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SHEMUS DHU, THE BLACK PEDDLER OF GALWAY

A TALE OF THE PENAL TIMES.

CHAPTER XXXII.—Continued

We are sorry that our story obliges us not to recount a day scene with light one, otherwise many beauties could be pointed out of the Connemara mountains, of Lough Corrib, of Knockshane lake, and of the Knockrahy hills, which form from this spot a tout ensemble well worthy the labours of the sketcher, whether those of pen or pencil.

Eveleen sat for a few moments, not noticing the scene, but, recalled from the confident feelings of plety to the difficulties of her situation, she suddenly arose, and asked D'Arcy whether he led her. When he answered not, except by stretching forth his arms, without arising, to regain the prize she conjured him by every tie which bound man to woman, child to parent, man to hope of happiness, to restore her to her father. The appeal was made to one who had often outraged the tenderest feelings of humanity, who cared not for father, brother or friend, when or where his own interests or passions were to be consulted.

"Eveleen," said D'Arcy, rising from the rock upon which he was seated, and moving quickly towards her, when he perceived that she had gone nearer to the lake than was safe—"Eveleen, my love, I have loved you from the moment in which I first saw you. I have never loved before. A new spirit has come over me within these few hours. I will not be content until you are mine. Say you love me, and I will give peace to you and to your father, to Connel, to Fergus. Say only the words, 'I love you, Reginald D'Arcy'."

"Love you!" exclaimed Eveleen, as she strove to make her voice, tremulous from fear and excitement, bold and defying. "Love you! As well, D'Arcy, might you ask the little bird to love the hawk, which suddenly seizes on it for destruction. Bestore me to my friends; cease your persecution of them—I will then give you an answer. But, no, she said, quickly correcting the words, "D'Arcy there will be no compromise between us. I can never—nor will ever—love thee."

The last words were uttered with a dignified strength, which virtue, firm in its purpose, can alone assume. D'Arcy was confounded, not by the sentiment, but the manner. He stood for a minute without speech, and then suddenly exclaimed, seizing Eveleen: "Then, by—! you are mine. I care not for your love. Ho! there, Harrison—come on!"

Between Harrison and Kathleen, a scene somewhat similar had occurred. Eveleen was passive in D'Arcy's hands. Resistance was vain. She followed him, resolved to oppose every evil, though trembling—it was her woman's nature—under his grasp. It may have been for the purpose of reconnoitring that D'Arcy had ascended this hill, though he was obliged to retrace the inlet before he could join Lewis at the station which he appointed for him. Whatever was his motive for coming hither, he retraced the same steps gloomier and quicker. When they came to the water, he perceived a single person coming towards them across the stepping-stones. It was Lewis, who called aloud, when he observed them preparing to pass over, to go quickly back, for their enemies were near them. D'Arcy waited for his son, and learned from him that many men had chased them on the road; that he had given the care of the four horses to Harrison's servant; that with difficulty he had escaped from his pursuers; and that some of them had followed him through the fields, and now were within a short distance of him.

"If this be the case, Harrison," said D'Arcy, turning to his companion, who had overheard the conversation, "we must look to our own safety—yet we will not relinquish our fair companions, if we can."

"Certainly not," said Harrison. "Yet where, D'Arcy, can we find safety?" "The lake, my friend," said D'Arcy. "In a cavern of the rocks, not far from this, there is a boat O'Reilly and I, a few days back, placed it where none but ourselves could find it. We can escape by water to the place where Lewis has ordered the horses to await us; or if this be dangerous, we may lie concealed among the islands, without suspicion, until we get notice of a free road for our journey. Come quickly; I hear the shouts of men approaching nearer to us."

"I must obey you, D'Arcy," muttered Harrison; "but this one act of obedience over, I will consult for myself."

mitted to be captured by Shemus Dhu and his companions.

CHAPTER XXXIII.

D'Arcy never regarded Eveleen during the colloquy we have described, feelings secure of her possession. He witnessed the capture of Harrison, and he could perceive, in the moonlight, that many men were running along the shore, and at length that they had found a boat, and were in pursuit of him.

"Ha!" he exclaimed, "it is more than I thought of. Oh! for some sturdy hands of my acquaintance and they would then experience the folly of their pursuit! As it is, Lewis," addressing his companion, "my boy, we will sell our lives at a dear rate."

"Never mind me, sir," replied Lewis, before D'Arcy had done speaking. "They have more and stronger men than we in their strokes. Let's gain the island and we will match their strength and numbers by cunning, or else—and he pointed to the quiet form of Eveleen, gathered, without a motion, in the bows of the boat—"we will have our revenge."

"No, Lewis," answered D'Arcy, energetically, "my revenge belongs not to you; I will shape its form. The girl must be preserved."

"To whom else should your revenge belong? You told me I was your son," said Lewis, with a manner denoting more opposition than obedience to the will of his father. "By—I if I must die, I will not die degenerate in spirit; I will have my satisfaction over your enemies, by sending that weak creature to herald our triumph over them. Ho! they cry to us to hold. You, sir, can parley with them better than I—speak to them."

"What will you do?" said D'Arcy, raising his voice to its highest pitch. "Give us the lady," said a voice from the pursuing boat, which was one or two hundred yards behind them, but which, even at that distance, D'Arcy recognized immediately as Shemus Dhu's—"give us the lady, safe and we will allow you and your companions to go free until morning."

"What right have you to interfere with my will regarding Eveleen, or the lady as you call her?" said D'Arcy, on whose mind the impression was suddenly made, that he had great influence over the pursuing party by the possession of Eveleen, and could make any terms which he pleased.

"I have authority higher than you think of, insolent man," spoke the same voice. "I claim her as unlawfully possessed by you—forcibly dragged from her father's house against her will; and, moreover, know that I am authorized by the governor and mayor to seize you, and bring you prisoner to Galway."

"And who may you be, pray, thus authorized?" said D'Arcy, wishing to conceal his knowledge of the speaker.

disativeness; he knew that he himself was its object; yet he knew that unless he exposed himself to the danger, D'Arcy would perform his threat, and Eveleen would become his victim. D'Arcy was at bay, and the desperation of a resolved wicked man is more terrible in its consequences than the fury of the lioness when her cubs are stolen. However, hope did not entirely desert Shemus Dhu. The many adventures of danger he had encountered, the many risks of life he had run without harm, had sometimes made him believe that his life was a fated one; at least they had strengthened his constitutional fearlessness. Moreover, it occurred to him that he was performing the sublimest act of devoted friendship; and when are the good down-hearted in the voluntary performance of an act of virtue? Enthusiasm, no doubt, to some extent, supports them; but there is another feeling, holier and supernatural, which animates them, and gives them joy. Shemus Dhu felt it. He trusted in Providence as his chief support. He was a powerful swimmer; the waves pass rapidly by him as he advanced to the boat. Had his companions leisure to remark it they would have admired his feats. Only once, amid the turmoil of the water, did he appear in danger; a wave larger than usual rolled with unexpected quickness upon him, and covered him. D'Arcy yelled through fear that his prey had escaped him; he urged his boat towards him; but when the wave had passed, Shemus Dhu arose again upon the water as buoyant as before. He was now within a few yards of D'Arcy, and he buoyed himself upon the water.

"Now to the shore, Mr. D'Arcy," said Shemus; "I will follow in your wake; and when Eveleen is placed upon the land, I will be your safety against the anger of her friends."

"Ha! villain!" exclaimed D'Arcy, giving a remnant to his passion, with imprudent quickness. "Ha! you think now to baffle me as you have often done. Oh! this hour pays me tenfold interest of revenge. Devils or angels shall not save you now."

With clenched teeth, every sinew hardened with the tension of iron, he struck the waves in his approach to him. The Black Peddler had complete self-possession. He was prepared for the worst; he dived as his only chance of escape. The boat passed quickly over him, and before its progress was stopped he arose twelve yards from it on the opposite side.

"Shall I fire, sir, and make sure of him?" said Lewis, presenting the long pistol which he drew from his belt. "Lewis," said D'Arcy, in a measured, deep tone—"Lewis, if you be a son of mine, be calm. Take a steady aim; I would not exchange heaven for his escape."

"I am ready, sir," said Lewis. "Fire, then," said D'Arcy; "he cannot escape both."

The smoke of the pistols pressed, their reports were echoing along the shore, the waters upon which the Peddler had been had nothing on their surface but foam. D'Arcy, in the vehemence of his delight, shouted aloud; but his triumph was short, for Shemus Dhu arose double the distance from them, and from the rapidly and strength with which he buffeted the waves, showed that he had not been injured in any limb.

"Hell and demons! he has escaped us," yelled D'Arcy. "Pull, Lewis, after him, with the strength of devils, or I will kill thee. See, the other boat, full of armed men, in a moment will be up to us."

"Shall I throw the wrench over—it will lighten us; and we will have one triumph of revenge?" "Anything!" cried D'Arcy, wildly. "Kill her, sink her in the lake, quickly, and follow the cursed Peddler."

"S!" exclaimed Lewis, "the work is done for us; she is dead!"

"Oh! joy! joy!" shouted Fergus. "Is she not dead? Are you sure she is not dead?"

The darkness of that horrible night had now passed away; the morning twilight had set in unclouded and began the work of dispelling the clouds, which, rolled up in masses, were hastening to the west. A pale, clear, green sky gleamed in the east; the storm was hushed as if by magic; the surface of the lake began to repose from its turmoil, and the rocks and woods which surrounded it began to show a clear outline in the cold, grey light. Fergus sat in the smaller boat, which—the men in the other boat took in tow. He held the senseless form of Eveleen in his arms, with her head leaning back upon his shoulder; and Shemus Dhu applied to her lips and nostrils some spirits from a small sagon which he carried securely in his bosom, at the same time chafing her hands with his.

The pale twilight falling on her pallid features soon made the symptoms of returning life visible; and the Peddler with a "hush!" signalled Fergus to be silent.

In another minute they were at the shore, where Harrison was held a close prisoner by two stout peasants, one of them Eugene More, and where Kathleen, his intended victim, was impatiently awaiting her mistress.

"Oh! Eveleen! my mistress, Eveleen!" she exclaimed; and her well-known voice was the first sound that reached Eveleen's ear, and restored her fully to her senses.

"Where am I?" asked the poor, half-frantic girl, with eyes staring wildly. "Where am I, and what is all this?" "Eveleen, you are safe, and in the arms of your own Fergus," said the son of Connel, fervently.

"Fergus! You here! But where is he?" said Eveleen, still staring wildly around her.

"He whom you fear, Eveleen, is not here," said Shemus Dhu, solemnly. "He is gone where the wicked go, and his vile body lies at the bottom of the lake."

"Oh, then, my heavenly Father!" said Eveleen, with uplifted eyes, and her hands clasped on her bosom—"my heavenly Father! all my hopes in Thee have not deceived me after all!"

"Now to Portarab, friends!" said the Peddler, giving the word of command; and the whole party proceeded to obey.

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FATHER BURKE, O.P., IN LONDON.

CHARITY SERMON.

On Sunday morning, the 3rd inst., there was solemn High Mass at the Church of the Immaculate Conception, Farm street, London. A collection was made on behalf of the poor schools of St. Mary's, Westminster. The Very Rev. Father Burke, O.P., was the preacher, and took for his text the thirteenth chapter of the First Epistle of St. Paul to the Corinthians: "If I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or tinkling cymbal. And if I shall have prophecy and should know all mysteries and all knowledge, and if I should have faith, so that I could move mountains, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, doeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things. Charity never falleth away; whether prophecies shall be made void or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away with. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now, I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity; these three, but the greater of these is charity." Father Burke said, alluding to the miracle narrated in the Gospel of the day, this, my dearly beloved brethren, is one of the very last miracles recorded of our Divine Lord. He wrought it almost immediately before He entered upon His passion. He prepared himself, as it were, for the sufferings which were before Him, by giving light to the blind. He had already told His Apostles that he was about to go to Jerusalem, and He told them clearly enough what things awaited Him there. But they understood Him not. They could not realize that their Lord and Master—whom they had seen so often work the most astounding miracles—at whose voice the very dead rose out of their graves—that He, the Lord, should submit to be scourged and laid upon, and crucified and put to an ignominious death. They could not realize it, my brethren; the eyes of their souls were shut to that great mystery of love and humiliation. But St. Gregory observes, seeing that they were still blinded in their eyes, the Lord wrought a miracle before them and opened the eyes of the man that was blind. Christ Our Lord tells us in the gospel that the things He did, those that believed in Him should do, and even greater things than he had done. We are prepared to contemplate the sufferings, the sorrows, and the death of the Son of Man. We are not like the Apostles, whose eyes were shut to these things. We know what is before us. In spirit, we are about to turn our faces to Jerusalem, and in prayer and deep thought to accompany Our Divine Lord, through the forty days of Lent, until we behold Him, on Good Friday, lifted upon the cross of His sorrow and of His shame. And now, reminding you, my dear brethren, that He Himself said, "the works that I have done, you should do." I ask you to-day, as a preparation for the passion, the sufferings and the death of the Lord, to work even a miracle like to that which Jesus Christ has recorded in this day's gospel. I ask you to open the eyes of the blind that they may see; I ask you to open their eyes as the Lord opened the eyes of Bartemias; I ask you to open the eyes of those children in whose cause I have come here to speak to-day. Consider the circumstances of the miracle. Here was a man—we do not read of him that he was born blind—perhaps if he had been born blind he would not have cried out with such earnestness, "Lord that I may see." Perhaps the recollection of the light that was out of his sight was before his mind; perhaps the gladness of the sunshine was never forgotten by him, and, therefore, as he had once tasted the sweetness of the light, he was all the more eager to have it restored to him. In another portion of the gospel we read of a man who was born blind; that man did not pray to see. That man did not cry out for anything of which he had conceived an idea. Our Lord took him of His own free will, and opened his eyes. But in this day's gospel the beggar is represented to us sitting at the roadside. He is in want of everything. He was famishing for hunger; he was poorly clad; he required many things, and yet when the Son of God came to him and said, "What am I to do for thee?" he did not ask for food, or clothing, or anything else that he wanted; but he expressed the great craving of his soul, and it was, "Lord, give me the light, that I may see." With the eyes of his soul were opened for although the eyes of his body were blind, the eyes of his soul were open. The very passing of Jesus of Nazareth near him poured into his soul the all-divine light. He had already believed, and believed with confidence, in the power of Jesus Christ to heal him, and that the Sacred Heart would have compassion upon him. He was not like the apostles and disciples, who saw with the eyes of their body, but the eyes of their souls were yet shrouded in darkness. And Our Lord, seeing that the faith was in that man's mind, and in his soul, opened the eyes of his body. On that day his early childhood came back to him, and the blessed light of Heaven—the sweet sunshine filling the whole earth—all that can please the eyes were revealed to him. But he needs none of these things. The moment his eyes are opened, the first thing he sees is the beautiful face of Jesus Christ, his Lord and God. In that vision of divine beauty, the blind man newly restored to sight forgets all. He does not go away to enjoy his recovered vision. He does not turn aside to the right or to the left to look upon this object or that; the eyes that were opened gazed only upon the sweet face of Jesus Christ. In the Gospel of St. Mark, we read that Our Lord said to this man, "Go thy way; thy faith has made thee whole." Did he go his way? No; he followed Jesus Christ. For him that was the only way; there was no other way in life could give him pleasure. He went with him and witnessed all the tribulations and all the humiliations of the Son of God. But he never lost faith in Him. He saw all that Christ passed through, but still Christ was to him the way, the truth, and the life. All this signifies the work of the Catholic Church in the education of her children. That blind man might have obtained his sight by the aid of some skilled physician. Perhaps some other man, by some strange and occult science, might have helped him to that joy of vision. Such a one might have enabled him to see all the beauties of the world, and all the things of nature, but he would not have beheld God. But because, Christ opened his eyes; because the voice that spoke to him was the voice of God, and because that presence in him was the presence of God—all this not only brought vision to his eyes, but also the love for Him who had done so much for him, and who had given him grace to follow Our Lord. The soul has eyes as well as the body. Just as the eyes of the body is the natural organ of sight, directing us in all our operations, warning us of the approach of dangers, showing us the pleasing places we should see, and the laborious and unpleasant things we naturally avoid, even so, the intelligence, the first power of the soul, is the eye of the soul. It is from the eye of the soul that the

likeness comes to guide the will and control it in its operations. It is from the intellect that those principles must proceed upon which a man is to form and build up his moral life, and therefore the intelligence is the eye of the soul. That eye may be opened in two ways. The world may teach the child. The secular instructor may come full of knowledge, knowing all things under Heaven. He may open the eyes of the child's intelligence and convey to it his magnificent light of scientific knowledge. He may give that child all that the human intellect has ever opened up or ever mastered. He may open up that intelligence to the hidden things of nature, and the laws that guide them; he may unroll before that young soul the pages of history and teach the great lessons that are contained there. He may make that young intelligence a mine, and almost a miracle of knowledge; yet if Jesus Christ be not there, if the love of God be not there, if the strength to raise up and make use of that very gift of God, for the purpose of feeling grace, be not there, of what avail is all that knowledge—that glorious opening of the eyes of the soul? In these days of ours, when knowledge abounds it seems that according to some teaching we are destined to arrive at a conclusion that denies the attributes and the existence of God. Even the highest human knowledge is a stagnant pool, where the knowledge of God is not found, and in its greatest perfection does not contain a living principle or motive power to save a man from his own passions and from sin. The highest education that the world can give is still deficient—still wanting. It is no education at all if we take the word in its true sense. To educate means to bring up the whole soul of man; it means to raise, to develop, and to mature every single faculty of that soul, and if one faculty of the soul be left untouched, undeveloped, then it is no education in the highest and truest sense of the word. Now, amongst the powers in the soul of man, there is besides the intellect, which requires education, the heart which requires purity and grace, and it is this heart and will of man that form his moral nature, just as the intelligence is the basis of his intellectual nature. The education therefore, that fills the mind with knowledge, but has no grace to touch the heart, no purifying influence to strengthen the will, cannot be called, in a true sense, education at all. It is only a development of one feature, and that by no means the most important feature of the soul of man. The Catholic Church, in her system of education, lays hold of the entire soul in its integrity, contemplates the intellect, and provides for that intellect in every walk of knowledge—excluding nothing. The experience of past ages, the researches of science, the growth of investigation of natural phenomena on every side, are taken into the youthful mind, which is flooded with this natural knowledge. Side by side with this natural knowledge, is carried on the training of the will and the purifying of the young soul. Who can deny that the Catholic Church is sometimes taunted with want of zeal in the cause of education? and where may I ask, in reply to this strange assertion—where is there a body in the whole world that has ever laboured in the cause of education as the Catholic Church has laboured? Where is there so prolific a mother of knowledge and the creator of knowledge as this great Church of God. Amongst a thousand arguments with which she appeals to all men, I will select one. One of her greatest and most illustrious saints—Ignatius of Loyola—for the express purpose of teaching the world; and if we take the annals of this great institution, we find that it has mainly and directly sought to train the heart and the mind to the salvation of the soul. The history of the order and their annals afford a magnificent proof that no scientists, no philosophers, have ever sifted more deeply the secrets of nature, never torn to pieces her laws and brought forth her hidden treasures with greater skill and intelligence than the Jesuits. They have been foremost in the ranks of knowledge at all times, and have ever been foremost in spreading the truth. God had given him eyes; God had given him organs of vision, though they were closed; but they were there, and were created for the light; and when he said, "Lord that I may see," he only asked for his right, and it was given to him by the Lord. And so the children of the poor clamoured for their light. They also have their organs of mental vision. They have intelligence, and that will and intelligence would surely be properly trained or perverted. That will is destined, no matter how humbly, to act upon mankind for good or evil, and our first duty is to provide for them a means by which they can come to the knowledge of divine truth and divine life. Our first duty to our neighbour is to exercise charity and mercy. This we can do in a thousand forms. It may take the form of food, of clothing, of harbouring the houseless. This is a more corporal and temporal mercy—magnificent and angelic when it attaches us to God. But there are other claims and more urgent that the children of the poor have upon our charity and mercy, and they are the spiritual wants of mercy—the first of which is to provide for them a Christian and a Catholic education. This is the most urgent of all causes. The nature that teaches the soul in mercy is like the nature of God Himself—that immortal, incomparable, and eternal soul. But it is not only for those poor, but for our own peace, that we are so deeply and practically interested in this great work of Catholic education. Of many arguments on this point, I will only ask you to consider one. First of all, consider that education alone can create what is called conscience. We cannot live in a society without conscience. We cannot enjoy one hour of happiness, unless those around us are trustworthy and conscientious. Many of you are dependent for your comforts upon your servants. What, if you cannot trust them? If you had to live amongst a society of men and women who had no conscience, life would be a burden to you. What is conscience? Is conscience the grace of God to do what is right? It is the intellect knowing what is right and what is wrong. The Catholic Church has been accused by her enemies and calumniators, not only of want of zeal in the cause of education, but even of opposition to principles of education. How strange that this divine institution, which educated the whole world and all the needs of men—this institution which alone was able to take up the broken threads of a disorganized and ruined world, after the destruction and breaking up of the Roman Empire, and out of this broken and tangled skein, to weave again the splendid fabric of modern civilization,—how strange that this church which has always brought its influence to bear in the cause of education, whether in ancient or modern times, should be assailed as the enemy of civilization? But, above all, how strange that this word should be spoken, when we Catholics know and feel that the Church of God cannot exist without education. The Church of God is founded on faith. Now faith means knowledge. Faith means the attending to the words, and the will, and the voice of him who speaks the word of God. St. Thomas says, "Faith is an intellectual virtue, and resides in knowledge." Therefore, the very existence of the Catholic Church is dependent upon her having an educated people. Again, every single duty that the Church commands with perhaps the exception of fasting, is intellectual and requires not only a trained intellect, but in some cases an intellect trained in the very highest form of knowledge. It is a duty incumbent upon all Catholics to frequent the sacraments, and amongst those the sacrament of Penance. What does this preparation for confession involve? A thorough knowledge of God's law. It involves the greatest intellectual power of being able to realise that God acts invisibly and powerfully in the sacrament of Penance and the other sacraments. All these duties are incumbent upon the poorest Catho-

lics as well as the highest; are they not intellectual acts of the very highest kind—knowledge so high that the most ancient intellects of the pagan philosophers of old as well as some of the very highest and most cultured intellects of the present day are unable to realise what it is. And yet this is what the Catholic Church teaches. What follows from this? That if we be true Catholics, true children of Jesus Christ, we must earnestly labour and unflinchingly provide for the care and the Catholic education of our poor. I speak on this point all the more earnestly, and with all the deeper attention, because I speak not only from my mind but from my heart. I know well that I am speaking for the children of my own poor—of those that are come to you as into a strange country, most of them in the humblest walk of life, with many natural defects, but all bringing with them here as all the world over a close adherence to the faith that never played false to Almighty God; all this grace of faith which is dearer to them than all the prizes of worldly careers, or even their lives. This is all they have, if you will; but is it not worth keeping? May it not come to pass, in this England of yours, that in the designs of God they are the nucleus of a grand return to the ancient faith which may once more set your land upon the very summit of spiritual as she has already attained to temporal, glory. You can only secure the souls of those who have come amongst you and their children by providing schools. In doing this, you will be serving the sacred interests of Jesus Christ. Remember how dear to Him are His poor. He loves them so that He identified Himself with them, and said to His disciples: "If you want to find Me, seek Me in the midst of my poor." How dear to Him the children of the poor are may be known from the way in which they gathered around Him, with all that fearlessness of infancy and when the elders would have put them aside, He said, "Stand aside you, but suffer little children to come unto Me, for such is the Kingdom of Heaven." And now, dearly beloved, suffer the children to come to Jesus Christ. Have pity upon them; their cry is for light. That light for which they cry you can give them. Be merciful, for it is written, that they that instruct many unto justice shall shine with considerable glory.

MISCELLANEOUS.

Two CATHOLIC CHINAMEN are present every Sunday at Mass in St. Hedwig's Church, Berlin. They are members of the Chinese Embassy in Germany, and, judging from their gorgeous dress, they must be of a high rank. They kneel during the whole time of Divine service, on embroidered cushions, which they carry under their arms when returning home.

A DYNASTY IN DANGER.—A pamphlet, entitled "Where are we going to?" is said to be creating a great sensation in Holland. The author, Mynheer Speelman, points out that all the hope of Holland rests at this moment on the Prince of Orange. But both the question of the dynasty and that of Dutch national independence are, the writer says, in a critical position. The Dutch Royal Family is very limited in number, and counts no longer a single legitimate heir. The marriage of the Prince of Orange has therefore become a most important question. Holland will and can live only with the House of Orange, Mynheer Speelman says, unless she were to become again a Republic. The dynastic question is therefore a vital question for the country.—Pall Mall Gazette.

POPULATION OF THE WORLD.—According to recent careful computations, the population of the world is 1,423,917,000, or 28 persons for every square mile. The following table shows the population of the great divisions of the earth:

Europe.....	309,178,300
Asia.....	824,548,500
Africa.....	199,971,600
Australia.....	4,748,600
America.....	85,519,800
Germany.....	42,723,000
Austro-Hungary.....	37,700,000
Switzerland.....	2,699,147
Holland.....	3,809,527
Belgium.....	5,336,634
Luxemburg.....	265,153
Russia.....	71,730,980
Sweden.....	4,383,291
Norway.....	1,802,882
Denmark.....	1,903,000
France.....	36,102,321
Great Britain.....	35,450,000
Spain.....	16,551,674
Portugal.....	4,298,881
Italy.....	27,482,174
Turkey in Europe.....	8,500,000
Romania.....	5,073,000
Servia.....	1,377,078
Montenegro.....	190,000
Greece.....	1,457,894

The population of Turkey in Europe, Asia and Africa reaches 47,600,000 souls, of whom 20,500,000 are divided between Egypt, Tripoli, and Tunis, Asia having 13,000. The population of the Russian Empire is estimated at 85,536,000, or 900,000 over the population of 1875. The population of the British Indies numbers 289,000,000, that of China 405,000,000 and that of Japan 33,239,015. London has 3,498,428 souls, Paris 1,851,692, New York and Brooklyn 1,535,622, and Berlin 1,045,000.—E.

THE LATEST SCIENCE OF WINNING BATTLES.—It is interesting to note the alterations which have taken place in the methods of warfare, even when they do not include such radical changes as that caused by the invention of gunpowder. No age fights like its predecessor, and there were notable changes in the form of attack and defence even where so much depended upon personal valor and discipline, and where there so few essential changes in the forms of weapons, as in the long history of Roman conquests. In our own day, the form of fighting has changed very essentially with armies, although not in quite such a marked degree as with navies. In the Napoleonic wars there is mention of field fortifications of earthworks for an army actually engaged in a campaign. Battles were won by the massing of artillery, by cavalry and infantry charges, and both combatants manoeuvred in open field without thought of improvising protection by the spade. Battles are hardly more fought in that manner now than with lances and bows for weapons. The old muzzle-loading muskets made it possible that there should be successful charges, in which a vast column of men could be hurled on a line and break it, although its head was destroyed by one volley or even two. It is not so now, since the breach-loaders, as has been shown to the cost of the Russians at the attack upon Plevna. General Skobloff in one instance rushed forward three supporting columns to the first charging body, and the last only carried the line into the redoubt, which he was afterward compelled to evacuate. Since the American war, the spade also has become appreciated, and has altered the condition of landfighting almost as much as the use of armor in naval engagements. It gives an immense advantage to the defensive. During the last year of our war, not an army took up the most temporary position without earthworks, and defences scooped out with tin plates and cups saved many a soldier's life, and defeated attack. Ten minutes' spade work often puts a regiment in position to defy the attack of a brigade.

CATHOLIC NEWS.

The Decree of Waterford had the honor of receiving the last special blessing sent to Ireland by Pope Pius IX.

THE LIFE AND TIMES OF PIUS IX.—Sister Mary Frances Clare will soon publish a work entitled "The Life and Times of Pius IX," with illustrations.

The Sussex Daily News states that two of the Rev. A. Wagner's curates at Brighton have announced their intention of joining the Roman Catholic Church. Their names are the Rev. J. J. Greene, priest in charge of St. Bartholomew's Church, and the Rev. P. Fletcher. Both clergymen have retired to a Roman Catholic retreat to prepare for their reception. Mr. Henry Farmer, the organist of the church, has already seceded.

THE CATHOLIC POPULATION OF LOWELL, MASS., is about one-half of the people. There are four churches, besides a chapel. St. Patrick's is a fine church. The new Church of the Immaculate Conception is a splendid building. The Oblate Fathers have charge of this church and St. Joseph's. There is an orphan asylum and hospital. St. Peter's Orphan Asylum and St. John's Hospital are both under the charge of the Sisters of Charity.—Boston Pilot.

ILLUSTRATION OF CATHOLICS IN TURKEY.—Ghalib Pascha, Prefect of Constantinople, has placed the mosque of St. Sophia at the disposal of the committee for the relief of the victims of the late war, and has charged the French Sisters of St. Joseph and of St. Benedict in Galata to take care of the sick and wounded sheltered there. Fifty years ago no Christian, and least of all no Christian woman, was ever allowed to enter this mosque, under penalty of instant death.

FATHER NEWMAN.—The very Rev. Dr. Newman has this week revisited Oxford for the first time since 1845. He has been staying with the Rev. S. Wate, President of Trinity College, of which society Dr. Newman was formerly a scholar and has recently been elected an Honorary Fellow. On Tuesday evening Dr. Newman met a number of old friends at dinner at the President's lodgings, and on the following day he paid a long visit to Dr. Pusey at Christ Church. He also spent a considerable time at Keble College, in which he was greatly interested. In the evening Dr. Newman dined in Trinity College Hall at the high table, attired in his academical dress, and the scholars were invited to meet him afterwards. He returned to Birmingham on Thursday morning. It is scarcely necessary to state that the rumour that Dr. Newman would preach at the Roman Catholic chapel at Oxford had never the slightest foundation.—John Bull of March 2.

ANECDOTE OF THE LATE POPE.—Various incidents in the life of our Holy Father, Pope Pius IX., have been related at different times illustrating his kind and gentle nature, and its influence on others, but in the following instance it seems most apparent. Some years since a Protestant lady, visiting Rome, wished to see Pope Pius IX., as she said to a friend afterwards in describing her visit, only to satisfy her curiosity, not going as most persons do, to pay their respects to him, as a holy and venerable man, and to receive his blessing, but to make observations, and afterwards to ridicule him, having heard from other Protestants of "Kissing the Pope's toe." She expected to see much to make fun of, and declared that she would not kneel to receive his blessing. She entered the room with proud bearing, and feeling that it was too humiliating to kneel to any man. When she caught a glance of the calm and benignant smile of our Holy Father, a complete change took place, her feelings of pride vanished, and she involuntarily fell on her knees and reverentially kissed the golden cross on his slipper.

THE SPIRIT OF THE AGE.—In a pastoral letter addressed to the clergy and laity of his diocese of Perugia, in the Lent of 1876, Cardinal Pecci, now Pope Leo XIII., wrote: "Human reason, like the man of sin described by St. Paul, rises in revolt with its weapon of negation, sets itself above all that is called God, takes profane possession of the temple, and, driving out the ancient Lord of the temple, declares itself for God in his place. Tell me, my dearly beloved, what place is there left in this world for the Creator and Redeemer of man? Alas! if he still finds a shelter in the hearts of the faithful, few as they are in the world—if there are still some souls at whose doors he knocks and hears an answer—yet, speaking of society at large, he has no home left for him on earth. In the name of science he is banished from the region of beings to gratify a proud spirit of independence, he is excluded from teaching under pretext of liberty, he is driven from his dominion of morals. The cry of the unhappy clans, 'We will not have this man reign over us,' never sounded more noisy nor more audacious than in our day."

THE JESUIT FATHER ALEXIS CLERC, who won the crown of martyrdom during the terrible days of the Commune in Paris in 1871 was previous to joining the Society of Jesus, for thirteen years a lieutenant in the navy. He often related the circumstance which led him to abandon the navy and devote himself to the Church. The captain of the ship on which he served was a bitter and outspoken opponent of all religion. He especially sought, though in vain to change the faith of his lieutenant, Clerc, who always showed his conscientious convictions with many openness, and whom he prized as an able officer. At length the hour of death came to the unbeliever. Hovering on the confines of eternity, he commanded Clerc to bring him a little cask from a secret drawer. The dying man opened it and took therefrom a written formula of a secret covenant, a blasphemous renunciation of Christianity and faith in God. Again in this solemn hour he tried to induce Clerc to renounce his faith, read once more with trembling voice the dreadful heaven-defying formula, and died with an oath upon his lips and with features awfully distorted. This terrible death inspired the whole crew with terror. Lieutenant Clerc forthwith abandoned the marine service and sought in the Society of Jesus safety for his soul and a Christian death, which he found in such a glorious manner.

PIUS IX AND JEFFERSON DAVIS.—Mr. Davis writes to the editor of the (Cleveland) Catholic Universe the following interesting reminiscence of Pius IX.: "I grieve with you over the decease of the great and noble God Pio Nono. In common with all who honor true piety, that which begets universal charity, I feel the loss which the Christian world has sustained in the departure of this grand exemplar; but I have personal obligations added to the common cause for mourning. You have mentioned many characteristic acts of that sublime man; let me add one, of which you might not otherwise learn, for it was as privately as it was graciously done. When our war had closed in the defeat of the South, and I was incarcerated with treatment the most needlessly rigorous, if not designedly cruel; when the invention of malignants was taxed to its utmost to fabricate stories, to defame and degrade me in the estimation of mankind; when time served at home, as well as abroad, joining in the cry with which the ignoble ever pursue the victim; a voice came from afar to cheer and console me in my solitary captivity." The Holy Father sent me his likeness, and beneath it was written, by his own hand, the comforting invitation Our Lord gives to all who are oppressed, in these words: "Venite ad me omnes qui laboratis, et ego reficiam vos, dicit Dominus." That the inscription was autographic was attested by "Al Cardinal Barnabo, December, 1866" under his seal.

IRISH NEWS.

I REPORTED some time ago that the Home Office ordered an investigation of the cases of the remaining Fenian prisoners. This has been done, and the statement of a new inquiry is inaccurate.—London Cor of Irish Paper.

SHOCKING OCCURRENCE—DECEASED TO DEATH.—A woman named Kilmurphy, aged 70 years, residing at Gortaleer, Parish of Kilmoghney, near Ballineen was found burned to death in her cabin there on Friday morning. Pending an inquest it is not yet known whether the shocking occurrence was accidental or the result of malice.

PETITIONS FROM THE SOUTH OF IRELAND.—In the House of Commons on Monday night Mr. O'Donnell presented a petition from the Town Commissioners of Duogaryvan in favour of an amnesty of political prisoners. Mr. Goulding presented four petitions from inhabitants of the city of Cork in favour of the Irish Sunday Closing Bill.

COKE FISHERIES CONSERVATORS.—A meeting of the Board was held in the Court House on Saturday. Sir George Colthurst in the chair. Other members present—Capt. E. E. Messrs R. W. T. Bowen, M. Hayes, H. Dale, G. Haynes, H. B. O'Sullivan, and H. B. Minbar. The routine business having been gone through, the Board adjourned for a fortnight.

WAR PREPARATIONS IN THIS DISTRICT.—On Monday an order was received in this garrison, directing the men of the Control Supply and Transport Department to be medically examined, with a view to probable employment on active service, and requiring information as to the number of these men who could be spared from this department.—Cork Herald.

VOLUNTEERS FOR THE HIGHLAND REGIMENTS.—The Commander-in-Chief having asked for volunteers from a number of regiments to raise the 93rd Regiment to the strength of a thousand men, fifty men from the 16th Regt., in this garrison, have intimated their readiness to volunteer for that purpose. Each man receives a bounty of a guinea and a new kit. The 8th Royal Irish Fusiliers, also in this garrison, were likewise invited to contribute volunteers to the 93rd, but they have not responded. It is little more than a month since this regiment sent 260 volunteers to the 88th Connaught Rangers at the Cape.

COMPENSATION UNDER THE PEACE PRESERVATION ACT.—Cornelius Cahill and his brother John, both of Mitchelstown, who were drawn at the fair of Tipperary on the 25th of last June, have served the necessary legal notices of their intention of applying at the ensuing sittings for the South Riding of Tipperary for the sums of £100 and £300 respectively, compensation under the Peace Preservation Act, for the injuries sustained by them. The Cahills were at that time in possession of the farm from which John Ryan had been ejected, on the Buckley estate. They surrendered it immediately after this occurrence, and it has been since a waste. The claims will be opposed on behalf of the ratepayers.

AN AFFAIR OF THE HEART.—An incident which occurred on Saturday night in the vicinity of one of the city bridges shows the dangerous lengths to which even in our sentimental age men will be driven by disappointed love. After some days of irresolution, a young man of respectable business connections, on the night in question, after several preliminary peeps through the window at a young lady engaged in business in the locality indicated, took the desperate step of putting the question that leads to matrimony. The negative particle that has brought misery to so many thousands of hearts was the fair one's reply. The rejected lover, straightway leaving her presence, threw himself over the quay wall into the river, where his adventure was brought to an unromantic termination by the rescuing hand of Paddy Doyle.—Cork Herald.

FISHING ON THE LEE.—The fishing on the Lee has not been productive of much sport during the past week, and this seems all the more unaccountable as the condition of the weather and water were excellent. The fish are plentiful, but they appear to be so shy and to be in no humour whatever for taking the ordinary bait. On last Thursday, after the flood, Sir Oriel Forster met eleven fish and killed four. On Friday a member of the Anglers' Club captured five, of which three were springers, weighing respectively 12lbs, 11lbs, and 9lbs. This was an exceptional take, however, as there were many other rods on the bank that met with indifferent success. Major Abbott, of the Barracks, captured a large red cock fish after some splendid play; the fish was hooked in the body by both flies, and the head being free, he plunged away down the river for some distance. Captain Nettles' party captured one springer, and this was the sum total of Friday's sport. A few days previously, Mr. Richard Barter killed one springer, and played a very large fish into the bank without, however, succeeding in landing him. Mr. Young, jun., landed a springer of 22lbs, a few days ago, below Carrigrohane bridge.

TERRIBLE SCENE AT AN EVICTION NEAR BALLINA.—On Monday Constable Egan and Sub constables Kelle, Reilly, and Green, accompanied T. Reddington, E. J. sub-sheriff, to the townland of Moher (on the estate of the Earl of Clancarty), where a man named Reynolds was to be evicted from his land. The sub-sheriff, when demanding possession, was told by Reynolds that the first man who would enter his house he (Reynolds) would take his life. A man named Patrick Comber, residing at the village of Muckey, to whom possession was to be given, made several attempts to break the door, when Reynolds, who was armed with a pitchfork, attempted to stab Comber. Constable Egan, who was in charge of the constabulary party, gave orders to his men to fix swords, and with much difficulty kept Reynolds and his wife from inflicting dangerous wounds. However, Comber received several stabs in his arms, which were subsequently dressed by a doctor. The constabulary disarmed Reynolds, and brought him to the barrack where informations were taken before John J. O'Shaughnessy, Esq., Birechgrove House, and the prisoner was remanded till the petty sessions on Saturday next.—Correspondent of Freeman.

THE LATE HURRICANE IN THE ATLANTIC.—CASUALTIES.—Captain Samuelson, of the Norwegian barque Immanuel, reports having sighted at midnight, on the 20th inst., a full rigged ship, apparently in ballast, lying on her beam ends. He hailed her and received an answer; but could not discern anyone on board. He noticed that a flag was being hoisted and lowered aboard her and despatched a boat with three men to her assistance, but when the boat got within about a cable's length of her the ship sank, and the only thing that came to the surface was a water cask. The American ship Abner J. Benyon, which arrived in the harbour on Tuesday night, for orders from San Francisco, reports having experienced a heavy gale on the 23rd December last, with high seas, which caused her to labour and strain heavily, and become leaky. She will probably go to the Passage Docks for repairs. The barque Wave Queen, Captain Peak, from Philadelphia, arrived in the harbour on Tuesday night, and reported having experienced a traffic hurricane on the 9th inst., in latitude 45 deg. north, and longitude 31 deg. west, with a heavy sea, which lasted for 36 hours, during which time the vessel lay heave to. It commenced from S.E., and went round to W.N.W. The vessel had her bulwarks and stanchions on both sides carried away and decks swept.



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TERMS—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MARCH 27

**CALENDAR—MARCH, 1878.**

WEDNESDAY, 27—Feria.  
Florida discovered, 1612.  
John Hogan, the Irish Sculptor, died, 1858.  
THURSDAY, 28—Feria.  
The American ship-of-war *Janestown*, sailed from Boston with provisions for the starving Irish, 1847.  
FRIDAY, 29—The Five Wounds of Our Lord.  
John Martin died in Newry, 1875.  
SATURDAY, 30—Feria.  
Alaska purchased by the United States from Russia, for \$7,000,000, 1867.  
SUNDAY, 31—FOURTH EUNDAI IN LENT.  
Peter O'Neil Crowley, shot in Killooney Wood, 1867.  
APRIL, 1878.  
MONDAY, 1—Feria.  
The "Ashburton Treaty" signed, 1812.  
TUESDAY, 2—St. Francis of Paula, Confessor.

**THE VOLUNTEERS.**

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30.

Every man must attend. Men who are absent without leave will be ordered to send in their uniforms.

M. W. KIRWAN,  
Captain Commanding.

**NOW READY.**

"LA CAMPAGNE IRLANDAISE."

REMINISCENCES OF THE

FRANCO-GERMAN WAR,

By W. M. KIRWAN.

To be had at DAWSON BROTHERS, Montreal. Price, in Paper, 75 cents; in Cloth, \$1.

**IMPORTANT FROM OTTAWA.**

HIS EXCELLENCY AND THE ORANGE DEPUTATION.

SPECIAL TO THE "TRUE WITNESS."

The following important news comes to us from reliable authority, this morning:—

Ottawa, March 26th, 1878.

Absolutely false that the Governor General received an Orange address. The persons who called upon him, finding His Excellency declined to do so, substituted an address of a purely personal and complimentary nature. But this the disappointed Orangemen have mixed up with the account of the visit, wishing to have it believed that Orangeism received a favourable recognition from His Excellency. McKenzie Bowell and the Grand Master headed the deputation. It is known now that the brethren wrote to the Hon. Mr. McKenzie, apprising him of the intended visit of the Orange deputation and its object. But Mr. MacKenzie failed to see them upon their arrival in the Capital, and did not, it is said, reply to their letter. The brethren, it is said, are very indignant. These are the facts.

This is a vindication of the course we have pursued upon this question. We all know that the Premier is no friend to the Orangemen, and this little incident is an additional proof of it.

**O. Y. B. BAND.**

We learn from the *Ottawa Herald* that the O. Y. B. Band played in St. Patrick's procession at Vankleek Hill on St. Patrick's Day. They went under the name of the "Ottawa Cornet Band." They had an eye to business.

**"YOU BL—DY PAPIST."**

Mr. D. Barry, Advocate, and senior Licent. of St. Jean Baptiste Infantry Company, was lately walking to the head quarters of his company in uniform. On his way he met four youths, one of whom hissed in his face—"You bl—dy Papist." Again the sign board at his office door was torn down, by whom it can only be conjectured. Mr. Barry is the lawyer who is engaged to defend the Catholics charged with complicity in the late disturbances.

**THE RESPECTABLE ORANGEMEN AND THE CATHOLIC ROUGHS.**

When Irwin, the Young Briton rowdy, a man well known as a bully, was arrested for shooting at Carry, the *Witness* spoke of him as a young man of good character—but now two young men named Murphy and Cooney, who are Catholics—have been arrested for assaulting John Reilly and James Baker, and according to the *Witness*, they are roughs. Mark the respectable Young Briton and the Catholic Roughs—the "Orange Lady and the Catholic Female."

**MR. P. C. WARREN.**

Mr. P. C. Warren, a young Irishman, has succeeded Mr. W. Burke, as manager of the Canadian Branch of the New York Life Insurance Company. The Company is a very extensive one, having cash assets to the amount of \$35,000,000, and a surplus over all liabilities of \$6,000,000. Mr. Warren is a gentleman who has succeeded in making hosts of friends in Montreal, and the popularity of the appointment he has received, must tend to the widening of the business of the firm. Both the New York Life Insurance Company and Mr. Warren are to be congratulated upon the his appointment.

**THE CATHOLIC UNION AND THE ORANGEMEN.**

The *Witness* of last week hinted "that because the Catholic Union walked in procession on St. Patrick's Day, if other societies thought proper to walk on some particular occasion, they should not be interfered with." If this is intended to compare St. Patrick's Day with the 12th of July, our contemporary will find that Irishmen will dispute the issue. It is unreasonable to draw any comparison. One is a day for the nation—Catholic and Protestant alike—while the other is a day for a rowdy faction, and no more. We cannot see how the walking of the Catholic Union can be construed into a challenge. There is no analogy, and there is no reason why the Catholic Union should "challenge" an organization that no one appears to know anything about, except that it has a bad history, and that it has equally bad intentions.

**THE GOVERNOR GENERAL.**

The *Irish Canadian* suggests that we should get up a petition to be forwarded to the Queen, calling for the withdrawal of his Excellency the Governor General, because he received an Orange deputation as such. Our contemporary must be aware that we are opposed to the idea of petitioning her Majesty, for we believe that it would be waste of time and paper, and there it would end. Even if we were inclined to undertake such a step, which we are not, for every name we could get, others could get fifty to thwart us. As to the policy of the Governor General we have at present nothing to say. The facts of the case are not known, but they are to be inquired into. If the facts are as reported, the proper step, in our opinion, is for the Irish Catholics to present Lord Dufferin with a petition, signed at every church door in the county, and urge his Excellency to make the authorities do their duty, and prevent the incursion of armed bands into our midst on the 12th of July. We want to see the law enforced and every man suspected of carrying fire arms, arrested and made pay the penalty of his lawlessness.

**A DANGER TO THE STATE.**

It is the duty of all men living in this country to guard against every possible DANGER TO THE STATE. The interest of every one of us is to secure peace and order, and to avoid everything that is calculated to undermine the laws or to weaken the constituted authority of the land. The man who lives in this country, and who does not entertain sentiments such as these is a traitor, and should have all men's hands against him. Such a man could be loyal to no country in the world, for he has here, by law, all that is necessary for his liberty and for his welfare. But while law can make a people free it may not make them contented with the condition of things around them. There is something more than law, or even liberty, necessary for the prosperity and well being of the land. So far as law is concerned, the statute books of Canada will compare favourably with any country in the world, and yet Canadians of every creed appear to be hurrying on to maddening destruction. Law and liberty are not saving us from the broil of internecine strife. Social order is a chaos, religious fanatics disgrace Protestant pulpits with outrages against the Host, and kindle fierce resentment by howling invectives against the Church. Life has become insecure, and yet law is supposed to be triumphant. The Catholics of Canada are beginning to fear that orange ascendancy may become a fact, and if it ever does, so sure will it become a DANGER TO THE STATE. Pitt once said that "where law ends tyranny begins" and the ascendancy of orangeism, would witness the end of all law and the commencement of a tyranny, the like of which Ireland alone has witnessed among civilized nations. The Irish Catholics know this from sad experience too well. It was the rabid fury of orangeism that did much to drive them to the madness of despair, and made them seek Right and Honour in hopeless revolt. The Irish Catholics of Canada dread, and have reason to dread, the hated yoke of a bastard power, which was born of fanaticism and folly, and which neither claims to be exclusively religious nor political, and exists only to foster hatred among men. It may be possible for us

to live at peace with orangemen, but it is not possible to live at peace wherever their ascendancy is secured. We say this with some knowledge of the Irish character and with abundant proof to sustain us. The Law may not indeed foster the orange order, but it may be so fostered without acts of Parliament. It may be fostered by being encouraged and countenanced, and by being received with flattering assurances by those in place and power. But every act that applauds orangeism alienates the Irish Catholics, and we fear may induce some of them to look for sympathy to those living outside our Dominion, and rendering no allegiance to our laws. So sure as orangeism grows in power so sure will a proportion of the Irish Catholics be driven to seek new alliances to guard them from its insults and its tyranny. In plain words—and the plainer the better—orange ascendancy means the growth of Catholic disaffection, and the throwing of a proportion of the Irish Catholics of Canada, into the arms of men of extreme opinions across the border. Men in power should weigh the consequences of encouraging orangeism by act, word, or deed, with due deliberation. We say this in no spirit of threat, for to Canada and its laws, we give our hearty allegiance, but we say it in terms of friendly warning, and with a desire to do our best to remove the danger we see looming in the distance. We are anxious to guard our people, so far as we can, against such a calamity, and it is in the interest of the State that we give the warning as we do. Orangeism is becoming a burning question in Canada, and anyone who has studied the history of the order, must see that that fact alone makes it a DANGER TO THE STATE. Respectable Protestant opinion the world over has condemned it. The *Times* of London loathes it: the *Irish Times*, of Dublin, denounces it, the Protestant press of Dublin denies that orangeism ever did any good for Protestantism, but, on the contrary, that it did a great deal of harm. In England Protestants never hear of the loathsome thing but to ridicule and despise it. In Ireland a few men of position in the North are associated with it for political purposes, and here in Canada if there are respectable men associated with it, they are ashamed to admit it. And yet it is secretly encouraged and fostered, and that too by some men who ostensibly denounce it. Every lover of Canada should open his eyes to the consequences of this vicious policy, for they may rest assured that the success of the order means a serious danger to the future of a glorious land which should be free from social disruption, or the tyranny of class over class.

Of course there is no official encouragement given to orangeism, but there is abundant proof to establish the fact that sympathy with orangemen is openly practiced by many of the officials of the Government.

Looking over an old file of the TRUE WITNESS the other day, we noticed that it was not, as it is not, an unfrequent occurrence to have orange bands associated with Volunteer Corps. For instance we see that when the Ottawa Field Battery went into camp, in Sept., 1876, it was accompanied by the band of the Orange Young Britons. A band playing a field battery into camp is odd enough, but the association of orangemen with the Volunteers must do a great deal of mischief. It was only the other day that the band of "A Battery" returned the compliment, and played at a concert given by the "True Blues" at Kingston. This certainly could happen in no country but Canada. In Montreal, it is well known that the fife and drum band of the Prince of Wales Battalion is the band of the Orange Young Britons in uniform. This is particularly unfortunate, for Colonel Bond is a gentleman in whom the Catholics have unlimited confidence as being strictly impartial. We find it a somewhat delicate task to notice this matter, but we owe it to our co-religionists to make it public. Nor is that all. The reading room of the corps and the Orange Hall are in the one building, and as we believe the Orangemen are moving, we hope the reading room of the corps will not be moved with them. Again, on Saturday evening, a detachment of Artillery men were coming down Bleury Street about six P.M. The men were under the command of two officers. A number of small boys accompanied them, and those small boys were whistling the "The Protestant Boys." Of course the artillery men are not responsible, but straws show how the wind blows. If the authorities desire to promote a feeling of good will, they will discourage this semi-official connection between Orangeism and the Volunteers. If they do not do so, they must be prepared to see the Catholics look with suspicion upon them. Among the officers in general, we believe there is no intention of giving insult, but it would be idle not to admit, that the rank and file almost to a man give sympathy to the Orange organization. The respectable portion of them would, no doubt, be ashamed to admit it, but the fact is patent. There is only one way to remedy

this evil, and that is to allow more Catholics into the service. We say "allow," because we know that they are now prevented from joining. It is useless, tell as "there are no vacancies;" we know better, and we intend to do our best to expose the doings of some men, who act in direct opposition to the law, and engineer so as to keep the Catholics out of their legitimate rights.

**O'DONOVAN ROSSA.**

Some of our contemporaries have gone too far in their zeal to bespatter the name of O'Donovan Rossa. Not satisfied with denouncing him upon public grounds, they must needs assail his private character as well. In their thirst to heap coals of fire upon his head they dip into speculation which only weakens their case and does not injure him. For instance, one of our contemporaries, said that Rossa will "skirmish" the "fund" away in tap rooms and that the "fund" is a swindle, and that Rossa means simply to make money out of credulous "servant maids." If that was all Rossa intended it would not be much. But some day or other people who write thus will be rudely undeceived. Rossa means mischief and mischief he will do. There is nothing in his private history to warrant the assumption that he will make a cent out of the business. He is a man of strong passions and strong convictions, and we have never heard of anything in his private character which warrants the charge of mercenary motives, and it is not fair to invent calumnies because he is a Fenian. We object to his skirmishing fund upon public grounds, and while we have no desire to become his apologist, yet we wish our contemporaries to fight fairly and to discuss questions upon their merits.

In an interview he had with a reporter from the *New York Herald*, he said:—

The Orangemen rushed upon the hall, but the police interfered and stopped them. And, let me say here for my friends and for myself, that the police of Toronto behaved bravely that night.

And again he bears testimony to their willingness to protect him:—

The Orangemen finding that I had escaped them commenced fighting the police. The Mayor of the city offered to send any escort to protect me, and Chief of Police Major Draper asked the secretary of the committee were I stopped and offered a detachment of police to protect the house and escort me to the depot.

This sustains our admiration of the manner in which the police behaved, as the following sustains the views we expressed as to the impropriety of bringing O'Donovan Rossa to Canada at all. Burke and Luby are men of culture, but that is more than we can say of Rossa and Mulcahy.

**GENERAL BOURKE ON THE SITUATION.**

General Thomas Francis Bourke, one of the Fenian exiles, and a trustee of the "Skirmishing" or "National" fund, was interviewed by a reporter in New York on Wednesday. He said:—

"I am very sorry that Rossa went to Canada. Such occurrences do no good to any one, and they do a thousand injuries to the Irish cause."

"Was it not foreseen," asked the reporter, "that if Rossa went to Toronto to lecture a violent opposition would be made to his doing so by the Orangemen of that city?"

"It was foreseen, and many of his friends exerted themselves to induce him to stay away. I myself said to him, 'Rossa, you will make \$100 by going; I will give you \$100 to stay at home.' Of course none of my friends have any means of checking him except by argument. We are fellow workers with him, but that gives us no means of restraining him from doing foolish things of this sort. On the other hand, he was obstinate; he had formed the determination to go, and he went in spite of all opposition. He did not want to have the appearance of being frightened out of going."

"Why were his friends so anxious that he should not visit Toronto?"

"We do not think that Rossa's speaking there could do any good to Ireland, and such scandalous scenes bring the cause into disrepute. Besides, Rossa has given enough foundation for all attacks on him to make them doubly dangerous to the cause which he is identified."

"Does Rossa then hold principles that other prominent Irish nationalists do not agree with?"

"He has published in connection with the organization of this 'Skirmishing Fund' letters addressed to himself and various documents for himself which express principles which other prominent Irishmen—as, for instance, the present trustees of the fund have no sympathy. He has talked of and countenanced others in talking of dynamite, giant powder, and all such explosives as means of injuring England. He has talked of the destruction of cities and arsenals and commerce without any regard to the rules of modern warfare or the restraints of modern ideas. All this talk is both foolish and immoral, and no one sympathizes with it except some ignorant persons who do not know any better. The other trustees of this fund do not hold such opinions; they simply recognize that it is very expedient to have a sum of money to be used for Ireland in a legitimate manner when ever occasion may arise."

"Is it on account of his extreme notions that the people of Toronto have such a special aversion to Rossa?"

"Yes. Mr. T. C. Luby lectured in that city not very long ago, and I myself lectured there two weeks ago. We both had very large audiences; we were well received by the entire Irish Catholic population of the place, and we experienced not the shade of opposition from the Orangemen. Many of these were present at my lecture, and did not even make any signs of disapproval. One Orange gentleman, a member of the Canadian Parliament, was on the platform, and expressed himself pleased with my remarks. Any moderate and sensible man can go to Toronto and speak there with as much freedom as he can in Hoboken. The Orange party there hate Rossa specially because of his expressions of outrageous opinions, and because they think that he is a dangerous man to allow to speak to an Irish audience in Toronto. They think that he might do harm among their fellow citizens, and they have no respect for him, both on account of his holding such notions and because they think he cannot give any good reason for them."

"What position did the English Government and the Colonial officials take in this matter?"

"I think they had nothing to do with it. I do

not think that they desired the occurrence in any way. There is perfect liberty of speech in Canada, and I feel assured that so far as the authorities are concerned the efforts to prevent disturbance were genuine. I think that the full force of police and military would have been used to protect Rossa if he had actually fallen into serious personal danger. I may point out that no attack was directed only against the one man who was peculiarly obnoxious."

"Did Rossa have the sympathy of all the Irish party in Toronto?"

"By no means. Compare the numbers of audience who went to hear him with that which listened to other Irish lecturers. Only the extremist party gave him support."

"What do you think of the reflections on Rossa's personal courage made by some of the daily papers? They say that he trembled and out short his address, and jumped off the train before reaching the station."

Rossa's physical courage cannot be doubted. He has proved it too often."

Will you make a statement of the purposes of the Skirmishing Fund, and of the manner of its management?"

"The Skirmishing Fund is accumulated for the purpose of aiding, in any scheme which may tend towards the separation of Ireland from England. It is voluntarily contributed by persons who desire such separation. Rossa is the Secretary. He receives the subscriptions, advertises their receipt and hands them over to the trustees, who are myself, John Breslin, Thomas C. Luby, John Devoy, William Carroll, and Jas. Reynolds. The greater part of the money is invested in United States registered bonds, and it is also arranged that no one of the trustees can touch it without the consent or co-operation of at least two of the others. It is even necessary that three be present when money is obtained on any order by the trustees. The fund is administered with the greatest care, and it will be scrupulously withheld from every undertaking not consistent with the purposes for which it was raised. It must be distinctly understood that the trustees will do nothing not consistent with the rules of civilized war and national honour. They will do nothing which the laws of political morality would condemn."

It would be well for Rossa's admirers to ponder upon these words. It would be a sad day for Ireland if her national autonomy could only be secured by poisoning the English people, shooting the Irish landlords, and by carrying on a system of outrage against which the Church would rise in arms, and the chivalrous instinct of the true Irish race would shrink with Christian abhorrence.

**GEN. SHIELDS'S OPINION.**

General Shields is not a mere Home Ruler, as believers in moral force are sometimes called. At a lecture he gave last week in New York, he said:—

"But I would not tolerate for one moment the petty little inquisitions of Canada. Do you hear that (loud cheering)? I would not tolerate for one moment these secret organizations. I want to go to work openly. Whatever we, Irishmen, do, let us not be afraid to let God and man see it. Let us do it in the clear light of the day, under the bright sun of Heaven, not at the 'Bising of the Moon,' as the saying is (cheers and laughter). We have had too much of that nonsense already. That is only baby work; that is all I call that (cheers). What we have to do let us do it openly, like a brave, gallant race that is willing to risk itself; and if you do that, take my word for it the result is destiny."

Again, speaking of the "Skirmishing Fund," he said:—

"In answer to a complimentary toast distinguished guest made some pertinent remarks on the duty of the Irishmen of America. He deplored the discussions that unfortunately exist in this country. At the present time he said, the Hibernian and other Irish Associations looked with suspicion on anything that was done for the benefit of Ireland by those connected with the 'Skirmishing Fund.' What we want is unity. We should all work together for Ireland; and if we were united Ireland could demand anything from England, and it would not be refused; but so long as Irishmen are disunited, England will give nothing."

**MORE ALLEGED ATTEMPTS AT ASSASSINATION.**

Last night it is alleged that there was another attempt to assassinate a Catholic. About 11:30, William Hill a Catholic, was it appears fired at while going home. He was saluted with the remark—"There goes a Papist b—r" and this was followed by two shots which however did no harm. We fear this work will provoke a bloody retaliation. The Rev. Mr. Bray threatened some time since that if one more murder was committed in Montreal, the Catholics would be annihilated. But here are several murders attempted—cold blooded assassinations—and yet the Rev. Mr. Bray is silent. Where are the ringing denunciations from pen and pulpit now. A Protestant clergyman lectured the other evening on the "Recent Disturbances," and coolly said that he would not blame any one. Of course he would not blame anyone, he would not brand the assassin orange organization, but how different it would be if the "other murder," to which Mr. Bray referred had been committed. It is hard—very hard for Catholics to be passive in this state of affairs. The press is almost silent; the Protestant pulpit is easy, and public opinion almost apologetic for the assassins, because a man was shot in a street brawl last July, after he had first tried to shoot others. The condition of the public mind can only be set at rest by an impartial display of public opinion and an even handed rendering of the law. This is not done. When an Orangemen was shot, the houses of Catholics were searched for arms, but here after many attempted murders, we do not hear of any wholesale attempts to disarm the "Protestant Boys". Are Catholics to be forced to the conclusion that justice is not even handed and then to be driven to some desperate act—first driven mad and then destroyed? It looks as if such was the policy of the authorities; and we advise our Catholic friends not to fall into the trap which appears to be placed in their way. Let reason—not passion guide their councils; and while we must stand prepared to guard our honour and our lives, we must not commit a single act that would place our people in the same light as that in which the attempted assassins of our co-religionists stand.



THE DECLINE OF PROTESTANTISM. A REMARKABLE LECTURE.

The Witness and Chinyqy are troubled at the progress of the Church, and the decline of Protestantism. They see Ritualism making progress in England, and conversions among the cream of her aristocracy and literatures becoming common.

"The Puritans of England and America," says Emerson, "found in the Christ of the Catholic Church and in the dogmas inherited from Rome, scope for their austere piety and longings for civil freedom. But their creed is passing away, and none arises in its room. I think no man can go with his thoughts about him into one of our churches, without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affection of the good, and the fear of the bad. In the country neighborhoods, half parishes are signing off, to use the local term. It is already beginning to indicate character and religion to withdraw from the religious meetings. I have heard a devout person, who prized the Sabbath, say in bitterness of heart, 'on Sundays it seems wicked to go to church.' And the motive that hold the best there is now only a hope and a waiting."

This was said thirty-six years ago, and the words have a prophetic significance to-day. And do Protestants ever ask themselves the reason why? Let us inquire. It is true that within a few years after Luther burned the Pope's Bull at Wittenberg—Protestantism carried almost everything before it. England, Scotland, Denmark, Sweden, Holland and Northern Germany were completely overrun; while France, Switzerland, Belgium, Bavaria, Austria and Poland nearly succumbed to its power. All appeared lost, and the Church which had rescued the civilization of the world at one period, and had made the civilization of another, appeared buried in its ruins.

henceforth was to be purely secular, and religion was to be left to its own resources, to develop itself without legal restraint in accordance with its inherent principles. Protestantism found an open field and the only obstacle to the free interpretation of the Bible was that which is inseparable from all ecclesiastical organizations and creeds. The religious history of this country is therefore all important in a study of the decline and dissolution of Protestantism. We will therefore examine the course of two or three of the more important sects during the last hundred years. A century ago the Congregationalists were the most numerous and influential religious body in the United States. They represented the original American Church, which had come over in the May Flower, which had made the wilderness blossom and had moulded the thoughts and habits of the people. It had been to the Puritans the cloud by day and the pillar of fire by night, and was blended with all the sweetest and most sacred memories of their descendants, who looked upon it as the chief national glory. The pure religion of a chosen race, not subject to change or decay. "A change in the solar system," said John Adams, "might be expected as soon as a change in the ecclesiastical system of Massachusetts." Its ministers were renowned for learning, their social position was the highest, and they inspired a reverence which has been accorded to the preachers of no other Protestant sect in this country. The authority which they exercised. Will hardly be realized by the men of this generation. In 1:74 when Massachusetts was without a legislature or executive officers, the entire people turned instinctively to their ministers for guidance and help. "From the sermons of memorable divines," says Bancroft, "who were gone to a heavenly country, leaving their names precious among the people of God on earth, a brief collection of faithful testimonies to the cause of God and His New England people was circulated by the press, that the hearts of the rising generation might know what had been the great end of the plantations, and count it their duty and their glory to continue in those right ways of the Lord wherein their fathers walked before them. Their successors in the ministry, all

larded over by no prelate, with the people and of the people, and true ministers to the people, unsurpassed by the clergy of an equal population in any part of the globe for learning, ability and virtue, for metaphysical acuteness, familiarity with the principles of political freedom, devotedness and practical good sense, were heard as of old with reverence by their congregations in their meeting-houses on every Lord's day, and on special occasions, of fasts, thanksgivings, lectures and military musters. Elijah's mantle being caught up was a happy token that the Lord would be with this generation as he was with their fathers." Another great advantage was given to Congregationalism by its local position. It was the religion of New England; and as the general influence of New England had been preponderant in the affairs of this country, we should naturally expect to see its religion prevail, especially as it happened to be more than any other of native growth and intimately associated with the struggles and triumphs of the nation. It was held to be a democratic and republican religion, in perfect harmony with American names and institutions, to the development of which it had powerfully contributed; and was thought to be indispensable to their maintenance. Had an impartial observer a hundred years ago taken a careful survey of the religious state of the country, he surely would have been led to the opinion that Congregationalism was destined to become more and more the dominant religion of the United States. This is in fact the judgment which Dr. Stiles, the President of Yale College pronounced in his election sermon, preached before the Legislature of Connecticut in 1783, "When we look forward," he said, "and see this country increased to forty or fifty millions, while we see all the religious sects increased to respectable bodies, we shall, doubtless, find the united body of the Congregational and Presbyterian churches making equal figure with any two of them."

On the contrary, in spite of every favoring circumstance, Congregationalism has lost his vantage ground and has sunk into the position of a minor sect. Worse than this—the faith which was its life is dead. The absence of doctrinal unity was made manifest at an early period by internal dissensions, schisms, revolts, which often gave rise to the wildest and most extravagant theories. The Armenians expelled from human creeds to Scripture the Liberal Association of Calvinism; and finally the transcendental school lifted itself above all authority and acknowledged no God but

whoose name its inspired prophet wrote above the entrance to this temple of a new faith. It was in vain Congregationalism sought to save itself, by refusing to recognize its own offspring. The orthodox mind of New England had been loosed from its moorings, the dogmatic basis of religion, was swept away, and nothing remained but to declare that Christianity was not a theory or a doctrine, but a living process. The revolution which has taken place in the Congregational body itself was brought clearly to light in the council which met at Boston in 1865, in which an attempt was made to agree upon a doctrinal basis for the denomination. As a measure of compromise, the Confessions of 1648 and 1680, were affirmed substantially, though a leading member of the Synod declared that there were articles in these old standards which no one any longer accepted as true. The proposition to draw up a new declaration of faith was declined by the committee, for the reason "that it could not be harmoniously adopted." Six years later, the Oberlin Council refused to admit the denomination to, "old and new confessions," and draw up a formula which was to contain substantially the great

doctrines of Christianity, and of which the remark was justly made that it did not express the exact sentiments of any party. Divided within itself, a prey to conflicting elements, without organization, without unity of aim or purpose, unlimbered by rationalism and infidelity, the Congregational body, the old "standing order of the Churches" which a hundred years ago was the great ecclesiastical organization of the country, venerable yet vigorous, enthroned in the hearts of the people, a part of the national glory, has fallen into decrepitude, while sects that were then hardly known have entered into the possession of a field which it thought its own.

in New England in the first half of the present century, produced by the thaw and dissolution of Calvinistic Congregationalism, has been characteristically described by Emerson. "The church, or religious party," he says, "is falling from the Church nominal and is appearing in temperance and non-resistance societies, in movements of abolitionists and of socialists and in very significant assemblies called Sabbath and Bible Conventions—composed of ultras, of seekers, of all the soul of the soldiery of dissent, and meeting to call in question the authority of the Sabbath, of the priesthood and of the Church. In these movements nothing was more remarkable than the discontent they begot in the movers. The spirit of protest and detachment drove the members of these conventions to bear testimony against the Church, and immediately afterwards to declare their dissent with these conventions, their independence of the methods whereby they are working. They defied each other like a congress of kings, each of whom had a realm to rule, and a way of his own that made concert unprofitable. What a fertility of projects for the salvation of the world? One apostle thought all men should go to farming, and another, that no man should buy or sell; that the use of money was the cardinal evil; another that the mischief was in our diet, that we eat and drink damnation. It was in vain urged by the housewife that God made yeast as well as dough, and loves fermentation just as dearly as He loves vegetation; that fermentation develops the saccharine element in the grain and makes it more palatable and more digestible. No, they wish the pure wheat, and will die but it shall not ferment. Others attacked the system of agriculture, the use of animal manures in farming, and the tyranny of man over brute nature; these abuses polluted his food. The ox must be taken from his plough, and the horse from the cart: the hundred acres of the farm must be spaded, and the man must walk wherever boats and locomotives will not carry him. Even the insect world was to be defended; that had been too long neglected, and

slugs and mosquitoes was to be incorporated without delay. With these appeared the adepts of homeopathy, of hydropathy, of mesmerism, of phrenology, and their wonderful theories of the Christian miracles! Others assailed particular vocations, as that of the law-clergyman, of the scholar. Others attacked the institution of marriage as the fountain of social evils. Others devoted themselves to the worrying of churches and meetings for public worship; and the fertile terms of fanaticism among the elder Puritans, seemed to have their match in the plenty of the new harvest of reform. From this same New England hot-bed, pululated Mormonism, Free-love, Free Religion, Abolitionism, Communist philanthropies, Women's Rights Association and other sentimentalisms more or less gross or refined. In the midst of this social fermentation faith was smothered; the special doctrines of predestination, original sin and justification, for the setting forth of which the Congregational churches rested their right to exist, either vanished or lost significance. Zeal died with the decay of the dogmatic teachings which had inspired it. Questions of God, of the soul, of salvation, were dropped in the confusion and noise of contentious debates or projects for the reform of the domestic, civil, literary and ecclesiastical institutions of the world. The Congregational ministers had long been noted for political preaching, and while the faith of the people was firm, they might with safety indulge this propensity. But allegiance to party had now become paramount to loyalty to the church; and large numbers abandoned the Congregational body because the political opinions of the ministers did not coincide with their own. From whatever side we view the subject we shall find

all point in one direction. The process is one of dissolution, and not of evolution and the result is death not life. An increasing passion for self-destruction keeps pace with the spontaneous decomposition of Protestant Christianity. In the midst of the almost universal decay and death of faith, the charm and virtue of life disappears, and that very material progress which once seemed so divinely good falls upon us; not that our minds have grown spiritual, but because the heart is hungry; and the soul that feeds on husks dies. To-day in the United States, with a population of some forty-five millions, there are, according to the census of 1875, but 323,000 Congregationalists; and this handful of unbelievers, or unbelievers without doctrinal unity, without organization, without zeal, is all that remains of

At the time of the Revolution, "the Church of England in the Colonies," as it was called, was, after Congregationalism, the most powerful religious body in the country. In all the Southern colonies it was upheld by the law, and outside of New England it counted among its members most of those to whom wealth or social position gave distinction. Its stronghold was Virginia, whose influence upon national affairs was greater than that of any other single State. Washington himself was an Episcopalian, and the first chaplain to Congress was a minister of this Church. Its liturgical worship was performed at Jamestown before Plymouth Rock had been touched by the feet of the Pilgrims. We need not, however dwell upon its opportunities in the United States, since there has never been a time in our history when an attentive observer could have imagined what there was a future for the Episcopal Church in America. The Church of England was not born of religious enthusiasm or conscientious conviction. In its very origin it was political and mercenary; received its form from king and parliament, and not from the workings of the overwrought soul. It has ever borne the taint of original sin; has been worldly, comfortable and respectable; full of decency and without nice scruples. No divine indignation has shaden it; no rash enthusiasm has ever pushed it beyond the bounds of what is becoming. It is compromising, apologetic, deprecatory; a religion of good breeding, a worship of culture and property. It is

and in reality neither. There has never been a place within the Church of England for heroic self-dedication to God, for the burning zeal which persecution only inflames, for the irresistible impulse which urges to the preaching of Christ to beggars and outcasts. A suggestive remark of Macaulay is this—that Ignatius of Loyola, had he been an Anglican, would have been the leader of a formidable secession, while John Wesley, in the Catholic Church, would have been the first general of

new society devoted to the defence of her honor and interests. There has never been a constructive agitation in the Church of England. All great movements within it lead fatally out of it, to Catholic faith, sectarianism, or unbelief. Opportunists for marvellous success, were not wanting to the Anglican schism in this country, but the ability to use them was lacking. It was to no purpose that the Episcopal body, as it is called, renounced its allegiance to the mother country. To rise higher than its source was impossible. Like the Establishment, it remained formal and conventional, weak and respected. There was no contagion in its cold and dignified preaching; no power to move the hearts of the people. In the cities it formed a select audience among the wealthy half-devout, who hold that respectability is the first mark of the true Church, and who would as soon think of belonging to an unfashionable coterie as of believing in an unfashionable religion. It was paralyzed by the character of those who were drawn to it. No great religious movement has ever originated among the rich and cultured. The feeble manner in which they hold divine truths weakens the cause they seek to defend; and, therefore, a Church which loses the poor, loses the virtue and power of religion. The episcopate, St. Paul declares, shall not possess God's kingdom. Episcopalianism in the United States has developed no original thought, no new life. It has but reflected in a vague and feeble way, the movements and convulsions by which the Establishment has been agitated in England. The early history of this sect, which as a distinct ecclesiastical organization came into existence with the consecration of White and Provoost in 1793, is remarkable chiefly for the mild and apologetic tone in which its claims were urged. The Convention of Maryland, held in 1783, had recognized "other Christian Churches under the Revolution," and the Virginia Convention, 1785, in expressing a preference for uniformity of doctrine and worship, had thought it necessary to soften this mild declaration by a warning against whatever is inconsistent with "liberality and moderation." Bishop White who was the first to introduce lay representation, thought a union among the Episcopallians and the Metho lists might be brought about, which shows how completely dogma and Church authority had vanished. Higher views have gradually gained the ascendancy, but the chaos of opinion which is found inside the Church, deprives them of efficacy. Like the Establishment

is divided within itself. High and Low, Ritualist and Evangelical, Deist and Tractarian, all contend with its fold, which is an open arena for the profane of opposite and contradictory religious opinions. In the United States, according to the census of 1875, there are but 273,000 Episcopallians. This is the outcome of a century's life and work in the midst of a thousand favoring circumstances. The Episcopal Church in the United States has never exercised any influence upon the masses of the people, and if we may judge from its character and temper as well as its past history, we can affirm without rashness that it is not destined to acquire greater power. Next week we shall give the remainder of this remarkable lecture and meanwhile we hope that our Protestant friends will ponder over it.

THE STATE OF SOCIETY

THE SIGNI OF THE TIMES

THE PROTESTANT EPISCOPAL CHURCH.

DANIEL O'LEARY.

THE IRISH-"AMERICAN" PEDESTRIAN CHAMPION OF THE WORLD.

GREATEST FEAT ON RECORD.

FIVE HUNDRED AND TWENTY MILES IN ONE HUNDRED AND TWENTY-NINE HOURS.

BOUNDLESS EXCITEMENT AND ENTHUSIASM.

The great international six days' champion pedestrian competition, for £750 in prizes, guaranteed by Sir J. D. Astley, Bart., M. P., which was commenced on Monday morning, March 18, at the Agricultural Hall, Ilkington, at one o'clock, terminated on Saturday night at ten minutes past eight o'clock, by Daniel O'Leary, of Chicago, winning the £500 prize and the challenge belt valued at £100, he having accomplished five hundred and twenty and a trifle over a quarter of a mile up to that time, which is a quarter of a mile better than the best performance on record, besides his having two hours and twenty minutes to spare before the six days would have expired. Harry Vaughan, of Chester, who was second, retired at thirty-eight minutes past seven o'clock, after having completed 500 miles. When O'Leary stopped he was declared the winner amid boundless excitement and enthusiasm. H. Brown walked until half-past eight o'clock, scoring 477 miles, and George Hyde also walked until half past eight o'clock, having accomplished 405 miles. The conditions which governed the affair and under which the pedestrians competed were as follows.—Sweepstakes of 10 sovs. each, for all comers; each competitor to make, by running or walking, the best of his way on foot (without assistance) for six days and six nights—i. e. to start at one o'clock A. M., on Monday, March 18, 1878, and finish at half-past ten o'clock P. M. on the Saturday following. The man accomplishing the greatest distance in specified time to be the champion pedestrian of the world, and to have entrusted to his keeping a belt valued £100, and receive £500; second, £100; third, £50 and any competitor covering a distance of 400 miles to receive back his stake, with an additional £10. Any competitor (other than the first three men) covering more than 500 miles to have an additional £5 for every three miles over the 500 miles, such amount not to exceed £40. The surplus receipts (if any) over expenses to be either divided between the competitors who have covered more than 450 miles in the same proportion as the prizes, or awarded in further prizes to encourage pedestrianism. Two tracks will be laid down— one for Englishmen and one for foreigners. Competitors must appear in University costume and they will be required to wear armlets (which will be provided them), bearing figures corresponding with their numbers on the programme. The start will take place precisely at the advertised hour, without any reference to absentees. All will start with the left hand to the inside of the track, but any competitor may turn and go in an opposite direction at the completion of any mile by giving notice to the lap scorers a lap beforehand. Each competitor to be allowed one attendant, who may hand to his main refreshments at a specified part of the track, but attendants must keep on the side. Competitors will not be allowed to wear spiked shoes or boots. Any competitor, wilfully jostling or hindering any of his opponents, or making use of bad language, will be disqualified; the judges to have sole control over the race and any questions that may arise, and their decision to be final and conclusive. The Challenge Belt to be held by the winner, subject to have the following conditions:—1. The winner will have to defend his claim to the belt for

eighteen months, and should he wish to have it in possession he must give security to the appointed trustees and undertake to restore it when called upon in good condition. 2. In case of the Belt being won by any person resident out of the United Kingdom the trustees shall, if they think fit, demand the deposit of security to the value of £100 before permitting the trophy to be taken out of the country. 3. The holder of the belt shall not be called upon to compete in more than two matches within each current year, and in case of his winning the belt in three consecutive matches (or sweepstakes), it shall become his absolute property, providing that the whole of the said matches (or sweepstakes) have been bona fide in every respect. 4. The holder of the belt must accept all challenges (subject to the above conditions) for not less than £100 a side, and be prepared to defend his rights to the same within three months from the issue of any challenge. 5. In the event of a match being made, any party may join in by depositing £100 with the appointed stakeholder within four weeks previous to the day fixed for the fixed for the commencement of the race; the winner to take the belt and the whole of the stakes; the gate receipts (after all expenses have been paid) to be distributed among the competitors as may be agreed upon beforehand, with the approval of the trustees. 6. The committee of the A. A. C. are the appointed trustees. The editor of the Sporting Life is nominated stakeholder for any matches that may arise for the belt. 7. All appeals upon questions not provided for by these conditions shall be made to the trustees of the belt, whose decision shall in all cases be final, and subject to no appeal in a court of law or otherwise. The pedestrians were each provided with a retiring room near the track, and the lavatory on the south-west side of the building was given exclusively for the use of the competitors and their attendants, and hot and cold water was supplied as was required. There was also a military cooking stove stationed at the southwest end with a fire night and day.

O'LEARY'S PREVIOUS PERFORMANCES.

O'Leary, the winner, in point of physique is a splendid fellow, and has a style of walking which is unequalled. He stands five feet eight and one half inches, weighs about 145 pounds, and was born in county Cork, 1846, but is now an American citizen. In this country he has walked many wonderful trials, among the first being a journey of 500 miles, in May, 1875 at the West Side Park, Chicago. Next came the notable victory over Weston at the Exposition building, Chicago. This was a match of 500 miles, occurring November 15 to 20, 1875. Weston was beaten 61 miles, O'Leary accomplishing as nearly as possible 503 miles in the six consecutive days. After several exhibition walks in St. Louis, San Francisco and other places of prominence in the far West O'Leary went to England, for the purpose of meeting the noted pedestrians of that country. He was not long idle, for in November, 1876, he was matched with Peter Crossland, at Manchester, again winning, walking 113 miles in the first twenty-four hours, 185 miles in forty-eight hours, and 258 miles in seventy-two hours. During December of the same year he walked W. Howes, at Cambridge Heath, the match being of 300 miles, which strange to say, O'Leary lost, although the performance of the winner was in nowise remarkable. O'Leary next walked another 300 miles match with Crossland, at Monza Palace, Manchester, February 28 to March 3, 1877, when the Sheffielder turned the tables and won, but not without showing a performance unprecedented, and beating record time from 142 mi. up to 287 miles (69 hours, 22 min., 23 sec.). His next performance was the memorable match with Weston, Agricultural Hall, London, from April 2 to 7, 1877. The six days task was for £500 aside, and O'Leary walked 520 miles to Weston's 510. O'Leary made 290 miles in the best time then record d, and the miles from 287 up were the fastest. A short while after the latter event O'Leary came back to the United States, and in New York he attempted to walk 520 miles in six days, July 2 to 7, 1877. Owing to his poor physical condition he failed. In November of last year O'Leary beat John Ennis in a match of 100 miles for \$500 a side. It was walked at the Exposition Building, Chicago. O'Leary accomplished 60 miles in 8 hours, 41 min., 30 sec. and the full distance in 19 hours, 59 min., 40 sec. Ennis quit after walking 54 miles in 17 hours 49 min., 53 sec. O'Leary subsequently appeared in two or three exhibition walks in Cincinnati and other towns in the West, where he prepared himself for the undertaking as above, reaching London just in time to take part in the great exhibition of physical endurance.

THE MORNING'S NEWS.

The Pope's new Encyclical, it is said, will dwell upon the desire of the Papacy to unite with Italy in order to secure a position better suited to its ecclesiastical character.

The Servian troops have evacuated Wranja, the Turkish inhabitants of which have asked permission to migrate into Serbia, since the place has been occupied by the Russians.

The London Post says that unless Russia yields, the brewing storm will break out. The Berlin Post, in an apparently inspired article, justifies England's demand, and says Russia should be wise enough to be moderate.

200,000 men of the Russian Landwehr were called out on Monday, and it is believed that a war with England is being prepared for.

The Paris Temps thinks the Congress has failed. France stipulated from the first that she would not enter it unless all the signatory Powers of the Paris treaty were represented, and the Council of State have now renewed this resolution.

The Grand Duke Nicholas, accompanied by 12 Russian Generals, visited the Sultan at the Palace of Dolma Baghtche, on the Bosphorus, yesterday, afterwards proceeding to the Palace Beglerbeg, where he was visited by the Sultan. Adverting to the Sultan's apprehensions of an Anglo-Russian conflict, the Grand Duke is credited with the statement that he hoped the Congress would effect an arrangement. Agents of the British Government are buying horses, for cavalry service, in the South-western States—particularly in Illinois and Kentucky; 1,800 are to be purchased and shipped by way of Canada. Each horse purchased is branded by the letter "S" which signifies "Service." Five to ten carloads of horses, daily, are shipped on the Chicago and North-western Road consigned to foreign agents.



DRY GOODS AND MILLINERY, 113, ST. JOSEPH STREET, Opposite Bow's Brewery. Ladies' and Childrens' Jackets. Also, a large assortment of Gents' Shirts and Drawers.

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LORETTO CONVENT, Niagara Falls, Canada. Two Medals for General Proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada.

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME, WILLIAMSTOWN, ONT. The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental needle work.

SEND US YOUR NAME AND ADDRESS, and in return we will send you, Free of Expense, Postage Paid, a copy of our BEAUTIFUL BOOK OF POEMS, entitled "MOSES, THE GREAT LAW-GIVER."

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WEEKLY TEST. Number of purchasers served during the week ending March 23rd, 1878 — 4,686. Corresponding week last year — 3,687. Increase... 919.

PARCEL DELIVERY. For the greater convenience of our customers we are now in a position to have a parcel delivered every two hours during the day.

At S. Carsley's 75c will buy six dozen Shell Buttons, all shades. 35c and 45c for wide all-silk Bash hobbons. 90c will buy a beautiful White Dress Shirt.

At S. Carsley's \$1.00, a superior quality man's White Dress Shirt. 50c and 6c, Ladies' fine embroidered Collars. 13c splendid Wool Fringes, all shades.

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RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bleury and Hormine Streets) Montreal.

W. STAFFORD & Co., WHOLESALE MANUFACTURERS OF BOOTS AND SHOES, No. 6 Lemoine Street, MONTREAL, P. Q.

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DEVOTION OF THE "FORTY HOURS," AT GASPE. To the Editor of the True Witness. Dear Sir,—Having frequently read in your truly Catholic Journal, an interesting description of the devotional exercises in various parts of the Dominion...

It is a specialty need be alluded to, it was the music of Miss Louise Morrison Fleis, late leader of the choir in the magnificent Dominican Church of New York; and now the founder and leader of a choir in our secluded parish Church.

Several Protestants were attracted to hear good music; between whom and our Catholic community perfect harmony existed. About four hundred persons participated in the Holy exercises.

When Napoleon sought glory, and sought victory, he said to his men: "Soldiers, I am pleased with you." And to-day Parishioners of Gaspe. Jesus Christ says to you: my children I am pleased with you, you have come to meet me, and I bless you.

AGRICULTURE. COWS. Preserve strict cleanliness in the cows' stables. Dry cows may be fed moderately to keep them in fair condition only. Heavy milkers, when near the time of coming in, need judicious treatment...

SMUTTY CORN. The wet weather of the past summer has caused much smut to grow in the corn. This fungus is poisonous to animals, and doubtless is the cause of much unexplained trouble. The smutty stalks should have been laid outside in the field; but if not done, throw out now and burn.

A SMOKE HOUSE. A Smoke House may be prepared and set up ready for use next month, when bacon and hams may be taken in from the pickle. A store of corn cobs may now be saved for the smoking.

WATERING STOCK. Watering Stock is a very important part of the care needed for them at this season. Empty and clear the troughs of ice every afternoon, so that when filled in the morning there is no ice to chill the water.

FEEDING STOCK AND MAKING MANURE. Feeding Stock is the most important labor of the winter season, and intimately related to this is, making Manure, which, or should be carefully considered in feeding stock, and where the quality of the manure-heap is carefully looked after...

HATS! HATS! HATS! FOR THE MILLION, EDWARD STUARTS, Cor. Notre Dame & McGill. The best and most reliable place to get cheap, stylish, and serviceable Hats. Come and see THE NEW HAT MAN, my DOLLAR HAT, Turn at Wholesale prices. Alterations and repairs in Furs thoroughly and promptly executed.

GETTING READY FOR WINTER. In this cold and changeable climate, it shows a sad lack of fore-thought and economy to neglect such repairs and improvements as will secure proper shelter during the rigors of winter for the farmer's own family, his stock and the crops he has gathered.

ROOSTING PLACES. Far less attention is paid to providing suitable roosting places for fowls and chickens than is given to a host of other and less important matters connected with poultry and poultry houses.

REMITTANCES. Received at this office to 9th February, ONTARIO.—Hawkesbury, D. D., 2; Brockville, W. H. P., 1, 50; Mrs C S 66; North Oxford, P B 2; St Marys, J H, 1, 50; Beaverton, per D J, McR, self 2; Wm L McR, 2; St Marys J W 1, 50; Merrickville, P D, 1; Vankleek Hill, Mrs P P 1, 50; Dickinsons Landing J S 1; Chepstow J D, 2; Brockville, J A F, 1, 50; Glenora, P B McR, 2; Trenton, P K 3; Toronto Loretto Abbey 15; Port Lambton, J O L, No. 2; Wolfe Island, per E J B J B, 1, 50; J O B, 75c; Ottawa, J C C 1; Niagara, A R, 2; Fallowfield, D, 2; Napanea, M G, 2; Inverness, per J O B, Rev J G, 1, 50; M. M. 1, 50; Brockville, Rev F McC, 1; per D J O'D, J E, 2; St. Andrews, F McR 1; Walkerton, P G, 2; Clayton T M 2; Brockville, J S, 2; North Lancastr, L McL, 1; Toronto, A A P, 2; Alexandria, L McC, 1; Monckland, Miss K McJ, 2; Centerville, Rev J T, 2; London, E C, 2; D O G, 2; Offa, J W R, 2; Glenora, A R K, 2; Eamers Corners per M M, Mrs M M D, 2; Ottawa M, D, 2; Harper, J S, 2; Martintown, J D, McJ, 1; Huntley, per S K, L K, 1; Port Hope, per P McC, M G, 2; Ottawa, Rev D O C, 2; Wawanosh, F McG, 1; Arr, O H, 2; South Truro, J D, 2; Lowe, per J M, Miss M T, 2; self, 2; Lindsay, A McG, 4; Arrprior, D McN, 2; Muoro's Mills, A McC, 2; Lonsdale, B McA, 2; J McC, 2; Vankleek Hill, L M, 4; Dalhousie Mills, D McD, 1; Guelph, E F M, 1; Hamilton, J McD, 1; Picton, J P, 2; Kingston, per J N, M G, 2; Emily, J McG, 3; Arthur, P D, 4; St Mary, J H, 2; St Raphael, D McD, 2; Kingston, P O D, 1; Vankleek Hill, per C McG, B D, 1; North Mountain, H L, 2; Lancastr, J G, 2; Lucknow, per F L E, R D, 1; Kingsbridge, J S, 2; Vankleek Hill, J McG, 2; Chrysler, T R O S, 1; Vnyer, J L, 2; Perth, H B, 6; Arlingdon, D O L, 25c; per P D, Toronto J P, 2; Woodbridge, G G, 2; Ottawa, P L, 1; Victoria, Road, N H, 2; Ottawa, P, 2; C G, 2; P B, 2; M G, 2; Kingston, per J N, Mrs J D, 2; Osceola per P H, M S, 1; Napanea, per M A E, M B, 2; Rev J H McD, 1; T P, 2; Carronbrook, J K, 2.

QUEBEC.—St. Gervais, Rev J A G, 2; Franklin, Centre, R B, 2; Point St. Charles, P C, 2; St. Malachy, J D, 1, 50; St. Rochs, J W, 1; Quebec, per J M, M McN, 2; J B, 2; G M M, 2; Leg. Council, 4; W M S, 2; H, McJ, 2; J B, 2; J L, 2; Leg. Assby, 3; Mountjoy, Miss C, 2; St Bridgett des Saults, C B, 3; Broome, J C, 2; West Shefford, per J D, self 2; JOB, 2; St. Laur-nt Coller, J H, 1; Beauharnois, J H N, 2; Rodden, Wm W, 3; Lacombe, M L, 2; Rawdon, J O N, Point St. Charles, J W, 1, 50; Athelstan H McG, 2 00; St. Malachy, A B, 1, 50; Mayog, J K, 1; Richmond, P O C, 2; Quebec, Rev. CP J B, 2; St. Anicet, P Q, 2; Duville, R V L A M, 4; 1.50; W H, Jr, 1, 50; Wm H, 1, 50; J L, 1, 50; J F, 1, 50; R P, 1, 50; Wm P, 1, 50; H F, 1, 50; Rev F W, 1, 50; Thurso, per N N, M O L, 1, 50; M D, 1, 50; J McA, 1, 50.—Point St. Charles, M B, 1; St Johns, J B, 2;—St. Patricks Hill, Rev B C B, 1; Longue Pointe L D, 2; Grenville, O P C, 2; Cote St Paul, P McD, 1; St Hyacinthe, J C B, 2; Tingwick, E G, 4; St. Lamberts, J F, 2.

NEW BRUNSWICK.—Kingston, J G, 2; Tracadie, Per J H, Rev F H B, 3; Peterville, P F, 4.

NOVA SCOTIA.—Apsy Bay, C B, J D, 2; Amherst, M R G, 25c; Sydney, S C, T A S, 4; Halifax, L W, 2; Lower L'Ardoise, P M, 2.

UNITED STATES.—Alpena, Mich, per Mr T, A R McD, 1; St Clair, Mich, G L, 2; St. Albans, B 1.

PRINCE EDWARD ISLAND.—Per P K, Charlottetown, self, 2; B McP, 2.

IRELAND.—Stradone, per P O C, J O N, 2.

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NEW DAIRY BUTTER. Received daily by Express from the Eastern Townships, very choice, at the EUROPEAN WAREHOUSE.

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APPLES (very choice, for table use) ORANGES (Algeria, very sweet,) LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHERN, 1363 St. Catherine street.

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D. BARRY, B.C.L., ADVOCATE, 12 St. JAMES STREET, Montreal.

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT.

Phileme Provencier, of the City of Montreal, wife of Edouard Barsalo, Culler, of the same place, duly authorized to enter in Justice, Plaintiff, against the said Edouard Barsalo, Defendant. An action for separation as to property has been this day instituted.

F. X. THIBAUT, Attorney for Plaintiff. Montreal, 4th March 1878. 31-4

NOTICE. THE COUNTY OF HOCHELAGA BUILDING SOCIETY will apply to the Parliament of Canada, at its next session, to obtain a special act of incorporation, giving it power:

1st. To become an ordinary loan and investment society, with the privileges accorded to Permanent Building Societies according to the laws in force. 2nd. To discontinue and abandon the system of allotments.

3rd. To reduce its capital to twenty per cent of the amount now subscribed, except in so far as respects the holdings of present borrowers, who will remain shareholders for the full amount advanced to them. And if they prefer not to retain such shares, power to make arrangements with them for the repayment of what is due on their loans will be asked.

4th. To increase its capital stock from time to time; to create a reserve fund; to continue to issue temporary shares, if thought advisable; to create a lien on the shares for the payment of claims due to the Society; and to invest its moneys in public securities, and to accept personal, in addition to hypothecary guarantees as collateral security for loans made by it.

And generally for any other powers necessary for the proper working of the said Society. H. JEANNOTTE, N. P. Sec. Treas.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT.

Dame Julie Tellier dite Lafortune, of the City and District of Montreal, wife of Joseph Narcisse Portelance, trader, of the same place, Plaintiff;

vs. The said Joseph Narcisse Portelance, trader, of the same place, Defendant.

An action for separation as to property has been this day instituted in this Court, at Montreal. THIBAUT & MCGOWN, Attorneys for Plaintiff. Montreal, 9th March 1878. 22-5

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT.

Dame Marie Louise Therese Anselina Provost, of the Parish of St. Philippe, in the District of Montreal, wife continue in biens of Francois Edmond Huboux, dit Deslongchamps, a farmer, of the same place, duly authorized a cetera on Justice, Plaintiff;

vs. The said Francois Edmond Huboux dit Deslongchamps, Defendant.

An action for separation from Bed and Board and from property, has been instituted this day by the Plaintiff in this cause. LACOSTE & GLOBENSKY, Attorneys for Plaintiff. Montreal, 19th February, 1878. 29-5



WARRANTED WATCHES ONLY \$4 EACH. \$12 WATCHES For Only \$4 Each. A BANKRUPT STOCK OF WATCHES, Warranted for One Year. This bankrupt stock must be closed out in 90 days. The former price of these watches was \$12.00 each. They are silvered case and open face, all on style and of French manufacture...

SPECIAL NOTICE. A Premium for subscribers of nearly POPE LEO XIII TRUE WITNESS. We have at an enormous expense been able to offer to the readers of this paper, a fine and accurate engraving of His Holiness...

THE STEINAU JEWELRY CO.'S FOR ONE DOLLAR! IMPERIAL CASKET. And New Illustrated Catalogue, with instructions how to become Agents. OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES: 1. 1/2 Doz. Buttons and Lozenges, 1/2 Doz. Gold-plated Buttons, 1/2 Doz. Gold-plated Buttons...

M. FERON, Undertaker, 21 ST. ANTOINE STREET, MONTREAL. July 25th-70-1

J. EMERY CODERRE, M.D. EXPECTORATING SYRUP. Of Dr. J. Emery-Coderre, Prof. Materia Med. and Therapeutics. DR. J. EMERY CODERRE'S EXPECTORATING SYRUP is prepared under his direction, and with the approbation of the Professors of the School of Medicine and Surgery of Montreal...

GRAY'S CASTOR FLUID. A most pleasant and agreeable Hair-Dressing-cooling, stimulating and cleansing. Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy.

DR. A. C. MACDONELL. 90 CATHEDRAL STREET, MONTREAL. [49-52] NO CURE NO PAY. Catarrh, Bronchitis, Consumption, Asthma, Epilepsy, Piles, and Blood Diseases, permanently cured. Pay after it is made. State your case, enclosing 3 cts. stamp, to Seward Medical Institute, Providence, R.I.

GUION LINE. UNITED STATES MAIL STEAMERS Sailing from NEW YORK every TUESDAY for QUEENSTOWN and LIVERPOOL. MONTANA 4320 Tons, 3716 " WYOMING " 3720 " NEVADA " 3135 " IDAHO " 3133 "

THE MIC-MAC REMEDY A SPECIFIC FOR SMALL-POX. ANOTHER VICTORY FOR MAJOR LANE. A HOPELESS CASE OF SMALL-POX CURED BY THE MIC-MAC REMEDY. To MAJOR JNO. LANE, GREENFIELD, MASS.

DR. J. EMERY CODERRE'S Tonic Elixir. THE TONIC ELIXIR is prepared under the immediate direction of Dr. J. Emery-Coderre, and has been administered with the greatest success for more than 20 years, in diseases requiring the use of Tonics...

NATURALISTS' PORTFOLIO. THE ORIGIN OF THE ONION.—The German-botanist Regel has discovered in the Himalayas a variety of wild onion which he regards as the original source of our ordinary garden onion. It is called Allium cepa sylvestre. HEALTH AND SLOW PULSE.—Some interesting statements are reported to have been made at a meeting of the Clinical Society, London, showing that a slow pulse may in nowise interfere with health.

THE SPIDER AND THE SCORPION.—M. Bartholot relates that he once saw at Malta a scorpion caught in a spider's net. The spider immediately attacked the scorpion, but on discovering the character of his opponent, retreated hastily and reappeared under his net, through which he could safely renew the combat. M. Bartholot returned to the place a few days later, and found the scorpion dead and the spider had disappeared. ARTIFICIAL PEARL OYSTERS.—The natural pearl-banks of Ceylon are threatened with rivals by the establishment of artificial beds, where the brooding and rearing of pearl-bearing oysters may be carried on like any ordinary occupation.

THE CAPTAIN'S STORY.—The following very curious story is told about Doctor Fothergill, who lived in the eighteenth century and was celebrated physician and botanist. A merchant vessel came into the London Docks with yellow fever; the captain and crew were suffering severely from it, and no one would go near the sufferers. Doctor Fothergill, however, went on board, partly out of compassion, and partly from a desire to study a disease which was new to him, and he removed the captain to his own house, and finally succeeded in getting him through the fever. When the captain recovered, he inquired of the doctor what he was in his debt, but Fothergill refused to receive any payment. The captain then wished to know how he could compensate him for his kindness; upon which the doctor replied that there was one thing he could do for him—if he were making a voyage to the East, and would pass through the Straits of Macassar by Borneo, he should be glad if he would bring him back two barrels full of the earth of Borneo, which the captain promised to do.

TAKING A SWORD FISH.—It was some time before we could distinguish the speck, rising and falling with the sea, which had attracted the old whaler's attention. Soon he pronounced it a "fish" and after putting us on the other track to run down partly to the leeward of it, went below to bring up the iron. When we had worked perhaps a mile before it, we lay to for our final instructions, the skipper took the wheel to "keep her head on if you can" and the one who held the air-barril was told, "When you're sure I've struck him or with it." It was as cool as a cucumber as he took the harpoon and cutting spade forward, colling the line (one end of which was fast to the harpoon, the other to the barrel) carefully on deck, with the caution, "Ware when it flakes out" and taking only enough with him to his roost on the bowsprit end to give him ample elbow room. The station reached, he fixed the support in the spade ready to receive it, laid the iron in front of him across the cage, waved his hand and we filled away, close hauled. Never was a mile more slowly sailed by the little group in the pit of the White Cloud. Never had our hearts beaten faster than as we neared the fifteen feet fish, rolling asleep, in the trough of the sea. Now the pilot is almost over him; slowly he raises the iron, braces himself, and hurls it with all the strength of both sinewy arms. The iron sinks deeply into the sleeping fish, there is a mighty surge, the line flakes over board as quick as thought, the float splashes as it disappears beneath the water, then all is still. We wait and wait. Presently up bobs the float. The fish, fluding the strain of the air-tight barrel to sever, is coming to the surface. Now the water bubbles and boils just under our lee, and the sword-fish breaches half its length out of his element, shakes himself savagely, and swims at lightning speed for the barrel. He strikes it again and again with his sword, but it rests so lightly on top of the water that he cannot injure it. Then he stops, looks at us an instant, and darts towards the boat. We have not time to bring her head around, and if he strikes it will be amidships. The pilot comes quickly aft, bringing his long-handled three-cornered spade, and as the fish comes within striking distance, aims one swift, unerring blow at his forehead. The terrible sword drops harmless, the upper muscles at its base were severed, and he passes under us, jarring the boat and splashing us with water as he bounds. Again the float goes under and is out of sight a longer time than before. Again the fish throws himself out of water, showing his sword hanging down at an angle of forty five degrees. He swims once or twice around the barrel, then starts to windward at too furious a speed to last, with the boat plunging behind him, when we bent up he was feebly fighting it. He sounds up for a short time, but comes up exhausted. Once or twice he rolls over on his side, but recovers himself, and swims on in short tacks. We press him too closely and he charges us again, but we make no effort to avoid him knowing that now he is powerless to injure us, nor does he try to strike, apparently realising that his weapon is useless, but goes on coming up the other side. And so he sounds, and swims and fights, and runs, until at last he succumbs to exhaustion, and lies still. We work up alongside, and as we luff, the pilot puts a lance into his very life. There is a shudder along the whole body, his fins work convulsively a moment, and then he lies motionless, and dead. We rig a scale to our main mast, and after considerable labour get him aboard, where we can examine at our leisure, and admire his graceful "clipper build." Our Nantucketer estimates his weight at between five and six hundred pounds. His sword is over three feet in length, its broken point and nicked edges proving that its owner was an old as well as a fighting fish. Our fish is on board, and after reserving a few choice cuts, turned over to our pilot, who asks that we run into Martha's Vineyard.

THE MAMMOTH. JOHN RAFTER & CO. 450 NOTRE DAME STREET. The stock of Dry Goods held at the above address comprises a full assortment of useful and cheap lots, as will prove by the following price list, and for quality and value we defy competition to the trade of Canada. Remember our motto—"Value for Value Received."

CATALOGUE OF PRICES; Flannel Department. Canton Flannels, 10c, 13c, 14c, 15c, 16c, 17c. White Saxony Flannels, 17c, 23c, 25c, 27c, 30c, 32c. White Welsh Flannels, 25c, 30c, 33c, 35c, 38, 40c, 45c. Scarlet Saxony Flannels, 17c, 20c, 23c, 25c 27c, 30c, 33c. Scarlet Lancashire Flannels, 30c, 35c, 38c, 45c. Grey Flannels, 25c, 33c, 35c, 37c, 42c. Main colors, in Blue, Pink, Magenta, Amber, all selling at 20c and 32c. Fancy Shirting Flannels, selling at 20c, 23c, 29c, 30c 35c, 40c, 45, 55c. The 65c line measures 7-8 of a yard wide.

Blankets For Man and Beast. Loads of White Blankets, selling from \$1.75 to \$3.50. Piles of Grey Blankets, selling from \$1.25 to \$4.00. Large lot of Horse Blankets, from \$1.25. Table Linen Department. Grey Table Linen, price from 14c to 50c. Unbleached Table Linen, price from 25c to 60c. Half-Bleached Table Linen, price from 27c to 50c. White Table Linen, price from 35c to 75c. Napkins in endless variety, price from 75c per dozen. Roller Towelling. Heavy stock of Towelling, prices, 5c, 7c, 9c, 10c, 12c. Huckaback Towelling, price, 12c, 14c, 18c. Grass Cloth, checked and plain, price 8c, 12c, 14c, 18c. Huck Towels by the dozen, selling at 5c, 6c, 8c, 10c, 12c, 15c, 20c, 25c each. Bath Towels, selling at 15c, 20c, 25c, 30c, 35c.

White and Grey Cottons. Horrockses White Cottons, full stock. Water Twist White Cottons, price from 5c. Grey Cottons, Hockelaga, Dundas, Cornwall, English, price from 3c. Tweeds, Coatings, &c. Large lot of Tweeds for Boys, only 30c. Large lot of all wool Tweeds, only 50c. Good line of Tweeds, only 60c. Extra large lot English Tweeds, only 70c. Macassar by Borneo, he should be glad if he would bring him back two barrels full of the earth of Borneo, which the captain promised to do. However, when he reached the spot on his voyage out, he thought of the ridicule he must experience from his crew in so strange an undertaking, and his heart failed him, and he sailed through the straits without fulfilling his intention. On his return by the same route, the same thing happened again; through the fear of the scoffs of his crew. However, after he had left the straits two hundred miles behind him, his conscience smote him with ingratitude and the non-fulfillment of his promise, and he put the ship's head about, returned to the spot, and filled the barrels with the earth. On his return, he sent them to Doctor Fothergill, who had the surface of a piece of ground thoroughly burned and then sprinkled with the Borneo earth, when it, a known fact that there came up all kinds of new and curious plants, said to be one hundred different sorts, some geraniums and new flowers, which have subsequently spread throughout England.

Underclothing Department. Men's Canada Shirts and Drawers, prices, 35c, 50c, 65c, 75c, 85c, \$1.00. Men's Real Scotch Shirts and Drawers, prices from \$1.00 to \$2.00 each. Oxford Regatta Shirts, price from 35c. Men's Tweed Shirts, price 75c. Men's Flannel Shirts, price, 75c.

Call early and secure the Bargains. Oct 31st-12-1y. ST. LAWRENCE MARBLE WORKS, 91 BLEURY STREET. CUNNINGHAM BROS. Wholesale and Retail. Cemetery Work a Specialty. Mantles and Plumbers Slabs, &c., made to order. Nov 14 14 1y

ST. LAWRENCE ENGINE WORKS. NOS. 17 TO 29 MILL STREET. MONTREAL P. Q. W. P. BARTLEY & CO. ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS. HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.

MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY. Boilers for heating Churches, Convents, Schools and Public Buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam pumps, Steam Winches, and Steam fire Engines. Castings of every description in Iron, or Brass Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE. Nos. 7, 9, and 11, ST. JOSEPH STREET, (and Door from KING ST.) Montreal. Orders from all parts of the Province carefully executed, and delivered according to instruction free of charge. DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 ST. JAMES STREET, MONTREAL. JOHN D. PURCELL, A.M. B.C.L. ADVOCATE, &c. No. 15 PLACE D'ARMEES, Near the Jacques Cartier Bank, Montreal. Oct 1, 77

OUR RETAIL ESTABLISHMENTS. THE EXTENSIVE CLOTHING HOUSE OF J. G. KENNEDY & CO. It has been the aim of the Commercial Review, in the exhibits we have made of the various branches of industry with which our city abounds, to mention only those establishments that can be fairly called representatives of their trade. And while as a general rule we have taken only those which do a wholesale business, we have not overlooked those in the retail trade which, from the magnitude of their operations, deserve especial mention. Within the last few years a great change has taken place in the clothing trade. Ready-made goods are now produced in as fine fabric and as good quality and make as are the most of custom-made suits. In fact there are many of our best citizens who buy ready-made clothing entirely, and none of their acquaintances are aware that their stylish suit do not come from a fashionable tailor. Especially has this feature of the trade been apparent during the hard times and when economy was a necessity. The most extensive retail clothing house in this city is that of Messrs. J. G. Kennedy & Co., No. 31 St. Lawrence St. We had the pleasure of visiting this establishment a few days since, and we can safely assert that a larger finer or more stylish stock of clothing would be hard to find. The building occupied by them is four stories in height and is filled to repletion with every class of goods in the clothing line, comprising men's boys' and youths' ready-made clothing in every variety, Canadian and Scotch tweeds, cassimeres, doeskins, &c. On the first floor is the stock of over coats, suits, &c., in the latest styles and makes, and sold at prices to suit the most exacting. Indeed it would be difficult to find a customer who could not be suited in his department. The measuring and cutting department is also on this floor. Here the finest custom-made clothing can be obtained at minimum prices. The 3rd and 4th floors are devoted to clothing of every description. They carry at all times a fine stock of tweeds, broadcloths, &c. in bales. Their clothing for excellence of quality and first class workmanship and finish cannot be surpassed. We commend any of our readers who really want superior, well fitting, stylish, and durable custom or ready-made garments at bottom prices to pay this house a visit: they are sure to be suited by going to this fine establishment.—Advt.

P. DORAN, UNDERTAKER and CABINET-MAKER 186 & 188 ST. JOSEPH STREET. Begs to inform his friends and the general public that he has secured several ELEGANT OVAL-GLASS HEARSES, which he offers for the use of the public at extremely moderate rates. WOOD AND IRON COFFINS of all descriptions constantly on hand and supplied on the shortest notice. [47-52]

J. P. NUGENT, MERCHANT TAILOR AND CLOTHIER, 157 ST. JOSEPH STREET (Sign of the Red Ball.) FIRST-CLASS FIT and WORKMANSHIP Guaranteed. A large assortment of Gents' Haberdashery constantly on hand.

NOTICE. MR. JAMES COTTER, Practical Electrotyper & Sterotypier, Open for order. Work promptly attended to. 701 CRAIG STREET, Montreal.

LAWLOR'S CELEBRATED SEWING MACHINES. Price \$35 with attachments. THE NEW LAWLOR FAMILY MACHINE. Is unequalled in light running, beauty and strength of stitch, range of work, stiffness of motion and a reputation attained by its own merits. It is the cheapest, handsomely constructed Machine, most durable and the least liable to get out of order of any Machine now being manufactured. A complete set of Attachments with each Machine. Examine them before you purchase elsewhere. J. D. LAWLOR, MANUFACTURER, AGENT FOR New York & Paris Fashion Co's "RECHERCHER" PAPER PATTERNS. 365 NOTRE DAME STREET, Montreal.

WALKER, PALLASCIO & CO., DESIGNERS AND ENGRAVERS ON WOOD, - CORNER OF - CRAIG & BLEURY STS., MONTREAL. May 16, 77

BUCKEYE BELL FOUNDRY, Established in 1831. Superior Bells of Copper and Tin, moulded with the best quality of metal, for Churches, Schools, Farms, Factories, Great Houses, Fire Alarms, Tracer Clocks, Chimney, etc. Fully Illustrated Catalogue sent free. "VAN DUSEN & TIPPETT," 102 and 104 St. Denis St., Montreal.

MENEELY & KIMBERLY, BELL FOUNDRERS, TROY, N. Y. Manufacturer of a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. [Feb 20, '78-'93-'1y] BLYMYER MFG CO. Church, School, Fire-Alarm, Piano-Work, low-priced, warranted Catalogue with 700 illustrations, price, 6c, sent free. Blymyer Manufacturing Co., Cincinnati, O. M'OSHAINE BELL FOUNDRY Manufacture those celebrated Bells for Churches, Academies, &c. Price List and Circulars sent free. HENRY M'OSHAINE & CO., No. 27, 1875] BALTIMORE, Md.



CAPITAL AND LABOUR.

Capital is simply the savings of previous labour and is useful in sustaining present and future labour.

Capital, therefore, is produced by labour. Labour is simply toilsome work, which is generally performed under the direction of bosses or task-masters, and is rewarded by drafts on the fruits of previous labour or Capital.

The custodians of Capital may abuse their position and grind the faces of labourers; and, labourers may form trades-unions and organize strikes; but, labour and capital will not quarrel any more than man will quarrel with his meals.

New Goods Opening Up Daily.

- New Dress Goods, 12 1/2c. New Dress Poplins, 25c a yard. New Scarlet Flannels, 25, 30, 35, 40.

NEW HOSIERY,

NEW GLOVES,

NEW CLOUDS,

NEW FANCY WOOLENS.

- Mens' Cardigan Jackets. Ladies' Sleeveless Jackets. Ladies' Wool Caps. Ladies' Wool Mitts.

- Ulster Tweeds. Scotch Tweeds. English Tweeds. French Coatings. German Coatings.

- Gent's Double Breasted Shirts, 75c. Gent's Heavy Ribbed Shirts and Pants, \$1.00 each.

- New Mantle Cloth, \$1, \$1.25. New Ulster Cloth, \$1, \$1.25. New W. Prof. Cloth, \$1.

- Black French Cashmeres, 65c. Black French Cashmeres 90c. Black French Cashmeres, \$1.

- Seal, Navy, Myrtle, Plum, Prune, Drab, Grey, &c. For a well-made Silk Dress go to CHEAPSIDE.

- Black Silks. Ponson's Black Silks \$1.25, worth \$1.75. Janbert's Silks, \$1.25, worth \$1.75.

- Seal, Navy, Myrtle, Plum, Prune, Drab, Grey, &c. For a well-made Silk Dress go to CHEAPSIDE.

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CAUGHNAWAGA.

ELECTION OF CHIEFS.

To the Editor of the True Witness:

Dear Sir,—The election of chiefs was again resumed on Monday, March 18th. After the agent had made known the intentions of the Indian Department at Ottawa in respect to the election of chiefs, a long discussion ensued, in which a great amount of talk and smoke was the result.

OTTAWA, March 9th, 1878.

Sir,—In reply to your letter of the 26th ultimo, I have to inform you that, provided it is consistent with the usage of the Iroquois of Caughnawaga when one of the band has no one belonging to it capable of representing it as chief to elect a member of another band to the position, the Department will have no objection to the band referred to in your letter doing so.

(Signed,) E. A. MEREDITH,

Deputy of the Minister of the Interior. G. E. CHERRIS, Indian Agent.

After the secretary had done reading the above in English, Mr. Peter Murry interpreted to all present in the native tongue. By the time he had done the countenance of all present assumed a different aspect. The agent noticing the change on the warriors, informed them that as it was a great day, that the Union Jack ought to be hoisted, and also one gun fired in order to announce throughout the whole reservation the glad tidings of electing new chiefs.

The election being declared over, the agent requested the warriors to decide on the amount of salary which would be requisite for their chiefs while in office. Here a great discussion ensued, in which every one present seemed to have a great amount of interest. So great was the excitement that it is impossible to make either head or tail of it.

Mr. Joseph Williams, then delivered a very interesting address. The following is the substance of his discourse:—The strangers and half-breeds that are now amongst us, we must use them as we would wish to be used ourselves. They are very beneficial for us that the whites should live amongst us as we can learn the manners and customs of civilized life. I consider that the Iroquois of Caughnawaga are as far advanced in civilization as many of our Canadian villages; therefore, it is time that we had our freedom; we are no better than children as we are now; we must work for our freedom.

lection of a good wife, which he did, and in the year 1868 he was married to a respectable young woman, the daughter of one of the Grand Chiefs. His next plan was to establish himself in a business that would be more beneficial to himself and family than that of the manufacturing of Indian novelties.

J. R. A. F. Caughnawaga, March 25th, 1878.

CANADIAN ITEMS.

St. Patrick's Day at Nicolet College.—The national anniversary was kept with becoming eclat at St. Nicolet's College, P.Q. We regret that we are not able to give the report of the entertainment as furnished by a correspondent.

St. Joseph's Society of Diamond Harbor, Quebec.—At a meeting of the above Society, held on Sunday evening the 24th March, the following officers were elected:—President, Robert Lannen; 1st Vice President, Robert Heard; 2nd Vice President, John Cart; Secretary, David Power; Treasurer, John Kennedy.

St. Patrick's Day at St. Andrews.—The day passed off quietly. The following resolution was passed:—It was resolved by the members of the Catholic Union of the parish of St. Andrews, county of Argenteuil, that they join with the Catholic Union of the Dominion of Canada in expressing their regret of the death of our Holy Father, Pope Pius the Ninth.

Epps's Cocoa.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

Dr. Wilbor's Cod Liver Oil and Lime.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs, Cod Liver Oil. As prepared by Dr. Wilbor, it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very articles required to aid the healing qualities of the oil, and to recreate where disease has destroyed.

DIED. At Isle Carillon, P.Q., on the 19th inst., at the residence of her son-in-law, John Brophy, Esq., Mary Hall, relict of John Banfield, aged 75 years. The deceased was a native of Castleblayney, county Monahan, Ireland, and emigrated to Canada at an early age.

MONTREAL MARKET. Superior Extra, \$5 80 to 5 90 Canada Wheat, 00 00 to 00 00 Extra Superfine, 5 50 to 5 55 Corn, 60 lbs, 00 00 to 00 00 Fancy, 5 00 to 5 10 Oats, 32 lbs, 00 00 to 00 00

LIVE STOCK MARKET. FAT CATTLE.—The arrivals of beef cattle at Point St. Charles last week were eleven carloads, while eight carloads more arrived yesterday and to-day, causing a slight glut in the market, with a consequent fall in prices.

Hogs.—Wm. Masterman had 130 hogs, and Wm. Morgan 87 hogs arrived during the week from Chicago. Wm. Head had 111 hogs brought from Waterloo, Ont., and a few more were made last week.

TORONTO MARKET. Wheat, \$1.18 to 1.19; Butter, tub & best, 10c to 10 1/2c; Eggs, fresh, 10c to 10 1/2c; Apples, 10c to 10 1/2c; Potatoes, 10c to 10 1/2c; Onions, 10c to 10 1/2c; Carrots, 10c to 10 1/2c; Turnips, 10c to 10 1/2c; Parsnips, 10c to 10 1/2c; Cabbage, 10c to 10 1/2c; Straw, per ton, 10c to 10 1/2c.

KINGSTON MARKET. Flour, per bbl \$7 00 to 8 00; Calf Skins, per lb 0 8 to 1 0; Bacon, 10c to 10 1/2c; Turkey, pair 0 50 to 1 10; Ducks, pair 0 70 to 0 80; Geese, each 0 50 to 0 60; Pork, per 100 lbs 7 50 to 8 00; Butter, per lb 11 1/2 to 12 1/2; Eggs, per doz 10 1/2 to 11 1/2; Apples, per bush 1 00 to 1 10; Potatoes, per bush 1 00 to 1 10; Onions, per bush 1 00 to 1 10; Carrots, per bush 1 00 to 1 10; Turnips, per bush 1 00 to 1 10; Parsnips, per bush 1 00 to 1 10; Cabbage, per bush 1 00 to 1 10; Straw, per ton 10 00 to 10 50; Wood, hard, 3 00 to 4 50; Coal delivered, 6 50 to 7 50.

J. H. SEMPLE IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

WANTED—Three Teachers, holding first-class Elementary Diplomas for the Scholastic Municipality of St. Jean Chrysostom, Co. Chateauguy; one must be capable of teaching French and English; reference required. Apply to the Chairman of the Commission of said Municipality, St. Jean Chrysostom, P. Q., Chateauguy Co.

A. BEAUVAIS, WILL SELL TO-DAY, GOOD AND DURABLE PANTS for \$1.50, \$1.75, \$2.00, \$2.25, \$2.50, \$2.75, \$3.00.

PURCHASING ELSEWHERE. 190 St. Joseph Street. POPE PIUS IX. A Splendid Chromo Lithograph Portrait, size, 22 x 32. Sent postpaid for 25 cts. LEO XIII, 10 cts. Agents Wanted. D. S. KNIGHT, 39 & 41 Park Place, N. Y.

BISHOP CONROY. Acknowledged the best published. Original price 75 cents. On receipt of following prices, will send to any address 2 for 50 cents; 5 for \$1. Address, Box 1234, P. O. Montreal.

PIANO OR ORGAN SENT FREE of persons wishing to buy an instrument, I will try to sell them one, and credit you \$10 on Piano and \$5 on Organ for every one sold.

D. LAMONTAGNE, 46 BONSECOUR STREET. Painting, Glazing, Paper-Hanging, White-Washing, Coloring.

THOMAS KERMODE, WIRE WORKER, 30 BLEURY STREET. Flower Baskets, Flower Stands, Bird Cages, Window Guards and Screens, always on hand.

WILLIAM MENARD, (Late with JAMES TONER) Begs to inform his friends that he has commenced business on his own account, and will keep constantly on hand a choice assortment of GENERAL GROCERIES.

NEW CHEAP CASH GROCERY. YELLOW SUGAR, 7, 8, and 9c. TEAS—Japan, Good fine flavored, 35, 40, 45, 50, 60. Green, 40, 45, 50, 60.

PERFECT SAFETY. TOWNSHEND'S BEDDING PATENTED FOR ITS PURITY. CHEAPEST AND BEST. Old Bedding Purified By Patent Process.

POTATOES! POTATOES! POTATOES! 500 BAGS EARLY ROSE POTATOES at 90c per bag. Delivered to any part of the City.

PIANOS Another battle on high prices. BAGING WAR Lowest prices ever given. Address DANIEL F. BEATTY, Washington, N. J.

LIST OF BOOKS.

DEVOTIONAL AND INSTRUCTIVE FOR THE REASON OF LENT AND HOLY WEEK.

- The office of Holy Week according to the Roman Missal and Breviary in Latin and English; containing Instructions when to kneel, stand, etc. 24 Mo. Cloth 830 pages. 50

LITTLE CHILDREN.

- The Child Jesus. 08

PROTESTANTS AND CATHOLICS!

- THE FAITH OF OUR FATHERS! BEING A PLAIN EXPOSITION AND VINDICATION OF THE CATHOLIC CHURCH. BY RIGHT REV. JAMES GIBBONS, D.D., BISHOP OF RICHMOND, VIRGINIA.

FATHER FABER'S WORKS.

- All for Jesus; or, the Easy Way of Divine Love. 1 30

AGENTS WANTED TO CANVASS LIFE OF POPE PIUS IX.

- Life of Pope Pius Ninth by Rev. Richard Brennan A.M., Cloth, 289 pages. 1 50

JUST PUBLISHED, A CHEAP EDITION OF "WILLY REILLY AND HIS DEAR COLLEEN BAWN"

- Containing the celebrated Ballad. 12 Mo. Paper cover, 518 pages. 50

A BOOK THAT SHOULD BE IN EVERY FAMILY.

- The Mirror of True Womanhood, a Book of Instruction for Women in the World, showing how to make Home Happy by Rev. F. O'Reilly. Cloth fancy gilt cover. 2 50

D. & J. SADLER & CO., CATHOLIC PUBLISHERS, 276 NOTRE DAME STREET, MONTREAL.