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[To make room for the following lecture we are compelled to discontinue the further publication of the Tale for a few weeks.]

LECTURE

ON THE CATHOLIC CHURCH AND THE BIBLE.

BY THE REV. H. BRETTARGH.

The subject of which I purpose to treat to-night is 'The Catholic Church and the Bible; or more strictly, I purpose to answer the question 'Do Catholics read the Bible?'

To the Catholics present this will appear a strange question. 'You might as well ask us, they will say, 'Do we breathe? or do we eat our dinners?' And in truth it does appear strange that that Church which for eighteen and half centuries has so religiously and so carefully preserved the Sacred Scriptures: that that Church—our Holy Catholic Church—from which all the sects of Protestantism have received their Bible: that that Church, but for whose pious care Protestantism could not now boast of a shred of a Bible, it does appear strange that that Church should be accused of being wanting in reverence for the Bible, and of not allowing her children to read it. And yet so it is. Constantly we hear the accusation made by interested persons, that the Catholic Church forbids her children to read the Bible, until poor ignorant people, deluded by these catch pennies, by these idle strolling vagabonds, who gain an easy livelihood by bearing false witness against their neighbors, begin to believe the often repeated falsehood, and to believe that the Catholic Church—the Church of God—the only Church that can date back its origin to the time of the Apostles—really does forbid her children to read the Sacred Scriptures.

It happened a few weeks ago that a Protestant 'Missionary' (he called himself) entered by mistake a Catholic store in the village of Trenton. He came, he said, to beg funds to convert the heathens. The Catholic, taking in his man at a glance, replied 'that of course he had no objections to subscribe towards the conversion of heathens, but he feared that these funds gathered under the false pretence of 'converting heathens' were often misapplied in the perversion of Catholics.' The Missionary, when hard pressed, admitted that the funds were in part applied in the distribution of bibles amongst Catholics, adding, as a justification of this misappal, that 'the Priests would not allow their people to read the Bible.' To this atrocious calumny the Catholic very promptly and properly replied: 'Allow me, Sir, to say that what you assert about the Priests refusing to allow their people to read the Sacred Scriptures is UTTERLY FALSE; and what is more, I know that you know that it is false; and I am astonished that a person professing to be a Christian should so far degrade himself as to gain a livelihood by going about the country bearing false witness against his neighbors. Now, to show you, Sir, that what you say is false, look at these shelves in this store, and you will find there every day of the year Catholic Bibles publicly exposed for sale; and as you say you are a Missionary for the conversion of heathens, I will at any time, let you have any quantity of Catholic Bibles at half price for cash.' Need I say that our Missionary to the heathens suddenly found that he had business elsewhere.

It is evident that our opponents know more about what we believe than we ourselves do.—Here are you and I, poor simple people that we are, who have been reading the Sacred Scriptures all our lives, and hearing them read every Sunday in our churches, told by a heathen missionary that we are not allowed to read the Bible; nay! as we shall see before we finish our lecture, one wise man, and an eminent New York Preacher withal, writing against the Catholic Church tells us that we have not got a Bible to read. Well, this at least is news to me. I have now been a Priest seventeen years, preaching every Sunday upon some part of the Bible—taking my illustrations from the Bible—gathering together with greater or less diligence all the texts bearing upon my subject from the Bible, and here I'm told at my time of life that 'it's all a mistake, Sir! all a mistake! you're not allowed to teach your people the Bible; and in point of fact, Sir, you're not got a Bible to teach.'

This persistency of our Protestant brethren in insisting that they know our religion better than we do ourselves reminds me of an Irishman who went to visit a lunatic asylum. As soon as he entered the wards, all the lunatics came running to him, shouting 'Huzza for Prince Charlie!—Here comes Prince Charlie!' 'By yer lave,' said Pat, when he could get in a word, 'By yer lave, gentlemen, but you're under a mistake intirely. I'm not Prince Charlie at all at all, but plain Pat Malony at your service.' 'Oh! oh!' said the lunatics, 'don't tell us such nonsense. We're no fools, and we know very well

that you're Prince Charlie, come to liberate us.' 'Well, gentlemen,' said Pat, 'I'm sorry for you; but there must be some mistake intirely. I'm plain Pat Malony, from the town of Ballina, county Mayo, Ireland.' 'Oh! oh!' said the lunatics, 'you don't want us to know you; but we cannot be fooled that way; we know you are Prince Charlie. Huzza for Prince Charlie!'—'Well, gentlemen, then I'm sorry to contradict you, but I'm plain Pat Malony—more by tokens it was Father Malloy of the diocese of Elfin, that baptized me.' But the lunatics were not to be put off; they still insisted that he was Prince Charlie, until 'at length,' said Pat, 'they were so certain about it, that I began to believe that after all I might be Prince Charlie; and that Father Malloy had made a mistake in the christening.'

Now, our opponents are like these lunatics; they will persist in knowing us better than we do ourselves; and so continuous are they in their assertions, that soon I suppose, we shall be like Pat, and shall begin to believe that Father Malloy 'has made a mistake in the christening,' and that after all we Catholics have not a Bible at all.

There is an old but homely proverb 'Throw mud enough and some will stick.' Our opponents seem to believe in it most piously. Tell lies enough about the Catholic Church and some at least will be sure to stick. It is an undoubted fact, that the purest woman will soon become to be looked upon as a strumpet, if people will only tell lies enough about her. You all believe, I suppose, that 'two and two make four.' But I will undertake to say that you will very soon begin to believe that 'two and two makes three,' provided only people will assert it often enough. These are the tactics of the devil in his warfare against the Catholic Church. Get people to assert lies enough about her, and very soon even her own children will begin to believe them.—The Catholic Church—the pure spouse of Jesus Christ—is very soon began to be looked upon as the Whore of Babylon, through the multiplied lies of her unprincipled enemies.

As it is often useful for Catholics to know the objections urged by Protestants against our holy faith, and as I have here a fair specimen of the arguments used by our opponents against us on the particular subject of our lecture, I will read it for you. But before doing so, I must premise, and the more so, as I shall therein explain the cause which led me to deliver to you this lecture.

In February 1868, Father Hecker, one of the Paulist Fathers of New York City, published a tract containing eight very plain questions, each question beginning with the words 'Is it honest.'

The first of these questions is upon this very subject of Bible Reading, and runs thus: 'Is it honest to say that the Catholic Church prohibits the use of the Bible, when anybody who chooses can buy as many as he likes at any Catholic book-store, and can see on the first page of any one of them the approbation of the Bishops, with the Pope at their head, encouraging Catholics to read the Bible?' &c.

Now, my friends, this is a fact, and a fact is a fact; and all the arguments in the world will never make a fact anything else but a fact. To argue against a fact is like running one's head against a stone wall. I never hear a man arguing against facts, but I immediately look at his forehead to see if I can discover thereon the marks of stone walls. I had a kitten in my house to-day that took a fit, and began running against every wall in the house, until at last, fearing that it would kill itself, I caught it, and took it in my arms, and said to it, 'Poor puss! you are arguing against facts.'

However, against this 'stone-wall' fact a certain Dr. Mattison, a prominent Protestant clergyman of New York, after the example of my kitten, has had the hardihood to argue, in a pamphlet very dishonestly headed 'Is it honest?' It was the finding of this pamphlet distributed amongst my flock, that prompted this lecture.—And how does this Dr. Mattison butt at our stone-wall? To this wise.

After giving Father Hecker's very plain and unanswerable question, he endeavors to answer thus: 'It is both true and honest to say in general terms, that the Roman Catholic Church prohibits the use of the Bible to the people generally, because on the very page of the permission it is also said 'to guard against error it was judged necessary to forbid the reading of the Scriptures in the vulgar languages without the advice and permission of the pastors and spiritual guides whom God has appointed to govern his Church.' So far Dr. Mattison.

Now without waiting to point out the tence of the verb in this caution, which refers to a point of discipline 'three hundred years ago.' 'It was judged necessary' let us examine the logic of the matter. My friends, I have a knocker on my door, at which all who wish to enter my house knock before they can obtain admittance. And THEREFORE no body enters! But this is

the worthy Doctor's logic. Because people have (according to the Doctor) to ask leave to read the Scriptures, therefore no body ever reads it. I know not how the worthy Professor reads those words of Scripture, 'Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you.' According to his mode of reasoning, no one will receive because they have to ask; and no one will find because they have to seek; and no one will be opened unto, because they have to knock!—Quoting from a document referring to a mere matter of discipline, which he has, however, the honesty to admit was sanctioned by Pope Clement III. so far back as 'three hundred years ago, (in 1595), he tells us that this permission to buy and read Bibles must be in writing, and can only be obtained by a select few. Oh, skilful and honest Dr. Mattison! a quick change of tenses carries you heu! presto! like a witch on a broomstick, in the twinkling of an eye, over 300 years. It will be well for you, my friends, to note this assertion, that this 'permission must be in writing, and can only be obtained by a select few.' It will be wanted again before long.

After quoting Pope Clement XI. condemnation of the laughably absurd doctrine that 'the reading of the holy Scripture is for every body,' our New York Professor goes on to say—'Whilst the Papal hierarchy have societies for almost every thing else, they have never yet had one for the circulation of any kind of a Bible even among Romanists. Who ever knew a Papal priest to do or say anything to circulate even the Douay version amongst the people?'

Before answering this question, let me say a few words 'en passant' upon a subject of some little importance. Dr. Mattison is or ought to be a gentleman and a Christian; and in his pamphlet is or ought to be arguing from a sincere desire to enlighten poor ignorant Catholics, whom he believes to be in error. Any other supposition would place him in a false position. Why then these opprobrious names? Dr. Mattison knows very well that such terms as 'Romanists,' 'Papal priests,' &c., are not the legitimate names for the things wished to be specified. They are in other words Protestant ecclesiastical Billingsgate. And yet Dr. Mattison is but a representative man of a very large class of our fellow Protestants, who, though they would deem it disgraceful to offer an unprovoked insult to the lowest of their fellow-Protestants, seem to consider it a virtue to be as vulgarly insulting as possible to everything Catholic. Whence does this arise? Has Protestantism no worthier weapons than opprobrious names and fishwife's rhetoric? This is worthy of a passing thought, Rev. Doctor.

But to return to our objection—and I wish you to keep it clearly before you. It consists of this: Catholics have no Bible Societies, and therefore they do not read the Bible; and by implication Protestants have Bible Societies, and therefore they do read the Bible. Passing over the disjointed logic of this objection, I think I can explain to you very satisfactorily why Catholics have not Bible Societies which Protestants have. Were I inclined to be as insulting to our Protestant friends, as they are so apt to be to us when discussing Catholic doctrine (I give you Dr. Mattison as a representative man) I might give you some such reason as this. Catholics when they buy a Bible are willing to pay the full price for it, without being dependent upon the charity of Bible Societies. Protestants when they want a Bible will not have one unless it is given them at half price by the Bible Societies, and in order that the printer may get his pay, the hat has to be sent round under the false pretence of collecting funds for the conversion of heathens. Which, think you, thinks most of this Bible? Pat who pays full price for it?—or John Bull who gets it for next to nothing?

But I am not going to put you off with such an answer as this, though I fear there is some little truth in it. Let us look at these Bible Societies which Protestants have, and Catholics have not. Perhaps they are not altogether what some people picture them to be. Let us look at their enormous wealth, and shall I add, their enormous failure.

To sum all up in as small a compass as possible, we will take the estimate of the London Times as to their wealth. In its issue of Jan. 17, and April 19, 1860, it estimates the working capital of the English Societies alone (without the American and Dutch) at not less year by year, than 'two millions' sterling. Of which almost fabulous revenue 'the large staff of well paid officers whose existence depends upon the success of this system, absorb for their personal share 25 per cent.—£500,000 per annum.

Taking then this Protestant estimate as some guide in the matter, we have for the English Societies alone £1,500,000 paid annually in 1st paying missionaries, and 2nd printing bibles.

Now if you will excuse me, I will give you a few extracts from Protestant authors as to the

kind of missionary towards whose maintenance this one and a half million goes yearly.

1. Medical Missionaries. Our American cousins across the line, always ahead of the rest of the world in all things, religious as well as secular, have a kind of missionary—peculiar to themselves—'half doctor and half preacher,' which Mr. Malcolm tells us was necessary, because the full preachers had failed. His words are—'A sense of failure in regard to direct evangelical labour (i.e. full preachers) renders popular the sending out of physicians.' As to the knowledge of these medico-clerical or clerico-medical missionaries Capt. Granville Locke tells us it was none of the best. They 'do incalculable mischief by their imperfect knowledge of the healing art.' As however the matter of poisoning, 'physically' some thousands of poor heathens is not to our present purpose, belonging as it does more strictly perhaps to the Society for the prevention of cruelty to animals; let us see their success at moral poisoning. In 1845 Dr. Hobson who had in two years seven thousand two hundred and twenty-one patients in a single city deplures that they 'have not given satisfactory evidence that they feel the moral truths inculcated—with their physic. In 1861 Mr. Lockhart himself a 'medical missionary' in China and who had 'attended to more than 200,000 individual patients,' deplures the like results. And all this in face of the fact that at the present moment the Catholics of Canton are building a Cathedral which will cost 3,000,000 dollars.

2. Ignorance of the language. It is a well known fact, that many of the missionaries sent out to convert 'the heathens' are perfectly ignorant of the language of the native, whom they are sent to convert. Dr. Morrison whom Gutzlaff terms 'the first herald of the Gospel' to China; although this 'first herald' found the country full of native Catholics and Catholic missionaries, on his voyage out 'sat him patiently down to the Jesuit Harmony of the Gospels composed in Chinese, and copied out every syllable of it for his own future use' whilst 'angelic eyes (his second wife who writes and accompanies him) sometimes looked over his shoulders' whilst he was so laudably learning his lessons. Arrived at his mission, he put himself under the tuition of Chinese Christians, whom out of gratitude for their instructions he calls 'of the Romish Church.' Advancing a little in his studies, and in politeness he tells us 'I read part of the Exposition of the Ten Commandments 'by the Catholics.' Mr. Morrison who looked himself up in his house for 'fear of the Jews,' studied Chinese for the 'conversion of infidels' whom he dare not face from one Abel Yan a Roman Catholic Chinese from Peking and a convert of the Jesuits. Speaking still of China Dr. Smith says that it was customary for the missionaries, as they were ignorant of the language to hire unbaptized Chinese to read their bible for them, and he mentions a ludicrous fact of one of these unbaptized Chinese, who after having been hired to read a tract, and having been previously instructed by the Missionary at his own house, in spite of this tuition hazarded comments of his own 'of a rather equivocal tendency.' Dr. Berncastle throws some additional light as to the expense of this deputy ministrations. 'Plenty of men may be obtained, who 'for fivepence a day' would read and speak of the Gospel, as they would of their own God confusious.' In fact so ignorant were the English missionaries in China, that although there are upwards of 200 of them, not one could be found the other day fit to act as interpreter to the British embassy, whilst Baron Gros and General Montauban had only to apply to the Priests of the French Church and they immediately obtained an interpreter. Indeed so well known was this fact of the ignorance of the English Missionaries, that so long as 1851 Lord Jocelyn suggested 'that the Catholic College of Macao would easily be induced to furnish 'at all times' a certain number of interpreters for the use of the British government. It was from the Jesuit College that Lord Macartney obtained two interpreters for his embassy. Our medico-clerical friend Dr. Smith is supposed to have founded a college to supply this defect, and yet in 1858 Mr. Wingrove Cooke asks 'Where are the 'interpreters' who were to be supplied by the bishop's college, an institution that has, I believe, for some years received £250 annually for this purpose? It has never yet turned out one Chinese Scholar.'—(See China, ch. xxvii. p. 359.)

Now this my friends is where the 1½ millions sterling go annually—in paying medico-clerical or clerico medical Missionaries, and in sending out to convert the natives, men who are not fit to act as 'political,' much less, 'religious' interpreters.

Let us now see 'what kind' of bibles are printed with this £1,500,000, and this time we will take India as our text-book. We will begin with the testimony of the Rev.

Mr. Adams himself a Protestant missionary. 'Of the 117,000 tracts printed by the Bengal Missionary Society' he says, 'the most part are either mystical or puerile, or both; and there is scarcely one fit to be put into the hands of a native of understanding and reflection.'—(Asiatic Journal, vol. xxi. p. 448.) Nobinkissen an educated Hindoo in answer to Mr. Lang corroborates this testimony. 'You make one convert annually out of 50,000.' 'This is the result,' says Mr. Lang of preaching in the open air, and the distribution of thousands and hundreds of thousands of tracts printed in the Hindostanee and Beagalee languages.' 'They are so grossly absurd says another learned Protestant in allusion to the Oriental translations generally that instead of promoting the service of Christianity, it is not 'irrational to impute some of the backwardness of the Hindoos to this cause.'—(Asiatic Journal, vol. 28, p. 303.)

But to come more particularly to our subject. A Protestant missionary wishing to test the value of the Teluga version of the Bible gave a copy of it to some natives, who could make nothing of it, and who gave it to a learned man of the district, to study, who after due investigation pronounced judgment that 'he thought it was a treatise on magic.'

The Tamil version was equally successful. 'The translation is really pitiful, says a Protestant clergyman, and deserves only contempt.' Rhenus declares that he began to edit a new edition of the Tamil Bible before he had been in Madras a year and a half. Other missionaries have confessed to the same folly and have warned their successors against it. On the other hand a Protestant clergyman [Rev. Peter Percival] generously admits 'that some of the Catholic missionaries were the best Tamil scholars of their age, surpassing even the most learned natives, and that their writings are used to this day by Hindoo literates as text books, and quoted with grateful admiration.'

From the Canara version used in the neighborhood of Goa, it will be necessary only to give a few specimens from the first chapter of Genesis. 'In the beginning God created the earth and the air.' Darkness was upon the water but the 'soul of God' wandered with delight over the water.' 'Let us make man like to us and having his form; let him command 'the aquatic insects' of the sea.'

As an example of the merits of the Mabratia version, let us take the words 'Behold the Lamb of God.' Although the Mabratia dialect furnishes a word which renders exactly our word 'lamb' this version translates it 'Behold the young of the sheep of God.'

In the Hindostanee version another Protestant writer tells us the sentence 'Judge not, that ye be not judged,' is rendered, 'Do no justice, that justice be not done to you.'—[See Baptist Missionary Account, 1819, Appendix.]

The Kunkun translation by Dr. Carey is thus described by a native: 'Bad letter and no language at all.' This gentleman with a laudable industry but doubtful gentleness edited translations of the Holy Scripture in no fewer than thirty-five languages or dialects, though he could not make himself understood in one of them. So thoroughly worthless are they that Dr. Brown with euhustic politeness thus describes them: 'They have not all been tested, but those which have, have been found so imperfect, that his versions generally are now given up as of no great value.' Another Protestant writer, more inclined to call a spade, a spade, tells us 'they have been either 'simply useless' or from explaining the doctrines of our faith by ridiculous forms of expression have been 'absolutely pernicious.' Owing to the glaring mistakes with which they abound, the sense of the original was sometimes completely lost and the 'meaning ludicrous and absurd.'

Let us now see what becomes of these Bibles?

Archdeacon Grant in his Brompton lectures [chapter iii., page 93.] says that 'the cause of the eagerness which has sometimes been evinced to obtain the sacred volume cannot be traced to a thirst for the word of God, but to the 'secular purposes,' the unhallowed uses to which the Holy Word left in their hands has been turned and which 'are absolutely shocking' to any Christian feeling.'

According to Mr. Ley in his book intitled 'The Chinese,' [ch. v., p. 54.] In China it has been customary for the distributor of books to scatter his wares in a sort of broadcast, and to give wherever a hand was held out to receive. The natural result of this was the consignment of the books thus bestowed to the shelf, the box or the cupboard, where when sought for by the missionaries they are found in a state of spruce and intact neatness, which seems to say, 'Here we are just as you left us.' But this was a milder fate than awaited them at other hands. 'They have been seen, says Dr. Wells, Williams [The Middle Kingdom, vol. ii., ch. 19, p. 343] on the counters of shops in Macao cut in



two for wrapping up medicines and fruit, which the shopman would not do with one of the worst of his own books. Mr. Burdon a Protestant Missionary found a young eater in his house at Shaouing stretched upon the bed with Alford's Greek Testament for a pillow. Bishop Courvez found two houses in Singapore the rooms of which were papered with leaves of the Protestant Bible. The Protestant Missionary Dr. Tomlin admits that the Chinese stole Bibles at night in order to apply them to 'domestic purposes,' and that some of the missionaries appeared to consider 'this theft,' a very encouraging proof of their zeal for divine things.

But we have a writer on this continent who gives perhaps the most deplorable of all the testimonies of the enormous failure of Bible distribution. The Rev. Robert Baird [Religion in the United States of America] tells us that up to the year 1858, the Americans had printed in Madras alone upwards of 300,000,000 pages or perhaps 1,000,000 vols. without gaining so much as a solitary convert.

General Sir Thos. Hislop speaking about missionaries and their efforts, says, 'These gentlemen set down their converts in proportion to the number of Bibles dispersed; which, according to his experience must have been a somewhat fallacious calculation, since he tells us that a particular 'resident' had become so embarrassed with the number of bibles sent him, that he sent them to all quarters in bundles of hundreds at a time.' And yet the word was, 'They come! They come!' until his office overflowing, he sent them to an outhouse, and finally delivered several thousand copies over to the Dutch authorities there to bear what they might. The General finishes by quoting an enthusiastic missionary who wrote home for three hundred millions of Bibles and suggests that even that number might easily be got rid of, by delivering them as ballast, or turning them out of doors without an index or a monitor to explain them.

After these testimonies, I think my friends I have disposed pretty conclusively of Dr. Mattison's objection that the Papal Hierarchy have no Bible Societies. Catholics are looked upon by their Protestant brethren, as dead fools. But there is one folly which they have not as yet been guilty of—that of subscribing to Bible Societies, £1,500,000 annually collected in England alone to pay Missionaries—half doctor—half preacher—who are ignorant of the language of the natives to whom they are sent; and to print Bibles which the natives laugh at when received, and which are used in folding up fruit and medicine for even viler purposes! What wonder if Pope Pius VII. called Bible societies, as Dr. Mattison complains, 'crafty devices whereby the very foundations of religion are undermined.' Was his Holiness the Pope far wrong?

But perhaps some of my Protestant hearers will object and say, 'These Bibles which you have instanced as incorrect are 'only' Bibles translated for barbarous people into barbarous tongues—surely European Bibles are at least correct?' To the first part of this objection I answer. Surely the souls of barbarous people are as precious in the sight of God, as those of civilized nations; and a book, which has 'of itself' to bring salvation by the mere reading thereof, ought certainly to be translated aright. But this is by the way. To the real part of the question 'surely our European Bibles are correct?' I answer Hibernice by proposing three others.

1. If Luther in his Bible was 'a manifest and common corrupter and perverter of the text' as Zuinglius very politely says he was.
2. If the Zuinglian translators of the Bible were 'fools, asses, and antichrists, and deceivers' as Luther equally energetically says they were.
3. If the translation set forth by Escolampadus and the Protestant divines of Barle, was in many places 'wicked and 'altogether' differing from the mind of the Holy Ghost' as Beza asserts it was.
4. If Beza's translation was 'sacriligious wicked and atheistical' as the learned Castalio bears witness it was.
5. If Calvin in his translation 'made the text leap up and down'—if he uses violence to the letter of the Gospel' and worse and worse, if 'he added to the text' as Molinus says he did.
6. If Beza in his bible also altered the text as the same authority says he did.
7. If it would require a whole volume wherein to note all the errors of Beza's Bible as Castalio says it would.
8. If the errors in Luther's Bible amount to the most little sum of 1400, as Staphylus and Erner say they do.
9. If the English translation of the Bible doth in the Book of Psalms alone in addition, subtraction, and alteration differ from the truth of the original Hebrew in at least 200 places [at the rate of 3550 for the whole bible] as the Protestant Ministers petitioning, King James declare it does.
10. If the English translators of the Bible 'have depraved the sense'—'obscured the truth and deceived the ignorant'—if they have 'in many places detorted the Scriptures from the right sense and shewn themselves to have loved darkness more than light, falsehood more than truth' as the learned Protestant Mr. Carlyle says they have.
11. If the English translation of the Bible 'takes away from the text'—adds to the text—'is absurd and senseless, perverting in many places the meaning of the Holy Ghost' as the Ministers of the diocese of Lincoln declared it does.
12. If this translation 'perverts the text of the old Testament in 848 places causing millions of millions to reject the New Testament and to run to eternal flames,' as Mr. Broughton a staunch Protestant says it does.

Then—I ask—can the European translations be considered any better than those published for 'only' barbarous people in a barbarous tongue! and had not Pope Pius VII. perfect right to call these Bible societies, which print and distribute such corrupt Bibles 'crafty devices' and

have not Romish Priests as Dr. Mattison so ungrammatically calls us, perfect right to 'burn them whenever they meet with them amongst their flocks? as Dr. M. complains they do.

But you will further object. 'These translations which you have instanced are only translations made by the early reformers:—our modern European Bibles are more correct.—Softly! softly! my friends! As to the correctness of your modern Protestant translations, you yourselves shall be your judges. Answer me I pray. Are Calvinists content with the Anglican translation of the Sacred Scriptures? and are Anglicans content with the Calvinistic translation. This will settle the whole question. It strikes me, that I could mention the names of more than one Anglican clergyman, who have prohibited their flocks from using or keeping in their houses Bibles published by Methodist Societies; and I have no doubt but that this amicable distrust is reciprocated. But, let me ask, how would this same objection of yours sound, if it bore reference to the Apostles and Evangelists of the Early Church? It is surely beginning at the wrong end of a Reformation to begin with a bad bible first and to improve on it afterwards. Human nature may be susceptible of continued improvement: but not so surely a Bible! You claim, that 'the Bible, the whole Bible, and nothing but the Bible' is your sole rule of faith. What then becomes of your church during all those years of Luther's, Beza's, and Calvin's apostolate, wherein you and they grant you had not a correct Bible? A corrupt Bible according to your own definition, is not a Bible at all, since it is either not 'the whole Bible' or it is not 'nothing but the Bible.' A corrupt Bible is corrupt either by addition or subtraction. If by addition, it offends against that clause of your definition 'nothing but the Bible;' if by subtraction, it offends against that other clause 'the whole Bible.' If then your early church had not a Bible, it had not a soul; it was according to your own showing—a dead church, in plain language—it was a nonentity.

(To be Continued.)

CELIBACY OF THE CLERGY.

(From the London Tablet.)

Even Pagan voices have proclaimed in every age, as they still proclaim in India and China, that men who profess to teach others how to attain union with God 'must themselves lead the most perfect life.'—Infirmitates which are tolerable in those who belong to the world become crimes in those who profess to despise it. If Priests are men, they should also be something more than men. 'You are like us,' is the scornful reproach of the heathen, as innumerable contemporary travellers relate, when they are addressed by European teachers of religion, who come to them without the robe of chastity, and in whom they discern only fathers of families struggling to promote the fortunes of their offspring. 'Physician, heal thyself,' says the mocking heathen, unconsciously quoting Holy Writ to men whose lives contrast so strangely, as even he perceives, with their profession of supernatural virtue. Is this instinct of the pagan world manifested in every age and every land, the fruit of a primitive and uncorrupted tradition, or is it only a debased sentiment, the effect of a disordered imagination, which the wise and benignant spirit of Christianity reproves? If it were so, we should be forced to conclude that the heathen has a higher ideal of the sacerdotal office and character than the Christian. But it is notorious that the Christian judgment in this matter, except in certain modern sects, who have defiled the infirmitates of our nature as of old others defiled its vices, exactly coincides with the pagan. That chastity becomes the ministers of religion, is no conception of the modern or mediæval Church, as some deem, but was taught by her founders, and had been taught long ages before they had learned to speak. As mental cultivation has increased, and knowledge extended its limits, this universal conviction has indeed acquired a deeper intensity, and Christians have felt a more inviolable repugnance for an unchaste clergy; but if there has been progress in methods of exposition, or variation of disciplinary rules, there has been none whatever in the doctrine itself. It is a law of our nature to protest against an incontinent Priest. Even in the ages when the Levitical ministry was limited to a single family, in which alone it could be propagated, and when consecrations were made to the 'hardness of heart' for which, since the Incarnation was accomplished, there is no longer either pretext or excuse, the sanctity of the altar rebuked the effeminacy of those who offered sacrifices upon it.—'If the law of Moses,' said Pope St. Sixtus, in 388, in a council of eighty Bishops, which menaced married Priests with excommunication and eternal punishment, 'seems to have tolerated luxury in the ministers of religion, let these defenders of voluptuousness—i.e., the married clergy who dared to plead the Hebrew law—tell me why this same law of Moses obliged the priests to continue, during the whole year of their service, continually in the temple, far from their own houses? Was it not in order to separate them from all commerce with their wives, that so the victims offered by them to the Lord should be more agreeable in His eyes, by reason of their purity who sacrificed them?' Let therefore those Priests who desire to retain a privilege abrogated together with the Mosaic Law know that they are deprived by the authority of the Apostolic See of every ecclesiastical dignity, and for ever interdicted from approaching the Holy Mysteries, of which they have rendered themselves unworthy by the turpitude of their unrestrained passions. Such was the decision of one of the earliest Councils of the Christian Church, assembled under the eye of the Vicar of Christ. And if even the Levitical priesthood dared not approach, except in a state of continence, the altar on which was poured out only the blood of impure animals, what shall be required of those whose office it is to handle the Most Holy, and who renew every day the tremendous sacrifice of Mount Calvary! Is the 'Pure Oblation,' ferbly prefigured by earlier sacrifices, meaner than its type and shadow? Is the Christian minister, stunted in gifts and graces, only a degenerate and degraded representative of the Levitical priest? The 3rd canon of the Council of Antioch, A. D. 341, referred expressly to the authority of the 'Great Council' of Nice, held sixteen years earlier, when it not only forbade any bishop, priest, or deacon to have a wife, but even to admit any woman into his house, except a mother, sister, or other relative, 'to whom no suspicion could attach.' And this law of the Church, derived from the teaching of her Divine Founder and His Apostles, to which reference shall be made immediately, never varied. In the fifth century, we have once more the decisions of St. Ephraim, of St. Leo the Great, of St. Hilary, and of the Oecumenical Council of Chalcedon. They all breathe the same immutable sentiment, and all pronounce anathema upon incontinent, that is, upon married Priests. St. Leo, like St. Augustine, founds this law upon the mystical union between the Virgin Jesus, the Child of a Virgin Mother, and the Virgin Church, a union, they consider, which ought to be reflected in the pure espousals of the Christian Priest with the same Church. In latter ages, the same doctrine was only confirmed, when St. Leo IX., Nicholas II., Alexander II., St. Gregory VII., Urban II., and

Pascal II. forbade the faithful 'even to assist at the Mass offered by a married Priest. The English Council of London, in the time of Pascal II., agreeing with the Church throughout the world, declared such Priests 'Infamous.' There is no need to multiply these citations, nor is this the place to do so.

Such being the mind of the Church from her earliest foundation, we should naturally expect to find her judgment confirmed by the language of Holy Writ. We are not surprised, therefore, when we read the praises of holy virginity which abound in the sacred pages. 'It is said by Our Lord to be His own peculiar gift,' conferred only upon a favoured few, and creating in them a special likeness to the angelic host. 'Not every one can possess it, He tells us, but only 'they to whom it is given.' And the effects of this magnificent gift extend to another life. 'In the celestial hierarchy, the virgins will have their own place, and the immediate attendants upon the Immaculate Lamb will be, not fathers of families, however just and innocent, but 'they who have not defiled themselves with women.' For this reason the elect are encouraged to 'make themselves sunnaba for the Kingdom of Heaven's sake.' It is not man's teaching but God's. For this reason St. Paul also disdains even the laity, if haply they can preserve virginity, from entangling themselves in marriage. 'Let them marry,' he says, with a kind of sorrowful compassion, if they have not grace to lead a higher life. 'It is better to marry than to burn.' But that is all a married Priest would have seemed to St. Paul something which language can hardly describe. Marriage is holy, so holy that God has taught the Church to count it among her august Sacraments, but it is holy only to those who are themselves holy, and even they would do better to abstain from it, if they can. Such is the teaching of Holy Scripture. As to the allegation that some of the Apostles were married, we have only to read the replies given by the most ancient Saints and Doctors to understand the triviality of this objection. The question is not, as these great luminaries of the Church observe, whether they were married before they received a higher vocation, but whether they lived in continence afterwards. That the ministers of human sects, whose quasi ministerial office is confined to the utterance of words, should marry, is congruous and irreproachable. Why should they not? They are but laymen. They have no altar, and no sacrifice. Even the ministry of Levites was more solemn than theirs. They pass, therefore, from the nuptial couch to the conventicles in which they gather their disciples, and no one is scandalized. They are types of worldliness, often in its purest and most amiable form, but still of worldliness. You must not seek for the supernatural in them. God has not called them to the office of Priest, and therefore does not give them the gifts which accompany it. They are not virgins, and do not wish to be. They are content with a lower state, for which alone they are fitted. It is not so in the Church which is the Spouse of the Immaculate. She may indeed have tolerated, in rare instances, a married clergy, but it was only from a sad necessity, to avoid still greater evils, and in the hope that communion with the Apostolic See would gradually inspire a holier ambition, and beget a more angelic ministry. And if, in the few cases referred to and for special reasons, she does not prohibit a married man from discharging the priestly office, she absolutely forbids marriage to those who have already become Priests. Even some human sects do the same, so powerful is the ineradicable instinct which admonishes a Priest to abide in his own lot. In Russia, in spite of the almost unparalleled degradation of the sacerdotal class, marriage is impossible after ordination. The Church was never less disposed than at this moment to accommodate her discipline to the impure maxims of the world. She is indulgent to the infirmitates of her weaker children, as becomes a mother; but she still requires her Priests to set the example of a supernatural life. They will continue to do so.—The gift of chastity, without which they would be unworthy to approach the Altar, is still conferred upon them. It would not be given if it were not necessary. That it is always given in the Church, and in her alone, is one of the sure marks of her union with the Most Holy. He has not divorced His bride, and therefore continues to adorn her with all the treasures of His love. He will never cease to do so, until he renews His espousals with her in the day of her final triumph.

IRISH INTELLIGENCE.

DEATH OF FATHER KENYON.—The death is announced of the Rev. John Kenyon, P.P., Templederry, near Nenagh. He was a strong nationalist, and his love of country betrayed him at times into expressions open to misconception by those not intimately acquainted with him. A correspondent in the Tory press takes occasion to libel his memory by saying that his last expressed wish was, that he should be buried in the Protestant burial ground. The absurdity of the statement must be so manifest to Catholics that it is scarcely worth explaining. Templederry churchyard formerly belonged to the Catholics, and is consecrated ground, but like many other places was taken by the Protestants; and Father Kenyon may have expressed a desire to lie with the grand old race that kept the faith, and many of whom died for it, but certainly not because it was the Protestant churchyard.

A NEW IRISH PRESS.—The Irish Times mentions a report that Lord Chancellor O'Hagan is to be raised to the peerage.

On the 9th ult., the Chief Baron opened the Assizes for the Queen's County at Maryborough. In addressing the Grand Jury he stated that there had been but 29 cases since last assizes seven or eight only of which had any trace of agrarian crime. This he deemed very satisfactory.

It is said that, owing of ill health, Mr. Wm. Kirk, of Keady, who was recently elected as representative of the borough, will in all probability retire; and it is said that his eldest son, Mr. John Kirk, of Belfast, will offer himself as a candidate in the room of his father. [Newry Telegraph.]

THE IRISH CHURCH AGITATION.—The Church Defence Society of Dublin are to hold an aggregate meeting of Protestants in Dublin in April to express their opinions on the progress of the Irish Church Bill, and to arrange a like meeting in London before the bill is introduced to the House of Lords. The committee of the same association have expressed their hope that, at the forthcoming election of lay representatives for a projected general Church Conference, no layman will be chosen on whom the parishioners cannot rely for uncompromising resistance to the Irish Church Bill.

RIBBONISM.—The Catholic Bishop of Armagh, in a pastoral against Ribbonmen and Fenians, says:—English Statesmen have spoken and pledged themselves to remove the anomaly of the Protestant Establishment, and give to Catholics equal rights and privileges with their Protestant fellow-subjects. Their sense of justice excites the fury of our hereditary domestic enemies. Every stratagem will be unscrupulously used to defeat the equitable intentions of the Legislature. They will not fail to divide us by introducing secret societies. They know how much Ribbonism has done for them in former times; and hence we may expect renewed efforts to introduce that evil amongst our faithful people.' Dr. McCabe bids his flock beware of 'sham patriots, who are doing the work of our worst enemies.'

DUBLIN, March 23.—A singular outrage was committed yesterday evening in the heart of the city. A number of men broke into a house which had been occupied by a publican, but for the last six months

has been vacant, and wrecked it; with the assistance of a mob in the street, who shattered the windows with stones and rubbish. Some dispute with the landlord is supposed to be the cause. The police could get little information from the people in the street, and have been unable to bring any of the parties to justice.

DUBLIN, March 27.—An action for libel, in which the Rev. P. Lavelle, of Partry, a lieutenant of some notoriety, is plaintiff, and Mr. Proudfoot agent of the National Building and Land Investment Company, is defendant, is attracting no little interest at the Galway assizes. The issue involves most of the subjects of fierce contention arising out of the relations of the tenant to the priest on the one hand, and the landlord on the other. The facts are these:—A letter of the plaintiff, dated St. Stephen's Day, 1868, and addressed to the shareholders of the company, publicly complained that a cow worth £7 or £8, the property of a poor man named Hannagan, had been distrained by the defendant's bailiff for £3 7s 6d for a year's rent due on the 1st of last November. The letter severely commented upon the management of the company. The defendant published a reply, in which he declared that he never would have had to process or serve a notice to quit on the tenants if it had not been for the plaintiff, who, as he alleged, proclaimed from the altar that if any of them gave up possession he would put them out of the chapel, and had actually turned out 20 families, numbering 100 persons, who for 18 months had been deprived of religious instruction. He was also charged with excluding the constabulary from the chapel, fearing that he would be reported for his language, and with having used his influence to prevent the prosecution of his chapel clerk, who brutally assaulted a poor woman who remonstrated with him for forcibly taking away some of her crops which he claimed for the priest. These charges were denied by the plaintiff and pronounced by his counsel Mr. Robinson, Q. C., to be scandalous libels. The defence was a justification. Mr. Justice Fitzgerald left the case with confidence in the hands of a Galway jury, and in five minutes they found a verdict for the plaintiff, with a farthing damages. They accompanied the finding with an expression of their abhorrence, as landlords themselves, of the system of noticing to quit which had been proved on the trial.—[Times Courier.]

Another of the liberated Fenians, Mr. Stephen J. Meany, a name of more than local repute, has been honoured with a public reception on the occasion of visiting his native town. On Sunday the 'congregated trades' of Ennis met in the old chapel to present him with an address of congratulation, which, it seems, he had consented to accept after repeated solicitations. The Very Rev. Dean Kenny presided, a patriarchal priest, who has reached his 78th year, and addressed the assembly in highly eulogistic terms in reference to Mr. Meany. He thought that, apart from any approval of the peculiar views for which 'that gentleman had suffered so long, so enduringly, and so nobly,' he might, without misconception join in sympathy for the sufferer and pay the tribute of personal appreciation and private friendship. The rev. gentleman panegyricized him as 'a consistent patriot and a practical Christian,' whose power of pen and eloquence of tongue might have raised him to any eminence attainable by those qualities 'had he but taken the course which others have taken and perverted and prostituted his talents to the service of mammon.' The rev. speaker said he was not there to discuss the propriety or impropriety, the justice or the injustice of the matters involved in the movement with which Mr. Meany was said to have been prominently connected, but to implore them not to compromise him personally, or by any indelicate act or language to injure the prospects of the men who are still suffering imprisonment. He added:—'I yield to no man in my love for my native land. I yield to no man in my sympathies for the sufferings and sorrows of her people. I am old enough to remember when even to be a priest was an offence sufficient to earn a punishment as severe, or more so, than that for which Mr. Meany was punished: but I am old enough also to remember the calamities brought upon the land by ill prepared and premature attempts to right the wrong by physical force, and I have experience enough to recognize the truth of the maxim promulgated from the very spot which I now address you by the great tribune, Daniel O'Connell: 'The man who commits a crime gives strength to the enemy.' I am far from saying that a day may not come when resistance to power will become a duty, but Mr. Meany himself may, if he lives long enough—if he comes to have upon him, as I have, the weight of 78 summers—admit, if he does not already recognize, that an abortive revolution is not only a calamity but a crime.' The sentiments were received with loud cheers. An address was then presented to Mr. Meany, congratulating him upon his release; declaring how they honoured him for the brilliant and eloquent speech which he delivered from the dock in Green-street, when he stood forward undaunted and defiant before the representatives of English rule with a heroic devotion and martyr fidelity to his country's cause; and alluding with regret to the unrelaxed prisoners who still pined within English dungeons and in foreign lands—'some of Ireland's bravest and most talented sons.' They expressed their deepest sympathy and sorrow for them, and said that they felt 'the present partial amnesty does not give that general satisfaction to the Irish people, nor will they believe that an act has been done for which they are bound to feel grateful until the Sovereign extends to them the Royal clemency.' The address contained many warm expressions of admiration and honour for Ireland's martyrs to liberty, of whom Mr. Meany was one of the latest; 'a patriot of true fidelity to the cause of Ireland.' Mr. Meany, who, it is stated, 'appeared deeply affected by the warmth of the demonstration,' delivered a long oration in reply, expressing his pride and pleasure at the magnificent gathering he saw before him, and complimenting the people of Ennis on their patriotism, of which there was an enduring monument erected in honour of O'Connell. He abstained from alluding to 'certain topics,' he said, not from any fear of danger to himself, but lest it should injure the prisoners who were still in custody. As the Dean, however, had observed, 'the day might come,' he said, 'when—when—well, when full justice may be done to Ireland.' This oracular statement elicited loud cheers from the intelligent audience.—[Times Courier.]

Noon and midnight are not more irreconcilable than the feelings which the division on the Church Bill has excited in the minds of the parties concerned. On the one side all is bright and joyous, on the other gloomy and desponding. The Liberals regard the triumph of the Ministerial policy so far as it has hitherto proceeded with satisfaction and pride. They have as yet abstained, however from any irritating display of exultation over their discomfited opponents. Conscious of the overwhelming power which they possess in the sympathy of England, and sure of the position in which the cause of 'religious equality' now stands, they can afford to exhibit a dignified and even generous forbearance while they rejoice rather in the vindication of a great principle than the overthrow of a great party. The defenders of the Establishment, on the other hand do not effect to underrate the significance of the verdict which the House of Commons has pronounced. They expected a large majority in favour of the second reading of the Bill, but they were not prepared to see such a tremendous force arrayed against them. Indeed the numbers exceeded the most sanguine expectations of those who desired the success of the measure. But the Church party, however disappointed, are still unyielding. They still maintain an attitude of uncompromising resistance. They are preparing to contest every inch of the ground against all odds, with the desperate energy of men who feeling deeply, cannot flinch, though they must fall. Parochial meetings are now being held all over the country to make arrangements for diocesan conferences, as recommended by the Bishops. In these resolutions

are passed condemning the Bill, and 'pledging the meeting to resist it by every legitimate means,' as if the battle were only begun, instead of being virtually ended by the emphatic decision of the House of Commons.—[Times.]

The facility with which faction fights can be got up on the most trivial pretexts is illustrated by an account given in a Cork paper of a sanguinary *melee* at Kanturk. A farmer in comfortable circumstances, named Quinn, who died a few days ago, had in his employment a young man named Thomas Murphy. On Monday Murphy obtained a loan of a jennet and cart from the widow of the deceased, and refused to return them, alleging that Quinn had promised to give them to him. The widow sent to Newmarket for her own; who, on his arrival, collected his friends to recover possession of the valuable property. Murphy's friends came to his rescue, and the two parties encountered each other with sticks and stones. The conflict lasted for two hours, and in the midst of it the cause of the quarrel was taken away unobserved. The combatants exhibited marks of rough usage, and the establishments of the apothecaries, it is said, were besieged with persons seeking to get their wounds dressed.—[Times.]

The magistrates of the county of Westmeath met yesterday in Mullingar to consider the state of the county, and adopt measures for 'the repression of crime. There was a larger number of the resident nobility and gentry than has assembled for a long time. Lord Castlemaize Vice-Lieutenant of the county, occupied the chair. The proceedings were private, but their general purport has transpired. A resolution was adopted, on the motion of Lord Longford, to the following effect:—That, whereas atrocious murders and other outrages, all of the so-called Ribbon character, have been recently and from time to time committed in this county, the perpetrators of which have up to the present escaped, with perfect impunity, baffling all exertions of the magistrates and the local police, we now urgently call upon the Government to take this state of things into their immediate and most serious consideration, and to make use of the strongest means which the existing law will permit; or, if necessary, to apply to Parliament for extraordinary powers, in order to endeavour to put an end to such a deplorable condition of society. That we do now appoint a deputation [here the names are stated] to express our unanimous views to his Excellency the Lord-Lieutenant and Executive, and that we authorize G. A. Roobford Boyd, Esq., D. L., to communicate with his Excellency as to the day for receiving said deputation.' Mr. Boyd declared his readiness to proceed by the next train to Dublin, to ascertain when it would be convenient to his Excellency to receive the deputation.—[Times Courier, March 23.]

THE IRISH PROTESTANT REPEALERS.—The Roman Catholics of Ireland are accepting the Irish Church Bill with the best grace, and stating in the gentlest manner their objections to some clauses which appear in their judgment to make the disestablishment and disendowment somewhat too easy to Protestant landlords, and especially to the clause which preserves the Protestant Cathedrals as national monuments. Some of the warmer zealots of the Protestant Establishment are losing their temper, their wits, and their loyalty at once, and instead of being wise in time and tolerably grateful for the easiest of terms for a compromise which no Government could offer five years hence, they are stepping into the shoes of the disaffected Catholics of twenty years ago, and threatening an agitation for the Repeal of the Union. At a meeting held near Dublin last Friday evening, at which the Vice Provost and Dr. Traill, a fellow of Trinity College, were present, the latter gentleman made a fiery speech declaring war to the knife to the nefarious bill, and threatening an alliance with Roman Catholics for the Repeal of the Legislative Union of the two kingdoms if the ecclesiastical union were repealed. Dr. Traill reminded Mr. Gladstone that the principal opponents of the Act of Union had only been appeased by the union between Church and State. Another speaker at the same meeting went in for the Repeal of the Union sans phrases, and so did the Rev. Dr. Langley at a meeting at Fermoy. Protestant letters in favor of Repeal were becoming the fashion in the newspapers, and this evening, at a grand meeting at Dublin of the Protestant Declarationists, we may expect similar sentiments and denunciations to be attended with an emphasis worthy the occasion. If this could be supposed to be the true spirit of that Protestant loyalty which Orange-men have been in the habit of contrasting with the divided allegiance of the Roman Catholics, there could not be a stronger argument for discharging with the least possible delay a debt of national justice to the great majority of the Irish population, so as to place the union upon a stronger basis than that of an ascendancy of a minority. But the fact is that these excited and vociferous gentlemen are not so mischievous or destructive as they seem if Mr. O'Connell's Catholic Repealers were powerless it is not likely that the Repealers who hail from Trinity College, will succeed, and in their cooler and calmer moments, when the present agitation is over and the Irish Church has passed into history, and Trinity College itself, like the English universities, is a national institute, they will become as Conservative as before, and congratulate themselves on the passing of Mr. Gladstone's bill before it was too late.—[London Express.]

It is possible that the effect of the course of legislation upon which the Government has entered may be that disaffection will change sides, and the old Repealers may surrender their right, title and interest in the agitation of the question in consideration of the more substantial benefits which are offered to them. Repeal is at present in a rather dilapidated condition, and would be a bad bargain for the Protestant party, who could have nothing to do with it when it looked attractive. It would hardly be worth the trouble now of putting it in a state of repair. If those who have had it so long on hand find it an unprofitable speculation, it is not at all likely that their successors will be disposed or able to carry it on for any great length of time, even though the 'Nationalists' should be willing to join them. After all the opposition which the latter have received from the Protestants, they will not be in a hurry to embrace the offer of a political partnership dictated by a feeling of irritation which may prove only transient. There can be no doubt however that the desire to have a complete instead of only a partial severance of the Union is taking a strong hold upon the minds of men, even those of position and property, who have hitherto been earnest advocates of British connexion. In their present temper there is little use in reasoning with them but when reflection succeeds passion they may take a more rational view of their true interests.—[Times Courier.]

The Orange system in the North is showing signs of greater activity and strength. A proof of this is to be seen in the increased number of halls which have been erected for the meetings of the 'brethren.' On Monday evening Mr. Johnston, M.P., laid the foundation of another building of this kind at Crossgar, in the county Down. A large number of the brethren and their female friends are reported to have been present at the ceremony, which was presided over by Mr. James Hamilton, of Glasgow. Mr. Johnston delivered a speech, in which he eulogized the principles and practices of the 'Noble Orange Institution.' He observed that isolated Protestants are apt to take a gloomy view of the prospects of Protestantism, but when they join in brotherly union in an Orange lodge, and know that tens of thousands of their loyal brethren are actuated and animated by the same principles, they grow bold and strong in the maintenance of their rights; and they are encouraged to know that not one man or ten men, but half a million of determined men, are banded to maintain the good old cause.' He trusted that justice would be done to them before long in the



Imperial Parliament, and thought it was not to be tolerated that any Government should bring in a Bill to disestablish and disendow the Protestant Church, and at the same time refuse to concede to the Protestants and Orangemen of Ireland that liberty which is freely given to the Fenians in the South who wear the green. He declared that he had no desire to refuse the same rights to their Catholic countrymen, and that the man who called himself a Protestant and attacked a peaceable Catholic procession was doing as much as in him lay to destroy the liberties of his fellow-Protestants, and disorganize the minds of all national men over the country with the call for liberty which was made on behalf of the Protestants of Ulster. The attack upon the Catholic drumming party at Poyntzpass on St. Patrick's Day and other occurrences of the same kind, are, unfortunately, too conclusive proofs that the hon. gentlemen's liberal views are not shared in by the 'brethren' who are Catholic processionists have put their tolerant spirit to the test.—Times Cor.

For years it has been the practice of the Irish Tories to speak of all the Roman Catholic Clergy as either openly or secretly encouraging disaffection. It was a common taunt that they would be rebels if they dared. The whole Catholic population have also been unblushingly stigmatized. Now, when Cardinal Cullen comes forth with the most delicate condemnation of the Fenians and their nationalistic sympathizers it is possible for him to issue so far from applauding we find the Irish Tory organs actually eulogizing for the Fenians. They write in a manner which had it been adopted by the Cardinal himself, they would have declared seditious, and called upon the Government to put the law in force against him, as one encouraging rebellion. The Cardinal is taunted with being 'an Anglo-Roman: not an Irishman,' and he is told that he may fail to crush the national feeling in Ireland. This is the reception his letter meets with from the organs devoted to the State Church and the cause of ascendancy. Whatever a Roman Catholic prelate says or does must be wrong in the eyes of the Irish Tories. At the present time they see that their position is desperate, and there is desperation in all they write. They would rather see the country convulsed from end to end than the State Church disestablished and disendowed. They wanted power and they had it, at the expense of the prosperity, the peace, and the unity of their country. As soon as they see that their power is to be taken away, and that they must stand on the same level as the millions of the people, they fling their loyalty in the face of the Government and the Queen. They would rather see Cardinal Cullen blessing the standards of an insurgent army, than endeavouring to crush disaffection, and promote union and concord. From their point of view they are right. Their object is not it never was—union and concord. In vain, however, they cry out. In vain they bluster, fume, and menace. The work which the people have sanctioned and the Government has undertaken will and must be done.—Northern Whig.

GREAT BRITAIN.

THE ARCHBISHOP OF WESTMINSTER ON THE RITUALISTS.—On Easter Sunday high mass was celebrated at St. Mary's pro-Cathedral, Moorfields, and a sermon was preached by the Most Rev. Archbishop of Westminster on words taken from the 24th chapter of the Gospel of St. Luke. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? The discourse was patriarchal, couched in language of great simplicity, strong and clear in argument, and singularly persuasive. His Grace argued the reality of the general resurrection and the identity of the original and revived body, from the fact that Christ appeared to His disciples in a material form, having flesh and bones, and capable of being handled and recognized, yet unaltered by the accidents of time and space. The act of eating substantial food and giving a part of the same to His disciples was intended as a proof of His identity and material resurrection; nevertheless, He entered the guest-chamber when the doors were shut, and at Emmaus he vanished out of the sight of His disciples while He sat at meat with them. If it were possible for the resurrection body of Christ to be thus raised above the conditions of nature, the bodies of those who participate in the resurrection of the just would, after the same fashion, be elevated and rendered supernatural. From the same premises the Archbishop inferred the verity of the Holy Eucharist, a real presence, not metaphorical or symbolical only, but actual; a body unlimited by the conditions of nature, and, like the body of Christ after the resurrection, endowed with miraculous power. The doctrine of the Eucharist His Grace expounded as the truth of the Holy Catholic and Roman Church. In the suburbs of this Church, in the twilight, were good and honest men, who had come to receive the flesh which their Church did not teach them; they believed in the real presence they erected altars, they made a tabernacle, for which their Church gave them no authority. They received and treasured up what they believed to be the body of Christ. They adopted the comely and beautiful vestments of the Church. He loved them for the love they bore the shadow of their Lord; his whole heart yearned over them. The Church would do anything and sacrifice anything except only God's truth to open the doors wide and admit them into her communion. The aim of the sermon was instructive and practical. It was based on the assumption that the truths of Christianity were addressed to the reason, only that reason must be enlightened by the spirit of God. The most interesting part of the discourse was that in which the Archbishop gave utterance to sentiments so respectful and affectionate towards the Ritualists.—Globe.

LONDON, April 12.—A meeting of Conservative members of Parliament was held to-night. Over two hundred members attended. Mr. Disraeli was present and made a speech, in which he indicated the future policy of the party on the Irish Church question, and announced the amendment which would be proposed by the Opposition to the bill now pending in the House of Commons. These amendments are to the effect that grants made to the Irish Church since the Reformation are to remain intact; that Glebe lands be retained by their present holders without purchase, and that the union of the Irish and English Church cease in '72. Important modifications of the financial details of the bill are also proposed, including the establishment of a capitalized sum for the support of the clergy instead of the granting of annuities, and the application of a large portion of the Church revenues to the support of public worship, and defray the expenses of the management of the Church. Finally, an effort is to be made to have all the clauses in the bill referring to the Maynooth grant and the Regium Donum struck out. Mr. Disraeli's plan was favorably received, and the proceedings of the meeting were marked by much enthusiasm.

LONDON, March 26.—The most sanguine Irish Protestant must now confess that the Irish Establishment has received its death-blow. The vote of the House of Commons on Mr. Gladstone's Resolution last year declared that the Establishment ought to be abolished. The votes of the constituencies at the hustings declared that it must be abolished. The vote on the Wednesday morning declared that it shall be abolished. It was thought, or rather hoped, that the difficulties of the task might prove too much even for the present Ministry. There must it was said, be dissensions in the Cabinet over a scheme necessarily so complex. It was inevitable that some blots would be discovered in the Government measure sufficient to detach a few from one or the other extreme wing of their supporters. Nothing of the kind has happened. The bill is not perfect, but even if its imperfections were incapable of amendment, the Liberal party have proclaimed as one man that it would be infinitely better to approve the Bill as it stands than to do anything to place its

ultimate success in danger. Fortunately, indeed, there is every disposition on the part of the Government to remove what is faulty, and to supply what is deficient, so that the steadfastness of the party will be exposed to no difficult test. On Wednesday morning the Liberals responded to the call upon them with unprecedented unanimity. Not a single man with mark, except Sir Ronald Palmer, went over to Opposition, and there was but one member of the party absent from the Division whose absence requires explanation. It seems probable there were fewer absentees on Tuesday than was ever before known in the annals of the House of Commons.—This requires some explanation. Six hundred and twenty-three were present at the Division—368 supporting the Bill, 250 opposing it, the four tellers, and the Speaker. In the contest for the Speakership, when Mr. Abercromby, afterwards Lord Dunfermline, was preferred to Sir Charles Mansel Pultney, who was thereupon created Viscount Canterbury the number voting were 316 and 306, and there were therefore 626 taking part in the Division, or three more than were present on Tuesday night. But the 626 who voted were 626 out of 658, the House being full; and there were therefore 31 absentees. On Wednesday morning the complete roll of members did not number more than 643, and there were, therefore, but 23 absentees. Fourteen seats were vacant, thirteen members having been unseated on petition and Mr. Henry Wyndham succeeding to the Peerage through the death of his father; and one seat, Horsham, has never been filled in consequence of the double return. The absence of Lord Grosvenor and Mr. Percy Wyndham is explained by recent domestic losses; Mr. Magnin is excused leave of absence until after Easter, having met with an accident, disabling him from attendance; and Mr. Birley prudently avoids the risk of incurring the penalties of voting so long as the petition against his return remains undecided. Of the fifteen remaining absentees the greater number are known to have been detained by illness, accident, or other imperative reasons, and it would seem there were not half-a-dozen who could have been voted yesterday morning and refrained from doing so.—Times

The London Lancet mentions a case in which new blankets, having been infected by scarlet fever, were put away uncleaned in a wardrobe. Fourteen months afterwards the mistress of the house had these blankets taken out and put upon her own bed; in a few days she took the fever and died.

The present English War Minister dissents from the hitherto universal opinion that veterans, or old soldiers, are more desirable than new recruits. No inducements are to be held out for them to re-enlist. Raw recruits will be preferred.

In the House of Lords the bill introduced by Earl Russell authorizing the creation of life Peerages was read for the first time. Earl Granville announced that the Hudson Bay Co. had agreed to cede its territorial rights in British North America to the Crown on the terms proposed.

It is stated that the English prelates are about to consider their position in reference to the coming struggle in the House of Lords on the Irish Church Bill, and that, as far as their opinions can at present be gathered, the majority are in favour of abstaining from taking any part in the division. Mr. Aytoun's intended 'instruction' to the committee on the Government disestablishment measure—which, if carried into effect, would directly lead to the dissolution of Maynooth College Trust Corporation and the cessation of all further money payments, except moderate compensation to the professors and students—meets with favour from some of the Scotch and Nonconformist members of the House, and may cause rather a sharp debate after the Easter holidays.—The Owl.

A Protestant journal, the Birkenhead Guardian, of the 20th ultimo, asks: 'What fools are signing the petition to Government for an inspection of nunneries? Protestant fools undoubtedly. And for unreasoning bigotry and malicious persecution in a small way, a Protestant fool is about the worst and most mischievous fool in the world.' After denouncing the religious life as 'unnatural,' the same journal proceeds to observe that there is no reason for disturbing those who choose to lead it; and that 'there is more gross immorality committed, and obscenity spoken, in the upper and middle-class ladies' Protestant boarding-schools of England in one twelvemonth, than there is in all the convents and conventual schools in Great Britain in ten years.' The Protestants in the United States have made the same discovery, and, as the Atlantic Monthly lately noticed, have formed the prudent habit of sending their children to convent schools. The Birkenhead Guardian adds, with considerable force, 'Let us first set our own house in order before we begin to cleanse our neighbours' dwellings.'

A MODEL ANGLICAN BISHOP.—The Church News, which was lately sold at public auction for £30, has not lost heart. Under the impressive and appropriate heading, 'Fearful Teaching by a Bishop,' that journal, in its last number, recounts that Dr. Earing, Protestant Bishop of Durham, thus addressed a few days ago 500 persons whom he had just 'confirmed,' as far as he had the power to do so. 'If you fancy in taking the bread into your hands, you are taking Christ's Body, and in taking the cup in your hands, you are taking His Blood, then you are loving most awfully all sense of what is true, and you will be clinging to form when you feel most your son's strength.' Upon which revolting statement the Church News adds: 'How long, O Lord, how long! May we not reply that heresies of this kind will be taught as 'long as High Churchmen remain voluntarily in communion with those who teach them, and thus give their whole moral support to the very errors which they profess to deplore? If they really love the truth, let them fly from the sect which tolerates its denial. Until they do so, they are 'condemned out of their own mouth.'

PROTESTANT JOURNALISM.—A dismally comic journal, anxious to invent something new, lately recounted, and its readers probably believe, that a Spanish nun, after wearing her linen for a week, sends it to Paris to Queen Isabella, who eagerly appropriates this soiled under-clothing. The story is both false and stupid, and the foolish people who pick such tales out of the literary gutter are almost as degraded as the journalists who drop them there. The clergy of Burgos,—vide English newspaper literature at large,—lately assassinated, or procured the assassination of the civil governor of that city. The governor was a scoundrel, and the story a lie, but what of that? Even the revolutionary tribunal which investigated the case has apologized to the priests whom the English journals calumniate.—Which of the latter has disowned the lie? As far as we know, not one! Six nuns, the same honest newspapers informed the British public, were recently found imprisoned in a cellar in Belgium. The tale has been formally contradicted and disproved. Has a single newspaper retracted the falsehood? Why should they? Their readers enjoyed the lie, and would not enjoy the contradiction. Lastly, in the case of Saurin vs. Starr, the statement which chiefly prejudiced the English mind, and which the Solicitor-General did not disdain to repeat, was this,—that the Bishop ordered the Commissioners to find Miss Saurin guilty, unless four out of five found her innocent. What his lordship really enjoined was, that she should be declared innocent 'unless four out of five found her guilty.' Not a single English journal has corrected the false statement, nor even noticed it. The Press, like the steam-engine, is a powerful agent; but both of them sometimes destroy those who use them.—Tablet.

MR. DISRAELI'S SPEECH ON THE IRISH CHURCH BILL.—Mr. Disraeli's great speech on Thursday night in moving the rejection of the Irish Church Bill was judged with curious divergency of view by different sections of his auditors. Amongst the literary men there was but one opinion,—of admiration at its ingenuity and brilliance, its moral intellectual effect,

and the skill it showed in picking out the weak points of the Government case. Among his own supporters, on the other hand, eager for a practicable position, there was little but gloom and disaffection,—bitterness as if almost at a fiasco. Two men meeting each other, one a literary critic one a Conservative private, might be heard greeting each other with, 'What a wonderfully clever speech! Did you ever hear such a miserable failure?' The divergence is easy to explain. It was a 'literature's' speech, and not a statesman's. It was a speech of dead resistance, which yet gave the impression of not seriously contemplating battle. It ignored the strength of the enemy's position, and yet took up no practical position of its own. It used imaginary future calamities as its only ammunition against a menacing practical proposal. It threw out no counter-scheme on which the Conservatives could take their stand. It was, in short, a brilliant criticism from an unreal point of view,—and, of course, as a party-speech, a dead failure. But as a literary achievement it was certainly wonderfully effective. Its attack on the Liberals for bribing the land-owners was smiting with a double-edged weapon,—one edge striking the gentleman behind him, and one the statesman opposite,—but this gave only the greater effect of political chivalry to the demonstration. The taunt that three priesthoods smarting under injustice would be more formidable organs of the people's discontent than one, was, no doubt, an arithmetical quibble against logic, since the priesthood, which is five times as large as the other two priesthoods united, will not be smarting under recent injustice, but grateful for recent justice. There was still less in the assertion that while one of the great evils of Ireland is the want of a middle class, this Act destroys a middle-class; that while the curse of Ireland is the want of resident proprietors, this Act does away with a great number of resident proprietors; or that while the curse of Ireland is poverty this bill confiscates property. Still, on the whole Mr. Disraeli arranged his warning and his epigrams with marvellous skill,—with a view at least to bewildering the imagination of his hearers, exciting a temporary wonder, and losing his game.—[London Spectator.

THE SCOTCH EDUCATION BILL.—At a meeting of the Commission of the General Assembly of the Free Church of Scotland, held in Edinburgh for the purpose of considering the Duke of Argyll's Bill Dr. Begg said:—'In regard to the question of religious education, he was struck with one expression in the Duke of Argyll's speech, namely, that the secular educationists were a very powerful party in Scotland. His Grace had been misinformed—as the number of schools established by that party could be counted on one's fingers. He believed that were they to hoist a flag intimating that a school was a secular school, and that the Bible and Catechism were expelled from it, they would get few of the people of Scotland to send their children to it.' Mr. McGillivray considered that the proposals of the Bill with reference to the parochial schools were a downright insult to this country. He was of opinion that there was not a third of the population of Scotland connected with the Establishment. In the counties of Ross and Cromarty, Sutherland and Caithness, out of a population of 147,200, according to the Census of 1851, only 2,000 people went to the Established Churches, connected with which there were 57 ministers, at an expense of £12,000 a year, the average congregation for each minister being from 20 to 30 persons.

In his address at the University of St. Andrew's on Friday, Mr. Froude said:—'What I deplore in our present higher education is the devotion of so much effort and so many precious years to subjects which have no practical bearing upon life. We had a theory at Oxford that our system, however defective in many ways, yet developed in us some especially precious qualities. Classics and philosophy are called there 'liberal humanities.' They are supposed to have an effect on character, and to be specially adapted for creating ministers of religion. The training of clergymen is, if anything, the special object of Oxford teaching. All arrangements are made with a view to it. The heads of colleges, the resident fellows, tutors, and professors are, with rare exceptions, ecclesiastics themselves. Well, then, if they have hold of the right idea, the effect ought to have been considerable. We have had thirty years of unexampled clerical activity among us; churches have been doubled; theological books, magazines, reviews; newspapers have been poured out by the hundreds of thousands; while by the side of it there has sprung up an equally astonishing development of moral dishonesty. From the great houses in the City of London to the village grocer, the commercial life of England has been saturated with fraud. So deep it has gone that a strictly honest tradesman can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating, and shoddy everywhere. Many a hundred sermons have I heard in England, many a dissertation about the mysteries of the faith, on the divine mission of the clergy, on apostolical succession, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments; but never, during these thirty wonderful years, never one that I can recollect on common honesty, or those primitive commandments, 'Thou shalt not lie, and thou shalt not steal. What I insist upon is, generally, that in a country like ours, where each child that is born among us finds every acre of land appropriated, a universal 'Not yours' set upon the rights which with which he is surrounded, and a Government which unlike those of old Greece or modern China, does not permit superfluous babies to be strangled—such a child, I say, sins he is required to live, has a right to demand such teaching as shall enable him to live with honesty, and take such a place in society as belongs to the faculties which he has brought with him. And it ought to be the guiding principle of all education, high and low.

THE VOLUNTARY SYSTEM IN SCOTLAND.—Mr. Bright, in his speech on the Irish Church Bill, said of the Free Kirk in Scotland, that since the separation they have built 900 churches, not less than 650 manse—the residences of their ministers—500 schools, 3 theological colleges, and 2 training institutions, and during the last three years they have raised on an average by the voluntary subscriptions of their members not less than £370,000, and during the 25 years that have elapsed since the 500 ministers walked out of the Established Church their congregations had voluntarily contributed a sum exceeding £8,700,000.

A SUNKEN TREASURE.—On the night of October 7, 1799, Her Majesty's ship Lutina, freighted with an enormous amount of specie, varying from £1,500,000, to £3,000,000, foundered off the sandbanks on the north-west coast of Holland, and the greater bulk of that treasure still lies buried with her nine fathoms of water over it. The Lutina was bound to a port in the Zuyder Zee, and £1,500,000 she had on board, was sent by the Prince of Orange to Holland, and she was then serving under the Prince of Orange, Holland being at war with France. She had also on board large assignments of specie for merchants in the country, as well as for bullion dealers and bankers at Hamburg, to which port she was to have proceeded after landing the Government subsidy money at the port in the Zuyder Zee. There were also on board the Crown jewels of Holland, which had been sent to this country by the Prince of Orange to be reset and polished by Messrs. Rundell and Bridges, the then famous jewellers to the English Court on Ludgate-Hill. The Lutina, in making for the entrance of the Zuyder Zee, encountered a fearful storm, and was driven on a Sandbank between the islands of Terschelling and Vlieland, and subsequently foundered, all her officers and crew, except one man, perishing. The survivor, however, only lived a few hours. He was picked up by some Dutch boatmen who found him floating on some spars, and after stating the facts of the dreadful wreck he died. Nearly 200 persons perished in the ill-fated vessel.

After much exertion the sunken wreck of the Lutina was discovered lying in nine fathoms water within three miles of the western portion of the island of Terschelling; but no attempt, we believe, was made to recover the sunken treasure for one or two years, owing, in a great measure, to the shifting sandbanks and the rapidity of the tides which swept over the spot. The Dutch Government offered a reward of £3,000, for the recovery of the Crown jewels, which, with other inducements held out in England, led to a company being formed, which commenced operations in a few years they recovered about £160,000, of the specie, of which the Dutch Government claimed £80,000 as a royalty. In addition to the £160,000 recovered, another £60,000, was recovered by other companies. The last recovery occurred a few years since, and about £20,000, was paid as royalty to the Government, who, up to that time, had repudiated all claim on the wreck by the English underwriters and marine insurance companies who had taken lines of insurance on the specie, and had paid the £1,500,000, as a total loss. All the underwriters who were interested and paid on the total loss have been dead some years and it being impossible for any claim to be set up by any surviving relatives of the underwriters, Lloyd's, it is said intend to apply to Parliament for powers to appropriate all monies recovered from the wreck for purposes named in the proposals. Of the £80,000, which the Dutch Government formerly received as royalty money no portion has been returned; but of the second amount of £20,000, this was made over to Lloyd's a few years since by order of the King of Holland, which sum remains untouched by the managing committee, and, with the interest that has been accumulated since, nearly £9,000 it is probable that operations will be renewed on the wreck during the ensuing summer, and on a scale which is likely to be eminently successful.—[Express.

PARASITES.—A correspondent of the Gazette sends to that paper an extract from a recent number of the British Medical Journal. The extract refers to a portion of a Westphalian ham that had been sold in London, and of which the Medical Journal speaks as follows:—'The slice is about one inch square and one third of an inch in thickness weighing considerably less than half an ounce. It could readily be swallowed as a single mouthful. The muscular fibres have a glistening, fresh, carmine look, their transparency strongly contrasting with thinly scattered fat masses, with tendinous and aponeurotic fibres and more especially with a number of small cysts most of which lay beneath the cut surface. These cysts, of which we have removed no less than 20 without breaking up the slice, contain each of them a larva of the well-known pork tapeworm, better understood as the Cysticercus cellulosæ. On microscopic inspection they were found to be alive their characteristic hooklets suckers and corpuscles being all well formed. As we have probably not removed more than half the number of parasite vesicles present in the precious morsel, it would be safe to say that the 'mouthful,' if swallowed in the condition in which we received it, would give rise to the formation of more than 30 tapeworms in the intestinal canal of the person who ate it.'

UNITED STATES.

New York, April 9.—The Herald's New Orleans special says a most formidable Cuban expedition is fitting out there. That such men as Francis P. Blair and General Stedman are deep in the movement is no secret and it is common talk, and that the steamship 'Cuba,' one of the fastest vessels that ever crossed the Gulf of Mexico has been secured for the service.

An Alabama paper pronounces that it will not, hereafter, take payment in dogs.

Washington, April 13.—The Senate, after debate, rejected the Alabama treaty almost unanimously, only one voting in the affirmative.

Ex-President Johnson, in a recent speech at Knoxville, made the following remark:—'Let me tell you here that a wise and good Prince is infinitely better than a despotic, arbitrary Congress.'

W. D. Moore is a Christian gentleman of Missouri, who first invited himself to drink with a stranger and then split the stranger open, dorsally, because he demurred to paying.

The New York 'Financial Chronicle' says that there is a somewhat uneasy feeling in the Gold market, at the reported strong feeling in high quarters at Washington in favor of recognizing the Cuban insurgents as belligerents, 'not to speak of ulterior measures, and that this uneasiness has stimulated purchases and brought about an advance. Straws sometimes tell which way the wind blows.

There are now in New York large numbers of children so utterly poor as to be unable, from the necessities of their parents, from want of decent clothing and other causes, to make their appearance in our public schools. The parents of those children, however poor they may be, contribute their quota to the taxes that support such schools; if not directly, they do it indirectly in the shape of increased rents, &c., which increasing taxation for school purposes necessitates. The rich landlord does, indeed, pay taxes for the education of his children in the public schools, but he is sure to collect from the poor occupants of his rows and tenement houses the taxes so paid; and so the poor, not the rich, support the very system of education from the benefits of which poor children are by circumstance excluded.—Irish American.

A FRAUDULENT AMBASSADOR.—The N. Y. Sunday Times charges Mr. Minister Hale with what, under the circumstances, is worse than grand larceny.—Members of the diplomatic body in all countries are allowed to receive, free of duty, such imported goods as they need for personal, official or family use.—Mr. Hale, in the fall of 1866, made an arrangement with one or two merchants in Madrid, by which considerable quantities of carpeting, linen cloth, window curtaining, and table napkin stuff were imported from England, free of duty, on his diplomatic privilege and sold for the joint benefit of himself and the merchants. In October of that year, he was detected in the importing 830 pounds of a cotton stuff called 'crock,' 1500 pounds of woolen felt and about 44,000 pounds of moquette carpeting; and in February, 1867, of this bringing in 400 pounds more of 'crock,' 375 pounds of linen damask and 760 pounds of curtain goods. Information of his transactions as a dry goods importer did not reach our Government till less than a month ago. As soon as President Grant examined the papers in the case, he determined to remove Mr. Hale—graciously giving him the opportunity to resign.

After much exertion the sunken wreck of the Lutina was discovered lying in nine fathoms water within three miles of the western portion of the island of Terschelling; but no attempt, we believe, was made to recover the sunken treasure for one or two years, owing, in a great measure, to the shifting sandbanks and the rapidity of the tides which swept over the spot. The Dutch Government offered a reward of £3,000, for the recovery of the Crown jewels, which, with other inducements held out in England, led to a company being formed, which commenced operations in a few years they recovered about £160,000, of the specie, of which the Dutch Government claimed £80,000 as a royalty. In addition to the £160,000 recovered, another £60,000, was recovered by other companies. The last recovery occurred a few years since, and about £20,000, was paid as royalty to the Government, who, up to that time, had repudiated all claim on the wreck by the English underwriters and marine insurance companies who had taken lines of insurance on the specie, and had paid the £1,500,000, as a total loss. All the underwriters who were interested and paid on the total loss have been dead some years and it being impossible for any claim to be set up by any surviving relatives of the underwriters, Lloyd's, it is said intend to apply to Parliament for powers to appropriate all monies recovered from the wreck for purposes named in the proposals. Of the £80,000, which the Dutch Government formerly received as royalty money no portion has been returned; but of the second amount of £20,000, this was made over to Lloyd's a few years since by order of the King of Holland, which sum remains untouched by the managing committee, and, with the interest that has been accumulated since, nearly £9,000 it is probable that operations will be renewed on the wreck during the ensuing summer, and on a scale which is likely to be eminently successful.—[Express.

PLAIN TALK ABOUT MURDER.—It is said, and we believe with good reason, that the most effective political arguments brought to bear against the late Mr. Johnson were the cartoons in which Nast, the caricaturist, developed the ridiculous or tragic results of 'my policy.' At all events they were more powerful than any written or spoken denunciations, and, unlike the latter, could not be answered in whole or in part. Having got through with politics, for a time at least, Nast has turned his attention to social evils, and in the last number of Harper's Bazaar has tried his hand on the delineation of one of the most fearful aspects of our fashionable society. The title of the cartoon is: 'The Wife of the Period—Suffer no Little Children to Come unto me.' In the foreground a small group are sitting or standing in a proscenium box of our Academy of Music. The central figure is a stylishly-dressed woman of from thirty to thirty-five years, whose right hand is held back as if repelling some unpleasant apparition behind. Standing up on each side of her are three representative 'society men': one a large jawed youth with an idiotic forehead; another a thin-faced exquisite with hair parted in the middle, and with the peculiar long cockney side-whiskers which mostly flourish on soulless faces, looking through his eye-glass down over the woman's fully exposed bust, and another in the shade. Seated close by her side and looking up sneeringly is a man with Mephistophelian face, who seems the proper type and controlling genius of the little circle. Back of all, and in the rear of the box, sits the husband, who clearly has no lot nor part with the circle in front. As the wife's eyes turn involuntarily toward the rear, so are his drawn half way toward the front, but helplessly. The right hands of each are extended involuntarily, as if by some subtle spiritual attraction, toward the rear. It is in the rear that, by a few dashes of white lines on a black background, the artist shows what this spiritual attraction is. An angel is dimly seen holding an infant on her right arm, while two other children cling to her skirts, and her right forefinger points to the inscription: 'The American Race is Dying out.' It is but just to the artist to say that this inscription was not needed to explain the significance of the most fearful and suggestive cartoons we have seen in a long time. The place, the expressions of the various persons in the group, the stony indifference of the fashionable woman, the unprincipled and brainless fops who surround her, the back seat given to the neglected husband—all combine to tell a story whose like is repeated almost nightly in every theatre in the city. It is a horrible picture; horrible in itself and in its suggestions. 'Why,' some will ask, 'should the scrupulous managers of Harper's Bazaar permit such a cartoon to go into thousands of our best families? Certainly not without some good reason. Unfortunately there is too much cause for the publication of such a sermon in the shape of a caricature. It is no more nor less than the state of society which authorized Bishop Cox to direct his subordinate, during the Lenten season just passed, to condemn the sin of 'ante-natal infanticide,' which compels every physician in this city to daily refuse to assist fashionable women in the commission of murder; which enables quacks without conscience or professional pride to erect palaces on Fifth Avenue; which is revealed in the large number of childless households, and which, in all its aspects, is Godless, inhuman, sensual, soulless and accursed. It is high time that every Christian preacher was as plain spoken on this subject as Bishop Cox; and that every respectable journal was as fearless in denouncing the greatest evil of our society as Harper's Bazaar has proved itself to be, by publishing Nast's caricature. Such a sin as child-murder cannot be driven out by mild word or ambiguous phrases. Apostolic plainness of speech alone will avail.

ANTE-NATAL INFANTICIDE.—It is with reluctance and a sickening horror we approach our subject, but the time has come when it is impossible to pass it by in silence. Did it become known that a band of murderers was organized in our midst, vigilance committees, for the protection of society, would spring up on every side, and the community would not rest until the miscreants were killed or compelled to fly. But red-handed murder, helpless victims slaughtered in their beds, men shot down, without a moment's notice, on the highway: are nought compared with the crime we shudder to write of. Your common, vulgar assassin is an angel of light compared to the delicate, smiling monster who makes the science of murder a portion, as it were, of her household duties. The thugs of India, professional assassins, would bear with wonder that there were murderers with white hands and silvery voices—Christian murderers regular attendants at church, patrons of charities, delicate creatures, one of whom would faint did a spider touch her fair neck—who could instruct the thugs themselves in the science of murder. Oh, it is horrible. How is it that the sun shines and the rains fall upon a land so cursed? How is it that the earth itself, our common mother, does not resent this crime against nature and refuse us shelter? How long will it be before the God of nature scourges this land from sea to sea? No we will not believe that the crime of murdering unborn infants has become so general in American society, that it is to emigration we must look for the increasing of our population—God forbid we should make such a charge; but it is made by American churchmen and members of the medical profession of the highest standing. Here is an extract from an article in the Medical Gazette,—a paper of high medical authority—on this subject:—'Well may churchmen stand aghast when they learn that crime comes to kneel at the communion table; well may the secular press denounce practices which leave to immigration alone the population of our land. But neither press nor pulpit can fathom the full depth of the evil which they condemn. They may sum up the police records of infant corpses found in ash-barrels and vacant lots; they may count the bare-faced advertisements of professed abortionists in the public prints; they may note the few children born to parents of the 'upper class,' and guess that something is amiss; but they cannot know, as does the medical observer, how vast a destruction of life is committed without fear of detection. There is a Dr. Hatfield in Chicago, who has made the abominations of puppy his speciality and who announced some time ago to his pious flock, that those who had Catholic servant girls in their families were harboring Polish assassins. Let this man look nearer home the next time for his assassins, he may find them, in the parlor instead of the kitchen. Let those too who are so fond of pointing to the material prosperity of Protestant countries and the great poverty of Catholic countries, attributing the latter wherever it exists to Catholicity, be just for once to the old faith—and by the same process of reasoning, but with far more truth, attribute the morality, virtue and fidelity of Catholic mothers and wives, to Catholicity also.—North Western Chronicle.



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MONTREAL, FRIDAY, APRIL 23, 1869.

ECCLIASTICAL CALENDAR.

APRIL—1869.

Friday, 23—St. George, M.  
Saturday, 24—St. Fidele de S. M.  
Sunday, 25—Fourth after Easter.  
Monday, 26—SS. Cletus and Marcellinus, P. M.  
Tuesday, 27—Of the Feria.  
Wednesday, 28—St. Vital, M.  
Thursday, 29—St. Peter, M.

NEWS OF THE WEEK.

Mr. Gladstone has had another victory in the House of Commons. On the night of the 15th inst. he moved that the House go into Committee on the Irish Church Bill. Mr. Newdegate moved the usual six month's amendment, and a lively debate ensued, which lasted six hours. Towards the close, Mr. Gladstone made a long speech in defence of his Bill, and attributed the opposition that it encountered, to the influence of the Protestant clergy in Ireland. Mr. D'Israeli followed: and then the division took place, which resulted in a majority of 126 for going into Committee,—the numbers being 355 for the motion: and 229 against it. It is said that all the Protestant Bishops in the House of Lords with the exception of three, have come to the determination of not voting at all on the measure when it shall be before the Upper House.

War rumors are still abundant, and according to some, it is not impossible that hostilities may break out in Europe before the French elections are concluded. On the other hand, it is affirmed with confidence that the policy both of France and of Prussia is peace. From Italy we hear of extensive conspiracies against Victor Emmanuel, concocted in the interest of the revolutionary party. What is certain is, that the man is very unpopular amongst, not to say despised by, all classes, and by men of all shades of politics. The Carlists in Spain seem to be active, and to be giving much anxiety to the revolutionary authorities.

The Alabama treaty has been rejected in the U. States Senate almost unanimously, only one member voting in favor of accepting it. Mr. Sumner made a long and bitter speech against England. What this may portend, it is impossible to say. Under ordinary circumstances one would naturally conclude that war was inevitable. But the commercial ties that bind together London and New York, Great Britain and the U. States, are so many and so strong, that it is difficult to realize the idea that either of the Governments of the respective countries will be so rash as to provoke it. We do not think that there is any expectation of immediate hostilities on the part of the British authorities, from the fact that they still keep up a military establishment in Canada. So long as a British force is maintained in Canada, in U. Canada especially, we may be sure that the danger of war is not in the eyes of British statesmen, imminent: for the first step the military authorities would have to take, if there were any real apprehension of hostilities, would be to concentrate all the scattered regiments, and to fall back upon Quebec, so as to keep open their communication with their base—that is to say with the sea. Great Britain would never keep a few regiments in Canada, if there were any real apprehension of a war with the U. States; that is certain.

Winter is slowly breaking up: and though the country is still buried deep in snow, and the ice still covers the rivers, Spring cannot be now very far off. In a few days we may expect the return of the long looked for joyous season of vegetation, when the horrors of our long dreary winter shall be forgotten, or remembered only as a hideous dream. There is great distress in many of the rural districts from want of fodder. Farmers are killing their cattle to prevent them from starving, and hundreds of our habitants are said to be weekly fleeing from the country to more genial climes.

On Wednesday last week, Sir George Cartier returned from England, and was received with hearty welcome by quite a large number of his friends and political supporters at the Bonaventure Street depot. In the evening of the same day, he started for Ottawa to be present at the opening of the Colonial Legislature.

It is strikingly significant of our peculiar, not to say unhappy geographical conditions, that

a leading member of our government, on his way from the Metropolis to attend to his duties as a Canadian statesman, and legislator, should be compelled to pass through a foreign country, and a country which may in a few weeks be in fact a hostile country: that there should be in fact no means of direct communication during the winter time, or except during the few weeks of Summer when the St. Lawrence is a navigable river, with Great Britain. It is the same with the several component parts of our Dominion; which, though politically united, are geographically separated. The members of Parliament on their way from Nova Scotia to Ottawa must, to reach their destination, pass through a foreign land: and in fact during the winter, the different sections of the Dominion maintain communication with the Mother Country, and with one another, only by the sufferance of the U. States. This is certainly very humiliating, and very prejudicial to anything like a permanent political union of the several British North American Provinces. To overcome this material obstacle to Union, the Intercolonial Rail Road has been projected; but doubts are entertained by some, whether when this road shall have been completed, it will be possible to keep it constantly open during the winter, when alone it will be wanted, and when indeed it will be indispensable. This year's experience of the difficulty, not to say impossibility, of maintaining uninterrupted communication even betwixt Montreal and Quebec, is certainly not encouraging. We must hope however that the Engineers who have been entrusted with the great work of making the Intercolonial Rail Road, will find in science means of overcoming the obstacles opposed to rail road travel by snow storms, and the other concomitants of our semi-Arctic climate.

Trouble seems to be brewing in the U. States. The insurrection in Cuba is likely to provoke filibustering from its dangerous neighbor: and the Spanish military authorities by their high-handed proceedings have given valid cause of offence to the U. States government. They have been in short acting a sort of Trent affair on their own account: and as the U. States have two contradictory codes of right and wrong, one for themselves, and the other for their neighbors, it is likely that serious results will ensue. Great naval and military preparations are said to be on foot in the States: gun boats are being fitted out, and the cry is for war.—Anyhow Cuba seems to be lost to Spain.

UNDER THE LASH.—The first crack of the legal whip, sounding in his ears, has effected a mighty change in the attitude of the Editor of the Montreal Witness. No longer snarling and defiant, he crouches like a well whipt hound at the feet of him whom but the moment before he had menaced with his fangs.

In our last we hinted that this change might be looked for. In his issue of the 19th inst., the editor of the Witness justifies our prediction; for, having recapitulated his several slanders against the Catholic Deaf and Dumb Asylum published by him on the 10th inst., he confesses that from first to last they were a tissue of falsehoods, and concludes with the following apologetic whine:—

"The statement that no coroner's inquest had been held, was, as we have before explained, entirely erroneous, and there appears to have been no question about property at all in the case; and some of the other statements appear to have been greatly exaggerated, so that the writer of the communication, who, we are convinced, is thoroughly honest, and so far as matters come within his own cognizance, reliable, appears to have been in some respects led astray. For being instrumental in throwing unmerited blame on the managers of the institution in question, we desire most amply and publicly to apologize, more especially as our wish is to aid every good work, and especially such efforts as those of Mr. Bellanger, as much as we can; and we must add that one object of anything we have inserted about this one from first to last, has been the good of the institution, and nothing was put in except what was believed to be strictly correct, although in the case of the above paragraph, that belief was, as now appears, not well founded."

As this apology was dictated solely by fear, and extorted by the crack of the whip, it must not be confounded with the reparation which a generous man bestows to render to him to whom, ignorantly, unintentionally, and above all, in good faith, he has done a wrong. In the case of the Witness against the Deaf and Dumb Asylum, the hypothesis of good faith is out of the question; for "good faith" presupposes a careful inquiry, and the use of every precaution which to an ordinary intelligence can suggest itself. Now, what inquiry did the Witness make into the truth of his infamous libel against the teachers of the Catholic Deaf and Dumb Asylum?—What single obvious precaution did he take to assure himself that in publishing a report to their injury, he was not publishing a cruel lie? And yet in morality, as well as in law, this every man, even if he be a newspaper editor, is bound to do; for only after having to the best of his opportunities assured himself of the truth of a story reflecting upon his neighbor, is any man at liberty to publish it. In the case in question, had the editor of the Witness made a single inquiry—of Mr. Coroner Jones for instance—he would have seen that, from first to last, the tale he published about a "Suspicious Death" was a cruel and unmitigated slander.

And who is the "thoroughly honest" man, his informant? Is he a mere creature of the

imagination, as some pretend? or is it the fact that the Witness keeps in his employment salaried moral assassins, and hiring slanderers, on whom devolves the task of inventing, and putting together the libels which he afterwards publishes, but from the responsibility for which he subsequently tries to sneak? These questions we cannot pretend to answer: but this we can tell him—That knowing as they do know, the motives both of his persistent slanders against our Catholic institutions, and of the retraction which under fear of the lash he tenders them—the objects of his calumnies scorn his apologies, spurn his proffered regard for the good of their institution, and defy his malice. Nothing more graceful than an apology from a brave man, from an honest man, from a gentleman: nothing more worthy of honor than the unprompted, spontaneous utterances of a generous heart writing under the sense of having done wrong, and inflicted pain on others: but on the other hand, nothing more contemptible than such an apology, then such a retraction, when extorted from such a one as the Editor of the Witness, and tendered by him only under abject dread of the lash.

The Evening Telegraph will we hope pardon our apparent lack of courtesy in delaying to reply to the notice with which he honors us in its issue of the 9th inst. We do so now; in the first instance to vindicate our consistency, which our contemporary impugns on the ground that, whilst we denounce the secularisation of Church property by the State in Italy and in Spain, we advocate the same mode of dealing with Church property in Ireland: and in the second place, to justify our application of the term Penal Law, to the Ecclesiastical Titles Bill.

With regard to our consistency, we challenge the Telegraph to convict us of having ever advocated the secularisation of Church property in Ireland. This it must do, or abandon the charge of inconsistency which it urges against us. We have contended the title of the present holders of that property to any part thereof, save that which they have acquired since the Reformation: but we have never in any manner advocated its secularisation. Still we might well do so without inconsistency, on the ground that the title of the Protestant Church is bad.

The Evening Telegraph pleads indeed prescription for the present holders of the said property: and for the sake of argument, granting that a title defective in its origin, may in course of time, or by prescription, become valid—we contend that this can only be the case under particular conditions: amongst which conditions, one—that the said title should never have been questioned in the interim, and that no rival claimant should have presented himself, may be considered a condition sine qua non. So to the plea of the Telegraph that—

"after a peaceful possession of two hundred years the original title cannot be questioned, according to the system of jurisprudence of any country in the civilised world,"

we reply—That, though the Protestant Church in Ireland has held forcible possession of the property belonging to the Catholic Church for a long period, it has not had peaceable, in the sense of unchallenged, possession of that property for one hour. Always the Catholic Church has stood forward asserting herself the original, and therefore the sole rightful owner of the property in question: and though by brute force, her claims have been silenced or disallowed, she has never ceased to protest against the wrong done her. One condition therefore essential to valid prescription is here wanting, and the plea of the Telegraph is therefore worthless.

Nor is this our private opinion only: it is the view maintained by many Protestants. Thus the London Times in its review of Sir Roundell Palmer's speech against the second reading of Mr. Gladstone's Bill, says:—

"It is not true that we are precluded by lapse of time from examining the circumstances under which the Endowments passed from Roman Catholic to Protestant use. The argument founded on the principle of Prescription altogether fails to support this conclusion." "As against the Roman Catholic Church, the Protestant Establishment has no title whatever to its Endowments of a nature to include the interference of Parliament."—London Times.

In short the argument comes to this. If the State had the right to transfer, a certain number of centuries ago, the property then held by the Catholic Church, to a Protestant Establishment, it was because Church property, so called, is not private property, but is at the disposition of the State: and therefore the State to-day has ample right to transfer the property now held by the Establishment, to any other purposes which to it, the State, may seem to be best for the interest of the community.

If, on the contrary, Church property be private property: as sacred, as exempt from State interference as the property of an individual, or of an ordinary body Corporate—then the State, a certain number of centuries ago, had no right to transfer the property then held by the Catholic Church, to the Protestant Establishment by it set up: therefore the original title of the said Establishment was bad from the beginning; and as its title has never been unchallenged, as the

\* "forcible" not "peaceable" possession.

oust proprietor has never ceased to put forward his claims, and to protest against the wrong, the originally defective title has not subsequently become valid by prescription.

And if to-day, and for the sake of peace, the Catholic Church in Ireland consent to waive her claims, upon the condition that the property in dispute be left to the Protestant Establishment, she certainly does not condone the original wrong done to her, to the sense of ratifying the title of the Protestant Establishment. For our own parts, we are no advocate of secularisation, in any form, or at any time. We think still, that the only satisfactory, as certainly the only just, arrangement of the Irish Church question, consists in the unconditional restoration to the Catholic Church, of all property belonging to her prior to the Reformation; leaving the Establishment in undisturbed, undisputed possession of all that it may have acquired subsequently from the zeal and devotion of its own members. But we have not the presumption to insist upon this our view of the matter. To others better qualified than we possibly can be to judge, it has seemed otherwise; and though we are still no advocates of secularisation, we submit to, or accept the measure, when carried by others. We only thank God that because of our humble position, we are not constrained to take action in the matter at all: that we have no share, direct or indirect in secularising property once devoted to the service of God: and that we are not in any manner called upon to decide betwixt the secularizers and the non-secularizers. Non nostrum tantis componere lites.

With all deference to the opinions of our respected contemporary, we still contend that the term "Penal Law" is applicable to the Ecclesiastical Titles Bill, since it imposes pains and penalties, for an act purely spiritual, not contrary to the laws of God, and which inflicts no injury either upon the State or the individual. It is therefore as much a Penal law, as would be a law imposing penalties upon a priest for saying Mass, or on a Bishop for ordaining a Priest.

The Evening Telegraph errs—it must pardon us for saying so—in his Constitutional law, in that he makes the conferring of Ecclesiastical titles, or purely spiritual dignities—the equivalent of conferring peerages. The territorial title conferred on a Bishop was no such thing, but merely a title determining and limiting the district within which the said Bishop might, according to Canon Law, exercise spiritual jurisdiction. The peerage, or right of a Bishop to sit as a Peer in the Parliament of England, as one of the barons of the realm, was not the necessary consequence of the Episcopal dignity, but of the lands which the Bishops held of the King. He sat as a Peer, not because he was a successor of the Apostles, but as one of the great feudatories of the Crown. It was not even necessary for a cleric to be a Bishop, in order to be a Peer; for the mitred Abbots and Priors, in virtue of their lands, sat in the House of Lords—though they were not Bishops. This shows that there is no necessary connection betwixt a Bishop with a territorial title, and a peer.

The agitation on the Ecclesiastical Titles Bill was therefore absurd; because the act of the Pope was no encroachment on the acknowledged rights of Cæsar. It did not profess to confer upon the bishop any claims to secular rank or privileges, since it conferred no temporalities in virtue of which, as Peers of the realm, Bishops, mitred Abbots, and Priors were summoned to Parliament. The temporalities no doubt are in the gift of the Crown: but the Telegraph must remember that by mutual arrangement, if investiture by sceptre, or temporalities belonged to the Emperor—investiture by ring and crozier, or spiritualities belonged exclusively to the Pope.—When the latter restored to England its long lost Catholic hierarchy, he did but what he had an acknowledged right to do: and since the temporalities of a Bishopric were no longer attached to the spiritual dignity, he was guilty of no encroachments upon the prerogatives of the civil magistrate. The whole argument of the Telegraph is based upon the false assumption that it is in virtue of their spiritual office that Bishops sit as Peers in Parliament, whereas it is in virtue of temporalities, to which the Catholic Bishops put forward no claims. The whole argument of our contemporary, being erected on a false basis, falls to the ground on the lightest touch.

What we should say to the act of the Queen, appointing a Bishop of Rome, would be, therefore, this:—That it would be as absurd, and as much an usurpation on her part, as it would be on the Pope's part, were he to appoint a Chancellor of the Exchequer for England, or to interfere with the Admiralty in nominating the Admiral of the Channel Squadron.

We are always happy to have it in our power to recognise the services in the cause of morality of those from whom upon questions of dogma we greatly differ. We feel it our duty therefore to bear our humble testimony to the zeal, ability, and eloquence displayed by a Protestant clergyman, the Rev. Mr. J. Carmichael, in his denun-

ciations of that concentrated essence of iniquity, "The Modern Fashionable Novel." Every father of a family, every Christian is indebted to the reverend gentleman for the noble course he is pursuing: a course in which we heartily wish him God-speed. Mr. Carmichael is a public benefactor, and worthy of all honor from men of all creeds. What he is doing we may learn from the annexed paragraph from the Montreal Witness of the 16th inst.:—

MODERN FASHIONABLE NOVELS.—LECTURE.—Last evening the Rev. J. Carmichael delivered in the Mechanics' Hall, a lecture on "Modern Fashionable Novels." This was the last of a series of four lectures delivered during the past winter, in the same place, in aid of the Library of the institution. The Hall was filled, and the speaker was listened to with deep attention, and received frequent and well deserved applause as he closed his denunciations fraught with mingled humour and eloquence. He took three examples of the modern fashionable novel, developing the plot or story of each, and showing that the hideous moral of them all was a rebellion against the divinely appointed institution of marriage, and a disregard of family ties, when they laid a check upon the passions. A more scathing exposure of these demoralizing productions could not well be. The lecturer in order to speak knowingly of the subject, had read several specimens of these works, which had been handed to him for that purpose. He had read them, and confessed that in doing so he had been subjected to the Mohammedan curse, "May you eat dirt, may you eat dirt." In short, under all their disguise of fine language, any young lady should be ashamed of so much as touching them; were he to translate them into plain English, on the principle of calling a spade a spade, and not an agricultural instrument; and did he dare to read them from that platform, the audience would deservedly hiss him from the place. His Worship the Mayor presided, and a well deserved vote of thanks was given to Mr. Carmichael for his lecture, which was beyond question, one of the best that has been delivered during the season.

Miss Rye, a lady who has taken much interest in the matter of emigration, threatens to inundate our shores with a flood of what are called "gutter children," that is to say the young Arabs of the large cities of England. We know not at whose instigation Miss Rye does this; but we can tell her, that of these "gutter children," there is not a large City in the United States or in Canada, but what has its fair share, and far more than it knows how to deal with.—We do not therefore require any recruits to their numbers from the juvenile depravity of London and Manchester: and we trust that our authorities, ere it be too late, will take the proper steps to prevent this very officious and ill-advised Miss Rye from landing her dangerous cargo of "gutter children" upon our shores. It is, perhaps, a very philanthropic act for Great Britain to discharge its moral filth upon Canada: but we entertain very decided objections against being made a place of deposit for that kind of impurity. The Telegraph has the following sensible remarks upon the subject:—

"The Telegraph warns Miss Rye that if she deliberately proposes to scour our kennels, and deport them to America, she will find, a most formidable obstacle—by the immigration laws of New York and Massachusetts. Miss Rye may plead that she will not take out a single shipload of gutter girls until 'comfortable homes' have been secured either in the States or in Canada. Are we to understand that Miss Rye expects the immigrant children to be received into American schools or asylums; or that private persons will receive a certain number of importations from English gutters? The cities of New York, Philadelphia, and Boston are already crowded with 'gutter children'; similar little ragamuffins may be found, only too plentifully, in Montreal and Quebec; and the American Commissioners of Charities and Correction, and the Admirable Orphanages and Sisterhoods of Mercy in Canada, have quite enough to do in attempting to cope with the destitution which lies at their own doors."

SIGNIFICANT.—We find in the London Times and in a Review of a recent work by Mr. Dilke, the following significant remarks, indicative we doubt not, of British policy towards its North American Colonies:—

"Look at the increasing strength of the Irish on our Canadian frontier, in connexion with the capabilities for defence of that straggling indefensible boundary line, and we cannot help asking with Mr. Dilke, might it not be well to draw off, while we can yet do it with a good grace? Nations, no more than individuals, are bound by their honour to the impossible. It may be that four millions of Canadians, allied to Generals January and February, entrenched behind long leagues of water, waste and forest, can hold their country against their neighbours. But it is certain any handful of troops we can spare them can give but slight material assistance, and equally sure that the prospect of inflicting humiliation on England would be in certain circumstances the strongest arguments American agitators could use to incite their countrymen to hostile action."

CAUTION TO EMIGRANTS.—The subjoined paragraph should be read and meditated by all who propose abandoning Canada for the U. States:—

"Horace Greeley recently declared in the Tribune that there are 500,000 paupers within sight of Trinity steeple! A mechanic who has returned from a visit to Boston, further says in a letter to a contemporary:—'I never saw such misery in this Province as I saw in Boston among the working people there. It is worse in New York, as I was told by those who saw it. There are, or were, in Boston when I left it, 349 families receiving support from public soup kitchens, and it was sad to see respectable people thus reduced to beggary. Our people can get their food and clothing for their labour and get some money too, but there I saw hundreds who get neither.'"

On Sunday the river continued rising rapidly, the ice below the City holding fast. In consequence by Monday afternoon, a large portion of the low lying grounds in Griffintown were flooded, and much suffering caused to the inhabitants of that part of the City. At about 4 p.m. the water fell a little; but at the time of writing it still continued very high. Much of the snow melted under the influence of the heavy rain that fell on Monday.



The Sisters of the St. Joseph Asylum, Cemetery Street, gave a very agreeable little *serenade* on Thursday evening of last week, in honor of the Pope's jubilee.

The trial at Ottawa of Buckley, charged with being accessory to the murder of Mr. McGee, in April last, came off on Friday, the 16th inst., before Mr. Justice Morrison.

The evidence was of the most flimsy kind, and it was clear that the case for the Crown had broken down from the beginning.

On the 19th at Ottawa, Doyle and Kinsella were put forward to stand their trial for alleged complicity in the McGee murder.

PRESENTATION OF VALUABLE TESTIMONIALS TO AN IRISH CLERGYMAN.

The Irish portion of the united Catholic congregations of Onslow and Bristol in the county of Pontiac, P.Q., having learned with a kind of sad satisfaction that their much esteemed pastor, the Rev. Malachy Chrysostom O'Casey of the order of Preachers had been chosen by his ecclesiastical superiors to proceed to Rome in the capacity of deputy assistant, to take part in the preparatory labors of the commissions in the approaching Council, before allowing him to depart for the Eternal City, determined upon anticipating his voyage by some marked demonstration whereby to manifest with some substantial proof, their love and regard for his brilliant talents, eminent and varied literary accomplishments, and personal merit and qualifications.

The Rev. Mr. O'Casey was much affected by the unsolicited and unexpected demonstration, and in acknowledging the excessive kindness of so liberal a movement assured his friends both present and absent that whilst he keenly regretted the approaching unavoidable interruption to the cordial associations hitherto existing between him and his flock, and which though of seemingly short duration yet had so easily merged into mutual affection, it was no small gratification to him not only to indulge the hope which already assumed the dimensions of certainty that they would meet again, but to carry with him such positive proofs of the esteem and fond wishes of those for whom he had been laboring during the past few years.—Com.

THE LONDON QUARTERLY REVIEW.—Messrs. Dawson Bros., Montreal:—

The readers will find the current number of great interest, although the second article is a dreary rehash of a romance published by Mr. Trench under the caption of "Realities of Irish Life," and which has already been served up by the daily press, by the weeklies, the monthlies, and the quarterlies—till we are positively sick of it.

A NEW TREATISE OF THE DUTIES OF A CHRISTIAN TOWARDS GOD—Translated from the French. By the Christian Brothers. Approved by His Lordship the Bishop of Montreal:

This little work destined for the young, authorized by the Council of Public Instruction, and bearing the approval of His Grace the Archbishop of Quebec as well of the Bishop of Montreal, is an improved version of the original treatise on the Duties of a Christian by the Venerable De La Salle, the Founder of the Christian Brothers.

OPENING OF DOMINION PARLIAMENT.—THE SPEECH FROM THE THRONE.—Ottawa, April 15.—This day, at three o'clock p.m., His Excellency the Governor General proceeded in state to the chambers of the Senate, in the brick buildings, and took his seat upon the throne.

I have great satisfaction in having recourse to your advice, and I rejoice to think that on this, the first occasion on which I have had the honor of addressing you, we may congratulate ourselves on the aspect of public affairs at home and abroad, on the prevalence of peaceful councils amongst nations, and on indications of agreement and tranquility favorable alike to the development of foreign commerce, and the prosecution of domestic industry.

In consequence of the Duke of Buckingham and Chandos' despatch, of the 8th August of last year, stating that His Grace proposed to enter into negotiations with the Hudson's Bay Company, as to the terms on which they would be willing to surrender their rights and claims in the North West Territory, Lord Monck sent home to England two members of the Privy Council, as a deputation to watch the course of the proceedings, and attend to the interests of Canada.

I have decreed that the report of the mission and all the papers connected with it shall be laid before Parliament, and I commend them to your serious consideration, in view of the great importance of the subject, no less than in the hope that this long vexed question may be closed without further delay.

In accordance with the suggestions of Her Majesty's Government, an earnest attempt has been made to ally the discontent unhappily existing in Nova Scotia. The papers connected with this subject will be submitted for your favorable consideration.

In continuance of the course commenced last session, bills will be presented before you for the assimilation of the criminal laws existing in the several provinces. No greater boon can be conferred on a country than a well defined code of criminal law of general application and easy ascertainment.

The Estimates for the expenditure of the coming year will be submitted to you. They have been framed with every economy compatible with the

public service. I have also desired that the financial accounts of the past year shall be laid before you.

The charters of several Banks are drawing to a close, and the important subjects of Banking and currency will be brought under your notice.

In considering the questions which so deeply affect, not only the important interests of commerce but the daily transactions of life, I feel assured that you will endeavor to adopt such principles as in their application may insure the greatest measure of safety to the public without curtailing the facilities requisite for the encouragement and extension of trade.

The statistics contained in the admirable report of the Sanitary Association, which we published in our last issue, are startling in the extreme. Generally speaking, we were aware of the death rate of this city; that, although Montreal is built on a healthy site and possesses many natural advantages not possessed by other less favored cities, it is one of the unhealthiest on this or any other continent.

There is good reason for the belief that a large portion of the present exodus from the French parishes of the Province was brought about by the Militia Act: young men, as a very general rule, being under the impression that they will be freed to take service in a regular army under its provisions—[Gazette.

A CANADIAN PATRIOT.—The *Ulster Herald* gives some interesting details respecting the treatment bestowed upon his wife by that celebrated "patriot" Dr. Oudieur, formerly of Canada, and now President of the American Society for the Emancipation of Canada.

The Grand Jury at St. Catharines presented that it was their opinion that the Extradition Treaty should be extended, so that persons committing the higher cases of larceny could be brought from the United States and sent back from this country to the United States, thereby tending to rid our country of a number of such characters who frequently fly from the neighboring country and vice versa, and who go unpunished.

EMIGRATION FROM NOVA SCOTIA.—About one hundred and fifty persons, most of them young men, arrived in town by Friday evening's train en route for the United States, where they intend taking up their residence, finding it impossible to make a living in this Province under Confederation.

REMITTANCES RECEIVED. Picton, Rev M Lator, \$2; Guysboro, N.S. Rev M Thompson, 4; Inverness, N.S. Rev K J McDonald, P.P.; 4; Playfair, J Sheridan, 2; Emerald, H M Kealy 2; Stanstead, Rev M McAuley, 2; Antigonish, N.S., A. Gusholm, 2; Port Howard, Wis. U.S. Rev E Walsh, 3; Stratford, Vt Rev F F O'Riannon, 2; Shamrock, J Gorman, 2; St. Anicet, P O'Riannon, 1

INSOLVENT ACT OF 1864. CANADA, PROVINCES OF QUEBEC, SUPERIOR COURT, Dist. of Montreal.

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GALLANT RESCUE.—At one o'clock yesterday afternoon, whilst the shove of the ice on the river, opposite the city, was taking place, two boys were at a considerable distance out on the river, in imminent danger of their lives.

Weekly Report of the St. Bridge's Refuge, ending Saturday, 17th instant:—Males, 226; females, 171; total, 497. English, 43; Irish, 497; Scotch, 13; French Canadians, 34.

The act respecting reformatory schools, passed at the last session of the Quebec Legislature, provides that the Lieutenant-Governor may, upon the application of the manager of any reformatory school for the better training of youthful offenders, direct one of the Inspectors of Prisons to examine into the condition and regulations of the school, and to report to him thereon; and, if he be satisfied with such report, the Provincial Secretary shall, by writing under his hand, certify that such school is fitted for the reception of such youthful offenders as may be sentenced to detention in a reformatory prison, and the same shall be deemed a certified reformatory school.

There is good reason for the belief that a large portion of the present exodus from the French parishes of the Province was brought about by the Militia Act: young men, as a very general rule, being under the impression that they will be freed to take service in a regular army under its provisions—[Gazette.

A CANADIAN PATRIOT.—The *Ulster Herald* gives some interesting details respecting the treatment bestowed upon his wife by that celebrated "patriot" Dr. Oudieur, formerly of Canada, and now President of the American Society for the Emancipation of Canada.

The Grand Jury at St. Catharines presented that it was their opinion that the Extradition Treaty should be extended, so that persons committing the higher cases of larceny could be brought from the United States and sent back from this country to the United States, thereby tending to rid our country of a number of such characters who frequently fly from the neighboring country and vice versa, and who go unpunished.

EMIGRATION FROM NOVA SCOTIA.—About one hundred and fifty persons, most of them young men, arrived in town by Friday evening's train en route for the United States, where they intend taking up their residence, finding it impossible to make a living in this Province under Confederation.

REMITTANCES RECEIVED. Picton, Rev M Lator, \$2; Guysboro, N.S. Rev M Thompson, 4; Inverness, N.S. Rev K J McDonald, P.P.; 4; Playfair, J Sheridan, 2; Emerald, H M Kealy 2; Stanstead, Rev M McAuley, 2; Antigonish, N.S., A. Gusholm, 2; Port Howard, Wis. U.S. Rev E Walsh, 3; Stratford, Vt Rev F F O'Riannon, 2; Shamrock, J Gorman, 2; St. Anicet, P O'Riannon, 1

INSOLVENT ACT OF 1864. CANADA, PROVINCES OF QUEBEC, SUPERIOR COURT, Dist. of Montreal.

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The Hamilton Times speaks of the microscopic examination of a portion of the muscle taken from the body of the woman who died last week from trichinosis. The examination was made in the studio of W. Leggo, Esq., and a number of medical gentlemen were present.

MONTREAL RETAIL MARKET PRICES. April 19, 1869.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes Flour, Oatmeal, Indian Meal, Rye-Flour, Wheat, Barley, Peas, Oats, Buckwheat, Indian Corn, Rye, Flax Seed, Timothy.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes Turkeys (old), Geese, Ducks, Fowls, Chickens, Pigeons (tame), Partridges, Hares, Rabbits (live), Woodcock, Snipe, Plover.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes Beef, Pork, Mutton, Lamb, Veal, Beef per 100 lbs, Pork, fresh do.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes Butter, fresh, per lb, Lard, salt do (inferior), Cheese.

Table with 3 columns: Commodity, Price per unit, and Price per unit. Includes Potatoes per bag, Turnips, Onions, Maple Syrup per gallon, Maple Sugar, per lb, Honey, Eggs, fresh, per dozen, Haddock, Apples, per barrel, Hay, per 100 bundles, Straw.

TO THE GENTLEMEN OF RELIGION THE CLERGY COMMUNITIES.

THE Testamentary Executors of the late JOSEPH BRAUDRY, desiring to close the business of the Estate on the first of May, 1870, take the liberty to inform the Gentlemen of the Clergy, and the Religious Communities, that they have still on hand, a large assortment of ARTICLES for the CHURCHES and the CLERGY, on which a great reduction has been made.

Montreal, 2nd April, 1868. 2m34

INSOLVENT ACT OF 1864. CANADA, PROVINCES OF QUEBEC, SUPERIOR COURT, Dist. of Montreal.

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FOREIGN INTELLIGENCE.

FRANCE.

Nothing further has been heard of the Franco-Belgian dispute, but the Committee by which the matter is to be considered will also have before it the question of establishing closer commercial relations between the two countries.

The assertion of the Gaulois that France had asked the Cabinet of Berlin for explanations respecting the mobilization of troops in Prussia is categorically denied.

ILLNESS OF THE EMPEROR.—The Emperor Napoleon has had an attack of influenza, and although the Paris papers state that it was not of a serious character, it prevented him from attending the Privy Council fixed for Saturday, March 20, which accordingly was postponed.

PARIS, April 10.—In the Senate to-day, the defensive measures proposed by the Government were generally approved.

When Victor Emanuel gave the cross of a Piedmontese order to M. Ernest Renan, no one was much surprised, and everybody felt the giver and the recipient were worthy of each other.

As the period of the general elections approaches the language we hear in the meetings of Belleville and Rochechouart becomes excessively and suspiciously violent.

ITALY.—A vast revolutionary plot is said to have been discovered at Faenza, and though the details are unknown, it is reported that one of the main objects of the conspirators was to assassinate Victor Emmanuel as a preliminary to establishing a republic.

SPANISH PROTESTANTS.—Two Spanish gentlemen the other day determined to abandon the faith of their forefathers and become Protestants.

THE DUKES OF MONTPENSIER AND THE PROVISIONAL GOVERNMENT.—A Republican deputy having given notice that he would seek the Government if it was true that the garrison of Seville intended to proclaim the Duke of Montpensier as King, the Correspondencia, duly authorized, has published the following declaration.

THE POPA'S JUBILEE.—The address from the clergy of England and Scotland to the Holy Father, together with the gold medalion of the Immaculate Conception, will be taken to Rome by a deputation of priests, composed of the Very Rev. Fca di Bruno, the Very Rev. Odon Jeffries, the Rev. J. K Dunne, and Rev. F. Gibbons, who will leave London on Tuesday next.

ITALY.

PARIS.—There appears to be a considerable ferment in the Garibaldian centres and it was reported last night that the bands were on the frontier near Terni.

BROWN MOCK TURTLE SOUP.—Procure a fine sheep's head, wash it well, and lay it in salt and water for an hour, then wash it in fresh water, and put it in a pot with three quarts of cold water.

I am sceptical enough to doubt whether the demonstration of St. Mandé—eating pork chops and cold veal in public to spite the 'clericals'—is the best proof that could be given of liberal sentiments or the most efficacious mode of making converts to the *libre pensee*.

Spain.—The position of the secular and ecclesiastical powers in regard to each other has assumed so new and unlooked for a situation, that nothing can be definitely settled till the foreign Bishops have arrived, and it is thought, in circles which are generally well posted in ecclesiastical matters, that the great questions of civil and canon law and policy will receive very little impetus from the preparatory labours.

Spain.—MADRID, April 9.—Much political excitement exists in the city, and apprehensions are entertained that the exasperating feeling will result in an outbreak of violence.

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INSOLVENT ACT OF 1864.

In the matter of MOISE PAQUETTE, of Montreal, an Insolvent. The Creditors of the insolvent are notified to meet at the office of the undersigned Assignee, No 18, St. Sacramento Street, in the City of Montreal, on Wednesday the fourteenth day of April next at three o'clock P.M. for the public examination of the said insolvent and for the ordering of the estate generally.

INSOLVENT ACT OF 1864.

Province of QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. In the matter of HILAIRE SAUVE, of the City of Montreal, an Insolvent. ON the seventeenth day of April next, the undersigned will apply to the said Court, for his discharge under the said Act.

INSOLVENT ACT OF 1864.

Province of QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. In the matter of ISIDORE RITCHEOT. Notice is hereby given that on Thursday the twenty-sixth day of May next, at ten of the clock in the forenoon, or as soon as counsel can be heard, the undersigned will apply to the said Court for a discharge under the said Act.

INSOLVENT ACT OF 1864.

In the matter of Louis Ledoux, Trader of the parish of Belœil, District of Montreal. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.

INSOLVENT ACT OF 1864.

In the matter of Damien Henault, Trader, of the city of Montreal, an Insolvent. The Creditors of the Insolvent are notified that he has made an assignment of his estate and effects under the above Act to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact; the whole attested under oath, with the vouchers in support of such claims.

INSOLVENT ACT OF 1864.

Province of QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. In the matter of MARGUERITE and JULIE PEPIN, Spinners and Traders of the City of Montreal, Insolvents. THE undersigned have filed in the office of this Court, a consent of discharge executed by their creditors, and on the seventeenth day of April next, they will apply to the said Court for a confirmation of the said deed.

INSOLVENT ACT OF 1864.

In the matter of A. D. Joubert, Trader, of the City of Montreal, an Insolvent, AND TANOREDE SAUVAGEAU, Assignee. I, The undersigned, have prepared my final account which is open for inspection until the seventeenth day of March next, and on the said day, at ten o'clock A.M., I will apply to the superior Court of the District of Montreal to be discharged from my office as such assignee.

INSOLVENT ACT OF 1864.

In the matter of George Lafayette Perry, Trader of the City of Montreal, an Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.

INSOLVENT ACT OF 1864.

In the matter of P. Jules Godin, Trader, of the Parish of St. Eustache, District of Terrebonne. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.

INSOLVENT ACT OF 1864.

In the matter of P. Jules Godin, Trader, of the Parish of St. Eustache, District of Terrebonne. An Insolvent. The Creditors of the Insolvent are hereby notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it, if none, stating the fact, the whole attested under oath with the vouchers in support of such claims.

INSOLVENT ACT OF 1864.

Province of QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. In the matter of JOSEPH OCTAVE MEROISE, of the City of Montreal, Trader, an Insolvent. And TANOREDE SAUVAGEAU, Official Assignee. NOTICE is hereby given that the undersigned has filed in the office of this Court a deed of composition and discharge, executed by his creditors, and that on Saturday, the twentieth day of March next, at ten of the clock, in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for confirmation of the discharge thereby effected in his favor under the said Act, and also for the discharge of the said Assignee.

INSOLVENT ACT OF 1864.

Province of QUEBEC, } IN THE SUPERIOR COURT. District of Montreal. In the matter of JEAN BAPTISTE BEAUDOIN, of Lachine, District of Montreal, an Insolvent. ON the twenty-second day of April next, the undersigned will apply to the said Court for his discharge under the said Act.



CIRCULAR.

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business, would respectfully inform his late patrons and the public, that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part of FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, BEER, SAUSAGE, and every article connected with the provision trade, &c., &c.

He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers.

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. 12m

June 14th, 1868.

INSOLVENT ACT OF 1864.

Province of Quebec, } In the SUPERIOR COURT District of Montreal, } In the matter of Godfroi Lacas.

An Insolvent. Notice is hereby given that on Monday the seventeenth day of May next at ten o'clock in the forenoon, or as soon as Counsel can be heard the undersigned will apply to the said Court for a discharge under the above act.

GODFROI LACAS. By O. AUGÉ, Attorney ad litem. 2m31

Montreal 3rd March 1869.

INSOLVENT ACT OF 1864.

Province of Quebec, } SUPERIOR COURT. District of Montreal, } In the matter of Floride Deslongchamps, both individually and as having been in partnership with Joseph Lambert and carrying on trade at Montreal, under the name and firm, of 'Lambert and Deslongchamps.'

Insolvent. Notice is hereby given that on the seventeenth day of May next, at ten o'clock in the forenoon, or as soon as counsel can be heard, the undersigned will apply to the said Court for discharge under the said Act.

FLORIDE DESLONGCHAMPS. By L. L. CORBEILLE, Attorney ad litem. 2m31

Montreal March 5th 1869.

INSOLVENT ACT OF 1864.

Province of Quebec, } In the SUPERIOR COURT. District of Montreal, } In the matter of Onézime Thibaudeau, fils, Trader, of Montreal.

An Insolvent. On Tuesday, the twenty-fifth day of May next, the undersigned will apply to the said Court for his discharge under the said Act.

ONÉZIME THIBAudeau, fils. By his Attorney ad litem, L. L. CORBEILLE. 2m33.

Montreal, 15th March, 1869.

INSOLVENT ACT OF 1864.

Province of Quebec, } In the SUPERIOR COURT. District of Montreal, } In the matter of Ferdinand F. Perrin.

An Insolvent. Notice is hereby given that on Monday, the seventeenth day of May next, at ten o'clock in the forenoon or as soon as counsel can be heard, the undersigned will apply to the said Court for a discharge under the above Act.

FERDINAND F. PERRIN. By O. AUGÉ, Attorney ad litem. 2m31.

Montreal 3rd March 1869.

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE. Nos. 7, 9, and 11, St. Joseph Street, 2nd DOOR FROM HILL STREET, MONTREAL.

Orders from all parts of the Province carefully executed, and delivered according to instructions, free of charge.

F. W. J. ERLY, M.D., L.R.C.P.S., OFFICE — 29 M'CORD STREET, MONTREAL. 12m10

October, 1868.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON.

An assortment of Skiffs always on hand. SHIP'S BOATS' OARS FOR SALE

SARSFIELD B. NAGLE, ADVOCATE, &c., No. 50 Little St. James Street. 12m.

Montreal, September 6, 1867.

COLLEGE OF REGI POLIS. KINGSTON, Ont.

Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and beautiful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be OPEN to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance.) Use of Library during stay, \$3.

The Annual Session commences on the 1st September, and ends on 1st Thursday of July.

IMPORTANT ANNOUNCEMENT

TREMENDOUS REDUCTIONS AT THIS SEASON In every description of READY MADE CLOTHING

ALL MADE FROM THE NEWEST AND CHOICEST MATERIALS, AT NO. 60 ST. LAWRENCE MAIN STREET

ACKNOWLEDGED BY ALL TO BE The Cheapest House in the City. NOTE THE PRICES OF GOOD JACKETS!

Pea Jackets at \$5 Pea Jackets at \$6.50 Pea Jackets at \$3

NOT TO QUALLED FOR OUT, MAKE AND QUALITY. CAUTION TO THE PUBLIC! THE BOLIPSE PANTS AT \$4 EACH, READY MADE or to MEASURE

Are only to be obtained at NO. 60 ST. LAWRENCE MAIN STREET.

Juvenile Department BOYS' and YOUTHS' OVERCOATS in great variety, at \$4, \$5 and \$6, in every style

BOYS' and YOUTHS' SKATING JACKETS at \$3, \$4 and \$5 BOYS' and YOUTHS' SCHOOL SUITS, from \$6 [the largest stock in the city]

BOYS' KNICKERBOCKERS SUITS, from \$4 AT J. G. KENNEDY'S, 60 St. Lawrence Main Street.

G. & J. MOORE, IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

WILLIAM H. HODSON, ARCHITECT. No. 59, St. Bonaventure Street.

Plans of Buildings prepared and Superintendence at moderate charges. Measurements and Valuations promptly attended to Montreal, May 28, 1863. 12m

JOHN ROONEY, IMPORTER OF PIANOS 359, NOTRE DAME STREET, 359 (Gibb's New Buildings) MONTREAL. PIANOS EXCHANGED, REPAIRED, TUNED, &c.

F. A. QUINN, ADVOCATE, No. 49 Little St. James Street, MONTREAL.

ROBERT B. MAY, PLAIN AND FANCY JOB PRINTER, CARDS, CIRCULARS, HAND-BILLS, BILL HEADS LABELS, &c., &c., EXECUTED IN THE NEATEST STYLE. NO. 21 BONAVENTURE STREET, Nearly opposite Albert Buildings, MONTREAL.

COUNTRY ORDERS CAREFULLY ATTENDED TO Post-Office Address—Box 508 1/2.

JOHN LILLY, AUCTIONEER, 18, BUADE STREET, UPPER TOWN, (OPPOSITE THE FRENCH CATHEDRAL), QUEBEC.

SALES every evening at 7 o'clock of Dry Goods, Jewelry, Plated Ware, General Merchandise, &c., &c. Remittances to Consignees promptly made day after Sale. Commission 7 1/2 per cent. Nov. 12. 4w14

CANADA HOTEL, (Opposite the Grand Trunk Railway Station,) SHERBROOKE C.E., D. BRODERICK, PROPRIETOR.

A First Class LIVERY STABLE is attached to the above Hotel. Conveyances with or without drivers furnished to travellers at moderate charges. Sherbrooke, Jan. 23, 1868. 12m

BELLS! BELLS! BELLS! THE Old Established TROY BELL FOUNDRY, Established 1852. Church Bells, Chimney, and Bells of all sizes, for Churches, Factories, Academies, Steamboats, Plantations, Locomotives, &c., constantly on hand, made of Genuine Bell Metal (Copper and Tin), hung with PATENT ROTARY MOUNTINGS, the best in use, and WARRANTED ONE YEAR, to prove satisfactory, or subject to be returned and exchanged. All orders addressed to the undersigned, or to J. HENRY EVANS, Sole Agent for the Canadian, 463 St. Paul Street, Montreal, Q., will have prompt attention, and illustrated catalogues sent free, upon application to J. HENRY EVANS, Troy, N. Y. June 5, 1868. 12 43

GLASGOW DRUG HALL, 396 NOTRE DAME STREET. Housekeepers Economise: Save your money and make your own Soap. Harte's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin.

PARODEE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Parodee's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle.

PERFUME FOUNTAINS.—No Party is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall.

HOMOEOPATHY.—The subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist. Glasgow Drug Hall 36 Notre Dame Montreal, March 19th, 1869

THE MONTREAL TEA COMPANY. The Whole Dominion should buy their Teas of the Importers, THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal.

Our Teas, after the most severe tests by the best medical authorities and judges of Teas, have been pronounced to be quite pure and free from any artificial colouring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the consumer of 15c to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea.—We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA. English Breakfast, Broken Leaf, Strong Tea, 45c, 50; Fine Flavoured New Season, do, 55c, 60c 65c; Very Best Full Flavored do, 75c; Second Oolong, 45c; Rich Flavored do, 60c; Very Fine do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c.

GREEN TEA. Twankay, 50c., 55c. 65.; Young Hyson, 50c., 60c., 65c., 70.; Fine do. 75. Very Fine 85c.; Superior and Very Choice, \$1; Fine Gunpowder, 85c.; Extra Superior do.; \$1.

Teas not mentioned in this circular equally cheap. Tea only sold by this Company. An excellent Mixed Tea could be sent for 60c and 70c.; very good for common purposes, 50c. Out of over one thousand testimonials, we insert the following:—

A YEAR'S TRIAL. Montreal, 1868.

The Montreal Tea Company: GENTS.—It is nearly a year since I purchased the first chest of Tea from your house. I have purchased many since, and I am pleased to inform you the Tea has in very case proved most satisfactory, as well as being exceedingly cheap. Yours very truly, F. DENNIE.

Montreal Tea Co: GENTLEMEN.—The Tea I purchased of you in March has given great satisfaction, and the flavor of it is very fine. It is very strange, but since I have been drinking your Tea I have been quite free from heartburn, which would always pain me after breakfast. I attribute this to the purity of your Tea, and shall continue a customer. Yours respectfully FRANÇOIS T. GREENE, 54 St. John Street, Montreal.

Montreal, April, 1868.—To the Montreal Tea Company, 6 Hospital Street, Montreal: We notice with pleasure the large amount of Tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your teas are giving general satisfaction, as out of the large amount forwarded, we have only had occasion to return one box which we understand, was sent out through a mistake. G. CHENEY, Manager Canadian Express Company House of Senate, Ottawa.

Montreal Tea Company: GENTLEMEN.—The box of English Breakfast and Young Hyson Tea which you sent me gives great satisfaction. You may expect my future order. Yours, &c., S. SKINNER.

Beware of pedlars and runners using our name, or offering our Teas in small packages Nothing less than a cattle sold. Note the address.— THE MONTREAL TEA COMPANY, 6 Hospital Street Montreal July 24th 1868.

C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANOR, &c., BROCKVILLE, O. W.

Collections made in all parts of Western Canada. RAVENHORN—Messrs. Fitzpatrick & Moore, Montreal M. P. Ryan, Esq., James O'Brien, Esq.,

HAMILTON'S HOTEL, W. J. HAMILTON, PROPRIETOR, AMHERST, N. S. ESTABLISHED 1859.

Physicians' Prescriptions prepared with Fresh and Pure Drugs and Chemicals. Physicians' Prescriptions prepared with Accuracy and Dispatch. Physicians' Preparations scientifically dispensed and forwarded to all parts of the city. All the new remedies kept in Stock.

HENRY R. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Main Street

Country Physicians supplied cheap for CASH. Hospitals and Charitable Institutions supplied on favorable terms.

HOUSEKEEPERS ECONOMISE: Save your money and make your own Soap. Harte's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin.

PARODEE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Parodee's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle.

PERFUME FOUNTAINS.—No Party is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall.

HOMOEOPATHY.—The subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist. Glasgow Drug Hall 36 Notre Dame Montreal, March 19th, 1869

THE MONTREAL TEA COMPANY. The Whole Dominion should buy their Teas of the Importers, THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal.

Our Teas, after the most severe tests by the best medical authorities and judges of Teas, have been pronounced to be quite pure and free from any artificial colouring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the consumer of 15c to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea.—We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA. English Breakfast, Broken Leaf, Strong Tea, 45c, 50; Fine Flavoured New Season, do, 55c, 60c 65c; Very Best Full Flavored do, 75c; Second Oolong, 45c; Rich Flavored do, 60c; Very Fine do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c.

GREEN TEA. Twankay, 50c., 55c. 65.; Young Hyson, 50c., 60c., 65c., 70.; Fine do. 75. Very Fine 85c.; Superior and Very Choice, \$1; Fine Gunpowder, 85c.; Extra Superior do.; \$1.

Teas not mentioned in this circular equally cheap. Tea only sold by this Company. An excellent Mixed Tea could be sent for 60c and 70c.; very good for common purposes, 50c. Out of over one thousand testimonials, we insert the following:—

A YEAR'S TRIAL. Montreal, 1868.

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JOHN BURNS, (Successor to Kearney & Bro.) PLUMBER, GAS AND STEAMFITTER, TIN & SHEET IRON WORKER, &c., NO. 675 CRAIG STREET, 675, (Two Doors West of Beury), MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

F. GREENE, No. 54 ST. JOHN STREET, MONTREAL, No 54, PRINCIPAL STEAM FITTER AND PLUMBER, GAS-FITTER, &c.

Public and private buildings heated by hot water on the latest and decidedly the most economical system yet discovered, being also entirely free from danger. Montreal, March 26, 1869.

VARENNES MINERAL WATERS VARENNES SELTZER: 1st Prize and Medal at the Industrial Exhibition of Canada 1868.

Price: Varennes seltzer, 3s per doz. (empty bottles to be returned); Varennes saline, (quarts), 2s, 6d per doz. (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James street, and Phillips Square.

NO MORE VERMIFUGES, NO MORE POISONOUS OILS, NO MORE NAUSEOUS POWDERS The sight of which causes such horror and dislike to children suffering from worms.

DEVINS' VEGETABLE WORM PASTILLES

Are now acknowledged to be the safest, simplest, and most effectual preparation for the destruction of worms in the human system.

THEY ARE PURELY VEGETABLE. THEY ARE AGREEABLE TO THE TASTE, THEY ARE PLEASANT TO THE SIGHT, THEY ARE SIMPLE IN ADMINISTERING, AND SURE AND OBTAIN IN THEIR EFFECT.

In every instance in which they have been employed they have never failed to produce the most pleasing results, and many parents have, unsolicited, testified to their valuable properties. They can be administered with perfect safety to children of most tender years.

CAUTION.—The success that these Pastilles have already attained has brought out many spurious imitations; it will be necessary therefore to observe when purchasing that you are getting the genuine.

The genuine VEGETABLE WORM PASTILLES are stamped "DEVINS," and are put up in boxes containing thirty pastilles, with full directions, and are never sold by the ounce or pound. They can be had from any of the principal Druggists in the city, and wholesale and retail from DEVINS & BOLTON, Chemists, Next the Court House, Montreal, P.Q.

THE FIRST PRIZE was awarded to J. D. LAWLOR at the late Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada.

The Subscriber, thankful for past favors, respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are—

The Singer Family and Manufacturing Machines The Howe Family and Manufacturing Machines. The Esna Family and Manufacturing Machines. The Florence Family 'Reversible Feed,' A new Family Shuttle Machine, with stand, price \$30; also a new Elipic Family Machine, (with Stand complete), \$23; Wax-Thread Machines, A, B, and C.

I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First-Class Sewing Machines from 20 to 30 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better terms to Agents.

Local Travelling Agents will do well to give this matter their attention.

A Special Discount made to the Clergy and Religious Institutions, Principal Office—365 Notre Dame street. Factory—48 N. Zeeb's street, Montreal.

Branch Offices—23 St. John Street Quebec, 78 King Street, St. John, N.B.; and 18 Prince street, Halifax, N.S.

All kinds of Sewing-Machines repaired and improved at the Factory, 48 N. Zeeb's street; and in the Adjusting Rooms over the Office.

J. D. LAWLOR 365 Notre Dame street, Montreal.

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HAVE opened up a splendid lot of COAL and WOOD COOK STOVES, from \$6.00 up, warrants from the best makers in Canada, COME AND SEE THEM.

All kind of Tinsmiths' Work, Tin and Japanned Wares, Bird Cages, Wooden Ware, Brooms, &c. CHILDREN'S CARRIAGES very cheap. Iron Bedsteads, the strongest, best made, and cheapest in the city.

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Yielding to the earnest solicitation of many Members of Religious Orders and others, having the charge of Youth who feel the great necessity of a Work like this, as a guide to the Choice of a State of Life, this New and Improved Edition, has been issued, in an attractive style, with the view of its adaptation more especially as a Premium Book.

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Just published, in a neat and attractive vol. suitable for Premiums, 160. cl. 60; cl. gt. 80 cts.—

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Approbation of the Most Rev. Archbishop Spalding. Our Examiners of Books having reported favorably to us of the late famous Bishop Milner's Prayer Book, entitled The Key of Heaven, and having ourselves carefully examined the same, and found that the regulations of the Holy See in reference to Litany and other devotions have been fully attended to and several improvements more specially adapted to the wants of this country introduced. We hereby approve of its publication by John Murphy of Our City, and recommend it to the faithful of Our Archdiocese.

Given from Our Residence in Baltimore, on the Feast of St. Charles Borromeo, Nov. 4th 1867.

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Attention is respectfully invited to the above as the neatest, most practical, appropriate and Cheapest Certificates ever offered to the public.

IN PRESS.—READY IN JUNE: ACTA ET DECRETA CONCILII PLENARIUM BALTIMORENSIS SECONDI. This important Work which will embrace all the Acts of the late Plenary Council of Baltimore, together with all the official Documents from Rome, will be issued in a superior style, in various Bindings, from \$3.50 to \$7 per copy.

Early orders, from the Most Rev. Archbishop the Rt. Rev. Bishops, the Rev Clergy and others are respectfully solicited.

THE FORM OF CONSECRATION OF A BISHOP OF THE ROMAN CATHOLIC CHURCH, According to Latin Rite. With explanations. By Frazer Patrick Kenrick, D



**THE MUTUAL FIRE INSURANCE COMPANY.**

OF THE  
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The cheapest Insurance Company in this city is undoubtedly, THE MUTUAL INSURANCE COMPANY. The rates of insurance are generally half as much as those of other Companies with all desirable security to parties insured. The sole object of this Company is to bring down the cost of insurance on properties to the lowest rate possible for the whole interest of the community. The citizens should therefore encourage liberally this flourishing Company.

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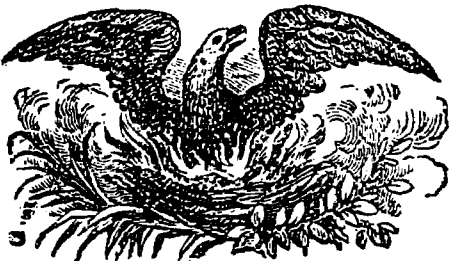
The Directors Invite Attention to a few of the Advantages the "Royal" offers to its Life Assurers:—

- 1st. The Guarantee of an ample Capital, and Assumption of the Assured from Liability of Partnership.
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- 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, very five years, to Policies then two entire years in existence.

H. L. ROUTH,  
Agent, Montreal. 12m.  
February 1, 1866.

**BRISTOL'S SARSAPARILLA**

IS prepared in the most scientific manner, by thoroughly educated Chemists and Druggists, who have had many years experience. It is not a simple extract from one article, but is compounded of extracts from a number of Roots, Herbs, Barks, and Leaves, all of which are possessed of some particular virtue or power in curing the diseases that have their source in the blood and humors; and these different vegetable extracts are combined in such a way as to retain, in its full strength, the special curative virtue possessed by each. The root of the Sarsaparilla plant found in Honduras, is that which we use in this preparation; it is the kind which all medical men esteem most. About fifty per cent. of Bristol's Sarsaparilla consists of this concentrated extract, the remainder, as above stated, cleansing and healing vegetable substances. It does not contain anything that is dangerous, or injurious to health, and in this, as in nearly every other respect, is entirely different from all other preparations sold under the name of Sarsaparilla.



By having our own agents at the places where the various roots, drugs, herbs and plants, composing our medicines, are produced, we are enabled to exercise that constant care in selection which insures uniformity of excellence; and we spare no money and no effort to secure the best—and only the best—of every article entering into their composition; and it is with the most abiding confidence we say, to the sick of all nations and all countries, that Bristol's Sarsaparilla you have a remedy more reliable than any before offered you, and which will not disappoint you in the cure of

- Balt Rheum, Tetter, Scald Head,  
Syphilis, or Venereal Disease,  
Nervous and General Debility,  
Old Sores, Ulcers, Tumors,  
Abscesses, Boils, Eruptions,  
Scrofula, or King's Evil,  
Female Derangements,  
White Swellings,  
Fever and Ague,  
Chills and Fever,  
And Dumb Ague.

As a means of building up the constitution that has been broken down by the excessive use of Mercury, Iron, or other Minerals, our Sarsaparilla will be found excellent, and can be administered with safety to the weakest patients. As a purifier of the blood and humors, in the Spring and early Summer, it will be found unailing. It can be taken freely at all seasons, rainy or dry. For some of the above diseases the use of the Sarsaparilla must be continued a considerable time, especially for those that are hereditary or constitutional in their nature—such as Scrofula; but a faithful compliance with the directions will always relieve and mitigate, and in a great majority of cases will effect a complete cure. It will also be found, in all of the above diseases, that a cure will be greatly hastened by using our Bristol's Sugar-coated Pills, in moderate doses, in connection with the Sarsaparilla; they carry off large quantities of morbid or diseased matter set free in the system by the Sarsaparilla, and in this way facilitate the return of normal functional operations.

For sale at all the principal Drug Stores.  
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**ALMANAC,**

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Attorney-at-Law, Solicitor-in-Chancery,  
CONVEYANCER, &c.,  
OTTAWA, O.W.  
Collections in all parts of Western Canada promptly attended to.  
June 22, 1865.

**THE "CAPITAL" BOOT AND SHOE STORE,**  
York Street, Lower Town,  
OTTAWA.  
A Large Supply of Ladies' Gents', Boy's, Children's and Misses'  
READY-MADE WORK  
Kept constantly on hand at the Lowest Figure.  
Special attention given to the MANUFACTURING DEPARTMENT.  
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**ST. MARY'S COLLEGE, MONTREAL**

PROSPECTUS.  
THIS College is conducted by the Fathers of the Society of Jesus.  
Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department.  
The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses.  
The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy.  
In the latter, French and English are the only languages taught; a special attention is given to Book-keeping and whatever else may fit a youth for Commercial pursuits.  
Besides, the Students of either section learn, each one according to his talent and degree. History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Sciences.  
Music and other Fine Arts are taught only in a special demand of parents; they form extra charges.  
There are, moreover, Elementary and Preparatory Classes for younger students.  
TERMS.  
For Day Scholars.....\$ 3.00 per month.  
For Half-Boarders..... 7 00 "  
For Boarders..... 15 00 "  
Books and Stationery, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges

**HEARSE'S! COFFINS!**  
NOTICE.—M. CUSSON begs to inform the public that he has procured several new, elegant, and handsomely finished HEARSE'S, which he offers to the use of the public at very moderate charges.  
He begs also to inform the public that he will receive in the future even more encouragement than in the past, seeing that Mr. Groves will have henceforward nothing to do with Hearse's, having sold them all.  
M. Cusson will do his best to give satisfaction to the public.  
XAVIER CUSSON,  
115 St. Joseph Street, Montreal.

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**HALL'S**  
Vegetable Sicilian Hair Renewer

Has stood the test of seven years before the public; and no preparation for the hair has yet been discovered that will produce the same beneficial results. It is an entirely new scientific discovery, combining many of the most powerful and restorative agents in the VEGETABLE KINGDOM. It restores GRAY HAIR TO ITS ORIGINAL YOUTHFUL COLOR. It makes the scalp white and clean; cures dandruff and humors, and falling out of the hair; and will make it grow upon bald heads, except in very aged persons, as it furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft, and glossy, and is unsurpassed as a HAIR DRESSING. It is the cheapest preparation ever offered to the public, as one bottle will accomplish more and last longer than three bottles of any other preparation. It is recommended and used by the First Medical Authority.  
The wonderful results produced by our Sicilian Hair Renewer have induced many to manufacture preparations for the Hair, under various names; and, in order to induce the trade and the public to purchase their compounds, they have resorted to falsehood, by claiming they were former partners, or had some connection with our Mr. Hall, and their preparation was similar to ours. Do not be deceived by them. Purchase the original: it has never yet been equalled. Our Treatise on the Hair, with certificates, sent free by mail. See that each bottle has our private Revenue Stamp over the top of the bottle. All others are imitations.  
R. P. Hall & Co., Prop's. Nashua, N. H.  
Sold by all Druggists and Dealers in Medicine.

**WEST TROY 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  
E. A. & C. R. MENEELY, West Troy, N. Y.

**SELECT DAY SCHOOL,**  
Under the direction of the  
**SISTERS OF THE CONGREGATION DE NOTRE DAME,**  
111 ST. ANTOINE STREET.  
HOURS OF ATTENDANCE—From 9 to 11 A.M.; and from 1 to 4 P.M.  
The system of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music, Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence.  
If the Pupils take dinner in the Establishment \$6.00 extra per quarter.

**JAMES CONAUGHTON,**  
CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.  
All Orders left at his Shop, No. 10, St. EDWARD STREET, (off Bleury), will be punctually attended to.  
Montreal, Nov. 22, 1866.

**LUMBER! DEALS! LUMBER!**  
4,000,000 Feet.  
The Subscribers offer for Sale the Largest, Cheapest, and Best assorted Stock of Lumber in this City. We have recently added to our stock half million feet 3-inch Pine Deals, all of which we will sell at remarkably low prices. Dealers and persons requiring lumber will be liberally treated with. We have the following stock:—  
200,000 feet 1st and 2nd quality of 2-inch Pine Seasoned; 10,000 do 1st and 2nd do, 1 1/2 inch do; 100,000 do 1st and 2nd do, 1 1/2 inch do; 200,000 2 in. Flooring Dressed; 250,000 1 1/2 inch do; 1 1/2 inch do; 1 1/2 inch Roofing; 2 inch Spruce; 1 inch do; 3 inch do; 1 1/2 inch Basewood; 1 inch do; Butternut Lumber; Hardwood do of all descriptions; 30,000 feet Cedar; 1,500,000 Sawed Laths; Lot of Saw and Split Shingles; 80,000 feet of Black Walnut Lumber, from 1 1/2 inch to 8 inches thick, all sizes and widths.  
JORDAN & BERNARD,  
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**DEALS! DEALS!! DEALS!!!**  
50,000 Cull Deals,  
CHEAP, FOR CASH.  
J. LANE & CO.,  
St. Roch, Quebec.  
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**DANIEL SEXTON,**  
PLUMBER, GAS AND STEAM FITTER,  
57 ST. JOHN STREET 57,  
Between Great St. James and Notre Dame Streets  
MONTREAL.  
JOBING PUNCTUALLY ATTENDED TO.

**GRAND TRUNK RAILWAY COMPANY OF CANADA.**

TRAINS NOW LEAVE BONAVENTURE STREET STATION as follows:  
GOING WEST.  
Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago } 9.10 A.M.  
Night do do do do do do do do } 8.30 P.M.  
Accommodation Train for Kingston } 7.00 A.M.  
and intermediate Stations, at }  
Trains for Lachine at 8.00 A.M., 9.30 A.M., 3.00 P.M., and 5.00 P.M.  
GOING SOUTH AND EAST.  
Accommodation Train for Island Pond } 7.00 A.M.  
and intermediate Stations, }  
Express for Boston, at } 8.40 A.M.  
Express for New York, and Boston }  
via Vermont Central, } 3.30 P.M.  
Express for Portland, (stopping over }  
night at Island Pond), at } 2.00 P.M.  
Night Express for Portland, Three Rivers, Quebec and Riviere du Loup, stopping between Montreal and Island Pond at St. Hilaire, St. Hyacinthe, Acton, Richmond, Sherbrooke, Waterville, and Casticecock only, at } 10.10 P.M.  
Sleeping Cars on all Night Trains, Baggage checked through. For further information, and time of arrival of all Trains at terminal and way stations apply at the Ticket Office, Bonaventure Station.  
O. J. BRYDGES  
Managing Director

**BROOKVILLE AND OTTAWA RAILWAY.**  
Summer Arrangements, commencing 20th April 1868.  
Trains will leave Brockville at 7.15 A.M., and 3.15 P.M., arriving at Sand Point at 12.40 P.M. and 9.00 P.M.  
Trains leave Sand Point at 5.15 A.M., and 1.30 P.M., arriving at Brockville at 11.30 A.M., and 7.45 P.M.  
All Trains on Main Line connect with Trains at Smith's Falls to and from Perth.

The 7.15 A.M. Train from Brockville connects with U. F. Co.'s Steamers for Ottawa, Portage du Fort, Pembroke, &c., and the 1.15 Train from Sand Point leaves after those steamers are due from East and West.  
H. ABBOTT,  
Manager for Trustees.

**PORT HOPE AND PETERBORO RAILWAY.**  
Trains leave PORT HOPE daily at 10.10 a.m. and 1.15 p.m. for Perrytown, Summit, Millbrook, Fraser-ville and Peterboro.  
Leave PETERBORO daily at 6.20 a.m. and 3.30 p.m. for Fraser-ville, Millbrook, Summit, Perrytown and Port Hope.

**PORT HOPE AND LINDSAY RAILWAY.**  
Trains leave PORT HOPE daily at 5.45 a.m. and 3.00 p.m. for Millbrook, Bethany, Omemees and Lindsay.  
Leave LINDSAY daily at 9.35 a.m. and 12.35 p.m. for Omemees, Bethany, Millbrook and Port Hope.  
A. T. WILLIAMS,  
Superintendent.

**MR. A. KEEGAN'S**  
**ENGLISH, COMMERCIAL & MATHEMATICAL DAY AND EVENING SCHOOL,**  
54, St. Henry Street, opposite the American House, Montreal.  
PARENTS that favor Mr. Keegan with the care of their children may rest assured there will be no opportunity omitted to promote both the literary and moral education of his pupils. School hours from 9 till 12 a.m., and from 1 till 4 p.m. Private lessons at half past four each evening.  
TERMS MODERATE.

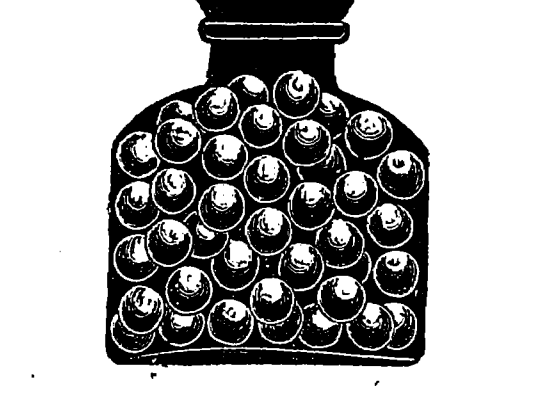
**A TOILET NECESSITY.**  
THE surpassing aromatic excellence of Murray & Lanman's Florida Water has caused its qualities as a cosmetic to be partially overlooked. It is not only the most refreshing and delightful of perfumes, but, as a superficial application for the removal of blemishes on the skin, it is unsurpassed. In all cases of annoying eruptions, freckles, tan, and sunburn, caused by exposure to the sun or air, this soothing, softening toilet-water will be found exceedingly useful, imparting to the complexion  
**CLEARNESS AND SOFTNESS,**  
and entirely removing that sallow, greasy appearance of the skin, so disagreeable to refine and elegant taste. Except for the removal of pimples, the Florida Water should always be diluted before using. For the extirpation of pimples, the application should be made full strength, seven or eight times a day, taking care to touch the pimples only and not the surrounding skin. These directions carefully followed, will in a short time remove every disagreeable blemish. The hygienic properties of  
**MURRAY & LANMAN'S FLORIDA WATER**



are a marked and distinctive feature of this fragrant Perfume. Its wonderful power in relieving all forms of nervous headache, fainting turns, ordinary hysteria, and its healthful disinfectant properties in the sick-room, mark it as peculiarly adapted to all the requirements of the boudoir, the dressing-room, and for general family purposes. As a perfume, it is scarcely necessary for us to speak of its many virtues. Thirty years of public trial have established the fact that for its freshness, its purity, its delicacy, and its unchangeableness, it remains  
**WITHOUT AN EQUAL.**

No other toilet-water nor perfume resembles it, or can supply its place; and no one who once uses it can be induced to forego the continuation of the pleasure. Hence the amazing rapidity with which its sales increase, even in the face of myriads of imitations and counterfeits, that unprincipled and dishonorable men in France and Germany flood the market with. The difference between them and the genuine Murray & Lanman's Florida Water, is simply the difference between great excellence and utter worthlessness. And the public are earnestly urged, when purchasing, always to ask for the Florida Water prepared by Lanman & Kemp, New York, who are the sole proprietors of the genuine article, and who will be glad to be advised of names of all dealers who try to impose upon their customers the false and fraudulent counterfeits.  
For sale by all respectable Druggists, Perfumers, and Fancy Goods Dealers.  
Jan. 22, 1869. 3m24.

**ARE YOU SICK?**  
Read the following  
**PLAIN TRUTHS!**  
and be induced for the sake of health to try  
**BRISTOL'S SUGAR-COATED PILLS.**



**PURELY VEGETABLE.**  
If your face or forehead is covered with pimples, for which you have tried many remedies, but failed to remove them, there is one medicine that will not disappoint you: it is  
**BRISTOL'S SUGAR-COATED PILLS.**  
If you wish a clear complexion, a smooth skin, and a sweet, pleasant breath, the surest and safest of all methods to obtain them is by the use of  
**BRISTOL'S SUGAR COATED PILLS.**  
If you wish to have a good appetite, with a strong, vigorous digestion, and a natural and healthy action of the liver, let us advise you to use without delay  
**BRISTOL'S SUGAR-COATED PILLS.**  
If you wish to get a genial yet powerful tonic for the stomach, which is also, at the same time, an excellent remedy for the various diseases of the Bowel and Kidneys, use  
**BRISTOL'S SUGAR-COATED PILLS.**  
If you wish to get a really safe and effective cure for the sickness and ill health under which your wife or daughter labors, do not hesitate to try at once  
**BRISTOL'S SUGAR COATED PILLS.**  
They will speedily correct every derangement and remedy every irregularity. These excellent pills are the true purgative medicine for general family use being easy to take, safe at all seasons, strongly antibilious, and very effective in their action every way.  
In all diseases of a Scrofulous, Ulcerous, or Syphilitic nature, or where the blood has become tainted or vitiated by the use of iron, mercury or any other mineral,  
**BRISTOL'S SARSAPARILLA**  
should be used in connection with the PILLS. And the sick may rely upon it, that where used together, as directed on the wrapper, no disease can long resist the combined searching and healing powers of  
**BRISTOL'S SARSAPARILLA**  
AND  
**SUGAR-COATED PILLS.**  
For Sale at all the principal Drug Stores.  
Feb. 5.