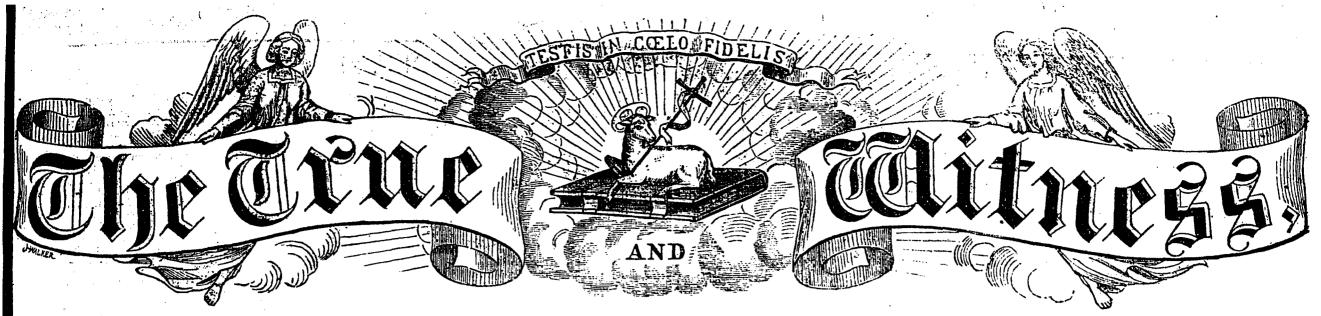
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VOL. XXIII.

MONTREAL, FRIDAY, DEC. 27, 1872.

BOOKS FOR DECEMBER. Sadlier's New Uniform and Complete Edition

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FATHER BURKE. THE FINAL LECTURE.

CRUSHING REPLY TO MR. FROUDE.

Ireland Since the Union, Ireland To-Day, and Ireland of the Future.

THE VOLUNTEERS OF '82.—GENERAL REVIEW OF THE WHOLE SUBJECT .- MACAULAY'S NEW ZEALANDER .- MR. FROUDE AS A PHILOSOPHER .-- DISASTROUS EFFECTS OF HE UNION UPON IRISH INDUSTRIAL RE

(From the N. Y. Metropolitan Record.)

The series of lectures delivered in answer to Mr. Froude, by the Very Rev. Father Burke, came to a conclusion on Tuesday evening, Nov. 26th, in the Academy of Music. Notwithstanding the wintry state of the weather the edifice was literally jammed with an immense less than thirty minutes after the opening of the doors. On the stage, among the many distinguished individuals in attendance, were Vicar-General Starrs, Bishop Bccker of Wilmington, and prominent representatives of the Catholic clergy of the Dioceses of New York and Breoklyn. John Mitchel, the eminent boxes with his family, and when a graceful evening in quoting from his "History of Irethe audience received the sentiment with cheering response. The lecture was over two hours in length; but with such an audience to inspire him, the lecturer, if his endurance could have held out, might have retained them two hours longer, so appreciative and enthusiastic was the delivery of this final appeal to America received by them. He

spoke as tollows: LADIES AND GENTLEMEN: On this day a paragraph in a newspaper, the New York Tribune, was brought under my notice, and the reading of it caused me very great pain and anguish of mind; for it recorded an act of discourtesy offered to my learned antagonist, Mr. Froude, and supposed to be offered by Irishmen in Boston. In the name of the Irishmen of America I tender to the learned gentleman my best apologies. I beg to assure him for my Irish fellow-countrymen in this country, that we are only too happy to offer to him the courtesy and the hospitality which Ireland has never refused even to her enemies. (Applause.) Mr. Froude does not come amongst us as an enemy of Ireland, but he professes that he loves the Irish people, and I am willing to believe him; and when I read in the report of his last lecture to which I am about to answer to-night, that he said that he "would yield to no man in his love for the Irish people," I was reminded of what O'Connell said to Lord Derby on a similar occasion, when the noble Lord stated in the House of Lords that he would yield to no man in his love for Ireland. The Irish people, demanded of the English governgreat Tribune rose and said : "Any man that ment the repeal of certain laws that restricted

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but the same courtesy, the same polite hospitality and attention which he boasts that he has received from the Irish people in their nais not by discourtesy or violence, that the citizens of America ever expect to make their appeal to this great nation. (Applause.) If ever the reign of intellect and of mind was glorious America. Every man who seeks the truth; every man who preaches the truth, whether it be religious truth or historical truth, will find an audience in America, and I hope he never will find an Irishman to stand up and offer him discourtesy and violence because he speaks what he imagines to be the is down, and I will keep her down!" (Hisses.) truth. (Applause.)

So much being said in reference to this paragraph to which I have alluded, I now come to the last of Mr. Froude's lectures and to the last of my own. The learned gentleman in his fourth lecture, told the American people his view of the movement of 1782, and of the subsequent Irish rebellion of 1798. According to Mr. Froude, the Irish made a great mistake in 1782, by asserting the independence of the Irish Parliament. "They abandoned," says this learned gentleman, "the paths of political reform, and they clamored for political agita-

Now, political agitation is one thing and political reform is another thing. Political reform, my friends, means the correcting of great abuses, the repealing of bad laws and the passing of good measures salutary and useful for the welfare and well-being of the people. According to this learned gentleman, England was taught by her bitter American experience that coercion will not answer with the people, and that it is impossible to thrust unjust laws upon a people." According to him England was only too willing, too happy, in the year 1780, to repeal all the bad laws that had been passed in the blind and bigoted ages gone by, and to grant to Ireland real redress of all her grievances. "But the Irish people," says Mr. Froude, "instead of demanding from England the redress of this grievance, insisted on their for every law, to demand every act of justice, able society, but open, free, loyal men, embrac- [Great applause and laughter.] national and parliamentary independence.--And they were fools in this," he said, "for that | ed and our cannons loaded?" Is it any wonvery independence led to interior contention. contention to conspiracy—conspiracy to rebellion and rebellion to tyranuv.'

Now, I am as great an enemy of political agitation as Mr. Froude or any other man. I hold and I hold it by experience, that political agitation distracts men's minds from the more serious and more necessary avocations of life; audience, every foot of space being occupied in | that political agitation distracts men's minds away from their business and from the safer pursuit of industry; ere it creates animosity and bad blood between citizens; that it affords an easy and profitable employment to worthless demagogues, and that it brings very often to the surface the vilest and meanest elements of society. All this I grant. (Applause.) But Irish patriot and historian, occupied one of the at the same time I hold that political agitation is the only resource left to a people who are tribute was paid to him by the lecturer of the endcavoring to extract good laws from an unwilling and a tyrannical government. (Applause.) May I ask the learned historian what were the wars of the seventeenth century, in France, in Germany and in the Netherlands the wars that Mr. Froude admires so much, for which he expresses so much sympathywhat were they but political agitation taking the form of armed rebellion, in order to extort from the government of the time what the people believed to be just measures of toleration and liberty of conscience? (Applause.) With these wars that were waged by the people in armed rebellion against France, against Spain and the Netherlands, against the Emperor Charles V., Mr. Froude has the deepest sympathy, because they are wars made by Protestants against Catholic governments. The men who made these wars were innovators—they were revolutionists in every sense of the word; they wanted to overturn not only the altar, but also the established form of government. But when the Irish, who only stood in defence of their ancient religion, of their altars, lives and property, and not of their freedom-for that was long gone-for the Irish to do this, the learned gentleman has not a word, except expressions of disdain and disapprobation. (Hisses.) And now we come to consider, my friends, whether Mr. Froude is right when he says "that the Irish only clamored for political

tained political reform." Now, mark! In 1780 the Irish people and more especially the Protestant portion of the loves Ireland cannot be my enemy; let our and almost annihilated the trace and commerce that day. Three millions were Catholics and The "just rights and privileges were, represon is better than union; it will force them to

agitation in 1780, when they might have ob-

hearts shake hands." (Applause.) I am of Ireland. These laws had been passed under half a million Protestants, and the purliament sure, therefore, that I speak the sentiments of William III.; they were levelled at the Irish of 1782 only represented the half million. every true Irishman in America when I assure | woolen trade; they forbade the exportation of (Hisses,) Nay, more, examine the constitution this learned English gentleman that as long as manufactured cloth from Ireland, except under he is in this country he will receive at the a duty that was equivalent to a prohibition hands of the Irish citizens of America nothing tariff. They went so far as to prohibit the Irish people from selling the very fleece-their wool—selling it to any foreign power except England. England then fixed her price, and tive land. (Applause.) I beg to assure him as Mr. Froude himself said, although the that we Irishmen in America know well that it French might be offering for Irish wool, the Irish merchant could not sell to them, but he was obliged to sell to the English merchant at his own price. When the Irish people de-manded this just measure; I ask was England practically established in this world it is in willing to grant it? Was England, as Mr. Froude says, only anxious to discover unjust laws in order to repeal them, and to discover grievances in order to redress them? I answer: No! England nailed her colors to the mast. She said: "I never will grant a repeal

The proof lies here. The English Government resisted Grattan's demand for the emancipation of Irish industry until Henry Grattan brought 50,000 volunteers, and the very day that he rose in the Irish Parliament and proclaimed that Ireland demanded her conmercial rights, the Volunteers in College Green and St. Stephen's Green in Dublin had their artillery out and planted at the gates of the English House of Commons, and around the mouths of the cannons was tied a label, a significant label-" Free trade for Irelan 3 or-(Great and prolonged applause.) (A Voice-"We mean it.") If England was so willing to redress every Irish grievance, and if the Irish people had only to say: "Look here, there is this law in existence, take it away for it is strangling and destroying the trade of this country?"-if England was so willing to take away that law-if she was only anxious to hear of a bad law only to remedy it, in the name of God, why, on that day, in 1780, did she hold out until, at the very canuon's mouth, she was obliged to vield commercial independence to Ireland? (Great applause.) Is it any wonder that the Irish people thought, with Henry Grattan, that, if every measure of reform was to be obtained from England in this way, the kingdom would always be kept in a state of the parliament. (Applause.) The united perpetual revolution? Is it any wonder that Irishmen—(great applause)—who, in the bemen said: "Why, if we have to go out to fight ginning, were not a secret society nor a treasonwe must always be ready with our torches light der that the Irish people said in that day, with their immortal leader: "It is far better for us to have our own Parliament free and independent, to take up the making of our own laws, to consult our own interest, and in peace and harmony to take thought of the wants of Ireland and to Legislate for them?" And that is what Mr. Froude calls "clamoring for political agitation." Thus we see, my friends—remember this evening, fellow-countrymen, that I am emphatically and especially appealing to America; but I expect my verdict this evening, as Mr. Froude got his—(great applause)—and it is not from Dr. Hitch-cock. (Uproarious laughter.) It is not the puny crow of a barn-door fowl, but it is the screaming of America's eagle that I expect it from. (Tremendous cheers,

renewed and prolonged for several minutes.) A Voice—" Faugh a ballagh." Thus we see from the action of 1782, by which Grattan obtained chiefly the independence of the Irish Parliament, did not originate in any innate love of the Irish for political agitation, but in the action of the British Government that forced on them only two alternatives -" Remain subject to me, to my Parliament, but I never will give you anything except at the cannon's mouth; or you will have to take your own liberty and legislate for yourselves." Oh! Henry Grattan, you were not a Catholic, and yet I, a Catholic priest, here to-night call down ten thousand blessings on thy name and on thy memory. (Immense applause.) It is true that the emancipated Parliament of 1782 failed to realize the hopes of the Irish nation. Perfectly true. The Parliament of '82 was a failure. I grant it. Mr. Froude says that that was a failure because the Irish were incapable of self-legislation. (Hisses.) It is a serious charge to make against any people, my friends, yet I, who am not supposed to be a philosopher -and because of the habit I wear, am not supposed to be a man of very large mind-I stand up here to-night and assert my conviction that there is not a nation nor a race under the sun that is not capable of self-legislation, and that has not a right to the inheritance of freedom. (Great applause.) And if the learned gentleman wishes to know what was the real cause of that failure, I will tell him. (Laughter.) The emancipated parliament of 1782, although it enclosed within its walls such honored names as Grattan and Flood, yet did not represent that "It had now become necessary to declare the Irish nation. There were nearly three that this House would maintain its rights and millions and a half of Irishmen in Ireland at privileges against all encrosements whatever."

see how they were elected, and you will find that not even the half million of Protestants were represented in that parlioment. The House of Commons held three hundred members. Of these three hundred, only seventy-two were elected by the people; the rest were the nominees of certain great lords-certain large landed proprietors. A man happened to have an estate on the side of the country which contained three or four towns and villages, and each town returned its member. A landlord went in and said, "You will elect such a man, who is my nominee," and he was elected at once. They were called "rotten boroughs' and "nomination boroughs," and they were also called "pocket boroughs," because my lord had them in his pocket. (Laughter.) Have any of you Irishmen who are present here tonight ever travelled from Dublin to Drogheda? There is a miserable village of half a dozen wretched huts. It is in the dirtiest, filthiest place I ever saw, and that miserable village returned a member to the Irish parliament. (Hisses.) Did that parliament of '82 represent the Irish people? Three millions of Catholics had not as much as a vote. The best and most intellectual Catholic in Ireland had not even a vote for a member of parliament. Had that parliament represented the Irish people they would have solved the problem of home rule in a sense favorable to Ircland, and very unfavorable to the theories of Mr. Froude. (Applause.) The Irish people knew this well, and the moment that the parliament of '82 were declared independent of the Parliament of England -were declared to have the power of originating their own acts of legislation, and to be responsible to no one but the king, that moment the Irish people clamored for reform. They said, reform yourselves. Reform the parliament. Let the people be represented there fairly, and you will make a grert success in your independence. The Volunteers of their own accorderied out for reform. The very first meeting at Dungannon, when they were ninety-five thousand strongaracters in to the citizens of America who have honored know what were the three principles upon which the united society of Irishmen was formed. Here they are, listen to me: First of all -the first resolution of that society was that " the weight of English influence in this government and the government of this country, is so great as to require cordial union amongst all the people of Ireland, to maintain that balance which is essential to the preservation of our liberties and to the extension of our commerce.' Resolution No. 2: "That the only constitutional means by which this influence of England can be opposed is by complete, cordial and radical reform of the representation of the people in Parliament." Resolution No. 3: "That no reform is just which does not include every Irishman of every religious persuasion. [Great applause.] There you have the whole programme of this formidable society of United Irishmen. I ask you, people of America, was there anything treasonable in this, was there anything reprehensible, was there anything descrying of imprisonment, banishment or death in such resolutions as these. [Loud cries of no! no!] Who opposed and hindered that reform? Who stood between the Irish people and their Parliament and said, "No, There will be no reform. They must remain the representatives of a faction and not of the nation. They must remain the corrupt and venal representatives of a small portion even of the Protestant faction?" Who said this? The Government of England. [Hisses.] Here is my proof: On the 29th of November, 1783, Mr. Flood introduced into the Irish Parliament a bill of reform. The moment that bill was read an honorable member rose up to oppose it, and that member was Barry Yelverton, who was afterwards created Lord Avonmore. He was the Attorney-General of Ireland. He gave to the reform bill an official governmental opposition, when the bill was thrown out by a majority of 159 to 77—the 159—every man of them having the bribe in his pocket. [Laughter and hisses.] Then the Attorney-General, Mr. Yelverton, rose up and made this motion: that "It had now become necessary to declare

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of that parliament, and see who they were

senting a faction to the exclusion of over fivesixths of the people of Ireland." "From agitation," says Mr. Froude, "grew conspiracy; from conspiracy, rebellion." By conspiracy he means the society of United Irishmen; by the rebellion he means the uprising of 1798. Now, in my last lecture I have shown by the evidence of such men as Sir Ralph Abercrombie and Sir John Moore, the hero of Corunna, that the rebellion of '98 was previously and originally the work of the British Government, which goaded the Irish people into rebellion. And we have also seen, a moment ago, that the United Irishmen was not a conspiracy, but a public society, a magnificent reunion of the best men and the best intellect in Ireland for a splendid purpose to be accomplished by fair, loyal and legitimate means. [Applause.] But the principle on which the United Irishmen were formed was the principle of effecting a union amongst all Irishmen, and this was enough to alarm the Government which, from time immemorial and for many centuries, had ruled Ireland. The motto, the word which Mr. Froude so wisely said: "In that day, when Irishmen are united. Ireland will be invincible "-that was present in the mind of every man of them. England's Prime Minister, the celebrated Mr. Pitt, then resolved upon three things. He resolved. first, to disarm the volunteers; secondly, to force the United Irishmen to become a secret society or conspiracy; and, thirdly, through them to force Ireland into a revolt, that he might have her at his feet. How did he bring these three things about? Remember, I am reviewing all this historically. I have no prejudice in the matter. I declare to you, with the exception of the private chullition of feeling -boiling up of feeling in my study, when I am perusing and preparing these lectures, I feel nothing about them. I am not like others. I believe, for instance, that Mr. Froude has no business to write history, because he is a good philosopher. A philosopher is a man who endeavors to trace effects to their causes-who has a theory and tries to work it out; he is the last man in the world who ought to write history. [Laughter.] And why? Because a historian is supposed to be a dry narrator of facts, and not to deal in theories or fancies at the only thing they demanded was reform of all. I believe that my learned antagonist is too good a philosopher to be a good historian-[laughter] - and I also believe that he is too good a historian to be a good philosopher.

The first of those three dos Ircland, the united Irishmen actually originat- complished. In 1785 ho increased the standinged as a society embracing the best intellect in army in Ireland to fifteen thousand men, and Ireland for the purpose of forcing reform in the he obtained from the Irish Parliament a grant Parli :n.ent. [Apl luse.] It may be interesting of twenty thousand pounds to clothe and organize a militia. Between the army on one side me with their presence this evening, it may be and the militia on the other, he took the volun-interesting to my Irish fellow-countrymen to teers between them in the centre, and they were and the militia on the other, he took the volundisarmed. In the day when the last volunteer laid down his musket, Ireland's hopes for the time were laid down with it.

> The second of these, namely: the forcing of the United Irishmen into a conspiracy, he effected in this manner: In February, 1793, he passed two bills through Parliament, called the 'Gunpowder bill" and the "Convention bill." A public meeting of the United Irishmen was held in Dublin-a public meeting with nothing secret about it-to protest against the inquisitorial measures of certain agents of a secret committee of the House of Lords-men who were going into peoples' houses at any hour of the day or night without any warrant or authority, on the pretended information that there was gunpowder concealed in the house. ---(Laughter.) For this public meeting, held legally and constitutionally, the Hon. Mr. Simon Busier, who was president of the meeting, and Mr. Oliver Bond, who was secretary of the meeting, were imprisoned for six months and fined £500 each. When this illustrious society found that they were thus persecuted, they were obliged to take refuge in secresy, and thus it was that the United Ishmon were forced to become a conspiracy.

The first really treasonable project that was ever put before the United Irishmen, was put before them in April, 1794, by the Rev. William Jenkins, a Protestant clergyman, who came over commissioned by the French Convention, and the Rev. Mr. Jenkins was accompanied in that mission by John Cockayne, an English lawyer from London, who was the agent of William Pitt, the Prime Minister of England. Thus did the society of United Irishmen become the sent of conspiracy, and this was the action of the English government. . Before that it was perfectly legitimate and constitutional. Ah! but it had an object which was far more formidable to the English government than any action of treason. The English government is not afraid of Irish treason, but the English government trembles with fear at the idea of Irish union. (Applause.) The United Irishmen were founded to promote union amongst Irishmen of every religion, and the Englishman has said in his own mind: "Trea-

become treasonable conspirators in their projects, and union will be broken up." It is well

sworn in:-1, Thomas N. Burke-(applause)-in the presence of God, do pledge myself to my country, that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in Parliament, and as a most absolute and immediate necessity for the attainment of this chief good of Ireland, I will endeavor as much as lies in my ability to forward and perpetuate the identity of interests, the union of rights and the taken away. I hope, citizens of America, that they passed another bill granting £10 additional to union of power, among Irishmen of all religious this English gentleman, who has come here to the Protestant religion. In October, 1777, the persuasions."

I protest before high Heaven to-night that, that oath, I would have taken it and tried to on the earth. (Great applause.) keep it! (Great cheering.) Remember, my friends that it was no secret oath; remember that it was no treasonable oath; remember that it was an oath that no man could refuse to take, unless he was a dishonorable man and a traitor to his country. (Applause.)

The founder of this society was Theobald Wolfe Tone. I admit that Mr. Tone was imbued with French revolutionary ideas; but he certainly never endeavored to impress these views upon the society until Mr. William Pitt, the Prime Minister's influence forced that society to become a secret organization.

The third object of the Premier of the Government, namely: to create an Irish rebellion, was accomplished by the cruelties and abominations of the soldiers who were quartered at free quarters upon the people and destroyed them; they violated the most sacred and inviolable sanctity of Irish maidenhood and womanhood; burned their villages, plundered their farms, demolished their houses, until they made life even more intolerable than death itself, and compelled the people to rise in the rebellion of '98.

Yes, I answer Mr. Froude's assertion that the Irish people left the paths of political reform for political agitation, from agitation to conspiracy, and from conspiracy to rebellion .--Now, you may ask what advantage is this to William Pitt, the Premier, to have conspiracy and rebellion in Ireland? I answer you that William Pitt was a great English statesman and a great English statesman meant in those days an enemy to Ireland.

The object of great statesmanship from time to time is the great object of concentration. A fatal principle |--- a fatal principle whenever it is onforced against the principles and timehonored traditions and the genius of a people. (Applause.)

He saw that Ireland was in harmony, free and independent, making her own laws and consulting her own interests. He said: "This will never do: this country will be happy and prosperous—it will never do; it interferes with my business. What do I care for Ireland? I only care for the British Empire. I may have to cross their purposes." He made up his mind to destroy the Irish Parliament. He knew well as long as Ireland was happy, peaceable and presperous, he never could affect them. He knew it was only through humiliation he could accomplish the destruction of Ireland. Ah! cruel man as he was, he resolved to plunge the country into rebellion and bloodshed in order to carry out his own imperial English State policy. (His-

And yet, dear friends, and especially dear American friends-my grand jury-(applause and laughter)-for I feel as if I was a lawyer: I feel as if I was a lawyer engaged in the cause of the poor defendant, whose case has been in court for many long years; the plaintiff is a great, rich, powerful woman; the poor defendant has nothing to commend her but a heart that never yet despaired—(cheers)—a spirit that never yet was broken, and a loyalty to God and to man that never yet was violated by one act of treason-(applause)-I ask you, the grand jury of America, to consider how easy it was to conciliate this poor mother, Ireland-I mean to make her peaceful and happy. He (Pitt) himself had a proof of it in '94. Suddenly the imperious, magnificent Premier of England seemed to have changed his mind, and he adopted a policy of conciliation and kindness towards Ireland; he recalled the Irish Lord Lieutenant, Lord Westmoreland, and sent Earl Pitzwilliam, who arrived there on the 4th of January, 1795. Lord Fitzwilliam was a man of liberal mind and of most excellent character; he felt kindly to the Trish people, and before he left England he made an express contract with William Pitt if he was made Lord Lieutenant of Ireland that he would govern the country on principles of conciliation and kindness. He came and found in Dublin Castle a certain Secretary, Cooke and a great family by the name of Beresford, who for years had monopolized all the State offices and all the emoluments of the State. He dismissed them all. and sent them to the "right about." (Laughter.) He surrounded himself with men of liberal minds like bimself; he began by telling the Catholics of Ireland that he would labor for their emancipation, and sudden peace and joy spread throughout the nation-every vestige of insurrection and rebellion seemed to vanish out of Ireland, and happiness and jey too well disposed to do justice to Ireland," and the for the time being was the portion of the Irish people. How long did it last? In an evil Catholics were almost repealed before 1798," Very hour Pitt returned to his own designs. Fitzwilliam was recalled on the 5th of March, and Ireland enjoyed her peace for only two short are. In the year 1771, parliament passed an act to months. When it was found that Lord Fitz- enable Catholics to take a long lease on fifty acres william was about to be recalled, scarcely a of bog. (Laughter.) My American friends you parish in Ireland that did not send in a petition to the British Government to leave them their Lord Lieutenant; but all was in vain. Pitt had made up his mind to carry out his Pitt had made up his mind to carry out his You may sink a fortune in it, in arterial drainage own views. On the day that Lord Fitzwilliam in top dressing, as we call it in Ireland; and if it is left Dublin the principal citizens of Dublin left a couple of years, if you come back, you will took the horses from his carriage and drew the carriage themselves down to the water side. my friends, the parliament was kinder than you imagine, for whilst they granted to the Catholics a All Ireland was in tears, a whole nation was in long lease for fifty acres of bog, they also stipulated,

mourning. How easy it was, my American friends, to conciliate these people whom two short months of kindness could so change. It that you should hear, my American friends, short months of kindness could so change. It him, not more than half an acre. (Laughter.) This what was the oath that was demanded of the shows to the English parliament, and English holding, such as it was, should not be within a United Irishman. Let us suppose I was to be people that if they could only realize to them- mile of any city or town. Oh, no! and mark this: selves the mine of affection, the glorious heart, and the splendid gratitude that lies there in Ireland, and which they have never appealed to yet, and never touched. This turns the Pharoah of Egypt was very cruel to the Hebrews, very honey of human nature into the gall of because he ordered them to make bricks without bitterness and of hatred. The rebellion broke straw, but here is an order to the unfortunate Irishout, and it was, as Mr. Froude truly says, the victors took away the old privileges, and made the yoke heavier. By the old privileges Mr. afraid of the Protestant ascendancy in Ireland that Froude means the Irish parliament, which was an order to conciliate them for the slight concession get a verdict from you, will be taught by that verdict that the right of home legislation is rendered to Gen. Gates. [Tremendous applause.] priest as I am, if I was asked in 1779 to take not a privilege, but the right of every nation

Then, in the course of his lecture, going back to strengthen his argument, he says:-"You must not blame Eugland for being hard upon you Irishmen. She took away your parliament; she inflicted upon you a heavier yoke than you bore before; but she could not help it—it was your own fault—what made you rebel?" This is the argument which the it seems we were to get out of the bog at last learned gentleman uses. He says the penal laws never would have been carried out only for the revolution in Ireland in 1600. Now, the revolution of 1600 meant the war that Hugh O'Neill made in Ulster against Queen Elizabeth. According to this learned historian the penal laws were the result, effect, and consequence of that revolution. Remember, he fixes that date himself, 1600. (Laughter.) Now, my friends, what is the record of history? The penal laws began to operate in Ireland in 1534. (Renewed Laughter.) In 1537 the Archbishop of Armugh, the Primate of Ireland, who was an Englishman by the name of Cromer, was put into jail and left there for denying the supremacy of Henry the Eighth over the Church of God. Passing over the succeeding years of Harry the Eighth's reign, passing over the enactments of Somerset under Edward the Sixth, we come to Elizabeth's reign, and we find that she assembled a parliament in 1560-forty years before Mr. Froude's derstand this, the better it will be for them and their revolution. (Great laughter.)

Here is one of the laws passed by that parliament: "All officers and ministers, ecclesiastical or lay," that took in us, "were bound to take the oath of supremacy." They were bound to swear that Queen Elizabeth was Popess. [Laughter.] That she was the Head of the Church; that she was the successor of the Apostles; that she was the representative of St. Peter-[great laughter]—and through him of the Eternal Son of God—Queen Elizabeth! All were obliged to take this oath under pain of ferfeiture and total incapacity. Any one who disputed her claims to spiritual supremacy was to forfeit, for the first offence, all his estate real and personal, and if he had no estate that was worth more than twenty pounds, he was put for one year in jail; and for the second and third offences he was guilty of high treason, and put to death. These laws were made and commissioners appointed to enforce them. Mr. Froude says they were not enforced; but we have the acts of Elizabeth's parliament appointing magistrates and officers to go out and enforce these laws, and these were made forty me introduce an honored name that I shall return years before the revolution of which Mr. land was bribed with money and with titles, and the Froude alludes to as the revolution of 1600. Catholic people were bribed by promised emancipa-How, then, can that gentleman ask us to regard the penal laws as the effect of that revolution? In my philosophy, and I believe in yours, citizens of America, the effect generally follows the cause. [Laughter.] But the English philosophical historian puts the effect forty years shead of the cause. [Renewed laughter.] And as we say in Ireland, that is putting the cart before the horse. [Uproarious laughter.]

But, my friends, Mr. Froude tells us, if you remember, in his second lecture, that the penal laws of Elizabeth were occasioned by the political necessity of her situation. Here is his argument as he gives it. He says: " Elizabeth could not afford to let Iroland be Catholic because if Ireland were Catholic Ireland must be hostile to Elizabeth. I may tell you now, and I hope the ladies here will pardon me for mentioning it, that Queen Elizabeth was not a legitimate child. Her name, in common parlance, is too vile for me to utter, or for the ladies present to hear. Suffice it to say that Elizabeth's mother was not Elizabeth's father's wife. [Great laughter.] The Queen of England knew the ancient abhorrence, that Ireland had for such a vice. She knew that abhorrence grew out of Ireland's Catholicity, and therefore she could not allow Ireland to remain Catholic because Ireland would be hestile to her, and

Ireland remained Catholic. The only way the amiable Queen could root out night. the Catholics in Ireland was by penal laws; making it a felony for any Irishman to remain in Ireland a Catholic. Therefore the English historian says that she passed these laws because she could not help herself, and that she was coerced by the necessity of her situation." Now I argue from this argument of Mr. Froude's, that if Elizabeth were obliged, whether she would or not, to pass these penal laws why does he turn round and say that these laws were the effects of Hugh O'Neill's revolution? If they were the result of Elizabeth's necessity, then they were not the result of the immortal Hugh O'Neill's brave effort. (Cheers.) His next assertion is "That after the American war England was only proof lies here. He save "that the laws against the well. Now I ask you, dear friends, to reflect upon what the large measures of indulgence to the Cath olics were of which Mr. Froude speaks. Here they marsh which is almost irreclaimable; which you may drain and drain until dooms-day and it will remain the original marsh. (Renewed laughter.)

If half the bog was not reclaimed, that is five-andtwenty acres, within twenty-one years, the lease was forfeited. (Laughter.)

Dear friends, the scripture stells us that King men to reclaim twenty-five acres of bog or else give it up. [Hisses.] Now beggarly as this concession was, the very parliament that passed it was so much news reached England that Gen. Burgoyne had sur-The moment that the news reached Lord North, who was Prime Minister of England, he immediately expressed an ardent desire to relax the penal laws on Catholics. In January, the following year, 1778, the independence of America was acknowledged by glorious France. [Cheers.] And the moment that piece of news reached England the English parliament passed a bill for the relaxation of the laws on Catholics. In May of the same year the Irish par-liament passed a bill—now mark!—to enable Catholics to lease land—to take a lease for 999 years. So (Great laughter.) They also, in that year, repealed the unnatural penal law which altered the succession in favor of the child that became Protestant, and gave him his father's property; also repealing the law for the prosecution of priests, and for the imprisonment of Popish schoolmasters. In the year 1793 they gave back to the Catholics the power of electing a member of Parliament—the power of voting. And that is what Mr. Froude calls the total repeal of the law against Catholics. The Catholics still could not go upon the bench: could not be magistrates, and this English historian comes and says: "You are fools, you were almost free." Well, people of America, if these be Mr. Froude's notions of civil and religious freedom, I appeal to you for Ireland not to give him the verdict. [Cheers.]

"The insurrection of '98," continues the learned gentleman, "threw Ireland back into confusion and misery from which she was partially delivered by the act of union." The first part of that proposition I admit; the second I emphatically deny. I admit that the unsuccessful rebellion of '98 threw Ireland back into a state of misery. Unsuccessful rebellion is one of the greatest calamities that can befal a nation, and the sooner Irishmen and Irish patriots uncountry. [Cheers.] I emphatically deny that by the act of union there was any remedy for these miseries; that it was anything in the shape of a benefit or blessing. I assert that the union of 1800, by which Ireland lost her parliament, was a pure curse for Ireland from that day, and nothing else, and it is an evil that must be remedied if the gric vances of Ireland are ever to be redressed. [Cheers.]

I need not dwell upon the wholesale bribery and corruption by which the infernal Castlereagh, the political apostate, carried that detestable act of union. Mr. Froude had the good taste to pass by the dirty subject without touching it, and I can do nothing

better. [Laughter.] He says, "It was expected that whatever grievances Ireland complained of would be removed by legislation after the Actof Union." It was expected, it was quite true. Even Catholics expected something. They were promised in writing by Lord Cornwallis that Catholic emancipation would be given them if they only accepted the Union. Pitt himself assured them that he would not administer the government unless Catholic emencipation was made a Cabinet measure. The honor of Pitt, the honor of England was engaged; the honor of the brave, though unfertunate Lord Cornwallis, was engaged. But the Irish—as Tem Moore says, "I mourn the hopes that leave me;"-they were left to meditate in bitterness of spirit upon the nature of English faith. Now let tion after they would sanction the Union.

Then it was that a young man appeared in Dublin speaking for the first time against the Union, in the name of the Catholics of Ireland, and that young man was the glorious Daniel O'Connell. (Enthusinstic applause.) Two or three of the bishops gave a kind of tacit negative assent to the measure in the hope of getting Catholic emancipation. I need hardly tell you, my friends, that the Catholic Lords of the Pale were only too willing to pass any measure that the English government required. O'Connell appeared before the Catholic Committee in Dublin. and here are his words. Remember they are the words of the people and of the Catholics of Ireland. He said, "It is my sentiment, and I am satisfied it is the sentiment not only of every gentleman that hears me, but of the Catholic people of Ireland that they are opposed to this injurious, insulting, and hated measure of Union. And if its rejection was to bring upon us the renewal of the penal laws we would boldly meet the prescriptive oppression, and throw ourselves once more on the Mercy of our Protestant brethren, before we will give our assent to the political murder of our country." (Great cheering.) "I know," he says, "I do know that although exclusive advantages may be ambiguously held forth to the Irish Catholic to seduce him from the sacred duty that he owes to his country, yet I know that the Catholics of Ireland will remember that they have a country, and they will never accept of any advantage as a sect of that which would depose and destroy them as a people." [Renewed ekeers.] Shade of the great departed! You never uttered truer words. Shade of the great O'Connell, every true Irishman, priest and layman subscribes to this glorious sentiment, wherever that Irishman is this [Great enthusiasm.]

Now Mr. Froude goes on in an innocent sort of way. [Laughter.] He says, "It is strange that after the Union was passed that the people of Ireland were still grumbling and complaining. Yet they had no foundation for their complaints, they were not treated unjustly" Here are his words. Good God! people of America! What idea can this gentleman have of justice? What loss did the Union which he admired so much, and which he declares that England will maintain, did it bring to Ireland? What gain did it bring to Ireland, and what loss did it inflict on her? I answer from history. The gain to Ireland was absolutely nothing, and I ask you to consider two or three of the

First or all remember, my friends, that Ireland before the Union had her own national debt, as she had her own parliamentary establishment She was a nation. [Cheers.] The national debt of Ireland in the year 1793 did not amount to over three millions of money. In the year 1800, the year of the Union, the national debt amounted to over 28,-000,000 of money. They increased it nine-fold in six years. How? I willtell you. England had in Ireland for her own purposes at the time of the Union 126,500 soldiers. Pretty tough business that of keeping Ireland down in those days. [Laughter.] She made Ireland pay for every man of them. She did not pay a penny of her own money for them. In order to carry the Union. England spent enormous sums of money for bribes to spies and informers and to members of Parliament. She took every penny of the money out of the Irish Treasury.

ed at the time of the Union, and England paid to those who owned those boroughs, or who had the nomination of them, actually paid them one million two hundred thousand pounds sterling for their loss; the loss being the nominations, the loss by the proprietor of the corrept influence in freturning these members to Parliament. O'Connell, speaking on this subject some years latter, says. "Really it was strange that Ireland was not asked to pay for the knife with which twenty years latter Castlereagh cut his throat." [Laughter.]

If the debt of Ireland was swollen from 3,900,000 before the Union to 28,000,000. I ask you to consider what followed. We now come to the period after the Union. Mark, my friends. In January, 1801, you may say the year of the Union, the debt of England was 450,090,000 and a half pounds sterling, and to pay that debt they required £17,708,800. consequently they had to raise by taxation 18,000. 000 to pay the interest on the debt of 450,000,000 in that year. Such was the condition of Ireland. In 1817, sixteen years after, the same debt of England had risen from 450,000,000 to 735,000,000 Nearly double; and they had an annual debt of 28, 000,000, odd to pay. So you see they doubled their national debt in the sixteen years through which Pitt had waged war with Napoleon. They were obliged to subsidize and to pay Germans, Hessians, and all sorts of people to fight against France. At one time Wm. Pitt was supporting the whole Austrian army. The Austrians had the men, but no money. Now Mark this; In Ireland, the debt in 1801 was 28,000,000 and a half, and consequently the annual taxation was one million two hundred grew pale, and George IV. wept with sorrow that he and fifty thousand pounds. In the year 1817 the same Irish debt, which sixteen years before was only 28,000,000, was now 112,704,000 pounds sterling, and the taxes amounted to four million one hundred and five thousand pounds sterling. In other words his hands, and said to the King of England: "I in sixteen years the debt of Ireland was made four would not grant it, your Majesty, any more than times as much as it was in the year that the Union was passed. How did that happen? It happened from the very fact that being united to England, having lost their Parliament, the English Chancellor of the Exchequer took and kept the money and the Irish accounts, and the Irish kept the bogs. Laughter.] Ireland lost the privilege of keeping her own accounts. And this is the account he brought against Ireland in 1817. Ireland was so lightly burdened with debt at the time of the Union as compared with England, that the English did not ask us when they united the Parliament with theirs; they did not persume to ask us; they had not the presumption to ask us to take share and share alike in the taxes. Why should they? We only owed 28,000,000 and they owed 450,000,000. Why should we be asked to pay the interest on their debt? They were rich and could bear that taxation; Ireland was poor and she could not bear it. Ireland was, consequently, much more lightly taxed than England. It was very much easier to pay interest on £28,000,000 than on 450,080,000. But there was an agreement made with Castlereagh by the Irish Parliament. It was this. He said: "That if the Irish national debt came up to one seventh of the national debt of England, then we will throw it all they all alike; we were obliged to pay the taxes for the interest on the 450,000,000 of debt that the crown of England had incurred before the Union had taken place. (Hisses.)

"The people," says Mr. Froude, "were not treated unjustly. (Laughter.) "Ah!" but says Mr. Froude, consider the advantages of the Union; you had the same commercial privileges that the English had." To this I answer in the words of the illustrious, honest and high-minded John Mitchel .-(Enthusiastic cheers.) "It is true," says Mr. Mitchel, that the laws regulating trade are the same in the two islands. Ircland may export even woollen cloth to England; she may import her own tea from China and sugar from the Barbadoes. The law which made these acts penal offences no longer exists. is fully in possession, and by the operation of these of which Ireland was deprived by express laws for that purpose. England has the current of trade esthat in the face of wealthy rivals that are already in full possession, is manifestly impossible without one or the other of these two conditions, namely: the immense command of capital or effective protective duties. But by the Union our capital is drawn away to England, and by the Union we were deprived of

the power of imposing protective duties."

It was to this very end that the Union was forced upon Ireland by treachery. "Don't unite with us, sir," says the honest old man, Dr. Samuel Johnson, when a ldressed on the subject of unity in his day. "Don't unite with us, we shall reb you." (Laughtar and applause.) In the very first year after the Union was passed, Mr. Foster stated in the English House of Parliament, that there was a falling off in the linen trade of Ireland of 5,000,000 less of yards exported. The same gentleman three years later, stated that in 1800 the not produce of the Irish revenue was more than 2,800,000, while the debt was only £25,000'000. Three years later, after three year's experience of the union, the debt was increased to £53,000,000, and the revenues had diminished by £11,000. Ireland was deserted. That absenteeism that was the curse of Ireland in the days of Swift, had so increased by the Union that Dublin became almost a deserted city, and all the cities in Ireland had the appearance, and became as places in the wilderness. At this very day in Dublin the Duke of Leinster's city palace is turned into a museum of Irish industry; Marlberough Honse, on the same street, has become a draper's shop; Tyrone House is a school-house. The house of the Earl of Beresford was pulled down a few years ago to build a Scotch Presbyterian meeting house on the place. Charlemont House was sold about six months before I came to America, and it is now the head office of the Board of Works; and Belvidere House is a convont. So fashion, trade, commercial activity, intellectual enterprise, political interest—everything has gone to London, and Ireland may fold her hands and sigh over the ruin that is left to her now. And that is the result of the Union. (Applause.) The crumbling liberties of Dublin attest the decay and ruin of Ireland; the forsaken harbors of Limerick and Calway tell of the destruction of her commerce; the palaces of Dublin, abandened to decay, announce no longer the residence of the nobility; the deserted custom houses tell of the income transferred elsewhere. What do we get in England for all this? Absolutely nothing. Every Irish question goes now to London to be debated, and the moment an Irish member stands up in the House, the first think he expects is to be coughed down, sneered down, or crowed down-(laughter)-unless, indeed, he has the lungs of an O'Connell, and turns upon them like an African lion, and, with a roar,

ter and applause.) Pitt promised emancipation. Six months after the Union was passed, he retired from office on the pretence, indeed, that the king would not grant emancipation, and would not keep his word. But it is well known that the true reason why Mr. Pitt retired was that his continental policy had failed. The people of Eugland were tired of his wars, and were clamoring for peace. He was too proud to sign even

puts down their beastly bellowing. (Renewed laugh-

text that he would not be allowed to carry Catholic emandipation. Some time later, after the Addington administration was broked up Mr. Pitt returned again to be the Premier of England: Not one word escaped from him about emancipation, and he recisted it until his death: He was as great an enemy to the Catholics of Ireland as ever poor, eld, foolish, and George III was. And it was only after twenty-nine years of heroic effort that the great O Connell railied the Irish nation, and he succeeded for a time in uniting all the Catholics of Ireland as one man, as well as a great number of our noble hearted Protestant fellow-Irishmen. (Great cheering.) And when O'Connell came and knocked at the doors of the British Parliament with the hand of United Trish people; when he speke with the voice of eight millions, then and only then, even as the walls of Jericho crumbled at the sound of Joshua's trumpet, did the old, bigoted threshold of the British House of Commons tremble whilst its doors burst open and let in the gigantic Irishman that represented eight millions of the people of Ireland. (Great cheering.)
The English historian goes on to say that England

granted Catholic emancipation willingly. She granted it as a man would yield up a bad tooth to the dentist. (Laughter, renewed again and again.) O'Connell put the forceps into that false, old mouth the old tyrant wriggled and groaned; the bigoted profligate, who then disgraced England's crown, shed his crocodile tears upon the bill; the eyes that were never known to weep over the ruin of female virtue, the face that never was known to change color in the presence of any foul deed or accusation of vice, had to sign it. (Cheers.) The man who had conquered Napoleon upon the field of Waterloo, the man who was declared to be the invincible victor and the greatest of warriors, stood there with the bill in would not grant it, your Majesty, any more than you; but it is forced from you and me. You must either sign that paper, or prepare for civil war and revolution in Ireland!" (Great cheering.)
I regret to be obliged to say it, but really, my

friends, the history of my native land proves to me that England never granted anything from love, or through a sense of justice, or through any other motive than from a craven fear of civil war or of some serious inconvenience to herself. (Applause.)

Now, having arrived at this point, Mr. Froude glances in a masterly manner over the great questions that have taken place since the day that emancipation was demanded. He speaks words the most eloquent and compassionate over the terrible period of '46 and '47-words, reading which brought tears to my eyes, words of compassion that he gave to the people who suffered, for which I pray God to bless him and reward him. [Applause.] He speaks words of generous, enlightened, statesmanlike sympathy for the peasantry of Ireland, and for these words, Mr. Froude, if you were an Englishman ten thousand times over, I love you. [Great cheering.] I now attempt to speak of the future of Ireland. Perhaps it is a dangerous thing for me to attempt (laughter); yet, I suppose that all that we have been discussing in the past must have some reference to in together and tax them snare and share and blocks for is not a mere verdet of absolution for the object of running up the Irish debt was to bring it up within one-fourth of the English debt.

Then the Irish not a Catholic—he has come to America, like a man had be cries out loudly. "We going to confession, and he cries out loudly, "We have sinned! we have sinned! we have grievously sinned!" The verdict which he calls for must, surely, regard the future more than the past; for, how, in the name of God, can this great historian, or any other man, ask a verdict justifying the iniquity and heart-rending record of cruelty and injustice, the traditions of robbery and bloodshed which we have suffered? My friends, there must be a future. What is that future? Well, my friends-first of all, my American Grand Jury, you must remember that 1 am only a monk, not a man of the world, and I do not understand much about these things; and there are wiser heads than mine, and I will give you their opinion. There is a particular class of men who love Ireland-love Ireland truly, and love her sincerely. There is a particular class of men who love Why? Because they are no longer needed. England | Ireland, and think, in their love for Ireland, that if ever she is to be freed it is by insurrection, by rising old laws Ireland was utterly ruined. England has in arms—men who hold that Ireland is enslaved, if the commercial marine; Ireland has it to create. you will. Well, if the history which Mr. Froude has England has the manufacturing machinery and skill given, and which I have attempted to review, if it teaches us anything, it teaches us, as Irishmen, that there is no use appealing to the sword, or to armed tablished so strongly in her own channels, while insurrections in Ireland. Mr. Froude says, that to Ireland is left dry to create or recover at this day succeed, there are two things necessary; namely succeed, there are two things necessary; namelythose great industrial and commercial resources, and union as one man, and a determination not to sheathe that sword until the work is done. (Applause.) I know that I would care louder plaudits, citizens of America, and speak a more popular language in the ears of my auditors, if I were to declare my adhesion to this class of Irishmen. But there is not a living man that loves Ireland more dearly than I do. There are those who may leve her with greater distinction. (Cries of "No," "No,") But there is no man living that loves Ireland mere tenderly or more sincerely than I do. I prize, citizens of America, the good-will of my fellow-Irishmen; I prize it next to the grace of God. I also prize the popularity which, however unworthily, I possess with them. But I tell you, American oitizens, for all that popularity, for all that good-will, I would not compremise one lota of my convictions; nor would I state what I do not believe to be true. I do not believe in insurrectionary movements in a

country so divided as Ireland. There is another class of Irishmen who hold that Ireland has a future—a glorious future; that that future is to be wrought out in this way. They say —and, I think, with a good right—that wealth, acquired by industry, brings with it power and political influence. They say, therefore, to the Irish at home, "Try, and accumulate wealth: lay hold of industry; develop the resources of your country; try in the meantime to effect that blessing of union, without which there never can be a future for Ireland. That union can be effected by largeness of mind, by generosity and urbanity toward your fellow-citizens; by rising above the miserable bigotry that carries religious differences and religious hatreds into relations of life-that don't belong to religion.

(Applause) "Meantime," they say to the men of Ireland "try to acquire property, wealth; and this can only be done by peaceful, assiduous industry; and that industry can only be exercised so long as a country is at peace, so long as there is truce to violent political agitation."— Then, these men say again to the Irishmen in America: "Mon of Ireland in America, men of Irish birth, men of American birth but of Irish blood, we believe that God has largely intrusted the destinics of Ireland to you. America demands of her citizens only energy, industry, truthfulness, temperance,

obedience to the law." "Accordingly, the man that has these cannot fail to realize the future, and a glorious future in this grand Republic. And if you are faithful to America in these respects America will be faithful to you. And in proportion as the grand Irish element in America rises in wealth it will rise in political influence and power-a political influence and power which in a few years is destined to overshadow the whole world, and to bring about peace, justice, and a far greater revolution in the cause of honor and the cause of humanity than has ever been effected by the sword. This is the programme of a second class of Irishmen. Now, I tell you candidly, that,

to this programmo, I give my heart and soul. You will ask me, what about separation from England? Well, that is a ticklish question, gentlemen and ladies. I dare say you will remember that when Charles Edward, the son of the Pretender to a temporory peace with France, and he retired in the throne of England, was alive, there was a toast There were eighty-four rotten boroughs disfranchis- sullen pride and disgust. He retired under the pre- which the Jacobite gentlemen used to give. It was

this: [Here the speaker raised a glass of water IRISH INTELLIGENCE. which stood on the table.] God bless the King, our noble faith's defender;

Long may he live; and down with the Pretender! But which may be Pretender—which be King? God bless us all—that's quite another thing! (Great laughter.)
And yet, with the courage of an old monk, I'll

tell yen my mind upon this very question. History tells us that empires, like men, run the cycle of the years of their life, and then die. No matter how extended their power, no matter how mighty their influence, no matter how great their wealth, no matter how invincible their army, the day will come, the inevitable day, that brings with it decay and disruption.

Thus it was with the empire of the Medes and Persians; thus it was with the mighty empire of the Assyrians ; thus it was with the Egyptians of old ; thus with Greece, and thus with Rome. Who would have imagined, for instance, one thousand five hundred years ago, before the Goths first stood before the walls of Rome-who would have imagined that the greatest power, that was to sway the whole Roman empire, would be the little, unknown island, flung out in the Western Ocean known only as the last spot of earth-the ultima thule-the island of tin in the far ocean. This was England. Well, the cycle of time has come to pass. Now, my friends, England has been a long time at the top of the wheel. Do you imagine she will always remain there? (Laughter and applause.) I do not want to be one bit more disloyal than Lord Macaulay; and he describes a day when a traveller from New Zealand " will take his stand on a broken arch of London Bridge, and sketch the ruins of St. Paul's." Is England rising or falling? Is England to-day

what she was twenty years ago? England, twenty years ago, in her first alliance with Napoleon, had her finger in every pie in Europe. Lord John Russell and Lord Palmerston were busy bodies of the first order. England, to-day, has no more to say in the affairs of Europe than the Emperor of China has. You see it in the fact-I am only talking philosephy-(great laughter)-you see it in the fact that the three great Emperors of Germany, Austria and Russia came together in Berlin' to fix the map of Europe, and didn't ask England in to know what she had to say about it.

The army of England to-day is nothing-a mere cipher. The German Emperor can bring his 1,200-000 men into the field. England can scarcely muster 200,000. An English citizen—a loyal Englishman-wrote a book called "The Battle of Dorking," is which he describes a German army marching on London. This Englishman was loyal; and why

should I be more loyal than he? (Laughter.)
England's navy is nothing. Mr. Reed, Chief Constructor of the British navy, has written an article in a London paper, in which he declares and proves that at this moment the British fleet would be afraid to get into Russian waters, not being able to meet the Russians. Why should I be more loyal than Mr. Reed? (Renewed laugher.) An empire begins to totter and decay when it abandons its outlying provinces, as in the case of the Roman Empire when it abandoned Britain.

England to-day says to Canada and Australia "Oh take your government into your own hands; I don't want to be bothered with it any more!"-England that, eighty years ago, fought for the United States hitterly as long as she could put a man into the field. How changed it is? Secondly, an empire is crumbling into decay when she begins to buy off her enemies, as in the case of the Roman Empire when she began to by off the Scythians, the Dacians and other barbaric forces that were rising

England, a few days ago, was presented with a little bill by America. (Great laughter.) She said: "Why, Jonathan, I owe you nothing." And John Bull buttoned up his pocket, and swore he would not pay a cent. Then America said: "Look here, John, I don't like this;" and she took out the sword and she put the hilt in one hand and the blade in the other, and she said: "Which end do you choose?" John Bull paid the bill. (Great cheerchoose?" ing.) My friends, it looks very like as if the day of Macaulay's New Zealander was rapidly approaching. (Renewed cheering.)

In that day my position is, Ireland will be mistress of her own destinies with the liberty that will a condition of sanguinary anarchy, her sovereigns, come to her, not from man, but from God, whom statesmen, and warriors were badly qualified to be she never deserted. [Great applause.] There is apostles of civilization in Ireland. another nation that understands Ireland, whose But if anyone wishes to know the statesmen have always spoken words of brave encouragement, of tender sympathy, and of manly hope for Ireland in her dark days-and that nation is the United States of America-(great cheering)-the mighty land placed by the Omnipotent hand between the far East on the one side, to which she stretches out her glorious arms over the broad Pacific, while, on the other side, she sweeps with uplifted hand over the Atlantic and touches Europe. A mighty land, including in her ample bosom untold resources of every form of commercial and mineral wealth; a mighty land, with room for 300,000,000 of men, and millions of the eppressed all the world over flying to her more than imperial bosom, there to find liberty and the sacred rights of civil and re-

ligious freedom. (Applause.) America will require an emporium for her European trade, and Ireland lies there right between her and Europe with her ample rivers and vast harbors, able to shelter the vessels and fleets. America may require a great European storehouse, a great European hive for her manufactures. Ireland has enormous water power, now flowing idly to the sea, but which yet, in a future day, may be busy in turning the wheels set upon their streams by American and Irish capital and industry. If ever that day comes, if ever that union comes, it will be no degradation to Ireland to join hands with America. She does not enslave her States. She accepts them on terms of glorious equality; she respects the rights of the

pcople. Now that I have done with this subject and with Mr. Froude, I have one word to say before I retire. If during the course of these five lectures one single word personally offensive to this distinguished gentleman has escaped my lips, I take that word back now; I apologize to him before he asks me, and beg to assure him that such a word never came willingly from my mind or from my heart. He says he loves Ireland. I believe, according to his light, he does love Ireland. Our light is very different from his; still Almighty God will judge every man according

to his light. When the reiterated cheering for Father Burke had subsided, the Very Rev. Father Starrs, Vicar General of the diocese, addressed the audience briefly as follows:

LADIES AND GENTLEMEN :- I have merely a few words to say to you before we separate this evening. You all know that this is the last lecture of the Very Rev. Father Burke in reply to Mr. Froude, the English historian. And I know very well that you all must feel satisfied with the manner in which he has replied to the lectures of that learned gentleman. I now move a vote of thanks to the Very Rev. Father Burke for the able, dignified and learned manner in which he has made that reply.

Voices—I second the motion. When the Vicar Genaral put the question as seconded, the building rang with the ready and unanimous "Aye" that responded from the voices and hearts of the immense audience; and thus closed, for the present, one of the rarest intellectual treats that has ever been the good fortune of an American audience to enjoy.

What requires more philosophy man taking at turpitude, as well as in the vindication of health and their brother?

What requires more philosophy man taking at turpitude, as well as in the vindication of health and their brother?

Things as they come?—Parting with things as they all independence—a line of policy from which he T. B. Sheridan (instructed by Mr. James Plunkett), business, but our Protestant friends must not make they sold their brother? inka baar saar in

It has now transpired that what was supposed to have been an outrage committed upon Mr. James King, Clerk of the Peace, was a mistake. It appears that poachers were firing at Ely Ludge when Mr. King was returning to Enniskillen; the shots were not, consequently, fired at him as it was at first supposed.

THE NEW RULE OF THE NATIONAL BOARD. - The following letter is addressed by the Most Rev. Dr. Dorrian to the clerical managers of National Schools in the diocese of Down and Connor:—

"Belfast, Nov. 16, 1872.

"REV. DEAR SIR,-I believe no one now doubts the tendency of the recent circular from the Board of National Education to be most mischievous, and that we should carefully avoid committing ourselves by signing the "agreement" seems to be our present duty, as was noticed at our last conference. We are anxious that the teachers should receive an increase of salary; but this advantage would cost too much, if we are asked to give over to a mixed board of laymen or dissenting clergymen the inalienable right of the church to decide what is right or what is wrong. Yet this is attempted. I wish, therefore, to draw your attention, as manager, to the danger of alienation between the clergy and teachers. The former have in most cases, by personal labor and influence, collected the funds and built the schools, and they interest themselves, moreover, day after day, in securing the attendance of children at the schools. The teachers thus have schools built, furnished, and filled with children by the exertions of the clergy; and they must see, therefore, that the clergy are their best friends, and take deep interest in their well-being. The teachers have a right to proper remuneration, and the clergy will help them to attain it; but they cannot ignore their own rights and position by the sacrifice of principle. The Board must retrace its steps, or we must be convinced that this new rule has no un-Catholic tendency.-I am, Rev. dear Sir, yours very sincerely, † P. Dorrian."

MR. FROUDE'S LECTURES .- " THE STORY OF ENG-LAND."—The following letter from the pen of the distinguished patriot and litterateur, W. J. O'Neill Daunt, has appeared in the Wesford People of November 23rd:

Kilcascan, Nov. 15th, 1872. Sm,-I have read with interest your article on Mr Froude's anti-Irish crusade in America. The inevitable inference from his lectures-an inference much epposed to his wishes-is that England is utterly unfit to govern our country. His historical narrative is to a large extent a record of blunders in statesmanship and barbarity in government; and he gives us the necessary result of English intrusion into Irish affairs, when he admits that at the end of seven centuries twe-thirds of the Irish people would vote for immediate and eternal separation from England. Assuredly Mr. Froude has done his very best to intensify the desire of Irishmen for separation from his country; for his lectures are characterized by the monstrous and intolerable insolence which marks so largely English statesmanship and English literature where Ireland is concerned.

My object in writing to you now, is chiefly to call the notice of your readers to an admirable book whose appearance at the present moment is particularly opportune-"The Story of England," by T. D. Sullivan. You will have observed that Mr. Froude represents the exploits of his countrymen in Ireland as the performance of a mission to civilize the savage inhabitants and reduce them to industry and order and although rough measures were too often rendered necessary by the insubordination of the riotous and unmanageable Irish, yet the grand purpose of the "mission" was so benevolent, and so essential to the ultimate prosperity and happiness of the subjugated people, that we ought to look with gratitude on the agents of English power who took so much trouble for our benefit. This—the English view of the matter-supposes that our instructors from across the Channel enjoyed all the blessings of peace, good law, social morality, good administratisn of the laws, and consequent popular happiness in their own country; for assuredly if England were for centuries a scene of turbulence, if her people were not seldom driven by internal oppression into

But if anyone wishes to know the true character of those sovereigns, statesmen, and warriors, and the depth of barbarism in which the English people were sunk, let him read the "Story of England." The author draws his statements from unimpeachable sources. The personages whom English national vanity regards as illustrious are stripped by Mr. Sullivan of their fictitious glories. They are presented in their true colors as murderers, adulterers, perjurers, tyrants ; demons in human shapes, beneath whose execrable rule a prostrate population groaned in helpless anguish. Such were the civilizing agents who undertook the task of rescuing Ireland from barbarism.

The conception of Mr. Sullivan's book is excellent, and its execution is masterly. I wish there was a copy of it at every fireside in Ireland. It shows the true nature of the hideous idol before which the flunkeys of imperialism desire us to fall down and worship. Let no man say that it was not called for. The tones of the anti-Irish arrogance habitual among a host of English writers calls for it; and especially at present it is called for by Mr. Froude's ucubrations in America; for it is important to the historical controversy raised by the English lecturer to show the true quality and character of the men who, in his phrase, "took the direction" of Irish affairs. I am, sir, your faithful servant,

W. J. O'N. DAUNT.

THE " MAGRIRE TESTIMONIAL."-Letter of the illustrious Archbishop of Tuam :—

ST JARLATH'S TUAM,

Nov. 18, 1872. My Dear Sir .- In reply to your letter. I enclose Bank order for five pounds to the credit of the fund in progress on behalf the family of the late lamented John Francis Maguire. But few of the present race of Irish representatives have entitled themselves to the recognition of a generous patriotism. Like the late George Henry Moore, John Francis Maguire contributed largely to raise the character of the country by his classic eloquence; and, what was still more creditable to both, whilst some members might strive to rival their intellectual powers, but few were found to imitate their noble disinterestedness.

The Senatorial career of both would not have been unworthy of Grattan and his fellow-laborers of former days, and nought but a national theatre and the ear of a national senate, for which both likewise panted, was wanting to elevate them to the fame and reward them with a share of the fortune bestowed by a grateful country on our anti-union patriots. Had they been Englishmen or Scotchmen their services would have been duly acknowledged and they been Irishmen of the current Parliamentary stamp, giving their entire influence to Imperial, and reserving no portion of it for the special, interests of their own land, they, too, like other mediocrities in the House, would be sure to secure for thereselves a liberal share of the benefits of which their selfishness, and, in several instances, their manifest disregard of public faith, had defrauded the people.

The last occasion on which Mr. Maguire's voice was heard in the House of Commons, was, with appropriate consistency, in the denunciation of Nation-What requires more philosophy than taking al turpitude, as well as in the vindication of Nationnever swerved throughout his honored career. errene Car

Hoping that those who admire genuine integrity and splended talents, long and zealously exercised in the cause of their country, will come to the aid of John Francis Maguire's family.

Believe me, my dear sir, Your faithful servant, † JOHN, Archbishop of Tuam. John George MacCarthy, Esq., Cork.

WHO DID IT .- Mr. Froude in one of the carly chapters of his lately published work, says of Ireland and the Irish, "The sun never shone on a lovelier country as nature made it. They have pared its forests to the stump, till it shivers in damp and desolation." Commenting on these words, the London Cosmopolitan, at the close of an excellent article on Froude's lectures, says :- " Did the Irish do so? Why had not Mr. Froude the candor to acknowledge-or rather why the disingenousness to ignore—the simple fact that the Irish forests were destroyed in the reign of. William the Third by Act of the English Parliament? The commercial policy pursued by England towards Ireland had the effect, according even to Pitt, of 'depriving Ireland of the use of its own resources, and rendering her completely subservient to the interests and opulence of England.' It was this 'policy' which suggested to Sir W. Temple, in 1673, to observe to the Lord Lieutenant of Ireland, in communicating upon the trade of the country, that 'regard must be had to those points wherein the trade of Ireland comes to interfere with any branch of trade in England, in which case the encouragement of such trade ought to be either declined or moderated, and so give way to the trade of England.' It was this same 'policy' which governed William the Third (whom Dr. Johnson justly denounced as the 'greatest scoundrel that ever wore a crown,') when he pledged his 'royal word' that he would do all in his power to discourage the woollen manufactures of Ireland. It was the policy which the infamous Boulter methodised, extended, and enforced during his quarter of a century's ceaseless exertions to establish the 'English interest' in Ireland. Many thousands of people were employed in Sir William Petty's time in making iron, and that writer mentions the existence of eight thousand forges and smelting houses.' Timber was almost altogether used in this work, and the English interest, through king and parliament, cut down the Irish timber to destroy the Iron trade of Ireland. In hundreds of leases, gnanted early in the last century, clauses were introduced by 'English interest, which prohibited the growth or planting of timber. Yet, Mr. Froude, knowing, as he ought or must, these facts, ingeniously sneers at and censures Irishmen for the selfish and ruthless misdeeds of his fellow-Britons."

Mr. John Martin, M.P., has written the following letter ;-" Warrenpoint, Nov. 25, 1872. " Dear Dean O'Loughlin,-I am late this year in paying my little contribution to the Irish people's voluntary offering for the support of their Catholic University; but it is not that I feel less sympathy in that noble effort of the Irish Catholics to provide University education for their youth in the Catholic faith and in Irish ideas. May no other people of the world be put to the sad trial of supporting a University out of their poverty while their country's wealth is plundered by foreign oppression! Perhaps there people who might not have religious faith and patriotic spirit enough to bring them proved and pure through such a trial. But, thank God, our people are proof against the temptations of Mammon and Belial so far. The Irish Catholics will not deny their faith for thirty pieces of silver, nor trust the tender minds of their sons to the training of the English enemy, nor admit that might is right, nor cast down their souls to be trampled, as their bodies have long been, under the bloody spurning foot of England. Oh! I trust that the Catholic hierarchy will be very watchful against the cunning and malevolence of England in the Irish education question. Wishing prosperity, honour and uselulness to the Irish Catholic University, I remain, dear Dean O'Loughlin, sincerely yours "Join Martix."

The failure of the potato is at all times a very serious question in Ireland. Twice the breadth of land in that country is yearly under potatoes as compared with this. We grow between five and six hundred thousand acres, they plant a million. When the crop is abundant the surplus is sold or given to live stock. When there is scarcity the favourite food is used with that parsimonious economy which is characteristic of the small Irish farand his delective crop is made to sinnee. In the three years-1857, 1858, and 1859-the Irish potato crop yielded 12,731,000 tons. In the three following years, 1860, 1861, and 1862, 6,748,000 tons, or little more than one-half of each of the three preceeding years. There was much poverty and pinching, but no famine caused by three successive years of half crops. The condition of the Irish small farmer and labourer is immensely improved since 1862, and his power of withstanding an adverse season has been strengthened in the same propor-tion. To what extent is he likely to be called to suffer in the coming season? We shall hear with considerable certainty, no doubt, so soon as the official inquiries are completed. My own information, from excellent sources, is that about "half a crop of potatoes will be saved." If that should prove correct, past experience shows that Ireland will cause us little or no additional strain on our food supplies by the partial failure of her potato crop, and any portion of it that her wealthier farmers can spare will realize a double price in the English and Scotch ports most accessible to her .-

Times Cor. NATIONAL BOARD.—The letter of the Cordinal to the clergy of Dublin, advising them to withhold their assent from the new form of agreement between patrons and teachers new insisted upon by the National Board, is being followed by similar acrender nugatory the new scheme of results in Catholic schools, which will exclude the teachers from a considerable portion of the expected increase to their incomes. The change was clumsily and inconsiderately made by the Board, without explaining to patrons the reasons why some such change was desirable, in order to provide for the contingencies of removal of teachers incidental to the practical working of the results, but there is fair evidence to show that it was not designed for any sinister purpose, or intended to restrict the power of the patrons. The prompt action of the Bishops will teach a lesson to the Board how slender their hold is on Irish education, and how readily the tered arrangements abundant reason for gratulation Irish Church can make its rights respected in the matter of popular education.

LUNACY PROCEEDINGS .- Sir Thomas William Brady and Mr. Rice Henn, Commissioners, sat on Tuesday in the Queen's Bench Chamber to hear a matter in the nature of a writ de lunatico inquirendo, A special jury of the county Dublin was empannelled to inquire into the state of mind of Mary M'Owen, late of Middleton, near Artane, county Dublin. Her brother, the late Thomas M'Owen, died intestate recompensed by her Majesty's Ministers. Or had his personal estate being worth £27,000, to onethird of which the alleged lunatic was entitled, as well as property in her own right amounting to £10,000. The petitioner was Miss Elizabeth M'Owen a professed nun of the Carmelite Convent, Hampton, Drumcondra, near this city. Dr. Cruice, Dr. Willis and some members of the convent community were examined as to the state of mind of the alleged appeared for the petitioner.

Age - Pers

From County Antrim the accounts of the recent storm show that it extended over a very wide area and was extremely destructive. The full strength of the gale was experienced in Belfast where the roofs were blown off several houses, newly built walls were overthrown, and the steeple and belfry of a new Presbyterian Church were brought to the ground. One life was lost, and several persons injured. The gale was also very destructive in Derry and Lurgan, and along the eastern coast as far as Dublin,

THE DEFAULTING ACCOUNTANT .- William Collins, late accountant of the Cork Gas Company, was committed for trial on Monday, on charge of having stolen five cheques the property of the company, amounting to £2,300 on the 18th September, and having embezzled £137 in small sums in May. The prisoner absconded to Geneva after the second robbery, but was arrested and delivered up by the Swiss Government at the request of the Foreign Office. The money was restored.

A few days ago Mr. W. Johnston, the member for Belfast, delivered a lecture to an Orange meeting in Preston, in the course of which he described the Home Rulers as enemies of England, who wished to destroy the greatest Protestant Empire the sun ever rested on, and declared it to be the purpose of the Orange Association to sustain the empire against the threatened assault.

At Lisburn, on Nov. 7, a number of Orangemen were returned for trial to the Assizes on the charge of having created a riot in the town on the occasion of the Catholic bazaar and burned the effigy of the parish priest, the Rev. Mr. Kelly. The accused were admitted to bail.

The Earl of Antrim has commenced to open a coal mine, a mine a quarter of a mile from the Glenarm river. It is well known that this mine has been wrought at one time, about one hundred years ago.

GREAT BRITAIN.

HUMBLE-Pik Statecraft.-The climax of modern English statecraft is the theory of "Arbitration," by which we pay for wrongs we never committed, forfeit rights which we are afraid to defend, virtually abandon colonies which British valour acquired in brighter days, and offer money to every tricky aggressor who is magnanimous to kick and despise us. And when some Swiss lawyer, or Italian jurist, or Prussian geographer, has given our money or our territory to some one who chooses to ask for it, we present our grateful acknowledgments to these smiling benefictors, and invite the nation to rejoice and be glad because we have barely escaped a conflict which is only postponed, and engerly solicited a friendship which we have failed to obtain. That politicians whose only principle is to have none, who represent no truth either in religion or politics because they do not recognize any, and whose only advice to England is to defend no right and resent no wrong, should have neprived her of the place which she once held in the esteem of nations, and made her a jest and a byeword can surprise nobody. What will they do next? Who can tell? If our American friends should at some future day claim Ireland, for instance, we may imagine the Khedive of Egypt or the Bey of Tunis being asked to decide the claim by friendly arbitration. If Russia should take a fancy to India, we may ventgre to hope that the Khan of Khiva or the Rajah of Nepaul, or any equally intelligent or disinterested potentate will kindly give it away for us. And we have nothing left to bestow on our acquisitive friends, a final arbitration will no doubt determine, to the general saaisfaction of patriotic Englishmen, who shall henceforth defend the insignificant interests of a once famous island which has no longer the power to protect its own .-- Tablet.

The Manchester Examiner and the Liverpool Allion egret that at this day, and in all parts of England parish ohurches are advertised like bearhouses for sale," and that, as the former observes, "the owners of livings describe the advantages and details in their advertisements far more graphically than the owners of beerhouses." Among the cases cited in the Examiner is one of a " Venerable Archdeacon," who is prepared to sell an advowson, "close to a railway station, with comfortable rectory-house and outbuildings," for £13,000. Upon this and many similar examples the writer in the Examiner pleasantly remarks :- "It is very unfair that our rich men cannot buy commissions in the army for our sons who have passed their examinations and been ordained to the military profession; it is cruel to those with political tastes that they cannot buy English boroughs, but yet can buy a thousand English pulpits; and it is hard that they cannot buy a vote at a municipal election, atlhough they can buy high place in the English Church. Why should rich men be restricted exclusively to ecclesiastical corruption?" Yet at a time when thoughtful men, all over the country, are being driven into indifference or infidelity by the incorrigible Humanism of the Church of England, the Globe and the Standard, like the Record and the Church Herald, have only praises for that incomparable institution, while they lavish insults on the Church to which England, like the rest of Europe owes her conversion and all that she still retains of Christian civilization. If the principles of some of these journals, which every day "call evil good," were generally adopted, and carried out in practice to their full extent, men would become brutes, and the world uninhabitable.

The Manchester Examiner has a striking article on

the English address to Prince Bismarck, in favour of the expulsion of the Jesuits. We give the following paragraph :- On our own behalf, we should like to know exactly what, in the recent career of Prince Bismarck, our English memorialists intend to single out for eulogy. Is it that he is manfully battling for tion on the part of others of the Bishops, amongst the cause of German unity? Is it even that in purothers the Bishop of Down and Connor. This will suit of this object he is determined not to tolerate any interference on the part of ecclasiastical authority? Well, this is reasonable ground for admiration, but we cannot see why it should specially commend itself to religious men in their religious capacity. We cannot understand why bishops and deans of the English Church should go into ecstacies over a united Germany, or why it should furnish a theme for the pious applause of Wesleyan Presidents and Presbyterian Moderators. Political changes concern politicians and political societies. When the kingdoms of this world adopt a different principle of grouping, all who take an interest in the political concerns of mankind may find in the alor for dismay, but theological creeds and spiritual interests have no direct concern in the matter. If the unity of Germany were likely to give a great impetus to Roman Catholic doctrine, and aid the embraced Christianity in Washington," the New extension of Papal authority. Mr. Kinnaird would Orleans Times remarks that "a mighty small Indian hardly have found in it a subject of thanksgiving, though, as a political change, it might have been equally desirable. Is it Prince Bismarck's assumed hostility to the dogma of Papal Infallibility, and the trenchant steps he has taken with the Jesuits, that constitute the real merit of his policy in Protestant eyes? Well, then, to begin with, it is not at all clear that Prince Bismarck has any absolute aversion either to Papal Infallibility or to the Jesuits. If the Pope had only thrown his influence into the scale of German unity, and employed it to further the new political policy in Fatherland, he might have made himself as infallible as he pleased without provoking lunatic, and evidence was likewise given repecting any hostility from Prince Bismarck. If the Jesuits, her property and her next of kin. The alleged instead of fighting against him, had fought for him, lunatic was found to be of unsound mind, and the he would have made them welcome to as much petitioner (Miss Elizabeth M'Owen), her heiress atlaw, and next of kin. Mr. Lawless, Q. C., and Mr. them in his way, and he sends them off about their

govern, and he has no wish whatever to be at variance with the Pope. Besides, the necessity for getting rid of the Jesuits by depriving them of their civil rights is a thing to be deplored; since, so for as it does not spring from political considerations, the acts to which it leads are acts of persecution, and entitled to our regret if not to our reprehension. We like the Jesuits just as little as the Germans do, but we allow them to settle amongst us, feeling sure that the law is strong enough to keep them in order. The thing really to be deplored is that Germany cannot afford to do the same, and it is a proper subject for commiseration rather than for eulogy. Our English memorialists compliment Prince Bismusck upon doing something which, at all events, we have no idea of doing at home, and as representative Englishmen they praise him to the skies for not fol owing our example. They have done a silly thing, but we hope "his highness" will count them up, and make a note of their names, and acquit Englishmen genorally of all participation in their fussy presumption.

SECESSION FROM THE CHURCH OF ENGLAND .- Mention has been already made in our columns of the Bennett case in England; in which ritualism and anti-ritualism were virtually at issue, and the judgment was rendered in favor of the former. This judgment, which was received with general discontent among the Evangelicals, has borne fruit in several recent secessions from the Established Church. Rev. C. F. Bird, one of the clergymen, who, after many years of service in the Church, finds himself no longer able to remain in alliance with her gives his reasons as follows:—"The judges who pronounced the recent judgment knew that Mr. Bennett's doctrines were but a slight modification of the Romish mass, and yet they suffered them. Mr. Bennett and those like him said there was a real, actual and objective presence of the body and blood of Christ at the Sacrament. The elements were adored. By priesterast and ceremonies the Saviour was being hidden from mankind; innumerable saviours were set up instead of the one great sacrifice therefore, he felt it his duty to secode. He was a churchman, and loved the formularies of the church, and he did not intend to join any other denominaion: but he could have no fellowship with the unfruitful works of darkness." Rev. Capel Molyneaux has made a declaration of similar import—saying that for thirty five years he had been in the church and loved it, and that secession from it would involve no small sacrifice, but that he felt he could not remain, as things were, without complicity in the errors of Popery authorized in the church by that decision. Rev. Richard Gardner is another seceder. These three instances, occurring at a single meeting of the Church Association, are significant.

LONDON, Dec. 16,-An open air meeting was held n Stockton in favor of the Fenian Amnesty, at which 12,000 persons were present. The crowd was very disorderly, and there was some tighting, during which several persons were injured. The English and Welsh, who outnumbered the Irishmen, charged on the platform, carried off the Irish tiags and trampled them in the mud. Mr. Odger was announced to speak, but failed to appear.

The London correspondent of the Scotsman says : -Intelligence has reached me to the effect that some of the people of East Brent have risen up against the vicar, the well-known Archdeacon Denison, on account of the ritualistic practices which he has introduced into the services of the church. A considerable mob attacked him and his nephew, pelted them with eggs, covered them with flour, and were with difficulty prevented from dragging them through a horse-pond,

Intelligence received in Liverpool states that the English demand for American coal, which has already assumed considerable proportions, is likely to be permanent, and to increase. This seems to be the opinion of those who recently transferred their orders for coal from Liverpool to the coal districts of Pennsylvania, &c., for they have ordered immense quantities to be shipped to Egypt, the East Indies, and South America, as well as to places lying nearer the United States than to Great Britain.

The laborers who emigrated from England to Brazil, to work on farms, have petitioned the Brazilian Government to assist them in returning home. Letters have been received from them giving accounts of the hardships they have suffered, and warning their friends against coming to the coun-

curate of St. Mary Magdalen, Taunton, has just seconded from the Church of England. Mr. Higgins was received into the Church of Rome on Friday. He was a Cambridge man, and was ordained deacon at Christmas last by the Bishop of Bath and Wells.

The London Spectator says there is "probably more flagrant perjury committed in the English divorce court in one year than in any other in five."

UNITED STATES.

A Cleveland woman not long ago modestly requested her husband to go to the dressmaker, and tell her that she (his wife) had changed her mind and would have the watered silk made up instead of the poplin, and that " If she thinks it would look better with bias flounces without puffing, and box-plated below the equator, which should be gathered in hemstitched gudgeons up and down the seams, with a gusset stitch between, she can make it up in that way instead of fluting the bobinette insertion and piercing out with point applique, as I suggested yesterday." The man is now a raving maniae.

A Portland paper says that a fearful nuisance, and one peculiar to Portland, is the habit, which young people have of going of a Sunday evening from one church to another, entering the building during the service, and then immediately leaving if they do not find the person they are in want of. - Indeed, most of our young men Sunday nights seem engaged in a fruitless search for a sweetheart who has taken refuge under the droppings of the sanctuary. So they seek her, wandering about from church to church, in quest of the fair but fleeting one.

Miss Maria Huntingdon, a Georgia girl of seventeen, who is stopping at the Broadway Hotel in New York, was engaged to be married to a clothier named Conklin. A few days ago she quarrelled with him, and immediately went to an Episcopal minister and got married to another gentleman named Walker. By the time husband and wife reached home she changed her mind again, and kissed him once, and told him never to see her more. She then applied for a divorce, and is to be married to Conklin as soon as she is free.

The Philadelphia North American having stated that "a big Indian of the Arrapahoe persuasion has could embrace all the Christianity there is there

A desperado in Memphis a short time since coolly shot a citizen, and when an attempt was made by the police to effect an arrest, he shot three of them, killing two, and then escaped in a canoc.

Kansas is doing up divorces with a promptness and despatch which threatens to interfere with the custom of Indiana. A lady who was somewhat pressed for time the other day was unmarried, licensed, remarried, and off on her second wedding trip, all within a quarter of an hour.

A YANKEE SABBATH SCHOOL :- Uncle L-Now Sammy, tell me, have you read the beautiful story of Joseph?

Uncle-Well, then, what wrong did they do when

too sure of him. He has 14 millions of Catholics to Sam—The sold him too cheap, Uncle, I guess. The stripped of the second of the stripped of

Sam-Oh, yes Uncle,

Mitness The True

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J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, DECEMBER 27, 1872

ECCLESIASTICAL CALENDAR.

ресемвен-1872.

Friday, 27—St. John, Ap. Saturday, 28—Holy Innocents. Sunday, 29-Sunday within the Octave of Christ mas.
Monday, 30—St. Thomas, B. M.
Tuesday, 31—St. Sylvester, P. C.

JANUARY-1873. Wednesday, 1-Circumcision, Obl. Thursday, 2-Octave of St. Stephen.

NEWS OF THE WEEK.

The French Legislative Assembly is about to indulge in a Christmas holiday, thus giving to M. Thiers a short respite, but his troubles will recommence as soon as the legislators of the country meet again, in January; before adjourning they passed a Bill restoring to the Orleans Princes their confiscated property. This would indicate that the monarchical party in the Assembly is strong.

Not so strong, however, it is to be feared, as is the extreme revolutionary, anti-Catholic, and communistic party out of doors. As signs of the power of the latter we may cite one or two instances. The other day a member of the Institute, a certain Professeur Robin, had his name crased from the jury list in consequence of his ostentatious repudiation of belief in a God. This was enough to arouse the sympathies of a large body of the students in Paris, of whom three thousand made a public demonstration in his favor on Saturday 21st. In like manner the Mayor of Nantes having been deposed by the Government for having allowed, if not encouraged the brutal outrages perpetrated by the Liberals of that City on a number of nuns, priests, and unarmed inoffensive private citizens returning from a pilgrimageall the members of the Municipality have resigned, as an act of protest against the quasi protection afforded to Catholics by the Government. The Liberal press is very angry indeed; for surely it is an infringement upon liberty if it be not allowed to Liberals of purest water, to pelt, beat, and insult nuns and priests ad libitum.

Victor Emmanuel has been again ill, but is now reported out of danger. An increase in the Italian army is spoken of, and a most rigorous system of conscription for military service is to be enforced upon the wretched, overtaxed people of the Peninsula. They can't stand it much longer; but will no doubt soon arise in their strength and throw off the monstrousdespotism beneath which they groan.

The Minerve assures us that the health of Sir George Cartier is so far restored, as to enenable him to return to Canada in time to take part in the business of the approaching session of the Federal Parliament, which will, we suppose, commence as usual about the month of February.

THE OUTRAGE ON REV. CHARLES TANNER AT POINTE AUX TREMBLES.—This is the caption of an article in the Witness of the 17th inst., of which we make the following abridgment. Of course our readers will bear in mind that it is only a one-sided statement, and that when the other side shall be presented to them the affair may well appear under another and very different aspect; that this Mr. Tanner may then turn out to have been the aggressor, as an impertinent intruder into a Catholic place of worship. We will however give the particulars as furnished by the Witness.

We must, however, make at the outset a few observations; which have a direct bearing on the case, and which are of general application.

to any Catholic place of worship at any time, or under any circumstances. If they are adthe Church having the sole or absolute right to vered within the walls. determine what conduct is good. Unfortu-

the women like * * * well we will not soil our paper with the appropriate term. ' Indeed the blackguardism of English and Yankee Protestant tourists, visiting Catholic Churches in the Old World is proverbial; and it is a fact that in Canada their behaviour on several occasions has been not one whit better. Now it is just as well once for all to tell these gentry, male and female, that they obtain access, therein, they cannot restrain their instincts; if men, but in an inoffensive manner—they must not be surprised if they find themselves unceremoniously kicked out of a building which they have no legal right to enter, and which they desecrate by their unseemly conduct. Of | is bound to respect." course we do not intend that these remarks should apply to all, or even to the majority of those Protestants who enter our churches. This would be unjust; for we are happy to acknowledge that, in Montreal, the majority amongst our separated brethren give no cause of complaint. Still all would do well to bear in mind that as no one compels them to set foot in a Catholic Church, so, if they do attend our services they must submit to any rules and regulations which the authorities may draw up. If this shooks them, the remedy is in their own hands; they have but to keep away, and no Catholic will meddle with them. Now to come back to our muttons. This Mr. Tanner, one of the F. C. M. So-

ciety's agents, thought fit to attend High Mass the other day in the Church at Pointe aux Trembles; and strange to say, a person calling himself a Catholic, and knowing that Mr. Tanner did not seek to assist at the holy sacrifice with any devotional or reverential intention, but rather in a hostile spirit, gave him a seat in his pew. Still this did not release Mr. Tanner from the obligation of submitting whilst in the church to any rules or discipline which the authorities saw fit to adopt. Now Mr. Tanner so conducted himself as to show his contempt for the services being performed, and to draw attention on himself by his unseemly conduct. Remonstrated with by the Churchwarden he refused either to change his conduct, or to leave the Church. Here upon this point are the words of the Witness, recounting the "outrage" :---

"When the people knelt again the marguillier, (i.e. churchwarden) told Mr. Tanner either to leave the church or kneel, to which the latter answered nothing, being anxious to hear what Father Caisse was saying."- Witness.

Now under these circumstances we contend, that the churchwarden had the legal right, and was in duty bound, to turn this impertinent fellow Tanner out of the church, using for that purpose just as much force as was absolutely necessary; but even to this exercise of strict right the authorities unfortunately did not resort, and Mr. Tanner retained hisseat. When the sermon commenced and the priest was addressing the people, Mr. Tanner "taking out a piece of paper proceeded to make notes"-Witness; when again the churchwarden remonstrated with him saying-"Don't write

here, it's not an office.' Now let any impartial Protestant answer this question. How would a Catholic priest voluntarily obtruding himself into a Protestant place of worship during time of service, say in Montreal or Toronto; who in spite of reiterated remonstrances from the Sexton, or other official charged with keeping order, should refuse either to comport himself as one of the congregation, or to leave the church; and who during the sermon should, in spite of remonstrances, take out his writing materials, and proceed to take notes-how we say would a Catholic priest under such circumstances, and so conducting himself, be treated? Scarce would be escape Presence to irreverential treatment, to insult, with his life; and from one end of the land to the other, the Protestant press would teem with glowing accounts of "Romish Insolence," and " Papal Aggression."

What happened in the case of Mr. Tanner is thus told in the Witness. After Mass, and when the people came out of church, Mr. Tanner took his stand on the high way, and commenced to deliver an oration in reply to the Priest. Hereupon, so the Witness says, some snow-balls were thrown at him, and one man pushed and kicked him, which, if true, we heartily condemn. A magistrate interfered fit to adopt with regard to Juvenile Reformaand told Mr. Tanner that his controversial tories, the Montreal Gazette is unreasonable; ing to provoke a breach of the peace-in which | der its solution impossible. Our contemporaction surely no one can deny that the said ary, for instance, assumes that, in the treatment magistrate was justified. Let us only try and of juvenile criminals, there are two distinct Protestants cannot, as a right, demand access fancy what would occur in Toronto were a elements to be taken into account—the puni-Catholic priest, coming out of a Protestant | tive, and the reformatory :place of worship, and before the congregation mitted, they are admitted only on sufferance, had dispersed, to commence an open-air reply and during good behaviour, the authorities of on the Queen's highway to a sermon just deli-

Here the Witness, account of the outrage benotely it very often happens that the conduct comes involved; all that we can make out of some of our Protestant visitors to our Cath- clearly is: that after the magistrate's interferolic Churches is the very reverse of good; the ence Mr. Tanner effected an entrance into the Penal establishments—untenable. A Reforma-

"shoved forth again by the irascible cure"-a terrible outrage indeed; and one to which surely our supposed Catholic priest would never have been subjected in Toronto, had he obtruded himself into the private house of the Protestant minister, whose services he had been attending and criticising. But as it seems that the Witness claims for Protestants the right to enter Catholic churches and therein even though they be Reverends! to our churches | comport themselves as they please-so it is but only through our courtesy; and that if, whilst | fitting that they should have the right to thrust themselves into the priest's house without conthey cannot conduct themselves, we do not say sulting the wishes of that individual. The like Christians, or even like ladies and gentle- rule in short laid down by the Witness in such cases is analogous to that laid down with respect to negroes in the days of slavery in .the U. States. "The Catholic priest or layman, has no rights which an evangelical Protestant

After the shoving out of our intrusive "man of God" from the priest's house, the story as told by the Witness becomes terribly mixed up. If our contemporary is to be believed, the priest punched the "man of God," and tried to knock Catholic doctrine concerning the Sacrament of Extreme Unction into him. This Mr. Tanner stoutly resisted, holding on to a post of the gallery, and speaking disparagingly of the sacred oils used by the Church. On these points, however, we need not dwell, seeing that in the legal investigation that followed, they were not brought before the Court, as no doubt they would have been had they been susceptible of proof.

The church-wardens took legal action against Mr. Tanner for his indecent behavior in church It was proved that when requested either to kneel, or leave the church, the importinent in truder refused to do either the one thing or the other, saying "I do not believe in that," &c .- Witness. The upshot was that the case was dismissed, both parties paying their own

Not the least singular feature in the affair is, -that it would seem as if the presiding magistrate at the trial, was the very same person who, as Mr. Tanner's friend, gave the latter a seat in his pew; and who, therefore, was morally an interested party in the case, since, to condemn Mr. Tanner, would have been to condemn himself-he being assuredly morally responsible for the good behavior of him whom he had introduced and accommodated with a seat. Similarity of names, and designation may have deceived us. There may be two persons styled each Dr. Perrault in Pointe-aux-Trembles : and if so we shall be prompt to avow ourselves deceived. But in the meantime this we hesitate not to say: - That if the Dr. Perrault who admitted to his pew a man whom he knew to be a salaried agent of the French Canadian Missionary Society, and a hireling calumniator of the faith which Dr. Perrault professes, be the same as the Dr. Perrault who as a magistrate presided in Court to adjudicate upon the harges preferred against his friend for indecent behavior in Church—then the conduct of the magistrate in so adjudicating in a case to which he was, morally, an interested party, was as indocent, and as unbecoming a magistrate, as his conduct in giving a seat in church during the Holy Sacrifice of the Mass, to one whose object he must have known was not devotional or reverential, but the very reverse, was indecorous and disgraceful on the part of one pretending to be a Catholic. If a Catholic, Dr. Perrault must believe that during Mass, the Holy of Holies, God before whom the angels veil their faces, in whose awful presence the Cherubim and Seraphim bow down in humble adoration, is really and truly present upon the Altar. Dr. Perrault must also have known from the position and antecedents of his friend Tanner, that to introduce the latter within the and contempt; and his conduct, therefore, was than, that of one who should give access in his family to one whom he had every reason to believe would treat his wife with contumely, and his mother with scorn. As Catholics we blush when we think that men who can so act should be reputed members of our Holy Catholic Church.

REFORMATORIES .- In its discussion of the policy that the Quebec Government has seen preaching in the open air must cease, as tend | it so states the terms of the problem as to ren-

"There is "-he says-"the punitive and industrial element, and there is the moral and religious training. Now the former should, emphatically, be under the direction of the State, and the latter under the direction of the Church."—Gazette, 20th

The distinction drawn by our contemporary is-in the case of Reformatories; or moral hospitals, as distinguished from Penitentiaries, or Criminal Question, the Montreal Gazette promen behaving themselves like ill bred rowdies; priest's house, whence he was immediately tory, is in its objects, and must therefore in its And if the Reformatory is by its very nature dying he prayed for his enemies. Father for

entire management be, essentially distinct from an institution essentially distinct from the else must yield, is to punish or to inflict upon those condemned to it, such pain, such suffer. ings, moral and corporal, as shall deter or frighten others from imitating their conduct. If to this can be superadded the moral reformation of the inmates—a thing which we, from very good reasons, believe to be almost impossible except under very rare and exceptional circumstances-well-and-good-let it be tried; but, above all, let it be remembered that a Penitentiary is a place of punishment, and not a moral hospital.

But the very reverse of all this is true in the case of the "Juvenile Reformatory." The primary object of the last-named, the one object to which everything about its management must be kept strictly subservient—if it is to be worthy of its name-is the moral reformation of its inmates, not the infliction on them of pains and penalties. What the Guzette calls the "punitive and industrial element" therein must be kept subservient to the moral or re formatory element; nor should any punishment, or any labor therein be imposed or inflicted which has not for its primary object the moral reformation of the young persons subjected to it. A Reformatory must be a moral hospital, above all things, or it is not worth having at all.

But as religion is the only force that can work any moral reformation, or purify the character; and if moral reformation and purification be the one object of the Reformatory to which everything else must be made subser, vient,-it is evident that the Reformatory must be entirely managed or controlled by the minis ters of religion, or by what the Gazette calls " the Church." For the same reason, in the Penitentiary, or the Penal institution, in which the punishment of the convict, with the object of detering others from crime, by example, and not his moral reformation, is the main object to which every other consideration must give way—the State must be the ruler.

The two systems, the truly Penal, and the truly Reformatory, cannot be combined. The attempt has repeatedly been made, and has always failed; the result has been a costly ugly hybrid, neither one thing nor the other; a heavy curse and a heavy cost to the community. Pentonville gives us a case in point; and we well remember how even amongst the felons of N. S. Wales, when that Colony was a Penal settlement, the "Pentonville-ains," as they were appriately called, enjoyed the distinction of being even amongst the vilest felons of the British Empire, the most hopeless reprobates, the very hardest cases in the country; scoundrels of whom, even in Norfolk Island, in those days the Botany Bay of N. S. Wales, or in Port Arthur, it would have been difficult to find the equals in rascality. Such a Reformatory as the Gazette dreams of has been tried: it took young scamps, and after a few years of training them, turned them out accomplished devils-the more dangerous to society because often the most fluished hyprocrites, brimful of cant, and of Divine Saviour goes even further than all this. stock religious phrases.

We must then, we repeat keep the Reformatory distinct from the Penitentiary. The latter, in so far as it is a Penitentiary, must be managed by the State, though from it the ministers of religion should not be excluded. The Refermatory, if it is to be a Reformatory or moral hospital, must be managed by the power to which the Gazette gives the name of 'Church;" though of course we recognise the right of the State to exact results, and to demand accounts of sums expended. But in one house there cannot be two masters.

We are not arguing for Reformatories at all, church during Mass, was to expose that awful at present; only this we say, that, if we would have them at all, we must take them upon the only condition on which they are possible or analogous to, though infinitely more disgraceful | desirable. In this sense-[we are not competent to discuss the financial aspect of its scheme] -the Quebec Government has acted well and consistently in giving the charge of the Reformatory for the young Catholic delinquents to a body of Catholic instructors; and if in like manner, as we suppose will be the case, a Reformatory for juvenile Protestant delinquents be established under the the charge of some ex. clusively Protestant body of management, our separated brethren will have no just cause of complaint.

But upon one point it is well that we should be explicit. No institution, not exclusively under the control of "the Church," that is of some professedly religious society, can be a Reformatory. It may be a modified Penitentiary, with a milk and water discipline; a place of detention or gentle punishment, but not a "moral hospital." For any such institution we hope that Catholics will never consent to be taxed. Better have no Juvenile Reformatories at all, than such a nasty hybrid as that which, in very good faith, but in utter ignorance of the very first elements of what we may call the

poses for our adoption.

the Penitentiary, or Penal institution. The Penitentiary, it in like manner stands to res. first object of the latter, to which everything son that the Catholic Reformatory must be kept entirely separate from the Protestant Reformatory. In the religious order Catholics and Protestants can take no action in common; they are essentially antagonistic, and no common me. dus vivendi can be so much conceived. We must then—it is a necessity of our position is we are to have a Reformatory at all-have two Reformatories; one under the management of the Catholic Church—the other to be managed as our separated brethren may see fit. The Quebec Government has seen this, and has thereon acted; and though we neither presume to criticise the financial details of its scheme. nor to applaud them—whilst allowing that it is perfectly possible that these pecuniary details may be susceptible of amendment—we feel bound to tender it our respectful homage for its intelligence in keeping the Reformatory distinct from the Penitentiary; and for its honesty in assigning to "the Church" that place in the reformation of juvenile delinquents which the Church alone, or, in other words, religion, is competent to fill.

> WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. XXI.

"THOU SHALT NOT KILL."

But if, Christian soul, you would know the enormity of the crime of murder, learn it from the punishment awarded to anger. There is as you well know an infinite distance between the huge crime of murder and the comparatively lesser crime of anger. And yet the punishment of anger is hell. You have heard (it is Jesus Christ who speaks) that it was said to them of old. Thou shalt not kill. But I say to you, that whoseever is angry with his brother, shall be in danger of the judgment, and whosoever shall say to his brother Raca shall be in danger of the council. And whosoever shall say Thou fool, shall be in danger of hell fire. This is a terrible denunciation. If the slighting word thou fool is so great an offence against Christian charity as to merit hell for all eternity, how great must that hell for all eternity be to which the murderer will be condemned? if the slighting term " thou fool" be so great a crime as to merit from an all just judge an eternal hell, how great a crime must that of murder be which is so infinitely great-

In forbidding murder this commandment of the Jewish decalogue also forbids by implication the vice of anger which is indeed but the threshold to murder. But under the Christian dispensation we have from the mouth of Jesus Christ himself a most explicit command, one admitting of no doubt or uncertainty. I say whosoever is angry with his brother shall be in danger of the judgment. Nor does this commandment stop here: it forbids equally the calling injurious names. And whosoever shall say to his brother Raca shall be in danger of the council. And whosoever shall say Thou fool shall be in danger of hell fire. But our Not only does he forbid you to use injurious words, but he commands you to love your neighbor as he has loved us (Jo. 13). Christian soul! what an immense gulf there is between the horrid hate of the murderer, and that supreme love with which Jesus Christ has loved us, Its depth who shall fathom? Its width who shall measure? And yet if a crime has to be measured by its distance from its opposite virtue, then undoubtedly the depth and width of that immense gulf is the true measure of the enormous crime of murder. Its depth is the depth of the crime of murder-its width is th width of this same most horrid crime. But the height of the love with which Jesus Christ has loved us who shall tell? He has loved you from all eternity. His love gave you your being and overwhelms you still with blessings. His love brought him down from Heaven to take flesh of the Blessed Virgin Mary, and to lead a life of toil of obscurity and humiliation. His love crowned his brow with thorns, tore his back with scourges, nailed his hands and feet to the cross, and let out his life's blood with a spear. And this, Christian soul, has to be the measure of your love to your neighbour I loved you. From this immense height if you can scale it, Christian soul, look down to the deep dark depths of murder, if your eye can penetrate them; and from the immense aby below you, learn the enormity of the crime of But think not, Christian soul, that the com-

mandment Thou shalt not kill stops oven here Think not that you have even yet discovered the true depth of the murderous crime; for you have not yet discovered the true height o Christian love. You must mount yet higher The love which Jesus Christ requires of Christian soul and which he bore towards you does not stop at the love of our neighbour, i mounts to that giddy height Love thy cnemies. Christ died not only for the just but the unjust -not only for Peter but for Judas. And

TRUE WITNESS AND CATHOLIC CHRONICLE.—DEC. 27, 1872.

give them for they know not what they do. And this was the doctrine which he had long before taught to his disciples. But I say to you love your enemies, do good to them that hate you, and pray for them that calumniate and persecute you. Look down now Christian soul from this giddy height and then see the true depth of the murderer's crime.

Thank God the crime of actual murder is comparatively rare. Few men are so abandoned -few so ferocious as to use the murderer's knife. But the crime of hatred, which is incipient murder is, alas! to common. Men who would shrink from open consummated murder, do not shrink from that inward mental murder, which is contained in the crimes of hatred and a desire of revenge. Hence it is, that Jesus Christ our new legislator strikes at the very root of murder in this doctrine of love of our enemies. Where would murder be if hatred and revenge were banished from amongst men? And where would there be place found for hatred or revenge, if love of our enemies had full possession of our souls; to love as he has loved us-to be spit upon, reviled, scourged, crowned with thorns, nailed to a cross, and yet after all this, not only to pray for our enemies, but to lay down our life for them.

St. James (Ep. I c 3) says that he who hates his brother is a murderer. And why? Because the crime of murder springs from hatred. The man who hates his brother, bears with impatience that brother's existence, and would rejoice at his death. And is not this incipient murder? Murder of the heart at least, if it be not murder in very deed. Our divine Saviour pointing out to his disciples the distinguishing badge by which the world might know them, says: By this shall all men know that you are my disciples if you love one another. With love as their badge where then is there room for hatred? St. John the beloved disciple of our Divine Lord, who appears to have received his lessons of holy charity from the burning heart of that divine breast on which his head so frequently reposed, thus speaks of hatred : He that saith he is in light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is no scandal in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth because the darkness hath blinded his

Well, you say it is easy to love those of our neighbors and brothers whose dispositions are pleasing and amiable; but to love those whose dispositions and whose habits are displeasing to us, how is it possible? It is not in our power to put aside our aversion, because it is natural. Alas! Christian soul, though in acting thus you undoubtedly act up to nature, you are not certainly acting up to the maxims of Jesus Christ and His Gospel. You follow not your The Novels of Mr. Anthony Trollope; 17. divine model, but rather the caprices of your Lord Arundell on Tradition; 8. Rio's Meown disposition, or, to speak more correctly, the promptings of your own bad passions .-Who has authorised you to set up a standard of likes or dislikes? These people are lovable, and, therefore, I will love them; and these are hateful, and, therefore, I will hate them .-Who has constituted you the censor of mankind? Are you so perfect that you must needs exact perfection in others? No, Christian soul! if you would wish to be a disciple of Jesus Christ-if you would wish to belong to the kingdom of light, and not to that of the darkness spoken of by St. John-you must in these peoplo who displease your capricious and fastidious taste, recognise a brother, a member of Jesus Christ, a child of God, an heir to the kingdom of Heaven. His defects, if he really have any, destroy not in him before God these high and holy titles; why then should they before man? What though his manners be rude and uncultivated? his soul is a tabernacle for the Holy Ghost. What though his exterior be stern and repulsive? Christ died for all men. Nowhere did he stipulate that his blood should alone redeem the handsome and benign of countenance. What though he be capricious and fickle? his soul was yet created to the image and likeness of God. When the Samaritan of the parable gathered up the wounded man, who on his journey from Jerusalem to Jericho, had fallen amongst robbers, he lost no time in ascertaining whether this poor wounded man was handsome or benign of countenance, or of polished manners. He asked not whether he was of pleasing disposition; he did not even wait to ascertain whether he were friend or foc-Samaritan, Sadducec or Jew. He saw in him a man, and therefore he hastened to assuage his misfortunes. And you Christian soul! will you dare to be behindhand in your duty to your neighbour? will you, a Christian, allow this Jew to outstrip you in the Christian duty of love of your neighbour? This love of neighbor, friend or foe, is the touchstone pointed out by Christ himself wherewith to discover the true disciple. And will you allow this Jew to outstrip you, a Christian in this essentially Christian duty? Surely not Christian soul. To love your neighbour for his good qualities tion. See also Cabill's medallion to John Mitchell for this proposed recognition of their labours. Celts

is not divine love, but merely natural love, merely passion. To love him independently of his virtues or of his failings in Christ and for Christ, is true Christian love.

The verdict of the jury, in the case of Mr. Hepworth Dixon ver. the Pall Mall Gazette, seems to have given very general satisfaction, and will have the effect of showing that the authors of obscene works are not beyond the reach of criticism.

Mr. Dixon, the plaintiff, is a man of some works on the moral vagaries of certain Protestant sects in the United States. Of these works Courts of Law, although I doubt whether the great one was full of very obscene details, and of a nature to render it unfit for general perusal. The Pall Mall Gazette hereupon found occasion to denounce Mr. Hepworth Dixon as "a compiler of obscene literature, and vamped up travels;" and stung by the severity, as well as by the justice of this comment, the indignant Mr. Dixon appealed to the laws of his country for a vindication of moral character in the shape of damages. On the trial the Pall Mall Gazette pleaded justification, and fully made good the plea. The upshot was that the plaintiff got a verdict of One Furthing damages, and has to pay his own costs.

ORDINATIONS.—On Sunday, 15th inst., just before leaving the Diocess for Rome, His Lordship the Bishop of Three Rivers conferred the following Orders:-Priesthood-R. M. Damase Fortin of St. Victoire, and Hercule A. Trottier of St. Christopher. Diaconate—Rev. Mr. Thomas Clinton, of Providence, U.S.

To Correspondents.—We have received a letter dated Three Rivers, 16th December, 1872, without a signature. Will the writer please send us his

THE "DUBLIN REVIEW"-October, 1872. tation has long been firmly established in the Catholic world does not command the circulation in Canada that it well deserves. Its price \$6.25 per annum, may, to some, seem high, but it is well worth the money; and clubs might be easily formed for one number, which passing from hand to hand, would do an immense amount of good, as there are many Catholics but imperfectly informed upon matters on which it is highly important that they should be well posted up, so as to be able to meet the incessant attacks, and misrepresentations of the adversaries of their religion. Besides its theological articles the Dublin Review contains also able and entertaining notices of other matters of more general interest. The contents of the current number are as follows:-1. The Priesthood in Irish Politics; 2. The Middle Ages: Their Position in Church History; 3. Catholicity in Germany; 4. The Legends of St. Patrick; 5. A Word on Classical Studies; 6. moirs on Christian Art; The Present Angli can Position; Notices of Books.

MONUMENT TO "THE FOUR MASTERS,"— THE COMPILERS OF "THE ANNALS OF

The following Circular, addressed to the Editor of the TRUE WITNESS, has reached us,

and we hasten to lay it before our readers:-Sir,-It has been said that a certain nation of old was 'Incuriosa suorum'—freely translated, "neglectful of her own"; and it is reported that somewhat about two and a-half centuries ago a celebrated English Attorney-General for Ireland adopted the phrase as applicable to the inhabitants of this coun try. That he was right then, is time, and that his observations would have been just, thirty years ago is equally true—when in the metropolis and its vicinity our only outdoor statues or monuments were those of four or five Kings, only one of whom had ever been in this country. There were also those to Nelson, and our countryman, Wellington; while within-doors, under the dome of the, Royal Exchange, and at the Royal Dublin Society, and in the House of Lords' Chamber in the Bank of Ireland we had more statues of absentee Kings; but, in the former locality, there were also two great Irishmen, Gratian and Lucas, as well as a former Under Secretary to the Lord Lieutenant, the inventor of the Drummond Light." Even in the provinces, some good monuments have been erected to commemorate private worth or public service, especially those to Dr. Doyle, at Carlow; Sir T. Molyneux, at Armagh; Lord Belfast, in his native town; Father Mathew in Cork; O'Connell, at Limerick and Ennis; Spring Rice, and Fitzgibbon, likewise at Limerick; Cole, at Enniskillen ; Walker, at Londonderry ; O'Malley, at Castlebar; William the Third, at Boyle; and some others. Then we erected in Dublin statues to O'Connell and Thomas Davis, both from the chisel of our lamented countryman, John Hogan; but the latter of which he and I had to remove from a public Institution—that would no longer suffer its presence—to stand, as it now does, a noble specimen of art, over his grave, in the cemetery of Mount Jerome. We have also erected a statue to Tom Moore (such as it is); and the lawyers and physicians have not been unmindful of their dutiful remembrance, and have erected memorials to O'Loghlen, Plunket, Crampton, Marsh, and Cerrigan, in their respective localities, and we shall soon have one to Stokes, and I hope, in time, one also to Graves. There was likewise creeted, during his lifetime, and in a prominent position in this city, a statue to the late William Dargan, "by his friends and admirers." Later still we pass on to those of these truly distinguished Irishmen, Goldsmith and Burke-two of the noblest specimens of the genius of our present great sculptor, John Foley, and which require no word of comment. Our last pub-lic statue erected in the metropolis is that clever work of Mr. Farrell, to the memory of William Smith O'Brien. At the same time we have not been neglectful of others-not our countrymen; such as the Prince Consort, and two of our most worthy Viceroys, both good friends of Ireland, although viewing their duty from different points of observa-

Kemble in Mount Jerome; and the Cumberland Pillar, at Parsonstown. The people of Trim and Caledon likewise have their columns.

I hope to live to see, now only the monuments now in process of preparation to O'Connell and Henry Grattan, but also those of Swift, Ussher, Mosse, and others, attracting the public eye, and teaching history, by association with their times, labours, philanthropy, and patriotism-just as the early Christian Fathers erected crosses, the sculptures on which taught the unlettered people of the day the rudiments of our Faith; and also (by tradition) reminded them of the noble and pious men by whom they were set up. The people of the South have still to erect one to the chivalrous Sarsfield, standing by the Treaty Stone on Limerick-bridge. A tablet was, not very long ago, erected to the memory literary distinction who published a series of of Dr. Keating, the historian, and another to that of Dr. Lanigan. God reward those that did so! Even Ollave Fola has not been forgetten in the Brehon's views of jurisprudence would quite coincide with these often promulgated beneath the bas-relief of his bust.

It is not necessary to prolong this portion of my apppeal by more than reference to the beautiful piece of sculpture commemorative of Provost Baldwin, in the Hall of Trinity College; and the bas-relief of Bishop Brinkley, as well as the busts of learned Irishmen in the noble Library of our University, or to the various memorials in the Cathedrals of Christ Church and St. Patrick's, in which latter stand those of Curran, Ball, Ogle, and the heroic Captain Boyd, and in the former those of Sneyd, Bishop Lindsay, and Spray. In Marlborough-street Cathedral we have that beautiful monument to the tact. good Archbishop Murray, and also the bas-relief to the memory of another worthy Irishman, Peter Pur-

Thus we may for the future claim exemption from the satire of the aphorism already referred to; for we have honoured kings, rulers, warriors, sailors, statesmen, clerics, lawyers, doctors, poets, patriots, and musicians. Still, Sir, I perceive a want in Irish nationality in this respect, and will continue to do so until I see something done to erect a monument to the Four Franciscans-the brothers Michael and Conary O'Clery, Peregrine O'Clery, and Ferfassa O'Mulconry; who, in a cottage within the enclosure of the convent of Donegal, between the years 1632 and 1636, with infinite labour, collected, collated compiled, and transcribed "The Annals of Ireland." from the records of the earliest times to the year

Ever since then, these "Annals," either in the original MSS, or through the translations of Dr. O'Conor, Owen Connellan, and John O'Donovan, have been the basis of all Irish historic works,the Archeological and Celtic Societies' publications the chief antiquarian works of the country-and all -This most excellent Quarterly whose repu- attempts at Irish histories, either popular or exact Even the Handboooks and Guides depend on these "Annals" for the bulk of their ancient material and so with all private writers, genealogists, archivists, and antiquaries, home or fereign.

But what have we done for these "Four Masters,"

and their translators and annotators? Nothing The O'Conors are in their tombs at Balenagar Eugene O'Curry, who transcribed these Annals, rests in Glasnevin. John O'Donovan, who translated, and, with the assistance of the Ordnance Survey, under Sir Thomas Larcom, annotated those Marvellous seven 4to volumes,-so beautifully printed by Gill, at the University Press, and so spiritedly published, in two editions, by Hodges and Smith, s also with his comrade and relative in our chief metrepolitan cemetery. Connellan (and Geraghty, his publisher,), the editor of a portion of these An nals, are no more. The O'Gara, chieftain of Hugh O'Gara, and Coolavin, to whom the Annals were originally dedicated, has long been gathered to his forefathers, and his race is almost extinct. Of those to whom O'Donovan dedicated his edition of the perfect Annals, in 1851 that worthy scion of a noble stock, the Marquis of Kildare, alone remains. Of the others specified in his Preface, Lord Dunraven, the Rev. Dr. Todd, George Petrie, and James Hardiman-who, if alive, would take part in this appeal—have all gone to their rest. But there are others, referred to in O'Bonovan's Preface-especially Larcom and O'Donel-who, I trust, will help on my endeavours to erase not only the Latin adage already referred to, but the rebuke conveyed in the following touching lines of J. F. O'Donnell, in his " Memories of the Irish Franciscans" :--

"No cromlech, cairn, or monument, Commemorates the mighty Four : They sleep unhonored, their great task, Inspired by loving faith, is o'er; But the brave land they served so well Asks, 'Shall it be thus for evermore?'

"A Celtic cross, around whose arms Shamrocks in many a cluster fall, Should plead for them, and lift its head Twixt blasted tower and shattered wall, Where beats the sea against the base Of gray and ruined Donegal."

Now what should be done? Some years ago I poke with the Rev. R. Mulreany, then C.C., and now P.P. of the parish of Douegal, respecting the pro-priety of inserting a small tablet, with the names of the "Four Masters," into the wall of the rained convent in that locality, and simply specifying that in its vicinity these celebrated Annals were compiled. Mr. Mulreany was shortly afterwards transferred to another parish, and the persons to whom I appealed here expressed their opinion, in the usual phraseology, so often detrimental to Irish interests, that "the time had not come;" or that "it might be thought premature"—thus letting "I dare not wait upon I would, like the poor cat in the adage."

Even if this appeal is unsupported, a few enthusiastic friends may be able to achieve the more humble work. But I hope better for my countrymen at home and abroad-in Great Britain, in America, and Australia: and especially from Cape Clear to the Causeway, or wherever a grateful Irishman is to be found. The monument I appeal for will not cost much, but it should be subscribed for generally. My idea is, to erect within the precinct of the ruined monastery of Donegal a monumental monolithic cross, of the most dumble Irish material, sculptured by the most educated Irish art, emblematic in device, and upon the model of the best Irish monument of that description; inscribed in the Irish, Latin, and English languages, and, if possible, in the Ogham character also. One of my last communications with our lamented countryman, the late Governor General of India, was respecting a mono-lithic cross of Irish device, which he proposed erect ing to the memory of our brave countrymen who

fell at Meerut, at the time of the Indian Mutiny.

It is quite unnecessary for me to mention all the various works from which information can be had respecting the "Annals," the locality in which they were compiled, and the circumstances under which they have been preserved, as almost all the authors to whom I have alluded have already descanted upon the subject: but I may here, in conclusion, refer to Mr. J. T. Gilbert's masterly analysis of O'Donovan's "Four Masters" In his treatise on "The Celtic Re-cords of Ireland," and also to the Rev. C. P. Mechan's History of the Franciscan Order." It will gratify my countrymen to learn that, along with some other most valuable manuscripts recently brought back to Ir-land from St. Isidore's, at Rome, and now in the Franciscan Convent in this city, there is an autograph copy of the first part of the Annals, with the signatures of the writers, and the approbation of their Superiors. I am unable, either from record or tradition, to say where the "Four Masters" were interred, but that is, I think, the more urgent reason

and Saxons (pure or mixed), Catholic or Protestant, cleric er layman, noble or plebeian, will, I hope lend a hand to this inexpensive but most desirable although long neglected undertaking.

I am, &c., W. R. WILDE. 1, MERBION-SQUARE, DUBLIN.

November, 1872. P.S.-I have already received subscriptions from Lord O'Hagan; the Archbishop of Tuam; Lord Talbot de Malahide; Samuel Ferguson, J. T. Gilbert, W. J. Fitzpatrick, D. H. Kelly, Esqrs.; Alderman Plunkett; Rev. C. P. Meehan; Sir Bernard Burke; Right Rev. Dr. Duggan, Rishop of Clonfert; Right Rev. Dr. Conaty, Bishop of Kilmore; Rev. Canon Pope; Jonathan Pim, M. P.; Very Rev. the Rector of the Catholic University; Mr. M. H. Gill, University Press; Messrs. Browne and Nolan; Mr. Kelly, Publisher; C. O'Donel, J. P.; Dr. Shiel Ballyshannon; Right Rev. Dr. Moran, Bishop of Ossory; Very Rev. Dr. Russell, Maynooth; P. J. Keenan, C. B., Tyrone House; the Lord Chief Baron ; Right Rev. Dr. Moriarty, Bishop of Kerry ; A Lanigan, Esq.; Rev. J. O'Hanlon.

Mr. Gough, who has been for the last thirty years

collector of canal tolls at the port of Montreal, and

who spent some time previously in the service of the government, has sent in his resignation to the government, having retired on the superannuated list. The public, we are sure, will part from Mr. Gough with great regret. He has been an honest and efficient public servant, thoroughly devoted to the duties of his office, and courteous and obliging to all with whom his position brought him into con-We are sure we only reflect their sentiments when we wish him many years yet of health in the enjoyment of the ease which he has so richly carned. It is understood that Mr. O'Neil will receive the appointment. He is entitled to it on grounds of priority, the only senior officer in the service having waived his claims in Mr. O'Neil's favor; and his appointment meets with the most complete approbation of all persons having business with the office. His career as a public officer of the government affords the fullest evidence of his fitness for the position; and the government will be entitled to, and will receive the thanks of the publie by marking their sense of his past services in promoting him to the post now rendered vacant .-

A Model Wife.-A farmer in the township of Minden is happy in the possession of a wife who, during the fall, dug and pitted three hundred bushels of potatoes, caught thirty dollars worth of fur, and during that time nursed a child which is now nearly eleven months old. Can this be heaten? With such material as that we can readily believe that the progress of the country will rapidly advance .-Peterborough Times.

Police Protection.-Considering everything, we think Montrealers may well congratulate themselves on living in a quiet city, where crime of every kind may be said to be at a minimum, though there is of course, too much of it here, especially in the shape of petty delinquencies. This, in spite of an occasional robbery, makes the subject of police protection one of almost secondary interest to usat least, compared with the proportions which it assumes in some other cities, both of the old and new rorld.—Montreal Herald.

MARSION HOUSE HOTEL, BALTIMORE, MD.) 20th October, 1871, Mr. James I Fellows-Dear Sir: I have

finished the tenth and last bottle of your estimable Syrup of the Hypophosphites. To its use I ascribe essation of cough, of sharp pains in my back and chest, and of copious expectaration; also, return of appetite, buoyancy of spirits, increase of flesh and strength to perform my daily duties with a degree of pleasure unknown to me for a long time. The good, I have experienced from it is beyond description, and I advise all persons afflicted with consumption not to delay a day in taking it. Feeling sure that were it not for your Hypophosphites, I would now be in my grave.
Yours truly,

Gro. C. Four.

SAVE Your Doctor's Bill.-When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, Consumption, it does more than most physicians can do. The use of a single bottle, costing one dollar, will satisfy the incredulous that they need look no further for the required aid.

REMITTANCES RECEIVED.

Phelpstown, P. L., \$4; Owen Sound, Rev F. X. Gr. 8: St John, NB, W.C., 2; King, J. R., 4; Richibucto, NB, Mrs. T. S., 3; Perkins, J. F., 2; St Andrews, PEI, Rev. D. J. G., 2; Lachiel, W. D., 1; London, W. F. H., 2; St Joseph de Carleton, Rev F A B, 2; St Etienne de Bolton, Rev A Z D, 2; Monekland, A R McD, 2 St Hyacinthe, M B, 2; Railton, P O'B, 2; Merrick-ville, J R, 2; Huntingdon, T M, 1.50; Almonte, P R, 2; Sault au Recollect, Rev F R, 2; Woodville, J

Per J G—Brockville, J McG, 2: R McS, 4. P. F, 4; J. B, 2; N McC, 2; Miss B, 1; A. C, 1. Maitland, T. B, 3; Prescott, T. B, 4: J. H, 2; Corn. wall, Dr McD, 1; W C, 2; J D, 6; D McM, 6; Lan caster, A.T. 6.

Per J O'R, Hustings—J A, 2; J S, 2; D S, 2. Per J C II, Read—J H, 1; B McD, 2; D R, 1 Blessington, J. O'S, 1.

Per P D, Toronto—Self, 9; M E, 2; Mrs C H, 2;

Woodbridge, G D, 2.
Per J McI, Port Hawkesbury, NS-Port Hood

Mines, D McD, 2.
Per Rev J C, Little Bras d'Or, NS-J MacG, 2.

Per C D, Hamilton—M S, 3; H L B, 2; P C, 2; E L, 2; Carlisle, P C, 4. Per D F, Westport—O M, 2; C M, 2; J M, 2. Per S J McC, Lonsdale—Melrose, P B, 2. Per G N, Perth-Harper's Corners, H L, 1. Per P B, St Marthe-Self, 1.50; F B, Rigand, 1.50. Per Rev J O'B, Brockville—Charleston, J F, 2. Per D A C, Alexandria—K McD, 2; T C, 2. Per F F Prescott—F G, 1.

INSOLVENT ACT OF 1869. In the matter of SYLVESTER BONNEVILLE and ALFRED GARIEPY, Traders, of the City of Montreal, and there doing business together in partnership under the name and style of BONNEVILLE & PARADIS,

Insolvents. The insolvents have made an assignment of their estate and effects to me, and the creditors are notified to meet at their place of business, No. 62 Common Street, in the City of Montreal, on Saturday,

the Fourth day of January, 1873, at eleven o'clock a.s., to receive statements of his affairs and to appoint an Assignce. L. JOS. LAJOIE, Interim Assignee.

Montreal, 16th December, 1872.

INSOLVENT ACT OF 1869. CANADA, Pro. of QUEBEC, SUPERIOR COURT.

Dis. of Joliette. \\
In re, FRANCOIS FOREST,

Insolvent: On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act.

JOLIETTE, 4th December, 1872.

Died.

In this city on the 22nd inst., Mr. Thomas Kelly, aged 33 years, for the last 18 years a faithful domestic servant to Miss Coleman, Papineau Road.

In this city, on the 19th instant, James Cannon, a native of the County Armagh, Ireland, aged 66 years.—R.I.P.

DOMINION BUILDING SOCIETY. FOUNDED, 14m AUGUST, 1872.

Office, 55 St. James Street,

President:—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq.
Directors:—Ls. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Brissette, Esq., L. W. Telmosse, Esq., Robt. McCready, Esq.

First issue, subscribed Appropriation Stock,

\$100,000,00. Second issue \$200,000,00 now open for subscription in Books of \$2,000 each, payable \$1 per week with an entrance fee of \$1 and 25 cts for the book. \$6,000 to be given in appropriation on the 8th of January, 1873.

Owing to the rapidity with which a greater portion of the second issue has been subscribed, the Directors have been enabled to give \$4,800 in appropriations for the 8th of January next, at 8 p.m., in the Cabinet de Lecture Paroissial, No. 327 Notre Dame Street, Montreal ; and at the same time they have declared the 19th and 20th, appropriations on the first issue.

On no consideration can payments of weekly fees or made on the day of an appropriation.

To participate in the drawings of the first issue, members must have made their 22nd weekly payment, unless they shall have paid in advance. is a feature peculiar to this Society alone, that by paying in advance you are qualified for double the time actually paid for. Thus the payment in advance for two weeks qualities for four.

Permanent Stock-shares, \$100,00, payable ten per cent, every three months dividends half yearly; in this stock there remains only \$12,000 open for subscription.

MONEY TO LEND AT SEVEN PER CENT. On mortgage repayable yearly or half yearly or by monthly instalments. Also on collateral securities repayable on call or at short dates or by monthly, half yearly or yearly payments to suit bor-

SAVINGS DEPARTMENT. Until further notice, interest at the rate of six per cent shall be given on all leans, under \$500, made to the Society on call or short notice, as in a Savings

Five per cent, shall be given on leans of over \$500. but arrangements can be made to obtain six or even seven per cent, on amounts lent to the Society for stated periods.

For further information apply to, F. A. QUINN, Secretary-Treasurer.

"THE LAMP," THE ONLY CATHOLIC MAGAZINE IN THE DOMINION.

SOBSCRIBE FOR

CHEAU-50C. PER ANNEM IN ADVANCE. Parties wishing to subscribe, will please forward their names and subscriptions to the Proprietor, Mr. C. DONOVAN, 92 Walnut Street, Hamilton, Ont., or J. GILLIES, TRUR WITNESS Office, Montreal.

INSOLVENT ACT OF 1869 AND ITS AMENDMENTS. CANADA.

Province of Quebec, IN THE SUPERIOR COURT. Dist. of Montreal. In the matter of JOHN MORRIS, the younger of

the City and District of Montreal, carrying on business under the name and style of M. W. Avery & Co., as well individually as having been in co-partnership with the said M. W.

On the seventeenth day of February next, the Undersigned will apply to the said Court for a discharge under the said Act.

JOHN MORRIS, Jr.,

ABBOTT, TAIT, WOTHERSPOON& TERRILL. His Attorneys ad litem. Montreal, 18th Dec., 1872.

INSOLVENT ACT OF 1869. IN the matter of OVIDE PARADIS, Mills Constructor, FERDINANDE GERVAIS, wite dely separated by contract from the said OVIDE PARADIS, and from him duly authorised to act in these presents, and JEAN BAPTISTE LABELLE, Organist, carrying on business under the name and style of PARADIS & LABELLE. as well individuellement as as co-partners, Insolvents.

The insolvents have made an assignment of their estate and effects to me, and the creditors are notified to meet at the Court house, in the room reserved to matters in Insolvency in the City of Montreal, on Monday the Twenty-third day of December inst, at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee.

Interim Assignee. MONTREAL, 7th Dec. 1872,

L. Jos. LAJOIE,

INSOLVENT ACT OF 1869. AND AMENDMENTS THERETO.
In the matter of MELINA LEBEAU, of the City of

Montreal, Trader, An Insolvent. , the undersigned, Joseph. N. Dupuis, have been

I, the undersigned, Joseph. N. Dupais, many appointed assigned in this matter.

Creditors are requested to fyle their Claims before me, at my office in Montreal, within one mnoth, JOSEPH. N. BUPUIS, Assignee.

Montreal, 15th of November, 1872. INSOLVENT ACT OF 1869,

AND ITS AMENDMENTS.

CANADA. Province of Quebec, SUPERIOR COURT. Dist. of Montreal.

THE undersigned has filed in the Office of this Court a consent by his creditors to his discharge, and on Monday, the seventeenth day of February, next, A.D. 1873, he will apply to the said Court for a confirmation to the discharge thereby effected.

Montreal, 18th December, 1872.

CHARLES F. PERRIN.

By CASSIDY & LACOSTE,

His Attorneys ad litem.

INSOLVENT ACT OF 1869. In the matter of ZOIL alias ZOEL FOREST of the Cite of Montreal, Trader,

I, the Undersigned, L. Jos. Lajoie, of the City of Montreal, have been appointed Assignce in this

Greditors are requested to fyle their claims before me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Monday, the Twentieth day of January, 1873, at 3 o'clock P.M., for the examination of the insolvent and for the ordering of the affairs of

charge under the said Act.

FRANCOIS FOREST,

by GODIN & DESROCHERS,

his Attornies ad kilon,

Montreal, 20th December, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

FLOOD OF THE SEINE-PARIS, Dec. 19-The river Seine has overflowed its banks and water is spreading on both sides in this city. The quays are flooded, the stores near them are closed and all traffic in that quarter is carried on by boats. At Briand Bary, a suburb of Paris on the right bank of the Seine, the houses. in the vicinity of the river are standing in one vast lake of water.

Paris, Dec. 19.—The Mayor of Nantes has been dismissed from office for not giving sufficient protection to the pilgrims of Lourdes. A motion introduced in the Assembly to enquire into the responsibility of Government for the outrages suffered by pilgrims, has consequently been withdrawn.

Rocin, a distinguished member of the Institute has been struck from the jury list because he acknowledged he did not believe in the existence of a God.

A World's cable special from Paris says General Chanzy's corps is being rapidly increased to 100,000, while General Ducrot has only 48,000 under his command.

President Thiers to-day said he was determined to keep the Monarchists in awe.

It must seem to many minds a paradox, but it is nevertheless true, that the secret of the present agitation at Paris, as it has been the secret of more than one past Revolution, is to be found in the passion of the French mind for fixity of form in the political organization of the nation. Frenchmen, the highest as well as the lowest, constantly aim at stereotyping the system of government they approve, so as to impose it once for all upon the present and future generations. They cannot endure the suggestion that any order should be accepted as provisional. They want something to last for ever, and in their determination to get it they succeed in effecting a perpetual series of violent revolutions. The very pains they take to prevent change make violence a necessary condition of the change which is an inevitable characteristic of free life. They are unable to see that the steadiness of immobility is not to be reconciled with stability. Perhaps it is because we are a maritime people that we have learnt this truth. It was observed the other day of a certain class of ironclads that they were wonderfully steady. "Yes," was the answer; "they don't move at all until they give a sudden lurch, and then it is seen that they have no power of recovery in them; they turn over, and go to the bottom." There is a profound analogy between the image thus presented to our minds and the conditions of political life. The stability of any society is not of any alteration short of a complete overturn; it is measured by the tendency of a society to right itself after a shock which seems for a moment to throw it on its beam ends. We are sometimes caught in the whirl of a cyclone: there is a shaking and a shivering and a creaking, and after it has passed we are as we were. It is in no ungenerous spirit that we wish we could persuade our neighbors at Versaillesfrom whom we have learnt so much-to learn a little from us in turn, and give over this Babel labor of constructing an edifice to defy humanity.—Times.

ITALY,

Italians are finding by experience, is not, after all, so eligible a capital as they had anticipated. Now that they are established there it would seem, says the Saturday Review, that "all parties, directly or indirectly concerned, find much to regret in the arrangement .

. . Whether or not the experiment will answer in the end, it is certain that every one is grumbling at present; . . . the discontent is general; and although there may be exaggeratios, as is always the case when peoare grumbling in chorus, yet there can be no doubt that there is much substantial ground for their complaints, and that the new capital has many disadvantages as a place of residence."

THE INTENDED DEMONSTRATION IN ROVE. -The threatesed meeting in the Colossoum did not come off. There was some display of military force on the part of the Government. and a few arrests were made on the Saturday but on Sunday the public peace was not disturbed. The numerous "delegates" who had arrived, armed with revolvers, to take part in the proceedings, have most of them taken themselves off to other fields of action, generally to the North of Italy.

ITALIAN BRIGANDAGE.—Our Naples Correspondent writes, under date Nov. 26:-" The story of the capture of Signor Mancusi by the fragments; but it will not be uninteresting to many if I collect the disjecta membra and prethen, on a fine summer's evening that an Ital- his recent spoils, relieved of the embarrassment to say that the parents are not right in their deciian gentleman and a friend were discussing the village gossip of Giffone in the middle of the Piazza. All the world was out, for precious is the hour of Ave Maria after a sultry day, and no one dreamt of any disturbance of the profound tranquility which surrounded them .-Suddenly, however, shots were fired, and cries were raised of 'Viva Francesco II.!' and some, too, in an opposite sense—anything to conceal the main objects of the band of brigands, who now presented themselves well armed .-The Italian gentleman alluded to was Signor Mancusi, a rich proprietor of that neighborhood, and therefore just such a victim as would be sought after by those mountain wolves .-Moreover, it is said that he appeared in the witness-box against Manzi when the brigand was condemned to irons for life, and a fine opportunity presented itself for gratifying vengeance, Without any opposition being made, he was hurried off by his captors to the rocky heights in the neighborhood, and for three or used against the foreigner."-Tablet. Four months was dragged backwards and for-

divide Avellino from Salerno, and which now loom up in a horizon all burnished with purple and gold. It is extraordinary that in spite, of continued researches no traces of Manzi were ever found; his whereabouts remained a mystery. Yet during the whole time he was almost within grasp, eluding without difficulty the eager investigations of Carbineers, and all the local force that could be brought against him. Frem one spot to another they removed without reposing, sometimes ascending almost inaccessible rocks, sometimes penetrating almost impassable woods, and diving into subterraneous caverns known only to the goatherd or the brigand. These rapid movements were doubly trying to Signor Mancusi, who was lame, and how he came so well out of his trials is a wonder. The weather was glorious, the ground productive, and at first all went merrily. The pursuit, too, was not in the beginning very hot, so that Manzi's friends, whose name is legion, supplied him with the fat of the land. He paid dear, however, for provisions, for the risk was great, and, as his sympathizers had him by the throat, they could demand any price they chose. Gold (for your brigand insists on the ransoms being always paid in the precious metal) circulated freely-many a peasant held a coin he had never seen before—and poor Mancusi was well fed. In other respects he was badly off; during the whole time of his captivity he slept on the bare ground, under the cover of the sky, sheltered at times from the burning heat or rain by branches of trees, or in a cavern. He seems, too, to have been treated with much attention and respect, being addressed as Compare. Godfather; but Manzi never left him. He was too precious a prize to be abandoned to the cap rice of his followers, one of whom, it is said, threatened to murder him, in vexation at the ransom not being paid. As time went on, however, and the pursuit became hotter, supplies were scarce, and the whole party were compelled to feed upon chestnuts; but there were intervals of festivity, as towards the last the Carbineers came upon a grotto in which they found the skins of goats recently killed. and had they been an hour or two earlier they might have assisted at the dinner. That a handful of men could for four months keep a whole province in apprehension, and set at defiance all the force that was brought against them, seems at length to have stirred up not so much the Government as the people themselves, 400 of whom, from a small place called Acerno. turned out on the man-hunt. They captured no one, made no discovery, but the result was shat four of Manzi's band, finding the country too hot for them, soon after presented themselves, fully armed, and gave up chains and watches which had been sent by order to Manzi to be found in a rigidity which does not admit from Manousi's friends. And now the end was drawing near. All means of forwarding the remainder of the ransom had been cut offthe sum itself which had been collected was sequestrated; but this act was rescinded as his demands in full, prepared to fulfil his obligations. After having exacted between 10,000l. 11,0007, say most—though there are different statements- Manzi set his prisoner at libertynay, more, escorted him to a place called Acqua l'Abeta, at the very gates of Calabritto. Man-cusi, fearing some disappointment or disaster, Babel labor of constructing an edince to defy cusi, fearing some disappointment or disaster, on unity in doctrine but on integrity of discipline. the changes of time and the development of frequently thanked the rascals 'for the honour Yet a totally distinct and, in this case, hostile power him; assuring him, with the 'most tender ex-THE CAPITAL OF ITALY.—Rome, the pressions, that he was deeply interested in his safety and in his health, and feared he might receive insults from some malvivente on the road. His 'delicate attentions' did not stop here, for he gave him four hundred lire to pay his expenses, and on Mancusi thanking him the fellow answered that it was a mere nothing; four hundred lire more or less could not make him either rich or poor. The first person to meet Signor Mancusi was the Delegate of Police of Calabritto; all the authorities and population turned out to greet him, and his journey thence to Giffone, where he rejoined his family, was an ovation. Thus ends a bri-

yet a quiet country gentleman can be carried off by an armed band, and kept in confinement in defiance of all authority. As regards Signor Mancusi, though I have made inquiries in Amalfi and Salerno, there is little else to report. 'It would appear,' say Italian friends on the spot, 'that he desires to observe a profound silence and mystery about his late misfortunes; and perhaps he is right, for the Calabro of Catanzaro, relates that another band in that brigand chief Manzi has already been told in neighbourhood, unable to extort money from a gentleman, had just burnt down property of his amounting in value to 70,000 lire. As for sent them to you in an entire form. It was, Manzi, he is alive and triumphant, enriched by the relative discipline of the two systems will dare

sympathy of the peasantry, by impenetrable

woods and inaccessible fastnesses. We shall

doubtless hear of him again, as figuring in an-

gand story, the site of which was within a short

distance of the second city of the ex-kingdom of

the Two Sicilies, or at least of that port of it

Italian army, swollen to exaggerated propor-

tions, may be counted by hundreds of thousands:

other romantic adventure."—Times' Cor. The Italian Government is not over-favourable to universal suffrage, and a telegram dated on Wednesday announces that a meeting which was to have been held next Sunday to advocate its introduction has been forbidden by the perfect of Rome. The reason assigned is that the real object of the meeting is to attack the present form of Government and the fundamental institutions of the State. This is no doubt true, if we may judge from the tone of the papers which patronize the "comitia" in question. "As long" says the Capitale, "as the fereigner was on our soil, the watchword of the national conscience was 'the independence of Italy.' Now that we are independent our sentiments adopt a new dress and our cry is 'liberty.' The state of things is the same, only our adversary is different." "The people will now find itself face to face with the Government as against it of all those arms which since 1821 it has

NAPLES.—The Times correspondent, writing from

tent has been created by the amount of taxation and the mode in which it is levied. Intelligence from Sicily confirms it. In Palermo, a few days ago, two shots had been fired in the Contrada Ponte Corleone, by two persons unknown, at an employe charged with the verification of the 'Macinato' (the tax on mills). The man was wounded by a quantity of small shot but is not in danger. A patrel of rifles, who happened to be near, but not sufficiently so as to be able to recegnise the miscreants, fired their muskets, wounding one it is believed. From Messins they write that the garrison had been strengthened by two additional battaliens, and that the number of Carbineers and Guards of Public Security had been increased, 'in hopes of collecting the arrears for five years of the income tax.' A portion of the Carbi-neers and Guards watch 'day and night' over the sollecter, who had a miraculous escape when his colleague was assassinated two or three months since, and new he is in continual danger. Is it to be wondered at that, as in Calabria, men who value a whole skin are shy of accepting the office of taxgatherer?" Evidently the government of Victor Emanuel is as much despised in these parts as it is hated and detested in Rome.

Naples advices report the band of brigands, headed by Manze, are becoming daily more daring and lawless, notwithstanding that a heavy ransom is offered for his head. All efforts to capture the leader are unavailing.

NEAPOLITAN EMIGRATION AND ITS CAUSES. - Our Naples correspondent writes, under date November 7 :- " I have in several letters spoken of the tide of emigration which has been flowing from these Southern Provinces to the New World. It has continued without ceasing, and increases daily, so that it is scarcely an exaggeration to say that if it goes on at this rate there will be no labor left for the cultivation of the ground. I was informed a month since by one who is intimately connected with this movement that 12,000 passports had already been given out to persons intending to leave the country. He had at that time applications from 800 who were coming up from the Provinces bound for other countries. So numerous were they that he could. receive them only in batches of about 80 at a time, and even then they slept on the ground. These inconveniences, however, were little thought of, provided they could get out of a land which nature has so blessed, and man for centuries has so neglected and cursed. 'We want four vessels a menth,' said my informant, for shipping off the multitude of emigrants. I asked what were the causes of this general exodus, and was told by one who was in hourly communication with the emigrants that it was pure misery. The produce of the country brought in no adequate returns, and labor was remunerated at starving prices; moreover, life and property were insecure, so that the only chance of existence lay in flying to some more favored quarter of the world.

GERMANY.

The particulars of the Bill concerning ecclesiastical authority and discipline which the Prussian Government has just laid before the Diet of the Kingdom. According to Reuter's summary, no member of the clergy is to be permitted to threaten or pro-claim any other than purely ecclesiastical penalties. Whether this means that excommunication is not to involve deprivation of a benefice we do not know though we rather suppose it does. Next, no ecclesiastic is to be allowed to withdraw any religious right which has not been granted within the pale of the ecclesiastical society to which he belongs. Further, even religious penalties may not be imposed or decreed for doing any act ordered or omitting to do any act forbidden by the law, or by the authorities, or for the exercise of the right to vote. Finally, the imposition of such purely religious punishment illegal, and Manzi, having at length received must in no case be publicly announced by the naming of the person so punished. And the penalty for infringement of this law is fixed at a fine not exceeding 1,000 thalers, (£150), or imprisonment for a period not exceeding two years. It is obvious that this persecuting enactment must be necessarily disobeyed, or the Catholic Church must cease to be what it is, a hierarchical body. The full religious privileges of each of its members depend not only of their company,' yet Manzi would not leave the Protestant State, here claims to regulate the him: assuring him, with the 'most tender ex- conditions on which the rights of communion may or may not be withdrawn, But it is in the case of a rebellious priest that the unworkableness of the law would become most apparent. First, supposing that all conditions required by the State are present and that a priest is excommunicated, he cannot be deprived of his benefice or professorship, for that it would be said, would touch his civil status. Secondly, supposing a priest were ordered by "the "authorities" to break the law of the Church-say, by setting up a rival and schismatical jurisdiction -the excommunication of him is forbidden; and, worse than all, in those cases in which his excommunication or suspension must be absolutely futile, because it cannot be published. Supposing him to be a bad and rebellious priest, and to persevere obstinately in the exercise of his functions, the people are not be warned that his ministrations have become invalid, and that his absolutions are null and void. It is quite clear, therefore, that the Prussian Government has decided upon war a outrance with the Church. This measure is one to which no answer but a quiet Christian resistance is possible .-

called 'Al d'qua de Faro.' Naples is within an hour and a half's distance from it; the Tablet. The civil authorities of Aix-la-Chapelle have signified to the town of Ahrweiler, or rather to the Municipal authorities of the town, that they are to refuse the Sisters permission to stay any longer either in the mother-house at Ahrweiler, where they have a girls' school for the bourgeoisie and one for the poor, or at the Convent on the Kalvarienberg (Hill of Calvary), just across the River Ahr, within sight of the town, where they have a boardingschool for girls of the higher classes. The Municipal authorities are ordered to replace the Sisters by secular teachers. The school will certainly lose nearly all its pupils, as many, indeed most mothers on the Continent—as is known to all acquainted with the subject-are willing to send their girls to a convent school, but will on no account allow them to go to a secular boarding-school. And no one who knows what such schools are, or anything of of his captive, and protected by the fear or the sion in this matter.

THE JESUIT FATHER COUNT FUGGER .- Count Fugger, whose appeal against his expulsion founded on his rights as a mediatized Prince and Free Count of the old German Empire, had been rejected on the ground that the new Empire had annulled all such laws, has gained his point, it having been ascertained by the Supreme Court of Appeal that by a special rescript of the present Emperor's, as well as by one of the first paragraphs of the Charter of the new Empire, such rights have been expressly declared to remain precisely as they were, and still form part of the privileges of the mediatized Princes. Free Counts and Barons of the Empire, or Reichs-Freiherren. How the Central Government will act we know not, but another exceptional law will have to be passed if Count Fugger is to be expelled.

PROTESTANT VIEWS OF THE FULDA MEMORANDUM. The Cologne Volks-Zeitung of the 9th November, contains the following correspondence from Fulda "The appearance of the German Bishops' Memorandum, and the discussion to which it has given rise in the press, has led to the verification of this one enemy is in face of another. It must make use fact, viz., that all those of the German Protestant nastors, who have not completely turned their back on Christianity itself, take exactly the same view of the present struggic bewards, up and down those mountains which Naples, Nov. 4th, says :- "Great and general discon- between Church and State as the Bishops,

and have adopted precisely the same stand-point as that which the German Episcopate openly and straightforwardly declares it has adopted and will invented. Address H. K. Anderson, P.O. Box 360, of the "Evangelizal" clergy of Electoral Hesse, expresses precisely the same sentiments. The Protestant pasters declare that the German Catholic Episcopate only asks of the State that which the "Evangelical." Church must also demand, that the Catholic Bishops in the part which they have taken in favour of Christianity, which is attacked by the State, are quite in the right, and that by the position they have assumed they have stood forward as the defenders of the whole fabric of Christian morality." The Cologne paper adds that such honesty is very pleasant to meet with, and that it is rejoiced to see sincere Protestants conscious of the fact that it is a struggle of heathenism against Christianity in every form, Protestant as well as Catholic, which is now being carried on.

RUSSIA.

SCHISM IN THE EASTERN CHURCH-MOSCOW, Oct. 20-Nov. 2.-Few things are more curious to contemplate than the revolution that has taken place in the Oriental policy of Russia, and by an indirect consequence in the fundamental organization of the church of the country. Its catechism teaches that there are four patriarchs of the East who rule over the universal Church, and that the Patriarch of Constantinople is first in rank amongst these. Now, at the present moment the Russian press is exhausting its stock of opprobrious epithets on the devoted head of the same Patriarch of Constantinople because he has pronounced the Bulgarians to be schismatics. Russia sides with the condemned, her diplomatic men and her popes alike take part with the Bulgarians; and they therefore, are schismatics too in the view of the heads of the Greek Church out of Russia—they are out of comcom-Thus munion with the "great church." Thus there is schism within schism, and we see the beginning of the end-the commencement of the break-up long ago foretold by all who have written on this subject, from Bossuet to Lacordaire. Thus, too, the infatuated policy pursued by the Govern-ment for so many years is now dead and buried. That policy might, as you are aware, be summed up in two words-Panslavism and "Orthodoxy." It is now proved that these two expressions exclude each other. The fact is, Panslavism predisposes Russia towards the Bulgarians, while "Orthodoxy" would keep her on the side of the Greeks. Material interests are stronger than religious tenets, therefore Panslavism floats, while "Orthodoxy" sinks. The sight is at once most edifying and most gratifying, for Panslavism means liberty of conscience, by which alone Russia can once more become more of a Christian nation than she now is-orthodox in the true sense of the word, i.e., Catholic.

IMPENDING EVENTS .- The Greeks, abandoned by Russia, are throwing themselves into the arms of England, and are trying to realize their "grand idea" by making a fusion with the Turks, who will grant them just enough liberty to enable them to keep down the other Christian communions, but not enough to enable them to take the lead or even to obtain a very influential status in the Ottoman Empire. Intrigues are going on that may have sudden and unlooked-for results. Epochs of political change may render possible great good as well as great evil, and turn the world into a battle-field on which truth bivouacs in face of error, and on which God descends at the hottest of the struggle, and His intervention is made manifest in consequence of the urgent need of it that has been felt.

AUSTRALIA.

The Melbourne Parliament has adopted the Bill lagalizing marrage with a deceased wife's sister. The captain and mate of the ship Carl have been condemned to death for kidnapping and murdering natives of the Polynesian islands.

The woman who lives in two little back rooms up stairs, apes and envies the woman who has a whole house to herself. The woman who has a small house apes and envies the woman with a large house, and the woman with a large house is in a steady fever of fear and fretting lest she be not recognized and visited by the woman who has a stone front house and a circus chariot with a clown dressed up in buttons, No matter how highlup a woman climbs upon the social ladder, there is always still some higher height which she can't scale, some other woman over her head who looks down upon her, and gives her days and nights of jealously and heartache. Not a blessed woman of them all is happy and content in the soil wherein fate has planted her, but must needs spend her best time and strength in frantic efforts to pull herself by the roots and transplant herself somewhere else. The snobs who ride in circus chariots curl up their noses at the school mistresses, the sehool mistresses look down from infinite heights upon the clerks and dress-makers and the clerks and dress-makers, in turn pay it off with interest upon the kitchen girls. Is a school mistress any better or higher up than the washerwoman? Not a bit. And are not the school-mistress and the washer-woman infinitely better and higher up than the lady lonfers, the—the Stofe Moores of the femine sex, in short? Yea verily.

Women are the most absurd creatures, all owing to the silly fancy that it is lady-like to be a loafer A little time ago one of my small busy house-keeper friends asked a lady loafer caller what had become of her sister.

"She goes down town every day now," says the lady loafer hesitatingly.

Is she at work!" quoth the housekeeper. "Well, ye-yes," says the lady loafer still more

hesitatingly. "What does she do?" asked my friend.

The lady loafer stammered and backed off painfully two or three times and finally made a clean

breast of it thusly: "She-she-she has charge of the trimmings in -dress-making establishment. She has nothing to do with the dress-making. She has charge of the trimmings. It's not a common dress making estab-

lishment. It's one of the fashionable dress-makers, She won't make a dress for a poor person." "Oh, glory! Fan me with a cabbage leaf!" quoth

my friend, the small, busy housekeeper. The idea of a body's dress-maker setting herself up to be "highstocracy." The laurels of the lady loafers in the circus chariots are quite fuded and withered after that. And yet why not a dressmaker? Isn't money made at dress-making quite as aristocratic as money made with pork, whisky, hides, soap, tallow and tobacco? Those are the material foundation upon which our American nobility found their airy castles of aristocracy, you know, and I'm sure dress-making is quite as honorable as any of them .- Cor. Cincinnati Commercial.

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

WANTED

For a School at St. Columban, a MALE TEACHER. (Elementary Diploma). For particulars apply to JOHN BURKE, President.

AGENTS WANTED \$150 per menth. To sell the TINKER, the most useful Household article ever

WANTED,

FOR the SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male of Female TEACHER, to enter on duty on or before the first of January. Salary liberal.

J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED.

AN EXPERIENCED ENGLISH TEACHER, desire to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek: Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co Ottawa, P. Q.

WANTED.

A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T.," Martintown P.O., Glengary

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A CATHOLIC SCHOOL TEACHER for the country year, for School Section No. 1, in the Township of year, for School Section No. 1, in the Township of Montcagle and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

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ALL ORDERS CARRICLLY AND PUNCTUALLY ATTENDED TO

INSOLVENT ACT OF 1869,

In the matter WILLIAM P. OBRIEN of the City of Montreal, Trader.

I the Undersigned, L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this

Creditors are requested to fyle their claims before me, within one month and are horeby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Saturday the Twentieth day of

December next at Eleven o'clock A.M. for the examination of the insolvent and for the ordering the affairs of the Estate generally. L. JOS. LAJOIE,

Montreal, 20th November 1872.

INSOLVENT ACT OF 1869.

In the Matter of GATIEN BERNIER, Shoe-mak & Trader of Montreal,

Insolvent I, the Undersigned L. JOS. LAJOIE of the Civ of Montreal, have been appointed Assignee in the matter.

Creditors are requested to fyle their claims before me, within one month, and are hereby notified b meet at my Office, No. 97, St. James Street, in the City of Montreal on Monday the Thirtenth day January 1873 at Three o'clock P.M., for the exami ation of the insolvent and for the ordering of th affairs of the Estate generally.

L. JOS. LAJOIE.

Montreal, 11th Dec. 1872.

INSOLVENT ACT OF 1869. AND ITS AMENDMENTS.

the matter of CHARLES F. PERRIN, of n City of Montreal, Trader,

An Insolvent I, the undersigned Andrew B. Stewart, have bee appointed Assignee in this matter. Creditors a requested to fylo their claims before me within a month; and are hereby notified to meet at n Office, Merchants' Exchange, St. Sacrament Stre in the City of Montreal, on Tuesday, the thin first day of December next, at the hour of eleven the forencon, for the public examination of the h solvent, and for the ordering of the affairs of the Estate generally.

The Insolvent is hereby notified to attend. A. B. STEWART.

Montreal, 26th November, 1872.

INSOLVENT ACT OF 1869. IN the matter of JOHN PATERSON, of the Paris

of St. Joachim de la Pointe Claire, as well ind

vidually as co-partner of the partnership of PATERSON & WURTELE, I, the undersigned, have been appointed assign in this matter. Creditors are requested to fyle the claims to me, within one month, at my office, No St. Sacrament Street, and to meet at my office on t

3rd day of January next, at 10 o'clock a.m., for t

examination of the Insolvent, and for the ordering

the affairs of the estate generally. The Insolvent requested to be present at said meeting. G. H. DUMESNIL,

Official Assigned MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of ZOILE alias ZOEL FOREST, of City of Montreal, Trader,

The Insolvent has made an assignment of ! estate and effects to me, and the creditors are notifi to meet at his place of business, No. 164 Visitation Street in the city of Montreal, on Friday the Two tieth day of December instant, at Eleven o'class a.m., to receive statements of his affairs and to appoin an Assignee.

L. JOS. LAJOIE.

Interim Assigne MONTREAL, 3rd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of CHARLES ASSELIN, Insolvent.

I, the undersigned, have been appointed Assign in this matter. Creditors are requested to fyle the claims to me within one month, at my office, No. St. Sacrament street, and to meet at my office the 3rd/of January next at 10 o'clock a.m., for the amination of the Insolvent and for the ordering the affairs of the estate generally. The Insolvent requested to be present at said meeting.

Official Assignet

g. H. Dumesnil, MONTREAL, 2nd December, 1872. मिर र भी भाग । १०० है है है

garow to POR The For the State YOUNG LADIES,

UNDER THE SAME AND THE SAME DIRECTION OF THE SISTERS OF ST. ANN.

ST. REMI, (Near Montreal, Can.) THIS institution was established in 1870, and re-THIS institution was established in 1870, and re-commends itself, both by the elegant style of the building, its spacious dimensions, the comfort it af-fords, and by its facility of access from Montreal and fords, and by the sacrify of access from montreal and the United States, being situate on the Montreal and New York Railway line, and only at a short distance from the Provincial line.

The course of instruction, intrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., and tends to the cultivation both of the mind and of the heart.

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Drawing..... 1 00 " " ... 10 00

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In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in inferming you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.

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Assuring you of our best services at all times,

We are, truly yours, J. & R. O'NEIL.

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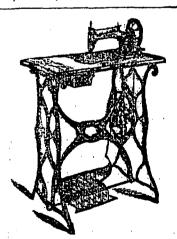
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NIGHT EXPRESS leaves Montreal at 3.45 p.m., for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8.40 a.m., and New York at 12.30 p.m.

TRAINS GOING NORTH AND WEST.

Day Express leaves Boston via Lowell at 8:00 a.m. arriving in Montreal at 9.45 p.m.

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Mebrany 1, 1872.

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City Hall Station. Depart 7:45 A.M., 3:45 P.M.

SUMMER ARRANGEMENTS.

in Boston via Lowell at 10.00 p.m.

TRAIN for Waterloo leaves Montreal at 3.15 p.m.

NIGHT EXPRESS leaves New London at 2.45 p.m.; South Vernon at 9.58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3.00 p.m., and Springfield at 8.10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving 11 Boston at 5.30 p.m., connecting at White River Junction with train leaving Boston at 6.00 p.m., 1 leaves Butlond at 1.50 a m.

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