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"Well! well!" said the prince, since you choose

HRONICLE. MONTREAL, FRIDAY, FEB. 5, 1875.

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VOL. XXV.

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TALES OF THE JURY-ROOM.

Eamus in jus. PLAUT: Pomilius, Act v. Dogberry. Are you good men, and true?

Much Ado about Nothing.

BY GERALD GRIFFIN. AUTHOR OF "TALES OF THE MUNSTER FESTIVALS," ETC.

THE FOREMAN'S TALE. SIGISMUND.

Rosaura arrested her steps, however, on perceiving Astolpho, and concealed berself, while her heart burned with jealousy and anger, behind the arbour where the royal relatives were scated, while

the con ersation proceeded.
"Where the sun shines," said Astolpho, "no lesser luminary can appear, neither can darkness lon- indignation towards the palace, while Astolpho en- in which he was confined in much pervishness and ger exist; but that you may be convinced that you alone reign within this breast, I will bring thee that | ment," said he, "has this Rosaura so suddenly apportrait of which thou speakest. Pardon me. Rosaura," he added within his own mind, as he bowed and hurried from the arbour, but absent lovers never keep their vows, any more than I do mine to you," The instant Rossura perceived that he had left

the garden, she presented herself before Estrella. "Oh! I am glad to see thee," said the princess.-"I was longing for a confident, and to you alone can I entrust the secret which I am anxious to com

" Madam," said Rosaura, " you may rest assured that your confidence shall be honored.

"The little time," said Estrells, "that I have had the pleasure of knowing you, you have by some means, of which I am myself unconscious, found the entrance to my heart. I will therefore confide to you what I have been anxius to conceal from myself. But this it is. My cousin Astolpho, (I said cousin, because there are some things the mere thought of which is as palpable as the utterance of others,) is about to wed with me, thus compensating by one felicity for a number of misfortunes. I showed some pique this morning, when I saw him, ou account of a portrait which hung from his neck, and he, who is I am sure very sincere in his prof ssions, has just offered to bring it to me. It would annoy me to receive it from his hand, and I must beg of thee to remain here and obtain it for me.— Fareweil a little while. I say no more, for I know you are discreet and beautiful, and know I am sure, what love is."

"I would," exclaimed Rosaura, "that I knew it not so well," and she gazed after the princess with a look of deep sorrow rather than of envy. "But what," she continued, "shall I do in this strange situation? Does there exist in the world a more unfortunate person than myself? If I discover myself to him, Clotaldus, to whom I owe my life and safety here, will have deep reason for offence, for he advised me to expect redress from silence only, but what will my silence avail if he but chance to see ine-my tongue-iny voice-my eyes-may refuse to inform him, but my sout will contradict them all."

At this moment Astolpho entered the arbour. "I have brought you," said he, "the portrait which -but what do I see-" and he paused in deep and sudden confusion.

"Why does your highness start?" said Rosaura oilmly. "What is it that surprises you?"

"You, Rossura, herel" said Astolpho. "I, Rosaura," she exclaimed, appearing surprised; your highness must mistake me for some other ady. My name is Astrea-far too insignificant a

person to occasion so much confusion to your high-"Nay, Rosaura," said Astolpho, " you have carried the feint far enough. I may gaze on thee as Astrea,

but I will always love thee as Rosaura." "My lord," Rosaura replied, still with the same air calmness and surprise, "I do not understand what you have just said, and therefore, I cannot answer you. All I can say is, that the princess commanded he to wait your arrival here, and on her part to re-ceive from you the portait which you promised her. is just I should obey her even in matters that jar

with my own inclinations." "How ill dos't thou dissemble, Rosaura," said

all this time asleep,"

to carry on your dissimulation to the end, I shall | snewer you in the same manner. Go, Astres, and she demands; I will do her a still greater pleasure, by presenting her with the original, which you can "What didst thou dream of then." s easily convey to her in your own person."

The taunt threw Rosaura off her guard. " I came here," she said, indignantly, "to receive a portruit, and although I could convey the original, which as you observe is far more precious, I should go slightuntil I have obtained it."

"But how shall that be," returned Astolpho, " if I

"Thus, ingrate," replied Rosaura, making a vain effort to snatch it from his hand," no other woman I am resolved shall ever possess it."

" How angry you are," said the prince.

"And how perfidious thou," "No more, my Rosaura"
"I thine! viciain—it is false."

The altercation had reached this point, when Estrella suddenly re-entered the arbour. "Astrea!" she exclaimed-" Astulpho, what is this?"

"Here comes Estrella," said Astolpho to Rosaura, who, after a moment's consideration, addressed the princess. " If you wish to know, madam," said she, the cause of our dispute, it was this :- The prince has by some means obtained a portrait of mine, and, instead of delivering that which you commanded me to receive from him, he even refuses to give me my own. That which he holds in his hand is mine you may see if it does not resemble me."

Estrella took the portrait from the hand of the astonished Astolpho, and looking on it, said—" it is prettily done, but a little too highly colored; you have grown pale, Rosaura, since you sat for this portrait."

"Nay, madam," said Rosaurs, suppressing a sigh, but is it not evidently mine?"

"Who doubts it?" said she, handing it to her. "Now," said Rossura, darting a smile of malicious triumph at the prince, as she withdraw, "you may ask him for the other; he may give it to you more

readily than he would to me."
"You heard what Astrea said," said Estrella, addressing the prince; "although I intend never again to see or speak to you, yet I will not, since I was so silly as to ask for that portrait, suffer it to

remain in your bands." Astolpho continued for some time in much perplexity. "Beautiful Estrella," he at length said, I would gladly obey your commands, but it is not in my power to give the miniature, because-

"Thou art a vile and uncourteous lover," replied Estrella, haughtily, "but I will not now receive it, for I would not thus remind myself that I stooped

Saying this, she withdrew, and proceeded in high deavored in vain to detain her. " By what enchant- discontent peated to thrust me back from happiness—what wizard brought her here from Muscovy? Has she

come to ruin me and herself?" We shall now return to Sigismund. During supper the attendants administered to him a second sleeping potion A deep trance succeeded; during which, by the orders of the king, they restored him

to his rude clothing, his daugeon, a d his chains.

"Here," said Clotaldus, on beholding him once more stretched upon the sandy floor, "here, where it first arose, thy haughtiness shall end."

"Sigismund!-hal-Sigismund!" exclaimed Clarin, who had accompanied Clotaldus, "awake, and you will find some change in your condition"

Clotaldus, who apprehended a me indiscretion from Clarin, resolved to have him also shut up, and said to the attendants, " prepare a room for this gentleman, who can talk so loud in the tower, where he can entertain himself until his lungs are weary -Stay let it be in the adjoining room-this is the man," he added, pointing to Clarin.

The attendants approached and seized him.

"Mel" said Clarin, quite surprised, "why so?"
"Because," replied Clotaldus, "my good Clarin, my clariou, my trumpet, you know some secrets, and sound a note too lond."

"But," said Clarin, "I never yet sought to kill my father, nor have ever I flung a man through a window; nor do I ever dream, although I may sleep now and then; and why should you shut me up like Sigismund ?"

"Come—come—trumpet, come—clarion." "Do you call me clarion! Nay! but I will be a

cornet if you please, and then I shall be silent, for that is a vile instrument." The attendants here dragged him away. Perceiving Basilius approach, whose curiosity had led

him to witness the demeanour of Sigismund in his dungeon. Clotaldus pointed him out to the monarch as he lay stretched on the ground. "Alas! unhappy prince," said the king," born in an unlucky hour. Approach, Clotaldus, and awake

him, for the beverage he drank has deprived him of bis vigor and his cruelty."
"Sire," replied Clotaldus, " he seems very restless, he dreams and speaks aloud; let us attend

Sigismund here turned uneasily on his back, and murmured:—"he who punishes tyrants is a pious ather kiss my feet."

"He threatens my life," said Clotaldus. "He wishes to humble me with the dust on which he treads," said the king-" but hark."

ipon the great arena of the world the valor that I feel burning in my veins, and let me slake the pect to my father?" thirsty vengeance of my soul, by shewing the world "It was through?" prince Sigismund triumphant over his father." At these, words he awoke; and Basilius, wishing

to avoid him, concealed himself in one of the adjacent passages of the tower The astonished Sigismund stared wildly around him. "Alas!" said he, "where am I—am I again the same—again do I behold my chains—art thou, oh

hated tower, again my tomb. It is so—then what dreams have I had." Clotaldus went towards him, and said, " ever since I left thee soaring in mind with the eagle, in whose track my poor brain could net accompany you, I

"I have," said Sigismund, "nor can I say that I by clothed, inquired in some surprise, "what man is the promises he once made, that he is to meet am now awake, for if that which passed palpably this?"

Estrella this very evening in the palace garden. I tell the princess that I love her so truly, that I could before me was nothing more than a dream, I may not be satisfied with sending her merely the portrait be dreaming still. If I could see while I slept, it

"What didst thou dream of, then," said Clotaldus. "Since it was but a dream," replied Sigismund, I will tell thee. I awoke as I thought from the sleep in which I was left by thee, and found myself lying on a bed, which by the rich variety of its colors might be compared to the flowery couch which Catholic School Books and School ed, to go without the copy; your highness will the spring spreads upon the mountain. Here hundrates to give it me, then, for I shall not leave this dreds of noblemen came forward, bowing submissions. sively, bestowing on me the title of prince, and presenting me with embroidered clothes and jewels .-My suspense was turned into joy, when thou camest unto me and suid'st that though I had been in this condition, I was nevertheless the prince and the heir of Poland."

> "No doubt you rewarded me well for my news." said Clotaldus.
>
> "Not so well," returned Sigismund. "I was twice

about to put thee to death as a traitor." "What! did you treat me with so much rigor?"
"Ah!" said Sigismund, "I was lord of all, and I wrought revenge on all. A woman alone I loved, and this is the only feeling from which I have not

The king at these words withdrew altogether, and Clotaldus, addressing the Prince, said:-As we had been speaking of the eagle and of the empires of the earth, they haunted thee is thy dreams ; but even in thy dreams it would have been well to have had some respect for him who reared and instructed thee, for even in sleep there is a pleasure

"It is true," replied Sigismund, thoughtfully, "let me then repress this fierceness of temper—this fury -this ambition-is case those dreams should return, which they will surely do, for life is now nothing more. Experience tells me that all who live are dreamers, and death the voice that awakens them. The mon-rch dreams of changes of state and government, and of power and flattery, but his fame is written on the wind; death comes, and his pomp and royalty are crumbled into ashes; and yet knowing that death shall wake them, there are men who wish to reign; the rich man dreams of his wealth, that costs bim many a tear: the poor man dreams of his misery, and frets at shadows; the ambitious man dreams of grandeur and selt aggrandsement; the courtier dreams of rank and office; the injured man dreams of revenge; all, in a word dream of their several conditions. I dream that I um here loaded with these chains; and but now I dreamed that I fill d a happier station; life itself s an illusion, a shadow, an empty fiction; the heaviest sorrow is but light, and the brighest joy but vain, for life is a dream, and there is nothing in it hat can boast a foundation.

In the mean time poor Clarin paced the chamber

"Here I am," said he, "confined in this tower for what I know! what will they do to me then for what I do not know? I pity myself very much. and people will say that is very natural, and so it is; for what can be more mournful than for a man who has got such excellent grinders as mine to be left without a morsel to keep them in practice, while I am tarving with hunger. Here, all in silence around me—me who can never close my lips, not even when I sleep—here am I, a seal fellow, without a companion-no. I tell no ununta, I have plenty; there are pleaty of rate and spiders, pretty robins to chirp about my windows; my head is filled with the frightful visious that have been haunting me since I entered. I have see spectres, ghosts, hob gobblins, elves and fairys; some mounting, some descending and cutting all kinds of strange capers ; but what I feel most partcularly is, that I am kept starved ever since I came here; yet deserve all this, and more, for having kept a secret while I was a servant, which is the greatest infidelity I could be guilty of tomy mas-

His soliloquy was interrupted by the sound of drums and trumpets outside and by the cries of a multitude of people, who were heard exclaiming, here he is-this is the tower-let us dash the door to pieces."

"What's this," cried Clarin, "they are locking for me, there is no doubt of that, for they say here I am, and this is the tower. What can they want me for? Here they come. Hallo! there is a

crash l At the same instant, the door was forced from its hinges, and an armed mob burst into the roim.

"That is be," said a soldier. "It is not he," replied Clarin, who was apprehen-

sive that they might not mean him kindly. "Sire" cried one of the soldiers, "thou art our prince." "Yes, thou art our prince. We will nothave a

foreign king, while a natural one remains to us. Allow us to kiss your highness' hand." At these words all shouted, "live our printe, long live our prince (" "They are in earnest," said Clarin to himself.

should wish to know if it be the customof this country, to shut up a man every day in this bwer to make a prince of him, and then bring him back to prince; let Clotaldus die by my sword, and let my his prison again. Yes, there's no doubt of t, for I saw the same thing done yesterday. Well, well I shall play my part to-day."

"Sire!" said one of the soluters, "we lave all told thy father the same thing, that you alone "Let me," continued Sigismund, "put forward shall be our king, and not the prince of Muscryy" "What," cried Clarin, "were ye wanting n res-

"It was through loyalty for thee," said a sollier. "Then," said Clarin waving his hand, "if it was through loyalty for me, I torgive ye."

"Come out and regain thy crown," exclaimed the people. "Long live Sigismund." Clarin hearing the prince's name, started it some surprise. "Sigismund they say," he repeated to him-self, "but what do I care for that? Do I not

claimed, called aloud from the inner dungeon.
"Who called on Sigismund?" The soldiers hearhave been absent from the tower. Hast thou been ling this voice, hurrled Clarin into the next room guised at the palace, and to avoid the sight of As

"This man," said the prince, "is Sigismund." ily to Ularin-" then how hadst thou the audacity to justice." call thyself by that name?"

is false, it was you who had the audacity to nickname me Sigismund."

"Great prince," said a soldier, addressing himself to Sigismund, "we find by the token that, were given us, that thou art our lord sovereign. Your father, the great king Basilius, terrified by the prophecy, which says that thou shalt one day wrest the sceptre from his grasp, has resolved to rob thee of hin, for it would be a d testable action" thy right and transfer it to Astolpho of Muscovy. "It is true," replied Rosaura, "that For this purpose he assembled his court. But the people, have learned that they possess a native prince in thee, have refused to submit to the yoke of a foreigner; they have sought thee, therefore, in this tower, in the hope that thou wilt use their arms for the recovery of thy birthright-come forward then, for the plains beneath this mountain, a numerous army awaits to proclaim thee. Liberty attends thy coming. Hark, and bear her ac-

The cries of "long live Sigismund," had been gradually increasing, and, now they were heard awelling like the roar of a winter ocean.

near those sounds, again must I dream of aplendour that ime shall so soon undo Must I again stand among shadows, and see majesty and greatness vanish before the wind. It must not be. Ye shall not sp. ech, but not otherwise." see me yoked again to fortune's car; and since I know that life is but a dream, vanish ye shadows that pass before my troubled senses, frigning a substance and a sound, which in reality ye do not possess I wish not for take majesty, vain pomps, fantistic spleudours, which at the first breath of morn will fly and disappear like the early blossoms of the by Clotaidus to detain her. almond tree, which the gentlest breeze will scatter on the earth bereft of colour, beauty, brilliancy and fragrance. I know ye; and know further, that the same delusions pass over the minds of all who sleep. You can deceive me no longer, for I know that you are dreams."

we diceive you, turn thy eyes toward youder mountain, and see the multitude that awaits thy orders." "Ave!" said Sigismund, "that very thing I saw

once as clearly and distinctly, as I new behold it, and yet I did but dream,"

are always ushered in by presages and those visions you speak of, where the dreams that foretold that I am compelled to trouble thee." the reality you now behold."

Rightly, thou sayest rightly," replied Sigismund, and requested Rosaura to proceed and though they were dreams alone, there can be "I was born," she said, "of a noble mother, in "and though they were dreams alone, there can be "I was born," she said, "of a noble mother, in no harm since life is short, in dreaming once again, the court of Muscovy; she doubtless was very beauand dreaming with so much prudence and caution, tiful for she was very unhappy. A jealous husband that on my waking, I may find no cause for sorrow; tortured her by unfounded doubts, and at length deknowing that I must wake at sometime, my disappointment will be less when that time arrives. And and the heiress, if not to the beauty, at least to the knowing that my power is merely borrowed and misfortunes of my parent Astolpho, the prince of must be restored to its owner, let me use it worthly Subjects," he exclaimed al ad, starting to his feet, "I value your loyalty as highly as it deserves. In me you will find a prince, who boldly, and successfully, forsaken, to mourn in secret the perfidy of the man fear. Sound to arms, and should I wake before this is accomplished, and before I have prostrated my dition in a lonely chamber, where no one entered father at my feet-but what do I say; my old pas sion has returned upon me; this is not right, is not right to say it, even though it never should be done '

As he uttered these words, the shouts were again renewed, and Clotaldus hurrien with a look of torror into the spartment. "What shouts are these?" he exclaimed; I am lost. Prince," he added, throwing himself on his knees before Sigismund, "I am come to receive my death at thy hands."

"Not so, my father," replied the prince, " arise from the earth, for thou shalt be the guide of my inexperience in this warfare. I know that to thy cares and anxieties, I am indebted for my educa-

"What say you ?" replied Clotaldus, in astonishment, at the mild and altered manner of the prince. "That I am dreaming," replied the latter, and that there is a pleasure in doing good even in dreams."

Then my lord," said Clotaldus, "if it be thy intention to act according to the dictates of wisdom, let it not offend thee that I should follow those of duty. If you purpose making war on your father, I cannot aid you with my council, for he is my

king. I am at thy feet; give me death."
"Villian," exclaimed Sigismund, "traitor and ingrate-but," he added, suddenly repressing his anger, "why do I speak thus, when I know not if I am yet awake. I must restrain this violence. Clotaldus," he added mildly, " I admire thy fidelity ; depart, and serve thy king."

Clotaldus withdrew, bowing respectfully, and admiring the moderation of Sigismund, while the latter exclaimed, "whether or not, let me act as virtue directs. If these things be real, I shall have done much good, if otherwise, I shall gain friends for the moment of waking. With these words he departed, to place himself at the head of his

In the meantime, Basilius and Astolpho, alarmed at the powerful insurrection which menaced the throne, had placed themselves at the head of a large body of forces and taken the field. Basilius was in the act of consulting with the prince on the best measures to be immediately adopted, when Clutaldus arrived, breathless and exhausted, at the royal

tent, "Clotaldus here!" exclaimed Basilius; "what then is become of Sigismund?"

The old man explained the circumstances which had taken place at the dungeon, and Basilius calling for his horse hastened to place his army in a posvou. Madam ?" ture fit to receive the insurgents. Clotaldus was about to follow, when Resaura entered and detained

know that they call every counterfeit prince, Sigishim.

"Locked up
mund?"

Stay," she exclaimed, "and hear me for a modeath grinning
ment. You know that I came to Poland poor and
vexation."

"Why so?" unfriended, until I was fortunate enough to obtain your protection. You commanded me to remain disand beholding a man in chains, and so rude- tolpho, but he has seen me, and so little regards

Estrella this very evening in the palace garden. I have obtained the key, and by favouring your "Sigismund !" exclaimed a soldier, turning hast- entrance that way, we may compel him to do me

"I call myself Sigismund?" exclaimed Clarin, "it is first saw you, the interest you excited within me "It is true, Rosaura," said Clotaldus, " that since was such, that I would have given my life for yours, if the sacrifice was demanded. I had then resolved to compel Astolpho to fulfil the promise which he had made you, but our position has since been altered. Astolpho has saved my life, at the risk of his own, when I lay postrate at the feet of Sigismund. I cannot therefore lift my sword against-

"It is true," replied Rosaura, "that I owe you my life, yet I have heard you say, that he who lives under an offence, does not in fact live at all. Then if I still remain unredressed, I owe you nothing and my life is my own. But if you will prefer your affection to your gratitude, I hope yet to receive is from you. Be liberal first, and then be grateful."

"Thou hast convinced me, Rosaura, and I will be liberal I will give thee my fortune, with which thou mayestretire, as thy virtue is yet unspotted to a monastery. I behold my country distracted by civil feuds, and must not add to them Thus I shall be loyal to my king, liberal to thee, and grateful to Astelpho; and I think I could do no more, Rossura," "Again," exclaimed Sigismund, " must I again he added speaking with much tenderness, " were I even thine own father,"

"Were you my father," exclaimed Rosaura, with much indignation, "I might endure this insulting

"What then do you intend?" said Clotaldus.

" To redress myself," replied Rossurs. "This is madness," exclaimed Clotaldus.

"Be it so," replied Rosaura, "it is a virtuous mad-ness, and it shall be ex-cuted." Saying which she hurried out of the room, unbeeding the efforts made

The drums were now heard at a distance, and Sigismund still attired in his dress, appeared in the adjacent plain attended by Clarin and the soldiers. A frumpet was heard, and Clarin addressing the prince, said, "I see yonder a courser, which, if I am not much deceived, bears a woman on his back-"My lord," said a soldier, "if you think that bere she comes, beautiful as the bridal day It is Rossura," he added, with astonishment.

" She is restored to me," said Sigismund, with rapture. Rosaura at the same instant reined in her stred, and alighted.

"Gracious prince," she said, "you see before you an unfortunate woman who finds herself compelled "Great things, my lord," returned the soldier, to implore your protection, lend me thine ear but for a few moments, and thou shalt know why it is

Muscovy, forgetting the sacred vows which he once plodge ' to me, has come hither to Poland to espouse Estrella; thus have I been left, despised contemned, will free you from the foreign bondage which you whose promises I had too readily met by reciprocal vows of attachment. I wept over my forlorn conto disturb me; one day my mother, Violante, suddealy broke into my prison, and finding me in tears, drew from me the secret of my desertion; she advised me to follow Astolpho to the court of Poland, and handing me the sword which I now hold, she bade me contrive to show it to the nobles of the nobles of the court, one of whom would recognize it, and afford me protection. I obeyed her, and the issue proved her words true. All my modes of redress have, however, failed me, and I now throw myself at thy feet, to seek the assistance which is necessary to prevent the completion of my misery."

Sigismund heard this discourse with a mixture of surprise and sorrow, "If this be true," said he to himself, "let memory depart, for it is not possible that a dream should comprehend so many things. What man was ever tortured by such a multitude of perplexing doubts. If that day of pomp and splendour was in reality a dream, how happens it now that this woman again appears before me, and relates so many perplexing things with such a scrupulous minuteness. It was no dream; it was reality. Is glory then so like a dream, that the happiest are shadows, and the briefest only real. How like the copy is to the original. Well then, since grandeur, pomp, power, and majesty, shall one day pass like visions, let me profit by the moment of illusion, and use them worthily... Rosaura is now in my power. I love her, and might make her mine forever. I can now dream of happiness, but for that dream I must forfeit my eternal nonor. A happiness once passed, is but a dream we hold no more of, than the shadow that lingers in our remembrance. Then since I know that pleasure. is but a beautiful flame converting into ashes the lufty mansions of virtue, and of glory, let me only strive for that which is eternal; the happiness that never dies, and the greatness which never passes

away. Rosaura then is safe." Saying this he ordered the drum to beat to arms, and prepared to give battle with his undisciplined troops, carefully avoiding Rosaura with his eyes. "Does not your highness answer me," exclaimed

the latter; "am I then rejected; you do not even look upon : me" "Rosaura," said the prince, "I do not answer thee, because my deeds must speak for me, nor can

honor." Saying which he harried out of the tent, leaving Rossura more perplexed than ever. Clarin baving remained until now at a distance. approached Rosaura, saying, "am I allowed to see.

I look upon thee while I wish to preserve thy

"Ah! Clarin," exclaimed Rosaura, "where have vou been ?" "Locked up in a tower," answered Clarin, "with death grinning in my face, and ready to die of

"Why so?" asked Bosaura "I knew a secret," said Clarin, "and had no way

CONTENUED ON SEVENTE PAGE. AL CONTRACTOR WILLIAMS

wis orowded by an influential audience to hear Micholas Flood/Davin lecture on "Moore and his Poetry John Knowlson, Esq., in the chair. The locture was delive od at the suggestion of the K-v. lecture was delivered at the suggestion of the key. Father Stafford for the poor of Lindsay. Mr. Davin is Protestant, but the blood that flows in his veins is formed by arributaries from the two classes into which Irishmen have been so, long and so fatally divided; and as regards his countrymen, he knows neither Protestant nor Catholic, but only Irishmen.

Mr Davin commenced by saying that the history of the gayest hearted people in the world was the most sorresful in the annals of time. We should never forget what England had done for mankind, but to Ireland she had been traitorous, stepmotherly, tyrannical and corrupting; and the saddert page in that book of "lamentation and mourning and woe" was the one which recorded how one genius after another had been quietly appropriated by England, and not only appropriated, but often corrupted. England was not content if Ireland had anything besides rags and chains and beggary. We must speak of Moore as he was-the time having come when an historical verdict might be given. Exquisitely gifted, Moore was not a great man, and was unequal to the demands of his time and his country. His fate was a comic tragedy, full of laughter and wine and levity, with rottenness beneath the flowers and a death's head amid the drinking glasses. But he was a man of genius, and genius is ever interesting, and its career can always point a moral.-It was perhaps some consolation, for the keener woe a sensitive spirit feels that generous hearts are ever ready to condone faults and weakness for the beausake of stirring thought and entrancing picture, and of wit that has shot its fire through the night of dull controversies, and humor which spans our sombre sky with rainbow light, and throws flickering laughter on the scythe of death himself even in the act to strike. We might pardon genius much; we owed it much, and too seldom reflected that the same high-strung nature which makes him an Edian harp, from which every gust of circumstances can awaken enrapturing arra, leaves him more than commonly open to the seductions of the world. There was profound meaning in Byron's words regarding poor Sheridan-a man of greater ability, in Pitt's opinion, than Charles James Foxa man, who, had he had but character, would have been among the few greatest ones of all who stand upon "Fame's crowning slope"-"Ah! listle do they know

That what to them seemed vice might be but woe."

Yet they need not despair of meeting with heroism, for they would not merely have to sing wine songs, and make trifling love, and to flit among the butterfly vanities of fashion, but to visit in her lonely vigils—while her husband was away in some drawing room singing songs or chirping compliments—a noble woman, always sickly, yet bearing moving in society where he could never meet any up a mighty burden; they would stand under the scaffold of a true hero, whose name centuries hence would make Irish hearts burn; they would not merely hear their gay little "bird"—the wife, Bessy, always called him her "bird" -warbling in the leafy sunshine of Bowood and Holland House, but should stand near him when winter had come, and there was no leaf and no sunshine, and the blue had faded from the sky, and desolation was as broad as the horizon, and there was nothing for

the sweet songster but to stretch out his legs and die. In dealing with Moore we owed a duty not merely to him, but to his country. The Irish are a people singularly rich in poetic gifts. Was Moore an adequate expression of the Irish heart? He was born and lived in critical times, and took an active part'as a"political writer. What verdict must be passed on his conduct? He sprang in early manhood from an humble position into the highest society in the most aristocratic capital in the world, snatched the wreath of poetic fame while yet "in the Catholics in consequence of the meetings out of law an infant," divided the attention of his time with Byron and Scott, was a satirist whose shafts are diamond-tipt with wit of the finest and truest riences the delight of all men of literary temperaquality, and as a lyrist was at once the Burns and ment on first seeing his name in print. He tried Beranger of Ireland. Born in 1779 he came on his hand at political satire, and tells a pleasant he only waits for the Edinburgh Review to see what is eand the world of men was volcanic. The American war was raging, and the train was already laid for that conflagration which afterwards terrified Europe, and the smouldering embers of which at times still flame up and redden the European sky, making the Seine flow blushing to the sea. He was born in Aungier street, in the city of Dublin, on the 28th of May, 1779, four years after Bunker's Hill was fought. His parents were Roman Catholics in an humble position, his father carrying on a small grocer's shop. A short time before his birth, as a direct consequence of the breaking out of the American war. some trifling concessions were granted to the Catholics, whose condition was still miserable beyond description. Not merely were they excluded from Parliament and the professions, and all civic trust -they were not allowed to educate their children according to their views of right; they could not hold real estate; they could not even have a good horse. Catholic priestsland Catholic schoolmasters were liable to prosecution as such. Oppressive restrictions on trade and manufacture reduced the country to a state of fearful distress. English statesmen of that time were only influenced by fear; and what the satire of Swift and the eloquence of Flood and Grattan could not accomplish, American independence and its acknowledgment by France achieved. Catholics were permitted-magnificent generosity |-- to take and dispose of leases, and the priest was not hounded down, nor the schoolmaster subjected to imprisonment. But Moore literally came into the world " with the slave's yoke round his neck;" yet it was a noble time too, to have been out to us many names of the valiant, the fearless, born in. While his first infant cries were uttered the true, there is no one of whom we have so much the noble Grattan—the pure Demosthenes of the hour-was asking in the Parliament of Dublin for boons alike for Protestants and Catholics-he was asking for free trade for Ireland-and the agitation round Moore's cradle rose and fell to one clear luminous vote. "I wish for nothing," says Grattan, "but to breathe in our land the air of liberty. I have no ambition, unless it be the ambition to break your chain and to contemplate your glory. I never will be satisfied at long as the meanest cottager in Ireland has a link of the British connexion clinging to his rags; he may be naked, but he shall not be in irons; and I do see that the time is at hand, the spirit is gone forth, the declaration is planted, and though great men should apostatize, yet the cause will live, and though the public speaker should die, yet the immortal fire shall outlast the organ which conveyed it; and the breathe of liberty, like the word of the holy man, will not die with the prophet, but survive him." (Rapturous appiause.) The Protestant Volunteers raised in 1779 were now a body of National importance, and numbered 50,000. On the 15th February, 1782, the patriotic Protestants met, and among several resolutions, expressed their pleasure as Irishmen—as Irishmen, as Christians, and as Protestants—at the ground of the general mob of the self-indulgent, the relaxation of the penal laws; they supported Grat. dollar-getting, the mean and the self-seeking | Nor tan in his nationalist policy; on the 22nd February, Grattan brought forward his motion for Irish Independence, and it was carried on the 16th of They may hang upon a scaffold as did Emmet; they April: (Cheers.) When the bill had passed giving may be buried in a lime-pit within the prison walls;

power to make laws for that kingdom, Grattan rose.

and cried exultingly: " Ireland is now a nation! In that character I salute her, and, bowing to her

Charleston by Errance Park. 1998.

ever greater prosperity—breaking, like the sun smid rolls into the morning and gladness of freedom; the clouds of dazzling beauty, from the night of centupowers of hell were strong yesterday, but to day ries. Alas! Paritament was unreformed, and subject to corrupt influence. Nothing had been done for the Catholics; the landlaws, were untouched; an alien church oppressed the people for tithes; and Grattanisaw, after a few years, that it was only as if morning, after going on towards noon, should sud-denly be extinguished in a sombre night. (Cheers). Yet, so powerfully does the feeling of nationality work in generous hearts, that the result of legislative independence was immediately felt in greatly increased psosperity; and from 1782 until 1800, the date of the Union, the population increased from 3,000,000 to 5,000,000. (A voice: "More power to them."). Yes! nore power to their children now (cheers); for, as to most or all of them,
"Their bones are scattered far and wide

By mount, and stream, and sea,"

Dublin is at this hour a beautiful city, though its splendour is widowed and its beauty is beauty in distress-Well; all the noble buildings are due to the period of independence; nor is there any exaggeration in Lord Clare's words, that no nation on the habitable globe had advanced in cultivation, commerce and manufactures with the same rapidity as Ireland from 1782 to 1800. (Cheers)

Do you not see the influences under which Moore was brought up? A bill abolishing commercial restraints goes to London and is sent back, having been made worthless. Bitter cries of disappoint ment and despair arise. Rack renters and tithe proctors dealing out more than an Egyptian oppres sion; a bloated pension list. What wonder if men began to think of violent resistance? Furious mobs surge through Dublin. Disloyal ballads are sung. Moore's parents wished to educate him for the bar, and his mother took care to have him so educated that they could take advantage of any relaxation in the penal laws. But there was no sign; the bar was barred; and the University-the socalled national University-was "a well shut up, a fountain sealed". Can you not fancy the wild hope that the first "dazzling outbreak" of the French revolution would inspire in a people so wronged?-But there were domestic influences at work which proved only too potent. Moore had a talent for acting and recitation, and his mother cultivated his gifts. Dublin was a gay place at this time, and the Dublin tradesmen were bent on enjoying themselves, even while talking treason. At tea parties -where other fluids besides tea be sure were drunk (laughter)—Moore, very small, was brought forward name is printed among distinguished persons at to recite or sing. When he grew a little bigger his great parties, and he is evidently intoxicated. mother procured for him an introduction into several families occupying a much higher position in society than her own. She thought he would thus learn superior manners. His wit and natural politeness seconded her efforts, and Moore was soon moving in society where he could never meet any ficial. It must have polished his manners; it must have increased his self-possession; it must have deepened in him a love for refined society. But it had one drawback which more than counterbalanced all this. It applied hot house pressure to the development of his natural vanity. It was tainted with snobbery; and his life during those early years types his whole history. He was a "show child" all his life. The stage and audience were only changed; the actor who delighted Dublin tradesmen and their wives was the same who, surrounded by peers and great ministers and famous beauties, warbled in Bowood and Holland House. (Gheers.)

The lecturer having strongly condemned the tufthunting weakness of Moore's mother, and passed rapidly over the other pleasant associations of the poet's early years; and having praised his mother for her devotion to his education, took his hero to the University, which, in 1793, was thrown open to which the United Irish movement sprang. (Cheers) He contributes to a Dublin magazine, and expethe *National* family from a little corner near the fire. De you not see that family group and the young genius with his paper in hand in the chimney corner? Do you not feel how, having sent a letter to this paper, he opens it the next evening with a trembling hand? Oh fame! Oh youthful pride! Oh glowing hours that bridge the years of youth and manhood! What moment afterwards could equal that in which the young man sees his letter in all the glory of leaded type, and reads it, and hears it praised? (Cheers.) But his mother says it is "too bold," and he is afraid to avow the authorship. She, however, discovers the secret, and though proud of the ability displayed, takes Tom aside and extracts a promise from from him that he will never become a member of any secret society-a promise which, it may be, saved him from an early and tragical fate-for at this time he was a generous youth, uncorrupted by the world.

At the University he makes the acquaintance of the Protestant patriot, Robert Emmet (enthusiastic applause) of whom he afterwards wrote, "O breathe not his name"—verses suggested by poor Emmet's last words: "Let no man write my epitaph. Let my tomb remain uninscribed till other times and other men shall learn to do justice to my memory." O breathe not his name!" But what child of the country for which that noble life was poured out on the scaffold can obey the sad injunction? We will breathe his name until it is canonized amongst martyred patriots with universal consen (lond cheers); for though the page of our country holds the true, there is no one of whom we have so much reason to be proud as of him who, with his blood sealed his principles, his bright endeavor, his sacred cause (renewed cheers)—who gave up for his country, life, love and youth and genius! (Cheers.) He had won the love of Curran's daughter, and it is of her- Moore sings in the melody. "She is far from the land where her young hero sleeps"where her young hero slept in a traitor's grave! Good God!

Emmet was the leader of the popular party in the debating seciety connected with the College, and seems to have postessed an eloquence which speaking to stones, would have made them capable. A visitation of the College was held, and Meore, to his astonishment, found that some of his most intimate frineds were associated with measures which placed their lives in jeoparty. Why to his astenisment? can respect the rebel—and Moore says he was brought up one-who means his rebellion even to the death. But I hate cheap treason. We need never be sorry for men who die for the right and in behalf of the oppressed. Remember that the kevstone of christianity is the principle of sacrifice. The fate of such men is a noble one; and how bright and how beautiful they show against a backis their life less useful than noble. It is not merely that, they sgive heroic example; they do not fail. Ireland legislative independence, declaring that the hireling seribes of oppression may brand them only the King, Lords and Commons of Ireland had as traitors; it may be made by law a sin and a shame to utter the name save in derision and con-

THOMAS MOORE AND HIS POETRY" at that moment have passed before him 1. He waw a signand prejudice to the home of generalty in the country called into being by the flat of his eloquence human heart; and then other men will be crowned for doing that for which heroes were crucified. It is that of Greece than any modern nation—the country one generation slays the prophet, try of Goldsmith, of Burke, and Curran and Switt and another builds them tombs; the world is steep of Flood and of Melyneux—unfolding itself into ed. in the night of sorrow and oppression before it aver greater prosperity—breaking like the arm amid dry their eyes and lift up their heads, and contemplate with joyful countenances His glory and His triumph. So, causes which to day or yesterday were or are shrouded in defeat and darkness, have their destined hour of resurrection, and the fit moment of their triumph is written in the unchanging tablets of divine purpose. (cheers.) - But for '98 they would be struggling in Ireland for Catholic Emancipation now; and the Gladstone that should give the Irish tenant justice would be in his small clothes-if in deed he won'd be born, (renewed cheers.]

And all this time Moore is only translating Anacre on, and thinking of making love verses! Oh! I

cannot forgive that.

Mr. Davin pointed out that there were passages in Laila Rookh which showed that he impression of this time were not wholly lost on Moore, though this want of strong passion and the higher form of im agination left him incapable of rising to the full height, of the situation; and he recited the well-known passage, "Oh for a tongue to curse the slave," and then gave Moore's excuse—one of the most beautiful of the melodics-"O blame not the bard." The sentiment of this beautiful ballad was ignoble, and it was on that sentiment Moore acted-often chanting the sorrows of his country in the drawing room of the Marquis of Lausdowne, who had the day before voted for a coercion bill!

198 passed with its gloomy vista of fruitless bloodshed and scaffolds, and the only really stirring song having reference to it, due not to "the laureate of Ireland," but to a scholar of Trinity College, Dublin. "Who fears to speak of '98?" has more that is heart-stirring in it than all Moore ever wrote, and will live with a freshness which his songs will not

preserve. (Cheers.) Having taken his degree, Moore went to London to publish his odes of Anacreon, obtained permission from the Prince of Wales to dedicate it to him : and we soon learn from Moore's letters that his songs are such a "rage," that Johnson of Covent Gardens sings them, and that he is obliged to sing every one of them twice Anacreon was a success. The young poet receives, unhappily for himself, the most flattering attentions from people of fashion. The Prince of Wales compliments him. He has six invitations for an evening; dines with the Bishop of Meath, sups somewhere in company with Mrs. Fitzherbert; is made free of the library at Dannington Park. His Henceforth he sacrificed everything to being the lion of fashionable drawing-rooms.

In 1801 he published "The Political Works of the late Thomas Little," the warmth of which a few years later, called forth even Byron's youthful censure. He gave up all thoughts of the law, and looked openly for a government place. Lord Moira procured for him the laureatership, which he threw up after writing one birth-day ode and then the Registrarship of the Admirality Court in Bermuda; and Moore, rejoicing over "the claim it afforded him on government" set out in September, 1803-about the time when Emmet was being led to the scaffoldand Moore familiar with the great, and no effort made to save his former friend!—for Bermuda where he spent four months, and then traveled through America and Canada, the result of his travels being "epistles, odes and other poems," and in which he is Anacreontic and writes about the fierce young Republic in the spirit of a Whig lordling.

In 1806 "all the talents" came into office, and

Moore feels himself on the brink of fortune. His new volume of poems is out. He writes to Miss Godfrey-sister of Lady Donegal-February 4th, 1806: "I am quite in a bewilderment of hope and fear and anxiety. The very crisis of my fate has arrived. Lord Moirs has everything in his power. Tierney goes Chancellor to Ireland, so there a hope opens for my father's advancement. * * Light breaks in on all sides and fortune smiles." He it to have a commissionership in Ireland, and now said of his poems, and then "a long farewell to all his greatness—L ndon would never see him act the farce of gentlemanship more." The Edinburgh Review came down upon him with the justest censure, condemping him in the strongest language for his license and warmth of expression in which he had indulged—in fact accusing him as a corrupter of the public morals and denouncing the book as a " public nuisance." Moore challenged Jeffrey, the editor. They met at Moorfields; but, just as they were going to fire, they were surprised by the police, driven to London and taken before the magistrate. They were balled off. On examining the pistols it was found that a blunder has been committed in loading them. Moore's pistol had a bullet in itthat of Jeffrey none. This was soon changed into Moore's pistol being loaded with only a paper pellet —Jeffrey's being without one, naturally, as he had fired his pellit off in the Edinburgh. (Laughter.) The duel is chiefly remarkable as leading a few years later to a friendship between Byron and Moore which was life-long. The allusion, in "English Bards and Scotch Reviewers," to Little's loadless pistols rendered an explanation necessary; and the explanation issued, as I have said, in a friendship

in other wars. There was another disappointment most serious. In the ministry of "all the talents" Lord Moira was only Maste of the Ordnance-an office to which very little patronage attached—and Fox's death made useless a promise of the great orator's. If Moore was dissatisfied with "all the talents," he was furious with their successors. "Fine times," he such fools, too." . Amongst the "fools" were Palmerston and Canning and Wellington. He now wrote an actor, whom he met and played with in private theatricale at Kilkenny, who proved a most heroic woman, and as we have seen, used to call him her bird, and vho-poor thing !- found him a bird very fond of hopping away. (Laughter.)

which is almost as great distinction as Moore won

He had already commenced his melodies and began to pour forth playful, pungent satire, which is destined to live as long as his melodies, and outlive all his other work. In his "Two-penny Post Bag" he parodies the Prince Regent's letter, February 13, 1812, in which he alluded to his father's insanity:-A strait vaist-coat on him and restrictions on me,

A more limited monarchy could not well be." (Laughter) You all know how the Prince treated Mrs. Fitzlerbert, and the character of Hertford. Now

mark this -"When asking songs, the Regent named 'Had I a heart for falsehood framed;' While gentle Hertford begged and prayed For 'young I am and sore afraid.'"

Take this again-an epitaph on a tuft-hunter :-"Hewen grant him now some noble nock! .. Fo rest his soul i he'd rather be, Gentlely damued beside a Duke.

Then saved in vulgar company." (Laughter.) When Lord Moira went to India as Governor-

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entered the Whig service as a light skirmisher ody, tender feeling, rapid transition, and sweet fancies are the characteristics of all he has written He - as a charming and even great poet, spoiled for want of carnestness. He lacks force, and herein he is an inadequate representation of Irish genius. He to speak of civil allegiance, or acouse Catholics of a is the only nost who is Irish by reason of notices—went of it is the only post who is Irish by reason of profes-, want of it. sion. Swift and Goldsmith—both, I need not say, Coming. greater men—simply contend for a place among English writers. But. Moore stands forth as the "Minstrel of Erin." Well, I am sorry the Minstrel of Erin was not a greater man-where is the passion and consuming indignation that the countryman of Swift and O'connell, and Grattan and Flood should have? He gives no evidence of having been ever pre-occupied with those questions of life and death which racked the brain of Byron. There is not, throughout all he has written, a trace of sublimity and the wild, Irish harp undoubedtly lost power in his hands. His Muse has too much of the drawing room young lady about her, and, instead of the freeflowing tunic, she wears costly dresses, and is tightly laced. Nothing could be more finished than the work he gives us; but the directness and simplicity of the greatest poets are wanting. His thoughts never rise from the musing soul proudly impressed by the greatness, the sorrow, the beauty, the ineffable joy and rapturous melancholy of life and its mysterious incidents; no words of his sweep in beautiful cadence round the heart, like vague sacred memories of some lost and happier sphere; his sarcasm does not scorch and blight like the lightning of true passion; his appeal to nationalist feeling would never fill any man's breast with heroic pining to die for his country; there is more dangerous power in a single verse of, "Who Fears to Speak of '98," than in all the "Glories of Brian the Brave," with Malachi's "Collar of Gold," thrown in; that atrain would create legions ready to

" Venture life, and love, and youth, For the great prize of death in battle,"

where Moore would only bring a tear into a maiden's een; the scent of the boudoir is around him-a suspicion of band boxes; his was not real flery consecration; he does not come to us rough, and grand, and powerful, from the vast wilderness and solitudes of a mighty spirit, but is set down at our door from a miniture brougham; his landscapes are never steeped in the fiery haze of imagination; and Fancy is the wizard on whom he relics to charm his reader.

For all this he was a true poet, and as a lyrist must always keep a place, and a first place in our literature. He was not a great man, but, on the contrary, a very small one-vain, slight, yet a finely strung nature, from which certain gusts of feeling and passion evoked exquisite strains. Compare him with Byron and we see his shortcomings. He is a summer zephyr to a storm. Byron wheels like a wounded eagle smid cloud and tempest. Moore is a bee humming from flower to flower, extracting their nectar and distilling it into the sweetest rhymes Moore has much beauty, which often degenerates into prettiness; Byron is most himself when he is most sublime, They would both illustrate the theory of those who hold that the body is the expression of the mind and that when there is a fault in the one IRISH INTELLIGENCE. there will be found a corresponding defect in the other. Thus the mind of Moore, like his body, was not massive, but compact and graceful; while about Byron's there was a lame grandeur. (Cheers.)

All poets, and Moore amongst them have sung Burns' strain that "man is made to mourn;" and he was destined to prove it in his experience. Sorrow, disappointment and infirmity cast their shadows across the evening of his days. He followed his three children to the grave; but not before his eldest son belied his hopes and broke a fond mother's heart. Disease too was doing its work on his splendid intellect. The fate of Swift and Scott and Southey overtook him The brain softened. By degrees he sank into a state of childish infirmity. of his own heasks whose is it for he thinks he has heard it before. "Trust in God, Mary; trust in Ged," he would say to his wife as she waited on him with unfailing love. In 1835 a pension of £300 a year was conferred on him, and in 1850 £100 on his wife, "in consideration of the literary merits of her husband and his infirm state of health. He lingered on for two years after this, lost to the world and unconscious of his fame .-Look at the little old man as he lies there after the toil and pleasure of 70 years. Alas! what is fame or pleasure to him now? Can either light up the dull eye or kindle once more the soul that has burned itself out on its altar? Strew the bed with flowers: put a garland on that chill brow; tell him those flowers may wither, and that garland decay, and he himself return to the dust, but that his memory will be kept green by his generous countrymen. He heeds you not. The ruling passion is strong in death. The helpless hands play with the counterplane as on a piano. Hark! how he warbles! The swan is gliding down the cold stream, and as he dies he sings!

Mr. Davin resumed his seat amid loud cheers, and was awarded an enthusiastic vote of thanks.—Irish Canadian.

PROTESTANTISM AND CIVIL ALLE-GIANCE.

Civil allegiance is the duty which binds the subject to obey the laws of the State. The State, in its objective form, is the Government. The end of all says, "for hanging a ministry, and changing to property. Its end is therefore temporal. It must relate to man's supernatural destiny. If it does satire, maried Miss Elizabeth Dyke, the daughter of | conflict, its laws are not laws, but violations of law, and cannot be obeyed by any one who would serve God rather than man. The State in its objective form is, in some countries, an absolute monarchy, as in Russia; a constitutional monarchy, blended with aristocracy and partial democracy, as in England; or a constitutional democracy, as in the United States. Supposing the legitimacy of each, its just laws must be obeyed in conscionce by the subject. There is no power but from God, and those who wield it are His ministers. But God cannot give power against power. Neither can man make law against a higher judge and decide what laws are just. Private con-

elics are still strengthened, directed and decided in judging the morality or the immorality of a doubtful law. But never has the Church counselled bloodfaltered in their duty when the State called to arms. General Roore expected something. But how sould birth in disobedience and rebellion, and they have Prince Regent, and Moore had unmercifully lampeon- against authority. Rocall the thirty years' war doom, that spirit, will assert itself, and smite, like this consulation, that he was "free to call a rascal a lands against Spain Read of the plotting and treaaugust presence, I say, esto perpetua! (Cheers.) doom, that spirit, will assert itself, and smite, like this consellation; that he was exultant. What a vision must beams effight piercing the dark ether through pastrascal wherever I meet him. He felt himself quite son of the Leaguers in France. Turn to England, — Cork Examiner. rand Iuli addition of the

shipwrecked and found refugein Holland House, and | and see the blood of Charles flowing at Whitehall. Mr. Davin gave a graphic picture of Moore's gay his dynasty excluded from the throne. Listen to life of his literary industry, of his imprudence, of his giddy gaicty of character, and ranked the Melodies above all his works. He showed what a noble creature, Bessy was, and gave Moore full credit for his fillal virtues. As to Moore's genius he said—When Moore tells us that his poetry sprang from his love of music, we have a good guide to a proper comprehension of his genius. Exquisite melody tender feeling, rapid transition, and sweet of Protestants. How a European despot could offer See James flying before his traiterous subjects, and by Protestants. How a European despot could offer the insult, we can inderstand, and that daily and weekly journals should whispenit herelig intolerable. Suffice it is to say that Americans should be the last

Coming home to ourselves, how do-we find our fellow-citizens obeying the State? With us the State is represented by the Constitution. The man who violates it, no matter what his office is, is a traiter. and as such should be impeached. "Congress shull make no law respecting the establishment of religion or the free excercise thereof." What Congress cannot do, the President dare not attempt. Yet our President has established a religion in Oregon, and in doing so has robbed the Catholic Church, ... The Bill of Rights says for Ohio: "All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect or support any form of wership against his consent, and no preference shall be given by law to any religious society; nor shall any interference with the rights of con-science be permitted." Whoever violates, in one particular, this charter of liberty, has forfeited his allegiance, is a traitor to the fundamental law of Ohio, and as such should be punished. Not only should he be punished, but all who aid abet, and encourage him should be made amenable to the law.

Now look to the State institutions of Ohio. In how many of them are the rights of conscience respected? When the State pays or the Superintendent invites a Protestant chaplain, and compels Catholic inmates to receive his ministrations, does some one not trample on the laws of the State? "No man shall be compelled to attend any form of worship against his will," says the law I shall compel him says the Superintendent, and if he does not obey I shall suspend him by the thumbs or throw him into solitary confinement. "Nor shall any interference with the rights of conscience be permitted," says the law. I shall interfere, says the Board, and shall place a Protestant chaplain over that institution, and he shall direct the consciences of all. I shall interfere, says the Superintendent, and, although the priest be admitted, shall prevent those under my charge to confess their sins, no matter what their conscience says on the matter.

Is it not time that officials who are paid from the taxes of the people should learn to respect the Constitution of the United States and the Constitution of the State of which they claim to be citizens? Were the Catholics of any country guilty of even a shadow of the flagrant violation of the law of which they are guilty, how the sectarian and daily press would howl! But now there is not a word but that of approbation; and yet Catholics are accused of being untrustworthy citizens. Out upon you, base hypocrites! Catholics obey the civil law and respect the Constitution for conscience sake; but you oby only when it suits your own selfish ends. The only disloyalty Catholics are guilty of is their quetly permitting you to trample on our laws. How long will they remain passive ?- Cleveland Catholic Universe.

THE WORK OF ST. PAUL.—We directed attention,

week ago, to the presence amongst us of the Rev. Father John Kleiser, a German ecclesiastic, whose present mission is to interest the people of this country in a work to which he and other learned and zealous Catholic priests are devoting their lives —which may be generally described as the cleva-tion of the Catholic Press all over the world to the dignity of an Apostolate, and the immediate aim of which is, by the establishment of a sound and cheap Catholic Press in those countries where the Church suffers persecution, to supply a means of teaching and guiding the faithful whose priests have been condemned either to banishment or imprisonment, whose churches are closed, alters desolate, and pulpits silent. We quote from a circular in which the nature and importance of this work are set forth :-The Work of St. Paul has these characteristics of an Apostolate:-(1st) It has received the approbation and the blessing of our Holy Father, and of a great number of bishops. (2nd.) It has solicited and obtained the prayers of convents, and of the 'Apostleship of Prayer.' (3rd.) With regard to the members of this Association of St. Paul, there are, as in every body, members with different offices Class I .- Members who make it their only vocation to labor for the Apostolate of the Press. [a.] Priests of St. Paul. [b.] Working people—men or women -in the printing offices, who set in type the persecuted Truths, expecting their reward in the other life. [c.] Writers of St. Paul especially trained for journalism. Class II.—Members who devote a part of their life, time, and work, for the Apostolic Press according to their situation and calling in the world. [a.] Who pray especially for the success of the Work, and for the readers and writers of Catholic Truth [religious orders and the clergy]. [b.] Who undertake to be regular correspondents [priests and laymen]. [c.] Who make contributions towards establishing the printing offices [people of wealth]. [d]. Who undertake to circulate the Catholic papers among the people. [e.] Who subscribe to the journals and periodicals. The members of this great work ce-operate solely for love of Truth. [4th.] By this spirit of sacrifice and charity, which is the life of the work of St Paul, the Apostolic Press is renhuman government is the protection of life and dered cheap; and thus the Gospel can be preached to the poor by means of the Press; and the way of never conflict with the eternal laws of God, which the Gospel is opened to the working classes, where an immense field of action presents itself for the work of St. Paul, namely, to evangelize the working classes, an enterprise in which the solution of the social question is alone to be found. By such an organization the Press becomes, as it were, baptized and elevated to the dignity of an Apostolate for evangelizing the world. The work of St. Paul is a natural outcome of the great Vatican Council. It will be, as it were, the continual " Echo," of the infallible truth of the Apostolic See, as the Holy Father himself desires. The work is not a private undertaking for one country, but is calculated to extend itself to the whole Church." Father Kleiser pleads with special power law. And as all men, as such, are fallible, and those for this noble work of charity, for he is himself at in power ambitious, there must be some authority to the present moment under sentence of imprisonment for a breach of those iniquitous laws which science will not do. The private conscience of the have robbed whole peoples of the saving light and ruler should count for as much as the private con-strength of religious ministrations, and his claim to science of the subject. In cases of doubt, authority help should be doubly strong with us, and the more readily acknowledged since the specific "offence While Christendem steed by the one Faith of for which he has been condemned to durance is that Jesus Christ, the word of the Supreme Ruler of the he preached against the persecution in Germany, Church decided between rulers and their subjects, and held up the gloridus example of the Irish peo-By the voice of the Church the consciences of Cath. ple in the days when they suffered in like manner for their faith, as one to be imitated by his countrymen. We are glad to learn that the Rev. Father's reception in Cork has been such as he, might have shed or armed rehellion. Never have Catholics anticipated from an enlightened and truly Catholic community, and he has requested us to say how Not so with the Protestants. Their religion had its | deeply grateful he feels to the citizens for the kineness, sympathy, and practical co-operation which he he? Lot Moirs owed the appointment to the since been the leaders and fementors of rebellion bas found them ready to second to him, and to those with whom he is associated. Father Kleiser's stay tempt—nevertheless their spirit will live; and ed the Prince Regent. "I see an end," writes he waged in the name of religion against the State in here is limited to three or feur days more, during though generations pass, and others share as dark a "to the ling hope of my life." But he says he had Germany. Romember the robellion of the Netheranyone who may desire to assist him in his mission.

The control of the second free Bala so the real filler. The

MAISH'S PAMPHLET.

has called forth, the following, culled from a paper from the earnest meeting of the Defonce Association in The Month by the Rev. Father Rickaby S.J., de held last Monday in Dundalk.—Many-members atserves a prominant place for its ornshing force and tended, and the priests; of Louith (gave : xxoellent admirable brevity: "There are three huge gaps in admirable brevity: "There are three huge gaps in the line of argument (set forth by the Professor). The argument is old, and the objections are old, but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one, I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has set up anew the one I but as Professor Tyndal has a Profess may be excused for rehabilitating the other. The first spirit from which the best may be excused for rehabilitating the other. The first spirit from which the best may be excused for rehabilitating the other. The first spirit from which the best may be expected. Mr. of putting to beat in an open boat on such an evegap is that between Nothing and Something; the second between Death and Life; and the third between Brute and Man. Whether there can be infinite preexistence without self-existence, I need not de bate. Anyhow, amatter cannot be self-existent, it cannot have in itself the reason of its own being; for to be self-existent is to be all-perfect, and to be all-perfect is to possess intellectual and moral perfection, not potentially, and in the germ, but actually in an abiding prime and fullness of maturity. The self-existent, then, cannot be matter, and materialism is false. The second gap is that between Death and Lafe. How came inorganic matter to vegetate? and what was the process by which a vegetable first began to feel? : Who has refuted the Omne vivum ex ovo? What experiment has demonstrated spontaneous generation? No one will appreciate the difficulty of answering these inquiries more keenly than Professor Tyndall. Again, for the third gap, between Brute and Man. We long for further particulars about the lucky ape, who first

the elements So mixed in him, that nature might stand up And say to all the world, "This [is] a man."

Numerous investigations have been set on foot with a view of discovering human tribes on a level with dogs and beavers. The Patagonians, the Zulus, the Esquimaux, the aborigines of Australia and New Zealand, have been visited; brute animals have been diligently observed, and never to this day has satisfactory evidence been adduced of the existence either of men without rational language, without general conceptions, without religion and morality or of brutes bearing those marks of humanity Altogether, Professor Tyndall invites us to leap three precipices in order to come down in materialism. There are those of us who would not like to play Follow-the-leader' with the Professor among the Alpine crevasses; still more loth are we to play that game in a region where the chasms are more tremendous and the leader himself looks afraid."

IRISH POOR LAW .-- An official summary, just issued by the Local Government Board, shows that the whole expenditure on the Poor Law in Ireland for the year ended 30th September, 1874, was £1,-003, 513, being £43,777 in excess of year proceeding. Of this excess £10,875 was to indemnify parties whose cattle were slaughtered as a protection against the spread of cattle plague, there being no charge under this head for the previous year. The chief other item in the above increase was £27,860 on relief, in-door and out-door. There was no material increase in the numbers relieved. Only about 45,000 inmates were, at un average, in all the workhouses daily. Belief proper cost £818,-420, and medical charities £140,916. The Treasury grants £78,000 towards medical relief and education. Only £2,042 was expended in emigration. The net annual value of rateable property in Ireland, September, 1874, was £13,444,696, and the amount of poor-rate lodged, within the year, £856,-304. In the tifteen years, since 1858-9, the expenditure has doubled, with only slight increase in the numbers relieved. The population has, between dates, decreased by more than half a million and the valuation of the rateable property by only 10 per cent. The expenditure is now equal to what it was in 1852, at the tail of the famine, when there were three or four times as many persons in receipt of relief. Out-door relief has increased in cost thirty-fold within the last fifteen years.

A GENEROUS LANDLORD,-Many landlords, even in Ireland, endeavour to act on the principle that property has its duties as well as its rights; but few, indeed, have acted so generously towards their tenants as Sir Augustine Fitzgerald, Caragoran Castle, county Clare. It is a well known fact that no landlord in Clare has been more anxious to promote the temporal interests of his tenants; and lately, when the parish priest of Miltown-Malbay wished to build a chapel on his property Sir Augustine Fitzgerald, though a Protestant, gave an acre of land rent free as a site, and a subscription of £100: and a few days ago he again gave an additional subscription of £50. In doing so he has only been following the traditions of his family, who have ever heen foremost in promoting every work of utility and charity in Clare. It is remarkable that though several other landlords have property in the parish of Miltown-Malbay all the schools and chapels in the parish are built on the Fitzgerald property. And while other landlords refused even a site for a school or chapel, the Fitz eralds not only gave willingly. but contributed to the work with princely geneoralty If we had many landlords like them in Ireland. there would be little discontent amongst us .- Dub-

When Mr. Gladstone in a blaze of triumph reentered office, he said that it was his greatest ambition to cut away three branches from the Irish Unastree. He said that he first wished to abolish religious inequality by the dis-establishment of the Protestant Establishment in Ireland, for he felt that a nation, of which four-fifths were Catholics, ought not to be under the slightest subservience to an alien creed. The Disestablishment Act was not all that it eight to be. It was a most unjust concession that the Protestants of Ireland were left so much. It was not fair to the Catholics of Ireland that the grand old cathedrals of Ireland, reared by the pious hands of those who deemed it their greatest honor to have the glory of working for God, should be desecrated by heretic uses; and it was unjust that the £28,000 a year which the College of Maynooth received should be cut off with £400,000 which in the English consols would only produce about £14,000 a year. The Presbyterians were left better off, and the "disestablished" was the best of all. There never was a more delusive act. The Presbyterians were left as well off as ever at the end. and the Protestants were much benefited. So far for the Church Act. The whole world knows that the Irish Education Act of Mr. Gladstone was a miserable failure. It seemed to some capable of amendment, but this was a delusion. It had not even one good principle in it. It left the chief power in Trinity College, Dublin, in Protestant hands. It was most properly defeated and its au-thor was sent into the "cold shade" of opposition. where it is to be heped that he will remain for the rest of his "turnabout" life. Never was there such a political "Jim Crow" as Mr. Gladstone. He began by helping to imprison illegally O'Connell, com pared to whom he was a nobody; he solemnly declared he would never abandon the Irish Protestant Establishment, and he closed his political year by abandoning her.—The Universe:

THE LAND WAR IN LOUTH. - While the Tenant Associations of the Kingdom are wisely organising a National Land Conference to arrange for earnest and united action in the coming year, on the soil of stepping stones to power for men who do nothing to Louth hostilities have actually commenced in what establish the rights of the farmers. Is that true threatens to be a bitter and disastrous Land War.-Here is the old curse full upon us once more! Rent raising; delance; resistance; combat; bad blood aroused; passions inflamed; sowing the wind to reap the whirlwind! The famous Gladstone Bill, that once was to have ended this chronic agrarian war, turns out, as anyone might have seen it would, little better than a mockery, a delusion, and a snare ! -Dublin Nation.

In view of the threatened evictions in the county | boat accident took place in Bantry Bay on Tuesday | and this is enough to sustain the argument that the states,—1, that I have 'stigmatized' a certain body agent to him.

The "Gare" in Materialism.—Among the many Louth, measures for which are to proceed at the criticisms which Professor Tyndall's Belfast address Ardee sessions next Thursday, we draw good hope rented, let the other farmers of the county," said Mr. Kirk, "come to their assistance and if the farm, or find out the error he had committed." The case of the Irish tenant is one to which that old fable of the bundle of sticks applies with perfect fitness; and from the spirit of the tenants of Louth-ne gentleman said at the meeting that he would renew his £10 subscription if recessary, ten times over—we think the evicting landlord had better think twice in that intelligent county .- Dublin Weekly News.

THE IRISH SPEAKING POPULATION OF IRELAND .- ID 1871 the entire Irish speaking population numbered only 817.865 The present ages, according to the total population in the different provinces, were these; In Leinster, 12; in Munster, 277; in Ulster, 4.6; and in Connaught, 39 0-for the total, Ireland, 14.1. Kilkenny and Louth are the counties of Leinster where the language is most spoken. In Mun-ster, they are K-rry, Clare and Waterford; in Ulster, onegal, where 28 per cent of the population speak Irish. But in Connaught there is no less than 56 per cent, of Irish-speaking population. In the counties of Mayo and Galway respectively a great many people cannot speak English.

THE PROPOSED TENANT-RIGHT CONFERENCE IN DUB-

LIN -As it seems to be taken for granted in various

quarters that a national conference on the land ques-

tion will be held soon in Dublin, the time has come

when the proposal must be fully considered by every Tenant-right Association in Ireland. Another course could be adopted-allow the question to shift for itself. This is easy. It but requires each association to keep aloof from the public movement, attending only to its own immediate necessities. It is undoubtedly true that agitation is troublesome. The country would be far better without it, if the country had got all the social and political reforms which it needs. Indeed it is rather a pity that any necessity at all exists for tenants' defence associations. They belong to a defective state of society, and the time will doubtless come when they will be as great superfluities of naughtiness as Orange lodges. We do not want to malign our brethren of any household of political faith. But, laying aside the tenantright associations for a few minutes, we should like to know what duties the Orange lodges are prepared to discharge to their country. They have some influence over a section of the people, and it is highly desirable that influence should be used for the great and worthy objects. Not long ago the maintenance of the Established Church was advocated as the sum substance of sterling Protestantism. Strange to say since it was discutablished it has flourished most gloriously. There is now peace in Israel. The woe has come to pass, and the kingdom has not become the prey of the spoiler. It is still a land flowing with the milk and honey of Protestant prosperity both in civil and ecclesiastical matters. So far the fears of the Orange lodges have been disappointed but their reply to this is that evil has been overruled for good, a belief the comforting influence of which it would be cruel to diminish. Singularly enough, however, the repeal of the Party Processions Act by Mr. Gladstone has never been denounced as an evil by the Orangemen. They have been delighted with the boon, but they have shown scandalous ingratitude in witholding thanks from Mr. Gladstone for this act of justice. What, then, remains for the Orange lodges to do? If we turn to England we find Conservatism attempting to prove that Mr. Gladstone has always been at war with the Pope, that Roman Catholics should rally round Mr. Disraeli and help him to preserve ecclesiastical property from the assaults of Presbyterians and Nonconformists, and that Catholics and Churchmen should unite in this holy alliance, demonstrating that common in-terests are at stake, and that the unity of the spirit can be shown as well in defensive warfare as in the bonds of peace. If the Orangemen of Ulster approve of the intrigue, they can speak for themselves. Being powerless to prevent one reform, and having got another reform for which they fervently prayed what now is their work in Ulster? Can they do nothing but marshal their forces once a year and listen here and there to orators who dilate on antediluvian grievances? Or has Mr. Disraeli requested them to cease their railing at Catholics, and take them into sweet political fellowship? If so, we need not expect any help from them on tenant-right The question of disestablishment in England and Scotland will monopolise all their energies, and Liberal Protestants will be left to fight out the battle of the people. Well, it is some consolation that these Protestants can bear with the present state of the land laws as long as any other class of the community. They, too, can take things easy, and leave Orangemen and Ultramontanes to go on their way rejoicing that they succeeded in putting a stop to the land movement. And, since matters have come or threaten to come, to this pass, we may as well state that inasmuch as certain parties have adroitly held Presbyterians responsible for the continued agitation of the land question, Presbyterians will hold them responsible for its discontinuance, should such mishap arise. If there is nothing further worth fighting for, it is quite competent for all parties to lay down their arms. In that case it would be difficult to forecast the future of Ulster politics. It has been said that blood is thicker than water, and if the land question is to be overborne by other questions of a more startling but less important nature a way might be opened for other alliances. If the Orangemen choose to follow Mr. Disraeli in his coquetting with Ultramontanism, it would be useless to ask them to keep tenant-right from going to the wall. Their ends will reach far beyond such a practical matter. For assisting in maintaining the principle of Church Establishments Mr. Disraeli will be constained to hold out a different reward than tenant-right, but it is not likely he will be able to grant the reward. These contingencies apart, it would not be unprofitable to know what the constitutional associations have done with regard to the settlement of the question. They made professions of attachment to tenant-right, and it was hoped their influence would be used to procure a good amendment bill. They had weight with Conservative members of Parliament. What more natural than that these members should listen to their recommendations with all courtesy and attention? But the constitutional associations have made no suggestions on behalf of the tenant-farmers. They have not time to take up such matters. All their efforts are required to preserve the Conservative representation of Ulster. This being their special object, let them stick to it. That is not our complaint. We charge them with using the farmers as work for Ulster men? Is that in keeping with their obligations to the interests of their families and of their country? Does it mean a surrender of those interests for the sake of party-political ones? And yet there are Orangemen and Constituationlists who complain that the Land Act does not go far enough!

From the Tenant-Farmer, in the Weekly Northern Whig.

It goes further than a great many people deserve.-

youing, during the terrible gale which raged with, great fary, for several successive days. A beat hay, ing seven persons on boant, three men, two women, and wo grown boys, left Bantry on Tuesday afterneon, for Adrigote at The boat laden with Christmas provisions, which the poor people had purchased in Bantry on fair, day. The gale was at its highest, and none but the hardy and intrepid people who reside on the north shore of Builty Bay would think Kirk, M.P. gave some excellent advice. He told the ning. Whiddy Island gives great shelter from the westerly wind, and between the town and Whiddy and property," we should have added—"no less tenant farmers that standing to each other is the westerly wind, and between the town and Whiddy way to defeat injustice. So it is "When a land they were in comparatively smooth water—nace lord or agent turns out a tenant or a number of they cleared Whiddy Point they were exposed to the tenants, because they would not submit to be rack- full force of the tempest. They still held bravely on until they came abreast of some bare rocks, called the Gyrawns," about a mile to the west of Whiddy. faring are left on the landlords' hands be will soon At this point the sea and storm were irresistible. and the seven passengers were swallowed up in the boisterous waves. Some one must have witnessed the disaster, for, late in the evening of Tuesday, intelligence reached Bantry that an Adrigole bout, with all hands had gone down, and loud and bitter were the cries of friends and neighbors, whom their lost ones left behind them in Bantry when they started on their perilous voyage. On Thursday some of the inhabitants of the western part of Whiddy, when starting to fish thought they saw persons clinging to the Gyrawn rocks They put off at once to ascertain whether this could be so-and to their great amazement and delight there they found the seven. persons alive. They were thrown up by the sea on to the rocks soon after the boat upset, and there they remained from Tuesday evening to Thursday morning exposed to such perils and hardships as can be realised only by those who know the place where the accident befell. The rocks to which they clung for thirty-six hours, struggling for dear life, rise some ten or a dozen feet above high water in sharppointed crags, and they do not seem to present enough of level surface for more than a few seagulis to perch upon. Over these rocks, in heavy weather. the sea breaks unceasingly, and the white ridges of seething foam can be seen from all the mountains which surround Bantry Bay. Here, then, were those wretched castaways for two nights and a day-without shelter, without food, drenched anew every minute with sea-water, and all sorrows heightened by the knowledge that within a mile of where they were perishing from cold and hunger, the frost on Tuesday and Wednesday nights being most severe, there were human habitations, where warmth and food would have been lavished on these miserable sufferers. The fishermen who went out to their rescue describe in simple but most effective language the scene they witnessed as they neared the rock. They who clung to it, in their water-soaked rags. could scarcely be distinguished from the background of the cliff. They dreaded naturally that the men on board the boat would pass them by—not thinking that human beings could be found in such s spot: They had no way of signalling except by throwing up their arms in the wildest manner, suggested by hope and fear jointly. As the boat came nearer and nearer the crew could see those poor sufferers in the attitude of prayer, and signing themselves with the sign of the cross in gratitude to the God of Mercy for their deliverance. Readers, who dwell in comfortable houses, surrounded by all that can promote enjoyment, who retire to sleep upon soft beds, and under warm covering, try to realise what it is to spend two nights in mid winter, under severe frost, on a lonely rock in the midst of a raging sea, and think what joy there is in being rescued from imminent and apparently inevitable death.-The poor creatures were brought to Bantry, where the townspeople vied with one another in lavishing upon them all that their miserable condition required. To see their blearing, bloodshot eyes, their swollen and livid features, their tottering, benumbed, and helpless limbs, as they strove to walk to the nearest house, after landing, was to witness a scene of misery never to be forgotten. After they had been clothed, and warmed, and fed, a subscription in their aid was started at once to send them home rejoicing. If any reader of the foregoing narrative feels disposed to come to the aid of these poor people, the Very Rev. George Sheehan, P.P., Bantry, will convey to them any aid placed at his disposal. —Cork Examiner.

GREAT BRITAIN

CATHOLIC STATISTICS .- The Catholic Directory for 1875 issued by Messrs. Burns & Oates, London, contains some very interesting facts and statitiscs. There are, it appears, 34 Catholic peers, who are thus made up :- Dukes, one-the Duke of Norfolk. Marquises. wo-the Marquis of Bute and the Marguis of Ripon. Earls, seven-the Earls of Denbigh, Westmeath, Fingall, Granard, Kenmare, Oxford, and Gainsborough. Countess in her own right, one—the Princess Giustiniani Countess of Newburgh. Viscounts, four-Viscounts Gormanstown, Netterville, Taaffe aud Southwell. Barons, ninteen-Lords Beaumont, Houston, Vaux of Harrowden, Petre, Arundell of Wardour, Dormer, Stafford, Clifford, Herries, Lovat, Primleston, Louth, Ffrench, Bellew, De Freync, Howard of Glossop, Acton, O'Hagan and Emly. The oldest Catholic peers are Lord Gormanstown and Trimleston, who are each 78; the youngest, Lord De Freyne, who is 17. There are no less than 46 Catholic barouets, of whom the oldest is Sir Bourchier Pilk Wrey, who is 86; and the youngest, Sir Arthur Rumbold, who is 4. There are 7 Catholic Privy Councillors, and 51 Catholic M.P.'s. The total number of Catholic patriarchs, primates, arch bishops, and bishops was, on the 25th February, 1874, 1,031. There are 50 cardinals, of whom 8 were created by Pope Gregory XVI., and 42 by the Present Pope. There are 125 Catholic archbishops and bishops in the British Empire. In Scotland and England there are 21 archbishops and bishops 1,966 priests, and 1,268 chapels. This is an enormous increase on past years, but we regret that means of comparison are not furnished by the Direc-

THE PROTESTANT CHURCHES .- Great discovery ! There is no such thing as the Pretestant Church. There never has been any such thing. There never has been any necessity for such a thing. The famous Dr. Cumming, of end-of-the-world notoriety is the discoverer of this startling historical secret, and a body called the Protestant Reformation Society has been the first to hear the latest revelations of the Scotch prophet. Dr. Cumming has been lecturing the members of this society on the congenial subject of "Perversion to Rome, and the cause of it," and has proved, probably to their entire satisfaction, that the "Protestant Church is older than the Romish," that "Jerome, Augustine and others were all Protestants," and that "Roman Catholicism" did not exist until the year 1564. All this must have been very satisfactory to the members of the Protestant Reformation Society. But surely there is something which requires further explanation. If the Protestant Church is older than the Catholic, why was it ever called Protestant, and from what Church did is protest? If the Protestant Church is older than the Church originated by Christ and his Apostles, and ever since known as the Holy Roman Catholic Church it must be the offshoot of some wrangling sect which existed before the coming of our Saviour, but certainly not of Christian origin. This is the only way of accounting for Dr. Cumming's latest discovery .-London Universe.

THE ENGLISH WINTER ASSIZES.—In the course of the recent controversy about crimes of violence it has occasionally been asserted that they are not really on the increase. We have not been careful to answer frequent than they used to be, it is clear that they TERRIBLE DISASTES IN BANTRY BAY .- A frightful are very much more frequent then they used to be,

Mall Gazette, and binode exacts to some oil of but

on this subject says:—In the desire to compress as much as possible our answer to Lord Actor's charge against St. Plus V. we omitted hour words which were necessary to the full expression of our mean jug y After saying that certain sentences quoted by Lord Acton do no more than urge upon the established authorities a vigorous and unflinching exthan, religion." In The omission was accidental, though at the moment we had in view a point which is too much forgotten. The Popes, were bound, in-deed, to strive in the first place for the defense of the faith, but they were scarcely less stringently obliged to protect their flock to the atmost of their power from robbery, outrage and murder. A New the object of the French Protestants—as of their brethren elsewhere—the very reason of their being, was to extirpate the Catholic fuith and to extirminate or reduce to slavery its professors. Their great apostle Calviu—like Luther, Zwingle, Bucer, Cranmer and Bullinger declared the Catholic religion heresy, and that death was the punishment of heresy. They would not even hear of teleration; nothing would content them but the utter destruction of the Catholic Church; and this destruction was begun in very many instances by wholesale massacres, especially of priests and monks, outraging of nuns, and every conceivable profanation of be churches, and, worst of all, of the Most Holy Sacrament. These being established facts, it is no wonder that St. Pius regarded the heretics of his time as "impious" and as criminals of the worst kind, and that he believed their crimes to be the direct and inevitable result of their docurines. "He was," as Dr. Newman has so well said, "emphatically a soldier of Christ in a time of insurrection and rebellion, when in, a spiritual sense, martial law was proclaimed." He would not have lifted a finger to save himself from martyrdom; but he felt it an imperative duty to prevent if he could, the further commission of such enormities upon the Catholics of France : and to save them from the miserable fate of their brethren in England, who had been forbidden every practice of their religion, even of the most private kind. It was not the mere heresy of the Huguenots which Gregory XIII. condemned in that celebrated Bull for a Jubilee which Lord Acton has quoted, but "the injuries and outrages done to God and His Catholic Church," and the sanguinary and implacable rage" with which they had for years "troubled, pillaged and spoiled the kingdom of France by murder, robbery, sacrilege and devastation." No sooner, however, had the worse than Mahomedan fury of the reformers subsided, and the movement, been got well under the control of their statesmen, than the Pope entirely ceased from urging any extreme measures of defense. So far as England was concerned, St. Pius V., if he had been the "Old Man of the Mountain" that Lord Acton has endeavored to make him out, and if the Catholics of his time had believed in the doctrine of assassination, which we are now told that he held, he could have had Queen Elizabeth cut off any day in any year since he came to the Pontificate. MAY CATHOLICS CRITTOISE POLITICAL ERROR IN THEIR

word intended to depreciate their influence, or to lessen the respect in which they are held. They are the fathers of the people, and filial duty forbids us to dwell upon their errors. Whatever the law of liberty may allow to Catholics, loyalty, at any rate, and the jealous sensitiveness in regard to their Bish-ops, especially conspicuous in English Catholics, forbid the slightest approach to public criticism of their episcopal acts, or even opinions. So far there is hardly two opinions; but the case is very much altered where Bisheps elect put off the mitre and lay aside the crozier, and enter, as they have a porfect right to do, as free lances, if we may so speak, into the political arens. Here they court antagonism, and can no longer claim immunity from criticism. The Catholic layman is as good a judge of political parties as his Bishop, and if he really believes that a Bishop, by the authority attached to his office, or by his personal influence, is working grave mischief, he is not equality is commonly recognized in France, where Bishops, as politicians, are elected by the people to represent them in the popular Assembly, and criticism of episcopal conduct, even in ecclesiastical matters, is not uncommon. In evidence, we need only refer to the famous dispute between M. Veuillot and a former Archbishop of Paris, which was carried to Rome for arbitration or judgment. But whether it arises from reaction against certain excesses, or whether because the Catholic press has, to a large extent, passed into the ecclesiastical hands, or because of their political wisdom and foresight, the Bishops, who have of late played a more or less conspicuous part in politics, have been so much exempted from even the faintest breath of criticism. as to make a direct and open condemnation of the political course pursued by one or two eminent prelates seem to our unaccustomed ears as something strange and startling—something, in fact which stands in need of explanation. We cannot help stands in need of explanation. thinking that this absolute exemption from criticism of Bishops who feel called upon to take an active part, direct or indirect, in the support of political parties, is not a wholesome state of things. It bespeaks either an undue sensitiveness on the one side, or the want, on the other, of that frank and robust expression of opinion which, after all, is often the surest method of preserving good understanding and unity of purpose .- Westminster Gazette, Dec. 12.

Bishors?—The authority of Bishops, as all acknowl-

edge, is so salutary and sacred as to make it a duty

imperative on all Catholics to do no act or utter no

Scotland moves forward in the direction of disestablishment with an energy which leaves no doubt of the final result. Great meetings have been recently held in Edinburgh, Glasgow, Perth, Dundee, and Aberdeen, at which resolutions calling for an entire separation of the Church from the State were enthusiastically welcomed. At Glasgow the attendance was estimated to be 3,000 persons; at Edinburgh, 2,500; at Perth, 1,500. The resolutions at Edinburgh declared "that the continued endowment of one of the Presbyterian Churches in Scotland embracing only a minority of the Scottish people, is unreasonable and indefensible; that the subjection of that Church to state control is obnoxious to the known feelings and wishes of the Scottish people; that the congregations of the Established Church having been now invested with the right of electing their own ministers, ought also to assume the responsibility of self-support; and that the endowment enjoyed by the Established Church ought therefore to be now withdrawn, due regard being had to existing life interests;" also that the success of the unendowed Uhurches of Scotland is proof that the Established Kirk would not suffer if it were thrown upon its own resources; that the continuance of the present connection between Church and State affords no security for the national religion; and that, in view of all the facts, discstablishment has become indispensable.

MR. GLADETONE AND THE "CONVERTE"-Mr. Gladstone has addressed the following letter, to the editor of the Month, a Catholic periodical :- "Hawarden Castle, Chester, Nov. 28. Sir. I have not failed to read this morning the article entitled 'Mr. Gladstone's Expostulation in the early copy of the Month for December which I owe to your great courtesy, and I do not lose a moment in noticing a passage where the writer has inadvertently made. A wicked man in Davenport, being on his death-charges of a nature touching honor and feeling, bed, wished to consult some proper person regarding this plea, because whether they are or are not more passage where the writer has inadvertently made

laws, which, deal with them need revision. Pall of perions as 'converte;' 2, that I have sneered at them as womanish; 3, that I have forgotten that TYTANI TYDER of DESCRIPTION DESCRIPTION London Tables, the list of those persons includes Dr. Nowman, and The Papal, Right of Pery distinguished bishop, Madhing, and Jother Very distinguished names. As to the first. I have treated the name convert (p. 61) not as a stigma, but as a name of praise, and so much so that I am not able consistently to use it without qualification. As to the second. The charge is a sheer error, I have used no such epithet. As to the third. The reviewer has failed to observe both the language. I use in the particular passage and the general drift of this portion of the pamphlet. I speak of the 'highest' classes of this country, and my argumentsharevident reference to the transference of territorial influence and legislative power. To none of the names you quote does the passage or the reasoning apply. As respects those names, and others whom the reviewer might have added. I will only say that, strange as appears to me their aberration, and deplorable on all sides its results, it would be, in my opinion, alike irrational to deny their intellectual eminence, and scandalous to call in question their motives or to undervalue the great eacrifices they have made. I have the honor to remain, Sir, your faithful servant, W E. GLADSTONE"

UNITED STATES.

DIVORCE MADE EASY.—The legislature of Oregon. decrees that in that Commonwealth the voluntary separation of man and wife shall work the legal efect of divorce. Indiana has hitherto enjoyed the listinction of possessing the broadest and smoothest highways of escape from connubial weariness or woe which were open to that melancholy and endless procession of fugitives. She has greatly increased her transient population, the revenue of her boarding-houses and attornoys, and the liveliness of her local newspapers, by the liberality of her statutory provisions on this point. But this eminence is now lost to her, nor can she regain it without adopting the simple and comprehensive system put in force by the Oregonians. It is difficult indeed to imagine a further simplification of the process. When a husband can divorce himself by putting on his hat and going round the corner, or a wife by yoking up the oxen and going to visit her mother. without legal fees, citations, notices, or other technical formalities, all has been done for matrimonial malcontents which it is possible to do. This enlightened and generous legislation will doubtless occasion a large accession of population to the State. Statistics singify that more women than men seek divorces, and, as the newly divorced, female is observed to be especially sensitive and responsive to good offers, it may be that the Oregonan Collebs have hit upon this expedient for the purpose of decoying wives to them. Women are very scarce in these frontier regions. It has been affirmed that when a New England schoolmistress arrives in an Oregon town she is waited upon by the entire adult population and proposed for by each in due form, and this serious competition usually ends in a game of all fours between the parson and the justice of the peace, the winner taking the school-ma'am and the rest of the competitors going out on the prairie to swear. "It is indeed said of several cargoes of young ladies sent some years since from New England to the Pacific coast most of them were proposed for through speaking trumpets as soon as the steamer came within hailing distance of the wharf. Such scarcity of wives as this evinced justifies almost any reasonable mode of invoking 🔈 supply. Perhaps the roundabout mode adopted by the Oregon Legislature may turn out as clever and effective as any which could have been devised.

New York World.

BETTING AND ITS RESULTS .- On Tuesday, before the Lord Mayor, James Charles Smith, a young man employed as a clerk by Messrs. Hyam and Co., Cannon-street, was charged on remand with embezzling money amounting in the whole to about £250. (The money prisoner had received on behalf of the firm, and never accounted for it. "It was stated on the former occasion that, besides the above, prisoner had embezzled £150, the money of the benefit society amongst the firm's employes, and of which he was secretary and treasurer. Prisoner pleaded guilty, and his solicitor, expressing his contrition, said his lapsus was due to those nefatious betting advertiseonly entitled, but it is duty to proclaim the political errors committed or encouraged by a Bishop. This political and had it not been for which prisoner would not have had recourse to his master's till. The Lord Mayor said it was hardly a justification that, because nefarious persons advertised, prisoner should pilfer as he had done and, notwithstanding the recommendation to mercy; of the prosecutor, he should not be discharging his duty to the public unless he committed prisoner for trial.

> SHOCKING CASE OF BABY-FARMING .- BOSTON, Jan. 24.—An old man and woman named Nelson and Mary Reynolds have been arrested at Holly Stone, Middlesex County, in this State, on suspicion of perpetrating a terrible serries of crimes, by which it is said no less than five infants have been put out of the way by these persons within the short time of two months. It seems from the statements made by Mary Colby, a servant on the Reynolds farm, that they have been carrying on the business of phaby- $\epsilon_{H^{\pm}}$ farming, and the infants have been poisoned with laudanum in the most deliberate fashion. Eliza Sheehan, another servant, corroborates the statements of the Colby woman and has furnished a bottle contuining some of the poison said to have been used in the diabolical work. Both arrested parties deny the charge. They are both about 60 years of age.

WHERE DOES IT COME FROM .- The New York Herald says:—In the year 1874 there were imported at the cities of New York and Boston 153,082 baskets of champagne, or 1,836,984 bottles, in fact considerably less than a bottle and a half apiece for each of us for one year. If there were only 5,000 who take a bottle a day this would consume nearly all the imported champagne. But certainly 5,000 bottles a day cannot cover the consumption in these two cities and in the country they supply. Where, then, does the rest come from?

From the statistics it appears that of 487 divorces. in Maine last year, 238, or almost one half, have been granted for simple descrition, 82 for adultery, 79 for cruelty, 55 for drunkenness, and 33 for all other causes, including incompatibility of temper, want of harmony, neglect to provide, &c.

Our old friend Nobbs, who emigrated to Texas last winter and bought a farm, says the first thing he does in the morning is a squint down into the orchard "to see if there is anyone hung upon the rees you know."

An old swindle has been revived in the South. "Agents" are travelling through Texas selling a compound which is warranted to straighten the kinky wool of the negroes. The contrabands buy eagerly the vile decoction, which takes away their hair entirely.

A. Nice Distinction.—Sunday Visitor, "What is that boy of yours playing at, Mrs. Mullington?" The Vicar's Wife—"Oh, well, of course he can't have his ball to play with on Sundays—so we let him have, the sofa-cushion to kick."—Punch.

"Party politics are ignored in Nevada," wrote the editor of the Star Spangled Banner. His intelligent compositor set it up "Party politicians are ignorant." The editor got mad, but the subscribers wanted to promote the compositor to editor-in-chief for his knowledge of the situation.

which I hope he will be inclined to withdraw. He his future state, and his friends sent a fire-insurance

CATHOLIC CHRONICLE.

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G. E. CLERK, EDITOR.

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tion FROM THAT DATE.
S. M. PETTENGILL & Co., 37 Park Row, and Geo ROWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, FEBRUARY 5, 1875.

ECCLESIASTICAL CALENDAR. PEBRUARY-1875.

Friday, 5—St. Agatha, V. M. Saturday, 6—St. Titus, B. C. Sunday, V—Quinquagesima. Monday, 8-St. John of Matha, C. Tuesday, 9-St. Raymond of Pennafort, C. Wednesday, 10—Ash Wednesday. Thursday, 11—St. Polycarp, B. M. (Jan. 26.)

NEWS OF THE WEEK.

Alfonso, so we have been assured by telegram after telegram during the past week, is just going to begin the arduous proces of crushing the Carlists; but the latter, contumacious dogs that they are, object to the crushing process, and seem inclined to turn the tables on the crushers. Neither in Germany nor in Italy have any events worth recording occurred to disturb the political tranquility of the past week. In France the different parties in the Assembly are as a matter of course at daggers drawn with one another; all, however, intent upen establishing a stable Government in France, and all of course failing in the attempt. So it will go on to the crash of doom, unless there should dawn upon the French legislators the light of the simple truth, that it is not given to man to make constitutions. In default of a Government, a strong military despotism would be the best . thing that could happen to France, in whose depiorable political condition we see the inevitable results of Revolution.

The action of His Excellency the Governor-General in the Lepine case, has been approved of by the Imperial authorities. The problem which he had to solve was an arduous one, requiring much tact and much comege on the part of those who had to deal with it; and we think that on calm reflection the country will generally admit that Lord Dufferin has done the best he could in the difficult circumstances in which he found himself.

FIRE AND LOSS OF LIFE - A sad accident took place at Boucherville on the morning of the 23rd ult. A farmer named Dulude had on retiring to the night before made a great fire in his stove; he with wife and eight children slept upstairs .-About two o'clock in the morning he was roused by a smell of fire. He shouted to his wife to come down with the children, but already the staircase was a-blaze, and to do so was impossible. He then ran to his barn for a ladder, but before he could get it up to the window, the smoke had stifled all those whom he had left in the house; and when the flames had done their work the calcined remains of Made. Dulude and the eight children were all that remained to the wretched husband and father, of wife and family. He himself was badly burnt, and for some time his life was in danger.

Another fire occurred in the Beauport Lunation Asylum on the 29th ult., and of the female inmates two are reported as having perished in the flames: others are missing.

We have received some further details of the burning of the Beauport Female Lunatic Asylum transmitted to us by telegram. From these it appears that the fire originated, not in accident, but in the act of a dangerous lunatic, one Marie Breton, who placed a lighted candle underneath her bed, and then left her cell. This story, if true-and we by no means vouch for its truthdisplays an incredible amount of culpable negligence on the part of those who had charge of the institution. Incredible, we say: for it can scarce be believed that the authorities should have fieft a lunatic like this woman Breton-a woman known to be of a very "vicious character." so vicious that she had been placed under special restraint, and who had been heard to avow her design to "have her revenge out on the cursed place"-alone, and with a lighted candle in her possession. Not worse, scarce as bad, would it have been to have entrusted her with a sharp knife, or a loaded pistol. For the credit of the authorities we trust that this story is false. Any how the matter should be enquired into, in order that we may learn what kind of watch is kept by the authorities over furious lunaties known to be of a vicious, and therefore dangerous character.

For the rest, the exertions made by the authorities to save their patients are deserving of the highest praise, and, considering the circumstances, were eminently successful. Three women are behieved to have perished; the rest were, at much risk, rescued from the flames. There seems, however, to have been a sad lack of appliances for extinguishing fire on the premises, which, considering the very inflammable nature of the building, is much to be deplored.

Great credit is due to His Honor the Mayor of

and to the names of these should be added that of the contents of that depositum. Now the Catholic or rather garble Catholic authors. M Vincellette. In fact all worked well, and all Church, that is to say her Bishops in Council asthat man could do, was done. Only, we ask, how sembled, or congregated, and in union with the STATE-SCHOOLISM IN NEW BRUNScame it that a vicious lunatic like Marie Breton was left alone in her cell, in possession of a lighted candle? after having been heard to avow was contained from the beginning in the depositum the design of having her vengeance on the of which they are the guardians. In so far as "cursed place," Lunatics of that class are well Catholics-that is to say of all who admit that the known to be very cunning, to be very tenacious Church, is the Bishops of the Church in Council of purpose, and should be carefully watched .-The matter should be enquired into.

PAPAL INFALLIBILITY.

We copy below from the Montreal Witness of the 23rd ult., a challenge which a writer in that paper throws out with a great flourish of trumpets :--

"I hereby challenge the Rev. James Murphy, the Rev. Mr. Moylan, of the Jesuit College here, or any other person, to produce any catechism, or other genuine authorized book printed in the English language, in any part of the globe, in which this dogma or doctrine, (I care not what they call it) is taught or even mentioned; published prior to the last twenty-five years." (The doctrine alluded to is that of Papal Infallibility.)

We have ventured to underline the words " authorized" and " dogma or doctrine," in the above extract, in order more particularly to attract attention to them.

For, before attempting to reply to the challenge therein thrown out, we want to know what we are to understand by the terms dogma or doctrine, as used by the writer in the Witness; for these words are susceptible of two different meanings.

They may be used in a restricted sense; as signifying some proposition couched in definite terms. propounded under pain of anathema to the acceptance of all the members of the Church. In this sense, that only which has been explicitly defined one in April, the other in October, of 1848. is a dogma or doctrine.

Or again, the same words may be used in a more general or extended sense, and applied to everything involved, or implicitly contained in the original depositum, even though undefined, or not explicitly asserted in any of the Decrees of Councils, Canons, or other formularies of the Church.

If we take the words in their first, or restricted sense, the Consubstantiality of the Son to the Father was not a dogma or doctrine of the Church before the Council of Nice.

Neither was the distinct Divine Personality of the Hely Ghost a dogma or doctrine of the Catholic Church before the Council of Constantinople A.D. 381; so neither was the Incarnation of God, the second Person of the Trinity, in the womb of the B. Virgin, a doctrine of the Church before the Council of Ephesus; and so, in the same sense, the infallibility of the Pope, in his capacity of Head and teacher of the Church, and when speaking ex cathedra, was not a dogma or doctrine of the Church before the Council of the Vatican.

But if we admit that the doctrines of the Trinity and the Incarnation, of the Consubstantiality of the Son to the Father, of the Personality of the Holy Ghost, were, though not always set forth or defined in explicit terms, dogmas or doctrines of the Church from the beginning, because by implication, if not explicitly, contained in the original depositum; then also we must admit that the dogma or doctrine of the infallibility of the Pope in his capacity as Head and teacher of the Church, and as defined by the Council of the Vatican, may havewe do not say must have, but-may have been a dogma or doctrine of the Church from the beginning. The argument therefore from the absence. prior to the Council of the Vatican, of any explicit definition on the subject, is not conclusive against | says :_ its having always been a dogma or doctrine of the Church, in the sense in which the Consubstantiality of the Son to the Father was a dogma or doctrine of the Church before its definition by the Council of Nice. The challenge therefore thrown out in the Witness is a mere brutem fulmen. Even if unaccepted, what then? Granted that there be no catechism, or any other authorised book printed more than twenty-five years ago in the English language in which the infallibility of the Pope is even mentioned, it would not follow that the said dogms was not involved, or by implication contained, in the original depositum. How many books think you were written either in Latin or Greek before the year 300, in which the words Consubstantial, and Trinity can be found?

Let us look at the matter a little eloser. Would it be correct to say-because the Catholic Church as yet has given no explicit definition of the nature or extent of the inspiration of Scripture; or of the condition after death of unbaptized children, or the heathen who have never had the Gospel preached to them-that, were she, in order to meet the errors of the Universalists, or of those who deny in whole or in part the inspiration of her sacred scriptures, to define in explicit terms what is to be held by the faithful on these matters-she was creating new dogmas, or imposing novel doctrines upon her children?

We admit therefore without hesitation, that, in the first or restricted sense in which we defined the words " dogma or doctrine," that of the infallibility of the Pope is not to be found in any book, in any language, published before the Council of the Vatican. It was not an explicitly defined doctrine before that date.

The real question at issue however is this :-Was the doctrine of Papal infallibility as defined by the Council of the Vatican, involved, or by implication contained, in the original depositum? If it was not, then is it a new doctrine which neither plicit terms what had always from the beginning been one of her doctrines. But how, and by whom contained in the original depositum?

Two methods of solving this all-important question present themselves. 1st. The Protestant method; that of private judgment, or method by writer who positively asserts that the words of Quebec, Owen Murphy, Esq., who, with several which every man for himself determines the conother members of the Corporation, hastened to tents of revelation and the true meaning of that held in Italy, outside of that Peninsula, and beyond

Pope, have determined this question. They have defined in explicit terms that which by implication congregated and in union with the Pope, is infallible-are concerned, this question as to the contents of the original depositum is settled for ever. The Church has declared that the dogma or doctrine of the Pope's infallibility formed part of the original depositum. If in this the Church has erred, then she is not infallible; and if not infallible, then have we no reasonable grounds for accepting any of her dogmas or doctrines from the days of the Council of Nice down to those of the Council of the Vatican

Our readers will now see why we insist upon a sharp and exhaustive definition of the words " dogma or doctrine." We want to know in what sense the writer uses them.

Again, before accepting his challenge, we should like to know what he means by any "genuine outhorized book," other than a catechism. What is an authorized book ?"

Was Dr. Brownson's Review published in the United States more than twenty-five years a; o with the approbation and patronage of all the Bishops of that country an "authorized book?" and if so, was not the infallibility of the Pope "mentioned therein?" We copy from two articles, both on the question of Infallibility, and in reply to a Protestant controversialist Dr. Thornwell-the

In the first article Dr. Brownson states the doctrine of infallibility as held by him, by the majority of Catholics throughout the world, and as subsequently defined by the Council of the Vatican.

"No Catholic holds the Pope in his individual capacity to be infallible. He is infallible as we hold, and as we presume Dr. Lynch also holds but only in his capacity of Supreme Head of the Church."-Brownson's Review, April, 1848.

This is just what we all hold to-day, February 1875. Where then is the new doctrine, even if its definition be new? Again, in the October number of the same Review, we read as follows :-

"All Catholics agree, and must agree, for it is de fide, that the Pastors of the Church, that is, the Bishops in union with the Pope, their visible head, are infallible in what they teach, both when congregated in general council, and when dispersed each bishop in his own diocese; and the great majority hold that the Pope alone, when deciding a question of faith or morals for the whole Church is also infallible."-Brownson's Review, October, 1848.

Most persons accustomed to read English will we think agree with us, that, in the above extracts from a book published in the English language more than twenty-five years ago, Papal infallibility is more than "mentioned."

Again we may be permitted to quote from another book, a translation of Bulmes' famous work on " Protestantism and Catholicity." We quote from the American edition of 1851; but an earlier translation of the same work by Messrs. Hanford and Kershaw, had previously appeared. It is therefore more than 25 years since it was first laid before the British Catholic public.

In this work Balmes, one of the most celebrated Spanish theologians of modern times, whilst ad mitting as do all Catholics at the present day, that as a private person the Pope may err, expressly

"It is known that the Pope when speaking ex cathedra is acknowledged to be infallible, but not as a simple individual."—c. 56, p. 342.

Thus when Balmes wrote, circ. A.D. 1840 it was well known that the Pope was generally believed to be infallible when speaking ex cathedra, which is all that the Vatican Council teaches.

At the risk of being tedious, we must notice an act of injustice of which the Protestant writer in the Witness has been guilty of towards an eminent dignitary of the Catholic Church—the late lamented Dr. Wiseman, Cardinal Archbishop of Westminster. Speaking of this illustrious man, the writer in the Witness says :-

"Cardinal Wiseman in the second of his three published volumes of Essays in an article on another subject, incidentally observes that the opinion of the Pope's infallibility, although held by divines in Italy is not admitted elsewhere. Not having the book at hand I cannot quote the passage verballm, but his words are to that effect."-Witness, 23rd ult.

We suppose the writer alludes to the following passage which occurs in the second volume of Essays, p. 122; in an article on " Dogmatic Authority": "At the same time, while all agree that this infallibility resides in the unanimous suffrage of the Church, whether united in Council or dispersed over the world, the Italian doctrine extends it to the plenitude of authority residing in its head, and makes his dogmatical decrees of force, antecedently to the expressed consent, or implied acquiescence of the other pastors. The Gallican denies this, and maintains that time must be given for the Church to assent or dissent; and only in case of assent considers the decree binding. Practically, as experience has proved, either opinion leads to the same results."

The reader will note that, in the above passage, the Cardinal employs the term "Italian," not in a geographical, but in a moral sonse; as the opposite of the term "Gallican," just as we now-a-days use the term "Ultramontane" without reference to the Alps or other geographical boundaries. As by the term Gallican, the Cardinal meant to denote all, Pope nor Council has power to impose? if it was, irrespective of nationality, who held what are then the Council of the Vatican proclaimed no known as Gallican principles, and never dreamt new dogma or doctrine; but merely defined in ex- of restricting its application to natives of, or residents in Gaul-so when he used the word " Italian" (applied to qualify not "divines." but "docis the question to be determined as to whether the trine") he meant to denote all, who, no matter what impugned doctrine was, or was not, by implication their origin or where they dwelt, held what are called Ultramontane opinions with respect to the extent of the Papal prerogatives. What then must we think of the intelligence or good faith of the

man H. A. Murphy, and Capt. Heigham, who nobly, which is that of authority; the authority of an in- of Papal infallibility was not held! And yet, and at great danger to themselves, contributed fallible Church, which, if infallible, is competent whatever we may think of it, this is a fair speci most effectively to the rescuing of the patients; and alone is competent to determine what were men of the manner in which Protestants quote-

WICK.

To our sorrow, but not to our surprise, serious riots, attended with loss of life are reported from property for the payment of the odious State-S-hool tax. This attempt, as was often the case in Ireland, when the Protestant State-Church taxes were once levied at the point of the bayonet provoked resistance; constables and military were called in : shots were fired, and a man named Gifford, a constable, was killed, apparently whilst forcing his way into a house inhabited by a French family, whose members defended themselves .-Others were wounded, amongst these a Frenchman, who has since died from his wounds. Such are the fruits of State-Schoolism in New Brunswick, as reported by the papers.

As yet we have seen only one side of the story, that given by the New Brunswick Protestant press; and our long experience of the gentry who for the most part run this New Brunswick press makes us very cautious how we accept as perfect truth all their tidings. They of course will throw all the and Battle Bros, Bleury Street, as well as at this blame on the French population who are Catholics; but if it be true that the man Gifford, who was shot, and who was the first victim, fell whilst breaking into a private house, it would seem as if he and his party were the aggressors. We copy from the telegrams :--

"In company with nine or ten special constables they went to the house and enquired of the owner if any Frenchmen were there, who answered in the negative. The party immediately rushed up stairs to the upper flat. Gifford led, and as his head appeared just above the landing a shot was fired from a group of Frenchmen in a room, and Gifford was soon a corpse. The others sprang quickly up, and throwing themselves to the floor fired at the party of Frenchmen, wounding two, and taking the rest

Now from this account it appears that Gifford and his gang were the aggressors; it certainly does not appear that they showed any warrant to apprehend any person or persons in particular; for it can scarce be believed, that even a New Brunswick Protestant magistrate would issue a warrant for the apprehension of Frenchmen in general; and if so, the inmates of the house, Frenchmen though | Ireland except St. Patrick's at Armagh. they were, were perfectly justified in resisting by force the armed intrusion on their domestic privacy. An Englishman's house is said to be his eastle; we see not how in a British possession a Frenchman's house should not enjoy the privileges of an Englishman's house However we are as yet so imperfectly informed as to the facts of the case, that we offer no opinion upon its merits; beyond this, that human nature being what it is, there are limits to human patience, and that it is not to be wondered at, that having been persecuted and robbed by their Protestant neighbors, the settlers of French origin in New Brunswick should at last turn upon their oppressors; and, as the law gives them no protection, and holds out to them no chance of obtaining justice-should take the law into their own hands, and execute a wild justice for themselves. This we do not defend, on the contrary we deplore it; but we cannot wonder at it. Indeed if this iniquitous system of State-Schoolism in New Brunswick be persisted in, we believe that we have only seen the beginning of the trouble; and that en this side of the Atlantic will soon be re-enacted the bloody scenes for which Ireland was celebrated in the last century. If there is to be permanent peace in New Brunswick, the compulsory system must be abandoned, and Education must be left Free. Freedom of Education is all that the Catholics of New Brunswick ask for; that at their own cost they be left free to feed, clothe, and educate their own children, without being called upon to feed, clothe, or educate any other man's children. Is not this

a just and reasonable demand? Far from us be any intention to justify or even palliate armed resistance to law, even to a law so oppressive as that under which the Catholics of New Brunswick suffer. Moral resistance to the School Law we advocate, and the employment of all legal means to throw obstacles in the wav of its working; but physical violence all Catholics must condemn, since it is condemned by their Church. As to the particular question before us in default of reliable details, we hazard no opinion further than this: that, if the man Gifford who at the head of an armed band of some nine or ten others, broke into a house inhabited by Frenchmen had no legal warrant for so doing-that he showed any such legal warrant does not as yet appearthe inmates of the house had a perfect right to defend themselves from such illegal invasion, and violation of the sanctity of domicile. All that as yet appears is, that Gifford without displaying any warrant for the arrest of any particular person therein named, forced his way with a lot of others into a private house, and was shot down by some of the inmates. Whether the latter were justified, depends upon the strict legality of the action of the deceased Gifford, and on this point, we hazard as yet no opinion.

The conversion to the Catholic Faith of the Rev. Mr. Alfred Newdegate, lately Vicar of Kirk Hallam, who, together with his wife, has been received into the Catholic Church, is announced -From the similarity of names we suppose that he must be a relative of the notorious Newdegate of No Popery fame. His Lordship the Bishop of Salford has issued a Circular to all the clergy of his diocese forbidding them to allow Mr. Henry Petre of Dunkelhalgh to partake of Holy Communion until that gentleman shall have fully submitted himself to the Church; and acknowledged his errors in respect to the decrees of the Vatican

We see by the papers that the first Carmelite Convent ever established in Canada has been comgive their aid. Special mention is made of Alder- original depositum; and 2nd, the Catholic method, its geographical limits, (" elsewhere") the dootrine Albany having arrived in that diocess. menced at Rimouski, a body of Carmelites from

BISHOP WALSH'S PAMPHLET.

We have to return thanks for a copy of a very valuable contribution to our Catholic literature, in the shape of a pamphlet from the pen of the Right Rev. Dr Walsh, Bishop of London, Untario, on the Doctrine of Papal Infallibility," and its effect upon the "Civil Allegiance" of Catholics. The writer begins by defining Infallibility, showing what Catholics mean, and what they do not mean by the Province of New Brunswick. The scene of the word. He gives a series of extracts from the these disturbances is a place known as Caraquet Scriptures, the Fathers, the Decrees and Canons of bay—the occasion, an attempt, apparently, to seize | Councils on the same subject, and the opinions of Theologians, all asserting, some implicitly, others more distinctly the same doctrine as that promulgated as de fide by the Vatican Council; and in an Appendix His Lordship discusses the question as whether this definition and promulgation of the doctrine of infallibility has in aught affected the civil allegiance which in conscience all Catholics are bound to yield to their lawful rulers in the Civil Order.

The appearance of this pamphlet is most opportune; it treats of the greatest question of the day as it should be treated by a learned scholar, and a Prelate of the Church. Strongly do we recommend all who wish to study the question to procure this treatise and make themselves masters of its contents. It is to be procured at the store of Mesers. Sadlier, Notre Dame Street, Dawson Bros, St. James Street, J. T. Henderson, St. Peter Street,

DEATH OF THE ARCHBISHOP OF CASHEL.

We regret to have to announce the death of the most Rev. Dr. Leahy, Lord Archbishop, of Cashel, Ireland. He was one of the most beloved and revered prelates, in Ireland. His name will long be remembered in the history of that country in consequence of his efforts to put down the Sunday trading of liquor in his diocese. For many years back every Catholic keeper of a public house in town or village in his diocese kept their stores closed in obedience to his orders on Sunday, and the result was that a marked improvement took place in the people and crime of every description decreased. During his life he used ever exertion to have a Cathedral in Thurles, the residence of the Archbishop of Cashel, worthy of that historic diocese, and his appeals for aid to erect that building always met with a hearty response. We believe the Cathedral of Thurles is now second to none in

He was an able speaker; one of his best orations was given in Dublin a short time ago, on the defeat of Gladstone's Government, on the Irish education question. His decease has brought sorrow to not only every Catholic homestead in Ireland but in this country and all over the world, wherever an Irish Catholic is to be found,—RIP.

FREEMASONRY.

The Duke of Abercorn has been installed as Grand Master of the Freemasons of Ireland, in the place of the late Duke of Leinster. In his in augural address, His Grace defined Freemasonryas "a widely spread community for the extension of human sympathy and human brotherhood, embracing myriads of men of all nations and all creeds." From this we deduce that, according to the fundamental principle of Freemasonry, Christianity does not suffice for the same purpose-to wit, that of uniting all men, of all races and of all countries in one bond of brotherly love: for otherwise there would be no need of Freemasonry. His Grace also claimed for his society an antiquity of 3,000 years. It must in that case have existed upon earth long before the coming of Our Lord; and in that case, the last named, when he gave as professedly a new commandment, the precept to love one another, was an impostor, for the command must have been many hundred years old. In a word, even by the showing of its best and ablest friends, the claims of Freeasonry are incompatible with those of Christianity; for if Christianity suffice to bind all men together in the honds of love, there is no need of any other society to effect that object; and if it be not, then it is a humbug, and its author was an impostor.

CIVIC ELECTIONS.

Our Civic Elections are at hand, and from the tone of the Witness it is evident that an attempt will be made to make the question of taxing churches, and all charitable institutions a test question. The Witness, we regret to say, is doing its utmost to make this a religious question.

It is not so. It would indeed be so, were it proposed to confer on Catholics any especial favor, or immunity from burthens to which Protestants are exposed; but the fact is that it is proposed to deal with Catholics and Protestants exactly alike, and to exempt the places of worship, and charitable institutions of both from City taxation. How this will work to the detriment of Protestants it is hard

For instance, the assessed value of the church buildings held by Protestants, and which it is proposed to exempt from taxation, is \$1,015,000; the yalue of Oatholic church buildings being put down at \$1,079,000. At the rate at which these properties would be taxed there would be a balance of about \$68 to the advantage of Catholics; but as these constitute about two-thirds of the population of the City the advantage would not be very great. In fact, in proportion to their numbers Protestants would enjoy exemption from taxation to a far greater extent than would Catholics, in the matter of Churches.

The name of Lord Camoys is now very preperly omitted from the list of the Catholic Peers published in England. Of course, by his late action and writings, Lord Camoys has placed himself outside of the Catholic Church, though he may not as yet have joined either the Anglican church, or any other of the Protestant sects.

MARCY'S SCIOPSICON MANUAL,-This is a short treatise on the interesting instrument known as the Sciopticon, an improved Magic Lantern, with full instructions how to use it. In schools where the instrument is employed for the purposes of instruction or recreation this Manual will be found very useful.

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1 50.

THE ARCHBISHOP OF TORONTO ON

The "Unity of the Church."

The Archbishop of Toronto delivered another of his lectures on the doctrines of the Catholic Church in St. Michael's Cathedral, on Sunday evening, 24h in St. Michael Sunday evening, 24h in S ult., taking for his text. The Unity of the Church."

His Grace said:

We shall employ this evening in answering a and skirmishers, cavalry, and infantry ac; various number of queries and objections, with as much occupations with one enc.

We have been asked what is the disconnections are constanted companies, &c.; trespass on your patience so long as on former oc-

asions.

The first of these reads:—"No matter what ject the Sacraments, saying that Christ did not The area of successions and a standard of the control of the church a man belongs to, if he be only a good man attach grace to any material thing. On the other church a man belongs to, if he be only a good man attach grace to any material thing. On the other church a man belongs to, it he be only a good man attach grace to any material thing. On the other he will be saved:" or in other words, all religions hand, the Catholics admit and profess the necessity are equally good provided a man practices them, and utility of the Sacraments. In some Protestant The bijection contains a difficulty, if he be only a Churches, indeed, they admit two, Baptism and the good man. How can he be a good man who per-Lord's Supper; but they have robbed even these good man. Christ's command to hear the sacraments of their efficace and hear the sacraments. good man. How can he be good that to hear the sacraments of their efficacy, and here they are sists in resisting Christ's command to hear the sacraments of their efficacy, and here they are Church? "He that will not hear the Church, let divided again. Even in the Church of England him be to thee as the heathen and the pholican." phe party deny that in Baptism there is any regenc-ation or grace bestowed, calling it a mere cere-which were founded by man. We only call that church good which was founded by Christ. Is the him be to thee as the heathen and the publican." Mormon religion good, and other eccentricities called religion? Another reads:—"Let a man remain in the religion in which he was born." This principle carried out, would prevent the Jews and Pagans from embracing Christianity. It is no reason that because your father was wrong, you should continue so Again-"To be an honest man is quite enough." This falls under the first objection. Honesty supposes honesty at once towards God and man. Christ said-" Thou shalt love the Lord thy God with thy whole heart and with thy whole soul, and with all thy might and with all thy strength and thy neighbour as thyself" Yet no man says it is sufficient to love thy neighbour. Can he be honest who deprives God of His true worship, love, and honour? Another writes-"As many roads lead to Toronto, so many roads lead to Heaven."
And as many roads lead away from Toronto, so many roads lead away from Heaven. But Christ all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions by The Catholic Church has seven Sacraments, all stituted by Christ for peculiar ends and purpose Ruptions and Purpose Ru has said—"I am the way," and consequently we must make Him our model and follow Him in the Church which He has established. Again we read unuren which he has established. Again we read

"Man dies, and that is the end of him. The
soul is not immortal" This is a Paganism which
has not yet invaded our country to any great extent. The soul is immortal. Those who are so ready to make the contrary assertion are without doubt those who would suffer most severely if the soul were immortal. Hence the endeavour to drive the bugbear from their own minds by trying to deceive others. There is no use of entering into argument with a man who would propose such a proposition. He is worse than the Pagans of old, who, yielding to reason, recognized this doctrine and believed in it almost without exception, as well as in the kindred doctr ne that the soul is liable to future punishment "But that thought is too great a curb on the passions; away with it!" say those senseloss people. Are, then, of all those churches Christ holding all His doctrines? No. The Catholic Church alone is the Church of Christ, as we can prove from its being founded by Christ, from professing all the doctrines of Christ, and from its being governed by prelates and pastors having their authority from Christ. We speak now to Christians who believe in the divinity of our Lord and Saviour Jesus Christ, that He became man for our salvation, and that of all mankind; that by His death He paid the ransom due for our sins, and reconciled us with His Father; not, however, so as to leave us nothing to do on our part; that after having paid the debt of reconciliation, He established a Church through which His redemption should be applied to individual souls, firstly, by the preaching of the true faith; and, secondly, by recenciling men through the medium of the Sacra-ments. Christ preached the doctrines and announced the faith which His apostles should believe and preach, under pain of being excluded from the redemption which He had brought. In the first place, helief in Christ's divinity was necessary. "Now this is life eternal; that they may know Thee, the only true God, and Jesus Christ whom Thou has sent." (John xvii. 3.) And St. Paul says.—"Without faith it is impossible to please God." (Heb. xi 6.) Not only must we believe in His divinity and His humanity, but we must, of necessity, believe too those truths which He promulgated. For instance, Christ taught that to be saved all must be baptized in the belief and name of the blessed Trinity. The Church of Christ, then, must hold that doctrine; and any Church not holding it is not the church of Christ. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned? (Mark xvi. 16). Having chosen His Apostles. He perpetuated through them His doctrines They as

And this Church is only one not many. Christ said to Peter. "Thou art a rock; and upon this rock I will build my Church"not churches. And again He said, "he that will not hear the Church let him be to thee as the heathen and the publican." In placing His Apostles ever the Church He said to them. "He that heareth you heareth me; and he that despiseth you despiseth Him that sent me." To revolt, then, against this Church is to revolt against Christ himself. Christ predicted that many revolts would be made against the Church, that many heresies should arise; and He told His Apostles to beware of these false teachers who coming in the clothing of sheep, are inwardly ravenous wolves. The Church of Christ is therefore one.
"And now I am not in the world, and I come to thee. Holy Father keep them in thy name whom thou hast given me, that they may be one as we also are" (John xvii, 11.) And further on, "And not for them only do I pray, but for them also who, through their word, shall believe in me; that they all may be one, as thou Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory thou hast given me, I have given to them, that they may be one as we also are one." Whence this Church is one as Christ is also one. Scripture abounds in such proofs. (Eph. iv., 3, 4, 5, 6). "Careful to keep the unity of the spirit in the bend of peace. One body and one spirit; as you are called in one hope of your calling. One faith one Lord, one Baptism. One God and Father, of all, who is above all and through all and in us all." What can be clearer than this text? If one of the Apostles had been a Presbyterian, and another a Methodist, all preaching different doctrines how would the Gospel have been preached or the truth preserved? In that case schisms would be in the constitution of the Church whereas St. Paul ranks heresy and schism among the greatest sins.

heads of His Church, received His promise of per-

petual assistance for the preservation of that Church

as the guardian of faith and morals. In entrusting

Divine Truth to the Church, He promised to pro-

tect it in the Church, by means of the ministers. He appoints to defend this deposit of truth against

all the attacks of heresy and schism. Christ left

His Church an embodiment of Himself; and as we

were obliged, under pain of damnation to listen to

the redemption which Christ preached, so are we

obliged to hear the Church.

But are there not in the Catholic Church various sects—as the sect of Jesuits, the seet of the Franciscans, of the Dominicans, etc.? To this we answer no. All these religious orders are bound to and do actually believe all the doctrines of the Church, are in full communion with the Church.

biting of heresics by their books. The Domincins and Franciscans apply themselves more partirularly to the giving of retreats and to preaching. Others again have the conducting of seminaries and colleges as their specialty. They are distinct, yet one, just as the various companies of the State, all contributing to the good of the State, as railroad companies, insurance companies, &c.;

the first place they, at least a majority of them, rearty maintains that sanctifying grace follows the dministration of this sacrament, and that original dny that the soul of the child is stained with any -contrary, however, to the Sacred Scriptures wie; that is they deny transubstantiation. Some 58 that Christ is received spiritually; that is by a ecception of the mind, when the bread and wine artaken by the mouth; that the physical receptie of simple bread and wine aids this mental resiving of Christ into the soul. Others maintain thdoctrine of Impanation; that is, that Christ is prent in the bread, with the bread, that he permetes the bread. But all know that though mere pos, Baptism, by which the soul is regenerated anengrafted on Christ, and the original sin in whh man is born cleansed away. (Eph. ii 3) "At we were by nature children of wrath, even as der in what unheard of world Monsigner Capel's theast." And in the 50th Psalm: "Behold I was unfortunate lot has been cast." shan in iniquity, and in sin did my mother conceivme." The next sacrament is Confirmation, by vich the strength of the Holy Spirit is conferreon the soul. The Apostles always conferred this crament on those who were baptised (Acts, viii. We have, too, the Holy Eucharist, by which the h of the grace of Christ is maintained in the soul." Unless you eat the flesh and drink the bloods the Son of Man you shall not have life in you" John vi, 34,) The next Sacrament is Penlife theis another sacrament-Matrimony-prepower immunicated to the ministers of God to govern a faithful, and to administer the other sacrames. By this sacrament apostolic succession is ctinued. By it the powers given by the Father the Son, and by Him to His Apostles, are communated by them to their successors. "As the Fatl sent me I send you." And in fine we have the crament of Extreme Unction, instituted for the iritual strength and succour of dying persons prepare them to meet their God. (James

Besidehis immense difference we have differences inovernment. Protestant churches have their gomment centred, some in the head of the State, Krs, Emperors, Queens, &c.; others in Synods General Assemblies; and again others in the Licular congregation of each church. The Cathe Church has as its head and governor Peter andis successors; and under him, Arch-We have be asked again why v saying Ma and administering the sacraments. The Holy surch of Christ has its ancient forms, doctrines as worship which, on account of their antiquity, m appear very strange to the unini-tiated. We u the Latin language in the celebration of the Mar and in the administration of the Sacraments. But when we instruct the people it is always in theernacular. The reason for retaining the Lat language in our liturgy are first, that Latin vs the old language of the Church, and for centries the only language of learned men in Euro; secondly, that, not being vulgarly spoken, it is t language in which the doctrines of the Churchre best preserved, since the meanings of the wels do not change as in our modern tongues. We se Latin also for convenience. We all know that Europe, in almost every village in Germany ad France, and in fact all over the Continent, the is a different patois. It would be very inconvenint for a priest celebrating Mass in such a variety f dialects. A priest from Germany could not offer in Mass in France, or confer any sacrament until he had mastered the French language. As the Mass is a collection of prayers, and the churches very large, it is more convenient for the people to have in their prayer books a translation of the prayers the priest uses, or some prayers analogous o them so that the people suffer nothing from the priest's reading the prayers in Latin The Hebre's in like manner did not change the language o their liturgy from the old Hebrew although the spoke Chaldaic. The Greeks, Copts, and Armeians, as well as other peoples of the East, have their service in their ancient tongue,

in which thir liturgy was originally writien.

There is lso another great difference between the Catholic and Protestant -churches. The Catholicacknowledge more inspired books of Scripture than he Protestants are willing to admit. Besides thi, the translations frequently differ; and, moreovr, each person, being allowed to interpret a text to please himself, puts whatever construction he wishes. Not so among Catholics. The Church done is the judge in disputed passages of Scripture. As the subject of the authenticity of the sacred books is a vast one, we will reserve it for another lecture.

NOTES AND COMMENTS.

Two more replies to Gladstone's expostulation have appeared, one from the pen of Bishop Vaughan of Salford, the other from Monsignor Capel, Rector of the Catholic University. Both treat Mr. Gladstone's pamphlet as an apology for the bane of our ige, political atheism, which, as every Catholic knows, denies the sovereignty of God in the political order. The London Spectator (Dec. 19th,) reviewing the Bishop of Salford's Reply says: "Bishop Vaughan is always able and downright, and we have never been in the least Literay Notices and Criticism complete the number disposed to question his main position—that it is | not the surrender of freedom, but the acquisition of freedom, to submit oneself to the guidance of a divine teacher. The only question between him and us is just the question whether the Church of Rome is such a 'Divine' teacher or not." But rent series, as the publishers seem to prefer calling Barle this is not at all the question at issue between the it), leaves the reader a little in doubt whether the Oats bishop and Mr. Gladstone. The latter claims (Prop. their work in the Church may be peculiar. The Jesnits have as their object teaching and the com-

divine teacher to that order. It is, unfortunately, founded. For the February number is quite the Geese, each. of the Church's claim to be a Divinely commmissioned teacher.

to Monsigner Capel's argument va Glasstone, and pronounces it a very shabby composition. The Thunderer has spoken, and, of course, a certain class of Protestants, those who talk londest about mental freedom," will, without further evidence, proceed to feast and be merry over this "still than one charming glimpse by the same artist. another" discomfiture of Rome and her agents. But all clear headed men, who may read the leader to which we refer, can form but one opinion of the Times as a critic, and that not complimentary to the pretentions journal. For-mark wellthese strictures on Monsigner Capel as a polemic are principally founded, according to the Times' own admission, on the following passage in the ecclesiastic's work :-

"The new political system holds itselfentirely an is thereby cleansed from the soul. Other sects independent both of religion and morality, and recognizes in the political order no law for sovereigns and peoples but decisions of State or siminnary places. Protestants, too, differ with reple convenience. It rejects all moral laws for spet to the Lord's Supper. All admit that their society, and founds politics on the simple law of isto change in the substance of the bread and force. It rests on the principle that might gives right, or that right is always on the side of the strongest, and takes it for granted that the weak

are always in the wrong."
Of course—you say—the Times' man establishes beyond doubt the falsity of the above assertions? Not a bit of it. He does not even question their veracity, but disposes of the whole subject in the following convenient fashion :-

" If ever Uncle Toby's reply of a loud prolonged whistle was an appropriate relief to one's amazement it would be after reading this statement, with its concluding sentence. Monsignor Capel, as we said at the outset, has written for Catholics. We are writing for persons in possession of their ordinary senses, and we must leave them to wonunfortunate lot has been east."

"Clear as mud," isn't it? After that, Uncle Toby may whistle away unto eternity's end, and England may feel proud of the sound logician she possesses in the Timer' critic and reviewer.

In a circular letter, bearing date Jan, 2nd, 1875, the Bishop of Salford, England, informs his clergy that Mr. Henry Petre of Dunkenhalgh, in the diocese of Salford, has (in a letter to his Lordship) "declined to say whether he admitted the power ance, bwhich the soul of the sinner becomes re- of the Church to make definitions of faith, and united God. "Whose sins you shall forgive whether he accepted the definitions of 1851 and they afforgiven them, and whose sins you shall 1870, or not." In consequence whereof, his Lord-retain by are retained." (John xx., 23.) When ship enjoins the clergy, under penalty of suspenpersonanter into the most solemn engagement of sion, to refuse the Sacraments to the said Mr. Petre, or any one they may suspect to be Mr. Petre, prepared bour Lord. "This is a great sacrament senting himself for the same, unless he will admit but I sik in Christ and in the Church." (Eph. ex animo and unreservedly the power of the Church vi., 52.)Holy Orders is a sacrament by which the to make definitions of faith, and accept in the same spirit the definitions of 1854 and 1870—the Immaculate Conception and Papal Infallibility. To be, or not to be," Mr. Petre must soon decide. "To be" means submissive obedience; "not to be," rebellion—Protestantism.

The Catholic vote, we are glad to perceive, is of no mean influence in the Prevince of Ontario. In order to secure it during the late contest, each party nominated several Catholic gentlemen as candidates in its interest, and the result was that seven of our co-religionists were elected to sit in the Legislature of the Province. This is, after all, only a faint recognition of the rights of a large minority, and we hope that justice will, next time, be meted out with a less rigger hand. We strongly claim fair play and no favor. While we strongly claim that a Catholic citizen, presenting himself for any honor (of which he is personally worthy) in the bishops, hops, and Priests of the Church. This gift of his fellow-citizens, should not be deprived mode of gernment was instituted by Christ Him- of it simply because he is a Cotholic, we are not so unself. There have other doctrines on the same | reasonable as to expect Protestants, who may differ authority-ne Sacrifice of the Mass, Purgatory, the | from him politically, not to oppose him on purely necessity good works, veneration and invocation political grounds. Therefore, we attach no blame of Saints, id other matters already treated of to Conservatives who vote against a Catholic as the tion to a Catholic as the nominee of the Conservative party. This should be well and widely understood.

BROWNSON'S QUARTERLY REVIEW-Last Series: vol.

3. No 1 January 1875. The New Year ushers in our old and esteemed friend the Quarterly Review edited by the most distinguished lay Catholic writer on this Continent. The current number well sustains the reputation of its predecessors. First we have an article on Professor Tyndall's Address, in which the essentially atheistic tendencies of the Protestant Scientific World are exposed with Dr. Brownson's usual vigor : next we have an article on the Last of the Napoleons, being a review of a book lately published under the same title at Paris. With the views expressed in the article we fully agree; we believe that the Church has in modern times no more bitter enemy, or what is worse more dangerous friend than Louis Napoleon. In him and his policy the calamities of the Church in Italy and Germany had their origin, and for his fall no Catholic has cause to weep. In the article itself however there are some expressions, which we cannot but think savor too much of tall writing, and are unbecoming the dignity of the Review; as for instance where treating of England the writer speaks of her, as a moral monster dyed with the blood of all nations." Many and great have been the national sins of England; and of her treatment of Ircland up to a recent date it is difficult to speak in too harsh terms. But at the same time it must be remembered that there is at the present day no country in the world where the Catholic Church, is so free as she is under the British flag; and that in so far as respect for the rights of conscience is concerned, England has nothing to learn from the United States, where a tyrannical system of State Schoolism, as unjust as, and to the Church more injurious than, was the State Churchism of Ireland in its most palmy days, still obtains in full vigor. The third article treats of Maria Monk's Daughter of which the Reviewer expresses a far more favourable opinion than we entertain; but Christian charity and respect for the author's sex forbid us from saying all we think and feel about her, and her work. For her sake, we hope that it may be soon forgotten. Next we have an article on Mary Queen of Scots, being a review of a work lately published by a Jesuit Father on the correspondence of Sir Amias Poulet, one of those to whom the custody of Mary during the long years of her imprisonment in England was confided by the treacherous Elizabeth. A critique of Gladstone's pamphlet on Papal Infallibility and Civil Allegiance forms the subject matter of the fifth article; followed by a sketch of the times of the great pontiff, St. Gregory the Seventh. The usual which may be had of the Messrs. Sadlier of Mon-

THE ALDINE.

The Aldine for February, 1875 (No. 14 of the cur-

too apparent that Mr. Gladstone has written as a equal of the January in variety, and it has one or Turkeys..... saving is-in attempting to introduce the question of Landsecr in his hest days, with which the numb r opens. The late John A. Hows supplied, just before his death, the three exquisite " Views of the Conemaugh," which follow; and not even he ever The London Times of Dec 24th devotes a leader | did any better work than some of the rock, tree and water elaborations of these fine pictures, "Two Pleasant Occupations," and "The Fortunate Mo-"Hunting the Stag" is a noble full-page picture, well conveying that grand sport in the costumes and manner of the olden time; and a singularly well-drawn little picture, without nam . but showing two girls rolling about on the summer grass,and three views of oddly beautiful Peterborough Cathedral, one of the handsomest in England,make up the art-contents of the number, really perfect enough, well to warrant the secondary name: the "Art Journal of America."

The literature of the number, meanwhile, quite sceps pace with the pictures, in excellence and variety. The leading paper, in many regards, is what promises to be the first of a series, called Secret Facts in History," by Walter Pleydell Earle of London-the opening paper, after an introduction, dealing somewhat startlingly with the prestion: "Who was the Real Lady Macbeth?" such a series of papers, if pursued with the same care and force, may take a more attractive feature in the Abline than even the publishers know. The editor once more airs his conservatism in a leader: Letting Things Alone: a Lost Art of the Present," over which there will probably be nearly as many conflicting views as readers, while the subect is certainly worthy of the thought thus excited Mignon's Baby," a short sketch by M s. M. F. Butts, is singularly pure and sweet, even for the theme; and "The Painter's Mantle," by Alice D. Wilde; "Vestiges of Summer," by Jenny Burr; "About Weeds," by W. W. Builey; "Charles Sumner's Art Legacy, By Earl Marble; a very quaint and enjoyable continuation of the serial story Lost Lillian Bracy"; and papers on Music, Art, and Literature, make up a full justification of our charge of " infinite variety." Of rhymes, there is equal variety, in a poem somewhat long and full of odd interest, "My Early Bird," by Henry Morford; "Questioning the New Year" (something that many persons are doing, just now), by Mary D. Brine; "Songs in Sleep," by Wm C Richards; "The New and the Old," by Ettic Rogers; and "A Midwinter Serenade," by D. L. Paine. The opinion is worth repeating, that the Addine in this new issue well keeps up to the standard of January; and no higher praise is needed.

The Aldine Company has determined to establish an Art Union, similiar to the well known Art Union in England, and distribute its works of art both sculpture and paintings, which are constantly collecting, among its subscribers. Art premiums valued at \$2,500, will be distributed among each series of 5,000 subscribers. Subscription tickets, at \$6 each, entitle the holder to the Addine for a year, to the new chromo, and to a ticket in the distribution of art premiums. The ALDINK COMPANY, publishers, No 58 Maiden Lune, New York

ST. BRIDGETS TOTAL ABSTINENCE AND BENEFIT SOCIETY.

CONCERT AND BALL.

On Monday evening, the annual concert and ball of this Society came of at the City Concert Hall, and it may be said to be a tremendous success in every way. Never before, we believe, was there such ly chammed with people. This no doubt was owing to the popularity of the Society, the very good bill prepared, and the low charge of admission, which was only twenty-five cents. Perhaps other Societies would do well to take pattern by St. Bridget's with regard to the charge, as certainly they would

lose nothing by it. Several prominent citizens were on the Stage. Among others we noticed liev. Fathers Landrgani and Murphy, Messrs. M. P. Ryan Dr. Hingston, B. Devlin, F. MacKenzie, T. White, Jr., and the Presidents of the various sister Irish Societies

The President Mr. T. J. Donovan, delivered the opening address, in which he reviewed the doings of the society since their formation. When the matter was first mooted only tour men attended, and now they had over four hundred. It was a very prosperous Society. They had a benefit branch attached, and thay pay \$100 to a family at the death of a member, and how they made up that was by a subscription of six and a half cents per week. They had now placed to their credit at the bank some \$2,500. He went on to state the several other attractions of the Society, concluding by returning his sincere thanks for the large numbers

in which they attended.

Eloquent addresses were delivered by the Rev. Father Murphy, Mr. Devlin, M.P., and Mr. Thos. White, Jr.

CONGREGATION DE NOTRE DAME.-WILLIAMSTOWN -The Semi-annual examination of the classes, in this Institution, was held on Monday, 25th ult English and French grammer; history—ancient and modern; gography, logic, composition; botany, use of the globes, Science of familiar things. (Brewer) Arithmetic, algebra, Vocal and Instrumental Music Formed the programme which was gone Music, formed the programme, which was gone through in a manner alike creditable to the young ladies and their devoted Teachers, the renowned daughters of the Saintly Mother Bourgeois. M.L.

WILLIAMSTOWN.-The Bazaar held by the ladies

1	Act Manufacture and at the Manufacture about to
1	of St. Mary's in aid of the New Church, about to
Ì	be erected at Lancaster, realized the respectable
İ	sum of \$1,115 85cts.—Com.
1	
ı	MONTREAL WHOLESALE MARKETS.—(Gazette)
ĺ	Flour # brl. of 196 fbPollards\$3.00 @ \$3 25
į	Superior Extra 5.00 @ 5.10
	Extra Superfine 4.75 @ 4.85
1	Fine 3.65 @ 3.75
	Strong Bakers' 4.50 @ 4.75
	Middlings 3.45 @ 3.10
į	U. C. bag flour, per 100 lbs 2.15 @ 2.25
	City hags, [delivered] 2.371@ 2.40
İ	Oatmeal, per bushel of 200 lbs 5.20 @ 5.25
	Corn, per bushel of 56 lbs 0.80 @ 0.00
	Pease, per bushel of 66 lbs 0.59 @ 0.00
	Barley, per bushel of 48 lbs 0.90 @ 0.95
	Lard, per lbs 0.14 @ 0.15
	Cheese, per lbs 0.14 @ 0.14]
	do do do Finest new 0.00 @ 0.00
	Pork—New Mess
	Ashes—Pots
	Firsts 5.921@ 5.971
	Pearls—Firsts 6.75 @ 0.00
:	Butter-Market quite and easier; rates are 20c
	to 24c, according to quality, for tubs and firkins.
•	Roll is dull and nominal at 22c.
	MULL ID GRIL WHE TOWNS OF \$200
	TOTAL TOTAL TOTAL AND THE COLLEY
	TORONTO FARMERS' MARKET,-(Globe.)

Wheat, fall, per bush \$6 95

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Barley

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1	Turnips, per bush Beets do	_	20	0 38
1		-	00	0 00
1	Parsnips do		00	0 00
١	Hay	15		21 50
	Straw	7	50 ·	10 00
	THE KINGSTON MARKET (Brit	ish W	h ig .)
1	FLOUR-XXX per bbl	5.75	to	6.50
.	" " 100 lbs	3.25	to	3 50
	Family" 100 "			2.50
٠	Ex Fancy 100 "	0.00		0.00
	Grain-Barley per bushel	100		1.00
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ı	Реня и п	0.70		0.77
į	Oats u u	0.46		0.00
	Wheat " "	0.00		0.40
1	MRAT- Beef, fore, per 100 lbs	4.50		5.00
.	" hind " " ".	5.50		7.00
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.	Ham " in store	0.0		0.00
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١,	Hides-No 1 untrimmed.	5.00		10.50
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.	" pelts	0.50	to	1.50
,	Calf Skins.	17. [1		1.50
	Dekin Skins	0.10) to	0.12
	Tallon	0.3	0 to	0.50
,	Poultry—Turkeys, each	O (i)	i co	0.07
	Grese "	1.00		1.50
	Geese " Ducks per pair	0.50		6.60
'	Trucks ber burganan	0.7	0 to	0.75

J. H. SEMPLE,

IMPORTER AND WHOLESALE GROCER

Fawls per pair 0.51 to 0.75

Cheese, home made .. 0.11 to 0.11

4.00

Wood, on street..... 375 to 450

to 4.50

to 0.00

37-52

0.30

General-Pointoes bus, 0 50

Butter, packed, per 1b

print

Straw "

Wool per lb,

Eggs, per dozen..... 0-25

Huy per ton 900

Coal, delivered..... 7 50

53 ST. PETER STREET.

(Corner of Foundling,)

MONTREAL. May 1st, 1874.

THE DOCTRINE OF

PAPAL INFALLIBILITY

STATED AND VINDICATED; WITH AN APPENDIX ON THE QUESTION OF

CIVIL ALLEGIANCE.

RIGHT REVEREND JOHN WALSH, D.D., Bishop of London, Ont.

For sale by Messra. D. & J. Sadlier & Co., Dawson Bros., J. T. Hendreson, Battle Brus., and the True Witness Office. Price, 25 cents.

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and true likeness of

VERY REVEREND T. N. BURKE, O. P Mas. William Brennan has been so kind as to charge herself with this benevolent work.

TO TAKE PLACE ON

The 25th of FEBRUARY, 1875.

MRS. BRENNAN'S RESIDENCE, No. 3 ST. THOMAS ST., St. Ann's Subarb. One throw 50 cts., and three for \$1.00.

> INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

in the matter of OLIVIER JETTE,

An Insolvent I, the undersigned, Charles Albert Vilbon, Esq., of St. Jean Baptiste Village, Parish and District of Montreal, have been appointed Assignee in this matter.
The creditors are required to fyle their claims be-

fore me within one month; and they are also noti-fied that a meeting of the creditors in this matter will be held in my office, at Montreal, No. 6, St. James Street, the first day of March next, at two o'clock PM, for the examination of the Insolvent, and for the general administration of the Estate.

Montreal, 28th January, 1875. CHS. ALB. VILBON, 2w-25 Assignee

PROVINCE OF QUEBEC-SUPERIOR COUNT DELIMA CHAGNON, of the City and District of Montreal, wife of ALEXANDRE VEZINA, Saddler, of the same place, and duly authorized by the Judge a ester en justice, to the effect of these presents,

Plaintiff;

The said ALEXANDRE VEZINA, her husband, Defendant

0 99 NOTICE IS HEREBY GIVEN that the Plaintiff has instituted an action for separation, as to bed and board, de corps et de biens, from the Defendant, 0 46 her husband.

Montreal, 30th January, 1876. OUIMET, ST. PIERRE & AUGE. 0 00 | 1m-25 Attorneys for Plaintift

THE TRUE WITNESS AND CATHOLIC CHRONICLE.—FEB. 5, 1875.

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Jan, 28 .- In the Assembly to day the debate on the Constitutional Bill f M. D Ventanon was resumed. The kight moved the withdrawal of all constitutional m asares before the chamber. Motion rejected.

M. Luboulaye then moved an amendment to M. Ventayon's bill providing that the Government be composed of a Senate, a Chamber of Deputies and a President of the Republic, who shall be chief of the Executive power. M. Labout ye said the object of his amendment was to recall the fact that the Republic was the existing Government of France and to convert that fact into law.

Paris, Jan. 29.—The Assembly this evening, by a vote of 335 yeas against 359 mays, rejected M. Labonlaye's amendment to the Ventavon Bill, providing that the Senate, Chamber of Deputies and President of the Republic should compose the Government, the last named to be chief of the Executive

THE VOTE ON M. LABOULAYE'S AMENDMENTS .- PARIS Jan. 30 .- M. Louis Blauc, notwithstanding the motion and speech he made yesterday, voted for M. Laboulaye's amendments, as did all Radical deputies. The entire Ministry and Right Centre voted against it. The clause of Ventavon's bill, providing that the legislative power shall be exercised by the Senate and Chamber of Deputies, the latter to be elected by universal suffrage, was debated and passed M Wallon, Bonapartist, moved an amendment providing for the organization of Government without proclaiming a Republic. Discussion on this amendment was postponed until to-morrow. The Left will probably give its support to the proposition to make the President eligible for an indefinite period.

The Moniteur publish a some interesting statistics on the wages earned by diderent classes of working

men in France. It says :-"The daily average wages obtained by those em ployed in the 62 trades recognized by the State in 1853 were 1f.59c. It has been found that in 1871 the rate was 2f.65c., or an increase of 40 per cent. The workman bourded by his employer earns about one-half less, but, except in the country, a workman is seldom boarded, and these statistics do not include the country workmen. For men in all France, the amallest wages are those of the weaver, who earns the strangely small amount 2f. 31c.; the shoemaker 2f. 34c.; the ropemaker, 2f.36c. The highest wages fall to the lot of the ornamental sculptor, who earns 4f. 50c. The watchmaker only earns 3f. 43c. Before him comes the metalturner, who earns 3f. 47c.; the stonecutter, 3f. 48c.; the jeweller, 3f. 58c. The workman whose average wages make the least progress is the pastryceok. From 1853 to 1871 he has obtained an increase of only 17 per cent. The baker on the other hand, during the same period has been blessed with an increase of \$4 per cent. Those who have made the greatest progress are the barber and the sawyer, whose average wages have improved 65 per The average wages of the men of all trades taken together is 2f. 90c., and that of the women is 1f. 29c. The lacemaker earns 1f. 71c., the artificial flower maker 1f. 70c. There is no employment for women better paid. The increase in women's wages during the abovementioned period has been only 38 per cent. In Paris the wages greatly exceed the above averages. The ornamental sculptor earns 7f.; the watchmaker, 5f.; the jeweller, 6f.; the metalturner, 6f.; the stonecutter, 6f.; and the ropemaker, 4f. The average wages of the Parisian workman is

SPAIN. Madrid, Jan. 29.—The movement of the army of the North has begun. Three important positions have been captured in the Valley of Carascal. There is a gradual advance all along the lines. A general attack on the Carlist positions is expected O-BL TOW.

4f. 99c, and that of the Parisian workwoman 2f. 78c.

'ITALY.

Italy has congratulated Spain upon her reception of Alfonso XII. Is there possibly yet remaining "a lower depth" into which the government of the usurper will have to descend? Victor Emmanuel sends Amadous to take possession of that throne which literally was going a begging, which young boys had refused. Amadeus, with all the coarse instinct of a freebooter, gladly imitated his venerable parent, and flew to appropriate the property of another. In a few weeks, however, Don Spaniard, who is always a gentleman, found that he had been betrayed into a somewhat vulgar and thoroughly immoral transaction, and so the ugly Piedmoutese was sent packing. He returns to the paternal roof, and to the happy family, the real head of which is the Countess Mirafori. And to-day the leading telegram informs us that the House of Savoy has congratulated Spain for its discernment and sense of right-for having in fact, administered "the kick out" to its own scion .- The Universe

The Council of the Roman Society for the protection of Catholic interest has received a letter from the Catholic Union in England, dated the 24th ult. communicating the resolutions adopted at the recent meeting at Willis's Rooms-namely, that English Oatholics fully accept the Vatican decrees and repudiate any sympathy with the sentiments expressed in the letters of Lord Acton, Lord Camoys, and Mr. Ktenry Petre, who are not representatives of the Cathelic laity of England.

SWITZERLAND.

The N. I'. Nation, (Protestant) publishes an interesting account of the Old Catholic movement,

from a correspondent.

The issue on trial at the late electionwas a religious one. Most of the r scent elections have turned on religious questions. The cry of the triumphaut party-the Radicals-was "The application of the laws," meaning the crowding of the Roman Catholics to the wall. On the other side was a feeble and hopeless wail of "Let us alone " " No more harassing legislation." " Quit inventing and engineering new state churches, and attend to the affairs of this life for a while!" The more sober and temperate Protestants, the little company of the disciples of Father Hyacinthe, and in (self-defence) the Utramontane Catholics, combined their strength in opposition to the Radical party. But the vote of the latter was an overwhelming majority. For a year to come, it is settled that the utmost power of the canton, unrestrained even by an effective minority in the legislative and executive councils, is to be applied to the worrying out of the Roman Catholic clergy and faithful.

It must be acknowledged that the affair begins now to take a form approximating persecution. When the law for the election of priests by their parishioners was applied in the city of Geneva and its larger suburbs, the free-thinking Catholics went in for liberty with a shout and a rush, and elected their liberal priests by a vote which proved that it was the wish of a large majority of the born-Catholic population to repudiate the Roman hierarchy. But when it comes to the application of the same law in the Catholic country parishes, it is a totally different matter. The old parish-priests can be turned out of their churches and parsonages by tendering them an "Iron-clad" oath, which they cannot in con-science take; and by the same process all priests in good and regular standing with the Roman hierarchy can be made ineligible to the position. But the law requires that no election of cure shall be valid unless "at least a quarter of the registered Catholic vote of affairs of the cauton for another year, give notice that they do not mean that the "application of the laws" shall stop there. By hook or by crook - most likely by the latter-not only are the Ultramoutane clergy t be dispossessed, but the churches, parsonages, and salaries are to be transferred to a new clergy, detested by their parishes, disowned by bishop and cope, but in full fellowship with M. Carteret and the rest of

the Protestant council of state. Meanwhile, the religious Protestants, a large proportion of whom considered the democratizing of the Catholic Church a clever stroke of politics, have been disgusted by an application of almost the same law, word for word, to the National Protestant Church. According to the new statute, the sole condition of becoming a pastor of the old caurch founded by John Calvin is to pass examination at the university, or give some equivalent proof of scholastic training, and then get a majority of the universal suffage of the Protestant community.— No ordination is required, there is no test of orthodoxy, there is no enforced liturgy nor catechism, and there is no limitation whatever on the subjects of which the preacher shall speak, nor on his manner of treating them. There is nothing to hender a Jewish Rabbi from becoming a minister of the State church it he can get votes enough. In fact, I regard it as highly probable that the learned and eloquent Grand Rabbi Wertheimer may some time be invited to be one of the preachers from the old enair of John Calvin. Of course, all the old Protestants, of any earnestness of religious conviction, are getting ready to quit the church of their fathers, declaring that it has ceased to be a Christian church; and all persons of the slightest political forecast are looking for the speedy and complete dissolution of all connection between Church and State.

On the whole, I am slowly and reductantly making up my mind that this Old-Catholic movement is not going to have much of a future. Here, in this canton, it has had a noble, sincere, though not very sagncious lendership in its clergy, but a most scurvy though numerous following of small politicians, unscrupulous and irreligious. In the Bernese Jura there has been a sort of drumhead Reformation, under the main direction of M. Bodenheimer, Protestant Minister of Public Instruction. I will not deny that Bodenheimer is a pretty fair makeshift Catholic Bishop, and has done the best in his power for his flock. But his best effortato recruit a new clergy for his diocese of sixty-nine parishes, even with the most moderate regard for validity of ordination, have resulted in bringing together from the contiguous countries a scanty supply of men of doubful quality. But these have practically, no parishes. For it is a pretty well established fact that the Liberal Catholic, although he will turn out with alacrity on election day to vote against the clergy, will not go to church except under the stress of some unusual combination of motives; and, further, that the Liberal Catholic's wile and children will, generally go to the Ultramontane worship unless he does something to stop them.

Further north, in Gorman Switzerland, there does seem to be a somewhat greater depth and reality to the Old Catholic movement; and if the scholar-like and pious Professor Herzog, of Olten, should really become the Swiss bishop, as is proposed, he will do much for the character and success of the movement. But the difficulty with it, both there and in Germany, is that it is a movement that does not move. It begins in the universities, and never travels far beyond them. Instead of pushing and propagating their principles, the Old Catholics are content with making their protest, demanding their rights, and waiting on Providence.

CIVIL MARRIAGE -Some interesting details regarding the practical working of civil marriage laws in Catholic continental countries came out during the discussion on the subject in the Swiss National Council, the result of which was telegraphed on Friday. The chief speaker against the proposal for making the civil contract a necessary preliminary was M. Weck-Reynold, a Catholic member from E1iburg; and he showed that the similar law of Italy was very largely evaded on purpose by those who desire to be wedded without incurring certain legal obligations. Thus officers and non-commissioned officers of the Italian army, being forbidden marriage except with certain guaranteed means, avail themselves of the priest's services to contract a union which is valid in their own eyes, though it does not bring them under any penalty. Similarly, widows of public officials drawing their pensions from the State notoriously frequently remarry in the church, and are treated in all respects as married by society, while the State which refuses to recognise merely ecclesiastical wedlock, has to continue to pay them their annuities. In Italy, therefore, the State seems to suffer; but in France, where the civil rite is not merely indispensable but most precede the other, conscientious Catholies, women especially, are often cheated out of what they consider an essential part of the ceremony by the spouse suddenly refusing to go through the second form when the civil official has once made them legally man and wife. The statements do not seem to have been in any way contradicted, but the majority of the Assembly held that the objections named will not hold in Switzerland, and adopted the French system by a vote of very nearly two to one,-Pall Mall Gazette.

GERMANY.

The Protestant pastors of Germany are almost as active in denouncing the civil marriage laws as the Catholic priests, and, we are sorry to have to add; are suffering in consequence as cruel a persecution. Pastor Meinhold, for instance, has been summoned to appear before the tribunal because he participated in the Conference of Gnadan. Doctor Wackernagel, the celebrated musical historian, has had his pension stopped for the same reason, and other ministers of the Lutheran and Evangelican Churches are also ill-treated.

The German papers announce that Von Bismarck recently caused a sewing-machine girl to be arrested and taken to prison for "speaking ill of him." The unfortunate young woman was so terribly frightened that she wrote a letter apologizing for what she had said. Bismarck sent her back another to the effect that she must appear before the tribunals and that no mercy should be shown her. This girl is eighteen years of age and very poor and there is considerable sympathly expressed for her. The next step for this irritable persecutor should be that of arresting all the children who speak ill of him. As he is not very popular in at present he might with great case fill the prise us with urchins of all agos.

TURKEY.

A Letter from Constantinople, pulling had in the Paris Temps, informs us "that the local" a uthorises of Angora, Armenia, have decided not to a ive the famished Catholics of that city, the succor a ranted to the other victims of the famine, because they refuse to acknowledge the Old Catholic or schice natic priests who have been sent out by the Turkis, Government. This horrible outrage has provoked the indignation of everyone here, and a protest has been drawn up, which has already received hundreds of signatures.

DR. RICE'S INFALLIELE REMEDY FOR SMALL POX, SOARLET AND TYPHOID FEVERS. — If used upon the first symptoms of Small Pox will cure the disease in from twelve to twenty-four hours. Directions—In Small-Pox immediately uses the contract of Minnesota. from twelve to twenty-four hours. DIRECTIONS—In Small-Pox immediately upon the first symptoms: cure was held at the rural parish of Grand Saconnex, with soreness of the muscles, take internally three the villagers were able to defeat the choice of a liberal cure by simply staying at home. The number of persons who could be persuaded to yote at all fell hours. In other fevers a dose ence in three to four

far short of the requisite one-fourth. But the roots bours, For children one half the above dose.—
and branch men, who have complete control of the Bar In connection with this remedy it is executed to use the Preventive. Price \$2.00 per bottle. None genuine without our signature over the top of the Bottle .-DEVINE & BOLTON, Chemists, Wholesale Agents, next the Court House, Montreal.

> BREAKFAST-EPPS'S COUDA-GRATEFUL AND COKFORT ma.-" By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine proper-ties of well-selected cocos, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." -Civil Service Gazette: Marle simply with Boiling Water or Milk, Sold by Grocers in Packets only, labelled-"James Epps & Co, Homœopathic Chemists, 48, Thr. adneedle Street, and 170, Piccadilly; Works, Euston Read and Camden Town, London." MANUFACTURE OF COCOA .- "We will now give an account of the process adopted by Messrs. James Epps & Co, manufacturers of dietic articles, at their works in the Euston Road, London."-See article in Cassel's Household Guide.

> All that Art can accomplish in beautifying, strengthening and preserving the human hair is effected by Burnat's Cocoaine. This incomparable Hair Dressing imparts a glossiness that is healthy and natural. It is a cooling vegetable oil, agreeable and clean and dresses the hair perfectly.

> Davis' Pain-Killer.- The best and most popular Family Medicine in the world. A blessing to the rich; a friend to the poor; within the reach of all, it has saved more lives and relieved more suffering incidental to traveling than any other medicine. See advertisement.

> To preserve your health, cleanse your blood when it becomes vitiated and foul. Many are the symptoms which sound the note of alarm. Fail not to beed them. Indigestion, Nausea, Lassitude, Headache, Wandering Pains, Bilious and Eruptive Affections, are so many signals to tell you of a disease in the blood. Remove it, and they disappear. How ?-Take AYER'S COMPOUND EXTRACT OF SARSAPARILLA .-It is effectual for its purpose: purifies the blood, expels disease and restores the deranged functions of the body to their healthy action .- Corydon (Ind.) Argus.

> To ONE AND ALL. - Are you suffering from a cough, cold, asthma, brouchitis or any of the various pulmonary troubles, that so often terminate in consumption? If so, use " Wilbor's Pure Cod Liver Oil and Lime,' a safe and efficacious remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all Druggists.

EAST INDIA HEMP

And What We Know About It.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote word for word from letters recently received, simply adding our testimony to the rest, in saying that when this plant is properly prepared, we know that it POS-ITIVELY CURES CONSUMPTION, and will break up a fresh cold in twenty-four hours.

ST. MARY'S CHURCH, Allegheny City, Pa., ? Nov. 10, 1874.

The East India Hemp has been taken by Rev. Matthias Binder, O. S. B, and Rev. Sebastian Arnold, O. S. B., both assistant pastors of this church, and so far has given relief to both. They suffered from affections of the lungs and bronchial organs. We have recommended, through charity to sufferers, the Cannabis Indica to different persons, and continue the same in good conscience, knowing the effects by experience. Please find inclosed check for twelve bottles of syrup, pills and ointment. We shall inform you in due time what further success the medicine shall meet with.

Yours truly. REV. FERDINAND WOLFE, O.S.B., 87 Washington Street.

> CHINA GROVE, Rowan Co., N. C., Oct. 21, 1874.

-: Send one dozen Cintment and one of PERRY DAVIS & SON, Sole Proprietors .- [Feb 5 Cannabis Indica. When Mr. J. W. Fisher brough his wife to me for examination, I found her in the incipient stage of tuberculous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excells everything and anything of its kind I ever saw or tried; in many cases it acts like a charm.

Fraternally yours,
P. A. Siffond, M.D.

RIDGEVILLE, Caswell, N. C., } Sept. 12, 1874.

Inclosed is \$10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my chills and night sweats are gone. You may look for several orders soon, as many have seen the effect of this medicine on me.

W. A. FULLER,

COLUMBUS, O., Oct. 30, 1874.

Your treatment for consumption has so improved my condition, that the inquiry comes every day from my friends, What are you taking? Several are talking of sending for some of your medicine, and James Huff desires me to order for him \$9 worth of the Hemp.

WM. HUNT, North High Street. P.S.—It is my opinion that an agent at this place would sell considerable for you.

DECREED, Franklin, Tenn.,)

Sept. 12, 1874.

-: Send three more bottles of your con sumption and bronchitis cure. My son began taking the Hemp last night three weeks ago, and he is improving rapidly. The last ten days have made him look and act like another person. I have great hopes.

J. M. BRATTON.

DEEP RIVER, POWESHICK, IOWA, Jan. 3, 1874.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.—FEB. 5, 1875.

SIGISMUND .-- (CONTINUED FROM FIRST PAGE) of telling it. The fact is, Clotaldus is your but what noise is this?"

Great shouts were new heard on the adjacent plain, of "long live our king," "liberty for ever "
"King and liberty for ever, as long as you like," said Clarin, "for I do not care two straws for either. Provided the one gives me enough to cat, that's all I am anxious about. I never heard so much trumpeting, or saw so many benes flying in every direcsion since I was bern. Ha! here is a fine large rock, from behind which I can safely see the whole affair. It is strong and well concealed; this little parapet is the best amulat in the world against a wandering arrow." Saying which he ensconced himself behind it.

The battle, which had been raging with great fury, now turned against the king.
"The traitors," exclaimed Astolpho to the latter,

" are victorious." "You are mistaken," replied Basilius, "the

epithet of a traitor in occasions like these, always applies to the vanquished; but let us fly." As they passed the rock behind which Clarin lay

concealed, a flight-arrow drop'd on the spot and pierced the latter. He uttered an exclamation of pain and entreaty.
"Who is there?" demanded the king.

"An unfortunate man," replied Clarin, " seeking to avoid death among these rocks, where as it happens I am only come to meet it. Whoever thou art, I advise thee to return to the field of battle, where you will be just as secure as in the most se cret recess; for if heaven has decreed thy death, rely on it that your flight is vain." Saying these words the merry Castillian expired.

"How well, alas!" said Basilius, "does heaven

point out to us our error, and our ignorance, by the words of this unhappy jester. I will fly no further if it is decreed by Providence that I shall die, I should seek in vain to avoid my destiny."

At this moment Sigismund appeared, followed by his troops, from whom he dispatched scouts into all the intricacies of the mountain, to search for the fugitive king, commanding them not to suffer a tree or even a bush to pass without examination.

Clotaldus and Astolpho could not prevail on Basilius to take horse. On the contrary, so deeply was he impressed with the certainty of his doom that he advanced to meet Sigismund.

"Prince," said he, "thou art in search of me, and here I am prostrate at thy feet. Set thy heel upon my heary head—upon my feeble neck—and on my glittering crown. Regard not the reverence which is due to my years—the respect which my rank should inspire. Accomplish thy revenge and make thy father thy slave."

Sigismund paused for a few moments while he gazed on the prostrate monarch. At length addressing the nobles who had crowded round, he

said:

"Illustrious court of Poland give me your attention, and judge between my father and me. In capabilities as composers, upon the public mind."

"Your remark is just," said one of his brethren,
"Your remark is just," said one of his brethren, my father had me reared as men rear their captive lions and tigers, and this before he had ascertained ether than by his own calculations, what danger might have been expected had he left me at freedom. In fact he increased, if he did not create the danger, by his own conduct; or had I been born of an humble or docile mind, the life and education to which he doomed me would have made me such a monster as he believed me to be. Strange way to preserve himself from the consequences of my infirmity! If any man had an enemy who sought his life, would be seek to preserve it by waking that enemy up from sleep-If he was told that the sword which he carried at his side should be the occasion of his death, would he seek to save himself by unsheathing it, and poluting it to his breast?
If he was told that the water should be his tomb. would he put to sea in storm? But so it was that Basilius acted, when he sought to tame the fierceness of my temper, by giving me for tutors the beasts of the desert. Let this example then of disappointed prudence, shew to the world the folly of that wisdom in which Basilius reposed confidence. The will of heaven has humbled him even to the feet of his own child. But let the lesson terminate here. Arise my father and give me thy hand; and if thou art unsatisfied with what thy son has done, behold me at thy feet again, powerless and humble, and ready to obey thee!" Basilius made him rise. "My son," said he, "you

father. You have conquered, and you are again our prince"

"Still," said Sigismund, "I have a more difficult conquest to achieve over myself. Let Astolpho fulfil his promise to Rosaura."

The Muscovite started. "It is true," said he, "that I was once bound to her, but you should con-

sider the inequality of our conditions." "Hold," exclaimed Clotaldus, "let that no longer

be a bar, for Rosaura is noble as well as Astolpho she is my daughter!" After the astonishment which Rosaura, as well as

all the rest of the hearers evinced at this intelli-gence had subsided, Clotaldus continued. "Yes, she is my daughter, although this is not the time to explain why I so long kept this a secret." While Astolpho endeavored to make peace with

Rosaura, Sigismund turned to Clotaldus and said, "You who were loyal to my father, though at the hazard of your life, ask now any favor that Sigismund can grant."

A man who appeared to exercise considerable authority amongst the populace, here stepped forward and said, "since you are so liberal to your enemies, what do you intend for me who was the cause of the tumult by which you recovered your liberty?"

"The same tower," replied Sigismund "in which I was myself confined." The king and those who were around him could not help admiring the extraordinary change which

had been wrought in the character of the prince. "What is it that surprises you?" exclaimed the latter. "I have been taught by a dream, to restrain selfish wishes. I know not but I may yet awake and find myself once more chained within my dungeon. My anxiety now, therefore, is to profit wisely by the illusion while it lasts."

At the conclusion of the Foreman's tale, a long continued round of applause gave gratifying evidence of the interest it had excited. As soon as silence was restored, however, he was reminded of the song, which according to his own proposal

should follow the story.
"I had almost forgotten," said the Foreman, "and thank you for reminding me of it. As the fickleness of a lover formed the chief subject of my story, it would not be inappropriate to make constancy the theme of my song. I cannot pretend to do justice to one of the most beautiful of our ancient Irish melodies, but venture with it as the best I can offer :-

AILEEN AROON.

When like the early rose Aileen aroon! Beauty in childhood blows, Ailcen arcon! When like a diadem. Buds blush around the stem Which is the fairest gem, Aileen areon!

Is it the laughing eye, Aileen aroen l Is it the timid sigh, Aileen aroon i Is it the tender tone; .. Soft as the stringed harp's moan,

Sala Perla .

Oh, it is truth alone, Aileen aroon!

When like the rising day, Alleen aroon! Love sends his early ray, Aileen aroon

What makes his dawning glow, Changeless through joy or woe, Only the constant know, Aileen aroon!

, IV. I know a valley fair, Aileen aroon! I knew a cottage there, Aileen aroon! Far in that valley's shade, I knew a gentle maid, Flower of the hazel glade, Aileen sroon!

٧. Who in the song so sweet, Aileen aroon! Who in the dance so fleet, Ailren aroon i Dear were her charms to me, Dearer her laughter free, Dearest her constancy, Aileen aroon!

VI. Were she no longer true, Aileen aroon l What should her lover do, Aileen aroon! Fly with his broken chain Far o'er the sounding main, Never to love again, Aileen aroon !

Youth must with time decay, Aileen aroon! Beauty must fade away, Aileen aroon! Oastles are sacked in war, Chieftains are scattered far,

Aileen aroon! " This, gentlemen," said the Foreman, after slightly acknowledging the renewed plaudits of his brother jurors, "you are aware, is the celebrated composition which was imposed upon the English public some years since as a Scotch melody, under

Truth is a fixed star.

the name of Robert Adair." " It is amusing to witness how coolly our modern composers avail themselves of our ancient stores of melody, without the slightest acknowledgment. It is far easier with them to adapt an old and far too often almost forgotten melody, than to trust their

but as respects Robin Adair, the plagiarism might have been unintentional. I mean that the adaptor might have had no intention of imposing the music upon the world as his own. Aileen Aroon was at that period, too well known for any person thus to risk his reputation. An Italian lady was in the habit of singing it with the original Irish words, at Covent Garden Theatre, and although the adaptor took only two parts of the original air, and adorned the simple nelody with some grace notes, it is still probable that he only looked to the words, silly as they are, for the success of the publication. You are of course aware that they are supposed to refer to the attachment of the then Prince of Wales to Mrs. Fitzherbert. That gave them an interest which the melody. was certainly not calculated to lessen."

"If it were a solitary instance," said the Foreman,
"I might perhaps think with you; but the thing is common. Indeed it has been practised with such impunity by some modern composers, that they do not confine themselves to ancient airs. They do not 25-5 hesitate to extend their depredations to the more modern. One instance I call to mind at this moment. A song which was noised through London recently, assung by Madam Vestris at the Olympic Theatre, called "They matched through the town," is neither more nor less than the old rebel air of 1798, which you all doubtless are familiar with. I mean, "Green to my Cape." The worst of it is, however, that, in order to conceal the have again enkindled within me the affections of a they spoil the melody, as in this case the composer has destroyed the fine freedom of the second line of

the original," "I do not mean to dispute what you have stated." said the former juryman, "but still plagiarism in music as in poetry, will sometimes unintentianally occur. A long forgetten strain perhaps recurs to the mind of the composer—he cannot remember that he has heard it before—it haunts him until he begins to persuade himself it is original, and forthwith embodies it in leaden plates, from whence it issues to delight the drawing-rooms of the fashionable world. This, I think, was the case with a gentleman whom Ireland has reason to be proud of; and who, perhaps to this hou:, is not aware that one of his most beautiful compositions, "The Angel's Whisper," is taken from the old air of the "Fox's Sleep," to which Moore has written the beautiful words, "When he who adores thee, has left but the name." the undersigned will apply to the said Court for Indeed the first line of the music of each are identical, and if the plagiarism be caused in the way I have suggested, we have double cause to be thankful to the old air, in as much as it has inspired a new

one, nearly equal in beauty." "I could say more on the subject," said the Foreman, "but I am detaining you from the amusement which I perceive by his abstracted expression of countenance, our friend next me is preparing for us." "I am sorry to say, gentlemen," said the Juryman

alluded to, "I have been engaged rather in hunting for a story than in preparing one. My perplexity nevertheless, has this moment reminded me of s tale, which, if it possesses no other merit, has at least that of heing approprite to the occusion; so I shall relate it without further preamble."

(TO BE CONTINUED IN OUR NEXT.)

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GARAGE POR

INSOLVENT ACT OF 1969. CANADA, SUPERIOR COURT. PROVINCE OF QUEBEC District of Moutreal. In the matter of DAME ADILE ROLLIN, Mar-

chande Publique, an Insolvent. On Wednesday, the Seventeenth day of March next, the undersigned will apply to the said Court for her discharge under the said Act.

ADILE BOLLIN. By DOUTRE, BOUTRE, & HUTCHINSON, Her Attorneys ad litem. Montreal, 29th January, 1875.

INSOLVEN'T ACT OF 1869, AND TE AMENDMENTS. In the matter of JOHN McD. CAMPBELL, of the Parish of Lachine, in the District of Montreal Contractor, as well individually as a member of the firm J. McD. CAMPBELL & CO., which was carrying on business in the City of Mont-

An Insolvent. The Insolvent has made an assignment of his estate to me. His Creditors are notified to meet at his residence, at the Parish of Lachine afgresaid, Saturday, the thirteenth day of February next, at 3 o'clock P.M., to appoint an Assignee, and to receive a statement of his affairs.

CHS. ALB. VILBON, Interim Assignee. Montreal, 23rd January, 1875.

PROVINCE OF QUEREC,) SUPERIOR COURT. District of Montreal. No. 2024.

DAME ELLEN A. MAHAN, of the City and District of Montreal, wife, common as to property, of EDMOND L. ETHIER, duly authorized a ester en justice,

· Plaintiff;

YS. EDMOND L. ETHIER, Eating-house Keeper, of the City and District of Montreal,

An action for Separation as to property, has been instituted by plaintiff in this cause on the ninetcenth of November last.

ARCHAMBAULT & DE SALABERRY. Attorneys for Plaintiff. Montreal, 23rd December, 1874.

PROVINCE OF QUEBEC, SUPERIOR COURT. District of Montreal. DAME ELIZE LAMBERT, of the City and District of Montreal, wife, common as to property, of CAMILLE GREGOIRE, Gentleman, of the

same place, and duly authorized to ester en justice, Plaintiff; CAMILLE GREGOIRE, of the City and District of Montreal, Gentleman,

Defendant. An action for separation as to property has been instituted by Plaintiff in this cause on the sixteenth of January, instant.

Montreal, 27th January, 1875. ARCHAMBAULT & DE SALABERRY, Attorneys for Plaintiff.

INSOLVENT ACT OF 1869. CANADA,

PROVINCE OF QUEBEC, In the SUPERIOR COURT. District of Montreal. In the matter of WILLIAM FLETCHER,

An Insolvent. The undersigned has filed in the Office of this Court a consent by his Creditors to his discharge, and on the seventeenth day of March next he will apply to the said Court for a confirmation of the discharge thereby effected.

Montreal, January, 28th, 1875. WILLIAM FLETCHER, By ABBOTT, TAIT, WOTHERSPOON & ABFOTT, His Attorneys ad litem.

INSOLVENT ACT OF 1869. PROVINCE OF QUEREC, District of Montreal, In the SUPERIOR COURT. In the matter of USSICUS B. LABERGE, of the City of Montreal, Trader, as well in his own name as having carried on trade and business in partnership with Maxime Prevost, at Montreal aforesaid, as Grocers, under the name an

Insolvent. On Monday the twenty-second day of February next, the undersigned will apply to the said Court for his discharge under the said Act.

firm of U. B. LABERGE & CIE.

Montreal, 8th January, 1875. USSICUS B. LABERGE, By OUIMET, ST. PIERRE & ANGE, His Attorneys ad litem.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEERC, District of Montreal, In the SUPERIOR COURT.

In the matter of ISIDORE CLEMENT, of Montreal, Trader, heretofore doing business under the name, style and firm of CLEMENT & On Monday the twenty-second day of February next

a discharge under the said Act. Montreal, 8th January, 1875.
ISIDORE CLEMENT,

By OUIMET, ST. PIERRE & ANGE, His Attorneys ad litem.

INSOLVENT ACT OF 1869. PROVINCE OF QUEIEC, District of Montreul. SUPERIOR COURT. In the matter of JOSEPH THIVIERGE and JEAN

BTE. N. CHABOT, as well personally as having carried on business in partnership,
Insolvents. The undersigned have fyled in the Office of this Court a consent by their creditors, in number re-

quired by law, to their discharge, and on Thursday, the eightcenth day of February next, they will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 12th January, 1875. JOSEPH THIVIERGE & JEAN BTE. N. CHABOT

By FORGET & ROY, 23 5 their Attorneys ad litem

INSOLVENT ACT OF 1869. CANADA, In the SUPERIOR COURT PROVINGE OF QUEEEC. District of Montreal.

In the matter of ROBERT FOSTER, An Insolvent. On the twenty-sixth day of February next, the undersigned will apply to the said Court for a

discharge under the said Act. Montreal, 18th January, 1875. ROBERT FOSTER, By J. S. ARCHIBALD,

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEEC, In the SUPERIOR COURT District of Montreal.

In the matter of ALPHONSE DOUTRE, An Insolvent. On Thursday, the twenty-fifth day of February next, the undersigned will apply to the said Court for his discharge under the said Act.

His Attorney ad litem.

ALPHONSE DOUTRE, By M. HUTCHINSON, His Attorney ad Hism Montreal, 18th January, 1875. 23-5 | 16-2m

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Montreal, 1st December, 1874.

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NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an Act to Incorporate the "ME-TROPOLITAN INSURANCE COMPANY OF CANADA."

Montreal, 30th November, 1874. J. C. HATTON, Solicitor for Applicants. D. BARRY, B. C. L.,

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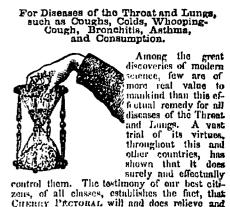


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W. H. HINGSTON, M.D., LRCS.Ed., Medical [Montreal, January, 23, Referee.

ALLAN LINE.



under Contract with the Government of Canada for the Conveyance of the CAN-A 10 I A V and U N I T E D STATES MAILS.

1874-5-WINTER ARRANGEMENTS-1874-5.

This Company's Lines are composed of the undernoted First class, Full-powered, Clyde-built, Double-

Engine Iron Steamships:-Vessels Tons. Commanders. POLYNESIAN 4100 Captain Brown. SARMATIAN 3600 Captain A. D. Aird. HIBERNIAN 3434 Lt. F. Archer, R. N. R. Caspian 3200 Capt. Trocks. SCANDINAVIAN 3000 Lt. W. H. Smith, R. N. R. PRUSSIAN 3000 Lt Dutton, R. N. R. AUSTRIAN...... 2700 Capt. J Ritchie. NENTORIAN. 2700 Capt. -MORAVIAN 2650 Capt. Graham. PERGVIAN 2600 Capt R. S. Watts. MANITOBAN 3150 Capt. H. Wylie. NOVA-SCOTIAN 3300 Capt. Richardson. CANADIAN 2600 Capt Millar CORINTHIAN 2400 Capt. Jas. Scott. Acadian 1350 Capt. Cabel. WALDENSIAN 2800 Capt. J. G. Stephen. PHŒNICIAN..... 2600 Capt. Menzies. ST PATRICK 1207 -

Newfoundland ... 1500 Capt. Myllns. The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Look Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intend-

ed to be despatched from Portland :--POLYNESIAN SCANDINAVIAN HIBERNIAN.... MORAVIAN Jan. PERUVIAN Jan. 30 SARMATIAN Feb. POLYNESIAN.....

Rates of Passage:--Cabin \$70 to \$80 Steerage 25

The Steamers of the Glasgow Line are intended to sail between the Clyde and Portland at intervals during Season of Winter Navigation.

Rates of Passage :-Cabin \$60 Intermediate..... 40

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.

An experienced Surgeon carried on each vessel.

For Freight or other particulars apply to:-In Portland to H & A ALLAN OF J. L. FARMER; in Bordenux to LAFITTE & VANDERCRUYCE OF E. DEPAR & Co.; in Quebec to ALLAN, RAE & Co.: in Havre, to John M. Curre, 21 Quai D'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre ; in Antwerp to Aug. Schmiz & Co., or Richard Brans; in Rotterdam to G. P. Ittmann & Roon; in Hamburg, W. Gibson & Hugo; in Belfast to CHARLEY & MALCOLM; in London to Montgomerie & Greenhorne, 17 Gracechurch street; in Glasgow to James & Alex. Allan. 70 Great Clyde Street; in Liverpool to ALLAN BRO-THERS, James Street; or to

H. & A. ALLAN. Corner of Youville and Common Streets, Montreal. Jan. 15, 1875.

SOUTH-EASTERN RAILWAY,

On and after MONDAY, Dec 7th, trains will run as TRAINS GOING SOUTH. DAY EXPRESS will leave Montreal, 8.10 a.m.;

MONTREAL AND BOSTON AIR LINE.

arrive at St. Johns 9.20 a.m ; West Farnham, 9.55 am ; Newport, 104 p.m.; Boston 10 pm. NIGHT EXPRESS AND MAIL will leave Montreal 3.30 p.m.; arrive at St. Johns 4 42 p.m.; West Farnham 5.17 p.m.; Newport 9 32 p.m.; Boston, 8.40 a.m.

TRAINS GOING NORTH. DAY EXPRESS leave Boston, Lowell Depot, 8 a.m., Newport 5.27 p.m., St. Johns 9.20 p.m., arrive in Montreal at 10. p.m.

NIGHT EXPRESS leave Boston at 6 p.m.

arrive Newport 4 a.m., St. Johns 8.33 a.m., Montreal 10. a.m. Entire trains run between Montreal and Boston,

without charge Pullman Sleeping Cars are attached to the Night Express Train, and run through between Montreal

This is the most direct and best Route to Boston and other New England Cities. Through Tickets for Boston, New York, St. John, N.B., Halifax, N.S., and all points in the Eastern and Southern States, including Jackson-ville, Florida, Mobile and New Orleans.

For Tickets and all information call at the general 202 ST. JAMES STREET. A. B. FOSTER.

MIDLAND RAILWAY OF CANADA TRAINS Leave Port Hope for Peterboro, Lindsay

"..... B:45 P.M. Arrive " 2:80 P.M.

Lace picture at 15, 20, 25, 30, 40, 60, 75cts., \$1.00.

127 Sumach Street.

To Nervous Sufferers.



CONFOUNDED. QUACKS