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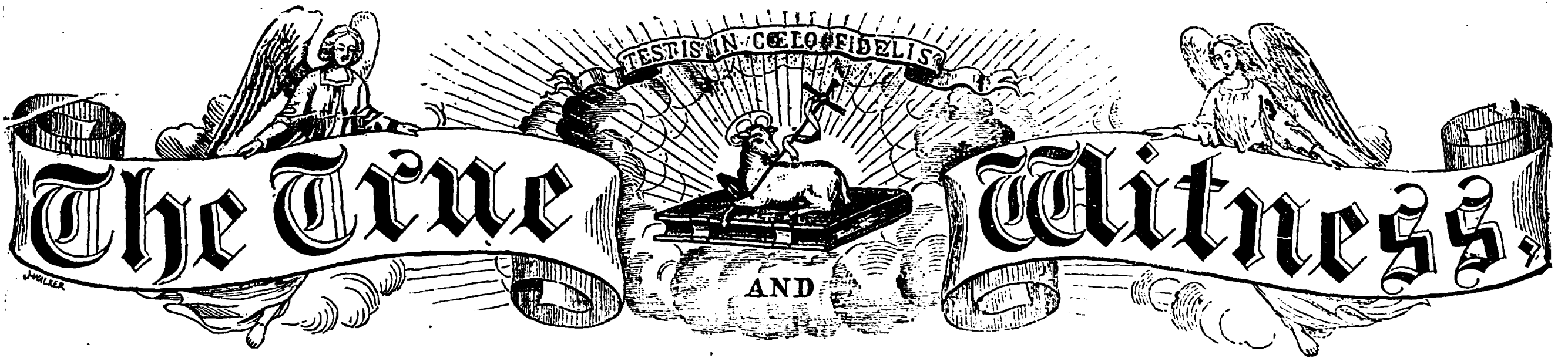
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, FEB. 20, 1874.

NO. 27

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THE MISSING BILLS: AN UNSOLVED MYSTERY.

(From Blackwood's Edinburgh Magazine.)

Well, the time when his payments would be due began to draw near. Neither money nor advice of it had arrived, but he felt that it could not be far distant. A packet was due even now. It was tiresome that on this important occasion she should happen to be late, but such contrivances were always happening. She would make her number in a day or two, and then all would be well. But a day or two and more time than that passed away, and still she did not appear. (It was the very packet which left Sydney the day after Zeke Burdon's conversation with his daughter in the office, and which never after that day was again seen.) Robert's anxiety of course increased as the hours rolled away; it became of an intensity such as he had not experienced before. He had not, however, learned to despond. He felt certain that it was only a question of time; but then the day of payment was drawing disagreeably near. When it was only three or four days off, he had to effect some arrangement to gain time; and this was not very easy to manage, as the amount was large in proportion to his business; but he did, by the aid of some friends, get an extension of three weeks, which would be ample, he did not doubt. This accommodation, however, greatly increased his anxiety, as if the payment were now to fail, his friends might suffer as well as himself. Nevertheless he would not suppose that everything would be right. In a day or two he read a notification that the expected packet was in sight, and his heart rejoiced at the thought that his difficulty must be passed.—The day after, the notice was contradicted; it was another packet which, on a foggy day, had been mistaken for the missing one. And still the time wore on, and still he got no advice.—In his extremity he wrote to Behrens, who was at Frankfurt, telling him of his case, and asking if he could assist him. The friends who were sureties for him had entire faith in him, and bade him be of good cheer, for they would pull him through somehow or other; but assurances of this kind did not relieve a mind like Robert Lathom's. His perplexity became most distressing. He determined that there should be no more suretyship or borrowing.—If his money did not arrive by the 10th of October (that was the day) he would be declared a bankrupt, give up everything in the present, sacrifice position and prospects, and trust that, at the least, he might, in a very short time, reimburse those who had so kindly come to his relief. He had not formed this resolution without a bitter struggle.

On the 8th October he received the following reply from Mr. Behrens:—

"Do not be sorrowful. I let myself be interested in you. The letters shall come to you in good time."

But this enigmatical epistle did not bring much comfort.

It was the 9th of October. Lathom had declined the invitation of his sureties to dine together—which they had kindly given in the hope of diverting him from his chagrin—and had gone home early, taking with him some books and other documents, in order that he might prepare letters and statements, which it was now only too certain that he would require to use on the morrow.

Lathom was surprised to find what a calm was lent him by despair. He worked away the whole of that evening vigorously, and, com-

pared with the state of mind from which he suffered while yet in doubt, cheerfully. He did not complete his labor till eleven o'clock, and when it was done he felt fatigued and drowsy, not watchful and excited as had been his wont for some nights past. When he withdrew to his bed-chamber, he locked away his books and papers, all except one large foolscap sheet containing a list or abstract, which, as he intended to put it in his note-case before going forth in the morning, he took with him, and placed on a table near the foot of his bed. He lay down with his mind cleared of figures and of much of the doubt and fear which had been oppressing it for days; and his thought turned sadly but fondly to poor Probity Burdon, and he wondered how the reverse of fortune which he had to encounter would affect the plans which they had cherished. Happen what might, he could rely on the faith of his betrothed. It was with this comfortable thought that he fell asleep.

In the night he was awaked by the noise of unusually heavy rain descending on the roof. It has been said that the house was one-storied, and it may be added that the rooms were rather low; so that the slates on which this downpour was coming were not much above the bed's head. Robert turned himself about, and began to think whether he had observed on the previous evening any signs of bad weather; but in truth he had been so occupied with his affairs that he had never looked at the sky.—Then he felt vexed that, as he had been lucky enough to go to sleep, he should have been thus early disturbed, for it was still pitch-dark. And after that he resolved to shut his eyes and ears, and to court sleep again. As he thus resolved, he saw a gleam of soft light in the direction of the door of his room. He looked attentively to see what this might be, and saw a female figure, much draped, and with the head veiled or shrouded. It carried in one hand a lamp, and with the other hand shaded the light so as to throw the rays back upon itself, rather than to allow them to disperse themselves in the room. As he stared at it, simply in wonder so far, it moved without noise across the chamber, not far from the bed's foot. It was near, as he judged, the opposite wall, when the thought suddenly struck him—"One of old Behrens's ghosts, by jingo!" and thereupon he sprang out of the bed and rushed towards the figure, which, however, disappeared he knew not how, and he found himself groping about in the dark among the furniture, and was fain to feel his way back to bed. As he turned to do so his foot came in contact with, and pushed along the floor, a piece of paper, which he concluded to be the abstract which he had put on the table, and which he must have brushed off it when he rushed from the bed. That he remembered this paper was proof that he had not been in a dream. He got back to bed again, and was surprised at the calm way in which he was able to think over what he had seen. From what he knew of himself, an appearance such as this should have overcome him with horror; but here he lay, coolly thinking the matter over, and not caring if he should see the lady and her lamp reappear. She did not, however, trouble him again; and, strange to say, he was in a short time asleep once more, and when he awoke it was broad daylight.

As he rubbed his eyes and recalled the visitation of the night, it occurred to him that he had thrown down the folded paper containing the abstract, and he looked out to see where it was lying, that he might judge where he stood when the figure eluded him. But the paper had not fallen at all. There it lay on the table just where he had placed it; and now he felt perplexed, for although he had no doubt about what he had seen, he felt that to others it would appear simply a dream, when the paper which he had felt on the floor was admitted to have never been moved from the table. But then he would swear that his foot had come upon a paper, and he now arose to examine the room. Near the wall, and about where he thought he must have stood in the night, there lay a paper, sure enough. Nothing of the kind, so far as he could remember, was lying there when he went to bed. He picked it up, and did not find its presence explained when he saw that it was a sealed packet, and that it was addressed to himself. Turning it over in astonishment, after the manner of people so surprised, he recognised the well-known seal of Ezekiel Burdon, and in the superscription the handwriting of a clerk in the office. By favor of Esq., was written beside the address. There was no postmark. After vainly puzzling himself for a few seconds as to how it had come there, Lathom broke the seal and opened the packet. In it he found bills of exchange quite sufficient to meet his necessities, also letters of advice and a letter from Zeke Burdon to himself. One can understand how the surprise caused by the first discovery of the letter gave way to delight at its contents, and how the young man, dazzled by a crowd of

emotions, forgot all about his toilet, and sat rejoicing and wondering for long by his bedside. As he dressed he endeavored to put the whole occurrence into shape. The contents of the letter were certainly genuine, and certainly what he had been expecting. The bearer must have arrived by some indirect passage. He had called somewhere on his way home, and so had come in a ship not reported as from Sydney. But how the letter got into his room—well, it was a puzzle!

In answer to his questions, the servants assured him that neither the postman nor any one else had brought a packet that morning; and indeed the postman, bearing some letters of very secondary import, made his visit afterwards. Looking a little more leisurely over Mr. Burdon's letter while he sat at breakfast, Robert noticed that the first copies of the bills were to have been sent by the packet so long overdue, and that Mr. Waddington, who had been a passenger—or at any rate had intended to be a passenger—in the Kangaroo, was to take the second. He had never seen that ship's arrival announced, and he knew that she traded to London. Either, therefore, Mr. Waddington must at the last have proceeded by some other route, or else he had somehow been transhipped on the voyage. After all this had been put together, there remained the inexplicable problem,—How did the letter get into his chamber? Mr. Waddington not having himself written seemed also a rather strange thing, but of course it was possible that he might have despatched the packet while too busy to write himself; an early post might bring the expected advice from him.

It will readily be believed that Robert Lathom did not on that day give himself up to wonder or conjecture. He had work to do—work far more agreeable than that which he had believed to be awaiting him. His bills, received by private hand, were accepted at once; his difficulty was at an end. The congratulations of his friends were hearty and profuse. It was quite romantic, they said, to be thus relieved at the last minute; and so it was—they didn't half know how romantic.

Never doubting that the whole of this mystery would be cleared up—for he was a matter-of-fact, strong-minded fellow, as has been said—Lathom, when his first duties were performed, set himself to examine shipping lists, but no notice of the Kangaroo could he see.—He must wait now for Waddington's letter. He and his friends did dine together that day at the Mersy tavern, and a very pleasant evening they passed. But, now that his commercial trouble was off his mind, the young merchant was the more anxious to penetrate the mystery of the letter, and his first thought, when he got home, was to closely search the chamber again. He examined and tried the windows and door, and looked well at the low roof; then he moved the wardrobe and bed, and turned round one or two pictures, to assure himself that no secret entrance existed. Finally, he displaced, and then replaced, a cumbersome old clock which stood near to where he had found the letter. Looking up to some gilding which surmounted this piece of furniture, he saw, or fancied he saw, the very faint outline of a face, and the mild regard of blue eyes, which called up the dear recollection of his Probity. It faded into nothing as he gazed, but then in a moment came back the recollection of his mysterious visitant, whom the change in his fortune had quite made him forget. He questioned his servants again and more closely than before. No one had brought letters to the house on the preceding day after the morning's post; and no one had been there at all in the afternoon except a person from a German clockmaker's in the town, who came to fit a key to the old clock in Lathom's room. "I couldn't help remarking of him," said the servant, "he was such a queer-looking old man, with a white beard, and such a hooked nose." Robert could make nothing of it at all.

It may have been three weeks after all this that Lathom read in a newspaper the arrival of the Kangaroo, and the same evening received a letter from Mr. Waddington, dated London, Nov. 1, which ran as follows:—

DEAR SIR,—As I take for granted that you received advice by the last packet from Sydney, it will, I hope, have become a matter of secondary importance whether some duplicate despatches of which I was the bearer came immediately to hand or not.—I deeply regret to have to tell you that the packet entrusted to my charge has been unaccountably mislaid, and is not immediately forthcoming; and I request that you will be good enough to write at once saying whether you have received advice which ought to have reached you per mail-packet.—I remain, dear sir, faithfully yours,

F. WADDINGTON.

The mystery seemed only to grow deeper.—Lathom did not in reply to this enter into particulars, but said that he proposed to be in London as early as possible, and would wait on Mr. Waddington. In the meantime the latter gentleman need be under no anxiety as to the

packet of letters, as no inconvenience was caused by the want of it.

The next post, however, brought another letter from Mr. Waddington, who had been made miserable by the discovery that the mail-packet had not arrived. He wrote to say that the circumstances under which the despatch had been mislaid were strange and peculiar, and that he could not enter upon them until he could sit down leisurely and collectedly to write. In the mean time he entreated Lathom to consider him and his brother as in every way answerable for any difficulty that might have occurred about money. The letter then went on to give messages, and to speak of Probity (who had written by the mail-packet), and to give some Sydney news.

Lathom and Waddington had not been very intimately acquainted before, but this letter showed so much kind feeling, that Lathom, when he got to London, met the other as an old friend. He assured him that he was quite at his ease concerning money, but did not mention the circumstances under which he had been supplied. They agreed to dine together that evening, when Waddington would have the opportunity of mentioning some matters which he longed to confide to Lathom.

"We had a terrible voyage," said Waddington, when they were quietly seated together; "driven this way and that, and sometimes in great danger. We have been at Rio, and glad enough we were to get there; but our troubles did not end with reaching that port, for when we set sail again from thence, the Atlantic seemed in a more violent mood than the other oceans had been. We were knocked about for several weeks, being often in imminent danger, and had well nigh lost our reckoning through the thick weather, until one morning, after having had a violent thunderstorm in the night we were delighted by a calm day and a clear sky, with land looming in the distance. We made this land out to be Cape Finisterre, and the sight of it is inseparably connected with the loss of the letter which I was bringing to you. I noted the matter carefully: it was the 10th October that we made the land, and on the 9th I am certain that the letter was in my possession."

Lathom started at the mention of the date, but did not interrupt.

"You must know," went on Waddington, "that, before the thunderstorm, we had been much in doubt as to the ability of the ship to reach England, and there had been some talk of taking to the boats. To be prepared for such a contingency I went to my cabin, and separated from my baggage a few gold pieces which I secured in the waistband of my trousers, and some articles of value and importance, which I made up into a small package as well secured as might be from wet, and provided with straps to attach it to my person whenever it might be proposed to leave the ship. I can be on my oath that the letter for you was in this package; but though the package remained in my possession, apparently just in the condition in which I had put it, believe me that, the fair weather and the sight of land induced me to open it again, your letter had disappeared, and I have never seen it since!"

"Nay," put in Lathom, as calmly as he could, though he felt his heart galloping under his waistcoat, "you were, of course, a good deal agitated when you were making up your parcel, and the latter may easily have dropped out, and been, by the motion of the vessel, jerked into some of the innumerable crevices and corners of the ship."

"I have a particular recollection," answered Waddington, "of having put your letter with my valuables, and I know exactly where I put it. Nevertheless, as soon as I found it wanting I made search among my baggage, and all over the cabin without success. It was the only thing missing. Besides, there is another circumstance which I have not liked to mention, and which I mention now with some fear that you may think me a romancer, and distrust all that I have been telling you."

"Not at all; I shall not in the least distrust you," answered Robert, whose curiosity was now painfully aroused.

"Well, then, I must tell you that on the night of the storm—which night, you will remember, succeeded the day on which I made up my parcel—I had gone to my cabin much wearied, both in body and mind. I did not dare to undress, but threw myself into my sleeping-berth, where I lay tossed by the motion of the vessel, and watching the flashes of light, whose brilliancy and frequency exceeded anything in my experience. Between the flashes it was so dark as to create a feeling of great horror. I could keep no account of time, but fancy it may have been midnight or thereabout when the storm began to roll away. As the lightnings moderated, I felt my eyes—which had been watching them—sore and weary, and closed the lids from exhaustion, but not from drowsiness, which was very far from overcoming me—I was too much disturb-

ed, both bodily and mentally. But I lay, as I was saying, with my eyes shut, noting the increased and increasing distance of the thunder, and wondering what report the captain would make of our prospects in the morning. Chancing to open my eyes as I rolled from side to side, I was sensible of a soft light in the cabin, very different from the vivid lightning, but yet a very decided change from the extreme darkness. And, surveying the cabin by this light, I was conscious of a figure, of not very distinct outline, bending over the parcel of valuables which I had packed up. My idea was that somebody who had seen me at work in the afternoon, and guessed what I was about, had now come in the dead of night to appropriate my little bundle. In this thought I scrambled out of my berth and made for the intruder; but the light now disappeared. However, I soon got a lantern from the watch on deck, and examined my cabin; but nothing was amiss there. It proved to be between two and three o'clock, so I lay down again, and know of nothing remarkable till morning, when we heard that the land was in sight. East winds kept us from entering the Channel for a fortnight, but we got in at last, thank God!"

"Should you know the envelope again, do you think?" asked Lathom, somewhat tremulously.

"That should I," replied Waddington; "the appearance of it is stamped upon my brain. I don't know anything that ever gave me so much anxiety."

Then Robert took from his note-case the cover of the mysteriously found letter. Waddington turned as pale as death.

"Good heavens!" he exclaimed: "this is the very thing. Where on earth did you get it?"

"I must in my turn ask your indulgent acceptance of what I have to say, for my story is no less marvellous than yours." And thereupon Lathom told how he had found the packet, how it had contained undeniable bills and other documents, and how he had seen a figure in his room on the night between the 9th and 10th of October, just before he felt a paper on the ground.

"Have mercy on us!" exclaimed the other; "I should have told you that the figure which I saw in my cabin on board the Kangaroo also held a lamp, and was habited exactly as you describe. Why, the same person—or being—that robbed me, must have taken the package straight to you."

"And pretty rapidly too. You remember that you were at the time off Cape Finisterre, and I in Liverpool. There is, however, one other point which perhaps you may be able to explain. My friend Mr. Burdon advised me that you would take a duplicate packet; now the papers which were within this mysterious cover were first copies."

"That is strange," said Waddington; "but no—not unaccountable after all. You know the way in which the clerk gets ready the two or three copies, as it may be, all at the one time. It is very likely that in his hurry on the day of the packet sailing he may have handed Muller—poor fellow, his was a sad fate—the duplicate; which would have left the original for me. I know he asked me to put my own name on the back of the envelope in the blank space which you still see, as he had omitted to do so before coming to see me off. Had I brought the letter to land, of course I should have filled in the hiatus before sending on the despatch."

"Yes, certainly," answered Lathom, "you must have brought the original by mistake.—Indeed I am truly grieved for poor Muller: the brothers were very kind to me when first I went out. They are relatives of Mr. Behrens, an old friend of my family, now at Frankfurt: Karl was going to visit the old man. It is a sad affair."

Waddington mused a long time: he was sorely astonished. At last he said—

"It is surely the strangest thing that ever was; but what could be the object of this—this miracle, for I can call it nothing less?—Only to perplex and astonish two unfortunate people, as far as I can see. The letter did but reach the person to whom it was addressed, and the same thing would have happened in due course if the documents had been left quietly in my possession. What possible difference could it have made?"

"Simply that I should have been a bankrupt on the 10th of October!"

"Good God!"

Before Robert returned to Liverpool, the two men agreed that it would be very unpleasant to have this story canvassed, to have their veracity—or perhaps their sanity—doubted by matter-of-fact prigs, or to attain to the kind of notoriety which the heroes of such adventures suffer. So they kept the circumstances very quiet.

Third copies of the triplicate bills arrived soon after the Kangaroo, and dissipated all doubt (if doubt anywhere existed) as to the

genuineness of the second copy. Robert Latham went on and prospered, and was very little troubled either by day or by night.—There are, however, troubles in plenty which are unconnected with what is ordinarily called prosperity, and one of these was awaiting Robert—a trouble which, notwithstanding that he grew rich, as old Behrens said he would, cast a shadow on his life till his dying day. The winter was past, the spring was passing, and Robert's heart rejoiced, for he had been doing so well in the past six months that the time might not be far distant when he might revisit Sydney to realise his most ardent wish. At this time he received a letter from Ezekiel Burdon, which struck him down, and, as he used to say afterward, then and there made an old man of him before he was six-and-twenty. Probity Burdon was dead. . . . Poor old Zeke wrote with much more feeling than had seemed to be in his nature, and in a strain that completely unmanned poor Robert. He knew that his child had been weak and ailing, but had never thought that she was seriously diseased. At times she would be bright and happy; and she was unusually so on the last day of her life, when she had volunteered the information that she felt quite well and strong. Three hours afterwards she had lain down and died. A letter and parcel found in her desk and addressed to Latham were duly forwarded, and brought him probably all the comfort which he was now likely to get. It is believed that these were the same letter and parcel which by his most particular injunction were laid upon his breast in the coffin. For many weary nights he spelt over the details of Ezekiel's most sad letter, but it was not till after some time that he perceived the curious approximation of the date of poor Probity's death to that of the mysterious occurrences about the hills of exchange. She had died at four o'clock on the afternoon of the 9th October, only about ten hours before the letter had been spirited into his bed-chamber! Mr. Waddington was also struck with the almost coincidence, and said that, if the dates had corresponded exactly, he could not avoid the conviction that the events were somehow intimately connected; but of course, as there was not exact correspondence, that idea might be dismissed.

It is not known in what year, but Mr. Latham certainly did revisit Sydney, probably to look at a grave there. He never married, but he grew very rich, as the Jew had predicted that he would. For many years, it is said, he could not bear to hear any event of this story even hinted at; but towards the end of his life—the part with which the writer is personally acquainted—he conversed very frequently on the subject with his friends, and he at length gratified them by making a written statement. Mr. Waddington also left written testimony behind him.

It should be mentioned, as connected with this story, and as further proof of the mystery which seems to surround the whole of it, that among Mr. Latham's papers was found a small slip cut from a German newspaper announcing the death, at Frankfort, of Karl Muller. This was enclosed in a piece of faded writing-paper, whereon was noted, in Latham's writing, *Can this possibly have been poor Karl, thought to have been drowned? Behrens has not replied to my inquiry. I hear of three men having landed in boat on the coast of Brittany, about the time when the packet must have foundered. The Mullers have all left Sydney. Poor Karl!*

It was only last autumn that Mr. Latham died, a millionaire, leaving his large fortune to be curiously subdivided. His lamented decease removed the last barrier against the disclosure of the facts here narrated, which, it is hoped, will prove a valuable contribution to the science of the invisible world.

Mr. Latham and Mr. Waddington—indeed our contributor also—appear to have overlooked the difference of longitude. If that be taken into account, it will be seen that, as nearly as can now be ascertained, Probity Burdon's death and the apparitions to the two gentlemen must have occurred at the same time!—*Ed. Blackwood's Magazine.*

LECTURE OF REV. H. S. LAKE.

"THE CATHOLIC CHURCH AND THE QUESTION OF THE DAY." Annexed our readers will find a full and verbatim report of the lecture delivered in St. Bridget's Church, New York, on Sunday evening, 18th Jan., on "The Catholic Church and the Great Question of the Day." The Reverend gentleman spoke as follows:—

The subject which I am about to speak to you this evening is "The Catholic Church and the Great Question of the Day," that is, the question of education. It is a great question, because it agitates the entire civilized world; the entire civilized world are discussing this question. Last year, in England, it overthrew the Ministry of Mr. Gladstone. During this century it has been the bone of contention between Ireland and England. It forms the great basis of the struggle of the Catholic Church in Russia. By the suppression of Catholic education, Bismarck has hoped for the suppression of the Catholic Church. It is discussed even beyond the frontiers of civilization, or at least the frontier that we are usually accustomed to place to civilization. It is discussed, at this moment, in India, in Australia, in the South American States, in Mexico, and here, in our own land, it is surely the great question; here the hosts of her enemies have combined, and here, into this arena, does she now enter, knowing that it to be a struggle for life or for death, knowing that this education question, this question of the Catholic instruction of her children, will decide her destiny. If we fall in this struggle—let us not disguise the fact—if we fall in this struggle, it requires no prophet to tell us that the Catholic Church in this country will perish as rapidly as her growth, up to this time, has been glorious, has been unexampled even in her own most glorious annals.

Such a subject cannot fail to interest you all. It must interest you as parents. The greatest pleasure a parent has is his children. For them he is ready to devote his entire labor. He is their guide and their guardian. He is one day to be held responsible, before the judgment seat of God, for his conduct towards them; and, long after he has passed away, these little ones are to bear his name, and bear witness to his character. It must interest you, then, as parents; it must interest you as citizens of this country. Now, they who move the wheels of state to-day, know that they must soon pass away, that, before many years, you and I will have gone, and these little ones who are playing in our streets will take our places in this busy scene of

life. It must interest such of you as are Protestants. It is surely an interesting thing for Protestants to hear the Catholic priest, who speaks not in his own name, but speaks in the name of six hundred thousand people of this city, speaks in the name of the majority of the Empire City, and says: "This is the Catholic doctrine." Besides this, to-night, I propose not merely to discuss this question as a Catholic. I intend, as far as God will give me the power, to address myself to your reason and to your intellect. I intend, if it be possible, to prove to you that the present public school system will prove the ruin of this country. Now, I ask you, if you have prejudices, to cast them aside. Judge me calmly, judge me fairly, by the arguments I advance. Intentionally, I shall not wound the feelings of the most sensitive person here. Truth, indeed, is sometimes severe, but she is always guarded in her expressions; she bears within her own breast the consciousness of ultimate triumph; and, therefore, never feels it necessary to wound the feelings of her adversaries: for God my friends, has planted in truth undying life, even as He has placed in error the germs of death and destruction. Above all, it must interest you as Catholics—and I know the great majority of you are Catholics—it must interest you as Catholics; for here I speak with the authority of God. I go no farther, in what I say to-night, than the infallible Vicar of Christ has gone. I shall use no words that are not sanctioned by his lips—those sacred lips which Christ Himself sealed with the triple seal of purity, of truth, and of infallibility, when, one day, turning to St. Peter, He said: "Peter, I have prayed for thee, that thy faith shall never fail."

But, apart from these considerations which interest you, I confess I feel myself a deep personal interest in this question. Not only have I discussed it frequently during the past few months in private conversation with various clergymen and laymen of this diocese, but this good church of St. Bridget has a peculiar charm for me. It is now some ten years since God overcame my rebellions and untrained intellect, overcame, by His all-powerful grace, my rebellious will. He wished also to teach me to love the poor and humble. Oh! how well I remember it! It was Christmas morning; the stars were shining then as we love to fancy they shone above the Grib of Bethlehem. There was not the faintest streak of light in the east. The latest wayfarer had gone to his home. Then it was that St. Bridget's bells rang out in the clear, crisp morning air; and the streets were again peopled, and this church was filled with a large congregation. Then did I hear my first Christmas Mass; then, kneeling down among you, the waters of holy Baptism yet moist upon my brow, did I consecrate my heart and my soul, my life and whatever gifts God has given me, to the defence of that Holy Roman Catholic Church which is the joy, the greatest boon, the light and life of my existence.

In discussing, then, this question of education, I wish to place clearly before you the path I propose to follow; but I must make this *præcisè*, that if I am unable to continue to the end, you will excuse me: that you will attribute it to human weakness and frailty, and not to any lack of desire on my part to enter most fully on the discussion of this question.

I wish, then, to prove, first, that the present public school system, if we persevere in it, will be the destruction of this country. Second, I wish to prove that it is manifestly unjust to Catholics. Now, these two questions I shall not speak of as a priest. I shall advance arguments drawn only from human reason. I well know how futile it would be to address Protestant Americans with particular dogmas of the Church. Do not think I am so foolish as that. Now, when I discuss these questions, I discuss them as an intelligent man would discuss them—as an American. I discuss them as one who has a right, and who will speak so long as he can make his voice heard in any place. Lastly, after I have proved these things, I wish briefly to state what is the Catholic doctrine in regard to parents sending their children to these schools.

When a public speaker looks down upon an audience, he thinks to himself, how unlike the people are, how different their prejudices, how varied their relations in life, how separate each one of the vast assembly is from every other. So, entering upon this argument, I feel sure that if I have strength I shall say some very strong things to-night. Entering upon this argument, it cheers me to think that there is at least one starting point—that there is one point about which we all agree; and that point is this:—In a country such as ours we are all agreed upon the necessity of education. Now, to my mind, education means simply civilization. The child is born a little savage. It contains within itself the possibilities of every crime, no matter how refined, no matter how intellectual, no matter how cultivated its parents. The little child contains within itself the possibility of any crime, no matter how shocking or atrocious, whether against God or man. It contains also, I know, the possibility of every virtue. It is—to use one of those quaint, but very expressive comparisons of the Middle Ages—it is simply a piece of unmodelled wax, which can be formed into an angel, or which can be moulded into a demon. Yes, in every community, in every family, in every age, in the quietest country town, as well as in our great city, there is ever an invasion of barbarians. They come not now, as once they came, from the forests of Germany, to burn and sack the cities of Italy. They are not called Goths and Vandals, as they were called then; no, they are born in the very bosom of civilization; and they are called children. This is the great work of society. Here is the never-ending labor of human progress—to educate children. What work is so great as this? Who, after all, are those that we should be most grateful to? Who are the greatest benefactors of mankind? Tell me not that they are kings or magistrates; tell me not that they are jurists or poets, orators, or distinguished writers or leaders of thought. No; the real benefactors of mankind, the very pillars of modern civilization and all society are those who are entrusted with the education of our children.

I am well aware, my brethren, that sometimes it is said that Catholics, especially the Catholic priests, like to keep their children and their people in ignorance. Now, I indignantly deny that calumny. I deny it and I refute it. The religion which boasts in times gone by of her St. Augustine and her St. Thomas, two of the greatest geniuses that ever walked this earth—that boasts of her Bossuet, her Fenelon, and her Charleagne, and her proud Napoleon, who bent his intellect to her doctrines—that, in modern days, counts among her children a Manning, a Wiseman, a Faber, and a Newman—has no need to cloak any of her doctrines with the veil of ignorance and obscurity. Absurd proposition!—Never dare to tell me that. Never dare to say, as some Protestants say, that the sun of intelligence will dissipate the shadows that cloud the Catholic mind. Now, I defy any Protestants to answer the arguments I bring against his religion, and I defy him to answer those that I can bring in defence of my own. More than this, who has been the great educator of mankind? It was the Roman Catholic Church. She came from the Catacombs, and founded, at first, her parochial schools for the poor, which were the model of which the present public schools in this city are only the most miserable counterfeit. It was she who founded the Universities in England. Remember well, O Protestants—for you are too apt to forget these things—remember, that it was Catholic hands that built Oxford and Cambridge. In France, it was Catholic hearts that founded the University of Paris. It was the Pope who built the University in Copenhagen, and the many in Italy and in Spain. And to me, most glorious of all, it was the Roman Pontiff who gave his sanction to the building of my own *Alma Mater*, the University of

Louvain, in Belgium. Now, I will permit no one to say that I, as a Catholic priest, wish to keep my people in ignorance. I respect human reason. I admire, with all the capacity of my nature, that hardy human intellect which is abashed by no obstacle; which has unveiled before our eyes a world of marvels; which traces, on the one hand, the courses of the planets, and on the other shows us the multitudinous forms of life in the drop of water. I admire that reason which is ever pressing onward ever towards the mysterious progress of the future. No, never say I love ignorance; never say that I would cramp the intellectual faculties. I contemplate the human reason with a holy respect; and I bless God who has made it so great and powerful! But however much I love education, however much, especially in this country, I would like to see every single citizen educated according to his station in life, still I must affirm that it can never be done by our public schools.

Sometimes it is made a matter of reproach to us Catholics, that we are mostly of foreign birth or parentage; that our priests are generally educated in other countries; and that, therefore, it is difficult for Roman Catholics to properly imbibe what is called the spirit of American institutions. Let no one think to escape my argument by such a mean subterfuge as that. My ancestors were tilling the ungrateful soil of New England long before the first gun was fired in our revolutionary war. They gave their blood for the independence of this country; they have fought in every war since; they have ever been loyal to the land; and whatever privileges, whatever blessings I enjoy here, I have received as a heritage from them—a heritage that I shall jealously maintain.

I enter now upon my argument. In the first place, what is the social condition of America to-day? The public schools have been in existence since the earliest years of this century. If we allow that a child usually passes some six or eight years in these schools, we have now among us about ten generations of public school children? What have they done to improve the morality of the country? It is nearly time, and I think the most enthusiastic admirer of these public schools must admit it is nearly time, that we should see at least their first fruits. What do we see? What do we see when we look to-day abroad upon the face of American society? Ah! it is a sad thing for one who loves his country to think how universal is the political, social and the domestic corruption of this country. Never, in the annals of any nation, has corruption taken so deep a root in so short a time? We have a President—what shall I call him? He is scarcely a man. We have a President who has amassed a fortune in a position which Jefferson and our earlier Presidents left impoverished. The Vice-Presidents, both incoming and outgoing, are publicly branded with perjury and theft. Congressmen, who are known to have stolen, sit quietly in their seats, in those seats and in that hall made venerable and honorable by Webster, Calhoun, Clay and Douglas; they sit there quietly, and say: "I am, indeed, convicted of theft; but you dare not expel me, because of the revelations I could make." You have a man now presiding over your Senate, a body formerly the most honorable, to-day presided over by one whom the records of a hotel show to have come there and remained with another man's wife. This is American politics; and these are the statesmen of the public schools! We have no more statesmen: we have only political thieves, trained in our public schools. The moral corruption is still worse. Look at society. In many States divorces nearly equal the number of marriages. Bankers everywhere defraud. Dishonesty has become universal. It pains me quite as much to say this as it does any American to hear it. Dishonesty! I leave it to you if dishonesty has not become almost universal? No one knows whom to trust. The most honorable firms of our city have proved insolvent. The poor starve in our streets; while a lady last week, almost in the same moment that a wretched creature was dying of starvation, a lady carries to a ball one hundred and forty thousand dollars, in laces and diamonds, on her dress! Women, worse than that—women, educated in these public schools—now advocate, both by their voice and by the papers which are allowed to circulate in all parts of the land, advocate unbridled licentiousness, and all the doctrines of free love. And, worse than all the rest, we are assured by the testimony of the most reputable physicians, that even lawful wives have become so debased by this education, that they no longer hesitate to murder the offspring of their womb, before it is born!

Such is not an exaggerated description, at the present moment, of American society. Now, bear witness to this one point: I do not say, I never yet have said, that the public school system is entirely responsible for these evils. No: I do not wish to go so far as that. I say that it is one of the outgrowths of it. I say simply this: if there is anything in reason, I think you must admit that, when, after seventy years trial of the public schools, we have this state of affairs, it proves that the public school system is incapable of dealing with these evils. And how, indeed, can we expect it could? What new power is there in the public school, as it is at present organized, to heal these great disorders of the social body? What new principle of life can be introduced there? What hope can we have that the future will reverse the experience of the past? That these public schools, having existed about as long as the degeneracy of the country, are now to change, and to prove the regenerators? Alas! Alas! I think there is none. Lay it in all frankness, for I always say exactly what I think—I think it, not as a priest, nor as a Catholic, but as an American citizen—I think that the nation is lost!

Now, let us look a little deeper into this question. I have taken up simply one argument, and, remember, I have taken up this argument, that the people have become gradually corrupt in spite of the public schools; and I draw from that the legitimate inference that the public schools are unable to check the evil. But we will go into the real reason that the American people are so much in favor of public schools; and I think we will find it based on this maxim: "Educate the people and they will be virtuous." Nothing is more erroneous than that idea, as I am going to show. But ask any ordinary American what we should do to improve our country, and he will say: "Educate your children in the public schools, and they will be all right." Now, unfortunately, Americans have almost ceased to think for themselves; unfortunately, we read so many newspapers that we have almost lost the power of reason. We no longer seek the finest authors of English literature; we no longer seek that which is of real benefit; but we surlit ourselves with the froth which reporters place before us every day of our lives. Now then if there be anything untrue, it is this very maxim that education will make people virtuous; and I appeal to history for the proof.

In the most cultivated times of Greece and Rome, they were most corrupt; and it was that very corruption which seemed, in some way, to lead to their ultimate degradation. In Europe, to-day, perhaps the most virtuous peoples are the Irish and the inhabitants of the Austrian Tyrol; and both of these peoples are, to a great extent, uneducated. It is proved also by those whom we know to have been educated—by the great writers of past times. Horace who wrote the most exquisite Latin verse, was a man of most licentious life. In Ireland no one will dare to tell of the immorality of Swift. Burns, we know, had the falling which is only too common with his countrymen. Shakespeare and Byron were men of extremely bad lives. In France, Voltaire, one of the greatest of French writers, was a man whose turpitudes were of such a hideous nature, that no one would venture to put them in print. In Germany, Goethe, who has handled his own glo-

rious German tongue with a power, nobody can rival—Goethe was a bad man. Boccaccio, who founded the Italian literature by his writings, was also a wicked man. Now I cite these examples merely in this one sense,—to show that it does not necessarily follow that education leads to virtue; for, remember, that these persons whom I have cited were not educated with the education a child receives in our public schools; they were not taught simply to read and write and spell and learn the names of distant countries on the globe;—they were men, not only of education but of genius, who knew all the subtleties of language and of grammar; who wielded the most powerful influence of their times. And, if education did not make them good, how will education make children, with only a little smattering of reading and writing,—how will such an education as that make the children of the working classes good? Never was there a greater fallacy than to say that ignorance and vice go hand in hand. How can I express my indignation at such a sentiment as that!—what a calumny against us all!—what a calumny against our race, to say that the poor workman, who never has had educational advantages, cannot be as virtuous, as noble, and as good in the sight of God, as the most cultivated man of the land! Yet that is, practically, what we assert, when we say that education and virtue are one. I should like to know who is the most intelligent being outside the blessed in Paradise? We are taught to believe this,—we know it and must believe it,—it is the devil himself,—the being who possesses more intelligence than any man that ever lived, but who is at the same time the most wicked of God's creatures.

Now, I have said this much for the historical part. I have shown, first, that the nations that were the most cultivated were the most corrupt; that men who were the most cultivated and refined have been also most corrupt.

I wish, now, to enter into another argument. It is not very often, I think, that the works of Messrs. Huxley and Spencer repose on a Catholic altar. However, as Protestants look up to them as the leaders of all modern thought, and as I feel unwilling to quote anything from memory, least I should do injustice to these distinguished writers,—I made up my mind that I would bring them both; and I will show you exactly what they say. Taking up the question of education, the former says:—

"At any rate, make people learn to read, write, and cipher; say a great many; and the advice is undoubtedly veritable as far as it goes. But, as happened to me in former days, those who, in despair of getting anything better, were met with the objection that it is very like making a child practice the use of a knife, fork, and spoon, without giving it a particle of meat. I really don't know what reply is to be made to such an objection."

And again— "What wonder, then, if very recently an appeal has been made to statisticians for the profoundly foolish purpose of showing that education is of no good—that it diminishes neither misery nor crime among the masses of mankind? I reply, why should the thing which has been called education do either the one or the other. If I am a knave or a fool, teaching me to read or write will not make me less of either one or the other—unless somebody shows me how to put my reading and writing to wise and good purposes. Suppose that any one were to argue that medicine is of no use, because it could be proved statistically that the per centage of deaths was just the same among people who had been taught how to open a medicine chest, and among those who did not so much as know the key by sight! The argument is absurd; but it is not more preposterous than that against which I am contending. The only medicine for suffering, crime, and all the other woes of mankind is wisdom. Teach a man to read and write, and you have put in his hands the great keys of the wisdom box. But it is quite another matter whether he opens the box or not. And he is as likely to poison as to cure himself, if, without guidance, he swallows the first drug that comes to hand. In these times, a man may as well be purblind, as unable to read—jame, as unable to write. But I protest, that if I thought the alternative were a necessary one, I would rather that the children of the poor should grow up ignorant of both these mighty arts than that they should remain ignorant of that knowledge to which these arts are means." *Lay Sermons: London, 1872, pp. 30-39-30.*

This sentence, my brethren, tells directly against the public schools in this way—that they only teach reading and writing, but they don't teach a person how to make a good use of what he has learned. I see something a great deal more forcible here in what Mr. Spencer says. In the first place, he has relieved me of the task of refuting a common theory which he does so well that I will not attempt it after him. Herefutes the idea of ignorance leading to crime in this way:—

"In newspapers they have often met with comparisons between the number of criminals who can read and write, and the numbers who can not; and, finding the numbers who can not greatly exceed the number who can, they accept the inference that ignorance is the cause of crime. It does not occur to them that other statistics, similarly drawn up, would prove with like conclusiveness that crime is caused by absence of ablutions, or by lack of clean linen, or by bad ventilation, or by want of a separate bed room. Go through any jail and ascertain, how many prisoners had been in the habit of taking a morning bath, and you will find that criminality habitually went with dirtiness of skin. Count up those who had possessed a second suit of clothes, and a comparison of the figures would show you that but a small per centage of the criminals were habitually able to change these garments. Inquire whether they had lived in main streets or down courts, and you would discover that nearly all urban crime comes from holes and corners. Similarly, a fanatical advocate of total abstinence, or of sanitary improvement could get equally strong statistical justification for his belief."

Further on, he says:— "Are not fraudulent bankrupts educated people and getters-up of bubble companies, and makers of adulterated goods, and men of false trade-marks, and retailers who have light weights, and owners of unseaworthy ships, and those who cheat insurance companies, and those who carry on turf-chicaneries and the great majority of gamblers? Or to take a more extreme form of turpitude—is there not among those who have committed murder by poison within our memories, a considerable number of the educated—a number bearing as large a ratio to the educated classes as does the total number of murderers to the total population? This belief in the moralizing effects of intellectual culture, flatly contradicted by facts, is absurd, a priori. What imaginable connection is there between learning that certain clusters of marks on paper stand for certain words, and the getting a higher sense of duty? What possible effect can acquisitions of facility, in making written signs of sounds, have in strengthening the desire to do right? How does knowledge of the multiplication-table, or quickness in adding and dividing, so increase the sympathies as to restrain the tendency to trespass against fellow-creatures? In what way can the attainment of accuracy in spelling and parsing, &c., make the sentiment of justice more powerful than it was; or why, from stores of geographical knowledge, perserveringly gained, is there likely to come an increased regard for truth? The irrelation between such causes and such effects, is almost as great as that between the exercise of the fingers and strengthening of the legs. One who should by lessons in Latin hope to gain a knowledge of geometry, or one who should expect practice in draining to be followed by expressive-rendering of a sonata, would be thought fit for an asylum; and yet he would be scarcely more irrational than are those

who, by discipline of the intellect, facilitate the aspect to produce better feelings." *Study of Society* Appleton, 1874, pp. 361, 362, 363.

I am very glad to have such an authority as Mr. Spencer for that. If I had said it, it would have had comparatively little weight. But now comes the following, from a man who is certainly more justified, who looked on this question as I believe every sensible man must look on it,—that intellectual culture alone is not a blessing,—it is a deformity educating only one side of human nature. Side by side with these two authors, I wish to quote the other. In the farewell address of Washington, he says:—

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness,—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexion with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles."

Now, my brethren, there was a time when the words of Washington had weight with his countrymen. There was a time when all American citizens, no matter how exalted their position, still looked up with reverence to that pure statesman, who had guided them through a seven years' war. Alas! I am afraid that time has passed away. I am afraid that we are so besotted in our miserable prejudices in favor of these public schools, that even the voice of Washington, speaking to us in his Farewell Address, speaking to us from beyond the tomb, has had no echo in our hearts. For we have become a people utterly pagan. The poor Indian in our western prairies has some deity which he reveres with his whole soul. Even India and China have their religious beliefs. And what a glorious sight was ancient pagan Rome, when her triumphant legions returned, bearing their eagles, preceded by their Generals, their Consuls followed by the entire populace, to the temple of Jupiter, to render thanks to the king of the gods for the new victory of Rome. We call them pagans; but would that we were ever as they!—would that this great American professed even a false religion, rather than no religion at all. If there is one religion that is false, more base, more degrading to the human mind than idolatry itself, that religion is indifference to religious truth and this is the religion of the American people.

I wish, now, to enter into the second part of my argument; but I see that I have talked much longer than I intended about this first question. I say, then, that the public schools are manifestly unjust to Roman Catholics. You will bear witness to me that I have nothing against these schools in themselves,—that I have only dealt with general principles in their regard,—and that I have simply said that intellectual training, without religious training, would prove the ruin of the child and of the country. We all know that many scandals exist in public schools; but I prefer not to refer to them;—I even prefer to think that they are exaggerated in our papers. And when I read, for example, a few weeks ago, in the *Herald*, in regard to the question of punishment, that the details were too obscene to be published, I preferred not to think of them. I prefer to say nothing more than this,—that they are simply pagan schools. It is a gross injustice to attempt to force Catholics to attend them. I protest, then, against these schools, not only in the name of my brethren in the faith, but in the name of every person,—of every person who has any religious convictions whatever. If pagan Americans wish to send their pagan children to pagan schools, let them do so; no Catholic care for that. But I protest, for all who have a conscience and a religion;—I protest in the name of that ancient religion which has come down for four thousand years—I protest in the name of the Israelites, I protest in the name of the Methodists, the Presbyterians, and the Episcopalians, who revere the faith which has been handed down to them by their parents; and I protest, above all, in the name of the Roman Catholics, against the injustice of forcing the religious portion of the community to send their children to schools where they are certain to lose all religion.

Whatever other sects may do,—for us, in this matter, there is no compromise. No Catholic who is properly instructed can send his child to a public school without a grievous sin. There was, at one time in this country, a maxim which was accepted by every citizen in it.—It was the maxim that led first to the revolutionary war, that cost us seven years of bloodshed, that impoverished the entire land, that desolated nearly every home; that maxim was this—"No taxation without representation."

But what do I see in the public schools? The public school is the State Church of America; and Catholics are forced to attend there against their will;—they are taxed for its support. In this city alone more than three millions of dollars are annually taken from the treasury in order to support public schools. In the State there are ten millions, and in the entire country there are forty millions.—Where was injustice ever seen so flagrant as this? It is known that this money is drawn from the poorest portion of our people in this city, who are compelled to do one of two things,—either to send their children to these schools (which they cannot conscientiously do), or else build Catholic schools themselves. What a burden has the State placed upon us in this matter! No wonder Catholics are indignant when they think of it. No wonder that for more than forty years, the venerable prelates of this diocese, and the Catholics united with them have not ceased to raise their voices against the great wrong. What a burden for our priests, who already live or six times as much work to do (as our rapidly increasing numbers), as any priest in Europe! They are compelled to strain every nerve, and go out among their people—among the poor, hard-working people—to get assistance to build schools, that these children, who are so dear to their hearts, may not lose that holy faith for which for three centuries, the Irish people have given up everything. Is this not sad? No wonder the Catholics are indignant! No wonder that our best smart when we think how severe is the lash which the State, that boasts of its liberty, has applied to us because we have not power to defend ourselves.

But, unjust as it is to the Catholic Church, it is still more unjust to the taxpayers. I am speaking now not merely of Catholic taxpayers; but of taxpayers in general. I am going to say something which I have never yet seen or heard, but which is very true, indeed, and which is a matter of respect for every taxpayer of this city. By the last Report of the Public Schools, it appears that they have an average attendance of about one hundred thousand pupils—it is ninety-nine thousand and some odd hundreds—we will call it one hundred thousand.—For these pupils they spend three millions two hundred thousand dollars. Now, then, that gives an average of thirty-two dollars for every child in the public schools. We, too, have our schools; we have more than fifty schools in this city already, raised up by the untiring labor of good and generous priests; raised up [I am not afraid to say it] by the working people of this city, at the sacrifice of many

(Continued on Sixth Page.)

IRISH INTELLIGENCE.

MARRIAGE OF MR. BELLINGHAM AND LADY CONSTANCE NOEL.—Yesterday morning (Jan. 13) the marriage of Mr. Alan Henry Bellingham, eldest son of Sir Alan Edward Bellingham, Bart., of Castle Bellingham, county Louth, and Lady Constance Julia Eleanor Georgiana Noel, second daughter of the Earl of Gainsborough, was solemnized at the Roman Church of St. Thomas of Canterbury, adjoining Exton House, the seat of the Earl of Gainsborough. The wedding party met at the mansion and walked to the church, as it is only distant from the house a few yards. The weather was remarkably fine, and a great number of persons filled the church. The marriage service was performed by the Right Rev. Monsignor Patinson, president of St. Edmund's College, Ware, assisted by the Rev. P. G. Munro, domestic chaplain to the Earl of Gainsborough. The bride, who was given away by her father, wore a white pail de soie, trimmed and studded with old Brussels lace. She wore a wreath of real orange blossoms, and a veil of Brussels lace. Her jewels were pearls. She was attended to the altar by four bridesmaids—namely, Lady Edith Noel (her sister), Lady Mary Howard, Miss Noel (of Glanna), and Miss Caroline Agnew. The bridesmaids' dresses were of white silk, trimmed with ruby velvet, and tulle veils. Each of the youthful ladies wore an old Irish gold cross in blue enamel, set with pearls, the gift of the bride and bridegroom. Mr. Sydney Bellingham acted as "best man." After the nuptial ceremony there was mass, which concluded, the wedding party returned to breakfast, when relatives and friends to the number of about 150 met. There were present the Duke of Norfolk and the Ladies Howard, the Marquis and Marchioness of Exeter, the Earl and Countess of Denbigh, the Roman Catholic Bishop of Northampton, Viscount Lowther, Lord Burghley, Lord and Lady Carbery, Lady Avland and Hon. Miss Willoughby, Lady Charlotte Schreiber, Hon. William and Lady Victoria Freke, Hon. and Rev. A. G. Stuart and party, Mr. and Mrs. Neville, Hon. Gerard and Lady Augusta Noel, Hon. H. and Mrs. Noel, Colonel and Hon. Mrs. Noel (of Glanna) and Miss Noel, Hon. Mr. and Mrs. Bertie Captain and Mrs. Dawson, Captain and Mrs. Palmer, Mr. and Mrs. George Finch, Miss Wood, Mr. S. Bellingham, Mr. Heathcote Long, Mr. and Mrs. Delaba Bodenham, Mr. T. Weeman, Mr. and Miss Noel Weeman, Mr. Conant and Misses Conant, Mr. C. O. Eaton, the Rev. G. Knox, the Rev. Robert Hart, Mr. Richard Thompson, and others including the neighboring gentry and clergy. The family tenantry were represented at breakfast by a few of the oldest or principal of the number. Viscount Campden and Hon. Edward Noel, the brothers of the bride, were absent, the former being with his regiment, the 10th Hussars, in India; while his brother is serving with the Rifle Brigade against the Ashantees. Early in the afternoon, after bidding adieu to their friends, the newly-wedded pair left Exton House and proceeded by special train to Campden House, Lord Gainsborough's seat in Gloucestershire, where they purpose spending the honeymoon. The bride presents were very numerous. The Earl of Gainsborough presented his daughter with a splendid sapphire and diamond ring, a plain gold bracelet, a gold link bracelet, a gold bracelet set with turquoise, a gold cross mounted with amethysts, a Hungarian suite, a silver-mounted travelling bag, a gold enamelled ring set with pearls, and an old Spanish fan. Sir Alan and Lady Bellingham's gift was a gold bracelet set with pearls and diamonds; the Duchess of Norfolk, "The Nativity" in Munich enamel; the Marquis and Marchioness of Bute, a gold band bracelet; the Dowager Marchioness of Londonderry, a gold-mounted dressing-case; the Dowager Countess of Dunraven, a pair of vases; the Earl and Countess of Londale, a pair of Dresden china vases; the Earl of Southesk, a gold chain bracelet; the Dowager Countess of Gainsborough, a Dresden clock and candlesticks; the Earl and Countess of Denbigh, a majolica vase; Viscount and Viscountess Powerscourt, a crystal and coral cup; Lady Willoughby de Eresby, a set of apostle spoons; Lord and Lady Carbery, a pair of jewelled Hungarian vases; Lady Alexis Coventry, a writing suite; Lady Clifford, a pearl ring; Baroness von Hugel, a set of green china plates; Lady Louisa Agnew, a paper knife; Lady Benumant, a photograph album; Lord Beaumont, a clock and barometer; Lady Catherine Berkeley, a pair of flower vases; Lady Augusta Fitzclarence, a china ring box; Sir F. and Lady Victoria Buxton, a silver coffee-pot; Hon. H. and Mrs. Noel, a silver teapot; Hon. Edward Noel, a cabinet of games; Madame Murietta, a lace fan; Mr. H. Bellingham, a gold bracelet with three lockets; Miss Bellingham, a service of Irish china; Hon. Mrs. Herbert (of Llanarth), a glove box; Colonel and Mrs. Noel (of Glanna), a travelling clock; Mr. and Hon. Mrs. Scott Murray, an ornate writing suite; Mr. and Mrs. George Finch, an enamelled watch; Mr. H. Bellingham, a chatelaine; Mrs. Delaba Bodenham, a suite of garnets; Mr. and Mrs. Leland Noel, a Sevres china cup; Mr. Heathcote Long, a tea and coffee service; and many others. The bride received testimonials of regard from the tenantry on the family estates, by whom her ladyship was deservedly esteemed. The Rutland tenantry contributed a handsome present of jewellery, consisting of a gold bracelet, pendant, and ear-drops, set in emeralds and pearls, the Gloucestershire tenantry, a gold bracelet set in pearls; and the Exton tenants, a pair of emerald and pearl earrings and heart-shaped locket en suite.

We Irish are considered to be very susceptible.—We are accused of our readiness to retort on England whenever the smallest occurrence of an abnormal character is observed there. Mindful of this when we recently alluded to the mobbing of a Queen's Counsel at the entrance of Westminster Hall we did not attempt to draw from the circumstances all the obvious return taunts which it suggested. We certainly did not seek to exaggerate the facts as they appeared in the telegraphed accounts of the affair, nor to force any moral from them beyond a reflection on the absence of intelligence in the very large class of English people whose passionate support of the Claimant's case is expressed in the rough treatment of her Majesty's representative. It is in a London paper we find an intimation that the evil is of a deeper nature and more dangerous character than that upon which we dwell. We do not apologize for taking the whole of the following extract from the *Globe* of Saturday.—"As the time approaches for the final denouement of the great judicial drama now being enacted at Westminster, indications are not wanting of a bad time coming for some of the principal actors. In plain English, there is now going on openly under the eyes of the police a system of terrorism which has hitherto confined itself to threatening letters anonymously sent to the judges, counsel, jury, and even newspaper reporters. If the animus by which certain sections of society are possessed is so overpoweringly strong at this stage of the case as to break through the traditional respect paid by Englishmen to the ministers of law, however personally unworthy, what is likely to be the condition of things on the day when heated partisans on both sides are either flushed with victory or frantic at defeat? If the time-honored precedents are followed in this case, as we suppose they will be, and if nothing is done, Englishmen will be surprised some day to learn that one or two of her Majesty's Judges, not to mention a Queen's Counsel here and there have been shot dead in the public thoroughfare, and will thereupon begin to wonder how in the world matters have been allowed to arrive at such a pass in a country on this side of the Atlantic and the Irish Channel. If anything untoward should happen, a heavy responsibility will rest on those who act as advisers of the police authorities."

Now, we would very much like Englishmen to weigh well this paragraph—not, perhaps, as a prediction of what will happen, but as an indication of what may happen. Consider that what the *Globe* suggests is only possible—not that it is really impending, but that simply it may occur, reflect then upon the circumstances, upon the cause which has excited this terrific interest in the mind of the English populace, and then let the Englishman, if he dare, as one without sin, cast stones at the lawlessness, so far as it existed in this country, has come down as the consequence of a traditional and for a long time well-grounded contempt for both law and its administrators. Nay, it may seem strange to say, but it is the simple fact, the true law never gained an ascendancy except by the wild and irregular resistance of the masses to the false or oppressive law. But this has not been the case in England. No country has had similar good fortune in freedom from foreign invasion, and identity of law with the popular sentiment. Therefore has sprung up that respect for the administration of the laws which has been habitual with the English people—even of the lower order—to which the *Globe* alludes in the paragraph above. But it is quite evident that the "law-abiding" quality so frequently put forward as one of the high qualifications of the English race is nothing inherent. Let the circumstances change, and we shall soon see how the law-abiding disposition vanishes. Let the popular animosity be deeply stirred, and we shall not see after all that wonderful superiority in orderly disposition in the Cockney workman over the Limerick or Tipperary peasant. We have never hesitated to condemn the turbulence of the latter when it did appear. Much as we love our countrymen, we hold it no part of patriotism to conceal or gloss over their faults. Therefore, we have not hesitated to condemn a factor in the turbulence of any country, even that lawlessness or violence may assume. But we must say that even the lowest form of Irish turbulence has a more decent excuse than that of the London roughs, who, in selecting a cause in which to outrage law, have no reason to be proud of "their most filthy bargain."—*Cork Examiner*.

THE ATTACK ON THE NATIONAL BANK CONVEYANCE.—The recent attack upon the Manager of the National Bank at Castledar is but one of a series of outrages perpetrated or attempted upon bank officials. With the exception of the murder of Mr. Glass, for which Montgomery was executed, these attacks have been made upon managers or cashiers returning to a central establishment from markets or fairs in towns, where a branch bank is opened for one day in the week for the convenience of persons attending the sales. The position of a bank official under such circumstances is really one of peculiar danger. The hour of his departure from the branch bank is universally known. The road by which he travels is known also, and a conspirator can arrange the moment and the spot at which his attack may be made under circumstances calculated to ensure its success. Hundreds are aware that the official brings with him to the central bank a large amount of cash and securities. The amount of cash is probably exaggerated by the imagination of the assailants. They, no doubt, have taken every possible means to facilitate escape. Bank officials engaged on their weekly journeys are usually armed, but this is an insufficient precaution. The robber acts by surprise, and renders resistance nearly impossible by the suddenness of his attack and the accuracy of his aim. In the recent case the official carried a revolver, but paralysed by the shot in his neck, he could not use the weapon. To withdraw these outlying stations would be a serious loss to the agricultural and commercial classes, and would expose individual farmers returning from fairs after the sale of cattle to attacks by highwaymen. Whether a branch should be continued in any town where the profits are not likely to be sufficient to defray the cost of maintaining a permanent establishment, may properly be a subject for the consideration of bank directors. But should it be decided to keep up such outlying stations where the communication between them and the central establishment is by lonely roads, through a wild and thinly populated district, the aid of the mounted police should be required. The presence of two mounted men of the Constabulary would ensure the safety of the bank officials. Robbers, however daring, will not incur the danger of a collision with the armed police, although they will fire upon a civilian official passing on an outside car by their place of ambush. The cost incurred by engaging the services, say, of two mounted police would be infinitesimal, compared with the security obtained. It is scarcely reasonable to expose managers and cashiers with large sums of money in their charge to the murderous onslaughts of desperate criminals. Although detection and conviction may follow the commission of a crime, there is no ground of confidence or consolation to the family or friends of bank officers who, in travelling from branch stations, may be truly said to carry their lives in their hands.—*Irish Times*.

MR. GLADSTONE AND THE IRISH VOTE.—Mr. Gladstone's bid for the Irish vote is considered by the *Globe* as "a veiled promise to veiled rebellion." Speaking as a member of a party rather than as a member of a Cabinet, he says, "I think we ought not only to admit, but to welcome every improvement in the organization of local and subordinate authority, which, under the unquestionable control of Parliament, would tend to lighten its labors and expedite the public business." If Home Rulers take comfort from this statement, and believe that Mr. Gladstone is prepared to advocate their views, they should reflect that he refuses to speak as a Cabinet Minister, because "it is not the duty of a Cabinet to bend itself, or to mature its collective views on all subjects of public interest, but only upon such as form the early subjects of practical treatment." It is to be kept before the public as a subject on which Government may give ambiguous utterances, and as a means of livelihood for agitators. There is no further hint as to future Irish liberal legislation; no promise of denominational education to the Roman Catholic clergy; no hope held out of amnesty to the Fenian prisoners. The only crumb of comfort given to the supporters of fixity of tenure is that in the laws respecting the transfer of the descent, and the occupation of the land, there is room for extensive improvement. Compare this half-hearted attempt to win the Irish party with the principles the social Government candidate has lately put forward at Limerick. He upholds all the four Irish demands, and we may well believe this was the very mildest programme he could put forward with any hope of being elected. Mr. Gladstone talks vaguely of the future, but the Irish voter has surely not forgotten the past. The results of the loudly vaunted policy of reconciliation form no part of the Ministerial address to the electors of Greenwich, but Irishmen know them well. Cowardly concession, followed by penal laws, has brought none of the blessings to the country which Mr. Gladstone anticipated. While we believe the present attempt to gain the Irish vote will utterly fail, we are convinced that such truckling with principles he dared not avow will bring upon him the well-merited contempt of every sensible man of his party.—*Dublin Irishman*.

THE GOVERNMENT AND IRELAND.—The London Correspondent of the *Manchester Guardian* furnishes to that journal an outline of the Ministerial programme for the coming session. His statement being founded on information received from most authentic sources, we extract the following portions for the Freeman, as they have reference to Ireland:—"I believe it may be assumed with confidence that the legislative proposals which will be laid before Parliament by her Majesty's Ministers during the approaching session will be almost exclusively of a

domestic character, and will be confined mainly to the requirements of this part of the United Kingdom. Ireland will not figure prominently in the measures of the Government, nor will Scotland have any large share in the discussions of the year. With Irish affairs the present Government may be expected to feel that it has "burned its fingers" sufficiently, and the new movements of the Catholic hierarchy in reference to the establishment of colleges may be taken to indicate that they have ceased to expect concessions in this direction from the State. "Of law reform not much may be expected, for the working of the Judiciary Act is yet to be tried, and any further steps in that direction would be premature. The Cabinet will, however, re-introduce the proposal of last year relating to Scotch and Irish appeals, and will also endeavor to bring about some improvements in legal education." "One danger not to be overlooked in the prospects of the Parliamentary year is involved in the position of the Irish Liberals. The possible tactics of that section form the "rock a-head." Their vote will be more than ever since 1868 in demand, and the difficulties of the Ministry will be increased by the wavering allegiance of such members of that body as The O'Connor Don and Sir P. O'Brien, and the obstacles presented by the O'Keefe business, the retirement of Mr. Monnell, and the attitude of Lord Chancellor O'Hagan. Should these difficulties prove less formidable than I anticipate, the coming session may be fairly expected to be more useful than the last; but, on the contrary, the Irish contingent should be found unmanageable, and throw its influence into the scale of the Opposition, we may have a general election early in the year. This consideration, amongst others, will lead to the presentation of the principal measures in the Ministerial programme soon after the opening of Parliament."

DEATH OF A FUGITIVE.—A FUGITIVE NAMED O'NEILL (LIASSAN BAY).—A line and a-half in the telegraphic dispatches, in the latter part of last week, announced that "at Fez, after three weeks' illness, died Colonel Reilly [LIASSAN BAY]." Six-and-twenty years have passed away, and it is perhaps no wonder that this brief notice failed to recall the memory of an actor in the eventful times we have indicated. In 1848 Eugene O'Reilly was a young man of great promise and high expectations. His father held a responsible official position under Government; but, under the influence of the national ranks with all the "spiritual ardor of the time," he became an active propagandist in the Confederate Clubs, a president or vice-president of one—and was the promoter and leader of the Blanchardstown raid, at which he, with O'Rourke, McKenna, and several others, were arrested. After confinement for some time in Kilmahain, he, with P. O'Higgins and others from that prison, and with Charles Taaffe, Joseph Brennan, Stephen J. Meany, Walter T. Meyer, and Thomas M. Halpin, from Newgate, was conveyed, under strong escort, to Kingstown, and shipped on board H. M. S. Reynard, Captain Craycroft, for—no one knew where until the mystery was solved by arrival in Belfast Lough. The model prison—or, rather, the model hell—of Antrim County was the destination of the political prisoners. His release was finally obtained on one condition of leaving the country. He next turned up as an officer in the Turkish army, where he distinguished himself on many a hard-fought field during the Crimean campaign; he rose rapidly in rank and favour. And here we lose sight of him, until we read the announcement of his death. Of the sincerity of earlier professions of patriotism there are good reasons for doubt, seeing that during the later part of his career he "went over to the enemy" and maligned his countrymen in the congenial columns of the *English Times*. As we are proverbially counselled to speak of the dead nothing but good, we will content ourselves with saying that while in his youth he appeared to love his country, in his maturity he maligned and deserted her. The age of Eugene O'Reilly we should set down as from 48 to 50.—*Cornwallist to Dublin Irishman*.

ESCAPE OF MILITARY PRISONERS.—An extraordinary escape of military prisoners took place from Kilkenny barracks. At an early hour on Friday morning, from all that could be ascertained, it would appear that there were six soldiers, five Artillerymen of Major Balfour's battery, and a private of the 55th Fusiliers in custody, awaiting their trial by Court-martial, for various offences. The guard-house is a building of one storey, and the cell forms a portion of it. It stands at an angle of the barracks, the back of the house being to the road. When the sentry was posted at two o'clock the prisoners were all apparently asleep, but when the next relief came at three o'clock, a.m., to the consternation of the sergeant of the guard, it was discovered that the cell was empty, and that the prisoners had escaped. The means by which the men got out from their prison was by forcing up some of the slates from the side of the roof, which was not nailed at the top next the road, down through which they dropped. One of the men must have been wounded by the fall, as there was blood discovered on the road where the descent was made.—*Irish Times*.

SOME FIGURES THAT HAVE BEEN PUBLISHED indicate that Belfast, now considerably the most important commercial centre in Ireland, is rapidly becoming the largest city in the island. In 1831 its population was 49,358; in 1861, it was 121,692; in 1871, it was 174,000; and now very probably it is over 180,000. In 1831 the population of Dublin was 250,000; in 1861, it was 254,900; in 1871, it was 246,000. In 1831, Cork had a population of 107,000; in 1861 the number had fallen to 80,000; and in 1871 to 78,000. Thus both these cities show a positive decrease in population, against the enormous growth of Belfast. These statistics will elucidate the fact that the Parliamentary Burgess roll of the city has of late increased at the rate of nearly 700 per year, and that now with 15,679 electors, it is the largest constituency in Ireland.

THE IRISH MAGISTRATES.—Mr. Edmund Deane, M. P., has addressed an admirable letter to the *Daily Telegraph* exposing the exclusion of Catholics from the Irish magistrical bench. He says: "Take, for instance, Queen's County, which I have the honour to represent in Parliament. The population according to the last census, amounted to 79,771, of whom 70,188 are Roman Catholics. The number of magistrates in the county is eighty-nine, yet of these only eleven are Roman Catholics, and of these five are non-resident, leaving but six resident Roman Catholic Justices of the Peace out of eighty-nine, in a population in which the Roman Catholic percentage is eighty-eight. Such facts speak for themselves."

IMPORTANT LAND CASE.—At the Land Court at Limerick on Thursday week, the Chairman, Mr. Lenhy, Q. C., gave judgment in the claim brought, under the Landlord and Tenant Act, by Dr. O'Connell, Kilmallock, against a farmer named Stephen Walsh, also of Kilmallock, and member of the Limerick and Clare Farmers' Club. The lands from which claimant had been evicted consisted of six acres near Kilmallock, and were held at a rent of £20 per annum, until Walsh became purchaser, when he immediately served notice to quit on Dr. O'Connell. Claimant now sought to recover £80, as compensation for capricious eviction, and a further sum for unexhausted manure. The Chairman, in giving judgment, said, as he held that the eviction was capricious, he should award claimant £80, which was equivalent to four years' rent; but he will allow £27 10s. as a set-off to landlord for dilapidation, &c.

THE CENSUS.—COUNTY KERRY.—The census for Kerry has been issued. The total population in 1871 was 196,586—viz., 97,913 males and 98,673 females. In 1861 the total population was 201,800.

In 1871 the number of inhabited houses was 32,340 against 32,178 in 1861. The number of Roman Catholics in 1871 was 190,332; Protestant Episcopalians, 5,592; Presbyterians, 206; Methodists, 213. In 1871 the Roman Catholics numbered 98.8 per cent. of the population; Protestant Episcopalians, 2.9 per cent.; Presbyterians, 0.1; Methodists, 0.1. In 1861 the Roman Catholics were 96.7 per cent.; Protestant Episcopalians, 3.1 per cent.; and the Methodists and Presbyterians each 0.1 per cent.

EMIGRATION continues with increasing loss to the population of Ireland. Because we are familiar with the gigantic evil Irishmen have become quite oblivious of its colossal proportions. The emigration of '73 exceeded that of '72 by 12,047. Since the 1st of May, 1851, 2,225,745 persons have fled from Ireland! Will these figures awaken the Irish mind to a sense of the rapid ruin which is overtaking our nationality?—*Dublin Irishman*.

THE BANK ROBBERY.—Private inquiries have been held by the authorities during the week, and vigorous efforts are being made by the Constabulary for traces of the robbery. A large party of Constabulary, commanded by Sub-Inspector Murphy, and assisted by a large number of the peasantry, proceeded through the district around the scene of the outrage in search of traces or information of the robbery. No additional arrests have been made. The two men, Boyle and Flaherty, arrested on suspicion, were remanded on Thursday.—*Mays Examiner*.

An inquiry was opened at Enniskillen, by Mr. Roberts, C.E., acting under the direction of the Board of Works, to consider objections which had been lodged by 36 proprietors of land, 200 occupiers, and seven or eight millowners, against a scheme for the flood drainage of the lands about Lough Erne, which in winter covers 7,500 acres. The objectors, many of whom were professional gentlemen and some evidence was gone into on their behalf. It was stated that in 1867 the landlords, having a rental of over £100,000 a year, had unanimously resolved to keep the floods with the summer level, but nothing had been done. Some of the farmers in the counties of Fermanagh and Cavan had lost over £100,000 worth of agricultural produce. The inquiry is likely to last for some days.—*Times Corr.* 23rd ult.

SIR CHARLES GAVAN DUFFY.—The Irish people will learn with much satisfaction that a letter dated Melbourne, December, 1st, from Sir Charles Gavan Duffy to Sir John Gray—quondam fellow-prisoner in Richmond with O'Connell—reached Dublin yesterday, in which the late Chief Secretary for Victoria announces definitely his intention of revisiting Europe. Sir Charles proposes to leave Melbourne early in April, and will probably arrive some time in June next. Though not in his vigorous health as we could wish, he hopes that his native air and the cheering influence of old associations and old friends will rapidly restore him to activity and strength—a hope in which we earnestly join, and which will, no doubt, be received by all his countrymen.—*Freeman*.

THE STEWARTSTOWN INQUIRY.—At the Stewartstown petty sessions, on Saturday, the magistrates again refused to return informations against a number of Orangemen who were charged with having formed part of an illegal assembly at Castledar, on the 24th June last. The inquiry had been specially ordered by the Government, notwithstanding that the magistrates had already twice refused to receive informations.

THE IRISH AGRICULTURAL LABOURERS.—The Irish Agricultural Labourers' Union is arranging for a conference of Irish members of Parliament, to be held in London, in the second week of the coming session, in order to appoint a deputation to Mr. Gladstone, requesting the Government to appoint a Royal Commission to inquire into the condition of Irish agricultural labourers.

A WOLF IN CAVAN.—The people of Cavan have been sorely disturbed of late. A large number of sheep have been destroyed, and it has been stated that an animal "resembling a wolf, has been seen by several persons bounding through the fields." So strong did the impression become, that a monster of this description was amongst them, that a party of the Royal Irish Constabulary, armed with sniders, and joined by a large contingent of country folk, possessing weapons of the most miscellaneous description, sallied forth and "beat the bush." It is needless to say that Mr. Wolf did not turn up, but so firmly do the people believe in his presence that they are determined to enjoy another day in the novel pastime of hunting up a wolf.

The funeral of the Countess of Portarlington was celebrated at Emo, the family seat, on Monday last. The spectacle of 1,000 tenants, labourers, and friends—some bearing the coffin, others accompanying the procession for a mile and a half through the park to the church—was most impressive. The remains were interred in the Catholic Chapel, according to the most solemn rites of that Church. The Bishop and 70 of the clergy were present, and never has the county seen so genuine and universal a demonstration of affection.

BODY FOUND IN THE ROYAL CANAL, MULLINGAR.—The dead body of a man was raised to the surface on Friday week, at the railway bridge, which crosses the Royal Canal at the Fair-green. On examination it was found to be that of a car-driver named Mack, aged about sixty years. The man has been missing since Christmas last.

THE ACTION AGAINST THE "NORTHERN WHIG."—The libel action of Stansu v. Finlay was finally determined on Saturday by the Court of Queen's Bench declining to grant a new trial and refusing to grant the defendant leave to appeal.

GREAT BRITAIN.

We present our readers with some extracts of the editorial of the *London Times* of the 23rd ult., upon the great Protestant meeting held to encourage the German Government to persevere in its persecution of the Catholic Church:—

If a more display of the vigour of English "No Popery" sentiment can be of service to Prince Bismarck in his present contest with the Ultramontanes the meeting held yesterday afternoon in St. James's Hall will not disappoint the intentions of its promoters. There was an abundance of strong Protestant enthusiasm; the familiar watchwords were eagerly applauded, and the Pope's denunciations of heretics were hurled back on the Pope himself with a thoroughness which proves that they have their origin in tendencies not confined to the authors of Papal Bulls. The greater part of the speaking, in short, was nothing more than a vehement attack on the abominations of Ultramontanism, and was judiciously kept free from any definite expression of opinion on the precise merits of the German policy. The speakers exhibited, if not a volubility, a tendency to be interminable, which indicated that they had mounted a familiar hobby and were expatiating in a field that was all their own. If they had really attempted to explain to their audience the bearing of the present ecclesiastical struggle on the Continent, they would have had to confine their observations within a limited range; but there is no easier subject for declamation than the general iniquities and delusions of Popery. The Chairman prudently confined himself to echoing a letter from Lord Russell, and was at least brief in his observations. But the Dean of Canterbury, in moving the first Resolution, afforded a prolonged foretaste of the three successive hours of platitudes which were to follow. It is as well sometimes to tell the truth about public performances, especially as a speaker is invariably complimented by his successor upon having "so ably" acquitted himself; and we must needs say

UNITED STATES.

THE CATHOLIC CHURCH IN THE UNITED STATES.—The biographer of Archbishop Spalding gives some facts and figures showing the past condition and present status of the Roman Catholic Church in the United States. He says "that in 1783, at the close of the war of independence, there were not more than twenty-eight priests in the United States; in 1800 there were supposed to be 40; there were as many as 232 in the year 1830, and some of these had been gained by the cession of Louisiana to the United States; in 1848 there were 806; the number had grown to 3,217 in 1861, and in 1872 to 4,808." "The increase in the number of churches has kept pace with that of the priesthood. In 1808 there was not a single Catholic bishop in the United States; to-day there are 65 dioceses and vicariates apostolic within its limits. In 1860 there were but two convents; to-day there are over 350 female religious institutions, and without including Catholic colleges and academies, about 130 for men. In 1785 the Catholic population of the United States was reckoned at 25,000. In 1820 Bishop England found this number increased to 100,000, which had extended to 500,000 in the year, and in the year 1835 to one million two hundred thousands." "Of the present Roman Catholic population in this country he further says: "From the data which we have, we are probably not unwarranted in the statement that there are at present in the United States not less than 7,000,000 of Catholics." These statistics are given with a certain degree of authority, and may be accepted as an estimate by the Roman church itself.

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MONTREAL, FRIDAY, FEBRUARY 20, 1874.

ECCLESIASTICAL CALENDAR.

FEBRUARY—1874.

Friday, 20—Holy Crown of Thorns.
Saturday, 21—Of the Feria.
Sunday, 22—First in Lent.
Monday, 23—Vigil. St. Peter Damian, B. C.
Tuesday, 24—St. Matthias, Ap.
Wednesday, 25—Ember Day. Chair of St. Peter at Antioch.
Thursday, 26—Of the Feria.

REGULATIONS FOR LENT.

All days of Lent, Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of Fasting and Abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, Palm Sunday excepted.

The use of flesh meat is also by special indulgence allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday of Lent, to Palm Sunday.

On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

On all days of the year without any exception, on which the use of flesh meat is prohibited, it is perfectly allowable to use animal fat, such as lard, or drippings, in the preparation of food; for frying fish, for instance, eggs, and other Lenten diet; but it is not permitted to eat the meat, or animal fat in its natural condition.

It is permitted—1st. to fry fish, or eggs with fat, or even pork, provided the pork be not eaten; 2nd. to boil pork in soup, to add to it fat or lard; 3rd. to cook pastry in fat, or to use the latter in the preparation of pastry.

It is also permitted on the mornings of fast days—1st. to take some mouthfuls of bread, and a little tea, coffee, chocolate, or other beverage; 2nd. that on the evenings of fast days, they may take soup made with flesh meat, standing over from dinner.

NEWS OF THE WEEK.

Though there are still some constituencies to hear from, it is now established that there will be in the next House of Commons a majority of more than 40 against the Gladstone Ministry. A change of Government is therefore certain, and it is generally believed that Mr. D'Israeli will be chief of the Cabinet. From Ireland the majority will be opposed to such a Ministry, for the Liberals and Home Rulers in that portion of the Empire have returned members pledged to their way of thinking; but in England the Conservative party have carried everything before them. This is mainly due to the great influence of the brewers, and publicans, whose sources of profit were threatened by the Gladstonian temperance measures; the people of England will stand much, but will not submit to be robbed of their beer. D'Israeli has thus got a majority; what will he do with it? is now the question. Still Ireland will be his great difficulty, for there are two great measures which his people are fully determined to carry. An Education Bill, and Home Rule.

The Ashantee war is, we are told at an end, and the British troops are about to return home. This may be true, and we hope it is so; but unless we can obtain material guarantees from the Ashantee King for his future good behavior, the work will probably have soon to be done all over again.

It seems as if trouble was brewing in British Columbia. The proposed modifications in the terms on which that Colony consented to enter the Confederation are apparently not to the taste of the people. They do not approve of the proposed, perhaps inevitable, delay in the construction of the Pacific Rail Road, and in a somewhat tumultuous manner have signified their feelings to their legislature and local Ministry, who, it was thought, were willing to consent to modifications proposed. In consequence there has been a change of Ministry, and in some of our exchanges we find hints as to a secession being by no means improbable, if the terms of union first agreed to, be not fully carried out.

The Parliament of the Province of New

Brunswick was opened on the 12th. The speech from the Throne was delivered by Lieutenant-Governor Tilley, and was chiefly remarkable for the following passage on the School Law:—

"A resolution having been passed in the House of Commons, in May last, by which it was sought to secure the disallowance by His Excellency the Governor-General of certain acts of this Legislature, three members of this Government then at Ottawa, presented a remonstrance against such action of the House of Commons, as subversive of the rights secured to the Provincial Legislature by the British North America Act. This remonstrance, which was subsequently approved of by the Lieutenant-Governor in Council, I will cause to be laid before you, and I am satisfied that you will steadfastly resist every attempt to violate the constitution."

Let us rather determine exactly what the written constitution says upon the subject; what are the limits which it imposes upon Federal action; what the powers which it confers in the matter of legislation, upon the several Provinces. The Provincial Legislature of New Brunswick being an interested party, is incompetent to adjudicate upon this head, as is also and for the same reason the Federal Government; but if it should turn out that the latter has a constitutional right to interfere with the New Brunswick School Law, no hope that that right may be exercised in behalf of the unjustly treated Catholic minority, no matter how unpalatable to the Protestant majority such interference may be. In the meantime, and pending the settlement by competent legal authority of this grave constitutional question, we learn from the Halifax Witness that petitions to the Dominion Parliament, to be signed by the Catholics of New Brunswick, Nova Scotia, and P. E. Island, are in course of preparation; and that on the strength of these petitions it will be moved in the House of Commons, that the Confederation Act be so amended—by the Imperial Government of course—as to compel the Maritime Provinces to grant freedom of education to their respective Catholic minorities. We doubt the accuracy of the statement made by the Halifax Witness; and with every desire to see justice done to our co-religionists we fear much that to invite the tinkering of the B. N. A. Act would establish a dangerous precedent, which might be invoked to the detriment of Catholic interests.

Pending the nomination of a successor to the late Bishop of Ottawa, the Diocese will be administered by the Very Rev. M. Dandurand, Vicar General.

WRITTEN FOR THE TRUE WITNESS.

THE LATE BISHOP GUIGUES.

OTTAWA, Monday, Feb. 9th.

As we write, the sad toll of the church bells announces to the city the death of Ottawa's first Bishop, the saintly and well-beloved Dr. Guigues. In the presence of a large number of clergy and laity he breathed his last towards half-past ten yesterday night. Agony he had none, and until the dissolution his mind was clear and senses perfect, although he spoke but little and then only with difficulty. His attendant physicians opine that the immediate cause of death, profuse bleeding from the nose, was the result of general debility and fatigue occasioned by excessive pastoral duties. On Christmas day, when he offered the Holy Sacrifice for the last time, he began to fail seriously, thence to decline rapidly, and a month ago was pronounced beyond recovery. The announcement of his death, though not unexpected, loads every heart with grief; so that Catholics who loved him as a Father, and Protestants who esteemed and admired him as a citizen, mourn his loss in the midst of their families, in public meetings, and in the Press.

SKETCH OF HIS LIFE.

Joseph Eugene Bruno Guigues was born at Gap, in France, on the 25th of August, 1805. His father, Bruno Guigues, was an officer of Dragoons under Napoleon I.; his mother, a pious and educated lady of respectable family. The spirit of discipline, strict adherence to principle and duty of the one parent, and the mildness, gentleness of disposition, and piety of the other, were inherited by their son. While studying at the Seminary of Forcalquier, these qualities and the richness of his intelligence attracted attention and won distinction, which his humility and modesty attempted in vain to avoid. In 1828, on the 26th day of May, the young Levite was ordained Priest; and soon afterwards, led on by a zeal for the conversion of souls, he joined the Missionary Congregation of Oblats de Marie Immaculee which had been just founded by Monseigneur de Mayenod, Bishop of Marseilles. In this new field he labored faithfully until the month of August, 1844, when he was sent out to Canada as Perpetual Visitor or Provincial to the small community of Oblats established at Longueuil, near Montreal. About the same date a Pastor was stationed for the first time at the little village called Bytown, now Ottawa, the Capital of this vast Dominion. Four years later Bytown was created an Episcopal See, and Father Guigues was named its first Bishop. On July 30th, 1848, he was consecrated, and immediately began the organization of his Diocese. This was no easy task. From Bytown

inclusive to Lake Temiscamingue, there were but five Priests, and an equal number of wretched huts which served the purpose of chapels. But the country began to thrive, and the Bishop redoubled his energies. Difficulties which appeared unsurmountable were conquered; a Cathedral was first erected, then a hospital, next a College and Seminary, school houses, chapels in new missions, and so on until all wants were at least temporarily supplied. In all these undertakings he was ably supported by his little band of clergy who worked with his will and energy. As the settlers increased in number so did the missionaries; not in equal proportion, but, thanks to God and their own stout hearts, sufficiently to spread the Faith and preserve it. It must be remembered that at this period bigotry was rampant along the Ottawa. The immigrants were chiefly Irish, and they brought with them all the traditions, good and bad, of the old land. That of Orangeism was not left at home. It flourished on the new soil, and it led to riot and blood-shedding. The year '49, a year of troubles throughout the old province of Canada, was a year of bitter and armed encounters between the two parties frequently took place, and several lives were sacrificed to the demon of hate. Bishop Guigues, though unacquainted with the nature of the unnatural strife, yet knew how to crush it. He preached peace to his flock, and the flock obeyed their Pastor. Discord fled before his voice; man ceased to hate his fellow-man; the village grew into a town; the town into a city; the city was raised to the dignity of a Capital; and to-day, with its population, environs included, of over forty thousand, half Catholic, and half Protestant, it is a city of peace and good-will. This, under God, is mainly due to the illustrious dead whom we mourn in common, and of whom the Citizen newspaper so justly observes:—

"A man of liberal views, a kind-hearted friend, an upright judge, he ever cast the mantle of charity over weaknesses and errors committed by those who manifested antagonism to the doctrines promulgated by him, and endeavored to instill into the minds of his flock that liberality of thought which would forbid the use of harsh language towards opponents. In his discourses he was clear, logical and forcible; in his demeanor frank, candid and noble; in public he was courteous; in private liberal and affable. There was no bigotry to mar his undying belief in the doctrine of his church or the manner of sustaining that belief. He was a good man, a true friend, and a sincere Christian."

In 1850, he made his first official visit to Rome. During his absence, a small knot of ruined politicians charged him with dishonesty in the matter of the Indian grant, known as the "Gatineau Reserve," which, they said, he had obtained from Government ostensibly for the use of the Indians, but really to swell his own private coffers. On his return he wrote an able letter to his chief accuser, a member of the Legislative Council, rebuking him sharply for this cowardly attack and challenging him to substantiate the charge. The defamer was so nettled by this scathing rebuke, that he moved to have the Bishop of Bytown brought before the Bar of the House. His wrath and bigotry, however, brought down the condemnation of the House upon his own head, and according to the Hamilton Journal, "the lesson read to the Canadian 'Peer' by the Speaker was most severe and just." Thus was Mgr. Guigues' character vindicated by the highest court in the land. His manly letter was a death blow to the foul conspiracy against the Canadian Hierarchy, planned by office-seekers and needy adventurers, who abounded then as they do now.

Some years later he was again engaged in controversy with a Minister of the Crown, concerning public schools. He took an active part in the Separate School movement in Upper Canada, and the two leading agitators, the late Mr. Bell, M.P. for Russell, and Mr. R. W. Scott, of Ottawa, were inspired and directed by His Lordship. Mr. Bell was a Protestant, and his demise was regretted by none more sincerely than by Bishop Guigues, for none knew better than he how to appreciate honesty and liberality.

What he accomplished during the twenty-three years of his Episcopate may be known by a glance at the present status of the Diocese.

There are now 75 Priests, secular and regular; fifty churches built solidly of stone or brick, and many others of wood. In the city alone there are five parishes, an Ecclesiastical Seminary and College, an establishment of Christian Brothers, one of Freres Doctrinaires, a Literary Institute conducted by the Grey Nuns, and one by the Sisters of the Congregation of Villa Maria, besides at least twenty Separate schools for day-scholars. Also an extensive Hospital, four Houses of Refuge, two Orphanages, and societies without number for Religious, Charitable, Literary and National purposes. Throughout the rural parishes and in the different towns, like good works are distributed in proportion to population and requirements. These are the monuments which will preserve throughout ages the memory of Bishop Guigues; and from thousands of grateful hearts, prayers will ascend to the Throne of Grace for the repose of the soul of the found-

er, the director, and the devoted friend of so many excellent institutions.

In the exercise of his exalted ministry Monseigneur Guigues was indefatigable. He arose every morning at five, made an hour's meditation before the Blessed Sacrament, heard confessions until eight, when he said Mass. After thanksgiving he again entered the confessional if penitents were there in waiting, and not until all were heard did he take a morsel of food. The remainder of the day was devoted to his office, to works of corporal mercy, etc. On the annual pastoral visit, he surpassed all his assistants even the youngest; and we heard one, an active man himself, say that the Bishop used to labor far into the night, when all others had retired through pure fatigue.

As Ordinary of his Diocese, his clergy ever found in him an impartial judge and wise counsellor, and until death, chief Pastor and flock were bound together by the closest ties of Christian charity. He loved them with the love of a father, and they bore towards him the affection of dutiful children.

Now that his genial heart has ceased to beat, that his form is lifeless and cold, and that he laity congregate in the chamber of death, and in their silent tears and sorrowed mien speak of the heavy grief within them. In prayer they seek consolation, and in all fervor petition Heaven in the voice of the Church:—

Requiem eternam dona ei, Domine;
Et lux perpetua luceat ei;
Requiescat in pace. Amen.

The funeral took place on Thursday, the 12th inst. There were present His Grace the Archbishop of Quebec, their Lordships the Bishops of Kingston, St. Hyacinthe, Three Rivers, Rimouski, and of Gratiopolis. The Dioceses of Toronto and Hamilton were represented by the Very Rev. MM. Heenan and Conway.—The hierarchy of the United States was represented by His Lordship of Ogdensburgh, and of the clergy present there were about one hundred. The funeral procession extended over a mile of ground.

High Mass was celebrated by the Archbishop; the sermons, one in French the other in English, were delivered by Mgr. Fabre, and the Bishop of Ogdensburgh.

LITTLE EARL JOHN ON CIVIL AND RELIGIOUS LIBERTY.—"An old man, Sir, and his wits are not so blunt as, God help, I would desire they were. A good old man, Sir, he will be talking; as they say, when the age is in, the wit is out." These words of our old friend Dogberry could not but occur to our minds as we read in the columns of our Protestant contemporaries a letter over the signature Russell, addressed to "Dear Sir John Murray" and published in the Pall Mall Gazette. The old man must still be talking, or writing, which amounts to much, the same thing; and now in his old age, when the wit is out of him, he must still babble of civil and religious liberty, from which symptoms we conclude with Dame Quickly that the end is not far off, and that there is but one way.

Little Earl John enumerates his services conspicuous amongst which was his Ecclesiastical Titles Bill—a measure that Punch irreverently likened to the handwriting on the wall of No-Popery scrawled, in large characters by some little gamin, who incontinently runs away for fear of the police. This was the little man's great achievement in the civil and religious liberty line of business, on which for some years he drove a pretty good political trade. Catholics however have no cause to be grateful to him.

And if again he comes before the public in his old character of a civil and religious liberty Jack, it is because he is forced to do so by the most audacious conduct of the Archbishop of Westminster; who has ascertained the abominable principles, that the Church hold its commission and authority not from men, but from God; that it holds in custody the faith and the law of Jesus Christ, of whose teaching it is the interpreter, of whose law it is the expositor; that, "within the sphere of its commission," it has the right to legislate with authority, and power to bind the consciences of all men born again in the baptism of Jesus Christ. "This," exclaims indignantly the little man, "this is not liberty, civil or religious." The State therefore must interpose, in order to limit the pretensions of the Church to exercise supreme authority "within the sphere of its own commission"—in which sphere alone Dr. Manning asserts the authority of the Church, that is to say, within the sphere of conscience, and in the moral, not material order.

"The cause of the German Emperor" so the letter concludes "is the cause of liberty." Now we see by a communication from Berlin of Jan. 21st, which appears in the London Times, that the new laws require "a State examination to be passed to qualify for Church appointments, or the exercise of ecclesiastical functions" such as hearing confessions, absolving the penitent, and administering the sacraments; and that to secure the execution of the laws, "penal regulations are added." This is civil and religious liberty.

THAT MEETING.—The long announced, long looked forward to meeting to sympathize with Germany and its Emperor, and to denounce the Church and her Pope, came off on the 27th ult., in St. James Hall, London. As we mentioned in our last, the Little Earl who should have taken the chair, was conveniently indisposed, and could not attend; he was replaced by Sir John Murray, who was kept in countenance by a very few persons of social position; by several Protestant ministers—Dr. Smyth, Dean of Canterbury and a lot of Wesleyan preachers being most conspicuous; whilst the rest of the assemblage was made up of the usual "tag rag and bobtail" of your ordinary No-Popery meeting. As the Times, in its editorial report mildly puts it—"a considerable number of letters from Peers, Bishops, and Members of Parliament was announced, all of which we doubt not acknowledged with due politeness the invitations to which they replied; but the writers were conspicuously absent, and the platform was singularly deficient in authority." Elsewhere in the same editorial, the Times speaks "of the feebleness of the speakers," and "the unimportant character of the meeting," which "would never in fact have been regarded as of material importance except for the interest which was lent to it by Lord Russell's injudicious promise to take the chair." Alluding to the convenient indisposition which released the small man from the obligation of keeping this injudicious promise," the Times adds that, though "Sir Robert Peel earned a cheap applause by a sentimental regret that Lord Russell could not signalize his last years by an appearance on the platform, the public in general will be glad that so venerable a statesman escaped the discredit of presiding at an ordinary 'No-Popery' demonstration."—London Times, 28th ult.

Indeed this great Protestant organ frankly admits that the whole affair was a ludicrous failure; a failure in respect of attendance, for few respectable persons were present; a failure in respect of oratory, for it describes the long discourses pronounced as "platitudes;" and a failure in respect of the object which it was intended to subserve, for the Times finds itself compelled to say, that the speaking "was a very bad compliment to the cause it was designed to support."

The most remarkable feature of the meeting—one we believe common to "No-Popery" Meetings—was a tendency on the part of the speakers to be "interminable;" which the audience, after having endured in patience "three successive hours of platitudes," resented at last—some by leaving the Hall; others by strong language, amongst whom, "an irate Scotchman," made himself conspicuous by complaining "indignantly that people who had been invited to speak ten minutes should speak half an hour, and that thus after travelling 500 miles, he had been deprived of any practicable opportunity of addressing the meeting." By this time however "the audience was thinning" sick and disgusted with the whole proceedings.

Of one speaker only does the Times report speak at all flatteringly. He did say something to the purpose; but turning to another part of the report, we read that the intelligent American was forced to admit that, some of the measures of the Prussian Government "were of a character which would be inadmissible in the United States, if not in England; and could be defended only on the plea "that German institutions are rooted in the history of the country, and that statesmen can only act by means of the organization at their disposal." What this may mean, who can tell? We cannot; *Davus sum, non Edissus*; but the sympathisers with the German Penal laws are welcome to extract what comfort they may from it. The Times suggests the following glass.

"In other words, the Prussians have not only been long accustomed to a somewhat absolute style of administration, but have also been habituated to a direct interference in matters of religion which we can hardly appreciate."—Times.

In other words, the government of Prussia is and long has been a despotism; so that Catholics have no more right to complain of despotic interference in matters of religion, which the English people indeed would not brook, than have eels of being skinned alive; both should be well used to it by this time. The reasoning may be good; but it involves the abandonment of the thesis that the meeting met to uphold—to wit, that the action of the German Government towards the Catholic Church is in harmony with the principles of civil and religious liberty. It is in harmony with despotism, and with nothing else.

One thing is worthy of notice.—Chiniquy attended the meeting and spoke; but in its editorial, the Times makes no allusion whatever to the man or his speech, though it enumerates the others. This shows that the Times has some sense of decency left; that it remembers Achilli; and cares not to obtrude on its readers the name of such a one as Chiniquy.

Remittances unavoidably crowded out; shall appear in our next.

Much has been said, and a great deal of nonsense spoken by Anglicans, about the Pope's arrangement in claiming all baptized persons as his spiritual subjects; and the arraignment of this claim is urged as a justification, both of the persecution urged by the German government against the Church, and of the action of Earl Russell in promising to take the chair at a meeting of English Protestants to express approval of that persecution.

Now wherein in principle does the claim of the Pope, differ from that of every Anglican Bishop. The latter, according to the theory of the Anglican Church, claims the spiritual allegiance of every baptized person without distinction, within his diocese; and every Anglican, if pressed upon the subject, must, if at all acquainted with the principles of his own denomination, lay down as unquestionable that the spiritual allegiance of every baptized person in a diocese is due to the Bishop thereof. Not only does that officer engage himself when consecrated according to Act of Parliament, to use all "faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word;" but he promises to "correct and punish" according to his power, all "such as be unquiet, disobedient, and criminous within his diocese;" not merely those of his own denomination, or members of his church by profession; but all, without exception, within his diocese, dissenters as well as Anglicans, who are disobedient to him in spiritual things.—This is, in theory, the duty of all Anglican bishop.

In principle wherein does the claim of the Anglican Bishop differ from the claim of the Pope to, the—not civil, but—spiritual allegiance of every baptized person, that is to say, of every one who by baptism has been admitted within the pale of the one Christian Church? what is there more of arrogance in the one case than in the other? Non-episcopalian sects may, logically, denounce as arrogant alike the claims of the Pope and of the Anglican bishop; but it is absurd on the part of Anglicans, who in theory at least confess one baptism by which the recipient is made a member of the Church, and who claim for their bishop the spiritual allegiance of all baptized persons to raise a shout of indignation, when by Catholics the same claim is put forward for him who in their eyes stands to the entire Church in the same position as every particular Bishop stands towards his own diocese.

Of course the practise of Anglicans gives the lie to their theory. Their theory is that every baptized person owes spiritual allegiance to the Bishop of the diocese in which he resides.—Therefore, if logical, the Anglican resident in France or Italy would give his spiritual allegiance to the Bishop of that diocese. The Anglican is not logical, and therefore experiences no mental difficulties in upholding contradictory theories as to Episcopal authority and the duties of baptized persons.

ORANGEMEN FIRST—CHRISTIANS AFTERWARDS.—Our readers will remember the name of the Orange Young Britons in connection with rowdiness at the late Toronto election and with many previous acts of rowdiness and brutal violence. The members of this precious society have it seems been doing what is called the "religious dodge," having held a session the other day, presided over by a Protestant minister, Archdeacon Fuller, who felt himself "highly honored in being the one of all the Christian ministers selected to address a body so respectable as the Loyal Orange Britons." He had however a word of advice to give them which no doubt was much needed; to the effect that though he had remarked with pleasure "a great improvement in the social habits of members of the Order generally during the last twenty years"—what must they have been 20 years ago!—still he would blandly insinuate that there was still room for improvement; that "they should not be satisfied with being Orangemen merely—they should be Christians indeed."—Toronto Globe. Very sensible advice indeed, and noteworthy—inasmuch as it suggests what a difference there is betwixt being a good staunch Orangeman, and being a Christian.

THE SPECTATOR.—This is the name of a neatly printed little paper published in St. Laurent College weekly during the Session.—If kept under proper control, it will prove itself useful. The young students will learn the art of composition and at the same time promote the interests of their very excellent College. We wish them all success in their undertakings.

THE BRITISH QUARTERLY REVIEW.—January, 1874.—The Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal.

An interesting article on The Ballad, which the Reviewer contends in its origin implied a "dance song," is the first of the current number, and is followed by an Essay on Modern Scientific Inquiry, and Religious Thought intended to show that Modern Science may be

reconciled with the truths of Revelation. To this succeeds an article on Inductive Theology, followed up by one on Mind and the Science of Energy. We have next a long notice of the principles on which the Revision of the New Testament, is being conducted and the probable results. The Reviewer however, seems to forget that any revision of the text of Scripture which is not based upon some infallible authority, for determining the canon, and the inspiration of what is called scripture is but an idle waste of time. A biographical notice of the late John Stuart Mill, one of the leaders of modern Protestant thought, and the usual notices of Contemporary Literature complete the number.

HOME RULE—MEETING IN MONTREAL.

A meeting of the Montreal Branch of the Irish Home Rule Association was held on the 10th inst., at Perry's Hall, for the purpose of expressing sympathy with the Home Rule Movement in Ireland,—the attendance was large and much enthusiasm was manifested.

The President, Edward Murphy, Esq., opened the meeting, and referred to the present election going on in Great Britain, which had been sprung upon the people, out of the 55 members so far elected for Ireland, 31 were pledged Home Rulers (Obeers), 16 were Conservatives and 8 Liberals. If the same proportions were maintained in the balance of the elections there would be 60 Home Rulers out of a representation of 105. He said the present meeting was called to raise funds to assist the promoters of Home Rule in Ireland, as their resources must be exhausted by the present election contest. The question of Home Rule was greatly misunderstood. The principles of the Society were those laid down by the great Home Rule Conference held in Dublin, in November last, in the following resolutions:—

1. "That as the basis of the proceedings of this conference we declare our conviction that it is essentially necessary to the peace and prosperity of Ireland that the right of domestic legislation in all Irish affairs should be restored to our country."

2. "That, solemnly reasserting the inalienable right of the Irish people to self-government we declare that the time, in our opinion, has come when a combined and energetic effort should be made to obtain the restoration of that right."

3. "That in accordance with the ancient and constitutional right of the Irish nation we claim the privilege of managing our own affairs by a Parliament assembled in Ireland, and composed of the Sovereign, the Lords, and the Commons of Ireland."

4. "That in claiming these rights and privileges for our country, we adopt the principles of a federal arrangement, which would secure to the Irish Parliament the right of legislating for and regulating all matters relating to the internal affairs of Ireland, while leaving to the Imperial Parliament the power of dealing with all questions affecting the Imperial Crown and Government; legislation regarding the colonies and other dependencies of the Crown; the relations of the Empire with Foreign States, and all matters appertaining to the defence and stability of the Empire at large, as well as the power of granting and providing the supplies necessary for Imperial purposes, subject to the obligation of contributing our just proportion of the Imperial expenditure."

5. "That such an arrangement does not involve any change in the existing constitution of the Imperial Parliament or any interference with the prerogatives of the Crown, or disturbance of the principles of the constitution."

6. "That to secure to the Irish people the advantages of constitutional government, it is essential that there should be in Ireland an administration for Irish affairs, controlled, according to constitutional principles, by the Irish Parliament, and conducted by Ministers constitutionally responsible to that Parliament."

7. "That in the opinion of this Conference, a Federal arrangement, based upon these principles, would consolidate the strength and maintain the integrity of the empire, and add to the dignity and power of the Imperial Crown."

8. "That while we believe that in an Irish Parliament the rights and liberties of all classes of our countrymen would find their best and surest protection, we are willing that there should be incorporated in the Federal constitution articles supplying the simplest guarantees that no change shall be made by that Parliament, in the present settlement of property in Ireland, and that no legislation shall be adopted to establish any religious ascendancy in Ireland, or to subject any person to disabilities on account of his religious opinions."

These resolutions were discussed and carried in a conference of about 800 representatives, both Protestant and Catholic, from all parts of Ireland. The federal union proposed was something like that which we have in Canada.

The Irish are as loyal as any other subjects of the Crown, if there is disaffection in Ireland as is charged against some of her people, is it to be wondered at? They are dissatisfied with the present state of things, but they do not want to break from the Empire, they desire their relations to it to be on the Federal plan, something like what we have in Canada, in addition to which they are willing to enter into the obligation of contributing their just proportion of the Imperial expenditure.

If Ireland gets Home Rule she will be a source of strength to the Empire instead of weakness as at present.

Mr. Myles Murphy said every good Irishman should sympathize with this movement, and should show his sympathy by putting his hands in his pocket and giving money for its assistance. The hard working Irishmen of Ireland nobly deposited their votes for Home Rule, under the penalty of a sudden "notice to quit." It had been suggested that the elections in Ireland would soon be over, and the money would be too late to be of any use. But the bills would not be paid. Shall we let their bills go to protest? The speaker therefore proposed the following resolution:—

"Whereas the so-called act of union, in consequence of which the Parliament of Ireland ceased to discharge its functions, did not emanate from the people of Ireland, received no warranty from them and was in its nature not only unconstitutional, but morally vicious, and

"Whereas experience has shown that the suspension of said native legislation in Ireland has resulted most injudiciously to all her best interests, and

"Be it resolved that this meeting of Irishmen, and their descendants, most heartily sympathize with the present national movement for the resumption in Ireland of Home Rule, by means of a Federal Parliament holding its sessions in Dublin."

The resolution was seconded by Mr. P. Doran and was unanimously carried.

be forwarded, as early as possible, together with the sum already in the hands of the Treasurer of this society, to the President or other proper officer of the parent association."

The resolution was seconded by Mr. P. Carroll and carried unanimously.

A subscription list was then opened and responded to with much spirit as in a short time over \$600 was handed in to the Treasurer, this includes a cheque for \$100 from the St. Patrick's Society.

The meeting was then adjourned till Friday the 20th inst, at 8 o'clock when we hope to see another large attendance.

We have much pleasure in informing our readers that the sum of £150 sterling was remitted to the Parent Association through John Martin Esq. Secretary, by last Friday's mail.

We append the names of the subscribers at this meeting.

St. Patrick's Society \$100; E. Murphy, 25; M. Murphy, 25; M. P. Ryan, M. P., 25; J. Howley, J. P., 25; M. G. Mullarky, 25; P. Larkin, 25; R. McCready, 15; F. Callahan, 10; P. Doran, 10; J. P. Whelan, 10; M. Ferron, 10; B. Connaughton, 10; W. Wilson, 10; R. McShane, 10; J. Cloran, 10; W. P. McGuire, 10; P. F. Walsh, 10; J. J. Curran, 5; S. Cross, 5; P. Carroll, 5; T. Bushan, 5; J. Connaughton, 5; H. H. DuWitt, 5; M. T. Ralph, 5; P. Wright, 5; J. Cuddy, 5; M. Foley, 5; P. McCaffrey, 5; M. C. Healy, 5; J. Duane, 5; P. Reynolds, 5; M. Harrington, 5; M. J. McAndrew, 5; Battle Bros., 5; T. Gilless, 5; A. Brogan, 5; M. McNamara, 5; J. Roche, 5; J. Burns, 5; W. P. J. Bond, 5; D. Lyons, 5; P. Meagher, 5; G. Langan, 5; P. O'Neill, 5; J. McKillop, 5; D. Dwyer, 5; P. McKenna, 5; J. Tucker, 5; B. Emerson, 5; J. McKenna, 5; F. Brennan, 5; T. Harrington, 5; F. Kieran, 5; A. Brennan, 5; P. Kearney, 4; J. Lyons, 4; J. Walsh, 4; C. McCarthy, 4; J. Kehoe, 3; J. Bermingham, 3; F. Langan, 3; J. Keane, 3; T. Doyle, 3; J. Heblin, 3; J. W. Rafferty, 2; J. Dillon, 2; T. Fyfe, 2; A. Friend, 2; P. Weir, 2; W. Byrne, 2; J. P. Doyle, 2; J. Hughes, 2; T. Mullins, 2; W. Doran, 2; J. Doyle, 2; M. Sharkey, 2; H. Prendergill, 2; B. Warren, 2; P. McNally, 2; M. O'Shaughnessy, 2; J. J. Tucker, 2; T. E. Devany, 2; M. Moore, 1; J. Griffin, 1; T. White, 1; T. Foy, 1; T. Burke, 1; P. Quigley, 1; L. Quinlan, 1; M. Kilkeely, 1; P. Redmond, 1; O. Smith, 1; J. Mackey, 1; J. C. Doyle, 1; J. Daley, 1; L. Mallett, 1; P. J. Quinlan, 1; C. Shannon, 1; J. Callaghan, 1; J. Callaghan, 1; C. Cronin, 1; G. Donovan, 1; J. Foley, 1; T. O'Connor, 1; P. Lyrston, 1; D. O'Reilly, 1; J. Fenton, 1; W. McNulty, 1; P. Curley, 1; T. O'Connor, 1.

THE IRISH BALL.—On Friday evening of last week, a brilliant Social Gathering of our Irish fellow-citizens took place at the St. Lawrence Hall. Of this, perhaps the most brilliant public assemblage of the season, the Montreal Herald, has the following well written, and well deserved notice:—

The Irish are indeed a proud race, but they have much to be proud of. They have just cause to be proud of their native land, whose scholars and whose great ones are almost numberless. Then too they have just cause to be proud of their wives their daughters and their sisters, who may with just cause be reckoned among the beautiful ones of the earth. Having in view all these facts, we must confess that it was with some trepidation that we ventured to the ball last night. The invitation we received was indeed, both kind and cordial, but in presence of the gathering which was universally brilliant, we hardly felt at home until we glanced at the top of the card which was placed in our hands, and saw the words "Cead Mille Failte." A hundred thousand welcomes indeed awaited us, and the smiles which were cast upon us from all sides, were such as would have put courage into the heart of almost the most timid individual. As we before said, Irish ladies are proverbial for their good looks; and certainly those of Montreal are no exception in this particular, whilst, as to tastefulness of dress, the exhibition of last night showed that in this, one of the chiefest of arts, they undoubtedly excel. From whatever standpoint one looked upon the dancers as they "stepped the mazur," the sight was a magnificent one, and one which well repaid the visit. Dressed in all the latest styles in the richest materials the ladies showed to the very best advantage creating impressions all around them. Not having the complete list of the dancers we forbear giving any names, and for the same reason prefer not to enter into particulars as to how this or that lady was dressed, for indeed, under other circumstances it would be somewhat out of place for us to do so, as we make but few pretensions to knowledge of the details of dress. We might, it is true give a number of technicalities, but should certainly awake this morning with lively apprehensions as to the correctness of our phraseology. The ladies dresses were of all shades of colour, prominent among which was the real old national colour, the "green" whilst others who had hardly gone so deeply into the shade, have some emblem or otherwise of the land of their birth.

A well-furnished refreshment table was to be found in a room leading off the main hall and about midnight a most sumptuous supper was served in the lower dining room. Had the Queen herself been a guest a finer menu could not have been served and we must say that Mr. Geviken fully deserved the many encomiums passed upon his very creditable catering.

In conclusion, we have to congratulate all concerned, and particularly the genial-hearted and persevering Chairman of the Committee, W. Wilson, Esq., also the Stewards, Messrs F. Brennan, J. Rooney, H. Dolan, J. J. Milloy, J. Cloran, J. P. Kelly, R. McShane and J. J. Hayes—to the exertions of these gentlemen on the success of the assembly was in no small degree due.

(Communicated.)

REV. FATHER MCGEE OF IRELAND AT FORT EDWARD.

On Sunday last, the Catholic congregation of Fort Edward enjoyed the rare treat of an English and Irish address from Very Rev. James McGee, P. V., Castlebar, in the archdiocese of Tuam, Ireland. At early Mass, the much beloved Pastor Father McGee, introduced his revered namesake in the most friendly and cordial terms, and added that he could not allow so respected a Priest coming upon a mission of charity and with the most express sanction of his venerable Archbishop, Doctor McHale, whom Irishmen everywhere loved and venerated, to leave the locality without inviting him to Fort Edward. Father McGee, of Ireland, officiated at last Mass, and I am proud to say his eloquent and fervid appeal resulted in a very generous collection, for the great work of religion which occasioned the reverend gentleman coming to America. At the special request of the Pastor and people of Fort Edward, Father McGee preached to a crowded congregation after Vespers in the Irish language. The effect of the old and once familiar tones of their own loved language upon the people was perfectly magical and found expression in the heartfelt sighs and sobs of those who understood it, and in a sort of fascination for even such as did not. In the afternoon a well-known patriotic Irishman and well-to-do citizen invited some eighty ladies and gentlemen to meet Father McGee at his residence, where amid song and story animated debates on the present position and prospects of the beautiful "island of tears," and the discussion too of the good things provided by the worthy host, the evening passed happily. Father McGee leaves deeply impressed with the cordial and friendly welcome accorded to him by the good Pastor and warm-hearted people of Fort Edward. A Critic.

NUMBER OF VOTERS.—The number of qualified voters in the East Ward is 479; in the Centre, 642; in the West, 952; in St. Ann's, 1,494; in St. Antoine, 2,462; in St. Lawrence, 1,123; in St. Louis, 1,269; in St. James, 1,424; in St. Mary's, 1,047; total number of voters in the city, 10,832.—Gazette.

A NIGAR'S ADVENTURE.—A lover in Guelph, Ontario, who feared the lady he loved was entertaining another admirer, determined to climb a tree in the yard from which he could see into the sitting room in the second story, where the young woman was supposed to be. Just as he got himself fixed in a comfortable position commanding the window, some one upon the inside pulled the curtain down. Then the lover made up his mind to descend. It was very dark, but just as he began to slide down the trunk the lover heard a dog barking furiously beneath, and looking down he saw a huge animal capering about apparently very eager to nip the lover's legs. Then the lover suddenly climbed up the tree again, and endeavored to drive the dog off, but the more it danced round and barked. Then the lover came down as near as he dared and tried to coax the animal, but this only made him hop about and howl more furiously than ever. So it became apparent that the lover would have to spend the night in the tree. He fixed himself as comfortable as he could in a crotch of the limbs, and kicked his legs and moved his arms to keep himself from freezing to death. Several times when he thought the dog was asleep he attempted to descend, but each time the brute awoke and began to caper about. By the time daylight arrived the lover was so benumbed with cold he could hardly use his hands; but as the sky grew brighter he leaned over to examine his persecutor, and to his amazement he found that it was his own dog, which unknown to him had followed him to the tree and had barked and capered only to express its delight at the prospect of the lover coming down and going home. The suddenness with which the lover reached the ground is said to have been remarkable, and the language used by him bad. He has some of the rheumatism which he got on that night in his bones yet.

THE NEW BISHOP OF HAMILTON.—VERY REV. VICAR-GENERAL CRINNAN APPOINTED.—We observe by the issue of Friday, that Stratford is about to lose the Rev. Dean Crinnan, Vicar-General of London Diocese, whom the Holy See has just appointed Bishop of Hamilton. In parting with Rev. Dean Crinnan, the whole town sustains a loss, but more particularly his own congregation. When Father Crinnan first came to Stratford, about 16 years ago, the mission entrusted to his charge included what are now the parishes of Stratford, St. Mary's, Kinkora, and Mitchell. In Stratford there was only a small frame church, and no dwelling house for the clergyman. Father Crinnan has built during his residence in Stratford, a church in St. Mary's, and another in Kinkora, besides the magnificent structure which he has erected in this town. The new Catholic church in Stratford is a credit to the town and a monument to the zeal of its builder, whose well-known financial ability has brought a most arduous task to a successful ending. Father Crinnan during his long stay amongst us has earned for himself no ordinary reputation for charity and courtesy. We heartily congratulate him upon his accession of dignity and responsibility; we well know that the increased responsibility which he now assumes will be met with an earnest desire to extend the influence of religion and morality. We are also certain that while occupying an exalted position in the wealthy and progressive city of Hamilton, the Rev. gentleman will not forget the scenes and faces endeared to him by sixteen years of companionship, through good and evil fortune. Father Crinnan will be consecrated about the third Sunday of April next, in Stratford, and in the very church which he has completed, with, as it were, prophetic foresight.—Stratford Beacon.

DIED. In Sherbrooke, P.Q., on the 11th inst., after a long and painful illness, Mary Anne Clarke, beloved wife of Henry Milvena and sister of the late Rev. P. G. Clarke of Quebec, aged 56 years.—R. I. P.

MONTREAL WHOLESALE MARKETS. Flour 47 lbs. of 196 lb.—Follards... \$3.50 @ \$3.75 Superior Extra... 6.45 @ 6.60 Extra... 0.00 @ 0.00 Fancy... 0.00 @ 0.00 Wheat, per bushel of 60 lbs... 0.00 @ 0.00 Supers from Western Wheat [Welland Canal]... 0.00 @ 0.00 Canada Supers, No. 2... 0.00 @ 0.00 Western States, No. 2... 0.00 @ 0.00 Flue... 4.85 @ 5.00 Supers City Brands [Western wheat] Fresh Ground... 0.90 @ 0.90 Fresh Supers, (Western wheat)... 0.90 @ 0.90 Ordinary Supers, (Canada wheat)... 0.00 @ 0.00 Strong Bakers... 5.90 @ 6.15 Middlings... 4.40 @ 4.50 U. C. bag flour, per 100 lbs... 2.70 @ 2.80 City bags, [delivered]... 2.96 @ 3.06 Barley, per bushel of 48 lbs... 1.15 @ 1.20 Lard, per lbs... 0.11 @ 0.12 Cheese, per lbs... 0.12 @ 0.13 do do do Finest new... 0.13 @ 0.14 Oats, per bushel of 32 lbs... 0.38 @ 0.38 Oatmeal, per bushel of 200 lbs... 5.40 @ 5.15 Corn, per bushel of 56 lbs... 0.70 @ 0.72 Pease, per bushel of 68 lbs... 0.88 @ 0.90 Pork—Old Mess... 17.00 @ 17.50 New Canada Mess... 18.75 @ 19.00

TORONTO FARMERS' MARKET. Wheat, fall, per bush... \$1 25 1 30 do spring do... 1 16 1 17 Barley do... 1 35 1 40 Oats do... 0 39 0 40 Peas do... 0 00 0 71 Rye do... 0 00 0 70 Dressed hogs per 100 lbs... 7 00 7 50 Beef, hind-qs. per lb... 0 05 0 07 "fore-quarters " 0 03 0 04 Mutton, by carcass, per lb... 0 04 0 07 Chickens, per pair... 0 25 0 40 Ducks, per brace... 0 50 0 70 Geese, each... 0 40 0 50 Turkeys... 0 65 1 40 Potatoes, per bush... 0 40 0 50 Butter, lb. rolls... 0 25 0 30 "large rolls... 0 20 0 21 tub dairy... 0 20 0 22 Eggs, fresh, per doz... 0 00 0 25 "packed... 0 16 0 20 Apples, per brl... 2 50 3 00 Carrots do... 0 50 0 50 Beets do... 0 55 0 75 Parsnips do... 0 60 0 75 Turnips, per bush... 0 30 0 40 Cabbage, per doz... 0 50 1 00 Onions, per bush... 1 00 1 50 Hay... 20 00 25 50 Straw... 14 00 18 50

KINGSTON MARKETS. Flour—XXX retail \$8.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs., and Family \$3.50. GRAIN—nominal; Rye 66c. Barley \$1.20. Wheat \$1.10 to \$1.20. Peas 65c. Oats 40c to 00. BUTTER—Ordinary fresh by the tub or crock sells at 23 to 25c per lb., print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c in stores 13c. MEAT—Beef, \$5.00 to 6.00; grain fed, none in market; Pork \$9.00 to 0.00; Mess Pork \$17 to \$18 00; Mutton from 5 to 6c; Veal, none; Hams—sugar-cured, 15 to 17c. Lamb 0 to 0c. Bacon 13 to 14c.

POULTRY.—Turkeys from 60c to \$1.00. Fowls per pair 40 to 50c. Chickens 00 to 00c. Hay steady, \$16 to \$18.00. Straw \$5.00 to \$8.00. Wood selling at \$4.25 to \$5.75 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.



AN ADJOURNED PUBLIC MEETING of the MONTREAL BRANCH of the IRISH HOME RULE LEAGUE will be held in the ROOM of the IRISH CATHOLIC BENEFIT SOCIETY, TROUPIN'S BUILDING, 223 M'GILL STREET, on FRIDAY EVENING, 20th inst., at EIGHT o'clock, sharp. Several speakers will address the meeting. Subscriptions towards the Funds will be received on this occasion, for immediate transmission to Ireland.

It is hoped there will be a large attendance of those favorable to HOME RULE FOR IRELAND, and by their contributions show sympathy with the cause. The Parent Association in Ireland will have heavy expenses to meet after the Elections are over, and the only way we can assist them here is by subscribing generously.

JOHN F. FENTON, Sec.

WANTED.

A FIRST CLASS ENGLISH TEACHER; must be a Catholic and successful disciplinarian. Address, (enclosing testimonials of morality and ability, stating experience and where last employed). P. O. Drawer No. 438 Montreal.

INSOLVENT ACT OF 1869.

In the matter of LOUIS ASSELIN, Insolvent.

I, the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5314 Craig Street, on the 23rd March next, at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.

G. H. DUMESNIL, Official Assignee.

Montreal, 16th February, 1874. 27-2

INSOLVENT ACT OF 1869.

In the matter of ANTOINE LEGAULT de DESLAURIERS, Insolvent.

I, the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5314 Craig Street, on the 23rd March next at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.

G. H. DUMESNIL, Official Assignee.

Montreal, 13th February, 1874. 27-2

INSOLVENT ACT OF 1869 AND AMENDMENTS THEREOF.

In the Matter of DAME JANE THEODORA WISEMAN, of the City of Montreal, Marchant Publican and Trader, wife of EDWARD SPALDING, of the same place, trader, duly separated from her said husband as to property, An Insolvent.

And the said EDWARD SPALDING, of the City of Montreal, Trader, An Insolvent.

The above Insolvents have severally made an Assignment of their Estate and effects to me, and the Creditors are notified to meet at the Court-House in Montreal aforesaid, in the room set apart for proceedings in Insolvency therein at Eleven o'clock of the Clock in the forenoon on Tuesday, the Third day of March next, to receive statements of their affairs and to appoint an Assignee.

JAMES RIDDELL, Interim Assignee.

MONTREAL, 11th February, 1874. 27-2

INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.

In the Matter of CHARLES ELRIC CONTANT, Trader, An Insolvent.

The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business, No. 150 Notre Dame Street, on Monday, the Second day of March next, at Eleven o'clock, A.M., to receive statements of his affairs and to appoint an Assignee.

A. B. STEWART, Interim Assignee.

MONTREAL, 12th February, 1874. 27-2

INSOLVENT ACT OF 1869.

CANADA, PROVINCE OF QUEBEC } In the SUPERIOR COURT, Dist. of Montreal,

In the Matter of LOUIS CELESTIN CREVIER, An Insolvent.

On Thursday, the Twenty-sixth day of March next, the Insolvent will apply to the said Court for a discharge under the said Act.

DOUTRE, DOUTRE & HUTCHINSON, Attys. for Insolvent.

MONTREAL, 16th February, 1874. 27-5

INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.

In the Matter of THOMAS COGHLAN, of the Parish and District of Montreal, Trader, as well personally as a member of the firm of MORRIS COGHLAN & Co., Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his domicile, at Coteau St. Louis, on Saturday, the Twenty-eighth day of February instant, at Ten o'clock in the forenoon, to receive statements of his affairs and to appoint an Assignee.

CHS. ALB. VILBON, Interim Assignee, No. 112 St. Lawrence Street.

VILLAGE St. JEAN Bte., 9th February, 1874. 27-2

INSOLVENT ACT OF 1869.

In the matter of FRANCOIS X. VALADE, of the City of Montreal, Trader, Insolvent.

The Insolvent has made an Assignment of his estate to me, and the Creditors are notified to meet at his business place, No. 677 St. Antoine Street, Montreal, on Tuesday, the 3rd day of March next, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.

G. H. DUMESNIL, Interim Assignee.

Montreal, 16th February, 1874. 27-2

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Feb. 4.—La Patrie says of my worded notes have recently been exchanged between the Governments of Germany and the United States. The subject of correspondence is not stated.

THE COMTE DE CHAMBORD.—PARIS, Jan. 24.—The Comte de Chambord has addressed a letter to the Editor of the Union thanking him for the zeal and ability displayed by that paper during the last 60 years in upholding his cause, and expressing a hope that the Almighty might prolong his life to enable him to witness its final triumph.

SPAIN. MADRID, Feb. 10.—The Imperial says that Government has agreed to exchange prisoners with the Carlists. MADRID, Feb. 13.—The investment of Bilbao by the Carlist forces continues. Gen. Moriones is concentrating his troops on Santandre, and will soon advance to the relief of the city.

ITALY. FREEDOM OF THE CHURCH IN ITALY.—It was said that when Rome became the capital of United Italy the connection between Church and State would cease, and an end be put to the persecutions and penalties directed against a State-paid clergy.

By all accounts the inhabitants of Berlin are assassinating one another at no ordinary rate. Murders are constantly reported. They form, it is said, the staple news of the city, and the first question asked when friends meet is, "Whose throat has been cut this morning?"

INDIA. We presume that speculation is now at an end as to whether or not rural Bengal is this year to suffer the extremities of hunger. Unhappily, the time for reasonable speculation is gone, and the famine is not merely at hand, but is upon us.

LECTURE OF REV. H. S. LAKE.

comforts of their homes, which would have contributed much to make their lives more agreeable, but which were sacrificed to the grand thought of providing for their children.

GERMANY.

FRANK IMPRISONMENTS.—The imprisonment of priests is beginning now to be realized in many places, slowly but steadily. In Posen, the new year has been celebrated by the imprisonment of the Vicar of Logo, in the district of Trausdetz, who has long been a victim of persecution and annoyance.

Austria portion of his diocese, and thence continue to agitate, has applied to Vienna for assistance at the Vatican to obtain a re-arrangement of the diocese according to the territorial frontier of the two states.

By all accounts the inhabitants of Berlin are assassinating one another at no ordinary rate. Murders are constantly reported. They form, it is said, the staple news of the city, and the first question asked when friends meet is, "Whose throat has been cut this morning?"

The Lower House of the Baden Diet, after two days' debate, has this evening adopted a Bill for supplementing the Ecclesiastical Laws. This measure requires a State examination to be passed to qualify for Church appointments or the exercise of ecclesiastical functions, and also contains provisions for protecting the right of voting against priestly influence.

Penal regulations are added to insure the execution of the law, and in accordance therewith a clergyman may be removed from his office after a second summons to appear before the appointed tribunals has been addressed to him by a joint decision of the Ministry and a Board of three judges.

A GERMAN VIEW OF THE MARRIAGE.—The following leading article was published by the Cologne Gazette of Wednesday:—

"The Crown Prince and the Crown Princess of the German Empire started yesterday immediately after the Ordensfest for St. Petersburg, where the Prince and Princess of Wales and other princely personages have already arrived, or are expected, for the purpose of attending the marriage festivities.

England and Russia, at present the two largest kingdoms of the world, whose royal families are now for the first time entering into a family union, have since 1553, when the first English ship sailed up the Dvina, had scarcely any other than peaceful and friendly relationship with one another.

"The Emperor Alexander I. concluded as soon as possible peace, and has followed since then a peaceful policy in his reign, which has now lasted nearly 20 years. It is only in Asia that he has widened the bounds of his Empire, and the expedition which had been proclaimed since 1872 against the rapacious Khan of Khiva give once more in England another opportunity for the old apprehension.

"The whole government of public schools in which the children of any Christian State are educated (Episcopal seminaries only being in some degree excepted), may and ought to be given up to the civil power, and in such sort that no right of interference by any other authority be recognized as to the management of the schools, the regulation of the studies, the conferring of degrees, and the choice or approbation of the teachers.

"The best constitution of civil society requires that popular schools which are open to the children of every class, and public institutions in general which are devoted to teaching literature and science, and providing for the education of youth, should be withdrawn from all authority of the Church, and from all her directing influence and interference, and subjected to the complete control of civil and political authority, so as to accord with the ideas of the rulers of the State, and the standard of opinions commonly adopted by the age.

"Catholics may approve of that method of instructing youth, which, while putting aside the Catholic faith, and the Church's authority, looks exclusively, or at least chiefly, to the knowledge of natural things, and the end of worldly social life."

Now, here is a delicate question, and one must weigh his words when he speaks. The infallible Vicar of Christ teaching the Catholic Church—teaching it not simply in Baden, to which country this letter was written, but "in quibusvis locis regionibusque" in whatever places and quarters—says that the Catholic Church is compelled, however, not merely may do it, but he says the Catholic Church is compelled—to do what? Compelled to warn all the faithful, and to declare to them that such schools cannot with any conscience be frequented.

two hundred thousand dollars! Here I throw down my gauntlet; I defy any person to refute that.

I ask, then, why are we not permitted to take our children and educate them, when we offer to do so, and pay back, yearly, into the treasury over a million of dollars? It is true that our school teachers do not wear silk dresses, costing a hundred or a hundred and fifty dollars, like some of the school mistresses in the public schools. They cannot afford to do it; they are mostly poor religious; but I think he would be a bold American who would say that the instruction was poorer on that account.

"No wonder that the Roman Catholics feel themselves to be cruelly oppressed by the public schools. When the Roman Catholics of Ireland were compelled to support the English Church in addition to their own, all Americans sympathized with them.—But is not the oppression of our Roman Catholics the same in principle as was that? Ours set their hearts on training their children to be Catholics from infancy. Hence, they naturally desire to have their schools such as will promote this warmly cherished object.

There are many other sentences in this letter which I should read; but I have talked so long that I am afraid to do so. I wish, now, simply to say what is the teaching of the Catholic Church in regard to this matter; and in this, of course, I do not expect that any Protestant will take the least interest. It is a matter in which Catholic parents and educators are interested; so far as Protestants are concerned, I have entirely finished what I had to say in regard to these schools.

"The whole government of public schools in which the children of any Christian State are educated (Episcopal seminaries only being in some degree excepted), may and ought to be given up to the civil power, and in such sort that no right of interference by any other authority be recognized as to the management of the schools, the regulation of the studies, the conferring of degrees, and the choice or approbation of the teachers.

"The best constitution of civil society requires that popular schools which are open to the children of every class, and public institutions in general which are devoted to teaching literature and science, and providing for the education of youth, should be withdrawn from all authority of the Church, and from all her directing influence and interference, and subjected to the complete control of civil and political authority, so as to accord with the ideas of the rulers of the State, and the standard of opinions commonly adopted by the age.

"Catholics may approve of that method of instructing youth, which, while putting aside the Catholic faith, and the Church's authority, looks exclusively, or at least chiefly, to the knowledge of natural things, and the end of worldly social life."

And here comes the blessed letter of the Pope, which is the most important of all on this question. The infallible Vicar of Christ says:

"Surely, indeed, where, in whatsoever places and quarters, the very mischievous design of this sort should be either undertaken or accomplished (to wit) of excluding from the schools the authority of the Church, and youth should be unhappily exposed to harm in the matter of faith—there the Church not only ought to strive in every way with the most earnest zeal, and never spare any efforts in order that the same youth may have the necessary Christian instruction and training, but also should be compelled to warn all the faithful, and to declare to them, that schools of such a character being adverse to the Catholic Church, they must conscientiously abstain from frequenting them."

Now, here is a delicate question, and one must weigh his words when he speaks. The infallible Vicar of Christ teaching the Catholic Church—teaching it not simply in Baden, to which country this letter was written, but "in quibusvis locis regionibusque" in whatever places and quarters—says that the Catholic Church is compelled, however, not merely may do it, but he says the Catholic Church is compelled—to do what? Compelled to warn all the faithful, and to declare to them that such schools cannot with any conscience be frequented.

There was also another objection made. It was this, that "in conscientia" meant possibly a venial sin. In the face of that, I claim that it is absurd, for this reason: the Pope could not begin a phrase with a solemn declaration—declaring it binding upon every creature of the globe—binding upon all the faithful; not only binding, but that pastors should immediately declare to their faithful that they cannot conscientiously go to these schools,

and yet intend to teach us that this was only a venial sin.

Now, I do not wish to enter too much into theology; this is not exactly the proper place, before a large congregation; and then I know I have kept you so long that you are tired listening to me. But this much I am determined to say: If what the Pope teaches be true, and we are bound to believe so if we remain Catholics; if there be any meaning whatever for that sentence, it means this: that not only the priest cannot absolve parents who send their children to public schools, but that Bishop, or Archbishop, or Primate or Cardinal cannot do so; that even the Holy Father himself, in the plenitude of his power is unable to give this absolution.

I am afraid that sometimes to-night, I have spoken a little strongly for some of you;—that some would wish that I had drawn the matter more mildly. If it be so, remember what an interest I take in this question; for I confess to you all, it is the dearest one of my heart. Remember, too, what great interests are concerned here. First, the interests of the parents. Sometimes, in Europe, the traveller reposes beneath an old oak weighed down by long centuries. It is already crumbling to dust but nature has provided for its fall, as may be seen by its vigorous offshoots, full of life, and vigorous with its sap.

I leave the question to you, such as it is, knowing that I have done little in comparison with what I wish I had done, and what with better health I might have done. I leave it to you to consider calmly the arguments I have advanced. If I have offended in anything, be charitable to human frailty. Nevertheless, I will not conclude without saying one thing. I say it with all the sincerity of my whole nature, and these who know me best, say that I have always been sincere.—I say it from the very depths of my soul; I would say it if I knew I should leave this altar to go to my tomb.—I say that unless you suppress the public school system, as it is at present constituted, it will prove the damnation of this country.—Frisch American.

THE SACRED HEART.—It could scarcely be expected but that the world wide manifestations of increased love for the Sacred Heart of our Lord would work into ungovernable frenzy, the heretics and infidels of our generation. On the Continent the atheist journals of revolution and impiety have never wearied of insults to the memory of the humble Margaret Mary, the holy recluse of Paray-le-Monial. Here at home, too, we have seen and heard not a little of this spirit of outrage upon Catholic feeling and Catholic devotion.

In the face of such insults we have much pleasure in reproducing (and we do not think that any apology is needed from us for doing so in this place), some passages from an article by Louis Veulliot, in a recent number of the Univers. A short time since one M. Desonny, a clever French litterateur, published an elaborate work against the devotion of the Sacred Heart, and assailed it as a novelty, and, therefore, an error in the Catholic Church. M. Veulliot reviewed the book and made it the occasion of a splendid vindication of Catholic doctrine and practice on the sacred theme. We regret that it is not in our power to reprint the entire of the article, but our space will only allow us to make a couple of selections: "The symbolical homage," writes M. Veulliot, "rendered to the Heart of the Saviour, is the adoration of the humanity of God made man to save us. We adore in His heart, the boundless love evinced to us in the Incarnation, the Cross, and the Eucharist. Behold the mystery which M. Desonny cannot comprehend. Does he find it scandalously assumed by our Lord, of this sacrifice on the cross, and of his real presence in St. Paul, in Bossuet, the Fathers and the Doctors with whom he pretends acquaintance; and in St. Augustine and St. Thomas, with whom he boasts of being familiar. Aye, St. Augustine is especially emphatic on the Sacred Heart, and St. Thomas shines with a peculiar lustre amongst those who urge devotion to it. He says that the heart of our Lord is the centre and the source of His love for men, and recommends it to our homage."

Before the time of the blessed Margaret Mary, devotion to the Sacred Heart existed in the Church, latent it may be, but not less certain. She only propagated it by her revelations, which she did not seek for, and which she submitted to the judgment of the Church. In the preceding century Brother Louis of Grenada, a Spanish Dominican, whose virtues, eloquence, and skill were universally admired, preached devotion to the Sacred Heart, not by revelations but as a doctrine. Nay, we have even a more ancient testimony. In 1839, at Antun, amidst the ruins of the famous Polyandron, a Christian cemetery dating back to the first ages of the Church, were discovered the fragments of a monumental stone bearing a Greek inscription, which has since become renowned in the annals of archeology. and now a Cardinal, had the good fortune of being the first to meet with this precious bit of stone. The inscription bore the date of the second century, and its opening lines contained an act of homage to the Sacred Heart of our Divine Redeemer. The inscription is given in full in the 7th volume of the Abbe Darraz, Histoire Generale de l'Eglise. M. Desonny can read further, and it is even more simple, the Office of the Sacred Heart in the Roman Breviary. There he will find the thought of the Church, and it may help to convince him that this "new" devotion is as old as religion. The Church never invents—it remembers." M. Veulliot apologizes for the

length of the article, and for treating such a subject in a newspaper, but before concluding, expresses a hope that "ignorant scoffers will form a juster idea of the elevated subjects about which they so slightly talk. They ought to comprehend that the Church knows what it is saying and what it is doing, and that it proposes to them nothing that is not worthy of the glory of God and the intellect of man. From the moment that a devotion is authorized and spread throughout the world it would be nothing more than reasonable to ask that it be studied before it is condemned."

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A SCENE FROM THE OLD WELL-KNOWN COMEDY, ENTITLED "THE BLESSED PROTESTANT REFORMATION," ENDING IN MARRIAGE.—In a recent issue of the Evening Star we find the following amusing details of the many amours of that great "Man of God," Wesley, the founder of Methodism. That he was a saint it would be blasphemy against the Holy Spirit to doubt; but that, like the elder, he often fell the victim of "widdlers," can be denied by no one.

In 1740 occurred an odd episode in Wesley's life. On one of his missionary journeys he had taken sick at Newcastle, where he was nursed by Grace Murray, one of his female "helpers," a handsome, clever widow of four-and-thirty, Wesley himself being twelve years older. He asked her to marry him. She seemed amazed, and replied, "This is too good a blessing. I can't tell how to believe it. This is all I could have wished for under heaven." Wesley, quite naturally, took this for a formal betrothal. But Grace had not long before married John Bennett, a Methodist preacher, of about her own age, and Wesley was soon astounded by a joint letter from Grace and John, asking his consent to their marriage. Then ensued a comedy lasting for months, the like of which no playwright has ventured to put upon the stage. Grace would have been quite content with either of her lovers, were it not for the other. But, contrary to all example, it was the absent one whom she wanted.

When Wesley was with her she longed for Bennett; when Bennett was present she longed for Wesley. How many times she broke and renewed her engagement with each it would be hard to tell. "I love you," she said to Wesley, "a thousand times better than I ever loved John Bennett; but I am afraid if I don't marry him he will run mad." That very evening she promised herself again to Bennett. A week after she told Wesley that she was determined to live and die with him. She indeed wanted to be married at once; but Wesley wished for some delay. Grace said she would wait more than a year. A fortnight later she met Bennett, fell at his feet, and acknowledged that she had used him ill. They were married a week after. This strange marriage seems to have turned out a happy one. Bennett died in the triumphs of faith ten years later. Grace survived until 1803, dying at the age of 87. For years she was a bright light in the Methodist society.

THE BOGS OF IRELAND.—Whether these morasses were at first formed by the destruction of whole forests, or merely by the stagnation of water in places where its current was choked by the fall of a few trees, and by accumulation of branches and leaves, carried down from the surrounding hills, is a question never yet decided. In a Report of the Commissioners on the Bogs of Ireland, published some years since; it is stated that three distinct growths of timber, covered by three distinct masses of bog, are discovered on examination; and it was given as the opinion of Professor Davy, that in many places, where forests had grown undisturbed, the trees on the outside of the woods grew stronger than the rest, from their exposure to the air and sun; and that, when mankind attempted to establish themselves near these forests, they cut down the large trees on the borders, which opened the internal heart, where the trees were weak and slender, to the influence of the wind, which, as is commonly to be seen in such circumstances, had immediate power to sweep down the whole of the internal part of the forest. The large timber obstructed the passage of vegetable recreation, and of earth falling towards the rivers; the weak timber in the internal part of the forest, after it had fallen, soon decayed, and soon became the food of future vegetation. Mr. Kirwan, who wrote largely on the subject, observed, that whatever trees are found in those bogs, though the wood may be perfectly sound, the bark of the timber has uniformly disappeared, and the decomposition of this bark forms a considerable part of the nutritive substances of morasses; notwithstanding this circumstance, tan is not to be obtained in analysing bogs; their antiseptic quality is, however, indisputable, for animal and vegetable substances are frequently found at a great depth in bogs, without their seeming to have suffered any decay; these substances cannot have been deposited in them at a very remote period, because their form and texture is such as were common a few centuries ago. In 1786, there were found seventeen feet below the surface of a bog, in Mr. Kirwan's district, a woollen coat of coarse, but even net work, exactly in the form of what is now called a spenser. A razor, with a wooden handle, some iron heads of arrows, and large wooden bowls, some half made, were also found, with the remains of turning tools; these were obviously the wreck of a workshop, which was probably situated on the borders of a forest. These circumstances countenance the supposition that the encroachments of men upon forests destroyed the first barriers against the force of the wind, and that afterwards, according to Sir H. Davy's suggestions, the trees of weaker growth, which had not room to expand, or air and sunshine to promote their increase, soon gave way, and added to the increase.

Lord Chief Justice Sir Alexander Cockburn, of England, has left the Reform Club in London. The club men of the city, as well as the members of the Reform, are excited over the matter, and attribute it to the conduct of Mr. Whalley, M.P., and Mr. Onslow, M.P., who have used the club house as a place for conference with the Tichborne claimant, Jenn Lutie, and other persons connected with the great trial. This act of the Chief Justice and the comments upon it are new evidences of the intimacy between social affairs in London and the circumstances of the Tichborne trial.

Mr. James Caird, of Scottish agricultural fame, writes to the Times upon "The Agricultural Labourer," accepting the deficiency of agricultural labour in England as a fact which must be met. He suggests three modes in which this deficiency may be supplemented by greater effectiveness:—(1) The conjunctive employment of machinery on a scale sufficiently large to be economical; (2) the substitution of piece work as much as possible for day work; and (3) the conversion of arable land into grass. The agricultural returns for the last year show a diminution in this direction of some 200,000 acres taken out of cultivation.

TUBERCULAR CONSUMPTION.

My health had been declining since 1858: during the whole time I was unable to attend to any work. In February, 1859, I was taken with a dreadful cough. The amount I raised in twenty-four hours was incredible to tell. The doctors only gave temporary relief. I was advised to use Feltow's Compound Syrup of Hypophosphites. I commenced using freely, and I can say, with a clear conscience, it has effected wonders. I am now able to work, which for eleven years I was incapable of.

HAMMOND RYAN, N.B. JAMES JOHNSON, "Feltow's Hypophosphites" must not be confused with other preparations of Hypophosphites. It differs from all others.

It was a Canadian road, and the brakeman had called out in a sonorous voice, "Teaswater!" when an argumentative passenger got up and exclaimed excitedly, "It's a lie!"

It is apparent to a parent that a great many children get on the wrong track because the switch is misplaced.

"I declare, mother," said a pretty little girl in a pretty little way, "it's too bad. You always send me to bed when I'm not sleepy, and you always make me get up when I am sleepy."

BREAKFAST—EPPE'S COCOA—GRAVEL AND COMPANY—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. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

MANUFACTURER OF COCOA—We will now give an account of the process adopted by Messrs. James Eppe & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.

THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours.

MOTHERS, MOTHERS, MOTHERS. Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.

WILSON'S COD LIVER OIL AND LIME—The friends of persons who have been restored from confirmed consumption by the use of this original preparation, and the grateful parties themselves, have, by recommending it and acknowledging its wonderful efficacy, giving the article a vast popularity in New England. The Cod Liver Oil is in this combination robbed of its unpleasant taste, and is rendered doubly effective in being coupled with the lime, which is itself a restorative principle, supplying nature with just the agent and assistance required to heal and reform the diseased lungs.

TEACHER WANTED. For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next. Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville.

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INSOLVENT ACT OF 1869. In the matter of LACOMBE & ROUSSEAU, Insolvents. I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

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This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

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

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

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

PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object lessons, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling and Reading (1st drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

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

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

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INSOLVENT ACT OF 1869. CANADA PROVINCE OF QUEBEC District of Montreal. SUPERIOR COURT. In the matter of ALEX. WATSON & COMPANY, Insolvents.

On Friday the twentieth day of February next the undersigned will apply to the said Court for a discharge under the said Act.

ALEXANDER WATSON, JOHN A. WATSON, by F. E. GILMAN, their Attorney ad litem. Montreal 14 January 1874. 23-5

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session for an Act to amend certain provisions of the Act of Incorporation of the "CANADA INVESTMENT AND GUARANTEE AGENCY."

INSOLVENT ACT OF 1869. In the matter of HENRY EDWARD FOY, Insolvent. I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

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REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCKSMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First D., or off Craig Street. Montreal. ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

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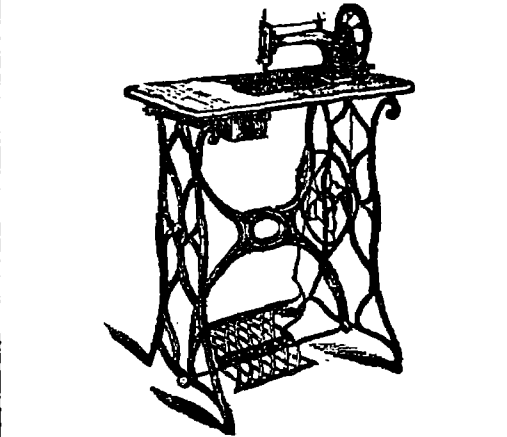
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The Varied Assortments of CANADIAN, SCOTCH, and ENGLISH TWEEDS can be seen by all who may desire to inspect the recent Improvements both in Design and Manufacture. The piled up Importations of BROAD CLOTHS, MELTONS, FINE COATINGS, PILOTS, BEAVERS, and

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These periodicals constitute a wonderful miscellany of modern thought, research, and criticism.—The cream of all European books worth reviewing is found here, and they treat of the leading events of the world in masterly articles written by men who have special knowledge of the matters treated. The American Publishers urge upon all intelligent readers in this country a liberal support of the Reports which they have so long and so cheaply furnished, feeling sure that no expenditure for literary matter will yield so rich a return as that required for a subscription to these the leading periodicals of Great Britain.

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