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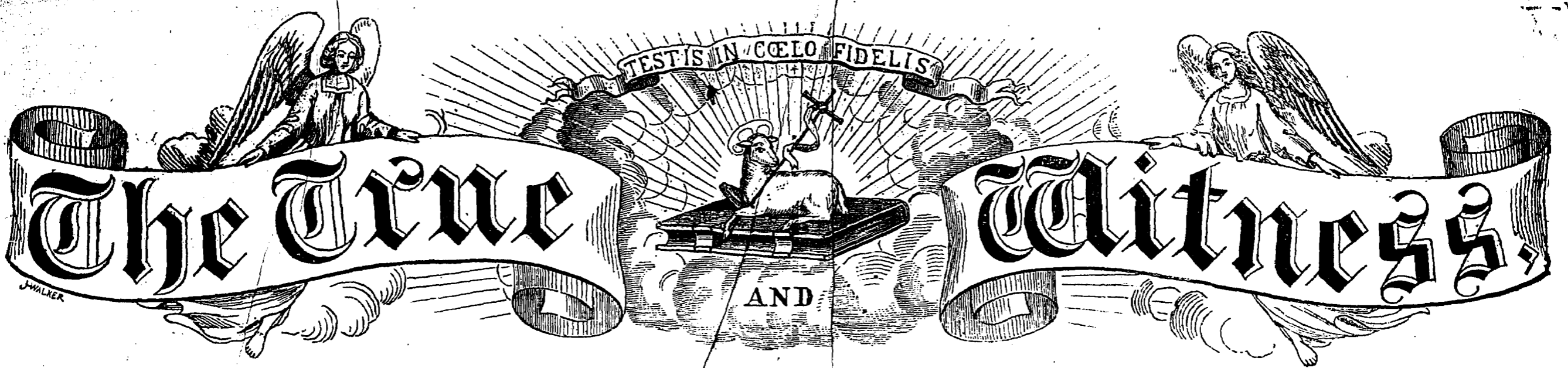
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY AUG. 22, 1873.

NO. 1

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THE LIMERICK VETERAN; OR, THE FOSTER SISTERS. BY THE AUTHOR OF "FLORENCE O'NEILL." (From the Baltimore Catholic Mirror.) PART SECOND. CHAPTER IV.—(Continued.)

After a moment passed in the open air, Maurice re-entered the hut. "Beyond the terrible doubt which, I am quite aware, must have existed on the minds of all," resumed the stranger, "as to the purity of Isabel Fitzgerald, she must also, to a certain extent, have appeared to be mixed up with a matter which involved a very heavy loss to Lady Florence St. John, a rather extensive robbery having been perpetrated about the same time, whilst your family were absent from the chateau."
At this point of the stranger's recital, Maurice could restrain himself no longer. "Who are you, sir?" he exclaimed; "disclose to me your name. Good Heavens! my poor love, my Isabel, how bitterly have you been made to suffer."
A deep groan burst from the lips of the dying man.
"Listen; I am making the only reparation in my power," said he, "God is merciful to forgive, Colonel St. John; I am the wretched, unworthy brother of this unfortunate Isabel."
"Can it be possible?"
"The words I utter are as true, as that before yonder sun shall set, I shall stand in the presence of my Maker; attend to what I say. The father of Isabel was twice married. He had a child, a boy of some seven years of age, living under the care of a maiden aunt at the time of the Rebellion of 1715, a short time before which he had married again. His son now lies before you, Colonel St. John, mortally wounded by one of your wild mountaineers.
"As I advanced to manhood, I became extravagant and dissolute. My aunt's death placed me in possession of a handsome fortune, the greater portion of which was lost at the gaming table, and the remainder squandered in Paris amongst the gay and profligate nobility who flocked about the French court.
"A bitter feud existed between myself and de Foix, arising out of what may be termed an affaire de coeur. It was in no fairly fought duel, alas! that my rival fell; one word begot another, mutual recrimination followed, and in a fit of jealous rage I stabbed him to the heart.
"I dreaded the anger of the King, de Foix being one of his most favored friends. I knew my life would pay the forfeit of my crime were I discovered, and my aunt having told me of the relationship that existed between myself and the young lady whom the Marshal and his Lady had adopted in her infancy, I resolved, under the cover of night, to escape to St. Germain's and introduce myself to her, with the hope that she might be able to supply me with funds wherewith to make my way to England, intending to enter the service of the King."
"Of the Elector, you mean, George of Hanover?"
"Exactly so; it mattered not to me whether Guelph or Stuart sat on the throne; all I

wanted was to get out of that infernal France; that was all I cared about."
" And to compass your ends, was it you, then, who induced that unfortunate, timid girl to seal her lips with a vow of secrecy? Oh, my God! Thy ways are indeed inscrutable; how has every hope of her life been blasted."
" I beseech you, sir, spare me these comments on the shortcomings of my past life. I am quite aware it was all very wrong," said the dying wretch, in a tone rather leaning to the ludicrous than otherwise; "wait a while, at least, and say out your say when my tale is ended."
" I did induce her to take an oath of secrecy. I told her that yourself and de Foix were bosom friends. Through the medium of my man Jacques, I once laid perdu in the old palace of St. Germain's for some weeks; whilst there she brought me articles of value belonging to herself in the way of jewelry; these I promised not to sell, but was to raise money on for my use and return them later. She also conveyed to me her little stock of money."
" Time passed on. I was taken alarmingly ill, the blood-hounds of the law were on my track, and I endeavored to convince her that such help as she could afford was useless, that painful as it might be to her feelings to adopt means such as she might perhaps deem dishonorable, she should not hesitate when the safety of her own brother was at stake (I had concealed from her that our relationship was only half blood). I urged her to resort to any expedient rather than place me in peril, and trust to me to set things right later."
At this point, the words, "My poor, unhappy Isabel," burst from the Colonel's lips.
" Oh, she took every care of herself, I assure you. She would not yield an inch where honor and virtue and all those fine sentiments were concerned, and the myriads of the law would have had me in their toils, no doubt, had I been half so scrupulous; but, recognizing the principle that self-preservation is the first law of nature, I adopted a plan, sufficient repugnant to the feelings of a gentleman, but, at the same time, my only resource."
There was a moment's pause, and the Colonel exclaimed:
" Gracious Heavens! sir, was it you who committed the burglary at the chateau?"
" Pray, Colonel St. John, do not shock me by using such a word in connection with any act of mine," said the miserable wretch; "at the same time, I thank you very much for having spared me from entering into details which, really, to a gentleman like myself, of refined and cultivated mind, are particularly painful. It was even so; I did, uninvited, visit your paternal home, under the cover of night, and appropriate to my own use, as a loan, certain sums of money and articles of jewelry, which I have never become rich enough to return, fortune being against me, by the way, all my life. I have now to pay the debt of nature to that inexorable tyrant, death, who you well know will take no denial from any of us; but take my word, sir, that thief of a Jew money-lender, Isaac Levy, of Algate, is quite as hard a creditor. Year after year I have considered it a point of honor to pay his exorbitant rate of interest for money advanced on those jewels I borrowed of Lady Florence and my sister, and not one farthing of the original loan, wherewith to redeem them, have I been able to scratch together; however, I will give you the documents."
It was not without many pauses that the dying spendthrift had delivered himself of this long narration; and now he signed to the old man to extricate, from around his waist, a belt which he wore over his shirt, within which a small packet had been carefully stitched.
" With these documents, Colonel, the jewels may be redeemed," he continued, "and I hope my escapade at St. Germain's will not in the end injure the lady with whom I can claim kindred. She loved me, I really believe; also, I think she did all in her power to help me, consistently, with her very exalted ideas of right and wrong."
" She did more, far more, than she ought to have done, sir," said the Colonel, in tones of deep disgust, "in allowing her lips to be bound by a solemn oath, and in meeting you at the risk of incurring a slur on her own spotless fame, but, God help me, I forget I am speaking to a man wrestling in the arms of death," he added, observing a dark shadow pass over the unhappy man's features.
" I have been a sad scamp, Colonel, reckless and heartless; repentance has come too late."
" Repentance is never too late, Fitzgerald," said the subdued and softened Colonel. "We are in the midst of blood and desolation; would that I had it in my power to bring you some worthy priest, but, alas! I cannot. I, too, am but a rough soldier; but I beg you to turn your heart to God."
" And Isabel, poor Isabel. I did not care for the sister whom I had never known; I used her for my own selfish purposes. How

stared it with her? I never thought she would consider herself bound to keep that vow after I had gone."
" Stung at the undeserved coldness of persons not of my own immediate family, she, of herself, broke the engagement that subsisted between us, and when, after the lapse of two years, she never heard from you, she left her home clandestinely and sought refuge in a convent. As soon as I can leave this place for France I shall hasten to her with what purpose you may well conceive."
" God be praised! allow me to clasp your hand within my own. Say that you forgive me."
" Ten years of our lives we have known happiness but by name," was the reply. "I have felt myself a moody, disappointed man; she has never ceased to pray that the cloud might be removed that had fallen upon her spotless innocence. Gladly would I have wedded her, firm in my belief in her virtue, but she ever persistently refused. But brighter days may be yet in store for my poor, heart-broken love, and I forgive you, Fitzgerald, as I hope to be forgiven."
And then he who had scarce ever prayed since his happy boyhood strove to pray now. A dissolute spendthrift, a vain, conceited, heartless, selfish, unprincipled, all this indeed he was, but still there were holy recollections garnered up in his memory. Again he was a little child, lisping out his prayers at the knee of the faithful woman who had supplied a mother's place, prayers which for more than twenty years his lips had never uttered, but the remembrance of which came back to his mind in disjointed phrases, like a broken strain of music heard in far off years, the melody of which he still remember. This he rambled on of old times, still recurring to the subject matter of his late confession. Now he was on the hillside at St. Germain's, then holding a violent discussion with the Jew of Algate, then fighting valorously on the field of Preston Pans, and urging Sir John to wear the white cockade, and thus escape unharmed, as the odds of the day were against them.
Then there came a dead pause, the pale face assumed a grayish tinge, and a faintful convulsion shook the whole frame. At that moment Dugald entered the hut.
" Cot help us," he murmured, "tat is fat herself maun come to. Put it is an tuc awfu' sight. Puir shentelman! he'll nae doubt be dying. Fat a dismal noise in his thrapple, Colonel."
That terrible sound in the throat termed the "rattles" was what Dugald alluded to. The closing scene was at hand. "Will he die and make no sign?" thought the Colonel, who had offered up fervent aspirations for his conversion. Even at that moment the words "Lord have mercy upon me a sinner," burst forth, accompanied by a loud wailing cry, the cry of a penitent heart. Then there was a long gasp, and all was over.
" In the glorious light of God's boundless mercy may he stand forgiven!" said the Colonel, as he walked out into the clear bright sunshine.
* * * * *
And before that sun had set, honest Dugald, of the Clan MacGregor, had with his own hands dug a grave near the field of Gladsmuir, and, with the help of the old man to whom the hut belonged, had deposited within it the remains of George Fitzgerald. The Colonel liberally recompensed them, and then hastened to seek the Marshal, in order to acquaint him with the events of the morning.
On that eventful day, however, it was almost impossible to be a moment to themselves. He found the young Chevalier standing amidst his friends, habited in the simplest manner, his dress being neither more nor less than a coarse plaid; on his head he wore a blue bonnet, around which was a piece of plain gold lace; his boots and his knees, by the way, were very far from clean.
A few hours later, attended by several officers, he rode to the mansion of the Marquis of Tweedale, where they were to pass the night, and at length Maurice, finding himself alone with the Marshal, hastened to relate the confession of Fitzgerald, adding, "that he should repair to France as soon as possible, and claim Isabel as his affianced bride."
" But that day is yet far off, my poor Maurice," said the Marshal. "We are now engaged in sharing the fortunes of war. It is impossible for you to leave Scotland at present."
Recognizing the unwelcome truth of the Marshal's words, Maurice contented himself with inscribing a long epistle to the much-tried Isabel, with a full recital of his interview with her half-brother, together with another for the joint perusal of the ladies at St. Germain's. Little did he think when he penned those letters that nearly another year would elapse before his dreams of happiness would be realized, or that his happiness would meet with ally by

the death of those whose hearts would have rejoiced to witness it.
Early on the following morning the clans marched into Edinburgh, parading the city to the Jacobite air, "The King shall enjoy his ain again." Their picturesque garb and wild appearance, their prisoners, the spoils of artillery and the baggage which followed in the rear, together with the banners and standards of the various clans, as also those which they had seized, rendered the sight exhilarating and imposing, and contributed to raise the hopes of the adherents of the Stuart race.
CHAPTER V.—THE SŒUR MADELEINE.
" Hark! is it she, or only the Sister of Charity? Has the summons come too late? Oh! that I could clasp her in my loving arms once more, my poor, innocent Isabel."
Thus spoke the aged Lady Florence, now suffering under mortal malady, and she listens attentively, as the pausing of the gust she again fancies she hears the wheels of a vehicle coming up the avenue.
The bleak wind of a January evening, in the year 1746, blew keenly around the old chateau in the valley; it shook the latticed casements in their frames, and threatened destruction to the quaint old place itself. It was a dark night; not a glimpse of moonlight; but occasionally a few stars might be seen, ever and again obscured by the passing clouds which swept over them.
Lady Florence's sense of hearing had not deceived her; in the pauses of the gust she had really distinguished the sound of the wheels of a vehicle approaching the chateau.
In a moment the clang of the great bell resounded through the house, and a little later a waiting-maid entered the chamber to apprise the lady that the Sœur de la Charite had arrived.
A spacious old-fashioned room was that in which the Lady Florence sat, or rather reclined on a couch. There were three windows in the chamber, with latticed panes, placed within deep recesses, sufficiently wide to form a somewhat spacious and pleasant seat in the summer days, when these casements were garlanded by the starry flowers of the jasmine; but now, with every gust of wind, the leafless tendrils of the creeping plant beat against the glass, ever and again mingled with the driving sleet.
The antique and cumbersome furniture of the room accorded well with its oaken wainscot, diamond shaped casements, and its huge bed with its heavy hangings of dark green satin; a rich Turkey carpet was on the floor; but the bright wood fire that burned in the ample stove, and the lighted wax candles on the table beside the now aged lady, failed to dispel its obscurity; its remote nooks and corners remaining in almost total darkness.
A rosary of oriental pearl with links of gold lay beside her, also an open book from which she had been reading, but her thoughts had wandered by to the past, to her youth, then to the early days of her wedded life; she thought of the old times when the chateau had wrung with the merry voices of her own children, of her adopted daughters, of her grandsons, and clasping her hands together, she sighed forth the words; "Reginald, my husband, shall we ever meet again?"
As she spoke, the door was opened by the waiting-maid, who ushered in a Sister of Charity.
That most unattractive head-gear worn by the daughters of St. Vincent de Paul failed to disguise the loveliness of the countenance beneath, as did the dress of coarse black serge the demeanor and elegance of the wearer.
" I am glad to see you, my good Sister," said Lady Florence, "but I could have wished you had deferred your coming hither till the morning; a tempestuous night indeed hath this been for a journey from your convent."
" Ah! Madam, a Sister of Charity, if her whole heart be in her holy calling, does not head such trifles. I have traveled part of the road in a coach, too. Moreover, I am used, with all my Sisters, to brave the inclemencies of the weather."
" I am very glad to have you with me, Sister," said the lady after a pause. "The recent death of my beloved daughter-in-law, preceded by that of a friend, one Mistress Wilmot," and as she spoke Lady Florence glanced at the sable robe she wore, "together with the absence of my husband and grandsons, render this old chateau but a gloomy residence. One is apt when alone to ponder over the past too much, for one's memory will be busy in spite of oneself. Methinks, Sister, it is one of the greatest sorrows of old age, this beholding all we have ever loved oftentimes drop from our side, as the withered leaves of autumn from the branches of the tree."
" True, Madam, but your Ladyship knoweth as well as myself that there is a balm in Gilead for the sorrow that you name. Our loved ones are only gone a little before us; we ourselves

must surely follow; in the eye of faith, they are not dead but sleeping."
The death of Madame St. John had occurred but very recently, and a few tears rolled down the lady's face as the Sister spoke. Very pale was her countenance and marked by the traces of deep sorrow, and still there was a something inexpressibly soft and sweet in the venerable features, together with the expression of a peace not born of earth.
The presence of the Sister was of itself sure to soothe the spirits of the invalid. As to recovery of health, her malady was of such a nature that it could not be expected.
Often, in the long hours which she afterwards passed in the society of the Sister, did Lady Florence gaze admiringly at her companion. She was a beautiful woman, with a regular cast of features and lustrous eyes, but an air of cold reserve seemed to mark her character, and she asked herself the question, had any smouldering fire ever burned beneath that calm and unimpassioned exterior? was there a story in the life of the Sœur Madeleine? had she taken the veil when young and free from the world's contaminating influence, breaking with it at once, wholly and entirely because burning with the love of God? or, had she been drawn to it after having tasted, and found that its promises were deceitful, its pleasures vain? A woman lovely in form and feature, reticent very, and sparing in her speech, yet withal most kind and courteous, Lady Florence would have sorrowed much had the Sister been summoned to her convent; and still there was a something chilling and repellent at times in her demeanor which warded off every attempt to discover that very little of the past which she would have liked to know.
Meanwhile time passed on, and brought with it news that Isabel, whom Lady Florence so much desired to see, could not come to St. Germain's till she had recovered from a severe illness by which she was attacked before the letter of Maurice, which brought back to her hope and happiness, had reached her hands.
If the Sister was reticent, and indeed it would not have been consonant with the character of the state she followed to have been for ever prating of the past, Lady Florence was still the very soul of frankness, as in the days her youth, and so she would not unfrequently beguile the long, wearisome days of a portion of their tedium by stories of old times, of her girlhood in the Court of Queen Mary, of her happy wedded life in that same old chateau in which she had dwelt ever since her marriage.
The Sister, too, was a good listener, and as the invalid dwelt upon the past, she lent a not unwilling ear, sometimes even questioning, in a timid and delicate manner, when she wished for further information.
Then, with tears in her eyes, the lady told of the great grief that came upon her when she lost her son and daughter, and pressing her hand on her heart, a prayer would tremble on her lips, beseeching God to spare the husband and grandchildren, who were now the last of their race.
" If Maurice does but come back to me again, I will see that his long-deferred marriage shall take place quickly," resumed the lady. "My innocent Isabel! how I long to embrace her, and to see her at last united to my grandson."
In a half-hesitating way, said the Sister, affirming rather than questioning:
" Your grandson, then, is engaged to be married, Madam?"
" Yes, Sister, a long, protracted engagement it has been. He was betrothed eleven years since to a gentle girl whom I had adopted in her infancy. Indeed I had taken two orphan children to my arms; the one gentle and amiable, the other full of pride and passion. A wilful, headstrong damsel was that Margaret Lindsey," she added as if speaking to herself, "but God knows I loved her too, imperious and stubborn as she was, and would like much to know of her well-being, though she has long since forgotten the protectress of her youth, for never tale or tidings have I of her since she bade me farewell in Edinburgh eleven long years ago. But I was going to tell you of Isabel. I had left those girls, or young women I might call them, in this chateau, whilst I, with the rest of my family, spent a few months in the Highlands of Scotland. On my return, Sister, a terrible tale was poured into my ear by Margaret, who was but too ready to think evil of her foster-sister. However, to be brief, it was but too true that this Isabel, whom we had so loved and trusted, and about whom it were hard to believe ill, had been in the habit of meeting by the hillside in the valley some stranger unknown to all of us, had given him all her jewels and small stock of money, had tied herself to secrecy by a solemn oath, and even in some way appeared to have been cognizant of the fact of his being concerned in a daring robbery at the chateau a few nights before the day of our return home."
To be Continued.

FATHER BURKE.

HIS PREACHING IN TUAM.

Presentation of an Address.

(From the Tuam News, July 18.)

The Spiritual Retreat of the clergy of the diocese of Tuam and Achonry closed on Saturday morning (July 12), at the Cathedral, with a solemn Te Deum, the assembled priests having previously received, at the hands of His Grace the Archbishop, the Holy Communion. On Sunday, the 13th, after the celebration of 12 o'clock Mass, the Very Rev. Thomas N. Burke, O. P., having knelt to receive blessing of His Grace, ascended the pulpit and preaching a magnificent sermon on the gospel of the day to the most numerous and fashionable congregation for a long time seen within the Cathedral walls. The clergy of the college, the town, and the country around were present, and in the transepts might be observed visitors from Galway, Athenry, Loughrea, Ballinrobe, Headford, Dunmore and many other towns of more than one county attracted by the fame of the great Dominican Preacher. Indeed, the south transept was thronged almost to inconvenience; many had to seek accommodation within the rails of the sanctuary, for, without, room could hardly be provided to seat even the number of ladies, who were not the least anxious to see and hear Father Burke.

To attempt to convey in a mere bare report any adequate idea of the eloquence of Father Tom Burke would be futile. One must be present: one must not only hear but see the preacher, as clothed in the picturesque robes of his Order, his fine figure drawn to its full height, his mobile features radiant with the light of truth, his noble spirit of earnestness and the sense of power, he bursts into a torrent of oratory, charming at the same time that he convinces, but never sacrificing strength of argument to rhetorical ornamentation, and gracing with all gesture attractive at once by its appropriateness and its startling peculiarity.

The following is a resume of the sermon.

THE SERMON.

In the name of the father, and of the son, and of the Holy Ghost. Amen. The Gospel of the sixth Sunday after Pentecost. Mark viii., 1-9.

"At that time when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, He saith to them: 'I have compassion on the multitude, for behold they have been with me now three days, and have nothing to eat; and if I shall send them away fasting to their homes, they will faint on the way; for some of them came from afar off.' And His disciples answered Him: 'From whence can anyone fill them here with bread in the wilderness?' And he asked them: 'How many loaves have ye?' Who said: Seven. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before them; and they set them before the people. And they had a few fishes; and He blessed them and commanded them to be set before the people. And they did eat and were filled; and they took up that which was left of the fragments—seven baskets. And they that had eaten were about four thousand; and He sent them away.'

Dearest beloved Brethren,—It is not without a deep meaning that our Holy Mother, the Church, puts such passages before us for contemplation, as those in the Gospel which I have just read for you. She has two objects in view. The first of which is to make all her children love the Lord Jesus Christ with all their hearts and all their souls, with all their mind and all their strength; the second is to teach all her children their wants, their necessities and their duty. For both the Gospel answers most admirably. God commands us from the beginning to love Him: "Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind." And then I fairly ask with the blind man in the Gospel: "Where art thou, O Lord, that I may love thee? And Jesus said to him, 'It is He who talketh with thee. I am He.' And the blind man said, 'I believe, Lord,' and falling down he adored Him. So does God command all to love Him—to love Him better than anything in the world—to love Him with an intense love—to love Him better than themselves—better than their passions—to love Him above and before all things in heaven or on earth. We say then, Where art thou, O Lord, that may love thee? Art Thou away in Heaven, in that inaccessible height where Thou hast every sufficient happiness and glory? Ah, my brethren, when God invited us to love Him He did not propose to us a difficult task. He made it easy—very easy. He sent His own only Son, that Son equal to Himself, consubstantial with the Father, and clothed Him with the body of man, gave to him a human soul, and gave Him leave to bring all, by love, back to God. And thus the Son of God became the most lovable, the gentlest, the kindest, the tenderest, and the most loving of souls. He came to take away sin. Purity was not only around Him: it was in Him: it was radiant from Him. And coming thus to save, perhaps we might expect severity. We might expect that He would come with a scourge—with the holy indignation of justice on His lips and flashing from His eye. Not He came to make us love Him. Because fear alone would never save unless united with that glorious reverential feeling, which is the offspring of love to God. And so He took the gentlest heart, overflowing with the most loving—the most lovable love.

Thus it is in the Gospel of to-day. He led the people out into the desert. They flocked as to-day around Him, to hear Him. He spoke of the fame of divine love for them. He taught them about God. And they were so delighted that they remained three days and three nights without food. They were so charmed with the divine eloquence, and so won by the divine wisdom, that they never thought of eating or drinking—never felt hungry or thirsty—never thought that they had eaten or drank for three days. They were out in the desert place—four thousand of them—a surging multitude, far away from any village or house. There they were; and amongst them there was nothing that they might eat but seven small loaves, which a boy had in a basket. But God having fed their souls—"not by bread alone does man live, but by every word that falleth from the mouth of God"—He said to His disciples: "My soul grieveth with them, I will not send them home fasting, lest they faint by the way." Oh! the tender, gentle, loving, compassionate heart of our Lord! "I will not send them away, for my soul feels for them!" And He asks His disciples is there any bread amongst them? And they reply that there are only the seven loaves which the boy has in a basket. But taking those seven loaves, which would not of themselves be sufficient for seven little children. He lifted up his hands to heaven, and giving glory and praise to His Father, and inviting His Father to co-operate with Him, He distributed the bread amongst the multitude, and every man partook of the bread that was touched by the hands of the Virgin's Son, and the four thousand were fed by the seven small loaves. Oh! glory and praise and thanks for ever to Thee, great and good God!

But why may I say did He say, "I have compassion upon them?" Why? Could He not have worked His miracle without saying this? What reason was there for speaking of the compassion which He felt for them? There was this. Christ wanted to let us know how tender, how gentle, how loving, how lovable was that heart of His which He had taken—how He sympathized with man

whose form He had adopted, a soul like to whose He had taken. How deeply He felt that sympathy of man for man, which is not in heaven, because there is no hunger there; there is no misery there; there is no thirst there; there is no pain there; all is happiness and joy unalloyed. Christ then says, "I have compassion for the multitude; I feel for them lest they should faint in the way;" just as when He raised Lazarus from the dead, He had the miracle in His mind long before. And when He came to the house where Lazarus lay dead, Mary came forth, and bursting into tears, fell at his feet, and cried aloud, "O Lord, if Thou hast been here, my brother had not died." And Jesus, casting his beautiful eyes upon the woman at His feet, shed tears; and the tears fell upon the loosened hair of Mary—the tears of a God upon the head of a poor woman! This, all this, was necessary that we might know Him—know His gentleness and His lovingness—and knowing Him that we ourselves might love Him, for it is impossible to make this contemplation of Him without loving.

Before leaving this part of the Gospel and its contemplation, I will ask you now to reflect on the fact that this is the gentle heart—the same gentle heart of Jesus which is tormented with agony every time any man amongst you commits a sin against purity—commits an impure act, uses an impure word—every time one of you blasphemes—every time one of you gets drunk—every time he is disrespectful and outrageously disobedient to his parents—every time he neglects the duty he is under of communicating at Easter—in fine, every time one commits a mortal sin. Every time, every time, he really, though mystically, puts a lance through the most gentle, loving, and adorable heart of Jesus, and draws forth the blood of that heart which bled for him on Calvary. Oh! ye thoughtless men! This is what you do each time for odious, execrable sin. Think that you cannot commit it without once again making a mockery of Jesus Christ! Does He merit such treatment at the hands of mortal man? He came down upon earth to teach us to love Him; and for this we have—He has afforded us—not only the argument of Faith—the divine argument—that He spared not Himself, but also the human argument—that if it were man only that had done all these things for us, it would be hard—would it not?—to refuse our love to Him. It was this that the Son of God came down to teach us to do; but He also came to teach us our wants, our necessities, and our duty; and this is the second object.

What is told in the Gospel of to-day is not merely an historical fact. That miraculous multiplication of bread certainly came to pass. It was accomplished. The people were fed. There was an end of it. Oh! but there was more than the bare fact. The miracle had a hidden, a sacred meaning. It meant that God had come down to earth to feed His people till the end of time; that He came to give them food; that He came to break bread for them, to enable them to make their way home without fainting under sin in the desert of sorrow or temptation. What is that bread, then, that He came to break, not to 4,000, but to the whole human race? What bread has the Son of God come to break, and to say to His disciples about which, "Break this bread to them, lest they faint by the way?" You and I have a right to it at their hands. That bread is the bread which He took into His hands on the day of the Last Supper. On the evening of that memorable day our Lord took plain, unleavened bread—bread such as one might ordinarily use,—real, true bread, and wanting to show you how dearly He loved you, He said: "Take this bread; amen, I say to you; he that eateth this bread shall have life in him forever;" and He commanded them to communicate, and said, "This is my body," the body which was to be broken upon Calvary; and that moment the bread became the Living Body of Jesus Christ in the hands of our Lord, and His disciples partook of it. All of Divinity, all of Power, all of Greatness, was there concealed under the form of a little common bread. It was not alone His own human self that was there;—that was there, indeed—He was man there—the Virgin's true child—that human soul, so capable of sorrow, even unto death—all man was there, but all God was there also—all honor, all strength, all that was to wipe away the sins of the world; Divinity, Power, Greatness, Grace—everything that moment lies under the appearance of a morsel of white bread, truly changed in substance into the Body and Blood of the Lord.—Christ then said to His disciples: "You have heard My words: Go you now, and what you have seen Me do, do you also for all the world: go unto all the nations; the people are fainting on the way; they are famishing, they are dropping down into hell; go out and teach, and when you have baptized them, then remember this, your other power: Amen, Amen, I say unto you, unless they eat of this Bread they shall not have life in them."

This is the Bread, this is the banquet which is offered to us in the Eucharist every day. Oh, Sacred Bread! Oh, Sacred Banquet! in which all that was done in the Incarnation, and all that He suffered in His Passion, all is renewed; for where our Lord Jesus Christ is, when hidden in the recess of the tabernacle, as He was hidden during His life on earth for thirty years, there is God. Adorable Bread! Adorable Body! Mystic Separation! For as the Body and the Blood of our Lord were divided on Calvary, so are they divided on our altars. There, under His feet, lay the pool of His Heart's Blood;—there, under His hands and feet, lay the pools of Blood which had dropped from those wounds, and apart, lay another pool of Blood sprinkled from His thorn-crowned head. That blood, instinct with an immortal life, and that mystic separation are renewed again on the Calvary of the Tabernacle. And the burial takes place in the soul. The heart of the Christian is the tomb; "for know you not," as St. Paul says, "that your bodies are the hidden temples of the Living God?" Everything is as real as it was in the Garden of Gethsemani.

And why did our Lord and Saviour do all this for us? Because He loved us, and He knew that we could not live without it. God could not help doing what He did. Oh, the marvellous greatness of that act!—when we consider that every Catholic priest has that power, and exercises that power, of bringing a God down from heaven every day upon our altars! At that supreme moment, every angel rushes down with Him, who would leave the society of angels and of saints, and all the joys and beauties and glory of heaven, to be shut up in a prison—in a tabernacle, small, close, confined, where He is so frequently contemned—nay, so often treated with the last indignity, and the horrors of Gethsemani renewed to Him by an unworthy communicant!

When we consider this, we are compelled to ask ourselves, why has He done all this? It is more than we would do for another; for which of us would seek insults, and suffer injuries, and shut himself up in a dungeon for his friend? Yet God has done infinitely more. And why? Because He could not help Himself, because He is God, and being God, He must love as God—infinity. The greatest proof of this infinite love of God, is, that He came down from heaven to earth to save you,—that He disguised Himself, because if He had not done so the sight of Him would kill you, for only a beautiful soul and body can see God and live—one being only—one blessed being alone has been accorded that privilege, and that one is the Blessed Virgin. She is body and soul in Heaven with her dear Child of Bethlehem and Nazareth, and whom she saw on Calvary, unable to help Him. The sight of God would destroy us; therefore it is that He shrouds Himself and He takes the form of bread, in order to teach us that as bread is necessary for the support of our mortal life, so His Body is necessary for the support of our spiritual and supernatural life.

Jesus Christ could not then help Himself. "Oh," said He to His Apostles, "what shall become of them?" Why this? "They will faint and death will come upon them in the way. But I will feed them." And how? He then looked upon them with the eyes of God, not with the eyes of man. He saw all races of man before Him. He saw you, He saw me, as we are here to-day; we were amongst that countless multitude that passed before the eyes of God in the desert; and it was to us He said, "I have pity on them. Give me bread, that I may bless it; that I may send them home." What is that home? The Kingdom of Heaven. What is life? The way home. But in order to reach that home we must eat from His hand that precious bread. He alone who eats can reach home, and the man who is indifferent and the man who folds his arms and says, "I will not eat; I will look for other food;" that man faints on the way, and the first demon that meets him—be it the demon of drunkenness, or be it the demon of pride—whatever demon of iniquity meets him—flings him flat to the ground with a touch. "Ye, it is the blessed and holy Bread of the Lord. 'Without Me you can do nothing. Unless you eat of My flesh and drink of My blood, you shall not have life in you. He is in Me and I am in him who eats. We will stand together, live together. I am God, and the strongest of all!'

Now, answer me, or rather let each one answer himself and God this question. Is there a man here who has not been at his Easter duty? Is there a man here indifferent to the God who has done so much for him? Is there a man here who prefers the life of a drunkard, the life of a spendthrift, the life of a fornicator, to the life which God has ordered him to live, which God wishes him to live, and which he knows himself is the only fit, proper, and happy one for him. If there be, let him just reflect for a moment—let him think of the goodness, the gentleness, the love of God—let him act like a man, and go and give up his sins and insane follies. If there be one here who is guilty, all I can say to him is—Do you believe in death? Do you believe that that awful hour shall come for me and for you? Do you believe that the time shall come when the trumpet of the Angel shall call forth that dreaded summons: "Arise, you dead, and come to judgment." You do. Do you believe that then you must go to heaven for eternity, or to hell with the damned for ever? You do. Do you believe that unless you go to Communion, at least at the time prescribed, you shall not have life in you, and that of those who frequent that Communion Christ Himself said: "I will raise them up on the last day?" And so enabling us to obtain forgiveness, and by forgiveness to make satisfaction, and so to test our love for God—enabling us to conquer our weak fallen nature, this Communion enables us to conquer; in life not only shielding us, but "raising us up on the last day." For what enabled the Blessed Virgin to endure her great, unapproachable sorrows? "Oh!" says the Prophet, "to what shall I liken thee, for great as the ocean is thy sorrow." She ought to have died; she ought to have sunk under her sorrows. She stood at the foot of the Cross. She bled as no mother ever loved; who knew her child as no mother ever knew her offspring; who lived in His smiles, and knew Him from His cradle to His grave; who knew Him to be her God at the same time that He was her child. And she was able to look up at Him as He hung suspended on the Cross. She heard the nails driven into His tender hands and feet (she was not able to see Him then, for the burly figures of the soldiers who knelt upon His body as they nailed Him, hid Him from her view); she heard their blasphemy as they proceeded with their cruel, horrid work; she saw Him slowly, slowly raised upon the Cross before the jeering multitude; she saw Him stretched out on the Cross in the fullness of His agony—the sweat of death upon His face—His eyes on Mary. She stood all this; she did not die. Oh, mothers! oh, Christians! how did she bear it? It was because she had Him still. It was only when He went up to heaven that her heart broke, and she followed Him!

So if you are with Him here on earth, He will be with you. He will sweeten all the bitterness of your life. He will smooth all its difficulties. That which is bitter to-day will be sweet to-morrow. He will bestow upon you the patrimony of life. And when on your lips is death and when that strong, terrible and inevitable agony of dissolution shall arrive, He will announce to you peace: He will bring to you fortitude, and strength, and courage; He, the great God of justice, will announce to you then comforting things: He will come and enter into your hearts, breathed with your last breath, and He will whisper to you—"We were together in life; why should we be separated in death? and I am He whom you will meet in judgment." Oh! my brethren, do not fling away from yourselves these blessings, the only happiness here or hereafter: do not stand hungry, and fainting from hunger, when the banquet is spread before you, and you are pressing invited to partake of it. You may live for a good while, but you will die at last: as you live so shall you die. United with God in life, you shall not dread falling into His hands at the hour of death. May the blessing of God, the Father, Son, and Holy Ghost, descend upon you and dwell in your hearts for ever. Amen.

Benediction of the most Holy Sacrament, His Grace officiating, with Rev. Fathers Heany and Kilkenny as Deacon and Sub-deacon, and the Very Rev. U. J. Bourke, as Master of Ceremonies, concluded the solemnities.

THE CONFEDERATION OF KILKENNY.

CORRESPONDENCE OF THE POPE'S NUNCIO.

Readers of Irish history are familiar with the name of Ruzucini, the Papal Nuncio, who played so remarkable and important a part in the period lying between the years 1645 and 1649. Of his character, his policy, and his acts, much is said in every work relating to the events of that time. In modern treatises on the subject it may be noticed that references more or less copious are made to a narrative of his labors in Ireland written by the Nuncio himself. On that authentic source of information the Rev. C. P. Meehan has drawn largely in his excellent "History of the Confederation of Kilkenny"—the fullest and most reliable narrative of those events hitherto published in the English language. But the issue of a translation of the "Nunziatura" has long been desired by men who wished to see all the available materials of Irish history collected and popularized in this country, for the better information of all inquirers into the past life of the Irish nation, and for the use of future writers who may arise gifted with the great powers requisite for giving full and effective treatment to that tale of complicated troubles and chequered fortunes. One of those who entertained that desire in reference to this peculiar work was the lamented Thomas Davis; and we believe that to his suggestion, carried into effect by a friend who was very dear to him, we owe the volume which is now before us. Thus, even at this distance of time from his death, we find ourselves indebted for a new acquisition to Irish literature that large-hearted and sagacious patriot, whose too early loss Ireland has never ceased to mourn.—It was to no incompetent hand he suggested the performance of the work; the translation has been admirably accomplished; its style is clear, easy and graceful, and possesses almost the softness and brightness of the Italian.

The work consists mainly of a large number of letters written by the Nuncio to Rome during his stay in Ireland, and of a report on the condition of the country, addressed by him, after his return from Ireland, to the Holy Father, Pope Innocent the Tenth, by whom he had been sent on the embassy. These documents, in every page, are vividly inter-

esting. They bring before us in a remarkably realistic manner the chief actors in the scenes described, and throw much light on the complicated issues, the confused councils, the ever-varying combinations, and the extraordinary events of the period. The strength and the weakness of the national movement, the causes of the early successes and the ultimate failure of the great war for "God and the King," are rendered clearly apparent. In those documents will be found abundant corroboration of the verdict always passed by native writers on the course of that gallant struggle for Catholic and national interests—that the faint degree of regard for both entertained by the Anglo-Irish Catholics, and their peculiar susceptibility to merely selfish considerations, proved the ruin of Ireland. The English blood of these men told in its own way in that time of trial. That profound disinclination to sacrifice material possessions for spiritual considerations or political principles which marked the conduct of all classes of Englishmen at the period of the Reformation, and indeed throughout the whole course of their history, existed, only in a somewhat modified form, in the breast of those Anglo-Irishmen.—They took up arms, indeed, for their faith, when it was laid under grievous persecution, and placed in peril of absolute extirpation; but a little concession was enough to cool their ardor and gather them into a party distinct from and unfriendly to the more resolute, chivalrous, and devoted native Irish. This tendency of the English nature, and also the deep-seated antagonism of that race to the Irish, under every variety of circumstances, was well understood even at Rome in those days; and we find in the paper of secret instructions given to the Nuncio before he left Italy for Ireland, a paragraph which supplies a very clear evidence of the fact.—After having advised him as to the interviews which he was to have with the Queen of England, then staying at the French Court, the writer says:—

"He must be on his guard against many English Catholics at the Court, whose zeal for the faith is not ardent enough to hear with pleasure of the victories gained in its cause by the Irish; on account of the natural and undying hatred which exists between the two nations; the English always desiring to keep the Irish under their yoke, on account of their being useful in carrying out the decrees and strengthening the authority of the Government."

These words were written, as we have said, previous to the departure of the Nuncio from Italy. Here is what he said of the two parties, in the very first page of his Report to Pope Innocent, after three years of observing and experience among them:— "The Catholics of Ireland have, from time immemorial, been divided into two adverse factions. One under the name of the Old Irish, although dispersed over all the four provinces of the kingdom, are yet more numerous in that of Ulster. The other faction may be called the New English, who came over with the Protestant heresy."

The discord between those factions may be attributed to the following causes; the old party averse to heresy are also averse to the dominion of England, and refused to accept the ecclesiastical apostasy offered to them when the King of England apostatized from the Church. The modern Irish, on the contrary, enriched with the monastic possessions, and bound to the King no less by obligation than interest, desire nothing better than the increase of the royal prerogative, acknowledge no laws save that of that Kingdom, are completely English in their prejudices, and, in consequence of their connexion with the heretics, less jealous of the difference of religion."

Later on in the same report, he says:— "I have done no other good but delayed in some degree for three years the miserable peace, and increased the desire for Divine worship but if your Eminence will allow me to speak only, I believe I have done much to unveil the real inclinations of the English party who rule here, so that for the future they may not be so ready to celebrate their purity and their sincerity towards his Holiness and the Court of Rome. In truth, they have neither reverence nor affection for the Church of Rome, and hold almost the same opinions as Henry VIII. and Queen Elizabeth."

Again, in a letter to Father Joseph Aramoni, the Nuncio, having set forth the reasons which induced him to declare a sentence of excommunication against the pro-English party in the Confederation, says:— "Perhaps it is well that the factions and the Anglo-Irish of this kingdom have shown their perverse inclinations at the present time, as the Holy See may take into consideration whether any further aid given to them by it may not serve to the increase of heresy and the overthrow of the ecclesiastical jurisdiction, and on the other hand, whether it would not be advisable to bestow it on the other party, the old Irish, who never in the memory of anyone have deserted the Catholic faith, or come to any terms with the heretics."

Similar testimonials appear in various parts of the work, from the whole tenor of which, and from all other evidences of the actual facts of the case, it is clear that the Anglo-Irish party at this period, as at other times in our history, were the weakness and the ruin of Ireland. There is a well-known saying, invented by one of themselves, that they became "more Irish than the Irish themselves," but the saying is not a true one; they became only half Irishmen, and never took up the native feeling of thorough and hearty enemy to English domination in Ireland. The quarrels of some of the most eminent among them with the English Government had usually no larger motive than their own aggrandisement; and many of the worst scandals charged upon Ireland and the Irish people, in ancient and modern times, have been entirely their work.

Of those two parties the Confederate Generals Owen Roe O'Neill and Thomas Preston were representative men. The Celtic chieftain stood up bravely from first to last for "faith and fatherland," the Anglo-Irishman, though for a time in arms on the same side, dreaded lest it might become entirely successful, hampered the operation of his more competent military rival, thereby contributed to the failure of the struggle, and ultimately turned his sword against the cause he had undertaken to maintain. The character of O'Neill, though at first not fully or fairly appreciated by the Nuncio, won subsequently his highest regard, and it stands out brilliantly in his reports. The two generals as every reader of Irish history knows, were directed by the council of the Confederation to co-operate in an attack on Dublin, and it is also known how the attempt ended. The following passage from the Nuncio's Report shows that the danger of uniting the Anglo-Irishman with the native chief in that enterprise was early appreciated by some members of the Assembly:—

"To the generals were assigned two different roads by which they were to meet together in the neighborhood of Dublin, and each was to recover by himself the places in the possession of the Protestants. Hence, O'Neill, beginning in the Queen's County, took Maryborough, and all the places round up to the village or country of Leixlip. But Preston, passing by Gory, having boasted to me that he would take Carlow in a few hours, quite unexpectedly, and without consulting the council, signed a truce and left that behind him. Everyone who heard of this act complained loudly, inasmuch as it was clear enough indication that he was playing double and was in accord with the adversary; so when his actions were minutely observed after he had thrown out continual sneers against O'Neill, and had made an open declaration that he would not fight against the Marquis (Ormonde), it became sufficiently clear what were the designs he entertained. These two chiefs, so different in their aims, still more opposite in their management of affairs, were still more different in their nature. The O'Neill, a

man of few words, cautious and phlegmatic in his operations, a great adept in concealing his feelings; the other very subject to fits of anger, in which he was so rash and outspoken that he often had to retract with apologies what he said—so hasty in his wild enterprises, that he was sometimes called inconsiderate. And if O'Neill was held to be the initiator of Fabius, so may Preston be compared to Marcellus. Already the council saw the effects of having sent this second general on the enterprise, and regretted too late of their resolution. They met, therefore, one night in the deepest secrecy, and debated whether, in a case of such decided dereliction of duty, it did not appear necessary to imprison Preston. The votes were divided.

So without going more deeply into a matter, in many respects so momentous, the council dissolved. But there were not wanting many who prophesied with sighs that a slaughter of the Confederates was more probable than the taking of Dublin."

In a letter dated August 29th, 1647, and addressed to Cardinal Panzironi, the Nuncio says that he has at last discovered the precise designs of Preston if his army had been victorious. "He intended to wrest from the hands of O'Neill and the Ulster people all the places in Leinster and Connaught recovered last year by that General, and under pretext of enforcing obedience, weaken him to such an extent that he should no longer be a cause of fear to him. To this all Muskerry's movements tended, and to this also the difficulties thrown in O'Neill's way by the Connaught Commissioners, who hoped by doing out the provisions in small quantities to fetter him and prevent his moving." This sort of "foul play" is shown to have been largely practised throughout the whole course of the war, and it had very much to do with the failure of the Confederate cause. To it is to be attributed the successful progress made by the English commanders in various parts of the country at times when the utmost resistance to them might have been offered. O'Neill's great victory, the glorious battle of Benburb, is joyfully described by the Nuncio, who gives free expression to the high hopes which it excited in his heart. In one place he says:—

"O'Neill, at the head of his army, which consisted of 5,000 infantry and eight troops of horse, advanced to meet the Scotch at the Castle of Benburb, upon the borders of the county of Armagh. The enemy, far more powerful than he, had resolved to make a descent upon Leinster, and to open a way thither by force. There were nine regiments of infantry and fifteen companies of horse under the command of Robert Monroe, a Scotchman, who boasted that he would not only fall upon but conquer the then disunited Catholics. O'Neill delivered a grave exhortation to his soldiers and the whole army, after receiving the Sacrament, rushed to battle, in which, after a doubtful conflict of five hours' duration, they obtained a complete victory. The Scotch retreated, but being followed and surprised in the mountain passes were killed to the number of 5,000. Monroe fled in disguise; sixty officers remained prisoners, and, besides, O'Neill seized all the baggage, six field pieces, forty ensigns, and the principal standard of the cavalry, and, what was of more importance than all the rest, the enemy were so weakened that never during my time were they able to raise their heads in that province. I should expatiate upon the thanksgivings returned for the aid and benedictions of your Holiness, were it not that at the time a full account of the victory was written, and that at this day the visible proofs of our success are to be seen in the Roman Basilicas."

In another account of the battle the Nuncio writes:— "The first preparations on the part of the Catholics deserve notice. The whole army confessed, and Owen O'Neill with the other Generals piously partook of the Holy Sacrament; the testimonials of their confession were given by the hands of O'Neill to one of the generals of the Observations deputed by the Nuncio to the spiritual care of the army, who, after a short exhortation, pronounced the apostolic benediction, and, instantly calling on the name of his Holiness, they rushed to the conflict."

"The Scotch cannon opened the battle; but after many rounds, only one Catholic soldier was killed. Hand-to-hand they fought for four hours, with such valor that it was impossible to know which side had the advantage, although the Catholics, besides being fewer in number, had the disadvantage of the sun and wind in their faces; this last, however, as if by a miracle, began to fall soon after the commencement of the battle. At length the general, perceiving that the Scotch were about to retire, and assuring his troops that retreat must be fatal to the enemy, gave the order to charge, promising them certain victory. 'I,' he exclaimed, 'aided by God and the good augury of the benediction which we have just received, will go before you all; and let the man who refuses to follow me remember that here he deserted his leader.' At these words a universal cheer rose from the army, and the colonels all dismounting, in order to cut off their return, the whole army rushed forward with incredible ferocity."

"The Catholic horse broke the opposing squadron, and having come to pikes and swords, the Puritans began to give way, disordered and confounded, so that at last they were dispersed or remained dead upon the field; even every common soldier upon our side being satiated with blood and plunder.—Those killed on the field have been counted to the number of 3,343."

It is impossible, he says, to know how many were killed in flight, but as the slaughter—by which he evidently means the pursuit—continued for two days after the battle, he thinks it certain that not one of the infantry escaped. Sir Phelim O'Neill, he says, when asked for a list of his prisoners, "swore that his regiment had not one, as he had ordered his men to kill them all without distinction." On this latter point we think it most likely the Nuncio was misled. Sir Phelim could certainly allege in defence of such order, if he ever gave it, that "no quarter" was the common rule of the English in their Irish wars; but such was not at all the spirit in which the Confederate Catholics fought their battles. A testimony to this fact occurs in the recently published "History of the Wars in Ireland," in which the writer, who had been a participant in these events, states that the opposing commanders in this very battle—Owen O'Neill and Robert Munroe—put a stop to all practices of murder on both sides, "gave fair quarters like soldiers, and halted those inhuman acts before done."

The celebration of the victory in the city of Limerick, on which occasion the thirty-two captured ensigns and the great cavalry standard were borne in procession, was assuredly to Irish eyes an inspiring sight. We read that "the trophies were brought in procession from the Church of St. Francis, where they had been deposited, preceded by all the militia of Limerick, armed with muskets; next came the ensigns, borne by the nobles of the city. The Nuncio followed with the Archbishop of Cashel and the Bishops of Limerick, Clonfert, and Ardferd, and after them came the Supreme Council, with the prelates and magistrates in their robes of states. The people were collected in the streets and at the windows, and as soon as the trophy arrived at the Cathedral, the Te Deum was sung from the music of the Nuncio, who, after the customary prayers, gave a solemn benediction."

Limerick was fortunate in witnessing such another scene soon after, when ten more English standards, taken by the Irish at their capture of Bunratty, were similarly displayed through the streets of the city. These are more than once mentioned by the Nuncio. Writing to Cardinal Pamphili, he says: "The taking of Bunratty is of no small consideration to Munster and the city of Limerick. Ten standards have been taken from the English, and

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MONTREAL, FRIDAY, AUGUST 22, 1873.

ECCLESIASTICAL CALENDAR.

AUGUST—1873.

Friday, 22—Octave of the Assumption.
Saturday, 23—Vigil. St. Philip Beniti, C.
Sunday, 24—Twelfth after Pentecost.
Monday, 25—St. Louis, C.
Tuesday, 26—Finding of St. Stephen.
Wednesday, 27—St. Joseph Calasanctius, C.
Thursday, 28—St. Augustine, B. C.

OUR TWENTY-FOURTH VOLUME.

To-day we have the honor of presenting our
readers with the first number of the 24th
Volume of the TRUE WITNESS. We avail
ourselves of the occasion, to return our hearty
thanks to our many friends for their good will
and kind offices, trusting that they may never
have cause to regret these or change their
opinion of the TRUE WITNESS.

Encouraged by their approbation we continue
the publication of the paper. In the fu-
ture it will be as in the past it has been a non-
political paper, and treating editorially those
topics only in which the interests of the Church
are concerned: and on these as it is our duty to
be guided by the voice of the Church, so it
will always be our object to submit ourselves
unreservedly to her instructions. She alone is
competent to determine her legitimate sphere
of action, to say with infallible certainty what
matters fall beneath her jurisdiction, and what
belong to the State or secular authority. The
Church never encroaches on the rightful do-
main of Caesar, though the latter is ever tres-
passing within the sacred inclosures of the
Church. To denounce and urge resistance to
these encroachments is the first duty of the
Catholic journalist, and in the discharge of
this duty, we pray that we may not be remiss.
With politics, except in this sense, the TRUE
WITNESS will not interfere.

We also avail ourselves of the first issue of
our New Volume to invite those of our sub-
scribers who may be in arrears to discharge
their indebtedness to the office as soon as pos-
sible. We hope that it will be enough to re-
mind them of their obligations to ensure the
payment of the very large sums due to us.

With these remarks we respectfully solicit
the patronage and support of the Catholic pub-
lic of Canada.

NEWS OF THE WEEK.

Rumours are again current in Paris of nego-
tiations for a fusion between the Legitimists
and Orleansists, with a view to a combined
effort next session to re-establish the monarchy
in France. Special significance is attached to
the journey of the Orleans Princes to Austria.
The Orleansist journals are beginning to agitate
the question of the monarchy, and much atten-
tion has been attracted by an article in the
Journal de Paris, which has been taken as a
declaration that the Orleans Princes are pre-
pared to waive their claims in favour of the
Legitimists. The article lays down that the
Republic has had a fair trial and has been
found wanting, and that nothing remains prac-
ticable but the re-establishment of a hereditary
monarchy.

The Versailles Council has resolved not to
convoke the Assembly until the Prussian army
of occupation has quitted Verdun.

It is announced that the Prussian Govern-
ment has just given an earnest of its intention
to proceed with vigour with the persecution of
the Catholic bishops, by at once withdrawing
the State allowance of 4,000 thalers hitherto
made to the priests' seminary at Fulda, and by
ordering that the episcopal boys' seminary be
closed on the 1st of October next. A telegram
from Posen states that Archbishop Ledochowski
has been summoned before the criminal section
of the district court to offer a justification of
the disciplinary proceedings taken by him
against the priest Arndt.

We learn that the Asiatic cholera is spread-
ing in Berlin, and the number of fatal cases are
rapidly increasing. The disease is of the most
virulent type. The authorities are enforcing
the most stringent sanitary measures to prevent
it spreading.

A Berlin letter says one of the events for
which it is well to be prepared, is the death of
the German Emperor.

Herald Cable, Carlist Head Quarters, San-
que, Aug. 18.—The French Government has
taken an initiatory step towards recognizing
the Carlists as belligerent, having issued orders
permitting the transit of arms and ammunition
of war between the two Custom House lines in
the South of France. A decree, dated in
March, 1865, which prohibited such transporta-
tion on the borders is now rescinded by Paris.
The Government border authorities have been
notified by circular, thus enabling the Carlists
to dispense with the use of a steamer, and the
risk of her capture.

The motion which Mr. Butt is to submit to
the English House of Commons next Session
is to the effect, that the system of Government
and administration at present existing in Ire-
land is in many respects opposed to the princi-
ples and spirit of the English Constitution, and
inconsistent with the right to participate in
English liberty, to which the people of Ireland
became entitled on the first introduction of
English law; that, resting as it does on mea-
sures of coercion and restriction of popular pri-
vileges, it has failed to secure to Ireland a
Government in accordance with the wants and
wishes of the country; and that Parliament is
bound to find a remedy for this state of things.

The *Pall Mall Gazette* says during the dis-
turbance in Pernambuco, growing out of mea-
sures taken by the Brazilian Bishops against
the Freemasons, the Jesuit College was broken
into, sacred pictures destroyed, confessionals
shattered and four of the reverend fathers
beaten, one of whom, who was ill, is dying
from blows received.

Cholera is prevailing extensively in Gerrard
County, Kentucky.

MR. FROUDE'S ATTACK ON IRELAND.

(Continued from our last.)

According to promise we continue our ex-
tracts from the *British Quarterly Review*. The
subject immediately under his notice is the
Great Rebellion of 1641, and the apocryphal
massacre, on which Mr. Froude so strongly in-
sists as a justification of the cruelties perpetrat-
ed by Cromwell upon Ireland:—

"That the enormities of the Irish Government
provoked the rising of 1641 has been admitted long
ago by the best authorities; we need only refer to
Burke and Hallam to see what history has said on
the subject. The 'rebellion' was doubtless bloody
and cruel, but in many particulars Mr. Froude's ac-
count is unjust and one-sided in the extreme. In
the first place, he quietly suppresses the immediate
provocation of the outbreak—the rapacity of the two
Lords Justices who, it has been truly said, 'were a
pair of scoundrels who did not scruple to goad the
Irish into rebellion in order to get a good crop of
forfeitures.' In the second place, he describes the
rising as the crime of the whole Irish race, especially
of the Irish Catholics, whereas it was the act of the
Ulster Irish alone, whose leaders beyond question
had no other object than to regain lands iniquitous-
ly torn from them. In the third place, he says hardly
a word of the atrocities of the colonists at bay
through the deeds of Coote and St. Leger were simply
execrable; and the crimes they perpetrated far out-
side Ulster aroused deep indignation in men like
Ormond and the high-souled and loyal Clanciarde.
And lastly, and most important of all, he gives a
most undue prominence to the 'massacre,' and repre-
sents what really was a mere episode in a long drama
of hatred, as a portentous outburst of savagery and
bloodshed which has ever disgraced the Irish
name. The result is, that his picture of the 're-
bellion' is essentially unfair; it places events in a
false light; and this is the more to blame because,
according to the political faith of Mr. Froude, the
Irish had a perfect right to rebel, as at this crisis
they were very 'strong,' and had a reasonable pros-
pect of success. One or two passages from Mr.
Froude's own works will show how unjust it is to
dwell on the 'massacre,' as an isolated fact, without
reference to preceding events in which the Irish
race were the victims. Here is Mr. Froude's high-
wrought sketch of the effects of the rising:—

"Savage creatures of both sexes, yelling in chorus,
and brandishing their staves; boys practising their
young hands in stabbing and torturing the English
children—these were scenes which were witnessed
daily through all parts of Ulster. The fury extended
to the farm-stock, and sheep and oxen were slaugh-
tered, not for food, but in the blindness of rage. The
distinction between Scots and English soon vanished.
Religion was made the new dividing-line, and the
only crime was to be a Protestant. The escorts
formed in most cases but gangs of assassins. In the
wildest of remembered winters the shivering fugi-
tives were gazed along the highways stark naked
and footless. If some, happier than the rest, found
a few rags to cover them, they were torn instantly
away. If others, in natural modesty, twisted straw
ropes round their waists, the straw was set on fire.
Many were buried alive. Those who died first were
never buried, but were left to be devoured by dogs,
and rats, and swine. Some were driven into rivers
and drowned, some hanged, some mutilated, some
ripped with knives. The insurgents swore in their
madness they would not leave English man, woman,
or child, alive in Ireland."

"This, no doubt, is terrible enough; but let us
hear Mr. Froude narrating, in his 'History of
England,' some of the deeds which marked the pro-
gress of conquest in Ireland, and of which the
'massacre' was the fearful requital:—

"The patience of Sidney and the patience of Eng-
land generally was worn out; the Irish were no
longer looked upon as subjects of the Crown, to be
reclaimed with severity or tenderness, but as having
themselves lost their rights as citizens by their
turbulence, and as deserving only to be hunted down
and destroyed. . . . Carew set upon Sir
Edward Butler's house, and massacred every man,
woman, and child that he found within the walls,
not sparing even a little boy of three years old. It
was the beginning of the general extermination which
was contemplated in the scheme of settlement. . . . A
party of soldiers made their way to the Barony of
Shillelagh, whence the report says, 'they burned
Garrald's house, with sixteen towns, and hamlets,
took a prisoner or two, and forty-five head of cattle,
and had other killings.' The revelling was
protracted late into the night before Sir Brian and
his wife retired to their lodging outside the walls.
As soon as they were supposed to be asleep, a com-
pany of soldiers surrounded the house, and prepared
to break the door. The O'Neils flew to arms. The
cry rang through the village, and they swarmed

out to defend their chief; but surprised, half armed
and outnumbered, they were overpowered and cut
to pieces. Two hundred men were killed. The
Four Masters add that women were killed.
Two hundred were killed in the castle. It was then
discovered that several hundred more, chiefly
mothers and little children, were hidden in the
caves about the shore. There was no remorse, not
even the faintest shadow of perception that the occa-
sion called for it. They were hunted out as if they
were seals and otters, and all destroyed. . . .
Backwards and forwards the tide of havoc swayed,
and at last so wretched, so desolate became Munster,
that the howling of a cow, or the voice of a plough-
man was not to be heard that year, from Dingle to
the Rock of Cashel. To kill an Irishman in that pro-
vince was thought no more than to kill a mad dog."

"We oppose Mr. Froude to Mr. Froude, and if, in
the affairs of mankind, wrong, as a general rule, is
avenged by wrong, assuredly the 'massacre' of 1641
was a phenomenon naturally to be expected.

"Setting aside artistic descriptions of horrors, in
which the Irish of 1641 are made to appear wild
beasts of prey, and the colonists meek and inoffend-
ing sufferers, contemporary documents conclusively
show that atrocities were committed on both sides;
and probably the deeds of the dominant race, as
usually happens on such occasions, were, in the long
run, most cruel and remorseless. Lord Castlereagh
—a trustworthy witness—says:—

"All this while parties were sent out by the Lords
Justices and Council from Dublin, and most garrisons
throughout the kingdom, to kill and destroy the
rebels; but officers and soldiers took little occasion
to distinguish between rebels and subjects, but
killed in many places promiscuously men, women,
and children. . . . It is very certain that there
have been great cruelties committed upon the Eng-
lish, though I believe not one-twentieth part of what
is given by report. But the truth is they were very
bloody men on both sides; although some will
throw all the blame on the Irish, yet it is well known
who they were that gave orders to their parties
to spare neither man, woman, nor child."

"Another eye-witness, probably a Protestant,
says:—

"Doubtless the Irish did in many places kill men
resisting them in their pillaging; but the report of
their killing women or men desiring quarter, and such
like inhumanities, were inventions to draw contributions,
and make the enemy odious. But sure am I that
there was no such thing while I was there in Ireland
about six months after these stories began. And
though married men, women, and children were killed
in thousands by command of the Lords Justices, the Irish
sent multitudes of our people, as well officers and
soldiers as women and children, carefully to the
seaports and other places of safety; so let us call
them what we will—bloody inhuman traitors or
barbarous rebels—we have suffered ourselves to be
much excelled by them in charity, humanity, and
honour."

"We have dwelt on the massacre of 1641 because
Mr. Froude endeavours to make it a justification of
the misrule which ensued, and because, for this pur-
pose, he has described it in a singularly unfair and
deceptive manner."

It will thus be seen that the writer in the
British Quarterly rejects as apocryphal the
story of a wholesale massacre by the Irish in-
surgents of 1641 and though no doubt many
ruthless acts must have been committed during
these terrible days: on both sides, the candid
Protestant is compelled to admit that in the
qualities of 'charity, humanity and honor,'
the Irish Catholic insurgents far excelled their
Anglo-Protestant opponents.

Over the subsequent events of Irish history,
the *Reviewer* passes swiftly and lightly. The
conquest of Ireland by the English under
Cromwell was followed by the 'Act of Settle-
ment' at the Restoration, which of course
made another war in Ireland inevitable; and
the great fault on the part of Mr. Froude that
the *Reviewer* signalises is the incapacity of the
former to perceive and do justice to the noble
qualities of the Irish and their leaders in that
struggle which terminated with the Treaty of
Limerick, a Treaty violated in all important
particulars ere scarce its ink was dry:

"It is a sign of the quality of his judgment that,
while he properly admires the constancy of Derry,
he says not one word of the heroism of Limerick;
that he hardly alludes to Sarsfield at all—the robust
figure on either side; and that he sneers at Irish
valour at the Boyne, the fact being that the Irish
horse—the infantry were a mere levy of peasants—
fought with desperate and splendid courage, as we
know, not only from the mouths of their foes, but
from the cruel law which prohibited 'Papists' from
having a horse more than £5 in value. As for the
legislation of the Parliament of James II., it was,
probably owing to fear of retaliation, not nearly so
atrocious as many measures which Mr. Froude
regards with delight; and a writer who praises
wholesale 'transplantation,' thinks the 'execution'
of Drogheda a noble work, and dwells with rapture
on the proscription of a nation, has no right to con-
demn a faint emanation of the same policy by those
who suffered from it, and still less to suggest that
'Popery,' as such, had really ought to do with the
matter. Mr. Froude carps at William III., for
having endeavoured to carry out against the will of
intolerant Parliaments, measures of conciliation
and mercy in Ireland; but a true view of history
will note with regret how this humane attempt was
frustrated, with consequences even now too apparent.
Mr. Froude also is evidently sorry that the treaty of
Limerick was not violated more completely than it
actually was; and thinks it was a great mistake
that the Penal Code was not made a more perfect
engine of torture, and was administered with weak
and feminine slackness. On this subject Mr. Froude's
philosophy seems to have been prophetically glanced
at by Burke when he condemns with scorn 'the
doctrine repugnant to humanity and common sense
that the security of any establishment, civil or reli-
gious, can ever depend upon the misery of those
who live under it, or that its danger can arise from
their guilt and prosperity' and we shall add nothing
to the words of the master."

To the slanders of Mr. Froude the article
from which we have quoted is a sufficient reply.
Coming from such a source as it does, from
the organ of the non-Conformist section of the
evangelical Protestant community, it cannot be
attributed to the Romish preclivities of the
writer; and at the same time it confirms the
historical truth of the statements of those Irish
Catholic writers who have often fruitlessly in-
sisted upon the injustice with which their
country has been systematically treated, espe-
cially in the matter of the Great Rebellion of
1641, and the accompanying Massacre. This
story henceforward must be left to writers of
the *Witness* class, for all intelligent Protestants
at the present day acknowledge it to have been

disproved by late researches; and, as Lord
Castlereagh says, it is now well known "who
they were that gave the orders to their parties
to spare neither man, woman, nor
child."—See p. 269.

SECULARISM Ver. SECTARIANISM.—Were
we at a loss for arguments against Common or
non-Denominational Schools for a population of
no common religious belief—that is to say, com-
posed in part of Catholics, in part of Protest-
ants—we should find these arguments in abun-
dant in the controversial writings of the latter.
For were there no such disturbing ele-
ments in the population, were it all one non-
Catholic population, but broken up into dif-
ferent sects, there would still be carried on the
same controversy on the School Question, the
battle would be fought betwixt Denominational
and Denomination, betwixt what we may
call the "Religionists" and the pure "Secu-
larists."

For of two things one. Either all religious
education, all instruction that would tend to
prejudice the child in favor of one form of re-
ligion rather than of another, in favor of Tri-
nitarianism rather than that of Unitarianism, of
Christianity rather than of Heathenism, must
be carefully eliminated; or if, on the other hand,
any distinctive religious element in instruction
be retained it must needs be Denominational.
Indeed, as Protestants themselves admit, a pre-
ludely "Secular System in State Schools," for a
religiously mixed population, would be in-
tensely Sectarian.

This argument is well put by the London
Times in an editorial on the School Question
which is to be found in its issue of
the 16th of April last. The occasion was fur-
nished by the meeting at Manchester of the
"National Education Union"—a "monster
meeting," the *Times* calls it—at which were pre-
sent at least 5,000 people, "representing various
Denominations, differing in other respects, but
agreed in resisting this common foe"—the
Secular or Birmingham "school of education-
alists." This meeting was opened by the
Protestant Bishop of Manchester, by an ad-
dress, "so forcible, so perspicacious, and so tri-
umphant, that the question it will leave on the
reader's mind is—How can there be any case
against it?"

What then was the principle contended for
by the Bishop of Manchester, and maintained
so forcibly, with such perspicacity, and so tri-
umphantly that the only question that can now
suggest itself is—"How can there be any case
against it?" The principle was simply the
principle that in U. Canada Catholics so long
fought for against the Liberals and Clear-Grits
of that Province; that for years the Catholic
minority in the United States have been con-
tending for; the very principle asserted by the
venerable Bishop Sweeney of St. John, in the
name of his unjustly treated flock in the Pro-
vince of New Brunswick. We will state it in
the words of the Protestant Bishop of Man-
chester: for from his mouth it is unanswer-
able; though when coming from the lips of
mere Papists it is too often contemptuously
ignored. We again copy from the London
Times:—

"Those"—said the Protestant Bishop—"who were
on the platform with him were striving, probably
from different standpoints, but united in general
sympathy, and associated for one common object—
viz., that the education of this country, particularly
in its elementary department, should be based on religion
in the future, as it had been based on religion in the
past." (Cheers)—The Italics are our own.

In conformity with the unanswerable logic
of the said Bishop, this Protestant "National
Education Union" then adopted unanimously
the following Resolution proposed by Mr.
Raikes, M.P., and seconded by Colonel Leigh,
M.P., and Mr. Wakefield of Kendal.

"That this meeting cordially recognises the great
and vital principle on which the National Education
Union is founded—viz., the maintenance of religious
teaching as a fundamental element in the elemen-
tary education of the youth of this country, and de-
sires to record its unalterable conviction that mere
secular instruction apart from religion is unworthy of
the name of education."—*Times*, 16th April.

This is, word for word, the principle that
Catholics lay down with respect to education,
but which is so often contemptuously ignored
by Protestants, nevertheless the case is so clear
—the arguments when in the mouth of a Pro-
testant Bishop, are so forcible, that it is hard
to see—"How can there be any case against
it." For themselves all Protestants religiously
inclined, protest against "Secularism" in edu-
cation, especially in elementary education; it is
only when applied to young Papists of tender
years, as a powerful means of perversion, and
as a drastic purge for purging their bosoms of
the perilous stuff of Popery, that Protestants
will approve of it.

Still we take our stand on the principle so
forcibly, so clearly, so triumphantly enunciated
and enforced by the Protestant Bishop of Man-
chester; so unanimously adopted by the Na-
tional Education Union of England; may we
add, so forcible and so clearly, if not—if results
are considered—so triumphantly put forth by the
First Provincial Council of the Ecclesiastical
Province of Quebec—to wit: that the Schools
from which all positive religious instruction
has been eliminated are of no service to society,

but are rather altogether dangerous to faith
and morals. If these authorities be right; if
the logic of the Protestant Bishop of Man-
chester be good; if the Resolution unani-
mously adopted by England's great National Edu-
cational Union be sound—then are the Cath-
olics altogether in the wrong; then is the
logic of those who condemn the N. B. School
Law of 1871, unanswerable; then is the Reso-
lution of the Catholics of the Dominion never
to cease from all constitutional efforts for right-
ing that wrong, sound, and worthy of all ap-
proval from honest men.

But the *Times* itself, editorially, joins in con-
demning the "Secularists" as "Sectarian,"
that is to say, as endeavoring to force a virtu-
ally "Sectarian" system of Education upon the
people; for there is a religious, as well as an
irreligious, phase of "Sectarianism." Listen
to the *Times*, who, when it pleases, can assume
the aspect of an apostle of truth, and can enun-
tiate the soundest of maxims. Pity that it
will not apply to Catholics in particular, the
same principles that it applies to religious Pro-
testantism:—

"The history of the world without Christianity is
just as much an appeal to faith as Christianity
whether with or without the history of the world. The
negative has to be believed or to be proved as well
as the affirmative. Whoever has had but a little
experience with opening minds, even in the indige-
nous soil of a National School, knows that a good
deal must be propounded on the authority of the
book, the teacher, or the school, and must be
commended to belief in the absence of demonstration.
The Secularists may attempt to avoid the pitfall by
merely physical instruction—by natural history, by
chemistry, by mechanics, by history reduced to
names and dates, and such neutral matters. They
may do this with considerable success, and with the
good results sure to follow any diligent and exact
teaching. But they will be sure to find that what-
ever part of the mind they do not occupy will be
sure to find its own occupation. The most fanatical
authority and the most extravagant belief are found
in the very persons bred in the purest elements of
secular knowledge. If, then, the sin of erroneous
belief and groundless authority does lie so heavy on
the secular conscience as we are told it does, we
would ask these gentlemen just to consider that
there is no escaping from these calamities. Consti-
tuted as man is, and as the world is, there will be
authority and faith. When the thoroughly enlight-
ened and virtuous citizen pays his school rates or
his taxes, he may be quite sure that he contributes
not only to one authority or to one doctrine, but to
a good many; and that whatever he denies to one
he gives to another. Nature abhors a vacuum, and
if one voice speaks not, another will; if one religion be
not taught in our schools, they will speedily show
a religion of their own, should none else be sup-
plied."—*Times*.

What could a Papist say more in favor of
positive religious teaching in elementary
schools? Are not the words of the *Times* but
a commentary on those of Him Who said,
whoso soweth not with me scattereth? If in our
elementary schools the pupils are not taught to
respect Christianity as the truth, they will
practically learn to contempt it; and the Chris-
tian Protestant parent has no more right to
insist that his child shall not be brought up to
despise Christianity than has the Catholic parent
the right to insist that he be not compelled
to support schools in which the pupils prac-
tically learn to despise Popery.

The "Secularists," in short, form as truly a
"Sect" as do the Presbyterians, the Methodists,
the Quakers, the Unitarians, or any one of the
Denominations which together form the Pro-
testant community. Why then should the
State establish and compel all to support the
schools of one Sect? This is an argument
that the *Times* admits to be unanswerable.

Well then! what remains? if the State is at
all to interfere with the education of our chil-
dren, and is, at the same time, bound to refrain
from encouraging one Sect, one Denomination,
one set of religionists, at the expense of any
other? There is but one answer to this ques-
tion. The State must accept, not as *per se*
desirable, but as an unavoidable necessity, the
"Separate or Denominational School system."
This, in substance, is the system in England;
and the *Times* applauds it as being thoroughly
popular and national. Why then should it not
be popular, and national in the Dominion?

"The thoroughly popular, and national character
of the existing system appears from the fact of 20,
000 Denominational Schools—that is, schools in
which a religion is taught—and particularly from
the fact that of these, 25,000 are the schools of the
National Church."—*Times*, 16th April.

Note well the word or definition of the
Times! A Denominational school is one in
which "a religion is taught," a non-Denomina-
tional school therefore, if the definition be
good, is a school in which no religion is taught;
but by the showing of the Bishop of Manches-
ter in an unanswerable address, and by the
unanimous Resolution of England's "National
Education Union," it appears that, in the opin-
ion of religious Protestants, "mere secular in-
struction apart from religion is unworthy of
the name of education."

If indeed this School Question were to be
fought out only with the arms of logic, and
sound argument; or if Protestants would but
apply to Catholics the very principles which in
their own behalf they so forcibly, clearly, and
triumphantly urge against the "Secularists,"
our victory would soon be assured. We might
exclaim—*Causa finita est*—and prepare to in-
tone our canticles of thanksgiving. Alas! the
question cannot be fought out in the domain
of reason. If our arguments be unanswerable,

as the Times admits them to be when in the mouth of a Protestant Bishop, the No-Popery prejudices of our opponents are invincible.

One other passage in the article of the Times from which we have already quoted, is worthy of the attention of both Protestants and Catholics. It is a passage in which the writer insists, and insists most truly, upon the absolute necessity of "authority in the supernatural order, or in matters of religion;" and replies to the objections of Mr. Dixon, the champion of the Secularists, that religious belief is based, not on reason, but on authority.

"This is really a question of authority. The Church and its sister schools of belief allege authority in defence of a good deal that is utterly incredible except on that supposition. But can Mr. Dixon get rid of authority? Whoever contradicts authority is, so far, himself an authority; and whoever maintains there is no such thing at all must himself be the greatest of authorities, if he is to be believed. The truth is the most formidable authorities and the strongest convictions and most powerful persuasions are those which spring up in the ground just cleared from the older authorities and beliefs.

Here, as against Mr. Dixon, the Times is right. There can be no belief in the religious or supernatural order except upon authority; and if we reject authority, we must abandon all our religious belief. But the Times does not see that his argument, if good against Mr. Dixon, is equally good against the Protestant principle of "private judgment."

THE SCHOOL DIFFICULTY.

To the Provincial Government of New Brunswick, Father Dunphy, of Carleton, addresses himself in the following unequivocal terms:—

"Gentlemen,—I respectfully, but forcibly, assure you that the arrest and incarceration in the city of St. John, of a Catholic priest for his conscientious refusal to comply with an unjust law, is but the beginning, should the law not be amended, of a state of social disorder, to which even St. John is a stranger. Had that priest not been released from prison within twenty-four hours, no farseeing man would wish to have become responsible for the preservation of the peace of the city. No man has lived on better terms with the Protestant community than your humble servant, and no one would deeply deplore and severely condemn any violation of the peace, but I repeat that it is endangered by the compulsory enforcement of the present school law, and will be still more so when having sought redress by every legal means and been refused, Catholics will despair of having justice done them. One who knows assures you that the Bishop and Catholics of this Province will never submit to the school law in its present form and as interpreted by bigoted Trustees. You must be convinced by this time that the law can never be enforced in its present form; that it is objectionable to every Catholic in the Province and to a large proportion of the Protestant population; that an exceedingly bad feeling is being created between those who should live together in peace and harmony, and that as 'mighty things from small beginnings grow,' so reason and experience tell you that matters will grow worse and worse, and that no man can foresee what the proximate future may bring, should you refuse to amend the law. Be superior then, gentlemen, to the petty prejudice of a handful of bigots; prove yourselves wise and able legislators; amend the law so that Catholics may cheerfully accept it, aid you to enforce it, and demonstrate how beneficial it can be rendered, if simple justice be but done them."

The Catholic Priest referred to above is the Rev. Father Michaud, of the Cathedral, St. John. He was seized on the street while performing the duties of his ministry, and dragged to jail where he was retained during several hours, and where he would have been incarcerated for a longer period had not his taxes been paid by a meddling friend who thought, doubtless, that in paying them he was performing an act of merit.

cerated for a longer period had not his taxes been paid by a meddling friend who thought, doubtless, that in paying them he was performing an act of merit. On hearing of the Priest's arrest, there was much excitement all over the country, but no lawless demonstrations were made. Father Michaud's unexpected release did not quell the general indignation; meetings were held in numerous parishes, and resolutions condemning the authorities were fearlessly adopted.

How long is this persecution to continue unchecked? To whom are our suffering brethren to look for redress? Justice is denied them at home in their own Province. The House of Commons attempted to assist them, but immediately a bolt in our complicated Confederation machinery threatened to give way, and so the handsome resolution of sympathy for the oppressed, and the pertinent advice to His Excellency ended in smoke. Rumor says that the case has been referred to the Imperial Privy Council, and that it is being discussed at this very moment in presence of that august tribunal. Now, on reliable authority, we deny that it has yet crossed the Atlantic. And, indeed, to speak truly, we expect no satisfactory verdict from London if ever this School Difficulty be sent there for trial. The Power that persists in tramping upon the rights of a large Catholic majority in Ireland will—for consistency sake if for nothing else—consign the appeal of New Brunswick's Catholic minority to the waste basket. Protestant England, whether directed by Gladstone or by the descendant of the Impenitent Thief, has no justice to waste upon benighted Papists. This is our honest conviction. In adhering to it we may err; if we do, we will have the satisfaction of knowing that we err in good company.

Discouraging the present phase of the School Question certainly is. Pilate sends us to Herod, and Herod orders us back again to Pilate! Some call this statesmanship; we call it shuffling, shuffling so arrant that it has aroused the indignation of the whole unsophisticated community. Let us add fuel to, and throw no water upon, this now universal indignation. The time for action has come, and before we can expect assistance from others we must learn to help ourselves. No Catholic can remain indifferent when he sees ruthless hands laid upon one of God's anointed ministers. In Ireland, under the Penal Laws, the Priest was throughout protected by the faithful people, and shall he be attacked with impunity under this vaunted Free Constitution of ours?

"THE SUBJECT WHO IS TRULY LOYAL TO THE CHIEF MAGISTRATE WILL NEITHER ADVISE NOR SUBMIT TO ARBITRARY MEASURES."

This is the motto of the leading journal in Ontario. Can we be blamed if we advise Catholics to adopt it in this emergency? Not civil strife and bloodshed do we recommend, but united moral political action, the legitimate inheritance, we are told, of true British subjects.

MARK.

CHRISTIAN BROTHERS' COMMERCIAL ACADEMY.—We would call the special attention of our readers and the public generally to this new and promising Institution, the opening of which will take place on the 1st of September next, at 35 St. Margaret Street, in this city.

The reputation of the Brothers of the Christian Schools as first-class teachers and religious educators, is so well known throughout Europe, America, and especially in this country, that we need not speak of it at length; we will only say that their commercial schools in Halifax, Quebec, and Toronto are not inferior to the best ones of the same kind on this Continent. The establishment they are opening in our midst, will, no doubt, be not unequal to the institutions just mentioned.

Their Prospectus (which is to be found in our advertising columns) embraces all that is necessary to be known in the mercantile profession. Mathematics, book-keeping, penmanship, &c., will form the basis of the course of studies; but the other branches will also be taught according to the will and wants of the students. A good set of telegraphic apparatus, manufactured by our well known citizen, M. Chanteloup, is now fixed up in the building, and a complete course of Telegraphy will be given to the pupils requiring it for the very small sum of Five Dollars.

It is to be noted that the Christian Brothers give, each year, in this city alone, intellectual, moral and religious tuition to more than five thousand children; by the foundation of their Academy,—which they open at the special request of His Lordship the Bishop of Montreal, of his most worthy Coadjutor, Mgr. Fabre, and many other influential citizens,—those good and devoted religious put a splendid coronation to their enlightened system of popular education.

PROROGATION OF PARLIAMENT. OTTAWA, 13th August, 1873.—This day, at three o'clock P.M., His Excellency the Governor General proceeded in state to the Chamber of the Senate, in the Parliament Buildings, and took his seat upon the Throne. The Members of the Senate being assembled, His Excellency was pleased to command the attendance of the House of Commons, and, that House being present, His Excellency the Governor General was pleased to close the First Session of the Second Parliament of the Dominion with the following Speech:—

Honorable Gentlemen of the Senate: Gentlemen of the House of Commons:— In relieving you from further attendance in Parliament I beg leave to convey to you my best thanks for the diligence with which you have applied yourselves to the performance of your public duties. Among the Measures you have adopted are laws of great importance to the well-being of the Dominion.

The interests of Trade will be promoted by the Act relating to the inspection of the staple articles of Canadian produce, as well as by the statute regulating weights and measures. The several Acts respecting our merchant shipping will greatly tend to the success and development of that great branch of our national industry and to the protection of the lives of our seamen. By the Act relating to the trial of Controverted Elections of Members of the House of Commons you have adopted the system which is now in successful operation in the Mother Country.

I sincerely congratulate you on the admission of the Colony of Prince Edward Island as a Province of the Dominion.

Gentlemen of the House of Commons:— In Her Majesty's name I thank you for the supplies you have so cheerfully granted. They will ensure the vigorous prosecution of the great public works so imperatively called for by the wants of this growing country.

Honorable Gentlemen and Gentlemen:— I have thought it expedient, in the interests of good government, to order that a Commission should be issued to enquire into certain matters connected with the Canadian Pacific Railway, to which the public attention has been directed that the evidence adduced before such Commission should be taken on oath.

The Commissioners shall be instructed to proceed with the enquiry with all diligence, and to transmit their report, as well to the Speakers of the Senate and House of Commons, as to myself. Immediately on receipt of the report, I shall cause Parliament to be summoned for the despatch of business, to give you an early opportunity of taking such report into consideration. Meanwhile I bid you farewell.

PIC-NIC IN AID OF FATHER SIMON'S CHURCH.—On Saturday was held at St. Lambert's, in a beautiful grove, about two miles from the landing stage, the above pic-nic, at which from two to three thousand people were present. A game of lacrosse was very spiritedly contested by the Sarsfield and Mechanics' Clubs, and resulted in a victory for the former. Mr. Hugh Hamal sang several very choice songs, which were very acceptable, whilst the Band of the Church enlivened the proceedings by producing, in excellent style, a number of favorite airs.

The Official Gazette contains a despatch from Lord Kimberly transmitting an order of Her Majesty in Council of the 26th June, requiring parties appellant in causes pending before Her Majesty to take effectual steps to set down their cases for hearing within a limited time from the registration of the appellant.

Notice is given by the Inland Revenue Department, that an order in Council has been passed, directing that on and after the 6th day of August, all pig-iron and iron ore passing downwards through the Welland Canal tolls shall be entitled to pass free through the canal of the St. Lawrence.

TERRIBLE DEPRIVITY.—The Ottawa Free Press, of August 8th, has the following:—A most brutal case was brought to our notice to-day. A man giving his name as Wm. Henderson, was arrested for cruelly ill-treating his wife, and killing his child by lying on it. He lived in a small house near the corner of Sussex and Clarence streets, and is an habitual drunkard. Mrs. Henderson was confined on Wednesday last, and last night her brutal husband coming home drunk about one o'clock, abused her, and then laid down on the infant which died soon afterwards. The corpse, the sick wife, and the drunken husband, lay the rest of the night on the straw bed together. This morning Henderson procured a coffin, and more whiskey, and ordered the enfeebled woman to put the body into it. He was thus continuing his infamous conduct, when policeman Banning, assisted by sergeant detective Hamilton, arrested him, and took him to the police station. Henderson is about 10 months out from England.

DREADFUL ACCIDENT.—The Ottawa Free Press says: "The most painful accident we have had to record for some time took place near Richmond village last week. A man named Monahan, it appears, was leading a team of horses out into the field, and that he at the same time carried a grain cradle thrown over his shoulder. The horses being troubled by flies, they turned their heads around frequently. On one occasion, one of the halters caught about the cradle, and the horse jerking back his head suddenly the sharp blade of the cradle was drawn with great force against the unfortunate man's body, inflicting serious if not fatal wounds. It cut almost around the body, nearly severing the back bone, just below the small ribs. One arm was cut open to the bone from the elbow to the wrist, and other smaller wounds. He walked over half a mile home, and was attended to by Dr. Beatty.

George Downey, of Waterford, Ireland, was lost on board from the barque Maggie Reynolds on the 4th inst, on her passage from Waterford to Sidney, C. D.

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

REMITTANCES RECEIVED Newbergh, W. H. F., 50c; Gatineau Mills W. M., \$2; Magog, J. K., 1; Fenelon Falls, A. A. McD., 2; Creek Swishaw, J. McE., 2; St. John's, P. M., 2; Norton Creek, A. McE., 2; Oranstown, E. M., 1.50; Beauharnois, Rev. Dr. C., 2; L'Assomption, H. McE., 2; St. Basile, Rev. P. G. C., 2; Capt. B. C., 4; Lennoxville, C. G., 2; Lewis, M. P., 2; Dickinson's Landing, T. F. S., 2; Six Portages, Rev. E. M., 2; L'Original, Mrs. G., 2; Cow Bay, N. S., Rev. D. J. McE., 2.50; Wright, C. O. C., 2; Athelstan, H. McE., 7; Stanstead, Rev. M. McE., 6; Perth, P. G. N., 2; Oranstown, J. D., 1.50. Per A. L. York—Self, 1.50; J. K., 1.50; J. B., 1.50; Willowgrove, T. W., 1.50; M. M., 1.50. Per E. McE. Danville—P. K., 1. Per W. C. Dalhousie—W. J., 1. Per J. McE., Cobourg—W. W., 4; J. H., 1. Per J. C. H., Read—Rev. G. B., 2; Hastings, J. S., 1. Per M. J. F., Hamilton—Jarvis, G. E. F., 2. Per P. F. L., Belleville—M. G., 2. Per J. D., Jr., Savage's Mill—P. M., 1. Per J. O. M., Lombardy—J. D., 2. Per J. O. R., Ottawa—Self, 2; D. D., 2; P. W., 2. Per Rev. F. W., Huntingdon—P. C., 1.50; H. F., 1.50. Per W. H., Lacolle—P. H. St. H., 2. Per J. O. B., Montreal—Windsor, Mrs. J. S., 1.

DIED. On the 9th inst., at St. Raphaels, Co. Glengarry, Ont., Mrs. William O'Shea, eldest daughter of Mr. Alexander Corbett. May she rest in peace.

MONTREAL WHOLESALE MARKETS. Flour 47 bri. of 196 lb.—Pollards.....\$3.25 @ \$3.50 Superior Extra.....0.00 @ 0.00 Extra.....6.85 @ 7.00 Fancy.....6.50 @ 6.68 Wheat, per bushel of 60 lbs.....0.00 @ 0.00 Supers from Western Wheat [Welland Canal].....5.85 @ 5.90 Supers City Brands [Western wheat] Fresh Ground.....0.00 @ 6.00 Canada Supers, No. 2.....4.15 @ 5.25 Western States, No. 2.....0.00 @ 0.80 Fine.....4.50 @ 4.60 Fresh Supers, (Western wheat).....0.00 @ 0.00 Ordinary Supers, (Canada wheat).....5.85 @ 5.90 Strong Bakers'.....6.00 @ 6.25 Middlings.....4.00 @ 4.20 U. C. bag flour, per 100 lbs.....2.65 @ 2.75 City bags, [delivered].....2.85 @ 2.95 Barley, per bushel of 48 lbs.....0.50 @ 0.55 Lard, per lbs.....0.10 @ 0.10 Cheese, per lbs.....0.00 @ 0.00 do do do finest new.....0.11 @ 0.12 Oats, per bushel of 32 lbs.....0.35 @ 0.36 Oatmeal, per bushel of 90 lbs.....5.10 @ 5.30 Corn, per bushel of 56 lbs.....0.51 @ 0.52 Peas, per bushel of 66 lbs.....0.82 @ 0.87 Pork—Old Meas.....16.75 @ 00.00 New Canada Meas.....17.75 @ 18.00

TORONTO FARMERS' MARKET. Wheat, fall, per bush.....\$1 20 1 25 do spring do.....1 18 1 18 Barley do.....0 00 0 00 Oats do.....0 00 0 00 Peas do.....0 00 0 00 Rye do.....0 00 0 00 Dressed hogs per 100 lbs.....7 00 8 00 Beef, kind-qr. per lb.....0 07 0 08 " fore-quarters.....0 04 0 06 Mutton, by carcass, per lb.....0 07 0 08 Chickens, per pair.....0 25 0 50 Ducks, per brace.....0 50 0 70 Geese, each.....0 70 0 87 Turkey.....1 00 1 75 Butter, lb. rolls.....0 23 0 25 " large rolls.....0 15 0 16 tub dairy.....0 16 0 18 Eggs, fresh, per doz.....0 16 0 18 " packed.....0 11 0 12 Apples, per brl.....2 00 3 00 Cabbage, per doz.....0 75 1 00 Onions, per bush.....1 00 1 10 Carrots do.....0 55 0 60 Beets do.....0 60 0 75 Potatoes, per bag.....0 60 0 70 Turnips, per bush.....0 30 0 40 Hay.....25 00 28 00 Straw.....12 00 15 00

KINGSTON MARKETS. Good markets, but slight changes only in prices. Flour—XXX retail \$4.00 per barrel or \$4.15 per 100 lbs. Family Flour \$3.16 per 100 lbs., and Fancy \$3.50. GRAIN—nominal: Rye 60c. Barley Wheat \$1.10 to \$1.20. Peas 60 to 62c. Oats sold in stores at 45c; on market from 42 to 47c. POTATOES 60 to 75c per bag. BUTTER—Ordinary packed by the tub or crock sells at 16 to 17c per lb.; fresh selling on market at 18 to 20c. Eggs are selling at 15 to 17c. Cheese advanced to 11 to 11½c; in stores 13c. MEAT—Beef, grass \$4.50 to \$5.25; grain fed none in market; Pork \$7; Mess Pork \$10 to \$20; Mutton from 4 to 7c; Lamb 5 to 8c. Veal none. HAMS—sugar-cured, 16 to 17c Bacon 10 to 11c. POULTRY—Turkeys from 75c to \$1.00. Fowls per pair 50 to 55c. Chickens 30 to 40c. Hay steady, \$11 to \$15. Straw \$5.00 \$6.00, Wood selling at \$5.25 to \$5.50 for hard, and \$3.25 to \$3.75 for soft. Coal steady, at \$7.80 for stove, delivered, per ton. Soft steady. Hides—Market unchanged quiet \$5.00 for No. 1 untrimmed per 100 lbs. Wool 30c for good Fleeces; price steady Calf Skins 10 to 11c, Tallow 7 to 7½c per lb., rendered; 4c rough. Deacon Skins 30 to 50c. Pot Ashes \$6.00 to \$6.25 per 100 pounds.—British Whig.

WANTED By the School Commissioners of the Parish of St. Sophie, County Terrebonne, Four Teachers capable of teaching English and French. Apply to N. MARION, Sec.-Treas.

WANTED By an experienced and competent Professor of Latin, Greek, English and French, a situation either now, or on the 1st September. Highest testimonials as to ability and moral rectitude. Address "Prof." True Witness Office.

THE ENTRY of the Pupils of LONGUEUIL CONVENT will take place on the FIRST of SEPTEMBER. 3-52

INSOLVENT ACT OF 1869. Pro. of QUEBEC, Dis. of MONTREAL. In the SUPERIOR COURT. In the matter of JOSEPH DION and CYRILLE J. B. DION, both of the City of Montreal, Traders, heretofore Copartners under the name of DION BROTHERS, Insolvents.

The undersigned have filed in the office of this Court a deed of composition and discharge executed by their creditors, and on Wednesday, the Twenty-Fourth day of September next, they will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 13th August, 1873. JOSEPH DION, By his Attorney ad litem, L. N. BENJAMIN, CYRILLE J. B. DION, By his Attorney ad litem, L. N. BENJAMIN.

IRISH CATHOLIC BENEFIT SOCIETY'S GRAND ANNUAL PIC-NIC, ON ST. HELEN'S ISLAND, ON SATURDAY, 23RD INSTANT.

Grand Lacrosse Match by the Shamrocks—the Champions. The Steamer "Montarville" will leave the Wharf opposite Jacques Cartier Square, at 9 and 11 A.M.; 1:30, 2:30 and 4 P.M.; Return trips at 5, 6, and 7 P.M. TICKETS—25c.; Children under 12 years, 10c. For particulars as to Games and Races see Hand-Bills. M. NEWELL, Sec.

ST. PATRICK'S TOTAL ABSTINENCE AND BENEFIT SOCIETY. The above Society will hold their Grand Annual PIC-NIC AT ST. HELEN'S ISLAND, ON MONDAY, 1st SEPTEMBER. For Particulars See Hand-Bills. SAMUEL CROSS, Sec.

TICKETS—Adults, 25c.; Children, 10c.; to be had from Members of the Committee, and at the Boat on the morning of the Pic-Nic. IS HEREBY GIVEN that the LADIES of the HOTEL DIEU, of this city, want to borrow two hundred thousand dollars, bearing interest at the rate of 6 per centum per annum. The said ladies would borrow by sums of one hundred dollars and over, payable after one month's previous notice to that effect. Apply at the Hotel Dieu of Montreal, to Rev. Sister BONNAU, or to the undersigned. J. G. GUIMOND, Agent to said Ladies. August 22.

COMMERCIAL ACADEMY, UNDER THE DIRECTION OF THE CHRISTIAN BROTHERS, 35 ST. MARGARET STREET, MONTREAL. The above Institution will be opened on the FIRST of SEPTEMBER, 1873, in the spacious and commodious house heretofore known as the "Bishop's School," which has been thoroughly repaired and elegantly furnished for the purpose. In accepting the charge of this Academy, the Christian Brothers, wishing to be as useful as possible to the youth of Montreal, do but accede to the earnest solicitation of His Lordship the Bishop of Montreal of his most worthy Coadjutor, Mgr. E. C. Fabre, and many other influential citizens, who, on several occasions, manifested the desire of seeing them open a School in which young students could follow a full commercial and mathematical course. They sanguinely hope that their Academy will afford ample means of providing a perfect knowledge of commerce in all its branches, and thus enable young men to prepare themselves for the counting room. Nothing so far has been spared to obtain this desirable end.

The course of studies pursued in the Academy will be divided into two departments, the Preparatory and Commercial. The English language will be the language of the Institution; but the French being a necessary qualification, especially in the Province of Quebec for every young man who embraces the mercantile profession, particular attention will be paid thereto, and daily lessons given by a special Professor.

COURSE OF STUDIES. PREPARATORY DEPARTMENT. THIRD CLASS. Religious Instruction; Spelling (with written exercises), Reading, Grammar, as far as Syntax, Sacred History, Ministry of Canada, Geography, Writing, Arithmetic (Mental and Practical). COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Grammar (Syntax), Penmanship, Elements of English Composition, History (United States), Geography, Book-keeping by Single Entry, Arithmetic, Mensuration. FIRST CLASS. Religious Instruction; Book-keeping by Single and Double Entry, with the latest and most practical Business Forms; Commercial Correspondence in English and French; Penmanship, Grammar, Composition, Synonymes, History (Ancient and Modern), Geography, Use of Globes, Arithmetic Algebra, Mensuration, Geometry, Natural Philosophy, Drawing.

The object of this Department being to prepare young gentlemen for the Counting-room, unremitting attention will be paid to the Commercial studies. The other branches of instruction will be taught to those only who will follow the entire course of the Academy. TERMS. (Payment Quarterly in advance.) Third Class, per quarter.....\$6.00 Second " ".....7.00 First " ".....8.00 Telegraphy (for the course).....5.00 For further particulars address THE PRINCIPAL OF THE ACADEMY, 59 Cote Street. Nota.—An indispensable condition to be admitted to the Academy is that children should know how to read and write, and possess at least the first notions of Grammar and Arithmetic. 1-2

INSOLVENT ACT OF 1869. Pro. of QUEBEC, Dis. of MONTREAL. In the SUPERIOR COURT. In the matter of ISAAC EBBITTS, An Insolvent. On Wednesday, the Twenty-Fourth day of September next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 14th August, 1873. ISAAC EBBITTS, By his Attorney ad litem, L. N. BENJAMIN.

FOREIGN INTELLIGENCE.

FRANCE.

FEAST OF ST. HENRY.—LYONS, July 19th.—The feast of St. Henry, on the 15th, being that of the King of France, was most devoutly celebrated not only in Lyons but in all the great cities. Thousands of persons of every class approached the Sacraments and assisted at Mass for his Majesty's intentions, and innumerable telegrams were despatched to Frobenius.

The political situation continues to be a very anxious one, and the Left, who were temporarily stunned and confused by the adverse votes of the 20th of May and the 2nd of July, are making up for lost time by increased acrimony of attack on the National Assembly. The energy of the Government in accepting the challenge of M. Jules Favre for his interpellation on its internal policy, has, however, had an excellent effect, and the public indignation against the man who, of all others, most contributed to the loss of the provinces, who now comes forward to attack the executive through whose zeal and efforts the reconstruction of France can alone be hoped for, is so great that it is doubtful if he will obtain a hearing. The whole line of conduct followed by the Left and prompted by M. Thiers, as a miserable vengeance on the Assembly, is so unpatriotic under the circumstances that the country is universally irritated. To prevent the re-establishment of public credit, industry, and financial balance: to maintain a feverish and fatal agitation at all costs, and this, at the very moment the call for tranquility is most imperative, is the system of the Left, and the effect will be, unless Government has the necessary energy to cut matters short, to cause a delay in the evacuation of the territory.

The absolute necessity of firmness and even severity on the part of the executive has never been more apparent than now, when class hatred is excited by M. Gambetta's menaces of destruction, nothing short of social demolition will satisfy him and his partisans, however they may try to disguise it, and a staunch opposition to such a programme is a mere instinct of self-preservation on the part of every one having anything to lose. Six weeks of a Gambetta administration would entail a repetition of the worst horrors of the Paris Commune, and a certain renewal of civil war and foreign invasion, and, knowing this better than any man, M. Thiers accepts the invitation of the Left to preside at its banquet, with no other purpose than overthrowing the Government of MacMahon and the Right.

The prominence of the Duc d'Aumale at all the recent fetes, a prominence which he evidently sought and assumed, has been much commented on. The Bonapartist journals make very severe remarks on it, and the Radical papers are also full of virulent abuse, a sure sign that both parties fear the advent of the Duc d'Aumale. This, however, would never be accepted by the Legitimists. Ernoul, Lucian Brun, Baragnon, Defreyre, are drawn from their ranks, and they have, above all, the universal recognition as the most honest and uncalculating body in France. Again and again they have drawn over to their ranks the various floating shades of Conservatism, and so would it be again.

Save the Duc de Broglie, the Orleanists are really theorists rather than men of active or administrative capacity, and something of the doctrine clings to the utterances of nearly all their speakers. Though the old party of Philippist intrigue has nearly died out, or passed into the ranks of the revolution, the head and chief, the Duc d'Aumale, is known to be working hard to reconstruct it, but, so far, the patriotism of the Right has been strong enough to sway its colleagues of the Centre, and prevent the intrigue spreading.—Catholic Opinion.

It is said that in consequence of the progress of the Carlists the French Government has notified to the Government at Madrid its intention of recognising them as belligerents as soon as they shall have taken possession of a fortified city.

M. FAVRE'S INTERPELLATION.—The great event of the week has been the interpellation of M. Jules Favre respecting the home policy of the Government. The Left Centre would have nothing to do with it, and it was known that M. Thiers entirely disapproved of it—a disapprobation which he marked by staying away from the debate. It was left to the advocacy of M. Favre himself, probably the most unpopular member of the Assembly, who had already received a telling blow from M. d'Audiffret Pasquier, when he demanded in his bureau that the Assembly should adjourn only till September—the time for the liberation of the territory—on the ground that a coup d'etat was to be feared. "The Government of Marshal MacMahon," said M. d'Audiffret, "counts no conspirators among its members; every reproach may be made against the majority rather than that of conspiracy; we have never driven away the representatives of the nation; we have never seized and retained supreme power in opposition to the will of the country." On Monday M. Favre was listened to with considerable patience by a very crowded house, though every now and then he was interrupted by a sharp repartee. His line of argument was that the Parliamentary revolution of the 24th May was a virtual consecration of the Republican principle, which was also the only bond which held together the component parts of the majority. He accused the Government on the other hand of treating Republican opinions as a disqualification for office, and prophesied that, in spite of its professions, it would be unable to avoid making a coup d'etat. And the authors of coups d'etat were the worst of revolutionists. He proceeded to castigate the Bonapartists, alluded to the attitude of the Legitimists at the time of the decree for the abolition of the Empire, and, seeking to sow discord in the ranks of the Right, called on the

Government to declare which dynasty it preferred, concluding with the announcement that, if the explanations were not satisfactory, he and his friends would "fight for a Government with Republican institutions which would save France." The Duke de Broglie stated in reply that no specific charge had been brought against the Government, and that he should therefore not reply to the speech. The Government was merely carrying out the views of the majority, which was this, that the social danger revealed by the late elections is not to be combated by a proclamation of the Republic but by the grouping of all the Conservative forces of the country round the Government, the rights of the Assembly being maintained, and the ultimate form of Constitution held in reserve. As to the charge of heterogeneous composition, the majority was agreed on all great questions, whereas the minority was divided on most important social and political principles, which would render cohesion impossible if it should ever arrive at power. M. Louis Blanc then attempted to prove that the interpellation had not been answered, and called on the Government to pronounce for one dynasty or the other, but the House was terribly impatient and began to talk, so that M. Louis Blanc had to leave the tribune, protesting that discussion was stifled, and having, like M. Favre, completely failed in eliciting a declaration which might serve as a topic of accusation against the Government during the holidays. The Assembly then divided, adopting General Changarnier's resolution of confidence in the Government by 400 votes to 270—a majority of 130, on which voices were heard on the Right exclaiming, How about the majority of 14? the smallness of which has been a favourite topic with the Left.—Tablet.

THE FRENCH MONARCHY.—It is stated upon the highest authority that the Count de Chambord has announced his resolution to accept the constitution for France prepared by the members of the Right of the Assembly and himself, and he will rule by the will of God and the good will of the people, and that a proclamation of the monarchy will be made in about six weeks.

The son and heir of the late Emperor Napoleon has been refused admission to the Military Academy, Vienna, and must seek for the completion of his tactical studies elsewhere. The refusal may be wise on the part of Austria, but we doubt it. The Prince Imperial would be untrue to the traditions on which his family exists, were he not to become a practical soldier, and if he cannot gain the requisite experience in Europe, he will go elsewhere in search of it, and perhaps return with new fangled notions which may one day upset the Austrian slow-coach. Will not Don Carlos give him a command?—Catholic Times.

SPAIN.

The real struggle will commence after the fall of Madrid. Estremadura, Murcia, and other provinces of the South are in the hands of the Communists. Town after town has already fallen into the power of the enemies of religion and society, and the strongest places in Southern Spain are rapidly falling into their hands under the red standard of the International. It is with these infamous and blood-thirsty wretches that the final struggle has to be made. On the one side we have Faith, order, and the Catholic monarchy; on the other atheism, disorder, and the Revolution. Spanish Republicanism has already received its death-blow. It can offer no barrier to the Carlists; but in its place there has arisen the anti-Christian Commune, which, before it can be subdued, has it in its power to make a desert of the garden of Europe, to involve in destruction, blood, and rapine the beautiful cities, towns, and villages of the southern provinces of sunny Spain. But we are nearly confident that the cause of Right will ultimately triumph, and we observe with pleasure that the vast majority of our countrymen are alive to the great issues depending on the Spanish contest. In England, neither Palmerstonian legislation nor the long-continued exertions of the Radical press have succeeded in introducing a revolutionary spirit, and, when left to themselves, the people are sure to find out in the long run the magnitude of the issues at stake in Continental wars. Now that the conflict is becoming one between order and anarchy, every right-minded man wishes success to King Charles VII., and we feel assured that in the Peninsula a blow will be given to the unholy Commune as great and as effectual as that administered by Marshal MacMahon to the would-be-destroyers of social order by whom Paris was disgraced and laid in ruins. The time is fast approaching when, from the Pyrenees to Gibraltar, an emancipated people will join in the anthem by which Spain ever welcomes the coronation of her legitimate kings—Viva el Rey Carlos!

The "Spectro Rouge" is evidently frightening the people of France and Spain back into their political senses. The wild and reckless demagogues, falsely called "Republicans," have had rope enough; and the frantic game of Communists in France, and Internationalists in Spain, is nearly played out, leaving behind bitter memories of social anarchy and national degradation; and black ruins to remind posterity that a handful of fools in one generation may speedily undo the laborious work of ages. Their plausible theories have not stood the practical working test; and they are at length known "by their fruits." The massacres at Alcoy, and the atrocities which followed the revolt of Cartagena—even as described by English organs, which sympathise with Continental Radicalism—are faithful repetitions of the horrors of the Paris Commune, another branch of the same "International." The dread of the Red Republic, or tyranny from below in a less destructive form, is compelling true patriots of all shades of political principle both in France and Spain to the conviction that only in the compromise of a monarchical restoration is there hope of civilized government. The restoration of the legitimate heir to the throne of Spain, an event now happily almost assured by the force of the royalist arms, and the strength of the inevitable reaction from the anarchy of misrule by rival partisans, will vastly strengthen the cause of Constitutionalism in France now enjoying a quiet interval of transition under the strong rule of MacMahon. In both these old Catholic lands the right men are at length coming to the front; their presence at the helm is the best guarantee of genuine progress, and skilful pilotage towards the resumption of their natural position among the great Powers of Europe, by the two States, always great and happy whilst they were true to the Catholic traditions on which their greatness was built, and politically unfortunate only when they exchanged principle for that expediency which has led to the disasters of France, and the degeneracy of the chivalrous land of Ferdinand and Isabella.—Cath. Opinion.

BARCELONA, August 14.—The Carlists have begun their long threatened attack on Berga. Six hours after their batteries opened fire, the city was burning in several places.

LONDON, August 14.—The vessel which landed a quantity of guns and ammunition at Fontarabia for the Carlists, and was afterwards captured by a Spanish man-of-war, is the British steam yacht "Deer Hound" well known in connection with the fight between the "Kearsage" and the "Alabama."

After thirty-six hours' hard fighting the town of Igualada has been taken by Don Alfonso and Saballs. The new Government of Senor Salmeron has removed several governors for incapacity, and has struck off the army list Generals Contreras and Pierrat. As these gentlemen are in the ranks of the Commune, we fear that they will not attach much importance to the efforts of the present Ministry to convince them of the error of their ways.

ITALY.

FRUITS OF LIBERTY.—The Ferrara papers announce the murder of a poor lay-brother, Luigi Degli Eposti, belonging to one of the suppressed houses, an old man of seventy who lived on alms. Three young "patriots" of the city met him outside the walls, and stopping him, asked him with great insolence for a pinch of snuff, which he gave them. While he was handing them his snuff-box one of them took out a knife and stabbed him in the side. His murderers left him on the roadside dying, and some peasants passing by carried him to the hospital, where he expired after making a deposition to the civil authorities, who it need not be said have not succeeded in arresting the assassins, who, being noted Liberals, are free from censure or conviction. In Palermo murders of the worst kind are of daily occurrence, and the same at Messina, and all through the Romagna.

A correspondent from Naples assures us that the Italian government has ordered the Church of Our Lady of Graces in that city to be given over to the Freemasons for a hall. We are not surprised at this. What we do wonder at is that a single church is left open in this unfortunate country, when the hatred of God and religion seems to be the chief end and object of its government.—Catholic Review.

In answer to a recent address made to him by the head of the Roman Societa Pia, his Holiness the Pope said: "Although all the powers of hell are unchained, I will conquer," said St. Peter. Yes, I will conquer through the protection which God always accords to His Church, by the powerful intercession of Mary Immaculate, and by the prayers of my faithful children throughout the world, who form my crown and my joy."

The Journal de Florence states that in a recent interview with his new Minister, Marco Minghetti, Victor Emmanuel was earnestly recommended to try a conciliatory policy towards the Papacy. Some time since a military envoy was sent from the Italian king to Marshal MacMahon, and on his return from Paris could not help expressing himself as somewhat humiliated by the cold but courteous manner in which he was received. The result of this visit was that Minghetti declared to his sovereign that "Italy had better be careful not to excite France too much." She must keep on good terms with France, as although promised the help of Germany, she is not too certain of her alliance.—The Italian government cannot help noticing with uneasiness, the growing popularity of the cry, *Savez la France a Rome*, which has become so general at the innumerable French pilgrimages. The multiplication of those pilgrimages is naturally a source of disquietude to the Italian government, and the position of the Pope is of such a character that it must be a continual cause of uneasiness throughout Europe and of difficulty not only to France, but to England, Austria, and in fine every country in which there is a strong Catholic Party. "Italy," continued Marco Minghetti, "has a very large and formidable Catholic party within her own territory and ought not to forget that it is increasing daily."—Catholic Review.

ROCK-SACRILEGE AT ST. PETER'S.—Along with the alarm of cholera and earthquake, and the reality of scarcity—another pest has broken out at Rome. The Catholic journals exclaim with indignation at a four-fold act of daring iconoclasm, committed about a fortnight since, but only discovered it would seem on the 12th inst. The fingers of the well-known colossal cherubs, a *chef d'oeuvre* of Bernini, which hold up the magnificent holy-water vases on either side of the nave of St. Peter's, have been broken off by some miscreants; and the same sacrilegious ruffians have seriously damaged the pedestal supporting the majestic bronze statue, Michael Angelo's masterpiece of sculpture. Not being able to get the statue itself, they have torn down and broken to pieces a large piece of the alabaster cornice which ornaments the pedestal on the side fronting the Papal altar. Some of the leaves of the lamps of the sanctuary have also been broken. The damage must have been done with a hammer, though how it could have been effected without attracting the attention of the officials in charge of the Basilica, remains a mystery. No clue has yet been found to the detection of the perpetrators. The *Osservatore* with great reason characterizes the act as one that would have disgraced the Turks and Vandals in the most savage periods of their history; and attributes it to that fierce hatred of every symbol of the Christian faith that is one of the most distinctive features of the Italian Revolution.—Tablet.

ARMENIAN CATHOLICS.—The *Correspondance de Geneve* publishes a series of addresses from the Armenian Catholic laity and clergy to the Holy Father. These documents prove unambiguously how completely the neo-schismatics in Turkey have isolated themselves from Christian sympathy by raising the standard of rebellion against the Holy See and against Mgr. Hassoun, their lawful Patriarch. The addresses also exhibit in a clear light the infatuation of the Ottoman Government in dispossessing the Catholics and expelling their Bishop to please a miserable handful of schismatics.—Id.

A FEARFUL TRAGEDY.—On Monday, 21st July, another shocking tragedy was enacted in Sheffield, England, in Weston-street, situate in a part of the town called Philadelphia. William Maples, aged 43, a retired machine knife manufacturer, and his wife Ann, three years older, have been married some 25 years, and had, until latterly, lived comfortably together. Maples retired from business last Christmas, and since that time had appeared to become quite miserly and cruelly harsh to his wife. This would appear to have gone on increasing until Mrs. Maples broke down, and six weeks ago had to take to her bed, suffering, it is stated, from dropsy.—Maples refused to engage a nurse, and was in other respects so peevish as to deny his wife proper food; and farther, frequently assaulted her in bed. On Saturday a woman engaged in cleaning, missing Mrs. Maples, inquired for her, but Maples, appearing agitated, immediately sent her away. On Sunday nobody was seen about the house, and this morning Inspector Moore entered the premises. The wife was found dead in bed with marks of strangulation on her throat, and Maples himself was discovered hanging from the banisters, also quite dead. A favorite dog refused to quit the bodies.

Sir D. Solomon, M.P. for Greenwich is dead. He was the first Jewish sheriff and Justice of the Peace in England. A Portion of a cliff near Minster, Sheppy, slipped and two persons had to be dug out of the ruins, both fearfully injured. It is said that negotiations are being carried on between the Liberal and Conservative Working Men's Associations of Liverpool, with the object of bringing forward two working men candidates—one of each party—at the next election. The damage caused by the late storm to the seawall of the Chatham gunwharf proves to have been so extensive that to reinsta it will cost £15,000 or £16,000.

Dr. Andrews, a London physician, has sent to the Times an account of a case of Asiatic cholera which, he alleges, to have occurred at Limehouse. The patient a strong robust young man, died in six hours after being attacked.

It is resolved to establish a national federation of employers of labour, whose object shall be "the promotion and maintenance of such relations between capital and labour as will secure perfect freedom to both, and conduce to the welfare of the whole community."

In a field near Tadcaster has been found an antique ring, inscribed "Ethelwita." It is believed to have belonged to the wife of Alfred the Great.

By an explosion of molten metal at the Downalls Bessemer Works, Merthyr Tydfil, sixteen persons were injured, one seriously.

Fresh coal fields have been found near the river Dee, and at Saughall Massie, Cheshire.

FEMALE LONGEVITY.—The obituary of the Times of the 18th ult., contained some remarkable illustrations of prolonged existence in seven ladies, whose united ages amounted to 625 years, giving an average of 89 years and more than three months to each. The following were their respective ages—viz., 85, 86, 87, 88, 91, 92, and 96 years. The same obituary recorded the deaths of five persons whose ages ranged from 71, to 79 years.

SURPRISE.—English Tourist (having arrived at Greenock on Sunday morning).—"My man, what's your charge for rowing me across the Frith?" Boatman.—"Weel, sir, I was just thinkin' I canna break the Sabbath-day for no less than fifteen shill'n's!"—Punch.

The Countess of Loudoun has purchased the estates of the Earl of Stamford and Warrington for £167,000.

A Memorial cross is to be erected in honour of the late Bishop Pitterson, at Spence Cross, Ottery St. Mary, Devonshire.

ATTACKED BY A SHARK.—James Green, a Baltimore fisherman, had a narrow escape from death early on Monday morning. He was assisting in drawing a seine in Chester River at the time, and when within thirty feet of the beach, jumped overboard with another, the more easily to drag the net up, as it seemed filled with large fishes, and the water was comparatively shallow; but as he took hold of the seine his left leg was seized by a shark, and he was dragged under, and a terrible struggle ensued between him and the shark. His companions were so frightened that they stood still and gazed with horror at the scene. In a few moments Green came to the surface, and uttered a cry for help. This roused his friends, and they went to his assistance, when the shark retreated further into the depths of the seine. Green was taken into the boat, where he became insensible, and remained so for some time. The shark had caught the calf of his left leg, and completely stripped the flesh from the bones from above the knee down to his foot. He was bleeding profusely from several of the larger arteries that had been severed. His companions knew enough about surgery to bind a handkerchief tight around the mangled limb, and prevent his bleeding to death. It seems that a fishing party had surrounded a number of sharks, as there were more than one in the net. They succeeded in killing two of them, the largest of which was eleven feet in length. The injured man was removed to Lombard Street Infirmary, where the torn limb was amputated at the knee, the bone of the leg having been badly shattered by the teeth of the shark. It was a very singular adventure and narrow escape.—Baltimore Sun.

AMERICANS AND FRANCE.—We clip the following paragraph from the New York Tribune:—"The sorriest of many sorry features in the embarrassed situation of the French Republic to-day is what has always been sorriest for us Americans abroad—that ninety-nine in a hundred of all American republicans in Paris to-day are what their kind always has been; first of all anti-Republican, next of all Imperialists in their poor, native, and pitifully uneducated sympathies. This is said, bad, disgraceful; but it is true. That our poor sham-superior, high-vulgar, vulgar, but intelligent French Republicans appreciate the fact.

A young man whose moustache was visible by the aid of a microscope, was the victim of misplaced confidence a short time ago. He had been particularly sweet on a very young lady, and had previously paid her several visits. The girl's parents thinking both too young to be keeping company with each other, gave them a gentle hint to that effect—first by calling the girl out of the room and sending her to bed; and second by the lady of the house bringing into the room a huge slice of bread and butter, with molasses attachment, and saying to the youth in her kindest manner, "There, Bubby, take this and go home; it is a long way and your mother will be anxious."

The people of the United States are actively preparing for one of the greatest birth days the world has ever seen. On the 4th July, 1876, the Republic will have completed its hundredth year, and the centenary is to be celebrated by magnificent fetes in all the cities of the Union.

The University of Notre Dame opens on the first Tuesday of September, and also, St. Mary's Academy, South Bend, Inda.

A Kentucky man purchased a coffin fifteen years ago so as to have it handy, and the other day he was buried up in a limekiln, and the coffin was a dead loss.

This is the height of the persevering season. We saw through the window of a Wooster-street house, Saturday, a shirt-sleeved man trying to pull on a pair of boots, and heard him, say quite plainly; "Jam the jam stuff to jell!"—Danbury News.

"Is that marble?" said a gentleman pointing to a bust of Kentucky's great statesman. "No, sir; that's Clay," quietly replied the dealer.

A Pottsville man, who says he hasn't attended church for twenty years, boasts that he can remember the preacher's text on the last occasion of a visit to the sanctuary. And this is the way he remembered it when asked what it was: "It is easier for a camel to enter a circus than for a man to eat a package of needles."

ANTIPATHY.—Some curious instances are on record of the antipathy displayed by individuals towards certain articles of food. Erasmus, though a native of Rotterdam, had such an aversion to fish that even the smell of it threw him into a fever. Joseph Scalfiger and Peter Abono never could drink milk; and Cardan was particularly disgusted at the sight of eggs. Philip II. of Spain gave a whimsical reason for his dislike of fish: "They are nothing but elements congealed, or a jolly of water." Usually the odors of flowers are agreeable; but instances occasionally occur where they exercise a totally different effect. The jonquil and the tuberose are insupportable to some; others cannot bear the fragrance of the lilac; even violets, the last flowers to be suspected, have excited the greatest antipathy. Hysterics have been brought on by the marsh-mallow; saffron has been known to produce swooning. Others have shown aversion to certain animals. Henry III. of France, though he had driven his enemies before him at Jarnac, trembled from head to foot at the sight of a cat. When a hare crossed the celebrated Duke d'Epemon's path his blood stagnated in his veins. Albert, a brave field marshal of France, fell insensible to the ground on discovering a sucking-pig served up at his own

table. Ambrose Pare mentions a gentleman who could never see an eel without fainting. There is an account of another person who could fall into convulsions at the sight of a carp. A French lady always fainted on seeing boiled lobsters. M. De Lanere gives an account of a man who was so terrified at seeing a hedge-hog, that for two years he imagined his bowels were gnawed by such an animal. The same author was intimate with a very brave officer who was so frightened at the sight of a mouse that he never dared to look at one unless he had a sword in his hand. The author of the "Turkish Spy" tells us that he would rather encounter a lion, provided he had but a weapon in his hand, than feel a spider crawling on him in the dark. Two English sailors, who had been left in charge of Dr. Livingstone's steamer at Tette, had a curious method of dealing with the traders there. Having ascertained the market price of provisions, they paid that and no more. If the traders refused to leave the steamer till the price was increased, a chameleon, of which the natives have a mortal dread, was brought out of the cabin, and the moment the natives saw the creature they at once sprang overboard. The chameleon settled every dispute in a twinkling.

TOO BAD.—On Saturday Mr. Jones gave each of his boys twenty-five cents to be expended as their inclinations might dictate, but at the same time he intimated that it would be well for them to donate the money to the cause of foreign missions on Sunday. The boys, with a perversity hardly to be credited when we reflect on the advantages they have enjoyed from the cradle, went to a disreputable shop and bought—one five cigars and the other twenty-five cents worth of fire-crackers. Sauntering home, the one smoking and the other toying with the fire-crackers in his coat-skirt pocket, they met their kind father on Chancery square. The smoker threw away his cigar which lit on a bench, and the boy with the fire-crackers, feeling sure that his father would see right through his coat-skirt, sat down on the same bench. The father commenced the kind and instructive remarks which he had hastily prepared when he saw his boys coming, but had not finished when, without any warning, his son on the bench suddenly became the centre of a brilliant and rapid series of pyrotechnic explosions. The unhappy youth gave one yell, which in its vigor surpassed the finest vocal efforts of Captain Jack, and immediately left his affectionate parent, disappeared down Bleeker street with the fireworks still in progress, and that is all we can learn concerning the disappearance of the boy Jones. What makes the affliction doubly sad for Mr. Jones, is the fact that the lad went off before the parent had finished the instructive observations he was delivering when the affair occurred.—Utica Herald.

ACADEMY OF MARY IMMACULATE. UNDER THE DIRECTION OF THE GREY NUNS. PEMBROKE, ONT. THE Scholastic Year commences on the FIRST MONDAY IN SEPTEMBER. Every facility is given for the advancement of pupils in the French and English languages. For particulars apply to the LADY SUPERIOR. 2-52

ACADEMY OF THE SACRED HEART, SAULT AU RECOLLET, NEAR MONTREAL. THIS Institution is beautifully and healthfully located about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language. TERMS: Boards and Tuition for the Scholastic year, \$150. Piano, Vocal Music, Harp, German, &c., are extras. For further particulars apply to the LADY SUPERIOR. 48-2m

VILLE MARIE LOTTERY. THE BOARD OF DIRECTORS has thought it proper, at the request of its Agents, to postpone the day chosen for the drawing until the First of October next. All the Agents of the Lottery are requested to send in their reports to the undersigned from this date to the Fifteenth of September now next ensuing, for the reason that at that date all tickets, the report whereof shall not have been made, shall be sold to other parties. Consequently all persons who have purchased tickets must make themselves sure, either by referring to the *Nouvelles Mondes*, or by addressing themselves to the undersigned, if their numbers are entered in the registers, for otherwise they shall not take part in the drawing; and it is for the purpose of allowing time to the holders of tickets that the drawing is postponed, so as to give the least rise possible to criticism. An official list of all winning numbers shall be sent to all holders of tickets immediately after the drawing, which shall definitely take place on the First October, 1873. (By order.) G. H. DUMESNIL, Manager. Montreal, 28th July, 1873. 52-7

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, Pro. of Quebec, Dist. of Montreal. In the SUPERIOR COURT. In the matter of ROBERT BYERS DODDS, of the City of Montreal, Grocer and Trader, An Insolvent. On Thursday, the Eighteenth Day of September next, the undersigned will apply to the said Court for a discharge under the said Act. R. B. DODDS, per his Attorneys ad litem, ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug. 1873. 5-52

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, Pro. of Quebec, Dist. of Montreal. In the SUPERIOR COURT. In the matter of HUGH MCGILL, trading at Montreal, under the name and style of HUGH MCGILL & COMPANY. An Insolvent. The undersigned has filed in the Office of this Court a deed of composition and discharge executed by his Creditors, and on Thursday, the Eighteenth Day of September next, he will apply to the said Court for a confirmation of the discharge thereby effected. HUGH MCGILL, per his Attorneys ad litem, ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug. 1873. 5-52

INSOLVENT ACT OF 1869. In the matter of MICHEL PLOUFFE and OVIDE LACAS, of the City of Montreal, Grocers and Traders, as well individually, as doing business together under the name of "MICHEL PLOUFFE & CO." Insolvents. The undersigned have made an Assignment of their Estate to me, and their creditors, are notified to meet at their place of business, No. 343, Wolfe Street, Montreal, on the 26th day of August, instant, at Ten O'clock, A.M., to receive statements of their affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee. Montreal, 12th August, 1873. 52-3w

INFORMATION WANTED.
OF PETER OSSELIN, aged about 36, and who during the Summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his Father, ANTHONY OSSELIN Lafontaine, P. Q., Ontario.

WANTED.
A first class teacher will be open for an engagement on the 1st of September or sooner if required. Would prefer teaching classics and French. Best of references. Address "Tutor" True Witness office.

WANTED, a R. C. Teacher to teach English and French in an Elementary School.
Apply to
C. BARSALOU,
CALVERT ISLAND.

WANTED—A TEACHER for a French and English School. A liberal salary.
JOHN HANNON, Sec.-Treas.
St. Canut, P.Q.

INFORMATION WANTED,
OF DENIS MALAN, a native of the County Limerick, Ireland, aged about 40 years. When last heard of was working on the Grand Trunk Railway, at Standfield, P.Q.
Any information would be thankfully received by his sister, Johanna Kennedy, Warwick, P.Q. 3-48

\$5 TO \$20 per day. Agents wanted!
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Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition.
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye.
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old.

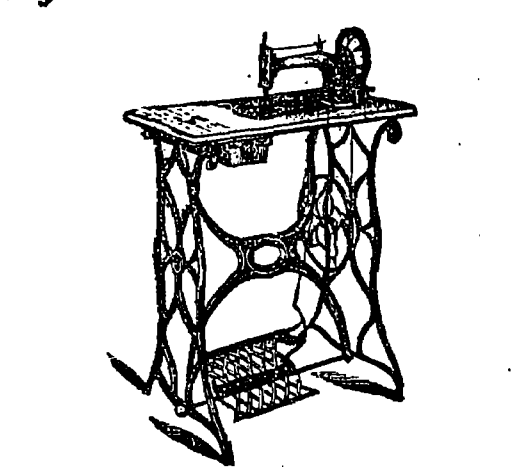
Truly Yours, PROF. W. MERRICK.
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E. C. Ellis, Late Mayor of Dayton, Ohio, wrote on Nov. 15th, 1869: I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age.

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