sub-  
ordinate official duties to personal interest. The  
Emperor is reminded of his own misgivings when  
he appointed Arnim ambassador to Paris on account  
of the latter's unreliability. One of the reports to  
the Emperor stated that when the idea was enter-  
tained of transferring Arnim to London, a vigorous  
protest was received from that quarter, because of  
his tendency to intrigue.

A Vienna correspondent of the *Standard* tele-  
graphs the following:—Affairs in Serbia are in-  
creasing in seriousness; parties of the Prince of  
Montenegro and Prince Karagewitch have a  
majority in the country and in the Skuptschina,  
and have almost decided to get rid of Prince Milan.  
The Prince in a recent conference with the Presi-  
dent of the Senate and others, declared he knew no  
resource and must resign. He declared a *coup  
d'etat* impossible, because he had no money. He  
subsequently summoned six Colonels to ascertain  
the feelings of the army, and they declared that at  
least half the officers were untrustworthy. The  
Prince has been advised to retire to a fortress and  
issue a proclamation, declaring it impossible for him  
to reign with the present combination, still he hesi-  
tates." The *New Free Press* represents that the in-  
urgents in Turkey apprehend, as the natural sequel  
of the presentation of Andrassy's note, that the Im-  
perial powers will forcibly intervene to compel  
them to lay down their arms. They are, consequent-  
ly, redoubling their efforts, in order to improve  
their position, and a brisk renewal of fighting is ex-  
pected. In consequence of the Turkish defeat it  
is reported that Trebinje is in the hands of the in-  
surgents. The *News* special Paris telegram says it  
is reported that Turkey is preparing to concentrate a  
large army in Bulgaria next month. The Ragusa  
correspondent of the *Times* telegraphs that there  
has been two days' fighting between the Turks and  
Herzegovina insurgents, during which 380 of the  
former were killed and the insurgents lost 100 in  
killed and wounded. Trebinje is threatened with  
famine.  
It is now discovered that the British and Irish  
establishments in Rome gain little by the privilege

of being allowed to choose English funds for the  
investment of the proceeds of the forced sale of their  
lands under the Suppression Act. If they  
select British funds, the bonds, or shares, must be  
deposited with Roman banks in name of the Giunta,  
and will be therefore removed from the control of  
the college authorities and placed altogether in the  
power of the Italian Government. It will be easy  
hereafter to put special taxes on these funds, or  
plunder them by deducting charges for their ad-  
ministration. Perhaps this is the secret of the re-  
fusal of the British Foreign Office to acknowledge  
and maintain the foreign character of these insti-  
tutes. The Italian Foreign Minister, who at first  
wrote to recognise the British nationality of the  
several British and Irish colleges in Rome, finding  
no opposition from Sir Augustus Paget, proceeded  
to gain a formal declaration from the Gladstone  
Ministry that the colleges should have no protection  
as British institutes. Consequently, as Italian in-  
stitutes, they may be plundered at leisure.

The reports received from time to time from the  
officers in command of her Majesty's ships cruising  
on the East coast of Africa having given cause for  
belief that the French flag was being improperly  
used by vessels carrying slaves a representation to  
that effect was made some months since to the  
French Government. An assurance was given that  
every effort would be made to check any such traffic,  
but, possibly owing to the smallness of the number  
of French war vessels in those waters, it would ap-  
pear that the flag of that nation is still used as a  
cover under which to carry out slaving transactions  
in the Mozambique. The circumstance, has become  
so patent that the senior naval officer of her Ma-  
jesty's ships on this part of the East Indies station  
has communicated the same to the governor of the  
settlement at Nosse Bay, and a schooner carrying  
French colours, the movements of which are con-  
sidered suspicious, is being carefully watched.

**HIS LORDSHIP, BISHOP L. Z. MOREAU.**  
On Sunday, Feast of the Holy Name of Jesus,  
an event took place at St. Hyacinthe, the memory of  
which will never vanish from the mind of its pious  
as well as peaceful inhabitants.

An immense concourse of clergymen and laymen  
were present to witness the consecration of Rt.  
Reverend L. Z. Moreau as Bishop of St. Hyacinthe,  
and all the faces were lit up with extraordinary joy,  
so much the more so as they had learned for the  
last 23 years to appreciate and admire the virtues  
of the modest prelate, for he had been in their  
midst that length of time and under three suc-  
cessive bishops directed the diocese as Vicar-General.

Revered by all for his kind and humble manners,  
he had been the very one upon whom the wishes  
of clergy and laity had concentrated themselves of  
late; already he had received at their hands every  
token of heartfelt congratulation, and now the long  
sighed for day had arrived when he was to be an-  
ointed their High Priest under their very eyes.

Hence the joy that beamed on all the counten-  
ances can be more easily imagined than described.  
Early in the morning the Cathedral was thronged,  
and at 8.30, when the ceremony began, the crowd  
was very great indeed; 10 Bishops, and over 200  
Priests occupied the sanctuary, widened for the oc-  
casion.

The consecrator was His Grace the Archbishop  
of Quebec assisted by Bishop LaFleche of Three  
Rivers, and Bishop Fabre, coadjutor of Montreal.  
The other prelates present were Mgr. Langevin, of  
Rimouski, Mgr. Racine, of Sherbrooke, Mgr. Duha-  
mel, of Ottawa, Mgr. Rappe, formerly Bishop of  
Cleveland, Mgr. Goesbriand, of Burlington, Mgr.  
McNeirny, of Albany, Mgr. Joseph LaRoque former-  
ly Bishop of St. Hyacinthe, and now an invalid resid-  
ing in the convent of the Precious Blood at St.  
Hyacinthe, had sprained his foot the day before  
when visiting Mgr. Moreau, and was thus unable to  
be present at the ceremony.

Every thing went off admirably well; the taste-  
ful decorations, the singing, sometimes by a select  
choir of trained voices, as during Mass (Mozart's  
celebrated 12th was performed), sometimes by all  
the clergy in unison, as for instance at the noble  
and ancient *Te Deum*; the heart-stirring sermon, all  
combined to make of the solemnity something  
unique, never to be forgotten by the happy people  
of St. Hyacinthe.

The following is an abstract of the Sermon  
preached by Rev. Father O'Donnell, Pastor of St.  
Denis, who said:—

MESSEIGNEURS, VENERABLE CONFRERES, DEAR BROTHERS.—A few months back we were gathered in  
this church around the lifeless remains of our late  
and dearly beloved bishop, Mgr. Charles LaRoque; our  
grief was great and well merited, for we had lost  
one, whose devotedness to our welfare knew no  
bounds.

To-day it is joy that unites us, unutterable joy at  
the thought that we are orphans no longer and that  
the father whom God has vouchsafed to give us, is  
on our part the object of a quite exceptional love.  
Nothing on earth can be compared in greatness to  
the Catholic Episcopate; its origin is directly from  
God: its mission to govern the Church of Christ, to  
lead men to Heaven.

1st.—OMNIS. Already in the Old Dispensation  
Aaron and his successors were appointed by the  
Lord as high-priests of his chosen people.

Christ, the Eternal Son of God came in his turn  
as the High-Priest of the New Law, to teach us all  
truth and to offer up to his heavenly Father the  
only sacrifice worthy of Him and capable of atoning  
for the sins of the world.

But Christ did not intend to remain on earth in a  
visible manner; He therefore chose his apostles,  
instructed them in all his Heavenly secrets, breathed  
into them His Holy Spirit, and sent them to teach  
and govern His Church to the end of time, promis-  
ing them to be with them constantly by His all-  
powerful assistance.

Every lawfully constituted authority comes from  
God, no doubt; but evidently none as fully, as  
directly, as emphatically as that of the bishops of  
the Catholic Church, successors of the apostles and  
as such heirs of the promises of Christ.

2nd.—MISSION. Like the good shepherd a bishop is  
first to protect and defend his flock, to devote  
himself for the good of souls, to suffer, if necessary,  
persecution for justice sake. Thus did Athanasius,  
Ambrose, Basil and all others, up to the present  
day, when the faithful heirs of St. Boniface with-  
stand all the attacks of brute force or wily craft.

His mission is then to teach; united with the  
successor of St. Peter, to whom Christ has entrusted  
to feed the sheep as well as the lambs, he commu-  
nicates to us in all security the food of heavenly  
doctrine left to his Church by Our Blessed Saviour  
himself.

Monsieur, such is the dignity to which you have  
been raised to-day; the voice of God manifested by  
Christ's vicar has called you to be our pastor and  
guide. Need I say how happy we feel that our  
prayers have been heard and that the one chosen  
is the very one whom clergy and faithful so ardently  
desired to obtain?

But with the dignity is inseparably connected the  
burden; the life of a bishop is necessarily to re-  
semble that of our Divine Lord. But allow me to  
assure you; that if the obedience and affection of  
the clergy and faithful of your diocese are able to  
lighten the cross placed upon your shoulders, oh  
then, Monsieur, you may look into the future  
without fear. In the midst of anxiety you will al-  
ways find strength in our sympathy, and we in our  
turns we know we shall always find a refuge in the  
loving heart of our bishop.

**THE SEMINARY and the OKA INDIANS.**

We have before us a small pamphlet prepared by  
the Rev. J. Lacan, Sulpician, Director of the Oka  
Mission, and bearing the signature of Mr. W. Pre-  
vost, Solicitor of the Gentlemen of the Seminary,  
giving a brief but perfectly clear statement of the  
Oka Indian difficulty. The Gentlemen of the  
Seminary, deeply impressed with the justice of  
their cause, knowing full well that they had always  
fulfilled to the letter the requirements of the law;  
unostentatiously doing their good works, have  
never had any desire to parade before the public  
any statement of what in reality merely con-  
cerns themselves. For some time past, however,  
through the instrumentality of the *Daily Witness*,  
and other journals of a like stamp, whose hatred of  
our Holy Religion and everything pertaining to it  
blinds them to justice or even common sense, the  
most fierce attacks have been made on Catholicity  
and Catholic institutions, and the Gentlemen of  
the Seminary of St. Sulpice have been singled out as  
the special objects of the most malicious and slan-  
derous vituperation. Our readers are aware that the  
demolition of a Methodist chapel at Oka, (though  
it was done by authority of a Writ of Her Majesty  
Queen Victoria,) caused the part of Protestant in-  
dignation to boil over, and the affair culminated in  
the organization of what is now known as the  
"Protestant Defense Alliance." At the meeting in  
the Mechanics' Hall, where this engine of Protest-  
ant warfare was ushered into existence, there were  
orators of various shades and sizes; some  
ministers of religion whose names figured  
there rather surprised us, owing to the respect-  
ability of their antecedents; others there were  
whose absence should have surprised us very  
much more, as they are always on hand when an  
attack is to be made on anything however remotely  
connected with Catholicity; there was the usual  
complement of Ward politicians anxious to secure  
aldermanic honours by ranting against the Seminary,  
Ecclesiastical tyranny, and the mythical rights of  
Methodist Indians. Lawyers, too, were present  
on the occasion, who, having neglected the  
interests of their clients, if any interests  
they had, were anxious that their neglect  
should be forgotten or unheeded in the gen-  
eral din and clamor to be raised against the  
object of common attack. It was stated then, and  
repeated in the journals above referred to, that  
the titles of the Seminary were worthless, that they  
could not stand the light of day, nor the test of any  
serious investigation, and it was solemnly resolved  
that eminent counsel should be retained, and the matter  
sifted to the bottom. The *Montreal Gazette* and  
*Herald* published temperate articles on the subject,  
considering the tone of their contemporaries, but  
excitement in Protestant circles had reached fever  
heat, and very many Catholics as well as liberal  
and enlightened Protestants were most anxious  
that a true statement of the matter should be laid  
before the public. In view of all the circumstances  
the Gentlemen of the Seminary have therefore  
broken the silence hitherto observed by them, and  
in the pamphlet above referred to have given an  
unvarnished tale, so clear, succinct and forcible,  
that "he who runs may read."

As the pamphlet clearly shows, the whole affair,  
divested of the cant and rant of the Protestant De-  
fense Alliance, is a mere case of right of property, hav-  
ing no connection with religion at all. In answer  
to the charge that their titles are imperfect, the  
Seminary unhesitatingly publish the whole of their  
titles, commencing with the original concession on  
behalf of the French Monarch, dated the 17th  
October, 1717, following it up with the Royal  
"Brevet" of the 27th April, 1718, showing the re-  
gistration of the "Brevet" in the Superior Council  
at Quebec on the 2nd October, 1719, and its subse-  
quent registration at the Provincial French Reg-  
istry, on the 14th of June, 1765. The titles of the  
26th September, 1733, are also given. The "Brevet"  
of the French King of the 1st March, 1735, is men-  
tioned ratifying former concessions, removing all  
restrictions thereon, and giving full ownership to  
the Gentlemen of the Seminary; this last "Brevet"  
was registered 12th October, 1735, in the Registry  
of the Superior Council of New France, on the 11th  
January, 1765, at the Registries at Quebec, and on the  
14th June of the same year in the French Register  
after the cession of Canada to England. Thus  
showing in the words of the pamphlet:—  
"That they therefore possess as such *Animo Domini*  
the land conceded to them in the first place,  
since one hundred and fifty eight years, and that  
conceded in the second place nearly one hundred  
and forty two years."

And in addition the Seminary are further confirm-  
ed in their rights by the ordinance of the special  
Council of the Province of Lower Canada, 3 Vic.  
Cap. 30 (1841). The first chapter of the pamphlet  
concludes as follows:—  
"Such are the titles of the Gentlemen of the Se-  
minary of St. Sulpice of Montreal to the property of  
the Fief and Seigneurie of the Lake of Two Moun-  
tains, perfect and incontestable titles, established,  
recognized, confirmed and ratified by the Dominion  
of France and England, and by the Legislature of  
this Country, under the sole condition that the Se-  
minary should provide for the religious and moral  
instruction of the Indians, Algonquins and In-  
dians of the Lake of Two Mountains, of the validity  
of these titles there can be no doubt, and since the  
Act 1859, the Gentlemen of the Seminary have the  
absolute property in free and common seignage of all the  
unconceded lands in the said Seigneurie."

The second chapter deals with the question of the  
treatment of the Indians by the Gentlemen of the  
Seminary. It abundantly shows that they have ful-  
filled and more than fulfilled their obligations. The

following facts mentioned will be sufficient to con-  
vince any unprejudiced person that the Indians  
have had no reason to complain:—

"It is well known by everybody that since the re-  
moval of the mission to the Lake of Two Moun-  
tains, each head of a family of these tribes of Indians  
has had:—

1st. The enjoyment of a field of an extent sum-  
cient for all his wants;

2dly. The permission to take in the Domaine  
of the Seigneurie all the wood necessary for building  
and heating purposes;

3dly. The permission to graze their cattle on a  
large extent of lands, called "The common";

4thly. The use of a Church under the charge  
of zealous missionaries, in order that they might  
there perform their religious duties.

5thly. A school for the boys, presently under  
the direction of the Christian Brothers.

6thly. A Convent for the girls, under the direc-  
tion of the Sisters of the Congregation, and all this  
free of any charge.

"It is necessary to call to mind that for years  
past, for the purpose of accustoming the Indians to  
work, the Seminary gave them certain work which  
would turn to their advantage and profit, and for  
which they were amply paid.  
"What more would they ask?"

On the other hand how have the Indians acted  
towards the Seminary. Instigated by the feather-  
bed Missionaries who, instead of seeking to propa-  
gate the Gospel where Christianity is unknown,  
deemed the Oka Settlement a more suitable field  
for their operations; they were taught to believe  
that by changing their religion they should become  
proprietors of the Seigneurie. They apostatized and  
proclaimed their proprietorship. But did they ap-  
ply to the courts for a settlement of their claims?  
Not at all. They committed depredation after de-  
predation and

"Although again and again condemned by the  
magistrates for these breaches of the Peace, in spite  
of the judicious counsels given them by His Honour  
Judge Johnson to have recourse to the Courts if  
they had rights to vindicate, in spite of several  
judgments of the Superior Court condemning these  
encroachments, indifferent to these judgements and  
deaf to advice coming from so enlightened a source,  
they not only continued these acts of violence and  
trespasses but even assaulted the officers of the Law,  
and assailed the surveyor appointed by the Court to  
establish their boundaries."

As for the Oka Church affair the subject is fully  
dealt with. The Seminary by virtue of the *Conces-  
sions* and by the ordinance of 1841 and more parti-  
cularly by the statute of 1859 are proprietors of a cer-  
tain portion of land unconceded and situated at Oka.  
Three Iroquois chiefs as trustees of a Wesleyan  
Methodist congregation got an old Indian woman  
who had no title whatever to execute a deed of  
sale of this land and commenced to build thereon  
the chapel in question, despite legal protest regularly  
made. This was a flagrant violation of the Semi-  
nary's rights as owners of the property and in the words  
of the pamphlet:—"If a Catholic Church had been  
built under the same circumstances and with the  
same contempt of the Seminary's rights, without  
doubt the Seminary would have applied to the  
Courts to obtain its demolition." The Seminary  
did not desire to prevent the Indians from having a  
place of worship according to their own notions on  
any land to which they could claim ownership. The  
question is simply one of legal proprietorship. The  
whole facts connected with the proceedings in  
Court are given. To the action served on the 23rd  
May, 1875, Mr. McLaren, advocate, appeared on the  
11th June on behalf of the defendants. Every profes-  
sional indulgence was extended to him by the  
Counsel for the Seminary, who waited for months for  
the filing of a plea promised on the part of his clients  
Time and again he was verbally and by letter  
requested to enter his *defense* and it was not until  
the 6th of October, nearly six months after the in-  
stitution of the action, that a foreclosure was grant-  
ed. Inscribed for proof on the 13th October, even  
then Mr. McLaren did not appear, no doubt be-  
cause he knew that his clients had no case. Judg-  
ment was rendered in favor of the Seminary and  
the defendants still refusing to give up possession,  
Her Majesty's writ was placed in the hands of the  
Sheriff ordering him to dispossess them.

"On the arrival of the Sheriff, the keys of the  
chapel were handed over to him by one of the  
chiefs of the Methodist Indians; and he the Sheriff  
notified him at the same time that the Indians might re-  
move the benches and furniture which were inside  
and even the windows of the chapel, which things  
were therefore put aside with care and left for the  
future disposition of the Methodist Indians.

"As to the other materials of the Chapel they  
were by order of the Sheriff removed to the  
Seminary wood yard, and a few days after were  
given to the Indians by the Priest in charge of the  
Mission, who caused them to be carted at his own  
cost to the property of the Protestant school house,  
although he was in no wise obliged thereto, as by  
the judgment these materials belonged to the Semi-  
nary."

All these facts are fully substantiated by authen-  
tic documents. What then is there in these circum-  
stances about which to raise a howl of virtuous indig-  
nation or to instigate men to the blind fanaticism  
enunciated at the grand conclave of Defensive  
Protestantism. Where was *humanity outraged*? as  
one speaker said on the occasion of the mass meet-  
ing. Who does not remember that whilst the dis-  
cussion was going on in the press against the late  
Guibord burial, the great cry was, "Her Majesty's  
writ must be obeyed?" We said certainly, by all  
means, and let every loyal subject submit to the  
decree. But now that august writ orders something  
to be done *not against* a Catholic corporation, but in  
maintenance of its vested rights, the Ultra-  
loyalists who were prepared to wade knee-deep in  
Papist blood, if necessary, to enforce the execution  
of Her Majesty's commands when the Catholic  
Church was enjoined to bury in consecrated ground  
a man, who during his lifetime had scorned to  
obey his ecclesiastical superiors—are the first to  
spout disloyalty and threaten rebellion." The fact  
is the *Witness* and every one of the clique know full  
well that the Seminary is simply contending for the  
maintenance of its rights. The only thing that trou-  
bles this gentry is that the Catholic priesthood, or  
any Catholic community, should have *rights* which  
the bigots and fanatics whom they represent are  
forced by the law of the land to respect.

We heartily recommend such of our readers as  
take a deep interest in this question to read the  
pamphlet of which we give the full text in this  
issue.

NEW AGENT.—We have appointed Mr. (Senior of  
Niagara, our duly authorized agent in his locality;

**DISHONESTY IN HIGH PLACES.**

An earthquake sometimes rolls under a cultivated  
district. On the upper crust of the earth there are  
green fields and vineyards; gardens of beauty and  
mansions of comfort; but underneath some mighty  
power is at work; the pillars that support the frail  
crust are consumed and as has happened in the past  
the fair scene, the mansion, the village, the district  
—the fruit of years of honest industry—are sub-  
merged in a moment in a miry pool.

Enormous embezzlement of Government officials  
has come to light of late; we are startled at the  
immense sums defalcated from the public revenue.  
A few only of the guilty peculators have been ex-  
posed, but their disgrace is like the streams of  
smoke that burst through fissures in a volcanic dis-  
trict to tell of a vast but secret consumption of the  
public revenue. It is a melancholy fact that in-  
tegrity and honor which flourished so remarkably  
amongst the grand old pagans of old are now ban-  
ished from a portion of the upper classes of society.  
Many hold in the secrets of their hearts that to be  
honest is to bear a restraint tantamount to certain  
poverty; and many the youth who had been brought  
up in the shadow of a father's worthlessness has  
been launched on society with every feeling of in-  
tegrity blighted by the vitiated atmosphere he had  
moved in; his guiding star to fortune is the Quaker's  
advice to his son, "Make money, my boy  
honestly if thee can, but make it."

When we read the millions spirited away in  
some recent disclosures; the millions of Tweed;  
the millions of Duncan Sherman, the hundreds of  
thousands of the Buffalo City Treasurer, and other  
startling defalcations, we are tempted naturally to  
ask where this money went to. In many cases  
these bold speculators whose pride like that of  
Moab was exceeding great, have descended from  
their glory and now are ekeing out a miserable exist-  
ence in indigence and want. After having laid  
snare for simplicity and thrown out golden baits  
for cupidity, they have been taken in their own  
toils and now hide their dishonest faces under  
foreign skies, where they vegetate in obscurity on  
the ruins of their princely ill-gotten fortunes,  
whilst their deserted families are forced to exhaust  
the chalice of disgrace they have left behind them.  
But the present prosperity and honor paid to some of  
the most notorious defaulters constitute an enigma  
of Providence which will be answered on the  
Creator's great reckoning day.

We have seen in our rambles in this country and  
notably through the States, the lordly mansions and  
comfort of men whose past history was wrapt up  
with the wreck of institutions and the ruin of fami-  
lies. There is always something sinister hovering  
over such opulence, and one might fancy he heard  
the ill-omined bird of night perched on the summit  
of these palaces which have been cemented in the  
tears and possessions of the innocent crying out  
"Wo! wo!"

The vast spread of infidelity and its first born  
under the generic term of masonry, accounts to our  
mind for the low standard of morality amongst  
the aristocracy. The arm of the law has but a  
feeble stroke for its own administrators. If more  
severity were used there would be more cowards  
amongst our officials. Beyond this feeble barrier of  
a fear of detection there is no restraint; there is no  
future in their hopes; therefore no morality in their  
religion. There is no country in the world in such  
a bankrupt condition as the boasted united Italy; its  
treasury is kept empty by a wholesale system of  
dishonesty and embezzlement and yet all the govern-  
ment officials are excommunicated men, infidels  
and Freemasons; this is more or less true of Ger-  
many and the United States. Embezzlement  
amongst the higher officials of England and her  
colonies is seldom found, for an English gentleman  
has a guiding spirit to heroic virtue in what is  
known as honor, but the majesty of the law and the  
goddess of honor are feeble divinities where defalca-  
tions are so numerous. It is a strange and thrill-  
ing fact, every government in the world places its  
wealth and its confidence in men who never go to  
any place of worship; who have taken a secret oath  
to oppose religion and in many cases men of open  
impiety.

We fearlessly assert where there is no God and no  
future there is little hope for honesty. In vain you  
remind the infidel of the necessity and dignity of  
moving in his acts in harmony with the principles  
on which society is based; in vain would philoso-  
phy speak in silvery cloquence of the sublimity of  
morality, the beauties of virtue, the horrors of vice,  
and the degradation which sin brings on the soul;  
it is only when the thrilling consequences of an in-  
evitable future are thundered about the soul it will  
bride and hold subdued the impetuous passions of  
avarice, ambition and self-love.

To the spirit of infidelity that is fast seizing the  
upper ten in America we trace the terrors of the  
Commune the projects of the International and the  
threatened persecution of Catholics. Tell the dish-  
onest officials that the vital spark which animates  
them comes not from God, that it is an igneous  
vapor cast up by his own corruption like the shift-  
ing lights that are seen to move over the stagnant  
waters; that death is like the thunderbolt whose  
fall after a few moments noise is followed by  
pitchy darkness and profound silence; that there is  
no hope beyond the tomb, then the fear of judg-  
ment and the remorse of guilt will see before the  
power of passion like clouds before the storm; earth  
will no longer be anything but a den of ferocious  
animals whose arena red with human blood would be  
trodden in triumph by the lawless children of rapine,  
of murder and violence.

**DEATH OF FATHER BEAUDRY.**

With regret we announce the death of the Rev.  
M. Hercules Beaudry, Parish Priest of St. Remi,  
P.Q. The deceased Rev. gentleman had been in a  
delicate state of health for the past few years, and  
he breathed his last at his residence in St. Remi, on  
Thursday, January 20th, fortified by all the rites of  
our holy religion. His funeral took place on Tues-  
day last at St. Remi, and was attended by con-  
tingents from the neighboring parishes, as well as  
by large numbers from Montreal, by whom the late  
Rev. gentleman was highly esteemed. Of your  
charity pray for the repose of his soul.

A new paper, the *Central Canadian*, has appeared  
at Carlton Place, Montreal, to publish news and  
advertisements.

AN HISTORICAL NOTICE

ON THE DIFFICULTIES WHICH HAVE RECENTLY ARISEN BETWEEN THE SEMINARY OF ST. SULPICE OF MONTREAL AND CERTAIN INDIANS, AT OKA, LAKE OF TWO MOUNTAINS: A MERE CASE OF RIGHT OF PROPERTY.

"BY NO MEANS A RELIGIOUS QUESTION."

PRELIMINARY REMARKS.

Before exposing the following facts and documents, it seems proper to remark, once for all, that it has always been the rule of conduct of the Seminary of St. Sulpice of Montreal, not to defend its acts in the public prints; and it is hoped that the public will be just enough to acknowledge that this rule of conduct has been faithfully observed on the not unimportant occasions when attacks that were unjust and more or less violent, have been directed against it.

If therefore on this occasion, the Seminary departs from its ordinary rule, it is to satisfy a general desire manifested and expressed by a large number of respectable citizens, both Catholics and Protestants, and because existing circumstances appear to demand it.

If the attacks lately directed against the Seminary could injure it alone, its accustomed silence would not be broken; but in this instance these attacks are evidently levelled not only against the Seminary but also against the other religious Communities, and against Catholics in general.

In proof of this we may state that certain journals of this city have announced the establishment of a Protestant Defensive Association; against whom it is directed? Against Catholics; and this on the occasion of a question which is purely judicial, the usurpation of a right of property, judged and condemned by the Superior Court in the month of October last; since then every stragem has been employed to convert it into a question of religion by surrounding it with mistaken and false assertions.

By these persistent assertions of statements entirely devoid of truth, certain journals of Montreal have too well succeeded in exciting public feelings and enkindling religious strife.

It was a painful sight to witness citizens otherwise respectable, even Protestant ministers, give to these errors the form of resolutions at a public meeting lately held in Montreal, and then and there founding exciting speeches on those palpable errors in the view of stirring up the public mind against Catholics.

However painful the word it must be expressed, had these persons desired to bring on a religious and civil war, they could not employ more efficient means to succeed.

In the presence of such facts the Seminary believed that, the public good and that harmony which, it is so important, should reign amongst the different religions of this country, obliged them to break their accustomed silence and give a faithful recital, and an exact explanation of the occurrences that have taken place at Oka these last years; occurrences which certain journals have not ceased to present to the public in the most untruthful and unjust manner.

This short work establishes in the first chapter the incontestible rights of the Seminary to the Seigniorship of the Lake of Two Mountains; rights too little known even in the present day, since this ignorance of them has been the occasion of unfounded and unjust attacks against the Seminary.

The 2d chapter treats of the fulfilment of the obligation of the Seminary towards the Indians.

The 3rd exposes the conduct of the Indians towards the Seminary.

The 4th and last contains an exact statement of the last suit relative to the Methodist chapel at Oka, the judgment rendered in that case, and its execution by judicial authority.

The Seminary has but one object in view, to satisfy all just and impartial minds by a recital of the facts in their simple truth.

CHAPTER I.—THE RIGHTS OF THE SEMINARY.—TITLES.

At Quebec the 17 October 1717 at the request of the said Gentlemen, shewing, that it would be to the advantage of the Mission of Indians at the "Sault au Roccollet" in the Island of Montreal under their charge, that they should be immediately removed above the Island on the lands to the North West side of the Lake of Two Mountains, Philip de Rigaud marquis of Vaudeuil, Commander of the Military Order of St. Louis, Governor and Lieutenant-General for the King for New France, and Michael Begon, Knight, Seigneur of Picardi, Marbelin, and other places, Councillor of the King, in his Councils, and in the Parliament of Metz, Intendant of Justice, Police and Finance in New France, in virtue of the powers to them conjointly given, by His Majesty, gave and conceded to the said Gentlemen the Ecclesiastics of the Seminary of St. Sulpice, established at Montreal, a land of three leagues and a half in front to commence at the rivulet which falls in the Great Bay of the Lake of Two Mountains in ascending the said Lake of Two Mountains and the St. Lawrence, (Now the Ottawa) by three leagues in depth; to be enjoyed in perpetuity by the said Gentlemen Ecclesiastics their Successors and assigns, even should the said Mission be taken away, in full property under the title of Fief and Seigniorship with the right of High and Low Justice, with the right of Hunting and Fishing as well within the limits as in front of the said Mission on the said Lake and River, on condition that they will at their own cost, make all necessary outlay for the removal of the said Mission, and construct or build at their own cost a Church and Fort of stone for the security of the Indians, according to Plans, the said Buildings should be finished in the space of two years, and on the obligation of Fealty and Homage, of residing or causing to reside (tenir feo et lieu) on the said concession, to preserve the oak timber fit for the construction of vessels which may be found on the land which the said Gentlemen reserve for building their principal manor, that they also reserve the oaks on those particular concessions partly under cultivation, made or to be made to their tenants, and to give notice to the King of Governor and Intendant of, all mines or minerals if any are found throughout the extent of the said Fief and Seigniorship—also to leave all necessary road and passages, to concede the said farms in fee simple under the title of cens of twenty sols and one capon for each arpent of land in front by forty arpents in depth and of six "deniers" of cens, they being obliged to take possession or confirmation of the said concession within one year of the day of such concession—under pain of nullity.

In conformity to the desire expressed in the said concession, it was approved by His Majesty Louis, King of France on the 27 April 1718 in its whole tenor in Virtue of his "Brevet" Royal Order, signed with his signature the said day, 27 April 1718, save that a delay of seven years was granted to the said Gentlemen for the construction of the said Church and Fort in Stone, instead of two years mentioned in the original deed of concession.

That His Majesty by the said Order "Brevet" permitted moreover to the said Gentlemen Concessionnaires to sell or give at a higher rate the lands that would have, at least, one quarter cleared, and ordered, that the said "Brevet" be Enregistered at the Superior Council at Quebec for all reference that might be needed.

That the 2 October 1719 this "Brevet" of concession according to His Majesty's order was enregistered at the office of the Superior Council at Quebec.

It was again enregistered at the Registry Office of the Provincial French Registry the 14 June 1765, after the Cession of New France to England and it had been before enregistered at the Office of Fealty and Homage.

That on the 26 September 1733 on the demand of Sieur Normand, Priest, Superior of the Seminary of St. Sulpice established in the City of Montreal, Charles Marquis de Beauharnois, Knight of the Military Order of St. Louis, Governor and Lieutenant-General for the King in New France, and Gilles Hocquart, Knight, Councillor of the King, in this Council, Intendant of Justice, Police and Finance of the same Country, in virtue of the joint powers to them given by His Majesty, gave, granted and conceded to the said Gentlemen Ecclesiastics of the Seminary of St. Sulpice, the extent of land, not then conceded, comprised between the lines of the Seigniorship belonging to the representatives of the late Sieurs de Langloiserie and Petit, and that of the Seigniorship of the Lake of Two Mountains belonging to the said Seminary, by the front of about Two Leagues on the Lake of Two Mountains, the said land abutting on an angle formed by the two lines above mentioned, of which the "Rombs de Vent" were then regulated, with the llands and llets not conceded and sand Bars adjacent, to the said extent of Lands, to be enjoyed by the said Gentlemen Ecclesiastics of the Seminary of St. Sulpice their Successors and assigns for ever, under the title of Fief and Seigniorship and others privileges, on condition of paying Fealty and Homage, at the Castle of St. Louis at Quebec, of which they are depending, with the usual rights and claims, according to the Custom of Paris, also at the ordinary charges and obligations of concessions, being obliged to take confirmation of the same within the year.

That the first March 1735, His Majesty Louis, King of France having taken cognizance of the said concession of the 26 September 1733, and having taken cognizance also of the Brevet of the 27 April 1718 by which he had conceded to the same Seminary the said Seigniorship of the Lake of Two Mountains, and wishing to favour the said Gentlemen Ecclesiastics of St. Sulpice, He by his "Brevet Royal" signed with his hand, ratified and confirmed the said concession, wishing that the said Ecclesiastics, their successors and assigns should enjoy it in perpetuity, under the title of Fief and Seigniorship, under the charge of paying Fealty and Homage to his Majesty the King, without however being obliged to his Majesty nor to his successors, any right of indemnity or other fines, for any cause whatever, no more than for the lands to them conceded on the Lake of Two Mountains, by the Brevet of the 27 April 1718, (nor to give up or on account of said concession "Man living or dying," "Homme vivant et mourant," if they be charged herewith they are hereby discharged from such.)

And whereas the said Gentlemen the Ecclesiastics of St. Sulpice have represented to Him that the transfer of the Mission of the Indians from the Island of Montreal to the Lake of Two Mountains, the stone Church, the Presbytery and a Fort of wood which they had built, had caused them a large expenditure over the value of the lands conceded to them by the present Brevet and by the one of 1718, His Majesty has discharged the said Gentlemen Ecclesiastics of St. Sulpice from making the said stone Fort and from all other works except those already made on the lands of the said concession of 1718, to which he was pleased to add three leagues in extent on the depth, of which he likewise made gift and concession to the said Gentlemen Ecclesiastics, who were to possess them in full ownership and Seigniorship as well as the old land of the said first concession, which by this means will be six leagues in depth, these said concessions being restricted and subjected to the conditions herein above, under pretext that they were not stipulated in the concession of 1733, nor in the Brevet of 27 April 1717.

That the 12 October 1735 this last Brevet of concession by the order of His Majesty, was registered in the Registry of the Superior Council of New France to be executed according to its form and tenor.

That the 11 January 1765 it was presented and received at the office of the Registries at Quebec and enregistered in the French register in the said office, the 14 June of the same year 1765, and this after the cession of Canada to England, having been first registered in the Register of Fealty and Homage.

That in virtue of the concessions aforesaid and the different "Brevets" Royal above mentioned, the Gentlemen the Ecclesiastics of the Seminary of St. Sulpice of Montreal took possession of the said Fiefs and Seigniorship and have ever since possessed them as Proprietors.

That they therefore possess as such *Animo Domini* the land conceded to them in the first place, since one hundred and fifty eight years, and that conceded in the second place nearly one hundred and forty two years.

That the said Gentlemen Concessionnaires have conformed themselves in all respects to the charges and conditions imposed on them by the said concessions.

That in the delay granted, they effected the removal of the Mission of the Indians from the Island of Montreal to the Lake of Two Mountains and constructed in the last mentioned place the stone church and other works exacted of them in the said Royal Brevets.

That the said Gentlemen Ecclesiastics have thus possessed the said Fiefs and Seigniorship as *Seigneurs* and proprietors of the same as well under the Dominion of France as under the English Rule.

That even by an ordinance of the Special Council of the heretofore Province of Lower Canada passed in the third year of the Reign of her Majesty Queen Victoria, chap. 30, (1841) and intitled "Ordinance to incorporate the Ecclesiastics of the Seminary of St. Sulpice of Montreal, to confirm their title to the

CONTINUED ON SIXTH PAGE.

THE LATE BENJAMIN COMTE.

Death has taken away from us one of the most remarkable of our fellow-citizens, in the person of Mr. Godfroi Benjamin Comte, who died on Saturday last, the 22nd inst., at the age of 69 years and 5 months.

His amiability of disposition and agreeableness of manner charmed all those who had the advantage of his acquaintance. How many families found with him advice and assistance! how many miseries he alleviated! how many wants he supplied! in fine, how many goods deeds he performed, which were known only to the objects of them.

His lofty intelligence, his knowledge of men and things, his disinterestedness and great probity led to his being chosen arbiter in a large number of difficult affairs. In fact, in him was found the complete type of the perfect gentleman and true Christian. The Montreal Fire Insurance Company, of which, since its reorganization in 1859, he had been President, owes to him its present excellent administration and prosperity.

The much regretted deceased never married. He was the brother of the late Messrs Pascal and Pierre Comte, and of Mr. Joseph Comte, formerly Proctor of the Seminary of St. Sulpice.

The St. Vincent de Paul Society, of Halifax, expended \$1,681.22 for the relief of the poor during the past year. At a meeting held on Sunday, 16th inst., subscriptions amounting to \$900 were received to enable the Society to continue its work.

NEVER SATISFIED.

The Star closes a leading article on the defence published by the Gentlemen of the Seminary on the Oka Indian difficulty in the following terms:—

"By thus casting the responsibility for the judgment having been *ex parte* upon the Counsel for the Indians, and the responsibility for the destruction of the church upon the sheriff, the gentlemen of the Seminary succeed in clearing themselves, pretty fairly, from the charge of having openly countenanced the unfair treatment of the Indians or the demolition of the Oka church. The matter of title will hereafter have our attention, though we would have preferred had the history of the Seminary's title to all their property in Canada been submitted at the same time as that to the seigniorship of Two-Mountains. There are so many rumors and surmises afloat as to the conditions upon which the property is held, that public curiosity would be gratified by a few additional rays of light shed upon the matter."

We should like to know what unfair treatment of the Indians has been established. That the Star should direct its attention at some future date to the titles of the Seminary, which have been published for the benefit of the people generally, is a reasonable determination. Some people are difficult to satisfy however. Now that the titles attacked have been given to the public the Star thinks that the history of the Seminary's title to all their property in Canada should have been given. Why not the property outside of Canada as well? Why not publish the weekly bill of fare of the Reverend Gentlemen for the benefit of the curious? A statement of their butchers and bakers accounts might also be given, and the Gentlemen of the Seminary should then be requested to furnish, we have no doubt, a true and exact schedule of their tailors and shoemakers bills. Does it not strike our contemporary that if some people get an inch they are not satisfied with anything short of an ell?

MORE RECRUITS!!! As we predicted the names of not less than hundreds of converts from the Errors of Popery &c. &c., have been published in the Witness. This is doing things wholesale. Well one might as well be hanged for a sheep as for a lamb. All this parade means business and without claiming to be either a prophet or the son of a prophet, we venture to forewarn certain people that before long a fresh call will be made for a plentiful supply of hard cash by the great apostle of French Canadian Evangelism. As for the "make up" of the list we cannot congratulate the author. Drafts on the imagination when too frequently made in the same vein lose their *Vraisemblance*.

PUBLISHER'S NOTICE.

All Business Letters, relating to Advertisements, Subscriptions, supply of Copies, Back Numbers, &c., &c., should be addressed to the Proprietor, Mr. JOHN GILLIES, TRUSTEE, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

We have received a copy of "Fisher's Postal Guide and Calendar for 1876." The amount of information which it contains is remarkable, and no office, or, in fact, private house, should be without it. There is scarcely anyone who does not carry on a correspondence in the present day, and has to frequently make visits to the P. O. for information. With "Fisher's Postal Guide" in their possession the latter will be wholly unnecessary, as one can see every regulation connected with the Post Office.

CREDIT TO WHOM CREDIT IS DUE.

Mr. Editor, your correspondent "G" having unintentionally omitted to have stated in his communication with reference to the musical part of service at Stirling, most of which was rendered by the choir of St. Michael's, Belleville, permit me in justice to supply the omission.

Belleville, 20 January 1876. FAIR PLAY.

DEATH OF A RELIGIOUS.—Madame Cornelis, Superior of the Convent of the Sacred Heart, in this city, died on Sunday morning 16th inst., after a long illness. The deceased was a native of Belgium, and fifty two years of age. Great part of her life was devoted to the service of her Master, in the education and training of the young.—St. John Freeman.

THE MUNICIPAL ELECTIONS.—The voters' lists have been prepared and checked by the City Treasurer; they will be revised next month, and citizens who, having the right, desire to vote at the next municipal elections may find it, to their advantage to seize the opportunity of running down to the City Hall and ascertaining whether this liberty is preserved them. It is probable that little opposition will be made at the approaching elections, as, at present, it would seem that elections by acclamation will be the order of the day—and beyond question, this will be the case with our worthy Mayor, Dr. Hings-ton.—Gazette.

MONEY STRINGENCY.—It is satisfactory to learn from the recent discussions in the city council, that the large amount of gold annually withdrawn from the Dominion by foreign companies for life insurance premiums has at length aroused the attention of our city fathers. It appears from the Government returns that over a million and a half of Gold, in the shape of Life Premiums, is annually withdrawn from circulation in this country, for the use of our neighbours across the borders; it has therefore become a matter worthy of the serious consideration of all Canadian policy holders in American life companies, whether they can feel justified in assisting to aggravate and perpetuate the present monetary stringency, by continuing thus far to deplete this country of gold, while such companies as the Confederation Life Association and other home institutions, who invest all their money in this country, offer quite as favorable terms for Canadian insurances as any American company can do.—Montreal Gazette.

The district exhibition held last fall at Peterborough, wherein a number of agricultural societies united, was so successful that not only were the prominent working members of the committee of management, presented with handsome testimonials, but there is a handsome balance to the credit of the Exhibition. According to arrangement, the next exhibition is to be held at Port Hope, and the question, "How to dispose of the surplus?" arises. It has been suggested that it be credited *pro rata* to each of the societies contributing last year, and appear as so much cash in the subscription of each this year, on the basis of one delegate to every fifty dollars. This proposition and the surplus question will probably be disposed of at a meeting to be held at Port Hope on the 8th of February.

Ottawa is troubled over contravention of the market by-law. Similar troubles are felt in every city and town, and market by-laws are being continually repealed, renewed; altered or amended by

unfortunates who undertake the task of municipal government. Councillors in towns or villages where the market is free may consider themselves highly blessed.

At Hamilton on Friday, while workmen were engaged in digging a cellar underneath the floor of an old building at the corner of King William and Hughson-streets, they found two sovereigns and one guinea of ancient date.

The New York Bulletin expresses gratification at the fine display of lumber which Canada will make at the Centennial.

Mr. Jenkins has resigned the position of Agent-General of Canada in England, and Mr. E. Dove was despatched on Friday to take charge of the Emigration Office in London.

Good wood sells for \$3 per cord in Elora, and yet the people of that village are taking extensively to the burning of coal, as the cheaper fuel.

A story comes from Orillia that a farmer and his wife who were weighed at the market, did not differ so much as an ounce in weight, and that each weighed 450 pounds.

The Bay of Quinte fishermen have been doing very well of late. Bait fishing has been profitable, and seining also successful.

A boy named Frank Conroy has been sent to Sandwich goal from Amherstburg, to await trial for stabbing a companion named Fabien Morin.

A new Post Office has been opened in the township of Malahide, three miles south of Orwell, with Mr. Jacob O. Zavitsas Postmaster. The Post-office is called Jaffa.

LOST AND FOUND.—A citizen lost \$300 on the street yesterday. The money was found by a young man from Dartmouth, and returned to the owner.—Hal. Chronicle.

Mr. Murdoch, of Halifax, left all his property, estimated at 1 1/2 million dollars, to his nephews William and Robert Miller, except only £1200 a year to his widow and £10,000 sterling to each of his two sisters.

There were 1,040 cases of drunkenness before the Halifax Police Court last year. The total amount received by the City Clerk for fines and fees in the city courts amounted to over \$10,000.

The City Council of Halifax propose to exempt from taxation all factories in which at least 25 persons are employed.

FOUR DEATHS IN ONE FAMILY.—Rev. Mr. Michaud returned to this city by Western train on Saturday evening, bringing with him three of his nephews, aged respectively 12, 9 and 5 years. The case of the children is particularly sad. A little more than a year ago their father, Danasius Michaud, removed with his family from Victoria County, N. B., to Kingman, Maine, near Bangor. Less than a month ago fever, attended by symptoms of cholera, prostrated the whole family. Two weeks ago one of the boys, 19 years of age, died; and on Thursday last the father, his daughter (Mrs. Paradis), and her child, expired and were all buried on Saturday morning. Two of the boys were so low with the disease in the early part of last week it was thought they would not recover. On Saturday the mother and another daughter (aged 15 years) were lying at the point of death, and the infant was affected. The boys brought here are now in the Catholic Orphan Asylum. Rev. Mr. Michaud will have them sent to college at an early day. With the exception of a daughter who spent five years in the Convent of the Sacred Heart, in this city, and who is now in the Convent of Urselines, Quebec, those mentioned above constituted the whole of Mr. Danasius Michaud's family.—St. John (N. B.) News.

REMITTANCES RECEIVED.

Maniwaki, J. D. \$4; Madoc, F. C. 4; Carronbrook, J. K. 1.50; Alston, J. A. S. 2.50; Lincolle, M. L. 2; South Doro, D. O. G. 2; Renfrew, T. H. 2; Manotic, R. H. 2; Whitehead Station, J. P. D. 1; East Bay, Rev. N. McL. 2; Seaforth, Mrs. M. J. B. 1; Whitty, D. O. C. 2; Toronto, R. R. 4; Point St. Charles, P. C. 2; Stella, J. McC. 4; Belleville, T. W. 2; Ormstown, Rev. M. T. 2; Williamstown, K. McC. 2; Carleton, Rev. F. A. B. 4; Montebello, J. R. B. 2; Carleton Place, P. G. 4; Reabro, M. H. 5; Elliott, W. L. G.; Munro's Mills, A. McD. 2; Point St. Charles, J. L. 1; Goldstone, J. N. 2; Bigaud, J. M. 1.50; Cashins Glen, A. McL. 4; West Jersey, P. McC. 5; Toronto, J. J. M. 2; Point St. Charles, C. B. 1.

Per Rev. K. A. Rathburn—O. T. 4.  
Per Rev. P. K. St. Edward of Frampton—Self 2; M. M. 1.50; J. D. 1.50; J. J. 1.50; J. D. 75c; T. D. 75c; Mrs. J. C. 75c.

Per M. J. K. Eganville—W. O. G. 4; R. S. 4; Brudenell, Rev. J. McC. 4; Pembroke, M. D. 4; R. M. 4; W. M. 4; D. S. 4.  
Per E. H. St. Anicet—P. C. 1.50; La Guerre, M. Q. 3.

Per P. J. C. Montreal—St. Catharines, S. A. B. 2.  
Per F. L. E. Kingsbridge—J. D. 2.  
Per S. L. St. Eugene—East Hawkesbury, J. W. 1.50.

Per Rev. H. B. Trenton—Ongley, P. L. M. 2.  
Per J. Q. Quebec—L'Ardoise, P. M. 3.  
Per W. D. Norton Creek—Self, 1.50; P. G. 1.50.

Married.

FITZSIMMONDS—McGough—At St. Mary's Church, Lindsay, by the Rev. M. Stafford, on the 10th inst., Mr. Patrick Fitzsimmonds to Miss Catherine McGough, both of Ops.

SIMONS—DUNN—At St. Mary's Church, Lindsay, by the Rev. M. Stafford, on the 11th inst., Mr. John Simons to Miss Annie Dunn, both of Lindsay.

KELLY—HOEY—At St. Mary's Church, Lindsay, by the Rev. M. Stafford, on the 11th inst., Mr. John Kelly, of Caledonia, Co. of Haldimand, Ont., to Miss Ann Hoey, of Ops.

MURPHY—TEVINS—At St. Mary's Church, Lindsay, by the Rev. M. Stafford, on the 18th inst., Mr. Patrick Murphy to Miss Mary Tevins, both of Ops.

CARLIN—DORGAN—At St. Mary's Church, Lindsay, by the Rev. M. Stafford, on the 18th inst., Mr. Edward Carlin to Miss Mary Ann Dorgan, both of Ops.

Died.

MCGREEVY.—At Quebec, on the 19th inst., Thomas, eldest son of Robert H. McGreevy, Esq., aged 17 years and 7 months.—R.I.P.

WHITEFOOT.—At St. Hyacinthe, P. Q., on the 24th Dec., 1875, John Whitefoot, Esq., aged 85 years. Of your Charity pray for the repose of his Soul.

QUINN.—On Wednesday night 22nd Dec., 1875, the Rev. John Quinn, Parish priest of Piermont, N.Y., of disease of the heart, at the age of 67 years, and 27th year of his priesthood. He was born in Portland, and was educated in Montreal and Fordham. He was the oldest and also the pioneer priest of the diocese, his parish comprised the whole of Rockland County, an area of 30 miles. He was buried in Calvary Cemetery.—May he rest in peace.

COMTE.—In this city, on the 22nd inst., at the age of 71 years and 5 months, Godfroi Benjamin Comte, Esquire, an old and respectable citizen, regretted, by all who knew him. He was for 16 years President of the Montreal Assurance Society of the City of Montreal. Of your charity pray for the repose of his soul.

Greenbacks bought at 12 @ .00 dis. American silver bought at 10 @ .00 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Flour #1 brl. of 196 lb.—Follards.....\$2.50 @ \$2.60  
Superior Extra.....5.10 @ 5.22  
Fancy.....4.70 @ 4.75

Table listing various commodities and their prices, including Spring Extra, Superfine, Extra Superfine, Fine, Strong Bakers, Middlings, U. O. bag flour, City bags, Oatmeal, Wheat, do White Winter, Oatmeal, Corn, Oats, Pease, do float, Barley, do do do U. Canada, Lard, do do do pails, Cheese, do per lbs., do Fall makes, Pork—New Mess, Thin Mess, Dressed Hogs, Beef—Prime Mess, Ashes—Pots, Firsts, Pearls, BUTTER—Quiet; 17c to 23c, according to quality.

TORONTO FARMERS' MARKET.—(Globe)

Table listing Toronto Farmers' Market prices for various goods like Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Mutton, Butter, Eggs, Apples, Geese, Turkeys, Cabbages, Onions, Turnips, Potatoes, Hay, Straw, etc.

THE KINGSTON MARKET.—(British Whig)

Table listing Kingston Market prices for Flour, Grain, Rye, Peas, Oats, Wheat, Fall Wheat, Meat, Mutton, Ham, Veal, Bacon, Pork, Hides, Calf Skins, Dorkin Skins, Lambskins, Yellow, Poultry, Geese, Ducks, Fowls, GENERAL—Potatoes, Butter, Eggs, Cheese, Hay, Straw, Wood, Coal, Wool, etc.

J. H. SAMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL. May 1st, 1874. 37-12

JUST PUBLISHED.

THE LAST LECTURE DELIVERED BY THE LATE FATHER MURPHY, 'GRATTAN and the Volunteers of '62,' (With a Portrait of the lamented deceased). Price, 15 cents.

For Sale at True Witness Office; D. & J. Sadler, 275 Notre Dame Street; J. T. Henderson's, 187 St. Peter street, and at Battle Bros., 21 Bleury street, Montreal.

FARM

FOR SALE—VALUABLE—Adjoining TOWN of LINDSAY—200 acres—Can be made into two farms—130 acres cleared—in a high state of cultivation—good barn—stable—sheds—terms to suit purchasers.—This farm is within five minutes walk of market, Separate School, and Convent. Address Box 235, Lindsay, Ont. 23.

ST. PATRICK'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.

THE ANNUAL MEETING of the above SOCIETY for the ELECTION OF OFFICE BEARERS for the ensuing year will be held on SUNDAY next, 30th inst., in the SACRISTY of ST. PATRICK'S CHURCH, after Vespers. Every member is requested to attend. SAMUEL CROSS, Secretary.

WANTED—for the Catholic School at Norton Creek, P. Q., A FEMALE TEACHER, holding a Second Class Certificate. Salary \$17 per month. Apply immediately to WILLIAM DINIGAN, Chairman, School Trustees; or to J. L. Derome, Secy., St. John Chrysostom. 24-3

PROVINCIAL OF QUEBEC, Superior Court.

DAME ODILE DEPOCCA, of the city and District of Montreal, wife of PHILIAS PELLETIER, trader, of the same place, duly authorized a *ester en justice*, Plaintiff;

vs. The said PHILIAS PELLETIER.

An action in separation as to property, has been issued in this case.

PREFONTAINE & POUTRE, Attorneys for Plaintiff.

Montreal, 22nd January, 1876.

AN HISTORICAL NOTICE

of the West by the land granted to Akaroy and to the East by a Cart Road.

That by the said ordinance it was further ordained that the Community of the Ecclesiastics of the Seminary of St. Sulpice of Montreal and their Successors should be invested with the said Seigneurie of the Lake of Two Mountains, of all and each the Domains, Farms, Buildings, Messuages, Tenements and Hereditaments situated within the said Seigneurie, were confirmed and declared good, valid and effectual in Law, as fully and amply, in the same manner and to the same extent as the Ecclesiastics of the Seminary of St. Sulpice of the Faubourg St. Germain in Paris or of the Seminary of St. Sulpice of Montreal, conformably to the Constitution, before the eighteenth day of September 1759, or of the two Seminaries, or of each one of them, could or might do or had the right to do, or could or might enjoy, do and dispose of the said rights and titles, or of any part of them before the said last mentioned epoch.

That in virtue of 41 Chap. of the consolidated statutes of Lower Canada, intitled, "Act concerning the abolition of the Seigneurial Tenure and the feudal rights and dues, section 66, the said Seigneurie of the Lake of Two Mountains fell under the disposition of the said Act under certain modifications.

Nevertheless it is enacted by section 71 that the lands not conceded in the said Seigneurie should be the absolute property of the said Seminary in free and common socage, and that they could sell any of these lands or any other immovable to them alonging, and dispose of them either for money or "rentes foncieres rachetables," the products of which sale to be placed or invested according to law.

CHAPTER III.—THE CONDUCT OF THE INDIANS TOWARDS THE SEMINARY.

The Indians dislike agriculture, they love hunting; so long as hunting was profitable they lived content. But game having failed, they were obliged to turn their attention to the cultivation of the soil to procure their subsistence.

As far back as the year one thousand eight hundred and sixty nine they threatened these gentlemen, they came to the principal house of the mission and then and there notified the gentlemen to leave the house and never return, and that if they refused to do them justice they would take the means of getting rid of these pretended Priests and successors of St. Peter that they could no longer tolerate their conduct.

As far back as the year 1717, at a heavy cost, they removed from the Island of Montreal to the Lake of Two Mountains, the Iroquois and Algonquians then settled at Sault aux Recoillets.

Now let us see if the Gentlemen have fulfilled as well towards the Government of France as towards the English Government, the obligations imposed on them as well by the original concessions and Royal "Brevets" as by the ordinances and statutes confirming the said concessions.

Did they transfer the Indian Mission from the Island of Montreal to the North West side of the Lake of Two Mountains?—Yes.

Did they provide for the Moral and Religious instruction of the Indians?—Yes.

Did they Build a Church for their Religious training?—Yes.

Did they maintain places of education namely: convents, school houses etc., for their moral instruction?—Yes.

Did they provide the establishment of the said mission?—Yes.

As far back as the year 1717, at a heavy cost, they removed from the Island of Montreal to the Lake of Two Mountains, the Iroquois and Algonquians then settled at Sault aux Recoillets. They grouped them around their Church, having built for them residences, on land which they permitted them to occupy with their families and their descendants of Indian extraction, according to their good pleasure.

In view to their instruction, to accustom them to labor, and in order to secure for them the benefits of agriculture, the Gentlemen permitted each head of the family of these tribes, to occupy and cultivate a field containing a certain number of arpents of land. Nevertheless these permissions to occupy and cultivate the lots of ground conceded, were given only on condition that they themselves and not their Indian descendants should enjoy them, and transfer them to any white man; the whole for the length of time which the good pleasure of the Seminary will allow.

These permits of occupation, the originals of which are deposited in the archives of the Mission, read as follows:

I the undersigned Nicolas Dufresne, Priest and Director of the Mission of the Lake of Two Mountains therein residing, and duly authorized to this effect by Messire Quiblier, Priest and Superior of the Gentlemen, the Ecclesiastics of the Seminary of Montreal, acting, for and in the name of the said Gentlemen Ecclesiastics of the said Seminary of Montreal proprietors of the Seigneurie of the Lake of Two Mountains, in virtue of the Power given me by the said Gentlemen Ecclesiastics, have permitted Jean-Baptiste Auenharson, Iroquois, residing in the said mission, to enjoy himself and his family, a lot of Land situated in the said mission near the village thereof, containing about two arpents in depth by about six arpents in breadth, from this date during the good pleasure of the Seminary, during which time, he, the said taker will use the said land as a good husband man, will cultivate the same at proper times and seasons, and reap the fruits thereof for his proper use and advantages, according to the custom and usages of the other Indians of the said Mission, without deterioration under any pretext whatever.

That he cannot sub-let nor transfer the present holding to any other person or persons whatsoever, nor under any pretence whatsoever without the express permission of the Director of the said Mission.

That he the said taker cannot build or erect, or cause to be erected on the said land any dwelling house or other Building whatever during the term of these presents without the consent of the said Director, and in case he should do so with such permission, at the expiration of these presents the whole will belong in full property to the said Gentlemen Ecclesiastics, and without reimbursement to the holder of any sum of money, and without his being able to exact any remunerations, under pain etc.

This present permission is given by me the undersigned, Priest, (in my said capacity) on the conditions above expressed, without which I would never have granted these presents.

The said land being bounded to the North by the mountain; to the South by the first Farm, to

gentlemen are recognized as the incontestable proprietors. The three Iroquois Chiefs as trustees of a certain Wesleyan Methodist Congregation; got an old Indian woman (who had no right whatever) to consent to a Notarial sale of this land, took possession, and commenced to build the chapel in question.

They therefore undertook to build this chapel on the Seminary property, not only without leave but in defiance of their protestations and warnings. It was on the part of the Indians an act of usurpation of the most aggravated kind, such as the Seminary was obliged either to resist or abandon its rights as a proprietor. If a Catholic church had been built under the same circumstances and with the same contempt of the Seminary's rights, without doubt the Seminary would have in the same way applied to the Courts to obtain its demolition.

As soon as the encroachment was committed under the direction of the three chiefs of the Iroquois tribe, they were served with a protest by the Seminary's Notary. As they took no notice of this protest, the Seminary secured the services of Mr. Prevost, advocate, and instituted immediately an action, in revendication, against these three chiefs in their personal name; the latter appeared through Mr. McLaren, advocate, and continued their work without any regard to this Petitory action.

The new action was thereupon served the 29 May 1875, returnable the 21 June. Mr. McLaren sent in his appearance, saying he would file his defence in this cause the 11 July, which day he was to be at St. Scholastique for the contestation of the Argenteuil Election; he actually did come that day to St. Scholastique. Being informed that his cois in the first action were deposited in the hands of the Prothonotary, he was asked for his defence on the new case. He replied that he would produce the same before he left for town, but he did nothing.

According to the Code of procedure Mr. McLaren was held to plead within the three judicial days after the signification and notice, and in consequence the 5th September the Plaintiffs had a right to foreclose and to inscribe their case "Ex parte"; nothing was done however, and about the middle or September Mr. Mathieu wrote again to Mr. McLaren asking him for his pleas and informing him specially that in default of his so doing within a reasonable delay he would proceed Ex parte. This letter as the preceding one received no answer.

Finally the 6 October last, the delay for the Plaintiffs being about expiring it was necessary to go on with the case, if they desired to proceed during that term. A certificate of foreclosure to plead in this action was therefore obtained, and the same day a copy of the inscription for proof was signified to Mr. McLaren for the 13 October. This copy was also forwarded to Mr. McLaren by the Prothonotary as the latter declares in the same certificate.

In view of these facts, were the Plaintiffs not justified in proceeding with their case on the 13 October last? Is it not strange that Mr. McLaren now says that he was taken by surprise by the advocates of the Seminary? Without compromising his clients interests, it was impossible for the advocates of the Seminary to act with more liberality towards his conferees.

The 13 October the Plaintiffs proceeded with their enquete and after due deliberation, the Court declared by its judgment the gentlemen of the Seminary proprietors of the land in question, and condemned the Defendants to deliver up and give back possession to the said Plaintiffs. Copy of this judgment was signified, and on the Defendants refusal to give up the property, a writ of possession was put in the hands of the Sheriff who, to fulfil the conditions of the Law and the judgment of the Court, put the Plaintiffs in possession of the land revendicated.

The Defendants not having pleaded any possession in good faith, nor claiming indemnity for improvement, the Plaintiffs were put in possession of the land, as it then was, and as proprietors they had the right to use it as they saw fit, and no one can blame them for having asked the removal of the said buildings, the Defendants even less than any others, as they have persisted in building their chapel, which, when the first case was instituted, they were then only beginning.

Such are the facts as they occurred. As to the particular fact of the demolition of this chapel, which was of little value, it was the Sheriff and not the Seminary who demolished it. He the Sheriff caused it to be done in execution of the judgment, and by men who came with him or were there chosen by him.

On the arrival of the Sheriff, the keys of the chapel were handed over to him by one of the chiefs of the Methodist Indians, and he the Sheriff notified him at the same time that the Indians might remove the benches and furniture which were inside, and even the windows of the chapel, which things were therefore put aside with care and left for the future disposition of the Methodist Indians.

As to the other materials of the Chapel they were by order of the Sheriff removed to the Seminary wood yard, and a few days after were given to the Indians by the priest in charge of the Mission, who caused them to be carted at his own cost to the property of the Protestant school house, although he was in nowise obliged thereto, as by the judgment these materials belonged to the Seminary.

Three hours time was sufficient for the demolition of the chapel, it was done between two and five

o'clock in the afternoon, without any noisy demonstration and quietly.

CONCLUSION.

THE RESULT OF ALL THE ABOVE IS:

1st. That the said Gentlemen of the Seminary are the only true proprietors, in virtue of incontestable and indefeasible titles, of the Seigneurie, Fief and Domain of the Lake of Two Mountains.

2nd. That the Indians never owned an inch of ground as proprietors but only under a very precarious title, as they never enjoyed any land they occupied for any longer time than the pleasure of the Gentlemen, as appears in the several deeds granted to the Indians, as mentioned and stated in the above recited deed; what then becomes of the famous prescription invoked by the Indians and their friends?

3rd. That since the removal of the mission of the Sault-aux-Recoillets to the Lake of Two Mountains, the Gentlemen have provided not only for the moral and religious wants of the Indians, but even gratuitously permitted them as above mentioned to occupy and cultivate fields, extensive enough to provide for the wants of themselves and their families.

4th. That they always gave them leave to take the necessary wood for building purposes in such places as were pointed out to them.

5th. That the Indians with their indolent characters would not avail themselves of the means offered them to earn an honorable livelihood.

6th. That giving ear to intermeddlers and following their perfidious councils they apostatized with the ridiculous view of possessing themselves of the Seigneurie of the Lake of Two Mountains, and to obtain authority from the government for the expulsion of the Gentlemen; nevertheless since their apostasy the Gentlemen have not deprived them of any of their privileges, on the contrary, they have treated them as Catholics and have continued to give them work as heretofore.

7th. That far from having recourse to law and the tribunals of justice to gain their pretended rights the Indians rendered themselves guilty of acts against the law and of successive encroachments which have repeatedly occurred since about six years.

8th. That to ensure for themselves the support and sympathy of a religious authority hostile to the Seminary, they constructed against his wishes protestations and law suits, on land belonging to the Seminary, a Methodist chapel.

9th. That the Gentlemen of the Seminary to justify their rights have always had recourse to the Courts of justice, not with a view of exercising a religious persecution, although they have been so accused through certain public journals, but with the sole object of saving their just rights of property and to put an end to the depredations and encroachments of the Indians.

10th. That if when the last petitory action concerning the land on which they built the chapel the Defendants did not file their pleas, the cause is owing to the neglect of their attorney and not from a lack of liberality on the part of Messrs. Prevost and Mathieu, the advocates of the Seminary, who on that occasion fulfilled towards their conferees all the obligations and courtesies observed in their profession.

11th. That the Gentlemen of the Seminary having been by judgment of a competent Court declared proprietors of the land which the Indians had unjustly taken, and having been put in possession of this land by the proper authority in virtue of the writ of possession also mentioned in said certificate, they had the right of enjoying the land at pleasure and to demolish the buildings constructed thereon.

12th. That the Defendants not having shown or made good any right before the Court or even a set-up to the petitory action, have no claim to set up either for ameliorations or indemnities.

No one will admit such a ridiculous pretension that the obligations of these Gentlemen to provide for the moral and religious instruction of the Indians, brings with it, that of providing for their temporal wants, that of procuring for them every thing they might require, and to keep them up in their idleness. It is also ridiculous to pretend in the face of the titles above mentioned that the Indians have the right to devastate their forests, to take possession of the seigneurial domain, and to exercise the right of ownership on any part of the Seigneurie without taking into consideration the right of property of the Gentlemen of the Seminary; what would have been the use of their deeds of concession, made to them by the king of France, giving them the absolute ownership of the property with all the rights and privileges attached to such concessions, if the Indians had such rights of ownership as above spoken of?

Now, in the face of these facts, can any just and impartial man make of this Oka difficulty a question of religion? It is impossible. The whole case stands thus:—on the one side a series of lawless acts of defiance, encroachment and usurpation; on the other mere self defence conducted with forbearance and moderation through the legal tribunals of the country.

Which side merits the approval of justice and religion?

No privilege has been withdrawn from, no kindness has been refused to any Indian on account of his change of religion; Where then is the persecution so loudly complained of?

In what have the rights of humanity been violated? Let not the golden rule of our common christianity, "do as you would be done by," be broken in open day, and by the teachers of religion!!

The zealous and perhaps benevolent advocates of the Indians are respectfully invited to make the case of the Seminary their own:

Let a Catholic priest seize upon a lot of their ground, and there build a church for his followers, without even asking leave, and with the advanced object of creating a right of ownership! what would these benevolent advocates of the Indians say? What would they do?

This was the exact position of the Seminary in relation to the Methodist chapel of Oka.

perlor Court for the District of Terrebonne, residing at St. Scholastique, certify and affirm: That it appears in the records of this case that the present action was taken out the 22nd May last (1875) that it was signified to the Defendants the 29th of the same month, and that it was returned into Court the 21st June also last past.

That on the 22nd of the same month, the Defendants appeared by their Counsel: Mr. McLaren.

That on the 1st September last (1875) a demand to plead was signified to Mr. McLaren, advocate of the Defendants at the Prothonotary's Office of this Court; that on the sixth October last, a certificate of foreclosure was granted, and that the same day an inscription for proof and final audition to the merits "Ex parte" was produced, and that a copy of the said inscription was also signified to Mr. McLaren, advocate of the defense.

That on the 13th October last, the Plaintiffs conformably to the inscription by them produced the 6th October proceeded to proof in the said cause and that on the 15th October last, Judgment was rendered. That it appears also on record that a copy of the said judgment was well and duly signified to each of the Defendants, and that the writ or order of possession issued in this cause was so issued long after the expiration of the delay given in the said judgment. I affirm and certify also that according to my invariable custom, I sent without delay to Mr. McLaren a copy of the demand for pleadings to him signified the first September last past and the notice of inscription for proof and final audition, signified and produced the sixth October also last past. Dated at St. Scholastique, this 27th December, 1875.

(Signed,) JULES R. BERTHELOT, P.C.S.

SALT FOR DOMESTIC ANIMALS.—Salt is not only a mild aperient or deobstruent, but it often operates to some extent, as a tonic. It is a very great rectifier of the acidity of the stomach when taken in proper quantities; and it not only renders food very palatable which would be disagreeable and insipid without it, but it keeps the functions of the stomach in a healthy state, and often alleviates the effects of debility and disease. When food—either animal or vegetable—tastes too fresh, the appetite calls for salt; and when animals have been deprived of salt for several days the appetite becomes keen for it; and if they have access to it, they will consume so much as to produce an injurious effect. So, when the cattle are salted occasionally there is a great rush to obtain it when they do not really need any; and an animal will often consume at one time to its injury enough to have satisfied his natural appetite for several days, could it have the salt where it could go to it quietly, when salt might be needed, and lick a little, just enough to satisfy the first cravings of the appetite. The true way is to have a tub of salt always, where cattle, horses and sheep can have access to it at all times, whether they are in the pasture or in the barnyard. Then when the appetite call for a lick or two they can go and get it, at the very time when it is most needed, and when it will assert the most beneficial effect on digestion or any part of the system. My practice has always been to keep salt in a small tub or strong, water-tight pail during the pasturing season, and in the yard during the winter, and I am well satisfied that animals will not consume as much when they are supplied with it in this way, as they will when they are salted once a week. It always appeared to me slovenly and wasteful to throw salt on the ground for animals; and especially for sheep, as they will often waste half as much as they consume. For salting sheep, drive three or four high stakes around a pail or small tub, leaving one side only, so that they can thrust their heads separately into it. For cattle and horses encircle the tub with a lot of boulders as high as the top of it, or drive a half dozen stakes around it, letting them extend above it a few inches, to protect it from being pawed to fragments. If the tub is water-tight, in case it should rain in it, there will be nothing lost, as they will lick the salt water as readily as they will lick the salt; and should the water evaporate, the salt will remain. When sheep or neat cattle are kept in pastures where there is much clover (Trifolium pratense), they usually have a hankering after salt; and if they can have access to it, they will go and lick more or less several times during the day, and they will consume just enough to rectify the acidity of the stomach, and keep them from bloating. Many a farmer has lost a fine animal in consequence of bloating, which one pound of salt would have kept in good health.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. 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 EPPS & CO., Homoeopathic Chemist, 49, Threadneedle Street, and 170, Piccadilly, Works, Euston Road and Camden Town, London."

S. M. PATTENGILL & CO., 10 State St Boston, 37 Park Row, New York, and 701 Chestnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (THE TRUE WITNESS) in the above cities, and authorized to contract for advertising at our lowest rates.

FOR SALE, AN EXCELLENT FARM, known as MOUNT ST. COLUMBA FARM, West Williams, North Middlesex, Ontario, containing 139 acres, all enclosed, of which 110 are well cleared, and in a high state of cultivation, and 20 acres of woodland well timbered, plenty of good water, first class frame buildings, stone wall cellars under dwelling house, large bearing orchard, and well fenced all around, within a quarter of a mile of the Catholic Parish Church and Separate School; four and a half miles from Park Hill Station on G. T. R. Road; thirteen miles from Stratford, and twenty-eight miles from London; good gravel roads to and from it. Apply (if by letter, post paid) to the Proprietor on the premises, L. C. MCINTYRE, Barnish P.O., North Middlesex Ont.

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. DAME MARIE LOUISE AUBERTIN, of the parish of "La Pointe aux Trembles," in the District of Montreal, wife of DIDACE BEAUDRY, of the same place, farmer, duly authorized to enter in Justice.

AND The said DIDACE BEAUDRY, Defendant.

An action for separation, as to property has been instituted in this cause the nineteenth day of January, instant.

LACOSTE & DRUMMOND, Attorneys for Plaintiff.

Montreal, 19th January, 1876.

CERTIFICATE OF THE PROTHONOTARY HEREIN ABOVE REFERRED TO.

PROVINCE OF QUEBEC, DISTRICT OF TERREBONNE, No. 374.

The Gentlemen the Ecclesiastics of the Seminary of St. Sulpice of Montreal, Plaintiffs,

Louis Kanonskenhiak & al. Defendants.

I, Jules R. Berthelot, Prothonotary of the Su-

perior Court of the District of Terrebonne, do hereby certify that the above is a true and correct copy of the original of the said certificate.

Dated at Terrebonne, this 19th day of January, 1876.

J. R. BERTHELOT, Prothonotary of the Superior Court of the District of Terrebonne.





DR. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

AGUE AND FEVER. DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

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