

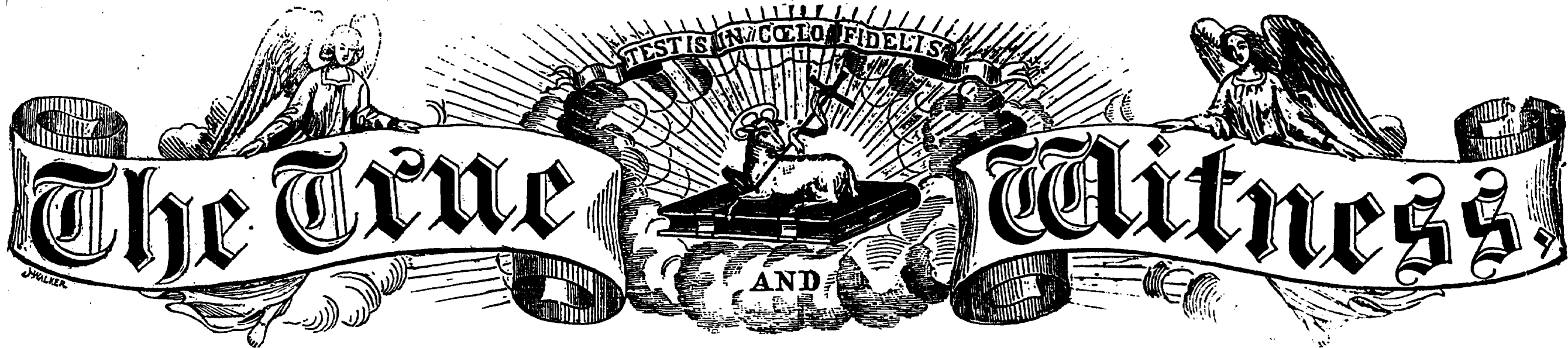
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



CATHOLIC CHRONICLE

VOL. XXVII.

MONTREAL, FRIDAY, FEBRUARY 9, 1877.

NO. 26.

THE POPE'S HEALTH.

Our latest exchanges tell us that the reports about the Pope's health were exaggerated. The Roman correspondent of the Catholic Times says:—

"It is extraordinary how much interest the world takes in the health of the Pope. Some of the Italian journals recently gave publicity to paragraphs representing his Holiness as in a serious condition. In truth, he was at the time suffering from a cold—for the reports had a substratum of truth—but he is now perfectly recovered."

BRITISH COLUMBIA.

The separation agitation is becoming combative in Victoria. The following special despatch to the Globe of Toronto, speaks of "boys and Indians" as being the malcontents:—

"VICTORIA, B. C., Feb. 4.—Mr. D. W. Higgins, editor of the Colonist, was hung and burned in effigy in this city last night by a mob composed mostly of Indians and boys. The cause of the demonstration was the refusal of the Colonist to advocate separation from Canada. The affair was of no importance. The newspaper against which the demonstration was made holds it up to scorn and ridicule, and respectable people of all parties condemn it. There is no excitement here, but all are looking forward anxiously to Earl Carnarvon's reply, which is on the way from London."

FOREIGN PRIESTS AT GENEVA.

Foreign priests cannot say mass at Geneva. The "model Republic" is running a race with Italy and Germany in the cause of persecution. The Tablet says:—

"The regulation has been in force since the 3rd of June, expired on the last day of the year, but on the 1st of January a fresh decree was promulgated renewing the prohibition for the whole of the current year. The first article of this revived edict of the Council of State proclaims that "no Catholic priest foreign to Switzerland, residing outside the Genevese territory shall be permitted to celebrate public worship, preach, or teach within the Canton, without having obtained license from the Council of State." Those priests who are authorized by the ecclesiastical authorities recognised by the State—that is, by the schismatics—to officiate occasionally or temporarily are of course excepted from the operation of a decree.

IS MR. GLADSTONE A HOME RULER?

Mr. Gladstone recently said that:— "He thought as a general rule the British people felt that it was difficult enough to understand their own affairs, at least of their own people, and that was a principle upon which he had always been very much disposed to act. He had always held, and even contended in Parliament, that this nation and government were already overweighed, that we had undertaken more responsibilities than we could properly discharge, and consequently he always regretted any measures, from what ever quarter they came, that tended to increase our responsibilities."

This is precisely what the Home Rulers say. Are the Liberals about to bid for the Irish national vote, if so it is a serious step for them, and a dangerous one for Ireland. It is a step which will cause all earnest men to keep vigilant watch over the conduct of the weak-hearted of the party.

THE POPE.

Some Italian pilgrims have been visiting the Pope. They were the second pilgrimage of the association of the Catholic youth of Italy. The pilgrims greeted the Holy Father with cries of "Long live Pius IX!" "Long live the Sovereign Pontiff!" The Pope made a speech which the *Italia* interpolated a clause in which the Pope was made to say:—

"If the Catholics in Italy chose to take part in elections and go to the urns, they might go, but on condition of their protesting loudly and openly in the face of all men that they meant to maintain loyalty to the laws of God and the Church." All who were present at the delivery of the Pope's speech, says the Roman correspondent of the *Tablet*, "are well aware that his Holiness made no mention of the elections, and uttered no words of the kind attributed to him erroneously by the *Italia*. To the statements of that newspaper a formal denial, upon the best authority, has been given by the *Osservatore Romano* and by the *Voce della Verità*."

MR. CARLYLE.

We are no admirers of Mr. Carlyle. His modest suggestion when writing of our people that they should be "squashed by God, squashed," does not recommend him to our tender feelings. Sometimes however we can agree even with this advocate of torture. In a letter which he recently wrote to a friend he said:—

"A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad, a terrible thing to see nigh, a whole generation of men and women, professing to be cultivated, looking around in a public fashion, and finding no God in the universe. And this is what we have got

to. All things from frog spaw; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes. 'What is the chief end of man? To glorify God, and enjoy Him forever.' No gospel of dirt, teaching that men descended from frogs through monkeys, can ever set that aside."

CANADIAN MEAT IN ENGLAND.

The importation of Canadian meat into England is continuing to attract a good deal of attention. It is all very well if this latest enterprise of ours is not treated in the same way as the Irish exporters of cattle were, when the English butchers petitioned Parliament to prohibit Irish stock being brought into the English Market—aye, and succeeded too. The *Nation* says:—

"There is consternation in the meat market. On Saturday last, in Liverpool, fresh American beef was sold at prices varying from 5jd to 8jd per lb. Meat of a similar kind is being landed in England at the rate of 600,000 lbs. a week; and depots for the sale of this food are immediately to be established in all the chief towns. In due time the Americans will invade Ireland as well, and of course Dublin will be one of the first places to which they will offer the great boon now afforded to London and Liverpool; in reference to which many will say, the sooner the better. Another announcement which will hardly please stockowners is, that cattle plague has just been introduced into England from Germany."

BISHOP MERMILLOD.

Four years ago on the 9th of Jan. Mgr. Mermilod—who was appointed Bishop of Geneva by the Holy See—was expelled from Switzerland by order of the Federal Council:—

"On that day," says the *Univers*, "the *Courrier de Geneve*, heads its issue with the following words in black borders:—

"FOURTH YEAR OF THE EXILE OF MONSIEUR MERMILLOD, OUR BISHOP, CITIZEN OF GENEVA.—No canton may expel any of its citizens from its territory. Every citizen of Switzerland has a right to settle on any spot of the Swiss territory" (Clauses 44 and 45 of the Federal Constitution).

"The suffering prelate continues to administer his diocese the same as if he had never been exiled. In doing so he returns good for evil. The present sham constitution of the Catholic Church in the canton is due to the participation of Protestants in the election of renegade priests. Mgr. Mermilod has called on his diocesan not to take any part in the elections to the Protestant Grand Council. If the Protestants of the canton will but follow the example, the Church is likely soon to recover its rights."

REPUBLICANISM IN ROME.

Republicanism is advancing in Rome. Garibaldi and Mazzini did not labour all their lives to establish an Italian Monarch. Their work is only half done, and when another revolution is attempted, honest men may come to their own. A contemporary tells us that on the 9th inst., a "Republican Club" is to be generally opened in Rome with great pomp:—

"Many members of Parliament have already joined it. Each candidate for admittance must give proofs of his "faith in purely Republican principles." At Perugia on the last day of the year 1876, there was a significant display of the Republican feeling of certain of the inhabitants. The military band played pieces of music in various quarters of the town to welcome the new year, and the bandsmen were invited to refreshments in a cafe. There were repeated cries of "Viva Garibaldi," and one person cried out *Viva il Re*. To this succeeded counter cries of "Viva la Repubblica," and there was a general tumult. The rioters excused their conduct on the plea of the provocation offered to them by the cry of "Long live the King!"

FAMINE IN INDIA.

Our English exchanges anticipate another great famine in India. This time it is Madras and a strip of the Bombay Presidency that are threatened with the visitation. The *London Tablet* says:—

"As early as last July a drought of twelve months duration had caused some crops to fail. Since then no rain has fallen over vast districts, and neither the south-west nor the north-east monsoon has brought any rain to Madras. The area of the scarcity in Bombay is estimated at 81,000 square miles, and at 80,000 in Madras, and the number of persons already employed upon relief works in the former Presidency is stated by correspondents at 287,000, and in the latter at upwards of a million. And according to a telegram from Calcutta of Wednesday's date, a subsequent despatch from the Government of India to the Secretary of State estimates the cost to the State on account of relief works and other remedial measures at six and a half millions sterling for the two Presidencies. The only comfort in this dismal business is that each time the visitation comes our power of checking its disastrous effects is increased, as the immense amount of labour employed for the relief of the population is expended on the creation of roads for the transport of grain and canals and tanks for the irrigative of the country."

THE DUKE OF MARLBOROUGH.

The new Lord Lieutenant of Ireland—the Duke of Marlborough—has been installed in office. He made his official entry into Dublin—the people were silent—the weather was unpropitious—a few satellites of the Government were obsequious—and all was over. The *Dublin Freeman's Journal* however well says that:—

"The great blunder in the government of Ireland is mistaking a part for the whole, a clique for a race, a party for a people. When the Viceroy has made the acquaintance of the judges and chief officers of the Queen, of the Commander of the Forces, and a knot of the more prominent military men, of the rising men of his own party at the Bar, of the pith of the Chief Secretary's correspondence with magistrates and provincial potentates, when he knows this, and has got off by heart, the names of the counties which belong to the four provinces, he is persuaded by all around that he understands Ireland. Most of us are inclined to believe that we succeed ever so little in anything admittedly difficult. And when a Lord Lieutenant has succeeded in pleasing any considerable number of persons in Ireland, he is apt to begin to believe that he has solved the problem which has puzzled the whole race of Saxons since 1172."

LATEST FROM THE EAST.

The Powers of Europe are still playing hide-and-seek with the Eastern question. England, Germany and Austria have winked at the defiant attitude of the Porte. Russia is attempting to make an alliance—this time—with Austria, while Montenegro refuses the terms offered by the Porte, unless there is an accession of territory. Servia is reported to be favourable to peace if she obtains the position she held before the war. Roumania and Russia are fraternizing, and a telegram from London, dated the 5th inst., says that:—

"The treaty between Roumania and Russia is on the point of coming into operation. The Russian army received orders on Saturday to be prepared to cross the Pruth if the Porte concentrates troops on the Dalmatian frontier."

England is waiting and watching—vexed with Turkey, but not prepared to encourage her resolution. It is a game of diamond cut diamond, and so far, the Turkish workmen have had the best of the play.

SERVE THEM RIGHT.

Some time since there was an election in Kilkenny. There were three candidates contesting for the honour of representing the city of the Confederation in the Imperial Parliament. Of these two were Irishmen and Home Rulers—while one was an Englishman and a Whig. The Englishman was rich and the Irishmen were not. The Englishman promised that if he was elected he would build a factory in Kilkenny, and Ireland and her cause was abandoned—and Kilkenny packed a majority for the factory. Time went on and no factory was built. A longer time and no factory still. And we pray that Kilkenny may never have a factory, if it can only be purchased at the sacrifice of the old cause. Our contemporaries, however, say that the factory man now possesses a "tan-yard":—

"What next, quotha! Why, the next is that we feel obliged to correct the correspondent and disabuse certain Kilkenny simpletons of another delusion. It is all a mistake about the "tan-yard"—as it was about the "factory"—a mistake which Mr. Whitworth made owing to a "clerical error." What the manufacturing member is looking for is something different. Out of compliment to his supporters, he wants to buy them a *grace-yard*—a hint that they are corrupt enough to be buried away out of sight."

"CHIEF JUSTICE BUTT."

Mr. Butt, it is rumoured, has been "approached" upon the subject of the "Chief Justiceship" of Ireland. It has been offered him through a friend of the Government—of course in an unofficial way, but yet with sufficient authority to prove that it was more than a flash in the pan. The story first saw the light through the *Mayfair*, and although not authenticated, is yet more than likely to be true. It is only attempting the old game of purchasing the leaders in order to demoralize the people. Philip, the father of Alexander the Great, used to say that no fortress was impregnable which a mule could travel to, when laden with gold:—

"We have reason to believe that early in the tedious business the Secretary to the Lord Lieutenant made advances in a remarkable direction. It would not be accurate to say that the Irish Chief Justiceship was officially offered to Mr. Butt. It is, however, the fact that Sir Michael Hicks Beach

took definite steps to ascertain how far Mr. Butt might be inclined to listen to proposals which, accepted, might raise him to the Bench. A mutual friend was made the medium of diplomatic *pour-parlers*, and the Chief Secretary's hint that Mr. Butt's acceptance of the office would be highly gratifying to the Government was met by the hon. and learned member's courteous declaration, that no place in the gift of the Government could induce him to abandon the untitled position he held as Parliamentary leader of the Irish National party.

SUNDAY CLOSING.

Four-fifths of the Irish M.P.'s voted for Sunday Closing of public houses in Ireland. Home Rulers, Conservatives, Liberals, all were in favour of the bill. But an English majority threw it out. The votes of Englishmen swamped the almost unanimous votes of Irishmen, upon an Irish question. But it has been so all through the chapter, and will continue to be so until "we have our own again." The *Nation* tells us:—

"Amongst the most recently declared votes on the Sunday-closing question are those of Dundalk, Clonmel, and Queenstown. They are all in favour of Professor Smyth's bill. An affirmative vote has also been given within the last week or two by several public bodies such as the Boards of Guardians. At a meeting of the Limerick Guardians on Wednesday the proposed reform gave rise to a curious scene. Lord Emly, who presided, read statistics from the petty sessions districts, showing that the convictions for drunkenness were more numerous in the Sunday-closing districts than in those where no Sunday-closing rule existed. This, we further read, seemed to astonish the Board, which nevertheless adopted the Sunday-closing petition by 12 votes to 5! We have not seen a detailed report of Lord Emly's wonderful figures, but we fancy that the verdict passed upon his lordship's statement by those who heard it—that it was astonishing rather than convincing—will be upheld by the general public."

GERMAN SOCIALISM.

Bismarck has sown the wind and he is reaping the whirlwind. At one time the national Liberal party, to which he belongs was all powerful in Prussia. Now, however, things are changed. An English contemporary says that the power of Bismarck has been declining, that:—

"The Chancellor inaugurated a policy the most disastrous it was possible for a statesman to conceive, if his object was the welfare of the people. He assailed the only religious body having any independence, because he wished to bring all the guides of the conscience under a dull as rigid as that of the barack-square. He wished to be the pontiff of Germany, and all who disputed his right were placed under the rod of persecution. It was perfectly natural, in a country rather speculative than religious—at least outside the Catholic ranks—that the contempt for Church pretensions so openly manifested should produce growing harvests of Socialism. The elections not yet terminated have raised up an ominous shadow of coming evil which may possibly exercise some effect on the Bismarckian policy. The Socialists are winning their way steadily, if slowly, and their recent successes are actually alarming. The man of 'blood and iron' knows they love him little, and would to-morrow throw him and his master to the ground if they wielded a majority. It may be said that after all they are a small circle in the absolute, but he must be blind indeed who fails to see in their progressive increase hitherto a portent full of danger in the future."

BRAVO SLIGO! BRAVO WATERFORD!

Home Rule is victorious again. Sligo and Waterford have gone for the Cause. King-Harman and Delahunty have been triumphant—returned. King-Harman was unopposed—as he deserved to be. He was the first man in Ireland to contest an election on Home Rule principles, and he has done more for the movement than one half of the gentry who profess to Home Rule, but who do little or nothing to gain it. A contemporary tells us that:—

"The Sligo election resulted, as had been generally anticipated, in the unopposed return of Captain King-Harman, and the event has been hailed with great satisfaction not only in Sligo but in all parts of Roscommon and Longford, with which the new member is connected by family and property ties. Both on his canvas and after the sheriff's declaration, Captain King-Harman gave abundant cause by his speeches for the popular rejoicings. Sligo is to be congratulated on the manner in which it has used the opportunity thrown in its way by the death of Sir R. Gore Booth.

"The nomination in Waterford took place on Saturday, when an event occurred which, to outsiders, must have seemed somewhat inexplicable. Mr. Lehmann was nominated in the combined Whig Tory interest, but Mr. Esmonde, who had been chosen as the popular candidate at the county meeting in Dungarvan, retired in favour of Mr. Delahunty. He has pledged himself to Home Rule, Denominational Education, Fixity of Tenure, Amnesty, and other popular measures, and, besides, promises distinctly to work with the Home Rule party."

WIFE SELLING IN ENGLAND.

It is not long since a Judge of Assize, on the Northern Circuit in England, astonished at the revelations heard in Court, exclaimed "Good God is this a Christian land." The following paragraphs, illustrative of the state of civilization among certain classes in England, are calculated to make one wonder at the condition of people who live in this 19th century.

"Civilization," says the *Catholic Times*, "marches onward in England. Every day brings new developments. One of the latest is the sale of wives. A few weeks ago a woman was sold in Runcom by her husband for a mere trifle. Wigan and Bolton have witnessed similar scenes. Bury owned a woman who was sold in the market-place, whether her husband had brought her with her neck in a rope. He fancied there was some law which required that form to make the transaction legal. In Prescott a fellow who became the purchaser of the spouse of a friend actually tried to get an advertisement into the local paper, formally announcing the fact. His idea was that the publication would place the validity of the contract beyond cavil. At Belford Leigh, last Sunday evening, a freeman gave away his wife, child, and furniture, to a friend, and the woman accepted the change as complacently as if she were some slave to be disposed of at pleasure. A respectable daily paper, in reporting the occurrence described it as 'an amusing affair.' At Crowle, a little village in the east, a pork butcher vendid his partner to a beer-seller, and she cheerfully migrated from the block to the tap, the man who had married her getting £40, and resigning his claim by regular conveyance. The Bible societies ransack the whole world for fields of labour: their agents love Spain, and Rome, and Austria; and Ireland, and wherever else the old faith has a stronghold; but they quietly ignore the ignorance and abasement at their door. Better, they think, to convert an English pagan from his degradation. All the hundreds of thousands wasted fruitlessly abroad, to make sensational stories for the annual stamping, would be little enough for the wants of the home missions. But nobody cares to contribute to these, and the average Protestant minister does not consider he has any obligations except to his congregation. This is one of the results of three centuries of the Reformation."

PROSPERITY! PROSPERITY!! PROSPERITY!!!

A new Viceroy goes to Ireland. He comes in contact with a few surroundings of the Castle, and he thinks he knows the country by intuition. He attends a meeting. He is "crammed" about the progress of Ireland and he talks prosperity. Read what the *Irishman* says:—

"In 1857, there were 559,646 acres of land producing wheat—the quantity steadily increased until in 1876 last year there were only 113,597 acres of land producing wheat!"

"Taking the totals of all the cereal crops, we find that, in 1857, there were, in round numbers, two and three-quarter million acres under cereal crops—while, in 1876, there were only one and three-quarter million acres!"

"IS THAT WHAT ENGLAND'S FRIENDS MEAN BY IRISH PROSPERITY?"

"In 1859, there were, in round numbers, 1,200,000 acres of land producing Potatoes—in 1876, there were only 800,000!"

"Flax, which in the thirteen years from 1859 to 1871 ranged in acreage from 150,000 to over 300,000 acres, last year exhibited only some 130,000 acres! Out of nigh 1,500 scutch-mills, 250 have gone to ruin!"

"In 1875 Ireland produced 3,043,039 quarters less of cereal grains than in 1855, and 3,303,910 tons less of green crops!"

"IS THAT WHAT ENGLAND'S FRIENDS MEAN BY IRISH PROSPERITY?"

"In 1857 there were 79,368 sheep sold at Ballinasloe and 1,350 unsold—making a total of 80,718."

"In 1876 there were 57,003 sheep sold there, and 2,806 unsold—making a total of 59,809!"

"Thus there has been a decrease of over 20,000 sheep!!"

"Take the horned cattle:—

"In 1857, there were brought to the fair 20,788 horned cattle. Of these 18,894 were sold—only 1,894 remained unsold."

"Last year, in 1876 there were brought to the same fair only 19,525. Of these merely 11,458 were sold—more than eight thousand remaining unsold!"

"AND THAT IS WHAT ENGLAND'S FRIENDS CALL PROSPERITY—for Ireland!"

LATEST TELEGRAMS.

As we go to press we clip a few of the latest telegrams from the evening papers:—

CONSTANTINOPLE, Feb. 6.—The Russian colony in this city is packing up, preparing to leave shortly, anticipating war.

TURKISH CIRCULAR TO THE POWERS.—The Porte has issued a circular to the Powers, maintaining the integrity of the whole Turkish Empire, and denying the right of the Powers to interfere in its internal affairs.

FIGHT BETWEEN INDIANS AND AMERICAN SOLDIERS.—New York, Feb. 6.—The *Herald's* special gives particulars of a fight between General Miles' command of 300 men and 1,000 of Crazy Horse's band on January 8.

A BIG OFFER.—The *Herald's* New Orleans special says Konner affirms the statement that Wells made an offer to him to count in Tilden for \$200,000, which he declined to consider.

BEQUEST TO THE CHURCH.—The will of Henry Moyts of New York bequeaths \$10,000 to build a Catholic Church at Marth's Vineyard; \$10,000 to the Church of St. Agnes of New York, on condition that the testator's name be inscribed for ever on one of its windows.



THE LION OF FLANDERS;

OR, THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER XXIV.—(Continued)

Soon Adolf, raised his eyes to Robert, with a look of intense love and devotion; and said slowly, and with a voice broken by suffering and weakness, "Oh, my lord and count! your presence is to me a sweet consolation. Now I can die in peace. . . . Our fatherland is free! You will occupy the Lion's throne in peaceful and happy days. . . . Gladly do I now quit this earth, now that the future promises so much happiness to you and to your noble daughter. Oh, believe me, in this my hour of death your mischances were more grievous to me, your unworthy servant, than to yourself. Often have I, in the still night, moistened my bed with my tears as I thought of the mournful lot of the noble Matilda and of your captivity. . . . Then turning his head slightly towards Matilda, he made her tears flow yet more abundantly, as he said: "Weep not, noble maiden; I merit not this tender compassion. There is another life than this! There it is my hope and trust I shall see my good sister again. Remain on earth, the stay and solace of your father's old age; and sometimes in your prayers think of your brother who must quit you . . . ."

Suddenly he stopped, and looked around him in astonishment. "Mercifully God!" cried he, turning an inquiring look on the priest; "what means this? I feel a renewed vigour; my blood flows more freely in my veins!" Matilda arose at these words, and gazed at him in painful expectation. All looked anxiously and inquiringly at the priest, who had been attentively watching Adolf during this scene, and noting his most fleeting expression and emotion. He took Adolf's hand and felt his pulse, while all the bystanders followed his every movement with eager curiosity; and at length they read in the good priest's countenance that he had not abandoned all hope of restoring the wounded knight. The skillful leech opened the eyelids of his patient in silence and attentively examined his eyes; he opened his mouth, and passed his hand over his uncovered breast; and then turning to the knights around the couch he said, in a tone of decided conviction: "I can assure you, messieurs, that the fever which threatened the life of the youthful knight has subsided: he will not die."

A sensible tremor passed over all present, and one might have thought the priest had uttered a doom of death; but soon this convulsive thrill was succeeded by a bounding joy, which broke forth in words and gestures.

Matilda had answered the assurance of the priest with a piercing cry, and clasped her brother to her breast; while Matilda fell on her knees, raised her hands towards heaven, and cried with a loud voice: "I thank Thee, O God, all merciful, full of compassion, that Thou hast heard the prayers of Thine unworthy hand-maiden!"

And after this brief thanksgiving she sprang up, and threw herself, tremulous with joy, into her father's arms.

"He will live! he will not die!" she exclaimed, in a transport of gladness. "Oh, now I am happy!" and she rested a moment exhausted on Robert's breast. But soon she turned again eagerly back to Adolf, and exchanged words of joy and gratitude with him.

What appeared a miracle to all present was but a natural result of Adolf's condition. He had received no open or deep wound, but many bruises; the pain which these occasioned him had induced a violent fever, which threatened his life; but the presence of Matilda seemed to have brought the malady to a crisis, and by imparting fresh energy to his soul, gave him strength to battle with it, and, as it were, to cast it off; and thus did she appear as an angel of life to rescue him from the grave, which already yawned to receive him.

Robert de Bethune allowed his daughter, who was beside herself with joy, to remain kneeling by Adolf's side; and advancing towards the knights, he addressed them in these words:

"You, noble sons of Flanders, have this day won a victory, the memory whereof shall live amongst your children's children as a record of your lofty prowess; you have shown the whole world how dearly the alien has expiated his temerity in setting his foot on the soil of the Lion. The love of your fatherland has exalted you into heroes; and your arms, nerved by a most righteous vengeance, have laid the tyrant low. Freedom is a precious thing in the esteem of those who have sealed it with their heart's blood. Henceforth no prince of the south shall enslave us more; you would rather die a thousand deaths, than allow the alien to sing over you a song of triumph. Now this fear exists no longer. Flanders is this day exalted high above all our lands; and this glory she owes to you, most noble knights! And now our will is, that rest and peace should recompense the loyalty of our subjects; our highest joy will be that all should greet us by the name of father, so far as our loving care and unsleeping vigilance can render us worthy of this title. Nevertheless, should the French dare to return, again would we be the Lion of Flanders, and again should our battle-axe lead you on to the conflict. And now let our victory be unstained by further violence; above all, pursue not the Lillards, it behoveth us to protect even their rights. For the present I must leave you; until my return, I pray you obey my brother Guy as your liege lord and count."

"What say you of leaving?" cried the sceptical John Broulant; "you are surely not going back to France? They will avenge their defeat on you noble count!"

"Messieurs," said Robert, "let me ask you, who is there amongst you who would, from fear of death, break his word of honour and stain his knightly loyalty?"

All at once hung their heads, and uttered not a word. They saw with sorrow that they dared not oppose their count's return. He continued:

"Messire Deconinck, your lofty wisdom has been of essential service to us, and we hope to task it still further; you are now a member of our council, and I require you to live with us in our castle. Messire Breydel, your valour and fidelity merit great reward; I appoint you commander-in-chief of all our fellow-citizens who may be able to assist us in time of war; I know how well this office becoms you. Moreover, you henceforth belong to our court, and will dwell there whenever it pleases you. And you, Adolf,—you, my friend, deserve a yet richer recompense. We have all been witnesses of your prowess; you have approved yourself worthy of the noble name of your forefathers. I have not forgotten your self-devotion; I know with what care, with what love, you have protected and consoled my unhappy child; I know the pure, the profound feeling that has taken root and sprang up, unconsciously to yourselves, in the hearts of you both; and shall I allow you to outstrip me in noble generosity? Let the illustrious blood of the Counts of Flanders mingle its stream with that of the noble lords of Nieuwland, and let the Black Lion add its glories to your shield. I give you my beloved child, my Matilda, to wife."

From Matilda's heart burst one only word—the name of Adolf. Trembling violently, she seized his hand, and looked steadfastly into his eyes; then she wept precious tears, tears of joy, joy impetuous and overwhelming. The youthful knight uttered not a word; his bliss was too great, too profound, too sacred to be expressed in words. He raised his eyes, beaming with love, on Matilda; then turned them, full of gratitude, to Robert; and then upwards in adoration to God.

For some little time a noise had been heard in the court-yard of the monastery; and it seemed as though a large crowd of people were gathered there. The tumult waxed greater and greater, and at intervals was heard a mighty shout of joy. A nun brought the tidings that a great multitude stood at the abbey-gate, and demanded, with repeated cries, to see the golden knight. As the door of the hall was opened, Robert caught distinctly the cry: "Flanders! the Lion! hall to our deliverer! hall! hall!"

Robert turned to the nun, and said: "Tell them that the golden knight, whom they demand to see, will appear among them in a few moments."

Then he approached the sick knight, seized his yet feeble hand, and said:

"Adolf van Nieuwland, my beloved Matilda will be your wife. May the blessing of the Almighty rest upon your heads, and give to your children the valour of their father and the virtues of their mother! You have merited yet more than this; but I have no more precious gift to bestow on you than the child who might have been the solace and the stay of my declining age."

While words of heartfelt gratitude flowed from Adolf's lips, Robert hastily approached Guy, and said:

"My dear brother, it is my wish that the marriage should take place as soon as possible, with all fitting magnificence, and with the customary religious ceremonies. Messieurs, I am about to leave you, with a hope that I shall soon return to you, free and unshackled, to labour for the happiness of my faithful subjects."

After these words, he again drew near to Adolf, and kissed him on the cheek:

"Farewell, my son," he said.

And pressing Matilda to his heart:

"Farewell, my darling Matilda. Weep no more for me; I am happy now that our fatherland is avenged; and I shall soon return again."

He then embraced his brother Guy, William van Gulick, and some other knights, his especial friends. He pressed with deep emotion the hands of all the others, and exclaimed as he took his departure: "Farewell, farewell all, noble sons of Flanders, my true brothers-in-arms!"

In the courtyard he mounted his horse and resumed his armour; then he lowered his visor, and rode through the gateway. A countless multitude was there assembled; and as soon as they caught sight of the golden knight, they drew back on both sides to make way for him, and greeted him with exulting acclamations.

"Hail to the golden knight! victory! victory! Hall to our deliverer!"

They clapped their hands, they gathered the earth he trod, and kept it as a sacred relic; for in their simplicity they believed that St. George, who had been invoked during the battle in every church of Courtrai, had come to their aid in this majestic form. The slow measured tread of the knight, and his deep silence, confirmed them in their belief; and many fell on their knees as he passed by them. They followed him for more than a league into the country, and it seemed as if their gaze of veneration could never be satiated; for the longer they gazed, the more wonderful did the golden knight appear in their eyes. Their fancy lent him the form and features wherewith the saints are wont to be depicted; one sign from Robert would have laid them in the dust prostrate and adoring.

At length he gave his horse the spur, and vanished like an arrow into the wood. The people strove long to catch the gleam of his golden armour between the trees,—but in vain; his charger had borne him far beyond the range of their vision; and then they looked sadly on each other and said with a sigh: "He has gone back to heaven again!"

HISTORICAL CONTINUATION.

Of the sixty thousand men whom Philip the Fair had sent to lay waste Flanders, only seven thousand succeeded in returning to France. Guy de St. Pol had gathered five thousand men at Lille, and hoped to march them safely to France; but a division of the Flemish army fell on them, and after an obstinate conflict nearly all who had fled from Courtrai were overcome and slain. The 'excellent Chronicle' tells us—

"And the number of those who fled and escaped may have been in all about three thousand men, sole remains of the enormous host which had gone forth to plunder and lay waste Flanders; and these had a tale to tell at home which was far from being edifying or joyous."

All the most illustrious nobles and bravest knights were slain at Courtrai. There was scarcely a castle of France where there was not wailing and lamentation for the death of a husband, a father, or a brother. The Flemish general took care that the fallen kings and knights should receive honourable burial in the abbey of Groeningen, as appears from an ancient painting still to be seen in St. Michael's Church at Courtrai. There is also in the Museum of Messire Goethals-Vercurysen at Courtrai, a stone which once lay on the grave of King Sigis; it bears his arms, and the following inscription:

"In the year of our Lord mccccl, on St. Benedict's day, was fought the battle of Courtrai. Under this stone lies buried King Sigis. Pray God for his soul! Amen."

Besides the vessels of gold, costly stuffs, and rich armour, there were found on the battle-field more than seven hundred golden spurs, which knights alone had the privilege of wearing; these were suspended with the captured banners from the vault of our Lady's church at Courtrai, and thence this battle acquired the name of 'The Battle of the Golden Spurs.' Several thousand horses also fell into the hands of the Flemings, who used them with great effect in subsequent battles. In front of the gate of Courtrai which opens towards Ghent, in the centre of the battle-field, there was in the year 1831 a chapel of our Lady of Groeningen; on its altar were to be deciphered the names of the French knights who had fallen in the fight, and one of the genuine old spurs of gold was still suspended from the vault. In Courtrai the anniversary of the battle was kept as a day of public rejoicing, and its memory still lingers in a Kermis, which is called the Vergaderdag or day of gathering. Every year, in the month of July, the poor of Courtrai go from house to house begging for old clothes, which they sell in commemoration of the sale of the rich booty of 1302. Then, accompanied by a player on the violin, they betake themselves to the Pottelberg, the old camp of the French, and drink and dance until evening.

When tidings of this terrible defeat reached France, the whole court was filled with consternation and grief. Philip burst into a furious passion with Joanna of Navarre, whose evil counsels were the cause of all these disasters, and of all their consequences; and his reproaches may be read in some quaint contemporary verses by Lodwyk van Viltchem. The historians of France, indeed, have described Joanna in much brighter colours; but it is an amiable peculiarity of their national character to handle very indifferently the vices of their monarchs, at least of their dead monarchs; and it is an undoubted truth, that the Flemish chronicles give

a far more trustworthy description of the odious disposition of Queen Joanna.

The magistrates of Ghent, who were all Lillards, and thought that King Philip would send a fresh expedition into Flanders with all haste, closed their gates, intending to hold out their city as long as possible for France. But they met their punishment at the hands of the men of Ghent themselves. The people rushed to arms, the magistrates and every other Lillard were put to death, and Guy received the keys of the city, and with them a pledge of everlasting fidelity, from the hand of the principal citizens.

Meanwhile Count John of Namur, brother of Robert de Bethune, returned to Flanders and assumed the government; he collected in haste a new and far larger army, to resist any further attempt on the part of the French, and restored order every where. Without allowing his troops any repose, he marched to Lille, where some disturbances had broken out; thence he proceeded to Douay, which he captured, taking the garrison prisoners; and Cassel yielded after a very brief resistance. After taking some other garrisons of lesser note, he was obliged to return; for not an enemy remained on the soil of Flanders; and as he deemed a small band of picked soldiers sufficient for all purpose of defence, he disbanded his army.

The land was still and at rest; trade and commerce flourished with renewed vigour; the wasted fields were sown with better hope of a bounteous harvest, and it seemed as though Flanders had acquired new life and new strength. Men thought with reason that the lesson France had received was sufficient. Philip the Fair himself had, in fact, little desire to renew the strife; but the reproaches which burst from all France, the lamentations of the knights whose brothers had fallen at Courtrai, and above all, the instigations of Joanna, who thirsted for revenge, compelled him at length to declare war. He collected a force of eighty thousand men, amongst whom were twenty thousand cavalry; but it was far inferior to the former army, inasmuch as it consisted chiefly of mercenaries, of recruits levied by force. The command was intrusted to Louis King of Navarre; he was instructed, before venturing on a general action, to take Douay and other French frontier towns from the Flemings; and with this commission, he pitched his camp in a plain near Vitry, a few miles from Douay.

No sooner did the Flemings hear that a fresh army was being assembled in France, than the cry "To arms!" resounded through the length and breadth of the land. Never was so universal and so intense an enthusiasm known; from every village the inhabitants poured forth with weapons of all kinds; on they came, singing and shouting in such numbers, that John of Namur was obliged to send many of them back to their abodes, fearing that it would be impossible to provide for so enormous a host. Those who had formerly been Lillards longed now to wipe out the stain, and implored, with tears in their eyes, to be allowed a part in the conflict; and this was readily granted them. Besides John of Namur, most of the knights who had shared the glories of Courtrai repaired to the army. Guy, William van Gulick, John van Renesse, John Broulant, Peter Deconinck, Jan Breydel, and many others, were amongst them. Adolf van Nieuwland had not yet recovered from his wounds, and could not therefore accompany them.

The Flemings marched against the enemy in two divisions, and at first took up a position about three leagues from the French camp; but they soon advanced to the Scarpe, a small river near Flines. The Flemings daily challenged the French; but as the generals on both sides wished to avoid an action, day after day passed on without any result. The cause of this pacific attitude was, that John of Namur had sent ambassadors to France to treat with the king for the liberation of the old Count and of Robert, and to conclude, if possible, a treaty of peace. But the French court could not agree on the terms to be proposed or accepted, and the answer was unfavourable.

The Flemings meanwhile began to murmur, and longed to fall on the French, in spite of the prohibition of their general; and the discontent became at last so alarming, that John of Namur was compelled to cross the Scarpe and attack the enemy. A bridge of five boats was thrown across the stream and the Flemish army passed over, singing and shouting with joy that they were at length going to fight; but an ambiguous message from France kept them still for some days longer on the further side of the river. At length the army would be no longer restrained, and the murmurs threatened to become serious. Every thing was ready for the attack, and the army was put in motion; when the French, not daring to meet it, hastily broke up their camp, and retreated in confusion. The Flemings put themselves in pursuit, and slew a great number of them; they possessed themselves besides of the castle of Harze, where the King of Navarre had taken up his quarters. Their stores, tents, and everything the French army had brought with them, fell into the hands of the Flemings; and after a few insignificant skirmishes, the French were driven back into France overwhelmed with disgrace.

When the Flemish generals saw that no enemy remained in the open field, they disbanded a part of their force, and retained only as many soldiers as were necessary to keep the French frontier garrisons in check and to prevent their plundering expeditions.

Philip, one of the sons of the old Count of Flanders, had inherited the territories of Yvetta and Loreto in Italy. As soon as he heard of the French levy, he hastened to Flanders with his troops, and was appointed by his brothers to the chief command of the army. He assembled about fifty thousand men, and marched on St. Omer to await the French assault.

The two armies soon met; for two days there were only some lesser actions, in one of which, however, Peter de Coutrenel, one of the French generals, fell, with his sons and many of his soldiers. Louis dared not stake all on a decisive battle; in the night he decamped, and marched on Utrecht; and this so quietly, that the Flemings knew nothing of his departure, until they opened their eyes with astonishment in the morning on a vacant encampment. Philip then took by storm several French towns, and the army returned laden with spoil.

The King of France saw at length that it was impossible to subjugate Flanders by force of arms, and sent Amadeus of Savoy to Philip with proposals of peace. The children of the captive Count were eager for the liberation of their father and brother, and inclined gladly to peace; they therefore smoothed all difficulties, and a truce was proclaimed which was to last until a treaty of peace should be signed by both parties.

This was framed at the French court, and contained many articles much to the disadvantage of the Flemings; but Philip the Fair hoped to obtain its acceptance by cunning. He liberated the old Count of Flanders, and allowed him to depart, on his word of honour that he would return to his prison in the following May, if he did not obtain the recognition of the treaty in all its articles.

Count Guy was received in Flanders with the utmost rejoicing, and returned to Wynandael. But when he read the treaty to the assembled states, it was rejected; and the old Count saw himself obliged to return, like another Regulus, to France in the following April. During the truce, Philip the Fair had made exertion to collect a mighty army. Mercenaries were every where enlisted, and heavy taxes imposed to meet the expenses of the war. The king himself

marched with the army to the Flemish frontier towards the end of June. Besides the land forces a large fleet, commanded by Renier Grimaldi of Genoa, sailed along the coast of Flanders, to attack the young Guy and John van Renesse in Zealand.

Philip of Flanders had meanwhile sent forth his proclamation through the land, and gathered a valiant army around his standard; and with these he marched to give battle to the enemy. On the first day there was a partial engagement, in which one of the French generals was slain, with many of his men. The next day the Flemings stood drawn up eager for the fight and prepared for an impetuous attack; but the French were again panic-stricken, and fled to Utrecht, leaving their camp a prey to the Flemings. Then Philip a second time stormed Basse, and burnt the suburbs of the city of Lens.

The king next resolved to attack Flanders on the side of Henegaw, and marched towards Doornyk; but the very first day the Flemings had overtaken him. He was the less willing to accept battle, that he had received no tidings of his fleet; and in order to avoid an engagement, he broke up his camp in the night, and fled from place to place, closely pursued by the Flemings.

The action between the two fleets was fought on the 10th of August 1304; it lasted two whole days from morning to night. The first day the Flemings had the advantage, and would certainly have gained a total victory, had not some of their ships been driven on a sand-bank in the night. This gave the French a great superiority of force, so that they gained the battle with little difficulty, burnt all the ships, and even took the young Guy prisoner. John van Renesse, the valiant Zeelander, who was in garrison at Utrecht, wishing to leave the city, attempted to cross the river in a small barge. The barge was unhappily overlaid; it sank in the middle of the stream, and the noble warrior was drowned.

When the news of the happy issue of the sea-fight reached the French camp, it was posted near Lille, on the Peuvclberg. Advantageous as the position was, Philip quitted it; and it was immediately taken possession of by the Flemings. The latter would no longer delay the action; the generals found it impossible to restrain their ardour, and so they drew them up in order for an attack. Philip the Fair no sooner saw this, than he sent a herald with conditions of peace; but the Flemings would not hear of peace, and struck the herald dead. They then fell with wild shouts on the French army, which fled in astonishment and terror. The Flemings fought with even more intense bitterness of hatred than at Courtrai, and their commanding position helped them much. Philip of Flanders and William van Gulick pierced through the enemy's ranks, and reached the king himself who was for a moment in extreme peril. His bodyguards were struck down at his side; and he would certainly have been taken, had not those who stood by removed his mantle and other insignia of royalty. He was thus enabled to escape unnoticed, with a slight wound inflicted by an arrow. The Flemings gained a complete victory; the oriflamme itself was seized and torn in pieces. This battle was fought on the 15th August 1304.

William van Gulick the priest lost his life in this action. The Flemings were busy until evening pillaging the king's tent, and amassing incredible spoil. They then returned to the Peuvclberg to refresh themselves; and finding nothing there, marched on to Lille. The day after they resumed their march homewards.

Fourteen days after this, Philip the Fair came again with a large army, and laid siege to Lille. The citizens closed their shops, and seized their weapons; and Philip of Flanders collected the men of Courtrai, and marched them to Lille in a few days. When the king saw their numbers, he exclaimed:

"Methinks Flanders must spawn or rain soldiers."

He risked no further defeat; but, after some attempts at evasion, proposed a peace, and meanwhile proclaimed a truce. It was long before both sides could agree upon the terms of the treaty. While it was pending, the old Count died in prison at Compiègne, and was soon followed by Joanna of Navarre.

Not long after the peace was concluded, and the treaty signed by Philip the Fair and Philip of Flanders, Robert de Bethune, with his two brothers William and Guy, and all the captive knights, were set at liberty, and returned to Flanders. The people, however, were not content with the articles of the treaty, and called it the "Treaty of Unrighteousness," but their dissatisfaction had no further consequence at the time.

Robert de Bethune was received on his return to Flanders with surpassing magnificence, and publicly recognised as Count. He lived seventeen years after his liberation, upheld the honour and the renown of Flanders, and fell asleep in the Lord on the 18th September 1322.

LECTURE AND CONCERT IN ST. MARY'S CHURCH, PORT HOPE.

The lecture and concert in St. Mary's Church, on Tuesday evening, the 23rd ult., turned out a complete success. Long before the commencement of the proceedings the church was crowded to its utmost capacity. The choir was under the leadership of Mr. Gilmore, the talented organist of St. John's Church, while Miss Maggie Lydon, organist of St. Mary's Church, presided at the organ. Miss Lydon is an excellent musician, and her rendering of the melody of "National Airs" on the organ was much admired. The choir acquitted themselves creditably in the various choruses assigned them, while the solos of Miss Aggie Wilson were very nicely sung. But the feature of the evening was the lecture of Rev. H. Brettagh, of Trenton, on the subject "The Catholic Idea of Saint Worship; Is it Idolatry?" The lecture was a master-piece of oratory, and the subject was handled with ability.

The Rev. lecturer introduced his remarks by alluding to the fact that perhaps there was no doctrine of the Catholic Church more frequently assailed by its opponents than this one of veneration of and belief in the intercession of saints. At the time of the Reformation, Calvin perpetrated a rude joke at its expense, which "as an uncouth as it was uncalled for," that the saints must needs have long ears to hear our prayers; nor were modern critics one jot behind Calvin in their ridicule of this doctrine. Saint worship was nicknamed by them idolatry. With the permission of his hearers he would examine the subject and see what was the true idea of the Catholic Church in this particular, and how far the charges brought against it would hold good before an intelligent and impartial audience. If Catholics were wrong in their veneration of the saints, it was from an excess of devotion rather than a lack of it. They adored saints—if they did adore them—from too great a love of God, rather than a want of it, from too much religion rather than too little. Between them and Protestants, one or the other must be wrong. If Catholics were wrong, their crime was superstition, and if Protestants were wrong, theirs was infidelity. The one looks to God, and beyond Him, the other turns his back to God and looks away from him,—one, has too much faith, the other, too little. As far as he himself was concerned, he would rather be accused of superstition than infidelity any day, of too much religion than of too little. In dealing with his subject the reverend gentleman said he would use the word adoration, rather than the Catholic term veneration, because that was the term principally applied to this doctrine of their Church by their opponents, and used as a bugbear against it. The object was to brand it with a wrong or bad name and thus endeavor to overthrow it. The idea was that of getting up a party cry. If you get a good one you carry the world before you. Nothing was so true as this. We had an example of it in the two, fresh in the memories of all, one the "Pacific Scandal," and the other the "Big Push." He would ask if any one supposed that these great cries meant one half what they were intended to mean by those who used them; yet the one had destroyed a government, and the other ruined a statesman. Because Catholics chose to give some degree of honor to saints, they were accused of worshipping them. This might do to satisfy the ignorant, but it would not carry any great amount of weight with the intelligent mind. Catholics were not idolaters, and no rational man would ever accuse them of being such. It might do for the ignorant to use such a term, or it might do for outcast priests who have been thrown over the wall of the Pope's well trimmed garden,—men of loose morals, and looser logic,—it might do for such as these to resort to such a term in order to gain a few dimes to keep the wolf from the door, but no man of intelligence would dare to use or sanction the use of such an accusation, idolaters, forsooth. It must first be proved that when Catholics honored saints, they honored them as God, before they could be accused of idolatry,—it must first be proved that when they prayed to saints they expected and believed they had the same power as God, before the accusation could be made good. When the Israelites first bowed down to worship God, and then the king, they were not considered idolaters. When they worshipped God it was as the Supreme Ruler of the universe, and when they worshipped the king, it was as the servant of God. Although they bowed down to both, the intention was far different. So it was with Catholics in their adoration of God and the saints. The outward act might be the same in both instances yet internally it was far different. When they adored God it was as that Supreme Being whose name was regarded as so holy among the Hebrews that it was never uttered by them, and its pronunciation has become lost; when they adored saints it was as mortal men, yet men chosen from among thousands; when their homage was offered to God, it was to Him who was higher than heaven,—the ruler of all the earth; when offered saints it was as to the created of God, yet men whose election had been made sure. With regard to the important question, who the Catholics regarded as saints, he would say just those whom the Scripture regarded as such. But the Scripture term included all good men and women; the Catholic Church went further; it waited until all had been said for and against the departed, and until it was found that after everything had been said his virtues far exceeded his defects before it constituted him a saint. But the question might be and is often asked, how is it known that any particular saint prayed to is in heaven? The rev. gentleman did not think it made such difference. If the particular one prayed to was not there it could not be denied that there were some there, at all events, and God, who could read the hearts of all, knew the intention of the worshipper. Their Protestant friends could not understand this, simply because they could not grasp the Catholic idea of the veneration of saints. The one whom they adored was God, and not the saint,—or in other words they adored God through his saints. All the opponents of the Catholic doctrine of saint worship knew what it was to adore God in His works, to adore him in the rolling thunder, the flashing lightning, or the terrific hurricane, as well as the wisdom displayed in the intricate mechanism of the smallest insect. This was as it should be. But the moment it comes to adoring God in the virtues of his saints, then it was going astray,—it was Popish superstition and idolatry. He, himself would rather acknowledge God in his saints, than in his works; he would rather acknowledge him in the thundering eloquence of Peter, than in a world of created organisms. Both were the handiwork of God. Great was God's might and power as far as his physical works were concerned, but greater far was that power as displayed in the creation of man's soul. So must it be understood that Catholics in adoring saints are adoring God, as in his other works, but in a far higher sense.—God manifested himself in the saints in their lives, their virtues, their souls. Jacob adored God, in his angels, when in his vision he saw those messengers ascending to, and descending from the throne of God. The place where these were seen by him he held in holy reverence, and called it the gate of heaven. The honor which Catholics accorded to God and his saints had its counterpart in that which is given to the Queen and her magistrate. We honor the Queen in her civil power as having supreme authority,—we honor the magistrate in an inferior sense, as the Queen's servant, or representative. So Catholics honored saints as God's servants. The magistrate was not honored because of any power or authority he possessed in himself, but because of the Queen's power vested in him; so with the saints,—they were not adored because of any excellency in themselves, but because of God's grace which he bestowed upon them. Thus in honoring the saints they honored God through them. Could this be called idolatry. There was a quaint old English proverb which illustrated the whole Catholic idea of saint worship, "Love me, love my dog." This was a homely saying, it was true, but what did it mean? Simply this: The man who loved any one would love everything belonging to that one. So with the Catholic in his adoration of saints. It is because they love God, they love those whom God loves, and whom he has honored, as if he had said to them: Love me, love my saints. Those who loved God, would love his saints also, for his sake. The rev. gentleman said he would here give a word of warning to those who opposed the doctrine of saint worship. It would be well for them to pause and ask themselves why they opposed this doctrine? Was it because it was a Catholic doctrine? Surely not; that would be bigotry. He would ask them to take care that it sprung not from a want of those holy virtues which those men possessed. Take care that you love not the blessed mother of God, because you love not the Divine Son of that holy mother,—that you love not the saints because you love not the virtues which characterized them. But some of his hearers would perhaps say, you think then that the saints are very powerful with God? Most assuredly he did. God loved virtue, and he could no more cease to love it, than he could to be God. He must love it wherever he finds it. When he beheld it in the saints around his throne, he must love it. Then, as he loves the saints in their virtues, when the saints make any request of him, he is enabled by his love for them to consider their request. Could it not be seen then how saints were powerful with God. But the question will undoubtedly be put, then you Catholics think that the saints and angels will intercede with God for what you ask? They did, and believed more so. They believed the saints and angels would pray for them, even without their asking. But again it would be said, you have no example of prayer to saints in the Scripture. They had no example of prayers to saints in Scripture because there were no saints previous to the Scripture to whom to pray. Saint Stephen was the first martyr, he being stoned to death for acknowledging Christ, after the Gospels had been written. The epistles were only written to particular people, on particular points, of which other portions of the church were not particularly interested, the Acts of the Apostles were written as an account of the travels of some of the Apostles, and establishment of certain churches, and the first



CATHOLIC INTELLIGENCE.

The country between River du Loup and Rimouski was visited on Saturday night week by a heavy thunder storm, during which the Catholic Church at Cacouas was struck by lightning.

Father Gibbin briefly thanked his old parishoners for this act of kindness and generosity, and concluded by assuring them that he would long remember his devoted friends of the Gore of Toronto.

St. Jerome says the *Ave Maria*, teaches that during the celebration of a Mass for a soul in Purgatory, the fire, otherwise so devouring, suspends its action, and the soul ceases to suffer. The holy doctor affirms that at each Mass which is said, many souls leave purgatory and enter into paradise.

Archbishop Perche of New Orleans has written a letter to the *Star* of that city thanking all for their letters of congratulation on his return, and correcting the statement that he had asked the Holy Father for a coadjutor. He states, however, that if His Holiness should be pleased to send him one he would be grateful.

The celebrated Pinacothic of the Vatican, which gives a noble proof of the genius of the Popes and of their love for the fine arts, has just acquired a new treasure. It is a genuine picture of Murillo representing the Martyrdom of Saint Peter Arbes, presented by Pope Pius IX., to be kept with the masterpieces of Raphael, Dominiolino, and others.

The *Southern Cross* of Buenos Ayres reports that the feast of St. Martin, "uncle of Erin's patron, St. Patrick, and patron of Buenos Ayres," was celebrated by thousands of the Irish residents of that part of the world, athletic sports, horse-races, and general merriment following the religious observances.

A despatch from Rome to London reports that the Pope will submit the question to the Cardinals whether, considering the relations of the Papacy to the Italian Government and the Revolutionary party, it is necessary to take measures to secure the liberty of the conclave which elects the next Pope.

The monument to Auber is a pyramid in black marble surmounting the tomb, with the simple inscription of name and age on its front, and on its sides the name of the forty-eight principal compositions of the master, beginning with "Acton" and finishing with the "Premier Jour de Bonheur," which was indeed Auber's last work except the "Revo d'Amour."

Wagner has been paying a visit to Rome, and in spite of the slightly uncomplimentary remarks which the great German composer has made, from time to time, concerning Italian music, met with a very cordial and graceful reception. The Royal St. Cecilia Society of Rome greeted him a member, and the several most distinguished artists and composers hastened to call upon him and do him honor.

CATHOLIC OBSERVANCE OF SUNDAY.—We read in the *Univers* that the *Association Dominicale*, or Society for the Better Observance of the Lord's Day, is extending itself throughout all the dioceses of France under the patronage of their Lordships the bishops and the superior clergy. The association takes for its motto the remarkable saying of Pius IX., that "France will only be saved by a return to the sanctification of the Sunday."

CHANGES IN THE DIOCESE OF DETROIT.—Rt. Rev. C. H. Borgess, Bishop of Detroit, has made the following changes during the week past.—Rev. Fr. Fierle, the esteemed assistant pastor of St. Vincent de Paul's Church in Detroit, has been appointed pastor of St. Mary's Church, Marshall, vice Rev. D. Callert. Rev. Fr. Brucke, assistant pastor of St. Augustine's Church, Kalamazoo, has been transferred to the position left vacant by the appointment of Father Fierle.

A clergyman from Brazil, recently admitted to an audience in the Vatican, presented the Holy Father in the name of the Children of Mary of his diocese with an exquisite tableau. It is a kind of a mosaic, made of a very large collection of butterflies sparkling in the richest and most manifold colors. At the bottom, the name of Pius IX. is prominent, also made of a number of butterflies of a dazzling whiteness. The Holy Father admired this beautiful piece of work very much and sent his blessing to its donors.

DEATH OF A LEARNED MONK.—The death is announced, at Ploermel, of the venerable Frere Bernardin, who was not only, says the *Esperance du Peuple*, an excellent instructor of youth, but a savant of the first order. For many years he was in scientific correspondence with the most learned members of the Institute of France, and with Padre Secchi, the eminent Jesuit astronomer of the Roman College. Amongst his many other scientific works he constructed for the house of Lamennais Brothers a wonderful clock, which rivals the celebrated clocks of Strasburg and Lyons.—R.I.P.

At the suggestion of Mr. de Chennevierre, Director of Fine Arts, Mr. Waddington, Minister of Public Instruction, in France, has just purchased a statue of enamelled earthenware, attributed to Luca della Robbia. The group, a little above half size represents the Blessed Virgin holding the Child in her arms. It was found in the town of Cupponi, in the neighborhood of Florence, where it has been left forgotten for a long time. The works of Luca della Robbia are now very rare, and hence the acquisition of this statue is considered a rare fortune. It is destined for the museum at Sevres.

PRESENTATION TO REV. FATHER GIBBIN, LATE PASTOR OF THE GORE OF TORONTO, ONT.—On the removal of this much esteemed Priest, after nearly seven years of arduous labor, from the parish of the Gore of Toronto to that of Flos and McDonte, a few of his many personal friends wished to present him with some testimonial of their esteem and friendship. Accordingly on Wednesday the 16th Jan., Mr. Thomas Smyth and Mr. Wm. Ahern invited him to spend a day or two amongst his old friends, and then took the opportunity, after words of regret at parting, and assurances of continued friendship, to present him with a magnificent Cutter, buffalo robes and driving whip.

On his recent visit to Rome the Archbishop of Rheims presented to the Pope a magnificent book case, made of the most precious wood of the tropical regions, inlaid with metal. This book-case is to hold the volumes contained in the various translations of the *Bulla Ineffabilis*, proclaiming the dogma of the Immaculate Conception. There are 344 volumes in all, each in a different language or idiom. Besides these translations, the principal documents relative to the proclamation of the dogma are added in each volume. This colossal collection, which involved relations with almost every nation living upon the face of the globe, is due to the exertions of the Rev. Sire of the Seminary de Saint Sulpice.

Under date of December 6 the Holy Father addressed an apostolic letter to the bishops of Switzerland in reference to their united condemnation of the new schism in that country known as Old-Catholicism. After commending them for their solemn act of September last, he proceeds to denounce the Old Catholic Bishop Herzog, the manner of his election and consecration, as well as Bishop Reinkens, who consecrated him. Old Catholicism, its fast dying in inanity, and the men who have watched by its cradle may live to follow its

bler to the grave. All the official patronage which it was possible to bestow upon it has availed it nothing, and had this solemn document of the Holy Father been delayed a little longer it might have served its epitaph.

CATHOLIC DEPUTATION TO THE LORD LIEUTENANT.—A deputation of a notable kind waited upon the Duke of Marlborough, Lord Lieutenant of Ireland, on the occasion of his public entry into Dublin as Lord Lieutenant. It was a deputation from the Catholic Union of Ireland, consisting of Cardinal Cullen, the Earl of Granard, the Most Rev. Archbishop of Cashel, and other dignitaries of the Catholic Hierarchy, who seized the opportunity afforded by His Grace's advent to present him with a petition explanatory of the educational wants of the Catholic people of Ireland, and more especially pointing out the necessity for a charter and a convenient endowment to the Catholic University of Dublin, as well as a share of the national funds towards endowing the system which has been carried out in the Christian Brothers' schools.

An interesting discovery has recently been made in the cemetery of St. Ermetes, under Mount Paroli, on the Salarian Way. From time immemorial no one had ever been able to penetrate into these ruins on account of the rubbish thrown over the entrance, which made them disappear not only from sight but from memory also. To Mr. Arnelini, a learned archaeologist, we owe this new discovery. There are a large number of grave-stones, with Christian inscriptions and monograms which date from the first part of the third century. Some repairs seem to have been made at a later period. In one of the niches, the Divine Pastor is represented carrying a lamb upon His shoulders, whilst two others are at His feet. On a marble slab is also visible a boat launched into the open sea, and a fisherman casting his net. Below this representation the word "Petrius" is written. Certain inscriptions end with the formulas "In Deo" and "Gratiam Dei percipientes."

MISSIONS IN THE INDIAN TERRITORY.—The Indian Territory, with a population of 75,000 souls, has heretofore been attached to a diocese that is not able to give any material help to the missions of the Territory, or to assign a single priest exclusively to their care; but within the past year the Holy Father has erected this Territory into a Prefecture under the care of the Benedictines of France, who have named the Very Rev. Isidore Robot, a zealous young priest of their Order Prefect-Apostolic of the Indian Territory. He has recently established his seat at Atoka, and has entered on the discharge of his labors. The district of country known as the "Indian Territory" is bounded on the East by the State of Arkansas, on the north by Kansas, and on the south and west by Texas. It is about equal in area to Arkansas, and it has been set apart by the Government permanently and exclusively for the Indians who are willing and are permitted to settle in it.

A BEAUTIFUL LEGEND.—A beautiful legend of Durham Cathedral is thus related by Reginald of Durham: "A monk of Durham, keeping nightly vigil in the minister, sat down in the stalls and thought, and as he raised his eyes he beheld in the distance three forms descend, with slow steps and come from the east toward the choir steps; each had a Bishop's habit, each was comely, venerable and glorious to behold; and, as they paused, they sang Alleluia with the verse, and with the sweetest strains of melody; then, towards the south, where the great crucifix stands, was heard a choir of many voices singing in their several parts the prose, and it seemed as though clerks in their ministries were serving the Bishop-celebrant, for there the shining of the clear tapers was brightest, and thence the rich delicious perfume of the incense breathed around. Then the three bishops sang their part and the choir made answer with chanting wondrous sweet, while one celebrated as becometh a Bishop, and then all was done; once more the solemn procession passed on its way, and disappeared like faint images behind the altar; and they say that they who were at that service lie asleep, roved in that ancient church—Adian, Cuthbert, Eadbert, and Edelwold."

TEMPERANCE AND PROSPERITY.—LINDSAY, Jan. 13, 1877.—I have just returned from a drive through the township of Ops in the company of Rev. Mr. Stafford, who is destined, I believe, to do for Canada as striking, (but more enduring), a work than Father Mathew achieved in Ireland. Seven years ago taverns were more numerous than the school houses, and debt and drunkenness were common. To-day there is not a tavern to be seen, the farmers have good balances at their bankers, a drunken man is never met with. What is the reason of this change? No doubt land has improved in value. But this is not a trifling feature in the causes at work. The real explanation is this. The tumble down barn, and the log school house, and the furious driving and chronic distress belonged to the era of whiskey; the garden farm in which like a gem a beautiful dwelling is set, belongs to the era of cold water. In Emily great progress has also been made, and the farms are well provided with barns, and the fences are in good repair. The evidences of prosperity are on all hands. Mariposa is a fine rich township with excellent farming, and Fenelon and Verulam, keep their neighbors in countenance. Now, there has been no law at work in Ops. There is no prohibitory measure of any kind. Yet see how much has been done! Moral suasion was the sole weapon which drove the scourge of drunkenness from Ops. The pickaxe which overturned the tavern was wielded by no sheriff. The Rev. Mr. Stafford argued with the people, convinced their judgment, drew their reason and prudence to his side of the question, and the farmer henceforth kept his money, and his cool blood, and uninfamed brain, and the tavern disappeared gradually and naturally without any violent strain on the order of human affairs. Now this is the true method. The Dunkin Act has not and will not, I believe, be submitted here. The most influential Temperance people have fought against it on the ground that it is impractical and vicious in character. They hold that it would lead to more drunkenness than at present exists; that fellows would "soak" at home; and that illicit stills would spring up all over the country.—*Corr. of Toronto Mail.*

THE WILL OF CARDINAL ANTONELLI.—An aggravated outburst of censorious comment—as our readers are doubtless aware—was elicited from the American press by the recent will of Cardinal Antonelli. That will has been mendaciously held up by unprincipled slanderers as a flagrant evidence of ecclesiastical cupidity, and the same pens which extolled the opulence of Vanderbilt as a virtue denounced the wealth of Antonelli as a crime, as if the princes of religion were bound to pine as paupers, while those of commerce might flourish as millionaires. Be this as it will, the money of the Cardinal was not the sweat of the poor coined into the gold of the miser. It was not the accumulation of shackish cupidity. It was the inheritance of honor. Cardinal Antonelli was not a prolate, he was not a rector, he was not a priest. His ecclesiastical title was an honorary distinction. The property he will disposed of was a patrimonial inheritance received from an illustrious line of opulent ancestors. Our contemporaries who favor us with detailed descriptions of the inquisition which tortured individuals should turn their attention to a country in which for ages a whole nation was subjected to diabolical tortures. In the infliction of those tortures—unsurpassed since the ten persecutions—the clergy of Protestantism were *participes criminis*. They looked calmly on, if they did not actively participate, in the exile, famine, robbery,

and massacre of the Irish people. They were aiding and abetting in the perpetration of atrocities unsurpassed in the annals of turpitude. "No one can travel in Ireland," said Mr. Bright, "without feeling that some enormous crime has been committed by the government to which these districts have been submitted." The assistance rendered by the Protestant clergy of Ireland to the perpetrators of that crime was of an atrocious character. They looked calmly on while famine was reducing the nation from 3,176,124 to 6,988,800. But for services of this infamous nature they have been rewarded with opulence, which is still more infamous. To this ill-gotten wealth, this ecclesiastical blood-money, we would direct the attention of our contemporaries who affect to be scandalized by Cardinal Antonelli's will. To conclude, when the miseries of the Irish people excited the compassion of the world they resembled Shylock in the play, they were clamoring for their pound of flesh in the midst of universal desolation. We have an instance of this in the conduct of Bishop Plunket:—"A few years after the famine sixty-nine hapless individuals were flung out on the wild mountain-side in Partry by the Protestant Archbishop Plunket, amid torrents of rain and sleet." Commenting on the conduct of this mitred murderer, the *London Times* exclaimed: "These evictions are a hideous scandal. This bishop should rather die than be guilty of such a crime." In our opinion it is wealth obtained in this way, by atrocities of this nature, which should occupy the attention and call forth the censures of our Protestant contemporaries rather than the inheritance of Cardinal Antonelli. They should take the beam out of the eye of Protestant prelates in Ireland before they attempt to take the mote out of the eye of Catholic dignitaries in Rome.—*New York Tablet.*

DRESS.—Bishop Gibbons, in his late excellent work entitled "The Faith of Our Fathers," says that the sacred vestments worn by the officiating priest are very antique and out of fashion. "It is no wonder," he continues, "that these vestments look odd to the unfamiliar eye, for they are older than the days of Queen Elizabeth, much older than the British Empire." Following the train of thought so beautifully suggested by the eloquent Bishop of Richmond, we may add that they are older than the eagles of Rome or the crescent of the East, for they date back to the Mosaic dispensations and are coeval with the earliest institutions of ancient public worship. If men should be apparelled according to their calling, do we not find in this dress of a consecrated priesthood, indications of the divinely inspired wisdom of the Church, which prescribes garments for her priest and ceremonies for her altar, in keeping with the sacred functions and sublime purpose of the one and the other? Protestants who act upon first impressions, believe that the gorgeous robes and shining vestments of our clergy are governed in their style and magnificence by the taste or caprice of their wearers; and it is well for them to learn that their fashion is unchangeable, and their splendor in proportion to the generosity of the faithful. But it is chiefly in regard to their meaning, that we have referred, today, to the sacred vestments of the officiating priest so as to show the contrast between the ministers of the several sects whose garments bear no relation to a Christian worship, and the priests of the Church whose dress reminds us of their calling and teaches us the mysteries of the Life and Death of their Divine Master. And here it is well to remember that the different orders of Masonry throughout the world, have their characteristic dress and emblems; all of which, were they used in a good cause would be eminently praiseworthy; but as it is, the fact embodies the principle, that the outward garment should have some reference to the unseen influences which direct the acts of men. The officiating priest represents Our Lord, whether he stands in shining garments before the altar, or sits in emblematic robes of white within the tribunal of Penance; and under every circumstance his dress reminds him of his holy calling and teaches those who behold him that he is the minister of an unseen God. At the altar he wears the *Amict* or veil, which recalls the rag of Haen bound upon the Saviour's face when the Jews struck Him, the *Alb*, which represents the white garment in which He was clothed when sent before the tribunal of impious men, the *stole* and *maniple*, which are symbols of the rude cords with which His sacred hands were tied, His sacred neck was bound; and finally the *chalice*, which denotes the cross which He bore upon His shoulders and upon which he laid Himself to die! Well indeed are these vestments called sacred, not only because of the purpose for which they are used, but also because of the meaning which attaches to every one of them. St. Paul says that the priests of the New Law "shall show the death of the Lord until He come." Does any one imagine that a minister of the Sacraments, in his nice broadcloth, shows his mystery to the world? Is there any fashion in his garments which tells of an awful day of suffering? Is there any color in his robes which speaks of blood and agony? Is there any emblem on his breast which thrills the heart with an adoring love for Him—a crucified Redeemer? Does he in any action, at the chancel or in the pulpit, show the agony in the Garden—the dragging before Caiaphas, the crucifixion, the death—of Him of whom St. Paul speaks?

IRISH INTELLIGENCE

The deepest and most touching interest was felt in the publication of the detailed horrors of the Brooklyn tragedy, which threw a gloom over Ireland for some days.

A large number of Irish-Americans have returned from the United States, awaiting a return of better times; while not a few of these returned have elected to proceed to Australia or New Zealand.

The depressed condition of the United States has seriously injured the linen trade in Ulster and Belfast. Every industrial element in the country is advancing, and wealth is progressing. Pauperism has almost disappeared, and serious crime is unknown.

SALE OF RESIDENCE.—Landscape, the residence of the late Standish T. O'Grady, Esq., beautifully situated on the County Clare side of the River Shannon, and close to Castleconnell, has been sold to Major Heckett.

Rt. Hon. Hugh Tarpey, a Catholic, entered upon the duties of his office as Lord Mayor of Dublin, on 1st Jan., while Alderman Campbell, a Catholic who had twice served as Chief Magistrate, entered on the duties of High Sheriff of the city of Dublin, for the present year.

Father Elliot, of Derry, Ireland, whose motto is "Total Abstinence the best Home Rule," has within the past three years enrolled three thousand of the Catholic workmen of Derry in the cause of total abstinence, and since their enrollment they have deposited \$60,000 in bank.

A short time ago it was announced that the Holy Father had appointed Dr. McEvilly, present Bishop of Galway, coadjutor Bishop with the right of succession to the Most Rev. Dr. MacLachlan, Archbishop of Tuam. On the 2nd ult., the Dublin *Freeman* stated officially that the report was unauthorised.

WATERFORD THANKS MR. BUTT.—At the first meeting of the new Corporation of Waterford a warm vote of thanks was passed to Mr. Butt, for his exertions in getting the bill passed under which mun-

icipalities can elect their own high sheriff. A notice was given to move at the next meeting of the Council that the freedom of the city be conferred on Mr. Butt.

CHARITABLE SUBSCRIPTION.—The leading wine-merchants and grocers of Galway (says the *Galway Vindicator*) have subscribed a large sum towards the charities of the town, without distinction of creed, in lieu of the Christmas boxes usually given to their customers. The money has been entrusted to the Very Rev. the Vicar-General and the clergy of the town, Catholic and Protestant, for distribution.

THE POPE AND IRISH EDUCATION.—In accordance with the first resolution adopted at the public meeting in favor of denominational education held in Dublin in November last, under the auspices of the Catholic Union of Ireland, the Holy Father has bestowed, at the request of the secretary, Captain Teeling, who is at present in Rome, his special blessing on the Union in its exertions to obtain for this country a system of denominational education.

IMPORTANCE OF BELFAST TRADE.—At the inauguration of Mayor Preston in Belfast on New Year's Day, he referred to the linen trade of Belfast and North of Ireland, in which there was capital to the extent of £5,000,000, and an equal amount in carrying it on, giving employment to about 100,000 hands. These were striking figures, and taken in connection with other branches of the trade showed clearly the importance of Belfast in a commercial point of view.

The National school-teachers of Ireland have just held their annual congress in Dublin. We are not yet acquainted with the result of the meeting; but the first subject for deliberation was the wretched salaries at present paid by the Government. On this point the teachers have re-affirmed their former modest resolutions—that the lowest salaries should be five dollars for 3d class teachers, seven dollars and a half for 2d class, and ten dollars for 1st class. The Irish National Teachers are a respectable and well-educated body of men and women; and the necessity for such resolutions is one more proof that the systematic policy of the English Government is to degrade as well as banish the Irish people.—*Boston Pilot.*

DEATH OF AN OLD RESIDENT.—A couple of weeks since (says the *Uster Examiner*) an old and respected nationalist named John French, of Lurgan, was walking about in his usual health and strength, and on the following morning he was dead. The deceased was well known in Lurgan for his advanced national sentiments, but though he held these himself, he could not have been accused of wilfully offending those who may have differed from him. There was scarcely a recurrence of the Orange anniversaries that he and his family were not subject to much annoyance by the ignorant Orange party, and frequently their house was wrecked and the inmates placed in eminent danger of their lives; yet all was borne with much patience.

TESTIMONIAL TO REV. R. FITZGERALD.—The promotion of Rev. R. Fitzgerald, administrator of the parish of Ennis, to the charge of the parish of Roan and Dysart, is about to be made the occasion of the presentation of a testimonial by the inhabitants of the former place. The following letter has been received by Patrick McNamara, Esq., secretary of the committee, from Lord Francis Conyngham, M.P.: "Dear Sir: Seeing in the *Clare Journal* of the 14th inst. that a testimonial is about to be presented to the Rev. Robert Fitzgerald, P.P., and that subscriptions are being collected, I have great pleasure in sending you a check for £10 for that purpose. I remain yours truly, Francis Conyngham." The reverend gentleman was chairman of the late meeting held in Ennis at which Lord Francis addressed his constituents.

THE NEW LORD MAYOR OF DUBLIN.—The new Lord Mayor of Dublin, the Rt. Hon. Hugh Tarpey, was inaugurated on the 1st ult. He is one of the most popular men in Dublin, and has been long a member of the City Government. One of the interesting features of Dublin politics is the absence of religious strife. The Catholics and Protestants take alternate years for the Mayoalty, though, of course, the majority of the voters are Catholics. Lord Mayor Tarpey is a Catholic, and an outspoken Home Ruler. A respected American priest, who witnessed the inauguration at the Lord Mayor's request, writes to us:—"I had the honor of being present at the City hall, and also at the banquet in the evening, at which were assembled as fine a body of Catholic gentlemen, lay and clerical, as it was ever my privilege to see. Among them, Father Burke, who made one of his best speeches."

MOVEMENT FOR THE MEN OF '98.—A writer in the *Dublin Irishman* says: I am glad to see that the men of Wexford purpose doing something to perpetuate the memory of men who fell in Ireland's cause in '98. In our efforts to erect monuments in memory of our illustrious dead, it seems to me we very often make a great mistake in overlooking our powers. Thomas F. Meagher cannot have a monument in Waterford, because the committee were unable to erect one to their wishes. The committee of the O'Connell monument require three lives and thirty-one years to consider, and as long again probably, to perform their task, so that few of the subscribers shall live to see the work completed. I would respectfully suggest to the Wexford committee now formed in Dublin that they should make an effort to those who fell on different battlefields of '98, from Oulart Hill to Tara. "A plain one, yet fit for the simple and true."

SETTLEMENT OF LAND DISPUTES.—We are rejoiced (says the *Dundalk Democrat*) to learn that the disputes that have arisen between Mrs. Coulter and her tenants in reference to her demands for an increase of rent are about to be amicably settled. On Monday last a proposal, signed by each of the tenants, was handed to her agent, which he, we are informed, has consented to accept. The proposal was the same as that authorized by the Tenants' Defence Association to make on their behalf some months since—viz., to leave the question in dispute to arbitration, the tenants appointing one arbitrator and Mr. Coulter another, and in the event of the arbitrators being unable to agree an umpire to be selected by the arbitrators. Every one who has an interest in the peace and welfare of the country will rejoice that the disputes are about to be settled without any further litigation. The tenants, in making the proposal, prove they are willing to pay a fair rent for their holdings, and the agent, in accepting it, proves that he wants nothing more than the fair letting value of the lands.

GREAT BRITAIN.

Goldwin Smith, has an article with the suggestive title of "The Ascent of Man" in the last number of *Macmillan's Magazine*.

A valuable collection of books, prints, etc., relating to Dante, Italian history, and literature, has lately been bequeathed to the London University by Dr. Barlow, with a fund, of which the interest is to be perpetually devoted to the delivery of annual courses of lectures on the "Commedia."

The western poets of Scotland lately gathered in Glasgow to debate the advisability of holding in that city regular annual meetings, with a view to the formation of a society which should eventually embrace all Scotland. It was decided to hold the first meeting the latter part of this month.

An urn full of old coins, dating 200 years after Christ, has been dug from the Cloud-Hill Lime Rocks, Breodon, Leicestershire. The workmen making the discovery, it is stated, sold them. The Secretary of State became acquainted with the circumstance and claimed them as "treasure-trove" belonging to the crown.

ENGLISH "CIVILIZATION."—The record of English atrocities grows every week more decidedly lively. The *World* suggests that the *Daily News* should "lay on" a special commission for home work, so lengthy has become the weekly list of atrocities in England. Last week, for instance, four men were tried for beating and kicking and vitally injuring some policemen who had endeavored, by kind words, to induce a crowd to disperse; two county constables were brutally murdered and a third seriously injured by four poachers; an elderly gentleman was shot dead in his house in Pimlico; and the assize reports, says the *World*, "were full of trials of those special crimes so vividly described by Mr. MacGahan's graphic pen."—*Irishman.*

The other day, in Edinburgh, "a devotional meeting" was held to consider "the present aspects of Romanism," and although "the attendance was small," certain things were said which are important if true. The chairman expressed the conviction that "in Scotland more decided advances had been made by the Romish Church within the past few years than in England with all its conspicuous Ritualism." The Rev. M. Gemmel said that "Popery was a compound of Christianity and heathenism, of unity and disagreement, of simplicity and complexity, of refinement and barbarism, of self-indulgence and penance." The Rev. Dr. Begg stated that "Romanism was aiming at the two fold object of subduing Great Britain and America, being assured that if it succeeded in that object it mattered little how it was dealt with in such a land as Italy." "Romanism," he added, "was undoubtedly extending in the United States of America, while the establishment of a large monastery in the north of Scotland was a portentous event, and the perversion of some of the most powerful aristocracy was a matter worthy of notice. Recently they saw opened in the south of Scotland a new Romish chapel, built chiefly by three perverts from Protestantism, and the last thing they had heard of was that what was formerly a Free Church had been consecrated a Romish chapel. These, and many other similar facts, were sufficient to prove, that whatever might be the case in Italy, Romanism was progressing in this country. How, he asked, should Scotch and English people be retrograding in that direction? Many reasons could be given for this, but in his opinion the leading reason was the growth of infidelity in the country—the growth of a feeling averse to the absolute authority of the Word of God in connection with all questions which might arise in regard to religion. The apathy which existed at present in the Scottish Churches and amongst the Scottish people on the subject of Romanism, was he admitted most alarming." Poor Mr. Begg feels badly, no doubt, but we can afford him no comfort.—*Catholic Review.*

UNITED STATES.

Bret Hart and Mark Twain are said to be writing another play.

A band of Sioux under Crazy Horse have captured and massacred a body of twenty Black Hills miners a hundred miles west of the Missouri River.

During a heavy rain storm on the 15th, at Memphis, a fall of small live snakes was noticed in the southern part of the city, thousands of which could be seen next day. They were from a foot to a foot and a half in length.

MARRIAGES IN LAWRENCE, MASS.—The whole number of marriages in Lawrence, Mass., in 1876, was 346, which is 56 less than 1875. Of these 29 were performed by the Rev. John P. Gilmore, the largest number of any one clergyman, Rev. D. D. Regan ranking second, having married 25 couples.

SUCCESSFUL LECTURE FOR THE POOR.—On Sunday last, John Boyle O'Reilly delivered a lecture on "The Great Irishmen of the Century," for the benefit of the poor in Lawrence, Mass. There was an immense audience present; and, at the close of the lecture, on motion of the Rev. J. P. Gilmore, the respected pastor of St. Mary's Church, Lawrence, a vote of thanks to the lecturer was given with hearty applause.—*Boston Pilot.*

Patrick Donahoe, the Boston publisher, who failed about a year ago owed nearly \$100,000 to depositors in the savings bank which was one of his business enterprises. Donahoe's paper, the *Pilot*, was bought by its editor, Mr. John Boyle O'Reilly, in connection with Archbishop Williams. Although in no way legally or morally responsible for the losses suffered by Mr. Donahoe's depositors, the new proprietors of the *Pilot* assumed the debt. Mr. O'Reilly has so managed the finances of the paper that he is now able to declare a first dividend of ten per cent. to the depositors. The course of the new owners of the *Pilot* is as honorable, as it is unusual.

J. EDMUND BURKE.—J. Edmund Burke, a well-known writer for the American press, died at Buffalo N. Y., on the morning of the 15th ult., after a protracted illness. He was born in Buenos Ayres, South America, on the 31st of August, 1830. When about four years old, his parents removed with him to Sag Harbor, Long Island, N.Y., where he lived until he was between sixteen and seventeen. He received tuition at St. John's College, Fordham, N.Y., for some four or five years, and shortly after quitting college became connected with the press in New York and Williamsburg. Five years ago he went to Buffalo and became the editor of the *Catholic Union*, and for two years directed the affairs of that journal, showing marked ability as a writer. Two years ago last fall he joined the staff of the *Buffalo Courier*, and gained the good-will of his employers by his industry and fidelity. He leaves a widow and four children.—R.I.P.

GRINDING THE POOR.—The wages of the New York city laborers on the boulevards—of whom there are some ten thousand—has been reduced from 90 cents to 80 cents a day. But 80 cents a day, says the *New York Times*, is a very "reasonable wages." We certainly should like to see the editor of the *Times* try his hand at it. If, after a week's experience, he professed himself still of the same opinion, there would be no room to doubt his sincerity, whatever might be thought of the equity of the figure itself. Some of the men struck, "Very foolish!" Some one exclaims. "It is simply a question of work or starvation." It looks like that. But really it is work and starvation. But the *New York Graphic* proposes a remedy. Here it is:—"There are hundreds of clerks with salaries ranging from \$1,200 to \$1,800, whose places could be easily filled at from \$600 to \$1,200. There are officers who receive \$2,500 whose places could be filled fifty times over any day for \$1,500." It is a two-edged argument that the city authorities are playing with, and the laborers demand with reason that it shall cut both ways. If there is to be a reduction anywhere let it fall on those officers who get the largest pay for doing the least work." Why single out the twelve-hundred-a-year clerks for your shot? There are office holders drawing \$8,000, \$10,000, \$15,000, \$20,000, and as high as \$50,000 a year from the people. Why not talk about paring the salaries of such men—those really—who get the largest pay for doing the least work?"



# The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
BY THE PROPRIETOR,  
JOHN GILLIES,  
AT NO. 195 FORTIFICATION LANE.  
Editor—M. W. KIRWAN.

TERMS YEARLY IN ADVANCE:  
To all country Subscribers, Two Dollars.  
To all City Subscribers whose papers are delivered  
by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, Feb. 2, 1877.

## CALANDER—FEBRUARY 1877.

- 2nd—Purification of the B. V. M. Candlemas Day.—  
First Comet observed, 1337.  
3rd—St. Hilary, Bishop, Confessor, and Doctor of the  
Church. St. Blaise, Bishop and Martyr.  
Ratification of the Treaty of Paris, 1763. In-  
quisition abolished in Spain, 1813. Avalanche  
at Quebec, 1875. Seven people killed.  
4th—Sexagesima Sunday. Suppression of the Cath-  
olic Association, 1829. Commassie taken by  
the British, 1874.  
5th—St. Agatha, Virgin and Martyr. American In-  
dependence acknowledged by Sweden, 1782.  
James Duane, first Irish American Mayor of  
New York, installed 1784. Sir Robert Peel  
born.  
6th—Of the Passion of Our Lord. St. Titus, Bishop  
and Confessor. St. Dorothy, Virgin and Martyr.  
Massachusetts accepted the Constitution of  
the United States, 1788. Dr. Priestly died.  
7th—St. Romuald, Abbot. Charles Dickens, born  
1812. Charles Gavan Duffy tried for High  
Treason 1849. Mary Queen of Scots beheaded  
1587.  
8th—St. John of Maths, Confessor. Earl Mayo,  
Viceroy of India, assassinated 1872. California  
annexed to the United States 1847.

## HOME RULE.

We notice that the monthly meeting of the Montreal Branch of the Irish Home Rule League is announced to take place at St. Patrick's Hall on next Wednesday evening at 8 o'clock. We hope the muster of members will be a good one. It is during periods of political apathy that men best show their earnestness in a cause.

## THE IMMIGRATION QUESTION.

The *Tribune*, of Toronto, has courteously but firmly, entered into the lists against us upon the Immigration question. We may assure the editor of the *Tribune* that we are fully sensible of the kindness with which he, as well as the Catholic and Irish press of the Dominion and the United States, have welcomed us to Canada. Whatever course we are forced to pursue, will be followed by an attempt at an unvarying courtesy to those who differ from us, even upon the vital questions of the hour. The bigots against our creed or our country, we shall not hesitate to combat and ridicule if we can, but among the friends of Faith and Fatherland, we shall do our best to cultivate a kindly feeling, and among moderate men of every creed and of every country, we shall endeavour to promote a rivalry for the general good, and not for individual triumph. We think too that if we establish our case, the *Tribune* will not screen the enemies to our Church, and we hope yet to read in its pages a substantial corroboration of all we have said. We may now remind the *Tribune* that the article in reply to the TRUE WITNESS must have been written before our last issue, for our arguments remain untouched. Not one of our questions have yet been answered. We are determined to cling to the question until it is exhausted, and are now waiting for a reply to the questions we have asked. We may too add that upon our part there is no "deflection." We are of no party. We neither belong to the Ins nor to the Outs. Neither do we forget the many benefits our Church and our people have derived from some of the gentlemen mentioned by the *Tribune*. We hold them all in esteem, and if we were inclined to individualize, we could point to Mr. Scott as one of those to whom all praise is due. But still let us stick to the question—Is it true that the Orangemen of the North of Ireland, have had special opportunities of emigrating to the Dominion? This is the point, and we hope to argue it out, with journalistic courtesy, and general good will.

## ANNIVERSARY WEEK.

"Annual meetings"—many. "Annual reports"—many too. "Speeches"—many also. General contents:—"Hard Times," "Scarcity of Money," "Tracts," "Bibles," "Testaments," "Colporteurs," and "Dollars"—many, very many. Then "Priests," "Ignorance," "Popery," "Bible," "Infallibility," "Popery," "Testament," "Missionary," "India," "China," "Japan," "Canada," "Auxiliary," "Montreal," "Toronto," "The World," "Rome," "Scarlet Lady," "Sodom and Gomorrah," "Benighted Papists," "Vatican," "Popes," "General Conflagration,"—HELL, many HELLS.

The language is not choice, but it is evangelical. It took place at the annual pow-wow. St. James Street was the rendezvous chosen for most of the performances, and thither went bands of men "who multiplie words without knowledge."—And, as we read in Job, "Satan came also,"—Chiniquy the pious was there. The

meetings generally opened "with prayer," and the "usual exercises,"—whether aesthetic or calisthenic, we are not informed.—The reports in general did not lean to virtue's side—bigotry had marked the most of them for its own. Such phrases as "Romanism," "Popery," and the "Scarlet Lady," are necessary to quicken the zeal, and loosen the purse-strings of most of the upholders of evangelical work. It is the salt that seasons all their labors. Affected piety too was there.—Those zealous workers in the "vineyard of the Lord" found it necessary "with devotion's visage, and pious action, to sugar o'er the devil himself." However, the evangelists of Montreal do not succeed in their labors. They are often the victims of their own folly. They are wise only when—they are silent. For instance, the Hon. James Ferrier. This gentleman took the chair for the "Annual Meeting of the Auxiliary Bible Society." Such associations were admirable. For nearly 48 years the Hon. Mr. Ferrier has led the life of a living saint. Nearly 48 years ago he beheld the accepted time, Salvation opened to his view, "his mind received the influence of the Holy Spirit, which had remained with him until now." For 48 years he has resisted the devil. Satan has been "behind him." The "Holy Spirit" has had possession of his mind, and the Scriptures tell us that wherever the Holy Spirit dwelleth, evil cannot enter. Happy Mr. Ferrier. Then the "Annual Report" was not encouraging. "Times were hard, money was scarce," and the "difficulties and obstacles to the work among the Roman Catholic portion of the population were as great and as numerous as ever." Even the influence of the "Holy Spirit" which possessed the Chairman could not abate the hostility of the "Romish" population of Montreal to the "spreading of the Gospel." Although the words of those Roman Catholics were sometimes smooth to the ear, yet war was in their hearts. They had no stomach for the piping times of peace. War, war upon the "Bible Society" was the order of the day. And thus "the number of copies of the Scriptures sent forth from the Bible House was not so large as it was the preceding year" and the balance remaining in the Treasurers hands was "considerably below the average of many years past." The committee was not satisfied, the Rev. Gavin Lang was not satisfied, the Rev. J. H. Wells was not satisfied, the Rev. Mr. Bray pronounced a Benediction and the curtain fell.

But for zeal in the work of "evangelization" the French Society surpasses all others, and for zeal against Rome, the Rev. J. C. Baxter, takes first honours. He is not one of those who speak in a Pickwickian sense. Like Nicanor, he is a man who will die in harness. He hates "ecclesiastical Rome," as his "friend" hates holy water. "Tyrannical Romish Hierarchy," "debasement superstition," "benighted Rome," and spontaneous combustion of all that is Romish, was the theme of the Rev. Baxter's speech. He was for aggressive war on the "prelate champions" of our Church. What if Luther and Calvin, and Knox and the Pilgrim Fathers grappled with politics, their religion "affected the welfare of daily life." But the "Romish" priests, whose creed, "superstitious, degrading, debasing, gross darkness, infallibility" and general conflagration, they should be allowed no place in "the domain of politics." This should be so in the opinion of the Rev. Baxter. He floundered in a very "hell of waters! where they howl and hiss! His cry was Anathema! Anathema! Then the Rev. J. F. Stevenson followed in a somewhat milder mood, and the sweet Wells once more steps upon the scene—general congratulations, long resolutions about "popery" and "priestcraft" and proceedings terminate after the "meeting was addressed by the Rev. Mr. Chiniquy."

Let us however be thankful for small mercies, and reconcile ourselves in the assurance that, as one of the speakers in Montreal admitted, all this atmospheric commotion is not without doing some good. It appears that there is "a society in Belgium for collecting Protestant Bibles, reducing them to pulp for paper mills and giving the proceeds to Catholic Churches." Poor deluded contributors to Evangelism, is it thus your dollars go?

## "CLERICAL DICTATION."

The Toronto *Globe*, writes, more in pity than in anger, of the influence of the Catholic Clergy in politics. The Church, says the *Globe*, has become "a mighty disturbing element" not only on "matters properly religious, but upon the whole interests and details of life in all its varied comprehensiveness." This is not true! The Catholic Church never claimed authority in "all the details of life." She never required obedience from her children on purely secular subjects. Nay much as it may surprise the *Globe*—the Catholic Church never claimed the exercise of temporal power at all. She possessed such power indeed, but not by her virtue as a Church, not because of her divine organization, but because of the public

law of the land. When her prelates exercised judiciary powers it was because they were the men most qualified for the position. The temporal power comes from without, the spiritual power from within, the organization of the Church itself. As a priest, no clergyman of the Catholic Church, possesses any temporal power save that vested in him by law, and we are too familiar with the stories originating in bigotry, and circulated upon assertion, to seriously mind the charges of "Clerical Dictation" with which our Clergy are so often accused. All the Church claims, and all she exercises, is supreme spiritual authority over her children, and in vindication of this claim, clergymen may from time to time find it necessary to combat theories which, to secular minds, may not always bear the aspect of being allied to spiritual authority. But what is spiritual and what is temporal authority? In whose hands shall we leave the decision? Shall we trust the *Globe* or the Church? Shall we place our conscience in the keeping of Canadian politicians, or shall we trust it to the keeping of that Church, which Bossuet said, "saved Christianity to the world." Under which King Bezonian? What does the Book of "Common Prayer" of the Protestant Church of England say upon this subject? In the "thirty-nine articles" we find the following:—

"The Church hath power to decree rites and ceremonies, and authority in controversies of faith. Art. xx.

"The power of the civil magistrates extended to all men, as well clergy as laity, in all things temporal, but hath no authority in things purely spiritual. Art. xxxvii.

Thus upon the words of the "thirty-nine articles," the authority in "controversies of faith" rests in the hands of the Ecclesiastical authorities of the English Church. We Catholics claim no more! In all things temporal, we are our own masters, in all things spiritual, we obey the Church, and render that unquestioned obedience, which is at once the testimony of our confidence and our love. The charges about "Spiritual Dictation" are more mythical than real. No priest interferes in the "whole interests and details of life in all its varied forms." He has no authority to do so, and if he does so interfere, then he outsteps the functions of his sacred office and submits himself to the discipline and penance which is sure to follow. Temporal sovereignty has never been claimed over the individual conscience, by a single one of the two hundred and fifty-seven pontiffs who have occupied St. Peter's Chair. Neither Pope, nor Bishop, nor priest ever could claim such a power. But there are "mixed" questions—questions in which the spiritual and the temporal are associated, and on such questions, the Church naturally claims some voice. It is those questions which form the ground work of the article in the *Globe*. As to the purely temporal power, the writer in the *Globe* must know that the Catholic Church exercises no more authority than Protestants claim, as the right of the Councils, Synods &c., that represent the highest ecclesiastical power of their sects. Nor does it exercise any more authority than others claim on the ground of sacred scriptures or as a recent authority has said "no more power than Liberals and disbelievers in divine revelation claim for each person individually on the ground of natural rights." The history of the Church refutes the charge of "Clerical Dictation." Whatever "dictation" there may have been in Canada it has been for good and not for evil. It has been spiritual and not temporal. When advice is given upon one of the "mixed" questions of the day, it is cheerfully accepted and rigidly obeyed. As to "dictation" in our temporal affairs, we know of no such thing. It does not exist. The priestly calling is above the petty claims to rival authority, and seeks by good advice to clear the path from the difficulties which beset it. The Catholic world has had no reason to regret the "dictation" of its faithful pastors in the past, and we may be assured that the authority which that Church wielded will be exercised to guard against what is called "undue influence of the Clergy" in the future. The priests of our day are, like all their predecessors, the barrier against that materialism and infidelity which is the abandonment of reason. So far from being "dictators" in things temporal, the Catholic priest, is now what he has ever been the Guardian, of temporal freedom, and the champion of human liberty. To his Church the world owes all the good she possesses, and it will take more than a leader in the *Globe* to make us believe otherwise. It will require more astute reasoning than has yet been brought to the surface to sustain the charge of "clerical dictation" or to substantiate an accusation which Catholics know is not, and cannot be true. If such charges could be proved, they would have scores of evangelical journals to scatter them to the world, and it would be found too, that the authority and discipline of the Church would be strong enough to punish the erring one. But until we have some substantial basis to go upon, we

shall prefer to think that the *Globe* was not serious when it said that "upon the whole interests and details of life in all its varied comprehensiveness" the priests of the Catholic Church exercised this bugbear of "Clerical dictation."

Particular cases of abuse must stand upon their own merit, and do not take away from the general law.

## WRONG!!

The *Witness* attempts to be facetious at our expense. It devotes an article to "Ethnology in Politics," and inferentially implies that we Irish Catholics, are "amusingly absurd" in our ideas of ethnological laws. We know, or at least we believe, that the Ethiopian cannot change his skin, nor the leopard his spots; but both wonders are just as likely to happen, as the *Witness* is to give impartial ear to our demands. The *Witness* says that Mr. Fraser of the Ontario Ministry:—

"Is a genuine Roman Catholic, and that he is opposed to the Orange Incorporation bills, but he has one grave defect. Although his mother was Irish his father was Scotch, and again that the dead fly of Scottish paternity causes him to stink in the nostrils of some, and amongst others of the True *Witness*."

Not true *Witness*! We never said one word against Mr. Fraser, and we challenge you to the proof. And again writing of Mr. Scott, the *Witness* says:—

"His ethnological antecedents are not satisfactory. His father was all right, being an Irishman, but his mother was a Canadian, of Scotch descent. He will too have to 'step down and out, and some one whose race is unimpeachable, be put in his place.'"

Wrong again *Witness*. We have been among the staunchest admirers of Mr. Scott, have always been his friend, and rejoice at the position he holds. Again we challenge you to the proof. Further on the *Witness* says that:—

"Judge Drummond is alluded to as having been an unexceptional representative of the race, but his mother was a French Canadian."

Wrong again *Witness*. If Judge Drummond's mother was a French Canadian she was born in the North of Ireland, her maiden name being Harkin, and the Judge himself was born in Ireland too.

Again the *Witness* cites Mayor Hingston, and says:—

"His father was, we understand an Englishman."

Out again *Witness*, Dr. Hingston is of Irish descent, for both his parents were Irish. Further on the *Witness* says that the late Mr. Cassidy's mother was a "French Canadian," again the *Witness* is out, for we have reason to know that he was Irish on both sides. The *Witness* finishes by quoting Henry Grattan's sublime words "eternal vigilance is the price of freedom." We thus agree with the *Witness* for once. But some authority which is not Irish would surely be more in harmony with its temperament.

## "OLIVER CROMWELL."

The Rev. Charles Clark, delivered a lecture in Toronto last week on "Oliver Cromwell." The lecture was a serious attempt to paint the "Protector" in the rosiest of hues. According to the Rev. Mr. Clark, Oliver Cromwell was the Bayard of England, a man of "great tenderness, amounting almost to effeminacy, and the vast treasure of love in his nature, which gave origin to the remark made about him, that 'never did a larger soul dwell in a body of clay.'" And this was seriously said by the Rev. Charles Clark, at Toronto! Oliver Cromwell "a man of great tenderness, amounting almost to effeminacy"!! And this was said of the vandal the "largeness of whose soul" razed to the ground so many of those beautiful edifices which have for ages been the testimony to the genius of our race; and whose "great tenderness amounting almost to effeminacy" directed the butchery of Drogheda, and with "largeness of soul" and "tenderness of heart" sent our people to "Connaught or to hell." The man who at a stroke of his pen confiscated five millions of acres of Irish land, the man who said that as Ireland would not be "converted"—Ireland should be destroyed, and before whose atrocities, the perpetrators of the "Bulgarian horrors" would themselves grow pale. "Tender almost to effeminacy!" Cromwell ended life, so far as Catholic Ireland is concerned, as he began it, and what Hume called him—"a fanatical hypocrite." As the "covenanters" conduct at the Battle of Drumclog has been immortalized by Sir Walter Scott—when they charged to the cry of "Jesus and no quarter," so the life of Cromwell was a hypocritical war cant, throughout nearly all its phases. That he had some virtues we grant, but England itself will not acknowledge them, and he is to-day the only man or woman who has ruled over the people, a monument to whom is not to be found in Westminster Abbey. But Oliver Cromwell was an "Anti-Papist" a hater of the "Scarlet Lady" and perhaps that accounts for his "great tenderness, amounting almost to effeminacy, and the vast treasure of love in his nature." We believe however that the Rev. Mr. Clarke is coming to Montreal, to deliver the same lecture here. In that case we may find it necessary to notice it again.

## OUR DUBLIN LETTER.

FROM OUR SPECIAL CORRESPONDENT.

DUBLIN, JAN. 13th.

I send you encouraging news by this mail. Our people are bestirring themselves. Your friend Capt. King Harman is likely to walk over for Sligo. If so it will be a great triumph for the Home Rule cause. In Waterford the field is still in possession of Mr. Esmonde, the popular candidate, and by Mr. Lehmann, the carpet-bagger from London. This German Englishman is sure to get a good beating. The cause must go on here. Mr. Butt has issued the following circular to the members of the Home Rule party:—

"Dublin, January 6th, 1877.

"DEAR SIR—I am sure I am acting in accordance with the general wish of the Home Rule party, and the desire and expectation of the country, in requesting a Conference of the Home Rule members before the commencement of the session, similar to that which assembled last year with such satisfactory results. I trust it will not be inconvenient for you to attend such a conference at Morrison's Hotel, on Wednesday, the 31st of this month, at the hour of twelve o'clock. As matters of very great importance will be brought before the Conference, it is of importance that there should be as full an attendance as possible. Hoping that this arrangement will meet your convenience, I remain, dear sir, yours very faithfully,

"ISAAC BUTT."

This looks like business. One thing I can assure you and that is that many of our leaders are determined to push on the work with more vigour. Some of our M.P.'s have been asleep of late. But the farmers too are bestirring themselves. A few days ago we had a monster meeting at Tralee. Ten thousand people assembled to support the movement for tenant right. It was a splendid sight, numbers of green banners surrounded the platform. Dean Mawe, P. P., was in the Chair and there was a goodly muster of the faithful Clergy of the neighbourhood. It must be clear to the mind of every man who gives the subject a candid consideration that an amendment of the existing land-law is essential to the well-being of the tenant-farmers of Ireland. They have how had some years' experience of the working of Mr. Gladstone's Act, and they know exactly what it is worth. They believe its framers intended to do them some small service; they admit it was designed to put some amount of restriction on the evicting propensities of Irish landlords, but they know to their sorrow and their cost that the landlords have proved themselves too clever for it, and, notwithstanding its provisions, are laying a load of oppression on the tenant class which is too great for them to bear. By the process of rent-raising they are tearing the very vitals out of the country and filling the land with a degree of discontent which, if not assuaged by a just reform of the law, will become dangerous. The English Government would act more wisely in attending to this important question when Parliament opens than in occupying the time of the House with discussions on the designs of Russia and the policy of the "Sublime Porte."

As to the operation of the Land Act, we have day by day continued proofs of its inefficiency to guard the tenant from evictions. The *Freeman* is full of communications on this point. "We have," says that journal, "received a communication from Belurbet, stating that in that neighbourhood seven families, numbering forty souls, are about being removed from their little holdings. Their Christmas cannot have been a merry one, and it would be a poor satire to wish them a 'Happy New Year!' We know nothing of the circumstances of this particular case, but we are assured that the tenants in question have punctually paid their rent. In a country like Ireland the few pounds compensation a tenant of the poorer class can receive under the Land Act does little more than pay his passage and that of his family to America, for there is no opening here for its employment. We earnestly trust that matters are not so desperate for these poor tenants as we are led to believe, and that those who have the power will take their case into their favourable consideration."

The house-to-house canvass on the Sunday Closing question was completed at Lurgan the 30th ult., voting papers having been left with the head of each family, and called for on the subsequent day. The entire number were counted on Saturday, and the following found to be the result:—For Sunday Closing, 2,122; against, 99; declined to vote, 120; total householders canvassed, 2,341. The publican vote stood as follows:—For Sunday Closing, 16; against, 11; declined to vote, 10—total, 37. The population in 1871 was 10,932, occupying 1,831 houses.

The Duke of Marlborough, the new Lord Lieutenant, made his public entry into Dublin on Wednesday. The usual formalities were observed on the occasion.

Mr. Henry, M.P., has again written to the *Freeman* urging vigorous action during the coming Session. He is without exception, now one of the most trusted men in Ireland. He is enormously wealthy—his incomes varies about £100,000 per annum.

The *Irishman* publishes an interesting account of a visit made to some of the political Irishmen. Boucault has settled £50 a year upon the wife and children of one of those men—Sergeant McCarthy. During the visit McCarthy expressed his thanks by saying: "Should I die while in prison I shall will that Mr. Dion Boucault's letter to me shall be interred in the coffin." He said too speaking of his eldest boy. "Tell me whether my eldest boy is not dangerously unwell; there is some mystery in the matter—a mystery which causes me terrible suspense, and you know there is nothing which would sooner kill a man than suspense. I believe the boy is dead, and the fact is being concealed from me; what goes to convince me of this is the fact that the youngest of my boys is the one which Mr. Boucault tells me he intends sending to college. Tell me, therefore, the worst I am quite prepared to submit to God's will with Christian resignation." Mr. Collins, the gentleman who saw McCarthy, assured him that his son was certainly unwell, but he had not heard of his death. Poor man, he little knows that the boy has been dead for years. And again the "Felon" said: "I look upon my children as public property, and



anxiously wish the boys educated, not for my sake, not for their own sakes, but for the sake of their poor suffering country. For a man, though he may be as strong and powerful as a giant, can be of little use to his country unless educated. I desire my countrymen to know and understand this fact; and further, I consider the Jesuits the best medium to impart a sound practical education which may prove of some service to poor Ireland." McCarthy again speaks, and asks with touching earnestness: "Any news from poor Ireland? How is she going on? I learn to love her more and more every day." And so the work goes on. As you know I am not a Fenian exactly, but I have learned to respect the earnestness of men who can risk all for a Conviction, mistaken perhaps, but in many cases as faithful as the Sun.

The writ to fill the vacancy in the representation of the county of Sligo was received on Saturday by the high sheriff.

Mr. Barry Sullivan's arrival in Belfast was the occasion of a warm demonstration. A large crowd cheered him along the entire route from the station to the Imperial Hotel.

The *Ulster Examiner* will in future be published tri-weekly. The Rev. Mr. Cahill, its proprietor and editor for the last seven years, has sold it to Mr. C. J. Dempsey, and Saturday's issue contains his valedictory address.

OUR ROMAN LETTER.

Rome, Jan. 2nd.

His Holiness has recently given receptions to an unusual number of visitors. From all parts have they come, but in an especial manner from within the dominions of which he has been deprived. The vitality of his children's love grows daily in proportion to the vigour of the persecution to which he and the Church are being subjected, and he is constantly receiving assurances from all the world that must give great happiness to his loving heart in the midst of its many afflictions. Touching the coming episcopal jubilee, which promises to be a magnificent testimony of faith and personal devotion, it is announced that the gifts intended to signalise the occasion, which are being prepared everywhere, must be forwarded before the end of March to Prince Altieri, at the Palazzo Altieri. They will be arranged for exhibition in the hall of the Vatican, and will form a wondrous sight. On the great day itself the Holy Father will have a grand reception, and the various gifts of the Catholic universe will then be formally presented. The event is anticipated with the most lively emotions of pleasure, especially by all who are to have the happiness of being present.

It is intimated in the *Osservatore Romano* that Cardinal Simoni, who was appointed Pontifical Secretary of State, has also been entrusted with the office of Prefect of the Sacred Apostolic Palaces and Administrator of Property of the Holy See—a position of distinguished honour and responsibility. The Pontiff has also conferred upon him certain special faculties, which he is to continue to hold from the period of the Pope's death—should the Cardinal survive—till the appointment of a successor to the Pontifical Throne.

An address delivered by the Holy Father, at the reception of a body of pilgrims, touched a theme that must be very welcome to the Italian Court. He said that "Italy was more prosperous before her unity than since; trade languishes. The poor are in great straits, financial disasters are frequent, taxes are heavier, and small landowners cannot get a living." The most superficial observer of the country must notice these facts. The necessity for submitting to widespread corruption—one of the penalties of a criminal policy and the incubus of a huge warlike system brought about an impoverishment which no amount of confiscation can remedy. While Italy was a small kingdom it was certainly not wealthy, but its needs were few, and its existence no source of apprehension. When it rose to the majesty it now wears so gracefully, its rulers were compelled, or believed themselves to be compelled, to compete with settled, orderly, and comparatively wealthy Governments, and the effort has entailed ruin. The population can scarcely bear the strain of dying trade, extravagant administration, and a fiscal system the most insane in the world. His Holiness knows this, and his former subjects know it too; and an allusion to the subject at a Vatican reception cannot surprise anybody.

The scandalous Swiss schism has drawn forth a brief from the Holy See, addressed to the Swiss bishops, and excommunicating the offenders. An extract from the text will show how unequivocal is the sentence pronounced:—"We declare the pretended episcopal election of the before-named Edward Herzog, made contrary to our canonical regulations, to be illicit, vain, and null; and we reject and detest the sacrilegious consecration. We declare and pronounce that they must be regarded as schismatics, separated from communion with the Church. We further declare that Herzog, elected audaciously and without authority, is deprived of all spiritual and ecclesiastical jurisdiction, and prohibited from all exercise of episcopal functions. As to those who have submitted to holy orders from him, they by that fact incurred suspension, and they will at once be placed under the penalty of their offending if they dare to discharge any of the duties attached to those orders."

Pursuant to the proclamation of the new Cardinal-Vicar, a solemn *Triduum* has been held in several churches, in reparation of the melancholy disrespect shown to the custom of carrying the Blessed Sacrament in procession. The Minister, it will be remembered, forbade public demonstration on such occasions, and compelled the priests, in this way, to carry their sacred burden secretly. Some expressions of a spirit of anger at the Government command were made at first, but in consideration of the insults and blasphemy so ready with the infidels, the clergy are careful to give no ground for complaint to the authorities. The reparatory services were largely attended, and the Creator implored to protect His faithful children during the year on which we have entered.

A great deal has been said and written about the

joyousness of Christmas in the Eternal City, and this year there have been glowing accounts given of the festivities and the hospitalities that reigned during the holy season. The weather being so unlike that of more northern climes, those who are merely sojourners find the change so charming as to derive a new pleasure from everything around them. But mere festivity, it must be remembered, is not the ruling passion in Rome at Christmas. At no other period of the year are spiritual obligations so zealously observed. All the churches have open doors, and are perpetually crowded with worshippers. The air is redolent of incense and vibrating with the strains of sacred music. Despite the terrible unbelief which so largely prevails, there is happily a very considerable proportion of the people who still believe and trust in God, and make the great festival a period of prayer and praise.

The elections at Bozzolo and Castelfranco are undecided, and a second balloting in each case is necessary. Admiral De Saint Bon, formerly Minister of Marine, is one of the candidates in both these places.

The death is announced of Count Luigi Mastai, son of Count Gabriella Mastai, and nephew of his Holiness the Pope. The deceased was born in 1814, and was therefore in his sixty-third year. He died at three o'clock on Monday morning.

REVIEWS.

MY CLERICAL FRIENDS, and their relations to modern thought. D. & J. Sadlier & Co., Montreal. Price, \$1.50 free by mail. This work is divided into four chapters: The vocation of the Clergy; The Clergy at home; The Clergy abroad, and—The Clergy and modern thought. The author of this work gives us an admirable dissertation upon the life, and habits of the Catholic Clergy. Whether we read the vocation "at home," or "abroad," throughout the work we trace the hand of a man who has mastered his subject, and who has dived into all the channels of ancient and contemporaneous knowledge in order to reach truth. As the Master said to St. Peter, the author of "My Clerical Friends" has too "Searched the Scriptures," and has built upon his studies a work against which its enemies cannot prevail. But it is to that chapter devoted to the "Clergy and Modern thought" that we would direct particular attention. The Church has withstood the attacks of the numerous sectaries which dot the world; it has too seen the worst, and is to-day stronger than ever. It is to the new danger we should direct attention, and while defending our position against the schism which surrounds us, we may fairly assault the new foe which threatens us with materialistic ideas. The author of "My Clerical Friends" says: "Modern thought recalls our attention to the visible and material. It proposes to remodel the education of the world, and confine its speculations within narrow limits. 'Education,' we are assured by Mr. Huxley, is the chain of the intellect in the law of nature—nothing more. If man has a soul which is only a hypothesis our highest wisdom, since it can neither be felt, weighed, nor measured, is to take no notice of it. A preliminary destination must however, be noticed. Scientists and Materialists never make the mistake of confounding the Catholic and Protestant clergy. The Protestant clergy, Mr. Huxley dismisses with a jest while of the Catholic he says:—

"The difference between these men and the comfortable champions of Anglicanism and Dissent, is comparable to the difference between our gallant volunteers, and the trained veterans of Napoleon's old guard"

and again the same authority says:—

"The Roman Catholic Clergy, is the one great spiritual organisation which is able to resist, and must, as a matter of life and death resist, the progress of Science and Modern civilization."

That the Catholic Church is likely to resist what is pompously called modern civilization, but which, its admirers frankly tell us, is the ardent antagonist of Christianity, is perfectly true. She has no higher duty to perform. But she respects true Science quite as much as Mr. Huxley does, and more wisely:—

"But that any one should gravely assert, as a self-evident proposition, that she is unfriendly to the progress of science, is a fresh proof that passion and prejudice can supplant reason, and usurp its functions. As Mr. Huxley says it, it is to be presumed that he believes it; but in that case we must suppose that a too exclusive study of 'the law of Nature' has left him no leisure to become acquainted with history. Yet he might at least have known what eminent non-Catholic thinkers of our own day have said, with singular unanimity, of the action of the Roman Church in the cultivation of the human mind, and her immense services to mankind in the preservation of letters, jurisprudence, and philosophy. He may agree with Mr. Tyndall in preferring natural science, in which he is honorably skilled, to 'the literature of Greece, Rome, and India,' with which he is perhaps less familiar; but it is not permitted to a thoughtful and educated man to live in total ignorance of the language of his most distinguished contemporaries. Mr. Huxley might have known, for example, that Guizot, though a Calvinist, affirms, and proves, that Europe owes its learning and its civilization to the Roman Church. It was that Church, says this impartial witness, 'which powerfully assisted in forming the character and furthering the development of modern civilization'; whose innumerable monasteries, even in the most gloomy periods, 'were philosophical schools of Christianity'; whose monks and clergy 'were active and potent at once in the domain of intellect, and in that of reality'; and whose glory it is, 'that the human mind, beaten down by the storm, took refuge in the asylum of churches, and monasteries.'"

"Mr. Huxley might have known, even though he were only what he calls 'a nucleated mass of protoplasm,' that Ranke, also a non-Catholic, was ashamed to say less than this of the Roman Church: 'A slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series of ages. . . . All the vital and productive energies of human culture were here united and mingled.'"

14 *History of Civilization in Europe*, lecture II.; and *History of Civilization in France*, lecture IV.

"A slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series of ages. . . . All the vital and productive energies of human culture were here united and mingled." He might have learned from Mr. Lecky, with whose book on Rationalism he is probably acquainted, not only that "the Papal government has had no rival, and can have no successor," and that "there can be no question that the Papal power was on the whole favorable to liberty"; but that, in the long conflict for personal freedom, the Catholic Church was the special representative of progress." 16 Even Mr. Froude, though not the most scrupulous of contemporary writers, would tell Mr. Huxley, who thinks the Catholic Church "must resist the progress of science," that she was always "essentially democratic, while at the same time she had the monopoly of learning!" 17 Mr. Hallam would inform him, if he could withdraw his attention for a moment from the law of Nature, that "the praise of having originally established schools belongs to some bishops and abbots of the sixth century; but that it was owing to the influence of Theodore, Archbishop of Canterbury, 'sent hither by the Pope in 688,' that the knowledge 'of the Latin and even Greek languages was propagated in the Anglo-Saxon Church; that the most eminent mathematician of the fourteenth century was Thomas Bradwardine, also Archbishop of Canterbury; and a crowd of useful facts of the same order. 18 Lord Macaulay would assure him, in famous words which have been quoted a hundred times, that the boasted revival of letters in the sixteenth century was at least as active within the court of Leo X. as outside it, and that the progress of learning and philosophy has always been so acceptable to the Catholic Church in the past, that it is not easy to see how it can be any danger to her in the future. A system of which the scientific exposition has been mainly founded upon the method of Aristotle, and which has survived so many spurious philosophies, has little to fear from the logic or the ethics of Mr. Huxley. Mr. Samuel Laing would also remind him, though probably in vain, that "in any true reading of history," which Mr. Huxley does not seem to think it necessary to read at all, "the Church and her establishments were the only asylums in which the spirit of freedom and of independence of mind . . . were lodged, kept alive, and nursed to their present maturity; and that 'all that men have of social, political, and religious freedom may be clearly traced, in the history of every country, to the working and effects of the independent power of the Church of Rome.'"

If Mr. Huxley really values such blessings, why does he refuse his gratitude to her to whom he owes them? Even with respect to mechanical invention, "it will remain true for ever, as he will not dispute, 'that the genius of invention created the press under the influence of the old religion; that the genius of discovery sailed to the shores of the New World under the shadow of the Cross; and the sons of the Middle Ages laid the foundation of our own progress.'"

20 so that even Mr. Tyndall confesses that "the nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them." 21

The work abounds in arguments refuting the theories of the advanced thinkers of the day, and heaps ridicule upon the men who claim to be wiser than all the great ones of the past:—

"Their profession is to be critical and scientific, whatever the rest of the world may be, or how would they deserve to be called 'advanced thinkers'? They are men of talent, or they are nothing. And yet, if it were a question simply of mental capacity, as they seem to think, the number of able men who have believed in God and the supernatural far exceeds the number of able men who have denied them. Genius condemns the new philosophy as loudly as religion. Plato, who made the immortality of the soul the cardinal point of his philosophy, was almost as intelligent as Mr. Spencer. Aristotle, who believed in 'necessary truths,' was not inferior in natural gifts to Mr. Mill, who denies them. And if we come to Christian sagas, St. Augustine had a loftier intellect than Mr. Tyndall; Saurer was more subtle than Mr. Bain; Kepler was more profound than Mr. Buckle; Bossuet more eloquent and clearer-sighted than Mr. Froude; and Newman more sagacious than Mr. Huxley. To such men and to a multitude of intellectual giants of all races and epochs, compared with whom our fluent scientists are of exceedingly small stature, the 'new philosophy' would have appeared equally trivial and profane. They would have rejected it with scorn, not only as pretentious and superficial, but because it takes no account of hopes and aspirations which God has planted in our souls, and which have never lost their energy since the first creation of man."

This brilliant book should be in every library, and we cordially recommend it to our friends.

Pressure on our space compels us to hold over several reviews until next week.

15 *History of the Reformation in Germany*, by Leopold von Ranke, vol. i. book II. ch. i. p. 251, ed. Austin.

16 *Rationalism*, vol. II. ch. v. pp. 142, 154, 234.

17 *Times of Erasmus and Luther*, p. 48.

18 *Literature of Europe in the Middle Ages*, vol. i. ch. i.

19 *Observations on the Social and Political State of the European People*, ch. xv. p. 394.

20 *The very title of the chapter, in which he laments the servility and bondage of the Protestant communities, is—'Church of Rome the Source of Liberty and Civilization in Europe.'*

21 *Mr. Lecky also confesses, with his usual candor, that 'Catholicism laid the very foundations of modern civilization.' Rationalism*, vol. II. ch. iv. p. 32.

22 *The Progress of the Age*, by Rev. Louis Heylen, S.J., p. 40. (Cincinnati 1863.)

23 *On the Study of Physics*.

PRIZE DRAWING AT LINDSAY.

Few men have done more to advance Catholic interests in Ontario than Father Stafford, and we hope that the Catholics in his locality will take advantage of the opportunity afforded them of showing their appreciation of his work. We notice that the *Prize Drawing* he has organized for the Lindsay Convent, will take place on the last week in March, and we are sure that Father Stafford's labours will secure him that support which his zeal so well entitles him to.

NEW AGENTS.

We have much pleasure in announcing that the Rev. J. A. McEvoy, P.P., Hinchinbrook, has kindly volunteered to act as the agent of the TRUE WITNESS in his locality and neighborhood.

Mr. Maurice A. Egan, of Woodstock, Ont., is our duly authorized Travelling Agent in Ontario, we bespeak for him a kindly reception from our friends.

APRIMA AND CATARRE.—See Dr. Langell's advt.

LATEST NEWS.

The clergy and the faithful of Limerick have sent his Holiness £1,027.

The Hon. J. L. Beaudry, and Mr. Ferdinand David, are the candidates for the mayoralty, Montreal.

There were 33 deaths from small pox last week in Montreal.

A despatch from Winnipeg states that Governor Morris is recovering from his recent illness.

More than one half the population of Cincinnati is Roman Catholic.

Dr. Slade, the American spiritualist, has been discharged from custody, the prosecution falling through upon a legal technicality.

Diphtheria is very prevalent in St. John and Portland, N.B., and one medical gentleman in St. John is down under a light attack.

It is reported that Bishop Power, of St. John's Newfoundland, has been appointed to the Archbishopric of Halifax.

A colony of Franciscan Fathers, exiled from Germany, has settled in the Diocese of St. Paul, Minn.

The handsome sum of \$5,163 has been raised in the Archdiocese of San Francisco for the Holy Father.

The corner stone of a new Catholic church has just been laid at Hokodadi, Japan, the crew of two French war vessels in the harbor participated in the ceremonies.

The humble cottage at Sinigaglia, Italy, where the present Pope was nursed, is still owned and occupied by his foster brother. His Holiness has founded in the town a hospital for 50 old men.

The League of the Cross, a temperance organization of England, has 14,000 members in London who go to Communion in a body: in Liverpool, 12,600; in Glasgow, 10,000.

The Quebec Provincial Government have notified the Corporation of the city of Quebec that it is their intention to disband the Provincial Police in March unless the city makes a large contribution towards the maintenance of the force.

Power.—O'Connor Power, M.P., has been most successful in his lecture tour. He is, in fact, compelled to decline many engagements owing to lack of time to attend to them. This speaks well for the common sense and intelligence of the Irish people of America.—*Irish Citizen*.

In Quebec six thousand children receive gratuitous instruction in the religious establishments, and four thousand indigent sick are cared for during the year, and some people propose to tax those establishments.

The French Government is taking active measures for the suppression of all Bonapartist demonstrations, several Mayors having recently been dismissed for attending memorial masses for the late Emperor.

Judge Carpenter has decided that neither Chamberlain nor Hampton was legally elected to the Governorship of South Carolina, but until a successor legally qualifies, the former is lawfully in possession and is entitled to discharge the functions of the office.

The Rajah of Jeypora has given munificent donations for the embellishment of some of the Agra churches. This is not the first occasion on which he has displayed his generosity in this wise, as some time ago a Catholic church was built in his own territory mainly at his own expense.

It is rumored that His Holiness intends to fill up all vacancies in the College of Cardinals. Already it has been rumored in Roman circles that it was the design of the Pontiff to create another American Cardinal. Long live Pope Pius the Ninth!

The heaviest bell in the United States is in the tower of the new church at Notre Dame, Ind. Its weight is 15,400 pounds. When raised only one foot from the ground it was heard a distance of 21 miles. The mammoth bell was cast at Le Mans, France.

The Holy Father has enriched the picture gallery of the Vatican by a painting of the martyrdom of St. Peter of Arbus, by Murillo the greatest of Spanish masters whose works are now almost priceless. The saint is depicted at his devotions at midnight, surprised by assassins.

The Bureau of Catholic Indian Missions has become instrumental in establishing a Mission for the Sioux at the Devil's Lake Indian Agency, Dakota. In 1874, it secured at this Agency a Manual Labor Boarding School under the direction of the Grey Nuns of Montreal, whose services it was fortunate enough to obtain.

Mr. Pelletier, M.P., for Kamouraska, has been appointed to the portfolio of Agriculture and to the seat in the Senate vacated by the acceptance by Hon. Mr. Letellier de St. Just of the Lieutenant-Governorship of Quebec. A writ has been issued for a new election in Mr. Pelletier's late constituency, the nomination taking place on the 12th prox.

The spot where the Apostle Peter was wont to baptize is said to have been discovered according to the *Daily News*, in the Ostrain Catacombs, Rome, along the Via Nomentana. An inscription has been deciphered by Signor Armetini, in which the name of St. Peter occurs, and which would serve to place beyond doubt the previous conclusions as to the Apostle's connection with the Ostrain Catacombs.

THE PROPOSED CABLE MONOPOLY.—The London *Times* of has the following on this subject:—"Copies of correspondence between the Canadian Premier, the Dominion Telegraph Company and the Direct Cable Company have reached us and reveal the extent and character of the opposition manifested to the fusion of the two submarine telegraph companies. It would seem that the rights and interests of the Direct Cable Company would be forfeited were the proposed union to be effected and should these letters represent the true feeling adequately a new competing company must be the result of a fresh fusion, while the united submarine line would be exposed to serious difficulties in the conducting of business in Canada, and beyond the range of the Western Union Company."

For nearly a hundred years, France was ruled by infidelity; hence the difficulty of detroning Atheism. Nevertheless, the French may hope that ere long, their rulers will be Catholic. Likely, one of the Deputies said in the Assembly; "The Republic will be Christian, Catholic, or else it will perish." The words of another member are not less remarkable: "As long as the illustrious Marshal McMahon rules the destinies of France, the religion of our forefathers will not be attacked either by legal means or by violence. As long as the rights of God be not recognized by that people which has received the special and glorious mission to defend them, revolution will follow revolution, governments will replace governments; and we may even see the richest country in the world grow poor, and the most gifted people fear itself and become the prey of errors, corruption and foreign domination."

PROGRAMME OF THE PILGRIMAGE TO ROME, OF THE IRISH CATHOLICS OF CANADA. ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE EPISCOPAL CONSECRATION OF OUR HOLY FATHER, PIUS THE IX.

- The Anniversary celebration takes place in Rome on the 21st of next May. In consequence the Pilgrimage will leave Montreal on or about the 17th of April, visiting our Lady of Lourdes on the way, and reaching Rome a few days before the celebration.
- It is desirable that all the members of the Pilgrimage, who can do so conveniently, should meet in Montreal on the day before starting, and prepare themselves to receive the Holy Communion at a mass which will be said in St. Patrick's Church the morning of starting. The Pilgrims who will take the direct route for New York from Toronto, Kingston, Hamilton, and London, will make a general Communion before leaving their respective starting-places.
- The Pilgrims will proceed, on a day to be determined later, from Montreal, and from the places named in preceding paragraph, to New York, where in a spirit of great kindness and religion, a Committee has been organized to receive them.
- From New York, the Pilgrims will proceed by a boat of the Inman or White Star Line to Liverpool; from Liverpool, under the charge of a special agent of Cook, Son & Jenkins, they will proceed by Paris and Bordeaux to Lourdes and, after two days stay at Lourdes they will resume their route by rail to Rome by Marseilles, Genoa, Leghorn and Pisa.
- The Pilgrimage will be at an end so soon as it shall have obtained an audience and received the Benediction of the Holy Father; till then no member of the Pilgrimage shall be at liberty to separate from the body. Up to this point all expenses are paid by the Committee out of the common fund.
- On the return from Rome the Committee will furnish each member of the Pilgrimage with a ticket to Liverpool, via Florence, Verona, Bologna, Venice, Milan, Turin, Mt. Cenis Tunnel, Paris, Dieppe, London and Liverpool. This ticket will cover travelling, but not hotel expenses, so that each one may hasten or prolong his journey as he may desire. The Committee also furnishes a ticket—first-class—to return to New York by any one of the Inman or White Star mail steamers, embarking at Liverpool or Queenstown, as may suit the convenience of each. This ticket will be good for one year.
- To carry out these arrangements, each Pilgrim will pay the sum of three hundred dollars, in the manner pointed out in paragraph 11. It is clearly understood that hotel expenses on the return from Rome to Liverpool, as also all travelling after the close of the Pilgrimage, except what is expressly provided for in the preceding paragraph, will be at the personal charge of each.
- The Pilgrimage is limited to one hundred.
- All Catholics speaking the English language are cordially invited to join this Pilgrimage of the Irish Catholics of Canada. Ladies accompanied by their husbands or fathers are admissible. This rule in regard to Ladies cannot be departed from, except for reasons which will be unanimously accepted by the Executive Committee in Montreal.
- Applications to join the Pilgrimage will be addressed to the Executive Committee in Montreal, from Montreal and from all places in the Province of Quebec. In Ontario, application will be made to the Sub-Committee of each Diocese, by all who reside in the Diocese. A list of these Committees is appended to this programme. In each Diocese, the admission or rejection of the applications made will belong to the Committee of the Diocese.
- When an application to join the Pilgrimage has been accepted, information will be given to the applicant without delay. As a guarantee, the applicant will be required to pay on or before the first of March next; the balance to be paid by the first of April. In the Province of Quebec payment will be made to the Treasurer of the Executive Committee in Montreal; in Ontario, to the Treasurer of the Sub-Committee of the Diocese.
- The offerings collected for our Holy Father in each Diocese, will be presented to His Holiness by the representatives of the Diocese.
- The control and direction of the Pilgrimage during its journey to Rome will be in the hands of a Committee, composed of the Montreal Executive Committee, and of one member from each of the Ontario Sub-Committees.

COMMITTEES FOR THE ORGANIZATION OF THIS IRISH CATHOLIC PILGRIMAGE FROM CANADA TO ROME.

- MONTREAL.—The Central Committee to make all preliminary arrangements, and to draw up the Programme of the Pilgrimage:—Rev. P. Dowd, Messrs. W. H. Kingston, Mayor of Montreal, M. C. Mullarky, O. McGarvey, J. Hatchette, E. Murphy, James O'Neill, M. Donovan, T. F. O'Brien, William O'Brien, Wm. Brennan, M. Farmer, P. Donovan, J. P. Sexton, R. Carrick, John Cuddy, T. J. Donovan, M. Guerin.
- To carry out the decisions of the Central Committee the following were appointed an Executive Committee:—Rev. P. Dowd, Chairman of the Pilgrimage, President; Mr. O. McGarvey, Treasurer; Mr. M. Guerin, Secretary; Messrs. W. H. Kingston, M. C. Mullarky, J. Hatchette, E. Murphy.
- ARCH-DIOCESE OF TORONTO.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Grace Archbishop Lynch, President; Messrs. Hon. Frank Smith, Eugene O'Keefe, J. Walls, P. Hughes.
- KINGSTON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Lordship Bishop O'Brien, President; Messrs. Dr. Sullivan, Patrick Browne, James Swift, Patrick Harty, Wm. Harty.
- OTTAWA.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: Rev. John L. O'Connor, D.D., President; Messrs. W. L. Waller, Mayor of Ottawa; Daniel J. O'Donohue, M.P.P.; Alderman Henry, Patrick Baskerville, Daniel O'Connor, Richard Devlin.
- HAMILTON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Lordship Bishop O'Riannon, President; Messrs. M. D. Healy, D. Smith, Jas. F. Egan, Alderman Fitzpatrick, J. H. Hogan.
- LONDON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: Very Rev. J. M. Bruyere, President; Messrs. Hugh MacMahon, Q.C.; Daniel Regan, John F. Mahon.
- NEW YORK COMMITTEE.—The following gentlemen have kindly volunteered to act as a Committee: Rev. M. J. O'Farrell, Pastor of Peter's; Messrs. Eugene Kelly, J. D. Kelly, jun., President of St. Michael's Society, P. Farrelly, James Lynch, President of St. Vincent de Paul Society of U.S., W. J. Hughes.
- N.B.—It is well understood that the Members of the Pilgrimage wishing to visit their friends in Ireland, can give as much time on their return to that purpose as they may deem fit.



IN MEMORIAM.

TO THE MEMORY OF MRS MARY ELIZABETH ANDERSON, WHO DIED JAN. 17, 1877.

Oh! say what potent spell
Lurks deep in that cold clay,—
Causing the stoutest heart to swell,
As it taketh a lingering fond farewell
Of a face once bright as day.

The eye is sunk to rest
So lovingly that shone;
The hand that we so lately prest'd
Is clasp'd across her gentle breast,
Now lifeless as a stone.

So sinks the god of Day
In the cold embrace of Night;
Yet he speedeth on his glorious way,
And in the early morning ray
Will show again his might.

Then why should we despair?
In God's rest she departed:—
And often shall ascend the prayer
To MARY EVER BLESSED AND FAIR,
Who heals the broken-hearted.

January 20, 1877. A. G. G.

THE CATHOLIC CHURCH AND THE BIBLE.

At the present time there arc about five hundred different dialects in the world, and about one hundred different languages, and the Bible has been translated into about one hundred and fifty dialects, of these fifty being Eastern. The first Italian translation of the Bible was in 1292. It could not have been sooner, as the Latin language was the most generally used up to this time, and it was only then that the Italian language began to have a separate and independent existence. This was followed by another translation in 1477. In the short space of seventy years after the invention of printing the Scriptures in the language of Italy passed through no fewer than thirty editions, under the very auspices of the Popes, and by the approval of the Inquisition. What is true of Italy is equally true of other nations. The first German translation was in 1486. This passed through sixteen editions before 1534, the year in which Luther's translation was published. The first Spanish version occurred in the reign of Alfonso the Wise, and another version, rendered necessary by the fluctuation of the Spanish language, appeared in 1405. This version passed through several editions before 1534. The first French version dates back as far as the eleventh century, but did not include the entire Bible. There are several manuscript copies of the Psalms belonging to the 12th century, but the first version of the entire Bible into French was in 1487, and before 1546 it passed through no less than sixteen editions. The first Flemish version was published in 1210 and before 1534 it passed through seven editions. We have a Slavonic version printed at Cracow in the beginning of the sixteenth century, and a Swedish version published in 1279. The first Teutonic version was by the Order of Charlemagne, and a second version which appeared in 1485 passed through sixteen editions before the year 1534. The Douay Bible was translated from the Latin Vulgate by four English priests, who settled in Rheims during the persecutions to which Catholics were subjected in the reign of Elizabeth. The New Testament was published first at Rheims in 1582. The entire Bible translated into English appeared in 1610 at Douay, and was revised by Dr. Challoner in 1760. The first country in Europe in which the Bible was published after the invention of printing was Italy, and the last place in Europe to publish the Scriptures in the language of the people was the Western Isles of Scotland. After the good Dr. Johnson visited the Hebrides he complained there was no translation of the Scriptures in Gaelic. This letter was sent from the Society for the Propagation of the Gospel the reluctant permission to have the Bible translated into the language of the Hebrides.

THE POOR BEFORE THE ENGLISH REFORMATION.

Before the Reformation, the Poor were maintained by the Clergy, besides what was contributed by the voluntary charity of well-disposed people. But there was no such thing as poor-rates, or a tax for the poor. The Bishops and Clergy, as well as secular as regular, kept open hospitality for the benefit of strangers and travellers, and the poor of the neighborhood; and were so obliged to do by their foundations. They had amberies for the relief of the poor, and infirmaries for the sick, maimed, or superannuated, with officers appointed to attend them. They employed the poor in work, which is the most charitable way of maintaining them. It was they who built most of all the great cathedrals and churches of the nation; besides the building and endowing of colleges, and other public works of charity and common good. They bound out to trade multitudes of youths who were destitute; bred others to learning of whom some grew very eminent; and gave portions to many orphan young women every year. They vied with one another in these things. What superstition, or conceit of merit, there was in it, we are not now to enquire; I am only telling matter of fact. And God did bless these means to that degree, that the Poor were no burthen to the nation; not a penny imposed upon any layman for the maintaining of them; the Clergy did that among themselves; they looked upon the Poor as their charge, as part of their family, and laid down rules and funds for their support.—Leslie's (Protestant) "Divine Right of Tithes."

THE GREEK FAITH.

The Greek Church believes in the Divine presence in the Eucharist. It denies the authority of the Pope, and maintains that the Roman Catholic Church is not the only true Catholic Church. It acknowledges no Vicar of Christ upon earth, like the Pope; disclaims infallibility, works of supererogation, and indulgences. It rejects Purgatory, but admits of prayers for the dead; and forbids all kinds of carved images, but permits paintings. It denies auricular confession to be a divine command, but practices confession, attended with absolution and sometimes penance. It admits the seven sacraments, but baptism is performed by the immersion of the body three times in water, and the communion of both kinds is practiced with leavened bread, and the wine is mixed with water. The anointing of the body is allowed to all sick persons as a means of restoring them to health and purifying them from their sins. The secular clergy are permitted to marry but once, and only a virgin; laymen are allowed to marry only three times. The Greek like the Catholic Church, accepts tradition as well as the Bible, but differs from the Catholic Church in maintaining that the Holy Ghost proceeds only from the Father and not also from the Son. The clergy are divided into two classes—the higher and the lower, the former comprising patriarchs, metropolitans, archbishops, and bishops, all of whom are chosen from among the monks, and must live in celibacy. The other class of clergymen are the monks, or black clergy—a name they derived from the color of their dress—and the secular, or white clergy. The lower secular clergy are the archpriests, priests' deacons, hypo-deacons, and lectors. The monks, as well as the nuns, follow the rule of St. Basil. The total number of persons belonging to the Greek Church is estimated at about 66,000,000; of whom about 49,000,000 are in Russia, 12,000,000 in Turkey, 3,500,000, in Austria, 900,000 in Greece 180,000 in the Ionian Islands, 125,000 in Montenegro, and about 3,000 in Prussia.

TITLES.

A correspondent desires us to inform him what authority there is for designating a religious brother or sister "Reverend." In answering this question it might be well to say a few words of church titles in general.

Titles are sanctioned by church usage, by popular custom and by the laws of states. Church titles were fixed and everywhere the same. She calls a priest "Reverend," a bishop "Most Reverend," an Archbishop "Most Reverend and Illustrious." "Very Reverend" or as they have it in Latin now "Admodum Reverendus" is an absurd innovation. An Archbishop is sometimes addressed as "Amplissimo tua," a cardinal as "Principis; the Pope as "Papa." By the way many do not know what P. P. stands for. It signifies Papa and nothing more. A priest of a religious order is called "Father." Some of our canonical jurists have invented the title "Your paternity." We hope it will never gain permanent lodgment in our tongue.

The English-speaking world have adopted the form of titles sanctioned by English law and etiquette. These forms now everywhere prevail where the English language is spoken, and it is bad taste to say the least, to trample on those common canons of courtesy. Speaking English we call every priest "Reverend;" and may we say it, every priest "Father." This general designation is of Irish origin; but who have a better right to dictate terms to English-speaking Catholicity than the Irish who preserved it?

In America we call archbishops "Your Grace," but are shocked at the designation of "My Lord" when addressed to a bishop. Now there is the same authority to say "My Lord" to a bishop as to address an archbishop as "Your Grace." If we reject either, we must abolish both. The republic has appropriated the titles "Your Excellency" and "Your Honour, and why not the American Church adopt "Your Grace" and "Your Lordship"?

Now we will answer the question propounded by our correspondent. Christian Brothers and brothers and superiors of female religious orders are called "Reverend by neither law nor custom recognized in this country. It is French to style either "Reverend;" and would be French if we addressed them with a double "Reverend." The true Parisian will say the Reverend Reverend," when addressing a letter to a religious mother. When writing English we should call a Brother, "Brother," a Sister, "Sister," a mother, "Mother." Where "Reverend" is applied exclusively to designate priest or clergymen, it would be dangerous to apply this title to laymen or those whose simple vows permit them to return at any moment to the world.—Western Watchman.

THE HUMAN SKIN.

The experiments of two ingenious shoe makers are now exciting much attention among the curious, the result being the production of good leather from the skin of a human being, and the manufacture of a handsome pair of boots from it. The skin was taken from the heart, stomach and back of a man in a dissecting room, who had died suddenly from accident, and upon whom decay had not yet begun to act. It was placed in a solution of hemlock and white-oak bark, used in tanning, and in three weeks from the first steeping appeared as the upper leather and legs of the boots in question, the soles being made of cow skin. The tanning created a light brown color, and the leather proved somewhat warmer than calf-skin and more porous. It appears that after allowing for the necessary waste the skin of an average-sized man will make two pairs of boots, including the soles, but the latter would not be sufficiently hard for economical use.

TEMPERANCE & INTemperance.

New York, with a population approximating 1,000,000, has 5,700 saloons, or one to 175 of its inhabitants. Chicago, with nearly 500,000, population, has about 2,900 saloons, or one to every 250 inhabitants; Boston, with 300,000 inhabitants, has only 1,200 saloons, or one to every 251 inhabitants. Cincinnati, with about 325,000 population, and its large German beer-drinking element, comes pretty close to Baltimore, with 1,100 saloons, or one to every 155 inhabitants; and Philadelphia shows with a population of about 800,000, 2,700, or one to every 296 of its inhabitants.

WILL SHORTLY APPEAR IN THE

TRUE WITNESS,

SECOND EDITION,

"LA COMPAGNIE IRLANDAISE,"

THE IRISH VOLUNTEERS:

A NARRATIVE OF

THE IRISH CONTINGENT

FRANCO-GERMAN WAR.

BY

M. W. KIRWAN,

OPINIONS OF THE PRESS.

"Captain Kirwan has given, in the work now before us, a simple and interesting narrative of the fortunes of the Irish Company during the disastrous French campaign. None could have qualifications for the task of chronicling the vicissitudes experienced by the gallant little corps than its able and accomplished commandant. The tale is told with earnestness and vigour, yet withal there runs through it a vein of humour which betrays the nationality of the writer. The style is graceful and graphic, and even those who disapprove of the enrolment of the corps for the French service will sympathise with the story of its hardships and difficulties, its trials and dangers, so touchingly narrated by Captain M. W. Kirwan."—Irish Times.

"An admirable epitome of stirring events, which must prove deeply interesting to a numerous circle of readers. We can honestly congratulate the author and the public on the manner in which the volume has been produced."—Freeman's Journal.

"All through this interesting work—the style of which is graceful and graphic, and which we expect will soon be in the hands of thousand of young Irishmen, and will be read amid breathless attention by many a heartstone in Ireland—the author exhibits a fine soldierly spirit, and a good deal of that capacity for producing effective word pictures of such stirring scenes as he has gone through. The pictures drawn in this volume of the sufferings of Irish soldiers during the terrible winter of 1870-71, are truly heartrending, and should be read by all who desire to have a clear conception of the realities of a soldier's life in time of war. Nowhere are the utter disorganization and incapacity of the French 'Commissariaat' more clearly brought out than in those pages. This volume is, on the whole, a record of Irish chivalry, Irish endurance, and Irish bravery, of which this country may well be proud, and for which Irishmen will feel grateful to the patriotic and gallant Captain of 'LA COMPAGNIE IRLANDAISE.'"—Nation.

"The ease and dash of the true soldier are apparent in every line of this lively narrative. In

the style which is fresh and fluent, we can trace the hand of a man who can command language as well as men, who, unlike Myles Standish, can write as well as fight. Men never suffered greater hardships or endured greater privations than the Irish Company of the Foreign Regiment during the late War. The frost bit their shodless feet; they were often almost devoured by hunger, and their bed was generally the snow sludge, and mud, mud, several inches deep. But in the midst of all this, the Irish soldiers never lacked the spirit of their race. Whoever reads Captain Kirwan's account of "LA COMPAGNIE IRLANDAISE," will feel himself all the better for having made the acquaintance of men, who were, with a few exceptions, high exemplars of honour and self-sacrifice; and those who still survive to recount the hardships of the campaign will feel that they owe the author a debt of gratitude for having carefully collected and eloquently recorded the Reminiscences of an adventure full of romance."—Irishman.

"An interesting book, full of animation, and portraying with a masterly power many of those characteristics which distinguish our countrymen in situations of difficulty and danger. Captain Kirwan proves himself not less ready with his pen than his sword, and one cannot rise from a perusal of his book without feeling a thrill of pride that Ireland can produce such men as himself and those who followed him through the stirring, but disastrous, events which he so ably describes."—Ulster Examiner.

"This book, which we have perused with a careful avidity, is really one of the best of the class we have seen issued from the Press. It has the true dash of the soldier about it, its style being easy and graceful, possessing none of that painful ruggedness which distinguishes the generality of many latter-day publications. It also has an especial interest attached to it by its being a truthful, authentic, and detailed account of the hardships and privations, endured with characteristic and heroic fortitude by the Irish Company, which followed and partook of the fortunes of the French Army. The Author's vivid description of the severe outpost duty, his account of some few prominent characters, his familiar narrations of the terrible conflicts in which they were prominently engaged, will, from the first, seize the attention of the reader, and lead him on through moving incidents of food and field."—Tuan Herald.

"Captain Kirwan's interesting book proves that the men that followed him were in reality of the stuff that a soldier's made. They underwent without a murmur privations absolutely distressing, even to be read of, in the depth of a rigorous winter; they were badly clothed, and all but famished, and yet they answered the bugle note, which sounded for action, with joyous alacrity, and from the officers commanding the division they won again and again the warmest praise."—Tipperary Free Press.

"Exceedingly lively and graphic account of the Irish Company of Volunteers, written and published in excellent style."—Roscommon Messenger.

"There is, throughout this lively narrative, the dash of soldierly candour and simplicity, and the book may be read as a faithful sketch of the partaken by our countrymen in the late Franco-German War."—Mayo Examiner.

"Captain Kirwan's book is a capital work, brilliant, racy, entertaining. We and must do him and his men the justice to say, that under the most trying difficulties, dangers, and hardships, they gallantly upheld the honour of Old Ireland. We feel proud of the brave Captain and his men, and would that the honour of our country was in their keeping under such dreadful trials and terrible disasters."—Wexford People.

"Full of dashing and glowing description of the formation and exploits of the Irish Company of the Foreign Regiment in the service of France during the War of 1870-71. The narrative—for such it may be called—is exhaustive in detail, and the inevitable monotony attendant on the life of a soldier, when "off duty," is relieved by the gallant young Captain introducing, here and there, occasional flashes of true Irishman wit and quick repartee."—Carlow Post.

THIS PAPER is kept on File at the Office of N. W. AYER & SON, ADVERTISING AGENTS, 733 SANBORN STREET, PHILADELPHIA, who are our authorized agents, and will receive Advertisements at our Lowest Cash Rates.

THIS PAPER is kept on File with GEO. P. TROWELL & Co., ADVERTISING AGENTS, 41 PARK ROW, NEW YORK, where Advertising Contracts can be made.

THIS PAPER is kept on File by E. N. TRESHMAN & BROS., ADVERTISING AGENTS, 186 W. FOURTH STREET, CINCINNATI, O. Estimates Furnished Free. Send for their Manual.

DOHERTY & DOHERTY, ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL.

T. J. DOHERTY, B.O.L. C. J. DOHERTY, A.B.C.L.

ST. PIERRE & SCALLON, ADVOCATES.

No. 6 ST. JAMES ST., MONTREAL. [16-6m

JOHN HATCHETTE & Co., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE.) IMPORTERS AND GENERAL WHOLESALE GROCERS,

WINE AND SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET

MAY 1, '74] MONTREAL. [37-52

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH,

AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

TERMS. Full Boarders, per month, \$12.50 Half Boarders do 7.50 Day Pupils do 2.50 Washing and Mending do 1.20 Complete Bedding do 0.60 Stationery do 0.30 Music do 2.00 Painting and Drawing do 1.20 Use of the Library do 0.20

N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College.

Address, REV. C. VINCENT, President of the College.

Toronto, March 1, 1872

TENDERS WANTED.

TENDERS will be received for the Masonry, cut stone work, carpentering and joining necessary for the construction of School A House, Durham St., St. Mary's Ward, Montreal, on account of the Commissioners of Roman Catholic Schools of Montreal, up to the 3rd FEB next at 4 P.M.

The plans for this building may be seen on application at the office of A. Leveque, Esq., 38 St. James St., from 10 A.M. to 4 P.M. The tenders should be addressed to the Secretary-Treasurer of the Commissioners, Commercial Academy St. Catherine St.

The Commissioners are not obliged to accept the lowest or any tender. Montreal 28th Jan. 1877. 24-3

AGENTS for the DOMINION.

CATHOLIC PERIODICALS.

	per an'm
New York Tablet	Weekly \$3 00
" " Freeman's Journal	" " 3 00
" " Catholic Review	" " 3 00
Boston Pilot	" " 2 50
Dublin Nation	" " 3 50
" " Weekly News	" " 2 50
London Tablet	" " 6 50
" " Register	" " 4 50
New York Catholic World	Monthly 4 50
Messenger Sacred Heart	" " 2 00
London Month	" " 7 50
Dublin Review	Quarterly 6 25
American Catholic Quarterly, Phil.	5 00

JUST PUBLISHED:

Catholic Almanacs for 1877.

Sadlier's Catholic Directory	\$1 00
Irish American Almanac	25
Catholic Family Almanac	25
Haverty's Almanac	25

THE FAITH OF OUR FATHERS,

being a plain Exposition and Vindication of the Church Founded by Our Lord Jesus Christ: by Rt. Rev. James Gibbons, D.D., Bishop of Richmond, and Administrator-Apostolic of North Carolina.—The following is a part of contents:—

Infallible Authority of the Church, Infallibility of the Popes, Sacred Images, Purgatory and Prayers for the Dead, Civil and Religious Liberty, Charges of Religious Persecution, The Spanish Inquisition, The Massacre of St. Bartholomew, The Holy Eucharist, Use and Necessity of Religious Ceremonies, The Sacraments of Penance, Indulgences, Extreme Unction, The Priesthood, Celibacy of the Clergy, Matrimony,	\$0 45
13 mo., 438 pages, paper	90
The Voice of Jesus Suffering to the Mind and Heart of Christians, A Book on the Passion, by a Passionist Missionary Priest, cloth, 12mo., 605 pages	1 35

Free by mail on receipt of price. D. & J. SADLIER & CO., Catholic Publishers, 275 Notre Dame Street, Montreal.

ESTABLISHED 1865,

Gilmore & Co., Attorneys at Law, Successor to Chipman, Gosmer & Co., 629 F STREET, WASHINGTON, D.C.

American and Foreign Patents.

Patents procured in all countries. NO FEES IN ADVANCE. No charge unless the patent is granted. No fees for making preliminary examinations. Special attention given to Interference Cases before the Patent Office Extensions before Congress, Infringement Suits in different States, and all litigation appertaining to Inventions or Patents. SEND STAMP FOR PAMPHLET OF SIXTY PAGES.

United States Courts and Departments.

Claims prosecuted in the Supreme Court of the United States, Court of Claims, Court of Commissioners of Alabama Claims, Southern Claims Commission, and all classes of war-claims before the Executive Departments.

Arrears of Pay and Bounty.

OFFICERS, SOLDIERS, and SAILORS of the late war, or their heirs, are in many cases entitled to money from the Government, of which they have no knowledge. Write full history of service, and state amount of pay and bounty received. Enclose stamp and a full reply, after examination, will be given you free.

Pensions.

All officers, soldiers, and sailors wounded, ruptured, or injured in the late war, however slightly, can obtain a pension, many now receiving pensions are entitled to an Increase. Send stamp and information will be furnished free.

Claimants, whose attorneys have been suspended will be gratuitously furnished with full information and proper papers on application to us. As we charge no fee unless successful, stamps for return postage should be sent us.

United States General Land Office.

Contested Land Cases, Private Land Claims, Mining Pre-emption and Homestead Cases, prosecuted before the General Land Office and Department of the Interior.

Old Bounty Land Warrants.

We pay cash for them where assignments are imperfect we give instructions to perfect them. Mail Contractors and Others.

We act as attorneys for such in procuring contracts, making collections, negotiating loans, and attending to all business confided to us. Liberal arrangements made with attorneys in all classes of business.

Address GILMORE & CO., P. O. Box 44. Washington, D. C.

WASHINGTON, D. C., November 24, 1876.

I take pleasure in expressing my entire confidence in the responsibility and fidelity of the Law, Patent and Collection House of GILMORE & Co. of this city. GEO. H. B. WHITE, (Cashier of the National Metropolitan Bank.)

PROVINCE OF QUEBEC, } SUPERIOR COURT District of Montreal, No. 370.

Dame Caroline Ploude, Plaintiff;

vs. Auguste Grundlor, Defendant.

The Plaintiff has the Seventeenth day of January, instant, instituted against the said Court an action en separation de biens against the Defendant, her husband.

Montreal, 23rd January, 1877. ERNEST DESROSIERS, Attorney for Plaintiff.

PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal, No. 370.

Dame Maria Jane Wyne, of the City and District of Montreal, wife of John Paxton of the same place, Trader and manufacturer, and duly authorized a *ester en justice* for the purposes of this suit.

vs. Plaintiff, and Defendant.

The said John Paxton, Defendant. An Action for separation as to property has been instituted in this cause.

Montreal, 10th January 1877. DOUTRE, DOUTRE, ROBIDEUX, HUTOBINSON & WALKER, 23-5

\$5 to \$20 per day at home. Samples worth \$5 free. STANSON & Co., Portland, Maine. 19-12m.

COSTELLO BROTHERS, GROCERIES and LIQUORS, WHOLESALE, (Nun's Buildings), 49 St. Peter Street, Montreal.

GRAND LOTTERY, TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL.

Under the Patronage of His Lordship the Bishop Gratianopolis.

COMMITTEE OF DIRECTORS. President Honorary—His Worship, Dr. Hington, Mayor of Montreal.

Vice Pres.—H. Judah, Q.C., Pres. Savings Bank; C. A. Leblanc, Q.C., Sheriff; J. W. McGowan, M.P.P.; A. W. Ogilvie, M.P.P.; C. S. Bodier, Jr., Esq.; E. Bellemare Esq.; N. Valois, Esq.

Treasurer—Alf. Larocque, Esq., Dir. Sav. Bank Secretary—Roy. M. Bonissant, P.S.S. EACH TICKET, 50 CENTS.

LOTTERY PRIZES.

1. 1 Lot of ground, near the Village of Chateauguy, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at	\$1,200 00
2. 6 Lots of ground, at Cote St. Antoine (St. Olivier Street) each valued at \$550.	3,300 00
3. 5 Lots at Point St. Charles (Congregation Street) each valued at \$450.	2,250 00
4. A double action Harp, handsomely gilt, valued at	400 00
5. A beautiful Gold Bracelet, set in diamonds, valued at	100 00
6. "Ecce Homo," a fine Oil Painting, said to be the original work of Carlo Dolce	100 00
7. A strong, useful Horse, valued at	100 00
8. 2 Lots of \$60 each (1 French Mantel Piece Clock, and 1 Gold Watch)	120 00
9. 7 Lots from \$30 to \$50 each (1 Bronze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu)	280 00
10. 10 Lots from \$20 to \$30 each, different articles	250 00
11. 20 Lots from \$15 to \$20 each, different articles	350 00
12. 30 Lots from \$10 to \$15 each, different articles	375 00
13. 40 Lots from \$6 to \$10 each, different articles	320 00
14. 50 Lots from \$4 to \$6 each, different articles	250 00
15. 75 Lot of \$3 each, different articles	225 00
16. 150 Lots of \$2 each, different articles	300 00
17. 200 Lots of \$1 each, different articles	200 00

600 Amount of Prizes \$10,120 00

100,000 Tickets.

The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:— The Bishop's Palace, from Rev. Canon Dufresne. The Seminary, Notre Dame Street, from Revs. M. Bonissant, and Tambareau. The General Hospital of the Grey Nuns, Guy Street. Savings Bank of the City and District, 176 St James Street, and at its different Branches— St. Catherine, 392; 466 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs. Devins & Bolton's, 195 Notre Dame Street.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada. The Sixteenth Day of January, Eighteen Hundred and Seventy-seven.

No. 1280. PRESENT: The Honorable Mr. Justice PAPINEAU.

"La Societe Canadienne Francaise de Construction de Montreal," Plaintiff;

vs. Omcr Piche, of the City and District of Montreal, Contractor, et al, Defendants.

IT IS ORDERED, on the motion of M. E. Charpentier, Esquire, of Counsel for the Plaintiff, in as much as it appears by the return of Prosper Archambault, one of the sworn Bailiffs of this Court, on the writ of summons in this cause issued, written, that the Defendant, Omcr Piche, has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called "Le National" and twice in the English language, in the newspaper of the said city, called the "True Witness," be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

(By the Court.) GEO. H. KERNICK, Deputy P. S. C.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada. The Sixteenth Day of January, One Thousand, Eight Hundred and Seventy-seven.

No. 1632. PRESENT: The Honorable Mr. Justice PAPINEAU.

"La Compagnie de Pret et Credit Fonciers," a body politic and duly incorporated according to law and the Statutes in force in this Province, doing business and having its place of business at Montreal, in the District of Montreal, Plaintiff;

vs. Octave Laplante, Photographer, of the Town of Beauharnois, in the District of Beauharnois, Defendant.







CITY ITEMS.

The Firemen's Benevolent Society report that \$400 has been subscribed to erect a memorial bust to the late Chief Bertram.

It is rumored that Mr. Thomas Lamb of St. Mary street, baker, will be invited to become a candidate for municipal honors for St. Mary's Ward.

A racquet club has been organized in this city by a number of gentlemen.

Harry Trotter, a confidential clerk in the employment of Messrs. Evans & Riddell has absconded.

The practice of keeping photograph studios open on Sunday has been stopped by the authorities.

It is probable that Heath & Northey, whose liabilities were over 300,000, will obtain composition on the basis of 17 cents on the dollar.

Several severe cases of blood poisoning by drinking cemetery water have come to light. And the authorities intend to prevent the use of such.

Of the 3,011 persons arrested during the past year 1,061 were discharged, 1,593 were condemned, and 288 were sent for trial before a jury. The fines imposed amounted to \$14,304.24.

Complaint is made that a gang of rowdies collect at the corner of Hermine and Juror streets, annoying the neighbors, and yet it is within a few yards of a police station.

At a meeting of the University Literary Society, last Friday evening, as the result of a debate, fourteen members voted for independence, nine for federation of the Empire, three for a continuation of the present connection, and one for annexation.

The number of English-speaking electors qualified to vote at the forthcoming municipal elections will, it is believed, exceed the French-speaking ones by quite a majority. Hundreds of French-Canadians, owing to the hardness of the times, have been unable to pay their taxes.

CANADIAN ITEMS.

Wood is selling in Elora at from \$2.50 to \$2.75 per load.

Only 5,519 emigrants arrived at Toronto during last year, against 9,500 in 1875.

DEFALCATION.—A telegram from Sherbrooke asserts that a Bank clerk, who hails from Quebec, is said to have got into trouble through a deficiency in his cash. The supposed defaulter has disappeared.

THE GOVERNOR GENERAL'S MEDAL.—The following scores were made by the Curling Clubs competing for the Governor-General's medal:—Montreal, 143 points; Ottawa, 84; Toronto, 68; Belleville, 123; Quebec, 141; St. Mary's, 143; Kingston, 100. The Quebec and St. Mary's clubs will play off.—Ottawa Free Press.

The gross earnings of the Grand Trunk Railway, for the week ending January 20th, were passengers, mails and express freight, \$39,244; freight and live stock, \$108,842; total \$148,086. These figures show a decrease as compared with the corresponding week last year of \$32,096, the figures being: passengers, mails and express freight, \$43,906; freight and live stock, \$136,276; total \$180,182. Miles open, 1,388.

But a few days ago forty farmers' sons from the Ottawa District bade Canada adieu and left for California. They are said to have had an average of one thousand dollars each, wherewith to begin life in their new home, so that we lost forty youths' and forty thousand dollars, equal as far as public usefulness or wealth is concerned to at least five times that number of raw immigrants.—Stratford Herald.

AN HONOR FROM ROME.—By letters received from Rome Sunday, it appears that at the special request of His Eminence Cardinal Franchi, Rev. Benjamin Pappet, dean of the Faculty of Theology of Laval University, has been appointed Secret-Chamberlain of His Holiness the Pope. We congratulate the new Monsignor on this appointment, and also the Laval University and the Seminary of Quebec, upon the new honor conferred upon them, the more so that it was distinctly stated in the letter that it was in order to efface the calumnies of certain parties against the reverend gentleman.—Quebec Budget.

THE RUSSIAN FLY AGAIN.—It is several years since the Hessian fly existed in Canada in sufficient numbers to make its presence seriously felt. Last year, however, a few skirmishers appeared, and unless some preventive measures are adopted, this may be the signal for another onslaught of insect foes as terrible as the dreaded midge. Advice tells us that last summer in the townships of Amabel, North Bruce, Keppel, and Grey, the Hessian fly appeared in great force, while south of us the crops in several counties of Pennsylvania were seriously damaged. From Ohio and New York also came news to the same effect.

A TRANSATLANTIC HATCHET.—An American paper says:—There was a double service in a Methodist church at Nottingham, Manitoba, on a recent Sunday. A feud had rent asunder the congregation, and each faction called a new minister. One of them took possession of the pulpit, and the other stood beside the chancel rail. The man in the pulpit gave out one hymn, and the man behind the rail another, and both were sung simultaneously by the rival factions. The man behind the railing gave out his text, and the man in the pulpit began to read a chapter from the Bible. The chapter came to an end before the sermon, and an hymn was interjected; but the preacher went on from point to point, without being worried in the least. At the close of the service a deacon explained that it had been enacted "under legal advice, and to further the cause of Christ."

ST. PATRICK'S HALL, QUEBEC.—PERFORMANCES OF THE MIRIAM CLUB. The first performance of the ladies of the Miriam Club and their friends this season, took place recently in the St. Patrick's Hall, Quebec, rear of the Church. There was a very good attendance, the room being completely filled. The Rev. Redemptorist Fathers were present, and amongst the audience were several prominent members of St. Patrick's congregation. The entertainment opened about a quarter to eight o'clock by an overture on violins and piano, the performers being Mrs. Vezini and Laviguer and Miss Bella Patton. We need scarcely add on account of the well-known ability of these parties that the audience was provided with a real treat. Miss S. Thomas was next conducted to the stage, and gave "The Rubins have come," with imitations of those singing birds. This rather difficult song was very creditably rendered and loudly applauded. Then came the first tableau, which was looked for with great anxiety. The scene represented an angel appearing to St. Peter and St. Paul in prison. The tableau was greeted with loud applause, and an encore demanded. In fact a similar fate awaited the whole of the tableaux, and many of the musical performers. Miss H. Vezini showed an extensive range of voice, and considerable practice in her pleasing rendering of the solo "Smile, Mollie Darling." A very enjoyable item followed: this was a brilliant pianoforte solo by Miss Alma Cannon, a lady who is unwearingly assisting upon such occasions, and whose playing is always a treat to the audience. In the drama which followed, "Lady Agnes or the choice," the young performers all acquitted themselves most creditably. Those taking part in it were Messrs. Ernest Burke, Lester, Arthur, Henry, Vivian Burke, Shandy, Miss Maguire and Miss B.

Patton. Considerable amusement was caused by this little drama. Then came another tableau, and a very pretty one, "King Henry V. of England, receiving the Princess of France in marriage." Mr. J. J. Gahan gave a reading entitled "The Blessed Virgin's Knight." Then the second part of the programme was opened by the popular song "The Harp that once through Tara's Halls," by Miss Delaney. The song was well rendered and received loud applause. Another tableau followed by a comic song from Mr. T. Lane, which was successful in "bringing down the house." The tableau of "the Seasons," and the farce entitled "The train to Manro," were the next items of the programme. Mr. J. Barrow gave the favorite solo "Isle of Beauty," which was followed by the tableau of an "Irish Village scene." The entertainment was brought to a close by the chorus "We are Irish everywhere." We must not forget to add that Mr. P. J. Curran acted as musical Director.—Saturday Budget.

LORD DUFFERIN.—The London journals of Friday comment at some length on Lord Dufferin's recent speeches in Toronto. The Times editorially enumerates the duties attached to the position of Governor-General, and declares that Canada is indebted to England for the appointment of a witty and able Governor, and that Lord Dufferin's qualifications are precisely those demanded by the position. The Morning Post says: Lord Dufferin has become an enthusiast in speaking about the great dependency he governs, and the duties he fulfils. He has thrown himself into the popular life of Canada with a heartiness scarcely to be expected of a man who had a high political position in England and had been entrusted with work of European importance. Lord Dufferin likes the Dominion, likes the Colonists, and likes to talk about smoothing the political paths. He frankly expresses his likings when exercising his talent for public speaking. Lord Dufferin finds no uncontrollable fanaticism in the political life of Canada. There the parliamentary strife is rough, but presents a spectacle of unity when compared with public discussion in some equally young States. For a colony composed of so many different nationalities Canada presents a wonderful degree of harmony. The French Catholics are not intractable. The very frank Canadian parliamentary leaders do not need to be told of the benefit to be derived from the moderating influence of a Governor-General who possesses the political, social, and intellectual culture of England, and who, having learned the arts of conciliation in a country where they are more practised, looks serene amid the provincial strife of political parties, and calms these strifes. His influence on Canadian society is the more readily exercised because Canada has never broken the ties of continuity binding her to the historical life of England.

MARRIED.

OLIVER—BOONEY.—At St. Bridget's Church, on the 6th February, George Oliver, Esq., Rouses Point, N.Y., to Bridget, eldest daughter of the late Daniel Rooney, and grand-daughter of the late John Reed, Merchant, city of Cork, Ireland, and niece of the Rev. Henry Reed, St. Peter and Paul's, Cork, and of the Rev. J. F. Reed, Louisville, Kentucky, U. S.

DEATH.

McKAY.—At Granby, on the 18th of January, in the 24th year of her age, Catherine Elizabeth McKay, the beloved wife of John McGuire, and eldest daughter of Thos. McKay and Margaret Donahue.

MONTREAL WHOLESALE MARKETS.—(Gazette.)

Table listing market prices for various goods such as Flour, Superfine, Fancy, Spring Extra, etc.

TORONTO FARMERS' MARKET.—(Globe.)

Table listing market prices for various agricultural products like Wheat, Barley, Oats, etc.

THE KINGSTON MARKET.—(British Whig.)

Table listing market prices for various goods like Flour, Family, Grain, etc.

Table listing prices for various commodities like Potatoes, Butter, Eggs, etc.

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

O'CONNOR POWER, M.P. For County Mayo, Ireland. WILL DELIVER HIS CELEBRATED LECTURE

"MARTYRS OF IRISH LIBERTY" IN THE MECHANICS' HALL, On Thursday Evening, 15th Feby. 1877.

BOARD OF LICENSE COMMISSIONERS FOR THE CITY OF MONTREAL.

The undersigned duly appointed License Commissioners for the City of Montreal under the authority of an Act of the Local Government past in the City of Quebec hereby give Public Notice that they are prepared to receive in the forms prescribed by Law all applications for the sale of Spirituous Liquors within the limits of the City of Montreal, for the year beginning May next.

AGENTS WANTED, in every City, Town and Village, to canvass for the "TRUE WITNESS." Energetic canvassers can make from \$3 to \$5 a day. Apply at once.

WANTED—A Lady holding a Diploma from Laval Normal School, and who has had several years experience in teaching wishes to obtain a situation. Address, W. SCHAMBER, Sec. Treas., Schools, South Halifax, Megantic, P.Q. 25-3

\$5 to \$20 per day at home. Samples worth \$1 free. STINSON & Co., Portland, Maine.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine

\$66 a week in your own town. Terms and \$5 outfit free. H. HALLETT & Co., Portland, Maine. 19-12m.

P. DORAN, UNDERTAKER & CABINET MAKER, 186 & 188 St. Joseph Street.

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.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER

Has Removed from 37 Bonaventure Street, to ST GEORGE, First Door off Craig Street. Montreal.

1877. THE QUARTERLY REVIEWS AND BLACKWOOD'S MAGAZINE.

THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York.

Continue their authorized Reprints of the FOUR LEADING QUARTERLY REVIEWS: EDINBURGH REVIEW (Whig), LONDON QUARTERLY REVIEW (Conservative), WESTMINSTER REVIEW (Liberal), BRITISH QUARTERLY REVIEW (Evangelical), AND BLACKWOOD'S EDINBURGH MAGAZINE.

TERMS (Including Postage): Payable Strictly in Advance.

For any one Review \$4 00 per annum For any two Reviews 7 00 " " For any three Reviews 10 00 " " For all four Reviews 12 00 " " For Blackwood's Magazine 4 00 " " For Blackwood and one Review 7 00 " " For Blackwood and two Reviews 10 00 " " For Blackwood and 3 Reviews 13 00 " " For Blackwood and the 4 Reviews 15 00 " "

CLUBS. A discount of twenty per cent will be allowed to clubs of four or more persons. Thus: four copies of Blackwood or of one Review will be sent to any address for \$12.80; four copies of the four Reviews and Blackwood for \$48, and so on.

Circulars with further particulars may be had on application. THE LEONARD SCOTT PUBLISHING CO., 41 BARCLAY STREET, NEW YORK.

PRIZE DRAWING AT LINDSAY THE Last Week in March, 1877, FOR THE LINDSAY CONVENT.

TICKETS are being distributed in all parts of the country. JAN. 23rd 1876.—The Roman Catholics of Ontario have an opportunity of showing their grateful appreciation of the labours of Rev. Father Stafford in the cause of Temperance and Education by taking an active interest in this prize drawing.—Canadian Post, Lindsay, Jan. 26th, 1877. 25-8.

JUST PUBLISHED. THE LAST LECTURE DELIVERED BY THE LATE FATHER MURPHY, GRATTAN and the Volunteers of '82, (With a Portrait of the lamented deceased). Price, 10 cents.

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, stillness of motion and a reputation attained by its own merits.

J. D. LAWLOR, MANUFACTURER, 365 Notre Dame Street, MONTREAL.

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.

SPECIALITIES. Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 39 per cent. in fuel over any other Engine.

ROYAL INSURANCE COMPANY OF LIVERPOOL. FIRE AND LIFE.

Capital \$10,000,000 Funds Invested 12,000,000 Annual Income 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED

Fire Department. All classes of Risks Insured at favorable rates. Life Department. Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.

W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, W. TATLEY, Chief Agents.

For the convenience of the Mercantile community recent London and Liverpool Directories can be seen at this office. Montreal 1st Ma 1875

CONFEDERATION LIFE ASSOCIATION. STOCK AND MUTUAL PLANS COMBINED CAPITAL, - - - \$500,000.

SPECIAL FEATURES.—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies.

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

W. H. HINGSTON, M.D., L.E.C.S.Ed., Medical Referee. H. J. JOHNSTON, Manager, P.Q. [Montreal, January. 26]

CALLAHAN & CO., GENERAL JOB PRINTERS, No. 195 FORTIFICATION LANE.

(Under "True Witness" Office).

All orders promptly attended to. FOR GENTLEMEN AND THEIR SONS. J. G. KENNEDY AND COMPANY, 31 St. Lawrence Street,

SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE,

at a few hours' notice. The Material Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged.

BOYS' SUITS.....\$2 to 12 PARISIAN, BERLIN, BRUSSELS, LORNE, SWISS, TUNIC, SAILOR. NEW STYLES.

J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET,

beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists, Sea-side and Lounging Suits.—Prices from \$10 50.

J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET,

Display the Largest and Most Varied Stock in the Dominion. COMPLETE OUTFIT—INSPECTION INVITED

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

DIRECTED BY THE CHRISTIAN BROTHERS. This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.

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

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

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of its students committed to their care.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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

Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

SECOND CLASS. Religious Instruction, Spelling and Defining 1th drill on vocal elements, Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

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

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

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

TEBMS Board and Tuition, per month, \$12 00 Half Boarders, " 7 00

PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " 5 00

COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " 6 00

Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin.

Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHES ARNOLD, Director.

Toronto, March 1, 1872.