

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, DEC. 29, 1871.

NO. 20.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER XXIX.—(Continued.)

In this situation, it cannot be said that Mary distinctly thought over anything; and yet her mind was thronged with a vast assembly of imperfect thoughts—snatches of reflections, and recollections, newly acquired ideas and sentiments, hopes, doubts, fears—the buzz of a great change going on within her; sometimes a swelling yet timid sense of her increasing importance; sometimes a sickening mistrust of herself; and all these abstractions dashed over, now and then, by realities which moved her very soul; her terrors of Darby Cooney, at one moment; her reliance upon Father Connell's power to protect her against him; her anxieties a contrary way, the next moment; fitting recurrences to Nelly Carty, the woman who had told her she was her daughter; but, through all, and pervading all, and above all, one master idea, that of Edmund Fenell. Was he well? Had he escaped Robin Costigan's revengeful intention? Mary had asked these questions of Mrs. Molloy, without obtaining any satisfactory replies. And why had he not been to see her ever since last night? And when would he come to see her? And was she to stay in the priest's house, or go to his?

Profoundly wrapt in her mental confusion, Mary did not perceive the approach of a person into the little arbor. Suddenly her wandering and downcast eye caught a glance of his feet, and she uttered a short shriek, and hid her face in her hands. But the good priest's voice reassured her.

She dropped on her knees, and in the whine of her old trade, not yet forgotten, poor thing! fervently thanked Father Connell for hiding her from Darby Cooney, and keeping him away; and prayed blessings from Heaven on the priest's head, for all his charities to her.

Had she been well since morning? Very well, and very happy? And was Mrs. Molloy good and kind to her?

Mary answered that she had been very well, and very happy; and that Mrs. Molloy was everything that heart could wish; and that Darby Cooney had never come "next or nigh her" the whole morning.

"And he never shall, my good little child," said Father Connell, "I will keep him away from you as long as you stay in this house, at least; I have the power over him to keep him away; I am stronger than Darby Cooney." Mary began to look puzzled. "Yes, my good little child, I am stronger than Darby Cooney; and all round my house, all round my little garden, and all round my chapel, there are guards to keep him away from you, my poor child; guards more courageous than soldiers—so, have no fears of Darby Cooney's hand now, or for the time to come."

During this speech, Mary glanced to the tops of the garden walls, and down the garden into the yard; but there were no guards to be seen, and some misgivings again possessed her for a moment; but it soon occurred to her that Father Connell was a good man, and had already done a great deal for her, so that whatever he said must be true, and she would believe it.

"An' shure Masther Neddy Fenell didn't come next or nigh me ever since last night either, sir," she resumed after a while; and expressing a new gratitude to her protector—"Did Darby Cooney do him any harm last night, sir?" An' was his house afire last night? An' can you tell me, sir why he is away all the morning? An' how soon will he come to see me?" Answering these questions in due order, Father Connell hesitated at the last two, and asked her, "But why do you want him to come and see you, my good child?"

"Och, that I may see him at the same time, an' talk to him, an' hear him talkin' to me; an' that I may be near him, an' lookin' at him—an' for ever thankin' my tender-hearted boy for his charity, an' his goodness to the poor shoddy girl."

"And why do you want to be looking at him, and talking to him, Mary?"

"Och, och, an' isn't it because the love is on my heart for him!"

It was Father Connell's duty, and it had been his intention, to frown at this easily foreseen declaration; but now he could not. On the contrary, smiles played around his lips, as he stared straight into Mary's face, and remained for a moment silent. And during that moment, he made up his mind to defer all further notice of the case, plainly seeing that it was one of unconscious error, which did not call for sternness or severity in his treatment of it. He resumed speaking, however—and it will be perceived that, before entering the little garden, he must have conferred with his house-keeper on her and Mary's adventures during the day.

"Well, poor child, well; and didn't Mrs. Molloy show you the chapel to-day?"

"Och, yis, sir, yis; an' 'tis itself that's the beautiful place, an' the grand place; an' there's a beautiful image hung up in it, that she told me was our blessed Lord dyin' on the cross to

redeem an' save us—an' och, sure enough, the blood was comin' down His side afore my eyes; did He make himself die, sir? did He kill himself?"

"No, Mary, no; sinners and wicked people nailed Him to that cross until He died upon it."
"Och, och, an' sure very wicked people they were; people like Darby Cooney, weren't they, sir? An' tell me this, sir, if you please; aren't you stronger nor Darby Cooney? an' shure you wouldn't let Darby Cooney nail you to a cross, to kill you? An' wasn't our blessed Lord stronger nor them wicked people? An' why didn't He keep 'em off, an' not let 'em nail Him to a cross and kill Him?"

While imparting instruction to a talented child, the most competent preceptor is often baffled by the child's point-blank questions. In answer to such questions a case of reasoning in series cannot with fitness or advantage be attempted, and, without this, the full dissipation of the child's doubt is impracticable. Regarding the present subject, in discussion between herself and Father Connell, poor Mary's mind was as that of a child, and her question was such a one as a child would put, and therefore Father Connell, smiling again, found a difficulty in meeting it. After a short pause, however, he went on.

"Yes, Mary, yes, my good little girl. He was stronger than all those wicked people, and stronger than all the people in the world, good as well as wicked; stronger than all the kings, and all the priests, and all the grandees, and all the armies of the world; stronger than the whole world, my good child; and if it had been His will, the whole world could not have hung Him upon that cross; but He did not use His strength against the wicked people, Mary; He let them put Him upon that cross, in order that He might redeem and save us."

"An' save us from what, sir?" Mary now repeated a former question, proposed to Mrs. Molloy.

"From the punishment due to our sins, my poor child; from the punishment due to our sins."

Mary paused, and evidently tried in her mind to understand this proposition; but Father Connell, watching her, saw that she could not—nor had he expected that she could. Suddenly, however, her eyes and cheeks glowed; suddenly she gave up the cold process of reasoning; suddenly she felt the truth, and said:—

"Och, och, an' it was a great love that He had on his heart for us, sir."

"That's it, that's it, my good child," resumed Father Connell, seizing, and of course squeezing hard both of Mary's hands. "That's the very thing, my poor, poor girl; that's the very answer to your own question, as truly given as if all the doctors of all the colleges in the wide world had found it out for you; come in now, Mary, my dear; we will talk of this, and of a great deal more, another time; but not soon, not very soon, Mary; with God's help, Mary, you will be a good child, a very good child. Come in now; come in till we see what Mrs. Molloy has to give us for our dinner: Mrs. Molloy is a good woman, Mary, only a little rough spoken now and then—a very good woman; and Mrs. Molloy is beginning to love you, Mary; and if you are good to her, and submissive to her, I am very sure she will love you better and better day by day. Come in now, Mary, come in. Peggy!" he cried out, as they approached the house? and "Peggy" resounded through it, as Father Connell and his new favorite crossed its threshold.

From that day forward Father Connell did not prematurely engage in difficult questions of religion with the beggar-girl. As if he had to instruct a mere child, indeed, he led her on, step by step, through its more flowery paths, and almost according to the routine course of childhood.

Mrs. Molloy, and some good religious women who resided together in the neighborhood—the same who, dressed in white linen cloaks, sang during vespers, inside the railings of the altar—taught her her prayers, day after day, and finally her catechism. Father Connell often overseeing them, or calling on Mary, as her lessons went on, to account for the faith that was in her; and his occasional conversations with Mary never were without some questions on her part, regarding her new and delightful stock of knowledge, which it was most pleasing to him, as her comprehension grew more enlarged, to answer satisfactorily. Her progress was surprising. In about nine months the priest deemed her fit to approach her first communion; and she was also baptized on the same day. Oh, happy, happy was Mary, while she went through the business of that day, clad in her white muslin dress, and her cap with white ribbons in it. Happy, and yet fearful; proud of the day, and of herself, and yet the humblest of the humble. It was a time of flowers, too, and Mary had them all around her.

But Father Connell encountered a little impression. Recurrence must again be made to the first days she spent under his roof. Her question of—"Bud when would Masther Neddy Fenell come?" was almost ceaseless, and the priest at first only told her why he could not come. His old master was so ill, and he

was so much engaged. "But if the whole world was dyin' I'd go see my tender-hearted boy," she said. Nick M'Grath died, and she allowed some days to lapse, but then repeated her question. Father Connell now met her with an account of Edmund's great occupation in superintending the old man's affairs, and with a statement of his newly acquired riches according to the will made in his favor by his master. Mary was glad he was so rich, but sorry that his great business kept him away. Days passed over, and she said she should like to go out on the roads, and walk here and there.—The priest himself accompanied her forth, and led her for a walk by the adjacent river's brink a delightful walk, during the course of which everything around her was arrayed in nature's fully-matured gorgeousness. Thoroughly did she enjoy this recreation; but still she came back to Father Connell's house dispirited, and feeling a great want.

Some more days passed on, and Father Connell told her that Edmund Fenell was to come and dine with him, previous to his going a great, great way off—to Dublin, in fact—there to engage in new pursuits, which the good man tried to explain to her. Mary changed color, but listened meekly, and only said—"God spread the good luck, an' the happiness in his road, wherever he goes."

Edmund did come to dine with Father Connell, and Mary was summoned to speak with him in the parlor, in Father Connell's presence; but though her heart at first bounded to meet his, and though herself first bounded forward to be encircled in his arms, and though Edmund was not wanting in all show of affectionate interest, still the poor girl began to feel vaguely that there was in future to be a distance measured between them, and she retired weeping to her kitchen. Dinner came on, and she received the impression more strongly, when she observed that Edmund and Father Connell dined together, and that she and Father Connell's servant dined together.

Edmund was retiring for the evening—the last he was to spend for some time in his native city. Mary was again called in, that he might bid her farewell. She entered the parlor with a humiliated and touching air—but not a bit of ill temper in it. Edmund shook her hands, kissed her cheek, and spoke still most affectionately to her. In return, she kissed his lips and prayed the blessing of God "on his road, wherever he went." He left the house, attended to the outside door by Father Connell. The priest returned to Mary, and found her sitting stupefied on the floor.

"When he was a very little boy, my poor child," the priest said, "he promised you if ever he should be rich, he would share his riches with you; and now, my poor child, see whether he does or not—only see;" and he emptied a purse of gold into her lap.

Mary put her hand under the guineas and let them drop, almost one by one, back again into her lap, and at last dolefully said—"May the good God reward him for his charity; but I'd rather have the love from Neddy Fenell than all this gold, sir."

But in some time Mary became contented with her lot; and then, more than contented—happy. Day by day, a great and revering love for her protector sprang up in her heart, nearly to the exclusion of the former sentiment. Her religious duties, too, engrossed her, and very soon, Father Connell called in Mick Dempsey to engage her mind in fresh studies; and her progress in reading and writing—in reading, in fact, so as to be able to occupy and interest herself—was as surprising as was that which she had made in higher pursuits.

But her witnessing casually Edmund Fenell's marriage with Helen M'Neary, from her secret position in the little hall, proved, as regarded her love for him, a great drawback upon all her acquired discipline in the conduct of her young heart.

CHAPTER XXX.

Twenty-five, or twenty-six miles to the north-east of Father Connell's city, and in another county, there stood, in the times of which we write, what had been a good country mansion, now in ruins. Its living owner, as he was also the owner of a very considerable tract of adjacent acres, had never been seen by the dwellers on his noble estate. In fact he resided in nabob style in another county.

In his despatches to his agents, his constant cry was, like the gnome, for "more, more," and in the highly civilized land in which he sojourned, desperate, and unteachable savages he called those from whom he drew his ample income, never admitting, meanwhile, that the merciless exactions inflicted on his wretched tenantry, by his agents, to meet the insatiable craving for "more, more," had made those deserted people poor beyond endurance, and necessarily reckless and fierce towards all whom they considered as the causes of their oppression. But our history can have little to do with this matter, further than that we are bound to allude to it, in order to show how it was that the once noble mansion was now visited by ruin—the ruin of neglect rather than of time.

A flight of many steps ascended to its hall-door, but the balustrade at either hand had

tumbled down; and grass grew up through the joints of the steps, which were loose under foot. No glass was in any of the windows, and in some were fragments of sashes only; while their shutters, which had been closed, never to be re-opened, fifty years before, had either partially or totally decayed, and when the wind was high, their remnants flapped or creaked dismally. The once solid hall-door was rotten, and, although the iron bolt on the inside still held it in its place, it could very easily be opened. The sashes, frames, and shutters of the windows on the lower story were altogether gone; and the brood of a surly old sow could occasionally be seen scampering in and out through them in full career, and at their unbridled pleasure. Most of the aged trees of the adjacent park were denuded of their branches: the fish-ponds, to the right and left of the house, were a mass of aquatic weeds, emitting an unwholesome vapor; the shrubberies were choked up with bramble and briar, their neatly sanded walks no longer visible; everything around you had an air of chilly neglect and dilapidation.

The park was rented by a farmer, whose thatched dwelling arose in one of its most picturesque spots. Some time before the period with which we are concerned, this person sent one of his laborers to the house, a distance off, with instructions to fix himself in some sheltered nook of the ruined dwelling, and act as care-taker for his employer. (One night only did the man hold his post; for so dreadful a night had that proved to him, that, as he said and swore, he would not accept the whole year's rent of the estate to pass another like it. There had been such rattling of chains, and stamping of feet up and down the old stair-cases, and such frightful laughter in remote parts of the crumbling edifice, and such calling him by his name, and altogether such a hellish uproar and revelry as never was known in this world before.)

A long, straight, broad avenue, perfectly arched over-head by the junction of two rows of very old oaks, ran from the house to the public road. We should rather say that these oaks traced out the course of an avenue that had been; for no distinction at present existed between the grassy way under foot, and the land at its either side. Years before, a massive iron gate had guarded the entrance to the avenue; but half of it was now clean gone, and the other half, broken of its hinges, was supported by an abutment of loose stones, while a low barrier, of similar materials, fenced up the space where the other half had stood; and thus were the grounds at that side protected against trespassers.

A crumbling wall swept in a curve at either side of this old gateway; and it was with surprise that the farmer who rented the park discovered, early one morning—so early that it was yet twilight—to one side of it, a hastily constructed and most wretched hut, which certainly had not been there the previous night. A shapeless and unsightly structure it might indeed be called, been neither round, nor square, nor oblong—a truly unmathematical rhomboid. Its walls, if such an unartificial heaping up of sods, stones, and mud, could be so termed, were not more than three feet high; a few boughs stretched across these, with furze heaped over them, formed its roof; and some furze still, with one or two bundles of straw, nearly covered up the mouth of the den.

On a large stone placed before this suddenly built hut, the farmer discovered part of a delict plate, having one half-penny as nearly as possible in the middle of it; and this denoted that charity was expected from the passers-by; while on another stone sat an individual whom the farmer could not, in his own mind, call either man or boy.

By his height and his beardless chin he seemed indeed to be a boy; but then his surly brow, his scowling eye, his dogged mouth, the absence of boyish plumpness in his cheeks, his long and muscular arms, his broad chest and shoulders, together with the shape of his tattered attire, appeared on the contrary to characterize him as a man.

Such huts as this described, wherein the wandering mendicant, suddenly seized with fever, or otherwise assailed by disease so as to hinder him from proceeding on his way, stretches himself, until he either gets better or dies—may often be met with on an Irish roadside; and they are generally erected by the neighboring peasantry to guard against the introduction of contagious illness into their crowded families. And no one knew this better than the honest farmer at present before us. But here was a wigwag constructed in one night—by whom? No hands in the neighborhood had, to his knowledge, been employed in the work, and indeed none could have been without his becoming acquainted with the fact. Was the strange looking guardian of the den its sole architect and builder? Our friend grew very uncomfortable as he took a second glance at him and it. In the whole expression of the non-descript creature, seated on the second large stone, there was something indeed unnatural and impish; and, in the grey dimness of the early and lonesome morning, the rude, misshapen hut seemed only like, the apparition

of one which he might have called up, as he would a mushroom, almost in an instant, from the earth, but which, supposing it of earthly material—his hands—were they human hands—could never have begun and finished in the course of a single night.

The farmer took heart, however, to address his new acquaintance, who, in most morose tones, gave him to understand that he was certainly the sole workman engaged in the building of the rude hospital; and, moreover, that his old grandfather now lay within it in a raging fever, as could plainly be seen and known by any one who would come close and look in.

The inquirer, gaining more courage, did approach nearer, and heard moans and incoherent ravings; and when afterwards talking over the matter with his neighbors, he added, that through the small aperture of the kennel not blocked up by furze and straw, the wilddest eyes and the most frightful face he had ever seen had once or twice glared up and been turned towards him.

But his neighbors, and indeed himself afterwards, attributed to the influence of fever the expression of those eyes and of that face; and general compassion for the afflicted and aged man was felt throughout the neighborhood, under the influence of which he was supplied with every aid and nourishment that rustic sympathy and skill could afford or prescribe.

Neither was his unamiable nurse neglected, being furnished with such humble fare as the peasantry could bestow. But as to nightly lodging it was generally believed and feared, that boy or man, whichever he might be, he used to pass his nights quite independently in some corner of the ruined mansion, in which the farmer's stout steward had refused to take up his quarters.

Although the people of the vicinity thus exercised their charity towards the occupant of the uncouth hut and his grandson, there arose amongst them, however, after a while, whispers by no means favorable either to the one or to the other, and of a nature that inspired a vague dread of both. For it became noticed that the self-called grandson was by no means diligent in his attendance on his patient; that for the greater portion of a day he was not to be seen near him; nay, that for three or four days together he had been away, no one knew where. The contrast between his youthful appearance and the expressions of his features; his manners and habits, so little in accordance with boyhood, or even with humanity; his thanklessness for favors, and his piggish answers to all who spoke to him, next told against the mysterious newcomer. He had, besides, severely and viciously hurt two children, while at their play in the fields; and as a climax to his abominable practices, a little anecdote must be related.

A favorite brood hen, belonging to one of the adjacent cottagers, became missing. When looked after, it was found suspended by the neck from the bough of a tree, quite dead—very well hung, in fact—and the dark-browed boy-man, with his arms folded, was, at the same time, observed seriously contemplating it. When questioned on the subject, he deigned to assume a devilish grin, while he answered:—

"I wanted to see the way a fellow would die when he'd be hanged on the gallows."

"Lord save us an' keep us!" said the woman, whose pet hen had suffered under the young philosopher's experiment; "an' why did you want to know that?"

"For a reason I have; tell me this—if I knocked your brains out wid this stone, wouldn't I be hanged?"

The woman pressed her thumb hard against her forehead, repeatedly making the sign of the cross as she retreated, without asking another question.

Then, as to the sick person whom he called grandfather. This individual in a little time began occasionally to be seen near the mouth of his wigwag on all-fours, as if he could not better support himself, or was not yet sufficiently recovered to stand upright. But there was some doubt about this fact of his continued incapacity for locomotion. One person positively asserted, that while engaged in the middle of the night watching for a dog that had committed depredations on the sheep in the neighboring park, he had seen pass very near him, in his ambush, a figure with long grey hair floating about its shoulders, hobbling away in the direction of the ruined house, but hobbling with great rapidity, however; and although the night was very still no sound came from the footfall of the figure. The startled watchman shouted out; the figure turned its head, and now he could almost swear that he beheld, in the clear moonshine, the fearful eyes, which that very day had glared upwards at him, from the interior of the sick man's hospital. But a noise, as if from the dog for which he was on the watch, here made him look in another direction, and when he again would have studied the questionable apparition, no one appeared in view.

The man hastily gave up his watching post and crossing the park, made his way down the avenue to the hut outside its ruined gate. At a glance he became assured that its disagreeable guardian was not visible; but this was

nothing to the purpose. He drew close to the curious structure; heard the usual moans and lamentations issue from it; peered closely into it, and saw the sick man himself lying stretched on his straw, quite alone and seemingly helpless. He called out, and again the frightful eyes met his. He hurried homewards, stricken to the heart with terror.

But after all, there was no witchcraft or goblinism in the matter. He had really and truly seen Robin Costigan shuffling rapidly towards the old mansion, and he had also really seen Robin Costigan lying on his back in his den outside the avenue gate.

And as soon as Robin judged himself free from further observation, shrewdly concluding that no more questions would that night be asked of him, he protruded at first part of his body from the opening of his lair, and then crept out inch by inch on his hands and knees. Thus he remained for some time, turning his head from side to side. All was safe, he at length concluded. He then crawled to the low crumbling wall that swept round from the gateway, and scrambling over it like an old ferret, and squatting down at its inside, again looked and listened all round him. Still nothing was to be apprehended. At a few steps distant, a tangled and forsaken shrubbery, which, however, to any one who could or would thread it, formed a short cut to the point where he had encountered the dog-watcher, now invited his further progress. Darting into this, he made way through it, with a skill that showed he was no stranger to its difficulties. In a few minutes it delivered him almost into contact with the ruined house.

Turning to the rear of the building, he got into it through the almost open space of one of the kitchen range of windows, and proceeded along an arched stone passage. It was pitch dark, but he knew his way and did not hesitate for an instant. He entered the cellars of the house, traversed it, and arrived at another passage which apparently terminated all the under regions of the edifice. But this did not satisfy Robert Costigan. Standing over a certain spot, he struck his stick in a measured kind of way against the floor; paused, repeated the same signal; and presently, close by where he stood, a square flag seemed gradually to raise itself up—the circumstance becoming observable from a dim red light which broke through the orifice it had concealed. The old beggarman then descended a few stone steps, and continued through an apartment—dripping overhead with damp—to a more distant vault. Here two smithy-looking men were busy at a small furnace, or occasionally near to it. Costigan joined them; and immediately afterwards the hen's hangman added himself to the party—the same individual who had raised the trap-door to admit Robin into the secret manufactory. It may here be noticed that the contrivance of this trap-door was not as old as the building of the mansion; and that it had been devised and constructed by Robin and his friends, in order to give any chance passenger on a level with it above, the idea that there, indeed, terminated the under vaults of the house.

"Well, old Darby the devil," said one of the men—the scoundrel was known to his present associates only as Darby Cooney—"well, old Darby the devil, you've bravely to-night; the faver isn't going through you very intirely."

"Will ye ever be finished with this job," growled Darby, by way of answer.

"This is the last cast," replied another.

"We're finishin' off the last cast; do you think these 'all stand the jingle, Darby? Here, you black-muzzled gallow's bird, show these to him."

Darby's nurse brought for inspection to his patient, a large pewter dish full of five-penny pieces and half-crowns. Darby scrutinized them very closely.

"They'll do," was his laconic comment.

"If they wasn't the right sort we'd hear of it," remarked the first man who had spoken.

"I don't like botchery, Paul Finnigan, nor I don't like prate. Fire to you, sowl an' body, you eurmudgeon! Will you take care ov yourself, will you?"

The first part of this discourse was a reply to Paul Finnigan's familiarity, the second, accompanied with a blow of his cudgel, was addressed to his tender young nurse, who had stumbled, and nearly upset the dish of base coin which he was bearing back to the artists.

"You're a little cross to-night, Darby the devil," said the other man; and he indeed was an artist in his way, and presumed on his cleverness.

"Let me hear none of your gab neither, Moloch," rebuked Darby, growlingly; "will you finish the cast to-night, that's the question?"

"Out an' out, by the hokey pokor," replied Moloch.

"Plase God, an' we will," assented Finnigan; "t'would be the devil's own quare play to be here any longer."

"We'll cut to Connaught agen," was the suggestion of the grandson of the sick man of the hut.

"I'll be on the thramp afore ye—ye know where we are bound for at present, and where we're to meet agen?"

"To a place twenty-five good miles from this, by the hokey pokor."

"Tis a wonder that the whiskey let ye remember id. Ye must be there as the dark comes on to-morrow night week. Maybe I'd want your help. Maybe the Babby and myself could manage the job."

"Bee this holy saw," said Moloch, ceasing the motion of a very small one, with which he was finishing the edges of some half-crown pieces—and as he spoke, he looked fully from beneath his bent brows into the malignant, the hellish eyes of the old beggarman—"Bee this holy saw, Darby the devil, I'd a most lay down my own life to stop that business—fugh!—'Twill be a sorrowful job to spill the blood of the little crature."

"What's that you say?" asked Darby, in a slow, inward voice.

"I done bad jobs in my lifetime, but I don't like this one. She was so comely, when she was very young an' small, that 'twas like the sunshine to my eyes to look on her; an' she wouldn't harm the wing or a fly, herself—poor, poor thing!"

(To be Continued.)

THE DESTINIES OF ROME.

We give below some extracts from a lectures delivered in the Church of S. Laurence O'Loole, Dublin, by the Very Rev. Monsignor Moran, D.D. Dr. Moran's address was listened to throughout by an overflowing congregation, whose attitude of deep attention attested the hold which the lecturer had on their sympathies. The very reverend gentleman said:—

"On the Feast of the Exaltation of the Holy Cross, in 1586, Pope Sixtus V., wresting a noble obelisk from Augustus and Tiberius, erected it in honor of God in front of that matchless sanctuary which, 'of temples old, or altars new, stands alone with nothing like to it,' and inscribed on it the words—'Christ conquers, Christ triumphs, Christ reigns.' This simple motto tells us the destiny of Christian Rome. Divinely chosen to be the centre of God's Church, it must show forth the power of God, and perpetuate, till time shall be no more, the victories and triumphs of the Cross. So, too, till the fulness of time was come, did God choose, in the Jewish dispensation, one spot of this world which He wished to be called His own—Jerusalem, 'the city of perfect beauty, the joy of all the earth; and there He placed the temple of His Majesty, the one well-spring of joy, and hope, and peace, the one beacon-light which could guide man to heaven. The Church of God was not to be confined merely to one city or people; it was to embrace all nations, and tribes, and tongues; and yet it was to be one kingdom, and its unity was to be the very proof of the Divine power which sustained it. In the ways of Providence, Rome, chosen as the centre of that unity, was to reserve Rome's destiny. Hitherto, the throne of Satan, and the citadel of the superstitions of paganism, it trampled the world under foot: now the capital of religion and the city of Christ, it was to sanctify the world and lift it up to breathe the pure air of the mountains of God. During two centuries and a half, the foundations of this spiritual city were cemented with the blood of countless martyrs. Every age and condition of life, and every clime and nation under the sun, sent its chosen champions of faith to the triumph of martyrdom in Rome. The divines of the Emperor Nero was the first great theatre of these triumphs, and it was meant that on that hallowed spot should arise the noblest shrine of earth to the glory of God, in honor of the Prince of the Apostles. Then the Coliseum was so steeped in Christian blood, that St. Gregory the Great could send a little of its dust, as a priceless relic, to Queen Theodolinda. Forty thousand Christians from every province of the empire, were assembled to work as slaves in the erection of the great baths of Diocletian: how would they have rejoiced, and how would they have blessed their toil, did they know the walls at which they labored would one day be a glorious shrine under the invocation of her who is the Queen of Angels and of martyrs. Thus, year by year, Rome was purified, ennobled, and sanctified. Thus, in the ways of God, was mysteriously prepared that city of the Church, which He wished to call His own. And now the heart of Constantine is subdued to Christian truth. We would deify ourselves, however, were we to suppose that by the conversion of Constantine, the rulers of the Roman Empire, from being the chiefs and deities of Paganism, became, by a sudden transition, the promoters and champions of the Christian faith. No, the ruling powers that guided the destinies of the empire continued as devoted to the cause of Paganism, and as hostile to Christianity, as in the days of Nero and Diocletian. The Government of Imperial Rome had clung to Paganism—the day of avenging elasticum was now at hand. From the depths of the German forest mighty armies of barbarians rushed in on the distant provinces of the empire; but this did not suffice to disturb the joyous festive routine of the City of Seven Hills. In her pride of heart the mistress of the world cried out, 'I sit a queen, and sorrow I shall not see.' The storm was for the moment averted by liberating forty thousand slaves, and paying all the silver and gold demanded by Alaric. But the wages of impiety were not long delayed. The forty thousand slaves ceaselessly clamored for revenge on their past masters. In the plains of Rimini, Alaric again marshalled his countless host. As he passed the Apennines, a holy hermit threw himself in his path, seeking to mitigate his wrath. 'Servant of God, cried Alaric, 'seek not to turn me from my mission: it is not from choice I lead my army against that devoted place, but some invisible power which will not suffer me to halt a single day, urges me on by violence, continually crying out to me without ceasing. Forward! march upon that city, upon Rome, and make it desolate.' (Socrat. Hist. Eccl. vii. 10). Nevertheless, the pride of Rome was not destroyed. When the barbarians had retired, the pagan fugitives, like a returning tide, hastened back to the ruined city, but they showed no signs of conversion or repentance. The Queen of the Seven Hills still refused the Cross; she chose rather once more to deck her brow with the laurel wreath, and again she had recourse to pagan oracles, seeking for some decisive promise of revenge and victory. About the middle of the fifth century the Huns poured in a new tide of destruction on the decaying empire. They were led on by Attila, who styled himself, 'the scourge of God.' Deprived of human aid, the citizens and senators all looked to the great St. Leo as their only hope, and prayed him to avert the impending calamity. Robed in his sacred vestments, and accompanied by his deacons, the Pontiff went forth unarmed to meet the ruthless barbarian king. What words he used we know not, but Attila subsequently avowed to his discontented chiefs that whilst St. Leo spoke, another venerable man appeared to him in the heavens menacing death if he refused to abandon his enterprise against Rome. The Vandals were more savage than the Goths, and the name of their leader, Oseric, was more terrible in Rome than that of Alaric himself. Once more the only refuge was in religion. Instead of a sally of the Roman youth, writes Gibbon, 'there issued from the gates an unarmed and venerable procession of the bishop at the head of his clergy. The fearless

spirit of Leo, his authority and eloquence, again mitigated the fierceness of a barbarian conqueror. Twice more, within twenty years, the city was forced to endure all the terrors of invasion. But though the Queen of Empire thus 'saw her glories, star by star, expire,' she renounced not the service of paganism, even on the anniversary of the delivery from Attila. St. Leo was forced to address to them the words of the prophet, 'In vain have I struck your children, they have not received correction.' For Totilla, a barbarian king, but famed for his temperance and chastity, was reserved the task of demolishing the last vestige of pagan Rome, and setting aside for ever the institutions of Romulus. As he advanced towards the city, the deacon, Pelagius, who had spent his vast paternal wealth among the poor, was sent by the Romans to ask for a truce, even for a few days. The Goth received Pelagius with honour and embraced him; but, at the same time, declared his unalterable resolve to level Rome with the dust. The city was given up to the fury of the barbarians, but Totilla himself hastened to St. Peter's, and, at the prayers of the clergy, granted permission to any of the inhabitants that wished to fly from the doomed city. When the Goths retired from the Seven Hills, Rome was indeed a desert; even the city gates were torn down by the barbarians, and borne away as trophies of their triumph.

"Whilst the power of paganism was thus broken in its very capital, Providence was gradually unfolding its mysterious designs for the salvation of the barbarian nations. For the first time brought in contact with Christian missionaries by these incursions, the barbarians soon became docile children of the Cross; and before a century had passed, from the invasion of Totilla, Rome had avenged her sufferings by the spiritual triumph of faith in the very depths of the forests of Germany. In the age of St. Gregory the Great new enemies presented themselves at the gates of Rome. Once more it is the angel of religion that wards off destruction, and the inhabitants find a refuge beneath the mantle of the Vicar of Christ. Yet his untiring exertions saved Rome, and he merited to be hailed by the citizens as 'the Father of his country.' Succeeding Popes pursued the same course, shielding the shrines of the Apostles by the mantle of religion. A signal triumph awaited the exertions of Pope Gregory II. In the year 729, the Lombards, urged on by the Exarch, and paid by Imperial gold, laid siege to the city. Gregory II. had no army to defend the walls, but, accompanied by an august retinue of the Roman clergy and nobles, he went forth to the Vatican fields, where, close by St. Peter's, the enemy pitched his tents. The Pontiff made a moving appeal to Judgment, reminding him of the sacredness of Rome, and of the mysterious Providence which had hitherto guarded its sanctuaries. He concluded with the words: 'The city cannot be consumed without giving to the flames those churches and tombs which have been ever regarded by all nations, far and near—and even by those little removed from barbarism—not only with veneration, but with the most thrilling religious awe; and is it to be credited that Attila, overawed by the mere apparition of the Apostles, retired from Rome, while the sight of their sepulchre, close to which he is standing has no power to move a Christian king to mercy?' Judgment could not conceal his emotion; he prostrated himself for the Pontiff's blessing, and then proceeded to the Basilica of St. Peter's, where, divesting himself of his mantle, diadem, silver cross, and military belt, he offered these royal ornaments on the tomb of the Apostles, as a pledge that thenceforward his army should only fight in defence of Rome. When, in after years, the Lombard chief, again harassed the cities of Italy, need I mention the devotion of Charles Martel, the piety and heroism of Pepin, the triumph of Charlemagne? On Christmas-day, in the year 800, Charlemagne entered St. Peter's arrayed in Patrician purple, and, as he knelt before the shrine of the Apostles, Pope Leo placed on his forehead the sacred chrism, and placed the Imperial crown upon his head, whilst the church resounded with acclamations of 'Life and Victory to Charles Augustus, most pious and pacific Emperor, raised up by God! The Saracens, when assailing the western nations, had for their chief object the destruction of the Christian faith. The Roman Pontiffs were untiring in their efforts to rouse the princes of Europe to oppose them. In the year 903, ambassadors from Southern Italy, presented themselves at the camp of the Saracen Emir, now master of Sicily. He did not even vouchsafe an audience to them. A few weeks passed on, and whilst the Emir matured his conquests, night and prayer and penance was seen on the Seven Hills. One night, as he set out to continue his devastating career, he slept in a little chapel of St. Michael, the Archangel; on a sudden the camp was aroused by the intelligence that their Emir was no more. Summoning the leaders of the army to his bedside, he told them, as he expired, that that night St. Peter, in the form of a venerable Bishop, clothed in sacred robes, stood before him, and with the pastoral staff transfixed his breast. Throughout seven centuries, with rare intervals of peace, that war, under the name of the varying names of Saracen, Mussulman, and Turk, was waged against the Cross by the disciples of Mahomet. For St. Pius V. was reserved the glory of achieving the final discomfiture of the restless enemy. On the morning of the 7th October, 1571, the allied fleets of Venice, Spain, and Rome sailed out from the port of Lepanto, and under the standard of St. Peter, shattered for ever the Mussulman power. Rome decreed to Colonna, the victorious commander, all the honours of a triumph. Three hundred years have passed since that glorious day. The Dominican Novices still linger at Santa Sabina. The orange tree planted there by St. Donibac has not decayed. The room where that great saint lived of old, and where St. Pius V. prayed at the moment the battle raged at Lepanto, still breathes the fragrance of their piety. But when the Christian pilgrims visit that hallowed spot, and look down on the present and condition of Rome, how must he sigh for the day when the present heir of the virtues, as of the name of Pius, may once again, at the threshold of the signs of the Apostles, give the kiss of peace to the triumphant chivalry of Catholic Europe!

Whilst the Pontiffs labored to guard the city of Rome from foreign assaults, the spirit of revolution within the walls more than once attempted to revive the rule of Romulus, at the shrine of the Apostles. The first great leader of revolt was Arnold, of Brescia. Expelled from the religious order to which he belonged, 'he,' as Otho of Frisinga writes, 'endeavored by an unheard of temerity, to re-establish the reign of murder and tyranny on the Seven Hills.' Even Barbarossa turned away in disgust from his arrogant and unmeaning words. His tragic fate is described by Otho, of Frisinga, who tells us that he received his death from the lips of Barbarossa himself. For some time Arnold was defended by the Visconti, who, however, soon surrendered their protegee into the hands of the Imperial Prefect of Rome. By the order of the Emperor he was brought to the stake, and the Imperial Prefect caused the ashes of the pyre on which the wretched man was burned to be swept into the Tiber. The next great revolutionary leader was Nicola di Lorenzo, better known by his popular abbreviated name Cola di Rienzo. He was a natural whippersnapper of the home of the Græci and Casari. 'His letters,' writes Sismondi, 'are full of mystical fanaticism; his references to the ancient heroes of Rome are always mingled with invocations to her Christian saints.' He was treated mercifully by the Popes, and received pardon at their hands, but the people could not tolerate his crimes. His last discourse on the Capitol was interrupted by the cries of the assembled populace. Seeking safety in disguise and in flight, he was discovered and dragged by the people to the platform of the palace, on the Campi-

doglio, and there an assassin plunged a dagger into his breast. Gibbon adds: 'He fell senseless at the first stroke; the impotent revenge of his enemies inflicted a thousand wounds; and his body was abandoned to the dogs, the Jews, and to the flames.' I need no more than mention the memorable sack of Rome in 1527, which renewed all the horrors of the invasions of the Goths and Huns. Two armies, the one of German Lutherans, under the command of Fraunberg, the other of Spanish troops, led on by the Constable de Bourbon, made a joint attack on the city on the morning of the 6th of May. Fraunberg, pointing to Rome, said to his soldiers—'Behold your plunder; Luther has promised it to you; if you hold back famine and death await you.' Their subsequent excesses baffled description. Ranke writes:—'Restrained by no leader, the bloodthirsty soldiery, hardened by long privations, and rendered savage by their warfare, burst over the devoted city. Never fell richer booty into more violent hands, never was plunder more continuous or destructive. Fraunberg, as he marched to Rome, wore on his neck a chain of massive gold, and it was his boast that with this he would strangle the old dotard of the Vatican. On the morning of the assault, as he joyfully advanced towards the apparently defenceless city, he was seized with apoplexy, and fell lifeless to the ground. The other leader, the Constable de Bourbon, as he mounted the walls in triumph, was struck down by a bullet, and being borne along by his soldiers, expired at the threshold of St. Peter's. This sack of Rome was destined in the ways of God to purify it from the corruption with which an immoral literature had begun to flood the entire Peninsula. Towards the close of the last century the statesmen of Europe, led away by Voltairean ideas, sought to make the Church of Christ, subservient to their political schemes. The great Pontiff, Pius VI., saw the See of Peter at one and the same time assailed by Ferdinand of Naples, Joseph of Austria, Charles of Spain, Leopold of Tuscany, the Bourbon of Parma, and even Louis of France, all nominally Catholic sovereigns, but all combined to enslave the Church of God. Again were the Psalmist's words repeated: 'Quare fremuerunt gentes et reges convenerunt in unum.' The reign of terror, and the principles of '89, overturned those thrones, and scarce the memory remained of all their plotting against the Vicar of Christ. In 1799 the storm fell upon Rome. The aged Pius VI., venerable for his four score years, his virtues and his great deeds, was treated with brutal violence by the Galvanist Jaffier and his associates, who, in the name of the French Republic, dragged the saintly Pontiff from the Vatican, and hurried him off to the prison of Valence. The infidels of that day gleamed over the downfall of the papacy, and boasted that the last of the Popes was in their hands. Even an official decree was promulgated in Rome that the Cardinals would not be allowed to elect a successor in the place of the dying Pope. Yet the august prisoner, when yielding his spirit to Heaven, on the 29th of August, 1799, took from his finger a precious gold ring, presented to him by the good Queen Clotilda, of Sardinia, sister of Louis XVI, and commanded one of his attendants to consign it to his successor in the See of St. Peter. That same autumn the armies of France, ignominiously flying from Italy, left Venice free for the conclave. A change, too, has come over the rulers of France, and whilst the newly elected Pope Pius VII. enters his capital amidst the acclamations of his people, Napoleon, on the field of Maronno, proclaims his determination to uphold the rights of the Sovereign Pontiff, and to build up the ruined altars of his country. He sent an ambassador to Rome, and gave him the instruction: 'Comport yourself towards the Pope as if he had an army at his back of two hundred thousand men.' A few years roll on, and Napoleon, blinded by his unproved success, renounces the protectorate of the Sovereign Pontiff; the Papal States become an Imperial Province, and his son is styled the King of Rome. To the threat of excommunication, he replied: 'They say I am to be denounced to Christendom; nothing but ignorance, the most profound of the age in which we live could have suggested such a notion; the date involves an error of a thousand years. Does Pius VII. imagine that the arms will fall from the hands of my soldiers? Need I tell you the result? He whose breath scatters the mightiest hosts, and causes the earth to tremble, looked down in His wrath on that imperial pride. The arms did fall from the hands of Napoleon's soldiers; and he himself was led away a captive, to end his years on the rock of St. Helena. Little more than twelve months have passed since another Napoleon abandoned another saintly Pontiff of the name of Pius. And, again, need I mention the result? Step by step, as the French troops receded from the walls of Rome, the German armies penetrated into the heart of France. The capital of Christianism surrendered to the Piedmontese troops, and Napoleon appears as a suppliant at the tent of Bismarck. Victor Emmanuel enters the City of the Popes, and France has the humiliation of witnessing the Prussian triumphant entry into her capital. Thus, in the unmistakable character of unchanging truth, history traces for us the divine decree, that Rome is the city of the Vicar of Christ, the heavenly-guarded centre of the Church of God.

HOME RULE.—V.

IRELAND BEFORE THE UNION.

Any sketch of Ireland, however brief or rapid, at the period of her resurrection to which we have now arrived, would be not only incomplete, but unjust to a great memory, if it did not render homage to Henry Flood. A patriot of no mean stamp, a statesman of considerable experience in the management of public affairs, and a consummate master of party tactics, he was the leader for a long time of a real Parliamentary opposition. And by the patriotic fervour of his harangues, in a period of lengthened, and almost hopeless prostration of the national spirit, he helped to sustain the popular cause, and prepare the way for the advent and triumph of his friend and subsequent rival, Grattan. Having accepted place, however, under the administration of Lord Harcourt in 1775, the 'official silence' imposed on him tended much to lessen his influence as a patriot, and he ceased to lead any party in the Irish House of Commons, at a time, too, when great events were near at hand. In that year Grattan entered Parliament, and by the sheer force of his genius, the novel grandeur of his eloquence, and the fervid energy of his patriotism, soon distanced all competitors in the parliamentary arena. In that memorable year, too, began the American War; and it is extraordinary, and full of the deepest meaning for Irishmen of the present time, as it was of that day, with what significant clarity the remonstrances from Ireland were listened to by the Government. As the war progressed, the restrictions on Irish trade began to be discussed. In March, 1778, the Lord-Lieutenant, Earl of Buckinghamshire, delivered a message from the King to the Parliament, announcing that 'a treaty of amity and commerce had been signed between the Court of France and certain persons employed by His Majesty's revolted subjects in North America'; in consequence of which war was declared, and Spain having at the same time formed an alliance with France, affairs began to look gloomy enough for England. We do not write in any vindictive spirit, but desiring only to touch lightly on the records of those times for the purpose of refreshing the memory of such events; and his history is said to be 'philosophy teaching by example,' to try if we cannot make the past in some measure profitable to the present and the future. In this momentous crisis of England's destinies, Irish affairs began to receive redoubled attention. Proposals were submitted for the relief of the Catholics; for the encouragement of the fisheries—which might suggest awkward reflections to the present Prime Minister—also for the advancement

of trade; for the improvement of waste lands, and such measures. When the Bills for the commercial relief of Ireland, however, were to be read a second time in the British House of Commons, several members for English trading towns violently opposed them, and the table of the House was literally covered with petitions against any extension of commercial advantages to Ireland, by which the trade of Great Britain should be in any manner affected. So violent, indeed, was popular clamour in Liverpool, Manchester, Glasgow, and other places, that the inhabitants publicly threatened to be no longer loyal if these bills should pass, although supported by Burke and some of the most eminent statesmen of the time. The bills were accordingly rejected.

By the jealous and abominable system thus adopted, Ireland in 1779 was fast approaching to national bankruptcy. Her commerce had dwindled away, her manufactures were nearly extinguished. In every struggle of the Irish Parliament to stimulate the trade of the country, the British monopolists interfered; and the jealousy of the smallest manufacturing town in Great Britain was powerful enough to prevent the adoption of any measure, however beneficial or hopeful for the prosperity of Ireland.

'Writing of that miserable period, in his 'Commercial Restraints,' the Hon. Hely Hutchinson, Professor of Dublin University, states:—'The present state of Ireland teems with every circumstance of national poverty. Whatever the land produces is greatly reduced in its value; the merchant justly complains that his business is at a stand; that he cannot discount his bills; and neither money nor paper circulates. In this and the last year about twenty thousand manufacturers in this metropolis have been reduced to beggary for want of employment. They were for a considerable time supported by alms. Almost every branch of the revenue has fallen. A militia law, passed in the last session, could not be carried into execution for want of money. Our distress and poverty are of the utmost notoriety. The proof does not solely depend upon calculation or estimate; it is palpable in every public and private transaction, and deeply felt amongst all orders of our people. And this,' he adds, 'has been the consequence of the laws which prevent trade and discourage manufactures.'

So disgusted were the people of Ireland generally with the selfish policy of English trade, and the ruinous results of the system adopted towards them, that associations began to be formed; public meetings were convened by the high sheriffs of Dublin, and other civic functionaries, in the principal towns throughout Ireland; and solemn engagements were entered into against the importation of British commodities, and for the encouragement and support of Irish manufactures. And as the country was drained of troops for the war abroad, and the Chief Governor declared himself unable to afford any effectual assistance, the people of Ireland, resolved to defend themselves. Volunteer corps began to be enrolled in every part of the kingdom. Their formation was approved and sanctioned by the Government, and Parliament bore testimony to the valuable services rendered by these patriotic guardians, in votes of thanks to the several volunteer corps 'for their spirited exertions at the time, &c. necessary in defence of the country.'

Such was the state of affairs when the Irish Parliament met on the 12th October, 1779. The Lord-Lieutenant made the usual vague discourse about the Royal cares and solicitude for the distresses of the kingdom, and the 'common interests of all his people.' When the usual slavish address to the Throne was proposed, Grattan, who had already distinguished himself as a public speaker, moved an amendment, declaring: 'That the natural support of our country has decayed, and our manufacturers are dying for want. Famine stalks hand in hand with hopeless wretchedness; and the only means left to support the expiring trade of this miserable part of your Majesty's dominions is to open a free export trade, and let your Irish subjects enjoy their natural birthright.' This amendment was the immediate occasion of one of the most memorable episodes in the history of that time. Hussey Burgh, the Prime Serjeant, rising from the Treasury Bench, declared he 'would never support any Government in fraudulently concealing from the king the rights of his people; that the high office which he possessed could hold no competition with his principles and his conscience; and he should consider the relinquishment of his gown only as a just sacrifice upon the altar of his country.' As a substitute for Grattan's amendment he proposed—'That it be not by temporary expedients, but by a free trade alone, that this nation is now to be saved from impending ruin.'

The effect of such a speech, from such a man, and from a person in his high position, was electrical. This amendment passed unanimously amidst joy and exultation, which soon spread beyond the walls of Parliament, and 'Free Trade' became at once the watchword of the nation. To impress the British Ministry still more with the determination of Ireland to obtain an extension of commercial rights, the Irish House of Commons spiritedly resolved to grant the supply for a short period only, and accordingly agreed to a six months' money bill; and this being backed by the meetings of the Volunteers, with men like the Duke of Ely and the Earl of Charlemont at their head, and the significant motto 'Free Trade or—' affixed on the mouth of their cannon, awakened the Government to a lively sense of the wrongs of Ireland. The minister now thought it expedient to yield to the claims of the country; and at the close of 1779 measures for the relief of the Irish import and export trade were introduced into the British Parliament and speedily passed into law: such an excellent quickener of the stolid English official mind, the Irish proceedings proved to be. The same old story over again; Ireland found she had wronged the accomplishment of her desires from England's weakness, and, knowing that she owed none of this goodwill or friendship, or the smallest anxiety for her prosperity, she left no transports of gratitude for favours so reluctantly conferred, or rights so unwillingly conceded; while the facility with which Irishmen saw their demands obtained in the time of England's need, but stimulated them the more to seek the redress of older wrongs, and turn their attention to higher aims.

—Catholic Opinion.

IRISH INTELLIGENCE.

DUBLIN, Nov. 28.—The Education Question continues to supply the chief topic of discussion in the journals. Public interest is stimulated by the rumours which are borne across the Channel from time to time as to the probable intentions of the Government. Various schemes are conjectured or announced, upon the 'highest authority,' for solving the difficult problem of University education. The latest, which has been put forward with some confidence, is to the effect that there is to be established one great 'University of Ireland,' which is to consist of an examining Board composed of heterogeneous elements, and with Colleges, scattered profusely over the country, in affiliation with it. Endowments would be provided out of the funds of the University of Dublin, which, if the project be correctly sketched would be disposed from his high position, deprived of all claims to a national character, and placed upon the level of obscure provincial schools which are dignified with the high-sounding names of Colleges. The alumni and friends of Trinity College, who are proud of its history and jealous for its prestige regard such a suggestion with keen dissatisfaction. They protest against the degradation of their ancient institution, and the lowering of the standard of education in Ireland, which, they maintain, must inevitably follow if such a plan were adopted. The

effect, they assert, would be to strip University degrees of their value, and oblige those who desired to obtain University qualifications to go to Oxford or Cambridge. If the examiners rejected candidates from the provincial "Colleges" because they were not up to the mark, then the change would fail to give satisfaction or confer the advantage which is sought; and on the other hand, if the Board passed them, the educational standard would be brought so low as to deprive the University of any claim to public respect. They also argue that the endowments of Trinity College, if they were all appropriated, would be wholly inadequate to maintain a staff of teachers for such a widely ramified system of affiliated Colleges.—Times Dublin Correspondent.

A meeting of the Literary and Historical Society of the Catholic University was held recently in Dublin at which the subject of the day was touched upon. An able address on the subject of photography was delivered by the auditor, Mr. Pim, M.P., proposed a vote of thanks to him, and characterized the address as learned, eloquent, and interesting. Mr. O'Shaughnessy, in seconding the motion, bore testimony to the tolerant spirit of Trinity College. He referred to the time which he had spent in it, and the position he had held as auditor, and stated that he had never received one word of insult or heard one word calculated to wound the feelings of a Catholic. Still he thought that those who were not with them were against them; it was a Protestant institution, and the Catholic people should not be driven to it for the education of their children.

RIOT AT LONDONDERRY.—New York, Dec. 19.—A Herald special from London last night says a savage riot occurred to-day in Londonderry. For some days past preparations were made to celebrate the eightieth anniversary of the battle of the Boyne. A large military force was held in readiness. The Bishop of Londonderry on Sunday, in his sermon, condemned the act of the Lord Lieutenant. A procession was formed, and attempted to march to the Cathedral, but was assailed by the police, supported by the soldiers. A fight ensued between the mob and the military, during which many persons were hurt, but finally the crowd was dispersed. Great excitement prevails, and more fighting is imminent.

EXAMINATION OF TALBOT.—We are glad to say that we have received communications from some of the most eminent army surgeons, emphatically assenting to the opinion which we stated to be universal among civil surgeons, that Mr. Stokes's treatment of the case of Talbot was quite in accordance with the most advanced rules of surgery. Among those who have expressed this opinion to us is Professor Longmore, F.R.S., the most eminent British authority on gunshot wounds. He emphatically endorses the opinion that the death of Talbot was solely due to the pistol-shot wound. In relation to this bullet we may observe, that there is a tolerably wide-spread opinion that, under the peculiar circumstances of the case, and of the subsequent statements from the jurors, it would be proper to order the exhumation of Talbot's body, with a view to a search for the bullet, which is supposed, from the published records of the post-mortem examination, to be still lodged in the body. Its exhumation would throw light upon the "slug" hypothesis which has been started, and it is still important to clear up all the facts.—British Medical Journal.

The Government has warned the publicans in the neighbourhood of Kells, county of Meath, that the provisions of the Peace Preservation Act which impose restrictions on them will be enforced, in consequence of the sending of threatening letters, which, it is believed, are concocted in the public-houses.

The demands of the Catholic Prelates on the subject of Education have called forth a very strong expression of hostility on the part of the Protestant Churches.

A correspondent of the Daily Express reports that on a Sunday night recently a large party of armed men broke into the house of an aged farmer, who resides near Lallymahon, county of Longford, and threatened him with death if he evicted any tenants. They fired a volley of shots from revolvers to make themselves more impressive, and then visited a tenant, whom they warned in a similar manner not to allow himself to be evicted.

DUMAS, Dec. 2.—A mysterious affair occurred last night in the Rock-road, near Ball's-bridge, at the corner of Serpentine-avenue. At a late hour three shots from a revolver were fired into the house of Dr. Ashford, a medical gentleman, and Mr. Byrne, a saddler, who lives near. Both had narrow escapes of being shot, as the bullets passed near their heads. It is supposed to have been a drunken frolic on the part of some of the British or other desperadoes who now go about armed with revolvers. The Evening Post gives the following account of the occurrence:—"A man named Power, a blacksmith, and residing at Ball's-bridge, was standing at his own shop-door, when he observed a dog-cart, occupied by some men, driving up the road from the direction of the city, and when directly opposite to him one of the occupants of the vehicle fired a revolver point blank at him; the bullet passed close to Power's head, and lodged in a horse collar immediately behind him.—Power was stunned for a moment by the shock, but it appears, is able to identify the vehicle. The firing party next proceeded opposite the house of Mr. Byrne, a harness maker, being at a short distance from Power, and fired into the room where Byrne was, but fortunately without accomplishing their purpose. Passing on still further, the same party came to the medical establishment of Dr. Ashford—a gentleman highly esteemed by all classes, rich and poor. The doctor had been standing in his shop, and was turning into an adjoining room when a revolver was fired at him where he had just been standing. The parties drove off in the direction of Kingstown, but it is believed the police are on their track and have a clue to their detection.

DUMAS, Dec. 4.—Judgment was delivered in the Court of Common Pleas to-day in the case of "Wallace v. Seymour," known as the Hertford Estates' case, and involving the ownership of property in the county of Antrim giving an income of about 60,000l. a year. The question turned on the effect of certain words in a codicil executed in June, 1859, by the late Marquis of Hertford to his will, made in 1848. This codicil purported to give to the plaintiff absolutely "the residue of the real and personal estate" of the late Marquis in Ireland, while by the will under which the defendant claimed the real estate in Ireland was given to trustees in the first instance, to make up any deficiency in the personal estate, and afterwards to the testator's brother for life, and thereafter to the defendant. The Court held unanimously that the words in the codicil revoking the bequest of the real estate in the will were not sufficiently clear and explicit, and that the testator in inserting the word "real" in the codicil either forgot the exact words of the residuary clause in the will or did not comprehend their meaning. Judgment was given for the defendant accordingly.

DUMAS, Dec. 1.—The Court of Queen's Bench has been occupied for the last four days with a trial which was rather peculiar in its circumstances and its termination. It was an action in which a person named Farrell, who keeps a livery stable, a farm, and lodgings at the Curragh, sought to recover 21,000 damages from Colonel Compton, of the 11th North Devon Regiment, for an assault and battery. The trial excited no ordinary interest among the military. The plaintiff's case, which was stated by the Solicitor-General, was that on the 22nd of August he went to the camp with the object of procuring a contract for a friend, and, seeing the Colonel with his regiment in one of the squares, he went up to him, touched his hat, and began to accost him.—

He had only gone so far as to say, "I was just going to ask you, Colonel," when the defendant cut short his address with the pithy reply, "I suppose you are one of those—certain fellows," and ordered him away. He denied the imputation, and observed that he would leave the square, but would not leave the camp. He accordingly went out of the square, but the Colonel, seeing him again, asked, "Have not you left yet?" He replied that he had not, and that he had been for 15 years frequenting the camp, and had never before been ordered to leave. He turned, however, to withdraw, and the Colonel coming up facilitated his retreat by a vigorous application of his foot. The plaintiff then faced round and aimed a blow at the defendant, who parried it and dealt the plaintiff a "right-lander," which in turn was warded off. Before the round of pugilism was completed the Colonel called some of the soldiers to the scene, and the plaintiff was very rapidly and roughly drawn from the field. His ear was cut and he bore other marks of the fray on his person. Such were the facts as related by the plaintiff's counsel, who commented upon the conduct of the gallant Colonel in attacking an enemy when his back was turned. The defendant's case, which was stated by Mr. Macdonough, C.C., presented the transaction in a different light. The defendant was engaged in hunting the men, a most arduous and troublesome duty, when he was accosted in a very familiar way by the plaintiff, who said something about a contract for potatoes for his friend Doyle. The Colonel referred him to the president of the camp, whereupon the plaintiff "assumed a truculent and offensive air." He was then ordered away, the Colonel not having time to be pestered by "touters." He was heard to say that he would bet 100 to 1 that there was not a man there who would put him out of the camp, and that he would be avenged—that he would have his "change" when he got the Colonel outside. The defendant having read these threats ordered a file of soldiers to put him out. Shortly after being ejected he returned, evidently with the intention of provoking and insulting the Colonel. He approached in a menacing way, and when told to be off used a most insulting expression whereupon Colonel Compton gave him one kick—as a Christian and a gentleman he did not deny the fact. That gave the plaintiff the opportunity he wished for. With one hand he knocked off the Colonel's shako, and with the other he struck the Colonel in the neck. As a Christian and a gentleman, the defendant did not return the blows, but waded them off, until a colour-sergeant coming up struck the plaintiff, and certainly split his ear. Some soldiers then took Farrell and drove him, struggling violently, off the ground. Such was the defendant's account of the combat. A number of witnesses were examined, who gave contradictory evidence, and at the close of the case yesterday the Chief Justice charged the jury, who at a quarter past 5 o'clock retired to consider their verdict, and at half-past 6 o'clock returned into court and stated that there was no chance of their agreeing to a verdict. They were unanimous in finding for the plaintiff, but could not agree as to the amount of damages. One of the jurors held out against the rest, and refused to discuss the matter further. The Chief Justice was pressed by the defendant's counsel to discharge them, and by the plaintiff's counsel to keep them in. He remarked that it was not the first instance of a juror holding out against eleven obstinate men. He suggested to the jury that the question of damages was one upon which they might properly make a compromise, but after waiting for some time, and finding there was no prospect of a verdict, he discharged the jury.—Times Cor.

The Education-League is imminent in Ireland, the Roman Catholic clergy, together with the bulk of the laity, evincing a determination to urge their claims to the unrestricted management of their own schools. The Protestants, and notably the Episcopalians, are preparing to offer a vigorous opposition to these pretensions.—Times.

The battle between the totalitarians and the Unitarians, which is likely to be general at the next election, will not prove less embarrassing to candidates in Ireland than in other parts of the Kingdom. A forecast of what they may expect on the hustings was afforded to the members for Dublin lately by a deputation from the Temperance Union, whom they met by appointment in the Mechanics' Institute. The hon. secretary of the society read a series of resolutions, which declared the traffic in intoxicating drinks to be inimical to the best interests of individuals and destructive of the order and welfare of society; that it ought to be subject to public control, and that representatives in Parliament should be asked to support Sir W. Lawson's Bill. Some members of the deputation spoke on the subject of the resolution and pointed out the evils of intemperance, and pressed the city member to give a distinct answer with respect to the Bill. Mr. Pim observed that there was no use in discussing the fact that the interest engaged in the liquor traffic was probably the most powerful in the Kingdom, and that the existence of a Government would be endangered if it attempted to interfere with the trade without the support of a powerful public opinion outside the House of Commons. They had that support now, and he had no doubt that Government would shortly deal with the subject. He believed the Permissive Bill would not work well, but was altogether in favour of Sunday closing. Sir D. Corrigan complained that he had been deceived as to the object of the interview, that he ought to have been told beforehand what it was which he was expected to answer, and that his speeches had been misquoted by the speakers. He would support measures which tended to promote temperance, but he would not act blindly. He did not think that the cause would be advanced by the Permissive Bill and had, therefore, voted against it; but, if there were no better mode of promoting temperance than by the Bill, he would support it. He would be in favour of the closing of public houses on Sunday. The temperance advocates indignantly repudiated the imputation that they had dealt unfairly by the hon. member or misquoted his speeches. The assembly was divided in opinion, and the disputants were cheered and hissed by opposing sections, but the majority appeared to concur in the views of their representatives.

GREAT BRITAIN.

THE "TIMES" ON SECTARIAN AND UNSECTARIAN TEACHING.—It would be well if Mr. Dixon and the Association at Birmingham, who are doing their best to provoke the passions of sectarians in the name of Unsectarianism, would seriously examine their position before exciting—though probably without any intention of doing so—their followers to a disregard of the law. They come before the world affirming that there is a generic distinction between Sectarian and Unsectarian teaching, so that the consciences of none can be offended by being called upon to contribute to the support of the latter, while the consciences of some must be offended when compelled to support the former; and they charge upon the measure of 1870 the guilt of instilling Sectarian Education, and therefore of giving offence to tender consciences. Unfortunately for them, but fortunately for the possibility of establishing any system of National Education, the cardinal distinction on which they insist does not exist at all. Education may be more or less Sectarian, but if it be religious in any degree it must be at variance with the teaching of some sect of religious believers, and, therefore, must be so far Sectarian. It would seem inevitable that if any one would honestly and thoroughly—which is, perhaps, only another word for honestly—think it out he must come to this conclusion. Mr. Peter Taylor has done this, and retires from the Birmingham League because he will have nothing to do with an organiza-

tion whose primary bond of union is an unintentional deception. But we must do something to make it clear to those who have not Mr. Taylor's courage. Suppose it be assumed, as is assumed by the Birmingham League, that the Bible may be used as a class-book without making a school Sectarian. A Roman Catholic at once objects that the Authorized Version favours doctrines which he rejects; a Protestant declares that the Douay Version supports doctrines he denounces. The mere selection of a version is enough to place the school in a position offending the conscience of some sect and to make it Sectarian. Let us pass over this difficulty, and suppose some version adopted. But how is the Bible to be read? Is it to be treated as literally infallible? Are its earlier books to be respected as strictly historical? The answer that glibly comes when these questions are put is, that it is unnecessary to raise them, and no one would attempt to discuss them with children seven years old; but the consciences of some ratepayers must be offended if children even of that tender age are silently encouraged to imbibe what they consider wholly erroneous views. Dr. Colenso would decline to have his children brought up in one belief; Dr. Cumming would refuse to allow his to be brought up in another. We need not go through the difficulties of Unitarians, of Quakers, and of other sects, for we have said enough to show that the supposition of their being some form of Christian teaching which may be inculcated without touching the conscience of any Christian is a mere dream; and we are afraid the truth is that when men go about the country talking of Unsectarian teaching they mean something on which they and the sects nearest them agree, while the rest may go to the wall. Another word, however, must be added. Those who think that the difficulty will be solved by adopting a purely secular system of National Education fall into an error precisely analogous to that of Mr. Dixon and his allies. The exclusion of all reference to the relations between theology and other branches of knowledge must be offensive to the conscience of the majority as the introduction of the teaching of special schools of theology must be offensive to some. The religious difficulty cannot be got rid of so easily; and it is one—recognize the fact that it cannot be evaded, and that Sectarianism and Unsectarianism are only questions of less and more, we believe it will not be hard to determine the true method of settling it.

MR. GARDNER AND CHURCHILL.—We (These) are able to state that the correspondence between Mr. Gardner and "Sunset" respecting the transference of Gibraltar, which appeared in the Dublin Evening Mail, is spurious.

At a meeting at Halifax, England, on the 4th inst., Mr. Lowe, the Chancellor of the Exchequer, gave a flat contradiction to Dilke's assertion that the Queen had failed to keep her promise to pay income tax. Her Majesty, he said, had been true to herself and the worthy representative of all true English people. The test of politics was what had worked well; and he did not think his countrymen would be disposed to take into consideration the propriety of changing the Constitution under which they had derived so many benefits which no other country in the world had enjoyed. The speech was received with cheers. Gazette.

THE CATHOLIC MISSION TO THE AMERICAN NEGRO.—London, Nov. 18, 1871.—I am afraid that the news which I now have to communicate will not be pleasant to many very good people in the United States; but still, in its way, it is very good news. Even Brother Beecher and the Rev. Dr. Hall may be willing to admit that what they regard as a corrupt form of Christianity is better than no Christianity at all, and that to teach a negro to ask the Mother of Christ to pray to God for him is better than to leave him to fend for himself. But nevertheless, I know very well that it will cost many a pious soul in America a sharp pang to learn that the same ship which carries this letter will bear to your shores the vanguard of a body of Roman Catholic priests who have received from the Propaganda at Rome the special and exclusive mission of converting to the Roman Catholic faith the whole negro population of the United States—who have bound themselves by a solemn and irrevocable vow to make themselves until death "the fathers and servants of the negroes"—who will be followed ere long by forty other priests who are now preparing themselves for the same work, and who have already been given, by the Archbishop of Baltimore, a house and grounds for the headquarters of the mission. Great streams from little fountains flow; large oaks from little acorns grow; we are admonished, by high authority, not to despise the day of small things. The four priests who sail to-day will soon be followed by forty; the forty perhaps are long will be reinforced by four hundred, and the four hundred may finally be swelled to four thousand. Every one knows that when the Roman Catholic Church once gets a foothold anywhere she never loses it; and those who have studied the matter also know that the peculiar machinery with which that Church works enables her to accomplish very great works with a very small expenditure of money. The four missionaries, for instance, who soon will begin their work in Maryland, take with them neither wives nor children, and scarcely two coats. It would cost much to keep them—their wants will be of the lowest and the simplest, and without exaggeration, they will have nothing to do or think of but the work in which they will engage. If there are those in America who are unwilling to look forward to the prospect of seeing the negro population converted to Catholicism within the next quarter of a century, I warn them that they must be up and doing. For Rome has made up her mind to win the five millions of African negroes to herself; and I should not be surprised at her success.

But there are two facts which render this undertaking peculiarly interesting to all Americans. In the first place this is the first foreign mission which the Roman Catholic Church in England has ever sent forth—for when England was Catholic she had no colonies; and this particular mission has been given to the English Roman Catholics because, in the opinion of the authorities at Rome, England is guilty in the sight of God and man of the sin of forcing slavery upon America, and it is just that she should take on her shoulders the work of reparation for that sin. Both of these facts were dwelt upon at much length by Archbishop Manning in his discourse yesterday at the college at Mill Hill.—London Cor. N.Y. World.

A CATHOLIC ISSUE ON EDUCATION.—The Right Rev. the Bishop of Liverpool (Dr. Goss) has been making his triumphant visitation, and in his various addresses widely referred to the topics of the day. At St. Nicholas's pro-Cathedral, Copperas-hill, the Bishop, after remarking that a local paper had charged him with saying "that he would rather see Liverpool a second Chicago than that the poor ignorant Irish Ababs should receive education unless accompanied by religious teaching in the Roman Catholic faith," said he had repeatedly in sermons expressed his willingness, and his desire and preference, for education without religious rather than education with the reading of the Bible and singing of hymns, which he considered no education at all, because it belonged to that general kind of religion which ended usually in infidelity, and offences in downright atheism. Hence he had said, and said repeatedly, that if the School Board could not adjust matters so as to preserve peace and unanimity in the town, which was at all times desirable, he would prefer the establishment of schools purely secular; but he had a great objection to what they termed unsectarian schools. He was in favour of denominational schools, but if they could not have denominational schools, then, he said let them have schools from which religion

was altogether eliminated. He looked upon such an education as an abomination; but yet it taught the children reading and writing, and if it did not teach them religion, then the clergy must seek them out at their residences and bring them at other times to the Church for education. He was sure they were all sick of the School Board, and he would say no more on the subject except to refer to the unintelligibility of Lord Russell's proposition. That veteran statesman had suggested that the Bible, when read, should be read without note or comment, there being a danger if there were any note or comment of the teachers slipping into sectarian comment, and he (Lord Russell) was not surprised that the Birmingham League should insist upon the reading of the Bible without it. "But," added Lord Russell, "my object is that the youth of England may be taught to adopt, not the Church of Rome, or the Church of England, but the Church of Christ. The teaching of Christ, whether dogmatic or not, is to be found in the Bible, and those who in their infancy read the Bible may, at their own choice, when they reach the age of 15 or 16, follow the teaching of the Church of Rome, or of any Protestant community they may prefer." This was literally unintelligible. Since the aged statesman had allied himself with the family of Minto, he seemed to have slipped away from his attachment to the Protestant Church, and to have imbibed a sort of eclectic doctrine which he called neither the Church of England nor the Church of Rome, but the Church of Christ. But it was a strange thing that up to 15 a lad was exhorted to be a member of the Church of Christ by reading the Word of God for himself, and that after 15 he might abandon it, and might adopt either the Church of England or the Church of Rome; so that Earl Russell must either think that the Church of Christ, or he must be expressing a wish that a lad after having in early life been attached to the Church of Christ, should abandon it and take refuge in the Church of Rome or the Church of England.

RYAL PRAYERS.—Dr. Pusey has issued an address to Catholic members of the Church of England urging them to pray that the decision of the Judicial Committee in Mr. Bennett's case may be in accordance with their views. On the other hand, a correspondent of the Record urges united prayer in order that a decision may be arrived at in favour of Evangelical truth.

"HAVE BEEN" FOR SCOTLAND.—Sir David Wedderburn, M.P., read a paper lately to the Scottish Law Amendment Society on "Impediments to Scotch Legislation." These impediments, he said, were—1. The insufficient share of Parliamentary time and attention which Scotland obtained; 2. The fact that Scotland was really legislated for by an Assembly ignorant of her condition and requirements; 3. The want of efficient arrangements for giving Scotland the benefit of United Kingdom legislation; and 4. The absence of official representation for Scotland, either in the Cabinet or the House of Lords. He deprecated the practice of holding so-called Scotch Parliaments as being secret, irresponsible assemblies, and observed that a duly constituted grand committee of all the Scotch members, publicly debating Scotch measures, would not be open to the same objection. He had gradually become convinced that not only must imperial measures always have precedence of Scotch measures, but that Scotland could never hope to compete successfully with England even for the small fraction of Parliamentary time to which her number of representatives entitled her. The Society appointed a committee to report on the subject, with reference more particularly to private Bills.—Scottishman.

DEATH OF THE VERY REV. CANON ROCK.—We have to record to-day the decease of a well-known Roman Catholic dignitary and learned archaeologist, the Very Rev. Daniel Rock, D.D., one of the canons of the titular "Chapter" of the Cathedral of Southwark. Born in the year 1790, he was a native of Liverpool; he received his early education at the College of St. Edmund, at Old Hall, near Ware, in Hertfordshire, and completed his divinity course at the English College at Rome. Having been admitted into holy orders, he served what was then known as "the London mission" for some two or three years, at the end of which he became domestic chaplain to the then Lord Shrewsbury, with whom he resided for many years at Alton Towers. In 1840 he was appointed priest in charge of the Roman Catholic congregation at Buckland, near Farnham, Berks, on the property of the "Threeknockmorts." In 1852, soon after the establishment of the Roman Catholic hierarchy, he was nominated one of the first members of the new Cathedral "Chapter" of Southwark; and two years later his love of books led him to give up his country charge and establish himself in the vicinity of London. He was the author of a large number of publications, including the Church of our Fathers, as seen in St. Oswald's Kirk for the Cathedral Church of Salisbury, with dissertations on the belief and ritual in England in the Earliest Ages of Christianity; a work on the Irish Church, entitled Did the Early Church in Ireland acknowledge the Pope's Supremacy;—both of these works naturally dealt extensively with the national ecclesiastical antiquities of our own country and of the sister island. He wrote also A Vision of the Tower of Babel, the Magic Works of Magic (the latter in verse), and others smaller works of a similar nature. But the book by which his name will be longest remembered is his Hierarchy, or an Exposition of the Sacrifice of the Mass, in which he illustrates the various ceremonies which are used among the Latins, Greeks, and Oriental Christians, not only by written evidences, but also from paintings, sculptures, and inscriptions found in the Catacombs of Rome and other places, and belonging to the earlier ages of the Faith. In 1862, Dr. Rock, as a member of the committee, took a very active part in carrying out the objects of the special loan exhibition of medieval works of art at the South Kensington Museum, and he contributed to the official catalogue an article illustrative of the ecclesiastical vestments, embroidery, &c., there exhibited. For the last few years of his life he resided at Kensington, and his counsel and advice were often sought, and never sought in vain, by the authorities of the South Kensington Museum and the managers of art exhibitions.—London Times.

A Liverpool policeman was recently sentenced to five years' penal servitude for stealing eightpence. He had seized a little boot-black boy, threatened to take him into custody, and on reaching a back street had exacted eightpence from the lad as the price of setting him at liberty.

UNITED STATES.

A RUSSIAN LADY OF FORTUNE RECOGNISED BY ONE OF THE GRAND DUKES'S SISTERS AS A PRISONER AT ALBANY.—At Albany one of the Grand Duke's sisters visited the Police headquarters and examined the rogues' portrait gallery. Among these he noticed the photograph of a woman whom he recognized as the daughter of one of the first families of Russia, named Radetsky. She had eloped from her family, had come to America, and had from one descent to another, at last got into confinement at Sing Sing, on a charge of shoplifting, under the name of Cratovsky. Her father has died since she left Russia, bequeathing to her an immense fortune. The Russians will try to obtain her pardon.

When a woman makes up her mind to have anything she is pretty sure to get it. Probably that assertion will not be disputed. At any rate an illustration of its truth comes from Cincinnati. The good dame of a citizen of that place could not persuade her spouse to get her a patent clothes-dryer, so she took the pole out from her old-fashioned line the other evening, and croning down behind the

fence screamed "murder." In an instant her startled lord came flying out of the house, was caught across the throat by the clothes-line, and before he could recover himself it had nearly sawed his head off.—The next morning a sombre-looking individual, with his neck all done up in cloths and bandages, was seen putting up a patent clothes-dryer in that yard. How many divorce suits might be saved by a like simple expedient?

WASHINGTON, Dec. 18.—In the House, Mr. Ingham asked leave to offer a resolution expressing the profound regret of the House at learning of the angry severity which the French Government has pursued toward Communist prisoners. Mr. Cox wished to offer an amendment condemning the atrocities of the Spanish Government. The Speaker ruled that no amendment was in order. The House refused to suspend the rules. Mr. Ingham offered the following resolution, which was unanimously adopted: "Resolved—That while the House deems the conduct of foreign governments to be beyond its jurisdiction, it deeply sympathizes with all efforts to establish self-government and republican institutions, and with the families and friends of all persons who have lost their lives either on the field or on the scaffold, or elsewhere, in the cause of civil liberty."

Smallpox is a very dangerous and revolting disease, but it is also a very good test of religion. When a Catholic is attacked, the Catholic priest, true to his grand, heroic vocation, takes his place by the bedside of the patient, administering with mounted hands upon the brow of the lying the last rites of the faith and to breathe into the ear the last consolations of religion. The oft-sung Protestantism was illustrated last week in this city by a very different picture. A member of the Protestant Church, belonging to some one of its numberless sects, died by the prevailing epidemic. The minister was called to pray and preach over the corpse. He had not visited the man while he was sick. He failed to do the letter of the character of the hireling described in the Gospel. This good, faithful, brave shepherd answered the summons, after death, in a Protestant and very laughable manner. He performed his duty in a way that should teach Protestants the holiness, the meekness of the religion their fathers teach. This invited preacher held funeral services next door to the house in which this member of his congregation died. The place of this pitiable show of cowardice was even published in the daily papers. "The hireling fleeth because he is a hireling," but the shepherd layeth down his life for his flock. Few priests of this diverse are now suffering from this disease, contracted, in all probability, by the discharge of their duty to the sick. We ask the prayers of our readers for their recovery.—Catholic Telegraph.

In these days when the love of humanity is growing so weak in the breast of the average man and woman, it must be a cheering change for the Christian reader of a Baptist paper to turn from the vaunting announcements of the patent medicine-maker or the anti-popy book-maker, to the meek and humble terms in which the itinerant Baptist brethren tell of the deeds they have done for the salvation of souls. In order that such worthy examples of self-abnegation may not be unknown to our readers we reproduce a few of the communications published in a recent issue of a Baptist journal.

WATERBURY, TENN.—1871.

To the Editor of The Baptist.

Make known through your valuable journal that I have saved 10 souls here. I have buried 10 in the waters of baptism. I am happy. I have done great things. Let all praise be given to the Lord, not to me.

I. J. WATERS.

MEADOWS, TENN.—1871.

To the Editor of The Baptist.

Tell your readers that my exertions and my prayers have brought joy to all hearts in this place. My voice has been a healing salve to the wounded souls. My hands have saved them. My hands have buried them in the waters of baptism. Let all praise for my deeds be given unto the Lord, not to me.

In humility thine,

E. HERR.

HEWLETT, TENN.—1871.

To the Editor of The Baptist.

I have finished my labors here. My joy is great. I have pointed out the path of righteousness to many. I have led them thereunto. I have walked before them. I have won them from sin. I have crushed Satan. I have buried 5 in baptism. Let all praise for my deeds be given unto the Lord, not to me.

In humility thine,

A. WORTHMAN.

PROTESTANT CASE.—Every trade, every profession, has its nomenclature and technicalities, which are highly useful and expressive to the professors and students thereof, but totally unintelligible to the rest of the world. The sailor, the engineer, the politician, the broker, the printer, each has his peculiar slang; but, of all the dialects of argot, from the slang of metaphysicians to the slang of pickpockets, the religious cant of Protestantism is the most annoying to the ear of common sense. "You must be a lover of the Lord, or you can not go to Heaven when you die," is very true; yet so degraded has the sentiment in the asseveration become from the way in which it is bandied about by the Protestants, that its only effect is to provoke a smile. "Do you love Jesus?" "Have you given your heart to the Lord?" "Have you a keen moral sense?" "Have you experienced a change of heart?" "How long have you been a Christian?" "How did you get into the fold?" "Where did you get religion?" Such are a few of the bombs that assault one's ears and brain from the swamp-angels of Protestant cant. They are glittering generalities; they are meaningless as the conventionalities of society, as the weather-talk of shallow brains, as the commonplace of political harangues; they are the liturgy of lunatics, the ritualism of fools. When one listens to the extemporaneous prayers, the improvised hymns, and the modern instances in the sermons of protestant devotional exercises, he cannot but think the inspired foresight that locked the liturgy of our holy Church in a dead language, and so preserved it from the degrading touch of ignorance and fanaticism. The childish twaddle, the free and easy manner of speaking of persons and things divine would be amusing were it not shocking to the ears of Catholics. The colloquialisms and small change of Protestant religious conversation make a Catholic shudder even to mimic them, so trifling, almost blasphemous are they. As soon as a comic song becomes popular, it is parodied in rabid sectarian slang for the Protestant Sunday-school. "Tramp! Tramp!" and "Dixie" died in the wheezy melodious and hoarse throats of Protestant chorists; and the solemn and impressive "Kingdom Come" of the devout Catholic lost the respect and veneration of mankind through its parodied bastard brother, the jocular Negro-minstrel "Kingdom Coming" of the Protestant camp. The latest paraphrase is on the elegant and classic lyric, "Shoo Fly." It runs thus:

"Shoo Fly, shoo Fly, thy bitterest enemy could wish thee no sadder fate.—Detroit Western Catholic.

"Sa-tan, don't bodder me—
Sa-tan, don't bodder me—
Sa-tan, don't bodder me;
For I belong to Company G—"

"I hear, I hear, I hear,
I hear de organ's tones;
I feel, I feel, I feel,
Religion in my bones!

"Sa-tan, don't bodder me" etc.

"Shoo Fly" thy bitterest enemy could wish thee no sadder fate.—Detroit Western Catholic.

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. PHILLIPS.
G. L. CLARK, Editor.

TERMS YEARLY IN ADVANCE:
To all country Subscribers, Two Dollars. If the
Subscription is not renewed at the expiration of the
year, then, in case the paper be continued, the terms
shall be Two Dollars and a half.
The True Witness can be had at the News Depots.
Single copies, 5 cts.
To all Subscribers whose papers are delivered by
carriers, Two Dollars and a half, in advance; and if
not renewed at the end of the year, then, if we con-
tinues sending the paper, the Subscription shall be
Three Dollars.
The figures after each Subscriber's Address
every week shows the date to which he has paid up.
Thus "John Jones, Aug. '71," shows that he has paid
up to August '71, and owes his Subscription from
that date.
S. M. PATTENGL & Co., 37 Park Row, and Geo.
Rowell & Co., 40 Park Row, are our only authorized
Advertising Agents in New York.

MONTREAL, FRIDAY, DECEMBER 29, 1871.

ECCLESIASTICAL CALENDAR.
DECEMBER—1871.
Friday, 29—St. Thomas, B. M.
Saturday, 30—Of the Octave.
Sunday, 31—Sunday within Octave.
JANUARY—1872.
Monday, 1—Circumcision, Obl.
Tuesday, 2—Octave of St. Stephen.
Wednesday, 3—Octave of St. John.
Thursday, 4—Octave of Holy Innocents.

NEWS OF THE WEEK.

The telegrams as to the health of the Prince of Wales received on Friday, indicated a slight increase of fever; this of itself need not excite alarm, for it is not to be expected that, after such a severe attack as that which the Prince has experienced, health should be restored at once. We may hope, however, that the danger is over. The groom at Sandringham who was stricken down with the same disease as that from which the Prince has been suffering, and at the same time, is dead.

Small-pox is prevailing to an alarming extent in Birmingham. Extraordinary measures for preventing its further ravages are being adopted by the authorities.

Sir Charles Dilke still goes about lecturing in favor of republicanism; but some of his statements—that for instance to the effect that the Queen pays no income tax—have been well replied to, and contradicted. It must be confessed, however, that the man himself, in his own person, offers a very strong argument against the hereditary principle, or the hereditary transmission of dignities, in either the social or political order. "Look at, and listen to, me," he might well say to his somewhat rowdy audiences: "and you will have before you a proof of the absurdity of that system; when even such a one as I am, can merely in virtue of it, be invested with a title of honor."

It seems now to be pretty well determined that Paris is not, for some time at least, to be the seat of Government. Several very brutal murders, of which Prussian soldiers have been the victims, have been perpetrated in France; and as the legal tribunals have failed to do justice upon the assassins, the German government is naturally very indignant, and threatens retaliatory measures. This again has aroused in France a strong feeling of indignation against Germany; and everything denotes that, so soon as the former shall have in some degree repaired her recent disasters, and reorganized her military system, she will again appeal to arms. Affairs in Rome remain unchanged; but it looks as if there were no very cordial understanding betwixt the government of Victor Emmanuel, and that of M. Thiers.

There has been what we may call a political crisis in the Province of Ontario. The Sandfield Macdonald Ministry has resigned, and a new administration, having for its chief Mr. Blake, has been formed. Our Provincial Legislature at Quebec, after a somewhat agitated session, has concluded its labors.

We are happy to say that from later telegrams we learn that the reported relapse of the Prince of Wales is, if not altogether unfounded, at least greatly exaggerated. The condition of His Royal Highness is still good; convalescence progresses steadily, and there is every reason to look forward to his speedy restoration to health.

A heavy gale of wind raged all over the country on the night of Saturday last, in consequence of which the telegraph poles have in many places been blown down, and the usual communications interrupted.

"What signifies for folk to chide,
For what's been done afore 'em."
Old Song.

The personal attack made in the *Evening Star* upon our deservedly respected representative in the Federal Legislature, M. P. Ryan, Esq., is most unjust, and quite uncalled for. The *Star* reproaches him with encouraging

disloyal and unchristian sentiments, because, as one of the most prominent Irishmen of Montreal, having been invited to take the Chair at a lecture lately delivered in the St. Patrick's Hall, on the subject of *Rory O'More* and the gallant but unsuccessful efforts made by the Irish in the days of Charles I. to establish the independence of their country—he, Mr. Ryan, accepted that invitation. The lecturer was the Rev. Mr. Meagher, a Catholic priest, but not at present connected with the Jesuits. The lecture is reported in the *Star*; and even accepting that journal's version of it as strictly correct, there is scarce an expression to which the most fastidious can object. We have been assured, however, by those who have good grounds for what they assert, that the *Star's* report is not faithful, and that it does not leave a fair impression upon the minds of its readers, of the idea of the lecturer. We do not accuse the reporter of wilful misrepresentation; but from what we have heard, we believe that he misunderstood, and put a false interpretation on, the words used by the Rev. Mr. Meagher.

We are certain that, as a Catholic priest, that gentleman never intended to convey the idea that the shooting of Talbot—though Talbot was a bad man, and had recourse to the most infamous means to gain possession of the Fenian secrets, prostituting for that purpose the most sacred offices of religion—was a justifiable action. Murder is murder, no matter by whom, on whom, or on whatsoever pretence committed. The law of God, "Thou shalt not kill," admits no exceptional cases, except the case of self defence. In the eyes of the Catholic, therefore, the shooting of Talbot was brutal and cowardly murder; and of all men, Mr. Ryan is the last who would applaud, or tolerate language justifying, such an act. Now in the lecture, as reported in the *Star*, the only expression attributed to the lecturer, whose morality can be called in question, is that in which he is represented as having spoken of Talbot as of one "who had suffered for his crimes." Well! he did suffer; though the executioners were themselves criminals, and will have to answer for their bloody deed at the tribunal of Him "to Whom vengeance belongeth," and to Whom it appertaineth to execute judgment. Addressing Catholics, to whom all this is as familiar as his alphabet is to the *Star's* reporter, the reverend lecturer would scarce deem it necessary to enter into explanations as the sense in which his words were to be taken; though no doubt, he would have done so had he called to mind that his words were exposed to the severe criticisms of a press always on the alert to find something to condemn in the Irish Catholic priest.

But though we admit that the lecturer's words, as reported in the *Star* may be susceptible of an offensive interpretation by those predisposed to put the worst interpretation on every thing a priest says, we do not admit that, in the subject matter of his lecture, there was, as the *Star* editorially pretends there was, anything "calculated to stir up the bitterest feelings in the minds of his countrymen, and create dissension in our midst." The subject treated of was one of the many efforts made by the Irish to throw off the alien yoke of England, and the gallant deeds of Irish worthies of the seventeenth century. Well! do not Scotchmen do likewise? and no one impugns their loyalty, no one taxes them with being firebrands. Do not Scotchmen, of all creeds, and of all shades of politics, take a just and honest pride in their ancestors, who fought for, and asserted their country's independence, against England? We have before our eyes at this moment, in the columns of the *Montreal Witness* of the 20th inst., a report of a Social Entertainment in the St. Andrew's Home, given by the Caledonian Society, the President, Mr. Murray, in the chair. In this report we read:—

"The feature of the evening was the reading of a paper by Mr. D. B. McMaster, B.C.L., entitled *Reminiscences of the Scottish War of Liberty*, in which he gave a graphic and interesting sketch of the leading historical events of the days of Sir William Wallace, culminating in the *Battle of Bannockburn*, when the Scotch under King Robert Bruce drove the English across the border."—*Witness*, 20th inst.

Is Mr. Murray a disloyal man then? or is Mr. McMaster to be denounced as a firebrand? And if we absolve these, why condemn the Irishman for loving to dwell upon the brave deeds of his ancestors? Irish independence was an object as praiseworthy in the Irishman, as was Scotch independence in the Scotchman; and the former has as good a right to take pride in the valor and patriotism of an O'Neill or a Rory O'More who fought for that independence, as have Scotchmen to glory in a Wallace or a Bruce. Mr. Ryan was just as much in the right place, when he took the chair at a meeting whereat the brave deeds of Irish patriots were recounted upon, as was Mr. Murray, President of the Caledonian Society, when presiding at a meeting to commemorate the "Scottish War of Liberty." Why then impute as a crime to the Irishman, that which is deemed rather meritorious in the Scotchman? Would it not be more equitable to give credit

to both? We recommend the *Star* to reconsider its verdict on Mr. Ryan; else it will, in consistency, be obliged to denounce as a traitor, and as a firebrand, the author of *Waverley* who was a little of a Jacobite at heart, and one who delighted to descant upon the gallant deeds of "bonny Prince Charlie."

Mr. Ryan has lived too long in Montreal; his integrity in business, his loyalty as a British subject, his honor as a gentleman, his sincere but unostentatious piety as a Christian, are all too well known—for him to need any vindication in any one of these matters, from us, or from any man; but since he has been unjustly attacked by the *Star* he will, we hope, pardon us, if we bear our humble testimony to the fact, that throughout the Dominion our Queen has no more honest and loyal subject; and if we remind the *Star*, that the gentleman to whom he attributes disloyal and unchristian sentiments, was in 1866, and when we were menaced with a Fenian raid, one of the first to organize, and take command of a body of citizens formed for the purpose of maintaining order, and upholding lawful constituted authority. Mr. Ryan is not the man to court popularity, by concealing his sentiments.

One word more. In the *Star*, the Rev. Mr. Meagher is reported as having expressly said that no political movement at the head of which the Church did not place herself could ever be successful, or beneficial to Ireland. To all who know the attitude which the Church has always assumed towards Fenianism, and kindred movements, this should be enough to show that the lecturer, and those who applauded him, are opposed to physical force, and seek only to ameliorate the condition of Ireland through the agency of constitutional means; that they deprecate in short all means to effect that legitimate object, of which the Church does not approve, and which she does not bless. This we say should satisfy the *Star* that the most loyal of subjects might well assist at Mr. Meagher's lecture; and that the sentiments therein expressed were not unchristian. Far as the heavens from the earth, far as the east is from the west, so far is the Catholic Church from the party of the Revolution. The reproach, as the *Star* well knows, urged against her by her enemies is, that she is too conservative, that she is reactionary, and that she will not march with the party of progress. Would it not then be the height of folly to fear that that Church, the Church of a Lescuré, of a La Rochejaquelein, of the brave men who in La Vendée fought and died for the Altar and the Throne, should bless treason, or place herself at the head of the Revolution?

THE LONDON QUARTERLY REVIEW.—Oct. 1871.—Leonard, Scott Publishing Company, New York; Messrs. Dawson Bros., Montreal.

The close of the year offers the occasion of directing public attention to the reprints of the leading British periodicals, brought out at a very low rate by the Leonard Scott Publishing Company. These periodicals consist of the *London*, the *Edinburgh*, the *Westminster*, and the *British Quarterly Reviews*, together with *Blackwood's Magazine*, monthly; the terms are moderate. *Blackwood*, with the four *Reviews*, \$15 per annum; with three *Reviews* \$13; with two, \$10; with one \$7; and by itself \$4. Any one *Review*, £4; two \$7; three \$10; and all four \$12.

The current number of the *London Quarterly* is particularly worthy of notice, from the excellence of the articles of which it is composed. These are:—Spiritualism, and its Recent Converts; 2. Byron and Tennyson; 3. Beer, Brewing, and Public Houses; 4. Guicciardini's Personal and Political Records; 5. Continued Mismanagement of the Navy; 6. Industrial Monopolies; 7. Jowett's Plato; 8. Army Administration and Government Policy; 9. The Commune and the Internationale.

The first article on our list is devoted to an examination of the asserted marvels of modern necromancy, and to an attempt to explain, on purely natural and physical grounds, the extraordinary phenomena connected therewith.—The *Reviewer* deems the subject worthy of notice, because the belief in what is known as "Spiritualism" is extensively and seriously entertained in the very heart of nations that claim to lead the van of modern civilisation; being professed, not only by the ignorant, but by the well instructed, and alike by those who avowedly trust—as to all that relates to the unseen—in Faith rather than in Reason, and by such as glory in their entire freedom from antiquated prejudices of every description."—p. 161.

"Under the designation 'Spiritualists,' a great and increasing sect has arisen both in the United States and in our own country, which numbers among its members not only a large aggregate that may be considered as representing the average intelligence of our social community, but some of the most cultivated men and women of our time; whilst distinguished representatives of various departments of science have attested the reality of some of the most extraordinary manifestations of the occult power exerted through the chiefs of the sect, though without

committing to any hypothesis as to its source."—p. 162.

Here certainly we are presented with a phenomenon in the moral order whose causes are worth enquiring into. Whence comes it that in this enlightened century, so many millions, not below the average intelligence of the age, nay, comprising some of the most cultivated men and women of our time, should have become converts to Spiritualism? The *Reviewer* does not attempt an answer to this question. Mr. Owen, we think, comes near the mark, when in his recently published work, *The Debatable Land*, p. 235, he says, "Spiritualism is the complement of Christianity."

In other words, Christianity in its Protestant phase, is felt by thinking Protestants to be imperfect, and inadequate to man's intellectual and moral requirements; for that only which is felt to be so inadequate, or incomplete, can require or receive a complement. Christianity as represented to Protestants by their system, does not satisfy the cravings of the heart, and of the intellect; and to fill the gap, Spiritualism is called in. In the Catholic world it makes no converts, and can boast of no conquests.

The questions that the *Reviewer* deals with are these:—In what light must we look upon the alleged phenomena of Spiritualism? Do they really occur? and if so to what cause must we attribute them?

There are but two ways of dealing fairly and logically with these questions. One is roundly to deny their occurrence, and to set down the witnesses thereunto as lying knaves, or silly fools. The other is to admit their occurrence, and to attribute them to the devil. The *Reviewer* adopts neither of these methods. The objective reality of some of the simpler phenomena he, on the testimony of eye-witnesses thereunto, admits, but attributes them to "unconscious muscular action;" when called upon to account for the more marvellous phenomena, inexplicable upon the "unconscious muscular action" hypothesis, but just as well attested as the other phenomena whose occurrence he admits, he gets rid of the difficulty by summarily impugning the credibility of the witnesses; by calling in question the sufficiency and relevancy of the evidence; and by throwing doubts upon the intelligence or the veracity of the narrators. He admits that tables turn, and stand upon one leg, but attributes these things to the "unconscious muscular action" of the medium, or mediums who have their hands on the table:—

"In these and similar cases the movements depend upon the reflex action of that lower division of the nervous centre which includes the spinal cord and the ganglia of special sense at its summit." Page 166.

Lucid as this may be, it hardly can be said fully to account for the raising of tables in the air, weighing over a hundred and twenty pounds, by merely touching them with the finger tips—a phenomenon just as well attested as any of those which the *Reviewer* admits. It would be a simpler and more logical process to dismiss at once and for ever all those spiritual phenomena, by saying of the witnesses thereunto what, in his haste, David said of all men in general.

Either the witnesses, when testifying to facts which fall under the cognizance of their senses; when deposing as to what they have seen with their eyes, and have heard with their ears, are credible as honest and intelligent men, or they are not. If they are, there is no reason for rejecting their evidence as to the actual occurrence of the sensible facts which they depose to, inexplicable even though they may be, though of course we need not accept them as competent witnesses as to the causes of the phenomena. If we do not believe them to be credible witnesses, because honest and intelligent there is no need to discuss the question of spiritualism at all.

For instance, when Lord Lindsay solemnly assures us that, at a seance in company with Mr. Home, Lord Adare, and a cousin of his, he and they saw Mr. Home pass out of the room through one window, 70 feet high above the ground, and return to the room by another window, "there not being the slightest foothold between" the two windows, 7 feet 6 inches apart; and affirm that they distinctly "saw Home floating in the air outside our window" p. 180, there are but two ways of dealing with the story. We may admit the facts deposed to, and thence conclude to superhuman agency; or we may deny them, and reject the testimony of Lord Lindsay and his companions, as that of men who are either knaves or simpletons. The *Reviewer* adopts neither solution. He admits that "Lord Lindsay is a gentleman of honourable name, unblemished personal character, and not only highly educated according to the ordinary standard, but possessed of considerable scientific attainments" p. 179, —and therefore, morally and intellectually a credible witness as to the occurrence of any physical fact falling within the cognizance of

Mr. R. D. Owen reckons the Spiritualists in the United States at seven millions and a half, and in the rest of Christendom at, at least, as many more. As a proof of its rapid increase, even in England, he notices that whereas "in London ten years ago there was but a single spiritual paper, to-day there are five."

his senses: but he disposes summarily of his evidence, by the remark that as "this spiritual transportation took place by moonlight" it may be put down "as all moonshine" p. 180. This may be jocular, but it is not philosophical, or quite satisfactory.

So again, the *Reviewer* gives us the details of an interview he once held with a Mr. Foster, a celebrated American medium. Amongst other things that Mr. Foster did, was the replying correctly, by means of large red letters traced on his bare arm, to questions the *Reviewer* had "written down on slips of paper, which had been folded up, and crumpled into pellets, before being placed in his hands." This seems at first sight a rather startling fact; but again the *Reviewer* thus summarily disposes of it:— "The trick by which the red letters were produced, was discovered by the enquiries of our medical friends."—p. 178.

It would have been more satisfactory, we think, had the *Reviewer* made public the discovery, and divulged the process by which these "red letters were produced." This he does not do.

On the whole we think the *Reviewer* has left the question in very much the same state as that in which he found it. Spiritualism may be an "Epidemic Delusion;" but still remains the important question—What are its provoking causes, and what the conditions favorable to its spreading? If from the ravages of cholera, or scarlet fever, we rightly conclude to the defective hygienic conditions of those districts where those terrible diseases manifest themselves; so in like manner must we conclude that, even if Spiritualism be but an "Epidemic Delusion" as the *Reviewer* pretends is the case, there must be something radically defective in the moral and religious conditions of the countries where that epidemic obtains a strong foothold. It is noteworthy in this connection, that the epidemic never spreads in Catholic communities.

The Legislature of the Province of Quebec was prorogued on Saturday, the 23rd inst., by the Lieutenant Governor. The several Bills passed during the course of the session having been presented by the Speaker and assented to, the Assembly was prorogued by the following speech from the throne:—

Honorable Gentlemen of the Legislative Council; Gentlemen of the Legislative Assembly:

I am happy to congratulate you on your labors and on the importance of your deliberations. I observe with pleasure that you have deemed it advisable to continue the policy inaugurated by the late Parliament with regard to colonization and railways, and that you have omitted nothing calculated to insure the rapid development of the resources of the Province. The various acts which you have passed with the view of improving the administration of Justice and for other objects of public benefit, and the local and private measures which have met with your sanction, cannot, I think, fail to be received with satisfaction by the people of the Province.—Gentlemen of the Legislative Assembly, I thank you for the liberality with which you have voted the supplies, and I shall take care that the best use is made of the sums which you have placed at the disposal of the Government. Honorable gentlemen of the Legislative Council; Gentlemen of the Legislative Assembly—Before returning to your homes accept my sincere wishes for your welfare and for that of your families.

GREAT ATTRACTION.—The pupils of the Saint Laurent College, aided by a Society of Artists from Montreal, propose to give, on Sunday next, 31st inst., New Year's Eve, a Dramatic and Musical entertainment for the benefit of a charitable work. The entertainment will commence at 2 P.M. Price of admission 25 cents.

WHAT THE REVOLUTION AND THE NEW REFORMATION HAVE DONE FOR ITALY.—From the Naples correspondence of the *London Times*, we learn, that "crimes of blood are on the increase, as is attested by the authorities of the law;" who in this respect do but corroborate the unanimous testimony of all the loyal and Catholic journals.

We learn from the *Echo de Louis* that a habitant of the name of Francois Rheumeau, aged 35, of St. Ambroise, was picked up frozen on the road; he died in a few minutes after he was discovered.

The Grand Duke Alexis has addressed a letter to our worthy Mayor, M. Coursol, thanking His Honor; and through him the citizens of Montreal for the gracious reception accorded to him on the occasion of his late visit to Montreal.

It is reported that the unhappy man once known and honored in the Catholic Church under the name of the P. Hyacinthe, is lying seriously ill at Munich. May God give him grace to repent of the scandals he has occasioned.

We beg to inform our subscribers in St. Stephen, Charlotte Co., N.B., that Mr. J. E. FLAHERTY has kindly consented to act as Agent for the TRUE WITNESS, and is now prepared to receive subscriptions and give receipts therefor. We hope our friends in the vicinity will give him a call.

To the Editor of the True Witness.

DEAR SIR,—I have with much pleasure and satisfaction attended the Christmas Examination of the pupils attending the Male and Female Departments of the R. C. Separate School in this village—the former under the management of Mr. A. J. Campbell, and the latter under that of the Sisters of the Holy Cross.

A respectable number of the parents and friends of the pupils and supporters of the School was present; which manifested the deep interest they have in the good training and religious instructions received in those Schools by the youth of the Parish.

The aptness with which the pupils answered the various questions, and, moreover, the good order and discipline exhibited,—evinced the great care with which those Schools have been conducted under their respective Teachers.

At the close of the Examination in the Male Department, Prizes were awarded to the successful competitors in the different classes; and as the Examination was to terminate Mr. C.'s engagement, after having conducted the School for over five years, a general distribution of Books took place among the unsuccessful pupils.

The Parish Priest, the Public School Inspector, and Trustees expressed in the highest terms their entire satisfaction with the state of the School; and whilst regretting that Mr. C. had seen fit not to re-engage, sincerely hoped that whatever avocation he might in future choose, happiness and prosperity might attend him.

On the following day the pupils assembled in the Schoolroom, at the request of the Teacher, who was anxious to have a few parting words with them before bidding a final adieu; when quite unexpectedly, the following address was presented by the pupils; and, although not couched in lofty words (the eldest boy not having yet seen many of his teens) it bespeaks the kind feeling and good wishes entertained by them towards their Teacher.

THE ADDRESS.

KIND AND RESPECTED SIR,—It is with sentiments of deep felt sorrow and regret that we, who have been under your care for so long a time, have heard of your intention of leaving us. We take advantage of the present opportunity to offer you our sincere thanks for the great interest you have always manifested in our behalf; also, for the many play-days that have been made so pleasant and jolly for us by our dear Teacher.

As we are not yet far enough advanced to present you with a grand address, we will at least show you our good will to do so, in making this feeble attempt. Be assured that, wherever you may be engaged the boys of our School will always be happy to recall the days spent under your instructions. They hope that in whatever part of our Province you may be situated, you may enjoy good health and prosperity.

Please accept, dear Sir, the good and sincere wishes of your little boys, who before we conclude would also wish you (as Christmas is so near) a merry Christmas and many happy New Years.

From the boys of the R. C. Separate School, Alexandria.

Mr. Campbell then made the following reply:— My DEAR PUPILS.—Although I have some time ago sent in my resignation as Teacher of this School, I did not until the present moment, fully realize that the bond which has united us as Teacher and pupils for the last five years and three months, is now actually to be severed.

The kind and affectionate sentiments contained in your Address, though few and simple in themselves, are to me most expressive and affecting. It is with much regret I now review the past, and call to mind that too often I was under the painful necessity of rebuking and chastising you rather harshly and severely. Although at the time, I considered it necessary for the good government and progress of the School; now that we are about to part, I regret the severity of those chastisements on many occasions, and I sincerely hope and trust they will be forgiven on your part; when on my part I now solemnly assure you that they were invariably prompted by my zeal and anxiety to advance you in your studies.

I sincerely hope that the seeds of education which I have been endeavoring to sow amongst you will bear good fruit; I trust you will continue to make good use of the advantages you now possess, and be assiduous in adding to your store of knowledge during the days of your youth—for remember the words of the poet:—

“Labour for learning before you grow old. For learning is better than silver and gold; Silver and gold will soon pass away, But learning once gotten will never decay.”

I will now, without going any further, ask you one favor, and that is, to be obedient and respectful to my successor whoever he may be; to throw no obstacles deliberately in his way, which would prevent him from discharging his duties faithfully. This, my dear boys, will be much to his advantage, and greatly to your own credit and material benefit.

As many of you will, ere many years, have to leave your dear parents and native homes, and go abroad into the wicked world where you will have to encounter many hardships and dangers, I sincerely trust that, fortified by a good Catholic education, you will be enabled to avoid bad company, resist evil temptations, and gain for yourselves respectable positions in Society.

In conclusion, my dear pupils, I thank you kindly for your nice and affectionate Address, which I shall carefully preserve as a memento of you as long as I live. I now bid you all a kind and affectionate adieu, and beg God to grant you grace to lead good and pious lives in this world, and to reward you with eternal happiness in the next.

Hoping you will pardon me Mr. Editor for trespassing so much on your precious time and space, I remain, Yours respectfully,

SPECTATOR.

To the Editor of the True Witness.

SIR,—It may be gratifying and edifying to many of the readers of the TRUE WITNESS to learn that a mission was opened in the parish of Cornwall, on Sunday the 10th instant, by the Revd Jesuit Fathers Langoake and Mc-Nerhaney of Montreal, and by them closed with the papal benediction on the Sunday following. They preached alternately each day at 7 and 9 a.m., and 4 and 7 p.m., to crowded audiences of both catholics and protestants; and by their eloquence earnestness and edifying appearance charmed the hearts of their thousands of listeners, and won among their numerous penitents many a person who for years had absented himself or herself from the sacraments, besides five converts to the Church. The controversial sermons of Father Langoake were eloquent bold, argumentative and exhaustive, and those of Father Mc-Nerhaney convinced all that they were the effusions of an orator of the first order fired with the zeal and clarity of St. Ignatius.

The Holy Fathers were assiduously assisted in the confessional by the Revd Fathers Mead, McCarthy, Masterson and the Pastor of the Parish, and by their united efforts about twelve hundred received holy communion.

The thanks of the congregation are due to the Jesuit Fathers in being so charitable as to come among us, and also to the other Fathers who so kindly and effectively lent their assistance.

I cannot conclude without saying that the zeal of Father Murray in procuring a mission, which was much needed in Cornwall, conferred a lasting benefit on his parishioners which should not be forgotten by them.

Yours, etc.,

A PARISHIONER.

Cornwall, Dec. 21st, 1871.

We have to acknowledge the receipt of the Weekly Budget of Quebec, a paper devoted to Agriculture, Manufactures, and Commerce.

TAXATION OF CHURCHES.

(To the Editor of The Globe.)

SIR,—I am directed by His Grace the Archbishop, to answer a communication of Ald. Hallam's which appeared in this morning's Globe on the "abolition exemptions."

His Grace the Archbishop had not certainly Alderman Hallam in his mind when he spoke of irreligious men wishing to tax churches and charitable institutions. He would be very far from suspecting a kind and liberal Alderman who from year to year cheered the hearts of the Orphans with a generous Christmas feast, to be the instigator of the petition. Alderman Hallam reads his Bible and no doubt found that our Divine and meek Redeemer Christ, used such expressions as "Whited Sepulchres." Woe to you Seribes and Pharisees, hypocrites; because you are like to Whited Sepulchres, which outwardly appear to men beautifully, but within are dead men's bones and of all filthiness. St. Matt. xxiii, 27. St. John called many of the hypocritical Jews "broods of vipers," and our Blessed Redeemer made a whip of cords and drove the buyers and sellers out of the Temple. Christ and his disciples, when the occasion required, did not hesitate to call persons and things by their proper names.

The Archbishop, in his reasons why churches and charitable institutions should not be taxed, confines himself especially to those subjects of exemption. The Archbishop knows full well from experience that both he and his priests pay their fair share of taxes as private citizens both directly and indirectly, and fully equal to any amount of protection received. This answers the first reason of the Alderman, besides, as it has been already remarked by His Grace in his letter, the churches by their action, do more service to the State, than in their absence, taxation could accomplish. Our clergy and charitable institutions, though not supported by the State do more to lessen the burden of the State than can be recompensed by exemption from taxation.

The Alderman speaks of fraud; but as fraud implies deception, there can be no fraud where the community is quite willing to have their churches and charitable institutions exempt from taxes.

Mr. Hallam, in his third reason, speaks of privileged classes; but the Archbishop speaks of privileged institutions, not classes. The worthy Alderman assumes that the taxation of the mechanic would be diminished by the taxation of church property. This we deny, except in case the mechanic should be an infidel or unbeliever; for if he attend any church whatever he will have to bear his proper share of its taxation.

It is a tax, then, on religion, and an inducement to abandon public worship. Every one can see that the alleged benefit of the proposed taxation would be employed by a certain class of the community not overburdened with piety.

The remaining reasons of the worthy Alderman have all been met in His Grace's letter which he has so ably touched, much less disapproved.

I have the honour to be,

Yours sincerely,

JOSEPH McCANN,

Priest, Secretary.

St. Paul's Toronto, Dec. 12, 1871.

HOW TO SELECT A SEWING MACHINE.

Not long ago the prominent question among the intelligent housekeepers was:—“Shall I buy a Sewing Machine?” That question has latterly become obsolete, and in its place this has been substituted:—“What kind of Sewing Machine shall I buy?” It is absolutely settled that a Sewing Machine of some sort must be domiciled in every well-ordered family.

I believe myself quite competent to give advice on this subject, and if I am interested in the matter, as I admit the fact to be, I insist that my interest lies in giving such advice as will lead the public to lay out their money judiciously for good Machines; and I, therefore, respectfully submit the following remarks:—

It will not always answer to trust implicitly to the exhibition of Machines. Operators of very great skill, with a pocket full of useless attachments, are generally employed to show such Machines off; and the materials best adapted to the capacity of the Machines are carefully selected. Moreover, it does not by any means follow that because you witness the operations of a worthless Sewing Machine in the hands of those persons, that you will be equally successful when employed upon the work you have to do. Really good Sewing Machines will work well in the hands of an operator of ordinary skill. It is not entirely safe to trust to the gratuitous recommendation of professed friends, as there are many who occupy very fair positions in society who are ever ready to sell their influence, and will not scruple to persuade their friends to buy a particular kind of Sewing Machine, and then claim from the dealer a commission for having introduced a customer.

The best and safest guide in the purchase of a Sewing Machine, or anything else, is to buy that which has an established reputation. No Machine can be too perfect, and it will be found to be true economy to purchase the best.

In every case before definitely making up your mind, it would be prudent to satisfy yourself as to the durability of the Machine you propose to buy, and that it has the capacity to perform, to your entire satisfaction, all the various kinds of sewing you wish to have done upon it. There is hardly any place in the Dominion in which it will be found difficult to find responsible persons, and friends upon whose sincerity you can rely, from whom you can procure pretty accurate information in regard to the qualities of the Sewing Machines which are known to have merit. As to Machines which have no established character, such as those which are peddled from door to door, the only safe rule is to have nothing at all to do with them.

J. D. LAWTON.

The Omaha Legal Enterprise in aid of the Mercy Hospital at Omaha, where the sick and destitute of all nations are cared for by the Sisters of Mercy free of charge, is truly a charitable undertaking, and is sanctioned and endorsed by the Governor and best business men in the State. The Tickets are \$3 each, or two for \$5. The drawing takes place January 30th, the highest prize is \$50 000 in gold. Full particulars can be had of Messrs. Pattee & Gardiner, Managers, Omaha, Nebraska.

Therefore we, the undersigned, hereby certify to our entire satisfaction with the way in which the drawing has been conducted, feeling confident that we are but echoing the convictions of all the best citizens and business men of Omaha, and we further certify that great credit is due Mr. Pattee, the business manager in Omaha, for the honorable manner in which he has conducted this grand enterprise to so successful a termination:

- W. H. James, Governor of Nebraska.
S. S. Caldwell, Mayor of Omaha.
J. Patrick, President Board of Trade, Omaha.
S. A. Stickland, President Constitutional Convention, State of Nebraska.
J. T. Hoile, U. S. Marshal.
James Neville, U. S. Attorney.
Henry K. Smith, Surveyor of Customs Port of Omaha.
John R. Porter, Judge of Police Court, Omaha.
H. L. Seward, Marshal of Omaha.
Jesse Turner, Deputy United States Marshal.
Charles H. Byrne, Deputy Sheriff Douglas county, Nebraska.
J. P. Bartlett, member of City Council, Omaha.
M. J. McKelligan, member of City Council, Omaha.
Geo. Armstrong, District Court, Omaha.
Ed. M. Morseman, agent U. S. Express, and Wells, Fargo & Co's Express Companies.
Ben. B. Wood, Cashier State Bank of Nebraska, Omaha.
C. C. House, forwarding and commission merchant, Omaha.
John I. Redick, attorney at law, Omaha.
George M. O'Brien, attorney at law, Omaha.
G. W. Ambrose, attorney at law, Omaha.
Baldwin & O'Brien, Attorneys at Law, Omaha.
J. F. Gillen, Chief of Detectives, Omaha.
David Leach, Treasurer Sully County, Nebraska.
Henry Gray, late City Treasurer, Omaha.
E. H. Pratt, merchant, Omaha.
J. D. & D. C. Sutherland, tobacconists, Omaha.
A. J. Stimpson, carriage manufacturer, Omaha.
W. R. Bartlett, real estate dealer, Omaha.
E. & C. Richards, wholesale merchants, Omaha.
John Webb, jeweler, Omaha.
B. H. Willis, firm Willis & Andersen, Omaha.
A. Polack, merchant, Omaha.
H. & J. Wilbur, books and stationery, Omaha.
—Tribune and Republican.

TESTIMONIAL FROM THE SISTERS OF MERCY. The card, signed by the Sisters of Mercy, of Mercy Hospital, Omaha, November 14th, should satisfy everybody of the charitable object of the Grand Gift Concert in aid of the Mercy Hospital. Here is truly a chance to do good, and at the same time you have an honest show to win \$50,000 in gold coin.

The testimonials, signed by the Governor, Mayor, United States Marshal, President Board of Trade, &c., must satisfy all of the bona fide character of this enterprise.

My DEAR CASSET.—Your last issue contains an implied error or two in your remarks touching Father Coyle's Temperance society in Emery and Emmisnore. I am sure you will not take it had if I set you right. It is not correct to say that "Father Coyle has initiated a Temperance society with excellent prospects of success." Father Coyle initiated the society in question nearly two years ago, and in two days received the pledge from four hundred and three of his parishioners. It is not correct to say that he has excellent prospects of success, for the very good reason that he has already succeeded so well that there is not so much as a corporal's guard left in his whole parish who touch, taste, or handle the vile thing called whiskey. The society numbers now about one thousand active agents and earnest workers in the Temperance cause. When our Bishop was here last summer he called for a show of hands from the pledged members of the society. There was hardly a hand in the church but was lifted up towards heaven in protest against the Demon Poison, Alcohol. The demonstrations was one not easily forgotten. The Bishop was deeply moved—even to tears—and lifting up his hands he said, "May the great God of Heaven bless you, my dear children; may he strengthen your hands to fight against the deadly enemy. Peace, prosperity and happiness will be to you and to your children as an inheritance forever." There was not a dry eye in the church. Father Coyle continues to work like a warrior to prevent ex-king alcohol from reascending his throne.—Yours,

DOWNTOWNE. ST. PATRICK'S SOCIETY.—The Charitable Committee met in their Hall last night, and in accordance with well known Irish generosity now of the numerous applicants left the Hall unaided.—Montreal Herald 23rd inst.

EXTRAORDINARY RESULT OF A SERMON.—Last night in the Cathedral, Rev. Pere Daman made one of the strongest and most thrilling appeals in the cause of temperance ever heard in Ottawa. Eloquent as the Rev. Father always is, last night he surpassed himself, and the burning words and earnest manner of the speaker were attended by a result which will cause his sermon on the occasion to live long in the memory of those present. So great was the enthusiasm excited in the minds of his hearers by his eloquence, that not less than two or three hundred people—men, women and children—voluntarily

come forward and kneeling down in front of the altar, took upon themselves the temperance pledge.—Ottawa Free Press.

HALIFAX, Dec. 22.—Information was received here to-day that Mary Johnston, a servant girl who lived at the house of W. H. Thomas, who died suddenly here last summer, has confessed to the authorities at Boston that his death was caused by poison given him by his wife. Mrs. Thomas was arrested here shortly after his death for removing the furniture, on which there was a bill of sale. She gave bonds to appear at trial, but subsequently slipped away, taking the girl with her, and putting her bondsmen in for the amount. It is said the body of Thomas will be exhumed.

Letters from Ingonish, C. B., confirm the news of the loss of the Fanquai, from Montreal, bound to Cork, on the 9th instant. A party of fishermen fell in with the remains of the wreck between Neale's Harbor and Ingonish. One body perfectly nude was found. There was no way of ascertaining the name. On a barrel head was the name Walter Thorburn in black print, and on another Tom Grey in pencil.—Sails, ropes, chains, spars, and timbers were all mixed up in one mass. Efforts are being made to discover the other bodies and any papers or articles which will identify them.

FATAL ACCIDENT.—Yesterday afternoon Mr. Coroner Jones held an inquest at Point St. Charles on the body of Edward Desjardins, wood cutter, aged 56 years. It appears from the evidence of Mr. Salsbury, engine driver, Ronald Pigeon, fireman, David Miron and Theophile Grenier, that locomotive No. 24, after taking in water at the engine house was slowly backed out. After proceeding some distance it was switched off upon a side track when a man was observed lying dead upon the track they had just left. He was badly mangled and must have died instantly. From all appearances he had been riding on the tender of the locomotive, out of sight of the engineer, when he was shaken off and run over. There can no blame be attached to the engineer. Before leaving the engine house he had sounded the whistle and rung the bell, and also kept a sharp look out ahead, as there is a sudden curve around at that point. If the man had been upon the track, he would have been seen, but there can be no doubt that he was on the edge of the tender, for there were marks where his feet had been. The jury returned a verdict of "accidental death by misadventure and not otherwise."—Montreal Gazette 23rd inst.

THE STABBING CASE.—The man, McLaughlin who was stabbed last Saturday night by the two sailors McKenna and Fletcher, is still in the General Hospital. A certificate was received this morning from the resident House Surgeon, stating that the wounded man was almost out of danger. The two sailors remain in jail.—Montreal Gazette, 23rd inst.

OTTAWA, Dec. 22.—The Governor-General has commuted the sentence of Horton, the Sarnia murderer, condemned to be hung on the 28th inst. to imprisonment for life. This is done on the ground of his being of weak mind on a certain subject which led to the crime being committed.

NAPANESE, Dec. 21.—James Taylor, a coloured person, received a letter from the post-office, here, to his address, which contained a gold draft from Cleveland, O., on New York, for sixteen dollars. He got the draft cashed at a broker's, and returned the letter to the post-office, minus the cheque, saying it was not for him. It turned out that the letter was for another party, James Taylor, who traced the matter out. The negro confessed his guilt, and was sentenced by Judge Wilkinson, of this place, to five years in the Kingston Penitentiary.

The Quebec Chronicle says the report that some of the farmers in the Lower Counties have been engaged in plundering one or more of the ship-wrecked vessels has reached that city. It has been suggested in view of fact, that it would be well to retain the services of the Quebec Water Police, or some of them, to protect this property till spring. It is desirable to put a stop to the proceedings of marauders, and there could be no better way of doing so than by the employment of a portion of this active and efficient force.

FROZEN OVER.—The cold on Thursday 21st inst. was so intense that the open space which usually is seen in winter in the middle of the river was frozen over yesterday morning. This is a very rare occurrence, as the current is very strong at that point.—Ottawa.

HALIFAX, N.S., Dec. 21.—Dr. Gossip made his statement before the investigating committee to-day. He said he did not believe forty deaths had occurred on board the Franklin between Stettin and Halifax, or that there was any Asiatic cholera on board at all.

REMITTANCES RECEIVED. Sierra, A. Kennedy, 2; Westport, J. McCann, 2; Jarvis, G. E. Forster, 2; Osgoode, J. Palmer, 4; St. Anselm, J. McGowan, 2; Mile End, Rev. C. Beaudry, 2; Lochiel, W. Donovan, 1; Norton Creek, A. McCallum, 1; Stockwell, E. McGill, 4.50; Hammingford, Rev. F. X. Geoffroy, 1.50; Sorel, W. McCallum, 2; Salmon River, N.S., T. O'Neill, 4; Concordia, Kansas, Rev. P. J. Bedard, 2; Lanark, M. Tierney, 1; Quebec, S. Connolly, 2; Lyndhurst, D. O'Connor, 4; St. Wencelans, Rev. L. H. Richard, 2; St. Hypolyte, Rev. F. X. Laberge, 2; Lowe, J. Martin, 2.50; Netherby, C. McPhalen, 2; Middleville, E. Command, 2; Alexandria, G. Harrison, 2; La Nouvelle, Rev. J. Auger, 2; Barcelona, P. Jones, 2; Brooklyn, N. Y., D. M. Moran, 5; Williamsburg, N. Y., Rev. J. N. Campbell, 5; Newark, N. J., W. A. Schmidt, 2; Trenton, Rev. H. Beattagh, 5; St. Sylvestre East, A. Henry, 2; Appleton, E. Dowling, J.P., 2; St. Maurice, J. Budy, Sr., 1; New York, Rev. A. Lafont, 2; Pictou, Mrs. P. Low, 2; Grand Pond, Rev. A. Desnoyers, 1.

Per Rev. J. O'Brien, Brockville—Self, 2; Caintown, J. Flood, 2. Per S. Labrosse, St. Eugene—Rev. J. P. Duhamel, 1.50; P. Kelly, 1.50; T. Hoisted, 1.50; D. Hoisted, 1.50; P. Danahy, 1.50; Point Fortune, P. Kelly, 1.50. Per A. B. McIntosh, Chatham—J. Maguire, 2. Per D. Sullivan, Malcolm—Ellengowan, P. Crimmins, 2. Per W. Harty, Lacolle—T. Blanchard, 2.50. Per Rev. J. Shaw, Glace Bay, N.S.—Cow Bay, N.S., J. McLean, 2.50. Per W. Chisholm, Cornwall—Moose Creek, M. McRae, 2.

BRANFORD.—EPP'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

WANTED. Immediately for the Male Separate School of Belleville, A FIRST CLASS R. C. MALE TEACHER, must be of good moral character, and be well recommended by his Priest, Salary \$400 per annum. Application (if by letter, post paid) to be made to P. P. LYNCH, Sec. R. C. S. S. Trustees. Belleville Ont., Dec. 18th 1871.

Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fello's Compound Syrup of Hypophosphites as a restorative for the powers of the brain and the nervous system, while the world's progress in enlightenment would indeed be marvellous. 2b

MONTREAL RETAIL MARKET PRICES.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Flour, Oatmeal, Indian Meal, Wheat, Barley, Pease, Oats, Buckwheat, Indian Corn, Rye, Flax Seed, Timothy, Beef, Pork, Mutton, Lamb, Veal, Pork, Potatoes, Turnips, Harves, Woodcock, Snipe, Plover, Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Beef, Pork, Mutton, Lamb, Veal, Pork, Potatoes, Turnips, Harves, Woodcock, Snipe, Plover, Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

Table with 4 columns: Item, Retail Price, Wholesale Price, and another column. Items include Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Ham, Haddock, Apples, Hay, Straw.

St. Albans, Dec. 1, 1871.

WANTED
A TEACHER for the Male Department of the R. C. Sep. School at Alexandria, Co. of Glengarry, Salary liberal—to enter on his duties in January, 1872—must be well recommended. Applicant to state Salary and qualification.
GEO. HARRISON, Chairman.
Alexandria, Nov. 14th, 1871.

WANTED,
IMMEDIATELY for School Section No. 1, Co. of Hastings, Townships of Montegle and Herschel, a R. C. MALE or FEMALE TEACHER, holding Second or Third Class Certificate, to open school immediately for the term ending and the coming year. A liberal salary will be given. Application to be made by letter (pre-paid) to JEREMIAH GOLDEN, School Trustee, Maynooth P. O., Hastings County.

WANTED,
AN APPRENTICE. Apply to
J. CROWE,
Black and White Smith,
No. 37, Bonaventure St., Montreal.

CIRCULAR.
MONTREAL May, 1867
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. 451 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, POOK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, 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,
451 Commissioners Street,
Opposite St. Ann's Market.
June 14th, 1870.

Province of Quebec, } SUPERIOR COURT.
District of Montreal. }
No. 2297.
Dame SERAPHINE GADBOIS, of the Parish of Belœil, in the District of Montreal, wife commune en biens of FLAVIEN GUERTIN, farmer of the same place and duly authorized *de iure en justice*,
vs.
PLAINTIFF.
The said FLAVIEN GUERTIN,
DEFENDANT.
The Plaintiff in this cause has brought before this Court an action in separation of property, *en separation de biens*, against the Defendant, the twenty first day of October instant.
TRUDEL & DE MONTIGNY,
Procurateurs de la Demanderesse.
MONTREAL, October 21st, 1871.

MONTREAL SELECT MODEL SCHOOL.
NO'S. 6 AND 8, ST. CONSTANT STREET.
THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY OF SEPTEMBER next, at Nine o'clock A.M.
For terms, and other particulars, apply at the School, or at 185 St. Denis Street.
Wm. DORAN, Principal.

CONVENT OF THE SISTERS
OF THE
CONGREGATION OF NOTRE DAME,
WILLIAMSTOWN, ONTARIO.
THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies, in the Dominion.
The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.
Scholastic year, 10½ months.
Terms:
Per Month.
Board and Tuition (English and French).....\$6.00
Music.....2.00
Drawing and Painting.....1.00
Bed and Bedding.....1.00
Washing.....1.00
Bed and bedding, washing, may be provided for by the parents.
Payments must be made invariably in advance. (Quarterly.)
The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.
Williamstown, August 5th, 1871.

KEARNEY & BRO.,
PRACTICAL PLUMBERS,
GAS AND STEAM FITTERS,
BELL HANGERS, TINSMITHS,
Zinc, Galvanized and Sheet Iron Workers,
699 CRAIG, CORNER of HERMINE STREET,
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.
THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.
KEARNEY & BRO.

OWEN M'GARVEY
MANUFACTURER
OF EVERY STYLE OF
PLAIN AND FANCY FURNITURE,
Nos. 7, AND 11, ST. JOSEPH STREET,
(2nd Door from McGill Str.)
Montreal.
Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

JOHN CROWE,
BLACK AND WHITE SMITH,
LOCK-SMITH,
BELL-HANGER, SAFE-MAKER
AND
GENERAL JOBBER,
No. 37, BONAVENTURE STREET, No. 37,
Montreal.
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

JOHN BURNS,
(Successor to Kearney & Bro.)
PLUMBER, GAS & STEAM FITTER,
TIN & SHEET IRON WORKER, &c.
Importer and Dealer in all kinds of
WOOD AND COAL STOVES AND STOVE
FITTINGS,
675 CRAIG STREET
(TWO DOORS WEST OF BLEURY)
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.

GEO. T. LEONARD,
Attorney-at-Law,
SOLICITOR IN CHANCERY,
PETERBOROUGH, Ont.
Office: Over Stothem & Co's., George St

MONTREAL HOT-WATER HEATING
APPARATUS ESTABLISHMENT.
F. GREENE,
574 & 576, CRAIG STREET.

Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

P. J. COX,
MANUFACTURER OF
PLATFORM AND COUNTER
SCALES,
637 Craig Street 637
SIGN OF THE PLATFORM SCALE,
MONTREAL.

PERUVIAN
IRON
SYRUP.
MAKES THE WEAK STRONG
CAUTION.—All genuine has the name "Peruvian Syrup" (not "Peruvian Bark") blown in the glass. A 32-page pamphlet sent free. J. P. Farnsworth, Proprietor, 35 Bay St., New York. Sold by all Druggists.

PROGRAMME OF TUITION
IN THE
LYCEUM OF VARENNES.
PREPARATORY COURSE.
French and English Reading, Mental Arithmetic, Writing.
FIRST YEAR.
The Elements of French and those of English Grammar, Sacred History, Reading in French and in English, Arithmetic, Epistolary Art, Writing, Vocal Music, Geography.
SECOND YEAR.
Syntax of French Grammar and Syntax of English Grammar, History of Canada (French Domination), Arithmetic (all the Commercial Rules), Book-Keeping by Single Entry, Writing, French and English Reading, Translation of English into French, Vocal Music, Geography.
THIRD YEAR.
Exercises on all the parts of French Grammar and of English Grammar, Translation of English into French and French into English, Book-Keeping by Double Entry, The Principles of Literature and Composition, Notions on the English Constitution and that of this country, Notions of Agriculture, Notions of Algebra and Geometry, History of Canada (English Domination), Vocal Music, Geography.
Tuition in English is on the same footing as in French.
Book-Keeping in all its branches is taught by an Accountant well versed in all commercial transactions.
The utmost care is bestowed on the morals and health of Pupils.
Should a number of Pupils desire to learn Instrumental Music, Drawing, etc., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.
N. B.—Pupils, before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.
Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:
Boarders.....\$80.00
Half-Boarders.....10.00
The children of the Parish of Varennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.
Pupils will find in the house the Books and all the other school requisites, at current prices.
Religious teaching forms part of tuition in each class.
F. X. SAURIOL, Pire,
Director.
VARENNES, 15th August, 1871.

LEEDS CLOTH HALL.
JOHN ROONEY,
CLOTHIER,
35 St. LAWRENCE MAIN Str.,
MONTREAL.
BOYS' TWEED SUITS.....\$ 3.50
MENS' " ".....\$ 8.00
MENS' BLACK CLOTH SUITS.....\$10.00
MENS' TWEED COATS.....\$ 4.50
MENS' TWEED VESTS.....\$ 1.50
MENS' TWEED PANTS.....\$ 2.50
The Subscriber has opened this Establishment with a large and unequalled Stock of
TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,
In endless variety, which he now has the pleasure to offer at Wholesale Prices.
He has unusual facilities for purchasing his Stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifest advantages derived from this course.
In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.
Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.
L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.
Inspection is respectfully invited.

JOHN ROONEY,
35 St. LAWRENCE MAIN STREET, MONTREAL.
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.

WRIGHT & BROGAN
NOTARIES,
OFFICE—58 St FRANCIS XAVIER STREET,
MONTREAL.
G. & J. MOORE,
IMPORTERS AND MANUFACTURERS
of
HATS, CAPS, AND FERS,
CATHEDRAL BLOCK,
No. 269 NOTRE DAME STREET,
MONTREAL.
Cash Paid for Raw Furs
JONES & TOOMEY,
HOUSE, SIGN, AND ORNAMENTAL
PAINTERS,
GRAINERS, GLAZIERS, PAPER-HANGERS,
&c.,
15 ST. PATRICK'S HALL,
(Victoria Square.)
MONTREAL.
ALL ORDERS PUNCTUALLY ATTENDED TO.

J. D. LAWLOR,
MANUFACTURER
OF
SINGER'S,
B. P. HOWE'S
AND
LAWLOR'S
SEWING MACHINES,
CASH PRICE LIST.
PRINCIPAL OFFICE:
365 NOTRE DAME STREET,
MONTREAL.
BRANCH OFFICES:
QUEBEC—22 St. JOHN STREET.
St. JOHN, N. B.—82 KING STREET.
HALIFAX, N. S.—103 BARRINGTON STREET.

ROYAL
INSURANCE COMPANY.
FIRE AND LIFE.
Capital, TWO MILLIONS Sterling.
FIRE DEPARTMENT.
Advantages to Fire Insurers
The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:
1st. Security unquestionable.
2nd. Revenue of almost unexampled magnitude.
3rd. Every description of property insured at moderate rates.
4th. Promptitude and Liberality of Settlement.
5th. A liberal reduction made for Insurances effected for a term of years.
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 Exemption of the Assured from Liability of Partnership.
2nd. Moderate Premiums.
3rd. Small Charge for Management.
4th. Prompt Settlement of Claims.
5th. Days of Grace allowed with the most liberal interpretation.
6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.
H. ROUTH,
gent, Montreal,
12m.
February 1, 1870;

F. A. QUINN,
ADVOCATE,
No. 49, St. James Street,
MONTREAL.
JOLIETTE COLLEGE.
THE above Institution is situated in one of the most agreeable and healthful parts of the Diocese of Montreal. A Steamboat leaves Montreal twice a week (Tuesday and Friday) for Lanonia, in connection with the Joliette Railroad.
Able Teachers are always provided for the various departments. The object of the Institution is to impart a good and solid education. The health, morals and manners of the pupils will be an object of peculiar attention. The course of instruction includes a complete Classical and Commercial Education. Particular attention will be given to the French and English languages, as well as to Arithmetic and Book-keeping.
TERMS:
Board and Tuition.....\$100 (Academic Year.)
Payable half-yearly in advance.
EXTRA.
Piano.....\$ 20
Violin.....15
Drawing.....4
Bed and Bedding.....10
Washing.....6
The Annual Session Commences on the FIFTH SEPTEMBER.
C. BEAUDRY, Principal.

CATHOLIC HIGH SCHOOL
AND
COMMERCIAL ACADEMY
PLATEAU STREET,
MONTREAL.
THE Opening of the Classes of the above Institution will take place on MONDAY, the 11th SEPTEMBER next, in the New School Building erected on the "Plateau," by the Catholic School Commissioners of Montreal.
The Opening has been deferred till this date to allow the Completion of divers essential works about the building.
For the Prospects—and further particulars—apply to the Principal at the Academy, Plateau Street.
U. E. ARCHAMBAULT,
Principal.

RESTORE YOUR SIGHT.
SPECTACLES RENDERED USELESS.
OLD EYES MADE NEW.
All diseases of the eye successfully treated by
Ball's new Patent Ivory Eye-Cups
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless! The Inestimable Blessing of Sight is made perpetual by the use of the new
Patent Improved Ivory Eye Cups.
Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—
1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye-Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Myodesopsia, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness the loss of sight.
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles, or using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.
2369 CERTIFICATES OF CURE
From honest Farmers, Mechanics and Merchants some of them the most eminent leading professions and political men and women of education and refinement, in our country, may be seen at our office.
Under date of March 29, Hon. Horace Greeley, the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.
Truly Yours, PROF. W. MERRICK.
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 16th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."
All persons wishing for all particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to
Dr. J. BALL & CO.,
P. O. Box 957,
No. 91 Liberty Street, New York.
For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.
Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$30 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents for post of printing materials and return postage.
Address
Dr. J. BALL & CO.,
P. O. Box 957
No. 91 Liberty Street, New York
Nov. 15, 1870;

CHURCH VESTMENTS
SACRED VASES, &c., &c.
T. LAFRICAIN begs leave to inform the gentlemen of the Clergy and Religious Communities that he is constantly receiving from Lyons, France, large consignments of church goods, the whole of which he is instructed to dispose of on a mere commission.
Chasubles, richly embroidered on gold cloth, \$30.
250 do. in Damask of all colors trimmed with gold and silk lace, \$15.
Copies in gold cloth, richly trimmed with go lace and fringe, \$30.
Gold and Silver cloths, from \$1.10 per yard.
Coloured Damasks and Moires Antiques.
Muslin and Lace Albes, rich.
Ostensories, Chalices and Ciboriums.
Altar Candlesticks and Crucifixes.
Lamps, Holy Water Founts, &c., &c., &c.
T. LAFRICAIN,
302 Notre Dame St.
Montreal, March 31, 1871.

HEARSES! HEARSES!!
MICHAEL FERON,
No. 23 St. ANTOINE STREET,
BEGS to inform the public that he has procure several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.
M. Feron will do his best to give satisfaction to the public.
Montreal, March, 1871.

RESTORE YOUR SIGHT.
SPECTACLES RENDERED USELESS.
OLD EYES MADE NEW.
All diseases of the eye successfully treated by
Ball's new Patent Ivory Eye-Cups
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless! The Inestimable Blessing of Sight is made perpetual by the use of the new
Patent Improved Ivory Eye Cups.
Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—
1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye-Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Myodesopsia, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness the loss of sight.
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles, or using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.
2369 CERTIFICATES OF CURE
From honest Farmers, Mechanics and Merchants some of them the most eminent leading professions and political men and women of education and refinement, in our country, may be seen at our office.
Under date of March 29, Hon. Horace Greeley, the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.
Truly Yours, PROF. W. MERRICK.
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 16th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."
All persons wishing for all particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to
Dr. J. BALL & CO.,
P. O. Box 957,
No. 91 Liberty Street, New York.
For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.
Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$30 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents for post of printing materials and return postage.
Address
Dr. J. BALL & CO.,
P. O. Box 957
No. 91 Liberty Street, New York
Nov. 15, 1870;

