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The Time AND Witness

CATHOLIC CHRONICLE.

VOL. XXV.

MONTREAL, FRIDAY, OCT. 30, 1874.

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LORD DACRE OF GILSLAND;

OR,

The Rising in the North:

AN HISTORICAL ROMANCE OF THE DAYS OF ELIZABETH.

By E. M. Stewart.

CHAPTER VIII.—(CONTINUED).

They were now riding down the main street of Tutbury. This town had long declined from the consequence it possessed when its Castle was the abode of Constance of Castile, the wife of John of Gaunt, Henry the Seventh had indeed visited it when inclined to enjoy the sports of the chase in the adjacent forests of Needwood, but since his reign Tutbury had again fallen into neglect; nor had it sheltered since that period a royal head till it was made the prison of the ill-fated Mary. The town was neat and well kept; many of its houses were covered even to the pointed gables with ivy, and the sunbeams sparkling on their narrow casements made a pleasant contrast to the green leaves. The young stranger now courteously invited Lord Dacre to accompany him to the principal hotel, there to partake of the morning meal; but Leonard Dacre would not pause either for rest or refreshment till he had seen to the fulfilment of the main object of his journey. Thanking the young man, therefore, he bade him adieu; then, in a low tone, he recommended him to repress in common company those just murmurings at the things that were, in which he had so lately indulged. The brow of the youth crimsoned at this admonition, gentle as were the terms in which it was couched.

"Good sir," he replied, "I think me not quite a fool who babble freely to every base hind or fat burger that may chance to fall in my way. There is that in thy bearing which marks thy gentle blood, the honorable spirit on which I might rely, if even the gallant Dacre of Gilsland had been all unknown to me by sight."

Leonard started, and expressed his surprise at this recognition on the part of a person with whom he was unacquainted. The youth smiled, and replying that would Lord Dacre escape recognition he must be less prompt to succor the oppressed, took off his plumed hat, and, waving it with a gallant air, rode into the yard of the hotel.

Meanwhile Lord Dacre turned his horse's head towards a retired portion of the town. Here a few thinly scattered houses or rather cottages appeared, forming a loose kind of disjunct street—the river Dore running behind the gardens on one side of it, and the Castle hill rising immediately above it. Among the more humble tenements rose one of a superior description. It was a low-roofed structure, originally built only of timber; but falling into the hands of wealthy proprietors, one room after another had been added to the old dwelling till the ancient and humble wood cottage had disappeared in the handsome house of red brick, while the building was broken into a fantastic but picturesque form. A large garden, which stretched to the banks of the river, surrounded this house, and it had a handsome gateway, surmounted by a bell. On Lord Dacre striking on this bell, the gate was at once opened by a pretty Staffordshire damsel, and on his inquiring for Master Gilbert Giffard, she summoned a male servant who was working in the garden, and bidding him to take charge of the stranger's horse, ran to inform her master of his arrival. The eyes of Lord Dacre, during the girl's absence, wandered to the grey towers of the Castle as they rose above the town, and his heart throbbled with the hope of speedy admittance to their beautiful captive. In a few minutes the girl returned, and conducting him to the house ushered him into an oblong but pleasant apartment hung with pale green says, with cushions and couches of the same, and having windows that looked out upon a lawn which descended to the edge of the river. Lord Dacre had not waited long when the door opened, and the master of the house appeared.

Were face and figure to be held as index of the mind, an unfavorable opinion would most surely have been formed of that Master Gilbert Giffard. His stature was low, and he stooped considerably in the shoulders—add to which he had a slouching, slovenly gait. Nor was his countenance more impressive; his complexion was sallow, his features heavy and ill-formed, and his small grey eyes peered with a most unpleasant expression from under an overhanging brow. His speech was slow and hesitating; yet he addressed Lord Dacre in the language

of one long known and trusted. On a request from the latter that he would procure for him an interview with the captive Queen, he replied, in his usual cautious tone, that his best endeavors should be exerted for that purpose; but, alas, such was the vigilance of her keeper, Sir Amias Paulet, that he feared his own inability to accomplish such a design. Something of a more severe expression than was common to the brow of Lord Dacre made itself visible there on this reply.

"Surely, Giffard," he said, "you will not deny me so small a service. Though it is not my wont to boast of any favors which it may have been in my power to render to another, I cannot on this occasion forbear to say that I might well claim a much more important advantage at your hands; nor must you suppose that I am ignorant of your ability to procure access to Queen Mary, or that by your means she has repeatedly conveyed letters to Charles Paget and her other friends in France."

The sallow cheek of Giffard was slightly flushed as Lord Dacre made these assertions. His tone was so decided to admit of Giffard screening himself by a denial. He therefore replied,

"That he had indeed on more than one occasion taken charge of letters for the Scottish Queen; but that his dear and invaluable friend, Lord Dacre, must surely perceive that there was a vast difference between the mere conveyance of a letter and the much more difficult project of procuring for him a personal interview with Mary. Certainly his noble friend could not be ignorant that Sir Amias would not permit any stranger to approach her."

Lord Dacre listened to these declarations in mingled disgust and apprehension. That Giffard could, if he chose, procure for him the desired interview he well knew. Was it, then, cowardice or treachery that lurked beneath his refusal? Whichever might be his motive, the man had now been trusted far far to allow to Dacre a security in retreating. He saw no better course than still persist in his request and having obtained the desired interview with Mary, to hasten the warlike preparations in the North. In pursuance of this design, he remarked:

"An interview with an acknowledged stranger I never supposed that Sir Amias Paulet would allow, but I know, Giffard, that you have access to the Castle, and that more than one member or the inferior portion of the household is in your employ. How easy were it, then, for me to accompany you thither in the guise of one of your attendants, and thereby procure speech with the Queen?"

"It seemeth," said Giffard, smiling, and preparing slowly to yield, as he found Lord Dacre obstinate in his demand—"it seemeth that you, my Lord, imagine that I hold a high place in the estimation of the severe Sir Amias, if he will so easily admit me within the walls of Tutbury! Praise my discretion, dear Lord, I assure you that the good will of the starchy Puritan was not so easy to win, 'tis a purgatory of some moment to listen to and to partake in the bigotry of his cant!"

"Truly, Giffard," replied Lord Dacre, "I can scarce praise the wisdom, whatever may be its results, which thus leads thee to contemn for the time thine own faith, for the purpose of gaining an influence, however desirable, over the fanatic Sir Amias. Thou knowest, Giffard, it was of old a maxim of mine, that even an honorable cause might be disgraced by the means which promoted its success."

"Yet in this case, dear Lord, I had none other," answered Giffard, "I think you that as a Catholic gentleman, loyal to the religion of his fathers, I could have obtained a seat at the board of Sir Amias, or admission when I will at the Castle of Tutbury? Ah, dearest Dacre, thou shouldst have lived in the old time, which could better have comprehended thy generous spirit; however unwilling, my friend, would we succeed in these days, even in a righteous cause, we must not scrupulously pause to meditate upon the means by which our success may be won."

"Such then," answered Lord Dacre, "are the lamentable effects of the first perversion of the principles of justice. Not merely the evil doers are involved in the guilt of the evil which they have first wrought, they seem to fling over society an enchanted web, which enircles even the righteous in the coils of vice, compelling them to work with evil instruments, even to attain the principles of right. In what a wretched condition must the world be—how far must humanity have deviated from its original innocence, when the lovers of virtue cannot virtuously attain a virtuous purpose?"

"'Tis even so," said Giffard, "and the course of wisdom, dearest Lord, is most unquestionably to submit to the evil which we cannot control—nay, even to seek amid its many mischiefs for some means by which to work for a better order of things. It is upon this principle that, with Sir Amias Paulet, your school-companion and friend in France, the Catholic Gilbert Giffard, becomes the most austere and fanatical of reformers; by such means is it that we procure for you, even this day, the dangerous distinction of an audience of Queen Mary."

"Yet do I loathe these means," said Lord Dacre; "must they not eventually debase the mind which stoops constantly to use them?"

"You are too severe, dear Lord," responded Giffard, "your over nice honor would even leave all the game in the hands of our foes. But tarry, I pray you, here while I send in my serving man with some refreshment, for your weary looks speak of a long journey; and I, dear Leonard, who know you so well, do I not know that ere now you have neglected your own strength, even unto faintness. And when you have tasted of food and rest, why then I will myself equip the noble Lord of Gilsland like mine own attendant; and it shall go hard but I obtain for him freely speech with the Scottish Queen."

So saying, Giffard withdrew. As the door closed after him, Lord Dacre's head sunk upon his hand, and he remained in a musing position. Was he too suspicious? Had the turbulent nature of the times, then, infected him with so much of its own evil that he keenly and unobtainably scrutinized men's looks and words? Was the change in Giffard's manner so very sudden?—had he so very abruptly departed from his first assertion that he could not procure for his noble friend an audience with Queen Mary? Was it not indeed true, as he had said, that a letter might be much more easily conveyed than an interview obtained?—And therefore should he suspect this man—a Catholic of good family, and one of his

own earliest and most beloved companions—one, too, who had for years been employed in mitigating the sufferings of Mary, by procuring for her the means of communicating with her friends? Yet it was known that Giffard had lately assumed the tone and manner of a determined Puritan; among his friends he avowed that it was merely for the purpose of obtaining an influence over Paulet, and boasted that this influence had brought him into much closer communication with the royal prisoner than he had ever before been able to obtain. This Lord Dacre knew to be true; yet the noble pride of his upright mind disdained the means by which Giffard worked, and suggested doubts of his honesty who could under any temptation employ such means. It was not that Leonard Dacre imagined that Giffard would be guilty of the extent of treachery that would betray the unfortunate captive and her friends. He believed him to be yet too Catholic in heart—he yet felt for him too much of that strong attachment which a generous mind nourishes as the effect of early association, even though its object possesses no other merit or attraction. Besides, the mind of every man is kindly disposed towards the person on whom it has been his fortune to confer a benefit; and it had been the chance of Lord Dacre to preserve to Giffard both his liberty and his life, when he fell unjustly, during their mutual residence in Paris, under the suspicion of the French Government. In such circumstances as these, it is no matter for wonder that Lord Dacre spurned the idea of absolute treachery on the part of Giffard as the offspring of these miserable treacheries that were the daily topics of discourse, rather than of any reasonable suspicion; nor could he believe that personally speaking, and even towards himself, that Giffard would be so basely ungrateful. Nevertheless, he could not dismiss from his mind an uncomfortable feeling, which had its rise in Giffard's acknowledgment of his assumption of Puritanical principles in the presence of Sir Amias Paulet. These meditations of Lord Dacre were interrupted by the entrance of their object, followed by two serving-men bearing a chine of beef, a sagon of wine, and some manchet.

No assurances on the part of Lord Dacre could prevail upon Giffard to accompany his visitor to the Castle till after he had taken some refreshment; he also for an hour or two needed repose. The announcement that it would now be unlikely that an opportunity would occur for introducing Leonard to the Queen till late in the day, terminated the amicable dispute, and, though unwilling, Lord Dacre at length complied with the suggestions of his friend, and was conducted to a sleeping room.

The intense fatigue, both mental and bodily, which he had lately undergone completely overpowered him when he had sought repose, and he sunk into a profound sleep. When he at length awoke, the declining sunbeams at once convinced him that the day was far advanced; and angry with himself for having yielded at all to the entreaties of Giffard, he sprang from the couch, and hastily donned the grey doublet and mantle, guarded with red, which formed the livery of Giffard. Before leaving the chamber, he happened by chance to approach the casement which overlooked the garden. What was his surprise to perceive, walking there, the young cavalier by whom he had been overtaken in the morning—well remembered by his gallant bearing, and the plume of black and orange color that nodded in his hat. He was in deep converse with Giffard, who held in his hand a letter, to which their conversation appeared to refer, as the youth more than once pointed to it. While Lord Dacre still gazed, unperceived by them, at the casement, they walked towards the garden gate, which Giffard himself opened to give access to the youth, of whom he appeared to take leave with every mark of good will and attachment. Lord Dacre, however, was concerned to perceive, as he walked towards the house after having closed the gate upon the cavalier, the smile of, as it seemed, malignant triumph which played upon his features. He turned over and over the letter which the young man had left with him, examining the seal and superincursion; then he paused, and pinching it in various ways, endeavored to spy into its contents. This, however, was not easy, without breaking the seal that confined the skin of Ross silk which, according to the fashion of the time, was fastened across the letter. Again Giffard hesitated; and as Lord Dacre watched him from the window the varying expression of his countenance, he could plainly perceive that he balanced between a lingering sense of honor and the violence of his curiosity. The latter prevailed; and taking a knife from his pocket, he cut the silk, and tearing open the letter, eagerly perused the contents—an evident breach of trust, of which no man retaining a particle of honor could have been guilty.

Who, thought Lord Dacre, was this youth, and what might be the subject of his interview with Giffard, who had manifestly played him so false, for had the contents of the letter been designed for his personal use it would have been left unsealed. That the young man was one of the Government spies, of whom Giffard was himself making a tool, Lord Dacre could not believe. There was too much of frankness in the indignation with which he had that morning spoken to Lord Dacre of state affairs to suffer the latter to adopt the opinion that anger had been assumed—a mere lure to entrap the unwary listener. What, then, was Giffard?

Distressed by those doubts of his friend's honor and fidelity, which he could not but entertain, Lord Dacre descended to the lower apartment. There he found Giffard still with the letter in his hands, and so absorbed in its contents that he did not at first notice the entrance of Lord Dacre. On perceiving that nobleman, he hastily thrust the suspicious paper into the folds of his doublet and approached him with apparent composure. Impelled by his suspicions, Leonard enquired concerning the young man whom he had seen talking with his host in the garden, and mentioned his morning's rencontre with himself. Startled by this enquiry, and fearing perhaps that he had been seen by Lord Dacre to break the seal of the letter when in the garden, Giffard for a moment seemed confused; then regaining his composure, he replied that the youth was the brother of a young man who had married his niece; that the girl and her husband resided in a distant part of the country; and this young man being compelled by business to pass through Tutbury, the niece had availed herself of that event to send a

letter to her uncle. Glibly as this story was told, Lord Dacre doubted its truth, and enquiring whether the young man would make any stay in Tutbury, was answered, as he expected in the negative. But whatever might now be his suspicions of Giffard, he had no choice but to accept of his conduct to the Castle. By his means only could he expect to obtain an interview with the Queen of Scots; and, for a comfort, he also knew that Giffard could not be present at that interview, his share in the business being to keep Sir Amias occupied, while one of his subordinates within the Castle conducted Lord Dacre to the presence of the Queen.

Solacing himself with this reflection, and with a determination that Giffard should know but little of his real designs, Leonard set forth for the Castle, under the conduct of his doubtful guide.

The day had changed since the morning—all its beauty had departed, the sun had sunk among the clouds, and a gray mist rose from the earth, dispelled only at intervals by a biting and almost wintry gust of wind that blew from the North. Above this mist rose the towers of the Castle, frowning over the wood-clad hill whose summit they crowned. As Lord Dacre and Giffard now ascended this hill, showers of leaves were whirled from the branches of the trees as they waved moaningly in the wind. The scene was peculiarly dreary; for the sky, since the sun had gone down, had assumed a leaden hue, yet darker masses of cloud drifting before the gust; the glimpse, too, of the river which was occasionally obtained was not more cheering—chill and dark, save where here and there the wind had curled its waters into a wreath of white foam, it rushed along its course at the foot of the Castle hill. The edifice itself had been so long deserted that its towers were topped with nettles and deadly night-shade; they were so ancient and so dreary that, as Lord Dacre looked up at them, his heart ached for the moment, when the poor captive was first imprisoned within their walls.

A deep fosse and a lofty embattled wall surrounded the Castle on three sides. To the north was a draw-bridge and a massive gateway, the principal entrance to the Castle. But even at this period the edifice was sinking to decay. A huge cleft appeared in the northern tower, and the keep, garlanded with ivy and crusted with moss, seemed mourning at its own ruin and desolation. The measured pace of the sentinels on the walls—their interchange of the watchword—the hollow sighing of the wind as it shook the long rank grass that waved on the battlements—or the occasional dashing of the deep, black waters of the moat—were the only sounds that met Lord Dacre's ears. Being challenged by a sentinel from the walls, Giffard prayed for admittance to Sir Amias Paulet; and after some little delay the harsh creaking of bolts and clattering of chains announced that the drawbridge was about to be lowered. It was again raised after Lord Dacre and his companion had passed over it, and they found themselves in the Castle court. The desolation of the place was here more visible—the court itself was grass-grown, many of the windows of the ruined keep were broken in, and the rising wind screamed shrilly through the apertures. On the eastern side of the area stretched a long line of low buildings, the battlement wall of the Castle rising over them; in these buildings were the apartments of the Queen. A gray-headed serving-man now approached, and addressing Giffard said that Sir Amias would be right glad to receive him in the banquetting hall of the Castle. Thither accordingly were Lord Dacre and Giffard led. This hall was a somewhat spacious but very dreary apartment, roofed and wainscoted with oak; and its cheerless aspect was increased by the pale twinkling light that occasionally shot from a few decaying embers on the vast hearth. The windows of this apartment opened upon the north rampart, overlooking the Castle hill and the river.

Nothing, however, was now to be discerned from them, in the fast gathering shades of evening, save the melancholy waving of the trees in the woods below the Castle. Near to the hearth was drawn a small table, on which burned two tapers; and a high-backed and carved oaken chair that stood beside it was occupied by Sir Amias Paulet, the morose guardian of the ill-fated Mary. Beside the knight stood a youth of some eighteen years, whose ruddy frank features formed a striking contrast to the severe and mortified aspect of Sir Amias, of whom it might have been said that all the gloom of Calvinism was seated in his tightly drawn lips and scowling brow. He rose on the approach of Giffard, and welcomed him with as much cordiality as his austere nature would permit.

"Verily, friend Giffard," he said, "it cheereth my heart to hold with thee some little godly converse. In truth my spirit often waxeth low under that heavy charge which it hath pleased the Queen's grace to impose upon me. The vain amusements of the idolatrous Princess are bitter as wormwood to the witnessing of the faithful; and still, in spite of all wholesome counsel, does she persist in smiting the lute, and chanting of songs, and in the unholy frivolities of the billiard-table and the chess-board."

"Surely," answered Giffard, "the amount of thy grace, Sir Amias, is indeed necessary to enable thee to tolerate such abominations!"

"Aye, aye," returned Paulet; "but it is not for us, friend, to complain of the weight of our own burden; we must even bear it with whatever godliness of patience we may. And amid all the weary vanities of life, should it not be doubly felt as a blessing when the quiet company of a discreet friend is vouchsafed unto us? Let thy serving-man accompany Giles to the hall, and we will even spend the evening in serious converse."

"Right willingly," responded Giffard. Then turning to the youth, who advanced from the back of Paulet's chair, he recommended Lord Dacre to his special care, putting his hand upon his rapier's hilt as he spoke. The young man bowed low, and beckoning Lord Dacre to follow him, withdrew from the apartment. Scarcely had he closed the door, when he approached Lord Dacre more closely, and softly whispered—

"It is your wish, gentle sir, to obtain speech with Queen Mary? Then perceiving the start of surprise with which the question was listened to by Lord Dacre, he added: "Master Giffard, and myself are, by necessity, driven to converse by signs, and when he put his hand to his sword, I knew then what service you required at my hands."

"Truly, good youth," answered Dacre, "your surmise was most correct. My friend Giffard has indeed informed me that he should give you a token by which to know that I stood in need of your good service; but I knew not that you would thereby learn even the mode in which it was required."

"If it please you, then, noble sir," answered Giles, "we will lose no time. There are but few of the household at present about her Grace's apartments, and I can without difficulty obtain speech with Mistress Kennedy, to whom you may deliver any message to enquire whether it will please the Queen's Highness to see you. I have here a key which opens a private door in the court-yard, by which we may obtain admittance to her rooms."

So saying, the young man led the way to the Castle court. But they had scarcely stepped into it when a crowd of people issued from the buildings occupied by the Queen. Upon perceiving them, Giles immediately beckoned Lord Dacre to conceal himself behind a projecting buttress. As the crowd rushed across the court, Leonard, without being himself seen, discovered that they were dragging forcibly along a young man about thirty years of age; his wrists were tightly bound with a cord, his hair and garments disordered by the violence with which he was thrusted through the court; and his features which were naturally intelligent, were wrung by the pain that he suffered from the cords across his naked wrists. His eyes, however, were cast upwards, with a resigned expression, and he uttered neither groan nor murmur.

The guards by whom he was surrounded were not so silent; and loud cries of "Malignant Papist!" "Base idolater;" smote the ears of Lord Dacre, while he could hear, as well as see the blows by which these epithets were accompanied.

Indignant at this scene, he was about to step from behind the buttress, when the pressure of Giles' hand upon his arm recalled him to recollection. He therefore drew back, and the poor victim was again forced forward. Having reached the opposite side of the court-yard, the guards unlocked a door in the western tower, and pushing their prisoner forward, followed him into the building. In a low but indignant tone, Lord Dacre now demanded from his companion an explanation of this scene; and was informed that the young man was a Catholic recusant and a suspected priest; and that by the orders of Sir Amias, he was every day forcibly conveyed to the Castle chapel in the western tower, there to be present at the Reformed service which was customary for the benefit of the garrison. He had now, Giles remarked, been dragged there to hear the evening prayers.

"Just Heaven!" exclaimed Lord Dacre, "do these men imagine that they serve their God when they thus abuse the conscience of their fellow-beings?"

"In truth, noble sir," said Giles, "I am no learned doctor to dispute on matters of religion. I am content to say my prayers, and to do my friends a good turn when it lies in my power, while I would not render a bad one, even to my foes. I am a poor, simple, serving-man, acknowledging my simplicity, unworthy to discuss the high topics of dispute with the Church of Rome; but, in truth, it seems to me that it were well that man in these days—both great and small—took a lesson even of my simplicity!—There were then more of charity and good order in the world."

"It were, indeed, to be wished, mine honest friend," said Lord Dacre; "thy creed of charity is indeed that for the promotion of which we should earnestly pray."

While they thus spoke they had reached that door which had been mentioned by Giles. It was not the same from which the guards had lately issued with their prisoner, who was confined, Giles now informed Lord Dacre, in an apartment near to those occupied by the Queen. The door, which he now unlocked, was, he said, never used but by himself, he being the sole possessor of the key. This door at once admitted them into a long passage, at the end of which a narrow staircase led to the upper apartments. On ascending this staircase with his guide, Lord Dacre found himself in a small, vaulted chamber. It had but one window, which was grated, and placed high in the wall. An arched opening on one side of this apartment discovered another long passage, in which Giles said were situated the doors of the Queen's apartments. He now quitted Lord Dacre, saying that he would go and seek Mistress Kennedy, one of Mary's maids of honor. As the sound of his footsteps died away in the long passage, Lord Dacre glanced round the dismal chamber in which he was left waiting. What a dwelling was this, for the royal, the beautiful Mary! A prison-house indeed! The pale light of a declining and sunless afternoon scarcely illuminated that dusky chamber; long wreaths of ivy flapped against the window as the autumnal wind sobbed round the building, and the footsteps of Lord Dacre, as he paced across the silent apartment, returned a hollow sound but little less dismal than that continual moaning of the wind. Suddenly his reveries were interrupted by the chords of a lute, delicately touched. After a slow and sad symphony, a female voice sang in a sweet but plaintive tone, the following words:

Ah, wherefore sigh, thou bitter wind,
So mournfully around my cell?
Thy pious light are not confined
To that drear spot where captives dwell.
There should be gladness in thy tone,
Thou rover of the land and sea;
What dost thou with the prisoner's moan,
Wild wind, the restless and the free?

Yet moan, moan on, thou bitter wind,
About my prison-house again;
And 'mid thy whisp'ring I will find
A voice bore from the surging main,
And conjure to my longing eye
The scenes which thy wild wing has swept,
For me who vainly bled and wept.

Yes, mourn the noble, young, and brave,
Whom timely lightened in their bloom;
Whom nobleness nor youth could save
When mixed with hapless Mary's doom.
Renew those bitter, earliest tears,
Long since for royal Francis shed,
And shudder to the grief, the fears,
I numbered o'er pale Darnley dead!

Then moan, moan on, thou bitter wind,

And whirl the red leaf from the tree, Thy wail is suited to my mind, And withered leaves are types for me; And closed be soft compassion's eye, Nor miss her sobs with Mary's moan; Who leaves for her the plying sign, Must count her sorrows as their own.

A stillness not less mournful succeeded to the low warbling of this melancholy song; and some time elapsed ere Lord Dacre heard the echo of footsteps approaching the apartment in which he had been left by Giles. When the youth had at last returned, he was accompanied by Mistress Jane Kennedy, one of the faithful attendants who still abided by the fortunes of the unhappy Mary. This lady was slightly known to Lord Dacre, and the sad expression of her countenance at once departed when she beheld him. She advanced with extended hands, and Giles, drawing respectfully to the remote end of the apartment, left her conversation with Lord Dacre unembarrassed.

"Generous and noble gentleman" whispered Jane, "your coming here, I am well assured, bodes some hope of better times to my mistress."

"It bodes at least, dear lady," answered Dacre, "an attempt on the part of the gallant and upright of this fair land to lessen that land's evils and check the current of Queen Mary's wrongs. I pray you, Mistress Jane, how fares it with her Grace?"

"Ill, my Lord," replied Mistress Kennedy, "ill does it fare with Queen Mary now. Oh, there is a subtle malice in the machinations of her foes! It were alike mean and barbarous to oppress the daughter of a peasant with such privations and indignities as those which the ministers of her cousin's will heap daily, and without remorse, upon the royal and anointed Mary. Would you believe it, noble Lord, my mistress is even denied the common comforts necessary to the preservation of her health—the very courtesies that would be yielded to a burgher's wife. But well I wot there is an aim in this cunning cruelty; they hope, noble Dacre, to slay their victim, yet escape the obloquy and danger attendant on the deed. Alas! for many months has my poor mistress been almost wholly confined to her bed—the victim of a disease occasioned only by the severity of her imprisonment. It is but seldom that the stern Sir Amias will allow to her even the poor indulgence of walking in the castle court, on which occasions she is invariably accompanied by himself and the satellites of his power—their harsh countenances and insulting sneers depriving her even of the little benefit which she might possibly reap from so scanty a supply of exercise and air. Nor is this the worst; her apartments, as you will perceive, are in a most ruinous condition. There are several great fissures in the walls through which the keen winds of this elevated region freely penetrate, and pierce the frames of our poor mistress and her attendants."

"No application had been made to Queen Elizabeth?" inquired Lord Dacre; "even she can scarce be a party to such despicable cruelties as these."

Jane Kennedy shook her head. "Elizabeth, the proud Elizabeth can stoop to accept presents of her unhappy captive; many a fair garment is in her possession which has been delicately embroidered by Queen Mary's wasted hands; but to mitigate her sufferings—oh, no! she would not allow to her an additional female attendant even during a fit of dangerous sickness, and the breach in the castle wall remains unrepaired. In short, Lord Dacre," pursued Mistress Kennedy "the only person within this dreary dwelling who appears touched by the sufferings of the Queen is our good Giles here, and for many a stolen indulgence have we to thank him, not the least of which is this present interview with yourself."

"Oh, name not that I pray Mistress Jane," said Giles, advancing for the lady had spoken the last few words in a tone somewhat more elevated; "name not that I pray you; surely, it fares ill with the world when it is held as a merit not to be cruel."

"And yet, good youth, it is even so," said Lord Dacre; then turning to Mistress Kennedy, he inquired whether he might not hope to see the Queen."

"I will conduct you, noble Lord, at once to her apartment," said the lady. "I should not have delayed you here so long, time being so valuable, and our position so dangerous, but in truth I feared your too sudden approach to my mistress, and thought it needful to warn you of that change in her appearance which mental suffering and sickness have wrought; besides, dear Lord, the name even of a friend forcibly affects the gracious Mary; that courage which so nobly supports her against all danger threatening only herself falls at once when she calls to mind the sufferings which others have undergone for her sake. I pray you, noble Dacre, be cautious with my mistress, and conceal the dangers which you encounter in her cause. She is weak and low, but in spite of the entreaties of myself and Mistress Curle, she persisted this morning in leaving her bed, and throughout the weary day has she leaned near her chamber window, with no other amusement than to see the morose servants of Sir Amias pass and re-pass the castle court; while her heart was pierced even now by seeing them drag to service in the chapel the poor priest, her near fellow-prisoner. The good heaven knows for what further cruelties his foes are reserving him. He has now been a captive for three weeks, but well I wot his sufferings will end only with death, and I dare not even to hope that my mistress will be saved from a knowledge of his fate; her persecutors have been cunning to work even his imprisonment into a new source of suffering and insult towards her."

(TO BE CONTINUED IN OUR NEXT.)

CATHOLICITY—THE MOTHER OF LIBERTY.

FINE SERMON BY BISHOP VAUGHAN.

"The Aggressions of the Secular Power."

At the anniversary services in aid of the Edgeley Schools, held in the church of St. Philip and James, his Lordship the Bishop of Salford preached in the evening to a very crowded congregation of Catholics and Protestants.

His Lordship took for his text, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The Catholic Church, he proceeded to say, is the mother of our liberties. She is the most radical of powers, and inasmuch as she is radically and perpetually opposed to the tyranny of the pagan civilisation which she destroyed, she is the most conservative of powers, because it is her business to preserve for ever in the world those doctrines of truth which alone can make us free. He was led to the consideration of this topic by the pilgrimage which a number of English Catholics have been making to the shrine of St. Edmund. The Catholics of England are devoted to St. Thomas of Canterbury and St. Edmund, because the one laid down his life for the liberty of the children of God, and the other died in exile rather than behold the usurpation by the king of the spiritual powers which belong to God and his church; and this pilgrimage, which was inaugurated by the president of St. Edmund's College, and formed of some three hundred persons who wished to testify to their devotion to St. Edmund, has been followed in heart and spirit by the Catholics of this country, and for this reason, that they are lovers of spiritual liberty. When he said the Catholic Church is the mother of our liberties, he must justify that expression, and he would endeavour briefly to show what it was the Catholic Church overthrew in the world, and in what manner she had contended for liberty from the time she came from the heart of our Creator until this very hour. The Greek and Roman pagan civilisation did these three things—first, they edu-

cated the few and left the masses in ignorance; secondly, they concentrated all power, spiritual as well as temporal, into the hands of the governor of the state; and thus we learn that the mass of the people were degraded in slavery and without the freedom which the Church taught the world to give even to the lowliest. At Athens alone there were 40,000 slaves to 20,000 citizens, and we know the Roman Senate at one time passed a law that the enumeration of the slaves should not be taken on account of their immense number, and the consequent danger of an uprising amongst them if they once realised how vast was the proportion of slaves to freemen. In the third place, the pagan civilisation made Caesar pontiff, emperor, temporal sovereign, and even divine—he was made into a god; and thus we find, in the days of Pliny, Christians were condemned to death because they refused to sacrifice at the command of the sovereign to an image. The emperor assumed absolute power. "Remember all things are lawful to me, and I have power over every one according as I will," this was the pagan principle. "That which is the will of the prince has the force of law." These were the principles which underlay the Greek and Roman pagan civilisation which the Catholic Church overthrew. The Catholic Church came into the world while the great mass of the people were suffering the deprivation of their liberty, and living under the reign of tyrants. She drew the charter of her constitution from the mouth of her Divine Founder, and the words which she determined were—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The basis of Christian civilisation rested upon the distinction between the temporal and spiritual powers, and the Catholic Church taught that the spiritual power was founded by God, which power God was pleased to give in a certain manner to certain men and to those only. She recognised that the spiritual power is also His creation; they pursue two different lines, yet run in parallel lines, both distinct, but acting in harmony for the good of mankind. The first thing the Church did was to deny the divinity and priesthood of the Caesars; she told the Emperors they were not above law, but, like all other men, were subject to the law of God, and that law was the law drawn from the Gospel, and written in the heart of man. Next she laid down what was the nature of the law. Hitherto the principle had been that the law depended upon the will of the governor, and not upon reason. The Church, seeing the world was reduced to slavery through the will of her governors, taught the governors that the law was not the reflex of their will, but the reflex of reason, and as laid down by St. Thomas, "law is a rule dictated by reason, the aim of which is the public good, and promulgated by him who has the care of society;" therefore the maxim that "the will of the prince is the law was abolished, and the tyranny of kings, or princes, or governors, was censured and condemned. Again, the Church laid down this principle, that the king exists for his kingdom, and not the kingdom for the king, and to sum up this doctrine in the words of Saint Thomas, "The kingdom is not made for the king, but the king for the kingdom, for God has constituted kings to rule and govern and to secure to everyone the possession of his rights." This was the idea which the Catholic Church formed of the power of a king, and if a king seek his own interests alone he ceases to be a king and becomes a tyrant. In this manner the Church proclaimed to the world, by her practice and teaching, the liberty of the subject. Again, she taught that the civil power is limited, that governments cannot do all they pleased, but are limited in their sphere; that they may not trespass, first of all upon the rights inherent in the individual, and secondly, that they may not trespass upon the rights inherent in the family, nor upon the rights which belong to the spiritual power which is ordained directly by God. St. Augustine says, "An unjust law does not appear to be a law, because a law to be really a law should be just." It was by inculcating these various principles that the Church of God from the very beginning suffered trouble and persecution from the civil power. She appeared before the great powers of the world and told them they must give up the power they held in one hand if they would retain the power they held in the other, and consequently the pagan powers were not illogical when they persecuted the Catholic Church; they knew, as by instinct, that the Catholic Church would be the ruin of the pagan civilisation, and seeing it was a war which should obtain the mastery, they determined if they could to crush out Christianity, and to rule supreme both as emperors and pontiffs; but the Church, the work of God, receiving her mission from God, could not be suppressed, and from the year 30 to 311 no fewer than thirty-two popes laid down their lives and were martyred by the civil pagan power in testimony to their adhesion to those principles which he had detailed. Even for some three hundred years after the time of Constantine, great efforts were made to return to the old pagan civilisation. It was when Leo III. crowned Charlemagne as "Emperor of the West," that they obtained in him an alliance—a barrier was set up to the destruction of the pagan despotism which had so frequently troubled the world, and there grew up those principles which were the foundation of the constitution of Christendom—that the king must be a Christian if his country was Christian, that a Catholic people must be governed by a Catholic king—This was the principle settled by the states of Europe, which the people, together with the supreme pontiffs, saw was for the benefit of the human race, and was to expel those pagan principles which had been the tyranny of the world, and which the Catholic Church came to destroy. Who was to determine, therefore, if any man became an apostate, heathen, or heretic, and should cease to have power to reign? Who was to determine whether the king was a rebel to the Church or not? Not his subjects. It was left to the determination of the head of the Catholic Church, the head of Christendom; it was left to the determination of the popes whether a king was to be excommunicated, cut off from the fold of the Church, whether he shall cease to be looked upon as a Catholic or still to be so regarded; and it was from this principle, accepted by Christendom, that arose the doctrine of the deposing power of the sovereign pontiffs, which was that a man should cease to be a king if he ceased to be a Catholic. People will say that this is a spiritual tyranny not for a moment to be endured, an example of the usurping spirit of the papacy; and yet, what is the fact? Let those who condemn the doctrine held by the states of Europe for many centuries look to their own country, and see what is the law prevailing in this land of liberty. It is the same principle, and this principle is embodied in the fact that if the reigning sovereign of this country should cease, not to be a Christian, but should cease to be a Protestant, and become a Catholic, that very moment she would be deposed, because according to law, no person can reign over this empire unless a Protestant, and were the Queen to throw up the national religion and embrace the religion of the Catholic Church, from that moment she would cease to reign, and this by the law of the land. This is the very principle carried out in the Middle Ages—the principle with which the Catholic Church has been taunted, and it is the principle accepted by their Protestant countrymen, and is part of the law of the land. The struggles which the Catholic Church went through with the civil powers have all been against the tyranny which they attempted when they sought to unite the civil and spiritual powers in one hand. There was the power of Mahomet he rose in the East an armed heretic; and when the attempt was made to concentrate the civil and spiritual power, it was the Catholic Church, constrained by her character and mission that opposed Mahomet, and in the course of some two hundred years instigated and

carried on the crusades, which, indeed, failed in this respect, that they did not put into the hands of the Christians permanently the holy places of the East; but they did succeed in this higher and more important respect, they tended to break the immense power of Mahomet, and it was in those struggles, consummated in the battle of Lepanto in 1579, that the power of Mahomet was broken. The Turk, the Mahomedan, and the Moor, were overrunning Europe, and had that battle been lost, the whole of Europe would have been flooded with Mahomedanism, and Christianity would have been crushed out. Another instance was the contest which the Roman pontiffs carried on with the Emperors of Germany, who at first were truly Christian, truly Catholic. Wherever he has been in power there has been in the heart of man a determination to usurp to himself greater power than the Church could tolerate, or than could be tolerated in the interests of the liberty of mankind, and the first claim of the German Emperors was this—to govern according to their own will rather than according to law. Another principle put forward was, that the emperor should reign throughout the whole of Europe, and the kingdoms of Europe.—Spain, Italy, England, France—should be considered only as possessing provincial kings, but the universal civil power should rest in the hands of the emperor surveying and commanding the whole of Europe. These German emperors sought the connivance of the Roman pontiffs in this desire for universal sway. The same thing was seen in the days of Paganism, and has been witnessed in more modern times. The pontiffs, however, resisted this encroachment upon the rights of mankind, and when the German emperors found they could not use them as they pleased, they determined—not to become, as Caesar, pontiffs themselves—but to be the makers of pontiffs, to elect the popes themselves, to put into that supreme power the creatures of their own hands; thus we find the anti-popes, who caused such trouble in the Church and so distracted the minds of the people, were the result only of the action of the German emperors attempting to seize again, as of old, dominion over spiritual things, when they could not induce the popes to be their slaves. And this same principle which the German emperors carried out on many occasions was not confined merely to Germany, but spread throughout Christendom; and the kings sought to obtain the power over spiritual things, not by corrupting popes, but by the election of bishops and their investiture, and the quarrel for centuries between the pontiffs of Rome and the civil powers of Europe upon this question of the election of bishops, was a quarrel undertaken by the Catholic Church for the sake of spiritual liberty. To the king belonged the temporal power, but to the Church of God belonged the spiritual power of choosing its own pastors, and it was owing to this usurpation by the princes of Europe of spiritual authority in the appointment of bishops that the morals of Europe became relaxed, that Europe became flooded with immorality, until by and by the princes found it their interest either to appoint no bishops at all, that they might have the money belonging to those bishops—and thus dioceses remained for years without bishops—or, if they did appoint, to take care to appoint men who would be tools in their hands, and would sell the spiritual rights of the people to the civil power; the consequence was, that discipline, as well as morals, decreased, and if we read of immorality and iniquity in the court of Rome, and amongst priests and bishops, as well as amongst the people, in certain periods of the Middle Ages down to the sixteenth century, and a decadence of manners, it is to be attributed in chief to the usurpation by the temporal power of the spiritual authority that St. Thomas of Canterbury laid down his life for. He would select one sentence from an essay on St. Thomas of Canterbury and his Biographers, by one of the ablest Protestant historians of the present day Mr. Freeman. He says: "A martyr he certainly was; not merely to the privileges of the Church and the rights of the see of Canterbury, but to the general cause of law and order as opposed to violence and murder." St. Edmund, of whom he began by speaking to them, did not indeed lay down his life for this cause, but went into exile rather than witness the usurpation by the temporal power of the spiritual rights of the people—a protestation entirely in harmony with the spirit and history of the popes. It was not a fact, as was sometimes asserted, that he was opposed to the sovereign pontiff of the day. The revolt of the sixteenth century was prepared in this manner, by the return of the civil powers of certain tyrants which belonged to the old pagan civilisation, when the people of Europe, became degraded, and vice gave, frequently, a pretext for the Reformation which followed, and then it was that the civil power at last triumphed for a time over the pontiffs, over the Catholic Church, over the Church of Christ, which had been proclaiming from its commencement that the things which belonged to Caesar we should render to Caesar, and the things that belonged to God should be given, not to Caesar, but to God. At the Reformation, Henry VIII. and Queen Elizabeth in this country usurped the power which God had wished to be distinct from the temporal power, the consequence being that the people of England suffered the want of spiritual liberty for two hundred years or more, and only began to taste again the fruits of spiritual liberty when the Acts were passed which relieved the Nonconformists from the tyranny under which they suffered, and the further Acts which relieved the Catholics from the same tyranny to which they had been subjected—Christianity, in separating the civil from the spiritual power in the sovereign, such as has been done in this country, has carried out the teaching of the Catholic Church, which says that the two powers are separate and distinct, and if left in one hand either will result in tyranny, such as exists in Russia, where the Czar is both emperor and pontiff, or there will be anarchy and religious dissensions and divisions, such as we behold in other lands. It is for this spiritual liberty that the Catholic Church is contending at the present day. The conflict in Germany, in Switzerland, in Italy, is a conflict of the Catholic Church proclaiming that the people must have their spiritual liberty, and that the spiritual authority shall not be usurped by the temporal ruler, and if you ask why is the Catholic Church at peace, and the Catholics happy, in this land, it is because she is free; but she never will be satisfied, she never will be content, with a position in which there is not spiritual freedom, because we are the children not of the bondwoman but the free woman; we are the children of liberty, because the children of truth, and the Catholic Church can exist only while she maintains the principle that men may not forfeit their spiritual liberties; therefore, if he were asked in what does England differ from the rest of Europe, his answer would be that whilst Europe is persecuting the Church and usurping its power, in this country there is spiritual liberty for all.—Catholic Times.

and duly weigh the "proofs" the *Intelligencer* talks about. If the latter, then the *Intelligencer* has simply been substituting its own imaginings for facts, or, in plain English, uttering falsehoods, in the hope that they would be received as truth.

This talk of a "power at Rome," opposed to "civilization," "progress," "society," "in everything that concerns its political organizations," &c. is an old story. The Jews arraigned our Saviour before Pilate substantially upon these same charges. They constantly brought these very accusations against the Apostles with the view of subjecting them to the penalties of the laws of Pagan Rome. It was on the same grounds that every one of the ten ante-Constantine persecutions were instituted against Christians. The charge was, not that the Catholic faith was untrue, not that Catholics were bad citizens, but always that they obeyed a power which was opposed to the "progress of humanity," to "existing society," to the "existing political organizations." Pagan Rome was "liberal," just as the secular government of Germany and Italy, and indeed of every country in the so-called Christian world, is or is fast becoming. It was perfectly willing that every one should believe as he chose. It only persecuted Christians because they carried out their belief into practice. It allowed men to pray and offer up sacrifice to any and every god, but it would not allow men to render obedience to Christ, nor to those whom He commissioned as his representatives and vice-gerents to administer the affairs of His kingdom, and exercise authority upon earth. The Roman State demanded that the Emperor be honored as the representative and embodiment both of spiritual and civil authority. The early Christians refused to do this. They were willing to render all honor and obedience to Caesar in things that belonged to Caesar, but not in those which were God's. Hence the cry was raised against them which the *Intelligencer* now repeats, that they were enemies against the State, rebellious, disorganizers, conspirators against the good order of society, &c.

It is under the same plea, that every tyrant, who has subsequently undertaken to persecute the Church, excuses his wickedness. Caesar, whether represented by Medieval nobles, Kings and Emperors, or by those of later date, always professes to move against the Church in the interests of humanity and civilization, in behalf of liberty and the good of society. What kind of regard they have for these things their private characters and their public laws and policy indicate. Henry VIII. and Elizabeth of England were great friends of liberty, much concerned for the promotion of virtue and civilization. Napoleon I. and Napoleon III. were exceedingly unselfish and unambitious, and their efforts to make the Church subservient to the State were promoted purely by a regard for the progress of humanity. Bismarck is a very gentle lover of freedom and virtue. Our Protestant friends a year or two ago couldn't name him without calling him "pious." So the Emperor William, and so Victor Emmanuel, are devoted to the pursuit of virtue, the promotion of the best interests of humanity, the enlarging of the rights and liberties of their subjects. And that they may accomplish these praiseworthy objects, they rob monasteries and asylums and charitable foundations, banish Religious Orders, drive out to beggary and starvation thousands of devout women who have devoted themselves to works of religion and charity, fine and imprison Bishops, close up theological seminaries under the plea of regulating them and forbid Priests exercising their sacred functions except under the authority of Caesar and in the way that suits his notions. All this tends, the *Intelligencer* thinks, greatly to the promotion of civilization and the progress of humanity; and because Catholics wont submit to this and stand firmly united to the successor of Peter, Pius IX., they are denounced as enemies of human freedom and "Rome" as opposed to the progress of humanity.

From such progress the Lord deliver us. What it is doing for Europe is plain enough already, and daily becoming plainer. The press gagged when it attempts to speak in favor of religion and of true freedom, but allowed to utter without restraint the most outrageous libels upon religion. The people ground down by taxation. The flower of the population forced to emigrate or conscripted into the army. Germany converted into a vast camp. Russia, Austria, France and Italy bending every energy to increase their military strength, not knowing when the hand of some one or other of the European nations may be at their throats. Education secularized. The people encouraged to regard a definite religious faith as a delusion, creeds and dogmas as relics of the superstition of past ages. Christ turned into a myth, God virtually driven out of the world, and this life made to comprehend all that is of value to man and all that he need care for. This is the progress which the *Intelligencer* eulogizes. And to this progress Catholicity is eternally opposed; and every Christian man, and every lover of his race and well wisher of humanity ought to be equally opposed.—Philadelphia Catholic Standard.

CATHOLIC EDUCATION IN IRELAND.

There does not exist a nobler monument of Irish Catholic zeal and piety than the Catholic University of Ireland. Erected and maintained by the exertions of a people, poor in this world's goods but rich in faith, it is the fruit of a determination to give a Catholic education to those who are about to start in the race of life, and who need all the intellectual and moral training so necessary in the present day, when, as was lately remarked with great truth, the edifice of faith in God and in religion is more malignantly, perseveringly and yet artfully assailed, than was ever before seen.

There is a two-fold order of knowledge, one conferred by natural reason, the other by divine faith—one including the things which natural reason can reach, the other the truths of revelation. This is the infallible and positive definition of the Vatican Council, and a Catholic University, being a place of teaching universal knowledge, is the natural home of both, and is, therefore, in a sense most true, the seat of wisdom. It was the knowledge of this fact, and the desire to impart true "wisdom," that impelled the Irish in past ages to erect their great schools at Armagh, which were practically the universities of their time, teaching all that was then known of the sciences. The same zeal caused the foundation of the Universities of Paris, of Salamanca, of Oxford and Cambridge, and of numerous others—the two latter of which, although, alas! long since separated from the Church's guidance, yet still bear ineffaceable traces of the Catholic influences under which they first sprung into existence.

The Catholic University of Ireland has not owed its existence to the munificence of kings or the subsidies of imperial treasuries. No merchant prince endowed it, neither have the spoils of plundered provinces nor desolated homes built up its walls, but the poor gave of their mite and the rich contributed a portion of their substance to found a home where knowledge and faith would peacefully reside together.

At the late dedication of the Catholic University to the Sacred Heart of Jesus the Lord Bishop of Ardagh preached the sermon. Speaking of the attempts of the English colonists of the "Pale" to found a University in Ireland, and of their failure on account of its anti-Irish character, the Reverend speaker went on to describe how Elizabeth, the tigress of Protestantism in Ireland had endeavored to drive the Irish into the Protestant University; and how the faith of the people rose against the attempt. And why? If the former University was silent to the national spirit, "this time its ornaments, were the plunder of God's altars, and of the shrines of his saints; its doctrine the condemnation of all that her children revered. It was the daughter of, the

stranger come back again, flaunting in the face of a Catholic nation the strange creed she had learned during her period of absence. What could Ireland do but close her heart and ears against her wiles, and pray for patience to endure her tyranny? Again a change has come. The power which created that University has risen up against her, and to its stead, the Protestant University has disappeared; and in its stead, a new University, as unbendingly godless as the worst creations of infidelity, is presented for acceptance by Ireland. And in Ireland, far and away from the stranger in the pre-Reformation period, if she rejected the Protestant University because it was the foe of the religion she loved with what scorn does she not look upon the University that has cast off its baptism to secure for itself a few more years of existence? But at length, another fair and gentle vision of a University meets the gaze of Ireland! No stranger this one, but the bone of our bone, and the flesh of our flesh; no follower of false religions, but beautiful with the beauty of the holiness of the sacraments, keeping amid the fullest treasures of science, the true faith; with the blessing of Peter on her brow, and the sweet name of Mary, the seat of wisdom, engraven upon her heart; no slave of infidelity, but with the faith and the love of Jesus Christ glowing in her soul, and boldly proclaiming to the world that though now-a-days Christ is to some a stumbling block and to others foolishness to her He is the power of God and the wisdom of God. Like some royal bride bearing in her bosom the hopes of empires, this Catholic University carries within it the best—I had almost said the only—hopes of Catholic Ireland. It is the visible symbol of principles which are essential to the life of Christianity."

The example of Ireland is now about to be followed by the Catholics of England who have already laid under the direction of Archbishop Manning, the foundations of a great University in London itself. The Catholics of Belgium have long rejoiced in the University of Liege, whilst our co-religionists of France have the matter of "Higher Instruction" under consideration and will oblige the National Assembly to grant "freedom of Education" to the Church in France. Thus a great growing movement throughout Catholic countries is evident and visible. Ireland has dedicated its University to the Sacred Heart, improved the regulations by which it is governed, and established it on a fair footing. England is busy in founding one and France in removing restrictions. How useless are, therefore, the attempts of the Bismarck's and Victor Emmanuel's of the age to cripple the Church. Their attacks and persecutions are but petty to those she has outlived, and Catholic education is one of the most effective of her means of defence. Its improvement, extension and efficiency should be dear to every one who has even the least spark of Catholic faith or religious feeling.—Phila. Catholic Standard.

What kind of regard they have for these things their private characters and their public laws and policy indicate. Henry VIII. and Elizabeth of England were great friends of liberty, much concerned for the promotion of virtue and civilization. Napoleon I. and Napoleon III. were exceedingly unselfish and unambitious, and their efforts to make the Church subservient to the State were promoted purely by a regard for the progress of humanity. Bismarck is a very gentle lover of freedom and virtue. Our Protestant friends a year or two ago couldn't name him without calling him "pious." So the Emperor William, and so Victor Emmanuel, are devoted to the pursuit of virtue, the promotion of the best interests of humanity, the enlarging of the rights and liberties of their subjects. And that they may accomplish these praiseworthy objects, they rob monasteries and asylums and charitable foundations, banish Religious Orders, drive out to beggary and starvation thousands of devout women who have devoted themselves to works of religion and charity, fine and imprison Bishops, close up theological seminaries under the plea of regulating them and forbid Priests exercising their sacred functions except under the authority of Caesar and in the way that suits his notions. All this tends, the *Intelligencer* thinks, greatly to the promotion of civilization and the progress of humanity; and because Catholics wont submit to this and stand firmly united to the successor of Peter, Pius IX., they are denounced as enemies of human freedom and "Rome" as opposed to the progress of humanity.

A QUESTION FOR IRISHMEN.

BRAIN OR FIST—WHICH IS BEST?

So long as England treats Ireland as a conquered province, and so long as patriotism lives, this will be a living question for Irishmen—How can we help to free our country?

By secret societies and bloody revolution, answered James Stephens and the Fenians; and millions of Irishmen heard and believed in them.

By moral force and open agitation, said Daniel O'Connell and Isaac Butt; and Irishmen are beginning to examine the merits of the two principles.

What is the difference between them? The common answer to this is—Fenianism means physical force, and Home Rule means moral force. The enemies of Home Rule do not fail to ask—How can you break a power like that of England unless you strike her with a sword? She does not care for words, they say, for words have no weight.

Wendell Phillips says of Daniel O'Connell—"He was an Irishman, despised; he was a Catholic, hated; he was a man of words and nothing else. On words alone he, a Catholic, marched to Parliament to break the Constitution; and when I saw him in London he held the balance of power in his right hand; and I left him there, this agitator, this man of words, standing with the Whig party in one hand and the Tories in the other; and he was deciding to which he would give the government of the realm!"

O'Connell was pre-eminently a believer in moral force. He knew there could be no solid physical force in Ireland unless it stood behind the moral force. One is part of the other: the moral is the voice—the physical the body. You may develop a physical force without an atom of moral force. Fenianism did this. But you cannot call forth a moral force without a physical strength behind it. Canning said that O'Connell was "the first man who summoned a race into existence." What did that mean? Let Wendell Phillips answer:—

"There stood O'Connell, alone, without an office—he never held one—four millions of Irishmen behind him: poverty-stricken, under them the sod soaked with the blood of their ancestors; and over them such a law that as Henry Brougham said, they couldn't lift a hand without breaking it; behind them a history that is a disgrace to England and Europe alike. What was their teaching?—why they were Irishmen; their blood quicksilver; hating the law, and loving a fight—and they never had an English law that they ought not to hate. Their own bishop of Kerry said, in 1789: "Allegiance and protection walk hand-in-hand. You never had had protection, and you do not owe allegiance." That was the schooling—that was the blood.—O'Connell said to them:—"He that commits an offence helps the enemy." And for thirty years he waged that battle between homeless, houseless, starved Ireland and the omnipotence of Great Britain, with law on its side; and no sheriff ever put his hand on the shoulder of one of his followers."

Here was a true moral force: Ireland was aware of her wrongs, and she was demanding her rights in manful words; and the very demand, in its openness, made her spirit free. This training of the people by O'Connell was invaluable to Ireland. Had it continued for two generations there would have been a race of Irishmen so filled with noble indignation at the refusal of justice that no bonds could bind them. We should then see the outburst of the true physical force, which had been developed, not in secret, but in open agitation.

There are two kinds of violence: that of a man or a people filled with a passing excitement, and that of a man or a people filled with conviction of sore need, appealing to arms as the last resort. The violence of the latter is much more terrible and lasting in its effect than that of the former, and it only comes from men who have asked for justice and have been denied in the face of day.

Behind all law there must be a physical force strong enough to execute it. Taine says: "Behind every code of laws there is a man" and Emerson says: "There is no true eloquence unless there is a man behind the speech."

End O'Connell began by swearing the people into a secret society, he might have rapidly succeeded in forming a physical without a moral force—a body without a conscience or a brain. Instead, with infinite patience he began by publicly telling the millions of down-trodden men that they had God-given rights, which he made clear to them; and every ray of that knowledge shone into their hearts sent them a step higher on the road to freedom. Had O'Connell's lessons been fully taught, Ireland would have been infinitely stronger than any secret society could have made her—for the brain would lead and the arm obey. Fenianism was based on the secret society principle. Instead of making the people feel like injured freemen—which is the only feeling that can support

a revolution—it made them feel and act like weak conspirators. Fenianism was in no way an educational movement; to "summon a people into existence" all it aimed at teaching was the use of a pick or a gun—even this in a miserable way—depending on the arm of the man altogether, and not at all on his mind.

Secret societies have always been and are now defying Ireland by people who say there is no other way to arm and drill the people. But they have never done this. This is a false claim. They have at all times, in '98, '48, and '65, pretended to do this, but they have miserably and criminally failed, as their members and organizers know well.

There is no field in secret organization for the education of citizens; there is no opportunity for manly speech or open, public action—the signs of a free people. Take Fenianism, for instance: a few were to do the thinking and the leading; the masses were neither to think nor to ask questions. They were not even to know who were their leaders.—And they did not know. The nature of the order was such that the intelligence of the country held aloof from it: and the power was given into the hands of men utterly unfit to mould the government of a nation. The motive was good, and, on the whole, the masses were faithful to their oath: but all the time the wretched secret was hawked for sale at the street corners, as such secrets ever must be.

We do not condemn Fenianism because it aimed at freeing Ireland by violence; but we do condemn it because it gave violence the first place. It put the arm before the brain. It developed no exalted national spirit. It allowed inferior men to hold a great and solemn power. It had not an element of the manly, open-air agitation which a great movement for national freedom should have.

Between the Fenian and the Home Rule principle, Irishmen are called to choose. It is a choice between Stephens and O'Connell: both are men of words—only O'Connell's words represent the hearts and hands of Ireland, while the words of the secret society man represent nothing but bunkum and the selfish needs or fertile fancies of the organizers.—Boston Pilot.

IRISH INTELLIGENCE.

TESTIMONIAL TO BISHOP MACCARTHY.—A public meeting was held on Sunday in Mallow for the purpose of making arrangements to present an address and testimonial to their late esteemed pastor, the Very Rev. Canon MacCarthy, on his promotion to the Bishopric of Cloyne diocese. Dr. P. Barry presided. There was a large attendance of people of the town, including several Protestant gentlemen.

Mr. E. O'Connor proposed the first resolution:—"That looking back with pleasure to the many years during which he has resided amongst us as a devoted and zealous priest, we deem this a fitting occasion to make a public recognition of the Very Rev. Canon MacCarthy's worth and great merits." It was seconded by Mr. P. Corbett, and carried unanimously. The second resolution was proposed by Mr. Fitzgerald, seconded by Mr. Sheehan, with acclamation:—"That we hail with delight the happy choice of the clergy of the diocese in selecting our parish priest as the most worthy to occupy the exalted position of Bishop, and the confirmation of the selection by the Holy Father." Mr. M. Nunan proposed:—"That whilst we feel a legitimate joy and pride at the promotion of our pastor to so high and an office, we deeply deplore the severance it brings about of the tender ties that have so long subsisted between us." Carried unanimously.

On the motion of Mr. T. Harrington, seconded by Mr. E. O'Riordan, a subscription list was opened with a view of paying a suitable compliment to Canon MacCarthy, and about £190 was subscribed in the room.—Cork Herald, Oct. 3.

The Most Rev. Dr. Butler, Lord Bishop of Limerick, has conferred the Order of Priesthood on the Rev. Michael Mulcahy, of Limerick Diocese, in St. John's Cathedral. His Lordship was assisted by the Rev. Father McCoy, Administrator, and the other clergymen belonging to the parish.

THE BISHOPRIC OF CLOYNE.—The Papal Bulls of the Very Rev. Canon MacCarthy, as Bishop of Cloyne, have reached the Most Rev. Dr. Leahy, Archbishop of Cashel.

The splendid new Catholic church, which has been in course of erection for a few years past in Enniskillen, is very nearly completed, and appears to be the finest edifice about the town. The formal opening and dedication will soon take place.

FESTIVAL OF ST. MICHAEL THE ARCHANGEL.—This festival was observed with becoming solemnity in all the churches in St. Michael's Parish, Limerick.—In St. Michael's church there was Grand High Mass *ceram Episcopi*, at which the Rev. J. Mulqueen was celebrant, and a sermon on the festival was preached by the Rev. Mr. O'Dwyer, C.C.

RELIGIOUS CEREMONY AT THE CONVENT, ENNIS.—The Feast of our Lady of Mercy was observed with special solemnity and devotion at the Convent of the order in Ennis. At seven o'clock a.m. the Community Mass was celebrated by the Rev. J. Menton, C.C., Barefield, when 70 religious and a number of children attending the schools partook of the Sacrament. At twelve o'clock there was High Mass, at which the Rev. John Fogarty, C.C., officiated as celebrant, Rev. J. Menton, C.C., deacon, Rev. J. M'Mahon, C.C., sub-deacon, and Rev. P. White, C.C., master of ceremonies. At the conclusion of the devotions the attending clergy were entertained at a *dejeuner* by the good nuns.—Cleric Journal.

The Rev. Joseph Moore, P.P. of Castletown, Queen's County, brother of the Very Rev. Philip Moore, P.P., Johnstown, who had been, for some time, suffering from partial paralysis, died on the 7th ult., in the 71st year of his age, and the 46th of his sacred ministry. As a scholar, he was distinguished for antiquarian research, and was, for many years, a useful member of the Kilkenny Archaeological Society. In early life he passed, with credit, through the old diocesan colleges—Burl's Hall and Bircheild. Having received the order of priesthood, he was appointed to a curacy in the diocese of Killaloe. He subsequently officiated in Castlecomer, Upperwoods, Callan, Kilmacow, Rosbercon and Piltown. On the death of the Rev. Mr. Kelly, in 1851, he was promoted to the pastoral charge of Castletown.

The new church of Clifden, Connemara, is in an advanced stage of progress, but funds are requisite for its completion, and an appeal is made by the Rev. Patrick M'Manus, P.P., for the necessary assistance. Numerous contributions in aid of the building fund, have been received by the Rev. gentleman from America and Australia, as well as from England and Scotland.

The *Galway Vindicator* says:—"It gives us great pleasure to announce an act of great generosity on the part of Captain Blake Forster, in whose late bequest all classes of his fellow-citizens so deeply sympathized. On Tuesday last, the 22nd ult., he gave over to the Bishop of Galway, in order to give effect to the munificent bequest of the late W. G. Murray, Esq., Northampton, upwards of three acres of prime land in the town of Kinvara, rent free, for ever, as a site for a convent and church, and, in order to enhance the value of this splendid donation, the gallant Captain, on the spot, paid all the demands of the tenants in occupation. We understand Capt. Blake Forster intends erecting a splendid tomb in a field immediately adjoining the present chapel of Kinvara for his son, the late lamented Charles French Blake Forster, and the other members of his family. The Bishop of Galway has cheerfully promised to consecrate the ground when all is ready for the ceremony."

THE SPREAD OF TEMPERANCE IN IRELAND.—The great cause of temperance is beginning to claim attention in various parts of the country. We recently

noticed the demonstrations made in support of it in Clare. In Limerick on Sunday, the 27th ult the good work was further advanced by a splendid meeting at the Treaty Stone. The proceedings were inaugurated and carried out under the auspices of the clergymen of the parish of St. Munchin, and with the blessing of the Bishop of the Diocese. The Mayor of Limerick presided, and amongst the speakers were some of the leading inhabitants of that city. The people on their part turned out in great force, and the procession, with bands and banners, through the city to the Treaty Stone was a remarkably impressive display. If the other cities and towns in Ireland would only "go and do likewise" much might be done to efface almost the only blot on our national escutcheon.—Nation.

IRISH VOLUNTEERS.—The formation of Irish Rifle Volunteers is being agitated, and extensive demonstrations are being made in its favor in Ireland. A strong effort is being made to obtain the consent of the Imperial Government to the plan.

Owing to the death of Charles French Blake Forster, Esq., late high sheriff of the county of the town of Galway, a vacancy occurred in the shrievalty which has now been filled, Captain R. Lambert Merville has been appointed to fill the position and was sworn in on the 29th ult. During the sitting of the Petty Sessions Court, on that day, he appeared on the Bench, and took leave of his brother magistrates, stating that it was not the etiquette of high sheriffs to sit at Petty Sessions during their year of office. John Redington, Esq., was re-sworn as sub-sheriff.

HOME RULE DEMONSTRATION IN KERRY.—Our Listerel correspondent writes:—"I am authorized to state that arrangements are being made for holding before many weeks a public demonstration, intended as a pronouncement of the county in favour of Home Rule. The meeting would have been held before this were it not for the illness of Mr. Blennerhasset, M.P., and the committee of management are only waiting now until the hon. gentleman is fully convalescent. Mr. John Martin, M.P., and Mr. A. M. Sullivan, M.P., will be among the speakers. The demonstration, which is expected to be very largely attended, will be held in the historic village of Ardfoct.—Cork Herald.

The anticipated great tide prognosticated by scientific astronomers to occur simultaneously along the Irish coast, and foretold for the 27th ult., caused a great panic in Ennis and through every village and hamlet contiguous to the Shannon and Fergus, where the waters of the rivers uninterruptedly flow. At Ennis, on the morning, with exceedingly calm autumn weather, numbers watched the incoming tide from bridges and battlements as it rolled smoothly over banks, and flooded fields, in every direction, which were never known to have been similarly covered before. It overflowed the quay walls of the river side of Mill street, and swamped houses in that locality. At Bananysne's mill-race the height of the water was three feet over the highest of the usual spring tides; at Clare it was four feet, and at Lahinch about the same. All concur in the opinion that had anything of a strong wind prevailed, the inundation would have proved disastrous in many places, but there was not even a breeze to ripple the surface. The next morning at nine o'clock, even a higher tide was experienced, but no damage is reported to have been sustained either at Ennis or elsewhere.

Bryan Madden died at Drumrod, near Ballyjamesduff, on the 10th ult., in his 104th year. He possessed all his faculties to the last, and was able, till within a few days of his death, to walk a distance of two miles.

We are glad to find that the observations we felt bound to make some weeks ago concerning the Home Rule movement have had their good effect. The Parliamentary recess is being turned to good account. Several public meetings have been held in various parts of Ireland, and many more similar demonstrations are being organized. This is as it should be. This is the only effectual way of proving to the people of England that their fellow-subjects over the water are in earnest with regard to this question, and of inducing the House of Commons and the government to open their eyes fully to the fact. The ball must be kept hopping—and vigorously, too—between now and next February, if the Home Rulers really wish to bring the movement to a crucial point.—The Universe.

MR. GLADSTONE ON BIRATIONALISM.—The grief and pain of Irish Catholics on reading Mr. Gladstone's article in the *Contemporary Review* on Ritualism it would be difficult to realize. Irish Catholics can never cease to be grateful to him for the singular ability, boldness and political sagacity that he displayed during his late Premiership, in dealing with the Irish Church and the Irish Land Questions, imperfect though these measures were. They never expected that he would show any leaning higher than political Catholicism, of which his stated scheme of University Education affords a striking example. The check which he received on that measure, and which I was the first to anticipate and publish, appears to have soured and embittered his whole nature. He goes needlessly out of his way, in discussing Ritualism, to misrepresent and insult Catholics. Granted that it is freely open to him to entertain those opinions of the Catholic religion, he was under no moral or logical obligation to state them in this discussion. Their expression, therefore, can have no second interpretation. Mr. Gladstone throws himself personally, and as a politician and a statesman, upon the anti-Catholic wave, not alone of England, but of Germany, and hopes to ride on its crest to popularity and power. For life he has dissolved every political tie that almost lovingly bound him to Irish Catholics, and in doing so has hopelessly shattered the once great Liberal party—the Liberal party of O'Connell's time—and given a stimulus to rational Home Rule, which, if ably availed of, would render the Government of Ireland an embarrassing problem to the wisest British Statesman. He may have all the talents, all the genius, all the culture conceivable but he lacks the first element in a statesman, the prudence which avoids unnecessary offence to any large class of the people. There are more than six millions of Catholics in the United Kingdom, and by the bitter and calumnious denunciation of their principles he has made a lasting enemy of every one of them. This was wholly gratuitous and unprovoked. With the annals of Ireland, written for nearly seven centuries in the blood of our fathers, he casts as the reign of "Bloody Mary," while the universal testimony of all impartial historians states that neither the Pharos nor the Neroc ever transcended in cruelty and barbarity the Penal Laws framed to stamp out the Catholic Faith in Ireland. Mr. Gladstone shows the inspiration of Dr. Dollinger in some portions of his most bitter invectives. It is a new menace to Catholics, one that should be utilized to awaken them to a supreme sense of the dangers and difficulties of the struggle—daily becoming thicker—upon which we are entering.—Dublin Corr of London Tablet.

HOME RULE.—The coming Home Rule demonstration in the city and county will receive additional interest from the intended presence of several members of the League. It is not quite certain that Mr. Butt will be able to be present, but it is probable; but we are assured of the presence of the Rev. Mr. Galbraith and of Mr. O'Neill Daunt. The public will learn this fact with satisfaction, as in addition to the opportunity to be afforded to them of testifying their own national sentiments, they will have the advantage of listening to a powerful advocacy of the cause they have at heart. It is satisfactory to find abundant evidence in all quarters that the feeling which has produced the Home Rule movement is not superficial or evanescent. No very considerable period has elapsed since it was first set going

and its progress has really been of the most extraordinary kind. The founders of the League laboured under many grave disadvantages. They commenced their operations few in number, only some of them nationally known, some subjected to the suspicion of using the cause as a cloak for political resentments or objects of a different nature from that professed. Furthermore, their plan did not so completely flatter the highest imaginations of the Nationalists as some of an apparently more simple, but in fact utterly impracticable, character, appeared to do. Withal the cause has triumphed over these obstacles with almost unexampled rapidity. The organization has become national from being limited; its most prominent personages, without attempting dictation of any kind, have succeeded in securing admiration and confidence. That there have been some falling off amongst the earlier votaries of the movement is only what was to be calculated on.—There is always in such affairs some chaff to be winnowed away. But the earnestness and sincerity of those who remained faithful to the standard at whose first elevation they assisted, is best proved by the work they have done. The last General Election, fought with all the disadvantages of a surprise, made plain the strength of the hold which the cause had got upon the people. For the first time Ireland turned out a number of representatives of her feelings sufficiently numerous to be accounted a distinct parliamentary party, and sufficiently animated by a common spirit to cohere through the trials and difficulties of a whole session. This party has not alone impressed itself upon the House of Commons but upon the country. While the members have seized every opportunity of pleading the cause within, the people have been re-echoing them outside. In the heart of England and Scotland, in the great industrial centres, the popular voice has been raised in echo of the language of the representatives, and a brilliant series of meetings outside has supported the protestations of the members within the walls of St. Stephen's. No doubt, these meetings though held in England and Scotland, could not properly speaking, be called English or Scotch. They were, indeed, attended by men of those countries who not only felt sympathy for Ireland, but who were convinced that what Ireland demanded was really for the good of the Empire. But the bulk of the attendance was that of Irishmen living in England or Scotland. This fact, however, does not detract from the significance of those assemblies. It is just an attestation of that undying love for the nationality of Ireland which pervades the race wherever it is found, whether at home or abroad. It may be looked upon as a call across the Channel to us Irishmen still within the confines of our native land, to show that it does not need absence to make the heart grow fonder, and that while the national spirit is unextinguishable by distance, it does not need the stimulus of separation to induce it to burn warmly and brightly.—Cork Examiner.

THE LIFE AND TIMES OF GRATIAN.—A meeting convened by some of the leading members of the London Home Rule Confederation, took place at the Albion Hall, London-wall, on Monday evening. The assembly was met here to hear an instructive and remarkably eloquent lecture on the immortal Gratian by Mr. O'Phelan. Mr. James Coon (late editor of *Catholic Opinion*), was voted to the chair amidst loud applause. In introducing Mr. O'Phelan, the chairman said that he was glad to see his fellow-countrymen and women assembled on that occasion. He was particularly glad to welcome the ladies, and hoped that future meetings would be graced more largely by their presence. They had heard a great deal of the deterioration of races, but there was one thing certain that the Irish race could never deteriorate so long as Irish women were remarkable for being the fruitful mothers of a noble race (applause). He was glad to be able to announce that meetings would be held in the Albion Hall during the coming winter months, at which various instructive and interesting proceedings would take place. At such assemblies Home Rule would not be the only questions discussed, for it was like "carrying coals to Newcastle" to tell Irishmen that Home Rule was necessary (hear, hear). They were quite certain that nothing else would do but Home Rule, and therefore other interesting topics would be discussed. He was glad that Mr. O'Phelan, the distinguished lecturer of the evening, had shown so much scholarly skill in selecting a subject so peculiarly appropriate as the one on which he intended to speak. Since the close of the late Parliament the main question with regard to Ireland had been shirked, and details taken up. It was said that Ireland had no history of her own, but that it was interwoven with the history of England. Now, Mr. O'Phelan had chosen a theme which would prove conclusively that Ireland (even within our own days, without going further back) had a history which presented a bright, and alas! a dark page in every age. Mr. O'Phelan would also teach another lesson worth knowing, namely, that the right of Ireland to self-government was upheld by Protestant Irishmen, and that members of every creed gladly joined in upholding the rights of Ireland. The lecturer was fresh from the soil of holy Ireland; he was rich in his native eloquence, and with his eloquent tongue he would trace the history of the country in the days of Gratian, and prove how lying were the assertions of the false historian, Froude (applause). Mr. O'Phelan rose, and was received with loud cheers. In prefacing his lecture he said that the theme he selected was one calculated to attract the attention of all Irishmen no matter what part of the globe they might inhabit. He would speak of a man who, though his bones reposed in England, yet his spirit lived in Ireland. There was nothing more worthy of an Irishman's attention than to learn the glorious deeds of the illustrious dead—those great patriots who had shed a halo over the page of Ireland's history, and over that dark and chequered page Gratian was one of the bright stars that heralded the days of Ireland's freedom (applause). Alluding to the birth of the great Irish statesman, which took place in the year, 1746, the lecturer traced his early life, and related some interesting anecdotes in connection with Gratian's relations.—Of one, named Chief Justice Mooney it is recorded that he wore a sword, on the blade of which was engraved the Twelve Apostles. The Chief Justice had a quarrel with another gentleman, in the course of which he ran his adversary through with the apostolic sword. The wounded man recovered; on observing which, Gratian's relative remarked: "I gave him a pass, but he got the benefit of a trial by jury, and the twelve allowed him to escape with his life" (laughter). The collegiate career of Gratian was described as eminently successful. Besides being an erator of the highest ability he possessed all the essentials of a great poet. His mind was lofty, bold, and comprehensive, his imagination took in heaven and earth, and he possessed a good, noble, and warm heart—all the attributes of a great genius were bestowed by God on Gratian. He ranged through the vast forests of Windsor, and there amidst the wild and solemn beauty of nature, his mind expanded in the widest range of thought, and on many occasions, he was observed addressing an imaginary audience, and denouncing with fiery and eloquent invective chains and slavery. Demosthenes harnessed the sea when chased by the storm, and Gratian, in practising oratory, went into the woods and held communion at the witching hour of night. In 1772 he was called to the bar, but he made himself famous amongst his colleagues. But a marvellous career as an Irish statesman was spread out before him, and he pursued it with undiminished energy and glory to his latest breath. He (Mr. O'Phelan) did not wish to insult the prejudices of any Englishmen present, by alluding to the disgraceful relations between England and Ireland in Gratian's lifetime. His desire was, on the contrary, to cultivate friendly

relations between the two countries, but still the voice of history must be heard recording facts. From the time that England first set her foot on the soil of Ireland, plunder, persecution, and every outrage was heaped upon poor Ireland; her neck was pressed by the iron despotism of English misrule, and all life was crushed out of her (cheese). Quoting largely from penal laws, the eloquent lecturer, painted the hideous tyranny of the English Government, always so strenuously opposed by Gratian. The only generosity ever shown by England was when in danger herself—then and then, only, were the poor down-trodden Irish Catholics shown even the least consideration, thus proving that England's difficulty always was and always will be Ireland's opportunity. The lecturer dwelt at great length on many stirring scenes in Ireland's history during Gratian's life. He alluded with emphasis to the action of the Volunteers (of which Gratian was beloved) in bringing their cannons up to the Parliament House in College Green, and demanding "Free Trade." The words of terrible significance, "Free Trade, or else" were painted on the cannons, and it is unnecessary to tell you that the lawful demands of the people were at once acceded to (loud applause). Perhaps the time might come when the Home Rulers might make as stern request and say to the English Government, "give us Home Rule, or else!" (loud and continued applause.) At the conclusion of his eloquent lecture a hearty vote of thanks was passed, amidst cheers, to Mr. O'Phelan, and also to the chairman, Mr. Coen.—London Corr. of Catholic Times.

IRELAND, MR. DISRAELI AND THE "TIMES."—The following amusing article has appeared in the *Times*:—"We are sorry to announce that Mr. Disraeli's contemplated visit to Ireland will have for the present to be given up. Mr. Disraeli has been suffering for some days from a severe bronchial attack, the result of a cold contracted in Scotland in the early part of the month. His medical advisers, we are informed, are anxious that he should avoid long journeys, and should abstain for a time from public speaking; so that it would be dangerous for him to go to Ireland at all, or, if he were there, to carry out the obvious purpose of his visit. It is on many accounts with sincere regret that we now learn the Premier's visit is to be deferred. Englishmen have themselves scarcely less reason than Irishmen to feel that they will be losers. The obstacle, we may hope, will be only temporary. Mr. Disraeli's journey is postponed, but it is very unlikely that it will be abandoned. The season of the year is just now unfavourable for it, but an occasion will doubtless be found next year, when Mr. Disraeli will redeem his pledge, and commence what will be little less than a Royal progress. We may hope that his presence in Ireland may not be unproductive of real benefit to ourselves not less than to the Irish. English ideas will be presented to the Irish, but they will be presented in a Conservative form, and those who listen to them will be apt to think that their best friends in England belong to the same side as Mr. Disraeli himself. There is quite enough to be said in favour of this view, for it is to be very probable that Mr. Disraeli may be quite successful in enforcing it. He is a hard hitter at all times, and though he will go to Ireland in the character of a peace-maker, he will be most unlikely to forget that he has left enemies at home. If he did, we should probably lose some of his most effective rhetoric, but we must remember, at the same time that, a successful and an unsuccessful leader have not precisely the same feelings towards their political adversaries, and that a Prime Minister may look kindly upon all parties alike as his subjects, whether willing or unwilling. Mr. Disraeli's visit would have been felt as a compliment by the Irish, but it would have been far more besides. It might have been and we think it would have been made an occasion for tightening the bonds which unite the two islands, and for proving to Irishmen not only the substantial advantages of a connection with England, but the wish that exists on this side of the Channel to forget all differences, and to stand side by side not merely as fellow-subjects, but as friends. Nowhere more readily than in Ireland will real eloquence and real kindness and manliness of character be appreciated, and we think, therefore, that the union of all these in Mr. Disraeli would scarcely fail to be irresistible. We shall hope yet to record the details of his visit, and we are almost as sorry as his Irish friends that it is necessary it should for the present be given up.

INFORMATION WANTED OF WILLIAM M'HUGH, who sailed from Liverpool on August the 10, 1873; when last heard of was in Jersey City, on February 10, 1874. Any information respecting him will be thankfully received by his mother, Margaret M'Hugh, residing at West Orchard, Coventry, England.

GREAT BRITAIN.

NEW CATHOLIC BISHOP.—Some time since the Most Rev. Dr. Rozell, Catholic Bishop of Nottingham, owing to continued ill-health, sent his resignation of his See to Rome. The *Tablet* announces that the resignation has been accepted, and that the Rev. Father Edward Gilpin Bagshawe, priest of the London Oratory, has been appointed to the vacant See. The Bishop-Elect is son of the late H. R. Bagshawe, C.C., and brother of W. G. H. Bagshawe, both eminent equity lawyers. The Bishop-Elect is 44 years of age, and was educated at St. Mary's Oratory. He was ordained in 1852 by his Grace the late Cardinal Archbishop of Westminster.

THE POPE, according to a telegram from Rome, has given Cardinal Franchi, to be sent to the Marquis of Ripon, a magnificent crucifix, the figure of the Saviour and the ornaments being of silver. The pedestal contains a very precious relic.

CONVERSION OF LADY BEAUMONT.—Lady Beaumont, of Carlton Towers, Goole, has been received into the Roman Catholic Church.

MONK CONVERSIONS.—In the diocese of Nottingham a great many conversions to the Catholic faith are going on just now. The *Nottingham Guardian* and *Daily Express* of Saturday last state that twenty-two artisans, laborers and women have recently made their profession of Catholic faith at St. Patrick's, and that many others are preparing to be received into the Catholic Church. In the same papers we read also the Bishop of Lincoln's lament at the many conversions to Rome. He says that one of the causes is that men will not believe that the Church established by law is Divine. Can he possibly believe it himself?—The Universe, Oct. 3.

FORGIVEN INTELLIGENCE.—When one considers that history may in some measure be written out of newspapers, there is food for some reflection in the following bit of news:—"A Paris journal (*La Liberte*) asserts that 'Bishop Manning gave orders to Dean Stanley to do the honours of Westminster Abbey to his Highness the Prince of Asturias,' and adds that Members of Parliament conducted the Prince to the Common House." We need hardly say that this, like most other London news which is found in Paris newspapers, is most thoroughly veracious, as far as it goes; but it appears to our mind a little incomplete. For the benefit of our readers we should, therefore, like to add some few details like the following, which may be equally relied on for their perfect truth:—"By the command of Bishop Manning; not merely did Dean Stanley act as showman of the Abbey, but high mass was there performed by the Rev. C. H. Spurgeon, in special recognition of the presence of the Prince. All the members of the Common House attended at the service in their splendid robes of state, consisting, as is usual at such Britanno-ceremonies, of top-boots and velvet breeches, cocked hats and scarlet waistcoats and swallow-tailed blue coats. The speech-maker, or speaker, led them from the Common House, and as is customary upon such occasions, was honoured on returning with the Order of

the Bath-room, and an order on the Treasury for 300,000*l.* The Prince, attended by his suite, was then conveyed in a State cab to the Palace of Dean Stanley, where a sumptuous English breakfast of rosbif and plum-pudding was provided for his Highness, the churchwardens of the abbey assisting at the banquet, and emptying to his health 11 casks of portere-beer.—Punch.

DISRAELI FOR CATHOLICS.—TO THE EDITOR OF LONDON "TIMES."—Sir, Your leader of this morning on the above subject shows so much kind feeling to the University College to be opened at Kenington that I feel sure you will allow me to trespass on your space, and to take exception to certain statements made in the article. Having been brought up from childhood in the Catholic Church, exercising liberty of thought, and experiencing the additional strength given to intellect by her doctrines, I am at a loss to understand why my Protestant countrymen will persistently hold that reason is hampered, mind enervated, and science dwarfed by the Church. In the "Dogmatic Constitution on the Catholic Faith" the Vatican Council proclaimed that—"Although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind; and God cannot deny Himself, nor can truth contradict truth. The false appearance of such a contradiction is mainly due either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false." Further the Church, which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and the duty, of proscribing false science, lest any should be deceived by philosophy and vain deceit. Therefore, all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the Church, but are altogether to account them as errors which put on the fallacious appearance of truth. And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and enlightened by its light cultivates the science of things Divine; while faith frees and guards reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways help and promotes it; for the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that as they came from God, the Lord of all science, so if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the Divine teaching or transgressing their own limits, should invade and disturb the domain of faith." This is the belief of all Catholics. It neither contains nor implies one word to justify the statements that Reason is not free to investigate in its own province. The Church insists on the superiority of Faith over Reason, of Revelation over Science. Hence she exacts that when apparent contradiction arises, Reason shall bow to Faith. She unhesitatingly accepts established scientific facts, but she ever looks cautiously at scientific theories. Her wisdom in this is amply borne out by the history of science. Instead of these principles impeding scientific inquiry, they appear to me rather to give strength to it. No one, for instance, believing that God is a self-existing pure spirit, will consider that the rejection, even without examination, of the theories of Professor Tyndall propounded at Belfast, is naught other than an absolute advantage. I have the honor to be, Sir, your obedient servant, T. J. CARL. Catholic University College, Kensington, W., Sept. 23.

UNITED STATES.

DEATH OF BISHOP M'FARLAND.—The Most Rev. Francis Patrick McFarland, Bishop of the Diocese of Hartford, embracing the state of Connecticut, died on Monday evening, Oct. 12, at his residence, aged fifty six years. He was born in Franklin, Pa., and was educated at St. Mary's College, Kammittsburg, Md. He was ordained priest in 1845, and laboring in Watertown and Utica, N. Y., until he was consecrated Bishop of Hartford, in 1848. His residence was in Providence until 1872, when the new diocese of Providence was created, and Bishop McFarland went to Hartford. The deceased Bishop erected a convent and Episcopal academy at Hartford, and had made plans for a grand cathedral. He had been in failing health for about a year. His death finally resulted from necrosis of the bowels. The funeral of the lamented Prelate took place on the 15th inst., at St. Patrick's Church. Among those present were thirteen Bishops and a great number from the Hartford and neighboring dioceses. The church was thronged with people, and hundreds could not gain admittance. The altar and columns were heavily damped in mourning. The body reposed in an elegant casket on a catafalque in front of the altar. The services began with the Office for the dead, followed by a Solemn Mass of Requiem, Bishop Loughlin, of Brooklyn, N. Y., acting as celebrant. Bishop Hendricks, of Providence, delivered the funeral discourse. At one o'clock, the funeral procession, comprising the attending Bishops, priests, and sisters from the city convents, all the local Catholic societies, and St. Peter's Band, with a great crowd of citizens, took its way to St. Joseph's Convent, in front of which a vault had been prepared to receive the body. At the grave the *Miserere* and *Benedictus* were chanted.

DEATH OF REV. M. A. CONYNGHAM.—In the death of the Rev. M. A. Conyngham, which sad event occurred in this city, on the 9th inst., the Church has lost a zealous and exemplary priest, and society a learned and shining ornament. Father Conyngham, who was a brother of Major D. F. Conyngham, editor of the *Sunday Democrat*, was a native of Killenau, county Tipperary, Ireland, and had only attained his thirtieth year when the despoiler came and terminated a life as full of promise as it was of sweetness and Christian charity. The lamented deceased had been but four weeks in the United States. His disease was pleuro-pneumonia, the seeds of which were sown while he was en route from the land of his love to this the land of his early sepulchre. The funeral obsequies of the beloved priest took place in St. Teresa's church, on Sunday the 11th inst. The body was removed from the residence of his brother, Major D. F. Conyngham, at eleven o'clock to the Church, where a Solemn Mass of Requiem was celebrated. The Rev. Father Molloy, of St. Joseph's, Newark, who was associated on the English Mission with Father Conyngham for years, acted as celebrant, and was assisted by the Rev. Father Boyce, Father Wall, Father Farrell, Father Drumgoole, and other clergymen. The ceremony was imposing and affecting, and, at its conclusion, Father Molloy ascended the high altar, and delivered a beautiful and feeling funeral panegyric on the merits and virtues of the deceased priest. At the conclusion of the sermon, there was scarcely a dry eye among the immense congregation that thronged the church and when the coffin was opened and the train of people passed by it to view the body, sobbed through the houses of God. The body lay in state for some time, after which it was conveyed to Calvary Cemetery, accompanied by several priests and a large cortege of sorrowing friends, where it was placed in the receiving vault for the present. May God grant eternal repose to his soul. Amen.—N. Y. Irish American.

The True Witness

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MONTREAL, FRIDAY, OCTOBER 30, 1874.

ECCLIASTICAL CALENDAR. OCTOBER—1874. Friday, 30—Of the Feria. Saturday, 31—Fast. Vigil of All Saints. NOVEMBER—1874. Sunday, 1—Twenty-third after Pentecost. FEAST OF ALL SAINTS.

NEWS OF THE WEEK.

The New-Protestants of Germany continue to claim for their sect a portion of the goods of the Church. In Baden the Government begins to assign them some Catholic churches, as, for example it gave them on the 16th of September the Church of the Holy Ghost at Heidelberg. Of course the Catholic clergy refused to deliver up the keys; but by order of the Government the doors were broken open by force. The New-Protestants were surprised when they found that the organ and some pictures had been taken away. Those things did not belong to the church at all, but to some Catholic unions, which were not willing to deliver their property to the Sectarians for this sacrilegious use, and so they took it away, and sold the organ to the Catholic church at Dilsberg. The New-Protestants, being enraged, complained of "the Ultramontane church-robbers," and Minister Tolly gave, of course, immediate orders to a police official to bring back the organ, by all means to the church. The priest of Dilsberg refused to deliver the organ, and nobody in that village, neither Catholic nor Protestant, were willing to assist the police-officer in carrying it away. The official himself, with some policemen, carried the organ into the street, and some Protestant waggoners, for whom he had sent to another place, drove it to Heidelberg. The priest of Dilsberg, of course, charged the police-official with having taken away the organ of his church without authority or law. The Bishop of Paderborn has been sentenced to four months more of imprisonment. The Vicar-General of Posen, Dr. Korythowski, who was banished up to the present time, has been called back, to be imprisoned for nine months. The Minister for the Home Department has given orders that all seizures and incarcerations of Catholic priests, at which disturbances are to be feared, the Landraethe, either themselves have to be present or give to the mayor a sufficient number of policemen to suppress all resistance. The Minister adds that the gendarmes after having three times summoned the people to disperse, are empowered to make efficacious use of their arms, and to call in the aid of the soldiers of the next garrison by telegraph. Marshal MacMahon has been presented by the King of the Belgians, through Baron Beyens, the Belgian Minister at Paris, with the Grand Cordon of the Order of Leopold. Prince Charles Bonaparte has been elected President of the Council-General of Corsica. The Paris Presse Publique publishes an article which is supposed to fore-shadow the Duke De Broglie's return to the Cabinet. Prince Jerome Napoleon has issued a political programme in form of a letter censuring the reactionary and clerical policy of the Imperialist party. A despatch from Rome says the Pope on Sunday, Oct. 25, received the Bishop of Verdun. He said he trembled at the dangers menacing France. It was necessary that the Catholics should unite their forces to meet these threatened evils, and oppose the enemies of the church and society. The Paris Univers announces that though M. de Bismarck has not absolutely interdicted its circulation in Alsace-Lorraine his agents seize 19 out of 20 of the copies sent to those provinces. The circulation of the Republique Francaise and of the Temps is not interfered with, from which it would appear that Prussia believes Republican ideas less likely to cherish a love for France than Catholic ones. They do not want for judgment in Prussia. The Government of Marshal Serrano, which has been sorely sensitive respecting certain strictures made upon it by the Paris press now feels itself called upon to promise Marshal MacMahon that it will deal rigorously with Spanish newspapers which display hostility towards France. The river Segoe, in the province of Catalonia, Spain, has overflowed its banks. Two hundred houses in Tarrega have been destroyed, and many lives lost. The bridge at St. Augustine has been swept away, and communication with Lerida is interrupted. A Herald special states on authority claimed to be unimpeachable, that the Madrid Government has sent \$5,000,000 for distribution among the Carlist chiefs, in hope of thus precipitating peace and bringing the war to a close. It is stated in Copenhagen that Russia and England propose, as a solution of the difficulty between Prussia and Denmark respecting the Schleswig question, the return of Danish Schleswig to Denmark, the destruction of the fortifications of Alsen and Duppel, and under a European guarantee, the

declaration of Denmark a neutral Power. The Spanish Ambassador in London recently made representations to Lord Derby, Minister of Foreign Affairs, that supplies of arms and other materials of war manufactured in England were frequently shipped for Carlists, and requested that vigilance be exercised by the British authorities to prevent such violence. To this Lord Derby sharply replied that an indefinite continuance of war in Spain showed lack of patriotism and energy, and if the Spanish navy was vigilant the landing of arms for Carlists would be impossible. The Berlin Supreme tribunal has confirmed the decision of the lower Court rejecting Count Von Arnim's appeal for release. Prince Hohenlohe has gone to Vazin to see Bismarck. Austria, Germany and Russia have presented a joint request to the Porte for permission to conclude commercial treaties directly with Roumania. The Porte refuses, basing his right to do so on the Treaty of Paris. Further information has now been received of the damage caused by the great storm at Hong Kong on the 23rd Sept.—Five ships were sunk; six are missing; two have gone ashore; three were dismantled; and many others have more or less suffered, one being driven out of the harbor. Nena Sahib has been surrendered into the hands of British officers by the Maharajah of Scindia. It is understood that a letter from Nena to the Maharajah, asking for protection, first revealed the whereabouts of the chieftain, and led to his capture. In his confession to a political agent the prisoner declared that he was the famous Nena; admitted that he took a leading part in the mutiny, but denied that he had anything to do with the Cawnpore massacre. The prisoner, however, after making this confession, sought to withdraw it. Physicians at Calcutta have examined him and express a doubt as to his identity, because his appearance is too youthful.—The surgeon who was in Cawnpore at the time of the revolt saw Nena Sahib and failed to recognize the prisoner as the man. Other witnesses have been summoned. The Maharajah of Scindia at first sought to have it stipulated that the man's life should be spared, but he afterwards surrendered him unconditionally to the British. Bala, brother of Nena Sahib, has also been captured.

DOLLINGERITES AND CATHOLICS.

Though the attitude of the State in Germany is as hostile to the Catholic Church as ever, abundant consolation, and cause for rejoicing may be found in the fact that the Catholic laity of Germany are attaching themselves more firmly than ever to their persecuted pastors. Now in point of numbers the Old Catholics are, as a body, very insignificant; it is only the patronage which they receive from the State as the wages of their apostasy, that makes them formidable; but the mass of the Catholic people repudiate them, and hold them in the most profound contempt. Under God, the issue is in the hands of the Catholic laity. A correspondent of the London Times, writing from Freiburg, under date Sept. 23, in a few words well describes the relative strength of the two parties in Germany—Dollingerites and Catholics. "If," he says, "if the former feel that they are strong in having the sympathies of the ruling Powers on their side, the latter are not unmindful of their numerical strength;" and of this the same writer proceeds to give a striking example in a public demonstration that lately took place at Freiburg. As it serves to show the real position of the contending parties in Germany, and effectually disposes of a statement which we often meet with in the Protestant press, to the effect that the Catholic laity do not sympathise with their clergy in the present persecution of the Church by the State—we give the substance of this correspondence, important as coming from a Protestant source.

The circumstances which provoked this Catholic demonstration were these. Mgr. Kubel, Bishop of Leuka in partibus, and administering the diocese of Freiburg, was absent on a confirmation tour.—Dr. Reinkens, the Old Catholic bishop, availed himself of this absence to inveigh from the pulpit against Mgr. Kubel, and in terms so violent and so coarse that even the Times correspondent is forced to confess that "there must have been few of his hearers who did not greatly regret his personal attack upon the respected Bishop of Freiburg"—whom he denounced as a liar, and an impostor.—This aroused the indignation of the Catholic population, who determined to show to the world in what esteem they held their true Bishop, and his assailant Dr. Reinkens. Mgr. Kubel was, as we said, absent upon a confirmation tour when the attack upon him was made. What followed we will let the writer in the Times describe in his own words: "From this confirmation tour, however, he returned last Saturday evening, when the pent-up gases caused by the fermentation due to the words of Bishop Reinkens found vent in the organization of a monster demonstration, whose object was, perhaps, something deeper than to give a mere 'Hoch' to Bishop Kubel after his few days' absence. A thousand torch-bearers were assembled at the railway station, and bands played and hymns were sung, and cheers were given as the Bishop stepped into the carriage awaiting him, and was escorted to his house. The gleam from the flaring pitch illuminated brilliantly the irregular gables and picturesque fountains of the Kaiser-strasse as the procession traversed it, and the graceful perforated spire showed its delicate lace work to the greatest advantage as the red glare flashed upon it from below. Some thousands of persons were in movement throughout the city, and the bustle and motion formed a strong contrast to the usual quiet and sleepy state which is the normal condition of Freiburg when the evenings are but little advanced. Arrived at the end of its journey in the Herren-strasse (formerly Priestler-strasse, and still inhabited by many of the Cathedral clergy), the 'Fackel Zug' halted, and the hymn 'Gott ist meine Zuversicht' was beautifully sung by selected voices. Then up rose Bishop Kubel, and prefacing his speech with the words 'Gelobt sei Jesus Christus,' addressed the crowd around him, thanking the inhabitants of Freiburg for the brilliant reception they had given him of which he was personally unworthy. He did not know, he added, all that had been said about him by certain persons during his absence, but the present demonstration, at all events, led him to suppose that it was given by those who held him to be their rightful Bishop. He believed it would not be out of keeping with the temper of those around him if he concluded his expression of thanks with a cheer for the Holy Father, Pope Pius IX. As the clear and ringing voice of the Bishop ceased, the demanded 'Hoch'

was given three times over, after which a leading lawyer (Herr Marbo) of Freiburg addressed the Bishop in the name of the majority of the inhabitants, laying especial weight upon the unheard-of and uncalled-for calumnious attack made upon him during his absence. 'May Almighty God strengthen us and grant us patience, as well as courage and grace, in order to withstand such attacks as they ought to be withstood,' continued the speaker, and thousands of voices responded to the peroration—'Long live our rightful and most worthy Bishop, Lothar von Kubel, hoch Hoch! Hoch! Hoch!' Colored fires were burnt upon an opposite balcony, which rendered the whole of the proceedings as clear as at noon-day. The procession then filed off to the open space of the Karlsplatz, where the torches were thrown high up into the air, as is the usual mode of winding up such manifestations, and in half an hour more, except where a few knots of excited speakers occupied the street corners, Freiburg was as quiet as usual.

Thus we see that it is not only with a few refractory bishops and a handful of intriguing priests, that the German State has to reckon. It has the Catholic people of Germany to deal with; and the task that it has undertaken is that of eradicating the faith from the hearts of a community which counts its numbers by millions. That these are not daunted by the hostility of the State is evident from the above account from the Times; and with a people so devoted to their pastors, so ready to bear witness to their faith in spite of the terrors of the law, and of the Bismarckian sword suspended over their heads, the German government will find it no easy matter to deal.

No doubt that Government has been encouraged to engage in its present persecution of the Church by the expectation that the Catholic laity would at least keep aloof from the contest, and leave the priesthood to fight the battle with the State single handed, even if they did not actively take part with the ruling power. In this hope the State must now feel that it has been disappointed; and though we do not expect that it will desist from its aggressive policy, and thereby, in the face of the world, acknowledge itself worsted, its most sanguine friends can scarce expect for it other than an inglorious issue from the fight in which in an evil hour for itself it has engaged.

CONSECRATION OF BISHOP RACINE.

The consecration of Mgr. Racine as Bishop of the newly erected Roman Catholic diocese of Sherbrooke, took place on Sunday at the Church of St. John the Baptist, Quebec, of which he has been pastor for over twenty years. The whole of St. John street, without, was decked with flags and two arches of evergreens erected near the church, the ceremony within being carried out with all the pomp and magnificence for which the consecration of the Roman Catholic Church is noted. Archbishop Taschereau said mass and performed the consecration service with the Bishops of St. Hyacinthe and Rimouski as assistants. The Bishops of Three-Rivers, Gratianopolis, Bohine, and the Reverend Mgr. Duhamel, Bishop of Ottawa, were present, and a number of clergy. The Bishop of Three-Rivers delivered an able and exhaustive discourse on the Catholic Church and the duties of its pastors. The musical service was splendidly rendered under the management of Mr. Gustave Gagnon, the organist, assisted by the Union Musical, the Scepteur Haydn, the Church Band, and several other distinguished artists and amateurs. After the mass and during the singing of the Te Deum, Bishop Racine walked through the Church giving his parting benediction to the congregation. The large edifice was uncomfortably filled during the service, the Lieutenant-Governor and family and the Honorable Messrs De Boucherville, Garneau and Angers, of the Provincial Cabinet, the Hon. L. Langevin, C. B., Hon. G. Ouimet, and other prominent citizens being among those present in the central aisle. An address and many handsome presents were subsequently presented to the new Bishop from his late congregation. Mgr. Racine left on Monday afternoon for Sherbrooke via Montreal by the steamer Agassiz of the Union Company's line. A large number of his former parishioners assembled at the Archbishop's Palace, to bid him adieu, and the wharf was crowded with people to witness his departure. The boat was beautifully decorated with a profusion of flags and evergreens, and on the way up fire works were discharged on board, which were responded to on shore, by other pyrotechnic displays at Three-Rivers. At supper on board in reply to the toast of the Union Company, proposed in happy and flattering terms by the Bishop, Capt. Paulet briefly replied. Subsequently an address was prepared by the passengers and presented to the worthy Captain.—Budget, 24th, Oct.

Arrival and Reception of Bishop Racine at Sherbrooke.

As His Lordship was announced to reach Sherbrooke on Tuesday last, most of the day previous was occupied by his people in erecting arches along the line of procession, and otherwise decorating the streets. The first arch was at Fletcher's corner, the next at Dussault's store, another at the corner of Factory and French streets, and one at the church. It is unnecessary to remark that these arches were constructed and decorated with all the skill which affection for the Bishop could inspire; they were very handsome—that at Fletcher's was surmounted with the Union Jack, and embellished with mottoes of welcome to the new Diocesan; the others were similar in construction and only varied as the taste, ingenuity and affection of the people inspired.

At an early hour people from the country began to arrive; the crowd continued to increase up to the time the train was due, when it must have numbered between four and five thousand. On the arrival of the Bishop at the depot he was received with three hearty cheers, when after a few minutes the procession fell into line in the following order:—

The College boys, headed by the Dominion Banner; the St. Jean Baptiste Society, with Flag; the 'Victoria Brass Band, Sherbrooke; Union Jack; the St. Patrick's Society and Banner; the St. Jean Baptiste Society of Coaticook, and Flag; the Corporation; upwards of 100 clergymen, from the Sherbrooke and other dioceses; then came the Bishops, Mgr. Langevin, Rimouski, Mgr. Larocque, St. Hyacinthe; His Grace Mgr. Taschereau, Archbishop of Quebec, and Mgr. Racine, followed by a long line of carriages.

When the procession reached the junction of French and Factory streets, the clergymen robed previous to entering the church. At the entrance of the church, the Bulls appointing the Bishop of Sherbrooke, were read, as well as the notarial documents by which he took possession of the new diocese. The Rev'd Mr. Dufresne, the retiring curate, made a short allocution to hand over his flock and church to His Lordship, who made a brief and very appropriate reply. Then the solemn Te Deum was sung by a large and most effective choir. A very eloquent sermon was afterwards preached by the Rev'd Mr. O'Donnell, Curate of St. Denis, in both languages and with much effect. This was followed by the imposing and touching ceremony of the obedience to the new Bishop; the members of the Clergy coming forward two by two, kneeling down before His Lordship

and kissing his pastoral ring, as a token of respect and submission to his authority. This was followed by the presentation of the following addresses:

The Rev'd Mr. Dufresne read the following address: ADDRESS OF THE CLERGY To His Lordship, Bishop Racine: May it please Your Lordship.

Your Lordship has just been the object of manifold congratulations on behalf of the Laity of your Diocese. They have endeavored to express the filial sentiments with which they are inspired towards your venerable person. But before you assume charge of your important duty, we, the Clergy of your Diocese, beg leave to approach you to express our joy, which we feel, but which we inadequately express.

Chosen unanimously by the Hierarchy of this Province, their choice has been ratified by the Venerable Glorious Pontiff, Pius the Ninth, who, out of his supreme authority alone has given you charge of the Diocese of St. Michael's with Sherbrooke as your See.

Religion has made any progress in this part of the Ecclesiastical Province, it must be attributed under God to the wise direction of our superiors; but it must be confessed we are far from having obtained a full success.

You will find here, neither the full development nor complete organization of the Dioceses of Canada; it is only by long and persevering labor you will be able to attain to the full success your heart desires.

In the course of your Pastoral Visits you will sometimes find a modest chapel in which the faithful will meet to listen to your instructions and to receive your blessing. But how many others do not enjoy the same favor? Without a chapel or a priest, your poor Dioceses will scarce have anything else than a poor log house to join in your prayers, and your heart My Lord will be moved by their entreaties to supply them with what is dearest to their heart, Pastors according to the heart of God.

But why cast a veil of sadness over the present joyful festivities? Have we not a right to hope that the prayers and wishes of your flock will soon be heard? Shall not God, who sends you, be your help? Will his kind Providence be less favorable to us than it has been to others? Does not History tell us that the founders of all religious establishments have been providential men—that in spite of all obstacles they have begun good works which their worthy successors soon brought to a happy conclusion?

To help you in the good work, you have only twenty-five Priests, but allow us to give you the assurance My Lord, that we will endeavor to prove faithful and devoted helpmates.

May it please kind Providence to spare you long to the love and devotion to which in all parts of your new Diocese you are justly entitled!

For want of space, His Lordship's answer is unavoidably crowded out. His Honor Judge Doherty then read in French, the

ADDRESS OF THE PEOPLE. To His Lordship, Mgr. Ant. Racine, first Bishop of Sherbrooke, etc., etc.

My Lord,—Permit me, in the name and on behalf of the Catholic population of this part of the country generally, and of Sherbrooke in particular, to offer to your Lordship the homage of their respectful and sincere congratulations, upon your election to the dignity of the Episcopacy, and to tender to you a cordial and heartfelt welcome to the Town of Sherbrooke, the seat of your newly erected diocese.

We have had reason, my Lord, for looking forward to, and expecting this auspicious event for some months, having learned that the rapid increase of the Catholic population of these Townships was considered, by the Hierarchy of this Province, a full and sufficient justification for the erection of this new diocese, and for establishing the Episcopal residence in this growing and prosperous Town; and, hence, whilst reposing every confidence in the wisdom and beneficent intentions of those and of Him,—the illustrious Chief of the Church, who were to make the very important choice, we could not altogether divest ourselves of anxiety as to who should be sent as our first Bishop.

If ignorant of the history of Catholic missions and missionaries on this continent, we might indulge apprehensions of disappointment on the part of your Lordship, at the transition of city life with all its comforts and conveniences, to a residence among a people scattered over a large extent of country and comparatively poor, although growing in prosperity; but a glance at the early history of the American Continent assures us on this point, reminding us of the marvellous, devoted and persevering labors of the Catholic priest,—the indomitable missionary,—at the risk of a life which it often cost them in the wilderness and alone devotedly sacrificed to the civilization of its aboriginal tribes, and to the glory of Him, who could alone inspire such daring zeal and heroic fidelity.

But with the privations of such a transition, your Lordship is already well acquainted and we trust they may be somewhat lessened by the remembrance of your early apostolic labors in this part of the country, at a time and under circumstances still less favorable and so well calculated to prepare and qualify you for this more important and elevated position; and we also have to offer your Lordship what we believe you will accept as ample compensation: an already numerous and growing population, faithful to the traditions and true to the faith of their fathers, and ready humbly and zealously to give such assistance to your Lordship as may, in some degree, contribute to rendering the labors of your high and responsible position less onerous and more agreeable to yourself.

In thus hastening to welcome your Lordship today, we feel that our implicit confidence in the wisdom and intentions above referred to, has not been disappointed; and, whilst but a few of us have had the advantage of being personally known to you, your reputation of a pious, zealous and eloquent priest, as well as a kind-hearted considerate friend of the poor, who will be also here always more or less with you, has preceded you to Sherbrooke.

As such we rejoice to receive your Lordship; as such it is our earnest prayer you may be long spared to labor for the well-being and happiness, both here and hereafter, of the comparatively large population now more especially committed to your charge and episcopal government.

In conclusion, my Lord, we desire to be permitted to add the expression of our hope and belief that the long and faithful services of our universally esteemed and respected pastor—Father Dufresne,—may have in some measure prepared the field for the exercise of the still higher and more important functions pertaining to your exalted calling, and the performance of your episcopal duties.

REPLY.

To the parishioners of St. Michael of Sherbrooke: GENTLEMEN,—The sentiment of joy and happiness felt by the population of your flourishing city, and of the whole Diocese, on the occasion of its erection into an episcopal see; the cordial greeting you give him, who notwithstanding his unworthiness, is sent you by the august Vicar of Jesus Christ, superabundantly shows.

Well may you put the question to me: Who are you? 'Tu quis es?' I am a Bishop, that is to say, Pastor of your souls, sent to prepare for you

the way of the Lord, and to make straight his paths.

I am a Bishop, that is to say, a Father, and, as a Father loves his children, so should I love you, and my soul should be filled with charity towards you.

Henceforth, I belong entirely to you; I must live in your midst, take a deep interest in the happiness of your families, and above all, care for your souls, and guide them in the path of justice and holiness.

This holy and dread mission makes me tremble, and forces from me the exclamation of the prophet: 'Ab, ah, ah, Lord God: behold, I cannot speak, for I am a child.'

The virtuous examples of the venerable Prelates who have governed this Diocese, encourage me, and point out to me the path I should follow to lead you to heaven.

Moreover, your affection, respect, your piety, docility and filial submission, assure me that the heavy responsibility which weighs upon me will become light and easy. And although the duty imposed upon your first Bishop, of erecting and organizing a new Diocese, is great and difficult, I confidently rely on your generous co-operation to promote the interest of the Diocese confided to me.

Your kind and hearty reception fills my soul with joy, and inspires me with confidence. You allude to an epoch already long past, the years I spent in the missions of Stanfold, Bulstrode and Blandford. The remembrance of these early scenes of my ministry, in the Eastern Townships, encourages me to labor with all the energy of which I am capable, for the prosperity of this fine portion of our country.

I can assure you that I feel most happy to return, and devote the remainder of my life to the welfare of a population already so flourishing, so numerous, and so closely attached to the traditions of our holy father.

I am happy to tell you, to-day, what I know your hearts will rejoice to hear. Your venerable Pastor, Mr. A. E. Dufresne, who, for the last twenty-one years, has labored with so much devotedness for the salvation of your souls and the prosperity of your city, will not be removed. He will be left with you, to the city of Sherbrooke; near his Bishop, he will aid him by his counsels, and share with him the labors of the administration of the Diocese.

I must heartily thank you for your warm congratulations and good wishes. These strong proofs of love and respect, warrant me to hope much for the future. On my part, I shall endeavor to correspond with the design of Divine Providence, and with your legitimate expectations, by the faithful fulfilment of the holy and sacred mission confided to me.

ANTOINE, Bishop of Sherbrooke. Sherbrooke, Oct. 20th, 1874.

L. C. Belanger, Esq., President of the St. Jean Baptiste Society of Sherbrooke, then presented His Lordship with an address on behalf of this Society, which is crowded out for want of space. His Lordship made a very eloquent reply, which seemed to move deeply the vast crowd assembled.

M. L. Connolly, Esq., President of the Saint Patrick's Society, of Sherbrooke, then read the

ADDRESS OF SAINT PATRICK'S SOCIETY: To His Lordship Antoine Racine, Bishop of Sherbrooke.

With most respectful joy, we, the members of St. Patrick's Society, tender to Your Lordship the homage of devoted and Catholic hearts, on this bright and happy day, when Sherbrooke witnesses for the first time the presence of her first Bishop. This, the joy of our hearts swells from many a source.

We rejoice with Your Lordship, through love of Holy Church, sacred to us from the cradle, her authority divine we have cherished and obeyed, when manifested from the Eternal City by the successor of Saint Peter and Vicar of Jesus Christ. That authority we have cherished equally, when exercised from afar by venerated prelates, whose sway over us now belongs to the past; equally also when wielded at home by priestly shepherds, whom from first to last we have known only to esteem and love, yet that same authority divine is dearer and holier to us when sustained under our own sky, by one of those to whom the Holy Ghost has placed as Bishops to rule the church of God.

We rejoice, your Lordship, through veneration of your person; from the walls of the ancient Capital washed by the majestic St. Lawrence, to our inland hills and vales, watered by the modest St. Francis, fame has wafted tidings of the piety and zeal, of the eloquence and learning, which mark the late pastor of St. John's Church, Quebec. Gladly do we thank a kind Providence that such noble qualities, worthy to grace even the venerable See once held by Laval, will henceforth adorn the Episcopal Chair of Sherbrooke.

With feelings of pride and patriotism, we rejoice Your Lordship also as citizens of Sherbrooke and vicinity. Sweetly and nobly does Sherbrooke sit enthroned on her two-fold amphitheatre, contemplating amid the picturesque scenery of rivers and cascades, of meadows and groves, her railroads and factories, her seats of trade and industry, her wealthy mansions and humble cottages, her homes of prayer and learning; all these being signs and marks of present prosperity and future greatness. Yet bright and smiling as is this worldly picture it pales and fades before the religious glory which now crowns Sherbrooke, ranking her among the one thousand Episcopal Sees of God's Church.

We rejoice, Your Lordship, as sons of St. Patrick. Our annals tell us that Erin's national Apostle came from the land so justly styled "the eldest daughter of the Church," from Catholic France. Since that distant day, both on the old and new continents, around many a Catholic altar have in every age met and prayed, the sons of France and the sons of Erin. On this soil the socially and religiously, one family. Blessed then children of those two kindred races have lived this day which cements our union of faith and love by a stronger and nobler tie among the men of your own race. One more than we, sons of St. Patrick, rejoice that Your Lordship that this holy link.

May the years of your Episcopate be many and happy! May your pastoral eye never rest on more devoted and docile bands of your flock, than the sons of St. Patrick, as well in the city as in the whole Diocese of Sherbrooke! In the name of St. Patrick's Society, M. L. CONNOLLY, President.

THE REPLY. I rejoice with you, seeing that here national pretensions are set aside to make way for more noble feelings, and that the sons of St. Patrick live in a union and harmony with the sons of St. John the Baptist, and are equally zealous in contributing to the glory of God and the spread of the Church. By so doing you will best show yourselves the worthy children of St. Patrick, and make my efforts in strengthening the links that already unite you ever pleasant.

A. Bishop of Sherbrooke. The ceremonies of the reception were then brought to a close, and the Bishops and Clergymen partook of a very sumptuous dinner in the large Convent Hall, prepared by the ladies under the directions of the Committee. Witty and humorous speeches were made, and thus ended one of the most important and enthusiastic demonstrations ever made in this part of the country.

There was a general illumination in the evening. Several residences were splendidly illuminated. We are happy to welcome the new Bishop to our midst, and to wish him entire success and continued prosperity.—Sherbrooke News.

THE SYLLABUS.

For the True Witness... An approved English text with notes compiled from the Dublin Review.

II. Moderate Rationalism. Prop. VIII.—Since human reason is on a level with religion itself, therefore theological studies are to be handled in the same manner as philosophical.

Prop. IX.—All the dogmas of the Christian religion are without distinction the object of natural science or philosophy; and human reason, with no other than an historical cultivation, is able from its own natural strength and principles to arrive at true knowledge of even the more abstruse dogmas, so only these dogmas have been proposed to the reason itself as its object.

Prop. X.—Since the philosopher is one thing, philosophy another, the former has the right and duty of submitting himself to that authority which he may have approved as true; but philosophy neither can nor should submit itself to any authority.

Prop. XI.—The Church not only ought never to animadvert on philosophy, but ought to tolerate the errors of philosophy, and leave it in her hands to correct herself.

Prop. XII.—The decrees of the Apostolic See and of Roman Congregations interfere with the free progress of science.

Prop. XIII.—The method and principles whereby the ancient scholastic Doctors cultivated Theology, are not suited to the necessities of our time and to the progress of the sciences.

Prop. XIV.—Philosophy should be treated without regard had to supernatural revelation.

(To the system of Rationalism belong mostly the errors of Antony Gunther, which are condemned in the epistle to the Cardinal-Archbishop of Cologne:—"Ecclesiam tuam," June 15, 1857, and in that to the Bishop of Breslau "Dolere haud medicari," April 30, 1860.)

NOTES.

Prps. VIII. and IX. agree with each other as to the foundation on which they rest.—"Although," they imply, "God has revealed Christian truth, yet there are no dogmata thus revealed which it is beyond the power of human reason (if duly cultivated) to prove by its own intrinsic strength, when once they have been proposed to it. From this tenet it would follow that philosophy, so far as regards its object matter, is co-extensive with theology.

This is actually asserted in Prps. X. and XI. These propositions, however, are equally condemnable, whether you take the word "philosophy" in this or in its true sense.—Holy Church has been entrusted with the sacred charge of maintaining the faith in its purity. But there is an enormous multitude of philosophical propositions, which lead by necessary result to a denial of Christian doctrine; and unless, therefore, the Church could infallibly condemn these errors, she would not have received adequate means for fulfilling her primary trust. Now—if she have received from God the power of infallibly condemning philosophical propositions, then philosophy (and not only an individual philosopher) is under the obligation of submitting to her authority (denied in Prop. X.); nor can the Church always lawfully tolerate those philosophical errors which may lead to false doctrinal conclusions (affirmed in Prop. XI.)

A rationalist indeed will object, that since philosophical propositions are wrought out by reason alone, by no other weapons may they be legitimately combated. A writer in the London Tablet some time ago answered this objection most simply, and at the same time most satisfactorily. A boy brings up his sum to you wrongly cast up; so you rub out what he has written and send him back to try again. Herein you are not interfering with the rights of reason, but on the contrary, requiring the boy to exercise his reason rightfully. If a philosophical proposition is condemned by the Church, the philosopher may know with infallible certainty that it is contrary to reason; and if he will imitate the boy's docility, if he will go back and work out his theorem again carefully, so he will find. At the same time we frankly admit that the Church's mode of dealing with philosophy would be most indefensible and tyrannical, if those strangely-minded Catholics were in the right, who deny her philosophical judgments to be infallible.

As to Prps. XII. and XIII., it is a sure principle of Catholicism that the "Ecclesie iuge magisterium," the Church's continuous magisterium, is our infallible guide to doctrinal truth. It directly conflicts with this principle to say (Prop. XII.) that her method of action "interferes with the free progress of science;" for this it could not do unless it directly promoted doctrinal error; either the error of supposing that some purely secular question belongs to the domain of religion, or else some error more directly doctrinal. And the infallibility of her practical guidance is no less manifestly denied by the allegation (Prop. XIII.) that a theology so expressly and earnestly sanctioned by her as the scholastic "is unsuitable to the necessity of our times and the progress of science." If scholastic theology be not productive of true and important results, it could not so long have received the Church's approval; but if it be productive of such results, it cannot be unsuitable to this or to any other time. The well-known illiberality of liberals is singularly exemplified in this matter. No good Catholic ever thought of denying the great advantages which sacred science may derive from modern criticism, especially in the departments of Scriptural exegesis and doctrinal history; and the Church has welcomed these new methods with open arms. But nothing will satisfy the liberals, so long as she is content to incorporate what is new, without discarding and condemning what is old. Their aim is not development but revolution. Lastly, the meaning of Prop. XIV., and also its falsehood, are clear, without further comment, from what has been said on Prps. X. and XI., with which it is intimately connected.

(TO BE CONTINUED.)

THE SYLLABUS.

CONFESSION.—Prop. II. of the Syllabus published last week as follows:—"All action of God and on the world is to be denied," should read thus:—"All action of God on mankind and on the world is to be denied."

FATHER TOM BURKE ON THE NATIONAL MUSIC OF IRELAND.

Amongst the numerous noble works done by the great Dominican whilst on this Continent, was his admirable lecture on the National Music of Ireland. This magnificent lecture will be read by that highly gifted Artist, Rosa D'Erina, Ireland's Queen of Song, at the Mechanics' Hall, on the evenings of Tuesday and Wednesday, Nov. 10 and 11, for the benefit of the Shamrock Lancers Club. This will be beyond doubt the richest musical treat perhaps ever given by any musical Artist in this city—at least from a Catholic and national point of view.

It has been truly said and written, that the best history of Ireland is to be found in her music, and that the glorious deeds of Ireland's children, as well as their great sufferings and trials under terrible persecutions, have been best perpetuated in the songs of "Old Ireland." "Father Tom" has shown this in his own witching manner in that splendid lecture of his on the National music of Ireland, which will be read by Rosa D'Erina, and illustrated by her in a manner not equalled by any musical Artist on this Continent.

We bespeak an earnest co-operation in this matter, not only by all lovers of Ireland's music, but also by all friends of the "successful Shamrocks," who have earned for themselves the respect and esteem of all who love Ireland.

The great Artist who is to delight us by her wondrous gifts and powers, is too well known and appreciated throughout this Dominion to require any praise at our hands. We will give full particulars in our next. P. C. M.

WHAT IS MASONRY?

We cannot of ourselves tell. It was never given us to ride the goat. But the Dominion Monthly, which apparently knows all about the mystic craft, answers the question in its October number. It is hardly necessary to say that the Monthly is not a Catholic periodical.

What then is Masonry according to this unprejudiced authority? "It is not Christian," but "merely the candle of Judaism, kept burning in the broad-day-light of a brighter era." Phew! Plain-talk, and rather hard on the craft. And yet, because the Pope has declared that all Catholics who join this order—that is, who renounce Christianity and embrace Judaism—are ipso facto excommunicated, the Protestant press, not excepting the Dominion Monthly, holds him up to be gazed upon by the Protestant world as the greatest bigot, intolerant, and persecutor alive. From this, what do we conclude? Why, that Protestantism is, at best, mock-Christianity, a "half-fellow-well-met" with infidelity and Judaism. Can the Dominion Monthly object to this conclusion as illogical or untrue?

A few more passages in the same article strike us as interesting and worthy of the attention of all Catholics. "The (Masonic) pleas of antiquity and universality are mere moonshine," says the Monthly; and again:—"its elaborate ritual of symbol on symbol, ceremony on ceremony, nothing but odious display. Hard rubs these, but the hardest and unkindest of all has yet to come: 'the pretended pursuit of science and art, and the cultivation of the social virtues are rendered objects of ridicule by the incongruous mixture of such themes with singular ceremonies, terrific oaths, etc.'" There goes the mask—pretended pursuit of science, art, etc.—at last! Torn off too by the brotherly hand of the Dominion Monthly published by John Douglas and Son of Montreal! We are ready for the millennium now. M. J. W.

THE CHURCH IN BROCKVILLE.

To the Editor of the True Witness.

SIR,—Now that so many churches are being erected through the country, as we see every day by the True Witness, I hope you will be kind enough to allow me a little space to let the Catholics of the country know how we are situated in this district.

The Catholics of this part of Brockville parish have a very good stone church which, though built since 1861, has not been very long finished. It is situated about six miles north of Mallorytown Station, on the Grand Trunk Railroad, and some fifteen miles west of the town of Brockville. It is in the centre of a good fertile country which is well watered and planted with trees for shade. Even at this season of the year they look very beautiful, and the various colours they now present, together with the appearance of the surrounding country, would require the pen of a novelist to give anything like an adequate description. The farm houses and out offices all around here are second to none in the country, and taking that in connection with the farms being well stocked, it shows that this Canada of ours is prosperous, and if people go industriously to work, they will be in the course of very few years comfortable and happy.

The Rev. J. O'Brien of Brockville, who is our parish priest, deserves more than a passing notice in this letter. He spares no trouble or expense to make his parishioners feel comfortable, and consequently the kindness which he bestows is in every way possible reciprocated.

He comes out to our church every five weeks, where he celebrates Mass and gives instructions in the Catechism to the children who are assembled before him. These little children as well as older persons who attend in church, have specially to thank him for the interest he takes in having the Christian Doctrine perfectly understood by them. He was born in this diocese some twenty miles from Kingston, and is now in his forty-second year. He went to college in Kingston and was ordained in 1856. Being a first class scholar, he was in a very short time after ordination appointed Principal in Regiopolis College, Kingston, which position he filled very creditably until December 1864, when he was appointed pastor of Brockville parish.

At that time the parish was greatly in debt. Brockville church was unfinished, as also our country church, which required a great deal of outside and inside work to make it a suitable edifice to attend in to hear the word of God. Here was a crisis. What was to be done? A large church was to be finished in good style in Brockville, but where was the money to come from? Father O'Brien was notwithstanding idle musing over what was to be done. One summer's morning he went across the border to the States, and was not long collecting an amount sufficient to meet the church demands; also at the same time and since he succeeded in getting up bazaars which were patronized not only by Catholics, but by a great number of liberal Protestants, who deserve thanks for the kindly spirit they showed. With the proceedings of the bazaars and the amount secured from some lectures which he delivered in the church, a considerable sum was raised, and we now have not only all our debts paid, with a fine bell in the tower of the church, but have a nice sum placed to the credit of the church in the bank. The kind manner in which you hear Father O'Brien spoken of around the country show that they thank him from the bottom of their hearts for not standing inactive at this crisis.

There is a good separate school in Brockville, which is visited each day by the rev. gentleman I

have before alluded to, he has also a good many members enrolled in a temperance society which he started and which is now a great boon to the parish.

Confirmation was given yesterday in Brockville by Archbishop Lynch, of Toronto, to 250 persons. The greater number were of course children who seemed deeply impressed with the importance of the ceremony.

Our country church is finished and out of debt. To-day the holy Sacrament of Confirmation was conferred on 50 persons by the Archbishop who, after the ceremony was over, delivered a most instructive discourse to those present with regard to the sacred ceremony of Confirmation, &c., and also gave instructions about receiving other sacraments.

The Rev. Wm. Keilty, of Kitty Parish, celebrated Mass on the occasion, and it must have cheered the heart of that good priest, Father O'Brien, to see such a large congregation present, the church being filled to its utmost capacity. P. L.

OBITUARY.

Died, at his residence, West McGillivray, on the morning of the 16th Oct., 1874, of Typhoid Fever and Acute Dysentery, in his 68th year, Jas. Quarry, a native of Brandon, Co. Cork, Ireland. Mr. Quarry had been a resident of Canada for over 40 years the last 20 of which were spent in McGillivray where he was highly respected as a good neighbor and citizen.

His remains were interred in the B. C. Cemetery, Mount Carmel, on the 17th inst., and where a Grand Requiem Mass was offered by the Pastor, Rev. Father Brennan, for the repose of the soul of the deceased. The funeral cortege was the largest ever known in this neighborhood, there being over 150 carriages in the procession. It is most consoling to his family and his bereaved widow, that he died strengthened by all the rites of our Mother, the Church; being attended in his sickness and immediately before his death by Rev. P. J. Brennan, Pastor of Mount Carmel. Reader, in your charity, pray for his soul. R.I.P. McGillivray, 20th Oct., 1874.

THE SODALITY OF THE SACRED HEART.—We have before us a neatly bound book of the ordinary prayer book entitled "Manual of the Sodality of the Sacred Heart of Jesus," from the publishing house of John Murphy & Co., of Baltimore. Now that the Sodality has been established in nearly every parish, this little Manual should be secured by every member as it is in fact a necessity. It gives the rules of the Sodality, rules for the officers, admission of members, form of consecration, &c.; besides a variety of other prayers, including prayers at Mass. All, whether members of the Sodality or not, will find in it mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year. It has the approbation of the clergy of the Society of Jesus, &c., and we strongly recommend it to every Catholic. It can be had from D. & J. Sadiet & Co., Notre Dame Street.

THE CATHOLIC WORLD.—November, 1874.—D. & J. Sadiet & Co., Montreal. Terms: \$4.50 per annum; single number, 45 cents.

The contents for the current number are as follows:—Church Chant versus Church Music; A Vision; On the Wing; The Three Edens; A Disquisition with an Infidel; Destiny; The Veil Withdrawn; Fac-Similes of Irish National Manuscripts; Annals of the Moss-Troopers; Assunta Howard; Inscription for the Bell "Gabriel"; Switzerland in 1873; A Legend of Alsace; Wind and Tide; Matter; New Publications.

THE DE LA SALLE MONTHLY.—We have received the October number of this well conducted Catholic Magazine, and find it exceedingly good. In those days when our religion is exposed to such violent attacks it is consoling to find that we can secure plenty of light literature, Catholic in tone, and not have to read the low stuff which is thrown on the tables of news offices under our eyes, and which, we are sorry to say, has too large a circulation amongst the Catholic youth. The De La Salle Monthly can be had from 48 and 50 Second Street, New York, at \$2.00 per annum; single copies, 20 cents.

LA CREME DE LA CREME is the title of a musical monthly published by J. L. Peters, 599 Broadway, New York. The 11th number has appeared. Its cost is only fifty cents per single copy, or four dollars per annum, in advance. This publication is calculated to supply a want long felt in many quarters, namely, the issuing of a cheap rate of a collection of the best music for advanced players. The present number contains what would cost two dollars and twenty-five cents, if published in sheet form. Peters's music house has already earned a reputation for the excellence of its publications in all forms, not surpassed by any other either in Europe or America. By publishing La Creme de la Creme the enterprising publisher has added additional honors to his widespread fame.

The following are the contents of the current number:—

Moonlight on the Hudson, by Wilson; Air Castles, by Maylati; La Rose du Soir, by Kube; Reminiscences du Piano, by Voss, from Beethoven, Schubert, Weber, Bellini and Donizetti.

CANADIAN ITEMS.

The finishing touches are being put to the wood-work of the handsome dome erected on the new Chapel of Notre Dame de Lourdes, St. Catherine street; this church, which, it is said, will cost above \$150,000, promises to present an elegant appearance, externally and internally.

St. PATRICK'S CHURCH, QUEBEC.—The Redeemptorist Fathers, who have taken spiritual charge of this church, are indefatigable in their desire to satisfy the spiritual wants of the congregation. Even at the low masses on Sunday mornings exhortations from the pulpit are now delivered, and next week a "mission" will take place, to be followed during the ensuing week by one for the males.—Budget.

ECCLESIASTICAL.—Rev. M. Auclair Cure of Quebec, has been named a grand vicar of the diocese of Rimouski and Sherbrooke.

The Catholics of London, Ont., are about to erect an additional schoolhouse to accommodate 100 pupils.

FUNERAL OF THE LATE EX-MAJOR ROBINSON.—On Friday afternoon the funeral of the late Mr. William Robinson took place from the residence of his brother, St. Denis street. The procession was large and highly respectable. Among those present were noticed Cols. Dyde, Stevenson, Labranche and Hill; Majors Linton, Rogers and Milloy; Captain S. C. Stevenson, together with other gentlemen representing the Volunteer rank and file.

POST-OFFICE ROBBERY.—Raphael Soilers, letter carrier, living on St. Catherine street, gave himself up to the Water Police on Thursday evening. He stated that four or five days ago he received a letter directed to Mrs. J. McGrail, corner of Wellington and King streets, which he opened and burnt the letter, and with the money went to Beauharnois, where he spent all but \$1.25, which he gave up to the police. The case was heard before the Police Magistrate on Friday, when the prisoner was remanded for further evidence.

Scotian, with some thirty immigrants, being the last batch of the season. Mr. Sheil has been instrumental in sending out a large number of people this summer.

TIME IT WAS STOPPED.—On Thursday morning about three o'clock, the passengers on the Richelieu by a great hissing of steam, followed by a tremendous crash. It was found that a serious smash had occurred among the machinery. The "accident" took place shortly after leaving Sorel; both the Union Company's steamer and the Richelieu Company's regular boat were close by, and the latter took off the frightened passengers. We regard this as a warning not to be lightly passed by. This is the second time lately that a Richelieu Company steamer has broken down. The inference is that the machinery was being over strained in order to reach port before the rival boat. We have just heard how such tactics up west have resulted in a shocking loss of life. Is there no power to step in and prevent such a calamity on the St. Lawrence?—Star, 24th inst.

FATAL ACCIDENT.—On Monday afternoon, 19th inst., as Mr. Michael Leahy, senr., was carting some corn from a field to his barn, part of the load slipped off, causing the horses to run away. The old man fell between the horses, and was dragged several rods; when taken up, he was found to be terribly cut about the head, some of his ribs broken, and thrust into his lungs, and otherwise fatally injured. He was a man of superior intelligence, upright in his doings, and respected by all his neighbors in the township of Hinchinbrooke. The deceased was about 70 years of age, and through his long life had been a consistent member of the Roman Catholic Church.

MONUMENT TO LORD DUFFERIN.—We learn with pleasure that Mr. Joseph Millmore, brother of the distinguished artist, Martin Millmore, who is now in Rome, has just closed a contract with a committee representing the citizens of Montreal, for the execution of a life-sized statue in marble of Lord Dufferin, the present Governor General of Canada, the price named being \$10,000. Mr. Joseph Millmore will execute the work in person, and will proceed to Rome for that purpose.—Boston Journal.

OTTAWA, Oct. 23.—A deliberate attempt to fire the stables of Mr. M. Champlins, Queen street, was made this afternoon about 2 o'clock. A packing box filled with hay was placed against the side of a stable immediately connecting with the main livery stable, and around the box a quantity of wood was piled. It happened fortunately Chief Young, of the Ottawa fire brigade, discovered the fire and was prevented.

Mr. Kirkpatrick with the party of which he was in charge, have returned from their labours in the Pacific Railway survey. A practicable route for the road has been obtained 70 miles north Lake Superior.

The water in the Ottawa and its tributaries is unusually low at present, in fact it has not been so for a number of years. The rocks are exposed from the channel to the north side of the river below the Suspension Bridge.

SMOKING EXPLOSION.—WINDSOR, Oct. 23.—The steamer "City of Brooklyn," the property of the Northern Transportation Company, exploded her boiler when opposite Ecorse, eight miles below Windsor, this afternoon, killing 15 persons and seriously wounding several others. The "Bob Hackett" rescued the survivors and took them to Detroit. The "City of Brooklyn" was shattered to pieces. She sank immediately in 20 feet of water. The Captain and ten of the crew were saved; the engineer and fireman and sixteen passengers lost. The passengers killed are:—Mrs. Eoffin and child, of Oswego; a lady from Cleveland, and two Frenchmen from Odgensburg, names unknown. The crew killed are:—John Morley, first cook, Odgensburg; second cook, name unknown, of Oswego; Wm. Hilliard, second engineer, of Odgensburg; James Romaine, wheelman, Cape Vincent; Michael Eucks fireman, Cape Vincent; Mike Hawley, deckman, Rensselaer Falls; R. H. Lenn, sailor, and Samuel Anderson, porter, Rensselaer Falls. The passengers saved are:—Captain Boardman, of Chicago, head injured and arm broken; James Mullen, of Green Bay, seriously injured; F. W. Stevens, of New Haven, leg broken; Biley Franklin, of Lodi, Ohio, shoulder sprained and head cut; Capt. Harvey Brown was saved uninjured; the first mate, arm broken; second mate, Abner Mellin, injured in the leg; first engineer, Wm. Stoddard, fatally hurt; nine others were rescued, nearly all slightly hurt. The "City of Brooklyn" had a miscellaneous cargo, and was herself valued at \$25,000. Some of the injured passengers say that the boat was racing with the propeller "Cuba" which had passed her a short time before and that she was carrying a tremendous head of steam when the catastrophe occurred. Capt. Brown attributes the explosion to low water in the boiler. The explosion tore her apart, sinking her almost instantly.

TWO CHILDREN BURNED TO DEATH.—ORANGEVILLE, Oct. 20.—Yesterday a fire broke out in George Island's blacksmith's shop, which completely destroyed it. Two children, a son of Island, and a daughter of Gray, each about 3 years of age, were burned to death. They were playing in a heap of shavings, and probably set fire to them, and were smothered before they could escape. The bodies were found burned to a crisp.

WINTER PREDICTIONS.—We (Quebec Budget) were informed early this week by an Indian from the North Shore below that we might expect to have good snow roads by the 10th of November. Our noble redman spoke with such seeming confidence in the verification of his prediction that we ventured to enquire his reasons. His reply was that the beavers and musk rats had completed their lodges and having laid in their stocks of provisions, were already beginning to retire for the winter.

WANTS, Oct. 23.—A meeting was held here to-day in the interest of the Ontario Central Railway Company, at which the following resolution was adopted:—That in the opinion of this meeting the construction of the proposed Ontario Central Railway would be of such advantage to the Township of Pickering as should induce the ratepayers to aid its construction liberally by way of bonus.

TORONTO, Oct. 23.—Some evil disposed persons have introduced the dangerous practice in Toronto of setting off signals upon the rails laid for the street cars. The loud report, as may well be expected, alarms the passengers, as well as others, and it is a fortunate thing that no serious accident from horses taking fright has yet resulted.

HAMILTON, Oct. 23.—A woman was struck down at the corner of Maiden Lane and John street last night while walking home with her husband, by one of a gang of four street ruffians. Before the husband was aware of what had caused the blow, they were off and have not been arrested so far.

DURHAMVILLE, Oct. 23.—At two o'clock this afternoon, Simpson's Grist, carding and oat mill was burned to the ground. Loss, \$10,000. No insurance.

REMITTANCES RECEIVED.

Gaspé, A. J. P. \$2; Port Hawkesbury, N. S. M. M. 2; Point Edward, B. E. 2; Vankleek Hill, Mrs. P. P. 1.50; Marysville, Rev. M. M. 2; Read, N. W. 2; Vankleek Hill, R. C. 2; Spencerville, M. D. 2; For Rev. B. O. B. St. Patrick's Hill—P. W. 2; For D. O. B. Pleton—Waupeca, A. S. 2; For H. B. P. Chelsea—W. M. 2; For Rev. P. M. Frampton—Mrs. J. O. 1.50; For J. B. O'Hane Harbor, N. B. Self, 2; J. R. 2; For P. L. Escott—Warburton; J. M. 1.50.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table with 2 columns: Commodity and Price. Includes Flour, Superior Extra, Extra Superfine, Fine, Strong Bakers, Middlings, U. C. bag flour, City bags, Oatmeal, Corn, Pease, Barley, Lard, Cheese, Pork, Ashes, Pearls.

TORONTO FARMERS' MARKET.—(Globe)

Table with 2 columns: Commodity and Price. Includes Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Potatoes, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Hay, Straw.

THE KINGSTON MARKET.—(British Whig)

Table with 2 columns: Commodity and Price. Includes Flour, Family, Ex Fancy, Grain, Meat, Hides, Lambskins, Poultry, GENERAL, Timothy Seed, Clover.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL. May 1st, 1874. 37-52

THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S HALL, (Corner of St. Alexander and Craig Streets) on MONDAY EVENING next, 2nd of Nov., at 8 p.m. SAMUEL CROSS, Rec. Sec.

THE REGULAR MONTHLY MEETING of the IRISH HOME RULE LEAGUE will be held in the ST. PATRICK'S HALL, corner of St. Alexander and Craig Streets, on TUESDAY EVENING next, the 3rd of November, at EIGHT o'clock, sharp. P. J. COYLE, Rec. Sec.

WANTED—A good MALE TEACHER, with the necessary recommendations, to whom a liberal Salary will be given. D. J. McLACHLAN, A. N. McDONALD, ANGUS R. MLEOD, Trustees.

Glennévis, Oct. 26, 1874. 11-3



CONTENTS OF OCTOBER NUMBER: Erin, (Poetry). Kilsheelan; a Romance. Economy. Organ, Gray and Green. (Poetry). Editorials: Catholic Education; Our Colleges; Why is a Coercion Bill now in Force in Ireland? The Home Rule Movement; The Memory of the Friends that are Gone. The Gems of Ireland. Sir Chas. Gavan Duffy (Portrait). Sir John Grey, M.P., (Portrait). Zozimus. The Far-Famed Island of Arran. Frode's Tribute to the Catholic Church. Brownson on the Irish Race. The Rescued Bride. The Name of Mary. Music: "The Shamrock."

PRICE \$1.50 PER ANNUM. All communications to be addressed to F. CALLAHAN, Printer and Publisher, 35 St. John Street, Montreal.

INSOLVENT ACT OF 1869, AND AMENDMENTS. In the matter of OLERMONT DANIELS & Co. Insolvents. I, the undersigned, F. X. Archambault, Esquire, advocate of the city and district of Montreal, have been appointed assignee in this matter. Creditors are requested to file their claims before me, within one month and are hereby notified, to meet at my office No. 57 St. Gabriel street, in the city of Montreal, on the twenty eighth day of November next, at two o'clock, P.M., for the public examination of the insolvents and for the ordering of the affairs of the estate generally. F. X. ARCHAMBAULT, Assignee. Montreal, 27 October 1874. 11-4

FOREIGN INTELLIGENCE

FRANCE.

THE FRENCH ELECTIONS.—The Paris correspondent of the Times telegraphs:—

It is too soon to announce the completion of the elections for the Council-General, although some of Monday night's Paris papers speak of them as if the great majority of the results were already known instead of only about one half of them. As far as they have gone, the greatest gainers are the Republicans; but this result may be seriously modified by the intelligence that will reach us to-morrow. The most important Republican triumphs are in the large towns where prefectural candidates have been annihilated by overwhelming majorities. At Lyons, Bordeaux, and Marseilles this has been the case. A number of outgoing Monarchical Councilors have been replaced by Republicans. Here and there the Bonapartists have made a dash and gained the day, four new Councilors of that political persuasion having been returned in the Gironde and two in the Lower Charente. Several Deputies who in the Assembly sit upon the Right have lost their seats in the Local Councils, which augurs ill for their retention of those they occupy at Versailles when a general election shall be held. As before said, these Departmental elections do to a great extent foreshadow the Parliamentary elections. It seems pretty certain that the Republicans have improved the position they held in 1871 in the Local Assemblies, but to what extent that has been done can be fully ascertained only when we know the total results. Meanwhile some of the details of what has already occurred have interest. The family feud in Corsica has led to the defeat of Prince Jerome Napoleon in the Canton of Ajaccio by a majority of 7,400 votes given to his cousin, Charles Bonaparte. The Duc d'Anjou has triumphed over his Republican competitor at Clermont, in the Department of the Oise, by 1,810 votes against 939. Although five Republicans were returned at Marseilles, the sixth vacant Canton chose a Legitimist. Lyons maintains its old character as the most Democratic city in France, and the four Republicans polled 32,727 against 6,712 given to the Legitimist. At Bordeaux the Republicans carried all the four Cantons, and at Rouen the three retiring Republicans were re-elected without opposition. At Amiens four Republicans were elected. At Lille the late Conservative member was defeated after a rather close contest by a Republican. The Canton of Calais has returned M. Martel, Vice President of the National Assembly, and an intimate friend of M. Thiers, in place of M. Dussaussoy (Bonapartist), the outgoing member of the Council-General, who offered himself for re-election, and who is also Deputy at the National Assembly for the town of Calais. M. Seneca, Bonapartist and a Deputy has been re-elected without opposition for the Canton of Desvres. At Avignon the Legitimists carried one Canton and the Republicans another. At Nice the latter were defeated. In the Eure the Republicans retained the one seat they previously held, but were defeated by Bonapartists and Monarchists in the other 12 Cantons. At Versailles the Republicans carried one Canton, while in the other, where a Conservative polled more than the two rival Republicans put together, a second ballot will be necessary. In the Haute Vienne, M. Barthélemy St. Marc Girardin, Chef du Cabinet at the Ministry of the Interior, has been elected. M. Bruas, the recently defeated Septennialist candidate for the Assembly, has been re-elected by a Canton in the Maine-et-Loire, and M. Janvier de la Motte, the well-known Bonapartist ex-Profit, has also gained a seat in that Department.

THE NAPOLEONS IN CONSIDERATION.—The elections for the Council-General all pale in interest before the family contest at Ajaccio. The Bonapartists of the Prince Imperial's party have completely thrown over Prince Napoleon, who has set up for himself, and denounces the Empress, M. Rouher, and all the entourage of his cousin. Accordingly, when time came for him to demand from the Corsican electors the renewal of his mandate as Councilor-General, the orthodox Imperialists brought forward another candidate, Prince Napoleon Charles Bonaparte, grandson of Lucien, and brother of the Cardinal, and after his Eminence the senior in line of the whole House of Bonaparte. Prince Napoleon is, or was, a cavalry officer in the French service, and he married a daughter of Prince Ruspoli of Rome. The two canvasses were proceeding at Ajaccio when Prince Napoleon Jerome's friends attempted to throw a doubt on the support given to Prince Napoleon Charles by the Prince Imperial. This brought M. Franceschini Pietri, formerly secretary to the Emperor, from Arenenberg, and he summoned a meeting of the party, and declared that Prince Napoleon Charles was the only candidate "whose candidature was approved by the Prince Imperial, the head of the family." Prince Napoleon Jerome replies in a manifesto addressed to the electors, in which he complains that he is "the object of the hatred and calumnies of those fatal men who ruined the Empire and brought about the disasters of France," and that they have even "gone so far as to raise up an adversary to him among his own relations." He tells them that he has never varied; whether as Deputy in 1848, as "heir-presumptive to the first throne in the world under the Empire"—a claim which he does not seem disposed to leave in oblivion—"or as citizen at the present day." He "loves liberty," "defends the rights of the people," and "maintains the alliance of Democracy with the name of Napoleon." In other words he will be a Democrat if he can rise by the help of Democracy, and when he has risen, he is quite ready to be the occupant of "the first throne in the world." The mass of the party, however, are decidedly against him.

THE DUKES OF PARMA AND THE FRENCH SUCCESSION.—The candid about Don Carlos being recognized in a sort of family council as the presumptive heir to the Comte de Chambord has been again contradicted, this time on the part of the young Duke of Parma, in a letter to the Presse from the secretary of that Prince. It is perhaps worth observing, in connection with this denial, that before the reconciliation between the Comte de Chambord and the House of Orleans, it was to the young Duke of Parma himself, as son of Comte de Chambord's only sister, that some of the extreme Legitimists, who considered the house of Orleans to have forfeited by treason its rights of succession, were accustomed to look as a possible heir to the French Crown. How far such persons could be accounted real Legitimists is another question—as they would of course be going dead against the Salic law, which has been always the rule of succession in France. The death of Henri V. without issue would thus have placed these more fanciful Monarchists in an awkward dilemma, if such crotchets had not been fortunately extinguished by the recognition last year by that Prince of the Comte de Paris as his heir presumptive. —Tablet.

PARIS, Oct. 22.—Ex-President Thiers has written a letter indignantly denying he ever represented that the French Government was actuated by sentiments hostile to Italy. He maintains that on the contrary the Government and Assembly disapprove of any movement against Italy.

SPAIN.

THE CARLIST WAR.—The Santander Correspondent of the Pall Mall Gazette states that there has been an abortive conspiracy to hand over Logrono, together with General Laserna and his headquarters staff into the hands of General Dorregaray; that 2,000 Republican soldiers had become disaffected on being kept on service after their time had expired, and that the Carlist agents opened secret negotiations with them with a view to this exploit. A sergeant, however, who was concerned in the plot, revealed it to the Commander-in-Chief, and when a large body of Carlists approached Logrono to play their part in the game, they found that precautions had been taken and had to retire *re infecta*. The Carlist accounts acknowledge that Moriones has relieved Empalme, but state that the relief introduced was, very inconsiderable. At the first unsuccessful attempt to relieve the place—which we mentioned last week—the Carlist despatches state that the Republican column was out in two, and its head driven into Estella, the tail falling back upon Tafalla. As regards actual fighting a desultory engagement has been going for at least four days, on the last of which days, Friday, the 25th of September, the Republicans claim a victory. A private telegram states that twenty-two Carlist battalions attacked the position of General Moriones at Bersain [qu. Barasoain?] near Tafalla, and that after a very sanguinary engagement the Carlists were repulsed along the whole line. The loss sustained by them was "considerable," and they were obliged to ask the Republican army for the assistance of medical men to attend to their wounded. This does not of course mean as much as it would in the case of a battle between two fully equipped armies, as the Carlists are notoriously deficient in medical staff and appliances. But the Madrid telegram adds the qualifying statement that the Government had as yet received no intelligence of this engagement, and the story may after all be only one of those embroideries on a very insignificant ground of fact, in executing which the newsmongers of both sides are such proficient. The continued violence of the Madrid papers against France has been too much for the Government, which wishes probably to make things pleasant for the new French Ambassador; and it would seem indeed as if some remonstrance had been made, for the Bulletin Francais, says that the Spanish Government has "disavowed" the articles, and warned the papers which published them that they would be subjected to severe measures if they should repeat the offence.—Tablet.

MADRID, Oct. 21.—The government has issued an order directing the winding up of Provincial Banks with one month.

SANTANDER, Oct. 21.—Gen. Elio has resumed command of the Carlist forces, and Gen. Mendora has taken a subordinate position. Both are with Don Carlos at Estella.

HENDAYE, Oct. 22.—The Bishop of Urgel has arrived at the Headquarters of Don Carlos. The Carlist chief Mogroviyo is at Ordonea with 6,000 men. Agorilla has resigned.

MADRID, Oct. 22.—The Carlist chiefs, Lozara and Fuster, have been arrested while passing through Cordova in disguise. It is probable Lozara will be summarily executed at the depot where he recently ordered the shooting of several railroad officials. The provinces of Murcia and Alicante are now free of Carlists.

The story of a rising against Don Carlos in the Basque provinces, is false and originated in the conduct of an eccentric member of the Carlist Provincial Deputation, who spoke disrespectfully of Don Carlos, and vehemently advocated peace. The proposal to shoot him caused great excitement among his friends, which is the only foundation for the reported revolt.

GERMANY.

REPRESENTATIVE ASSEMBLY FOR ALSACE AND LORRAINE.—BERLIN, Oct. 21.—The Representative Assembly proposed for Alsace and Lorraine will at first possess only a deliberative character. Its functions will be to advise the Imperial Government on all subjects of local legislation and to examine the budget for the provinces.

BERLIN, Oct. 22.—It is asserted that the Government of France has confidentially informed the Czar's Government of its readiness, upon certain conditions, to support Russia on the Eastern question.

VON ARMIN.—BERLIN, Oct. 22.—Count Von Armin's civil suit has been rejected by the Metropolitan Court of this city, but referred to the Court of Second Instance.

THE CONVERSION OF THE DOWAGER QUEEN OF BAVARIA.—MUNICH, WEDNESDAY.—It is announced that the Dowager Queen of Bavaria was to make a confession of Catholic belief to-day, having informed the Lutheran Consistory of this city a week ago of her withdrawal from the Protestant community.

PERSECUTION OF PRIESTS.—The penalties against priests are going on as usual. According to the Germania, the Minister of the Interior has caused a special notice to be given by the district courts to all the Landraths that in cases of imprisonment or removal of Catholic priests, whenever they fear any outbreak on the part of the people, they are either to present themselves or to supply a sufficient number of police to the burgomaster in order to crush any resistance. The Minister has also announced that after a third order for dispersion has been disregarded recourse is to be had to the military. All these measures will be perfectly ineffectual for preventing priests and people from using every lawful means of resistance. Nor does the hard fate in store for them in any way hinder the candidates for the priesthood from taking on their heavy burden. The suffragan Bishop of Treves has lately ordained twenty-three priests. On the day of their ordination they presented the Vicar-General with an address to their imprisoned Bishop, in which they most solemnly promised him fidelity and courage in the struggle for the Church. The fate that awaits these faithful priests may be surmised from an account in the Germania respecting the imprisoned priests at New-Weid. "On their arrival in prison each of the priests was closely searched. He was stripped of coat, waistcoat, and shoes, and minutely examined. They felt his breast, back, legs, even his toes. Then a door was opened for each of them, and he was left in solitary captivity. The cells are twelve feet by six, containing only a bench and a stool. A little semi-circular window let in a scanty light through eighteen iron bars. In the day-time there was not even a palliase in the room, for the bed, consisting only of palliase, straw pillow, sheet and one blanket, was brought in at night, and removed in the morning. Until the priests were permitted to board themselves they were compelled to live on bread and water, with a little potato soup for dinner and twice a week three or four ounces of meat. They could never see each other, and the one hour's walk in the courtyard was in solitude. Their reading was subject to the strictest scrutiny; three or four days each one of them was without books or paper, and two of them were deprived of their breviaries for three days. They were not only prevented from saying Mass, but even from hearing it. Such is actually the treatment of those priests who will not break their oath to the Church and their Bishop. In spite of all, their courage and cheerfulness never fail.

LETTERS OF THE HOLY FATHER.—The following is the reply of the Holy Father to the Vicar-General of Paderborn, who had made known to him the imprisonment of the Bishop. "Some of the passages had to be omitted."

Pius IX. Pope.—Dear beloved son! greeting and Apostolic Benediction. We have read your sorrowful and painful communication. Herein, we see the renewal of the trials of the Church at her first beginning, the repetition of the heroic examples of the first Bishops. Although we cannot learn without pain of the fines and imprisonment of your Bishop, our venerable brother, we admire his faith and constancy; and adore the counsels of Divine Providence, which by means of... strengthen the hearts of the faithful, call forth public manifestations of their faith, give a fresh growth to the Church, and crown her with triumph. As it is really a question of victory, not of defeat, we feel ourselves urged, although bitterly grieved by... to congratulate the Bishop, with all those who crowded around him, to offer him, in the face of the whole world, the homage of their reverence and devotion. Especially we congratulate you, whom the Bishop has chosen, as fit to take his place in such an emergency. Impart these Our congratulations to the clergy and people, and admonish them in Our name to stand firmly and unanimously by their noble pastor, and by you, in this hour of temptation... We implore for him and for you all the most abundant gifts of Divine grace. As a pledge thereof, and of Our hearty affection, We impart to him and to you to the whole Diocese of Paderborn, the Apostolic Benediction.

"To Our beloved son John Anthony Pelon, Our Domestic Prelate, Vicar-General, and Dean of the Chapter of Paderborn."—German Corr. of London Tablet.

FRANCE TO IRELAND.

The following extract from Michelet's history of France, is a very tender and pathetic tribute to the children of Erin, over whose sad destiny the eloquent and poetic author appears to mourn with all the sincerity of his heart. Ireland and France—There seems to be an inseparable bond of unity—at least in soul, between these two countries, and justly, too, as we are descended from the same grand old Celtic line. Read the sweet and touching language of this brilliant French historian.

Singular fate of the Celtic world! Of its two great divisions one, although less unfortunate, is perishing, wearing away, or at all events losing its language, customs and character. I allude to the Highlanders of Scotland, the people of Wales, Cornwall and Brittany. Here we find the serious and moral element of the race which seems dying of sadness, and soon to be extinguished. The other, filled with inexhaustible life, multiplies and increases despite of everything; it will be felt that I speak of Ireland.

Ireland! poor elder child of the Celtic race, so far from France, her sister, who cannot stretch out her hand to protect across the waves—the *isles of saints*, the *emerald of the sea*—all fertile Ireland whose men grow like grass, to the terror of England, in whose ear is daily shouted—"they are another million"—land of poets, of bold thinkers, of John Erigena, of Berkeley, of Toland, of Moore, of O'Connell—land of brilliant speech and lightning sword, which, in the sentility of the world, still preserves the power of poetry. The English may laugh when they hear in some obscure corners of the town, the Irish widow improvising the *coronach* over the corpse of her husband; *pleureux a l'Irlandaise* (to weep Irish) is with them a byword of scorn. Weep, poor Ireland, and may France weep as well, as she beholds at Paris, over the gate of the asylum which receives your sons, the harp which asks for succor. Let us weep at our inability to give back the blood which they shed for us. In vain, in less than two centuries, have 400,000 Irish fought in our armies. We must witness the sufferings of Ireland without uttering a word. In like manner have we long neglected and forgotten our ancient allies the Scotch, and the Scotch mountaineer will soon have disappeared from the face of the earth. The Highlands are daily being unpeopled. The conversion of small holdings into large farms, which ruined Rome, have destroyed Scotland. Estates may be found ninety-six miles in extent; others twenty miles long and three broad, so that the Highlands will soon only exist in history and Walter Scott. When the tartan and claymore are seen passing, the inhabitants of Edinburgh run to their doors to gaze on the unusual sight. The Highlander expatriates himself and disappears; and the bagpipe awakens the mountains with but one air:—"We return, we return, we return no more."

KICKING CASES FOR THE MONTH OF SEPTEMBER.

Under the suggestive heading "Kicking for the Month," the Manchester Guardian devotes a column and a half to a return of assaults with the boot in the Midland and Northern districts, with the following result.—On Tuesday, Sept. 1, there was a case at Eccles Wake, and another at Scaerfort. On the 2nd a man named Martin had three months for savagely kicking a constable at Westleigh; on the same day a labourer named Webster, beat and kicked his wife at Dewsbury, and assaulted his father-in-law in the same manner—six months. On the 3rd John Flint paid 24s. for beating and kicking his wife on the 5th, at Burnley, an assault on a policeman met with three months; and Henry Baxter had to serve six months for kicking his wife on her face with his clogged foot—as he alleged, "in self-defence." On the same evening Thomas Rawlinson, of Stockport, gave his mother a terrible beating and kicking—four months. On Sept. 6, at Preston, two drunks, for assaulting a child and kicking a man who tried to rescue it were only fined 16s. each. On the 7th a mill hand at Blackburn assaulted his wife, and had six months. At Heywood, for kicking his mother, Joseph Openshaw was fined 20s. and costs, or a month. Sept. 8, John Clark, of Droyliden, knocked his wife down and jumped on her stomach—three months. John Gordon, a Birmingham rough, got twelve months for assaulting the police. Sept. 11, William Livesey knocked a man about for not drinking or "tossing" with him—one month. Sept. 12, at Hull, one man broke another's nose with a kick. At Halliwell, Patrick Faton kicked his wife, smashed his furniture, and assaulted a constable—one month. At Haslingden a father kicked his daughter, and afterwards his grandmother. Some collier of Silkestone kicked a publican's son so severe as to endanger his life. At Liverpool James Morrissey beat and kicked a widow woman and rendered her insensible by throwing a brickbat at her—committed for trial. Sept. 13, John Killian, spinner, of Blackburn, fined 10s. and costs, or fourteen days, for brutally assaulting his sister. Sept. 14, at Sheffield, a woman named Revell, ill-treated a child of the man with whom she lived, and got four months' hard labour; Michael Ford, of Stockport, for beating and kicking the wife of a lodging house keeper, six months. At Shrewsbury a man named Dorricott inflicted frightful injuries on a woman with whom he lived; she subsequently died, and he was committed for trial. At Manchester, for kicking his wife in a horrible manner, Edwin Day was sent to goal for six months. On Sept. 16, John Morris of Farmworth, got off with two months for kicking and disabling a constable who was protecting his wife from his violence. At Nodley, a navvy named Wilson kicked another navvy on the head and rendered him insensible—two months. At Birmingham a broker named Greenslade beat and kicked his wife in full view of a crowd of twenty persons who contented themselves with crying "shame" and letting him walk off. Sept. 18, Samuel Conolly, at Bolton, kicked a police-constable fearfully, and only received one month. Sept. 19, a drunken man was fined £2 10s for kicking with brass-tipped clothes, and 26s for being drunk. At Accrington, Thomas Lord kicked his wife, and had two months. Sept. 20, Annie Turner was knocked down in Newcastle and dreadfully kicked by unknown persons. On the following Tuesday she died, but no arrests were made. At Stoke-upon-Trent David Smallwood kicked his wife about the head, body, and

knees. At Halifax a man named ITownsend fractured the knee of his companion, Riley, by a kick, and when the latter fell he kicked him on the face. Riley's depositions had to be taken at the hospital. At Ashton-under-Lyme, Samuel Taylor, kicked Catherine Langford in the stomach. Afterwards he changed his boots for clogs, with the avowed purpose of "punching" the woman to death; and again kicked her in the side. The case is not yet decided. On Sept. 22 there was kicking at Wigton; at Stretton, near Coventry, a fatal case, at Wigton; and at Dewsbury four cases. On Sept. 23, two cases, at Tunstall and at Huddersfield. Sept. 24, a case at Bolton. Sept. 25, a man at Staleybridge kicked his wife in a brutal manner. Sept. 26, kicking at Blackburn (two cases), at Bury, and at Chorley. Sept. 27, a man brutally kicked his step-father a Stockport. About the worst outrage of all was committed on the last day of the month, when "a practised and incorrigible kicker of Sheffield" took a running kick at a woman who is *eniente*, and so injured her that her life is despaired of. It is worth noting that on this day 13 assault cases were brought before the magistrates at Preston alone, four of them being assaults on wives.

LONDON, Oct. 21.—A heavy gale prevailed last night on the north of England coast. Telegraphic communication in that section was interfered with, and up to this hour (3 p.m.) the trouble on the wire continues. Three houses on Stockton-on-Tees were demolished, and one person killed. At Ayr, Scotland, twenty vessels broke adrift in the harbour, which is shallow and exposed, all of which were more or less damaged, and one totally wrecked. Three persons were drowned at Deal, and two at Sunderland. The Bessemer saloon steamer, lately launched and lying at Hull, dragged her anchors and ran aground, but floated off, and is now adrift in the Humber. Tugs have gone to her assistance. Additional despatches have come to hand showing that the gale in the North was far more severe than was indicated by first reports. The storm also extended to Scotland. The S. S. Chusan, from Glasgow, for Shanghai, was driven ashore near Rossin and is going to pieces; 14 of the crew were washed overboard and drowned. The persons left on board some 60 in number, took to the rigging where they yet remain in full sight from the shore. Efforts are being made to save them. Reports from Hartlepool, Shields, Hull and other ports and from interior towns bring intelligence of great damage to shipping and other property.

Cropping the ears of dogs has by Magisterial decision at Liverpool been adjudged to be cruelty to animals, and punished by fine. The ear-cropper pleaded that the scissors had been "newly sharpened" and did not give the dog any pain. As the animal could not confirm this tale, the magistrate did not see the case in precisely that light. An M. R. C. V. S. said that some people seem to think that cutting the ears of a dog beautified the animal, but as the cartilage of the ear was destroyed the atmosphere was admitted, and deafness was frequently the result.

INTERVIEWED.—NEW YORK, Oct. 22.—A Herald reporter interviewed Gov. Dix yesterday with the following result:—He did not think it necessary that he should express his views on the third term question, and hence had not contemplated speaking. There was no truth in the statement that he would not do so if requested. He had spoken freely to his friends, and would, if he spoke in public at all, express his energetic disavowal of a third term. He was satisfied the President had no idea of running again.

ANTI-UNIONISTS.—NEW YORK, Oct. 22.—The principal boss coopers informed their foremen that after Saturday night any of their employees not renouncing the coopers' union would obtain no further employment from them. Such a movement has long been contemplated by the boss coopers on one side, and expected by the working coopers on the other. The boss coopers have not declared the cause of their action. They state that their employees must abandon the union or leave their employ.

THIRD TERM.—WASHINGTON, Oct. 22.—The National Republican, which has been advocating the third term for Grant, says the Presidency during another term would have few attractions for him; could confer upon him no further benefit tending toward domestic quietude and privacy. The facts would make him appear ridiculous should he come out with a pronouncement declining renomination in advance of his tender.

RECOVERY.—ALBANY, Oct. 22.—William Gould who was struck with paralysis on Tuesday recovered the power of speech to-day. There are prospects of his ultimate recovery.

Among the scholars when Lamb and Coleridge attended school was a poor clergyman's son of the name of Simon Jennings. On account of his dismal and gloomy nature, his playmates had nicknamed him Pontius Pilate. One morning he went up to the master, Dr. Boyer, and said, in his usual whimpering manner, "Please, Doctor, the boys call me Pontius Pilate." If there was one thing which Dr. Boyer hated more than a false quantity in Greek and Latin, it was the practice of nicknaming. Rushing down among the scholars from his pedestal of state, with cane in hand, he cried, with his usual voice of thunder, "Listen, boys: the next time I hear any of you say 'Pontius Pilate,' I'll cane you as long as this cane will last! You are to say 'Simon Jennings,' and not 'Pontius Pilate.' Remember that, if you value your hides." Next day, when the same class were reciting the catechism, a boy of a remarkably dull and literal turn of mind had to repeat the creed. He got as far as "suffered under," and "was about popping out the next word, when the doctor's prohibition unluckily flashed upon his obtuse mind. After a moment's hesitation he blurted out, "suffered under Simon Jennings, was—." The rest of the sentence was never uttered, for Dr. Boyer had already sprung like a tiger upon him, and the case was descending upon his unfortunate shoulders. When the irate doctor had discharged his cane-storm upon him, he said, "What do you mean, you booby, by such blasphemy?"

A professional man not far from State street, Boston, returning to his office one day, after a substantial lunch, said complacently to his assistant: "Mr. Paetkin, the world looks different to a man when he has three inches of rum in him." "Yes," replied the junior, without a moment's hesitation, "and he looks different to the world!"

"Mother," said little Ned one morning, after having fallen out of bed, "I think I know why I fell out of bed last night; it was because I slept too near where I got in." Musing a little while, as if in doubt whether he had given the right explanation, he added: "No, that wasn't the reason; it was because I slept too near where I fell out."

It is related of a certain minister who was noted for his long sermons with many divisions, that one day, when he was advancing among his texts, he reached at length a kind of resting-place in his discourse, when, pausing to take breath, he asked the question, "And what shall I say more?" A voice from the congregation earnestly responded, "Say Amen!"

Works, Euston Road and Camden Town, London. MANUFACTURERS OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in *Cassell's Household Guide*.

NATURE'S DREAD.—Is your hair falling out? Is your hair growing dry and lifeless? Is your hair less pliable than of yore? It wants a good healthful hair dressing to help exhausted nature to recover itself. Try BEARINE and mark the change.

WANTED.—A Situation as TEACHER by a Young Lady, holding a Normal School Diploma, and with several years' experience in Teaching. Address, stating terms, "K." True Witness Office. [10-9in]

A MAN OF A THOUSAND. A CONSUMPTIVE CURED. When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address, CRADDOCK & CO., 1032 Race St., Philadelphia, Pa., giving name of this paper.

THE SIMPLEST, CHEAPEST AND BEST MARKING APPARATUS in the WORLD For Marking Cotton, Silk, Woolen and Linen, is PAYSON'S INDELIBLE INK Used with a Common Pen without a preparation.

This ink flows perfectly; will write as easily on the finest muslin as ink on paper... It does not dry up, and retains its virtues longer than any other ink known... It will not injure the finest fabric... PAYSON'S INK has endured the test of forty years, and is now the most popular ink in existence, and is unrivalled for uniformity of quality and durability... It will mark more neatly, quickly, and indelibly than any other apparatus... It requires no preparation of the fabric.

Price, 37 cts. per bottle. Sold by all Druggists, Stationers and Fancy-Goods Dealers. [October 2.]

WHOEVER Wants a good salary, an independent business, an agreeable occupation, should not fail to send to John Church & Co., Cincinnati, for their circular and terms to agents for Church's Musical Visitor. For a business which can be started without capital, it is the most profitable occupation in the land, requiring only intelligence, activity, and perseverance—qualities that many a young man and woman can bring to bear when they cannot command money. Try it; send for terms and circulars and see.—Address JOHN CHURCH & CO., Cincinnati, Ohio. 10-8

"FITS AND EPILEPSY" POSITIVELY CURED. The worst cases of the longest standing, by using Dr. Hebbard's Cure. A bottle sent FREE to all addressing J. E. DIBBLEE, Druggist, 814 Sixth Avenue, New York. [10-13t.]

T. CULLEN, WATCHMAKER AND JEWELER, 101 St. Joseph Street, WATCHES, CLOCKS AND JEWELRY Repaired with Despatch. All work warranted. [10-4]

P. N. LECLAIR, (Late of Alexandria), PHYSICIAN, SURGEON, AND OBSTETRICIAN, 615 ORAIG STREET. CONSULTATION HOURS—8 to 10 A.M.; 12 to 2 P.M.—[4]

JOHN CROWE, BLACK AND WHITE SMITH, LOCKSMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

LAWLOR'S SEWING MACHINES. J. D. LAWLOR, MANUFACTURER OF FIRST CLASS SEWING MACHINES, BOTH FOR FAMILY AND MANUFACTURING PURPOSES. FACTORY 48 and 50 NAZARETH Street. HEAD OFFICE: 365 NOTRE DAME STREET, MONTREAL. BRANCH OFFICES: QUEBEC—22 ST. JOHN STREET. ST. JOHN, N. B.—32 KING STREET. HALIFAX N. S.—119 BARRINGTON STREET. TORONTO—77 KING STREET.

"THE ONTARIO TRIBUNE," Established specially to defend the interests of the Catholic people of Canada, With the Approbation and under the patronage of HIS GRACE THE ARCHBISHOP AND REVEREND CLERGY OF ONTARIO. "THE TRIBUNE" IS CATHOLIC IN CREED, INDEPENDENT IN POLITICS, AND LIBERAL IN SPIRIT. Published every THURSDAY MORNING, at the Office, 48 KING STREET EAST, TORONTO. Subscription—\$1.50 per annum in advance. TROY & CO., Publishers.

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

CHEAP MUSIC.

La Creme de la Creme, No. 8. Price, 50 cts. Contains—Love Song, by Henselt. Harp Sounds, by Jungmann. Elog of Tears, by Liszt. Twitting of Birds, by Billema. Sleep well, thou sweet Angel, by Oeston.

La Creme de la Creme, No. 9. Price, 50 cts. Contains—Twilight Nocturne, by Maylath. Home Beries, Wyman. Westward Ho! Galop, by Wilson. Consolation in Sorrow, Schumann. Whither goest thou, Little Bird?

Peters' Musical Monthly, No. 84, Price, 30c. Contains—There is an Eden, bright and fair—Song. Kitty McKay—Song, Hays. My Mother's growing old—Song. Memories of Home—Song—No Tidings from over the Sea—Song. Wondrous, lovely Spring. Wild Rose Waltz. Nightingale Schottische. Village Green, and Sounds from Rome.

Peters' Musical Monthly, No. 85, Price, 30c. Contains—Little Hands that open the Gates—Song. Out on the Sea—Song. Minnie Mine—Song. Twilight Shadows—Song. I'm a-gwine down South—Song. Jewel-Box Schot. Reve Angeliqne, 4 Ads. Miranda Valse, and Silvery Spray.

Address J. L. PETERS, 589 Broadway, N.Y. MAILED, POST PAID, ON RECEIPT OF PRICE.—[90ct. N.M.]

Le CREDIT-FONCIER DU BAS CANADA Capital, \$1,000,000.

PRESIDENT.....C. J. COURSOL, Q. C. VICE-PRESIDENT.....M. C. MULLARKY

THIS COMPANY IS NOW IN FULL OPERATION. It advances money only on first mortgage and only to the extent of half of the value of the property mortgaged.

The longest term granted for the repayment of its loans is twenty years, and the shortest is one month. It lends to Fabriques, Municipalities and Corporations, according to the laws by which they are governed.

The Company is authorized to receive funds on deposit. Interest at the rate of six per cent. is allowed on deposits of six months, and seven per cent. for deposits of twelve months.

For the transaction of business, apply directly to the Cashier.

Office open daily from 10 a.m. to 3 p.m., No 13 St. LAMBERT St, MONTREAL. J. B. LAFLEUR, Cashier. 6m10.

Montreal, 23 Oct., 1874.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. '74]

Wm. E. DORAN, ARCHITECT, 191 St. James Street, 191 MONTREAL.

MEASUREMENTS AND VALUATIONS ATTENDED TO.

THOMAS H. COX, IMPORTER AND GENERAL DEALER IN GROCERIES, WINES, &c., &c., MOLSON'S BUILDING (NEAR G. T. R. DEPOT), No. 181 BONAVENTURE STREET, MONTREAL 49-52

WILLIAM H. HODSON, ARCHITECT, 6. 59 St. BONAVENTURE STREET MONTREAL.

Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

P. F. WALSH & CO., DEALERS IN BOOTS AND SHOES WHOLESALE AND RETAIL, 177 & 179 St. Lawrence Main Str., (One door South of Market, between Blacklock's and Goulden's), MONTREAL.

MYLES MURPHY, COAL AND WOOD MERCHANT, OFFICE AND YARD: 135 ST. BONAVENTURE STREET, MONTREAL.

All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to, and weight and measure guaranteed. Post Office Address Box 85. [Jun. 27]

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE), IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., MAY 1, '74] MONTREAL. [37-52]

COSTELLO BROTHERS, COMMISSION AND WHOLESALE PRODUCE AND PROVISION MERCHANTS, 49 St. Peter Street, Montreal, Have now and will continue to receive large lots of Choice Dairy Butter, Milwaukee and Cincinnati Sugar-Cured Hams, Cheese, Lard, &c., &c., which they will dispose of in lots to suit purchasers. Liberal cash advances will be made on receipt of goods consigned to us. Butter and Cheese made a speciality. [July 24, 1874.]

JOHN BURNS, PLUMBER, GAS & STEAM FITTER, TIN & SHEET IRON WORKER, &c. Importer and Dealer in all kinds of WOOD AND COAL STOVES AND STOVE FITTINGS, 675 ORAIG STREET (TWO DOORS WEST OF BLEUVEY), MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

REMOVAL. JONES & TOOMEY, PAINTERS, HAVE REMOVED TO 28 St. JOHN STREET, (Corner of Notre Dame Street), Where they are prepared to receive orders for ROUSE PAINTING, GRAINING, DECORATING, GLAZING, SIGN WRITING, WINDOW SHADES, WIRE SCREENS, GLASS GILDING, ORNAMENTAL PAINTING, &c. Sign Writing a Speciality.

\$5 TO \$20 PER DAY.—Agents Wanted.—All classes of working people, of either sex, young or old, making more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but two cents. Address G. STINSON & CO., Portland, Maine [30th, Oct. '74, 11-52]

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.

ALL CLASSES OF RISKS INSURED AT FAVORABLE RATES. SECURITY SHOULD BE THE PRIMARY CONSIDERATION, WHICH IS AFFORDED BY THE LARGE ACCUMULATED FUNDS AND THE UNLIMITED LIABILITY OF SHAREHOLDERS.

Accounts kept distinct from those of Fire Department. W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, Chief Agents. H. J. MUDGE, Inspector. W. TATLEY, Montreal, 1st May, 1874. 37-52

PHYSICIANS' PRESCRIPTIONS ACCURATELY DISPENSED.

HOMOEOPATHIC MEDICINES—A full line of Homoeopathic Medicines carefully prepared, and put up for family use, by Ashton & Parsons, Homoeopathic Chemists, London. COD-LIVER OIL—A first supply of Newfoundland Cod-Liver Oil, pure, and nearly tasteless. PERFUMERY—Lubin's, Atkinson's, Condray's, Fiver's Standard Perfumes, Farina's Cologne, and a complete stock of English and French Toilet articles.

B. E. MCGALE, Dispensing and Family Chemist, 301 St. Joseph Street, (Between Murray and Mountain Streets), Montreal. N.B.—Parcels forwarded to all parts of the City. Orders by Post promptly attended to.

FOR GOLD RINGS, FROM \$3.50 TO \$100, AND UPWARDS, GO TO

WILLIAM MURRAY'S, 87 & 89 ST. JOSEPH STREET.

FOR FINE GOLD SETS; FROM \$15 TO \$500 AND UPWARDS, GO TO

WILLIAM MURRAY'S, 87 & 89 ST. JOSEPH STREET.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS In re MICHEL SANDERS, alias SAUNDERS, An Insolvent.

The Creditors in this matter are requested to meet at my Office, No. 6 St. James Street, in the City of Montreal, on the second day of November next, at three o'clock P.M. Montreal, 15th October, 1874. CHS. ALB. VILBON, Assignee.

10-2in

INSOLVENT ACT OF 1869. Pro. of QUEBEC, } In the SUPERIOR COURT. Dist. of Montreal, } In the matter of ROBERT MACFARLANE, An Insolvent.

On Tuesday the Eighteenth day of November next the undersigned will apply to the said Court for a discharge under the said act. Montreal, 12th October 1874. ROBERT MACFARLANE, By KERR, LAMB & CARTER, his Attorneys ad litem.

9-5

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ISIDORE BRZEAU, An Insolvent.

I, the undersigned, Chs. Albert Vilbon, Esquire, of St. Jean Baptiste Village, Parish and District of Montreal, have been appointed Assignee in this matter. Creditors are notified to file their claims before me within a month, and they are notified moreover that a meeting of Creditors in the said affair will be held in my Office at Montreal, No. 6 St. James Street, on the 19th day of November next, at 2 o'clock P.M., for the examination of the Insolvent, and for the general administration of the affairs of the Estate. Montreal, 14th October, 1874. CHS. ALB. VILBON, Assignee.

11-2in

INSOLVENT ACT OF 1869. In the matter of JOSEPH A. MARCIL, of the City of Montreal, Grocer and Trader, Insolvent.

I, the undersigned, L. Joseph Lajoie, of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Monday, the 23rd day of November, 1874, at 3 o'clock P.M., for the examination of the Insolvent, and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 21th October 1874. 11-2

PROVINCE OF QUEBEC, } In the SUPERIOR COURT. District of Montreal, } In the matter of JOSEPH LEONARD, of Cote St. Louis, Shoemaker, ISIDORE LEONARD, of the Parish of Sault au Recollet, Cooper, and JEAN BTE. LEONARD, gentleman, of the Parish of St. Laurent, in his quality of curator to BENJAMIN LEONARD, interdicted, all of the District of Montreal, to be sent in provisional possession of the Estate of JEAN BAPTISTE LEONARD, FRANCOIS LEONARD and CHARLES PHILIPPE LEONARD, their brothers, absent from the country. NOTICE is hereby given to all persons who may have claims against the Estate of the above named absentees, to produce, and file the said claims, supported by vouchers, in the Office of the Prothonotary of the said Superior Court, at Montreal, within two months after the second and last insertion of the present notice. HUBERT, PAPINEAU & HONEY, P. S. C. 11-2

D. BARRY, B. C. L., ADVOCATE, 10 ST. JAMES STREET, MONTREAL. January 30, 1874. 24-1y

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

GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for Medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle. Sole manufacturer, HENRY B. GRAY, Chemist, Montreal, 1873.

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7 AND 11, ST. JOSEPH STREET, (Just Door from McGill St.) Montreal. Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address. MENEELY & CO., West Troy, N. Y.

Ayer's Hair Vigor, For restoring to Gray Hair its natural Vitality and Color. A dressing which is at once agreeable, healthy, and effectual for preserving the hair. It soon restores faded or gray hair to its original color, with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed; but such as remain can be saved by this application, and stimulated into activity, so that a new growth of hair is produced. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. The restoration of vitality it gives to the scalp arrests and prevents the formation of dandruff, which is often so uncleanly and offensive. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre, and a grateful perfume. Prepared by Dr. J. C. Ayer & Co., Lowell, MASS.

Central Marble Works, (Cor. Alexander & Laguardie Sts.) TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS. MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish. IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION. B. TANSEY M. J. O'BRIEN.

PAY NO MORE FEES. QUACKS CONFOUNDED. Rheumatism and Gout have heretofore been considered by the ordinary practicing physicians as incurable diseases, and the query has often been propounded, of what benefit to the helpless sufferer is all their pretended science; and what doth it avail, their long and tedious course of study—if they are obliged to acknowledge that all their resources are to no account when called upon to prescribe for a patient suffering from chronic rheumatism. The great trouble lies in the fact that the mode of investigation is prescribed within certain boundaries and limitations compelling the student to tread in certain well-worn paths, or suffer disgrace and excommunication from that highly respectable order of mortals known as the Medical Faculty. How often genius has been curbed in its flights of investigation as easily be imagined. And often really grand and beneficial discoveries have been placed under the ban of censure by those self-constituted censors, for no reason whatever, but that they are innovations upon a stereotyped and time honored prescription. It was not so, however, with the proprietor of the

Diamond Rheumatic Cure, for his high standing in the profession, and the learning and science of an able mind, quickly compelled the oxen to succumb, and now physicians generally, all over the world, where this medicine is introduced, admit of its wonderful efficacy, and often prescribe it for their patients. Of course the use of the DIAMOND RHEUMATIC CURE, without the aid of a physician, is a saving in fees to the sufferer, but the really conscientious physician should rejoice at this, for the reason of the general benefits arising to mankind from its use.

READ WHAT THE PEOPLE SAY. MONTREAL, 21st March, 1871. Messrs. DEVINS & BOLTON: Dear Sirs—I with pleasure concede to the Agents wish that I give my endorsement to the immediate relief I experienced from a few doses of Dr. Willor's Diamond Rheumatic Cure, having been a sufferer from the effects of Rheumatism, I am now after taking two bottles of this medicine, entirely free from pain. You are at liberty to use this letter, if you deem it advisable to do so. I am, Sir, yours respectfully, JOHN HELDER ISAACSON, N.P. MONTREAL, 17th March, 1874.

Messrs. DEVINS & BOLTON: Gentlemen—I have suffered much with rheumatism, so much so that I was obliged to stay at home a certain time. I heard Mr. O'Neill, of the St. Lawrence Hall, speaking of your remedy. I asked him to get me a bottle immediately, which he did with great kindness. To my great surprise that bottle has cured me entirely, and I never felt better in my life. I attribute the use of my limbs to the "Diamond Rheumatic Cure." JAMES GALLAGHER, 58 Juron Street, Corner of Hermine. A BLESSING TO THE POLICE. MONTREAL, 18th June, 1874.

DEVINS & BOLTON: Gentlemen—Having been one of the many martyrs of rheumatism that I meet on my every day rounds, I was induced to try the celebrated DIAMOND RHEUMATIC CURE. I had suffered the last five or six weeks the most terrible acute pains across my loins and back, so severe indeed that I could hardly walk with the help of a stick. I commenced the Diamond remedy, following the directions carefully,—relief came immediately with the first bottle; improved rapidly with the second, and completely cured and free from pain after finishing my fifth small bottle. You are at perfect liberty either to refer to me privately or publicly, as I feel very thankful for the relief, and sympathize with my fellow-sufferers from Rheumatism. Yours respectfully, J. B. CORDINOE, Sanitary Police Officer, 51 Labelle Street.

FURTHER PROOF. Toronto, March 30, 1874. Dear Sir—After suffering for the past two years with Rheumatism, I can truly say that, after using two bottles of the DIAMOND RHEUMATIC CURE, I find myself free from that terrible disease. I have used all kinds of remedies and Doctor's prescriptions without end, but your simple remedy surpasses all. The effect upon me was like magic. I take great pleasure in recommending your medicine to all. I remain, MARGARET CONROY, 127 Sumach Street.

This medicine is prepared by a careful experienced and conscientious physician, in obedience to the desire of numberless friends in the profession, in the trade and among the people. Every bottle is warranted to contain the full strength of the medicine in its highest state of purity and development, and is superior to any medicine ever compounded for this terrible complaint. In simple cases sometimes one or two doses suffice. In the most chronic case it is sure to give way by the use of two or three bottles. By this efficient and simple remedy hundreds of dollars are saved to those who can least afford to throw it away, as surely it is by the purchase of useless prescriptions.

This medicine is for sale at all druggists throughout the Province. If it happens that your Druggist has not got it in stock, ask him to send for it to DEVINS & BOLTON, NOTRE DAME STREET, MONTREAL, General Agents for Province of Quebec. Or to NORTHRUP & LYMAN, SCOTT STREET, TORONTO, General Agents for Ontario. Price \$1 per bottle. May 22, 1874. 40.

INSOLVENT ACT OF 1869 AND ITS AMENDMENTS. In the matter of GEORGE VANNER LEICESTER, of the City and District of Montreal, Piano Forte Manufacturer, and doing business as such under the name and firm of GEORGE V. LEICESTER & Co., An Insolvent.

I, the undersigned, Andrew B. Stewart, of the City and District of Montreal, Official Assignee, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, Merchant's Exchange Building, in the City of Montreal aforesaid, on Thursday, the nineteenth day of November next, (A. D., 1874) at the hour of three of the clock in the afternoon for the public Examination of the Insolvent and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. The Creditors of the above named Insolvent are also hereby further notified that he has deposited in my office a deed of Composition and discharge purporting to be executed by a majority in number of his Creditors representing three fourths in value of his liabilities, subject to be computed in ascertaining such proportion; and should no objection be made to the said deed of Composition and discharge within six judicial days next after the last publication of this notice the undersigned Assignee will act upon said deed of Composition and discharge according to its terms. A. B. STEWART, Assignee. Montreal 13th Oct, 1874. 10-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of THOMAS CORY MUTTON, of the city and district of Montreal, Cabinet maker as well individually as carrying on business in copartnership with FRANCIS CORY MUTTON also of the City of Montreal as cabinet makers, An Insolvent.

I, the undersigned, Andrew B. Stewart, of the City and District of Montreal, Official Assignee, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, Merchant's Exchange Building, in the City of Montreal, on Wednesday, the eighteenth day of November next, A. D. 1874, at the hour of three of the clock in the afternoon, for the public examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is hereby notified to attend. A. B. STEWART, Assignee. Montreal 12th Oct, 1874 10-2

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of JOHN MURPHY, of the City of Montreal, Machinist and Moulder, as well individually as being at present a member of the Commercial firm of MURPHY and McDONOUGH, of the said City of Montreal, which firm is composed of himself and OWEN McDONOUGH, Merchant Tailor, and Trader of Montreal aforesaid. An Insolvent.

I, the undersigned, Andrew B. Stewart, of the City and district of Montreal, Official Assignee have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my Office Merchant's Exchange Building, in the City of Montreal, on Wednesday, the Eighteenth day of November next, A. D. 1874, at the hour of Eleven of the clock in the forenoon, for the public examination of the Insolvent and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STEWART, Assignee. Montreal 12th Oct 1874 10-2

PROVINCE OF QUEBEC, } SUPERIOR COURT. District of Montreal, } No. 1071. ADELINE GAUTHIER, of the City and of the District of Montreal, wife of CELESTIN VALIN, Stone-Cutter, of the same place, duly authorised to appear in judicial proceedings, Plaintiff, vs. The said CELESTIN VALIN, Defendant.

An action for separation as to property has been instituted in this cause, on the ninth day of October, instant. CORBEIL & CORBEIL, Attorneys for Plaintiff. Montreal, 16th October, 1874. 10-5in

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC, } In the SUPERIOR COURT. District of Montreal, } In the matter of ULRIC LAMOUREUX, An Insolvent.

On the Seventh day of November next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 1st of October, 1874. ULRIC LAMOUREUX, per ARCHAMBAULT & DESALABERRY, 8-5in His Attorneys ad litem.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In re WALTER DUFOUR, of the Village of Hochelaga, in the District of Montreal, An Insolvent.

The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his domicile, at the said Village of Hochelaga, Wednesday, the fourth day of November next, at two o'clock P.M., to receive a statement of his affairs and to appoint an Assignee. Montreal, 16th October, 1874. CHS. ALB. VILBON, Interim Assignee. 10-2in

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada. No. 535. DAME HERMELINE LEVEILLE, of the City and District of Montreal, wife of Eusebe Charette, gentleman, of the same place, now absent from the Province of Quebec, the said Dame Hermeline Leveille duly authorized to ester suit, Plaintiff, vs. The said EUSEBE CHARETTE, her husband, Defendant.

An action en separation de biens has been instituted in this case on the sixteenth day of September instant. Montreal, 21st September, 1874. FORGET & ROY, Attorneys for Plaintiff. 7-5in

INSOLVENT ACT OF 1869. In the matter of ROBERT BENNETT, of the City of Montreal, Bookseller and Trader, Insolvent.

The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at place of business, No. 58 St. Francois Xavier Street, in Montreal, on Tuesday, the 3rd day of November, 1874, at eleven o'clock A.M., to receive statements of his affairs, and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. Montreal, 15th October, 1874. 10-2in

DR. M'LANE'S Celebrated American WORM SPECIFIC, OR VERMIFUGE.

SYMPTOMS OF WORMS.

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