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CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JUNE 7, 1872.

BOOKS FOR JUNE.

())P

DETOTIONS OF THE SACRED HEART. Arranged for each day of the Month of June; to which is added a Novena in June; to which is added a Novena in honor of the Sacred Hoart of Jesus..... DEVOTION TO THE SACRED HEART OF JESUS. By Secondo Franco, S. J. Translated from the Italian.....

TRANSISTIC FOR THE ART OF JESUS and the SACRED HEART OF MARY. Trans-isted from the Italian of Father Lanzi. THE VIRTUES AND DEFECTS OF A YOUNG GIRL, AT SCHOOL AND AT HOME. By a Chaplain.....

N THE DUTIES OF YOUNG MEN; Translated from the Italian of Silvie Pe-

lice. By R. A. Vain. With selections from Lacordaire's Letters to Young Men. 0 75 SERVONS ON ECCLESIASTICAL SUB-JECTS. By Henry Edward, Archbishop of Westminstor. American Edition,

Vol. I..... THE HOUSE OF YORKE; from the Cath-

trations. FLORENCE O'NEILL. The Rose of St. Germains; or, the Siege of Limerick. By Agnes M. Stewart (now in the "True

MARY. A Religious of the order of the Visitation of St. Mary; and of the origin of the Devotion to the Sacred Heart by Father Ch. Daniel, S. J., Translated by the Authoress of the "Life of Catherine

Montreal.

FLORENCE O'NEILL. THE ROSE OF ST. GERMAINS, THE SIEGE OF LIMERICK.

By Miss Agnes M. Stewart, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the Catholic Mirror.)

CHAPTER XXXI.-(Continued.)

Suddenly pausing the queen rose, saying: Shall she not see him to-night, he will sleep "le sounder for it, depend on it."

"No, not till the morning," replied the king, "he has been at Versailles all day, and he probably not returned. Let the child have on the morrow."

With her own hands Mary Beatrice, who helped to divest her of her travelling garb, of home ties and joys which Death alone should

might have been reembursed, but the royal him with passionate carnestness James spoke to tion, and forgive all the world, particularly the death attended by four ladies only, the queen exiles would not, and rightly, stoop to ask for him in these words : it as subjects.

Erne

morning, she had some difficulty in compre- being the will of Almighty God to wean me hending that really she was back again at St. from it by many and great afflictions. Serve plied Louis. Germains. She had to glance round the old, Him with all your strength and never put the well-remembered room, and rouse herself thor-oughly before she could satisfy herself, that it eternal salvation. There is no slavery like sin, was not some pleasant dream, the illusion of no liberty like His service. If He in His prowhich was about to be dispelled. I beg you vidence shall see fit to place you on the throne also to bear in mind that there was a person to of your royal ancestors, govern your people you, sire, no longer to remain in this melancho-whom she was, in a manner, already united, with justice and clemency. Remember, kings by place." and whom she was, of course, very anxious to are not made for themselves but for the good. The queen had sent for the prince. She 75 see once again, whom during the years of their of their people. Set before their eyes in your separation she had never forgotten; every mo- own actions a pattern of all manner of virtues, ment seemed trebled in duration till she beheld consider them as your own children. You are him again; no formal meeting was theirs to be the child of vows and prayers, behave yourself young prince knelt down and expressed his graeither. The king and queen wore to have no- accordingly. Honor your mother that your thing whatever to do with it. She could not days may be long; and be always a kind bro-sleep again for very joy though it was yet ther to your dear sister that you may reap the 2 00 early; the morning was bright and clear, there blessings of concord and unity." The prince 2 00 was the valley once more, how different the gave way to a passionate burst of grief. The prospect to that of four weary years. She little Princess Louisa was then brought, bathed arose, and dressed herself, threw on a heavy in tears, to her dying father's bedside. She 2 00 furred mantle, and went out to ramble on the terrace, enjoying with the keen relish of one who had long endured a sort of honorable captivity, the cool bracing air, the levely prospect, 1.50

notwithstanding it was winter, and above all the blessed consciousness that she was with those whom she loved, and by whom she was beloved.

She paused after a while, leaned against the palisades, and a sense of quiet happiness, to which she had long been a stranger, took possession of her heart.

Absorbed in her own pleasant joyous thoughts. she heard nothing, saw nothing, regarded not the lapse of time, knew not that the fond eyes of Queen Mary Beatrice, attended by another to whom she was dearer far than life itself, were looking down upon her from a window of the chatcau, and was still looking far away into the future, weaving bright dreams of wedded happiness, picturing to herself how a certain chateau, at present vacant, in the valley, might be redecorated, and of all the good she with her wealth might be able to do for the poor emigrants, when the words,

"Florence, my betrothed," fell on her car in the tones of a well-remembered voice, like a stream of music, the melody of which has never been forgotten.

The surprise was too suddon, she would trials. have fallen but for a strong arm outstretched refreshment and a night's rest, and see St. John to support her, and then when she recovered, and he grew eloquent in praise of her constancy and truth, and forgetful of all the world he followed Florence with an attendant into beside, they talked over the days that had gone the old room she had occupied years since, then | by, and conjured up fair visions of the future.

"I am now leaving the world which has was one of the loveliest of children, and young as she was the intelligent child understood the

sorrow that impended over her. "Adieu, my dear child," said the king after he had embraced and blessed her, "adieu. *Serve your Creator in the days of your youth, consider virtue as the brightest ornament of your sex. Follow closely in the steps of that great pattern of virtue, your mother, who has been, no less than myself overburdened with calumny, but Time, the mother of Truth, will, I hope, at last, make her virtues as bright as the sun.'

Then the dying king exhorted his servants to head holy and Christian lives, and after he had received the last Sacraments, he told the Cure that he wished to be buried privately in his parish church, with no other inscription than these words, "Here lies James, King of Great Britain,"

He died in perfect charity with all the world, and especially named his son-in-law, the Prince of Orange, and the Princess Anne of Denmark, his daughter.

All this while, the poor queen had sunk lown on the ground by his bedside. The king was the will of God in this as in all other

The following day Louis of France arrived, me; I will pray for you. Farewell."+ alighting at the iron gates lest the noise of the each driving into the court should disturb the died. The queen was forbidden again to enter king. James received him as composedly as if the chamber, though he asked for her each At this thought the sealed up fountain of her nothing were the matter. The sight of the time he awoke; and, informed of this, she imqueen's grief was the only thing that disturbed plored so passionately once again to see him, the calmness with which he was passing through promising not to say anything to agitate him, at last prevailed on to take a little nourshment the dark valley of the shadow of death; bade those who were near him lead her to her chamher, and then requested that the proyers for a soul departing should be read. The queen, character flourished, by the grace of repent worn out by grief and watching, went softly round by the back stairs, and knelt in a closet. soul.

emperor and the Prince of Orange.'

EAitness,

"I beg as a last favor," said James, " that When Florence first awoke on the following been to me a sea of storms and tempests, it no funeral pomp may be used at my obsequies." forning, she had some difficulty in compre-being the will of Almighty God to wean me "That is the only favor I cannot grant," re-

"I entreat you, sire," said the dying king, rather to employ any money you may feel disposed to expend for that purpose for the relief of my destitute followers. I recommend them to your compassionate care, and I beg

brought him herself through the little bedchamber into that of his dying father, that he might return thanks to his protector. The titude for his majesty.

Louis raised and embraced him, promising to supply his father's place.

Never, says his son, the Duke of Berwick, was there seen more tranquility, patience, and even joy, than in the feelings with which he contemplated the approach of death.

* With much firmness he then took his leave of the queen, bidding her restrain her tears. " Reflect," he said, " I am going to be happy, and forever." Then he bade her write, when he should be no more, to the Princess Anne, to assure her of his forgiveness, and to charge her, on his blessing, to atone to her brother for the injury she had done him.

The end was nigh, his hands began to shake with a convulsive motion, the pangs of death came visibly upon him.

" I beg your Majesty to withdraw," said the Bishop of Autun to the queen; "I am about to pray for a soul in its agony. The sight of your anguish will disturb the screnity God has shed upon the heart of the king."

She consented to tear herself away, but when she kissed his hands for the last time, her sobs roused the king from the lethargy into which nature had sunk.

"Why is this ?" said he tenderly. "Are you not flesh of my flesh and hone of my bone? Are you not part of myself? Now is it, then, that one part of me should feel so differently to the other; I in joy, and you in despair? My hope is in the hope I feel that God in His mercy will forgive me my sins and receive me said all he could to comfort her, pointing out it into His beatitude, and you are affected for it. I have long sighed for this happy moment, and you know it. Well, cease then to lament for

It was yet twenty four hoars ere the king

NO. 43.

left St. Germains for Chaellot. The Church of the convent was hung with

black, and as soon as she neared the convent the bells tolled, and the abbess and the community received her at the convent gate. In silence Mary Beatrice entered the convent, her hood drawn over her face, followed by her ladies, and overwhelmed with grief. The nuns gathered round her, no one spoke, but the abbess kissed the hem of her robe. Some of the sisters embraced her knees, and others kissed her hand, but no one uttered a single word; their tears expressed their affliction.

Without a sight or a tear, the queen walked into the choir, and continued in this stupefaction of grief till one of the sisters approached, and, kissing her hand, said, in a tone of admonition, in the words of the royal Psalmist:

" My soul, will you not be subject to God ?" "Fiat voluntas tur," replied the queen, in a voice broken by sighs. Then advancing towards the choir, she said :

" Help me, my sisters, to thank my God for His mercies to that blessed spirit who is, I believe, rejoicing in His beatitude. Yes, 1 feel certain of it, in the depth of my grief." She then knelt before the altar, and remained a long while in prayer.

The poor queen had taken no food since the previous night, and the abbess, apprehending she would faint, begged her to be carried in a chair, but she chose to walk, saying :

" My blessed Saviour was not carried up the painful ascent to Mount Calvary, but walked to the consummation of His adorable sacrifice, bearing the burden of His cross for our sins, and shall I not imitate H is holy example ?"

The abbess and two or three of the nuns followed her to her chamber, and begged her to suffer herself to be undressed and go to bed; but she insisted on listening to more prayers. She could weep no more; the fountain of her tears was dried up, and its solace denied her.

She sighed often, writes the nun of Chaellot who preserved the record of this visit of Mary Beatrice, and was seized with fits of dying faintness, but listened with great devotion to the abbess, who knelt at her feet, and read to her appropriate passages from the Holy Scriptures for her consolation. Then she begged the community to pray for the soul of her husband, saying:

"A soul ought to be very pure that has to appear in the presence of God, and we, alas, sometimes fancy that persons are in heaven, when they are suffering the pains of purgatory." grief was opened, and she shed floods of tears. Much she wept and much she prayed, but was and go to bed, while the nuns returned to the choir and sung the Vespers for the Dead, Then the Prayers for the Dead were repeated in her chamber, in which she joined, repeating all by heart; and begged that a prayer for the conversion of England might be added, observing that for the last twelve years she had been at St. Germains she had never omitted that petition in her devotions. At seven the queen sent for her almoner, and after she and her ladies had joined in their usual prayers, she begged the writer of this record to remain with her, for she saw that her ladies in waiting and her femme de chambre were worn out with fatigue and watching, and made them go to bed. The nun's record goes on to say that, without pomp or noise, for fear of agitating the royal widow, the king's heart was brought to the convent. When the king's will was opened it was found that he had directed his body to be buried in Westminster Abbey. It was toawait the restoration in the Church of the Benodictines at Paris, whither it was conveyed the Saturday after his death in a hearse, followed by two coaches, in which were the officers of the king's household, his chaplains, and the prior of St. Germains; and the king's obsequies being duly performed in the convent church, the body was left under the hearse, covered with a pall, in one of the chapels. One after another the hopes of his race faded. away, and still the hones of James II. awaited burial. On the third the queen put on the habit of a widow, and while they were thus arraying, writes the nun of Chaellot, her Majesty observed that for the rest of her life she should never wear anything but black; she had long since renounced all vanities, and worn nothing but what was absolutely necessary; "and God knows," she added, "I did not put on decorations except when obliged to do so, or in early youth." When her melancholy toilet was ended the adies were permitted to enter to offer their homage, but not a word was spoken; she sat still and motionless, her eyes fixed on vacancy. I had the boldness to place the Crucifix where her regards were absently directly, and soon her attention was centred on that model of patience. After a quarter of an hour I told her the carriage had come. She rose, and said, "I have a visit to make before I go;" and bursting into a passion of tears, she said,. "I will go and pay my duty to it. I feel it is.

sking in a pathetic tone when she had again break. sated herself, what she thought of the king's appearance.

His Majesty," said Florence, "looks much der but then, madam, four years have passed, those years have made an alteration in all of "." She might have added, " the king looks il careworn, and depressed.'

The queen never left the side of her favorite that evening. Moreover, she was hurried to theroyal nursery, to see the infant princess whom James had styled at her birth La Conplatrice (because, he said, "she was to consie him for the evil conduct of his elder sughters"), and also the bright and blooming Prince of Wales, now a lovely boy of six years

It was followed, as a matter of course, that Florence spent the entire evening in the closet of the king. Not only was James and his conart rejoiced to see their protegee, again, but the had came from the Court of William and Mary, in which she had spent the four years of her absence. And though James never knew to the day of his death, the extent of the treachery of his daughter Anne, his eyes were opened to much of family cabal to which she had become a prey, during her residence at Kensington.

Notwithstanding their disgust they were both amused by the ludicrous account Florence gave them of the boorish conduct of Wilham to herself, at her last interview, as also at the message that most polite king sent to her the day before she left the palace. Indeed, so fond was William of Orange of appropriating to himself the monies of other persons, that there was but little doubt his dislike to Florence | * was increased by the fact that, after all, he had to let her and her money slip through his fingers. Doubtless, had she remained at the court long enough for the sore occasioned by the queen's death to have healed up, he would not have stood upon any great punctilio as to whether he fulfilled her request or not.

Three years later the pages of history make known to us that the queen Mary Beatrice suffered fearfully from this dishonest propensity the arms of the queen in a swoon. of the king to appropriate to himself the money of others. Parliament had agreed to pay a pension of £50,000 per annum to that unfortunnte queen, of which she never received a farthing. William deceived the nation, and defrauded the queen ; he put the money in his obtained at a later date when William and farewell. Anne had both passed away. The money

In the midst of her new found happiness Florence had not forgotten Grace, the friend

to whom she owed so very much, in whose ance, those same virtues inherent in the queen. The packet containing the story of her life, Florence had a year since forwarded to the

queen, had of itself been sufficient to introduce her to her notice.

Not very long, you may be sure, were the nuptials of Florence and Sir Reginald delayed. In the Chapel Royal of St. Germains that ceremony which completed their betrothal was soon celebrated, being fixed to take place immediately after the Easter festivities.

In the middle of the week following Low

Sunday, there was a great gathering at the Chapel of St. Germains. The fond hands of Grace, who looked on Florence as her own child, had dressed the bride's hair, had twined amongst the golden tresses the delicate orange blossom, and arranged the veil, and had decked her in as costly a robe as that which Mary of England had presented her with two years since; it was the gift of Louis of France.

Eight young ladies, chosen from the most distinguished Jacobite families resident at St. Germains, acted as bridesmaids, and King James gave the bride away. The French King my dying thanks for all your kindness to me was also present with Madame de Maintenon and many of the nobles of his court. Without continuance, having always found you good and doubt, those who gathered within the Chapel generous." He then expressed his thanks for doubt, those who gathered within the Chapel Royal were right in saying there could not be the king's kindness during his sickness. found in the whole realm of France, a lovelier or more virtuous bride, or a braver knight than Florence O'Neill and Sir Reginald St. John. *

* * * * * 25

SEVEN YEARS AFTER.

"Remember, O Lord, what is come upon of the Chapel Royal at St. Germains, seven years after the marriage of Florence O'Neill.

The words I have quoted touched a chord in the heart of King James, he sank back in

Many months of weakness and infirmity had brought him to the brink of the grave, the hour so dreaded by Mary Beatrice had at length arrived.

The children of his old age now stand around his bed, before the king receives the rites of own pocket. That pension might have been the Church; he wishes to counsel and bid them

The prince first drew nigh, and embracing

behind the alcove of the bed, where she could hear every word and sigh uttered by the dear object of a love which for twenty-seven years had been the absorbing principle of her exist-

ence. The king at last sank into a sort of lethargy, giving, for several days, little consciousness of life, except when prayers were read to him, when, by the expression of his countenance and motion of his lips, it was plain

that he prayed also. The sands of life were ebbing fast when King Louis next entered the chamber of the dying James; for when the former enquired after his health he neither saw nor heard him, and on eyes with a painful effort, saying, "Where is he ?"

"Sire, I am here," said Louis; "I am come to see how you do,'

"I am going," said James, "to pay that debt which must be paid by kings as well as their meanest subjects. I give your Majesty and my afflicted family, and do not doubt of its

"That is, indeed, a small matter said Louis ; "but I have something to acquaint you with of more importance."

As the king spoke thus the attendants began to retire.

"Let nobody withdraw," said Louis. "I am come, sire, to tell you that whenever it be left open, that all who wished might freely us, consider and behold our reproach." This shall please God to call you out of this, I will enter; and a flock of French and English, of verse of the Lamentations was sung in the choir | take your family under my protection, and will | all ranks and stations, crowded forward. recognize your son, the Prince of Wales, as the

> As the king spoke these words all present hope of the sorrowful court at St. Germains.+ Louis mingled his tears with those which were shed by all around him.

James feebly strove to raise his arms to embrace his royal friend, and strove to speak, but nothing could be heard beyond these words : "I thank God I die with a perfect resigna-

* Life of James from the Stuart Papers.

+ Life of James II., from Stuart Papers.

that they allowed her to approach the bed. She struggled to assume a feigned composure, but though the film of death was on the eyes of the king, and his car becoming dead to outward sounds, he perceived the grief of her the verses of every psalm, for she knew them

" Do you suffer ?" she enquired.

"Yes, because you suffer," he roplied. "I should be well content if you were less afflicted, or could take some share in my happiness."

"Beg of God," she said, "to give me the grace of love and perfect resignation to His will."

They compelled her to withdraw; not even her best loved friend might approach. She passed the awful interval in fasting, watching, and prayer.

At last the tried and purified spirit of the king had passed away, but none durst venture to break the truth to the queen except her being roused from his dreary stupor, and told confessor, and even he shrunk from telling her the King of France was there, he opened his so in direct words, but requested her to join with him in prayer for the king. He began with the words;

"Subvenite sancti Dei,"

"O, my God, is it then over," she exclaimed, throwing herself on the ground in an agony of grief, for she knew that these words commence the office for a soul departed.

"I exhort you, madam," said Father Keega to resign yourself to the will of God, and in token that you do so, say Fiat voluntas tua." "Fiat," said the unhappy queen, in obedience to her spiritual director. The blow was very hard to bear, for she had till the last moment clung to the hope that the king would recover.

A smile was on the dead face of the king; the bitterness of death had long been passed He had requested that his chamber door should

In compliance with the ceremonial their respective positions exacted, the royal widow went to offer her homage to her boy. "Sir," she hope you will not forget you are my son." Then, overpowered by grief, she was carried in a chair from the apartment, and from thence to a carriage, which was to convey her to the Convent of Chaellot, in the retirement of which place she designed to pass the first days of her widowhood. One hour after her husband's

• Duke of Berwick's Memoirs.

· Memoirs of the Duke of Berwick.

heir of your three realms." threw themselves at his feet. He was the sole said, "I acknowledge you for my king, but I

THE TRUE WITNESS AND CATHOLIC CHRONICLE -JUNE 7, 1872.

here, and nothing shall prevent me from going to it. It is a relic I have given you, and I must be allowed to venerate it." Covered with her veil, and preceded by the nuns, singing the De Profundis, she approached the tribune in times past;-out of which grows the third pro-mbore the heart of her beloved was enshrined position; consequently, she is necessary to the world where the heart of her beloved was enshrined in a gold and varmeel vase. She clasped her hands, knelt, and kissed the urn across the salvation of society. These are three distinct problack crape that covered it. After a silent positious. prayer she rose, sprinkled it with holy water, and turned as if about to retire, but before she had made four steps she fell into a fainting fit, which caused us some fears for her life. She returned to St. Germains that evening.

2

We have seen this with our own eyes, adds the nun. Our Mother and all the community judged it proper that an exact and faithful narrative of the whole should be made, to the end that it might be kept as a perpetual memorial in our archives, and for those who may come after us.

*

* * * * *

A little distance from the palace of St. Germains stood a chateau ; it was embosomed in a flowery dell; the grounds which extended around it were cultivated with great care and taste, and the elegance of its interior was such as to betoken the possession of great wealth in its owners.

A lady about thirty years of age, but in the prime of woman's beauty, and dressed in the deepest mourning, is making her way through the valley to the chatcau. Two lovely children -a boy of six years old, and a little goldenhaired girl of three-hasten to meet her, accompanied by a person of middle age, who, from love of those children, has made herself their nurse. She is plain, very; not a soft line is there in her rugged features; and yet, in the eyes of those little ones, she is endowed | and listen until "the spirits" begin to knock : that with every perfection.

Now the beautiful lady has reached the chateau, and she wonds her way, followed by her little ones, to a pleasant room, the windows of which overlook the palace of St. Germains, gilded by the beams of the setting sun.

A gentleman is standing at the window, buried in thought, and, touching him on the arm, she says:

"We have just brought her home; oh, sho is very wretched," and her own tears fall fast as she speaks of the queen's visit to Chaellot.

Reader, the owner of the chateau is Sir Reginald Marshal St. John ; the lady is Florence, his wife.

The children listen, and their eyes are full of tears. Ah, the good old king loved little children. They leave our old friend Grace, and run to their parents.

"When I am a man I will fight for our young king," said the boy, "as you did, papa, for good King James."

"Yes, my boy," replied the marshal, proudly patting the boy on the head, "and may God grant his son may be more fortunate than his father.

"And I, mamma, will be like you," lisped the tiny Mary Beatrice, clinging to her mother's dress, "will be maid of honor to his wife !"

And if our tale of Florence please our readers, hercafter we may tell of the fortunes of her descendants under the last of the Stuart race, gallant Prince Charlie.

[THE END.]

FATHER BURKE'S LECTURE "The Catholic Church the Salva-

tion of Society."

appear to you to be only one: First, it involves the proposition the society requires to be saved and then that if requires something for its salvation. Then, it involves the proposition that the Catholic Church, so far, has been the salvation of the world in all future times; and it is her destiny to be, in time to come what she has been in times past-the

The man who admires this century of ours and who serencly glories in it—who calls it "the Age of Progress"—the "Age of Enlightenment ;"—who speaks of his own land,-be it Ireland or America, or Italy or France,-as a country of enlightenment, and its people as an enlightened. people, —this man stands amazed when I say to him that this boasted society requires salvation. Somebody of other must save it. For, consider what it has done?. What has it produced without the saving influence of the Catholic Church? We may analyze society, as I intend to view it, from an intellectual stand-point. Then we shall see the society of learning,-the society of art and of literature. Or we may view it from a moral stand-point,—that is to say, in the government of the world, and how the wheels of society work in this boasted progress of ours,emancipated from the Catholic Church, as this 50ciety has been mainly for the last three hundred She laid them up in her sacred recesses-in her years; in some countries, more, in some countries, less, in some countries, entirely. Now, I ask you, what has this society produced, intellectually, morally, politically? Intellectually, it has produced a in a few years, all that the world had of refinement, philosophy that asks us, at this hour of the day, to of learning, of all that was refining and gentle, was believe in ghosts. The last climax of the philosophy all concentrated in the person of the lowly monk, of this nineteenth century of ours is "Spiritualism," who, full of the lore of Greece and Rome-full of of which you have all heard. The philosopher of the ancient learning as well as of that of the time,-bors of his mind, to the investigation of the truth and of the development of the hidden secrets of all up for the society that was to come after him, nature-of the harmonies of the soul of man-of the wants of the spirit of man. To none of these does Church. And so, by degrees, the Church was the philosopher of to-day direct his attention. But enabled to found schools—and, then, colleges,—and this man,-this leader of mind in society.-gets a lot of his friends round a table ; and there they sit is the pith and substance of his philosophy. An-

other man-(one of another great school, and, inleed, these two schools may be said to have divided the philosophical empire of our age,)-this disciple of another school that sends up its telegrams into our churches and pulpits, says: "Oh, man! man of that it was by the merest accident,—the accident of progression; cating a certain kind of food : keeping certain hours; endeavoring, by degrees, to walk crect instead of crawling on our hands and feet,-it was by the merest accident,-a congeries of accidental circumstances,-that we have not tails!" This is the philosophy of the ninetcenth century. This is the intellectual grandeur and "Progress of the Age" that says : "I don't require salvation!"

The moral progress of this society, which has emancipated itself from the Catholic Church,-what is it? It has produced in this, our society, sins, of which, as a priest and a man, I am ashamed to speak. It has produced in this Gity of New York the terrible insult to a crucified Lord,-that a woman, pretending to be modest, should have chosen Good Friday night to advocate impurity ! Just as the intellectual de- Nor can the history of by-gone times be disputed in velopment of our society, emancipated from the Church, has arrived at the glorious discovery of much for the Catholic Church when I say that she a divine remedy for the inconstancy of the heart of "Spiritualism," so the immoral devolopment of this alone has presented to us all the splendor of the man; and she also provides a sanctifying influence age of ours has arrived at the deep depth of "free

What is the political spirit of society, and the perfection to which it has attained since it has been emancipated from the Church ? Why, it has produced the "politician" of our days. It has produced the ruler who imagines that he is set up, throughunjustly, if he has no other means,—every privilege prior bonds of faith. Lest my word in this unjustly, if he has no other means,-every privilege of power and of absolutism. It has produced in the matter be considered exaggerated, let me read for its sanctifying character,-by that very act, that people an unwillingness to obey even just laws. I need not tell you; you have the evidence of your own senses ; you have records of the daily actions of the world laid before you every morning. This is the issue of the dominant spirit of society, when society emancipates itself from the Church, and, by

tombs of the Apostles! "I cannot withhold," ex-claimed the Visigoth, "I cannot withold. I hear within me a mysterious voice which says : 'Alaric! painting and sculpture-hurled them all into the dust ! And the desolations spread world-wide whereever a vestige of uncient civilization was found, until, at the end of that fatal century, the Church of God found herself standing upon the ruins of a

out of which rugged material it was her destiny and er office to form the society of modern times. Hard, indeed, was the task which she undertooknot only to evangelize them-to teach them the things of God, but, also to teach them the beauties with the genial influences and the tender, appliances of learning;-to gain their hearts and soften their souls, and mollify their manners and refine them by every human appliance as well as by every Divine influence. For this task did she gather herself up. She, in that day, collected with a careful and with a ancient literature, of ancient poetry, of ancient his- sand passing sensations,-his soul laid open to apgathered them lovingly and carefully to her bosom. cloisters. She applied, diligently, to the study of them, and to the diffusion of them, the minds of the holiest and best of her consecrated children; until, sion, and hiding all in the cloister, yet treasured and for the honor and glory of (lod and of His thence to form, gradually, universities-and to municipal rights, as we shall see farther on.

By degrees she founded the great mediaval uni-versities, gathering together all those who wished to learn, and sending forth from her cloisters, her love for her to grow cold in his bosom; that Benedictines, her Cistercians, her Dominicans, her he will never allow even a thought of any other love Franciscans, to teach philosophy and theology, whilst they illustrated the very highest art in the the children of men,—since thou hast received a beauty of their pantings and the splendor which age as he loves her, to-day, in the freshness of her commission to sound the Scriptures_to mend the they threw around the Christian sciences. Univer beauty, as she stands by his side before the altar of Word of God, as it is called,-believe me when I sities were founded by her into which she gathered God, and puts her virgin hand into his. And she them home, amongst their rude and rugged fellowcitizens, she spread gradually the flame of human knowledge, as well as the fire of Divine faith and sanctity ; and thus, for many a long century, did the Church labor assiduously, lovingly, perseveringly, and so secured unto us whatever blessings of learning we possess to-day. It is worthy of remark that in this way she saved society for the time, by drawing forth its rude, chaotic elements, and by herpatient action in creating the light of knowledge where the darkness of ignorance was before,-with patient and perserving effort bringing forth order out of disorder-until her influence over the world was like the word of God when, upon the first day of gross love of sense, and to shed upon those two creation, He made all things, and made them to exthis; nor can any man allege that I am claiming too Pagan literature of the ancient times,—all the arts and sciences; that she alone has founded the great schools and universities of Christendom, and of the civilized world—even in Protestant countries to-day; -nay, more, that nearly all the great scholars who shone as stars in the firmament of learning were her children,—either consecrated to her in the you a passage which this very day struck me-the error of religious unbelief, it destroys society. The testimony of a Protestant writer-to what I say He says to us: " If the Catholic Church had done nothing more

than to preserve for us, by painful solicitude and unrewarded toil, the precepts and intellectual treathe man that takes from that sacrament one single so doing, endeavors to shake off God. Now we come sures of Greece and Rome, she would have been ento the great question : quis medicabit? Who shall titled to our everlasting gratitude. But her hierchy did not merely p s these tr What virtue can we infuse into it? That must come, | taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colloges and universities in Christendom were founded by monks or priests, bishops or ture so that, even in its worst infirmity, it is capable archbishops. This is true of the most famous in-of cure. He came and found it in its worst in-stitutions in Protestant as well as in Catholic countries. And equally undeniable is the fact that the it flowed thereby; but he took to himself salt, and the master whilst the master is present. So a solgreatest discoveries in the sciences and in the arts and he blessed that salt, and he said to the people, (with the sole exception of Sir Isaac Newton) have —"Bring me to the fountain out of which this river been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, ived and died a poor parish priest, in an obscure village; and Galileo lived and died a Catholic.-The great Kepler, although a Protestant himself, always acknowledged that he received the most valuable part of his education from the monks and fountain-head of the spring of waters of Jericho, priests. It were easy to add to these illustrious Such is the sacrament of marriage to human society. names many equally renowned in other departments The future of the world, the moral future of mankind of science, as well as literature and the arts, including those of statesmen, orators, historians, poets and artists. This is the testimony of a Protestant writer, confirmed by the voice of history, to which 1 fearlessly | ture, and so sanctifies the humanity that springs appeal, when I lay down the proposition that if inellectual darkness-if the barbarism of ignorance be a disease in society, then history proves that the Catholic Church has been the salvation of society I might show you here in the beautiful reasoning Church alone, is the solid basis of all intellectual knowledge. "For," observes the saint, "every science, no matter how different it may be from verence for God; and the consequence is that, if he | hid in the caves and catacombs of the earth, afraid | others,-every science rests upon certain principles accepted, without being proved-taken upon auor other lies at the base and at the foundation of and physical creation. The principle, therefore, of power, is, that all go up in regular order from the lowest form of art to the highest of human sciences, --astronomy,---until they touch divine theology, which teaches of God and of the things of God .-Upon the certainty of that First Science depends the ery idea of "certainty," upon which every other science is based. And, therefore, the key-note of all knowledge is found in the science of divine theology, which teaches of God. Now, outside of the Catholic Church there is no theology—as a science ; because science involves certain knowledge-and there is no certain knowledge of divine things outside the Catholic Church. There is no certain knowledge of divine things where truth is said to be in the inquiry after truth, as in Protestantism, where religion is reduced from the principle of immutable faith to the mere result of reasoning, amounting to a strong

very lips of God ; that puts that message into the to the Catholic man knows that the moment their

Now, we pass from the intellectual view of society to the moral view of it. In order to understand the action of the Church here, as the sole salvation of society, I must ask you to consider the dangers which threaten society in its moral aspect. These world that had passed away. Before her were the dangers are the following :-First of all, the libercountless hordes of the savage children of the North, | tinism, the instability, the inconsistency and the impurity of man. Secondly, the absence of the element of holiness and sanctity in the education of childhood. Thirdly, the sense of irresponsibility, or a personal liberty which not only passes us over from under the control of law, but cuts off our comof human art and human science—to soften them with the genial influences and the tender appliances are responsible to God for every action of our lives; and so, gradually, brings a man to believe that Liberty and Freedom means licentionsness and impurity. These I hold to be the three great evils that threaten society. The inconsistency of man-for man is fickle in his friendship, is unstable in his venerating hand all that remained out of the ruin of love, inconstant in his affections, subject to a thoutory, in the languages of freece and of Rome. She peals from every pulse and every sense of his for ever palpitating with a quick response, telling the eye to look with pleasure upon this object, as amusing; to the ear, telling it to drink in with pleasure such and such a sound of melody ;--and so on .--Need I tell you, my friends, what your own heart has so often told you? How inconstant we are; how the thing that captivates us to-day, we will look coldly upon to-morow, and the next day, perhaps, with eyes of disgust? Need I tell you how fickle is that love, that friendship of the human heart, against which, and its inconstancy, the Holy Ghost seems to warn us, "Put not thy trust in Princes, nor in the children of men, in whom there is no salvation." To guard against this inconstancy it is necessary to call in divine grace and help from Heaven. For it is a question of confirming the heart of man in the steadiness, in the unchangeableness, and in the purity of the love that is to last all obtain for them and to ensure unto them civic and his life long. Therefore it is that the Catholic municipal rights, as we shall see farther on. Church sanctifies the solemn contract by which man promises to his fellow-creature that he will love her; that he will never allow that than hers to cross his pure imagination or his pure soul; that he will love her in the days of her old age as he loves her, to-day, in the freshness of her tell you that our common ancestor was an ape-and the youth of various nations ; and then, sending swears to him a corresponding love. But, ah ! who gle them all constantly and largely with every elecan assure to her that the heart which promises to ment of human education, that the heart may be be hers to-day-who can insure to her that the love, ever inconstant in its own nature, and acted upon by | be strengthened as well as the intellect and the soul a thousand influences-is not calculated, first to deceive, then to alienate, then to destroy? How can she have the courage to believe that the word that passed from that man's lips, at that altar, shall never he regretted-never be repealed? I answer, the Catholic Church comes in and calls down a special sacramental grace from Heaven; lets in the very body of the Saviour, in its sacramental form, to the Catholic Church is never expected to call himtouch these two hearts, and, by purifying them, to self to account for his actions. If he speaks evil elevate their affection into something more than words, if he thinks evil thoughts, if he does wrong hearts, thus united, the mys of divine grace, to tinge thought of God. Perhaps he forms a kind of resotheir lives somewhat with the light of ineffable love Nor can the history of by-gone times be disputed in that binds the Lord to His Church. And so, in is no exeruciating self-xamination; there is no that sacrament of Matrimony, the Church provides which, lying at the very fountain-head, and source, and spring of our nature, sanctifies the whole stream of society that flows from the sacramental and sanctifying love of Christian marriage. Do you not know that this society, in separating itself from the Church, has literally destroyed itself? If Protestantism, or Unitarianism, or any other form of error did nothing else than simply to remove from the sacrament of Matrimony its sacramental character man who destroys, in the least degree, the firmness of the bond that can never he broken, because it is bound by the hand of God, and sealed with the

tomiss of the Apostles! "I cannot withold, "ex-claimed the Visigoth, "I cannot withold. I hear within me a mysterious voice which says: 'Alaric! of His children, and so starts them in the pursuit of Alaric! 'On on to Rome!" And so he came and all human knowledge, with the certain light of di-sacked the city, burned and destroyed its temples, and its palaces, and its libraries, and its glories of certain, deeply-seated certifude in their minds. Now, we pass from the intellectual view of society she never can live to see occupied by another that her children are assured to her; and that she is left in her undisputed empire and control over them. She knows that-no matter how the world may prosper or otherwise with her-that she is sure, at least, of her position as a wife, and of her claims to her husband's love, and of the allegiance of his worship. She knows that even though she may have wedded him in the days of poverty, and that should he rise to some great and successfuld position,even if he became an emperor,-she must rise with him; and that he can never discard her; and consequently she feels that her children are her own, for ever. Now, the element of sanctity in the family, even when the husband is a good man,-even when he is a sacrament-going man, as every Cath. olic man ought to be,-yet the element of sanctity in the family, and for the family, lies with the woman. It is the duty of the mother. She has the children under her eye and under her care the livelong day. She has the formation of them-of their character — their sentiments, thoughts, and works, either for gnod or evil. The seed to be planted-the formation of the soul,-is in the mother's hands; and therefore it is that the character of the child mainly depends on the formation which the mother gives it. The father is engaged in his office, in keeping his business or at his work all the day long. His example, whether for good or bad, is not consequently before the eyes -the observant eyes of the child, as is the example of the mother; and it is of vital importance that that mother should blend in herself all that is pure, holy, tender and loving and that she be assured of the sanctity of her position, of which the Church assures her by the indissoluble nature of the marriage tic.

Again, the Church of God follows the child into the school and she puts before the young eye, even before reason has opened-she puts before the young sense the sight of things that will familiarize the mind of the child with Heaven and with heavenly thoughts. She goes before the world, anticipates reason, and tries to get the start of that "mystery of iniquity" which, sooner or later, lying in the world, shall be revealed to the eyes and the soul of this young child. Hence it is that in her system of education she endeavors to mix up sacramental graces, lessons of good, pictures of divine things, holy statues, little prayers, singing of hymns,—all these religious appliances—and endeavors to minformed as well as the mind, and that the will may of man. If, then, the evil of a bad education be one of the evils of society, I hold that the Church of God, in her scheme and plan of education, proves that she is the salvation of society by touching that evil with a healing hand.

The next great evil affecting the morals of society is the sense of irresponsibility. A man outside of things, the most that he aspires to is a momentary lution not to do these things any more. But there humiliating confession ; there is no care or thought upon matters of sorrow ; there is no painstaking to acquire a firm resolution; there are none of the restraints against a return to sin with which the savramental agencies of the Catholic Church, especially through the sacrament of penance, have made us all familiar. The Catholic man feels that the eye of God is upon him. He is told that every time the Catholic Church warns him to prepare for confession. He is told that every time his eyes, wandering through the church, rest upon the confes-sional. He is told that every time he sees the priest standing there, with his stole on, and the penitent going in with tearful eyes, and coming forth with eyes beaming with joy and with the delight of forgiveness. He is told this in a thousand ways; and it is brought home to him by the precepts and sasacramental seal,-the man that touches that bond, | eraments of the Church at stated times in the year. The consequence is that he is made to believe that iota of its grace, makes himself thereby the enemy he is responsible to Almighty God; and therefore of society, and pollutes the very fountain-head from this obligation, creating a sense of responsibility, urises, and excites this watchfulness of his own con science. The man who feels that the eye of God is upon him will also feel that the eye of his own conscience is upon him. For watchfulness begets watchfulness. If the master is looking on whilst a servant is doing anything, the servant will en-deavor to do it well, and he will keep his eye upon dier, when he is ordered to charge, turns his look upon his superior officer, whilst he dashes into the midst of the foe. And so it is with us. Conscience is created; conscience is fostered and cherished in God gives us through the Church and through her sacraments. What follows from this? It follows that the Catholic man, although in conscious freedom, is conscious that he must always exercise that freedom under the eye of God and under the dominion of His law; so that in him, even although he be a sinner for a time, the sense of freedom never degenerates into positive recklessness or license. Finally,--in the political view of society,--the dangers that threaten the world from this aspect, are, first of all-absolutism, and injustice, and oppression in rulers; and secondly, a spirit of rebelion, even against just and established government, amongst the governed. For, the well-ordering of society lies in this : That he who governs respects those whom he governs; and that those who are governed by him recognize in him only the authority that comes to him from God. I say from God. I do not wish here, or now, to enter into the question as ment may or may not be that source; but I do say whom belongs the government of the whole system which He has created. If that ruler abuses his power,-abuses it excessively ;- if he despises those whom he governs,---if he has not respect for their rights, their privileges and their consciences,-then the balance of power is lost, and the great evil of political society is inaugurated. If, on the other hand, the people,-fickle and inconstant,-do not recognize any sacredness at all in their ruler; they do not recognize the principle of obedience to law as a divine principle,-as a necessary principle, without which the world cannot live; if they think that amongst the rights of man-of individual man -is the right to rise in rebellion against authority and law,-the second great evil of political society is developed, and the whole machinery of the world's government is broken to pieces. What the people's government. A power, wielded not only over the subject, but over the monarch. A power, appealing with equal force and equal authority to him who is upon the throne, to him who is at and the poorest and the lowest of his subject. What power has that been in history? Look back for eighteen hundred years. What power is it that has been exercised over Baron and Chieftain, King and Ruler, no: matter how dark the times,-no matter

(From the New York Irish American.)

Annexed we give a full report of the beautiful lecture delivered, on the above subject, by the Very Rev. Thomas N. Burke, O.S.D., in the Church of St. Charles Borromeo, Brooklyn. The Very Rev. gentleman spoke as follows :---

My Friends : The subject which, as you know, has been announced to you, and which I purpose to treat before you this evening, is the proposition that "The Catholic Church is the Salvation of Society." Perhaps there are some amongst you who think I am an unwontedly courageous man to make so wild and so rash an assertion. But it must be acknowl-edged, indeed, that, for the past eighteen hundred years that the Catholic Church has existed, Society has always end-avoured to get away from her grasp and to live without her. People who admit the ac tion of the Church, who allow it to influence their history, who let it influence their lives-if they rise to the height of their Christian elevation, if they life to the dead-and that life was light to the darkconform themselves to the teachings of what is true, ened and strength to the weak,—because He was if they avail themselves of the graces of the Church God. -they are very often scoffed at and called a priestridden and besotted people. Now-a-days, it is the fashion to look upon that man as the best of his | mental culture,-proud in the grandeur of their class who has succeeded the most completely in emancipating himself from every control of religion, or of the Catholic Church. In one sense, it is a great advantage to a man to have no religion,—to shake off the influence of the Church. Such a man remains without much mind. He saves himself from those moments of uncasiness and remouse that come to most men until they completely lose all reis a sinner, and in the way of sin, he enjoys it all to show her face; for the whole world-all the that are taken for granted-certain axioms that are the more ; and he can make the more use of his power of Pagan Greece and Rome - was raised time in every pathway of iniquity, until he has no obstacles of conscience or of religion to fetter him. So far, it is an advantage to be without religion. The robber, for instance, can rob more confidently if he can manage to forget that there is a God above him. The murderer can wash his hands, no matter how deeply he stains them,-if there is no condemning record, no accusing voice, no ear to hear the voice of the blood that cries out against him for satisfaction. He can pursue his misdeeds all the more at his own case. And, so, for this, amongst many other reasons, the world is constantly trying to emancipate itself from the dominion of God, and from the control of the Church-the messenger of the Saviour of the world. It would seem, therefore, at first sight, rather a hazardous thing to stund up in the face of the world, and in the face of Society to-day-this boasted society-and say to them: "You cannot live,—you cannot get on without the pletely destroyed, and the world reduced again al-Catholic Church1 She can do without you! A co- most to the chaos of barbarism from which the terie here | A ttibe there ! A Nation elsewhere ! A race beyond! She can do without you. But you, at your peril, must let her in, because you cannot do without her!" Now, this is the pith and substance of all that I intend to say to you here to-night: but not to say it without proof; for I do not ask any man here to accept one iota of what I say, on my mere assertion, until I have proved it.

ouch society with a scientific and healing hand ?-I assert, from God, and from Him alone, of whom the Scriptures say that "He makes a healthy people" (facit populum sanabilem); that He has made our nafirmity; society rotten to its heart's core; and the interior rottenness-the obscurity of the intellectthe corruption of the heart-manifesting itself in the actions and sins of which St. Paul, the Apostle, says, " Nec memorabilia in nobis," - that they must not be even mentioned among Christian men.-Christ, the Son of God, because He was God-equal to the Father-girding Himself up to the mighty work of healing this society, came down from Heaven and cured it, when no other hand but His could have touched it with heating; when no other virtue or power save His could, at all, have given life to the dead world, purity to the corrupt world, light to the darkened intellect of man. From Him came

Then the nations of Greece and Rome appeared in the strength of their power,-proud in their civilization-and contemptuously put away and despised the message of the Divine Faith which was sent to them ; and for three hundred long years per- | in the cure of that disease. I might go deeper here. secuted the Church of God. This great instructress, who came to talk in a language that they knew not, of the great St. Thomas Aquinas how, in the Catholic and to target them things that they never heavy of the Church along is the solid basis of all intellectual and to teach them things that they never heard ofboth the things of Heaven and the things of earththis great instructress, for three hundred years, lay against her. There was blood upon her virgin face. thority-taken upon the light of reasoning-believ-There was blood upon her unspotted hands-the ing in the reasoning itself, upon the recognition of blood of the innocent and of the pure; and all the that knowledge. Now," he goes on to say, " the world knew of Christianity was the strong testimony principle of acknowledged certainty of some kind which, from time to time, was given of it, by youth and maiden, in the arena of Rome, or in the amphi-theatres of Antioch or of Corinth. Then, in punish-But, in the sciences and in the intellectual world, ment for their pride,—as an act, of vengeance upon we find the same order, the same exquisite harmony, them for their rejection of His gospel—the Almighty which, in the works of God, we find in the material God resolved to break up their ancient civilization; to sweep away their powers; to bring the hordes of all the arts and sciences, each with its respective barbarous nations from the North of Europe into the very heart of Romo, the centre of the world's empire, and to crush and destroy it with fire and sword, and utterly to break up all that society which was formed, of old, upon the literature and the philosophy of Greece, and of Rome. Consequently, we behold, in the fifth century, all the ancient civilization commost to the chaos of barbarism from which the Pagans of old had withdrawn it. Arts and sciences perished, when the Goth and Vandal, Visigoth, and Ostrogoth, and Hun swept down, fury in their eyes, swords in their hands;-swept down with naked bodies, barbarous language and fierce determination, like a swarm of locusts, over the old Roman Empire, and all the lands subject to Roman sway. A man who called himself the "Scourge of God," Alaric, My proposition, as you perceive, is that the Cath-olic Church is the salvation of society—and it in-over Reme. He was asked to spare the city out of that Church that speaks of God in the very lanvolves three distinct propositions, although it may respect to the civilization of the world and the guage of God; that gives a message sent from the

chich th stre am of our lif prophet of old, came into the city of Jericho, they showed him the stream that ran by the city walls; and they told him: "Now, here is a stream of water: whoever drinks of that water dies; our people are dying either of thirst or of the poisoned waters." He did not attempt to heal the stream as -"Bring me to the fountain out of which this river cometh." And they brought him up into the mountain; and there they showed him the fountain-head of the stream, "Here," he says, "here must we heal the sould by a sense of responsibility which Almighty it." He put the blessed salt into the fountain, the God gives us through the Church and through her spring from which the stream came, and he said : "Now, I have healed these waters, and there shall be no more death in them." Thus, he purified the -of the rising generations, all depend upon the purity and the sanctity of the matrimonial tie. There does the Church of God throw, as it were, her sacramental salt into the fountain-head of our nafrom its source.

The next great moral influence of society which equires the Church's action, is Education. "The child," as you know, "is father to the man;" and what the child is to-day, the man will be in twenty or thirty years time. Now, the young soul of the child is like the earth in the growing season. It is not wish here, or now, to enter into the question as the time of sowing, and of planting. Whatever is to the source of power, and how far the popular eleput into that young heart in the early days of childhood, will bring up, in the summer of manhood, and in the autumn of old age, its crop, either of good or of evil. And, therefore, it is the most important time of life. The future of the world demander way time of life. The future of the world depends upon the sanctity of education. Now, in order that education may be bad, it is not necessary, my friends, to teach the child anything bad. In order to make education bad it is quite enough to neglect the element of sanctity and of religion. It is quite enough to neglect the religious portion of the education. By that very defect the education becomes bad. And why? Because such is our nature, such the infimity of our fallen state,-such is the atmosphere of the scenes in which we live in this world-such the power of the infernal agencies that are busily at work for our destruction, that, educate the child as carefully as you may, surround him with the holiest influences, fill him with the choicest graces, you still run great risks that, some day or other, the serpent of sin will gain an entrance into that young soul, in spite of you. How much more if that young is necessary to remedy this? A power-mark heart be not replenished with divine grace! How my words - a power recognized to be greater much more if that young soul be not fenced round than that of the people or than that of; by a thousand appliances and a thousand defences the property more recognized to me widded not by a thousand appliances and a thousand defences against its enemies | And thus do we see that the principle of bad education is established the moment the strong religious element is removed. Hence it is that, out of the sanctity of marrige springs the the head of armies and empires, and to the meanest sanctity of education in the Catholic Church. And why? Because the Church of God proclaims that the marriage bond no man can dissolve; that that marriage bond, so long as death does not come in to sepathe man and wife—that that marriage bond is the one contract which no power on this earth can dissolve. Consequently, the Catholic woman married

(CONTINUED ON GTH PAGE.)

THE TRUE WITNESS AND CATHOLIC CHRONICLE.—JUNE 7, 1872.

IRISH INTELLIGENCE.

THE MOST REV. DR. MORAN AND THE REV. MR. O'KEEFFE The following correspondence has pass-ed between the Rev. Robert O'Keeffe, of Callan, and the Right Rev. Dr. Moran, Coadjutor Bishop of Ossory :-

"TO THE RIGHT REV. DR. MORAN. "Callan, Saturday, April 27, 1872.

"Right Rev. Sin-It has been announced. more than once in the Friary Chapel of this town that you would administer the Sacrament of Confirmation on a day of next month to the children of this parish in that chapel, but I hereby inform you that I will not allow you to administer that Sacrament to any parishioner of mine, except in my church, and on my presentation of the subject. You cannot be so ignorant as not to know that the parish priest is accountable to God for the proper reception of sacraments by his people, and that no other priest or hishop can administer holy things to his people in violation of his canonical rights. I, therefore, announce to you my determination and that of my two congregations, for whom I shall read this letter on to-morrow before I send it to you, not to permit you to confirm a single child of my parish in opposition to the canons of the Church. Thanks to a merciful Providence, and the implicit confidence of my attached flock in their pastor, I am well able to hold my own, and to 'treat any invasion of my civil or ecclesinstical rights with the moral or physical resistance which may be necessary to repel augression justa moderationem inculpate tuteler. I remain, Right Rev. Sir, your obedient servant, ROBERT O'KEEFFE, P.P.

(The inverted commas are Rev. Mr. O'Keeffe's.) Letter of the Coadjutor Bishop in reply :----

"TO THE REV. ROBERT O'KERFFE.

" Kilkenny, 2nd May, 1872.

"My DEAR FATHER O'KREEFE-In reply to the letter dated April 27, with which you have favored me, permit me to say that 1 am not annoyed in the least by the threats which it intimates. I have exhorted the devoted faithful of this diocese to emu-Inte the virtues and to walk in the footsteps of their late the virtues and to want desire, as it is my duty, to fathers, and it is my own desire, as it is my duty, to minority of twenty-seven on Mr. Smyth's bill. do the same. You will agree with me that I would be unworthy of being ranked among the bishops of Ireland, were I not prepared to follow the example of those heroic prelates who, by their sufferings, maintained the purity and the liberty of the Church, and handed down to us the priceless treasure of our holy faith. They were not deterred by threats from the discharge of the duties which they owed the Church, and they mounted the scaffold with joy, and sacrificed their lives sooner than become hireling pastors, or scandalise their flocks. For my man. part, 1 will be only too happy to receive insultsnay, more, I will joyfully lay down my life, if, by doing so, I may withdraw even one of the straying faithful of Callan from the brink of the abyss on which they now stand.

"As I have said so much on this head, I may add that I never in my life felt so honored as when, on the occasion of my first visit to Callan, one poor man thought hit to insult me. I am more indebted greater honor on me. And I felt that honor the tions of our dear Saviour for love of us.

I have no sentiments in your regard save only those of affectionate paternal love, and I cherish the fond hope that one day I may be able to give you the kiss of peace. At the same time I must candidly assure you that you delude yourself when you still assume the title of parish priest of Callan, and when, in your letter to me, you refer to ecclesiastical canons which have no existence, save in your own imagination. You have ceased to be parish priest of Callan, and any of your former flock who now refuse to recognize the present Roman Catholic administrator are separating themselves from the Catholic Church.

say nothing. But this I will say, that if any of those souls, so dear to Jesus Christ, who are now straying

servants.

B. Disraeli, Richmond, Marlborough, Derby, George Ward Hunt, John Manners, Stafford John S. Pakington, J. Wilson Patten, Bukingham, Chandos, and Malmsbury.

HOME RULE.-Mr. Butt has addressed to the Times letter which that journal characterises as "so temperate in its tone and so plausible in its statements as to indicate a desire and capacity of conciliating public opinion in this country." Mr. Butt declares in his communication that he did not avow in his speech in the debate on the Convention Act any wish or intention of holding a Home Rule Convention in Dublin. He adds that he, "in spite of the Convention Act, yet hopes to see an assembly which shall represent Home Rulers in all parts of Ireland, and which shall formally approve a plan of fraternal union, guaranteeing the authority of the Crown over the connexion between the two countries," and shall also arrange the scheme of a federal Union between the two countries. The Times combats this proposal, and asks what need is there for such an assembly. The writer continues :---

"Why should not Mr. Butt prepare a bill embodying his own published conceptions of a Federal Senate in concert with Mr. Maguire, Sir John Gray, and other Home Rule leaders, and why should it not be circulated among the admirers of Home Rule in Ireland before introducing it into the House of] Commons? There is nothing that we know to prevent the opinion of the Irish people being taken on mutual confidence which is the curse of Irish polities, and would be far more ruinous to Home Rule than it has been to Imperial Government. It is surely a significant fact that neither the veteran Repealer, Mr. John Martin, nor Mr. Blennerhassett, the youngest Home Ruler in the House, voted in the Possibly their absence may have been accidental. But however it may be explained, the notorious fact remains, that it is rare for any considerable number of constructive legislation for the good of Ireland."

In conclusion the Times declines to take Mr. grasped the all-important fact that the movement is an eminently peaceful and constitutional one .- Free-

THE MAGUNE TESTIMONIAL-In an old country which knows nothing of the vices of corruption that grow up in rank luxuriance in a state of subjection to a foreign land ; with a settled Constitution, and a contented people, the lives of public men blow on against it. The chair was taken by Major Anmore or less smoothly in harmony with the traditions of their age. If high reputation follow as the guerdon of their noble deeds, and public honors be to that man that I can say, and were it in my power decreed to them by the voice of their countrymen for to confer any favor on him, I would deem it a duty special services rendered to the State, the Sovereign to do so; for no other person has ever conferred a promptly ratifies the general sense by conferring some special distinction on the favorites of Fortune. more because it was my happy privilege to receive those insults in Holy Week, the time specially set His life may have been one long heroic sacrifice of aside for meditating on the sufferings and humilia- self on the altar of his Country. The more his love and devotion to his native land may have been "And now, dear Father O'Keeffe, rest assured that proved from year to year, the more dislike does he, perhaps, become to the Ruling Powers, for whose antecedents he may have often expressed little reverence; and whose connection with his own unhappy land may be regretted by him as the cause of all her misfortunes and degradation. His own unselfish career may have been a continued protest against the inhumanity of a wicked system of legislation, handed down from the bad old times of usurpation and confiscation; and all his public efforts may have been directed towards undoing the evils produced by an atrocious penal code, and winning back, inch by inch, some of those civil and religious ights of which his fellow countrymen were plunder-

admiring respect those qualities of the man and statesman which endcared him to us, and which we so warmly appreciated. But while we unite with it in doing honor to his genial virtues, eminent talents, and distinguished services, allow us to add the private grief of one who adorned his home and cheered his life so profoundly affects us. Believe her time Shane O'Neill was a power in the North. - as all creeds are equal, according to the law of the the Virgin Mary, and heard confession; and, not-us, our dear Lady Mayo, your faithful friends and English writers do not give a flattering account of land, they should be spared the humiliation of seeing withstanding the distinct voice of their bishops, his character. As a rule they seldom do so of the the Rock with its ancient edifice, &c., handed over distorted their prayer-book to give a colouring to leaders of a people whom they have wronged. At to a rival Church; and trust that Roman Catholics their position. Earnest as these men were they had all events he made himself troublesome to Sussex, will pause ere they commit an act, which is certain not a shred of authority for what they did. Their Northcote, Cairns, Gathorne Hardy, H. Corry, | the Lord Deputy, and that nobleman concerted, with her excellent Majesty Queen Elizabeth, three several and distinct plots for his assassination, each of which ask-is it worth the cost, since Roman Catholics these things in the name of Catholics, but in the was tried and each failed. One of these was to poison | are already provided with places of worship ? Surely, him with wine, and had nearly succeeded; in an- this is the height of brazen effrontery on their part; other the high English carl used his sister as a bait, let them talk on however, for 'tis well known, that was derived exclusively from themselves. What to entrap the wild Irish chief. Well may the sapient | Catholics have too great an esteem and veneration | were the consequence of that? There were facts ashistorian remark that "English honour like English for this consecrated pile, to allow it to remain a coin lost something of its purity in the sister island." If he went further and said that English honour in the despoilers' hands, rarely was worth much when the greed of conquest in foreign countries was awakened, he would not have been far wrong. Shane visited England, and saw Queen Elizabeth, and there is no doubt he would have met with foul play, and probably murder, but that the Court flattered itself he would be useful to English interests. He was recognised as a sort of monarch in the north of Ireland, though on his return a present of wine was made which nearly mon country. We congratulate the Limerick corkilled himself and half his house-hold. Peace, however, did not last long. The elements of peace did not exist. O'Neill fought with the English, made himself master of the North, but at last was brought o ruin and death more by his own countrymen than by the foreign enemy .- Mr. Thomas Croshie's lecture

the Cork Young Men's Society.

WATERFORD HARBOR .- The Board of Trade has approved of an amended provisional order for the renoval of the bar in Waterford Harbor, so as to make any definite plan of this nature, except that want of it a port of call and a harbor of refuge. The may be viewed from every aspect of the grand estimated cost is £50,000

Cashel in trustees has been brought into the House of Commons by Mr. Heron, Sir J. Esmonde, Sir C. O'Loghlen, Col. White, and Sir J. Gray. The bill and left, brings us in front of a wide, castellated states that "whereas it is expedient to vest in trus- archway. We enter, and find ourselves in a large tees the Rock of Cashel for the purpose of the restoration of the Cathedral and the preservation of garden, enclosed on each side by tall, ivy-clad walls, the historical ruins," certain persons therein named with niches at regular distances, in which niches trustees shall form a corporation. The Act, if the of Irish members to co-operate heartily in support | bill becomes law, is to come into operation in Octo- tions of Bishops and Abbots. The hands that rights over the Rock of Cashel, and the buildings or : into dust. Towering up before us,-in its majestic Butt's estimate of the Home Rule agitation, and ruins thereon, now belonging to or possessed by the and turieted grandeur, is the south front of the castle. evidently shows by its tone that it has not yet Commissioners of Church Temporalities in Ireland. or the Commissioners of Public Works in Ireland, shall cease and determine."

COLONEL WHITE, M.P., AS LORD LIEUTENANT OF LARE.—The recent appointment of the Hou. Col. White, M.P., for Tipperary, as Lord Lieutgnant of he County of Clare, gave occasion for a meeting of the magistrates of that county at Ennis, to profess gustine Butler, and there were some forty or fifty Justices present. The Chairman, in opening the proceedings, disavowed any objection to Colonel White personally, but pointed out that as a total stranger to the county he could not have the local knowledge which would enable him to efficiently discharge the duties of Lord Lieutenant, in the election of candidates for the commission of the poace, and the like. Mr. Cullinan, Sub-sheriff, stated that the High Sheriff, Captain Vandeleur, who had called the meeting, was unavoidably absent, but fully concurred in the object contemplated. Lord Duaboyne sent a telegram stating he would bring the subject of the appointment before the House of Lords. Major Charles O'Callaghan moved and Mr. E.J. Armstrong seconded a resolution protesting against the appointment of Colonel White on the grounds that he possessed no property in the county, was not a resident, and had never been a Grand Juror for the county; and that in the opinion of the meeting a slight had been passed, "not only on the | The debate which the motion of Sir C. O'Loghlen gentry of Clare, but on all the landlords of Ireland | zave rise to was a long and seemingly a very animated who reside on their properties, as it clearly demonstrated that in the opinion of her Majesty's govern- | best and was " well got up" for the occasion, he was ment, residence on property gives no qualification supported by but 41, while no less than 216 endorsed for local appointments." Mr. Daniel O'Connell the appointment of the Premier, and declared that "As to your duties in regard to the past, I will days gone by. Hence, if he be a true for local appointments." Mr. Daniel O'Connell the appointment of the Premier, and declared that man, with a strong heart, and an ardent soul, his moved as an amendment, that in the opinion of the the gallant member for Tipperary was neither inlanguage may at times grow forvid with a burning meeting Colonel White was a fit and proper person eligible nor disqualitied to discharge the high duties to fill the appointment; but the amendment found of the Lieutenancy of historic Clare - Freeman. no supporter, and the resolution was adopted. Mr. Richard Stacpoole proposed the second resolution, deprecating an attempt which had been made to introduce religious and political elements into the question of the appointment, and stating that there were 39 Roman Catholic magistrates in the county, and of the last 26 appointments 14 were Catholics, three of the Deputy Lieutenants also being Cath-olics. Major Molony, D.L., seconded the resolution. and it was agreed to, Dr. Cullinan observing if there was any other gentleman in the county who con-curred with Mr. O'Connell he was a "miserable, mean, and contemptible fellow" not to come to the meeting and avow his opinion. He added that he did not think he could apply those terms to a magistrate of Clare. The resolutions were ordered to be forwarded to Mr. Gladstone, Lord Dunboyne, and the county and borough members. In Parliament, Sir C. O'Loghten called attention to the appointment of the Hon. Charles White to the lieutenancy of the county of Clare: and moved that the House had heard with regret that a gentleman duction of the Church of England. I wish they had been appointed lieutenant of Clare who had never resided in that country, was a stranger to its magistrates, and who did not possess that local knowledge of the county and its residents essential to the proper discharge of the duties of the office; and that the House was of opinion that such an appointment was of evil example and ought not to they would reach the middle of the proposed tunnel have been made. The right hon, and tearned gentleman urged that as Colonel White had neither property nor residence in the county he was not pualified for the office, and that the Premier was not justified in being a party to a family arrangement by which an estate was to be transferred to him by his father (Lord Annaly) in order that he might have a colourable qualification. The resolution was second-ed by Mr. II. Herbert. The Marquis of Hurtington, admitting that the resolution was a direct vote of censure on the Irish Government, insisted that the possession of property was not a legal condition, and that fitness for the office, combined with residence, was the only qualification for the office, and he was about to reside for a portion of the year on a considerable estate within the county which his father intended to transfer to him, Mr. Heron defended the appointment, and quoted several precedents to show that the sons of large landed proprietors had been elevated to similar distinctions. Mr. Staepoole spoke to the unpopularity of the appointment in Clare, and insisted that the vice-lieutenant of the county would be the Crown Solicitor of Ireland-Mr. William Lane Joynt. Mr. Ralph Osborne thought the Government was entitled to thanks rather than censure for appointing so eligible a person as Colonel White, and quoted an old proverb which said that if an Irishman was to be reasted, there would always be found two Irishmen ready to turn the spit. Sir D. Corrigan also expressed approval of the appointment. Colonel White (who was labouring under severc indisposition) spoke of the pain which the discussion occasioned him. If he had consulted his own feelings he might have been disposed to retire from the position, but he felt that, in justice to him-self and to the people of Clare, he ought not to withdraw, as he believed that his appointment, how-ever objectionable to a clique, was not unacceptable to the great majority of the gentry of the county.

to perpetuate animosity between themselves and authority was summed up in these words : "They their Protestant brethren-and then unblushingly single moment longer than is absolutely necessary,

THE NEW MAYOR OF LIMBRICK-Mr. J.J. Cleary was unanimously elected Major of Limerick at a special they would take the responsibility of people's souls meeting of the Municipal Council on Friday, proposer, Mr. Laurence Kelly, spoke as a Home Ruler, said he was glad to find that a necessity existed which nothing but Home Rule could satisfy, and declared that Mr. Cleary agreed with those principles, and would seek Home Rule for the benefit of their Comporation on the appointment of a Chief Magistrate who holds that Ireland can never prosper till she has the management of her own affairs. Mr. Cleary is a Catholic. The late Mayor, Alderman Mahony, was a Protestant and an opponent of Home Rule.

A VISIT TO SLANE CASTLE .- This fine castle and estate, the property of the Most Noble the Marquis of Conyngham, would more than repay a good long journey, if only to gaze on the beautiful scenery-in fact, the variety of bold, picturesque scenery which architectural castle, is more than I can even outline The Rock of CASHEL -A bill to vest the Rock of to the indulgent reader's mind. A short walk, along a broad, well-kept avenue, with the edges neatly lined, and the demesne stretching away to the right square piece of ground, laid out as a quaint flowerare boldly excented and well-preserved representaer 1, 1872, and "thereupon all the property in and (chiselled them must have, centuries ago, crumbled Many hundred feet below where we stand is the Boyne, tumbling along in mad fury towards the sea. its banks covered on each side with umbrageous foliage and noble forest trees. Passing round to the east side, along a wide asphalted walk, we pause underneath what is known as the Round Boom, or King George the Fourth's Chamber, and with our hand resting on one of the cannon which boomed forth a welcome to the then monarch of these realms, and at the time, 1821, the guest of the Marquis of Conyngham, we survey a landscape and scenery such as no master in the art of painting could mithfully transfer to canvas. Beneath us lies a wide-stretching valley, with a river running through its centre, spanned by several rustic bridges, and dotted here und there with several varieties of the coniferous tribe, which in this favoured locality has attained noble dimensions. Rising up holdly from this beautiful valley, are fine hills thieldy covered with ornamental trees. To the right is the Hill of Slane, crowned with the ruins of its ancient abbey, with its lotty steeple, which, in its hoary grandeur, seems to be the solitary guardian of all round; and to the left, in the far distance, with the fine undulating country between, is the hill of Barristown, still covered with timber trees.—Guidener's Record.

> THE LIEUTENANCY OF CLARE -This groat Parliamentary battle has been fought, and has resulted as was generally anticipated and universally desired.one, and although the honourable baronet did his

imitate Rome to its fullest possible extent." To do garb of Protestants, was not the way to uphold truthor make men honest. The authority of these men sociated with their assumed authority which were simply a shame and a disgrace to any body of men. To people in doubt, these men who had defied their bishops said, in the most soleunn way, that His on their shoulders. In such servitude did this authority of the Ritualists hold people that-would an English audience believe it ?- they dictated to their flocks whom they should see, whom they should know, and whether or not they should visit their friends. Where was the Catholic priest who dared do such a thing as that without bringing down upon him the severest consure of the church? He spoke strongly with facts present to his mind. He knew of people held in a servitude which was simply appalling. He had letters in his possession on these points from persons who were becoming Catholics, which, did he read them for the congregation, would be scarcely believed. Surely those men did not know the mischief they were doing. He should be sorry to call them dishonest, because he could not think men would be dishonest in matters so sacred ; but he could not reconcile the amount of perversity they exhibited with the character of the movement. In conclusion he besought his hearers to keep themselves unchained by such authority. He asked them as Englishmen who boasted of their freedom to keep it in their own hands.

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DEATH OF LORD GIFFORD .- We have to record the leath of Lord Gifford, which happened on Monday, May 10, at Ampney-park, his residence in (Hocoster-shire, at the age of 55. The deceased nobleman, Robert Francis Gillord, second Baron, was the son of Robert, first Lord (better known, in legal circles at least, by his former designation of Sir Robert Gifford, Master of the Rolls), and he was born in March, 1817. He was educated at Harrow and at Trinity College, Cambridge ; and he succeeded to the family honors while still a minor, at the death of his father in 1826. He was formerly a lieutenant in the 6th Dragoon Guards, and was well known in sporting circles after his retirement from the Army. Lord Gifford married in 1345 the flow, Frederica "harlotte Berkeley, daught or of the late Lord Fitz-Hardinge, by whom he has left a youthful family. He is succeeded by his eldest son, the Hon, Edric Frederick Gifford, who was born in 1849, and is a lientenant in the 83rd Foot .- Times.

Of your charity pray for the repose of the soul of Richard Dyneley Dyneley, J.P., D.L., West Riding, Yorkshire, who died May 3rd, fortified by all the rites of the Church.—*R.I.P.*

It is said that the building of a Catholic cathedral will shortly commence at Oxford.

ST. PATRICK'S MANCHESTER .--- On Sunday afternoon 5th May, his Lordship the Right Rev. Dr. Turner, Bishop, of Salford, administered the sacrament of Confirmation to upwards of seven hundred persons. His Lordship expressed his gratification at having so large a number presented to him, and briefly addressed them on the solemnity of the occasion.

THE ARCHMBHOP OF WESTMINSTER IN THE HOUSE OF Longs.-During the debate on the Liquor Bill in the House of Lords, the Archbishop of Westminster, vho was present, was an object of much attention. His Grace stood at the throne end of the House, and immediately outside the bishop's beach. The Duko of Cleveland had a long conversation with him ; sohad the Bishop of London, and when the Bishop of Winchester entered and was on his way to the Epis copal bench, he shook the Archbishop warmly by the hand.

away from the fold of truth, still hear your voice, it to the Sacraments of God, and to the one saving fold of the Redeemer; for, without returning to this unity of the Church of Christ, they can have no participation in the Sacraments of Confirmation or in our other holy Sacraments.

"The Feast of St. Athanasius, which we celebrate to-day, reminds me of how strenuously that holy doctor laboured in his day to prevent schism, and how the dreadful punishments of God fell on the impious leader of the Arians. I trust that all true children of Christ throughout Ireland will unite with me in praying that no schism may ever distract our poor Church, which has assuredly suffered enough during the past three centuries; and should any one be so foolish as to refuse to hear the Church of God, which is the pillur and the foundation of truth, I pray that God may visit him, not in wrath but in mercy, and may bring him back speedily to the fold of salvation.

"Thirteen centuries ago the great ornament of our Church, St. Columbanus, thus addressed Pope Boniface :--- We are the scholars of St. Peter and St. Paul and of all the disciples subscribing by the Holy Ghost to the Divine canon. We are all Irish, inhabitants of the most remote part of the whole world, receiving nothing save what is the evangelic and apostolic doctrine. None of us has been a heretic, none a Jew, none a schismatic; but the faith just as it was at first delivered to us by you, the suc-

cessors of the Apostles, is held unshaken, . . We are bound to the Church of St. Peter, and although Rome is great and illustrious, it is only through the chair of truth that she is great and renowned amongst us.' We are indebted to the blessing of our Apostle, St. Patrick, for the privileges thus enjoyed by our Church. Oh ! may that blessing of our Apostle ever remain on our poor country ; and may it ever be our boast and our pride that we allow no schism to take root amongst us. Praying that the God of peace, of mercy, and of love may ever guide our steps, believe me to remain, yours affectionately in Christ,

" † PATRICK F. MORAN. " Rev. Robert O'Keeffe, Callan."

Commenting on the above the Dublin Freeman closes by saying :- "Let us carnestly trust that this noble and touching letter will strike a responsive chord in the breast of him to whom it is addressed; that the spirit which breathes through its every line i ay awaken a corresponding feeling; that, in a word, it may prove the beginning of the end. Good men, even outside the pale of the Catholic Church, are weary of a spectacle-all the more deplorable because it is unique-of a spectacle which is a dark spot on that unsullied record of unbroken unity, on that white robe of harmony and brotherly love which has ever been the peculiar glory of Irish Catholicism.

THE LATE LORD MAYO. - The following is the letter of condolence addressed by the members of Mr. Disraeli's Cabinet to Lady Mayo :---

"London, April 11, 1872.

"DEAR LADY MAYO-We. the late colleagues of Lord Mayo, bound to him by the tics of friendship as well as political regard, while we will not presume to obtrude upon you topics of consolution in

indignation as he speaks of the wrongs inflicted on a is your duty to exhort them to return without delay noble race ; and, in proportion as his bosom swills with grief, and his heart expands with sympathy for his kindred, will he often use words that have an unpleasant ring in the cars of courtiers. It is not surprising therefore, that no State-honors are in store for him, who has the "Curse of Swift" in being a man of genius and an Irishman; for, of such as he, was it truly said by the National Poet.

> "Unprized are her sons till they've learned to betray,

Undistinguish'd they live, if they shame not their stres."

All the more fitting, therefore, is it that such a man as we have described-let us say such a patriot as John Francis Maguire-should receive from his own countrymen that recognitition and reward for eminent public service, for sterling honesty, and for distinguished talents, which would undoubtedly have long since been showered on him by the English Government and Crown if he had been base enough to follow the example of some who now sit in high places in Ireland.

We cordially endorse the sentiment expressed by the Cardinal Archbishop of Dublin-that " a national debt of gratitude is due to Mr. Maguire,"-a sentiment so eloquently endorsed by other eminent prelates of the Church in Ireland, in those warm tributes to life-long, able, and uncompromising advocacy of Catholic claims which have been quoted in the advertisement of the "National Testimonial Committee," which has appeared in our columns for some weeks past. His Grace the Archbishop of Westminister also warmly approves of the proposed presentation, which is the best public means of conveying that the Catholics of the United Kingdom are not insensible to Mr. Maguire's eminent claims upon their gratitude. His Grace writes to Mr. MacCarthy, of Cork, the hon. sec. of the committee :

"I have very great pleasure in uniting with the Bishops and Faithful in Ireland in presenting to Mr. Maguire an expression of our gratitude for his long and zealous services.

He has rendered by his writings, and especially by his life of Father Mathew, and by his work on the Pontificate of Pius IX., a real service to religion and to the Church.

During the many years I have known him in London I have found him a faithful and out-spoken Catholic, always prompt and forward in promoting every effort on behalf of religion, both in and out of Parliament.

It gives me, therefore, a real gratification to offer my testimony of gratitude to him in union with you all."

We are glad to find that the movement, which appropriately originated in Mr. Maguire's native city of Cork, has been taken up by the whole country, of which he may be called the tried and faithful representative. And we feel assured that not only throughout the realm, but also in America and Australia, his grateful fellow-countrymen will be only too eager and happy to unite in honoring a true man, of whom Ireland may well feel proud .-- Catholic Opinion.

SHANR O'NEILL AND QUEEN ELIZABETH -Her politics unhappily brought her into connection with Ireland. One of the proudest monuments of her history is offer you this tribute of our heart-felt sympathy.— entitled Pacata Hibernia. I confess it is with shrink-The whole nation has recognised with sorrow and ing that I peep under the lid of this Charnel house. the motion, 41; against, 257.

GREAT BRITAIN.

THE PRESENT MOVEMENT TOWARDS CATHOLICISM IS Exclash-Monsignor Capel commenced, on Sunday vening, May 5th, in the Pro-Cathedral, a course of ermons on the above-named subject. Having hosen for his text the words of Our Lord, foretellag that there shall be one Fold and one Shepherd, the preacher proceeded to develop the meaning of the text. A considerable portion of the sermon (which was introductory in its nature) was devoted o pointing out the errors of the Pusevites. They speak, said the preacher of receiving the Blessed Sacrament, and also of giving benediction with the two species. It is dishonest, say they, to imitate Catholics and yet not to ito so. They talk of buying altar-breads at Burns' and Oates because we do, as if the Real Presence was the result of their taking that course. They imitate the later works of the Catholic Church, and they take our books, mistranslate them, and then pat them forth as the prowould spread genuine translations, but not as Church of England works. The preacher next spoke of some Protestants who would not attend the Catholic Church in England but did so regularly in France. If religion were to be geographically arranged, he would like to know what would be their creed when between France and England. What has the real Catholic Church to do with these mere externals? The High Church party claimed private judgment but that is not Catholic doctrine. The tonsure does not make the monk. There were some who spoke of the High Church movement as being conducted by Jesuits in disguise, but Catholics had nothing at all to do with it. The High Church party would persecute Catholics even more than genuine Protestants would. I have known, said the preacher, a father and mother turn out their child for becoming a Catholic, and I know that their letters are most bitter. To such I say-be honest and carry out your own ideas to their legitimate conclusion. If you wish for our Sacraments and our vows enter the Catholic Church. At first Dr. Pusey and others held the hearts of many in their hands, but the movement grew beyond their power. The The hand of God could alone effect the change. prayers of the Church, the kindness of England to the refugees and, later still, to those suffering in France, would all bring down blessings on the sincere. The preacher, having spoken of the greatness of the Catholic Church, and of his duty as a pricat to spread the gospel, glanced at some of the results that had arisen from the movement towards Catholicity. It was a fact, for instance, that baptism had been more regularly attended to in England during the last twenty years. It was also true that religion was not now considered to mean a servant carrying a book behind one in state to church, but that it was something more practical, for all hours and all days. There was, however, too much following of individuals. Many who shuddered at the infallibility of the Pope, believed in the infallibility of Mr. This and Father That. Let them fix their eyes on that Church whose earthly head sent seventy Archbishops of Canterbury to rule here. May God give them the wisdom to see and the courage to act, and they would thus serve Him here and enjoy Him for all eternity.

UNITED STATES.

DEDICATION OF THE NEW CHAPEL OF THE CHERCH or Our Lany or Victory, BROOKLYN .- The beautiful Chapel of the Church of "Our Lady of Victory," at Throop Avenue and McDonough St, Brooklyn, was dedicated on May 26, in the presence of a large concourse of people, Bishop Loughlin officiating ; the Rev. Fathers Keegan, O'Rourke, Byrnes, Cochrane, and O'Hara assisting. The sermon was preached by the Bishop. His text was the 11th chapter, 33d verse of St. Paul to the Romans : "O the depth of the riches of the wisdom and the knowledge of God," &c. The new edifice is a beautiful one. It is in the Gothic style, 100x46 feet, built of granite, with a state roof and brass-mounted iron railling; the windows are of colored glass, and each bears the likeness of some saint. On the left of the altar is the choir, and on the right the vestry. There are 115 pews, which will accommodate 600 persons. The cost of the building when finished will amount to \$30,000 .- N. F. Tablet.

CATHOLIC STATISTICS OF BOSTON .- The diocese of Boston was established in 1808. Its first Bishop was Rt. Rev. John B. Cheverns, consecrated Nov. 1 1810; was called to France, and afterwards created Cardinal. Bishop C. was succeeded by Rt. Rev. Ben. J. Fenwick, who was consecrated Nov. 1, 1825; died August 11, 1846. Bishop Fitzpatrick succeeded Bishop Fenwick, and was consecrated March 24, 1844; died Feb. 13, 1866. The present Bishop is John Joseph Williams, D.D., consecrated March 11, 1866. There were in the diocese, according to the Catholic Almanue for 1872, 96 churches, 6 building, 26 chapels and stations, 157 priests, 75 clerical students, 1 college, 3 female acadenties 12 parochiol or free schools, 3 hospitals, 6 orphan asylums, 565 orphans; Catholic population about 300,000.

A candidate for a situation as school-teacher in Florida, being asked the shape of the earth, replied, "Well, some folks likes it round and some likes it flat, and I've ginnerly teached it both ways."

The Louisville Ledger says in some portions of the south it is becoming dangerous to use even the word "niggardly," the substitute therefor being coloredly."

CHICAGO, May 29 .- A fearful tornado passed over the town of Crete, Nebraska, this morning, demolishing several houses. It is reported two persons were killed.

A western publisher lately gave notice that he intended to spend fifty dollars for "a new head" for his paper. The next day one of his subscribers dropped him the following note: "Don't do it— better keep the money and buy a new head for the editor."

MEAT PIE.-Cut up some pieces of good, tender raw beef or mutton, season with pepper, salt, and if liked, one fine minced onion; boil a half dozen good sized mealy potatoes, mash smooth and wet with enough milk to form a dough or make the crust; salt to please the taste, roll full half an inch thick and line a buttered dish enough to hold the meat, add a teacup of water, or less, if the pio is to be for a small family. Then roll out a thick crust of the potato, covering the top of the pie at least an inchthick, and bake about an hour and a half.

AND CATHOLIC CHRONICLE.-JUNE 7. 1872. THE TRUE WITNESS

The True Witness AND CATHOLIC CHRONICLE, TRINGED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JUNE 7, 1872.

ECCLESIASTICAL CALENDAR. JUNE-1872.

Friday, 7-Sacred Heart of Jesus. Saturday, 8-St. Peter Celesline, P. C. (May 19.) Sunday, 9-Third after Pentecost. Monday, 10-St. Margaret, W. Tuesday, 11—St. Barnabas, Ap. Wednesday, 12—St. John of Sun Facundo, C. Thursday, 13—St. Anthony of Fadua, C.

NEWS OF THE WEEK.

Up to the morning of the 3rd inst., no ar rangement betwixt the British and the United States Governments, had been completed. The British Government stands out for amendments to the supplementary article agreed to by the Senate, and to these demands President Grant refuses to accede; so that after all it is still to be feared that the Washington Treaty, from which so much was expected, will prove a failure. The Geneva Tribunal is to meet on the 15th inst.; and unless an arrangement betwixt the two countries be speedily arrived at, nothing can be done. The point now at issue seems to be this :- The British government prepared an article to be adopted by the U. States which aimed at giving an explicit definition of the term "indirect claims;" this definition the Senate in its amended article supplementary, leaves out, and hence the difficulty. In a few hours, perhaps before we go to press, we shall learn that the Washington Treaty is at an end.

When we last wrote on the subject, we expected that M. Chauveau's proposed amendment introduced during the New Brunswick School Law debate would be carried, and would solve the very difficult problem with which the Federal Government has to deal. The result has convinced us of error. M. Chauveau's amendment came on for discussion on Wednesday, the 29th ult., and it was at once evident that, though supported by many of the usual friends of the Ministry, by the Ministers them

proposed it would receive Ministerial support, and having received an answer in the affirmative it-was moved and carried that the question of the constitutionality of the said school law should, if possible, be submitted to the Judicial Committee of the Privy Council."

This decision of the Dominion Parliament removes the question of law from the troubled arena of politics, to the calm, and more dignified sphere of the Courts of Justice, and we therefore deprecate the making of it, in any sense, a party or political question-a cheval de bataille for either Ins or Outs to bestride. On the question of principle, or the intrinsic merits of the New Brunswick school law, the Dominion Parliament has, in accepting Mr. Colby's amendment, and by a large majority, expressed its opinion. By a majority of 117 against 42 it has expressed its "regret" that the law as it now stands is so unsatisfactory to the Catholics of New Brunswick; and its "hopes" that the obnoxious law may be so modified at the next session of the New Brunswick legislature as to remove all causes of discontent-"

So far then a great moral victory has been won for the Catholic cause.

On the question of law, however, as serious doubts exist amongst the ablest lawyers, on both sides of the House-Ministerial and Opposition, in the mind of Mr. Blake, as well as in that of Sir John Macdonald, as to the strict constitutionality of the legislation that the House regrets, and hopes to see speedily modified—it has been determined—since a political and legislative body is incompetent to deal with questions of law-to invoke and accept the decision of the highest legal tribunal of the British Empire. From this tribunal, removed far above the storms of politics and of party, breathing the pure invigorating atmosphere of justice, we may confidently expect an unpre- a "surprising increase" of monasteries, schools, udiced decision ; not on the merits of the New Brunswick school law-for that question is not submitted to it-but upon its constitutionality, or harmony with the terms of the Confederation Act. For that legal decision we wait in patience, and in strong hopes that it may prove favorable to our cause; and in the meantime we must deprecate all attempts to make out of it political capital, in the interests of either one party, or the other.

This then is the actual position of the New Parliament has, virtually, accepted, and appealed to, the Judicial Committee of the Privy Council, as a Supreme Court, to hear and determine upon a question of law involving the | heavy pecuniary penalties to register themrights, respectively, of the Federal and Provincial Governments. This is exactly the State Rights, and so thorough is our hatred of social disadvantages, Catholicity has increased losses which by apostacy it has had to dethereunto, that we accept the situation with almost satisfaction. We might indeed have | penal laws must for this purpose be re-enacted. gained a more complete, but only momentary, in whole or in part, and the State must impose triumph, by asserting the right of the Federal Government to interfere with the Provincial imposes on none of its other subjects,-I'ro-Government of New Brunswick, and to annul testants, Jews, Mahometans, or Heathen .-its acts. But this triumph would have been That this is what the Witness means, that this difficult thing to determine the time when the dearly, too dearly, bought, in that thereby a is the only meaning of which his words are majority of the population of the U. States dangerous precedent would have been established, and an unlimited, because not strictly defined, power of control over the local governments would have been conferred upon the Central or Dominion Government. It would be the death-blow to State Rights, the most precious of our political endowments, to constitute the Federal Government judge on a question of law arising out of the rival pretensions of the Local and the Central Governments. PROCESSION OF THE BLESSED SACRAMENT. -Sunday, the 2nd inst., was a beautiful day for the grand ceremony wherewith, in Catholic countries is celebrated the Feast of Corpus Christi, in commemoration of the institution by Our Lord of the Holy Sacrament, wherein He gives Himself as the bread of life to those whom He has redeemed with His most precious Blood. All that the Church can display of pomp on this occassion, is by her resorted to in order to testify her faith, and her gratitude to her Spouse the King of Kings and Lord of Lords, Who not only deigns but delights to dwell amorgst the children of men. About 9.30 A.M., the different Societies and Confraternities, with their appropriate banners, having assumed their assigned places, the Dais, beneath which was carried, by the Very Rev. M. Truteau, Grand Vicar of the Diocess, the Blessed Sacrament, passed out through the portals of the church of Notre Dame, and thence proceeded along the line of route indicated in our last. All along St. Joseph Street, from McGill to Mountain Street, the way was handsomely decorated with arches of evergreens and flags; and the fervent piety of the dwellers in this section of the City was thereby conspicuously demonstrated; indeed with, and put its veto upon, the obnoxious we cannot bestow too much praise on the zeal

Premier whether should such an addition be suburbs. At the junction of the St. Joseph, with Mountain Street a handsome altar, or reposoir had been erected, before which the Procession halted, and from which, after the singing of the Tantum Ergo, Benediction of the Blessed Sucrament was given. The route was then continued along St. Antoine and Craig Streets, and the Church of Notre Dame was reached about 1.30 p.m. Here Benediction was again given, and the Procession broke up. Everything passed over with the utmost

order, and, on the whole, we have never witnessed a finer celebration of the august festival than that of Sunday last. The length of the procession may be judged of from the fact that it took upwards of an hour and a half for it to pass a given point.

In confirmation of our thesis that without State aid Protestantism cannot, and never has been able to, hold its own against Romanism and that wherever the two forces have been left free to fight out the battle, without State interference, there the Catholic Church has triumphed - we find the Witness of the 23rd ult., invoking State interference in England, to check the "surprising increase in England, of monasterics, num neries, schools, churches - and in fact all the machinery of the hierarchy."- Witness, 23rd May. Our contemporary says:---

"The popular sentiment is that the Romanists have had too much. • • Yet they still ask for more. A bill has lately been introduced to Parliament by an Irish member, which ostensibly enacts the repeal of certain 'disabilities,' but really seeks to restore to Romanism its former ascendency in Great Britain. Full rights and privileges are alrendy accorded to Romanists, even extreme concessions have been granted in order to conciliate them. • • • But there is a limit to this policy of conciliation."---Ib.

We have it here admitted that Catholicity has made, is making, rapid progress in England; for otherwise there could not have been and churches.

But certainly this rapid progress has not been due to State aid, or to any secular influences; for, in spite of the "popular sentiment" [paper-published in Buffalo thus alludes :--to which the Witness refers us, we defy our contemporary to mention any one right or privilege, by law accorded to Romanists, which is as in the New England States. There the original not also in like manner extended to every religious denomination in England. Catholies in | fact labor under some exceptional disabilities; as for instance, certain high offices of State are ministry." Baunswick school question. Our Dominion closed to them; exceptional legal obstacles to their acquisition of property are interposed by the State; their elergy and teachers, as in the case of the Jesuits, are by law compelled under population is positively increasing --- by imselves; and besides these legal "disabilities," they are subject to a social persecution which | course of policy that some weeks ago the TRUE amounts to ostracism. To become a Catholic WITNESS recommended should be adopted; in England, is to become a pariah, or social and so jealous are we, as Conservatives, of outcast. And yet, in spite of these legal and the advantage of the latter, in spite of the many centralisation in government, and all that tends in England, is increasing, and in the opinion plore; but day by day, as the number of Cath-

all oppression to Dissenters, for they cannot expect that a Baptist parent will be satisfied to pay a tax for the promotion of infant baptism, or that a Pres-byterian will be willing to send his son to a Church to pray for a blessing on the order of Bishops. These attacks on freedom of conscience must be relinquished, and probably will be so before any long time shall clapse. The state of Ireland in respect of education is more critical. Unless speedily checked by the House of Commons, the Ultramontane party which had so signal and triumphant a victory last year at Rome will next year gain a triumph equally signal at Dublin. For my part I only say that this is not a time when either the Liberal clergy of the Establishment, or the Protestant Dissenters ought to go to sleep.

This too is very plain. The State must distinguish in its legislation betwixt Protestant Dissenters and Catholics, and in favor of the former. The religious scruples of the first, irrespective of their intrinsic merits, must be respected; but unless checked by the House of Commons, i.e. if the latter remain neutralthe ultramontane party will be triumphant in Dublin. This is exactly what the TRUE WITNESS says. Where the State is only neutral, the Catholic Church will triumphs

The question whether there are any reasonble grounds for expecting that the U. States will ever become Catholic ? that is to say Catholic in the same sense that they are now Protestant-is much discussed by the Catholic press of the U. States, and the answer given is for the most part in the affirmative. The Catholic Review published in Brooklyn, has an able article on the subject, in which it indicates several causes now in active operation in the North Eastern States of the Union especially, all of which are favorable to the relative increase of the Catholic population. Amongst these causes he enumerates one, often alluded to by Protestant ministers and by Protestant medical men, of which the immediate consequence is the rapid diminution of the native born Protestant population to whom, exclusively, its operation is limited. Amongst the Catholics of the same States this cause is unknown, or at all events very rare indeed. To this cause the Catholic Union-a newly established, and ably conducted

"The evil here spoken of is prevalent amongst hose outside of the Church all over the country; but nowhere is its presence made manifest so plainly Puritan stock is fast dying out, and a few more decades of years will probably place it amongst the things of the past. So great has been the increase of the terrible crime mentioned by the Review that it has attracted even the notice of the Protestant

Whilst on the one hand, owing to its unmentionable crimes the Protestant stock is actually dying out," on the other hand, the Catholic migration; by births, for Catholic unions are prolific; and by conversions. In the last quarter of a century therefore, the relative strength of the Protestant and Catholic populations has greatly altered, and altogether to o'ic churches, of Catholic schools, and of the

that must be attributed the great losses which have occurred amongst the second and third generations of Catholic immigrants; and this cause removed, the effect will disappear.

On the whole then the prospects are, we think, bright and encouraging for the triumph of our holy faith on this Continent. We look for no sudden and violent change; but we in. ticipate a steady leavening of the whole mass; we expect to see the tree that has sprung from the seed that was but as the smallest of seeds, become a great and stately tree, covering the land, and beneath whose boughs and refreshing shade all the dwellers therein shall be blassed Amen.

The Ballot Bill has at last got through the House of Commons in safety, and is about to be sont up to the Lords. In what shape it shall emerge if ever it emerge at all from their Lordship's House, remains to be seen. That it will be violently assailed, both in its principle, and in matters of detail, may be expected,

Three views as to the manner in which the right of franchise should be exercised, obtain, According to one, the Franchise is a public trust, confided to a limited number, to be exercised for the benefit of all, and therefore, publicly. Another view is, that the right of Franchise in the actual social condition of the Empire, often cannot be freely exercised by its owner, if not secretly exercised ; this view leads us to the Ballot, and the right of the elector to give his vote secretly.

The third view is, that a mere permissive secrecy would be useless to protect the voter in the exercise of his franchise rights; that therefore the voter must vote secretly, under pains and penalties for divulging his vote, by wilfully displaying his ballot ticket.

Of these three views, the first is the most strictly logical and most in harmony with the principles on which the representative system in Great Britain is based ; the second is illogical, because more permissive secret voting would afford no antidote, or protection against either bribery or intimidation; whilst the third, though also strictly logical, is uttorly incompatible with personal liberty.

In its favor however it may be urged, that some other public functions are exercised under the obligation of secrecy. Members of a General Court Martial are we believe not allowed, unless when released by special Act of Parliament from their obligation to scorry, to divulge why or on what grounds their verdict was given; and in the case of the unfortunate Admiral Byng, whom the British Government of the day shot in order to encourage the other Flag Officers in the Royal Navy, it will be remembered that a Bill was introduced into Parliament, but rejected by the Lords, for releasing the members of the Court Martial that had condemned him, from their oath of secreey.

The Gazette pronounces an opinion in favor of the proposed changes in the electoral divisions of Montreal - thinking they will secure to all classes of our mixed community, a fair share in the representation in Parliament. The Montreal Herald takes a less favorable view of the proposed changes than does the Gazette. There are many, too, who fear that these changes will tend to deprive the Irish Catholics of this City of the political influence to which by their numbers they are entitled,-Our English Protestant friends are woll represented. Scarce a third of the population, they have already one-third of the representation .-This no one grudges them; but they are not entitled to more; and in Upper Canada, Ca tholic minorities do not enjoy so much.

selves it would be opposed. In this dilemma Mr. Colby moved an amendment to the following effect :---

"That this House regrets that the School Act recently passed in New Brunswick, is unsatisfactory to a portion of the people of New Brunswick, and, hopes that it may be so modified at the next session of the Legislature of New Brunswick, as to remove all causes of discontent that may now exist."

Sir John Maedonald, in the name of his colleagues signified his approval of this amendment, which, after some further discussion was carried in lieu of that proposed by Mons. Chauveau, by a large majority.

Mr. Blake then made a powerful speech on the question, in which he expressed "great doubt and hesitation as to the true interpretation of the law regulating the school law in New Brunswick; there was great reason he said in the conclusion arrived at by the Minister of Justice, but there were other considerations which made him hesitate." Mr. Blake we believe enjoys a high reputation for his legal knowledge, and he too seems to doubt whether the late action of the local legislature of New Brunswick, be in violation of the letter of the law as contained in sect. 93 of the British North America Act; but he also expressed his regret at the action of the said legislature, from which we conclude that he is of opinion that thereby the spirit, if not the letter, of the law has been violated to the injury of the Catholic minority of that Province. Mr. Blake therefore suggested exactly what, some weeks ago the TRUE WITNESS ventured to suggest as the most obvious solution of the difficulty, viz.that the opinions of the law officers of the Crown, that is to say of the Judicial Committee of the Privy Council, on the legal question of the constitutionality of the New Brunswick .School law, be obtained; and he moved that a clause to that effect be added to the amendment proposed by Mr. Colby. If the decision of the Judicial Committee should be adverse to the New Brunswick Legislature then of course without infringement on the Federal principle in our Government, or encroaching upon State Rights, the Dominion Government will have the undoubted right to interfere school law. Mr. Blake having asked the exhibited by our citizens of the St. Joseph

of the Witness must be checked. The old

obligations or burdens on Catholics which it Catholics enjoy by law in England is a somewhat restricted, and precarious toleration; that they have no single legal right or privilege of any kind which is not possessed as fully by therefore if they have "too much" they must low-subjects.

notoriety, and whom Punch aptly depicted as from a letter by his No-Popery Lordship, read amongst the things of the past. on the 3rd May last, at the annual meeting of the "British and Foreign Schools Society." struction must be faulty and inadequate," their system of teaching:----

possession of the means of education in Ireland, and the Jesuits of Oxford are working hard to acquire the education of England. Let us hope that these machinations will be resisted by the lovers of religious liberty in England, and in Ireland."

The religious scruples of Protestant Dissenters are to be respected ; but those of Catholics must be trampled under foot of a Protestant majority in the House of Commons; for His Lordship continues :---

It is to be hoped that next year the members of the Government will declare themselves enemies of of giving this precious education to the young, | House.

Catholic clergy augments, these defections diminish.

Now if we assume that the causes that have long been, and are actually at work shall continue to operato, with but equal force, it is no susceptible, is plain from this:-That all that | shall be Catholic ; and though it is not to be expected that, even then, the Catholic religion will be by law recognised as the religion of the country, or that any particular political status will be accorded to its ministers, and its peo-Jews, and by Protestants of all sects; and that ple-still with a great preponderance of the Catholic element in their several populations, be deprived of something which they actually these States would be to all intents and purhave, or hold only in common with all their fel- poses Catholic States; and their legislation would at all events be brought into harmony Earl Russell, of Ecclesiastical Titles Bill with the principles of the Catholic religion. Their ancient liberties for which under God, a London gamin, chalking up in large letters, they are indebted to the old Common Law of " No Popery" on the walls, and then running | England-itself the product of a Catholic ageaway-comes out in the same strain, as the and which precious inheritance the first emi-Witness, and thus bears his testimony to the grants brought with them across the Atlantic, truth of our thesis; since, Catholicity, in spite | will be confirmed. and placed beyond the reach of the disadvantages, legal, and social, under of the disintegrating tendencies of modern which it labors in England, is constantly en. | liberalism; education will cease to be Godless; croaching upon Protestantism, supported as and the essentially Protestant institutions of the latter still is, by some of the old Protestant | the country, such as Divorce and Free Love, penal laws. We cite the following passages | together with Puritanism, will be counted

But will the causes now at work continue to operate, and in the same direction ? We think Having given it as his opinion " that any sys- | that they will, and with ever increasing force, tem of teaching which omitted religious in- so that the process of Catholicisation will continue with ever increasing velocity. There are His Lordship refers to the efforts made by plenty of signs that the disregard for morality. Catholics to combine religious instruction, with especially as regards the sexual relations, to which the rapid dying out of the old Puritan "The Jesuits of Rome are endeavoring to gain | stock of New Eegland must in great part be attributed, is steadily on the increase; this as. sures us that the Protestant population will, continue to decline in point of numbers. On the other hand, as the Catholics increase in numbers and in wealth, it will be the easier for them to establish their own schools, and to give their children a good education, free from the deleterious influences of the Common School system. It is to the want of the means hitherto day, when he had attended the debates in the

THE REFORMATION IN ITALY .- The progres that Protestant principles are making in some parts of the Italian Peninsula is well illustrated by certain modifications in Our Lord's Prayer lately made in honor of Mazzini the great her of Protestantism, the lamented teacher of Evan gelical Sunday schools. Of the nature of the modifications alluded to, our readers may judg from the first line of the Reformed Lord' Prayer, as amended by Italian Protestants-"Our Father Mazzini, who art in heaven" &c &c., &c. This will suffice to show what pro gress the Reformation is making in Italy.

DR. LIVINGSTONE .--- We know not what t believe with respect to the whereabouts an actual condition of this justly celebrated trave ler. We hope that the reports of his safet may be confirmed; but certainly hitherto the have not been confirmed, either by lefters from the Doctor himself, or from any one who ha actually met and conversed with him.

DEATH OF THE HON. SANDFIELD MA DONALD .--- This gentleman, whose name h long been so familiar to all acquainted with Canadian politics, died at Cornwall on the afternoon of Saturday, the 1st instant. T funeral took place on Tuesday.—R.I.P.

Mr. Macfarlane, M. P. for South Perth, did somewhat suddenly on Saturday morning. He had been ill only since the previous To n an an tha a Tha an t

THE TRUE WITNESS AND CATHOLIC CHRONICLE.-JUNE 7, 1872.

ORDINATION.

In the Grand Seminary of Montreal, on the 25th ult., His Lordship Mgr. Birtha, conferred the following Orders :---

Deacons :- Revds. P. O. C. Larose, M. Derome, S. M. Perrault, Montreal; Revd. J. Brennan, Albany; Revds. M. A. Keleher, B. Mundy, Boston; Revd. W. Brennan, Hamilton; Ravd. D. Cremin, Hartford; Revds. T. J. Conaty, C. J. Cronin, D. Cronin, J. H. Sheehan, Springfield; Revd. H. J. Gibney, Teronto; Revd. C. Locscher, Vincennes.

Sub-Deacons :- MM. H. M. Bedard, D. M. Cherrier, J. Alary, R. Chaput, E. Martel, A. Baril, L. Beausoleil, F. L. Bonin, J. T. Cordier, J. Derepentigny, J. D. Dupont, L. A. Joubert, Montreal; B. P. Smith, Albany; R. J. Barry, Boston, J. J. Bric, London, J. Beaven, Providence; J. Murray, St. John, N. B.; M. J. McLaughlin, St. Louis; P. J. Sassel, Vincennes; P. Kennedy, and . P. J. Keating, Hartford.

Minor Orders :- MM. J. Gagnon, A. Lorion, Montreal; J. H. Fleming, Boston; W. leitetown; J. H. Duggan, Hartford; G. Corbett, Kingston; W. Hines, Providence; T. J. Sullivan, Springfield; J. M. Laflamme, St. Hyacinthe: J. Egan, F. F. Rohleder, P. Kierman, Toronto.

Tonsure :--- MM. F. Z. Allard, L. O. Harel, J. F. Leveille, E. Huboux dit Delongchamp, A. Prevost, Montreal; M. Carney, Albany; T. Boylan, J. Gibbons, T. Looney, Boston; A. J. McDonald, Charlottetown; J. R. Doucet, J. W. Townley, Chatham; M. J. Driscoll, P. E. Scott, Halifax; P. J. Muddigan, B. O'Connell, Hamilton; J. H. Duggan, Hartford; M. Curtin, Kingston; J. Ryan, London; R. Lee, J. F. McKerna, Portland ; B. Driscoll, O. Kierman, J. Ward, Providence; J. R. Connolly, Rochester; R. Walsh, Springfield; T. Walsh, St. John, N. B.; P. J. Harold, B. Doyle, Toronto; D. Donahue, J. B. Kelly, D. Curran, Vincennos.

We have received the Prospectus of a new eight-page Catholic newspaper to be published weekly at Philadelphia, under the name of the Catholic Herald.

To CORRESPONDENS .- Justice shall appear in our next; his letter came to hand too late for this week's issue.

The death of the well known Mr. James Gordon Bennet is announced at New York.

To the Editor of The True Witness.

DEAR SIR,-For some years past the Catholies of Ennismore, in the County of Peterboro', have sorely felt the want of a suitable edifice for the celebration of divine service. With a zeal worthy of all praise, they crected a large log church when the Township was first settled, in order that their children might be properly instructed in the holy faith, which they brought present at this imposing ceremony, After the with them from the "Dear Old Land." At rites of the Church had rendered Saered the the time this church was built, it afforded ample accommodation, and was considered a splendid effort for their slender means. But time, as is ever the case, brought its changes. With the progress of population in other Townships throughout Canada, that of Ennismore kept steady pace ; in fact, so rapidly did its Catholic inhabitants grow in numbers that ere many years clapsed, they found that renewed exertions would be required on their part in order to adequately meet their ever increasing spiritual wants. Of late years, the old church has become altogether too small-it not being capable of giving even standing room to half the congregation; of late years, many of those rewards what is done for the honour and the who liberally contributed towards its erection have been blessed with success in their temporal affairs; of late years also, through the medium of the public press, they have received almost daily intelligence of how new churches were being erected by their co-religionists, in other places throughout the Dominion. Could they then remain apathetic? Would they do nothing for the advancement of religion in their midst? No. Under such circumstances, it will not be be surprising to hear that their zeal prompted them to creet another church, which would be a greater honor to God, and reflect lasting credit upon themselves. Their venerable Pastor, Father Coyle, heartily endorsed their noble resolve, and for the past two years | shall command the island and lake Ontario. has been unweariedly engaged in soliciting The style is gothic. means and collecting material for the laudable undertaking. This spring the work of building was commenced, and so vigorously has it been prosecuted that the walls are now ready for the roof. The church is gothic in design, and is situated on a beautiful eminence near the village of Ennismore. Its dimensions are 85 x40 feet. The foundations are built of stone. and the superstructure of red brick, uniform in color. The walls on each side are supported by six solid pilasters, and the front elevation will be ornamented by a tower and spire 150 feet Tower Islands the beginning of the Laurentine high. The interior is to be finished in the most approved style. It will be neatly pewed, and will have a gallery capable of seating 100 persons. The building is admirably proportioned in all its parts, and when completed will | Canada.

present a most imposing appearance, and will be another graceful tribute to the architectural ability of Mr. Duffus of Lindsay. Seing, then, an eminent Italian patriot, Roggero the assassin what a magnificent edifice the Catholics of Ennismore are erecting, it can be easily understood that extraordinary efforts will be needed in order to meet the outlay necessary for its completion. In this connection, the manner in] which they have already taxed their means is worthy of imitation by more prosperous parishes. Tho' not very numerous comparatively speaking, and tho' by no means in affluent circumstances, yet, one and all are nobly doing their duty. It will doubtless be a source of gratification to hear that their Protestant brethren in the Counties of Victoria and Peterboro are generously aiding them in the glorious work in which they are engaged--some of them having contributed the magnificent sums of \$50 each, and others amounts ranging from five to ten, twenty and thirty dollars. These facts | lib. L. Bordese; O cor Amoris Victima, (Ofspeak volumes for the happy state of religious fertory,) and Auctor Bente Seculi, Vesper feeling in said Counties, as well as for the high Hymn for the Feast of the most Sacred Heart esteem in which the respected Pastor is held by of Jesus, and Quicumque Christum. Vesper rion, Burlington; M. J. McMillan, Char-Murphy, Burlington; M. J. McMillan, Char-all classes in the community. To the latter, Hymn for the Feast of the Transfiguration of this church may be truly said to be a work of Our Lord. Solo for Alto, Baritone, or Bass, love-day and night does he labor for it. Be- N. Vaccaj; Jesu Corona Virginum. Vesper sides devoting his undivided attention to the Hymn for the Feasts of Virgins. Also, prosecution of the work, he has also given \$500 | Calestis Agni Naptius, Feast of St. Juliana, from his own private means to the building and Regis Superni Nuntin, Feast of St. Toresa. fund. To one of his age, as he is now verging | Duet or Chorus for Female Voices, Donizetti; on 70, the trouble attending the superintendence | Iste Confessor. Vesper Hymn for the Feast of of such an extensive undertaking must be trying indeed. But the' old in years, he is yet Hymn for the Feast of the Nativity of St. John young in courage, in industry, and in zeal when the Baptist, and Decora Lux. Vesper Hymn there is question of promoting the glory of God for the Feast of SS. Peter and Paul. Duet and the spiritual interests of the flock confided for Tenor and Bass, or Soprano and Alto, to his pastoral care. In the course of his Kmkel; Veni Creator Spiritus. Solo for active missionary career he has built no less than five other churches, but this one is his favorite-in this one all his affections are centred-this one he intends to be the crown of all his labors in the vineyard of the Lord. It is to be hoped that he will be spared not only to complete it, but to minister for many years | Vesper Hymn for the Feast of St. Mary Magat its altar in the midst of a people whom he has served so well, and who, in return, love him with all the warmth and affection of their noble, generous, Irish hearts. I am, Dear Sir,

> yours very truly. A RECENT VISITOR.

WOLFE ISLAND-DIOCESE OF KINGSTON. BLESSING AND LAVING OF THE CORNER STONE OF THE CATHOLIC CHURCH DEDICATED TO THE MOST SACRED HEART OF THE BLESSED VIRGIN MARY,

On Sunday the 16th May, His Lordship, the Right Rev. Edward John Horan, D. D. Bishop of Kingston, blessed and laid the corner stone of the Catholic Church of Wolfe Island assisted by the Reverend Father Higgins and Boyle, acting as deacons. A Sermon was preached by the Rev. Father Healty. A large concourse of the Catholics of Kingston were foundations of the edifice, His Lordship addressed a few heartfelt words to the multitude. He called on them to aid the Priest and the People of Wolfe Island, and to this appeal. seconded by his example, the People of Kingston responded. The last stroke of the hammer on the Corner-Stone counted two hundred and twenty-two dollars, an immediate and spontancous offering, not made up of large sums, but of what each one had about him to give, the mite of the widow, and the pocket money of the child, given to Him who returns a hundred-fold in this world and in the next life everlasting- to Him who in a special manner glory of His House; the place of His Habitation by the Sacramental Presence in the most

DEATH OF AN ITALIAN PATRIOT. - The midway on the rout taken by the procession. The papers report the death, in prison at Turin, of of Rossi, in Rome in 1848. The deceased was also one of the followers of Garibaldi, has of late years, combined with the profession of patriotism the congenial occupation of a thief: | the proceedings of the day opened with service in having been arrested for the latter, he was lodged in prison where he has just died. We suppose that honor, such as were paid to his Iy of Indians, a member of the tribe played a harbrother patriot Mazzini, will be tendered to Roggero.

PETERS' CATHOLIC CHOIR-A Monthly Magazine, Devoted to Catholic Church Music. New York : Terms \$6 per annum. Single Copies \$1.

The contents of the present number are as follows :--- Mass in G. Minor. For 2 Female or Male Voices, with additional Bass Voice, ad a Confessor. Also Ut Quarant Laccis. Vesper Mezzo-Soprano, Guglielmo; Festicis Resonant. Vesper Hymm for the Feast of the most Precious Blood of Our Lord Jesus Christ, and Sauctorum Meritis. Vesper Ilyum for the Feast of Many Martyrs. Solo for Mezzo-Soprano, Concone; Pater Superal Luminis. dalena, and Fortent Virili Pecture. Hymn for the Feasts of Holy Women. Solo for Mezzo-Soprano, Contralto, Baritone, or Bass, Badarzenska; O Saluturis. Adoration of the Blessed Sacrament. Also, Colestis Uclis. Hymn for the Dedication of a Church, and Placara Custos Virginum. Hymn to the Blessed Virgin Mary. Duet for Soprano and Baritone, Mozart.

THE DUBLIN REVIEW-April, 1872 .- The current number of this, the leading Catholic serial of the British Empire, comes to hand full of good things. Its articles, some of them at least, may be too highly theologic for the general reader : but all will find in it much to interest and instruct them. We give a list of the contents :---1. The Philosophy of Subjective Religion; 2. Father Liberatore, Father Harper, and Lord Robert Montague; 3. Saints' Lives as Spiritual Reading ; 4. Revised Eng-

whole population was out of doers : chiefs of noble presence and mien, squaws with little to recommend them in the eyes of a stranger except pretty feet, children with largo eyes, remarkably black and bright, and pappooses innumerable. When the visitors from Montreal had arrived, the crowd was about as motley a character as can well be imagined The proceedings of the day opened with service in Service continued about an hour, several of the priests officating being of Indian blood. The music was rendered by a choir, composed, we believe, entiremonium, and some pieces were performed by a brass band, brought from Montreal. After service a pro-cession was formed. Leading the procession were the interving large banners, followed by pricets and choristers, incense bearers and youths with baskets of flowers ; after these walked, under a canopy borne June 1872, J. L. Peters, 599 Broadway, of the procession being made up of the hand and by four men, the priest bearing the Host, the rest choir, and members of the Caughnawaga tribe. As it passed along, the choir chanting, the youths scattering flowers on the path which the priests would tread, the incense beavers waving their censers, and every one kneeling, the sight presented was strange and withal impressive. Some little time was spent at each altar which had been temporarily crected, and having passed round the village, the procession returned to the church. Cannon were fired at in. tervals during the day, and in other ways did the Indians honor the festival after their own fashion. The utmost order prevailed everywhere, and no accident occurred to mar the harmony of the day's procoedings .- Montreal Gazette, 31st alt.

> IMPOSING CEREMONY .- The corner stone of the new hospital of the Sacre Cour de Jesus, lately commenced near the toll gate of the Little River road on the South bank of the St. Charles, was laid yesterday with the customary formal blessing by His Grace the Archbishop of Quebec, assisted by the Rev. Vicar-General Cazeau, and all the Roman Catholic clergy of the district in full canonicals. The ceremony commenced at four o'clock in the afternoon was most imposing and occupied more than an hour in ts performance. His Grace, at the conclusion of the service, addressed those present in words appropriate to the occasion. The band of the 9th Battalion played at internals. The foundations of the building were surmounted by a temporary platform, which was gaily decorated with flags, and on it those in-vited, including the judiciary and official persons of the city, witnessed the gorgeous ceremony. It is estimated that over ien thousand persons were present and promenaded through the green fields bordering the liver St. Charles. The hospital, from the plans of M. Peachy, architect, will be of vast proportions and massive structure, and it is expected can-not be completed for some years. The cost, it is stated, will amount to \$189,000. The institution will be under the directorship of the Rev. Mr. Bonnean and reverend ladies of the Goneral Hospital and patients of whatever disease, origin or religion will be received within its walls .- Quebec Mercury 27 ult.

> OBITUARY .- We regret to have to announce the death of the Rev. John Patrick Doherty, which oc-curred about midnight at the St. Roch Presbytery. He had been suffering for some years from phthisis to cure which travelled throughout Europe, and latterly to Florida and the Southern States, from which he returned about a year ago with, it was thought, renewed health. About a fortnight since he was attacked by typhoid fever, to which he suc-cumbed last night. Mr. Doherty was born at Quebuc, the 2nd June, 1838 and was ordained 11th March, 1666. After a brilliant course of studies at the Quebec Seminary he became professor of English at that institution, and acted as such till his doparture for Europe; on his return he was appointed vicar of St. Catherine de Fossambault, where he remained for five or six months, after which he was named vicar of St. Roch. The deceased was well known for his abilities which were of a high order and for his zeal and capacity as a elergyman. - Quelec Merecury 21 ult.

A St. Catharines exchange, in referring to the seremony of laying the foundation stone of the St. Patrick's wing of the R. C. Church says it, was performed by Archbishop Lynch, of Toronto, assisted by Archbishop Connolly, of Halifax, N. S., Vicar-General Rooney, of Toronto, Principal Rice, of the

As Chicago boasts the largest fire, so we like to coast the largest rate of mortality in the world. If we had a wall to the city we could place a standing notice on the outside of it as a sort of civic sign :-"Epidemics constantly on hand, or made to order at the shortest notice." It would sound nice and cause us to be looked up to by the rest of the world. -Daily News.

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The Globe's Ottawa correspondent says it is settled that Hon. Mr. Morris will be appointed Lieut. Governor of Manitoba immediately after the proegation of the House, and that Mr. O'Connor and Mr. Tallion, both barristers of that city, will be canlidates in the event of an additional member being given to Ottawa.

EXECUTION.-QUEERC, May 31.-Villebon Bisson-nette, who was found guilty at the last term of the Court of Queen's Bench at Montunagny of the murler of his wife, Malvina Buckland, by poison, and sentenced to death, was executed inside the gnol there at eight o'clock this morning. He met death very firmly, confessing his guilt and the justness of his sentence. Very few spectators were present. The two executioners were almost killed by the mob on their way up to Quebee.

THE CROPS IN CENTRAL CANADA.—A correspondent writting from Burford, says the fall wheatand clover rops throughout the Townships of Burford, Blenacim and Brant are looking very bad. Spring crops are now mostly in the ground, and immediate reprirements would be satisfied with a good rain. The truit blossoms are promising, and we expect an abundant crop this year .- U. U. Paper.

A good deal of Fall wheat in the neighborhood of caforth has Even winter-killed. Still there will robably be an average crop. The fields begin to ook green.

We are glad to learn that the fall wheat in this ounty, though considerably damaged by the early pring frosts in some localities, is on the whole looking well .- Bruce Reporter.

Fraces, May 28 .- A public meeting of the ratesayers was held in the drill shed last night, to decide whether it be expedient or not expedient to grant necuniary aid to a new industrial enterprise-Dr. Orton, Reeve, in the chair. Mr. H. Michie moved, seconded by Dr. Munroe, that the committee appointed at the provious meeting be instructed to close the bargan with the Great Western Railway Company for the repair shops required on the Wellingon, Grey & Bruce branch. The closing of the bargain referred to was the purchase of over three acres of land, which is to be presented to the Company ; also the remission of faxes on all railway property within the numicipality. Mr. W. Robertson moved in amendment, seconded by Mr. J. Craig. That in the opinion of this meeting it would be expedient, in addition to the remission of taxes, to offer peculary succour to the new industrial enter-The amendment was voted down, and, inprise. consistent as it may appear, the motion was then carried by the same parties. The meeting broke up at a late hour.

KINCARDINE, May 29 .- The house of Mr. Keys, farmer, Kincardine Township, was struck by lightning on Monday morning while the family were at breakfast. The fluid entered by the chimney, knocking out a portion of the gable, and scattering the bricks and stove pipes in all directions, one portion passing through the floor, and the other escaping through the open door. Two dogs one lying by the stove and the other under the table, were both killed ; Mrs. Keys was struck on the thigh, passing down the right limb below the knee, it crossed to the left and down the foot burning her saverely scorching the underclothing and stocking and carrying away a portion of her boot. She was completely paralyzed for some time, but is now in a fair way of recovery. Mr. Keys, sitting by her side, was knocked down, but received no father injury. The other members of the family were not injured.

BREAKFAST-EPPS'S COCOA-GRATEFUL AND COMFORTnsa.—⁶ By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." -Civil Service Gazette, Made simply with Boiling Water or Milk, Each packet is labelled-9-James Epps's & Co., flomeopathic Chemists, London," Also makers of Epps's Milky Cocoa (Cocoa and Condens ed Milk.)

Holy Tabernacle of the Altar. This church dedicated to our August Lady, under the most merciful and endearing of Her | will be Done; New Publications. Titles, occupies an admirable site. It is being built on a slightly clevated ridge of limestone, rising in steep parapets on each side, upholding a deep curtain of trees, which extend into a grove behind the chancel. The grout, a short distance from the high way, through an entrance arched over by tall clms of singular beauty, reached by a gradual ascent up immense steps of broad stone carpeted with verdure, presents a massive bold tower from which the Cross

The Silver Trowel used by the Bishop on the occasion presented to him by the Rev. Edward Murray, Parish Priest of the Island, is a fine work of art. The handle is of ebony, ornamented with a large amethyst inlaid; on one side of the blade are the Episcopal arms of the Diocese, and on the other a Commemorative Latin Inscription.

Wolfe Island, opposite Kingston and within three miles, is inhabited by Irish farmers, hardworking, temperate and thriving. It forms with Garden, Simcoc, Amherst, Cedar and Archipelago. The day, calm and beautiful, will remain a lasting memory to those who stood by the laying and blessing of the first stone of another church raised by the Irish

lish version of the Psalms; 5. Protestant Lectures on Modern Scepticism; 6. Mr. Plummer's Translation of Dr. Dollinger on the Popes; 7. The Works of Charles Lever: 8. Parliament and Catholic Education: 9. The Gothic Revival ; 10. Book Notices.

THE CATHOLIC RECORD-June 1872, Hardy and Mahony, 726 Sanson St., Philadelphia. We give a list of the contents :- The Victory of the Future; Happiness; Summer; Alone in the World; Life; Refutation of Calumnies on Catholic Civilization. No. I.; Curiosities of China; Te Deum Laudamus; Our Nineteenth Century and its Religion; Retirement; The Wants of the Present Age in Regard to Education; The Triumph of Grace; The Princess Gallitzin, Mother of Rev. D. Gallitzin; Missionary in Pennsylvania; Evening; Protest-

ant Devotion to Relics: The Difference; God's

FETE DIEU AT CAUGHNAWAGA.

A numerous party left the city yesterday morning by train to Lachine en route to Caughnawaga, where the Indians, according to custom, kept the festival of Corpus Christi with all the honors of the Roman Catholic Ohurch. After a short run through the outskirts of Montreal and the green fields which lie beyond, the company, numbering two or three hundred, left the cars at Lachine for the ferry boat, a well-built, clean and capacious vessel, in which Caughnawaga was soon reached. Everyone enjoyed the magnificent views on the river, and the fresh breeze which swept across it was both pleasant and invigorating.

It may be doubted whether many of the Indians know anything of the history of the festival of Corpus even have heard of its antiquity; how as far back as the thirteenth century the church held the doctrine that the wafer at the Lord's Suppor is changed by the act of consecration into the real body of Jesus Christ, and how later, in the same century, Pope Urban the Fourth published a bull, in which he appointed the Thursday of the week after Pentecost for the celebration of the Corpus Christi festival throughout Christendom, promising absolution for a period of from forty to one hundred days to the penitent who took part in it. Nevertheless the Indians esteem highly the privilege of assisting at the celebration of this festival, which, unlike the churches in Montreal, they keep on the day appointcd. Great preparations had been made to ensure a satisfactory observance of the feast yesterday. A long the two streets which the village can boast of, young fir trees were placed at short distances apart ; here and there a flag was hung from a shanty ; from high poles, decorated in gorgeous colors, flags Children of the Holy Roman Catholic Faith in waved in the breeze; while a couple of altars, orna-

College of Angels, Niagara Falls, Rev. Father Shaw, do., Reverend Father Lavrean, Niagara, Rev. Father Sullivan, Thorold. Rev. Father Killentlen, Port Colborne. The ceremony was witnessed by a very large number from town and country. The members of the St. Patrick's Temperance Societies of this town and Port Dalhonse, accompanied by the band of the former, and the children attending the Sisters' school were present with appropriate banners, motioes and The sermon was preached by Archbishon regulia Connolly in the grove in rear of the church, where a platform was crected.

The first Catholic priest who visited the North-West was Pere Messager, who went in the capacity of chaplain to a Lower Canada seigneur and party who explored Rupert's Land in 1731. The first missions were established in 1818 by Peres Provencher (who in 1822 was made Bishop of St. Boniface) and Dumoulin. In 1844 the Grey Nuns first went to Fort Garry. In 1845 Frere Tache went to Red River ; in 1850 he was appointed coadjutor Bishop of LaCrosse, and, in 1853, succeeded Bishop Provencher in the See. There are seven Catholic parishes in the Province of Manitoba, and about 3,060 communicants. Fort Garry contains the Cathedral of St. Boniface (with 600 communicants) and a convent attended by about fifty pupils; an orphanage contain-ing thirty or forty girls maintained by the Grey Nuns; a college, under the direction of the Order of the Oblats, is attended by nearly 100 boys-one half of whom are boarders. Bishop Tache is described as a "man of superior intellect, good educa-tion, and fine abilities as a speaker." The Catholic missions are scattered over the great North-West-The missionaries often move about with the Indians and are subjected to many hardships in consequence.

At a meeting of the Irish Mutual Building Society held at the Society's room in the St. Patrick's Hall on the evening of the 17th May, the following gentlemen were duly elected: Trustees of the Society, viz, Messrs W. P. McGuire, J. McElroy and T. Buelaman; and Directors, Myles Murphy, M. Harrington, G. W. Featherston, J. Leslie, F. H. Me-Kenna, G. B. Leithead, P. Doran, Isaie Bondrean, W. Daley, P. Dinahan, T. White and R. P. Burke, and at the first meeting of the Directors held there-Christi, which holds a leading place among the feast | after the following were elected Office-bearers of days of the Romish Church. They may not | said Society : President, Myles Murphy ; Vice-Presaid Society : President, Myles Murphy; Vice-Pre-sident, G. W. Featherston; Sec. Tecssurer, A. Bregau; Valuator, W. H. Hodsou; Netary, Henry B. Wright.

DEATH .- On Wednesday evening week, between seven and eight o'clock, the Rev. Mr. Campion, of St. Bridget's Church, was summoned to the bedside of a man named Matthew Carroll about thirty-five years of age, living in Seaton street. Having administered the last rites to the dying man, Mr. Campion returned to St. Bridget's, and asked two of his parishioners to convey Carroll to the Hotel Dieu Hospital. On their way thither, they conveyed him to the nearest institution, the General Hospital. On their arrival there they found Carroll a corpse. An inquest was held by Mr. Coroner Jones, and a verdict returned of "death from excessive use of intoxicating drink .--- Ilerald.

THE NELSON MONUMENT .--- The bas reliefs for the monument which have been prepared by the Messrs. Baccerini are now almost ready and when attached will make the old pedestal look "as good as new." One represents the battle of Trafalgar, another the mented in a fantastic fashion, were placed about battle of the Nilo and a third that of Conenharen.

REMITTANCES RECEIVED.

Baruston, R. M., S4; Aylmer, B. D., 4; Hawkesbury Mills, P. O'R., 1; Melbourne Ridge, P. M., 3; Eganville, J. (Q, 2) tochiel, W. D., i; Deschambault, Z. B., i; London J. M., 3; Dalhousie Mills, W. C., 2; Affred, J. S., 4; St. Brigide, W. D., 2; St. Marthe, F. H., 1.50; Mount Forest, M. D., 5; Wolfe Island, Rev. E. M., 3; Sorel, P. D., 6; Kemptville. H. McK., 4; Dundee, D. R. McR., 2; Inkerman, T. J. B., 2; St. Hyacinthe, M. H., 4; Araprior, J. R., 2; Backingham, T. M., 2; New York, J. G. H., 1.25; Toronto, Mrs. S., 4.

Per Rev. T. Q., Richmond Station-Self, 2; P. R., 2 : D. W. 2

Per L. W., Ottawa-Self, 2; Kirk's Ferry, J. O'C.,

Per Rev. II, B., Trenton-I. Le B., 5, Per P. N. Thurso-Rev. F. T., 1.50; Buckingham. C. 1.50.

Per P. McL., Montreal-Birmingham, A. McL., 5. Per W. B., Montreal-Winnipeg, C. W. R., 2. Per J. T., for Buckingham, Club, 5.50.

Married.

In this city, on the 28th instant, at the Bishop's Palace, by the Rev. Grand Vicar Truteau, J. B. Guillaume Leadvre, merchant, to Marie-Josephine, third daughter of Narcisse Valois, Esq., all of this city.

Died.

At Jerico, Vermont, U.S., on the 24th March last in his ninety-first year, Moses Cass, Esquire, the de-ceased was the son of the Rev. Joseph Cass and Ann McLean, his wife. Mr. Cass was born in the Ottawa District, and was for many years actively engaged in the lumber trade. He carned the esteem and affection of all who knew him.

10 Ontario papers please copy.

INSOLVENT ACT OF 1869. IN the matter of GEO. II. HENSHAW, formerly in partnership with JNO. NELSON, Jr., doing busness in Montreal, under the name of JOHN NELSON, Jr., & CO.

Insolvent.

I, the undersigned L. Jos. Lajoie, Official Assignee of Montreal have been appointed Assignce in this matter.

Creditors are requested to file their claims before me within one month.

L. JOS. LAJOIE, Assigned

MONTHEAL, 27th day of May, 1872.

INSOLVENT ACT OF 1869. IN the matter of FRANCIS N. LAW,

Insolvent

I, the undersigned, L. Jos. Lajoie, Official Assignee of Moutreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me within one month.

Montreal, 15th day of May, 1872. L. JOS. LAJOIE.

Assignee.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. JUNE 7, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 30 .- The trial of Chatcau, for setting fire to the Tuilleries, terminated with a verdict of guilty. The prisoner is sentenced to be shot.

The Comte d'Harcourt, the new ambassador of France to England, before finally vacating his post at Rome, wrote to the Holy Father to the effect that if his departure was displeasing | made appeal to arms. He was born in 1822, to His Holiness, he would stay at any cost, The Pope is said to have replied that although he would not oppose the change, yet he regretted M. d'Harcourt's removal. M. d'Harcourt stipulated with his own government that the appointment of his successor, as representative to the Holy Scc, should be gazetted at the same time as his own appointment to England, so that there should be no question of a vacancy at Rome. The two appointments appeared simultaneously.

MARSHAL BAZAINE.-The following is the concluding portion of the judgment of the Court of Inquiry, in the case of Marshal Bazaine :---

"We are of opinion that Marshal Bazaine caused the loss of an army of 150,000 men and of the stronghold of Metz; that the responsibility rests entirely on him, and that he did not as commander-in-chief do everything his duty as a soldier dictated. We blame Marshal Bazaine for maintaining relations with the enemy which ended in a capitulation unprecedented in history. We still more severely blame Marshal Bazaine for having surrendered the whole material of war in his hands, which he should have destroyed. We blame him for not paying attention, while negotiating the armistice, to conditions for the amelioration of his soldiers' position, and for failing to stipulate in favor of the sick and wounded; all those provisions of exception and favor he might have obtained. We blame him for having delivered to the enemy the flags his palace? The columns of the paper answer which he might and should have destroyed, and the question. Last Sunday afternoon two for having in this way added to the humilin- wretches threw a large stone at the head of a tion of gallant soldiers whose honor he ought Franciscan friar, who was passing through St. to have preserved."

MURDER IN MARSEILLES. - A shocking murder was recently perpetrated at Marseilles. The victim was a merchant named Greco, and the murderers two other merchants, his companions. Greco was enticed into an empty house and dispatched by a blow on the head and strangulation. The murderers then went to Greco's house, and with the keys taken from his pockets robbed the strong box of about £2,000 (English). They also removed papers and securities which led to the belief, when Greeo was missing, that he had abseonded .--In the meantime the murderers obtained a box, into which they forced the body, hired a boat, rowed their fearful load out to sea, and pitched it overboard. To their great horror the box would not sink, and although they gained the shore without being observed the box was picked up and the murder discovered. Suspicion fell upon the guilty men, one of police.

SPAIN.

MADRID, May 30th .- At the Session of the Cortes to-day, Admiral Topete, President of the Council, stated that the Ministry recognises the validity of the Convention made by Marshal ed by the members of the opposition. Not to interpellate the Government relative thereto. Upon this announcement Sorilla arose and moved a vote of censure upon Marshal Serrano. It is said this action of Sorilla will cause Marshal Serrano to resign his command, MADRID, May 31 .- Marshal Serrano has resigned as Generalissimo of the troops operating against the Carlists in the Basque Provinces and Lieut-General Eschique has been appointed his successor. A DEMAND BY SPAIN ON THE UNITED STATES.-NEW YORK, 31.-A letter from Havana states the Spanish authorities there demanded that Bembetta, one of the Cubar revolutionary Commissioners who was a passenger in the steamer City of Mexico, from Vera Cruz, of an office conferred upon him by his legitimate for New York, be given up, but Capt. Timmer- | Soverign-is nothing more than an answer to the man refused, as he was under protection of the American flag as a transit passenger. The American Consul coincided with Capt. Timmerman.

Charles V., but in exile he called himself the

Count de Molina. His eldest son, also named Don Carlos, and styling himself Prince of the Asturias (title of the heir presumptive,) and Count de Montemolin, accepted the succession of his father, after the abdication of the latter, but did not make any serious attempt to obtain possession. He died childless in 1864.

His brother then became the legitimate pretender, and this is the personage who has now is named Jean Charles Maria Isidore, and married in 1847 a daughter of the Duke of Modena. He ought to called himself Don the rights of his one wife, and adhere to her chaste-Juan, or Juan I., but perhaps he perfers taking the appellation of Don Carlos, from the abandoued by his people? What power was it that remembrance of his father and brother, or does the world give it to him by habit, or through confusion? He also bears the title of the Duke of Madrid. Spain, therefore, at this as a rotton branch, and cast-by the sentence moment possesses a king, Amadeus I., son of of the Church-into hell-fire? What power was Victor Emmanuel, and three pretenders, legitimate by the right hand or the left:-1. Don Juan or Don Carlos, heir according to the Salic law, but deprived of his claims by a deerce of the Cortes; 2, Alphonse Francisco d'Assises Ferdinand Pee Jean Maria, besides other names, son of Isabella, who has abdicated in his favor, born in 1857, also set aside by a law of the assembly; and 3, Antoine Maria Philippe Louis d'Orleans, Duke de Momtpensier, born in 1824, son of Philippe, and married in 1846 to the Infanta Maria Louisa Fernanda, second daughter of Ferdinand VII., and sister of the ex-Queen Isabella. This last personage is not an openly-declared pretender, but maintains an expectant attitude, something like that of his father in the time of Louis XVIII., and Charles X.

ITALY.

PIEDMONTESE JUSTICE.-Italian Journals again ask why does not the Pope come out of Theodore's road just opposite the police barrack. The guardians of the peace did not take the least trouble to punish so gross an insult. Fortunately the stone just grazed the head of the friar and struck the wall so violently as to cause an indentation in the plaster. The brave stone-throwers, seeing they had missed their victim, and that the friar had begun to run after them to teach them a lesson in civility fled precipitately, whilst the policemen laughed at the whole affair. If, however, the religious had dared to defend himself, no doubt they would have arrested him. Long live the Piedmontese fashion of doing justice!

SACRILEGE AND OUTRAGE .--- We have to regret to have to record another act of execrable sacrilege committed in the Church of St. Paneratius. A band of robbers late one night got into the church and going to the tabernacle broke open its outer marble case, forced the safe tore out the Blessed Sacrament, and threw whom abseonded, but was afterwards taken in the Sacred Particles out into the mud. Nor England. He was handed over to the French | were they content with this; they also entered the next convent, and stole from it a chalice of

great value. At Perugia a party of young ruffians dragged a poor priest to the spot where one of their companions was lying intoxicated, and then deliberately beat and stoned him to death for refusing to read the prayers of the

FATHER BURKE'S LECTURE. (Continned from 2nd Page.)

how convulsed society was-no matter how confused every element of government was,-no matter how rude and barbarous the manners of men,-how willing they were to assert themselves in the fullness of their pride and savage power in field and in council? What power was it came to them, during twelve hundred years, from the close of the Roman persecutions up till the outbreak of Protestantism? What power was it that told the monarchs of the middle ages that, if they imposed an oppressive or unjust tax upon the people, they were excommunicated? What power was it that arose to tell Philip Augustus of France, in all the lust of his greatness and his undisputed sway, that if he did not respect ly, he would be excommunicated by the Church, and came to the voluptuous tyrant, seated on the Tudor's throne in England, and told him that, unless he were faithful to the poor persecuted woman, Catherine of Arragon, his lawful wife, he would be cut off it that made the strongest and most tyrannical of these rude mediaval chieftains, kings, and emperors, tremble before it? Ah, it was the power of the Vatican! It was the voice of the Church, upholding the rights of the people; sheltering them with its strong arm, proclaiming that no in-justice should be done to them; that the rights of the poorest man in the community were as sacred as the rights of him who sat upon the throne; and, therefore that she would not stand by and see the people oppressed. An ungrateful world is this of ours, to-day, that forgets that the Catholic Church was the power that inaugurated, established, and obtained all those civic and municipal rights, all those rights, respecting communities, which have formed the basis of what we call our modern eivilization ! Ungrateful age ! that reflects not, or chooses to forget, that the greatest freedom the people ever enjoyed in this world, they enjoyed so long as they were under the agis of the Church's protection ; that never were the Italians so free as they were in the mediaval Republics of Genoa, Pisa, Lucca, and even Florence. That, never were the Spaniards so free as when their Cortes, as the ruling voice of the nation, was heard resounding in the cars of their monarchs, and respected by them. That never were the English so free as when a saint was their ruler; or, when a demon in mortal shape, clutched the sceptre, an Archbishop of Canterbury, with the knights of the realm closed around him, told him they would abandon him and depose him, unless he gave to the people that charter, which is the founda-

tion of the most glorious constitution in the world And thus, I answer, the Church maintained the rights of the people, whenever those rights were unjustly invaded by those who were in power.--But, to the people, in their turn, this Church has always preached patience, docility, obedience to law, legitimate redress, when redress was required. She has always endeavored to calm their spirits, and to keep them back, even under great and sore oppression, from the remedy which the world's history tells us has always been worse than the disease which it has attempted to cure-viz. : the remedy of rebellion, and revolution. Such is the history of the Church's past.

Have I not said with truth, that the Church is the alvation of society; that she formed society; that she created what we call the society of our day and that if it had not been for her, a large percentage of all that forms the literature of our time, would not now be in existence? The most powerful restraints, the most purifying influences that have operated upon society for so many conturies, would not have sent down their blessings that have been inherited, even by those who understood them so little, that their very first act in separating from the Church, was to lay the axe at the very root of society, by depriving the sacrament of matrimony of its sacramental and indispensably necessary force. In like manner have I not proved that, if there be a vestige of freedom, with the proper assertion of right, in the world to-day, it can be traced distinctly to the generating and forming action of the Catholic Church during those ages of faith, when the world permitted itself to be moulded and fashioned the validity of the Convention made by Marshal Serrano with the rebels in Biscay, pardoning those who voluntarily surrendered as request-to add that the murderers have been arrested. New Disnors.—A despatch from Rome. Were principle of human science will feel it first, social evil. -the science of the knowledge of God, and of the things which He has given us. What is the truth? Is it not a mere matter of fact, known by personal observation to many amongst us, that the Protestant idea of sin involves intidelity, -that is to say, a denial of the divinity of Christ, of the inspiration of the Scriptures, and of the existence of God? What is the Protestant idea of the sinner? We have it, for instance, in their own description. There is no edifying death-bed from the belief which proclaims that the man who reads, who believes, with a tame belief, in a certain, rugged form of uncompromising devotion and knowledge, to fulfill some precepts of the Old Law, but not retained in the New,- as, for instance, that strange, barbarous principle borrowed from the times of the Old Testament. His son was a sinner. He comes to the father's bedside. He is broken with grief, seeing that his father is dying before his eyes. The father seizes the opportunity to tell the 'son "Romember that Christ died for our sins, and that Christ was the son of God." He begins then to teach what a Catholic would consider the very first elements of the catechism. But to him they were the conclusions of a long life of study, and he has arrived, now, at the end of his days, at the very point at which the little Catholic child starts when he is seven years of age. Now, in the Catholic Church, these things, which are the result of careful inquiry, hard study, the conclusion of years, perhaps, being admitted as first principles-the time which is lost by the Protestant in arriving at these principles is employed by the Catholic in applying them to the conduct and the actions of his daily life,-in avoiding this danger or that, repenting of this sin or that, praying against this evil or thatand so on. Shut your eyes to the truths of Catholic teaching, and the divine Scriptures themselves, on which you fancy, perhaps, that you are building up your religion, are shaken from their pedestal of a sure definition, and nothing remains but her reassuring power-even to the inspiration of God's written word. Is not this true? Where, during the fifteen hundred years that preceded Protestantism,-where do we read of the inspiration of the Scriptures being called in question? Where do we read of any theologian omitting this phrase, leaving out that sentence, because it did not tally with his particular views? He knew that he might as well seek to tie up the hands of God as to change one iota or syllable of God's revealed truth. But what do we see during the last two hundred years? Luther began by rejecting the Epistle of St. James, calling it "An epistle of straw," because there were certain doctrines there that did not suit him. From his time, every Protestant theologian has found fault with this passage or that of Scripture, as if it place; and, in a short time, he cut off her head, also. was a thing that could be changed and turned and And so, Gustavus Vasa, of Sweden, when shaped to answer this purpose or that; as if the he became a Protestant, at once assumed and became word of God could be made to veer about, north, the head of a most terrible absolute monarchy. The east, south and west-according to human wishes; -until at length, in our own day, they have undertaken a new version of the Scriptures altogether; and this is quictly going on in one great section of the Church of England; whilst another great section of the Church quite natural. The more power you give into a provide the church of the Church quite natural. of England disputes its authority altogether, and man's hands the more absolute he becomes. The tells you that the doctrinal part of it is only a more you concentrate in him the spiritual as well as rule to guide, and that the historical part of it is the temporal power, the more audaciously will he nothing more than a myth, like the history of the exercise both temporal and spiritual power, and the

ancient Paganism of Greece and of Rome! They discard the Church's action upon the morality of society; tell her that they do not believe her when she says : "accursed is the man or woman that puts a divorce into his or her partner's hand," tell her that they do not believe her when she says = "No matter what the conduct of either party is, I cannot break the bond that God has made-no matter what may be the difference of disposition-no matter what the weariness that springs from the union; I cannot dissolve it. I cannot alter it." If you dissolve it, I ask you in all carnestness to what you reduce yourselves? To what does the married woman reduce herselt? She becomes-(I blush to say it)-she becomes a creature living under the sufferance and under the caprices of her husband. You know how easy it is to trump up an accusation! You have but to defame that which is so delicate and so tender as a woman's name;---a gentle and a tender and a pure woman's good name is tainted and destroyed by every breath. No matter how unfounded the calumny or the slander, how easy it is first to defame and them to destroy it! At the time when Catholic Church raised up her voice in defence of truth, and warned England that she was going into a deeper abyss,-warned the people that they were going to destroy whatever sanctity of society remained amongst them,-warned them that there was an anathema upon the measure-upon these who proposed it-upon those who aided it. I remember at that time a poor woman in Ireland,-indeed she was almost a beggar in her poverty,-asking of me, "Is it true, your Reverence, they are going to make a law in England to let the husband and wife separate from one another and go and marry other people ?"-" Yes," I said, " Well, I hope," she said, "we will not be included in that law?" the happiness of being a Catholic. I would rather be married to Jimmy, and be sure of him,-no matter how bad he is,-than to the first nobleman in the land-for he might come to me to-morrow and tell me to go out and take the children with me!"

Such is the Church's action on the morale of society. Tell her to shut up her confessionals; tell her that priests, sitting in those tribunals, are blasphemous isurpers of a power that God has never given to man. What follows from this ? Oh, my friends, do you think that you, or that any of you would be better men if you were absolved to-morrow from all obligation of ever going to confession again ? Do you think we would drawncarer to God? Would we look more sharply after ourselves? Do you not think that even those very human agencies-the humiliation, the painstaking of preparation, the violent effort to get out whatever we must confess,---do you think all these things are a great restraint upon a man, and that they help, independent altogether of the higher argument of an offended God,-of the crucified Lord bleeding again at the sight of our sins, independent of this that even the human pride is not a powerful, pre vailing element in confession? Most assuredly it s. Most assuredly that man will endeavor to serve God with greater carefulness,-will endeavor to remember the precept of the Saviour: "You must watch and pray in order to enter into salvation,"who is called from time to time to sweep the chambers of his own soul, to wash and purify every corner of his own heart, to analyze his motives, call himself to account, even for his thoughts and words. -examine his relations in regard to charity with his neighbor;—examine himself how he fulfills his duties as a father, or as a husband, as the case may be;—that that man who is obliged to do this, is more likely to serve God in purity and watchfulness than the man who never, from the cradle to the grave, is asked even to consider the necessity of taking a few minutes' thought and asking himself How do I stand with the God of Peace ?-how do I stand with the God who says : ' Walk forth, young man, with light for thine eyes ; and in the joy of thy heart remember; for all these things I will call thee to account on the day of Judgment." Remove this action of the Church upon the good conduct of society; and then you will have, indeed, the work which was accomplished, and which is reaping its fulfilment to-day,-the work of the so-called great Reformer, Martin Luther, who has brought it to this pass, that the world itself is groaning under the weight of its own iniquity; and society rises up and

more likely is it that you are building up in that man a tyrant-and a merciless tyrant-to oppress you. From the day that society emancipated itself you. From the day that society chancipated itself by Protestantism from the action of the Church, from that day revolution, rebellion, uprising against authority is the order of the day; until at length Protestantism resolves itself into a society which swears cternal enmity, not only to the altar but to the throne.

And so, my dear friends, we see that we cannot move without the Church of God. That nations may go on for a time, and may be upheld by mate-rial prosperity; but without a surer basis they will certainly be overthrown. The moments are coming rapidly, when all the society of this world that wishes to be saved, will have to cry out with a mighty voice to the Catholic Church. Persecuted, despised, to-day, she comes to us with her light of truth-she comes to us with her snuctifying influences-she comes with her glorious dominion over king and subject, to save them from the ruin which they have brought upon their own heads. There uprising of the whole world in the hands of the church.—I see thee, Oh glorious spouse of Christ Oh, mother Church, I see thee seated once more, in the councils of the nations, guiding them with a divinely infused light-animating them with thy spirit of justice. I see, thee, O mother, blending, as of old, I saw amidst the Forum, rise a glorious city, on the ruins of the Goth and Visigoth and Vandal on the runs of the Goth and visigon and vandal: so out of the men of this day,—relapsing into chaos through neglect of thee,—do I behold thee forming the glorious city that shall be; a society in which men shall be loyal and brave, truthful, pure and holy; a city in which the people shall grow up formed by thee for God; a city in which all men, governors and governed, will admit the supremacy of law, the sanctity of principle, the omnipotence of justice ! And, Oh, Mother, in the day when that retribution comes-in that day of the world's necessity -the triple crown shall shine again upon the brows of thy chief, Peter's successor, and the Viear of Christ; upon that honored brow shall shine forth

again the triple crown,-the most ancient and the holiest in the world; and the prince of peace shall extend his sceptro over the nations; and every man will rejoice in a new life!

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ASPIBANTS TO THE SPANISH THRONE,-The following particulars concerning the various Spanish aspirants will be found of interest at the present moment; Ferdinand VII., King of Spain, who died on September 19, 1833, left two children, girls, one not quite three years old, the other having hardly completed her first.

The Duke of Anjou, grandson of Louis XIV., called to the Spanish throne in 1700 by the testament of King Charles II., had imported into his new kingdom the French Salic law, which excluded from the succession the female descendants of the sovereign.

Ferdinand VII., at the instigation of his fourth wife. Maria Christiana, whom he had married in 1829 abolished, by the will he left behind him, the Salie law, and designated his eldest daughter to be queen after him, under the regency of his wife. By that act he disinherited his brother, Don Čarlos, who, under the French system, was his natural heir. In FOR SALE-One Altar, Two Confessionals, Two consequence, scarcely had the child, for some years called "the innocent Isabella," been proclaimed, in virtue of the will of the late king, sanctioned by the Cortes, when Don Carlos claimed his hereditary rights, sword in hand, with the support of all the partisans of absolute power, and a large portion of the clergy ; whilst the whole Liberal party ranged itself on the side of the constitutional monarchy of the little queen. After a sanguinary struggle of several years, Don Carlos, being conquered, took refuge in France, was interned at Bourges, abdicated in 1845 in favor of his eldest son, and died in 1855. He had taken in Spain the title of

Rome.-New Disnors.-A despatch from Rome, dated the 6th ult, says that the Pope had held a secret Consistory, in which his Holiness named ten more Eishops for Italy. He had also preconized the Bishops of Ajaccio, of Constantine (Algeria,) of the Isle of Reunion, three Bishops in partibus, and the Bishop of Boznawa in Hungary. The Pope pronounced no allocution to the Consistory.

THE POPE AND THE EMPEROR,-Plus IX.'s refusal to permit a Prince of the Church to accept the office of Ambassador to the Holy See may not surprise the Catholic world. His Holiness will not, in this instance, make friends to himself of the mammon of unrighteousness. He is seriously angry with the new Empire of Germany, in which he recognises the most formidable foe to his Church that modern times have begotten, and his rejection of his Screne Highness Cardinal Prince Hohenlohe as German Ambassador at the Court of the Vatican-or, rather his inhibition of the acceptance by that gentleman gage of battle thrown down at his feet by the Prussian Diet when it passed the School Inspection Bill. The supreme Pontiff has seized the first opportunity for returning, with interest, the buffet "lent" him by his gigantic adversary, and it must be with no small degree of pardonable satisfaction that Pio Nono proves to the world that, though an "old, for-saken man," as he loves to describe himself, he can inflict with impunity such a humiliation upon the greatest power in Europe as, were it to come from any other potentate but himself, would have to be washed out in rivers of blood, or atoned for by the payment of milliards and the cession of provinces.

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exclaims that its very heart within it is rotten by Disturb the action of the Church upon political society, and what guarantee have you for the future? You may see from the past what is to be

You may see from the past what is to be in the future; for, when Luther broached his so-called "Reformation," the principle upon which he went was that the Catholic Church had no business to be an universally Catholic body; that she should break herself up into national Churches-the Church of Germany, the Church of England, the Church of France, the Church of America, and so on. And, in fact, Protestantism to this day in England is called the Church of England ;- their oath broken -- and no essential bond of unity centering in the Popecentering in the Pope as the infallible guardian of the truth-centering in the Pope as the supreme head and ruler-that central unity being dissolved, the Church would break up into a congeries of national churches. The necessary consequence that immediately followed was that the King, if it was a Kingdom, or the President, if it was a Republic,-no matter who he may be,-became the Head of the Church, if it was a National Church-as well as the Head of the Nation. The two powers were concentrated in him-one as Governor-Head of the State; by another, he will try to exercise the power of which the Pope was the head. He was to become King over the consciences of the people, as well as Ruler of their external public actions. He was to make laws for the soul as well as for the body. He was to tell them what they were to believe and how they were to pray, as well as to tell them their duties as citizens. He was to lead them to Heaven! Oh, yes, to Heaven! The man who led his armies in the battle-field was then to persuade his people that the way to Heaven lay through rapine and through blood! But so it was. And, strange to say, in every nation in Europe that accepted Protestantism the monarch became a tyrant at once. The greatest tyrant that ever governed England was the man who introduced Protestantism. So long as Henry the Eighth was a Catholic-although he was a man of terrible passions,-still, the Church, reminding him of his soul, bringing him occasionally to the Confessional, trying to shake him out of his iniquitics,-had some control over him; and he conquered his passions, and kept himself henorable and pure. The moment that this man cast off his allegiance to the Church,-the very day he proclaimed that he was emancipated from the Pope, and did not be-proclaims her his wife,-Catharine, his rightful wife, still living; and, in a few days when his heart grew tired of Anne, and his eyes were attracted by some other beauty, he sent Anne to the block, and had her head cut off-and he took another lady in her very kings of the Catholic countries imitated their Protestant conficeres in this respect, for we find the Catholic monarchs of Spain cutting off the ancient

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Tuesday, 21th first, and 1 can safely say that 1 my-gelf, or rather the Eye Cups, were no mean portion of the attactions of the occasion. I sold and effected uture sales liberally. They will make money, and uture sales liberally. Yo small with works official that make it fast, too. No small catch-penny affair, but a superb, No. 1, tip-top business, that promises, so far as I can see, to be life-long.

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Many blessings on the inventors of the Patent Eye Cups, for the great good they have done to suf-fering humanity.

I remain, most respectfully, REV. ISAAC MORTON.

BLOOMING VALLEY, PA., Sept. 4, 1871. P. O. Box 957. DR. J. BALL & Co., OCULISTS .- Gents. :- I received your Patent Eye Cups by the hand of Mr. Ronde-bush; after testing the efficacy of the Cups for two weeks, Iam satisfied they are what they are purported of. Send for Pamphlet, Circulars, and price list, sent free of charge. After wearing glasses for 19 years, for reading and writing, I can now see to read any print in your pamphlet without my spectacles. I can, therefore, ARCHITECT, recommend the Patent Eye Cups. Very respectfully yours, REV. J. SPOONER. Blooming Valley, Crawford County, Pa. MONTREAL. CUICHESTER, SUSSEX Co., England, Dec. 15, 1871. Moderate Charges. DR. J. BALL & Co.-Gentlemen,-On the reception of the Patent Ivory Eye Caps, on the first applica-tion, I found benefit, and now, I am happy to say uon, 1 iound benefit, and now, 1 am nappy to say unhesitatingly, from my own practical experience, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the greatest boons that ever God bestowed or man received (Spiritual Eye Sight excepted). Montreal, Nov. 22, 1866. Over 12 years I have worn specks, and to my own wonderment, I can read Newspaper print, and I am GRAND writing this letter without my spectacles. I cease to wonder at once why people are so an-xious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, I think, be more suitably adapted for the Eyes, besides being Harmless, Painless and Pleasant. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of the fact that the present treatment, in the cases of Myopia, or Near Sightedness, Dimness of Vision, Cataract, Partial or Total Blindness, is a failure in ninetoen cases out of every twenty when they resort to the knife, and am sorry to say I know cases that have ended in total olindness, which cannot possibly occur in using the "Patent Ivory Eye Cups." And now in conclusion, I beg to return you my sincere thanks for the inexpressible benefit received A Splendid Gold Watch, by using your Patent I vory Eye Cups. A very fine Melodeon, Yours faithfully, REV. J. FLETCHER. A Magnificent Eight-Day Clock. Gerald (Iriflin's Works, (10 vols) One large Family Bible, CANBORO, C. W., June 13th, 1871. One Gun, DR. J. BALL & Co.-Gentlemen :-It has been a long One Microscope, time since I wrote to you. I have waited to see One Concertina, A beautiful Statuette Tableau, what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing. ditto One McGce's History of Ireland, Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can see to read without glasses any print with apparent case. The glasses I was compelled to use before I applied the Eye Cups were of the greatest magnify-ing power to enable me to read or write, but now I have hid them aside and can read diamond print, and write without them. My sight is restored as in youth. Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can youth. Two prizes of \$10.00 each, in cash, A young lady, the daughter of my tenant, which A new Saddle, I have on my place, was affected very badly with One Plough, One Irish Poplin Dress, near-sightedness, brought on by inflammation. She came to me to have the Eye Cups applied to her eyes, and, strange to say, after a few applications, (for reading) the book was removed from six inches And hundreds of other prizes. focus to nine inches focus, and she can see objects at a distance distinctly, a thing she could not do before. The Putent Eye Cups are the greatest invention of the

humanity. Yours most truly, ISAAC BOWMAN, Canboro, Haldimand, Co., C. W. NEAR BOONE FURNACE, Greenup Co., Ky.,) February 8, 1872.

DR. J. BALL & CO.

Gentlemen : This is to certify that, having been afflicted with sore eyes for several years, to such an extent that my sight was almost gone-could not see to walk about-having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results. My eyes are entirely cured, and my sight is ully restored. After such results, one of my neigh-bors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eve-sight. To those suffering from such attlictions, try Dr. J. Ball & Co.'s Eye Cups, and you will never regret the cost. Yours respectively, Sworn before E. G. HOLBROOK.

Sworn before J. R. THOMPSON,

Justice of Peace.

DEMORESTVILLE, C.W., Feb. 2, 1872. DR. J. BALL & CO.

Gentlemen : When I obtained your Patent Eye Cups from you I was suffering very much from inflammation, dimness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off. I applied your Patent Eye Cups a few times, as per your special directions, and to my great delight, they have perfectly and permanently restored my sight, cured all inflammation and weakness of my eyes. I am now able to see a bird, where I could not see a man at the same distance.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye. After I made an ap-plication with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age. I remain, Very respectfully yours, REV. JOHN HILL.

LEEDS, C. E., March 13, 1872. DR. J. BALL & CO.

Gentlemen : I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases. I sold another pair to a boy that had sore eyes, and had spent \$100 trying to get his eyes cured; the Eye Cups have cured him.

JOHN DONAVAN, Leeds Village, Canada Éast.

LUCAN, C W., Feb. 7, 1872.

DR. J. BALL & Co. Gentlemen: I have some good news to tell you. My father and mother have been using the Cups since 1 received them; they are improving fast, Father is beginning to read without his spectacles, after using them for over 20 years. Yours, &c. F. WALDEN, M. D.,

Lucan, Middlesex Co., Canada West.

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new; spectacles be discarded; sight restored and vision preserved. Spectacles and surgical operations useless. See our advertisement in another column of

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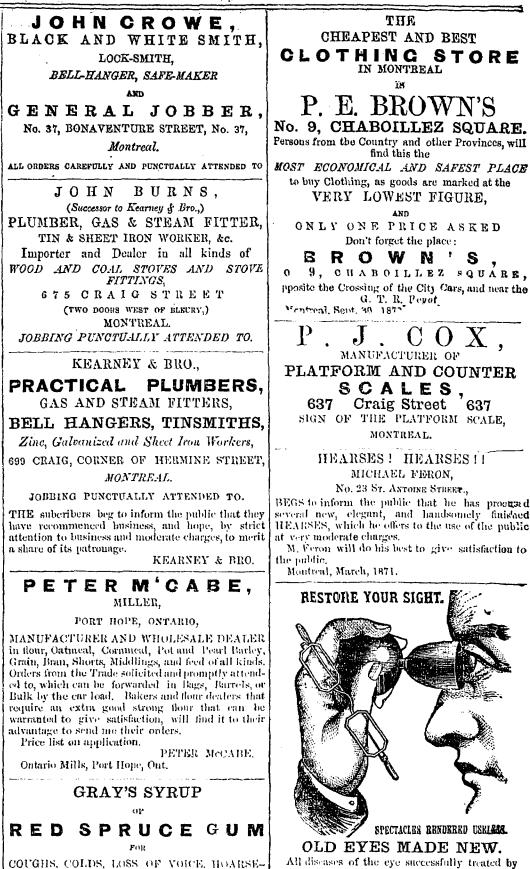
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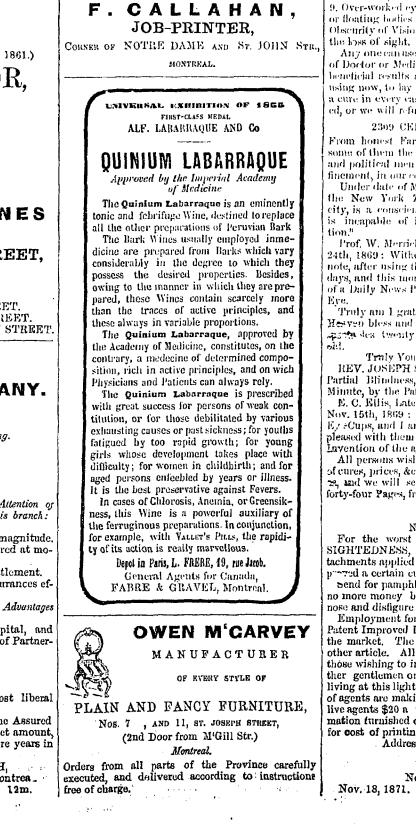
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Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted

Truly am 1 grateful to your noble invention, may Heaven bless and preserve you. I have been using spath des twenty years; I am seventy-one years old.

Traly Yours, PROF. W. MERRICK, REV. JOSEPH SMITH, Malden, Mass., Cared of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups. E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869 : I have tested the Patent Ivory

EysCups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age.

All persons wishingfo⁴ "III particulars, certificates of cures, prices, &c., will pusse send your address to \mathfrak{B}_{2} , and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to Dn. J BALL & CO.,

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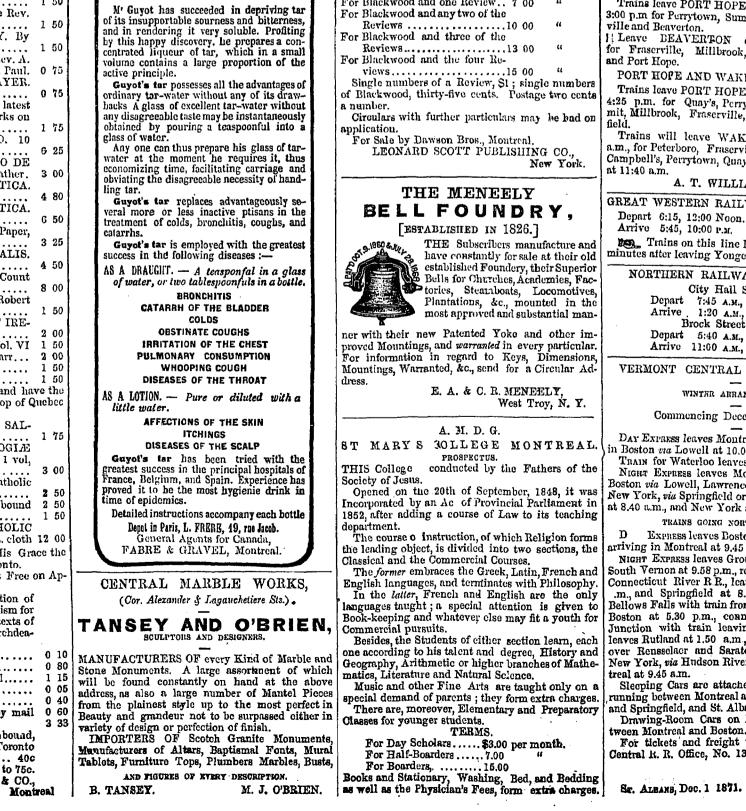
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THE TRUE WITNESS AND CATHOLIC CHRONICLE. JUNE 7, 1872. _ A STATE A STATE AND A

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8 TH	E TRUE WITNESS A	END CATHOLIC CH		
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slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are	PASSAGES FROM HOLY SCRIPTURES. Compiled by the Rev. John Bagshawe 0 75	department, comprising the leading journals of the day in English and French. The reading room is	POETRY. Come hither, friends !come one and all,	
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can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy.	days of Empire. By a Lady 2 00 FIFTEEN SERMON, preached before the University of Oxford, Between A. D. 1826	any of the other classes. MATTERS. 1st Book-keeping in its various systems; the most	You'll want no scarf around your throat, No matter where you go!	Brantford, Goderich, Buffalo, Detroit, Chicago,
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