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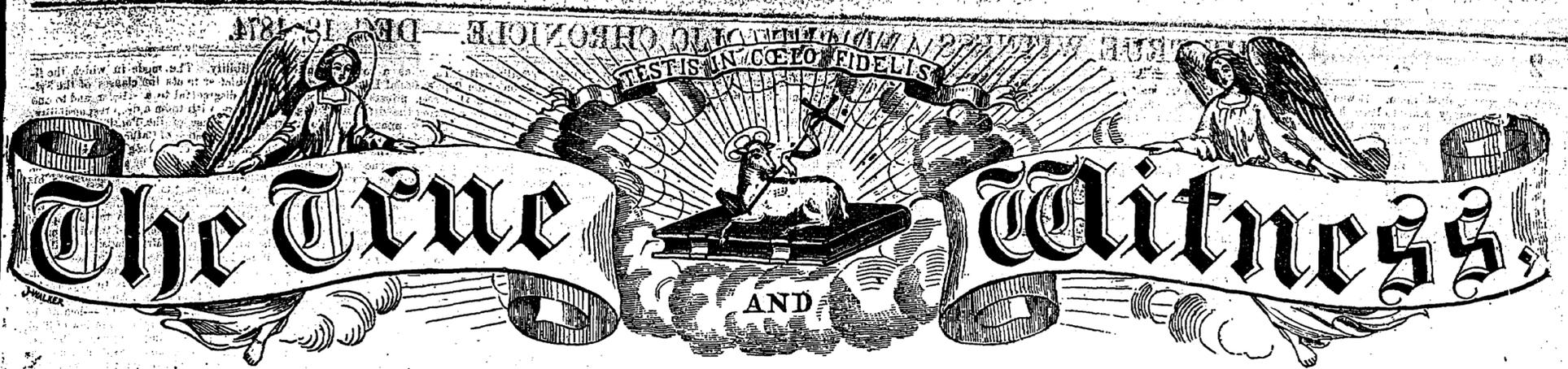
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LORD DACRE OF GILSLAND; OR, THE RISING IN THE NORTH. AN HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH.

By E. M. Stewart.

CHAPTER XVIII.—(CONTINUED)

While speaking, Ralph also set down his lamp, and seizing the damsel with his single hand, he dragged her in spite of her entreaties and shrieks, along the gallery. A strange step, was on the stairs and a loud voice made the ruffian forbear.

The light of the lamps, which yet burned upon the table, discovered to Gertrude the features of the cavalier, and she sprang forward with a shriek of joy. Was that a moment in which a generous spirit could hearken to the cold dictates of a worldly pride?

Leaving on his arm, Gertrude now descended to the lower apartments of the house. A convulsive shudder passed through her frame as she looked upon the body of the fanatic Ralph, as it lay with a dark pool of blood curdling round it.

ideal delights—that memory which cheers the broken spirit from which the once fond belief in thy reality has already departed—or we will think that a joy so entrancing is not confined to this imperfect and finite being; that the time and existence shall be when love will not fleet from us like the beauty of the summer rose, like the painted butterfly that nestles in its breast.

It was not long after the arrival of Lord Dacre at the house in the glen that the storm fell. Gertrude was nervously anxious to quit the dreadful house. She feared the arrival of the Earl, for it was unlikely that he would come unattended; and from the thought of danger to Lord Dacre she shrank in an agony of terror beyond any which she had ever experienced for herself.

And Leonard now brought to the door of the house his own horse, together with that which Ralph had ridden, and which Gertrude did not hesitate to appropriate to her own use. These animals had been sheltered from the storm in one of the ruined outbuildings.

Sweet, too, in their smothered utterance, were the words with which Lord Dacre led the damsel from that fatal house. And the vows which had been pledged at the midnight hour, and witnessed by the dead—dearly were those vows recorded in their hearts who gave and spoke.

"Believe, then," replied Leonard Dacre, "that the heart, dearest, can bear with happiness no less than with sorrow."

By the time that they had reached the mouth of the glen, a faint streak in the east betokened the approach of morning. Lord Dacre had declared to Gertrude his design of conveying her to his castle of Rockliffe, which was but five miles distant from Oastle.

"I do hope, mine own love," answered Leonard Dacre, "to show them yet how much may be done by a determined few. Power is as much won by a moral as by a physical force. Could we defeat only a portion of Elizabeth's armies, the courage of the Catholics would grow with the decrease of its necessity."

did he mention of a silver crucifix. At the name of the crucifix, Gertrude spoke of that which she had seen in the house of the Ambassador; and Lord Dacre concluded with herself that the scroll which it contained, having fallen into the hands of the Ministers, had, fatally for him who was concerned in it, developed the plot for Mary's deliverance; and that this unhappy person was the same whom Lord Dacre had beheld emerge from the ditch, and who had rescued Gertrude in the vault, they were also satisfied.

They had for some time quitted the glen, and were traversing that broken rocky road through which Gertrude had been during the preceding week conducted by Euphrasia. The morning was now beginning fairly to break; one by one the bright stars paled and disappeared, the sharp wind, however, still continued to blow, and as the day slowly spread over the horizon, the wild landscape which surrounded the travellers—wooded knoll and splintered pinnacle, dark hollow and wildly spreading wood—appeared invested in one lovely robe of white.

"Be not so alarmed, mine own sweet love!" said Leonard. "They who approach may indeed be Leicester, with some of the creatures of his villainy, but since you are not for that, I will take a road which shall preclude the chance even of a meeting."

Lord Dacre hereupon turned his horse's head from the path which he had been lately pursuing, into a narrow ravine which ran for some way amid barren and precipitous rocks; suddenly the ground changed its character, the eminences grew less abrupt and sterile, till on either side of the travellers rose gentle swelling hills, clothed even to their summit with woods. Still as they advanced the woods thickened, and the eminences stretched into the distance, till Gertrude found herself travelling in a valley where the multitude of trees bestowed all the grace of forest scenery.

Ever and anon too, as our travellers passed through this valley, Gertrude caught a glimpse of a river that flowed at its foot. Some way further did they proceed, when a sudden opening discovered to her, rising dim and dark, the ruins of an ancient monastery. Spoilation, rather than time, seemed to have been the destruction of that venerable pile; for in the lancet-shaped windows yet glittered some remnants of stained glass, and the slender shafts between those windows had in more than one place been rudely shivered.

Lord Dacre now reined in his horse, and said: "Will it not seem meet to my gentle Gertrude to plead for our lady's grave amid the ruins of Lanercost?"

"Aye, dear Lord," answered Gertrude, "and believe I estimate that feeling which has conducted me hither."

Hereupon Lord Dacre, dismounting, lifted the maiden from her horse, and tethering both animals to a tree, he took her hand to lead her towards the ruined chancel of the church. At that moment the figure of a man, somewhat bent by age, issued from a copse at a little distance. He immediately perceived Lord Dacre and his companion, and quickened his step to as much speed perhaps as his years and infirmities would permit; but Lord Dacre, still holding Gertrude by the hand, advanced to meet him. Nothing could be more touching or venerable than the appearance of this old man; a few locks of hair, as white as silver, hung about his brow, his face, the outline of which was fine, had long been wasted and made pale by years and austerities; his figure, which had once been tall, now drooped considerably in the shoulders, and his garment was a habit of the coarsest serge, fastened by a girdle about the waist.

"That, noble Dacre," said the old monk, "is but a slight grace for you to demand, and one which overpays itself in the bestowal. If this damsel have indeed labored in the cause of our suffering faith, she is but poorly paid by the warmest blessings of the last Prior of Lanercost."

Gertrude bent her head to the murmured benediction of the ill-fated prior, and he then led the way towards the church. Ah, how sorrowfully and indignantly did her heart swell as she looked upon that ruined temple of her religion, the graceful pointed arch rising solitary in mid air, and grass growing amongst the stones beneath its span, the tall columns garlanded with ivy or prone upon the ground, half hidden by the nettles and nightshade; while the altar had been torn down, and the sculptured form of the saint hurled from its canopy niche.

"Our good brother Basil is to say mass for a sick stranger whom we found almost dying in the woods last night. Of our faith he is, and a severe sufferer from the cruel vengeance of her whom the divine wrath has decreed as the ruler of these realms. Will it please you, dear Lord, and this pious maiden, to think of the unhappy stranger in your prayers?"

"A sufferer from the Queen's vengeance and a stranger?" exclaimed Gertrude. "I pray you, good Father, comes he from London?"

"Even so, as I believe, damsel," answered Father Alban. "Alas, I fear he is sick unto death, but his speech is forever of his daughter."

To Gertrude the idea of her father was alone present, and she now pleaded in the most earnest terms for permission to see this sick stranger.

"My daughter," replied the monk, "your wish shall be soon granted. I will hope thou mayest not find thine own father in the unhappy stranger; but the prayer of youth is fervent, and its face is pleasant near the sick couch."

As he spoke thus the prior approached a portion of the ruins among which a cluster of high bushes had grown up, not perhaps by a mere chance. One of these bushes he pushed aside, and then discovered several stone steps at the bottom of which appeared a low broved arched entrance, apparently leading to the Abbey vaults. Down these steps he summoned Lord Dacre and Gertrude; and on passing the arch they found themselves in a long, low passage. Some little way from the entrance a pale light issued apparently from a niche in the wall.

When they arrived at this niche, Gertrude and Lord Dacre perceived a rude pedestal or altar, on which stood a little stone figure of St. Austin, the original patron of the abbey. Before this figure burned an iron lamp, which Father Alban took from the chain on which it hung, in order to light his companions through those murky passages, which habit would have enabled him to thread alone without its assistance.

They then proceeded, Lord Dacre endeavoring by the way to whisper comfort to Gertrude, whose fears suggested that the sick stranger could be no other than her father.

CHAPTER XIX.

Teodoro.—Ma il freddo, Mio volte, il lagrimar tuo piu non sento, Dove sei Lodovico?

Lodovico.—Ave te prostrata, Fra le tue braccia.

Teodoro.—Ove la figlia mia? Piu non la sento. Ah le perdoni il cielo! (Muore.)

Lodovico.—Padre adorato! ei non e piu. Eufemio di Messina.

Some way did Father Alban lead his companions among the vaults, till he arrived at one which he and his two poor brethren—the sad remnant of the once large and happy community—had fitted up as a dwelling. Here they were supported principally by such game and fish as they would catch in the woods and in the river. Fnel, too, they collected in the woods about the Abbey; and such a small portion of bread and other necessaries as were needful to their slender wants they procured by the sale of rush-baskets, which part of their time was employed in weaving, and which were sold for them at Carlisle by a peasant who dwelt on the borders of what had once been the Abbey lands. This man, too, yet adhering to the ancient faith, often indeed took a portion from his own little store to increase the few comforts of the poor nuns, whose retreat he kept most carefully and faithfully concealed. Latterly, indeed, the existence of these three poor monks had become known to Lord Dacre, and with tears of gratitude did they receive from his hands an amount of gold which he, in bestowing it, considered a small one, but which they declared would support with comparative luxuries the little remnant of their days.

The low door of the vault, which Father Alban now opened, creaked heavily on its hinges, and the faint voice of the invalid stranger, enquiring who was there, was not heard except by the good brother Hilary, who sat by his couch, and who, stooping to catch the sick man's words, screened his person for a moment from the anxious gaze of Gertrude. This vault which she now entered literally merited that name—the flooring was of the cold earth, and the ribbed arches which extended over it were, like the walls, of stone. The red smoky flame issuing from an iron lamp which hung from the centre-arch threw a dingy light on the surrounding objects. A small oaken table there was, and two or three joint stools, with a few cooking utensils piled in one corner; the fire, which the monks were accustomed to kindle upon a broad iron plate, they had been obliged to extinguish, for as there was no outlet for the smoke but by a narrow grating in the wall, and by the door-way, it had too much incumbered the poor sick stranger. Two or three steps led from this vault into the crypt, and the wide massive doors at the summit of these steps were now thrown open, in order to afford the sick person a view of what was passing at the altar, which brother Basil was preparing for the celebration of the Mass; upon the altar burned some taper, purchased by the bounty of Lord Dacre, and several lamps of similar kind, and some flowers, which had been placed upon the altar, and which were now being lighted up by the old monk. A solemn choir of voices was heard, and with the music of the organ, the voice of the choir of St. Austin.

lars and round arches of the Saxon era. But devoted as was Gertrude to the altar of her crushed faith, she looked not towards the crypt—her eyes, her heart, sought only the sick stranger, and she sprang towards the humble pallet on which he lay extended. But who shall describe her feelings when, in the pale, pain-worn features she did indeed recognize those of her father. A bandage encircled his brow, as if to hide some wound; and Gertrude, doomed to grow familiar even with Death, traced too truly his horrible approaches even in her father's face. At length her agony found words.

"I have done this! I have murdered you, my father! Oh, this had not been if I had not fled from London—if I had myself stayed to glut the vengeance of Elizabeth!"

"Nay, my child," said John Harding; "that had been to destroy thyself in vain. Thou hast done, Gertrude, even as I would have willed. But what blessed chance, my child, has brought thee here, and who is that cavalier who stands in the shade of the dark column? Mine eyes grow weak, and I dare not trust the hope that in him I behold my ever dear and noble Lord of Gilsland!"

At these words Lord Dacre, who had shrunk back in deference to the agony of Gertrude, advanced to the side of the sick man's couch, and falling on his knees bitterly reproached himself that he had ever implored the unfortunate merchant in his own hazardous designs.

"Grieve not for that, dear Lord," answered John Harding. "I am proud even to die in the cause of my religion and of Queen Mary. I am happy once more to behold my Gertrude and to commend her to your generous care."

"But how, my father," sobbed Gertrude, "have you been reduced to this lamentable condition, or how have you escaped from your prison house?"

Then it was that John Harding, lifting the bandage that bound his brow, showed the yet unhealed wound of the branding iron, and detailed to his appalled daughter the mode in which he had been driven from that city where he was once honored and beloved. It needed not the cruel taunt of Elizabeth, bidding him to go seek his daughter, to send him, though penniless and on foot, upon the welcome task. In his toilsome journey John Harding had not had reason to complain of inhumanity. Eating and food had been afforded to him by those whose charity was the more exemplary that their own portion was but scant. But the rigours of the season and the continued walking had been too much for the frame of the merchant, already debilitated by his imprisonment. He had wished to reach Rockliffe Castle, where he had hoped to find Lord Dacre, but his strength had on the preceding evening totally failed him, and he sunk down in the woods of Lanercost prepared to die. There he had been found by the benevolent monks, and by them he was conveyed to their own only secure retreat. Many were the tears which Gertrude shed during this recital, and scarce did the intelligence that her father had seen Lucy in safety avail even for a space to check their course. On that day on which the lips of Elizabeth had pronounced his doom, John Harding had observed among the crowd the features of his sister, at the moment when, horror-stricken at the situation in which she beheld her father and woe, the damsel had sunk senseless in her lover's arms. Amid the horrors of his own sentence, the magnanimous spirit of John Harding had been not a little sustained by the knowledge that his beloved Lucy was at liberty, and that for her father the Queen had pronounced a doom less severe than that to which he was himself sentenced. He knew, too, that she was with Henry Willoughton, for he had been at no loss to surmise who was that muffled cavalier to whom Lucy had turned for protection in the paroxysm of her grief. More clearly, too, were Gertrude and Lord Dacre now able to develop that mysterious chain of circumstances which was connected with the conspiracy of Babington and the old house in Blackfriars.

The unfortunate secretary, Manciai, had in the tower been confined in a cell which communicated with that of John Harding; and finding that his fellow prisoner was a Catholic, and the father of that beautiful damsel who had visited the Ambassador, he revealed to the merchant all the tale of his imprudences and his wrongs. Having when he hired it, and before his master's arrival in England, discovered some of those strange hiding places which the house in Blackfriars contained, he spoke of them as well adapted for their meetings to Babington and his friends, whom he knew to be engaged in a conspiracy against the Government of Elizabeth. But that wily Government had its spies even on the alert, and they also became acquainted with the vaults and the secret passages of Vitelli's house—hence it was that the plot of the conspirators was watched even from the very dawn of its existence. On the night when Lord Dacre visited the Ambassador Manciai had indeed gone to bed, after having conducted the dripping and half insane Babington to the deserted apartment which contained the secret door to the vaults, which door, having been by accident left open, had admitted Gertrude to that apartment in the morning. But there Babington was met by an emissary of Leicester, the same who had in the morning sent the letter which had summoned that nobleman from the dwelling of Sir Philip Wymard; at Eltham to the house in Blackfriars, where he was lurking himself to discover Babington when he met Gertrude in the gallery. Manciai knew not that that gallery communicated with the vaults.

By this emissary of Leicester was Babington attended, and it was his groan which excited the attention of Lord Dacre and Vitelli, and his blood which they found scattered on the floor, the Government spy having already conveyed him away by the secret door, which they could not discover. From the vaults, however, where that spy was compelled to leave him, Babington was carried by his own associates to the cottage of Cicely Merton and her husband. All these particulars had Manciai detailed to John Harding, who now repeated them to his daughter, and Lord Dacre, with the additional intelligence that the unfortunate youth had died upon the spot, whereon, after all his confessions, he had been again placed under the supposition that he had more yet to reveal. Of the fate of Babington and his associates, the merchant, though there could be little doubt as to their being committed to the gallows, and their names being placed on the list of traitors, was silent.

weighty charges against them. It was yet for the friends of the unhappy Mary to learn how the craft of Wallington could mix her with the most criminal portion of Babington's rash designs. As to the premature discovery of the proposed attempt of Lord Dacre and his friends, the Percy and the Nevill, it had been developed—chiefly by the cunning espionage of Bertha Allen, and the shameful treachery of Rudolph, who, the moment he found a possibility of danger to himself, revealed the whole design, and threw the blame of its concealment upon the spy, Mistress Allen.

Gertrude meanwhile had scarce listened to this recital: She was absorbed in sorrow for her father, who spoke as one whose hours on earth were numbered. His endearments even—the fond pressure of his cold damp hand—the praises which he lavished on her dauntless journey to the North—all served only to pierce her heart with a deeper sorrow. She thought on the splendors of Elizabeth and Leicester, and then looking to her father's low couch and dreary place of shelter, the bitterness of her repining spirit found a tongue.

"Are these the rewards of virtue? Oh, my father, why are you stretched here in misery to die while your foes are still triumphant, while the power of wickedness prevails?"

"Forbear, my daughter," said the aged Prior Alban; "weigh not the Divine wisdom in the balance with thy filial grief, lest of a virtue you make a fault."

"And, my Gertrude," said John Harding, "impugn not in my behalf that retribution which is just. If pity has been denied to me, there was a time when I was pitiless; nay, towards a miserable object, meet only for compassion, for long years did I nourish nought but cruelty and scorn. Oh, blessed be that heaven which, though it has stricken, gives me grace to feel the justice of the blow; and blessed be that mercy which has brought thee to my couch, whose charitable spirit may yet, perhaps, in part repair the evil to which thy father's pride and cruelty gave birth! A mournful secret, my Gertrude, must I now disclose. The time was when I had a sister—an innocent, beautiful sister. Oh, how proud was I of that beauty which was her bane!"

"Your sister, my father!" exclaimed Gertrude, as all the horrors of the preceding evening seemed pressing her again. "Oh, your unhappy sister! might now may benefit her on earth?"

"Do you know—have you seen her?" said John Harding in a hollow tone, raising himself on his couch, and fixing his falling eyes on the countenance of his daughter. "Oh, did she tell how I, who had so loved her, spurned her harshly from my feet, and hurled her back to ruin and to Leicester? And, more than all, did she tell how, by a horrible mistake, the dagger of the false Lord drank my brother's blood for mine? Oh, my dear brother—my blooming, bright-haired Edmund! Ill was the oath I took that your ashes should never find a grave till I had avenged your death, with that of your unfortunate sister. More evil it was when for years I mourned only that I could not, to execute that oath, find the retreat to which she had been conveyed."

"But more charitable dispositions, my son, have I hope, in later years been fostered in your heart," said the Prior.

"My heart did indeed, too late awaken, father, to better thoughts," replied John Harding, "and the dearest proof of her affection which my daughter can now bestow will be in the promise of pity and Christian kindness to my betrayed and ill-fated Ephrasia."

"Alas, my father," murmured Gertrude, "kindness or cruelty will in this world affect your sister no more; but may it be some slight solace to your sorrow to know that her dying head was pillowed on the bosom of your child—that her winding-sheet was folded up by your daughter's hand?"

"Severe is the justice of Heaven," moaned John Harding, "and my repentance is too late. Oh, my Gertrude, when was it that you so attended on your miserable aunt, tell me and the cause of her death?"

"Last night, father, did she depart," answered Gertrude. She hesitated to reply to the latter portion of the question; but John Harding reiterated it, charging her on her duty to deceive him not.

"Alas, my father," said Gertrude, "she had swallowed poison, administered, I fear me, by the Earl."

"Oh, Ephrasia—oh, my sister!" groaned John Harding; then, after a bitter pause, he turned to the Prior, and asked "if there might be mercy for him who had shown no mercy to a sister?"

"Alas! my son," answered Alban, "it was indeed a grievous fault; but who will say there is no mercy for any sinner who repenteth?"

"And mine own time on earth vanisheth away," said John Harding, "and I am vainly once more witness the celebration of those holy mysteries which the hard decrees of Elizabeth deny to the suffering children of the faith."

"And even now, my son, was I about to propose their celebration," said Basil, who had left the crypt on the entrance of Lord Dacre and Gertrude, but who now returned thither, followed by Father Hilary, and soon appeared at the little stone altar vested to offer the mass. Gertrude would have knelt by her father's side, where she could see all that was passing in the crypt, but John Harding motioned her away.

At the altar, my child, at the altar of thy God; kneel there with my good Lord Dacre, and solicit grace for the parting spirit of thy father."

"Thus bidden, Gertrude left the Prior only kneeling by her father's couch, and for once unwilling she took the extended hand of Lord Dacre, and ascending the steps which led into the crypt, knelt with him at its altar's foot. More had the ancient faith of its pomp of ritual when of old it was administered, in the face of day, in the splendid abbey church of Lanercost, but never more of majesty, and awe, than in that hour of its mourning, when one only of its faithful servants stood at the altar of the darksome crypt.

A deep and mellow voice had Father Basil, and its full, melancholy tones sunk impressively upon the heart as they rung under the ribbed arches of the crypt; and most musical and melancholy too, was the slight sound of the silver bell, preserved amid their poverty, which Father Hilary rung at the elevation of the host. Pensive and ghostly was the light of the pale lamps and glimmering tapers, trembling over the massive columns as if only to show the shadows that lurked between them, and gleaming more strongly upon the carving of the altar, upon the huge stone crucifix erected there, and upon the statues of the Virgin and Saint Austine that graced the niches on either side. Then, too, there were the thin countenances, the white locks, and drooping figures of Basil and his assistant, and at the altar's foot, his rich habit contrasting with the gloom of the place, Lord Dacre, his head bent in prayer, and the softer form of Gertrude kneeling alike in devotion and sorrow at his side; while in the far background was faintly discernible the couch of the dying man, with the Prior leaning over it, while John Harding made his confession. The mass was over, and all those rites with which the Catholic Church seeks to support her children in their parting hour had been administered to the merchant; he had partaken of the bread of life, and the sacred oil of extreme unction had been applied to his feet, and to his hands. His breath grew fainter, and his eyes closed as if in sleep; then he started, and looking towards the Prior, faintly expressed his wish to die upon the altar's steps.

Tenderly was he conveyed thither; and Gertrude, rushing for his sake the agony of her grief, knelt at his side, clasping his hand fast in hers. Once after he was thus extended, he turned to Lord Dacre, and as that nobleman bent over him, the sound of a few words, of which Gertrude caught only the sound of her own name. The reply seemed most grateful to the dying man, for while pressing the hand of his daughter a sudden smile broke over his poul-

ance; the next moment, however, it disappeared, and the words, "Oh, my sister," passed with their last breath from the lips of John Harding.

(TO BE CONTINUED IN OUR NEXT.)

THE CATHOLIC FAITH.

The Archbishop of Toronto on the Forgiveness of Sins.

Sunday evening Dec. 6th. His Grace the Archbishop of Toronto delivered another lecture in St. Michael's Cathedral, before a very large audience. After a few introductory remarks His Grace said:—

Since the fall of Adam Remission of Sins has been a great question, for, alas! fallen and sinful man requires forgiveness for his transgressions. Sin was remitted and the sinner reconciled to God, by true and sincere repentance; for without sincere repentance no sinner ever or can be remitted. Ezekiel xliii, 12, xxxiii, 12; and Joel ii, 12.

Repentance for sin may be considered under two heads; perfect contrition, and imperfect, called attrition. Perfect contrition is an act of sorrow, intense, proceeding from a principle of love, animated with humble hope in God, and this of itself reconciles the sinner to God, as in the case of David. The prophet Nathan aroused up his dormant conscience. (2 Kings, xii, 13.) David, touched to the quick, cried out, "I have sinned against the Lord." His contrition was perfect. Attrition of itself does not remit sin; it is a sorrow for sin, but not sufficiently intense to obtain forgiveness. It is supported by a love of God, but is not perfect; it requires the assistance of other acts, for instance, alms-deeds, fasting, other good works. "Prayer is good with fasting, and alms; more then to lay up treasures of gold." (Job xxii, 8.) Isaiah says (c. 57), "Break thy bread with the hungry; then shalt thy light break forth like the morning and thy cure shall soon follow." Daniel said to Nebuchadnezzar, "May my advice not offend thee O King; redeem thy sins by alms-deeds; and thy iniquities by relieving the poor." (Dan. iv. 24.) "Give alms, and behold all is clean to you." (Luke xi.) "Hide thy alms in the bosom of the poor, and it shall obtain thy pardon" (Ecclesiasticus xxix, 15, Douay.) Our Lord shall say, "I was hungry and you gave me to eat." &c.

Imperfect contrition must be supplemented by penitential works, as by alms. "Do penance, for the kingdom of heaven is at hand." (Matt. iii, 7.) "The people came confessing their sins." (Matt iii, 6.) "For in Tyro and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago sitting in sack-cloth and ashes." (Luko x, 13.) "Except you do penance you shall all likewise perish." (Luko xii, 5.) So that in the New Testament the doctrine of sorrow, supplemented by works of charity and penance, is clearly set forth. "Charity covereth a multitude of sins." (Peter iv, 8.) These texts amply prove that penitential works, fasting, prayer, move God to mercy; and when coupled with alms-deeds the appeal has greater force. All these acts suppose faith in God, hope in God, and love of God, in a more or less perfect degree.

Christ instituted a tribunal for the forgiveness of sins, as a general method of forgiveness. The poor had no alms to give, and all required to atone for their sins by the humiliation of confessing themselves; sins that had been committed without shame and in the face of the sun. He promised to Peter "to give him the keys of the kingdom of heaven." &c. (Matt. xvi, 19.) And again in chap. 18, verse 18, He says to all the Apostles, "Whosoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." This promise He fulfilled on the night of His resurrection: Breathing on His apostles, He said, "Receive ye the Holy Ghost," &c. (John xxii, 20.)

The doctrine and practice of Christ, of absolving of sin, and confessing, was denied from time to time in the Church. Religious fanaticism and private views were continually disturbing the harmony of the Church; heresies arose in opposition to almost every doctrine promulgated by Christ; Councils were held; Bishops of the Church were consulted and Popes made their decrees to put down these heresies, and to restrain the wild extravagances of proud and fickle enthusiasts. In the second age, Montanus and his followers denied the doctrine of forgiveness of the greater sins, viz., murder, apostasy, &c. The Novatians, in the third age, held that there was no forgiveness for those who, in times of persecution, denied Christ, and sacrificed to idols; also for those who gave up the Sacred Writings to infidels and who were called *libellatici*. They gave a wrong interpretation to the words of St. Paul when he says, "For it is impossible for those who were once illuminated to be renewed again to penance." (Hebrews vi, 4-6.) Impossibility does not mean absolute impossibility, since nothing is impossible to the infinite mercy and grace of God. The thief on the cross blasphemed, repented, and was saved. It is exceedingly difficult, which is the Apostles' meaning, Sins against the Holy Ghost (Matt. xii, 31), Christ says, will not be forgiven in this world, or in that to come, because sins against the Holy Ghost, being against the brightest light of conscience, are generally not repented of and hence cannot be forgiven. Peter Waldo, with his followers, called Waldenses, promulgated the doctrine, which was advocated afterwards by John Huss and others, that no priest in a state of sin could forgive sins; but that pious laymen could. Luther, in his book on the "Captivity of Babylon," denied that Penance was a sacrament; and yet his followers have retained the confession and the words of absolution in their Liturgy changing nothing of the Catholic form.—"I, by the authority of our Lord Jesus Christ, absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost." See the Book of Common Prayer of the Anglican Church. Calvin's doctrine was pretty much the same; saying, however, that Penance was not distinguishable from Baptism where recollection, by faith, is renewed. Other Protestants say that sins are remitted by faith alone in Christ, and by the renewing of the Spirit, when they "get religion"; others, that there is no distinction between small and great sins—between the theft of a penny and that of a thousand dollars. The Great Spirit looks upon his dear ignorant child with mercy. Libertines and grievous sinners, to expiate their sins, founded hospitals and Magdalen and orphan asylums, that some good might be done in lieu of the great evils which their, sins had caused.

The Catholic doctrine is that Christ gave His Apostles the power to forgive sins in the Sacrament of Penance, and that this power of the Apostles passed to their successors by regular ordination. Whatever power Christ conveyed to His Apostles for the salvation of His people passed to their successors. Christ instituted the same mode of redemption and sanctification for all—for those who had lived since His own time, and those who had lived since. His words are clear and conclusive. He breathed on His Apostles, and in that breath was the Holy Spirit, for the Holy Spirit proceeds from the Father and the Son. The Apostles certainly received what Christ told them to receive—that is, the Holy Spirit—for an especial purpose, and that purpose was the forgiveness of sins. But to forgive sins, they must be known, and to be known, they must be confessed; for this tribunal is not like the tribunals of the world. Earthly tribunals are to condemn and punish the culprit; the tribunals of heaven, established on earth, with ministers of Christ as judges, are for forgiving sins, and setting the culprit free on the conditions of true sorrow, humble confession, and satisfaction for past transgressions. These acts of penance, together with the absolution of the priest remit sins; for Christ has said, "Whose sins you shall forgive on earth, they

shall be forgiven in heaven." There are, therefore, two tribunals—one on earth and the other in heaven. Heaven ratifies the sentence of earth, when rightly pronounced; but if the sinner fail to have true sorrow for his sins, or is not truthful in his confession and deceives the confessor, or refuses to make satisfaction for his sins, though the priest pronounced absolution that absolution is not recorded in heaven—the culprit is guilty of sacrilege. As this subject would require longer time to develop, I do not intend to enter into further proofs. I will content myself with stating the doctrine. So that it is totally false to say that a priest, of his own authority, and not as a minister of God, having the word of reconciliation, as St. Paul calls it, can remit sin or that sin can be remitted without true repentance and change in heart, life, and morals. Some Catholics, I am sorry to say, do not go to confession, because they are not prepared to make this change of life. They put off repentance from day to day, and some die in their sins. But, it is said, who can forgive sins but God alone? Who thought and said this? The Scribes and Pharisees.

We read in the 6th chapter of St. Luke that Jesus said to the palsied man that had been passed through the roof of the house and laid at His feet, "Man thy sins are forgiven thee," and the Scribes and Pharisees began to think saying: "Who is this who speaketh blasphemies? Who can forgive sins but God alone! And when Jesus knew their thoughts, and answering He said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee, or to say: Arise and walk? But that you may know that the Son of man hath power on earth, to forgive sins (He saith to the sick of the palsy), I say to thee, 'Arise, take up thy bed and go into thy house.'" Here remark that Christ said that the Son of man had power: in contradistinction to God alone, mentioned by the Pharisees. The priest in the Sacrament of Penance forgives sins, not of his own power, but as the minister of God, and in the name of Christ. God alone can infuse into the soul the grace of sanctification, by which sins are remitted. Four things constitute this sacrament. Three are supplied by the penitent:—1st. A true and sincere sorrow for sin. 2nd. An humble and candid confession of all grievous sins to a properly ordained and regularly authorized priest. 3rd. That the penitent be prepared to make satisfaction and restitution (when necessary) for all sins of omission or commission. 4th. The part of the priest, absolution. This mode of obtaining pardon is far more difficult to flesh and blood than the Protestant mode of confessing to God alone, and believing you are absolved. Confession of sin is nothing new in the world. We read in the Book of Numbers (chap. 5). "When a man or woman shall have committed any of the sins that man are wont to commit, and by negligence shall have transgressed the commandments of the Lord, they shall confess the sin and restore the principal, and a fifth part over and above." And in the Book of Ecclesiasticus (chap. 4), we read, "Be not ashamed to say the truth for the sake of your souls; for there is a shame that bringeth sin; and there is a shame that bringeth glory and grace." Be not ashamed to confess thy sins; but submit not thyself to every man for sin." (Eccles. iv, 24, 31.) "And he that hides his sins shall not prosper; but he that shall confess and forsake them shall obtain mercy." (Prov. chap. 28.)

If we look to the New Testament we shall find in St. Mark, 1st chap., that it was the practice of the Jews to confess their sins. They went out to St. John in the wilderness from all the country about Judea and Jerusalem, and were baptized by him in the River Jordan, confessing their sins; and in the 1st epistle of St. John, 1st chap., 8th verse, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all iniquity." The Apostle does not say to confess our sins to God; but he reproves the pride of the Christians who said before men or in their assemblies that they had no sin; consequently it must be in their assemblies that they were to confess their sins. This St. James corroborates when he says, 5th chap., and 16th verse, "Confess your sins one to another, and pray for one another, that you may be saved." And again we read in the 19th chap., 18th verse, of the Acts of the Apostles, "Many of them that believed came confessing and declaring their deeds." Those deeds were evil, as we read in the 19th verse. And St. Paul speaks of his ministry as reconciling sinners with God; 2nd Cor., 5th chap., 18th verse, "But all things are of God, who hath reconciled us to Himself by Christ; and hath given us to us the ministry of reconciliation, for God indeed was in Christ reconciling the world to Himself, not imputing to them their sins; and He hath placed in us the word of reconciliation." That word of reconciliation still obtains in the Church, for that copious redemption which Christ brought upon the earth flows through it, in all countries, and will to the end of time. We have the same redemption and means of grace in Canada in the nineteenth century as the Christians had in Judea and Jerusalem in the first. Never could the practice of confession have obtained universally in the Church, and be submitted to by Popes, Bishops, Priests, Kings, Emperors, and all Catholic peoples, were it not of divine institution, and obligatory; so that Christians are not at liberty, without sin, proudly to disdain the institution of Christ. By pride man fell; by humility he is raised up. "Except you become as little children you cannot enter the Kingdom of Heaven." God resists the proud, and gives His grace to the humble; and St. Paul says, "If you live according to the flesh you shall die."

We cannot suppose that Christians, except through invincible ignorance, can obtain remission of their sins if they knowingly set aside and despise this Institution of Christ. Priests cannot forgive sins for money without committing the sacrilegious sin of simony. But you ask me, have not indulgences been bought with money? I answer, indulgences are not the remission of sin. The sin must be remitted in the sacrament of penance before an indulgence can be gained. An indulgence means the remission of temporal punishment due to sin, when the guilt of the sin is remitted. It very often happens, as in the case of David, that the guilt of sin is pardoned, but not all the punishment due to it. His sin was remitted, but yet a temporal punishment was inflicted. "Thou shalt not die," said the prophet Nathan to him. "Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die."

The Archbishop concluded his very eloquent discourse by announcing that his next lecture would be on the subject of Indulgences.—Toronto Globe.

THE BISHOP OF BIRMINGHAM, ENG., ON MR. GLADSTONE.

A pastoral on the subject of Mr. Gladstone's Pamphlet and the Vatican Decrees, by Dr. Ullathorne, Bishop of Birmingham, was read in the various Catholic churches of the diocese on Sunday. The pastoral opens with an injunction to the faithful to be steadfast against the wiles and deceits of the day, reminding them that the exigency is no new one in the history of the Church. "You have heard such warnings from St. Peter, you have heard such warnings from St. Paul," it proceeds, "and at every point of time in which new heresies have arisen to scandalize the faithful and to tempt the weak and wavering like warnings have been heard from the Pontiffs and the Bishops." After reviewing the constant accusations against our Lord of seducing the people from their allegiance, and tracing the history of the several heresies which have arisen from time to time as successive doctrines were defined by the great Councils of the Church, the pastoral proceeds to describe the rise of

the Old Catholic (Dollingerite) Party as a consequence of the definition of the Pope's official infallibility. What can we see in that sect, priests and laymen, in no great numbers, rejecting the decision of a general Council, rejecting the now unanimous voice of the Bishops of the Church with the Pope at their head, and rejecting thereby not only the doctrine defined, but rejecting, as a consequence, as well of the Apostolic See as of the whole Episcopate. Following the instinct of heresy they have at once recourse to a long-condemned heresy, that of Jansenism, from which to obtain ordination. They further extend the hand of fellowship to other sects and heresies, invoking to their communion sects which were condemned 300 years ago, and against which their author and founder, Dr. Dollinger, has written on the side of the Catholic Church in his better and most faithful days. Not satisfied with these strong manifestations of the spirit of heresy, they have gone further and if they have not been in all respects the actual originators, they have lent themselves vehemently to promote the most bitter and unrelenting persecution of their Catholic countrymen that has been seen since the days of Julian the Apostate. Such is the character of the last, the newest, the smallest, and most internally divided of all sects. A great English Statesman, to whom we have owed much in the past, has been pleased to put out a pamphlet within the last few days, in which under the guise of the politician, he attempts the theologian, and as against the Catholic subjects of Her Majesty he throws himself on the side of the Dollingerites. But the most astounding thing which he has written in that amazing production is the assertion that "the most famous and learned living theologian of the Roman communion is Dr. von Dollinger." Then this assertion could there be a greater proof of incapacity to understand the nature of theology? From the testimony of his old fellow-students, of his co-professors, and of his former Archbishop—some of whom we have heard—he never was a theologian, and never much cared for the accepted sciences of theology. His line has been exclusively that of the critical historian. As a historian of the critical school which is never constructive but is ever looking out for blots, he has studied the external aspects of the Church in her ever-varied history, and the exterior unfolding of her doctrine, rather than the interior mechanism of their order, proportion, relation, dependence, and tradition, which is the proper province of theology. Theologians are of the cast of St. Athanasius, of St. Gregory Nazianzen, of St. Augustin, of St. Thomas Aquinas, and of Suarez. This, however, is the great danger of the mere critical historian, that bending his eyes back upon the past of the Church, and interpreting them by his critical—that is, his private judgment—faculty, he is apt to forget his duty of listening obediently to the voice of the living, speaking and authoritative Church of which he is baptized a member. After describing the logical absurdities of the position of the Dollingerite party, the Bishop reverts to Mr Gladstone in the following terms:—

And we have seen within this fortnight a marvellous spectacle. An English Statesman, first among the foremost, a Protestant if ever man was Protestant, subtle in the rhetoric of speech beyond the force of logic, planting himself on the side of this unhappy sect taking his lesson from its members, and stepping forth in a most singular production to interrogate Her Majesty's Catholic subjects in a see-saw, self-contradictory fashion as to their duties of civil allegiance to the State; but let Mr. Gladstone and all men know that we Catholics—ye, brethren, your priests, and your Bishops—besides the motives common to other men, have a motive for obedience to the civil power that is peculiar to ourselves, and that is the fixed and unchangeable doctrine and enforcement of the Catholic Church, that not merely for man's sake, but much more for God's sake and as a part of our religion, we should be loyal and obedient to whatever civil Government is constituted and established over the society in which we live. Need we point to other proof beyond our own habitual conduct? Indeed, we have often been reproached by politicians with too great an acquiescence in the existing state of things and with too much indifference as to political changes. Nor is this unnatural with men who have quiet consciences and who care more for the future than for the present world. What would Ireland have become, with all her grievances, had not her Bishops and clergy incessantly inculcated the Catholic duty of obeying the civil authority? It is a well known fact that the heads of Fenianism maintained and inculcated that the one great obstacle to successful rebellion and revolution was the influence of the Pope and the Catholic Church, ever inculcating the duty of civil obedience. That society was condemned and put down by the Pope, at the instance of the Irish Catholic Prelates. If the records of the Foreign Office tell all the truth, which is very much to be doubted, they would show how often instance has been made at Rome to endeavour to obtain some declaration from this or that Pope to this or that portion of Her Majesty's subjects of the doctrine of the Catholic Church respecting the duty of obedience to the civil power. Those records would likewise tell, or at least the private portfolios of successive Foreign Ministers could tell, what a constant propaganda of revolution has been kept up, if not now, at least until recently, in Catholic States, the chief obstacle to be overcome having always been the loyalty to the constituted civil authority of the real good Catholics. And now as to the home question—whether the doctrine and belief in the infallibility of all detracts from our civil allegiance—this illustrious statesman, but very poor theologian, shall have his reply. The Church was always believed to be infallible, although that doctrine had never been defined before the Vatican Council, and all men know it; and the Pope always wielded his infallibility, and all men knew this to be a fact. What practical change, then, has the definition made? The Catholic Church is always what it was, neither more nor less. The definition declared what practically the Holy See has always been. The infallibility leaves all things as before, except that now it is a term of communion. The infallibility only teaches and enforces the unchangeable doctrines of the Church, what was always, everywhere, and by the concurrent fathers held. And one of those unchangeable doctrines is that enforced by the example and words of our Lord the "render unto Cæsar the things that are Cæsar's, and to God the things that are God's;" and by St. Paul, that we be subject in obedience to the temporal magistrates and to the powers that be. How many Papal constitutions of recent times enforce this doctrine and duty the much reviled and misunderstood Syllabus which is a collection of passages from pontifical constitutions is pregnant with this doctrine and duty. But the author of this insulting pamphlet shall have his special reply, and we scarcely appeal to his own memory and conscience. During the sitting of the Vatican Council, being then Prime Minister, he wrote a letter to an intimate friend, who was a Catholic, and in that letter it was said that if the Church invaded the civil sphere she must expect the law of retaliation. To this letter its receiver invited the Bishop of Orleans and the present writer to reply. What the Bishop of Orleans did we do not know, but the writer of this pastoral replied in a letter communicated to Mr. Gladstone, in which, among other things, it was plainly stated, not merely on the writer's own authority, but on that of one of the Cardinal Presidents of the Council obtained for the purpose, that there was no intention in any Act or decree of the Council to invade the civil sphere. With that letter of the year 1870 in his possession; it seems almost incredible, but for the fact that its receiver should raise the question anew, in 1874; and that on the score of the ancient doc-

trine of infallibility. The mode in which the illustrious pamphleteer treats the clauses of the Syllabus is simply disgraceful to a scholar, and to one whose words carry with them a deep responsibility. To interpret the sense of the Pontifical constitutions demands the science of Catholic theology and an intimate knowledge of its language, but even an ordinary logician ought not to be guilty, of turning particular negatives into universal negatives. This is to destroy the fundamental sense of language. The language of the Papal Encyclicals is not for the uninitiated; they are addressed to the Bishops of the Church, who have the science of this interpretation. Take an example. "Mr. Gladstone tells us that the Pope has condemned the freedom of the Press and of speech." Not all freedom most certainly, but unlawful freedom—that is to say, what is unjust, ungodly, and licentious. And have the laws of England no condemnation of the freedom of the Press and of speech? Is there not the law of libel, the law against threatening language, the law against perjury, the law against blasphemy, and the law against obscene publications; and would the laws of England allow of treasonable language or the teaching of the Communist doctrine that property is theft? There may be and there is a difference as to what the Church tolerates, because one has the sphere of conscience and the other the sphere of social order; but the fundamental principle that prescribes limits to the freedom of writing or of speech is common to both authorities. Let there be one specimen given of the way in which Mr. Gladstone renders the sense of an Apostolic Constitution, and so shall the subject be concluded. The original words rendered into English are these:—"We cannot pass over their audacity who, not enduring sound doctrine, affirm that without sin or any loss of Catholic profession we may withhold assent and obedience to those judgments and decrees whose object is declared to regard the general good of the Church or her rights or discipline provided the dogmas of faith and morals are not touched." This Mr. Gladstone has rendered in the following words:—"Or who contend that Papal judgments and decrees may without sin be disobeyed or differed from unless they treat of the rules of faith or morals." He thus makes that proposition universal which is limited in the text to the general good of the Church, to her rights and her discipline. There can be no doubt that the pamphlet on the spirit of which we have commented was published, among other reasons, with a view to bring out divisions among the Catholics of these realms. Yet, whatever painful manifestations as to individual belief it may have elicited from some two or more who have hitherto professed the Catholic faith, it will fail of its aim of striking out divisions among the faithful flock itself. No one is a Catholic who does not believe the teaching of the living Church and who adheres not with steadfastness to the dogmatic decisions of her Popes and Councils. Every Catholic since the Council of the Vatican is bound to believe in the infallibility of the Pope when teaching all the faithful what concerns doctrine in faith and morals from the chair of authority, and whosoever does not so believe has not the Catholic faith, is no longer a child of the Church, and has no right to her sacraments or communion. This it becomes our solemn duty to declare. No one, therefore, has any right in truth or in justice to affirm that such persons are members of the Catholic and Roman Church unless they repent and, by the mercy of God, recover the Catholic faith. In conclusion, says the Bishop, appealing to his flock, "You who are known as orderly, peaceable, and loyal subjects of the realm, who fulfil your duties as members of society, bound by equal laws, because such is the line of conduct taught by our holy religion, will find no difficulty in reconciling it with the claims of a higher and holier obedience which you render to the Church of God—an obedience which is the mainspring of your daily life, and, indeed, is that which gives freedom, light, and peace to your soul."

GLADSTONIAN FALLACIES.

The air is still filled with the smoke from the great Gladstonian bombshell. The papers still discuss that extraordinary "coup de theatre" and in the "leading journal" a controversy of singular interest is being carried on. It is plain that among the couple of millions of English Catholics there are a few gentlemen of standing who sympathize with the Old Catholic movement and the views of Dr. Ignatius von Dollinger. Lord Acton, who, it has long been known, is a thorough adherent of his old tutor, has written a letter charged, to overflowing, with abuse of the pontiffs, doctors, saints, and councils of the Church. The letter has been condemned on all hands, and a writer in the *Spectator* declares that such a shell ought, in common fairness, have been fired from outside the Church, and not from inside it. Lord Camoys, an English Catholic nobleman, and Mr. Petre, a member of the well-known Catholic family of that name, have also written to the *Times* letters advocating the "Old Catholic" or Dollingerite view of the situation. The voices, however, of the handful of "Old Catholics" is utterly drowned in the loud and general protest raised by the Catholics of England against the Gladstonian letter. The communications which we publish elsewhere will, we are sure, be read with the greatest interest. In perusing them we are at every moment reminded that the question raised by Mr. Gladstone is not at all one of pure theology. It is in its essence political in the widest and largest sense of the word. Mr. Gladstone has charged the Catholics of Great Britain with being deficient in loyalty and allegiance to the State. If that assertion were true, or even if it were generally accepted as true, it would of necessity affect the whole history of the English State in its relations to its Catholic subjects. If the States of England really believed that Catholics qua Catholics were, by the very nature of their creed, tainted with disloyalty and treason, the next step would be to refuse every concession to Catholics in the future and to reclaim many of the concessions which they had made in the past. This is the gist of the political side of the discussion, and, bearing it in mind the weight and importance of such a letter as that addressed by Canon Oakley to Mr. Gladstone will at once be seen. The Canon's letter is marked by all the gentleness and savvy of the man who, in obedience to the dictates of conscience, laid down a high position and splendid prospects in the Anglican Church—who now toils a loved and honoured priest among the poor of Islington. Canon Oakley's letter is an amplification of the good old saw—"By their fruits you shall know them." It must now be acknowledged that Mr. Gladstone's wonderful theory as to the utter revolution which passed over the face of the Catholic Church in the month of July, 1870, has been scattered to the winds. It has been established in the most conclusive way that the Vatican Council only affirmed beliefs which had always been held by the Catholic Church. If these Catholic doctrines led to disloyalty and to a forfeiting of civil allegiance, the history of Catholicism, say in England, would have shown the working of these doctrines. Canon Oakley reminds us that the very opposite is the fact. In old times, English Catholics clung to their sovereigns and to their country when the hands of the first were stained with Catholic blood, and the statute-books of the second, swarmed, with penal enactments. In the dark days of Elizabeth the "gibbets of Tower Hill ran with the best blood of Catholic England; yet when the invader threatened the coasts, the Catholic gentry thronged round the Queen at Tilbury, and a Catholic Admiral swept from the sea the mighty natives of Castile. A couple of generations later the grandsons of the man of Elizabeth's time fought the cruellest and treasonous of the House of Stuart, and, when the banner of Charles the First was given to the winds at Nottingham Castle, rallied round the flag of the King of Scots, and fought the

beneath it in such numbers; that the Royal host was known by its friends as the Catholic army.

3,800 claims in the marvellously short time of thirty-nine hours, striking off such as did not answer, as fast as they were called, without requiring, unless demanded, the formal production and proof of objection; refusing in calling electors to state their address as given in the lists, that they might be thus identified, or to allow a creditor to repeat their names aloud in court.

James Stephens had fallen into his hands, he would have hung him. That he raised no voice against Englishmen going out to fight under an Italian pirate against a sovereign with whom England was at peace; yet he sanctioned the punishment of Americans who landed in Ireland to join the Fenians.

thus: First, we have heard that when the then Archbishop of Chichester and Mr. Hops Scott entered the Catholic Church, some twenty-three years ago, Mr. Gladstone himself was on the point of making his submission also; but having turned his back upon the light he has become the more polemically hostile; and personal feeling, as one relative or friend after another has become a Catholic, has rankled and sprouted, until at last, upon the conversion of Lord Ripon, he has fairly lost all self-control and rushed into the excesses of his last manifesto.

Church, by which they hoped to inculcate in the Protestant people of this country, the same Romish doctrines they had published, and which had been by law condemned. That was the origin of Ritualism—of the imitations that have been going on in some of the churches that belong to the Protestants of this country—the imitations of the Popish mass.

IRISH INTELLIGENCE.

THE GRAVE OF ST. PATRICK.—There is at last a hope that measures will be taken to rescue the grave of St. Patrick from its present disgraceful condition.

A new Catholic Church was dedicated to St. Mary of the Angels on Sunday, 15th Nov., at Galloway's Bridge, midway between Killarney and Kenmare.

DEPARTURE OF CHRISTIAN BROTHERS FOR MELBOURNE.—Bro. David Kavanagh, late prior of the monastery of Christian Brothers, Tramore, sailed from Liverpool for Melbourne on the 9th ult.

The Pope has appointed Mr. Bellingham, the eldest son of Sir A. Bellingham, of Castle Bellingham, in Ireland, and son-in-law of the Earl of Gainsborough to be one of his private chamberlains.

THE O'CONNOR DON AND MR. GLADSTONE.—At a meeting of the constituency of Roscommon county, on the 20th Nov., held in the county courthouse, for the purpose of hearing a statement of the part taken last session by their representatives.

THE SCOTLAND ACT.—The following case will perhaps enlighten Mr. Disraeli who stated last week that in the United Kingdom arbitrary arrests and domiciliary visits were things unknown.

MATERIALISM IN IRELAND.—The following is an extract from the pastoral of Bishops Durcan and McCormack, which was read on Sunday throughout all the churches in dioceses of Achonry:—"In the present menacing attitude of infidelity, and the persistent efforts made by the professors of false science to discredit Christianity, and disregard the Church, it becomes more and more our duty to endeavour with earnest zeal to counteract their pernicious purposes and oppose with vigour every inroad on the sacred domain of Faith.

A FEW QUESTIONS FOR MR. GLADSTONE.—Mr. Lewis, M.P. for the borough of Carlisle, writing to the *Examiner*, says that to call upon Catholics to proclaim their allegiance is an act of impertinence and of ingratitude to Irish members, by whose support he was kept in office.

LIBERAL REGISTRATION.—The report for '74 of the County Dublin Registration Association states that with the individual operation of the Catholic clergy and other zealous Liberals, the association has succeeded in adding 650 Liberals to the Parliamentary register of the county at the recent revision.

RAILWAY EXTENSION IN IRELAND.—The *Engineer* says—"The rapid increase of manufactures and growth of agricultural produce have now come to assume so much importance in Ireland, and particularly in connection with its exports and imports, that the necessity for improvement in that country's railway system is at present one of the chief questions for consideration.

WAYLAYS AT MONAGHAN.—Late on Saturday night, 21st ult., as a number of Catholics were returning from the great firing fair in Cookstown, they were set upon and badly beaten by a number of roughs.

The climate of Ireland has been the object of querulous complaint and her bogs the butt of incessant ridicule, but the one may, strange as it may seem, be considerably amended, and the other converted largely into smiling pasture.

MR. GLADSTONE'S UNREPENTED ACT.—Certain Protestants were driven to the boldest defiance of loyalty upon record. Rector Flanagan, a stout Orange clergyman, made his manifesto, for self and fellows, before an applauding and enthusiastic multitude. He declared, and they endorsed the declaration, that "sooner than Gladstone's act should pass, he would kick the Queen's crown into the Boyne."

A BARRER RESULT.—Law is generally an expensive as well as a worrying process to the clients. It eats up a good share of the property which it is invoked to distribute.

THE VATICAN DECREE.—Lord Petre asks us (*Times*) to publish the enclosed Resolutions, passed at a meeting of the General Committee of the Catholic Union, held on the 18th Nov., at Willis's Rooms:—"1. That the Catholic Union, assembled in General Committee, having had its attention directed to certain statements which have lately appeared, affecting the faith and loyalty of British Catholics, declares—1. that the Catholics of Great Britain cordially accept and submit to the decrees of the Council of the Vatican; 2. that their position and duties with regard to the civil power are in no way affected thereby.

THE DISESTABLISHMENT OF THE ENGLISH CHURCH.—The *Daily News* says:—"The disestablishment question is floated to the surface upon a quiet rise in the tide of public opinion. Moderate politicians now regard it as a certainty.

MR. NEWDEGATE ON MR. GLADSTONE.—On Thursday night Mr. Newdegate addressed a meeting at Nuneston under the auspices of the Church Association. In explaining his conduct as a stern supporter of the Public Worship Act, he denounced Ritualism as an outgrowth of the Tractarian movement, which he had studied when he was at Oxford.

FRANCE AND IRELAND.—RECOGNITION OF IRISH SERVICES DURING THE WAR.—Four large gold medals have been struck, by order of Marshal MacMahon, President of the French Republic, commemorative of the Franco-Prussian war of 1870-71.

FOREIGN OFFICE, PARIS, Aug. 17, 1874. To Mr. Bernard C. Molloy, Ancien Officier d'Ordre, 2d Brigade, 1st Division of the Army of the East.

SIR.—It gives me the greatest pleasure to announce to you that the Marshal-President of the Republic, wishing to give you a special mark of his esteem, and to recompense the services which you have rendered with courage and devotion during the war, has charged me to offer, in his name, the gold medal sent herewith.

RECEIVE, SIR, the expression of my highest consideration.

DECAZES, Minister for Foreign Affairs.

The medal on one side has the head of liberty, with the words "Republique Française;" on the other side, surrounded by a wreath, there are engraved the following words:—"Bernard C. Molloy, Officier d'Ordre, 2nd Brigade, 1st Division, War of 1870-71."

THE COLOR OF THE RIBBON AND ROSETTE is red, white and blue, the French national colors. Mr. Molloy is to be congratulated on a distinction so unusual and so special as that of a gold war medal, specially struck, and presented "for services rendered with courage and devotion."

GREAT BRITAIN.

LORD HERBES ON CATHOLIC FAITH.—To the Editor of the *Times*.—Sir, You have given publicity to the opinions of two Peers on the subject of Mr. Gladstone's Exposition referring to the recent Decree of the Vatican Council as regards the infallibility of the Pope. They may be the opinions of the two individual Peers, but they are not those of the Catholic Body, and I, as a Catholic Peer, protest most solemnly against them, as being neither consonant with the faith of the Catholic Church nor with the opinions of their Catholic fellow-countrymen.

THE VATICAN DECREE.—Lord Petre asks us (*Times*) to publish the enclosed Resolutions, passed at a meeting of the General Committee of the Catholic Union, held on the 18th Nov., at Willis's Rooms:—"1. That the Catholic Union, assembled in General Committee, having had its attention directed to certain statements which have lately appeared, affecting the faith and loyalty of British Catholics, declares—1. that the Catholics of Great Britain cordially accept and submit to the decrees of the Council of the Vatican; 2. that their position and duties with regard to the civil power are in no way affected thereby.

ANOTHER CONVERT.—The London correspondent of the *Liverpool Mercury* writes—"I hear that Mrs. Ross Church has joined the Roman Church. This lady is the daughter of Captain Marryat, the novelist. She spent some years in India, and since her return has written a life of her father and some novels, neither of which have received much success at the hands of the critics.

A WHOLE DISTRICT poisoned through dust not having been taken away for a long time; and through the bell traps having been removed from the drains. This is virtually the verdict of the Holborn medical officer who reported to his guardian board the other day respecting an outbreak of typhoid fever in Leopards' Court.

CONSCIENTIOUS SCRIPULES.—At the annual meeting of the Wrexham Town Council, Alderman Beirne, Catholic, missed the chair because he refused to go to church. Some of the members denied this, but one of them, Mr. Thomas Roberts, said—I formed one of the deputation to Mr. Beirne to try to bribe him, as has been said. We told him we should like to see him mayor, and asked him if, in order to make his election unanimous, he would go to church. He replied "No." We then asked him if it would suit him to go to church on a week day, and he said "No." We next asked him if he would go to church with us one day on condition that we paid a return visit to his place of worship? He said "No, not if you would make me king." Mr. Beirne did not stop there. He taunted and sneered at us, and observed, "I am astonished at you; you will all come to my way of thinking shortly, you will all be Catholics." We replied, "We are all Catholics now." He made answer, "But I mean you will all be Roman Catholics. The heads of the union are all turning, and you will do so too shortly." He then referred to the Marquis of Ripon and some other big heads, and said that the whole nation would be Catholic before long. I have nothing to say against Mr. Beirne as a man. I know he is a very respectable man. I have paid him a great deal of money in business, and I have always found him a straightforward, honourable tradesman in every way, and he might have been mayor had he been a little more reasonable.

THE EXTRAORDINARY and uncalculated outburst of anti Catholic fury, strange to say, not been received by the entire London press with favour. For instance, the *Pall Mall Gazette* is very severe on the Liberal leader. It says—"We divide the readers of Mr. Gladstone's pamphlet into three classes. The cynical and the indifferent; the more or less earnest Protestant, the more or less earnest Catholic. The first will satisfy an amused curiosity, by watching their author wriggle over the field of argument, with a trail of inconsistencies lengthening behind him. The second will mark his acknowledgment of the blindness they always suspected him of, and observe how utterly unpractical a view he still takes of the whole subject. The third class, when they do not laugh at his discoveries, his confession, and his exhortations, will urge at him anew as heaping fresh insult on their Church and on themselves. The question has been asked, and it will be repeated again and again by politicians—when did Mr. Gladstone make his discoveries, and why is this exposition published now, and why was it not published before? He tells us that all the opinions, all the alarms he here gives voice to, date from 1870. Why then did we not hear in 1870 of all this? The Irish Church Act was passed in 1869, and therefore, he could not have dreaded in that year to speak as now; he speaks for fear of endangering a necessary act of justice. This is the year 1874, and in 1873 Mr. Gladstone heartily engaged himself to extend over the Queen's subjects an authority and a control which now he seems to think intolerable. This is a matter of which some explanation is necessary. In his account of the Irish University Bill, he himself suggests that 1873 is the true period of his change of sentiment. He says—"The Roman Catholic prelatry of Ireland thought fit to procure the rejection of that measure by the direct influence which they exercised over a certain number of Irish members of Parliament, and by the temptation which thus just offered, the bid in effect to use a homely phrase) they made to attract the support of the Tory opposition, their efforts were crowned with a complete success. From that time I felt that the situation was changed." Yes—the situation was changed for Mr. Gladstone—angry and astonished he thought once, twice, and thrice about the Papacy and its agents, and these were shifted out of office because he seemed blind to the very considerations he now purdases as all his own. He took a new view of them, and now he finds that Godling not Short is the true Protestant patriot. No other conclusions can be drawn from this extraordinary pamphlet, and we doubt whether it will prove serviceable to its author.

THE TABLE thinks that if it could be demonstrated that every Anglican Bishop from Parker to Tail was unbaptized, many Anglicans would receive the fact with great composure, even if they did not see in it "a sign of life." Men who can accuse their own Bishops of the worst heresies, and yet remain contentedly in communion with them, are "enemies of the cross of Christ," and utterly indifferent to revealed truth. Even unbelievers ridicule the bold professions of such men, and wish to maintain the established Church precisely because their example proves that it believes nothing and teaches nothing. If Dr. Ellicott predicts that Ritualists will "succeed," the *Pall Mall Gazette* makes merry after this fashion over his prediction:—"We will not contend with the Bishop in the field of prophecy, but we may say that we have great hopes. There have been more occasions than one on which we have been threatened with the secession of the Ritualists, but somehow or other the intending seceders have always thought better of their design before the day of execution came. The Gorham judgment was to have rent the Church in twain; but, instead of that, it ended in nothing," though Dr. Pusey and others publicly declared that if it was not "reversed" the Establishment would cease to be a part of the Christian Church. Words cost nothing. "Later judgments," continues the *Pall Mall*, "have evoked similar threats, and ended in similar acquiescence and we are inclined to hope all things from a party in the Church which has hitherto shown itself so amenable to judicious pressure." The world perfectly understands, even without contrasting such prevaricators with the Catholic Bishops and priests who at this moment are "witnessing a good confession" in Germany and elsewhere, that men whose whole energy is consumed in reviling the Church of God and one another are not the sort of stuff of whom confessors are made.

MR. NEWDEGATE ON MR. GLADSTONE.—On Thursday night Mr. Newdegate addressed a meeting at Nuneston under the auspices of the Church Association. In explaining his conduct as a stern supporter of the Public Worship Act, he denounced Ritualism as an outgrowth of the Tractarian movement, which he had studied when he was at Oxford. Having said, been checked by law in the open enunciation of those doctrines, the Tractarians then adopted a system of symbolism—that is, of scenic dresses, and postures, in the public services of the

THE IRISH HOME RULE CONFEDERATION OF GREAT BRITAIN has issued its second monthly report, the period treated of in the report being the month of October last. The report is signed by the Secretary, Captain Kirwan. Captain Kirwan says that he is able to speak encouragingly of the progress made. During the month Captain Kirwan lectured in Leeds, Hull, Bradford, Glasgow, and nearly a score of other towns and cities. The Home Rule meeting in the quiet cathedral city of Durham was a very interesting one. The Home Rule branch of Durham presented a beautifully illuminated address to Mr. Thompson, the late M.P. for the city. The platform was crowded with the *élite* of Durham, the Recorder and several members of the Corporation were present, and a letter of sympathy with the Home Rule cause was received from Canon Greenwell, one of the Cathedral dignitaries. In the municipal elections throughout England the Home Rulers obtained several victories. In Newcastle, Staffordshire, they were defeated in their effort to place a Home Ruler in the Corporation; but that they fought well is shown by the poll—Wilton, Conservative, 261; Gavan, Home Ruler, 247. As an evidence of the strength of the movement, we may mention that, in the month of October, Captain Kirwan received reports from sixty branches.

SWearing in Scotland.—A strenuous attempt is being made to improve the language of Leith. The frightful oaths that are daily sworn in the streets of that town have long been the subject of complaint by orderly persons who have learned to restrain their own feelings and curb their tongues. The police have taken the matter in hand, and on Monday five persons were charged with uttering oaths and imprecations to the annoyance of the residents or street passers. Last week no fewer than eighteen persons were convicted in the Leith Police-court for similar offences. In former days profane swearers not unfrequently found themselves in trouble, and in the *Annual Register* of 1769 it is stated on the 14th November that "a few evenings ago, as some gentlemen were drinking at a tavern in Clerkenwell, one of them swore so terribly that a person in company at last took cognizance of them, and tore a piece from an old newspaper every time he swore, which he put in his pocket to the amount of exactly 100; the next day he was carried before the magistrate, who justly thinking he had degraded himself to the lowest dregs of the human race, fined him no more than one shilling each oath, and he paid the five pounds accordingly."

CRIMES AND CHANCES.—Egotists (says the *Kecho*) will be pleased to learn, on judicial authority, that it is much more wicked to hurt oneself than to injure anybody else. One Thomas Kelly was lately tried at Salford Hundred Quarter Sessions for attempting to commit suicide. Having stolen a turnip at Burton, he was placed by the owner of the field from which he took it in a sled, where, on the arrival of the constable, who was sent for by the farmer, the pilferer was found hanging by a strap from the roof. He was cut down, and when able to speak said he was out of employ, and did not know what to do. He was sentenced to twelve months imprisonment with hard labour. A fortnight ago two brothers named Bailey met a man named Frost going home. Frost quarrelled with one of the Baileys, when the brother got him down and kicked him till the blood oozed from his ears, a friend meantime encouraging them by the remark that "they had better give it to him while they had him, as they would have to pay for it." They paid, being sentenced thereto, at Knitford Petty Sessions, fines of 20s and costs and 10s and costs.

UNITED STATES.

THE COLORED NUNS.—It may be now to some of our readers that there are colored nuns in the United States. The *Catholic Standard*, of Philadelphia, gives the following account of those established in Baltimore:—"Among the other instrumentalities intended to benefit the colored people are the institutions of the Oblate Sisters of Providence, in Baltimore. They have under their charge in Baltimore an efficient and flourishing academy for colored girls, situated at the corner of Chase and Forrest Place. The Order was established in 1829 by Rev. Father Joubert, S.J. Having obtained, the year before, from his superiors, permission to teach Catholic doctrines and hold Sunday-schools to the colored people in the basement of his church, he found that most of the children forgot one Sunday what they learned the Sunday before. So he thought it proper to establish a school where, at least, they could learn to read, and for that work he engaged two colored women who were capable of doing it. But fearing that his school might be broken up either by the death of one of those teachers or otherwise, he thought it necessary to form them into a religious community. Having obtained a third to join them and the permission of the diocese, they were formed into a community, and made their first vows July 1, 1829. They were solemnly approved by his Holiness Gregory XVI., in 1833, and aggregated by the Oblates of Rome. They were first established on Richard Street, and in the course of time removed to their present location, Chase Street, corner of Forrest Place where they own more than half a square of ground and a very large and well arranged building. About eight years ago they also opened an orphan asylum, which has already done a great deal of good, and now contains thirty-three orphans. A pupil who received her education at their academy is now in Rome studying. As an evidence of her proficiency and artistic talent, we may say that she both modelled and executed statues of the Blessed Virgin and Holy Christ, which she presented to the institution in Baltimore as a mark her gratitude. They were so highly appreciated by the Marquis of Butte that he paid \$500 sterling for two copies of them, which she also executed."

There is no part of the country in which the effect of the election has so immediately made itself felt as in the South. The evident disinclination of the Attorney-General to interfere in Louisiana now, compared with his ferocious attitude toward that State in time past, and the refusal of the President to see the necessity of recognizing anybody in Arkansas, are encouraging indications of the improvement of the relations between the Southern States and the General Government. These States, speaking generally, have been rescued from their carpet-bag governments, and though there are, and for a long time will be likely to be, a horde of needy adventurers scattered through the South, hungry to get possession of any part of the government that any number of ignorant and credulous voters can be induced to put under their charge, there will be no longer a depot at Washington exercising its unlimited powers to keep these rascals in power for life.

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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MONTREAL, FRIDAY, DECEMBER 18, 1874.

ECCLESIASTICAL CALENDAR.

DECEMBER—1874. Friday, 18—Ember Day. Expectation of the B. V. M. Saturday, 19—Ember Day. Vigil. Of the Feria. Sunday, 20—Fourth in Advent. Monday, 21—St. Thomas, Ap. Tuesday, 22—Of the Feria. Wednesday, 23—Fast. Of the Feria. Thursday, 24—Fast. Vigil of Christmas.

NEWS OF THE WEEK.

The trial of Count Von Arnim is progressing; but when the letters referring to the ecclesiastical policy of the Court of Berlin were to come up for discussion, the proceedings were carried on with closed doors. Bismarck is afraid to court the light of day.

We have received very satisfactory accounts from many of the expeditions sent out to different parts of the world to watch the transit of Venus over the sun. The weather seems on the whole to have been propitious, and we may now hope that the long vexed question of the distance of the sun from the earth will be determined. It is very generally supposed that the usually received distance of ninety-five millions of miles is in excess of the real distance by about four millions of miles.

Herr Mangunbe, member of the German Parliament, and editor of a Catholic journal, the Germania, has been imprisoned for the publication of matter which Bismarck deems to be seditious. Liberty of the press, which liberals claim for themselves, must not be accorded to Papists. The Carlists seem to have given the Serranists a very refreshing defeat, repelling their attack with much slaughter.

Great indignation has been created in France by the publication of some of the documents connected with the Von Arnim trial. One in particular, in which Bismarck declares his wish to see France weak, and therefore considers that it would be unadvisable to re-establish the monarchy, has made quite a sensation.

The report that General Loena was killed in his late battle with the Carlists, is contradicted. That the republicans got a good looking is pretty certain.

MISSIONS IN INDIA.

The London Times of the 6th of November publishes, and in a lengthy editorial comments upon, a letter from its Special Calcutta Correspondent, giving a description of the present condition, the actual results, and future prospects of Indian Christian Missions. The writer, as a Protestant, can of course be relied upon only in so far as he speaks of the moral results of Protestant Missions; and of these, he, though sanguine as to the future, can say but little good at present. The Protestant mission is simply negative; it has in many instances shaken the confidence of the Hindus in their old superstitions, but has left nothing in its place.

"Beyond all question"—says the correspondent of the Times—"the stable fabric of Hinduism is being gradually disintegrated; but with this certain and appalling disadvantage that, in spite of all work and sacrifice, in losing one faith, the people do not seem generally to find another. The position in most cases is one of pure negation."

Whatever may be case with Catholic missions, it is, even by the warmest friends of Protestant missions, frankly admitted that their work is purely negative; but whether this purely negative result is worth the expenditure of the vast sums of money which the support of Protestant missions in India entails, is a question which will very soon press for an answer; for it is very certain that, whatever may be the moral and religious value of his services, the cost of the keep of the Protestant missionary is a very serious matter indeed.

India is no doubt, in many respects, a very desirable field to the young and newly married missionary, for nothing can be more luxurious than the life which he leads there, and which in India he is expected to lead. Here for instance is a list of the things that a Protestant missionary in India ought to have, merely in the matter of domestic servants, and without which it would be almost impossible for him to preach the Gospel. "A man must have"—so the writer in the Times informs us—"he must have—

- 1. A man for his bedroom, and a man for table. 2. A man to bring in water, and a man to sweep. 3. A man to drive his horse, if he have one, and a man to cut grass for the horse. 4. A man to cook, another to wash dishes, a tailor, a washer of clothes, and, if children—"and what missionary is without them—"an ayah, or nurse."

These, says the Times' correspondent, form but the orthodox staff of servants, and which "some of the missionaries" must have. Now although wages are very low in India, such a lot of servants makes

a great hole in the income of the Protestant Missionary.

And herein lies the secret of the cheapness of Romish Missions. The members of these are content with the coarsest fare; do all their work with their own hands; shrink from no labor however painful, or, in the eyes of the natives, humiliating it may be, and have no families. Instead of dragging about with them a long retinue of servants, a wife and babies with nurses to wait upon the latter, they have for all impediments only their breviary. There is a touch of pathos in the passage wherein the writer in the Times contrasts the hardships and toils of the Catholic missionary with the luxurious life of his Protestant rival. He says with an inward foreboding of the ill-will to which he thereby is exposing himself—

"I fear many of your readers will not like to read that in quiet and resolute devotion the Roman Catholics seem to stand almost unrivalled. I have now and then called at St. Xavier's College, where the Jesuits are incessantly employed in a great variety of work, without even a punkah or luxury of any kind, and apparently as indifferent to movements of Court or camp as if they belonged to another hemisphere."—Times Cor.

This thorough detachment from the cares and ambitions of the world—a detachment of which his experience of Protestant missions had given him no example—provokes his special wonderment. The life of the Jesuit, of the Romish missionary presented a phenomenon in the existence of which the writer in the Times could scarce bring himself to believe—so utterly unlike was it to the life of Protestant missionaries; no luxuries, no babies, no nurses, or "ayahs" nothing that savored of the orderly and comfortable home; nothing but self-denial, coarse and scanty fare, and from early morning to night, hard and unremitting toil.—This is what the astounded Protestant correspondent of the Times found amongst the Catholic missions of India; and well may he have been startled with what he saw, and well may he have been thereby tempted to contrast them with the Protestant missions he had visited on his tour of inspection.—Nay! so much was he moved, as to be almost ready to recognize the advantages of a celibate life on the part of missionaries, and to doubt the advantages of having a nursery attached to the mission house. This change of mind was thus brought about—

"Among them"—the Jesuits of the St. Xavier Mission—"is a gentleman of good Neapolitan family, living here in a large miserable house, alone, without company or society. I met him once, and he said in his rather broken English, 'Do you remember joking with me some weeks ago about the collary of our clergy? But you see that house; I have just come from the bedside of a man who has died in a most contagious fever, and I have been at that bedside 36 hours. I assure you, I could not have brought myself to do that, if I had been married.'

"Who"—so our Protestant informant concludes—"who could say anything in such a case? Who could other than bow to a sacrifice of which the larger mass of mankind know nothing?"

And yet it is only by men who do make such sacrifices that the natives of India can ever be converted to Christianity. The Protestant missionary, with his wife and children, and servants, and all the comforts of a luxurious home about him, may of course, if an educated man, succeed in destroying the Hindu's faith in the native superstitions; but never will the missionary who does not in his own person manifest to the world that he has taken up the cross to follow Christ, that he has indeed sacrificed all things—all that the heart of man loves most—country and home, father and mother, wife and child, the world with all its honors and all its enjoyments, that he has indeed broken with every tie that binds man to earth—ever expect to win the hearts of the heathen to Christ. The Catholic priest by his rigid asceticism provokes the admiration, the respect, and at last wins the confidence of the natives, who can but entertain a mingled feeling of contempt for, and distrust of the easy going, comfortably living gentlemen of the Protestant mission. This is one reason why in a spiritual sense one succeeds where the other fails.

THE ENGLISH PRESS ON MR. GLADSTONE'S PAMPHLET.

One voice has gone up from all the organs of public opinion in England; all agree in condemning Mr. Gladstone's late diatribe against the Church, as impolitic and fatal to his reputation as a statesman. We give below some specimens—

"The publication of Mr. Gladstone's pamphlet has been condemned by most organs of opinion in this country, and regretted by all."—Standard, Protestant Conservative.

The Times is of opinion that its publication will outlive him, Mr. Gladstone, henceforward to take his place as one of "a triumvirate of Protestant champions"—his colleagues being "M.M. Newdegate and Whalley."

The Spectator, a journal friendly to Mr. Gladstone, confesses, in opposition to the allegations of the pamphlet, that the decrees of the Vatican Decrees, so far from embodying a novel doctrine, or in any manner affecting the relations of Catholics to their respective rulers, only define more clearly—

"an authority which had been virtually supreme for centuries previous to its formal enunciation;"

And it deprecates—

"the influence which this pamphlet must exercise in Prussia,"

as giving countenance, and the sanction of a great name to

"one of the greatest blunders, and worst religious offences of the present day"—for in such terms does the Saturday Review speak of the policy pursued by the Prussian Government towards the Church.

sire to make a political capital for a fresh start in the Ministerial business.

Thus we see that Mr. Gladstone has not raised himself in the estimation of the educated portion of the Protestant community by the publication of his pamphlet; whilst it has certainly alienated the Catholics of Ireland, without whose support it will hardly possess for any Ministry to retain office for any long period.

At the same time it may be admitted that, so strong is the anti-Catholic feeling in Great Britain, Mr. Gladstone has strengthened his position by coming forward as the Protestant champion. He now ranks with Messrs. Whalley and Newdegate as one of the great Protestant triumvirate; and this at the next election will bring him back many stray votes from amongst the more ignorant classes. This seems to be the opinion of the Westminster Review; which in its last issue, in an article under the caption of The Revolt of the Residuum intended to account for the defeat of the Gladstone Ministry, expresses the conviction that, in the present state of religious feeling amongst British Protestants, an avowed Atheist has a far better chance of winning the day at an election, than has any one with even a smack of Popery about him.

"The healthy bigotry—if any kind of bigotry can be healthy—of the lower classes in this country with regard to Roman Catholicism is too well known to require comment. Ceteris paribus, we would a thousand times sooner run a man for a popular constituency who had a strong flavour of Atheism, than one with a smack of Popery."—p. 55.

Such is the opinion of a high Protestant authority. Over the portals of the House of Commons, spite of the repeal of the Penal laws, the old distich may still run,

"Turk, Jew, and Atheist
"Mav enter here: but not a Papist."

And in this may be found the explanation of Mr. Gladstone's anti-Papal pamphlet.

LORD ACTON, LORD CAMOYS, AND MR. PETRE.

What—we have heard it asked—is the position of Lord Acton, that of Lord Camoys, and Mr. Petre, as towards the Catholic Church? These gentlemen, no matter what they may call themselves, in that they refuse to accept the definitions of the Council of the Vatican, are, ipso facto, excommunicated, or cut off from communion with the Church: living they cannot be recipients of her sacraments—nor, when departed, can they participate in her suffrages for the souls of her children who die in the faith. They are Dollingerite Protestants, and, therefore, aliens to her fold.

There has always been amongst some of the Catholics of England a strong hereditary—almost we may call it—tendency towards what in France was known as Gallicanism. As displaying itself in England we may term this tendency "Nationalism" as opposed to Catholicism; its spirit was well expressed in the words which Shakespeare puts in the mouth of King John.

"No Italian priest,
"Shall tithes or toll in our dominions."

In the days of Elizabeth we may be sure that these words were received with loud applause when delivered on the stage, tickling the ears of the groundlings to pleasurable excitement. The working of the same spirit may be traced in the legislation of the Plantagenets; and the second Tudor King [did but carry out a little further than had his predecessors, the anti-Papal policy which had dictated the severe and bloody laws which before his days stood upon the Statute Book. The traditions which inspired those laws has never become obsolete in England; even amongst men who in other respects remained faithful to the Catholic religion. They were, and this was their boast, Englishmen first; Catholics afterwards; but never Papists.

To this class Lord Acton, Lord Camoys, and some other members of the aristocracy have long notoriously belonged; their open defection, has therefore surprised nobody, and the only wonder is that it has been so long delayed. It is a consolation, however, that these noblemen and gentlemen, however estimable they may be in private life have but few followers, and that the overwhelming majority of the Catholic body in England—it is unnecessary to add of Ireland—are faithful Papists, or Ultramontane Catholics, in whose affections their Church holds, as she should hold, the first and most honored place. They will be none the worse Englishmen because of this. Sir Thomas More though a Papist was a loyalist of loyalists; and yet he preferred death on the scaffold to a recognition of the Royal Supremacy.

THE FIRST BLOOD.

The Bismarckian policy has at last received its baptism of blood; the blood of unarmed Catholics shed most appropriately before the altar, at which a Catholic priest was celebrating the sacred mysteries. We are writing of events which occurred, not in the days of Diocletian, but in the latter part of the nineteenth century.

The story is shortly told. A Catholic priest exiled by orders of the Government, in defiance of law, was celebrating Mass, in a church at Treves. Just at the moment of consecration, an armed body of police advanced to seize the priest thus worshipping God, contrary to Statute. The congregation, to prevent the contemplated desecration and sacrilege, hastened to form a rampart with their bodies in front of the sanctuary; the police drew their swords, and smote right and left on the unarmed crowd; but the priest had time, it seems to bring the sacred mysteries to a hurried conclusion, and to prevent the precious pearl from being trodden under foot by the Bismarckian swine.

The dragons of "bloody Claverhouse" as he is called in Scotland could not have done better than did the armed force under the orders of the German government; but from the Protestant world arises no such cry of indignation as that which the recital of the severities practised on the Covenanters provokes from all true Protestant breasts. And yet it should be borne in mind, that the religious meetings which Claverhouse broke up, were meetings of armed men; of men who had played a leading part in the slaughter of Archbishop Sharpe, in the murder of their King, and who were actually in arms with the avowed object of opposing the

government of the day—whose rigorous measures Catholics are not called upon to defend, or apologize for. In the Treves affair however all those peculiar features which account for, if they do not justify, the severe treatment of the Booth Covenanters, were wanting. The Catholics of Germany have been guilty of no crime, of no act of violence. They were assembled in their church with no political or quasi political intent, but solely with the design of celebrating according to their ancient fashion, the most solemn act of Christian worship. Without arms, accoutred in the garb of peace, they were set upon, and cut down in front of the altar; and so according to the theory of Liberals and Protestants, was the grand principle of religious liberty upheld in the German Empire.

So was the first blood shed in this latter day persecution; will the blood so shed be the last? We fear not; but we hope and pray that if more blood must flow ere the fire of persecution be extinguished, it may be Catholic blood only, for the blood of the martyrs is ever the seed of the Church.

The full details of the outrage at Treves, by us copied from the London Tablet will be found on our sixth page.

STATE-SCHOOLISM IN THE LOWER PROVINCES.

Not in the Province of New Brunswick only are the enemies of the Church on the alert, for we see that in view of the approaching elections in Nova Scotia the leading ministers of the Presbyterian body, in synod assembled, have issued a circular appealing to the Protestant feelings of the electors against the school system which actually exists in their Province; and under the operation of which Catholics have the privilege of paying for, and supporting their own schools, without being forced by law to pay for the support of the schools of their Protestant fellow subjects. This is a state of things most intolerable in the eyes of the Presbyterian ministers.

In New Brunswick we see renewed the state of things that in the days of our fathers obtained in Ireland, when the tithe collector seized upon the pig of the Catholic peasant, and carried off the widow's substance in order that the Protestant person might have his legal dues. So it is to-day in New Brunswick. The majority being Protestant, tax Catholics for the support of Protestant or non-Catholic schools, schools which no Catholic parent can in conscience allow his children to attend; and on the refusal of the Catholics to pay this iniquitous tax—and pay it they never will except upon compulsion—an execution is levied upon their property, and they themselves are thrust into prison. The infamous system of State-Schoolism can be enforced only by the same weapons as of old were employed to enforce State-Churchism, for in principle the two systems are identical.

How long is this state of affairs to last? Catholics, we know, will never yield. Hitherto they have borne in patience the outrages inflicted upon them by a tyrannical majority—but patience has its limits, and Catholics, though under strong moral restraints—are after all, made as other men are, of flesh and blood. Have they not a sense of right and wrong, a keen feeling of injustice? have they not affections, and passions even as Protestants have? If you deal justly with them, do they not repay justice with loyalty? and if you wrong them, is there not danger that they may revenge? To this, we fear, it will come at last.

Evil times, we fear, are in store for the Lower Provinces, and much trouble, much discontent, many heart-burnings, if not worse, are destined yet to spring from the tyrannical conduct of the Protestant majority. The Catholic clergy will do their best, we know, by preaching patience under persecution, and insult; but, as we said above, patience, even Catholic patience, has its limits.

MR. GLADSTONE'S PAMPHLET.

(CONTINUED.)

It appears impossible for a Protestant—even though he be a Gladstone—to grasp the idea of an infallible Pope. Our disappointed English statesman thinks the position of Catholics is altered since the Vatican Council; and that it is therefore necessary that the world should learn from English Catholics, what demands the Pope could make upon their civil allegiance? Had Mr. Gladstone succeeded in grasping the Catholic doctrine of infallibility he would not have needed to ask this schoolboy question. The fact is; it is a fallible Pope he is fighting against if he only knew it; not an infallible one. An infallible Pope rules by the law of God, and can no more rule by any other law, than he can fall; for to rule by any other law would be to fall. Now the law of God's one and immutable, and therefore the same before the Vatican Council as since; and the civil allegiance of English Catholics being founded on the law of God is also one and immutable; and was therefore the same before the Vatican Council as it is since. Mr. Gladstone should revert to first principles. An infallible Pope rules by infallible principles—a fallible Pope by fallible principles. It is therefore only when an infallible Pope becomes fallible, that he is at all to be dreaded.

But if Mr. Gladstone wishes to ask the question point blank—are there any circumstances under which you, as an English Catholic would feel it your duty to prefer your allegiance to your Church before your allegiance to your King? I answer decidedly yes; and I do so fearlessly because this is only to answer that—"My God is above my King"—that God's Church is above Man's State—that my religious duty is before my civil duty—in fine that I am first a Catholic and then an Englishman.

Nor should Protestants blame me for this answer, unless they wish to throw overboard that Reformation which they call "glorious." For was not the Reformation (I speak now as a Protestant) an upsetting of the constitution of England in order to set up a Protestant God? Just as the last American war was an upsetting of the American Constitution in order to set up the God Liberty? Why then am I to be blamed for doing what Protestants have already done?

And if you ask me—what these circumstances are that may claim my allegiance for my Church rather than for my country—I answer These and these only, though they are innumerable; whenever the civil government encroached upon my religious convictions I should be in duty bound to withstand that encroachment to the extent of my abilities. And take notice; I should be bound to do this, *not* as a Pope. Every man is bound to follow his religious convictions, and to maintain his religious autonomy; the Protestant does this through his private judgment, the Catholic through his conviction that his Church is the divine Teacher.

Nor is this principle of Church above the State exclusively a Catholic principle. The Puritans of England put it into practice, even to the founding of the New England States, and the disturbing the Stuart Kings to their upsetting. What is right then in the Puritan cannot surely be wrong in the Catholic.

Nor is it exclusively a modern principle. Catholic theologians have enunciated it from time immemorial; for centuries and centuries before the Vatican Council was thought of except in the mind of the Holy Ghost, it was law; may indeed it was the principle on which Christianity itself was founded. For was it not for this principle—that our God is before our King—that so many martyrs bled? And indeed no king shows the unchangeableness of the Catholic Church—the sempiternum endem—more than the fact that all her martyrs from the martyred Apostles down to the last priest who was hanged bowled and quartered at Tyburn each and all have died for this principle.

But the trouble with all these disputers is; that we are always assailed from both sides. Gladstone says the doctrine of Papal Infallibility is only four years old. The Edinburgh Review accuses the Church of it, so early as the twelfth century. If Mr. Gladstone will take the trouble to look he will find at the bottom of p. 15 in the July number for 1847 of the Edinburgh Review a remarkable passage. The theme is a review of the life of St. Francis of Assisi; the time, the visit of Francis and his companions to Pope Innocent III. After the interview the reviewer tells us "Francis and his companions took themselves to prayer; Innocent to his couch." "Never however was there a time when the councils of Rome were less under the influence of narcotics of any kind. It must have been in the vigils not the slumbers of the night, that the Pontiff revolved the incidents of the preceding evening and perceived their full significance. Yet why deliberate at all when it is impossible to err? Infallibility should advance to truth by one free intuitive bound, not hobbling on the crutches of enquiry and inference. Now here evidently the Review accuses Innocent the Third in the 12th century of Infallibility. Who is right? Mr. Gladstone or the Protestant reviewer? Who shall tell?

SACERDOS.

THE TORONTO "LEADER" TRYING TO BE INSULTING.

The Leader in a short paragraph speaking of the Archbishop of Toronto's admirable lectures, tells us that a learned and leading Protestant ecclesiastic was attending them in order to answer them. In making the announcement the Leader speaks of the Archbishop as the Chief Roman Catholic ecclesiastic of the city. Were the Leader speaking of a Police Magistrate or any of the civic dignitaries of the City of Toronto, he would doubtless have the courtesy to give him his proper title with out going to the trouble of inventing a long and cumbersome circumlocution, which besides being puerile would have every appearance of a desire to be insulting; we doubt not that even the city scavenger would receive that designation which common usage demands. But with a Catholic Ecclesiastic, (such is the bitter war that is carried on against the Catholic Church) it is otherwise. What the city scavenger receives, the Catholic Archbishop must be denied. We know that from some men scant courtesy may be expected by every Catholic of the land; nor from them personally should we resent it. But coming from a paper which must have some subscribers, and knowing that many editors are only the reflex of their readers, we are inclined to fear, that there must be in Toronto a clique of men, whose narrow and bigoted minds are only to be fed with intolerance and vituperation. If it were not so, the Leader's Editor would have spared his readers feelings, however much his own might have led him to try to be insulting.

As to who the leading Protestant Ecclesiastic was, who attended His Grace's lectures in order to answer them, we know not; but of this we are sure, that the Archbishop of Toronto cannot have but felt flattered the Tuesday after his lecture, when, from the reports of the sermons preached against him from the various pulpits of the city, he found how little the joint Protestant theology of Toronto availed to disturb his position. He must have smiled at its impotence and pined its ignorance. We know that these good Protestant divines are equally to be excused. Protestant theology has never risen to the rank of a science. How then was it to be expected, that it could offer any very steady front against that splendid system of Catholic theology, which has in all ages and in all lands shown itself not only a science, but a divine one.

But even this will not altogether excuse the Toronto divines, since their rejoinders were ever below par. The Archbishop had run through almost the cursus of Catholic Theology; their answers comprise only a few points; and even those few points are certainly not handled with that precision which ought to be expected from men of ordinary learning and literary training. Altogether the answer of the Toronto Protestant pulpit to Archbishop Lynch's splendid lectures, is disappointing. S.C.R.D.S.

THE TWO POWERS.

Monsignor Capel, in his letter of Nov. 15th to the Times, asserts—

"That the ecclesiastical power is superior to the civil, and defines the limits of one and another." Sir George Bowyer, a Mr. O'Donnell, and other Catholic laymen hesitate to accept this assertion as it stands, and proceed to qualify it. In this they do not succeed, owing, probably, to want of time, or space, or some other circumstance over which they have no control. Dr. Brownson draws a line which cannot be mistaken between the two Powers in his essay on "Authority and Liberty," April, 1849. He says—

"The Church and the State, as administrations, are distinct bodies; but they are not, as some modern politicians would persuade us, two coordinate and mutually independent authorities. The State holds under the law of nature, and has authority only within the limits of that law. As long as it confines itself within that law, and faithfully executes its provisions, it acts freely, without ecclesiastical restraint or interference. But the Church holds from God under the supernatural or revealed law, which includes, as integral in itself the law of nature, and is therefore the teacher and guardian of the natural, as well as of the revealed law. She is, under God, the supreme judge of both laws, which for her are but one law; and hence she takes cognizance in her tribunals of its breaches by individuals; by the prince as well as by the subject, for it is the supreme law for both. The State is, therefore, only an inferior court, bound to receive the law from the supreme court, and liable to have its decisions reversed on appeal.

"This must be asserted, if we assert the supremacy of the Christian Law, and hold the Church to be its teacher and judge; for no man will deny that Christianity includes the natural as well as the supernatural law. We do not advance—far from it—the notion that the Church must administer the civil government; what we advocate is her supremacy as the teacher and guardian of the law of God, as the superior court, which must be recognized and submitted to: as such by the state; and whose decisions, cannot be disregarded, whose prerogatives cannot be bridged or usurped by any power on earth, without rebellion against the Divine majesty and robbing man of his rights."—M.J.W.

FOREIGN INTELLIGENCE.

FRANCE.

The success of the extreme Republican party at the Municipal Elections in nearly all the great towns of France—in great measure owing to the abstention of the Conservatives—is referred to by the Monarchical and Bonapartist papers as evidence of the danger with which the country is threatened and the Government is urged to use its powers to appoint anti-Republicans Maires. The Radical journals naturally take the opposite view, and insist that, now that the opinion of the country has been once more pronounced, the definitive organization of the Republic shall be at once proceeded with and a new Assembly elected.—Times

M. Clement Duvernois formerly a Minister of State during the Empire and who has lately been tried on a charge of swindling and breach of trust in connection with the Territorial Bank of Spain, was sentenced to two years imprisonment, and a fine of one thousand francs. Of the persons accused in conjunction with him, Jauret was condemned to one year's imprisonment and five hundred francs fine, and Caperon and Rossetti were sentenced, in contumaciam, each to five years imprisonment and three thousand francs fine. Forexod, Barbe, and Alexandre Duvernois, were acquitted.

THE DISSOLUTION OF FRANCE PROTESTANTISM.—The end of the "Reformed Church of France" appears to be at hand. The effort of the late General Synod to secure the acceptance of even such a fundamental dogma of Christianity as the Divinity of the Saviour has so completely failed that 350,000 out of the total of 600,000 French Protestants have petitioned the Government, by their delegates, to authorize the formation of a fresh Protestant community on the basis of pure negation of all dogmas whatever, a sort of super-rationalized Unitarianism in fact. Our contemporary, the Spectator, observes with truth that "when more than 300,000 of the descendants of the Huguenots refuse to make even the most general declaration of belief in the Divinity of Christ the resurrection and the ascension, a fundamental change has indeed come over" French Protestantism. The change was always contained in the very principles of Frenchy's of every other kind of Protestantism. However, from heresy to infidelity the descent is logical and certain. Protestant Christianity may now be said to have practically disappeared from every country of the world except the United Kingdom and some sections of society in North America. Even in England Christianity is fast fading away outside the inviolable bounds of the infallible Church.—Tablet.

The Debats, commenting on the impending split in the Reformed Church, says:—

"Unfortunately, amid all its internal dissensions, French Protestantism, which at one time was in so promising a condition, is tending to decay. The loss of Alsace and Lorraine struck a terrible blow, and the Reformed Church is now, year by year, declining. It numbers only 685 ministers. Thirty-two pastorships are vacant, families no longer direct the hearts of their sons to the ministry. The Montauban Theological College, which in 1860 had 83 students, had only 54 in 1873. It reopened its doors last Monday, and it was found that this state of things, so unpromising for recruiting the pastoral body, had not improved. It is deplorable, moreover, to find that dissension has made its appearance in Protestant families, and relatives, especially in the South, no longer visit one another according as they have embraced the orthodox side or have entered the Liberal camp. The Reformed Church has doubtless gone through cruel trials, but it was then united and compact. It is now being disorganized and divided. Will it not at length comprehend that only by dint of prudence, wisdom, and conciliation can it one day recover?"

The Univers has published a letter to a French priest from Mgr. de Macedo, Bishop of Para, Brazil, who has been condemned to four years' imprisonment with hard labor, for excommunicating Freemasons. He writes that he is confined in a place called the Island of Serpents, the only other inhabitants of which are soldiers and galley-slaves. He is allowed to walk between the walls of the fortress and to inhabit a little house, the main room of which has been turned into a chapel. The Government has not carried out the sentence of hard labor. He is encouraged by the spirit of the clergy of his diocese, who have kept the interdicts in force. As many as 40,000 signatures have been given to petitions on his behalf, addressed to the Chamber of Deputies. At the close he declares himself ready to suffer all things, even death, rather than abandon the Holy Church and Pius IX.

SPAIN.

It is rumored that Don Carlos is negotiating with Isabella; also, that Marshal Serrano's plan for the suppression of the insurrection is to occupy the entire line of the Pyrenees frontier, and taking the Carlists in the rear, they will drive them towards the army of General Moriones.

A Carlist despatch says Marshal Serrano has arrived at Logrono. The Carlists deny the defection of the Bishop of Urgel.

A telegram to the Standard reports that General Loma, with four thousand men attacked the Carlists under Majorcjo and Eganunem Adoina. He was repulsed with heavy loss, and driven back to San Sebastian.

The Times's correspondent thus writes on the condition and prospects of the Carlists:—

I feel I can assert most positively that there is as much, or even more Carlistism in Northern Spain today as there was a year ago. Certainly, the armies are increasing in the various Provinces, and the different branches of the service have been vastly improved, especially the cavalry and artillery. When Abarzuza was fought, there were no guns but a few mountain howitzers that were worse than useless, for they were in the way. Now there are some respectable appointed batteries, made up of the most recent systems of cannon adapted to field service, and where there were only a few irregular cavalry there are well-appointed and disciplined squadrons, daily growing stronger.

Here in long suffering Navarre which has hitherto been the cockpit of the Carlist struggle, the spirit of the people is unbroken. It matters not to them that they have had the soldiers of the four Provinces billeted in their homes and voraciously eating their meat and bread and drinking their wine. It does not seem to have shaken their faith in ultimate success that their houses have been burnt by the Republican forces, and that their garnered food has been taken to feed the enemy. They still give their sons to fill the gaps made in the Navarrese battalions, and they pay their war contributions with but little murmuring. There are missing from the roof beneath which I am lodged two fine lads. I would now go to their baptism of fire, within a stone's throw of their mother's house, a year ago last August. One fell at Somorostro in March, the other at Barzuza in June, and now a third, only 15, has with his parents' consent, joined the battalion to which his brothers belonged. And this is but one of many instances in which the youth of a family have been swept away, and yet the mothers and the fathers will tell you the story with dry eyes the voice, perhaps, rendered husky by a course on the lips of those who have robbed them of their children. I have sought to discover discouragement or dejection amid the lingering of the intestine war, and I must say I have never found it in the peasant's hut on the mountain nor in such towns as that from which this letter is dated. The strife has, at various times, raged within the streets of these advanced pueblos, and from my quarters I can even now hear the

sound of picket firing. In the taverns of an evening, the old mountaineers will tell the young soldiers of to-day how they fought in 1833, for Charles V. in the Carlist war, and it was only last week I saw one of these ancient warriors in the hospital of Yrache, suffering from a re-opened gun-shot wound which he had received 44 years ago. He is the soul of the entire ward, and those youngsters who could hobble to his couch clustered about to listen to his never-tiring tales of Zumalacarrregui and the leaders of the past. Such veterans are to be found in every village on the mountain side, and the crusade they preach against the Christians, as they still persist in calling the Republicans, would fan the flame even if the Carlist fire was smouldering. Again, every girl is a staunch partisan of Don Carlos. A Rey guapo—the brave, the handsome King, and it would not fare well for the lads from this quarter if they were to take the other side, which, however, they are not inclined to do. I think, then, I may assert, from my own observation that Carlistism is neither dead nor dying, neither to my mind does it show any signs of decreasing vigour.

Let me quote the conduct of six battalions of Volunteers from Castille and two from Cantabria.—These men have come from out their Provinces, which are in the power of the Republicans, and during eight months the rank and file have received only one dollar each, and this paltry sum was collected by a "whip" made among the Navarrese, Biscayans, Guipuzcoans, and Alaveses. Still these impetuous soldiers are happy, though their uniforms are in rags and their pockets empty. You meet them on the roads, and they will come up and salute you with a real caballero air, and in easy flowing language, they will crave a cigarette as a saunterer of the Puerta del Sol would ask for a light. And these are troops who never murmur. They are marched and counter-marched, and it is seldom, indeed, there is a fight that they are not found in front of the very first, and well have they earned their title of "cannon's meat." All things considered, then, though I have succeeded in discovering a grievance, I must come to the conclusion that Carlistism is as rampant as ever, and that the men who compose its army are true and staunch to the cause they have espoused.

ITALY.

In its political review of the week the Observatore Romano devotes the following paragraph to Mr. Gladstone:—

"Mr. Gladstone is desirous of regaining power.—Ambitious calculations have induced him to write with the view of reviving the musty prejudices against the Papacy. A man of talent like Mr. Gladstone, a man who has been the first among the advisers of the Crown, does a wrong to himself in descending to rotten passions which he should be among the first to calum; if not for other reason than that of patriotic duty. Monsignore Manning, Archbishop of Westminster, in a brief letter addressed to the Mail, has replied to him with the gravity becoming a writer of so much authority and so much excellence."

The Voice devotes another article to Mr. Gladstone's book, and this being signed "X" may be presumed to have been written by Monsignore Nardi. The writer says:—

"Mr. Gladstone, like many other politicians, has done both good and evil. He wrote the Naples letters, full of exaggerations and untruths—let us hope unconsciously—and did very wrongly; he destroyed the Anglican hierarchy in Ireland, and did excellently; he coquetted with revolutionary Italy and did very wrongly; he conceded some favors, or rather acts of justice, to the Irish, and did excellently; he fell from power through a motive which did him great honor—namely, the desire to put a barrier against the periodic drunkenness in the United Kingdom. Towards Catholics and towards our Church he always used courteous terms, and several times rendered homage to the Chief Pontiff, whose virtues he exalted. He, William Gladstone, who loves our literature, our arts, and it would seem, even our country—he, who seemed to entertain a reverence (amicitia) for the Pope, and a profound respect for the Catholic religion, has chosen this moment, when the Holy See is despoiled and imprisoned, and the Catholic Church cruelly attacked, to rise against us, not only without reason but against reason. Can this be to clear himself of the suspicion of hidden Catholicism? Can it be through the conversations he had with Dollinger, whom he went to visit in Germany in September last?"

SWITZERLAND.

THE BENEDETTINE EXILES FROM SWITZERLAND.—It is most gratifying to learn from the Swiss Catholic papers that the President of the Republic of Ecuador has offered to the Benedictines, driven by the Swiss Government from their splendid monastery of Mariastella, a beautiful village, 14 leagues from Quito, wherein to found a new convent and form also a Swiss colony. The President asks that ten priests should at once start for the sphere of their labours, accompanied by an architect to plan the new monastery. The State of Ecuador will pay all expenses.

AUSTRIA.

VIENNA, Nov. 21.—The cause of the Old Catholics has come before the Reichsrath by a Bill being brought in by some members of the more advanced Liberty Party to regulate their position. As Glespach, the mover of the Bill, clearly proved, their present position is a very awkward one. They neither belong to the Catholic Church nor do they form a Church of their own. They might indeed constitute themselves into such a separate Church by conforming to the formalities required by law, which consist of little more than a declaration to that purport and a statement of their ability to maintain their clergy and schools; but by doing so they would virtually give up the position which they claim as the true representatives of the Catholic Church, and at the same time renounce more or less all pretension to a share in the endowments of the Catholic Church. They prefer, therefore, to endure the drawbacks of their actual anomalous position until they are relieved in Legislative enactment, as the Bill proposes to do, without asking from them a sacrifice of principle. The Bill has been sent to the Permanent Ecclesiastical Committee of the House to report upon it. The question is rather a delicate one. If the Old Catholics in Austria were numbered by hundreds of thousands or millions, there would be the great patent fact of a secession from the Catholic Church which the Legislature would have to recognize and to deal with. But among the 16 millions of Catholics of Austria there are but some hundreds, and these almost exclusively in the capital, who have not recognized the decisions of the Vatican Council, and who have constituted themselves as an Old Catholic community.—Times Cor.

GERMANY.

On the Feast of All-Saints the Reverend Father Schneiders was saying High Mass in the church of St. Lawrence at Treves. The church was thronged with a devout and peaceful congregation of men, women, and children. The first portion of the Mass had been celebrated, and the moment of the Elevation had almost arrived. At this solemn instant, whose sacredness Mr. Gladstone will not entirely refuse to recognize, an astonishing spectacle presented itself. A body of policemen, headed by a couple of police-inspectors, were seen forcing their way towards the altar, "most of them," writes the local "Hofel Zeitung," "keeping on their head-coversings within the church. Horrified by the outrage on Christian decency, and apprehending the preparation of some sacrilege, the congregation gathered more closely around the altar, and a number of respectable citizens of Treves besought the police inspectors to delay to make any arrests until at least

divine service was concluded, and above all to avoid such an insult to Christian sentiments as an arrest within the very sanctuary of religion. If Father Schneiders was to be thrown into goal for declining to recognize in purely spiritual affairs the authority of the civil "Ober-Präsident," would it not be enough to have him seized on his exit from the church? Meantime, while the police continued to force their way through the kneeling throng, the celebration of Mass proceeded, with, by the priest, and the Elevation was already over by the time the foremost of the intruders had succeeded in approaching the sanctuary rails. As the policemen prepared to ascend the very altar steps, a cry of horror broke from the congregation, and a number of men of all classes formed themselves as a barrier against any attempt to arrest the priest at the altar foot and in his ministerial vestments. Enraged at the resistance to their sacrilegious violence the police drew their sabres and, frightful to relate commenced hacking and hewing at the unarmed people. Blood flowed on all sides, the communion rails were broken under foot, and the arrest of Father Schneiders was accomplished as he had barely terminated the sacred function, and before he could change his vestments. The priest was dragged to the town goal of Treves, and several of the congregation who had endeavoured to oppose this brutal profanation were thrown into prison at the same time. It is only requisite to add one more detail to complete this repulsive story. It is stated by the Government press that the arrest of Father Schneiders was arranged for the very sanctuary and altar, in order to prove that "the Law"—Mr. Gladstone's "Civil Allegiance"—was supreme in every department of the Church as of the State. Can it be said that outrages which involve infidel organs do not hesitate to brand as "crimes deserving the retribution of insurrection" can find a vindication in the principles of the chief of the English Liberals?

ITEMS FROM ALSACE.—A writer in the Monde says that the cure of Rosheim (Alsace) has been acquitted of the charge of distributing pamphlets without a license. The abbe pointed out, on his trial, that the leaflet he distributed was merely against dancing, and that he was not a colporteur in the legal meaning of the word. At the same sessions the Abbe Corcellis, vicar of Obernai, was condemned to fifteen days in prison for having preached against Luther! More religious freedom.

THE WEATHERBOOK OF BAVARIA.—The Tagblatt says that King Louis of Bavaria has, for some time past, been studying with great ardor the works of Fenelon, Thomas Kempis, with the orthodox works on Catholicity. The Catholic journals, of which the Tagblatt is not one, say that these studies will revive the spiritual sense of the King, and that already a marked improvement in his manner towards the clergy is observable. They also say—but it may well be queried—that the anti-Catholic policy of Bismarck will henceforth meet a determined adversary in the person of the King of Bavaria.

PUGILISTIC U. S. SENATORS.—Senators Conkling and Chandler had had a "bout" with the gloves on in the former's gymnasium in Washington, says a correspondent, when Chandler was worsted. They were always much together. One day Chandler received an invitation from Conkling to come up to his house. Chandler sent back word that he regretted very much his inability to be present, as he had at his house a guest, a valued constituent from Michigan, and he could not leave him. Conkling sent back word, "Bring your friend along." With this form of invitation Chandler consented to come up. He brought his friend with him, and introduced him as Mr. Howard, of Detroit, Mich. Howard was a sad-eyed man of diffident manners, who contented himself with paying a very close attention to the themes of the bill of fare, rather than to join in the general conversation at the dinner-table. Conkling was in great gloe during the dinner. He told over and over again the story of Chandler's discomfiture. Chandler took all these remarks in an absent-minded way.

After dinner, Conkling led his guests into the gymnasium for a general smoke and chat. "Come," said he, pleasantly, to Chandler, "don't you want another bout with the gloves?" and he put his boxing gloves on. "No, I don't want to box," said Chandler; "but perhaps my friend here would consent to amuse you." Turning to Mr. Howard, Chandler remarked, "You box, do you not?" Mr. Howard still looked sad-eyed and absent-minded. He did once know something about it, but it was such a long time ago.

"Come, come," said Conkling, "let us have a friendly bout, I won't hurt you."

The sad-eyed man now came forward, and the round began. Conkling was for proceeding at once to knock his opponent down, and he would have done so had he not found great difficulty in getting anywhere near the sad-eyed man. The affair culminated by the sad-eyed man's suddenly rushing forward and landing a blow between Conkling's eyes, which felled him. Judge of Conkling's feelings the next day when he learned that Chandler had played a joke upon him by giving Mr. Howard \$100 to come up and bounce Conkling. The Mr. Howard, of Detroit, Mich, was none other than the notorious pugilist, Jim Mace, it is said.

A Louisville editor did not seriously object to the proposed elopement of his daughter with a dry goods clerk. Happening to get wind of the plan he merely laid in wait for Augustus and sent him home with the impression that a remarkably healthy young mule had played tattoo with his heels under his coat-tail.

A Pennsylvania town boastfully records the building of a "large shoe factory" within its limits; but its pride is abased by a Maryland critic, who observes that, of course, there would be no market for small shoes there—the females run to large size down there!

Owing to reduction of wages in many sections of Vermont, a large number of French-Canadians are returning to Canada.

The Atlanta News chants:— "The melancholy days have come, The saddest of the year; It's most too warm for whiskey, A little too cool for beer."

The citizens of Placerville, Cal., recently mistook a balloon for the comet and at once held a prayer meeting. When they discovered their mistake they went upon a vigorous spree.

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Sold by Grocers in Packets, only, labelled—"James Eppe & Co, Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly; Works, Easton Road and Camden Town, London." MANUFACTURED BY COCOA.—We will now give an account of the process adopted by Messrs. James Eppe & Co, manufacturers of dietetic articles, at their works in the Easton Road, London.—See article in Cassell's Household Guide. Physicians having Consumptive patients, and having failed to cure them by their own prescriptions, should not hesitate to prescribe Allen's Lung Balm. It has cured cases when all other remedies have failed. It is harmless to the most delicate child. Price \$1.00 per bottle. See special notice.

BAZAAR.

THE Ladies of St. Mary's Church, Williamstown, have the honor to announce a Grand Bazaar, to come off in January, 1875, for the benefit of the New Church about to be erected at Lancaster, in honor of the Most Sacred Heart of Jesus, and under the invocation of St. Joseph. Contributions, in money or otherwise, will be thankfully received by the Rev. Father MacCarthy, or any of the undersigned Ladies:— Mrs. ANGUS TOBIN, Lancaster. Mrs. Wm. M'PIERSON, " Mrs. WHITE, " THE MISSES M'DONALD, " THE MISSES O'NEILL, " Mrs. BOWDEN, " Mrs. GEORGE M'DONALD, Cornwall. Mrs. DUNCAN M'DONALD, Williamstown. Mrs. ARCH. FRASER, Fraserfield. Mrs. ALEX. SHANNON, 44 St. Famille Street, Montreal. Williamstown, Nov. 5th, 1874.

TO BUILDERS!

SEALED TENDERS, addressed to the Rev. Father MacCarthy, will be received till the 8th day of December next, for the Erection of a BRICK CHURCH at Lancaster, Glangary, Ont. Plans and Specifications can be seen at the Presbytery, Williamstown. The lowest, or any tender will not necessarily be accepted. Williamstown, Nov. 5th, 1874. 13-4

EAST INDIA HEMP.

And What We Know About It. Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest, in saying that when this plant is properly prepared, we know that it positively cures CONSUMPTION, and will break up a fresh cold in twenty-four hours. St. Mary's Church, Allegheny City, Pa., Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B., and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with. Yours truly, REV. FERDINAND WOLFE, O.S.B., 87 Washington Street.

CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination, I found her in the incipient stage of tubercular consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I ever saw or tried; in many cases it acts like a charm. Fraternally yours, P. A. SIFFORD, M.D.

RIDGEBILL, Caswell, N. C., Sept. 12, 1874.

Inclosed is \$10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me. W. A. FULLER.

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him \$9 worth of the Hemp.

Wm. HUNT, North High Street. P.S.—It is my opinion that an agent at this place would sell considerable for you. W.H.

DEERSD, Franklin, Tenn., Sept. 12, 1874.

Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have made him look and act like another person. I have great hopes. J. M. BRATTON.

DEEP RIVER, POWESHICK, IOWA, Jan. 3, 1874.

I have just seen your advertisement in my paper. I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the Asthma. She had it very bad for several years, but was perfectly cured. JACOB TROUT.

N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment \$1.25 each. Sent at our risk. Address CRADDOCK & Co., 1032 Race Street, Philadelphia.

PRAYER BOOKS.

THE Subscribers have just received from DUBLIN a fine assortment of PRAYER BOOKS, with a large variety of bindings, and at the very lowest prices—say from 10 cts to \$8. Always on hand

Rosaries, Fonts, Medals, Lace Pictures, Medallions, Crucifixes, &c., &c., &c.

Please call and judge for yourselves. FABRE & GRAVEL, 219 Notre Dame Street. Dec. 18, 1874. 3m-18

A Gem worth Reading!—A Diamond worth Seeing! SAVE YOUR EYES, RESTORE YOUR SIGHT, THROW AWAY YOUR SPECTACLES. By reading our Illustrated PHYSIOLOGY AND ANATOMY OF THE EYE, EIGHTY-TWO TIPS HOW TO RESTORE IMPAIRED VISION and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes. WASH NO MORE MONEY BY ADJUSTING HIVE GLASSES ON YOUR NOSE AND DISTURBING YOUR FACE. Pamphlet of 100 pages. Mailed Free. Send your address to us at once. Agents wanted. Full particulars sent free. Write immediately to DR. J. BALL & CO., (P. O. Box 987.) No. 91 Liberty Street, New York City, N.Y.

THE LINDSAY LORETTO CONVENT. IS NOW OPEN with a good attendance. This is said to be the first Convent in Canada. Parents leaving their daughters there to be educated, can see and judge for themselves. Charges moderate only \$100.

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ALLEN'S LUNG BALSAM.

Is the great modern remedy for COUGHS, COLDS, CONSUMPTION, ASTHMA, CROUP, and BRONCHITIS. It is recommended by Physicians everywhere, who are acquainted with its great usefulness. Dr. A. L. Scovill, of Cincinnati, Ohio, says:—"I have witnessed its effects on the young and the old, and I can truly say that it is by far the best expectorant remedy with which I am acquainted.—For Coughs, and all the earlier stages of Lung complaints, I believe it to be a certain cure; and if every family would keep it by them, ready to administer upon the first appearance of disease about the Lungs, there would be very few cases of fatal consumption. It causes the phlegm and matter to rise without irritating those delicate organs (the Lungs), and without producing constipation of the bowels. It also gives strength to the system, stops the night-sweats, and changes all the morbid secretions to a healthy state." SOLD BY ALL DRUGGISTS. Price, \$1 per Bottle. PERRY DAVIS & SON, Sole Proprietors.—[Dec. 4.

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.

Approved by His Lordship Mgr. Guigues, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200.....\$6,000 House in Wright Village.....1,500 Farm.....300 Two Good Horses.....300 Four Lots, each of \$100.....400 One Buggy.....120 A Buggy.....60 Five Watches of \$20 each.....120 Ten Watches of \$12 each.....120 In all 800 objects, many of considerable value. SPIRITUAL ADVANTAGES.—An Annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work. PRICES OF TICKETS.—Fifty cents. Responsible Agents wanted, with commission of one ticket on ten.

The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.

Property given as prizes by the President will be distributed by him to the winners. Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work. EUSEBE FAUER, Pt. Missionary Apostolic, President. (By Order), OMER BROUILLET, Secretary-Treasurer. Wright, P.Q., 8th Dec., 1873.—81 C.A.C.

THE MONTH AND CATHOLIC REVIEW.

NOVEMBER, 1874.—CONTENTS. ARTICLES, &c.—I. Mr. Gladstone's Durham Letter 2. Dies Ira: Translated by C. Kent. 3. Chapters from Contemporary History. V. The Persecution in Switzerland.—Part II. 4. The preparations for the Transit of Venus: by the Rev. S. Perry, F.R.S. 5. St. Jerome and his Correspondence.—Part II: By the Rev. J. McSwiney. 6. Bourbons and Bonapartes. 7. Structure and Origin of the Athanasian Creed.—Part II; The "Fides Occidentalis": By the Rev. J. Jones.

CATHOLIC REVIEW.—I. Reviews and Notices. II. The Quarterly Review and the Society of Jesus. Cases for Binding the 1st and 2nd Vols. of the New Series (20, 21,) may be had at the Publishers. All advertisements to be sent to Messrs. Burns & Oates, 17, Portman Street, W., London, Eng. Subscriptions may be paid at the office of this Paper. QUARTERLY SERIES. NOTICE TO PUBLISHERS OF COMPLETE SETS. All the volumes of the Quarterly Series being now again in print, Messrs. Burns & Oates are able to offer complete sets, consisting of the ten volumes hitherto published, at a reduction of one-third of the published price. Single volumes as before.

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EDINBURGH REVIEW, (Whig.) LONDON QUARTERLY REVIEW, (Conservative.) WESTMINSTER REVIEW, (Liberal.) BRITISH QUARTERLY REVIEW, (Evangelical.) AND BLACKWOOD'S EDINBURGH MAGAZINE, REPRINTED BY THE LEONARD SCOTT PUBLISHING CO., 140 FULTON ST., NEW-YORK. By arrangement with the English Publishers, who receive a liberal compensation.

These periodicals constitute a wonderful miscellany of modern thought, research, and criticism.—The cream of all European books worth reviewing is found here, and they treat of the leading events of the world in masterly articles written by men who have special knowledge of the matters treated. The American Publishers urge upon all intelligent readers in this country a liberal support of the Reprints which they have so long and so cheaply furnished, feeling sure that no expenditure for literary matter will yield so rich a return as that required for a subscription to these the leading periodicals of Great Britain.

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COMMISSION AND WHOLESALE PRODUCE AND PROVISION MERCHANTS,
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4-4m

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Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE.
AND ONLY ONE PRICE ASKED
Don't forget the place:
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Requisites for the Sick Room.
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As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.
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Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

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It is an excellent restorer of health and strength in the Spring. By renewing the appetite and vigor of the digestive organs, it dissipates the depression and listless languor of the season. Even where no disorder appears, people feel better, and live longer, for cleansing the blood. The system moves on with renewed vigor and a new lease of life.

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THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for Medicinal purposes.
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Sole manufacturer,
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THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address.
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NOTICE
IS HEREBY GIVEN that an application will be made at the approaching Session of the Legislature of Quebec, for an Act to Incorporate the Society entitled "LA COMPAGNIE D'EMPRUNT DES PROPRIETAIRES FRANÇAIS DU CANADA," to enable them to borrow, at a moderate rate, Foreign Capital, on good security, for the purpose of ameliorating property and the development of Agricultural industry in this Province.
Montreal, 6th Nov., 1874.

NOTICE OF PRIVATE BILL.
PUBLIC NOTICE is hereby given that an application will be made to the Legislature of the Province of Quebec at its next Session by Dame Marie-Louise Panet, widow of the late Arthur Lamothé, Esq., to obtain an Act authorizing her to sell, exchange, or alienate the immovable property, situate in the Districts of Joliette and Montreal, which has been bequeathed to her by the late Dame Louise Amelie Panet, wife of the late Wm. Berczy, charged with substitution, by the terms of the will of the late Dame Berczy.
Montreal, 3rd November, 1874. 13-5

NOTICE
IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "CANADA LAND INVESTMENT GUARANTEE COMPANY."
Montreal, 1st December, 1874. J. C. HATTON, Attorney for Applicants. 16-2m

NOTICE
IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "METROPOLITAN INSURANCE COMPANY OF CANADA."
Montreal, 30th November, 1874. J. C. HATTON, Solicitor for Applicants. 16-2m

INSOLVENT ACT OF 1869.
In the matter of LOUIS HART, of the City of Montreal, carrying on business there, under name of LOUIS HART,
An Insolvent.
PUBLIC NOTICE is hereby given that the aforementioned immovable will be sold at the times and places mentioned below. All persons having claims on the same which the registrar is not bound to include in his certificate under article 700 of the Code of Civil Procedure of Lower Canada, are hereby required to make them known according to law; all oppositions *afin de constituer* or *afin de charges*, or other oppositions to the same are required to be filed with the undersigned at his office, previous to the fifteen days next preceding the day of sale; oppositions *afin de coverage* may be filed at any time within six days next after the day of sale, to wit:
All that certain lot of land, or emplacement, in the St. Louis Suburbs, of the City of Montreal, being lot 112, upon the official Plan and books of reference for Saint Louis Ward of said City, with a two-story brick dwelling, and other buildings thereon erected, with right of *emphyteuse* in the South-West gable, and wall of the house of Madame Corderre, and adjoining said property.
To be SOLD at the COURT HOUSE, in the Room reserved for proceedings in Insolvency, in the City of Montreal, on SATURDAY, the NINETEENTH DAY OF DECEMBER next, at ELEVEN o'clock in the forenoon.
ARTHUR M. PERKINS, Assignee. 13-6

INSOLVENT ACT OF 1869.
PROVINCE OF QUEBEC, } SUPERIOR COURT.
District of Montreal, }
In re OLIVIER LEFEBRE, Insolvent.
On the twenty-sixth day of December next, the undersigned will apply to the said Court for his discharge under the said Act.
Montreal, November 18th, 1874.
OLIVIER LEFEBRE, Per J. E. ROUDDOUX, His Attorney *ad litem*. 15-5

INSOLVENT ACT OF 1869.
PROVINCE OF QUEBEC, } SUPERIOR COURT.
District of Montreal, }
In re MAGLOIRE PREVOST, Insolvent.
On the twenty-sixth day of December next, the undersigned will apply to the said Court for his discharge under the said Act.
Montreal, November 18th, 1874.
MAGLOIRE PREVOST, Per J. E. ROUDDOUX, His Attorney *ad litem*.

DR. McLANE'S CELEBRATED LIVER PILLS. HEPATITIS OR LIVER COMPLAINT, DYSPEPSIA AND SICK HEADACHE. Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs...

AGUE AND FEVER. DR. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with QUININE, are productive of the most happy results.

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DR. C. McLANE'S VERMIFUGE. Should be kept in every nursery. If you would have your children grow up to be HEALTHY, STRONG and VIGOROUS MEN and WOMEN, give them a few doses of McLANE'S VERMIFUGE, TO EXPEL THE WORMS.

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REMOVAL. JONES & TOOMEY, PAINTERS. HAVE REMOVED TO 28 ST. JOHN STREET (Corner of Notre Dame Street).

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CULLEN, WATCHMAKER AND JEWELER. 101 St. Joseph Street, WATCHES, CLOCKS AND JEWELRY Repaired with Dispatch. All work warranted.

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WILLIAM H. HODSON, ARCHITECT. o. 58 St. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to.

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The necessity of a popular medium for the representation of the productions of our great artists, has always been recognized, and many attempts have been made to meet the want. The successive failures which so invariably followed each attempt in this country to establish an art journal, did not prove the indifference of the people of America to the claims of high art.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light, and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white.

Every subscriber for 1875 will receive a beautiful portrait, in all colors, of the same noble dog whose picture in a former issue attracted so much attention. "Man's Unselfish Friend"

THE ALDINE ART UNION. The Union holds the originals of all THE ALDINE pictures, which, with other paintings and engravings, are to be distributed among the members. To every series of 5,000 subscribers, 100 different pieces, valued at over \$2,500 are distributed.

TERMS. One Subscription, entitling to THE ALDINE one year, the Chromo and the Art Union, \$6.00 per annum, in advance. (No charge for postage.)

CANVASSERS WANTED. Any person wishing to act permanently as a local canvasser will receive full and prompt information by applying to THE ALDINE COMPANY, 58 MAIDEN LANE NEW YORK.

HEARSES & HEARSES. MICHAEL FERON, OTTAWA. BEGG to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges.

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This list is an abridgment of our Premium Catalogue. The Complete Premium Catalogue will be forwarded free of Postage on receipt of address. Father Jerome's Library, 32mo, paper covers, 12 vols in box, \$1.00 per box.

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Full Boarders, per month, \$12.50. Half Boarders, do, 7.50. Day Pupils, do, 2.50. Washing and Mending, do, 1.20. Complete Bedding, do, 0.50.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, Toronto, Ont. DIRECTED BY THE CHRISTIAN BROTHERS. This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

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

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial. PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

ST. GABRIEL ISLAND SAW AND PLANING MILLS, SASH, DOOR AND BOX FACTORY. ST. GABRIEL LOCKS, MONTREAL. MCGAUVAN & TUCKER, PROPRIETORS. (Late J. W. McGaughan & Co.) Manufacturers of Sawn Lumber, Dressed Flooring, Doors, Sashes, Blinds, Mouldings, and every description of house finish.

To Nervous Sufferers. Dr. J. Bell's Specific and Tonic Pills. The Great English Remedy for all nervous debility, from whatever cause arising, have already been so long and so extensively used in Canada, as to require little to be said in their favor.

CONFEDEARATION LIFE ASSOCIATION. STOCK AND MUTUAL PLANS COMBINED. CAPITAL, \$500,000. SPECIAL FEATURES—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent) equal to dividend of most Mutual Companies.

ALLAN LINE. Under Contract with the Government of Canada for the Conveyance of the CANADIAN and UNITED STATES MAILS. 1874-5—WINTER ARRANGEMENTS—1874-5.

Table listing shipping routes and schedules for the Allan Line, including destinations like Sardinian, Cossabian, Polyanth, Sarbatian, etc., with corresponding ship names and dates.

The Steamers of the LIVERPOOL MAIL LINE sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Portland:—

SOUTH-EASTERN RAILWAY. MONTREAL AND BOSTON AIR LINE. TRAINS GOING SOUTH. On and after MONDAY, June 1st, trains will run as follows: DAY EXPRESS leave Montreal 8.50 a.m., St. Johns 10 a.m., West Farnham 10.35 a.m., New Port 1.02 p.m., arrive in Boston at 10 p.m.