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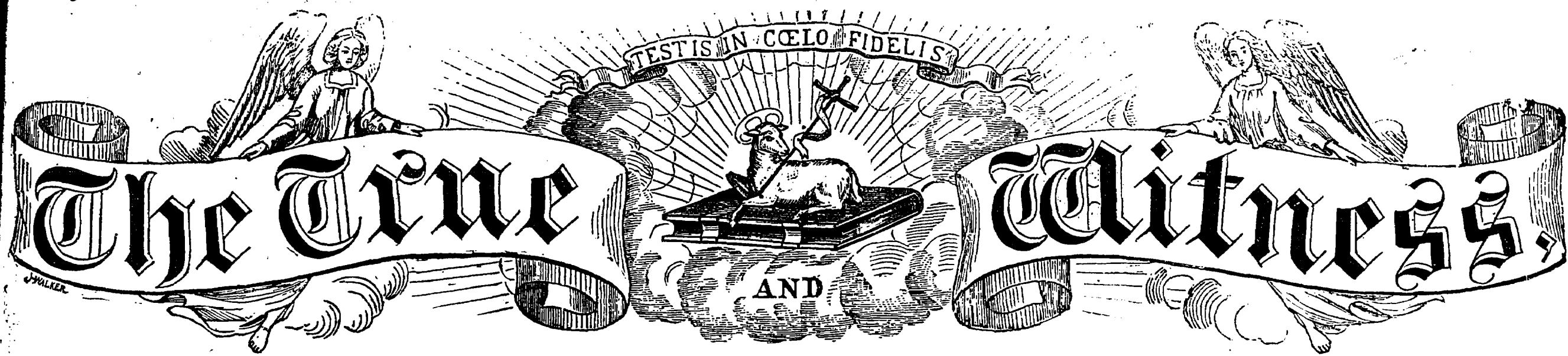
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CATHOLIC CHRONICLE.

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NO. 31.

AGENTS for the DOMINION. CATHOLIC PERIODICALS.

Table listing various Catholic periodicals such as 'New York Tablet', 'Boston Pilot', and 'Catholic Review' with their respective prices and frequencies.

Subscriptions to the above ends on January 1st of each year, except Catholic World which ends on April 1st. All Subscriptions are payable in advance.

ST. PATRICK'S DAY.

Again returns the welcome Day, so dear to Erin's heart— A Day that wakens lofty thoughts, bids holy memories start; As smiles our country through her tears, we, too, though far away, Will join our hearts and hopes with hers upon Saint Patrick's Day.

WINIFRED, COUNTESS OF NITHSDALE. A TALE OF THE JACOBITE WARS.

By LADY DACRE. CHAPTER IV.

Peace, brother, peace! Speak not irreverently Of maiden bashfulness: it were to slander The breath of morn—the dew-drop on the bud— The thousand, thousand evanescent sweets That mix in nature's earliest incense.

a lofty and commanding spirit were devoted to that one object.

The innocent wonder, the simple delight of her young daughter, would have afforded to many a subject of pleasing interest: but her thoughts were upon weightier matters; and to a person engaged in secret negotiations for the restoration of a dynasty such artless graces possessed no charm.

The duchess journeyed with her own horses, and from the state of the roads in those days there was leisure during their progress for much reflection.

When once established in the castle, of which Lord Powis considered his mother as the mistress, and where he himself only occasionally resided, the Lady Winifred found her life nearly as monotonous as it had been at Bruges.

There were moments when the Lady Winifred looked back with regret to her convent life—when she thought with painful tenderness of her beloved sister—when she keenly felt the want of congenial companions.

Her mother, serious and abstracted, would sometimes pass whole hours in unbroken silence. Seated in her carved armchair of black oak, with its high back and its velvet cushions, she industriously plied her needle at the elaborate piece of carpet work which had occupied her fingers, though not her thoughts, for the last twelve years; while the Lady Winifred as patiently toiled at the delicate embroidery, in the execution of which persons brought up in foreign convents are usually so skillful.

The daughter of Rachel Evans had been appointed as the personal attendant of the Lady Winifred, and notwithstanding the difference in their birth, their condition, and their education, it was not long before the high-born Lady Winifred Herbert discovered in the humble Amy Evans a spirit as simple as ardent, as unsophisticated as her own.

It was Rachel Evans, whose tall and stately form approached through the twilight. From the circumstances before alluded to, she had been associated with those in a class above her, till she had acquired manners, as well as sentiments, beyond her station.

There were respect, affection, and decision, in Rachel Evans's tone, as she thus a costed Lady Winifred. Her grace requests your presence in the oak chamber, madam—she has matter of high importance to communicate to your ladyship.

"Oh, Evans; you do not mean—that my mother is really about to ask me of the gentleman you mentioned—now!—this evening!"

"Certainly, Evans; full well do I know that it is the first duty of a child to honor and obey her parents; still I cannot but feel uneasy and alarmed."

is the first duty of a child to honor and obey her parents; still I cannot but feel uneasy and alarmed."

"Compose yourself, my sweet child. I know you are dutiful, although somewhat timid. Do not linger on the way, but hasten to her grace; she is in the oak room; and see! the tapers are already lighted. Hasten, lest the supper may be served, and her grace may not be pleased if you are absent."

The Lady Winifred followed old Rachel's injunctions, neither did she venture to question her any further. Though kinder and less stern than when she had formerly opened the subject, still Rachel's manner was firm and uncommunicative, and she feared to show a curiosity which might be deemed forward or unbecoming.

With trembling hands the Lady Winifred turned the lock of the high and massive door. The apartment was brilliant from the wax-tapers in heavy silver sconces which illuminated it.

"I sent Rachel Evans to bid you hither," my child," said the duchess, as Lady Winifred stood before her; "be seated, Winifred; I have much to say to you. I have just received a letter from your brother, informing me that he will be here to-morrow by midday, and with him the Earl of Nithsdale, who accompanies him from Scotland. He is a nobleman of unshaken loyalty and gallant bearing, and one to whom I shall feel proud and happy in committing the welfare of my child. He is to become your husband, my dear Winifred; your king, your surviving parent, and your brother, have chosen him for you; so prepare yourself to receive him with such maidenly attention as may be fitting in one of your noble birth."

"What means these tears?" resumed the duchess, when she had observed them.

"You scarcely know what my child? I scarcely know how I shall comport myself on such an occasion. Is he—the Earl of Nithsdale—a person—such a person—is he a good man?" the Lady Winifred faltered forth.

"As surely he is. Does my daughter think I would wed her to a person who was mean in character—a heretic, a coward, or a profligate? No, not even to fulfil the commands of my king would I peril the immortal soul of my child!" answered the lady, with a proud reliance on her own integrity of purpose.

"Oh, no! my honored mother, I never imagined such a thing; only—" but she drew frame no other question. If in her secret bosom she wished to know whether he was in outward appearance and in manners such as might win a youthful heart, she scarcely ventured to acknowledge to herself any anxiety upon subjects concerning which both her mother and Rachel Evans had appeared to consider it unbecoming in her to inquire.

"The Duchess of Powis presently resumed. "The young man! (the word young was not lost upon Lady Winifred) was at Bruges when your sister Lucy took the veil; indeed, he has not been many months returned from Flanders. When there, he was fortunate enough to obtain a secret interview with our gracious king."

"Did he indeed?" asked Lady Winifred, with eagerness; for the loyalty in which she had been nurtured invested everything that appeared to the exiled monarch with interest in her eyes.

"Yes; it was when King James was serving in the King of France's army. His retinue, alas! was scarcely equal to that of a private gentleman; and his gracious majesty was suffering so severely from ill health that he was shortly obliged to return to St. Germain's; but he received the earl most graciously, and accepted his homage and devotion. Colonel Hook, who has since been sent from St. Germain's to Scotland, has been for some time in communication with the earl, and it is through him that the king has expressed a wish that the loyal family of the Maxwells should form an alliance with that of the Herberts."

The servant now entered to announce that supper was served, and the Lady Winifred offered her supporting arm to conduct her mother into the adjoining apartment; although perhaps at that moment the daughter more needed a stay to her footsteps than the parent, who was pleased and satisfied at the successful termination which she anticipated to the plan she had long been forming.

The repast was set. The Lady Winifred felt as if the gray-headed butler and the two serving-men must all be aware that she was a destined bride, and she blushed for the agitation which prevented her being able to touch any of the viands placed before her.

It was the custom of the ladies to retire to rest soon after supper; and when the young girl had carefully folded and arranged all belonging to her mother's work, and had dutifully lighted her to her apartment, the duchess gave her a more tender and fondling embrace than was usual, according to the formal manners of the time, and the cold bearing of the person we have described.

"Give me your blessing, dearest mother," she exclaimed, with an emotion her mother had never yet witnessed: "Bless me before I leave you, and pray

that I may make a good wife to the stranger I am to marry."

"I do indeed bless you, my good child; nor can I doubt that you will prove the virtuous wife that is a crown of glory to her husband. None of your race and lineage have failed, nor will you, my gentle daughter. Heaven bless you, and preserve you, my Winifred, to be an honor to your family and to your sex!"

Amy Evans was surprised, when her young lady had closed the door of her sleeping apartment, to see her suddenly throw herself into a chair and burst into convulsive sobs. She was greatly alarmed, and prescribed such simple nostrums for hysterics as occurred to her. She knelt by her side; she patted her lady's hands; she bathed her temples with distilled waters.

"I am not ill, dear Amy! I shall be better in a moment; but—but, I am going to be married, Amy!"

"Indeed, my lady! You do not say so? I hope it is to a worthy gentleman!"

"Oh, yes; my mother says he is in every respect most worthy; and was almost angry with me that I could doubt it."

"And is he young?"

"I think the word young escaped my mother's lips."

"And handsome, I hope?"

"Nay, of that I know nothing."

"How! my lady, not know?"

"I have never seen him, and these are questions it would not have been fitting for me to ask."

"Oh! I think my kind stars I am not a lady," exclaimed Amy, "to be married to some ugly old man one knows nothing of."

"Alas! is he indeed old and ugly? Oh, Amy! would I were an humble country-girl! But," she added, after a moment's pause, with a gentle dignity and firmness of resolve—"but, being what I am, I must do that which my station requires. I must obey my mother, even though he may be as old, and as disagreeable as you say."

"Nay, my dear, dear lady, do not look so sad! I know not that he is old and ugly; I was only thinking it would be a sore trial to be married to some old stranger, when—when—" It was now Amy's turn to blush, and to look confused, for she was betrothed to the son of a tenant of the Duke of Powis. "But with you, my lady, it is quite different. Who knows but your future husband may prove as dear to you, as—David is to me!" she added, half blushing, but half smiling, also, for her engagement was an acknowledged thing.

"Perhaps you may have seen him, Amy? He is a friend of my brother's,—the Earl of Nithsdale?"

"No, my sweet lady, I have never seen him; but the name is a marvellous well-sounding name; so do not look sorrowful, but hope for the best. If your lady mother has chosen him, and if your brother loves him, why should not you love him also?"

"And the king, Amy—the king approves of him, and confides in him; and king wishes for this union!"

"His majesty!" exclaimed Amy with awe; "then it must be right! And yet," she added, "I know not how it would fare with me, if the king was to send his commands from beyond the seas, that David was not to be my husband, but that I was to marry some one else for me! Ah, well! it is all as it should be! You are a lady, and I am a country-maiden; and it is all for the best!"

CHAPTER V.

His soul is tossed sweet hopes and doubts between And you might almost 'mid these flutterings trace A dear assurance to be loved by her; For silence is love's best interpreter.

He might, besides, as she drew near, observe O'er all her face a deep vermilion dye; And short and broken, checked by cold reserve, Her accents of condoling courtesy.

Translation from the Italian of Pulci. The morrow came. The Lady Winifred was pale, more pale than usual. Her hands trembled as she toiled at her many-colored silks; more time was spent in disentangling them than in embroidering. Her heart beat at every sound—she started every moment. But the duchess was in the habit of voicing all emotions under an exterior of imperturbable composure, and proceeded with the eternal carpet-work without making one false stitch, although she might feel some inward agitation at the prospect of presenting her daughter to her future husband, and some joy at that of seeing her son who had been many months absent.

Once or twice she turned her eyes upon her daughter, and secretly regretted that she seemed pale and languid, and she even fancied she could perceive traces of tears upon her cheeks; but she knew that the marriage was arranged, and she was certain that a shade more or less of beauty in his betrothed would not affect the ultimate success of the negotiations with the Earl of Nithsdale. She was confident that the Herbert family was too noble to be slighted; and she doubted not that the gentleness and virtues of Winifred must attach her husband, even should her personal attractions fail to strike him at first.

The Lady Winifred, meantime, thought not of her own appearance. She imagined that Lord Nithsdale was as invariably kind to her as she was to him; and her agitation at the notion of first beholding him, and her longing desire to see the brother, who was equally a stranger to her, swallowed up all personal feelings.

She desired her daughter to look out towards the southern entrance, and tell her whether she saw any one approaching.

"Yes, madam," answered Lady Winifred, in a voice scarcely audible.

"Well, my child, whom and what do you see?"

"There are four horsemen, madam, riding quickly up the hill."

"Then I imagine you may order dinner to be served," answered the mother, who was accustomed to the strictest punctuality. "How near are they?"

"They are even now entering the castle gate," and Lady Winifred sunk on the window-seat, while her eyes became so dizzy she could scarcely distinguish anything further. A vague, indistinct recollection of sister Margaret's French friend, Eugenie de St. Mesnil, and of the betrothed in blue and silver—a confused thought of Amy's expression, "old and ugly," ran through her brain—when her mother bade her ring the bell: she obeyed; and, rallying herself, she returned to her embroidery, which she hoped would assist her in recovering from her confusion.

In a few moments footsteps were heard in the adjoining apartment; the clank of boots, the sound of voices. The door opened, and the Marquis, or, as he was usually called, the Duke of Powis, advanced to his mother, and, having kissed her hand, was folded in her maternal embrace: while Lady Winifred, having risen mechanically from her seat, stood pale and immovable behind her.

"My sister?" inquired the duke.

"Our dear Winifred," replied the duchess; and to her utter surprise and confusion, the Lady Winifred suddenly found herself embraced by a bluff, gay, honest-looking man, who was indeed her brother.

"And now, my lady mother, you must allow me to present to you my friend and companion, the Earl of Nithsdale, who has been my host for the last three weeks, which I passed with him at Terregles."

The Earl of Nithsdale, who had hitherto kept in the background, now advanced with a graceful and respectful bow to make his obeisance to the duchess, who then presented him to her daughter.

The Lady Winifred, startled by her brother's greeting, blushed rose-red. Lord Nithsdale bowed still lower than to the duchess, and for a moment gazed upon the fair young thing before him, but as quickly withdrew his glance; for, with the nice feeling of a refined mind, he perceived, although her eyes were not for one moment raised from the ground, that she quivered beneath his gaze.

The parent might have been satisfied with the personal attractions of her daughter at this moment. The surprise and the excitement had summoned a bloom that gave her all the brilliancy which at times she might require. The extreme purity of her expression, and bashfulness of her demeanor, suited well with the embarrassing situation in which she was placed.

The midday repast was announced. The duchess was handed by Lord Nithsdale; while the Duke of Powis gave his arm to his shrinking sister, who, shy and trembling, scarcely ventured to slightly touch it, alarmed to find herself on so familiar a footing with any man, even though a brother—she who had scarcely spoken to one of the other sex except good Father Albert.

Had the soft, innocent eyes of young Winifred never yet been raised? Had she not yet beheld the face of her future lord? When first the door had opened, she had stolen a furtive glance—had seen enough to convince her that the person who accompanied her brother, if indeed he were the Earl of Nithsdale, was neither old nor ugly. But from that moment forward they had been riveted to the ground.

The dinner was dull and constrained; how should it be otherwise? Through the Duke of Powis exerted himself to the utmost, and told many lively anecdotes concerning his exploits when deer stalking in the Highlands, or salmon-fishing in the Lowlands, his unassisted efforts could not succeed in sustaining the conversation. The venerable duchess was always stately in her manners; she had lived almost entirely out of the world, and had none of the small talk of the day. Lady Winifred, of course could not be expected to speak. Lord Nithsdale, although he had read much, travelled far, and although he had seen much of the world in general, felt that in his situation, also, light and flippant conversation would be out of season; and upon subjects of nover interest, of deeper anxiety, whether personal or political, they could none of them touch while surrounded by attendants.

When, however, they adjourned to the pleasure they were able to communicate more freely.

The Duke of Powis imparted to the duchess all that Colonel Hook had told them of the chevalier's hopes and fears; of all the promises of assistance which were held out to him by Louis the Fourteenth; of all the pledges of devoted attachment to the cause which he had received from the various nobles and lords of Scotland.

The Earl of Nithsdale qualified his friend's hopeful view of the case by mentioning the divisions which, in consequence of Colonel Hook's mismanagement, had arisen between the more zealous partisans, including the Dukes of Athol and of Perth, who were for at once receiving the king without any conditions, and the Duke of Hamilton, the Earl of Marischal, and others, who adopted more moderate principles.

The Lady Winifred cowered close to her mother; but once or twice, attracted by the deep, earnest tones of his voice, as he feelingly depicted those divisions, which he feared might prove the destruction of a father's hopes, she found her eyes involuntarily turn towards the speaker; and once, once only, he surprised them fixed upon him. Confused and shocked at herself, she hastily withdrew them, and from that instant found herself all loyal Jacobite as she was, totally incapable of listening to the chances of success which attended the plans in agitation, but wholly occupied in wondering what must have been the Earl of Nithsdale's impression of her boldness, in having thus ventured to gaze upon him, and fearing he must necessarily have formed a very unfavorable opinion of her.

This was a great change! She was little aware herself that the subject of her anxiety had so completely shifted its ground, from the impression he

might make on her, to that which she might make on him.

The Lady Winifred found the young Amy awaiting her with impatience in her chamber. "I have seen him, my dear lady—I have seen him!" she exclaimed with eagerness; "and if he is but as good as he is comely, why there is no harm in leaving it to one's king and one's parents to choose for one. I am so overjoyed to think my dear mistress may be as happy as she deserves to be; for you never could have been happy, my lady, if they had married you to such a husband as I had fancied in my own mind. But you do not look half pleased, madam! Think you he is so worthy a gentleman?"

"Oh, yes, Amy; I do not think any one with such a voice could be other than most excellent and most gentle!" "And it seemed to me, madam, as he was walking in the pleasure, that he had the goodliest eyebrows!—so black and so straight!—and yet he did not look as though he were stern."

"I believe not; but, indeed, I scarcely ventured—I was fearful!—lest—"

"And then every time you turned at the end of the broad walk, he bowed with such grace and respect to your honored mother, it did one's heart good to see; for it seemed as though he would make a dutiful son to her, as well as a good husband to you."

"Oh, Amy! I cannot think it possible he should ever be my husband."

"Why, I thought, madam, he was come here on purpose."

"He never can think of me, I am sure! so wise, so noble as he is! And I who know nothing, and have seen nothing—I can never make him a wife such as you would be worthy of him!"

"And if you are not worthy to match with any earl, or duke, or prince in the wide world, my lady, I do not know who is—good, sweet, gentle, beautiful, and noble as you are!" exclaimed Amy with a burst of enthusiasm which almost resembled indignation at her lady for undervaluing herself.

"Oh, no! Amy, not beautiful! I never thought before how much more beautiful my dear sister Lucy is than I am!"

"Nay, my dear, dear lady, I have often heard my mother say that Lady Lucy may be taller, and may have more color in her cheeks, but that for real beauty her features are not near equal to yours; and as for the Lady Carrington, or the Lady Mary, or—"

"Stop, stop, Amy! I must not listen to such flatteries! What would Father Albert say, if he knew I was listening to such sinful vanities as praises of personal beauty, and that I was listening to hear myself preferred before my sisters? Oh, no! It is not thus that I may make myself worthy of him who is to be my lord, if indeed he can condescend to such as I am."

"Oh, my sweet mistress! you are only too good. Bear with me, my sweet lady, and I hope in time I may learn to be something like you. But indeed it hurts me to hear you speak so humbly and so sadly. I am sure that every time you dropped behind, I saw the earl slacken his pace, and steal a look to see if you were there."

"Did he, indeed?" said the young Winifred; but checking herself, she added, "but now I will to my prayers. Alas! I wish Father Albert were here! I feel as if I had much need of confession, and of ghostly counsel; and yet I do not know what sin I have committed which seems to weigh so heavily upon me. My mind is bewildered. It is so very long since I have confessed! I wonder what Father Albert would say!"

[TO BE CONTINUED IN OUR NEXT.]

THE EXILE'S SHAMROCK.

Air: St. Patrick's Day.

"God's blessing on the ship that brought you over, And on the land from which you come to me; Long may her bark, swift messengers of mercy, Like white-winged seraphs skim o'er the azure sea."

[M. Scanlan in I.N. Monthly.]

Ah! welcome, thrice welcome from over the ocean. Dear Shamrock, to gladden my bosom to-day; To-day, when I think with an exile's emotion Of scenes and days that are passed away.

Afar o'er the sea, When buoyant and free, My childhood I passed, with a heart unoppressed, While twilight came down Without shadow and frown;

But a flushing of crimson away in the West, And an orient smother that deepened the while, While heaven sent blessings to every breast In the length and the breadth of my own Green Isle.

And now, when I see thee, my spirit is dreaming Of friends that perchance are as mindful of me, While fondly their eyes, in my fancy, are gleaming So wistfully o'er the swelling sea!

And oh! I would I could Speed over the main, And greet them with all the fond love of my heart; But the enemy's hate Has a ban on my fate,

And I sigh in the grief that my feelings impart, While I bitterly think on the foreigner's guile, And I know that from here I shall never depart, But to fight for the flag of my own Green Isle.

O, is it, my brothers, a fancied creation, Or is it a dream evanescent and vain— That loved Innisfail shall again be a nation, And free from the curse of an alien's reign?

Be ours to arise In freedom's emprise, And march 'neath the banner of Orange and Green; And then, in our might, Arrayed for the fight,

With the spirit of grand unanimity blending, The factions of old, o'er the chaos between, The angel of liberty soon shall be sending Her gerden of gold to our Ocean Queen.

P. O'SHEA, (AN EXILE.)

THE PARADISE OF TEARS.

Beside the River of Tears, with branches low, And bitter leaves, the weeping willow grow; The branches stream like the dishevelled hair Of women in the sadness of despair.

On rolls the stream with a perpetual sigh; The rocks moan wildly as it passes by; Hypocrite and wormwood border all the strand, And not a flower adorns the dreary land.

Then comes a child, whose face is like the sun, And dips the gloomy waters as they run, And waters all the region, and behold The ground is bright with blossoms manifold.

Where falls the tear of love the rose appears, And where the ground is bright with friendships' tears

Forget-me-nots and violets, heavenly blue, Spring, glittering with cheerful drops like dew.

The souls of mourners, all whose tears are dried, Like swans, come gently floating down the tide, Walk up the golden sands by which it flows, And in that Paradise of Tears repose.

There every heart rejoins its kindred heart; There, in a long embrace that none may part, Fulfillment meets desire; and that fair shore Beholds its dwellers happy evermore.

[From the German.]

LITTLE CATECHISM ON THE INFALLIBILITY OF THE SOVEREIGN PONTIFF.

DESIGNED TO AID IN THE COMPREHENSION OF THE DOGMA.

I.

WHAT THE INFALLIBILITY IS, AND WHAT IT IS NOT.

1. Do you understand what the Infallibility of the Pope is, and also what it is not?

By the Grace of God I think that I understand it, and that I am able to refute all the errors disseminated by the opponents of Papal Infallibility.

2. Very well. But first, what is meant by this Infallibility? Does it mean that the Pope is impeccable?

Assuredly not. The Pope, a child of Adam, like ourselves, is liable to have defects, and commit faults. But Papal Infallibility relates to the words of the Pope, and not to his conduct.

3. And are we then obliged to receive as an oracle every word that comes from the Pope's lips?

No; the words of the Pope, however great be their authority, and however entitled to all respect, are not infallible, save when he teaches as Pope.

4. You mean when he speaks ex cathedra (from the Chair)?

The Chair (cathedra) signified the teaching of the Master. The Pope speaks ex cathedra when, in his character of Universal Master and Pastor of all Christians, by his sovereign and apostolic authority, he defines some doctrine regarding faith and morals, for the whole Catholic Church. Papal Infallibility is then the privilege which the Roman Pontiff has received from God, of being incapable of erring when he speaks ex cathedra, in matters of faith and morals.

5. Whence comes it that, in this case, the Pope cannot teach error in place of truth? In other words that he is infallible?

He is infallible because God assists him—because the Holy Spirit, the Spirit of all Truth, aids him, according to the promise made to Peter, and in him, to his successors.

6. The Pope, then, has the same infallibility as the Church itself?

Precisely the same. The Pope even alone, in his character of Master and Universal Teacher, has that same infallibility which Jesus Christ gave his Church for teaching faith and morals.

7. When the Pope has pronounced a definition, must it be held as infallible, and must no one be held capable of discussing or reforming such decision?

Yes; the definitions of the Pope, made by his supreme and apostolic authority, are, henceforth, by themselves immutable. In order to be certain of their truth there is no need of awaiting the consent of the Church, and, as a consequence they cannot be reformed.

8. But in default of the consent, might it not chance that we should see the Pope on one side of the question and the Church on the other?

No; we will never see the Pope on one side teaching a certain doctrine, and the Bishops on the other side teaching the contrary doctrine. And thus vanishes that terror of isolated, separate and personal infallibility, as it is called.

The Catholic Episcopate, under the influence of the Holy Spirit which assists the Church, will always adhere to the judgment pronounced by the Pope in his infallible authority. The edifice will forever remain united to its foundation; but sustained by the foundation, not sustaining it.

9. We will have then two infallibilities: the collective infallibility of the teaching Church and the personal infallibility of the Pope?

Strictly speaking, the infallibility is one in its origin, which is the assistance of the Holy Spirit; one in its end, which is the universal welfare of the faithful. However, the subject in whom the infallibility resides, may be either the Chief of the Church alone, or this same Chief to whom unites, though always subordinate to him, the Catholic Episcopate, to form the teaching Church. Thus we have, as it were, a double organ by which God makes us hear His voice: the teaching Church, or the Pope together with the Episcopate dispersed, or reunited in Council; and the Pope alone, speaking ex cathedra, as the Universal Teacher, with His apostolic authority alone.

II.

THE DEFINITION IS NEW—THE DOGMA IS NOT NEW.

1. The infallibility of the Pope United to the Bishops, or the infallibility of the Church, is a dogma both ancient and received in all ages; but is not this infallibility of the Pope independently of the consent and authority of the Bishops, a new dogma?

The definition is new—the dogma is not and cannot be new. The dogma is as ancient as the Gospel in which it is said—THAT JESUS CHRIST ESTABLISHED PETER AS THE FOUNDATION OF THE CHURCH AND THE UNIVERSAL PASTOR; THAT HE PRAYED FOR HIM THAT HIS FAITH MIGHT NOT FAIL; THAT HE GAVE HIM THE PRIVILEGE OF CONFIRMING HIS BRETHREN IN THE FAITH. Now it is evident that if the Pope's decision need to be examined and confirmed by the Bishops, the foundation instead of sustaining the edifice, would be sustained by it; the shepherd, instead of guiding and feeding the sheep, would be conducted by them; Peter; instead of confirming his brethren, would be confirmed by them in the faith. The dogma, therefore, is as ancient as the Gospel itself.

2. But was the recognition of this dogma also ancient in the Church?

It has always been recognized in a more or less explicit manner in her teaching and in her practice. The Popes always gave their definitions as infallible, immutable and without appeal. The Fathers, the Bishops, the entire Church, have always venerated the infallible authority of the Chair of Peter in the teaching of his successors, although the doctrine had not yet been defined as a dogma of faith.

3. Why did not the Church earlier define the dogma of Papal Infallibility?

Before the present time this definition was not needed; in our day it became opportune. This dogma, like that of the Immaculate Conception, passed through three distinct phases. At first, for centuries, it was simply admitted, above all in practice, without discussion or examination. Then came a period of doubt, of controversy and of opposition, even in the bosom of the Church, from those of the faithful who were called Galileans. But the Church, with an energy blended with mildness, never ceased to repel this error, and to elucidate the truth, until the moment when she considered it a duty to give the dogma a solemn definition. From that moment, it became for all Catholics an article of faith.

4. But is not faith, that is, truth, always the same?

The sun is always, in itself, the same; but in relation to us, its light increases till noon. The infallibility of the Sovereign Pontiff was always, in itself, a truth of faith; but, in relation to us, its light has been gradually increasing, until, at the Vatican Council, it attained, by its dogmatic decision, the height of its splendor. Consequently, to deny the infallibility of the Pope would have been at all times an error; but it would not at all times have been a heresy, as it would be now, because formerly the Church had not sufficiently proposed it to our faith; but she did so in the Council of the Vatican, the first that was held since the great controversies raised on this subject.

5. Will not this Council of the Vatican, then, be the last of the Councils? Since it is an article of faith that the Pope is, of himself, infallible, and can decide questions of doctrine on his Apostolic authority alone, what would be the use of new Councils?

Councils may still be necessary for many reasons; but the necessity can never be absolute, and it is proper for the welfare of the Church, that this should be the case. In fact, before this definition, Popes did, when it was necessary, define truths and condemn errors without the aid of Councils.

At the present day, above all, when errors spread with such rapidity, it is a great advantage that, in order to see falsehood condemned and truth proclaimed, we need not, as in former times, await the reunion of a Council for the assent of Bishops dispersed through the entire Church. It is now sufficient for we hear the voice of the Vicar of Jesus Christ, the universal Pastor and Doctor.

6. It is said, however, that in the last Council the Bishops divested themselves of their authority to give a new authority to the Pope?

A new authority! The Council gave him absolutely nothing. The Pope already held and exercised this authority, and the entire Church recognized it as a fact. By its definition the Council did no more than solemnly recognize as a dogma of faith that infallible authority which Christ Himself gave to the Pope. It therefore gave the Pope nothing new; it took nothing from the authority of Bishops, whether dispersed throughout the dioceses or united in Councils. There was nothing new, unless we consider as such the solemn definition of the ancient Catholic doctrine of the infallibility of the Pope.

[TO BE CONTINUED.]

MR. JUSTIN MCCARTHY ON HOME RULE.

The celebrated novelist, Mr. Justin M'Carthy, has contributed an article on Home Rule to the Galaxy from which the following are extracts:—

The Home Rulers succeeded the Fenians so suddenly that the one had hardly gone when the other filled the scene. Are the Home Rulers then only Fenians in disguise? By no means; they are not only different men, and with different aims, but they are even a different class of men. The Fenians were for the most part men of the humbler class. I remember Mr. John Stuart Mill once remarking to me that this fact constituted in his mind the seriousness of the movement—the fact that it had sprung from the soil and seemed to need no leaders. The Home Rulers are men of what would be called the upper or upper-middle class. They comprise some landlords, many merchants and men of business, some lawyers, some journalists—the classes of men from whom in Great Britain members of Parliament are made. The movement originated in a serious and settled faith on the part of many men having a certain position in Ireland, that Fenianism and abortive rebellion could only be got rid of by starting a Parliamentary agitation for a reasonable degree of self-government, and thus withdrawing all sensible nationalists of any class from any participation, even in sympathy, with the feverish and fitful hopes of seditious organisations. Here are the questions these men had to ask themselves: Can Ireland ever hope or expect to be a separate and independent nation? The answer must be—She cannot. But then, on the other hand, will the majority of the Irish people ever be content with the present system, which makes Irish legislation depend upon a Parliament composed five parts out of six of Englishmen? So far as human speculation can give an answer, they never will be so content. They grow less and less contented in every generation. What then, reasonable men ask themselves, is to be done? Some of them turned their eyes to the example of your system, and asked why should not Ireland be free to govern herself in mere local affairs, while still a part of Great Britain as regards imperial legislation? Why should she not do what is done by every State in your Union? The idea had a great fascination in it—all the more so as the English Parliament is helplessly and hopelessly encumbered with work, is stifling under a mass of unmanageable responsibilities, and is compelled session after session to let the most important duties remain undischarged simply because there is no time to give to them.

There is at least something to be said for the demand that Ireland should have the control of her local affairs. The men who first put the demand into shape, and gave it a name, were certainly not professional agitators. The first chairman of the Home Rule Association (I believe he is chairman still) was Mr. William Shaw, a banker and merchant, a man of wealth, and essentially a man of business, a Protestant, never before the birth of Home Rule known to be engaged in any political agitation. The first election contest at which a candidate came forward on the Home Rule platform ended in the election of a Home Ruler, Mr. Blennerhasset, a young Irish landlord of rank and fortune, one of the most intimate friends of the venerable Earl Russell and his family. The second Home Ruler elected to Parliament as such was Captain Nolan, an Irish landlord, who had distinguished himself as an artillery officer in the English army, and whose judgment in military affairs is looked to with the highest respect by all parties in the House of Commons. Now, whatever may be said of the movement, it is clear that these men were not Fenians, nor turbulent anarchists, nor needy adventurers, nor fools. The Home Rule movement once started seemed to have a positive fascination in it. Many Irishmen already in Parliament gave in their adhesion to it. Some great Irish landlords like the late Lord Fermoy (a Protestant) lent it their warmest support. It wanted a leader in Parliament. Mr. Shaw, who had for some years held a respectable position in the House of Commons, was not much of a politician; and the new men were too young. The leadership would probably have fallen to my valued and lamented friend the late John Francis Maguire (as able and honest an Irishman as ever conquered the respect of the House of Commons) but for the sudden reappearance on the political stage of a man so remarkable in talents and in career as to deserve some description.

Forty years ago, Mr. Isaac Butt was a brilliant young advocate in Dublin, professor of political economy in Trinity College, and editor of the Dublin University Magazine. He was a Protestant and a Tory of the deepest convictions. A little later he distinguished himself as a bold and clever opponent of O'Connell, of the priests; and of the agitation for Repeal of the Union. He rose at the Bar, and soon became one of the most eloquent and successful (perhaps I ought to say the most eloquent and successful) among Irish advocates. He defended, as a matter of professional duty, poor Thomas Francis Meagher, when the latter was tried for high treason, and he was so carried away by his interest in his client and his own eloquence, that he succeeded in making his hearers think treason to England an Irishman's most sacred duty. When he had described his talents, the character, the brilliant youth, the happy home, and assured position of the prisoner, he suddenly asked how such a man came to stand in a felon's dock; and he answered his own question in words of passionate indignation: "Because the curse of Swift is on him—because he is a man of genius and an Irishman!" Afterwards Butt defended the present Sir Charles Gavan Duffy, and succeeded in persuading some of the jurors to refuse to assent to a verdict of guilty. So Duffy had at last to be released—to enter the English Parliament, and afterward go to Australia and become a Minister of the Crown there, and receive a knighthood from the Queen. But Isaac

Butt still remained a Tory. The English Protectionist party, defeated by Cobden and Bright, and thrown over by Sir Robert Peel, got up a reactionary agitation. They hoped to succeed by arts learned from their enemies—by agitation and by popular eloquence. They had no great speakers of their own—even Disraeli did not "amount to much" as the orator of a monster meeting. They imported an orator—they adopted Isaac Butt. At their great, tumultuous meeting the ex-professor of political economy was their spokesman. His powerful voice, his flashing eyes, his large form, his face—not handsome indeed—looking rather like that of a negro suddenly blanched, but capable of varied expression—greatly impressed the heavy-headed Tory crowds. His English patrons soon got him into Parliament, where he signalled himself very early by a vehement attack on Mr. Cobden.

Fenianism broke out, and Fenian trials came on, and Butt defended the Fenians with all his power—with all that strange blending of persuasiveness and passion which was his early characteristic. He succeeded in obtaining an acquittal, or at least a disagreement of the jury, in some cases that seemed hopeless. He grew popular in Ireland, and he proclaimed himself a Liberal and a Nationalist. The Home Rule movement began, and Butt declared himself a Home Ruler. He offered himself as a candidate for a vacant seat in Parliament, and was elected; and from that moment it was evident that Home Rule had found its leader.

The House of Commons saw with curiosity, surprise, and a sort of good natured interest the return of Isaac Butt to his benches after some six years of absence. He had grown old-looking. But he very soon began to show his strength. He displayed a cool, easy cleverness in argument; he was a master of law, of constitutional principles, of the forms of the House; he was always ready; he spoke with studied moderation, only rarely enlivened by a burst of the old passionate fervour, as if to show that he could be eloquent when he chose. He gave a curious impression of power and of ease. The House soon began to find that he knew far too much, and was, far too skillful in argument, to be easily dealt with by any opponent, and somehow, I cannot well tell how, he quietly took his place at once in public estimation among the foremost men in the House. I do not yet know whether in the end it will prove a good fortune or a calamity for Home Rule that Mr. Butt has become its leader, but I know that thus far he has managed its affairs in Parliament with admirable judgment and with great success.

The general elections in 1874 sent a regular Home Rule party into Parliament. Mr. Butt counts a following of some 60 members, and it seems probable that every new change and opening will add to this number. Indeed there seems no chance now in Ireland for any candidate who is not either the nominee of some great and powerful land or of the Home Rule Association. I am not by any means convinced that all who follow Mr. Butt's lead are in their hearts very anxious to see Home Rule introduced into Ireland. Some of the conversions to his side were too rapid to allow us to have much faith in their sincerity. An Irish landlord, for example, whose tendencies were all aristocratic, and who spent five-sixths of his life in London, who had no sympathy whatever with Irish "national" aspirations, and hated agitation of any kind, suddenly found that in his own country, which he represented, and which for generations his ancestors had represented in the House of Commons, he had no chance of being elected again unless he declared for the Home Rule programme. Is it any wonder that he became for the time a Home Ruler? One young Irish landlord was placed in a fearful predicament. I do not believe that the choice of Hercules could have been nearly so distressing. He was a man of good family, high social position, an officer in a "crack" regiment, a member of a particularly select military club. He loved London society, and especially his club. He discovered that the county which he represented in Parliament would never elect him again if he did not become a Home Ruler, and that the members of his club would "send him to Coventry" if he did. He would not serve the two masters—his county and his club. He chose the latter service, and resigned his seat in Parliament. But there were other cases in which the Hercules, compelled to make his election, chose the other way, and swallowed the Home Rule profession. . . . Twenty years ago the late eccentric and clever Henry Drummond—a sort of Thaddeus Stevens of Toryism—warned Mr. Disraeli in a letter which has since been published, that Mr. Butt was a man he had better "buy" at once. Perhaps Mr. Disraeli neglected the advice, or perhaps Butt was not so easily bought. Anyhow Mr. Disraeli did not effect the purchase, and Mr. Butt lived to become the leader of the Irish party, on whose votes some day or other the fate of an English ministry will inevitably depend.

O'CONNELL AND THE "DUBLIN REVIEW."

Much and very just indignation has of late been freely expressed with regard to an article which appeared in the October number of the Dublin Review entitled, "Ireland and O'Connell." We have hitherto abstained from noticing this article. Our reasons for so doing have been many. Silent contempt we considered would be the best way to treat an article that was evidently written with the deliberate intention of insulting the Irish Catholic members of Parliament, and of not only defaming Ireland and the Irish in general, but O'Connell in particular. Had this effusion of bad taste and spleen, and we do not hesitate to say falsehood, appeared in one of the many "quarterlies" and "reviews" which are so ably edited and which possess so justly a widespread circulation, we should have deemed it our duty to answer it, and to point out its inaccuracies, its blunders, its spitefulness, its wilful misstatement of facts, its pandering to English prejudices, its bidding for English favour, its gratuitous insult of a whole nation, and its endeavour to throw ridicule upon a movement—Home Rule—which has not only been approved of by the vast majority of the Irish people, and sanctioned by her priesthood, but which has never been in the slightest manner discountenanced by Rome. But when the article appeared in a "review," calling itself the "Dublin"—a "review" having a very limited circulation—a "review" that is supported and published by one who, in spite of many good qualities, is sadly deficient in good judgment, for the almost sole purpose of airing and ventilating his own peculiar views and idiosyncrasies, we confess we thought silent contempt was all it deserved at our hands. This belief of ours was strengthened when we remembered how the said "Review" possessed scarcely any appreciative influence with the public at large, and was looked upon with grave suspicion by Catholics on account of its habit of dogmatizing; and wishing it to be understood that when it speaks on any subject, it is not the Dublin Review that speaks, but the Ecclesias Decretis. But the Dublin Review is not, thank God, infallible; and her writers are not only poor fallible men, but in many cases are not even accurate. If we required any proof of this, it would be amply found in the article in question. The editor of the "Dublin" must not think us severe in our remarks upon him. The maxim in law is the receiver is as bad, if not worse, than the thief, and in our criminal courts punishments are meted out oftener with a heavier hand to the receiver than to the thief. This rule any honest man must acknowledge also ought to hold good with regard to those who receive and publish scurrilous, insulting, and abusive articles. It is bad enough to write them, but to publish them is unpardonable; and unless the editor of the "Dublin" can give some satisfactory explanation as to

how the article we complain of found its way into the pages of his review he ought in common honesty strike out the word "Dublin" and substitute "Anti-Irish," and let it in future be called the "Anti-Irish Review"; and all Irishmen who are worthy of the name should expel it from their reading-rooms and libraries. Let those support it who are ever ready to believe what is said of Ireland, and always love to crack a joke at the expense of the Irish.

Now who is the author of this article? Who is this Solomon who quietly tells us that most of the grand things, recorded of the great Liberator are only myths? Who is the Daniel come to judgment, who assures us that "O'Connell was no statesman," that his speeches are "simply unreadable, and if read somewhat unintelligible and as to their acknowledged effect absolutely inexplicable?" Who is this man who dares to say that were O'Connell alive to-day he would regard any man who dared ask the government to grant a pardon to the few remaining misguided Fenians, and who would try to get the nation to back his petition—who is this man, we repeat, who takes it upon himself to say that O'Connell would regard such a man as the "most execrable being crawling on Irish ground?" Who is this man who quietly tells us that O'Connell, the champion of everything Catholic, "would have simply idolized Mr. Gladstone?"—who describes the Home Rulers as a handful of Irish members who want the people of England to unhouse themselves of the constitution which has stood since the days of Edward the Confessor, in order that they should have the privilege of lawing one half of the year at College Green and the other half at Westminster? Who is this modest man who speaks of the Irish members as "the young sparks who illustrate political genius in the senate, and who seek their inspiration in the nimble tactics of Mr. Fagging-Bothways at Westminster?" In a word (for we have quoted enough), who is this man who has had the effrontery to attempt to detract the great O'Connell from the position he so justly held in Irish history, who has dared to asperse his memory and to make light of his deeds? Who is this man who laughs at "Home Rule," and endeavours to cover the Irish M.P.'s with ridicule? Who is he? Well, if report speaks truly, and in this case we have no reason to doubt it, the writer is— we write it with shame—an Irishman—and, moreover, was at one time a Young Irelander! Yes, this loyal hearted British subject of 1875 was not such an admirer of British rule in 1848. Now he condemns and ridicules Home Rule; then he would draw the sword and let loose the dogs of war to compel England to give Ireland her own Parliament and let the Irish govern themselves. What has converted him from a would-be rebel into such a loyal loving subject and admirer of English rule in Ireland? Well, we cannot answer this question unless it be that he is a turncoat, a time-server and a place-hunter, and having been recognized as such by his fellow-countrymen, they have given him the cold shoulder. We are not surprised at his making light of the deeds of the Liberator, since he belongs to the party that was always a thorn in the old man's side; nor are we astonished at his trying to bring the Irish M.P.'s into ridicule, because, knowing the stuff he is made of, they discarded him. He may rave and abuse them until he is tired, but he may rest assured nothing he can say or write can possibly affect the Irish members of the House of Commons. They are men who have been well tried and found worthy of honour—men who are true to their duty—men who have done so much for English Catholics, and to whom English Catholics owe an eternal debt of gratitude. All honour be to such men—let shame and confusion cover those who assail and malign them!

THE DUKE OF ABERCORN ON IRELAND.

The inaugural banquet of the new Lord Mayor at the Mansion House, Dublin, although a social festivity, has, through usage, come to be an occasion on which the Viceroy reviews, always of course with studied reticence, the past, and finely forecasts the future of the Ministerial situation in Ireland. Last week the Duke of Abercorn honoured the Mansion House with his presence for the sixth time since his first accession to office in 1866. The Right Hon. Dr. Owens, an Irish Protestant and a Conservative, fills the civic chair. The Duke of Abercorn, an Irishman, but of Scotch extraction and an excellent retired landlord, fills for the second time the exalted position of Lord-Lieutenant. During the seven centuries of English connection with Ireland, not even one Lord-Lieutenant of the native race has ever been charged with the duties of Viceroy. Two or three FitzGeralds in the fourteenth and fifteenth centuries, followed by two or three Butlers in the seventeenth and eighteenth, make up all the Viceroys of the Anglo-Norman race vouchsafed to Ireland. From the retirement of the Duke of Ormonde in 1713 up to 1846, a period of 133 years, no one of Irish birth held the office of Viceroy. For less than a year the Earl of Bessborough, who introduced O'Connell to the House of Commons, was Lord-Lieutenant in 1846-47, and, singular coincidence, died in the latter year, the very day after the Liberator. The Duke of Abercorn, an Irish planter of the Ulster settlement of James I., has now, under a second Conservative Administration, been for upwards of four years charged with the government of Ireland.

The personal and official experience of the Duke of Abercorn is considerable. He succeeded his grandfather, as Marquis of Abercorn when only seven years of age. He has had a seat in the Upper House since early in 1832. Three of his sons, some of his sons-in-law, and his brother have sat in the House of Commons. He has been a magistrate of several counties, resident in Tyrone, and Lieutenant of Donegal for many years. The testimony of the Duke of Abercorn, when reviewing in public the state of Ireland, is therefore deserving of very respectful examination.

All the usual loyal toasts having been proposed by the Lord Mayor, and warmly received, his Excellency, in responding to the toast of the Lord-Lieutenant and prosperity to Ireland, made many highly important admissions, but fell into a few serious mistakes. Irish banks show large deposits and large dividends; last year has produced in Ireland, though not in England, one of the most favourable harvests known for many years; crime has diminished; pauperism is decreasing; emigration has largely shrunk in magnitude; and cattle disease has been all but stamped out. The Lord-Lieutenant also dwelt on the expansion of the trade and commerce in Dublin, and on the great genius for art displayed to so great an extent by the Irish. But while these powerful evidences of progress were supported by specific facts his Excellency went off on the old traditional Tory lines about English capital being scared from the country, owing to the absence of law, order, and security. Some of these political fossils crept out in the following dreary preamble to the Lord-Lieutenant's generally pleasant speech:—

"I need not remind you, My Lord, that among the most important sources of the well-being of a country are those which, unfortunately, have been too often absent from Ireland, and which, even now are hardly acclimatised among us, namely—perfect tranquility and security for life and property. What Ireland wants is to have more capital expended in the country, and to have more money devoted to the development of her various industries. She wants more manufactories, and a much greater demand for skilled and highly-paid labor. Without perfect security for life and property you cannot have peace. But if there were that perfect

security to be found in Ireland she would afford a boundless field for profitable investments. We shall just make a few brief practical observations which are suggested by the Duke of Abercorn's administration and his speech. The Duke resides in Tyrone, at Baron's Court near Newton Stewart. That county, as its name implies, bestowed to the O'Neills, and was confiscated in 1612. Notwithstanding the plunder and banishment of the natives in 1871 there were in Tyrone 119,937 Catholics to 99,820 of all other denominations. Yet in that county there is not a Catholic magistrate, not a public officer, under the grand jury, or connected with infirmary, lunatic asylum, or Poor-law Board, above the condition of the humblest of the Duke of Abercorn is fully aware that the Lieutenant, the High Sheriff, the three magistrates, and the whole staff of scores of county and departmental officers, all are exclusively Protestant. During his Excellency's past and present administration what has he done to remedy these crying evils? Nothing. The Magistracy remains without reform; the Grand Jury system without redress; the Local Boards are sinks of jobbing, sectarianism, and corruption. But, so far from the exclusion, and corruption. But, so far from the Duke of Abercorn doing anything in the way of reform he has, in his own county, lent himself to the policy of past ages, which tended to render dissatisfaction chronic in Ireland. The only Catholic official in Tyrone was Mr. David Fitzgerald, Clerk of the Crown, appointed in 1850, whose death was recorded last week. The Irish Government has appointed as his successor, Mr. Cecil Moore, since 1859 the Sessional Crown Solicitor in the same county, whose appointment, because he was an Orangeman, was brought under the notice of the House of Commons. With all the respect which they entertain for the Duke of Abercorn Irishmen seem to think that if law and its administration are in contempt in Ireland they have a shrewd suspicion of the cause.

Another weak point in the administration of Ireland is suggested by the Duke's ardent commendation of the late Earl of Mayo—a commendation that will meet with warm sympathy from all his countrymen. If the Mayos, the Lisgars, the Dufferins, the Gregorians, and many other Irishmen, have provided such able and efficient Governors of Colonies, why have their genius and their higher knowledge of their own country, although Protestants, and not of native race, not been utilized in the government of Ireland. The question admits but of one answer.—London Tablet.

“MASONRY IS NOT POLITICAL.”

WHERE MASONRY IS USED AND FOR WHAT—SOME WORDS FROM THE MASONIC LEXICON. Philanthropy, love of man, is the virtue Masons usually boast of, and it is in its exercise that the large sums that flow into the Masonic coffers are said to be expended. Whoever has studied the Masonic jargon, knows that man signifies in it, not every individual belonging to the great human family, but exclusively a Freemason; or, to explain its meaning more clearly, a person who is nothing but man, without any addition by which he would be recognized as belonging, for instance, to a certain religious community, or to a certain state, country, caste, and so on; as man is acknowledged only he who frees himself from the shackles of “superstition,” which means religion, and of “slavery” which means monarchy, and who owns only the lodge, the mansion of free men. “Humanity” means Freemasonry. “Philanthropy” is the virtue which tributes temporal means towards or assists in any way, the ultimate object of Freemasonry. The ultimate aim of Freemasonry is the domination over the whole world. The royal art, or the art of acquiring and wielding the regal or supreme power over the whole human race, consists in using the hammer for battering down the thrones of all tyrants, which means kings, the altars of all superstitions, the barriers of all jurisdictions, the barriers of religion, and in using the trowel for building up the temple of Solomon according to the Masonic Square and Circle, which means the Masonic government over the whole world, kings and all peculiar governments being first used as tools for that ultimate end, and finally thrown aside.

Towards this ultimate aim all work is directed, under the seal of strictest secrecy, lest the powers that be, be aroused, and bethink themselves of self-defence; in the midst of the night, till the rising sun shows to the astonished profane world that the Masonic light shines forth in the Orient. Towards this ultimate aim must serve also the moneys collected from the most of brothers who are admitted into the secret league, without receiving any knowledge of the final object for which they engage themselves to work and pay. That the resources of the Masonic body are destined for such philanthropic purposes, has never been doubted by those who observe the march of our contemporary history, and especially of that of the last century. But the secret agents of the initiated, gauded by thirty-three terrible and horrible oaths, like a fly by the encircling threads of the spider, are sometimes either unwise, or wise, enough, either conscientious or unconscientious, enough, to let the secret out; and one fact, that has become publicly known, throws then an immense light upon the nocturnal laboratories of the Mason lodges.

One of such outward revelations, we happen to have got knowledge of, is the contribution of the paltry sum of some £30,000 sterling made by the American Lodges to the revolutionary Government of Spain in 1874, for their army against Don Carlos. The *Chaine d'Union*, a Parisian Masonic Journal, describes in its number for January, 1875, page 98, a great festival celebrated in the Lodge “Le Temple des Amis de l'Union Française,” on the 21 December 1874. On this occasion Br. Holinski communicated to the convivial party the following fact:

“From the venerable Lodge ‘The Sons of Hiram,’ working under the Grand Orient of Spain, we have received a letter to which we invite your fullest attention. It is an address of thanksgiving of the Spanish Masons to the Lodges have, with noble liberality, contributed the sum of 154,000 Piasters for the ‘liberal’ army which fights against Don Carlos. The sum mentioned has already been forwarded to our venerable Br. General Espartero.” To this Br. added: “the example of our American Br. Holinski is a new proof of the power of Freemasonry, and may serve to shame those of our Br. who have done as yet nothing for this noble cause.”

Br. Serranoit was who in 1874 ruled over unhappy Spain; and it is he, or his “Government of Spain,” which was considered by the philanthropic American Lodges one of the poor who foremost deserved a subvention from the Lodges. If Freemasons say, we do not occupy ourselves with politics, but only with social amusements and works of benevolence, then let this fact, to which we can add others, stand as proof that, however it may be with regard to the blindfold apprentices, it is certain a shameless untruth in the mouth of the initiated.—Catholic Examiner.

Miss Elizabeth Thompson, the painter of the “Miss Call,” has obtained an order in the Queen's Bench division the expunge from the register of the Stationers' Society the copyright of her famous picture, which had been assigned to Messrs. Dickinson & Co. for £1,200, in ignorance of her having no copyright in the picture which she sold for £100 to Mr. Galloway, who subsequently sold it for the same sum to Her Majesty.

HYMN TO ST. PATRICK.

St. Patrick, for our country pray,
Our ever faithful land,
Whose martyred hosts so gloriously
Before God's great throne stand:
Look down upon thy children here,
Look down upon our race,
And, bless, dear Saint, this little isle
And each one's native place.
Chorus—From fears without, from fears within,
From every evil, every sin,
St. Patrick, set us free.
Oh, hear us, Patrick, while we pray;
Thou art our own dear Saint,
Uphold the weak, protect the young,
Strengthen the souls that faint;
Thou know'st how we are tempted still—
Thou know'st how we are tried—
Thou knowest that we are faithful too,
Whatever ills betide.
O help our poor in patient love
To bear their suffering life,
To think of that great victory
Which cometh after strife:
Keep from them all revengeful thoughts
Whenever they suffer wrong—
The meek alone are crowned in Heaven,
And Heaven will come e'er long.
We are thy children, blessed Saint,
The children of thy love,
We know how mighty is thy prayer,
How it was heard above;
Pray for us now, for the priest and nun,
For rich men, and for poor,
That to the end, however tried,
Our faith may still endure.
SISTER MARY FRANCES CLARE.

IRISH INTELLIGENCE.

A branch of the Home Rule League has been formed in Newry, co. Down.

The Jesuit Fathers are conducting a most successful mission in Bellewstown, co. Galway.

At the last Cavan market, butter sold at 17d. per lb., and firkins at 96s.

Neil Quinn, of Gorey, in the county of Wexford, general bucketeer and provision dealer, has been adjudged a bankrupt.

Steps have been already taken, and a monster meeting will be shortly held, to organize the Catholic vote in Ulster.

A statue of O'Connell is to be erected in Melbourne, and a centenary fête held there has yielded to the fund the sum of £114.

Two children have been killed, and four women and two men seriously injured, by the snapping of a cable on board the troopship *Assistance*, stationed at Kingstown.

At the last meeting of the Edenderry Home Rule Club over one hundred new members were enrolled. A vote of confidence in the conduct of Sir Patrick O'Brien in Parliament was also passed.

Dr. Patrick John O'Hagan, son of Mr. John O'Hagan, merchant, Carrickmacross, was, on the 16th ult., unanimously elected as dispensary medical officer for the Kingcourt Dispensary district.

At a special meeting of the Clare Farmer's Club, held on Feb. 17, a resolution was passed declaring so long as the agrarian grievances of the country remained unremedied, so long would the Irish people remain discontented, and a weakness, not a strength, to England.

The Very Rev. M. Warren, of Ennisceorthy, has been selected by the Pope to be the new Bishop of Ferns, in the place of the late Right Rev. Dr. Furlong. Father Warren was the Head of the House of Missionary Priests intended chiefly for that diocese, established in Ennisceorthy, and was member of the Chapter of Ferns as *Canonius Pœnitentiarius*.

On the 12th ult., the Limerick Builders' Association held a meeting in Furlow's Hotel, when it was resolved that the demand of the laborers for 16s. a week wages be not complied with. They are determined to adhere to the present rate, and a strike is impending.

The *Freeman's Journal* of the 15th ult. says:—“There has been a very heavy fall of snow at Roscrea, Ballybrophy, and across to Thurles and Kilkenny. In some places it is from a foot to three feet deep, and yet there is hardly a vestige of snow in the Neagh district. The North Tipperary hills are heavily coated with snow.”

The annual meeting of the Flax Supply Association was held on the 18th ult., in the Chamber of Commerce, Belfast. The Chairman, in moving the adoption of the report said the diminution in the five last years was 6,569 acres, representing 1,500 tons, value about £100,000. The average weight of fibre last year was 33 stones per acre, which had not been exceeded since 1864.

IRISH DOMESDAY BOOK.—The Irish Domesday Land-Return is nearly printed, and may be laid before the Houses of Parliament before Easter. Most of the counties have been completed, and the statistical department of the Local Government Board is seeing the remainder through the press. It will, it is expected, not fail in interest, in importance, or in reliability as compared with the Scotch and the English returns.

At the meeting of the Home Rule members, on the 11th ult., there was a good deal of discussion as to the prospects of the session. The opinion of the meeting was that the efforts of the Irish party should be concentrated mainly on Home Rule, Land Tenure, and Education. The terms of the resolution, of which Mr. Butt subsequently gave notice in the House, were submitted, and received the approval of the meeting.

On the 11th ult., at Hearn's Hotel, Clonmel, there was an auction of a farm of 58a 1r 6p; being portion of the lands of Garrane, in the barony of Middlethird. The occupying tenant is Mr. Michael Burke, and the yearly rent was £87 8s. 7d. After some close competition, Mr. Burke became the purchaser at £1,400. Another farm of seventy-five acres was also put up, but not sold, the highest bid being £1,000. The occupying tenant is Mr. James Skehan, and the farm is portion of the lands of Garrane.

The Church of Rathangan was recently the scene of the profession, by Dr. Lynch, Bishop of Kildare and Leighlin, of two sisters—Miss Byrnes, of Ballynagles, (Sister Mary Evangelista), and Miss Lacy, of Rhode, (Sister Mary Stanislaus.) The convent has been established nine months, and its success is manifest. It is the most flourishing and the most needed of the many works raised to the glory of God by the Rev. J. Nolan, P.P., Kildare and Rathangan.

Owing to advanced age, and failing health the Venerable Dean Kenny, P.P., Ennis, has placed his resignation in the hands of his bishop. The vacancy thus created will not be filled up, as the Right Rev. Dr. Ryan intends to fix his residence in Ennis. The Rev. Dr. MacRedmond, president of the diocesan college, will be appointed to the parish of Killaloe, with the distinction of Vicar-general. His place will be filled by the Rev. Mr. Egan, vice-president.

On Sunday, Jan. 30th, the solemn ceremony of ordination took place in the New College, Cavan when the Rev. Philip King received the Order of Priesthood. The Most Rev. Dr. Conaty was the officiating Prelate. Father King has been appointed to the curacy of Mullagh, vice the Rev. Thomas

Dunne, transferred to Crosslough. The Rev. Patrick Conaty, C.C., has been changed to Ballinamore, vice the Rev. Patrick O'Reilly to Killrogue; and the Rev. Peter McCann, C.C., Killarue to Duncormin, vice the Rev. P. Cook appointed Bursar of St. Patrick's College, Cavan.

A general meeting of the members of the Waterford Farming Society was held in the County Courthouse on the 12th ult. The society show for 1876 was fixed for the 14th of September, and the list of prizes was revised, an increase being made in some classes of green crops. The entrance for the Paul and Exhibition Challenge Cups was reduced from 5s. to 2s. 6d. After transacting some routine business the secretary laid before the meeting a letter from the Irish Cattle Trade Defence Association asking the society's co-operation. The consideration of the matter was deferred till the Duke of Richmond's bill should be published.

The Most Rev. Dr. Power, Lord Bishop of this diocese, says the *Waterford Citizen*, of Feb. 15, has been pleased to appoint the Rev. Dr. Cleary, President of St. John's College, to the pastoral charge of the large and important parish of Dungarvan, in room of the Very Rev. Jeremiah Hally, deceased. The people of Dungarvan should feel deeply thankful to his Lordship in sending a pastor who will be to them both a credit and an ornament. For a number of years Dr. Cleary has held high place in St. John's College, and for the last few years he has ably filled the presidential chair of that important educational establishment.

The recovery of Dr. Conaty, Roman Catholic Bishop of the Diocese of Kilmore, from a temporary illness, was made the occasion of presenting him with an address and a purse containing over seven hundred sovereigns, as a mark of appreciation of his unceasing exertions in the cause of education. The amount was subscribed exclusively by the priests of Kilmore diocese. The address was magnificently executed by Mr. Hopkins, Brunswick-street, Dublin, and the purse was handsomely embellished by one of the Sisters of St. Clare's Convent, Cavan. A deputation of the clergy visited his lordship's residence and presented him with the address and purse. His lordship having returned a suitable reply, afterwards entertained the deputation in the most hospitable manner.

In the House of Commons, on the 13th ult., Sir P. O'Brien asked the Secretary of State for War whether there is an intention on the part of the military authorities to permit the 83rd Regiment (Connought Rangers) to serve in Ireland prior to proceeding on foreign service, over thirty years having elapsed since the regiment was quartered in Ireland, and considerable expense being incurred by Irish private in the regiment when proceeding on furlough to visit their relatives. Mr. Hardy, in reply, stated that he was happy to be able to inform the hon. member that his patriotic wishes will be gratified in the ordinary course of the next few months.

LEGAL APPOINTMENTS.—Mr. Justice Morris has been sworn into office, as Lord Chief Justice of the Court of Common Pleas, in succession to Judge Monahan, resigned. No appointment of a successor to Justice Morris is probable for some time; if at all. The Chairmanship of county Westmeath, vacant by the death of Mr. Matthew O'Donnell, Q.C., a Catholic, has been filled by the appointment of Mr. F. Ellington, L.L.D., Q.C., a Protestant. Dr. Ellington was admitted to the bar in 1847; appointed Q.C. by the Conservative Government in 1868; and a benchet last year. The important office of Clerk of the Crown in Tyrone, vacant by the recent death of Mr. David Fitzgerald, a Catholic solicitor, has been filled by the appointment of Mr. Cecil Moore, a strong Orange partisan.

The death is announced of the Rev. John McGrath, Thurles, at the residence of his cousin, the Rev. M. Power, P. P., Moyne, after an illness of about one month's duration. The deceased rev. gentleman was nearly twenty years in the sacred order of priesthood. His first appointment was to the curacy of the parish of Tatten, where he remained until his removal to Thurles, previous to the death of the late lamented Dr. Leahy. While in the parish of Tatten Father McGrath was instrumental in erecting two magnificent churches, and a splendid parochial residence unequalled in the archdiocese of Cashel. On his appointment to the administration of Thurles the parishioners of Tatten presented him with an address and testimonial as a token of the great esteem they held him in. His remains were removed from Moyne to Ballygarry, the residence of his brother, where they were interred.

IRISH CONSTITUENCIES.—The following is stated in the *Waterford News* regarding the representation of that county:—“We have heard it rumored that it is by no means improbable that Lord Charles Beresford will be offered an appointment to the Sultan in Ireland, but whether he accepts it or not he will, in the course of the present session, retire from Parliament, leaving a vacancy in the representation of Waterford county, as he finds it impossible, with other demands upon his time, to attend the House of Commons so continuously as his constituents desire he should do.” Lord Crichton has been returned unopposed for Enniskillen. There is no confirmation of the rumour that Mr. George Morris, M.P., is about to vacate his seat in Galway borough. He was Registrar to his brother, Mr. Justice Morris, before his recent promotion as Chief of the Common Pleas, but did his duty by deputy which he still can do.

It is stated that Mr. Cecil Moore has been appointed Clerk of the Crown for the county Tyrone. The *Belfast Examiner*, complaining of the injustice done to Catholics by such an appointment, says:—“The county of Tyrone has a population of 119,937 Catholics and 95,827 Protestants of all denominations, yet of the whole 121 deputy-lieutenants and magistrates scattered over its broad extent every one belongs to the religion of the minority, and there is not a single Catholic entrusted with her Majesty's Commission of the Peace. The lieutenant, the high sheriff, the two members of Parliament, the member for Dungannon, all the magistrates, and all the county officers are Protestants. Jails, lunatic asylums, poor law boards, petty sessions board—in all the official staff is Protestant, and in most Orange. Such is the social and political status of Catholics in the county in which is the residence of his Grace the Duke of Abercorn, Lord Lieutenant of Ireland. Dispensary doctors, postmasters, stamp distributors, relieving officers—all must belong to the dominant creed.”

IRISH EDUCATION ESTIMATES.—The following are the estimates for education in Ireland for the year ending 31st March, 1877. National Board, £645,949, against £634,368, being a net increase of £11,581. In the Agricultural Model Schools there is a decrease, owing to the closing of several of these, of £2,679, and the book department of £50,000. The estimate of teachers' residence has been transferred to public buildings. The estimate for ordinary national schools is £501,867, against £480,137 last year. The salaries to the 10,000 teachers is £310,151; results £61,178, and same sum contingent on Poor-law Union contributions; 350 workmistresses, £23,600; 5,000 paid monitors, £40,900; 4,000 good-service salaries, £5,000; 80 workhouse teachers, £180; retiring grants to incapacitated teachers, £2,680. Queen's University, £4,787 against £4,698 last year. Three Queen's Colleges, apart from £21,000, under the Act of 1845, £1,822 against £5,976, or a net increase of £5,846, the £6,000 fees, hereafter paid into the Exchequer, to be applied hereof in augmentation of the salaries of the professors. Then the Queen's University and the three Queen's Colleges are charged under public works with £1,503, making in all a total cost for coming year of £39,116. Royal College of

Science, Stephen's-Green, £6,920 and £803, under Board of Works, total £7,723. The whole of the fees of the students in 1874-5 amounted to only £355, of which the professors received £319 10s. The Queen's University, the three Queen's Colleges, and the College of Science are set down for £46,841. Neither legal privilege nor state endowment for the Catholic University.

GREAT BRITAIN.

The Marquess of Ripon has generously cleared off the debt on St. Wilfred's, Ripon, the amount being between three and four hundred pounds.

The mission conducted by the Redemptorist Fathers at Leeds has been wonderfully successful. A large number of Protestants have offered themselves for instruction.

We are sorry to hear of the death, on the 6th ult., of Lady Georgiana Chatterton, wife of Mr. George Dering of Baddeley Clinton. The deceased lady was converted to the Faith some time ago.—R. I. P.

Replying to an invitation to attend the Slave Circular meeting in London, His Eminence Cardinal Manning has replied that he also will promptly unite in any action for the extinction of slavery.

The Catholics of Glasgow have resolved, at a meeting held under the presidency of His Grace Archbishop Eyre, to put forward and support three Catholic candidates at the approaching election of a schoolboard for the city. Committees are being organised.

A return issued shows that the total number of vessels reported and found unseaworthy from August 5, 1873, to September 30, 1875, was 587. In the same period 68 vessels were found unseaworthy from over-loading.

St. Patrick's Young Men's Society of Glasgow have a project on foot for building a hall.—This desirable state of things has come about by the enforcement of the principle of total abstinence. Last quarter the membership reached 800, and there was an income of £250.

Messrs. Christie, Manson & Woods, London, sold last month a Bible, once the property of Charles II., with the Royal arms in silver, for £91 6s. It was printed by Field, Cambridge, in 1660, and the plates were by Hollar and Vischer.

The official returns at the War Office show that the total strength of the Volunteer Force on the 1st of November last was 181,080, of whom 145,753 were present at the annual inspections, and 168,709 were efficient.

As an earnest of the feelings entertained towards the illustrious owner of Studley Royal, we may state that Lord Ripon has been unanimously re-elected president of the Ripon Mechanics' Institute. The annual report ascribes the greater part of the prosperity of the Institution to the noble Marquess.—Catholic Times.

The *Liverpool Post* says a young woman, named Harriet Turner, of Ickeston, in Derbyshire, has confessed to having murdered her child. She cut the child's throat, making a parcel of the body and put it in a tin, hiding it in a pigsty. The body was found by a servant. The murderer is in custody.

Our London readers will sympathize with the Rev. Father Coleridge S. J., in the loss of his learned father, Sir John Taylor Coleridge, who died on this day week, at Ottery St. Mary's Devon, in the 86th years of his age. Father Coleridge has, we understand, the melancholy satisfaction of being present at his father's deathbed.—May he rest in peace.—Catholic Times.

A case of almost inconceivable brutality was heard at Durham recently George Robson, a miner, pushed his wife's head into a box whilst she was getting her clothes to dress for chapel, and held her in that position some minutes, then felled her, and putting her head between his legs, broke her jaw-bone. Not satisfied with this, he turned upon his helpless daughter, twelve months old, and lifted her up by the ears. The magistrates characterized the offence as dreadful brutality, and inflicted the heaviest penalty in their power—namely, six months' imprisonment.

DECK LOAD LINE.—OSBORN, March 9.—In the House of Commons this evening, Mr. McIvor, member for Birkenhead, and formerly one of the managing owners of the Cunard steamers, asked whether there had been any diminution of the number of vessels lost in the Bay of Biscay since the adoption of the load line restriction. Sir Chas. B. Adolphy, President of the Board of Trade, replied that between February, 1874, and February, 1876, twenty-six steamers were lost, with 175 lives, and between February, 1875, and February, 1876, only two steamers were lost, with twenty-six lives.

An extraordinary fact came out in evidence during an inquest at Woolwich as to the manner in which, under “service regulations,” the widows and children of deceased soldiers are treated. The practice is to turn them out of barracks on the very day following their bereavement, and to send them to their proper parish, no provision whatever being made for them. In the case under notice, the deceased man, Thomas Wilson, was Brigade Quartermaster Sergeant of the 23rd Brigade, Royal Artillery, recently returned from India, and his mind having become affected by over-work, he committed suicide. During Wilson's seventeen years' service in India there had not been a single complaint against him; and now, as his reward, a grateful country will allow his widow and five children to go to the Workhouse, unless, perchance, by the generosity of his officers or his late comrades, some provision is made for their maintenance.

FUNERAL OF LADY AUGUSTA STANLEY.—LONDON, March 9.—The remains of the late Lady Augusta Stanley, who died on 1st inst., were buried at Westminster Abbey to day with great pomp. Queen Victoria and her daughters, the Princess Beatrice and the Marchioness of Lorne, were present. The Archbishop of Canterbury, Primate of all England, Earl of Shaftesbury, and Duke of Westminster were chief pall-bearers. The Duke of Northumberland, Bishop of London, Right Hon. W. F. Gladstone, Viscount Cardwell, Professor Max Muller, and many other notables followed in the procession. Dean Stanley, the chief mourner, performed the burial service. The remains were interred in Westminster Abbey at the express desire of her Majesty the Queen. This is worthy of notice, as the honor of burial within the Abbey has been accorded in so few instances to ladies.

TITLES BILL.—LONDON, March 9.—Mr. Disraeli moved the second reading of the Titles Bill, which declares that the title of the Sovereign shall be “Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of Faith and Empress of India.” Mr. Disraeli refuted the objections that the title of Empress was not English, and that the colonies were neglected. He declared that the colonies were Englishmen. Mr. Maurice Brooks, Home Rule member for Dublin city, enquired if the Queen, on assuming the new title, would extend clemency to Fenian convicts. Mr. Disraeli promised to reply to the question when the Bill was passed. Mr. Samuelson, member for Banbury and an advanced Liberal, attacked the proposed change, and moved an adjournment. Mr. Gladstone argued that there existed some important states in India, which were not under English domination. If the Bill should work a political change in their Statutes, it was unjustifiable, and its passage would be an act of temerity bordering on in-

sanity. He urged the claims of the Colonies, and concluded by announcing that he supported the motion to adjourn. The Marquis of Hartington subsequently advised Mr. Samuelson to withdraw the motion for adjournment, but the Conservatives objected, and the motion was finally rejected by vote of 284 to 31. The Bill then passed its second reading.

THE DOMESDAY BOOKS.—THE OLD AND THE NEW ENUMERATIONS OF THE LAND OWNERS OF ENGLAND.—In a spacious and elegant apartment of the State Paper Office, London, there is a glass case, carefully locked. In this case, which at the request of a properly authenticated visitor is opened for his inspection, rests a massive volume, wonderfully bound in heavily embossed leather and metal. It is the famous “Domesday Book,” compiled and written by the order of William the Conqueror in 1085, exactly 791 years ago. Every letter in the book is as bright and clear as it was when written; the red lines which mark its subdivisions are as brilliant as when they were drawn. In another part of the building they show you an immense iron chest, in which this “Domesday Book” was originally kept. For centuries it lay in a lumber-room of the Tower, unnoticed and almost forgotten. In 1085 William the Conqueror, wishing to have an accurate knowledge of his kingdom, caused a complete land-census to be taken, and the results were recorded in this volume. The whole number of land-owners was found to be 54,813. Now, after the lapse of nearly eight centuries, another land-census has been taken, and another Domesday book has been compiled, consisting of two quarto volumes with 180 pages of closely printed tabulated matter. The order for the compilation of this most valuable return was sent by a wish on the part of the Government to show that the premises on which the “land returns” based their arguments were erroneous. It showed that the total number of land-owners in England and Wales, exclusive of the metropolis, is 972,836. Of these, 702,289 are holders of less than one acre—these, I suppose, are the owners of single houses and little plots of land, the other 269,547 are holders of one acre and upwards—some of them being so far upwards as to own 100 square miles or more. The Duke of Devonshire, in Derbyshire, owns 88,329 acres, or 131 square miles. The Duke of Bedford, in Bedfordshire, has 35,569 acres, 22,607 in Devonshire, and 18,800 in Cambridgeshire; Lieutenant-Colonel Lindsay has 26,528 acres; Mr. J. Tulk-mache, 25,380 acres in Cheshire; Lord Falkland 25,910 acres in Cornwall; the Earl of Carlisle 47,730 acres in Cumberland, where also Sir F. U. Gresham has 25,270, and the Earl of Lonsdale 28,228 acres; the Duke of Rutland has 26,973 acres in Derbyshire; the Earl of Devon 20,589 in Devon; the Hon. M. Rolley 46,088 in the same county; Mr. G. D. Digby, 21,451 in Dorset; the Duke of Cleveland has 55,832 acres in Durham; the Earl of Durham has 47,269 acres in Lancashire (the income of which in 1756, 735 a year), and so on. Mr. Disraeli has 1,000 acres in Buckinghamshire, worth only £1,194 a year. The population of England and Wales, exclusive of the metropolis, was by the last census 19,468,099; and there was 3,841,354 inhabited houses. As there are 972,836 landowners, it follows that on an average there are four houses to each land-owner. The extent of lands is 33,013,510 acres, exclusive of 1,524,648 common or waste lands; so that on an average there would be 34 acres to each owner. The annual value of these lands is £99,352,302, an average of not so much over £100 for each owner. The lands held by the colleges of the Universities of Oxford and Cambridge amount to 235,553 acres, with a rental of £11,564. These lands are in fifty-one out of the fifty-four counties in England and Wales. The Ecclesiastical Commissioners hold property in forty-nine counties worth £311,208 a year. The Prince of Wales, or the Duchy of Cornwall—has 69,503 acres, worth £31,292 a year; and the Duchy of Lancaster 11,428 acres, worth £20,942 a year. The aggregate holdings of the 100 largest private owners are 3,852,000 acres; three of these have each 10,000 acres and more. The twelve largest owners are the Dukes of Northumberland, Devonshire, Cleveland, Bedford, and Rutland, the Earls of Carlisle, Londesdale, Powis, Brownlow and Derby, Lord Leconfield and Sir W. W. Wynne.

UNITED STATES.

Brooklyn, N. Y., is excited over the kidnapping of two girls, aged 11 and 10 respectively, named Mary Kirwin and Julia Adriance. No clue or explanation arrived at.

Work on the St. Patrick's Cathedral in Fifth Avenue, New York, is going on with celerity. A large importation of stained window glass, elaborate in workmanship and very costly, has arrived.

Governor Tilden has pardoned John Brennan, sent to Sing Sing in 1870, for robbery, for 15 years. It turns out that he has been a respectable man, it being thought at the time of his conviction, that he was a professional thief.

Judge Sedgewick, of the Superior Court, New York, issued an attachment against Sheriff Conner for contempt of Court, in failing to make any return to an execution issued to him, and failing to appear in order to show cause why the attachment should not be issued.

A London telegram conveys the intelligence that Chas J. Brent, the absconding bank book-keeper who forged an order on the Merchants' National Bank of New York for \$15,000 and escaped, has been caught at Queenstown. Brent was recognized the moment the steamer arrived.

Washington despatches say that Babcock's departure from the White House was enforced, that he left in disgrace, it having been tolerably definitely ascertained that Pierrepoint's famous letter to the District Attorney was furnished to Emery Stors by Babcock himself, who copied it from the copy sent to the President for his information.

EXTRAORDINARY PHENOMENON.—LOUISVILLE, Ky., March 5.—A special to the *Courier-Journal* from Mount Sterling, Ky., says:—“Yesterday, during sunrise and clear sky, there fell from the heavens quivering fish, which came down in large quantities and filled many acres of territory. Hogs and chickens eagerly devoured the fish, specimens of which have been sent to this city for scientific examination.”

A man appeared in St. Patrick's church, Louisville, Ky., on the 2nd inst., with an axe, and with wild cries fell to work demolishing the altar, chancel, images, &c. His ferocious aspect prevented anyone from capturing him, and he continued working the church. When satisfied he went to the cathedral, and was wrecking the fine work until overpowered by the police, who took him to jail. He gave his name as Vincent Hickman, and when visited by his wife he told her that what he had done was in order to save her. The wife is much perplexed over his conduct, and thinks he is crazy. The damage amounts to several thousand dollars.

A Washington despatch says: Attorney General Pierpont has written a letter giving a complete history of the Babcock case as far as it relates to himself. In regard to Dyer's letter, Pierpont took steps to investigate and ascertain how it became public, knowing full well that it was not given out by him or any subordinate of his office. The President was furnished a copy of this letter, but he said he had not given it to any person, and was as anxious as the Attorney-General to learn by what means it was obtained. Upon further investigation it was ascertained that Babcock had obtained access to the document unknown to the President, and made, or caused to be made, a copy, which he placed in the hands of Stors, his counsel. Upon being summoned before the President and the Attorney-General, Babcock admitted this to be true.

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MONTREAL, FRIDAY, March 17, 1876.

ECCLIASTICAL CALENDAR.

MARCH, 1876.

Friday, 17—The Holy Garments. Saturday, 18—St. Gabriel, Archangel. Sunday, 19—THIRD SUNDAY IN LENT. ST. JOSEPH CONFESSOR, SPOUSE OF THE B.V.M., PALANTRON OF THE UNIVERSAL CHURCH. Monday, 20—St. Patrick, Bishop and Confessor (Na ch. 17). Tuesday, 21—St. Benedict, Abbot. Wednesday, 22—Of the Feria. Thursday, 23—Of the Feria.

NEWS OF THE WEEK.

Don Carlos has arrived safely in London and is now retired into private life where after all we presume he will find more peace than ambition, would ever bring. His spirit is not yet crest-fallen, he issues a manifesto to his beloved Spaniards to say he will be one day in the field again. He says:—

Desiring to stop bloodshed, I forbear continuing a glorious but at present fruitless struggle; seeing the sufferings of my volunteers and the superiority of numbers against them, it becomes necessary to sheathe the sword. I will never sign a compromise. My flag remains folded until the moment which God shall fix as the supreme hour of redemption." In an address to his soldiers, Don Carlos congratulates them on their heroism, he has displayed, and bids them not to abandon hope. A telegram from Madrid says that despatches from the north announce that the troops have fraternized with the Carlists who presented themselves for amnesty near Quesada. King Alfonso will visit Burgos and Santander. The Alfonsists have captured 112 canons. Soldiers belonging to the class of 1870 have been disbanded. It is expected that the army will now be reduced to 200,000. The Spanish squadron is reported to have defeated the Soloo pirates off the Philippine Islands.

The result of 74 French elections, which occurred on Sunday, are now known and the candidates elected are classified as follows:—Republicans, 22; Conservative Republicans, 9; Legitimists, 3; Bonapartists, 25. The Bonapartists include Jerome David, in the Department of Gironde, but Monpas, Prefect of Police, during coup was defeated at Bar-sur-Seine, department of Aube. Captain Munn, a noted Legitimist enthusiast, was elected in the department of Morbihan, defeating Bonapartist, Abbe Odeort. M. Thiers has chosen the Chamber of Deputies in preference to the Senate, both of which bodies he was elected to represent.

King Victor Emmanuel in his speech opening the session of the Italian Parliament treated of the prosperous condition of the country, the friendly relation with foreign states, and the recent visits of the Emperors of Germany and Austria. He expresses pride at the progress and efficiency of the army and navy. In connection with the Bosnian insurrection he says: "I have deemed it expedient to participate in negotiations between the great powers with the object of aiding in the re-establishment of tranquillity in the East and assuring the welfare of the Christian population. The Sultan received the proposals favourably. The remainder of the speech treats of domestic matters.

Germany is determined to have satisfaction from the Chinese for the plundering of the schooner "Anna" and the murder of the captain and pilot. The British and American Governments support the demands of Germany. If these are not acceded to the naval squadrons of the foregoing powers are prepared for action.

A dispute has arisen in Opolo, one of the Samoan, or Friendly Islands, in Polynesia, growing out of the seizure by a British man-of-war of an armed schooner, for carrying arms under the American flag. The London Times has discovered that a sense of honor and propriety does not prevail in the official world of the United States. The new Secretary of War for the United States was sworn in on Saturday.

It is rumored that the proclamation of the Queen's new title will be followed by the release of the Fenian prisoners. The Prince of Wales has started on the homeward voyage from India, and expects to reach England about the 20th of next month.

HUMAN AND DIVINE FAITH.

In the time of Cicero, that is in the golden age of Rome, Scarcus caused a temple to be built on the Capitol and dedicated it to Faith, who long before had been admitted by Numa amongst the gods of Rome.

There is a hidden lesson in this historical fact. It was not without design the lawgivers of old placed under the white wings of faith the then known world personified in its immense capital. Without faith no empire, no society, can possibly subsist. To attempt to form a people without this virtue which is to the social what the heart is to the physical body, would be as senseless an effort as that of the child who would endeavor to construct an arch with dry and shifting sands that skirt the sea. Faith is the most essential element of the social compact, and this is so true that even an association connected together by oaths written in blood, originating in crime and tending to the destruction of order, cannot neglect it without exposing itself to a tragic dissolution. Faith must be found in the pirates bark and in the robbers cave.

Men must have faith in the sanctity of the nuptial tie, if they will enjoy domestic happiness; in society the people must have faith in their rulers

if they will overcome their anarchical propensities; they must have faith in the equity of the magistrates placed over them that they may respect the law in their decision; they must believe in the bravery, skill, and disinterestedness of their military leaders otherwise they would lose courage in the hour of danger.

The absence of this confidence, this faith, produces chaos and confusion; disensions wars and bloodshed are its fatal consequences. Without this faith we must annihilate the successive discoveries of science and stop the onward march of industry, for these always start from the limits which our predecessors had attained; without faith history becomes a blank page, and the experience of antiquity, as well as the brilliant examples of the past, are lost in their ennobling influences on the present.

This is human faith. But the moral order,—having a higher and more important sphere of destiny for man, stands in need of another cementing bond which unites the immortal being to the throne of the divinity itself. This is divine faith. As society becomes a wreck without the bond of human faith, so in the moral order, a still more terrible chaos marks the absence of the divine faith. Without it no religion can subsist: the divine worship becomes a huge mockery and everything sacred becomes the whim of fancy; doctrines the most awful and important in the code of Christianity, are selected or rejected according to taste. The revolutions that crumble down the institutions of society—the safeguards of law and order, are but a faint reflection of the dark calamity that falls like a pall on the doubting soul, tossed about by every wind of doctrine and lacking the characteristic without which "it is impossible to please God."

"What is man without faith," asked a celebrated German writer, who embraced pantheism, "A plucked flower in a water vase."

Why is it there are so many withered flowers in the hearts of the unbelieving masses of our day? Outside the Catholic Church there is no faith. Yet human nature hungereth for this grand secret of mental peace; the victims of doubt seek for faith everywhere but in its own divine harbor. To find it libraries are ransacked, churches frequented, where crowds of human beings like grasshoppers, assemble at certain seasons of the year, to hear a celebrated preacher, or the exponent of some new-fangled theory which proposes to give peace and salvation without faith.

Strange infatuation! Every day the victims of unbelief place confidence in the word of man, who eats the bread of deceit and drinks iniquity like water, and they complain they have no other security than the word of God for the promises which faith presents.

The parable of Ezekiel, in his lamentation over the desolation of Judah, may ring with prophetic regret over the desolation brought on the Saxon races in the course of their so-called reformation. "Thy mother is like a vine planted by the water; her fruit and her branches have grown out of many waters. And she had strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches and she saw her height in the multitude of her branches. But she was plucked up in wrath and cast on the ground, and the burning wind dried up her fruit; her strong rods are withered and dried up; the fire bath devoured her. And now she is transplanted to a desert, to a land not passable and dry.

GERMAN PERSECUTION.

We have condensed in the Dublin Freeman of last mail, a very eloquent and interesting Pastoral letter addressed by Bishop Vaughan of Salford to the clergy and laity of his large and important Diocese, on the Bismarckian persecution of the Catholic Church in Germany. Save that the market-places and the public arenas have not been reddened with Catholic blood the persecution now raging in that empire differs but little in intensity or in atrocity from those which marked and made execrable the reigns of so many of the rulers of the ancient Roman Empire. The sword, the axe and the torture are not the instruments which Bismarck makes use in order to the accomplishment of his vain purpose of annihilating Catholicity. He adopts a slower and a more aggravating procedure, and he uses as his weapons, to quote the language of Dr. Vaughan, "confiscation to the State of parental and ecclesiastical rights in education, deprivation of civil and religious liberty, the prohibition of sacraments, of Holy Mass, and of religious rites; fines, pauperism, prisons, and exile." Dr. Vaughan points out that the struggle now being waged in Germany between the Church and State, between God and Caesar, is not a new one. Its history is, he says, but the continuation in the Church of a history of a world-old rebellion, says his lordship, "began with 'Non Serviam,' it was inspired in Paradise—'critis sicut di'—and it will not end until hell shall have swallowed up its own, and the mouth of the pit be ever closed." He traces the course of that rebellion from the days when the throne of the Roman Caesars stood in all its glory in the midst of the Imperial City; on through the excesses of the haughty stubbornness of the Germano-Roman Empire till it was vanquished by the bravery of the Great Gregory and his successors; and he finds it still rampant and despotic in that Prussia of today, which, though "the last of the nations of Europe to receive the Gospel," has been amongst the first and foremost to set at naught the teachings of that Gospel, and to confront its beautiful lessons with the empty boastsings of "progress" and the sophisms of misnamed "science." For the last three or four generations it has been the effort of statesmen, under the specious pretence of being liberal to Catholicity and Catholic Educational requirements, to seek to "wear away the affections of the clergy and the people from the Pope, and to lead them through spiritual rebellion against the Pontiff into spiritual servitude to the State." Thus it was the way was opened for the action of Bismarck, and of Falck, and that the supreme insolence of the demands made by the Prince Chancellor and his satellites was dared by them within the last few years. Fortunately,

there was an heroic hierarchy at hand to give battle at the outset, and to resist, even unto death, if there were need, every impious attempt to rob God of His rights. The world has seen what Prussian bishops, priests and people have been ready to endure for conscience' sake, and for the maintenance of those privileges to which, as Christians and as citizens, they believe themselves entitled. The Bishop of Salford furnishes a gloomy, though, in another sense, a glorious and a glowing, picture of what Catholicity has suffered in this German persecution. "According to an official return," writes his lordship, it appears that 914 religious establishments fell under the law of suppression, and that 8,796 men and women, of different orders and congregations, are ruthlessly deprived of house and home. This property except in a few cases where they were able to realise it, has been confiscated for State purposes." Further, Dr. Vaughan assures us that all the archbishops and bishops have been deprived by the State of the income due to them, and that at this moment many of them are in a state of absolute pauperism. The State payment, guaranteed priests as compensation for the appropriation by the State of ecclesiastical property, has been withdrawn from them, and everything in the shape of benefice has been suppressed or plundered. To intensify this nefarious wrong, "priests presented to parishes by the bishops or exercising any religious functions of the ministry, are suspended by the State laws from saying Mass, preaching, hearing confessions, attending the sick, and burying the dead." It is officially acknowledged that in the diocese of Cologne alone seventy of the clergy are thus suspended. But this is not all. Priests are fined and imprisoned for refusing, in the exercise of their judgment and of their conscience, to give sacramental absolution to those who they deemed unworthy of receiving it. "Four priests were, cited" says Dr. Vaughan, "before the civil court by their Liberal or Old Catholic penitents for such a refusal, and they were condemned to punishment." A few days since the venerable Archbishop of Cologne was driven from amidst his people because he refused to give up his sacred office into the hands of the State, and the devoted priests who accompanied their beloved diocesan to the frontiers that they might bid him farewell, were instantly seized by Prussian police and thrust into a felon's cell. Thus it is that Bismarck is waging his brutal warfare—a warfare as brutal as it is sure to prove fruitless. Meanwhile the bishops and priests of Germany are enduring dire straits, and the purpose of Dr. Vaughan's letter is to ask his priests and people to help them with their gifts if they can spare them, and their prayers, if they have nothing of worldly wealth to send with them. It is an appeal to which they will not fail to respond as generously as they can. The Irish in Salford, in Manchester, and the other towns of the bishop's jurisdiction, will not be the slowest in the good work; and the memory of trials and vicissitudes through which so many of the prelates and priests of their own dear Church passed in days gone by will prompt them to even more than their ordinary beneficence.

THE BAPTISTS IN ROME SAPPING THE VATICAN (?)

Once when passing through an obscure town in England, we saw placards announcing a meeting to raise funds to convert the poor Irish. Feeling a sympathy for that unfortunate race of beings, we determined to give such philanthropic efforts all our encouragement and duly showed ourselves amongst a number of pious old ladies of both sexes at the appointed place. Great speeches were made. The hearts of wheel-barrows would melt with sympathy for the poor benighted Irish. But the great speech of the evening was from a tall cadaverous looking person who drawled most sanctimoniously and regaled his audience with lies that fell as flakes in a snow storm. He was an evangelist just come from the hot bed of superstition; he had made some hundreds of converts amongst the poor Irish and now he wanted means to continue the work of gospel triumph. Nine hundred dollars were collected from the charitable but surely duped old ladies.

We happened to have lived in the district described so glowingly as getting religion; we knew every house in a circle of five miles, we knew too that the hundreds of converts consisted of half a dozen poor creatures, who accepted a blanket or bowl of soup from the minister; his congregation on Sunday consisted of twenty souls, of whom not one was a convert from the Catholic Church. A few weeks after the flourishing mission had closed and like showmen, the clergymen moved on to another district to traffic in the hypocrisy and lies that proved such a successful speculation. One would fancy since the disclosures that have been made on the proselytising societies and the consequent shame of dishonor, similar societies in our days would blush to adopt the same system of false report. We regret there are journals in this country which are strongly biased and can scarcely admit a charitable expression towards their Catholic contemporaries: they grasp every rumor that would seem to intimate an insult or a pang to Catholic sentiment. When assertions and accusations made against Catholic doctrine and practice, are proved to be flagrantly false, no apology is ever made, no mistake is acknowledged; instead of an effort to smother the acerbity of feeling caused by a misunderstanding, to our horror be it told, the sentiment and falsehood which have been answered and deprecated are repeated with exaggeration and perhaps with pleasure.

From Rome, we are told there comes startling news, the progress of the Baptist sect, (not the Church of England) must sap the foundations of the Vatican, a new Baptist church is to be erected along side of the venerable basilica of Prudenzianna, the money already sent from England and Paulo Grassi ex-canon of St. Mary Major's is to have charge and of course Rome is on the eve of regeneration.

Now what are the facts? We have been to Rome quite recently; we have regular exchanges with the Italian papers and we are able to assert that precisely the same system that was adopted to hoodwink the good and charitable people of Eng-

land, to shell out for the conversion of Ireland, has now been successfully tried on by the Evangelists of Italy. And what is that system so successful in raising the wind in those hard times? Why lies—lies by the bushel—lies as black as patent ink can inscribe them.

Protestantism in Rome is a perfect failure. The English have built churches but there are no people to fill them; there are a few worthless renegades who have taken the blankets and soup; or perhaps a few soldi have purchased their presence on Sabbath day. Moreover the American Protestant Church, lately under the charge of Rev. Mr. Wall, was such a huge failure, there was a rumor that the church itself was to be sold by auction. Uncle Sam does not like playing a losing game and supplies from the zealous Americans are becoming beautifully less and with them the prospects of evangelizing the Italians. Bribes are "pin grasso" as the Italians themselves say, with the Baptists and therefore they have the most converts just now. But those converts, supposed to number thousands, and to fill whole districts of Rome, dwindle down to a mere handful on inquiry. On one occasion one of the Evangelists sent to England a report of the progress of the English Church in Rome; (a copy of this report we have still preserved as a curiosity of imposition); it stated over one hundred children attended the Evangelical school; we with three others counted fifteen scholars attending the same school; it stated so many hundred had been baptized; we challenged the statement in the Italian papers and just with the same result as when a few weeks past we called for the names of the converts of a notorious clergyman of Montreal. Moreover Paulo Grassi, one of the Chiniquis of Italy, whose name is paraded with so much honor in the Protestant press, was never a Canon of St. Mary Major's but an unfortunate priest who fell into open immorality and legal prosecution before he joined the English then the Baptist Church. To any one who is acquainted with the Italian character it is known that when they fall away they go openly to Freemasonry and infidelity. The Radical press of the country ridicules almost daily the idea of a Protestant Italy. Protestantism is an exotic plant that will never take root in Italy and even if a new Baptist conventicle springs up along side of the old Church of the Prudens family, where St. Peter first celebrated mass in Rome, neither the Romans nor the pious Catholics of Montreal will tremble for the foundations of the Vatican.

STRANGE NEWS.

Strange news comes to us from New York. A body of Evangelical clergymen have signed a manifesto against fasting. Considering our Divine Saviour's own example in his forty days fast, this is, to say the least of it, a strange manifesto. Either our Divine Saviour is not the gentlemen's "Master," which it is possible to suppose; or they have discovered some more approved and modern reading of that sacred text "the servant is not better than his Master," which we can with difficulty believe. We know well, that as in the days of ancient chivalry there were your carpet knights, and your knights good and true, "sans peur et sans reproche;" so in our modern days we have your hindang shepherd (who runs away because he is a hireling) and your true. But been as in olden times your carpet knight never wrote himself down—well an ass, nor blazoned on his shield his carpet knighthood, so we should hardly have expected these good reverend gentlemen of New York to have written themselves down so manifestly "hirelings." Hypocrisy is the homage paid by vice to virtue: and we must confess, that, after our Divine Saviour's holy example of a forty days fast, we should have much preferred to have seen these reverend sirs aping the hypocritical fasting of the Pharisees, out of compliment to our Saviour, rather than flying thus in the face of their divine Master's example out of compliment to the devil.

But the reasons put forth by these reverend servants of a divine (and fasting) Master are as curious as their manifesto. Because Lent is only a cessation of worldly pleasures not a putting away of them altogether—because there is often riot and excess before and after Lent, therefore, say these truly logical dignitaries, we would discountenance fasting. Well! this is a new way of viewing Christianity in its relation with our fallen nature. Because Christianity sometimes loses the victory therefore Christianity must not fight; because man falls to-day, he must not try to stand to-morrow; because men sin before and after Lent, they must not try not to sin during Lent; because an enemy has sown tares in the wheat we must pluck up both tares and wheat together. This is surely a new rendering of an old and venerable text. It is true our divine Saviour tells us not to fast as the hypocrites fast—for mere appearance's sake; but then he nowhere tells us not to fast; nay! he expressly exhorts us to fast; and in order that we may do so properly, he goes so far as to point out the particular dispositions that should accompany our fast. But our New York reverends have altered all this. They give us a "Sermon on the Mount" of a more approved, because more modern kind. Human progress demands greater things of protestantized man. Christ's "Sermon on the Mount" says "Fast; but do not fast like hypocrites." The New York "Sermon on the Mount" says; "because hypocrites fast, do not ye fast at all!"

For ourselves even granting that there is more riot and indulgence before and after Lent, we should think that hardly an argument against restraint. It is surely something to teach men to how to virtue even though they practice it not; and it is surely something (and a no mean "something") that to make the dissolute and vain and intemperate bow to temperance and discipline, though they exercise it not. Again; the six weeks of Lent, supposing them to be properly kept (which our New York dignitaries do not appear to gausily) are surely something gained to virtue. Though the rest of the year be a barren waste, these six weeks out of the fifty two—these forty days out of the 365, are at least a tithe paid by vice to virtue—are at least one oasis in the howling desert of the libertine's life. Everything in this world goes in waves; in light and shade, how six weeks of sobriety and calm must be one glint of sunshine for the drunkard and dissolute to look back upon as a thing of beauty and of joy, and depend upon it, to behold beauty, is one step at heart towards loving it.

Our New York reverends have hardly acted wise-

WHAT FREE JUDGMENT IS COMING TO.

An index of the progress of free thought, in the communities that have adopted Reformation as the fundamental doctrine of their belief, is being manifest in their recent movements. Reformation simply means to protest against the Catholic Church and to eliminate from their creed every doctrine that clashes with pride or sensuality. The cross, the belief in the Devil and the Fast of Lent, all have gone during this year, and we will just cite a passage from the sermon of an eminent clergyman of the Church of England, which is characteristic of the faith that is left for the future of the establishment.

"Hell is underneath every Catholic and orthodox church in the world, and furnishes the chief motive for preaching and praying. But Moody doesn't say much about it. He preaches orthodoxy with the modern improvements. Episcopalian and Congregationalist and Methodist and Lutheran scholars and divines have dropped hell out of their faith. Cultured clergymen smile at each other when they speak of it. It is an extinguished volcano, a baseless fright, a played-out superstition. Belief in a personal devil has gone its unreturning way, and hell is following in the same track before the advancing hosts of science and civilization and humanity. The belief blasphemes God, and were it taught in the Bible as an essential Christian doctrine it would burn the Bible out of the faith of intelligent people. It is an old bear story that was immensely effective in credulous and childish ages. Salvation is not to be saved from hell, but from the real dangers of vice and villainy and excess and selfishness."

TO EUROPE IN FIVE DAYS!

The Irish papers are jubilant over the prospect of a new line of steamers to run from Galway to America. A meeting of prominent Irishmen was held in the Bilton in Dublin, and a programme suggested. The line to run monthly and then weekly; four vessels and three crews—a capital of £500,000 to be raised in 5000 shares of £100 each. The first vessel of the company to run in May.

When we recollect the bleak character of the Western coast of Ireland, the absence of trade and the total paralysis of the commercial energy of the country, any scheme that would tend to ameliorate the trading prospects of Ireland, and the utilization of her magnificent harbours, geographically destined to be the point of contact from the great American Continent, will be received with joy by those who watch with glial interest, the movements of the old mother country. But in the midst of these prospects comes the solemn warning of shrewd men whose voice like the tones of the fog-bell on the rock bound coast, see in the Galway company a probable danger and a probable failure. A freight line running slow steamers at long intervals from a port that has no freight, and breaking bulk between Liverpool and New York, must have some unusual attractions not yet broached in the prospectus of the new line. Could this be the scheme of a bankrupt steamship company or an ambitious railway company, to raise the wind at the expense of the strong and legitimate desires of the country to have a commerce of her own?

But there is only one condition which would ensure success to the proposed line. Let it have a rapid transit between Galway and Halifax or Lewisburg, carrying mails and passengers. At the rate of the Holyhead steamers, not even five days would be required. A large and powerful line of steamers which would sweep the Atlantic in four or five days would soon attract the passenger trade and vast amount of merchandise, for which speed rather than safety would be required. Without this we feel the new scheme will be another failure, and remove from the country a splendid opening of a remunerative traffic.

THE NATIONAL FESTIVAL.

To the Editor of the True Witness. Sir,—I have heard with some feelings of shame and annoyance that in Quebec, Ottawa, Lennoxville, and some other places of minor importance, there is a split in the Irish element in celebrating the National Festival. It seems the Bishops and priests ignore the national celebration; in one, the national societies are refused the positions of honor, in another the Bishop insists on the celebration being held in a French church, whilst the church which is exclusively Irish is to be closed, and in another the pulpit is to be closed to an Irish priest to be invited for the occasion, and a Frenchman appointed to give the sermon of the day. As these rumors are going through the city very much to the detriment of that good feeling that always existed with our French neighbors; and as you, Mr. Editor, are in a position best calculated to deny or explain them, I respectfully ask you to give the matter your consideration.

If it be true that the annual celebration of the Festival in such public demonstrations result in dissensions and bitterness of feelings, would it not be better to discontinue them altogether and give the money thus spent to some charitable institution?

And again, Mr. Editor, contemplating the enthusiasm which the Irish race are around their national festival, it is a matter of surprise to see the apathy and even indifference that mark the patriotic feeling during the remainder of the year. Were to the luckless wight that would say an insulting word to an Irish crowd on St. Patrick's day! Were to the cowardly scribbles of the press that would point the finger of scorn to Irish feelings and Irish patriotism when the people have turned out in staid thousands with bands, banners and badges! But moment the sun has set on the ebullition of national display, the Irish race sink into some unaccountable dream of a big brother who was asleep during the fun—they are again the buffed and scorn of the Protestant press; low scribbles are allowed to insult them, and when even one Irishman ventures to answer, ten to one he will not have the sympathy of a number of his countrymen, who wonder to the inimical feeling that hates Ireland and her Catholicity. Knowing, sir, that you are strong and outspoken in your defense of Ireland, I make bold to ask you to answer this difficulty in your next issue.

I am, sir, with much consideration Your obedient servant, CONSISTENCY.

Although there may be some truth in the statement of our correspondent, we must remind him that the celebration of St. Patrick's Day is more of a religious than a political character. Processions were introduced into the celebrations of ancient festivals and are still part of the Ritual of the Church to commemorate a Saint's glory or a martyr's triumph. Perhaps it is because the festival is supposed, in modern times, to partake more of the political than religious character, that so many misunderstandings arise. If the religious charac-

ter of the festival were alone held in view, rumors of a divided celebration would not come to us from certain cities of the Dominion.

However, we are in a position to state that the rumors to which our correspondent alludes, arise from a misunderstanding. In Ottawa, the celebration of the Festival this year in the Cathedral, is the fruit of an arrangement mutually agreed on by the pastor of St. Patrick's and the Bishop.

To abolish the celebration altogether is asking too much. The day may come—the last probably before judgment—when all nationalities will blend into one, and then party processions and party celebrations will cease their long train of evils.

The celebration of St. Patrick's Day should be the most beautiful and harmless of all festivals; it commemorates the advent of Christianity into that country, that never questioned the faith that St. Patrick brought to it; and, although the sentiment of patriotism mingles with the celebration, we must remember those two feelings, the love of God and country, "Pro aris et fociis," blend in a crystal stream of divine harmony.

Our correspondent finally asks why Irishmen are so enthusiastic in the display of patriotism on St. Patrick's Day and so apathetic all the year around "Woe to any one," he writes, "who would insult them when out under bands, banners and badges, but the moment the sun sets on this ebullition of national display they (the Irish), sink into some unaccountable dream of a big brother who was asleep during the fun; they are again the buffet and scorn of the Press, and every low scribbler is allowed to insult them, etc."

It is true that there are journals who love to bear false witness to everything and everybody, but "Consistency" must remember they are so low in the scale of journalism, and even of civil courtesy that they are ignored in respectable circles. We regret that any leaders of public opinion would ever wound the feelings of their fellow citizens, especially when done unjustly, for nowhere could we find a more orderly, temperate, and industrious body than the Irish citizens of Montreal.

REVIEWS.

THE YOUNG CRUSADE.—This is a periodical intended for young people. It is replete with charming stories and sketches instructing amusing and from its high moral tone, elevating the young mind.

UNION WITH OUR LORD JESUS CHRIST IN HIS PRINCIPAL MYSTERIES. For all seasons of the Year. By the Reverend Father John Baptist Saint-Jure, of the Society of Jesus. Translation revised by a Father of the same Society. New York: D. & J. Sadler & Co., 31 Barclay Street. Montreal: No. 275 Notre Dame Street. 1876.

This is an interesting number, as shown by the following summary of the contents:—I. "Hullfield House." This mansion, the present residence of the Marquis of Salisbury, has a history of more than four centuries, which is here briefly recounted, with many details taken from original papers of its distinguished possessors and visitors.

We have received from the publishers of the Irish Citizen, No. 59 Warren Street, New York, two superb portraits, the one of Cardinal McCloskey, by Sarony, the other of Charles O'Connor, by Bogardus. They are magnificent likenesses and are splendidly mounted on imported French cardboard of large size, and richly decorated with gilding.

ST. PATRICK'S NATIONAL ASSOCIATION. The meeting of this new society, for the election of office-bearers for the current year, was held on Monday, 6th inst., in the rooms on Notre Dame street, M. Donovan, Esq., President pro tem, in the chair.

THE THREE GRACES.

For the satisfaction of our readers we insert the following letter received from our advertising agent in Cincinnati, Ohio, anent the Premium to be given to every subscriber of the True Witness for the week ending the 3rd of March, the issue in which the advertisement appeared.

CINCINNATI, March 6, 1876.

Publisher True Witness.

Dear Sir,—I am happy in the thought that the pleasant relations existing between us will not be broken by the advertisement of the National Art Company. I can assure you they are all right and send out a picture to every one who sends the certificate and 25 cents with name and Post Office address, they send nearly 5000 daily, and are doing it every day, among so large a mail mistakes will occur and you will probably receive letters from subscribers saying they do not get pictures, the Company are several days behind, but every person who sends will get the picture provided name and address be given; I can vouch for this, any letters you may get if you will send to me I will see that they are attended to.—Yours, EDWIN ALDEN.

BISHOP O'BRIEN AT WESTPORT.

Sunday, 20th February, will long be remembered by the people of Westport as having been honored on that day by a visit from His Lordship the Bishop of Kingston. The announcement made by the Rev. Father Stanton that at length "St. Edwards" was to be allowed to hail the arrival in their midst of their First Prelate, was gladly received. Extensive preparations were made to duly honor a Prince of the Church, and at length all hearts were gladdened to welcome him amongst them.

THE ELEVENTH ANNUAL REPORT OF THE PRESIDENT AND COUNCIL OF THE ST. PATRICK'S ORPHAN ASYLUM OF OTTAWA.

The President and Council of St. Patrick's Orphan Asylum of Ottawa, beg leave to submit the following report on the affairs of this institution for the year 1875: At the last annual meeting there were 101 inmates, viz.—31 old people and 70 children. Since that time 21 old people and 24 children have been admitted, making a total of 146, who during the year, have received the advantages of the Home.

The Council wish it to be known that the institution is especially for the protection of the destitute and the homeless—for that class who are the greatest objects of charity, and who stand in greatest need of the benefits of an institution like this. For poor orphan children, without relations to maintain them, and for children abandoned by their parents and who have no charitable friends to take charge of them.

The principal item of income this year was realized from the Bazaar, amounting to \$2,309.20. The Council cannot refrain from thanking the Ladies Association for their zeal in the cause of this Asylum, which is annually crowned with success.

We have to thank his Lordship the Bishop, for setting apart a portion of the diocese, chiefly peopled by our countrymen, wherein collections may be made exclusively for this institution.

The Rev. Dr. O'Connor still presides over the Home, and to him the institution is much indebted for its continued success and prosperity.

ST. PATRICK'S ASYLUM OF OTTAWA. Patron:—The Right Rev'd. JOSEPH THOMAS DUMAS, Bishop of Ottawa. COUNCIL FOR THE YEAR 1876. D. O'CONNOR, President. Wm. McCafferty, Vice-President. WILLIAM WALL, Treasurer. RICHARD DEVLIN, Secretary.



ST. PATRICK'S DAY!

PROGRAMME OF GRAND PROCESSION.

ROUTE:

The Societies will Muster on Craig Street West of St. Patrick's Hall, at Nine o'clock A.M. Sharp, and proceed by St. Alexander Street to St. Patrick's Church.

AFTER GRAND MASS,

The Procession will Reform and take up the following line of March:—St. Radegonde Street to Craig, along Craig to Bleury, up the latter to St. Catherine, then east to St. Lawrence Main Street, down St. Lawrence to Craig, thence to Place d'Armes, along St. James Street to Victoria Square, and thence to the St. Patrick's Hall, corner of Craig and St. Alexander Streets.

ORDER OF PROCESSION:

- PATRICK KENNEDY—Marshal-in-Chief. BAND. 1. ST. GABRIEL TEMPERANCE AND BENEFIT SOCIETY. 2. CONGREGATIONS of ST. GABRIEL and ST. HENRI (not members of any Society). 3. CONGREGATION of ST. BRIDGETS (not members of any Society). 4. BOYS of ST. BRIDGET'S CHRISTIAN BROTHERS' SCHOOLS. BAND. FLAG. 5. ST. BRIDGET'S TOTAL ABSTINENCE and BENEFIT SOCIETY. 6. BOYS of ST. ANN'S CHRISTIAN BROTHERS' SCHOOLS. 7. CONGREGATION of ST. ANN'S (not members of any Society). BAND. FLAG. 8. YOUNG IRISHMEN'S LITERARY and BENEFIT ASSOCIATION. BAND. BANNER. THE MACMAHON FLAG. 9. ST. ANN'S TOTAL ABSTINENCE and BENEFIT SOCIETY. 10. BOYS of ST. LAWRENCE CHRISTIAN BROTHERS' SCHOOLS. 11. ST. PATRICK'S CONGREGATION (not members of any Society). BAND. FLAG. 12. STUDENTS of ST. MARY'S COLLEGE. BAND. FLAG. 13. ST. PATRICK'S NATIONAL ASSOCIATION. BAND. FLAG. 14. IRISH CATHOLIC BENEFIT SOCIETY. BAND. FLAG. 15. CATHOLIC YOUNG MEN'S SOCIETY. BAND. BANNER. 16. ST. PATRICK'S BENEVOLENT SOCIETY. BAND. FATHER MATHEW BANNER. 17. ST. PATRICK'S TOTAL ABSTINENCE and BENEFIT SOCIETY. ST. BRIDGET'S BANNER. HIBERNIAN INDEPENDENT BRASS BAND. BANNER. 18. ST. PATRICK'S SOCIETY. MAYOR and INVITED GUESTS. CLERGY. ROBERT WARREN, Secretary of Convention.



ST. PATRICK'S SOCIETY WILL GIVE A

GRAND CONCERT IN HONOR OF THEIR NATIONAL FESTIVAL,

(ST. PATRICK'S DAY) ON FRIDAY Evening, March 17, 1876

CITY CONCERT HALL

Addresses will be delivered by B. Devlin, Esq., M. P., and Stephen J. Meany, Esq., LL. B., Editor of the "Sun." A SELECT PROGRAMME has been arranged for the occasion. THE HIBERNIAN INDEPENDENT BRASS BAND has been engaged. ADMISSION—Gentlemen, 50 cents; Ladies, 25 cents. DOORS OPEN at SEVEN o'clock P.M.; CONCERT to commence at EIGHT o'clock. SAMUEL CROSS, Rec-Sec.

NEW AGENT.

Mr. Richard Devlin has kindly consented to act as Agent for the True Witness in the City of Ottawa.

MICROSCOPE FOR SALE.—We have entrusted to us for disposal, a large binocular Microscope, one of the most powerful imported into this country, made to order by Cassella, London, England, with all modern improvements and necessary appliance for concentration and polarization of light.

NOTES AND CORRESPONDENCE.

All communications for insertion in the True Witness, or relating in any way to the news columns, must be addressed to THE EDITOR, True Witness, Montreal, and must be authenticated with the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

BUSINESS NOTICE.

All Business Letters, relating to Advertisements Subscriptions, supply of Copies, Back Numbers, &c. &c., should be addressed to the Proprietor, M. J. GILLES, True Witness, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

REMITTANCES RECEIVED.

Cote des Neiges, G. H., \$2; Collins Bay, J. McK, 4; Littleton, N. H., J. B., 2; Tamworth, J. K., 2.50; St. Cyprien, Rev. F. M., 2; St. Andrews, F. D., 2; Glennevis, D. J. McL., 2; Dartford, J. D., 2; Glace Bay, N. S., Rev. J. S., 2; Thamesville, M. C., 2; Penatanguishene, J. M. S., 2; Vankleek Hill, D. H., 2; St. Andrews, D. McL., 2; Barrie, V. Rev. R. A. O'G., 2; Rathurst, N. B., Rev. J. C., 2; Leaskdale, P. M., 2; Niagara, A. B., 2; S. W. Margaree, A. J. C., 2; Annapolis, M. G., 2; Helena, Mrs. M. H., 1.50; West Sheford, J. C., 2; Glenora, A. C., 2; Pembroke, St. P. L. A., 1.50; F. M., 2.50; Monckland, A. R. McD., 2; Shamrock, J. H., 1.50; Kennew, B. G., 4; Brinston's Corners, M. H., 2; Tennyson, J. McK., 2; River Beaudette, L. M., 2; Harper's Corners, J. S., 2; Westport, D. F., 2; Albert Mines, N. B., A. McK., 1; Quebec, J. O' D., 7.50; Castlebar, J. McN., 2; Cornwall, D. A. McD., 2; Walkerton, W. Q., 2. Per Rev. D. O'G., South Douro, P. S., 2. Per J. M., Quebec—W. S., 2; P. W., 2; J. L., 2; J. F., 2; L. A. C., 2. Per P. M., Savage's Mill—St. Joachim de Sheford, F. D., 2; M. C. Q., 2. Per T. M., Peterborough—Self, 3.50; W. F., 2; P. H., 2; M. & B., 50. Per Prof. McK., Point St. Charles—Self, 4; Prof. A., 2; Prof. D., 2; Prof. P., 2. Per Rev. J. A. C., Adamsville—Self, 1.50; Brigham, J. C. Jr., 1.50; M. C., 1.50; T. S., 1.50; J. M., 1.50. Per T. J. D., Guelph—Self, 50cts; Gourcock, J. McN., 2. Per P. L., Escott—Warburton, J. McN., 1.50; Charleston, J. K., 75cts. Per F. F., Ormstown—W. F., 1.50; J. W., 1.50; Anderson's Corners, T. K., 1.50. Per F. L. F., Kingsbridge—P. H., 2; T. G., 1; E. K., 1. Per F. F., Prescott—P. M., 2. Per P. McK., Saintfield—Sunderland, J. O' L., 2. Per F. P. C., Halifax—Self, 2; J. M., 2. Per J. Gillies—Ottawa, J. G., 4; C. G., 2; J. C., 4; F. Per R. C., Brockville—P. P., 2; J. M., 2. B., 4; Rev. J. J. C., G. M., 4; M. R. D., 3; C. T., 4; T. M., 4; A. D., 4; D. L., 4; J. B. G., P. O. M., 4; J. O' L., 4; J. Q. 3; F. McD., 4; T. D., 4; A. D., 5; P. O. R., 2; Hon. R. W. S. G., Dr. L., 2; Mrs. E., 4; T. K., 4; N. J. T., 3; C. McC., 4; D. O'G., 4; P. B., 3; M. S., 2; M. Q., 2; C. C., 1; P. C., 2; P. P., 2; S. McD., 4; O. Q., 3; M. R., 2; per N. McC.—Bear Brook, D. S., 1.

MONTREAL WHOLESALE MARKETS.—(Gazette)

Table listing market prices for various goods such as Flour, Super Extra, Fancy, Spring Extra, Superfine, Extra Superfine, Fine, Strong Bakers', Middlings, U. C. bag flour, City bags, Wheat, Oatmeal, Corn, Oats, Pease, Barley, Land, Cheese, Pork, Dressed Hogs, Beef, Ashes, Firns, Pearls, Butter.

TORONTO FARMERS' MARKET.—(Globe)

Table listing market prices for various agricultural products such as Wheat, Barley, Oats, Peas, Rye, Dressed Hogs, Beef, Butter, Eggs, Apples, Geese, Turkeys, Cabbage, Onions, Turnips, Potatoes, Hay, Straw.

J. H. SEMPLE,

IMPORTER AND WHOLESALE GROCER 53 ST. PETER STREET, (Corner of Foundling,) MONTREAL. May 1st, 1874. 37-54



ST. PATRICK'S SOCIETY.

A SPECIAL MEETING of the above SOCIETY will be held in the ST. PATRICK'S HALL, corner Craig and St. Alexander Streets, on ST. PATRICK'S MORNING, at EIGHT o'clock sharp, for the Election of new members, and for the transaction of other business in connection with the Celebration of the National Festival. Every member is requested to attend. SAMUEL CROSS, Rec-Sec.



ST. PATRICK'S T. A. & B. Society

THE MEMBERS of the above SOCIETY are requested to MEET on ST. PATRICK'S MORNING, at EIGHT o'clock sharp, on the GROUNDS in FRONT of ST. PATRICK'S ORPHAN ASYLUM, there to FORM in PROCESSION and proceed with Band and Banners, to the St. Patrick's Society's Hall, corner of Craig and St. Alexander Streets, where they will join the various Irish Societies, and return with them to St. Patrick's Church to attend Divine Service. Members are earnestly requested to muster in full force, and to wear their badges, and immediately after Grand Mass, to rally around the Banners of St. Bridget and Father Mathew and take their place in the Grand Procession of the Day. By Order, FRANCIS P. CONNAUGHTON, Assist- Sec.

WANTED—A MALE TEACHER holding a second or third class certificate of qualification to teach in the Roman Catholic Separate School in Egawville, County Renfrew, Ont., during the remaining part of the present year. Application, Stating Salary, &c., to be made to REV. M. BYRNE, P.P., or JOHN FOLEY, Trustees. 27-73

FOR SALE, AN EXCELLENT FARM, known as MOUNT ST. COLUMBA FARM, West Williams, North Middlesex, Ontario, containing 130 acres, all enclosed, of which 110 are well cleared, and in a high state of cultivation, and 20 acres of woodland well timbered, plenty of good water, first class frame buildings, stone wall cellars under dwelling house, large bearing orchard, and well fenced all around, within a quarter of a mile of the Catholic Parish Church and Separate School; four and a half miles from Park Hill Station on G. T. H. Road; thirteen miles from Strathroy, and twenty-eight miles from London; good gravel roads to and from it. Apply (if by letter, post paid) to the Proprietor on the premises, L. C. McINTYRE, Bornish P.O., North Middlesex Ont.

\$5 TO \$20 per day at home. Samples worth \$1 free. STANSON & Co., Portland, Maine.

SEND 25c. to G. P. ROWELL & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising.

\$12 a day at home. Agents wanted. Advt and terms free. TRUE & CO., Augusta, Maine.

GRAND LOTTERY.

TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL.

Under the Patronage of His Lordship the Bishop of Montreal.

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LOTTERY PRIZES.

- 1. 1 Lot of ground, near the Village of Chateauguy, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at \$1,200 00
2. 6 Lots of ground, at Cote St. Antoine (St. Olivier Street) each valued at \$550. 3,500 00
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5. A beautiful Gold Bracelet, set in diamonds, valued at 100 00
6. "Ecco Homo," a fine Oil Painting, said to be the original work of Carlo Dolce 100 00
7. A strong, useful Horse, valued at 100 00
8. 2 Lots of \$60 each (1 French Mantel Piece Clock, and 1 Gold Watch) 120 00
9. 7 Lots from \$30 to \$50 each (1 Bronze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu) 280 00
10. 10 Lots from \$20 to \$30 each, different articles 250 00
11. 20 Lots from \$15 to \$20 each, different articles 350 00
12. 30 Lots from \$10 to \$15 each, different articles 375 00
13. 40 Lots from \$6 to \$10 each, different articles 320 00
14. 50 Lots from \$4 to \$6 each, different articles 250 00
15. 75 Lot of \$3 each, different articles 225 00
16. 150 Lots of \$2 each, different articles 300 00
17. 200 Lots of \$1 each, different articles 200 00
600 Amount of Prizes \$10,120 00

100,000 Tickets.

The month, day, hour and place of drawing will be duly announced in the Press.

Tickets can be procured at:—The Bishop's Palace, from Rev. Canon Dufresne. The Seminary, Notre Dame Street, from Revs. M. Bonissant, and Tambareau. The General Hospital of the Grey Nuns, Guy Street. Savings Bank of the City and District, 176 St. James Street, and at its different Branches—St. Catherine, 392; 468 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs. Devins & Bolton's, 195 Notre Dame Street.

AN UNKNOWN SISTER OF CHARITY.

Unknown to fashion's tinsel throng,
The soulless and the vain,
Unknown where ringeth folly's song,
And pleasure's siren strain—
Unknown where fyre's flame bestows
Her evanescent crown,
While, for a fleeting instant, glows
The light of earth's renown—
Unknown in life, unknown in death,
Thus would she live and die—
She needed not the trumpet breath
To waft her deeds on high—
But where the plague, at noon-day, trod
O'er earth his fatal way—
And where, beneath his blighting rod,
The stricken thousands lay—
Where fiercely burned the fever flame,
And rang the dying groan,
Full well the Sister's holy name,
And gentle face were known;
And while her life's latest murmur breathed
On her its blessing fond,
Her fadeless coronal was wreathed
The "jasper walls" beyond—
She saw in every tortured one,
Her anguish-laden Lord—
For him her holy work was done—
From him it claimed reward—
What though no haunting banners wave
Where martyr's martyr sleeps?
What though, above her nameless grave
No earthly mourner weeps?
When soared her soul, on eager wing,
Beyond the gates of pain,
The white-robed legions of the King
Were her triumphant train—
And where love wrote her blessed name
Above his radiant throne,
In Heaven's light of fadeless fame
She lives forever known!

MARIE.

FOREIGN INTELLIGENCE.

FRANCE.

The death is announced of Count Xavier de Blancas, an intimate friend of the Comte de Chambord to whom for many years he acted as private secretary.

It is stated in certain Parisian papers that the Prince Imperial is making preparations for a visit to the United States, and that he will take part in the opening of the Philadelphia Exhibition.

The obsequies of the late Comte Xavier de Blancas d'Asselpe, secretary to the Comte de Chambord, were celebrated, with great ceremony, in the Church of St. Clotilde, Paris, on the morning of the 9th ult.

The Gazette (Paris) says that it has good reason to know that the health of the Ex-Empress of the French is in an unsatisfactory condition. She suffers from a languor which increases day by day, and when walking is compelled to support herself with a stick. The Gazette says it has those particulars from a recent visitor to Chislehurst.

The Paris Journal Official formally announces the Cabinet as follows: Dufaure, Vice-President of Council and Minister of Justice and Worship; Ricard, Minister of Interior; Waddington, Minister of Public Instruction; M. Christophle, Minister of Public Works; Teisserenc de Bort, Minister of Agriculture and Commerce; Admiral Fourichon, Minister of Marine; Leon Say, Minister of Finance; Gen. De Cussy, Minister of War; Duc De Cazex, Minister of Foreign Affairs.

The London Times Paris despatch says the Ministry of Public Instruction and Worship has been divided. Dufaure takes charge of the Department of Worship because Waddington is a Protestant. The latter remains Superintendent of Public Instruction and Fine Arts. The following have been elected Presidents of the various Bureaux of the Senate: Bishop Dupanloup, M. Kobb Bernard, Gen. Changarnier and De Kendrick of the Right, Admiral Po'hon, M. Rampant, Ferny and Carnot, Republicans and Admiral Ronciere Le Roury, Bonapartists. The eleven Presidents of Bureaux in the Chamber of Deputies are Republicans.

The Paris correspondent of the Times calls attention to the change made in the title of the Chief of the Cabinet. In the official list of the Ministry Dufaure is announced as President of Council, not Vice-President of Council which has been the title of his predecessors. The correspondent continues, President MacMahon will henceforth govern constitutionally, and will no longer preside over the meetings of the Cabinet, the resolutions of which will be communicated to him without his having assisted in formulating them.

The Republique Francaise, Gambetta's organ, strongly attacks the Constitution of the Cabinet. The writer says it is unacceptable and in contradiction to the resolution adopted by the Republican Union recently at Versailles, to the effect that they would only support a Homogeneous Cabinet which is firmly resolved to administer the laws in a thoroughly republican sense, conformable to the spirit of the Constitution and the will of the nation. This Cabinet is not a ministry of the majority, but a coterie. Time for such arrangements is past. It must be well understood that a grave error has been committed, and that this ministerial combination violates one of the essential rules of parliamentary government. Rappel and Evemement also express dissatisfaction with the new Ministry, though the journals of other politics generally approve of the selections.

FRENCH RADICALS.—M. Gambetta has been delivering a great speech at Lille, in which he has shifted as to the political questions at issue between him and his former supporters, and has attempted to atone for his conversion to Moderate Republicanism by an attack more furious than ever on the Church and religion. How far he is likely to win the votes of the Communists of Belleville is very uncertain. Those interesting patriots are more likely to listen to the voice of the exile Cluseret, who has sent them an address from Geneva, urging them to reject Gambetta. The ex-dictator has also denounced the liberty of higher education granted by a late enactment to Catholics and all others, and has promised to bring in a bill for its repeal at an early day after the assembly of the new Legislature. M. Victor Hugo has addressed a letter to Marshal MacMahon, suggesting an amnesty for political offenders as a graceful and generous concession to popular feeling at the commencement of the new Republican Senate, and especially interceding for the pardon of a batch of convicts of the Commune who were just about to suffer deportation to New Caledonia.

SPAIN.

ANOTHER INSURRECTION THREATENED.—A telegram from San Sebastian says that some Carlist officers have received a circular from Ruiz Sorilla, advising them to join in an approaching insurrection, for which the signal will shortly be given.

ADDRESS FROM THE CORTES TO THE KING.—An address to the King has been drafted, and was read in the Cortes. It declares, referring to Don Carlos, that that obstinate and ambitious Prince has re-crossed the Pyreneas without obtaining any concession which might encourage renewed rebellions. The Chamber rejoices that cordial relations exist with foreign powers, and hopes the difficulties with Spain and the United States will be settled to the satisfaction of the two countries, which should march united in the path of progress and liberty. Congress ardently desires that an arrangement be made with the Holy See consistent with the mutual right. It believes the conclusion of peace in Spain will destroy the last hopes of the authors of the war devastation and pillage in Cuba. Peace unites the King and people, who, together, will vanquish all

future obstacles. A special to the Standard from Miranda says that King Alfonso was received at Estella with but slight enthusiasm. The same correspondent says the Carlists and Liberals in the north are unanimous in the defence of their local fueros. The Alfonsist generals also deprecate the agitation against the fueros as hindering the pacification of the country. The Ministerial and Liberal newspapers of Madrid, however, contain daily attacks on the fueros. The Government desires to adjourn this subject a year, when the conscription, from which the Basque provinces have hitherto been exempt, will be extended to the whole kingdom. The Prime Minister Canovas has decided to largely reduce the army expenses. Fifty battalions have already been disbanded. Eighty thousand men under General Campos will remain distributed as garrisons and flying columns throughout the Basque Provinces and Navarre. Twenty thousand soldiers will accompany the King on his entry into Madrid.

ITALY.

THE IRISH COLLEGE.—The feast of St. Agatha was celebrated on Saturday, the 5th of February, at the Irish College, to which is attached the Church of St. Agatha. The Bishop of Ossory, Dr. Moran, pontificated at High Mass. On the same day Monsignor Kirby, Rector of the Irish College, entertained at dinner his Eminence Cardinal Franchi, the Marquis of Ripon, the Archbishop of Corfu, the Bishops of Ossory, Newfoundland, and Armidale, Dr. Grant, Rector of the Scotch College, Monsignor Chatard, Rector of the American College, Monsignors Agnozzi, Aloisi, Rinaldina, and Roncetti, Major Forbes, the Guardian of S. Isidoro, the Prior of S. Maria in Posterula, and others.—Cor. of Tablet.

SALE OF THE PROPERTY OF THE IRISH AUGUSTINIANS.—On the 31st of January part of the property of the Irish Augustinians of S. Maria in Posterula was offered for sale by auction under the law of June 19, 1873. The auction was advertised for 11 o'clock a.m., and about that hour some twenty persons, including one lady, met in the auction room of the Giunna Liquorice, in the via degli Incurabili, a small street or lane, leading from the Corso to the Babuino. Opposite the auction room is a livery stable. The Secretary of Giunta, Signor Massotti, presided at the auction. The Prior of the S. Maria in Posterula was also present. The property consisted of six houses, and was set up in six lots, of which two were withdrawn for want of bidders. Lot 1, set up at 21,700 lire, was sold for 40,500; Lot 2 was unsold; Lot 3, set up at 8,550, was sold for 11,100; Lot 4, set up for 4,400, was sold for 5,550; the 5th lot was unsold; Lot 6, set up for 4,500, was sold for 5,500.—lb.

VICTOR EMMANUEL'S HORSES.—The riding horses of Victor Emmanuel are 150 in number, and are thus distributed:—Two are kept at the royal hunting grounds at Pisa; 53 at San Rossore; 21 at Altomola; 9 at Collano; 1 at Naples; 1 at Cap d'Almoro; 10 in the Forest at Licola; 9 at Turin; 4 at Carditello; 1 at Astroni; 1 at the royal Chase of Valdieri; 1 at Racconigi; 2 at Stupenigi; 3 at the Chase of Veneria; 1 at Casteloziano; and 20 in Rome. It is stated that the Roman Municipality wished to appropriate, for purposes of public utility, some of the stables in Rome occupied by the royal horses, but the Minister of Public Works refused to sign the necessary authorisation. Convents and Churches have been removed in Italy and Rome to make way for new streets and enlarge the King's view from his palace windows, but the royal horses may not be disturbed, even at the request of the Municipality, to enlarge their piazza and benefit the public.—lb.

The Baptists are erecting a new chapel, and have the impudence to place it side by side with the old Church of Santa Pudenziana, from which Cardinal Wiseman took his title. They have amongst them an apostate priest of the name of Grassi, whom report calls an ex-canon of St. Mary Major's; but in truth he never was a canon at all, but occupied only a very subordinate post in the sacristy. They are said also to have another apostate priest and Franciscan friar amongst them. The building is certainly on a grand scale, and the establishment altogether an important-looking concern, so that one would think on looking at it that they were getting on apace; but then all the money comes from England, and our deluded countrymen are spending all this in the hope of converting the Romans. It has been my painful duty to chronicle several acts of disgraceful sacrilege committed in sacred places; but, unpleasant as it may be, it is necessary in order to give a clear idea of the depth to which once Catholic Christians are now sunk in Rome. This time it is a "lady," one of the "devout female sex." This fair specimen of humanity entered the venerable parish church of San Marcello in the Corso, just as the mid-day Mass was over. She was accompanied by another "lady," both being dressed with extreme elegance. One of them stood right in the middle of the church, the other went up towards the high altar, and behaved scandalously, after which she rejoined her friend, both of them laughing, and they withdrew as if proud of their blasphemous conduct. Some of the Catholic papers have undergone another confession; amongst the rest the Gazzetta—so that news is less plentiful this week than usual. This time the confession is for publishing a speech of Garibaldi's, which he has been allowed to make without rebuke, whilst a Catholic paper is punished for only printing it, and then they write, up in golden letters over their judgment seats: "The law is equal for all persons." The weather seems to have been as capricious under the fair Italian sky as in our own "dradful climate," and they who sighed after "the sunny south" would not much have benefited themselves by migrating to Rome, for the mild and spring-like weather that gladdened the heart of sojourners in Rome last week changed suddenly into severe winter. The hills around are covered with snow, and even in Rome itself there has been sleet mixed with water one day, and a downright snow-storm the next, changing into a sort of half-frozen vapour that it is misery only to think upon.—Cor. of Catholic Times.

GERMANY.

A "general congress of women of Germany" has been held at Götting. On the motion of a gentleman present, a resolution was carried condemning the present style of women's dress. The Berlin correspondent of the Gazette de Cologne, writing last week, says that Prince Bismarck made the following declaration to an influential member of Parliament: "It is not I who have sent Cardinal Hohenlohe to Rome; for the rest you may be sure that I shall never consent to negotiate with the Pope regarding the governmental laws of Prussia."

From Solerue we have tidings of the death of one of the most distinguished ecclesiastics of Bale, M. Von Moos, abbot of the Convent of the Visitation at Solerue. The deceased was active in all Catholic works, an able essayist in defence of the Church and the founder and editor of an excellent Catholic paper, the Cristliche Abendblatt.—R.T.P.

TURKEY.

KILLED AND WOUNDED.—An official despatch from Mostar states that in the fight near Muratovizza, only 60 Turks were killed, and 54 wounded. The losses of the insurgents were far heavier.

According to a telegram in the Liberte of Fribourg, dated from Constantinople on the 12th inst. serious troubles have broken out at Angora between the Armenian Catholics of the two parties, and some persons have been killed, while others are wounded.

A Berlin despatch states that Prince Milan has, like the Prince of Montenegro, pledged himself to discountenance the insurrection in Herzegovina, and exert his influence in favor of peace. The

Northern Powers have in turn guaranteed both Princes against revolutionary movements.

VENICE, March 7.—The Temps publishes a despatch from Zagabri, dated to-day, stating that a Republic has been proclaimed in Serbia, the Obrenovitch dynasty deposed, and Prince Milan escorted to the frontier.

OFFICIAL DESPATCHS.—WASHINGTON, March 7.—The Turkish Legation is authorized to deny the reports that the insurgents had been twice successful in Herzegovina; that the Turkish troops had nothing to eat but dry bread; that Christians had been murdered in Bosnia; and that the new reforms promulgated throughout the Empire had not been enforced in Thessalia and in Epir.

TURKISH OUTRAGES.—LONDON, March 7.—A Vienna despatch says that horrible accounts of Turkish cruelties continue to arrive from Bosnia. Twelve hundred Turks attacked the Christian inhabitants of the town of Crupa last Sunday, murdering many and plundering the shops. The Russian journal Debours publishes a telegram announcing the restoration of tranquility at Krajgovatz after the election disorders.

MILITARY MOVEMENT.—The Pall Mall Gazette's special from Berlin says that a fresh difficulty in the way of peace has arisen in Turkey. The Christian subjects of the Sultan have hitherto been exempt from military duty, and they now refuse to continue to pay exemption tax, and offer instead to give their military services. The Christians justify their action on the promise contained in the Sultan's irade of full and perfect equality with Mohammedans. The Sublime Porte refuses to accept, on the ground that the Christians are not to be trusted in his army.

FUTURE TREATMENT OF THE INSURGENTS.—It is said that the next measure of the sultan will be the proclamation of an unconditional amnesty to insurgents who will lay down their arms; Austria will then invite the fugitives on her territory to return to their country and will deny them every kind of support in case of refusal. For the present the military authorities on the Croatian-Bosnian frontier will confine the insurgents' ships employed to convey refugees from the opposite bank of the Unna. Baron de Rodich has been summoned by telegram from Zira to Vienna in order to consult with the government respecting the measures to be taken for the pacification of the Herzegovina.

RUSSIA.

A Parallel.—There is a certain analogy between Russia and England in the state of religious affairs and matters ecclesiastical, although of course, in other respects there is a vast difference between the two countries, Catholic Poland reminds me of Catholic Ireland. The official Church, in its close union with, and enslavement to, the secular power, has a kind of resemblance to the Anglican Establishment. And, lastly, the millions of sectaries, called here Rascolniks, may be in some respects compared to the British dissenting denominations.

Government Tyranny over Catholics.—When I liken Poland to Ireland, I refer to the time when England had not begun to do justice to Ireland, or even to acknowledge that any justice was due to her. A fact or two will show how far the resemblance holds between the past of Great Britain and the present of Russia. Your readers are already aware that Count Von Kotzebue, the Governor of Warsaw, who has so grievously disappointed the hopes entertained of him when he entered upon his present office, has promulgated three decrees, each of which involves a very flagrant encroachment on the rights of the Church. Nevertheless, the administrator of the Catholic diocese of Warsaw, Bishop Zwolinski, has transmitted these decrees by circular to his clergy, and has required them to obey implicitly those regulations of the Russian Governor. Here, indeed, I must admit that the parallel fails, for no Irish prelate ever did or could lend himself in such a manner to second the anti-Catholic aggressions of the secular and hostile Government. The tyrannical of the first decree was a prohibition to the Catholic clergy to baptize any child born of a marriage between a Roman Catholic and a Uniate Greek, if the latter shall have joined the Orthodox, or Russian State Church; and in general the Catholic clergy are stringently forbidden to interfere in any ecclesiastical matter concerning any member of the Uniate Greek communion, whether they may have joined the Orthodox Church or not. The second decree forbids any pilgrimage whatever to be celebrated with banners and images beyond the boundaries of the parish. The third decree strictly requires the Catholic clergy, whenever any special event shall occur in the Imperial family, to celebrate the services suitable to such occasion so soon as the officiating clergy shall receive information of the same from the secular administration, without waiting for orders from the Bishop or other Church authority.

Protestantism Within the Orthodox Church.—Thus you observe that the State claims and exercises over the Catholic Church the same rights of government as it does over its own Official Church, and over all recognised religious bodies within the Russian dominions. It exacts a direct immediate authority in matters essentially ecclesiastical and spiritual. It is, in fact, but too true that the Tsar is the actual head of religion in Russia, exercising over the Bishops an authority equal to, nay, even greater, than any which the Pope exercises over the Bishops of the Catholic Church. And yet the poor Russian Church has no other fault than its utter incapacity of resistance to the tyranny of the State. The doctrines which it holds as to the due relation of Church and State are correct enough in principle; the civil power's usurpation of authority over both Churches is a direct consequence flowing from the action of autocratic government. Autocracy must needs be pautocracy. The Emperor is the one source of all rule, and his power knows no limit. It has been said, indeed, that he does not impose any dogmatic decisions on his subjects. That is true only in the sense—that the Tsar is restrained to a certain extent by prudential considerations, and by the fear of producing new sects of dissenters if he interfered too dogmatically with religious belief. But he does interfere, though underhandedly and indirectly. It is a well known fact that ever since the time of Peter the Great Protestant ideas have found their way into the Russian Church. I could adduce from the writings of Bishops and priests, nay even from authorised catechisms, passages bearing unmistakable traces of a Protestant influence. The explanation of this is simple. The Government was and is absolute master of the ecclesiastical seminaries and colleges, or the professors who taught in them, and of the methods they employed. What more was needed to enable it to alter the doctrines of the Church at its pleasure? Such was the state of things in the Russian Church. That of the Catholic Church was little better. Towards it, indeed, the Government exercised its authority in ruin, for pulling down, whereas its dealings towards the Official Church were, at least in intention, in edification, for building up. The only religious bodies practically exempt from Government interference in things spiritual are the sects of Dissenters, they not being recognised by the State. It is true they were cruelly persecuted during two centuries; and even now the toleration they enjoy is put partial. Still the State does not now interfere with the doctrines they profess.

Church Reform in Russia.—In the bosom of the Official Church, and especially amongst the Bishops there has been manifested for some time past a certain tendency to claim a little more independence of State control, to resist the encroachments of bureaucracy, and to appeal to Canon-law. The tendency is indeed not great, but such as it is it finds a sympathetic echo in Russian society, and, for that reason, deserves mention here. It is now, for instance, pretty generally admitted that reform

of the ecclesiastical courts is needed. The Government has undertaken that work, but the project of reform which it has framed takes very little account of the Canon law, or of the rights of the Episcopate. The number of Bishops who have pronounced against this project is so large that the Government has not ventured to disregard their opposition. The matter, therefore, remains in suspense for the present, and it is thought that the project will be abandoned. Some of the Bishops have taken occasion to urge the convocation of a Pan-Russo council of all the prelates that own the supremacy of the Tsar. The Government has not shown itself at all favourable to that idea, which, nevertheless, seems to be gaining ground.

The Root of the Schism.—As for us Catholics in Russia we should have reason to rejoice at anything tending to make the Russian Church more independent of the State. We should obtain some liberty in proportion as the national communion was able to emancipate itself from Governmental trammels. And it must never be forgotten that the root of the schism lies, not in the rejection of the filioque or of unleavened bread for the altar—these things are mere pretexts for separation, and with a little good-will might easily and quickly be got over. The real root of separation lies in the fact that the Russian Church is national and official, and that it is closely united to the State, or rather is absorbed in it. The day of the Russian Church's disestablishment will only precede by a brief interval of the day when she shall acknowledge the supremacy of the Successor of St. Peter.—Cor. of Tablet.

There has been another exposure of spiritualism in Memphis at one of Mrs. Miller's seances. The Appeal says:—"Dr. Watson asked the spirit to come out on the platform, take a chair, and make itself sociable, or words to that effect. The spirit hesitated a little, but finally came out from the curtain and advanced to take a seat in the chair, when, at a given signal, two of the young men rushed upon the stage, seized the white object around the waist, while another one of the party, armed with a tin box filled with cotton and turpentine, sprang a bright light, which revealed to the astonished gaze of every one present Mrs. Miller, with her top dress turned over her head so as to expose her white spiritual apparel, in which condition she was held by the young men, while she was making desperate efforts to pull down her dress, and at the same time shove her wrists into the cords which had confined them together. It appears that Mrs. Miller, who invariably wears a dark-coloured overdress, when making her spiritual displays, raised these top skirts above her head, displaying in the dim light, the white outlines of the figure which she has palmed off on a few—and we venture to say only a few—as the materialized spirit of an adult, or by lowering the dark skirts a little that of the child to which Dr. Watson has so often referred as prima facie evidence that Mrs. Miller could not personate them. She called out lustily for Mr. Miller to put her tormentors out, but they had not come there to be put out, and refused to submit to the delicate operation, at least by Mr. Miller or his associates in the fraud.

COMFORT OF FARM STOCK.—Does the average farmer realize the real import of this one word, comfort, as applied to the various animals of the farm, and especially that most useful of all others the cow? Is there forethought to keep them comfortable during the cold and storms of a rigorous winter, when they depend upon man so much more than at other seasons? The animal which is of the greatest profit to its owner, which increases most in bulk or flesh, gives the most milk or does the most work, is that one of easy disposition in comfortable circumstances. The profit and interest of all farmers and stock owners would be promoted, as well as kindness engendered, by studying to promote the comfort of our stock. There are a variety of ways in which this may be done to the economizing of our own profit. The few following hints may serve as a guide to others.—First in the list I would place regularity in everything, especially in feeding and watering. When stock are fed at irregular intervals, they consume more, with less profit to themselves or their owners; they are constantly on the lookout for a new supply, and a constant uneasiness is the result. When there is a stated hour for feeding, and regularity and punctuality are strictly observed, the animal's appetite is regulated in accordance; the food is taken with a relish, and when eaten the stock are under no anxiety till the next feeding hour comes around. Instead of uneasiness, there is ruminating quietness, which is always favorable to good and perfect digestion and assimilation. All animals (even the filthy hog) are naturally clean; therefore they should be kept clean. Cleanliness is antagonistic to vermin life, as all vermin seem to thrive in filth. Most animals are fond of being carried and rubbed, when done gently; this not only promotes cleanliness, but also tends to keep the skin loose and healthy, and the pores open and free. The office of the skin is to perform some of the most important functions of the body; through its pores much matter exuded that might otherwise prove detrimental to health. Therefore it becomes evident that if the pores are clogged by being covered with filth, they cannot perform their office, and health suffers accordingly. Keep all the animals clean, then by suitable bedding, cleansing their stalls and pens, and by carding, rubbing and washing, where necessary. A good bed of dry litter, straw, madow hay, sawdust or the like, with a well ventilated, warm stall, or pen, promotes comfort wonderfully, and also cleanliness of the animal. Stalls, stables, and pens need frequent cleaning, daily at least, in winter when occupied. Means must be provided for conducting off all liquid voidings where it may be used as a fertilizer for the soil. In pleasant weather stock should be allowed to spend a few hours daily in the open air and sun, as continued confinement to the stalls is irksome; sunshine is stimulating to all the natural functions, is better than medicine and essential to full health. All stables should have more of it, especially those for horses. Kindness to animals in every respect is as highly appreciated, apparently, as among the human family, therefore keep the animals in good humor yourself. The man who makes a practice of judiciously fondling his stock in the yard or stable, has a more orderly, good-natured stock than he who cannot pass them by, without venting his spleen by a kick, or curse upon some poor, unoffending brute. In the one case the animal's ear is rejoiced to see him, and are quiet among themselves, seldom crowding each other, except as to show their appreciation for their master and keeper; in the other case they partake of the disposition of their master, are cross, hook and kick each other; and instead of expressing pleasure at the appearance of the owner, are apt to partake of his disposition, returning his greeting in kind. Therefore keep the stock comfortable by kindness in every respect and at all times.—W. H. White in Country Gentleman.

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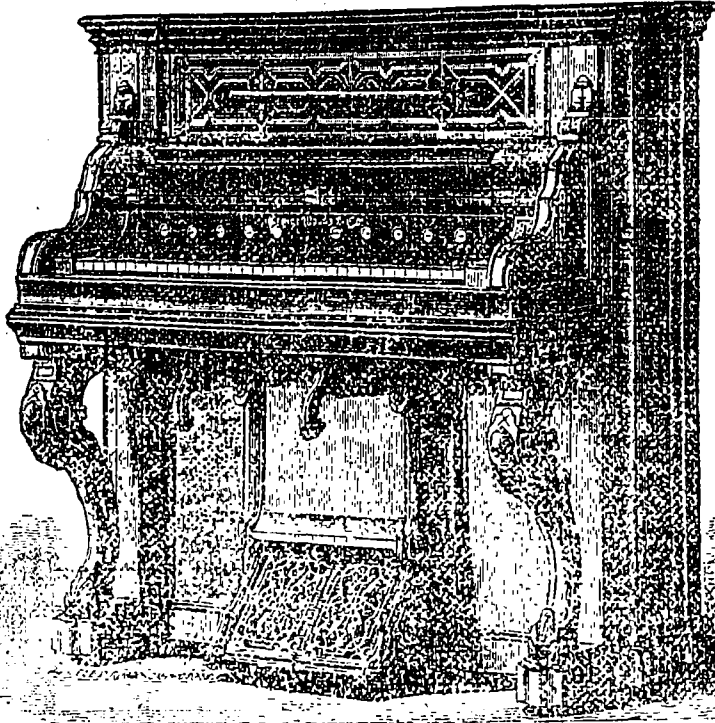
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A MOST REMARKABLE CURE. PHILADELPHIA, June 25th, 1876. DEAR SIR: I beg to inform you that I was cured of my Epilepsy by Hanco's Epileptic Pills. I was afflicted with Epilepsy in July, 1868. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without success. I again returned to my family physician who was cupped and bled several different times. I was generally attacked without any preliminary symptoms, and from once to five times a week. I was often attacked in my sleep, and would fall wherever I would be, or whatever I was occupied with, and I was severely injured several times from the falls. I detected so much that I lost all confidence in myself. I also was afflicted in my business, and I consider that your Epileptic Pills cured me. In February, 1871, I was cured of my Epilepsy by Hanco's Epileptic Pills. I had two attacks afterwards. The last one was April 18th, 1873, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are afflicted by it may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 328 North Third St., Philadelphia, Pa. W. P. LIGORI.

IS THERE A CURE FOR EPILEPSY? The enclosed will answer. GRENADA, Miss., June 30th—DEAR SIR: I beg to inform you that I was cured of my Epilepsy by Hanco's Epileptic Pills. I was afflicted with Epilepsy in July, 1868. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without success. I again returned to my family physician who was cupped and bled several different times. I was generally attacked without any preliminary symptoms, and from once to five times a week. I was often attacked in my sleep, and would fall wherever I would be, or whatever I was occupied with, and I was severely injured several times from the falls. I detected so much that I lost all confidence in myself. I also was afflicted in my business, and I consider that your Epileptic Pills cured me. In February, 1871, I was cured of my Epilepsy by Hanco's Epileptic Pills. I had two attacks afterwards. The last one was April 18th, 1873, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are afflicted by it may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 328 North Third St., Philadelphia, Pa. W. P. LIGORI.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR, FALLING FITS. BY HANCO'S EPILEPTIC PILLS. MONTGOMERY, TEXAS, July 25th, 1876. DEAR SIR: I beg to inform you that I was cured of my Epilepsy by Hanco's Epileptic Pills. I was afflicted with Epilepsy in July, 1868. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without success. I again returned to my family physician who was cupped and bled several different times. I was generally attacked without any preliminary symptoms, and from once to five times a week. I was often attacked in my sleep, and would fall wherever I would be, or whatever I was occupied with, and I was severely injured several times from the falls. I detected so much that I lost all confidence in myself. I also was afflicted in my business, and I consider that your Epileptic Pills cured me. In February, 1871, I was cured of my Epilepsy by Hanco's Epileptic Pills. I had two attacks afterwards. The last one was April 18th, 1873, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are afflicted by it may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 328 North Third St., Philadelphia, Pa. W. P. LIGORI.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Louisiana, Mississippi. DEAR SIR: I beg to inform you that I was cured of my Epilepsy by Hanco's Epileptic Pills. I was afflicted with Epilepsy in July, 1868. Immediately my physician was summoned, but he could give me no relief. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without success. I again returned to my family physician who was cupped and bled several different times. I was generally attacked without any preliminary symptoms, and from once to five times a week. I was often attacked in my sleep, and would fall wherever I would be, or whatever I was occupied with, and I was severely injured several times from the falls. I detected so much that I lost all confidence in myself. I also was afflicted in my business, and I consider that your Epileptic Pills cured me. In February, 1871, I was cured of my Epilepsy by Hanco's Epileptic Pills. I had two attacks afterwards. The last one was April 18th, 1873, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of this distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are afflicted by it may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 328 North Third St., Philadelphia, Pa. W. P. LIGORI.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. (Feb. '74)

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DOMINION LINE. This Line is composed of the following first-class, FULL-POWERED, CLYDE-BUILT STEAMSHIPS, and is intended to perform a regular service between LIVERPOOL, QUEBEC and MONTREAL in Summer, and LIVERPOOL and BOSTON in Winter. These vessels have very superior accommodation for Cabin and Steerage Passengers, and Prepaid Tickets are issued at reduced prices to those desirous of bringing out their friends. Sailing from Liverpool every Wednesday, calling at Belfast Lough to take in Cargo and Passengers. MONTREAL..... 3250 Tons (Building) OYANNO..... 3200 " Capt Bouchette DOMINION..... 3200 " Capt Roberts MEMPHIS..... 2500 " Capt Mellon MISSISSIPPI..... 2200 " Capt Lindall TEXAS..... 2350 " Capt Laurensen QUEBEC..... 2200 " Capt Thearle St. LOUIS..... 1824 " Capt Reid Rates of Passage:— Cabin..... \$60 Steerage..... 24 THROUGH TICKETS can be had at all the principal Grand Trunk Railway Ticket Offices in Canada. For Freight and Passage, apply in Havre to H. Genestal and Dolzous, or C. Brown; in Paris to H. Genestal and Dolzous, 55 Rue d'Hauteville; in Hamburg to August Behrens; in Bordeaux to Messrs. Faure Freres; in Copenhagen to P. M. Kelle, 18 Sanctanctaplads; in Bergen to Michael Krohn, Consul; in London to Bowring & Jamieson, Langboure Chambers, 17 Frenchurch street; in Belfast to Henry Gowan, Queen's Square; in Liverpool to Flinn, Main & Montgomery, Harvey Buildings, 24 James street; in Quebec to W. M. Macpherson; in Boston to Thayer & Lincoln; and in Montreal to DAVID TORRANCE & CO., Exchange Court. April 2, '75 33

ALLAN LINE. Under Contract with the Government of Canada for the Conveyance of the CANADIAN and UNITED STATES MAILS. 1875-6—WINTER ARRANGEMENTS—1875-6. This Company's Lines are composed of the under-noted First class, Full-powered, Clyde-built, Double-Engine Iron Steamships:— Vessels Tons Commanders. SARDINIAN..... 4100 Lt. J. E. Dutton, R. N. R. CIRASSIAN..... 3400 Capt. J. Wylie. POLYNESIAN..... 4100 Captain Brown. SARMAIAN..... 3600 Captain A. D. Aird. HIBERNIAN..... 2134 Lt. F. Archer, R. N. R. CASPIAN..... 3200 Capt. Trocks. SCANDINAVIAN..... 3000 Lt. W. H. Smith, R. N. R. PROBIAN..... 3000 Lt. Dutton, R. N. R. AUSTRIAN..... 2700 Capt. J. Ritchie. NEPTUNIAN..... 2700 Capt. MORAVIAN..... 2650 Capt. Graham. PERUVIAN..... 2600 Capt. E. S. Watts. MANITOBIAN..... 3150 Capt. H. Wylie. NOVA-SCOTIAN..... 3300 Capt. Richardson. CANADIAN..... 2600 Capt. Millar. CORINTHIAN..... 2400 Capt. Jas. Scott. ACADIAN..... 1850 Capt. Cabell. WALDENIAN..... 2800 Capt. J. G. Stephen. PHOENICIAN..... 2800 Capt. Menzies. NEWFOUNDLAND..... 1600 Capt. Mylles. The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched from Portland:— MORAVIAN..... 18th March CIRASSIAN..... 25th " POLYNESIAN..... 1st April SCANDINAVIAN..... 8th " CASPIAN..... 16th " SARMAIAN..... 22nd " MORAVIAN..... 29th " CIRASSIAN..... 1st May RATES OF PASSAGE FROM MONTREAL. Special Reduction in Rates of Passage during the Winter months. Cabin..... \$37, \$37, \$57 (according to accommodation) Intermediate..... 24 00 Steerage..... 26 00 THE STEAMERS of the GLASGOW LINE are intended to sail from the Clyde, between Glasgow and Portland, at intervals during the season of Winter navigation. Cabin..... \$60 Intermediate..... 40 Steerage..... 25 An experienced Surgeon carried on each vessel. Berths not secured until paid for. Corkage will be charged at the rate of 2c per bottle to Cabin Passengers supplying their own Wines or Liquors. For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LATRITS & VANDEBROUCK or E. DEBAS & Co.; in Quebec to ALLAN, RAY & Co.; in Havre, to JOHN M. CURRIE, 21 Quai D'Orleans; in Paris to GUYARD BOSSANGE, Rue du 4 Septembre; in Antwerp to AUG. SCHMITZ & Co.; or RICHARD BRASS; in Rotterdam to G. F. IJZMANN & ROOS; in Hamburg, W. GIBSON & HUGO; in Belfast to CRANBY & MALCOLM; in London to MONTGOMERY & GREENBERG, 17 Gracechurch Street; in Glasgow to JAMES & ALEX. ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BROTHERS, James Street; or to H. & A. ALLAN, Corner of Youville and Common Streets, Montreal. Jan. 15, 1875.