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CATHOLIC CHRONICLE.

VOL. XX.

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No. 48:

THE DOOM OF WARNHAM.

CHAPTER I.

Eighty years ago there was many a demesne in Ireland that, circled around with glade, with woodland, with lake and grassy sweeps, with mansions and princely halls, belonged to men whose very names have passed away from the land where they were once a power. One of these is yet to be seen in the heart of a north-western county—a land of lakes and hills! It now belongs to a noble absentee, and has been saved, by the wealth of its great proprietor, from the civilization of the Landed Estates Court.—It is still in the same state of nature as in the days when the Irish parliament sat in College Green, and the bugles of the volunteers rang out with martial music in the airs of Ireland. Great herds of cattle fatten in summertime upon the heavy rolls of grass that lie as grass upon its sod as though they were swathes cut by the mower.—A lofty wall, kept in perfect repair, surrounds the vast extent of a land which is comprised within its bounds. Every imaginable beauty that nature could give to a fertile spot lies within that wall. Gentle undulations, that rise here and there into bold hills; fair streams, born of one birth, but severed by the chances of their progress, wend and watch each other until they bound at last into union, and swell lake-like in their gathered wealth of waters; meadow downs and breadths of forest land,—all are there. There too is a mansion first founded by one of the fierce barons of the Norman invasion, who made his settlement more by fraud than force, but yet who never scrupled to use force when fraud failed him in his objects. Ruin dwells around that mansion now. When the conquest of Ireland was done and over it fell into peaceful guise and stood dismantled, like a warrior who has put off his mail and laid down sword and spear. The fierce and frowning look of war had lapsed from its gray stones. Where the man-at-arms kept watch flowers grew up, and the ivy stood for warder and calverin on its ramparts. So it changed. New owners had altered it, as one part or another decayed. Fair ladies, who died old and wrinkled grandmothers hundreds of years ago, as they came thither young brides with one lord of the house or another, had changed it to their fancy too; and eighty years since it bore the aspect it bears to-day, save that ruin had not marked it so deeply as now.

No one resides in that princely mansion, although its halls and dormitories, its offices and stables, could well accommodate a royal retinue, and house man and beast of a gallant train. The steward, who looks after the interests of its owner upon the lands, lives at what was once the gate lodge, but which, enlarged and elevated, forms now a Gothic mansion of no little pretensions. Beyond the precincts of that mansion no laborer or servant would like to pass after dusk or before cockcrow along the wide carriage-way that leads to the 'castle,' which is a long mile distant. Tall oaks shadow it over, making an arcade of their branches in the summer time, through which the sun's rays never pierce, and in the winter wave their ghost-like arms, as if to scare them off its gloomy breadth.

Yet it was to the gate-lodge at the entrance of this lonely carriage-drive that, late in an October night eight years ago, there came a man leading a horse by the bridle. He shook the iron gate furiously which separated the road from the demesne; but it was a night when sounds like that were not to be heard a yard away. The storm screamed through the huge trees that towered above its walls on each side of the gate and above the lodge, and tore through its stacked chimneys with a very diapason of fury. The lodge was situated about ten paces beyond and to the right of the gate. The applicant for entrance halloed and shouted with might and main; but the great winds lifted their voices still higher, and the rains that they bore upon their breadth fell in plashing torrents, enough to drown all other sounds which was not nearer than their own.

'I'll not get in to-night,' he muttered between his teeth.

He looked around him, as if thinking what to do. His eye fell upon the horse, whose head was drooping, and which he could feel shivering with the cold and rain. The sight roused him to adopt a new expedient. 'Hould up your head, Rattler,' said he; 'whatever I might stand myself, I'm not going to see the best hunter that ever crossed a fence, though he's stiff and old now, murdered be a winther's night. I'll bring them out.'

The man stooped and lifting up a splinter of stone, stood a little distance from the gate, and flung it, endeavoring to reach the window with the blow. After it had left his hand he stood listening, and heard it strike against the wall and drop to the ground below the house. 'A bad aim,' said he, 'the next 'll be better.' Again he tried the experiment, and a loud crash was the response of success. He had broken the glass. The door of the lodge was quickly opened, and a low thick-set man appeared at the threshold, in the light that streamed from within into the darkness. 'Who's there?' he shouted, 'friend or foe?'

'Open the gate!' yelled the waiter outside.

'It's Jemmy the huntsman!' said he, as if in reply to some observation from some one in the lodge. 'Give me the keys.'

'Why didn't ye come home earlier, Jemmy?' said he, as he proceeded leisurely to unlock the gate; 'an' you mightn't brake the window.'

'Why didn't ye open the gate, an' I wouldn't?' was the fierce reply of the other; 'but I don't want to be losing my time talking to you now. Give me a lantern an' a light in it, till I get up to the house at wanst. I have the key iv the stables, and don't want to be delaying this poor animal while I wake up Katty Flaherty to let me in there, as I had to wake up you. Give me the light at wanst.'

'Don't be in such a hurry, man; you've time enough,' answered the other, walking into the lodge leisurely, from whence he seemed to have no great desire to emerge.

'G' me the light, man, an' don't keep me here all night!' roared the man whom we see addressed as Jemmy the huntsman.

'Here it is, Jemmy M'Cabe; here it is,' said the other; 'fair an' aisy goes far in a day, where foul an' saucy never makes a step. Here's your light now, and take care o' yourself going up to that pleasant place above. Throth, I'd rather not be goin' up wid ye.'

'Hugh Dalton, mind you your business, and I'll take care of mine,' said the huntsman, taking the lantern from the lodge-keeper, and turning away under the dark arches of the trees, that now bent and swayed and writhed to the will of the wind above the lonely avenue.

As the man and his horse went onward the darkness became yet more dense, and the storm blew so strong against them, that their steps became slower. Crashing branches from time to time dropped down from amidst the tossing boughs, and tripped the wayfarer and his steed. 'Cross o' Christ about us!' he muttered.—'Rattler, agrab, we've been out many a time, but a time like this I never remember afore: I pray the saints we may get home safe an' together.'

Struggling along, they had passed for some time, when a faint and distant sound, like a bugle note afar off, swept by on the wind. 'No, Rattler!' exclaimed the huntsman; and he listened in excited breathlessness to try to catch the tone as it fluted away. The pause apparently satisfied him. 'Well, well,' said he, resuming his journey, and talking aloud, like a man who wished to hear his own voice, 'what an old fool I am, and my heart batn' like a child's, that hears a noise that frightens it; me that was out daylight and darkness, about this place for a matter of forty years; me that looked many a time at death himself, and dar'd him, when a ditch yawned like the grave to kill horse and rider! A whistlin' win' and a dark night makes a gom o' me in my old days, when I ought to have more sense. Come on, Rattler boy!' said he, patting the horse affectionately.

A flash of lightning at this moment—and in this unusual season of the year for its appearance

—for a brief interval brightened up all the vista; and so intense was its brightness, that the shadows of the trees fell across the avenue as though the noonday sun had cast them upon it. This was succeeded by a thunder-peal, stunning in its report, which was caught up amongst the neighboring hills, and reverberated from height to height like a giant's laughter, with hoarse imitation. Flash after flash spread across the skies now; and as if the wind were worsted in this terrible battle of nature, it grew less fierce in its sweep. Again there rose in the succeeding hush the bugle note, still faint and distant, but preternaturally clear. The horse lifted his head; and with ear cocked and eye staring in the dull light from the lantern, neighed shrilly, as if in response to the sounds.

'May the Lord keep us!' exclaimed the huntsman, in accents that betrayed agitation. 'Rattler, them is no earthly bounds called by that bugle; the Ghost's Hunt is out now. I'm not the fool I thought I was, after all.' His breath came thick and fast as he said, 'The baste hard it now as well as me; an' there's Death over the house iv Warnham! Here!' said he, 'I'm to meet horror, let it be where I often met it afore. They're well kep' that God keeps.' He steadied the horse, put his foot in the stirrup, and mounting him, pursued his way: while the animal lifted his head restlessly and quickly from time to time, as he walked rapidly along, and from side to side peered into the darkness.

CHAPTER II.

It was on this same night, but earlier than the occurrence of the incidents we have related, that a caleche, travel-stained and dripping, drove up to the door of the Warnham Arms tavern, in the prosperous town of Warnham. A tall man stepped from it, and walked with long though rapid strides into the large room that, in those days, served for bar-room and sitting-room. As he came into the light he was scanned by the loungers about the place, as loungers about country hotels, even to this day, look at a new comer. He was above the middle height, with great breadth of shoulder and density of limb: but his strength was the strength that grows not so much from conformation as from use, and was, too, of that class that seems more the power of agility than the force of thews and sinews. He wore a large coat, made of bear-skin; and it was of a peculiar shape, having no collar, in those days of collars, but fitting closely around the neck. He took off the broad and straggly-leaved hat he wore, and shook it, to cast of the damp that lay copiously on it. His face was bearded 'like a pard;' and this alone, in times when beards were not worn, gave him a strange and foreign appearance. The profusion of this appendage, black as a raven's wing, concealed all the lower part of his face; but the upper revealed a majestic and handsome countenance.—A brow that the Greek Adonis could not rival, whereon the hair lay in the classic curls of antique taste; an eye dark and brilliant, that flashed from arches that well beseemed a palace for thought in the face they adorned, with their long, light, and slightly-curved sweep: the skin was sallow, but sallow as if with the burning ardor of foreign suns; and there was something in the glance that told of unrest. It settled for a moment nowhere, but quick and watchful scanned, and set itself upon point after point, and person after person around, like the look of a man who has kept many a dangerous vigil, and did not dare to sleep on them.

'Wet night, sir,' said the Boniface of the Warnham Arms, 'and stormy, too.'

'Give me some brandy,' was the reply of the new comer. 'Here, postillion,' he said, calling to the man who had driven him; 'here's your fare. I shall not want you any further.'

The dismissed postillion, though the rain was coming faster and the storm beginning, remounted his horse and drove away.

The stranger turned from the door where he held this brief colloquy, and approached the bar. He took up the tumbler in which the host had poured out a glassful of brandy, and said, 'Half fill it, man!—you will be paid for it.'

'I don't fear that, sir,' said the host, comply-

ing with the directions given him. 'Shall we prepare a bed for you, sir, and get in your luggage?'

'No, sir! I have no luggage, and I will not sleep here,' was the curt reply, as the stranger put the glass to his lips, and drained it at a draught.

'Is there a new road to Warnham Castle,' he asked; 'or is there any change in the old one?'

'There is no change,' was the answer.

'That is a mercy,' said the stranger, buttoning his coat around him, and walking out amidst the darkness into the gloom of the rising storm. The departure of the stranger was the signal for a general loosening of the tongues of the groups that were scattered here and there through the room.

'Well, said the host, after a gaze of wonderment toward the open door, and in answer to the general inquiries as to who the stranger might be, 'guests of that sort were not usually received at Warnham Castle when I was house-steward there, before Lord Charles went away. I was in it since I was a boy, and ought to know something about it; but surely if he's going there, he will have company good enough for him in Jemmy the huntsman.'

'What a change there is over that place!' chimed-in a voice from the group around the fire. 'Where is the young lord, or is he alive at all?'

'I know no more about his lordship,' said the host; 'than you do. And it hurts me sometimes to think that; for I loved the boy, and a fine open-hearted boy he was. It's now twelve years gone since my eyes beheld him. He galloped down from the castle that day as if he was mad, to this house, which I was after getting. He rode his favorite hunter, Rattler, and though it's only three miles to the castle from this spot, if the horse was after going forty, he could not be worse. The sweat was rolling off him like rain, and he blew as the hardest run ever he went with the dogs never made him blow before. 'Get me a carriage, Jones,' he shouted at me, 'and put your best horses to it! Quick, man,' said he, 'quick! I'm mad!'

'What did you say?' asked one of the listeners.

'Say! nothing; I could say nothing. He wasn't a man to be trifled with when he wanted any thing done. I got the carriage ready for his lordship, and he went into it, and my eyes I never laid on him since. The next news I heard was that all the establishment was to be broken up. The horses were sold—all but Rattler, which it seems he ordered to be kept whilst he lives; the dogs and carriages and furniture, except in the old rooms, were all auctioned off too; the servants were all dismissed, and no one kept but three,—Jemmy M'Cabe the huntsman, the housekeeper, an' Hugh Dalton, the son of the head gamekeeper. A bad sort, that same Hugh was.'

'There was a cause for the baste of the lord that day,' said the former speaker from the fire-side.

'Oh, there was,' answered the host, shaking his head; 'but the dead ought to be let rest, and especially when the absent can't defend themselves.'

'That's a strange story,' said his interrogator, 'about the Ghost's Hunt.'

'Oh, yes,' replied the host; 'all great families have some legend following their name; and,' he said, with a touch of pride, 'why not the Warnhams, who are amongst the oldest families of this or any other country?'

'I never heard that legend rightly,' pursued the interrogator; 'what is it?'

'Well, it does not want many words to tell it,' said the host of the Warnham Arms; 'for it is all printed in a book in the library of the castle. I often read it. In the time of the invasion of Ireland by King Henry the Seventh—'

'Second, you mean,' said the speaker who had forced the tale from the host.

'Well, Second—yes, to be sure, Henry the Second. One of the barons that came to Ireland was Ralph, Baron de Warnham. His father had come from Normandy with the Conqueror, and when the Normans settled in Eng-

land, he received vast estates there. He was a fierce fighter in war, and a grasping man in peace, and profited by both. He died at last with many a manor and castle in his possession; and died suddenly too; and his son Ralph de Warnham succeeded him before he was of age. He had all the bad qualities of his father, and united to them a reckless disposition, and utter want of fear of God or man. In the society of the coarse uneducated chivalry of the time—for it was even a wonder for kings to be able to write and read—Ralph de Warnham was first in all manner of devilry: possessed of immense resources from his lands, his life was a round of profligacy and waste. He staked fair estates on a single cast of dice, and won with incredible luck; often he fought duels with defeated gamblers as readily as he made a wager, and in play and combat was equally fortunate. For a long time this was his fate; but it had a turn, and he lost. He lost all his ill gotten gains first, and then he staked what his father, the first baron, had left him.

'Fortune wavered for a while, but like a jade she deserted him at last. Mauor after manor, lordship after lordship, fled with her, and 'wicked Ralph' found himself at last with only his sword as his seignory. He lived for some time as best he could, but he found the pain of dependence a hard pain to bear, and got cold looks and cold welcome from those with whom he had revelled wildest. It was about this time the expedition to Ireland was projected, and the invaders, by all accounts, could have no readier swordsman or more desperate leader than Ralph de Warnham amongst them. Ralph de Warnham had no better choice. He joined their troops; and every one else having been provided for, Ralph got leave to provide for himself wherever he could; and when he had chosen his ground, he was to have all the land his horse could go round in a day. This is the story. He was keen now; the experiences of his changes from a rich lord to a poor adventurer taught him wit, and Ralph chose a summer day to take his ride for fortune. With the proper witness he set out at sunrise, and rode round a circuit of fifty miles before night. He ended his journey at the house of an Irish chief, which stood where Warnham Castle stands now; and fierce Ralph, in his most gentle manner, for he was used to courts and nobles, and could be gentle, craved hospitality and rest. He got it freely, and in the morning dawn rode away to Dublin. There arrived, he described the principality he possessed by virtue of the king's privilege and the fleetness of his horse, and promised booty and wealth to all who would aid him to take and keep it by the sword. Many a man-at-arms he got, and not a few of better rank to join him; and before the summer was gone in its glory from the hills, Ralph de Warnham was one evening at the gate of the fortalice of the Irish chieftain. The gate was open, as it was the custom of those ancient people, and that armed train entered it. The Irish chief questioned Ralph what he and his retinue wanted, and he answered, juggling with him, 'The shelter of your roof.' That was cheerfully given. And with generosity such as they always exercised, the board was spread with all that the hospitality of the time could give, and the strangers made merry and welcome. Liquors were served of all descriptions, and the guests enjoyed themselves well, but sparingly. In the midst of the merry-making the Irish chief said, as his guests must be wearied, and as they might be travelling on the morrow, they might wish to retire.

'Pardon, sir chief,' said the wicked Ralph; 'there is yet a mssive I must notice you with. Guard the door,' he exclaimed to his esquire.

'In a moment all the Normans stood up, forming in two bodies, the one beside Ralph, and the other at the door.

'Your liege and mine,' he exclaimed, 'has granted to me, Ralph de Warnham, all those lands around in a circuit which I have described and marked. Willt be his vassal?'

'The Irish chief was so surprised, he could not reply; but in an instant he drew his dagger, which it seems they carried, and, calling on him

men to join him, rushed upon wicked Ralph. Though many a sword was levelled in murderous aim at his body, he eluded every blow, and, before Ralph could avoid him, caught him, and notwithstanding his great strength, flung him on the earth, and lifted his hand to strike the dagger into his throat. But just as it was descending, a dull sound was heard—the axe of De Warham's esquire fell upon the chieftain's skull with terrific force, and cut him down to the neck. De Warham, freed from his gripe, rose with all his worst passions in their wildest excitement; he set the most dread example of murder in that house. They slaughtered and butchered all they met, and kept the door so that none could flee. Not a human creature of the chieftain's household escaped alive but one. He was a youth, the son of the dead chief; and they say that the horrors he beheld had so evidently unsettled his reason that they did not think it worth while to kill him. He was crouched in a corner, uttering cries of terror, when a man-at-arms was about to despatch him, but was withheld by a superstitious fear of the poor mad boy. He got off; but the stranger was lord of his house and lands, and he appeared, in his own foolish way, to know that. He fled to the woods about the castle, and did not leave them. But he never came near the home of his fathers; and if he saw any of the soldiers, or if they came across him in their rambles, he used to scamper into a hiding-place in the thickets with incredible rapidity. He lived this way for some years; and, from springs and snares they found in the woods, the retainers of Ralph de Warham understood that he existed by catching game; but where he concealed himself they never could find out. In the meantime, the old castle was fortified and rendered fit for defence; and though the murder of the Irish chieftain was noised about,—for murder always speaks loud,—nothing was done to avenge it. The country was then as much divided as it is now; and when they thought of proceeding against him, Ralph was too strong to be rooted out of his position. One morning, however, after a night's debauch, Ralph went out with his men to hunt in the woods; and for a long day, where game was always plentiful, they could find nothing to hunt,—not a solitary hare nor a bird worth having they ever met. Wicked Ralph was in his worst humor, and swore it was the idiot boy who had killed his game.

"Oh, that he crossed my path now!" he ground out beneath his hard-set teeth. The words were hardly out of his mouth when a rustling in the underwood before him was heard; and, like a deer breaking from covert, the idiot lad bounded into the path before him, fast as a hare speeding away.

"Unless my bloodhounds," roared Ralph with a horrible oath.

"Oh, no, surely," said the man who held them in the slips.

"What," said wicked Ralph, with his hand on his sword. He looked murder, and would do it too.

"It was enough; the dogs were unloosed, and, with a savage yell, they bounded after the boy. Wicked Ralph ballooned and madly rode his horse along. It was an exciting race. The boy ran for his life; and it is said, had the poor creature possessed sagacity enough, his speed was so extraordinary, he could have distanced the murderous brutes that hunted him; but though he ran like the hare, he waited like her too. Hours passed over in this awful chase. Dogs and men and horses, it seems, toiled and strode as if the passion of hell for human murder was in possession of them. They cried to the dogs when they ran gamely on the scent; they cursed them when they missed it; and when they found again, they laughed a horrid laughter, which the woods re-echoed as if there were more voices in it than those of the hunters.

"At last they came to a check longer than the rest; the sun was sinking, and the horses wearied; the dogs too were fatigued, and there was no hope of again finding the trail. Wicked Ralph seemed insane in his desire to catch the poor human quarry. He got off his horse, and, entering a dense mass of brushwood, beat about it as you do for a hare or a fox.

To be Continued.)

'PEACE IN IRELAND.'

To the Editor of the Nation.

Dear Sir—In the last month of 1867, the Limerick Catholic Clergy made a 'Declaration' which contained the following words:—

'A Land Tenure will accomplish something; removal of Protestant Ascendancy, by placing the Protestant Church in the same position before the State as the Catholic Church, will accomplish much, equality in Education, and the removal of the anomaly of giving a freedom of Education on the condition of a people giving up freedom will do its share; and we will hail any and all of them with thankfulness; and we feel bound to say that when all of them have been granted, safety from foreign danger, perfect development of home resources, and, above all, the heart of the country, will require Nationality.'

To this document more than half the Catholic Clergy of Ireland subscribed their names; and to this document nearly every Catholic priest in Ireland would again sign his name to-morrow. A great many friends, and all the enemies of Nationality, misunderstood or misrepresented the position which the clergy took in 1867. Many thought, and many pretended to think, that we inaugurated a Repeal movement, and they expressed some disappointment at the quiescence which followed the Declaration. But the great mass of our countrymen realised our views, and I have no doubt, approved them. The national clergy bore witness to the necessities of the country and the aspirations of the national heart. The Declaration was the forecasting of an intelligence that could not be deceived, and the warning of an experience which could hardly be equalled. We left to statesmanship to meet emergency and solve the difficulty; to time we left the demonstration of our opinion; and to those who loved Ireland we may be said to have made a pledge that the priests would be found by the people on the day of inevitable struggle.

You are my witness that there have been many and ardent longings and exhortations to change the declaration into action. Some of the honestest and most earnest patriots were anxious to inaugurate a movement to which the strength and worth of Ireland would give power. Not without mistgiving, and not without regret, we concluded that time was not ripe enough to assist us. We would not assume the responsibility of diverting the public mind from the Church Bill and the Land Bill, because such a course

might divide our friends and bring us into conflict before religious equality had united all Irishmen for the regeneration of their country. We always said, wrote, and promised, that State alliance bound many of our countrymen to England with a force which could not be easily destroyed, and that when they felt themselves flung off as no longer useful instruments of domination, their honour and their interests would draw them to the national ranks.

You will therefore perceive that we have been waiting a time which should be rendered opportune by the union of Protestant and Catholic, and by the failure or the settlement of the great question now before Parliament. The first condition has happily been an epoch; and the second condition has not a hundred days to wait. I need not say, then, how the heart of the country has throbbled at the recent bursts of nationality with which many of our Protestant fellow-countrymen have proved that the English alliance was the incubus on a soul still loyal to Ireland. Never has there been a time when wise direction and steady resolution were more necessary. Pretensions, recriminations, complaints and boasts ought all to be laid aside; and when the hour shall strike that calls us all to work for the land that belongs to all of us, let a word be heard unless about the agencies, sacrifices, exertions, and persevering resolve by which the cry of the past and the hopes of the great dead will be answered by a national resurrection.

There are many men in Ireland who would call their death blessed if the sacrifice would raise their country; but let me say to you, who know me well, and know how deeply I esteem you, that these men grieve at seeing the "green" raised too soon and when it can be only a signal for disunion. Let us work and wait, and the time is within view when nationality shall be the only question. Until then let us not strive to make a national feeling by making a grand public opinion.

I do not say that nationalists ought not quietly to meet lay their plans, collect their resources, and prepare the agencies for the coming work. On the contrary, I think that common sense suggests that such a course could even now be wisely adopted. Catholic and Protestant ought to begin to gather together and accustom themselves to the marching order in which they are to progress. That "ward fate" of which Moore speaks has hitherto banished the training by which union secures force. We should commence even now, and get used to one another's ways and one another's weaknesses; for, though there can be no doubt of the issue, the time of triumph will depend on earnest preparation.

Are there a hundred men in Ireland who will lay down one hundred pounds a man as a gauge of their love and their faith in the future? If there be twelve we knew them; and the day that Ireland witnesses their offerings on the altar, England herself will approach her with the laurel wreath that shall crown her with independence, and unite both countries in the equality without which there never can be love.

I have felt it my duty to send you this line regarding the views of many whose patriotism and wisdom I trust, and in whom you yourself no less confide. It was impossible that the rains of 1860 should ever overlie the splendours and genius of '82. The free mind that shook the throne of despotism for a full score years, and which had never felt the curb and crush of penal laws, was grand, Irish, and Protestant. A deception profound as it was corrupt, had made it wear for a while the livery of a garrison. That the Protestants of Ireland have torn off the mental garb, and asserted the right to National Emancipation, is almost enough to make the old of this generation sing like Zachary—'Now dost Thou dismiss Thy servant according to Thy word, for mine eyes have seen Thy salvation.'

Go on, then, all rejoicing!
March on thy career unbowed,
Ireland! let thy noble voiceful
Spirit cry to God aloud,
Mac will bid thee speed,
God will aid thee in thy need.
The time, the hour, the power are near.
Be sure thou shalt join the vanguard
Of the illustrious band whom Heaven and man guard!
I am, dear sir, ever faithfully yours,
B. O'BRYEN, D.D., Dean of Limerick.
May 4, 1870.

IRELAND A NATION.

We gave it as our decided opinion, a short time since, that an united effort in favour of a Repeal of the Union, would be almost certain to succeed. We shall now state some of the reasons on which we based, and still base, that opinion. In doing so, we shall avoid, as much as possible, everything in the shape of direct argument in support of the measure itself. We shall assume as a sort of postulate, or first principle, that the restoration of our native Parliament, together with the return of the Irish Aristocracy to their proper sphere and the revival of Irish Art, Agriculture, Manufactures and Commerce, would be hailed with joy by every sensible Irishman as a final and perfectly satisfactory solution of the national problem. Many Irishmen, we are aware, ridicule Repeal and insist upon Separation and a Republic, as if there were much more feasible, as well as desirable, to get rid of English rule entirely, rather than to modify the conditions of the connection in such a manner as to serve and save Ireland without spitefully and foolishly annihilating England. For our part, we are free to confess, we do not share the views of these well-meaning, but decidedly mistaken, men. Circumstances as Ireland is at present, destitute of all needful resources, whether in possession or in prospect an attempt to effect separation would be for her a crushing calamity, and would lead, in all human probability, to her being reduced to subjection, either as a French or as an American province—a consummation which, however warmly we may condemn mis-government on the part of England, we are yet by no means disposed to regard as the least objectionable alternative. John Bull has not acted kindly or justly towards Ireland; but, considering that a violent separation from England would insure England's implacable hostility ever after, it is a question whether it would not be better for both nations to remain united as friends, rather than become separated as enemies. According to our view, those who advocate Separation and a Republic, inasmuch as they turn the attention of the people from the practicable and attainable to the impracticable and unattainable, and, by so doing, seriously injure that very national cause which they are so anxious to serve. Every man with an ounce of common sense must know that England would make any sacrifice to prevent separation. Why would she make such sacrifices? Simply because separation, which would mean absolute independence for Ireland, would mean neither more nor less than absolute national and political annihilation for England. Every argument in favour of separation, therefore, is in reality an argument against the restoration of that Legislative Independence of which we were deprived by means of the Union, inasmuch as its tendency is to inveigle us into a vague and ill-directed struggle in which the chances are clearly against us, and which, for this reason, should be considered simply as an obstacle sadly calculated to retard our onward march to freedom. "It is not revolution or change of constitutional forms that Ireland needs," said Mr. John Martin, "or that the people of Ireland desire. It is simply Ireland for the Irish; for all the Irish of every race and creed and class—for tenants and landlords—for Catholics and Protestants—for rich and poor. It is not new constitutions and prescriptions. It is not to injure England. It is only to prevent her from any more injuring Ireland." Holding the idea of separation, therefore, to be not merely impracticable, but inexpedient, we are now to inquire—What are the chances in favour of Repeal? To this question our answer will be brief. In the first place, judging

from the complaints of the Times and other influential organs of public opinion in England, touching the advisability of relieving the Imperial Parliament of a portion of its labours, it is easy to see that the Repeal of the Union would now be regarded in England in a very different light from that in which it was viewed twenty-five years ago. Then it was denounced as little less than High Treason. Now, it will soon come to be considered as a positive blessing. Irish business is creating a complete block in English legislation. Home and Colonial business are alike discarded on account of the Irish Church Bill one session, and the Irish Land Bill another. This cannot long be tolerated. England will grow clamorous, and her business must be done. In the next place—and this is, of course, our main reliance—England's wisest and most sagacious statesmen are beginning to see, what they should have seen long ago, that the spirit of Irish nationality is growing daily stronger and stronger, and that, if left to the guidance of circumstances, and the result of its operations may prove anything but conducive to the stability, or, at least, the tranquillity, of the Empire. Though England would make superhuman exertions to prevent the separation of the two countries, it is not equally certain that she would not willingly concede the Repeal of the Union, if the people of Ireland would only exert themselves unanimously in favour of that measure. The Evening Mail, we are happy to observe, is a hearty advocate for Repeal, as is also the Irish Times. If Protestants and Catholics could only be persuaded to forget religious differences, and unite as Irishmen, no English Ministry would disregard their demands.—Wexford People.

THE MARCHIONESS OF QUEENSBURY ON REPEAL OF THE UNION.

The following letter has appeared in the Limerick 'Chronicle':—

Boulogne, France, May 4.

Sir,—By the article which lately appeared in your paper, I see that you consider the great hindrance to the union between Catholics and Protestants to be the interference of ecclesiastics in political matters. But surely, sir, to be a Catholic is not necessarily to be a Papist. I trust not, for I am no more a Papist than yourself, and most strenuously deny the doctrine that his Holiness the Pope, or any other ecclesiastical power, Catholic or Protestant, has any temporal authority, directly or indirectly, in Ireland. Have not Irishmen denied that on oath? This, then, must be the cause of division. Surely I would say with O'Connell, 'I would die to resist it,' and even in spiritual matters the authority of the Holy Father is limited. If the Catholic or any other clergy should descend from their high and holy calling to join with any class of men against Ireland (which we hope is not possible, excepting, as we have unhappily witnessed, in 'rare cases'), oh! may such be warned in time that the people of Ireland must not be trifled with. Ireland is nearly ruined. 'There is no time to lose.' We must, 'each one, protest most solemnly against anything and everything which shall in the smallest measure foster a division so fatal to the Irish people. Sir, I am a Catholic but I am 'not' a Papist, and I hold that everything which causes divisions is contrary to the will of one Father and God. Therefore, I would say with you, what is to hinder those who desire union from holding mass meetings throughout the land to pass resolutions to this effect? And, as far as the ecclesiastical difficulty is concerned, it appears to be met entirely by the words of one of Ireland's noblest men, whose heart was buried at Rome: 'I here protest (said he) against his Holiness having anything to say, either directly or indirectly, with regard to our political rights or his interfering, either directly or indirectly, in our political struggles.' We know that all the great defenders of Ireland, whether Protestant or Catholic, held the same opinion; and while holding fast their faith and honouring their revered pastor (which I trust will ever be said of Ireland's sons) yet as 'determinedly' held fast to that spirit of resistance to foreign domination, which also characterised all those who came before them, and which 'great' principle the Catholics of the present day would not hesitate to endorse (I humbly believe) for the satisfaction of their Protestant brethren. I cannot say how earnestly I shall pray that each party will strive together to remove all impediments to this union, which will be the salvation of their land. True (as you say) the tide of independent idea and thought is setting fast; therefore, there is no time to lose. There must be a 'unanimity of sentiment and a leaving of thought' before Ireland can arrive at the destiny of greatness which is in store for her. Circumstances have, through the mercy of the good and great God, paved the way for this thrice blessed union; let us all hail it with joy and gratitude, and strive, each of us individually, to keep up the flame, instead of attempting to quench it by word or deed; but yet, surely, it shall not be quenched, for 'God is with us.' We hope all things from a native Parliament but if these hopes are not realised the rush will, after all, inevitably come. May God save Ireland from this terrible alternative, and raise up in her legislators, Protestant and Catholic, who will (by debarri'g 'all from a continuance in their tyrannical usurpations and destructive acts) save the dear old land from that resolution to which she is hastening.

Yours, sir, faithfully,
CAROLINE QUEENSBURY.

THE LAND BILL—WHAT IT ACCOMPLISHES.

SKETCH OF ITS PROVISIONS.

Four clauses of the Irish Land Bill have been arranged by the Commons Committee, and when consideration was resumed on Monday evening at Clause 6, the second clause has been postponed, the Ministerial measure was in the following form. How it may be altered on the report, or when the House of Peers comes to examine its details, he would be a far-seeing man who would venture a well-founded opinion:—

Law of compensation to tenant.—
1. The usages now prevalent in the province of Ulster, which are known as, and in this act intended to be included under the denomination of the Ulster tenant right custom, are held to be legal, and shall in any holding in the province of Ulster proved to be subject thereto be enforced in the manner provided by this act. Where the landlord has purchased, or shall hereafter purchase from the tenant, the Ulster tenant right custom to which his holding is subject, such holding shall thereupon cease to be subject to the Ulster tenant-right custom. A tenant of a holding subject to the Ulster tenant-right custom, and who claims the benefit of such custom, shall not be entitled to compensation under any other section of this act, but a tenant of a holding not claiming under the Ulster tenant-right custom, shall not be barred from making a claim for compensation, with the consent of the court, under any of the other sections of this act, and where such claim mentioned claim has been made and allowed, such holding shall not be again subject to the Ulster tenant-right custom.

2. Where the tenant of any holding held by him under a tenancy created after the passing of this act or either of such sections, or if entitled does not seek compensation under such sections or either of them, and is distributed in his holding by the act of the landlord, he shall be entitled to such compensation for the loss as the court shall find to have been sustained by him in quitting his holding, to be paid by the landlord as the court may think just—so that the sum awarded does not exceed the scale following—that is to say—
In the case of holdings valued under taxes relating to the valuation of rateable property in Ireland at the annual rate of—
£10 and under, a sum which shall in no case exceed five years' rent;
Above £10 and not exceeding £30, a sum which shall in no case exceed five years' rent;
Above £30 and not exceeding £40, a sum which shall in no case exceed four years' rent;
Above £40 and not exceeding £50, a sum which shall in no case exceed three years' rent;
Above £50 and not exceeding £100, a sum which shall in no case exceed two years' rent.
Above £100 a sum which shall in no case exceed one year's rent.
But in no case shall the compensation exceed the sum of £250.
Any tenant in a higher class of the scale, may at his option claim to be compensated on so much only of his rent as will bring him into a lower class, provided that no tenant of a holding valued at a yearly sum exceeding £10 and claiming under this section more than four years' rent, and no tenant of a holding valued at a yearly sum not exceeding £10, and claiming as aforesaid more than five years' rent, shall be entitled to make a separate or additional claim for improvements other than permanent buildings and reclamation of land.

Provided that—
1.—Of any moneys payable to the tenant under this section all sums due to the landlord from the tenant in respect of rent or in respect of any deterioration of a holding arising from non-observance on the part of the tenant of any express or implied covenant or agreement, may be deducted by the landlord, and also any taxes payable by the tenant due in respect of the holding, and not recoverable by him from the landlord.
2.—The tenant who at any time after the passing of this Act, subdivides such holding or sublets the same or any part thereof without the consent of the landlord in writing, shall not, nor shall any sub-tenant of or under any such tenant as last aforesaid be entitled to any compensation under this section, with this qualification, that in case of holdings of twenty-five acres and upwards of tillage land, the letting by a tenant of a portion of land to agricultural labourers bona fide required for the cultivation of the holding for cottages or gardens not exceeding half an acre in each case, and not being such as to raise the total of such cottages on the holding to more than one for every twenty-five acres of tillage land, shall not be deemed to be a sub-division or sub-letting of land for the purposes of this section.
3.—A tenant of a holding under a lease made after the passing of this act, and granted for a term certain of not less than thirty-one years, shall not be entitled to any compensation under section 4 of this act.
The tenant of any holding valued under taxes relating to the valuation of rateable property in Ireland at an annual value of not more than £100, and held by him under a tenancy from year to year existing at the time of the passing of this act, shall, if disturbed by the act of his immediate landlord, be entitled to compensation under and subject to the provisions of this section.
Any contract made by a tenant by virtue of which he is deprived of his right to make any claim which he would otherwise be entitled to make under this section shall, so far as relates to such claim be void; this provision shall remain in force for twenty years from the first day of January, 1871, and thereafter until parliament shall otherwise determine.
4.—Any tenant of a holding who is not entitled to compensation under sections one and two of this act or either of such sections, or, if entitled, does not make any claim under the said section, or either of them, may, on quitting his holding, and subject to the provisions of section three of this act, claim compensation, to be paid by the landlord, under this section, in respect of all improvements on his holding made by him or his predecessors in title.
Provided that a tenant shall not be entitled to any compensation in respect of any of the improvements following, that is to say:—
In respect of any improvement made twenty years before the passing of this act, except permanent buildings, reclamation of land, or in respect of any improvement prohibited in writing by the landlord as being and appearing to the court to be calculated to diminish the general value of the landlord's estate, and made within two years after the passing of this act, or made during the unexpired residue of a lease granted before the passing of this act, or in respect of any improvements made either before or after the passing of this act, in pursuance of a contract entered into for valuable consideration, or (subject to the rule in this section mentioned as to contracts) in respect of any improvements made either before or after the passing of this act, which the landlord has undertaken to make, except in cases where the landlord has failed to perform his undertaking within a reasonable time.
A tenant of a holding under a lease or written contract, made before the passing of this act, shall not be entitled, on being disturbed by the act of the landlord, in or on quitting his holding, to any compensation in respect of any improvements his title to which is excluded by such lease or contract.
A tenant of a holding under a lease made either before or after the passing of this act for a term certain of not less than thirty-one years, or, in case of leases made before the passing of this act, for a term of lives with or without a current term of years, and which leases shall have existed for thirty-one years before the making of their claim, shall not be entitled to any compensation in respect of any improvement unless it is specially provided in the lease that he is entitled to such compensation except permanent buildings and reclamation of land, and tillages or manures, the benefit of which tillages or manures is exhausted at the time of the tenant quitting his holding.
A tenant of a holding who is quitting the same voluntarily shall not be entitled to any compensation in respect of any improvements, when it appears to the court that such tenant has been given permission by his landlord to dispose of his interest in his improvements to an incoming tenant, upon such terms as the court may deem reasonable, and the tenant has refused or neglected to avail himself of such permission, out of any moneys payable to the tenant under this section, all sums due to landlord from tenant in respect of rent or in respect of any deterioration of the holding arising from non-observance on the part of the tenant of any express or implied covenant or agreement, shall be paid to the tenant due in respect of the holding and not recoverable by him from the landlord.
Any contract between a landlord and a tenant whereby the tenant is prohibited from making such improvements as may be required for the suitable occupation of his holding and its cultivation in a due course of husbandry, shall be void, both at law and in equity; but no improvement shall be deemed to be required for the suitable occupation of a tenant's holding and its cultivation in a due course of husbandry which appears to the court to diminish the general value of the estate of the landlord.
Any contract made by a tenant, by virtue of which he is deprived of his right to make any claim which he would otherwise be entitled to make under this section, shall, so far as relates to such claim, be void.
Where a tenant has made any improvements before the passing of this act on a holding held by him under a tenancy existing at the time of the passing thereof, the court in awarding compensation to such tenant in respect of such improvements shall in reduction of the clause of the tenant take into consideration the time during which such tenant may have received from his landlord in consideration, expressly or impliedly of the improvements so made.
For the purpose of compensation under this act, in respect of improvements on a holding which is not proved to be subject either to the Ulster tenant right

custom, or to such usage as aforesaid, or where the tenant does not seek compensation in respect of such improvements, or usage, all improvements on such holding shall, until the contrary is proved, be deemed to have been made by the tenant or his predecessors in title, except in the following classes where compensation is claimed in respect of improvements made before the passing of this act:—
Where such improvements have been made previous to the time at which the holding in reference to which the clause is made was conveyed on actual sale to the landlord, or those through whom he derives title.
Where the tenant making the claim was tenant under a lease of the holding in reference to which the claim is made.
Where such improvements were made twenty years or upwards before the passing of this act.
Where the holding upon which improvements were made in valuation of rateable property in Ireland at an annual value of more than one hundred pounds.—
Irish Times

IRISH INTELLIGENCE.

The election at Mallow concluded in favour of Mr. Waters, Q.O., the figures at the close of the poll being—For Mr. Waters ninety three, for Major Knox eighty-five. Major Knox took the precaution of lodging objections against five voters, who, he contends, are disqualified by the decision of Judge Morris on the last election petition.

Mr. H. M. D'Arcy Irvine, of Castle Irvine, Fermagh, has been again threatened. This time he is told to beware of poison. A correspondence has taken place between Lord Enniskillen, Captain Butler, and others, with reference to the last threatening letter sent to Mr. D'Arcy Irvine, and the circumstances attending it, from which it will be seen that the affair has been exaggerated.

During ten days 800 emigrants have gone from Drogheda and 1 000 from Derry, besides an unusual number from Cork and the South of Ireland; the exodus has set in early this season, and the people are going more rapidly than in former years; servants and labourers are becoming scarce, and the question has already arisen, how are their places to be supplied? The emigrants always say, with a smile upon their fearful faces, 'We'll soon be back again.' They will come over Ireland, and that their wandering children will one day be restored to her bosom.

THE NATIONAL BANK. We are glad to see that a branch of this establishment, under the management of Mr. James Millen, an old and experienced doer of the bank, has been opened in Rathfriland. It will no doubt be a great convenience to the inhabitants of this rapidly rising township.—Freeman.

John Phillips, who was arrested 7 weeks ago at Queenstown on a charge of embezzling 40,000 dollars, the property of the American Government, was discharged on Monday by the Queenstown magistrates for lack of evidence.

At the Drogheda petty sessions court on Monday, Constable Meehan, of the Royal Irish Constabulary, complained of a boy named Lewis, aged about 12 years, as being one of a band of juvenile musicians who were in the habit of playing through the public streets on the Sabbath day. On Sunday, the 1st inst., they obstructed a patrol of the constabulary. They were accompanied by a large crowd of youngsters. Mr. M. Verdon on the part of the accused, stated that he confessed it was wrong on the part of those boys to act as they did; but as the police had taken possession of the drum and other instruments, and as his client was prepared to promise not to commit such an offence again, he thought it would meet the ends of justice if the magistrates dismissed the present case with a caution. Head-constable Coghlan informed the bench that another band on a larger scale had yesterday paraded the streets playing music. Now he wished to know the opinion of the bench as to whether it was lawful for bands to go out on Sundays? The Mayor, in reply, said it was the unanimous opinion of the court that a band might assemble on a green or park for the amusement of the inhabitants; but at the same time they strongly objected to bands passing through the streets, and hoped that it would not again occur. Lewis was discharged with a caution.

MR. NEWDEGATE'S MOTION.—At a meeting of the Board of Guardians of the Constabulary union, held on Saturday—Myles Jordan, Esq., in the chair—the following resolutions were proposed by Charles O'Malley, and seconded by Edward Cannon, Esq.; and carried unanimously:—'Resolved: That it was with the greatest regret we observe the attempt that is now made to revive the worst feelings of intolerance and bigotry by submitting monastic and conventual institutions to official inspection, as if religious exercise and devotion should only exist by toleration of the State, and thus abandon the strides gained in civilization and the sanctity that ought to surround the abodes of religion.' 'Resolved that the discussion lately created in Parliament against the conventual Orders of Mercy and Charity is calculated to engender the worst feelings, and prevent that concord that should exist between all classes of the community.' 'Resolved: That it is hoped the Government will strongly oppose the attempt that is now made to obtrude on the private homes of unoffending ladies, whose lives are devoted to the great interests of religion, charity, and mercy.'

'Resolved: That copies of these resolutions be sent to Mr. Gladstone, Mr. Forster, Mr. Dowse, Lord Bingham, the O'Connor Don, Sir John Gray, and Mr. Newdegate.'

The Commissioners appointed to enquire into the alleged wholesale corruption existing amongst the Dublin freemen have at length given in their report. They have discovered that at the election of 1857 the freemen were extensively purchased by the Liberal party. There was no proof of direct bribery at the election of 1859, but there was evidence of a general impression that a Liberal candidate could only secure the freemen's votes by that means. At the election of 1865 there were between 40 and 50 persons corruptly dealt with on the Conservative side, whilst the corruption on the Liberal side, though more difficult to trace, was on a much more extensive scale. At the last election, 1868, there was no bribery practised by the Liberals, but the purchase of votes by the Conservatives was carried on extensively by means of the machinery already familiar to the public. There is a good deal of speculation as to the effect the disfranchisement of the freemen would have on future elections. It is certain that if the Conservatives can put forward a Repealer next time he will have a fair chance of success. Many who subscribed to the expense fund of the Liberal candidate at the last election will go so far as to oppose him now in consequence of the late proceedings in the House of Commons.

THE QUEEN V. PETER BARRITT.—On Tuesday application was made in the Queen's Bench to admit to bail Peter Barritt, who has been tried twice for shooting at Captain Lambert. The first trial took place in Galway, where the jury disagreed, whereupon, on the motion of the Crown, the venue was removed to Dublin, where a second trial resulted as the former, in a disagreement of the jury. The application was supported by the affidavit of the prisoner, which, after declaring his perfect innocence, details the hardships his long imprisonment has subjected him to; also by the affidavits of eight of the jurors who tried the case, stating that the conclusion they had arrived at was influenced by conscientious convictions alone. The motion was directed to stand over till it should be ascertained if the Crown intended proceeding to a third trial.

The following is the text of a petition adopted by a great number of Protestants in Dublin. Although the success of Mr. O'Connell's efforts...

MOZES TISLANT-RIGHT.—The Sub-Sheriff of the county of Limerick, John Ryan, Esq., accompanied with the usual insignia of the law...

Colonel French moved for a new writ for the borough of Sligo in the room of Major Knox...

WATERFORD ELECTION.—The Irish Times says—The friends of Mr. P. J. Smyth held a meeting...

THE LIMERICK MAGISTRACY.—A warrant has been issued by His Excellency to Mr. Coffey, Q.C., empowering and directing him to hold an enquiry...

A presentment sessions was held to-day at the court house, Ennis, the chief applications of public interest being those by inhabitants who sought compensation for malicious injuries...

THE IRISH DEEP SEA FISHERIES.—It is well known that a large source of wealth has for years lain undeveloped around the coast of Ireland.

On Friday, 6th ultimo, as Acting-constable Dineen, Rossborough station and Sub-constable Sherwood were travelling on a car from Kilkenny...

as in this case, an exorbitant nation, a substantial grievance, and that a religious one, you have every element necessary to stir up the passions...

The Leabhar-na-huidri, an ancient Irish collection of writings, will shortly appear in fac-simile.

TIME WORKS WONDERS.—When we opened the 'Newry Telegraph' on Thursday morning, and looked at the first sentence in one of its leading articles, we thought we had made a mistake...

ROYAL IRISH CONSTABULARY.—Head Constable Patrick Callaghan has been transferred from this town to Robertstown, County Kildare...

DR TRENCH AND 'THE LITTLE MANUAL'.—A very curious correspondence has been proceeding between the Protestant Archbishop of Dublin, and several lay and clerical gentlemen who are within his ecclesiastical jurisdiction.

CHARGE AGAINST A DOCTOR.—At the Drogheda petty sessions, on Monday, Robert E. Ellis, M.D., late corner, was charged with having assaulted John Mackey, O.E. and threatened his life on two occasions...

THE IMPROVEMENT OF CONVENTS.—The following important letter on the effect which would have been produced in Ireland, had Mr. Newdegate's motion been carried, has appeared in the 'Times':—

'I am English, but have also property in Ireland, where I have been in the habit of residing. Having been lately High Sheriff of my county, and thus been brought into contact with all sorts of people, I have good and abundant means at hand of forming an opinion on the present crisis...

'Mr. Newdegate stated 'this was no Irish question, but an English and Scotch question.' How far this is correct a cursory examination will suffice to show.

'But more than this, it is plain, and it is fully admitted in the kindly written leading article on this subject in your paper of Friday, that the spirit and policy, as well as the letter, of English law is against the existence of these institutions, which are not to be traced to remote antiquity...

'This being so, though it was possible to avoid the consideration of the question so long as the law on this matter was looked upon as absolute, is not the fact now brought forcibly before us by the present proceedings that the laws of this country are unfitted for the government of a Catholic nation...

'In Ireland, even under the new Coercion Bill, a special proclamation of a district is requisite before the power of examining persons where there is not a specific accusation of any individual charged can be legitimately exercised.

'That these matters are in agitation you are probably well aware. One great element of strength against extreme views has hitherto been the influence of the middle class, and the Catholic gentry, both English and Irish, who have by residence among us long acquaintance with the people...

'In the hope that these important considerations may be duly weighed before it is too late, I place them before the public through your columns. I remain yours, THOMAS KYRE, Ex-High Sheriff, Co. Kilkenny.

GREATER BRITAIN.

A great meeting of the Catholics of Yorkshire was held at the Mechanics' Institute, on Thursday evening, to consider the Government Education Bill.

MUNICIPALITY GIFT BY THE DUKES OF NORFOLK.—The 'Sheffield Independent' says:—For some time past the Catholics in this town have been making strenuous efforts to build a Catholic Orphanage.

CATHOLIC PRIESTS IN SHEFFIELD.—We extract the following from an article in the 'Sheffield Times', an ultra-Protestant newspaper, descriptive of a visit to St. Marie's Church, on Low Sunday.

On Friday, 6th ultimo, as Acting-constable Dineen, Rossborough station and Sub-constable Sherwood were travelling on a car from Kilkenny, near Dangan Wood, Inistiogue, they found J. B. Sheehan, Esq., Sub-Inspector of the Thomastown district lying helplessly on the road.

Paul, and Lee Croft chapel, which was purchased from the Independents. They have also schools in Surrey street and Sheaf Gardens.

The Echo draws attention to a printer's 'over sight,' which appeared in its columns, headed 'The Society for Promoting Christian Knowledge and Fidelity.'

A marriage has been arranged between Lord Derby and the Dowager Marchioness of Salisbury, which will be solemnised in the course of a few weeks.

RAILWAY COLLISION NEAR MANCHESTER.—A railway collision took place at Miles Platting on Tuesday, between a Lancashire and Yorkshire train, going to Manchester, and a luggage train.

At a meeting held in Birmingham on Monday, in favour of the release of the Fenian prisoners and against the Coercion Bill, the present Government was strongly condemned.

It is not a little remarkable that in one daily paper last week there were advertised the residences of three ex-premiers to be let or sold.

At the Preston police court, on Tuesday, Mary Ann Walmesley, wife of Richard Walmesley, Shaperey street, was charged with killing her son, three months old, on Saturday night.

At Tunsall, on Tuesday, Samuel Durber, was charged with having placed a large iron on between the cogs of one of the wheels by which the cage of a pit at the Clough Hall colliery was lowered.

James Thomas Hardie, commission agent, Leith, pleaded guilty at the High Court of Justiciary, Edinburgh, on Tuesday to forging and uttering on the Bank of Scotland bills of lading to the extent of £32,500.

PROTESTANT OBSERVANCE OF HOLY DAYS.—There is no country in the world so religious as Scotland, between the ministers, preaching to the congregations and the congregations to the ministers, they have acquired habits of decorum and propriety, more especially in their method of observing Sundays and fast days, which naturally make them an example for other nations to admire and follow if they can.

BRIGANDAGE IN ENGLAND.—Greece as it is, political, moral, and social, is a disgrace to Christendom. We admit it all. But when we come to look at home, and go back a hundred and fifty years to the social condition of this empire—and the Greeks of to-day not unfairly to be contrasted with the Great Britain of the beginning of the eighteenth century—some ugly memories present themselves.

THE MULTITUDE WHICH GOES WITH MR. NEWDEGATE certainly suspects the Roman Catholics of the most monstrous practices in their convents. Such confessions might be greatly multiplied; but the foregoing give us a sufficiently definite picture of the Protestant feelings and motives upon which we ought, in the opinion of the 'Times,' to put a more charitable interpretation.

UNITED STATES. DIocese of Burlington, Vt.—This is probably one of the smallest dioceses in America the Catholic population not numbering over 34,000 souls.

New York, June 1.—Joseph E. Isaacs, a diamond broker, was enticed to a room in the St. Nicholas Hotel this morning, and there chloroformed, bound, and robbed of \$200 in cash, valuable rings, and other property.

F. D. T. writes to us in the way of a suggestion to Mr. Newdegate:—Will you permit me through the columns of your valuable paper to allude to the supervision of the convents of Great Britain, that notwithstanding their late defeat, there is a field of enquiry of vast importance still open to them, wherein they may do real service to society without stirring up any religious animosity?

OUR PROTESTANT JUDGES.—The 'Times,' in attempting to answer the recent protest of the Catholics of Great Britain, said with an air of injured innocence:—'We claim in turn, a more charitable interpretation of Protestant motives than is evinced in either of the memorials before us.'

THE MULTITUDE WHICH GOES WITH MR. NEWDEGATE certainly suspects the Roman Catholics of the most monstrous practices in their convents. Such confessions might be greatly multiplied; but the foregoing give us a sufficiently definite picture of the Protestant feelings and motives upon which we ought, in the opinion of the 'Times,' to put a more charitable interpretation.

New York, May 31.—The break in the French cable has been demonstrated to be about 380 miles east of the Massachusetts shore, off the South-west corner of Cape Sable.

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by J. GILLIES. G. E. OLEBK, Editor.

TERMS YEARLY IN ADVANCE: To all country Subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half. The True Witness can be had at the News Depots. Single copies 3d. To all subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars. The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, JUNE 10, 1870.

ECCLESIASTICAL CALENDAR. JUNE—1870.

Friday, 10—Ember Day. Of the Octave. Saturday, 11—Ember Day. Of the Octave. Sunday, 12—First after Pentecost. Monday, 13—St. Anthony of Padua. Tuesday, 14—St. Basil B. O. D. Wednesday, 15—St. Barnabas, Ap. Thursday, 16—Corpus Christi, Obl.

NEWS OF THE WEEK.

The Irish Land Bill has at last made its way through the House of Commons, and is now before the Lords, who we expect will allow it to pass without any very important modifications as to the principle therein contained. From Continental Europe the most important item of news is with reference to the "Eastern Question" which is again looming on the horizon. Egypt is arming, as if in preparation for a struggle with Turkey, and it is reported has contracted an alliance with Russia. The Council at Rome continues its labors, and the result of its deliberations on the Papacy will probably be before the world by the end of the month.

For the present the Fenian excitement is at an end. The Volunteers have been recalled, and dismissed to their usual avocations, and the last of the Imperial troops are on the eve of their departure. The press of the U. States, generally, is loud in its condemnation of the folly and wickedness of the late raid; and the incompetence, if not the deliberate treachery of O'Neill and the other leaders is universally conceded. The U. States Government, which considering its weakness against any popular movement, did its duty well even if tardily, is we are told preparing to prosecute O'Neill for his violation of the law against enlistments to attack a Power with which the country is at peace; and we may hope that at last it will take active, and efficient means to put down an organization which has for its openly avowed object the waging of war against the British Empire. It has too long tolerated, rather should we say encouraged such an organization, thus promoting a contempt for its own laws, and aiding to build up an imperium in imperio which is as dangerous to itself, as to its neighbors.

The great calamity which befell the settlers in the Saguenay district has aroused general sympathy for the sufferers, numbering so we learn many thousands of persons who have lost their all by the fire. Crops, fences, houses, all have perished in the flames. As far as can be gathered at present the fire was occasioned by the carelessness of some settlers who were burning logs on newly cleared land. Owing to the drouth the flames spread with extraordinary rapidity, and the inhabitants had barely time to save their lives, plunging for this purpose into wells, swamps, and the lake. It is feared that several persons have perished. Under these circumstances assistance for the sufferers is loudly called for; and of course, as usual the appeal has been well responded to, the ecclesiastical authorities of Quebec and Montreal setting the example. The fire is said to have extended over an area of 1,500 miles square. The latest bulletins from Ottawa represent the health of Sir John Macdonald as improving.

THE COUNCIL.

(From the Vatican.)

The ordinary Sessions of the Council have been resumed, and the forty ninth General Congregation assembled on the 4th instant. Mass was said by Mgr. Athanasius Kanam, Archbishop of Tyre, of the Greek-Melchite rite. The Cardinal President de Angelis then announced to the Fathers the death of Mgr. Devocoux, Bishop of Evreux, and recommended him to their prayers. The assistant-secretary read the names of ten Bishops who solicited permission, for reasons of health to return to their dioceses. The Commission of Excuses having approved, their request was granted, subject to the sanction of the Sovereign Pontiff.

The discussion of the amended schema of the Little Catechism, and of the amendments themselves, was then resumed. Mgr. Swerger, Bishop of Seckau, addressed to the Council a

discourse which lasted an hour in the name of the Commission of Dogma. The vote was then taken. About 500 Fathers said *placet*, and 56 *non-placet*. When the vote is taken again in Public Session the majority will probably be increased and the minority be diminished, or altogether disappear. Several Bishops are said to object to the new Catechism, not on account of its new doctrine, but because their people are accustomed to another, to which they are attached, and which they would prefer to retain. No day was fixed for the next General Congregation, of which notice would be given by the *cursores* at the domicile of the Fathers.

A trustworthy Roman correspondent gives us the following information: "The Garibaldians are in great activity. They pretend to count upon the Bishops of the 'Opposition' for causing trouble in Rome, and dividing Catholics. But they only delude themselves in counting upon them, for this reason among others, because the 'Opposition' constantly diminishes, while the majority constantly augments. One Archbishop said the other day: 'It is all over with our opposition; the doctrine is true and it must be defined.' Another Bishop is reported to have observed: 'What is the use of our opposing a dogma which, five minutes after our vote, will become an Article of Faith which we shall all believe?'"

PASTORAL LETTER OF HIS GRACE THE FIRST ARCHBISHOP OF TORONTO.

JOHN JOSEPH LYONS, by the Grace of God and by the Appointment of the Holy See, Archbishop of Toronto.

To Our Beloved Clergy, Religious Communities, and People confided to Our Pastoral Care, Health and Benediction in Our Lord.

DEARLY BELOVED BRETHREN,

Our Holy Father, Pope Pius IX., the successor of St. Peter, and Christ's Vicar on earth, watches from the height of His Apostolic Chair, the flock confided to his charge by the great Pastor of souls, Our Lord Jesus Christ.

He, with anxious solicitude, marks their decrease, their increase, their want and their progress; and in virtue of His Apostolic authority, guides, directs, chides, encourages and supplies their wants. The command of Christ to St. Peter, was "feed my lambs, feed my sheep." This Peter performs in his Successors; and performs the office with the promise of never feeding them with false doctrines. Christ prayed for Peter especially, that his faith should not fail, and on account of that never-failing faith, Peter, converted, should confirm his brethren in that faith, in as much as, his faith might fail, as Christ did not pray for their faith, as He did for Peter's. Thus, the wiles of the demon who sought to destroy the Church of Christ by conquering Peter, the foundation stone—the rock upon which it was built—were foiled by the prayer of Our Lord Jesus Christ; and His promise, that the gates of hell should not prevail against His Church, is kept and secured.

As this Church is the great ark of salvation launched on the troubled waters of this world, into which all who wish to be saved from the deluge are to enter, it must be protected with all the guarantees and safeguards that Divine and human wisdom thought necessary. The simplicity of the dove was to be united with the prudence of the serpent.

The Church, viewed as a merely human institution, challenges the admiration of the most cultivated of even modern philosophers. It conquers when it is defeated; when it is thought to be dead and buried, behold it rises more glorious than before. Hence, how foolish and absurd the many predictions about the late Pope, and the end of Catholicity, indulged in by persons who have the Bible ever in their lips, but whose hatred of our Holy Religion blinds them to their clear teachings of Holy Writ on the subject.

The Church, according to the prediction of Christ, is to last for ever, though always to be persecuted. Its founder, Jesus Christ the Son of God, was crucified in the vigor of youth, when His Church was in its infancy, and had gained no credit in quarters likely to secure its success. St. Peter and St. Paul were martyred at a time, when, humanly speaking, their preaching and miracles were most needed. St. Stephen, St. James, and many more were put to death to terrify others, and still the Church gained in numbers. For nearly three hundred years the mighty power of the Roman Empire was wielded for its destruction. Its temples were torn down, its sacred books were burned, its faithful children were torn to pieces by wild beasts in the Roman amphitheatre: the Christian blood flowed in torrents, and saddened the very dust and thoroughfares of the seven hilled city. Those whom the sword or the fangs of the wild beast spared, were driven into exile, or had to bury themselves away in the sepulchral gloom of the catacombs; yet the Church passed through this fiery ordeal as gold through the crucible.

Scarcely had persecution by the sword ceased, when another grievous trial awaited her, in the shape of the smiles and blandishments of the world, and in the favors and patronage of the Caesars; but as she had come out unscathed from the fiery furnace of persecution, so over this trial also, she won a most glorious victory. In fact, suffering seems to be her normal state. For the last three hundred years she has suffered more or less severely, especially in Europe, from unjust laws, usurpations of her rights and confiscations of her property, as well as from the imprisonment, banishment, and even death of many of her best children, not to speak of the constant and cruel calumny and sneers launched at her in public speeches, in parliamentary debates, in books, pamphlets, and newspapers, as well as in schools and Universities.

The life of the Church is the counterpart of

that of Christ, and hence the true Christian sees in persecution and calumny, one of the great marks of her Divine Institution. Her children seem destined to suffer rather than to enjoy. And yet, in spite of all the hostile influences and agencies brought against her, she is now, after a lapse of more than eighteen hundred years, more full of life and vigor than at any previous epoch of her long and chequered history.

The most numerous Synod of Bishops, that ever assembled from all quarters of the world, sits to-day at the Vatican around the Chief Bishop and Successor of St. Peter; and this fact demonstrates the Divine life of the Church of Christ. From this great and universal Synod, the greatest good is sure to flow for Religion and Society, and hence the father of lies has not failed to have his agents here to misrepresent and belie it, and to publish against it throughout the world, the most foul and unblushing slanders. We need not, Dearly Beloved Brethren, put you on your guard against these wholesale falsehoods; from long experience, you know how to reject and despise them at first sight.

But in the midst of these great scandals, on account of which Christ denounced "woe to the world," We are not without the greatest consolation. Besides, she has a multitude of Holy Bishops, Priests, and Religious in various Orders and Congregations. She has tens of thousands of fervent fathers and mothers of families, and countless numbers of young persons, who frequent the Sacraments, and who lead lives of virtue and innocence and self sacrifice, worthy of the Apostolic age. If many have fallen from the faith in Europe, their loss has been amply repaid by the spread of the same faith in what is termed the New World.

The mercy of God is above all his works. The number of the elect will be made up through the grace of God and their own co-operation. About the time of the great defection in Europe, a new world is discovered, or rather a long lost and forgotten portion of our globe is found; and a people that sat in darkness and in shadow of death, are again united to their brethren in Europe; and tens of thousands of them embrace the true faith, multitudes of the over-peopled nations of Europe pour in upon this new country, carrying with them the old faith of their fathers.

So far back as 1659, the Holy See sent a Bishop to Quebec, to govern a little flock of French Canadians who settled there, and also the numerous convents made amongst the Indians. On the establishment of the Government of the United States, another Bishop was sent to Baltimore. There were two Bishops then in those vast countries, at the beginning of this century, assisted by a few Priests and Religious to administer to the spiritual wants of a few thousand Catholics scattered over these vast regions. Behold now, the beautiful and fertile vineyard of the Lord in these new countries, believing the prediction that, the old Catholic faith and discipline are too antiquated for the enlightenment of a progressive age and country. The Catholics now there are counted by millions. The Priests and Religious and Churches by thousands. Seven Archbishops and fifty-four Bishops govern the faithful in the United States; three Archbishops and twenty Bishops those of British North America.

And now we have the pleasure to inform you, that, by Apostolic Letters, dated the 18th of March, 1870, the feast of the Archangel Gabriel, the Holy Father erected Ontario into an Ecclesiastical Province, of which Toronto has been appointed the Metropolitan See. The Suffragan Sees are for the present Kingston, Hamilton, and London. That portion of the diocese of Ottawa that lies within the Province of Ontario, will belong to the Ecclesiastical Province of Toronto, as soon as another See can be erected in that portion of the diocese of Ottawa, that lies in the Ecclesiastical Province of Quebec or Lower Canada.

By Apostolic Letters bearing the same date, the Bishop of Toronto was raised to the dignity of Metropolitan or Archbishop. In the Secret Consistory of March the 21st, the feast of St. Benedict, he was preconized, and obtained the Pallium; and on the 25th of March, the feast of the Annunciation of the Blessed Virgin Mary, after having offered up the Holy Sacrifice on the tombs of the Princes of the Apostles, for the flock re-committed to his care, he was invested with that sacred emblem of the plenitude of the Pastoral dignity, by his Eminence Cardinal Antonelli, by commission from our Holy Father the Pope; and on the following day took his seat in the Œcumenical Council, as the first Archbishop of Toronto. We think it better to mention those facts to you, Beloved People, that the history of this event may not be forgotten. We feel all the weight of the burthen and responsibility, alas! too great for our weakness. Our hope is in the mercy of God, who chooses the weak things of this world, that His own power may be the more manifest to all. Our hope again is in His holy and immaculate Mother, who protected us from our youth. We hope in the intercession and guardianship of St. Michael the Archangel—the glorious Patron of the Diocese; in St. Joseph, the chosen one of God, to be on earth the guardian of His Son, and Spouse of Mary His Mother. We hope in the intercession of the first Bishop of Toronto, the martyr of charity, Monseigneur Power; and We hope too in the prayers, Masses and good works of Our Sainly predecessor Monseigneur de Charbonnel, who, the more securely to save his own soul, and to avoid responsibility, has taken the solemn vows under the austere Order of St. Francis, of the Capuchin branch, where he leads a most holy and useful life. It was to us a great consolation and honor to have received the Pallium on the festival of the Blessed Virgin, and to be assisted by our beloved and venerable predecessor who consecrated us Bishop, and who had the honor to be consecrated himself by the Holy Father. We felt truly that Monseigneur de Charbonnel should be in our place, for his labors and success in the diocese merited the honor; and that We should be in his place. However,

it is now the holy will of God that We should bear the burthen, and We have no doubt of the good will of our dear Children in Christ to help us to bear it. Our good priests will offer with more fervor their prayers at the Holy Sacrifice of the Mass, and the good Religious, and devout People will offer their communions and devotions for us.

How beautiful, how strong, how singularly united is the grand Hierarchy of the Church! How like the vine tree and its branches, as expressed by our Lord Jesus Christ. The body of the tree is Christ, "I am the vine," the Pope is the successor of the first branch, "you are the branches," the Primates or Patriarchs, as they are called in the language of the Eastern Church succeed next. The Archbishops, Bishops, Priests and Clerics next, then the faithful Children of the Church, all drawing spiritual life from the sap of the tree, which is Christ. The Pope and the Prelates thus form one body—the Church—of which Christ is the head and the life. Christ himself depicts the faith of those who will not remain united to Him. "If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." John xv. 6.

We think that it will contribute to the instruction and piety of our dear Children in Christ, to say a few words on the Pallium, the emblem of the plenitude of Episcopal power. First, as to its material, it is made of wool, taken from lambs that were offered to God, and blessed in the church of St. Agnes, on her festive day. This wool is woven into a long band by the hands of holy Religious consecrated to God. Its form is represented in the old pictures of ancient Pontiffs, such as of St. Clement, the fourth successor of St. Peter. It is ornamented with crosses, two to hang on the breast, two on the back, and one on each shoulder. It is worn around the neck, to remind the Archbishop to carry on his shoulders back to the fold the wandering sheep. The Pallium is personal to the Prelate, and cannot be used by another Archbishop, and is to be buried with his body after his death. The Pallium is placed on the vigil of the festival of St. Peter and Paul, on the tomb of these Princes of the Apostles, where it remains all night that it might be, as it were, impregnated with that divine power that the handkerchief which touched the body of St. Paul, or the shadow of St. Peter possessed. On the festival it is brought in great ceremony to the Holy Father to be blessed, after the blessing it is religiously kept till required for the next appointed Archbishop or Bishop having special privileges. The words of the blessing I shall here transcribe, as they contain many sublime allusions, and carry with them great efficacy.

THE BLESSING.—LET US PRAY.

Oh God the eternal Shepherd of Souls, who through Jesus Christ thy Son, has committed to Blessed Peter the Apostle and to his successors under the type of the "Good Shepherd," those souls whom thou hast designated by the name of sheep to be governed; and hast willed that the ensigns of the Pastoral care should be symbolized by these sacred vestments; send down, through our ministry, upon this Pallium taken from the altar of the holy Princes of the Apostles, the copious grace of Thy Benediction and Sanctification; that it may fully confer the plenitude and excellency of the Pastoral office which the Pallium represents. Mercifully receive our most humble prayers, and grant, through the merits and suffrages of the same Apostles, that he, who, in thy benignity will wear it, may understand that he is the Pastor of Thy flock, and that he may exhibit in his works, what his titles signify. May he be the imitator of that great and good Pastor, who placed on His shoulders and brought back to the fold the strayed sheep, for which he laid down his life.—By His example, may he be solicitous in the care of the flock committed to his charge. May he be watchful, may he be circumspect, lest any of his flock fall into the deceitful snares of devouring wolves. May he be earnest in his zeal for discipline, seeking that which was lost, bringing back those that strayed away, binding up that which was broken, preserving that which is sound and vigorous. Let him look to the cross placed on his shoulders, which Thy Son did not refuse to carry, preferring it to joy. Let the world be crucified to him, and him to the world. Let him bear the Evangelical yoke placed around his neck, and may it be to him so light and sweet, that he may shew the way of Thy commandments to others by his example and practice.—May this Pallium be to him the symbol of unity, and the pledge of perfect communion with this Apostolic See. May it be to him the clasp of charity, the bond of divine inheritance, and the secure pledge of eternal salvation; so that on the day of the coming and revelation of the great God, and Jesus Christ the Prince of Pastors, he, with the flock committed to his care, may enjoy the garment of immortality and glory, through the same Lord Jesus Christ Thy Son, who liveth and reigneth in the unity of the Holy Ghost for ever and ever. Amen.

THE FORMULA OF INVESTITURE.

For the honor of the Almighty God and the Blessed Mary ever Virgin, and of the Blessed Apostles St. Peter and Paul; and for the honor of the Church of Toronto committed to your Pastoral charge, We invest you with the Pallium taken from over the body of blessed Peter. It will be to you the symbol of the plenitude of the Pastoral office, and of the name and title of Archbishop. You will use it in your Cathedral Church on those festivals which are marked in the privileges conceded to you by the Holy See. In the name of the Father and of the Son and of the Holy Ghost. Amen.

The new Archbishop is received to the Kiss of Peace, and then solemnly imparts his benediction.

The Archbishop is to wear the Pallium only on great Festivals, and when he consecrates Bishops, or ordains Priests and other Sacred Ministries of the Altar; for in these sacred functions, he imparts those divine powers in the Sacrament of Holy Order, which he himself received, and descended to him in unbroken suc-

cession from the Apostles; and which the Apostles received from Christ for the salvation of the world. "All power is given unto me in heaven and on earth," etc. "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them," etc. "Do this in commemoration of me." Thrice happy, indeed, those who belong to the true faith, and are united in the fold of Christ!

The Pallium is to remind the Archbishop of his care of the flock of Christ, and also of the rigorous account he must one day render to Jesus Christ, the Supreme Shepherd of the Priests and People committed to his charge—first of the Priests his co operators in the Divine work: "Nos pastores vestri sumus vos autem pastores animarum vobis commissarum." How striking, impressive and significant are the words We address the Priests on the day of their ordination, from the Pontifical, "Sit odor vestra delectamentum Ecclesie Christi, ut predicatione et exemplo edificetis domum, ad est, familiam Dei; quatenus nec nos de vestra promotione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari poterit mereamur." We count on, as in the past, the steady and persevering efforts of our Clergy in their own sanctification. "Quis sibi malus cui bonus?" What will it profit any one to gain the whole world and loose his own soul? We count on their increased exertions for the dignity of Divine worship, and on their giving every facility to the flock confided in their care, of approaching the Holy Sacraments; to be instant in season and out of season in announcing the Divine Word, and in correcting sinners, and mildly and strongly leading them in the paths of salvation. We trust that Our Clergy will not be behind others in piety, in learning, in ecclesiastical discipline, and in all the virtues that make the character of a good Christian and a good Priest.

St. Peter, speaking of judgment, writes in his Epistle, "For the time is that judgment should begin in the house of God. And if first at us, what shall be the end of those who believe not the Gospel of God? And if the just man shall scarcely be saved, where shall the wicked and the sinner appear?" St. Peter, 1st Ep. iv., 17, 18. In rendering an account of our people, we will be asked if we provided for all their spiritual wants, as far as we could. If this can be shown to the Divine Judge, then we shall be innocent of the loss of those who had every opportunity of instruction, of partaking the Sacraments, and of other helps of religion; but who neglected all the calls of mercy and grace, and who ran headlong on the broad road to their own destruction. We cannot conceal from ourselves that there are some of this class in our diocese. We take this opportunity again to exhort them to return to God, and to taste and to see how sweet He is. "His yoke is sweet, and His burthen light." On receiving the sacred Pallium on our shoulders, in quick and earnest thought we threw our selves on our knees before God for those erring brethren whom We know personally, and love dearly, and whose many good qualities we respect; and asked of God to touch their hearts with sincere repentance and love. We said with courage to Our dear Saviour, "They know not what they do." They are rather careless in faith and in many good works; but, Oh, Lord, touch their hearts with your holy love, and they will run in the way of Thy Commandments.

We rejoice at the thought, that the immense majority of our good people frequent the Holy Sacraments instituted by Christ for their salvation; and We earnestly hope in the mercy of God that the small minority will also turn to God with earnestness and love. The prodigal son did not despair, even though he had dissipated all his goods in rioting, but confidently said, "I will rise up and go to my Father."—Happy son, that his father lived! And I will say to him, Father!—that name which inspires confidence and love—"I have sinned against heaven and You;" and the child found favor, and pardon, and grace. Be not ashamed to act as the Prodigal Son. God, our Father who is in heaven will receive you in the tribunal of confession, heal all your wounds, will put on you the shining garment of reconciliation, and will put on your finger the ring of perpetual fidelity to Him.

We must not forget either that God is just, though long suffering, and will at length visit the sinner in His anger. "I have called, and you would not come; therefore you shall die in your sins," St. John vii. 34. We cannot refrain from quoting this word of threat, as our duty calls for it. Who in his inmost soul, would not be moved and even terrified at the thought of anyone—and much more of a friend—being exposed to the danger of, at any moment, falling into the depths of everlasting woe? Who would not exhaust every means of preventing such an awful doom? We cannot visit, as soon as we would wish, our beloved children in Christ, to impart to them spiritual graces from the Holy Spirit. Our duty now is to assist at the great Œcumenical Council of the Church. How often do we think of the words of the Lord, "Many would wish to see the things that you see, and hear the things that you hear." Continue to pray for this Council, that it may succeed to enlighten those that err, and bring back those that wander. "Other sheep I have," said our Lord Jesus Christ, "who are not of this fold, these I must bring back, that there may be one fold and one Shepherd."

We offer up as usual the holy sacrifices of the Mass, as is our pleasing duty, for all committed to our Pastoral care on every Sunday and great Festival, and on Saturdays for our good Priests and members of Religious Orders, that through the intercession of the Immaculate Mother of God, they may be strengthened in all good, for the great work of co-operating with Christ in the salvation of souls, in the sublime labors of Christian education and in administering to the wants of the sick, the poor and the orphan—for whom Christ died. What a pleasing duty; what a holy work; what a reward! "They that instruct many to justice shall abide as stars for all eternity," Daniel, xii. 3. And again "He who causes a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins," James v. 20. If a cup of cold water given in the name of God, will not go unrewarded, what must be the reward to save a soul from eternal burnings? Let us, therefore, beloved Priests and Religious, Fathers and Mothers, labour—"sicut boni milites Christi"—as good soldiers of Christ; expectantes beatam spem, etc.; Looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ! Titus ii. 15. In conclusion, we salute you with the kiss of peace, 1 Cor. xiii. 12. "Therefore, my beloved brethren, be steadfast and unmovable, always abounding in the work of the Lord, knowing that

your labor is not in vain in the Lord. 1 Cor. xv. 58. The grace of our Lord Jesus Christ and the charity of God, and the communication of the Holy Ghost be with you all. Amen.—2 Cor. xiii. 13. This Pastoral is to be read in all the Churches, Chapels, and Religious Houses, of Our Diocese, on the first Sunday after its reception.

JOHN JOSEPH, Archbishop of Toronto.

Given near Rome at the Plaminian Gate, on the Festival of St. Xistus I, Pope and Martyr, April 6th, 1870.

HOTEL DIEU.—H. R. Highness Prince Arthur, accompanied by Col. Elphinstone paid a visit to the Hotel Dieu on Tuesday the 31st ult., of which we find an interesting account in the Montreal Herald. The distinguished visitor was received by the Lady Superior and the medical staff of the hospital by whom he was accompanied in his tour through the vast edifice, all parts of which, even the cloister, were on this special occasion, opened to him. From the patients of the several wards loyal addresses were presented to which H. R. Highness replied in suitable terms; and the following address from the Reverend Sisters, together with a history of the hospital in two folio volumes, was presented to the Prince on his departure:—

TO THE ROYAL HIGHNESS PRINCE ARTHUR. May it please your Highness.

We ask you to receive the humble thanks of the Religious Ladies of the Hotel Dieu, of Montreal. Not having been able to express them in speech, we feel the need of doing so in writing. We are penetrated with the most lively and sincere gratitude for the kind visit which Your Royal Highness has made to our establishment. Be assured that the remembrance of the visit of Your Royal Highness will never be effaced from our memory, and in applying ourselves to the care of those entrusted to us, we shall pray that God may grant Your Highness a long and glorious career, worthy of the Noble and Royal Family of Great Britain of which Your Royal Highness is so great an ornament.

St. MANS PAGES, Superior, Representing the Sisters of the Hotel Dieu of Montreal.

We have hurriedly and imperfectly sketched in a few lines one of the most interesting and agreeable sights it has been our good fortune to witness for a long time; and we much doubt if, when His Royal Highness returns to Europe, his visit to the Hotel Dieu does not form one of the most interesting reminiscences of his visit to Canada.—Mont. Herald.

On the same day His Royal Highness paid a visit to the Seminary, and has thus during his short stay amongst us honored the greater part of our Catholic institutions with his presence.

It is said that previous to his departure, the Prince will confer honors on several Canadians, whose names Dame Rumor mentions, though she says little of their services. In the promised distribution of these honors we trust, however, that the brave men, Col. Chamberlain, Asa Westover and others, who really have done something deserving of public reward, will not be forgotten. These are the men whom the country could be glad to see honored.

We find in the Journal de Quebec a Circular Letter from His Grace the Archbishop of Quebec to his Clergy, dated 27th May, at the very beginning of the late Fenian raid. In this letter the Archbishop exhorts the clergy to stir up their flocks to do their duty to their Queen, and country, like patriots and loyal subjects; he bids them warn parents to offer no obstacles to the enlistment of their children in the ranks of the defenders of the country, and concludes with an earnest and humble appeal to the Lord God of Armies to defend the land against its invaders, and the Catholic Church in Canada against the misguided men who violate her laws, and whom she casts out from her pale. This noble letter from the patriotic Archbishop of the Province is a sufficient reply to the ignoble insinuations of the Montreal Witness.

We would direct the attention of the reader to an excellent article from the Wexford People on the subject of Repeal of the Union—What more reasonable and just than that the Irish should seek to be governed and legislated for, by the Queen, Lords, and Commons of Ireland! Repeal, as the Wexford People advocates it, is not a revolutionary measure, but a Conservative measure, strictly in harmony with true Tory principles. It is the Revolution that every where seeks to trample out local privileges, local self-government, and to centralise. The same principle which justified the Southerners in their late noble—though ineffectual efforts to obtain Repeal of the Union—justifies the demand of the Irish for a similar measure of justice. In the interests of the British Empire we hope that the day is not far distant when Ireland shall have a legislature of her own; and when, because politically two, Great Britain and Ireland shall be morally one.

We have been instructed to state that the Watch raffled on the 1st June, at Beliveau's Hotel, in aid of the Building Fund of the New Cathedral, was won by Mr. George Small, Clerk, St. Charles Borromeo Street.

Five hundred and three persons joined a Temperance Society, Father Coyle at its head, in Emery and Ennismore in two days. Cheer them on.

BLACKWOODS EDINBURGH MAGAZINE.—May 1870. Messrs. Dawson Brothers, Montreal. We give a list of the contents of this very interesting number:—1. Our Poor Relations; 2.

Trade Unions; 3. Earls Dene, part 7; 4. Cornelius O'Dowd; 5. John, part 7; 6. New Books; 7. The Education Difficulty.

NEW CATHOLIC CHURCH IN BRUDENELL. (To the Editor of the True Witness.)

Dear Sir,—The Ceremony of laying the foundation of the New Catholic Church of Brudenell, took place on Sunday, the 5th of this Month. The Sermon on the occasion was preached by the eloquent, pious and exemplary priest, the Revd John McCormac, P P of Brougham. The erection of such a noble structure, as the undertaking promises to be, in the backwoods of Canada, speaks volumes for the undying faith and fidelity of the Irish Catholic People, who amidst toil and privations of all kinds, always give cheerfully towards the erection of Temples dedicated to the honor and glory of God. The erection of the Church in question is partly due to the indefatigable zeal and perseverance of the eloquent and pious Parish Priest, the Revd James McCormac, who has toiled incessantly collecting subscriptions for the Church, and at last his efforts have been crowned by success. A number of masons and laborers are now employed at the building, so that by next fall, a splendid Church will be erected in Brudenell, a standing monument of the pious zeal of the Irish pioneers of Civilization.

VERITAS.

PRESENTATION AT RENFREW.

The Rev. Mr. Rougier, Parish Priest of Renfrew, having announced, on Sunday last, his intention of leaving here in a few days on a visit to his native country, the congregation, immediately after Mass, held an impromptu meeting, when Felix Devine, Esq., was called to the chair, and a committee appointed to carry into effect the expressed wish of the meeting—namely, to receive subscriptions towards a testimonial, and prepare an address expressive of the high esteem in which his Reverence was held by his parishioners, to be presented to him before his departure.

The committee acted promptly, and on Wednesday evening last waited upon the Rev. gentleman and presented him with a purse containing over one hundred dollars, and the following address:—

TO THE REV. P. ROUGIER, P.P., RENFREW.

Rev. and dear Sir,—Your exemplary piety, kindness of heart and generous disposition, have so endeared you to the hearts of your Parishioners, that we cannot allow the present opportunity to pass without testifying, though in an humble manner, the regard and esteem we entertain for you.

Now, on the approach of your departure for your native country, we are assembled to wish you a hearty God speed, and to assure you that our prayers and best wishes will accompany you; we hope the Almighty in his infinite goodness may grant you a favorable and pleasant journey and a safe return, blessed with renewed health and vigor, again to resume your labors with the same untiring zeal which you have manifested at all times and upon all occasions during your parochial charge here.

Should it be your lot to visit the Eternal City, be pleased to present to his Lordship our kindest respects and assurances: and when kneeling at the foot of St. Peter's, remember us in your prayers, and invoke the blessing of Almighty God and the Holy Father, for your Renfrew parishioners.

Before parting we beg your kind acceptance of this small token, a feeble testimonial indeed of the esteem and attachment of your devoted parishioners, on whose behalf we have the honor to subscribe

Felix Devine, J. D. McDonald, James P. Lynch, M.D., Patrick Kelly, Moses Hudson, W. N. Costello.

REPLY.

Gentlemen,—I thank you most cordially for your expression of kind sentiments and kind wishes on the eve of my departure on a visit to my native land. Accept also my best thanks for your truly handsome testimonial.

In taking leave of you for a few months, once more to see my native home and relations, I assure you it affords me no small gratification to know that I carry with me the fervent prayers, the esteem and affections of my beloved parishioners. I wish I could also carry with me the conviction that I merit all the praise which you bestow upon me. Pardon me if in this respect I believe your benevolent sentiments have led you to credit me for more than I really deserve. Nevertheless, this much I will say, during the five years I have spent with you, I have always endeavored to fulfill my important duties to the best of my power and judgment. The glory of God and your welfare have been the constant, and I may say the sole object of my pursuits.

As you have chosen the present occasion to give public expression of your feelings towards me, I shall also express mine to your regard. Renfrew was my first, and has been my only mission. I have no hesitation in saying that a kinder, more docile, and nobler-hearted congregation could

not exist. Of your generosity, besides numerous particular proofs, I have the church collections at Christmas and Easter; considering the smallness of the mission, those collections were munificent throughout. Then again this last unexpected, and I fear undeserved, testimonial.—To say all in one word, you are the people whom I dearly love. I can assure you that with all the bright hope of seeing again those relations and friends from whom I have been separated for twelve years, I do not leave without a profound feeling of regret and lonesomeness at parting with a congregation so dear to my heart.—Yes, dear friends, if, as I hope circumstances shall permit me to visit the Eternal City, I will be happy to convey your kind respects to our Venerable Bishop, and to lay at the feet of Glorious Pius the Ninth the Vicar of Christ, the homage of your sincere love and attachment. On my knees I will pray the Holy Father to grant for me and my parish of Renfrew the Apostolic Benediction. Rest assured that you shall ever be present to my mind in all my prayers and pilgrimages. Hoping with you to be spared to return to labor yet many years amongst you, accept again my earnest thanks for your kindness, and may God guard you all during my absence.

PAUL ROUGIER. Renfrew, 19th May, 1870.

TWEED, P. O., May 30th, 1870.

To the Editor of the True Witness.

DEAR SIR,—The Jubilee has just been brought to a close in this Parish. This was an event long to be remembered, both on account of its great success; but especially on account of the vast amount of good accomplished. It was conducted by a member of the Jesuit Order from Montreal, the Rev. Father Nash, who certainly is a worthy son of St. Ignatius and an ornament to his illustrious society. Crowds filled the Churches from early morning to late at night. Over twelve hundred persons received the Holy Sacraments of Penance and the Eucharist, of whom many had wandered for years from their duty, and were not even known ever to have belonged to the Church.

Not a single Catholic was known to have remained away on this occasion, which circumstance speaks volumes for the piety and zeal of the Catholics of this Mission.

The instructions of the Rev. Father made a deep and lasting impression on his hearers. At the closing exercise about five hundred persons took the pledge and were enrolled in the Confraternity of the Holy Scapular.

It was amidst the tears of the whole congregation that Father Nash wished them good bye and prayed for their perseverance in the good work commenced. At the close of the Jubilee our worthy Pastor, Father Davis, presented the Rev. Father with a purse of nearly one hundred dollars as a slight acknowledgment of the kind services rendered by him.

A CATHOLIC.

ARE WE TO HAVE AN IRISH CATHOLIC IN THE DOMINION CABINET OR NOT?

To the Editor of the True Witness.

SIR,—I am not one of those Irish Catholics that feel at all pleased at the Honorable Edward Kenny retiring from the Cabinet of the Dominion, and the probability of Dr. Tupper being called upon to fill the vacant bureau. If the late Thomas D'Arcy McGee stepped aside on the one condition that Mr. Edward Kenny, an other Irish Catholic statesman, should be asked to take office in his stead, how comes it that Dr. Tupper, a Protestant Nova Scotian who never saw Ireland is more than likely to succeed Mr. Kenny at the present important juncture of affairs? The same party that solicited Mr. Kenny to join the Government is yet in power, and the advisability of having an Irish Catholic in the Cabinet to-day is just as cogent as it was in 1867. It through a combination of circumstances, Irish Catholic representation in the Cabinet is to be ignored, the Irish Catholic Press of the Dominion ought not to accept the situation. Let the question be fairly and squarely put, so that there may be no misunderstanding hereafter. The precedent for such a representation was established at the formation of the Union,—in fact the justice of it was then practically conceded. If there is to be a departure from the acknowledged rule it may be deemed most advisable to dissolve the connection between us and those in power. The Government may force us into a position hostile to them by their own act; the responsibility will therefore rest with them, not with us.

The Freeman promises to ventilate the matter in its next issue. Let it. But do not I pray, ask us to rejoice at Mr. Kenny's resignation of a Cabinet office to assume the temporary administration of the local affairs of the Nova Scotians during the period of the dog-days, and while General Doyle is taking an airing in Europe! If it is true that Mr. Kenny has left the Cabinet to make room for Dr. Tupper, without having protected the rights and interests of his countrymen and co-religionists, then has he proved, to use the mildest term, unfaithful to his

people, and no language is too severe to denounce the act. Creeds and nationalities are represented in the Cabinet, and that too by solemn compact. Mr. Kenny at the time he accepted office was not unmindful of it. The French have it. The English Protestants of Lower Canada require it, and the right is conceded.—The Scotch Presbyterians throughout the several Provinces in overwhelming numbers enjoy it. The Irish Protestants have not been overlooked; and are we, the children of St. Patrick, numbering over half a million, of so little political consequence, that we faint must be content with Dr. Tupper, a Protestant Blue-nose, as the successor of the Irish Catholic—Edward Kenny! Surely it is taxing our credulity if not our manhood too much under the circumstances, to ask us to rejoice and feel glad. Or will it come to this, that no Irish Catholic need apply? Was it for this that the gifted and brilliant statesman now alas! no more, stepped aside for Mr. Edward Kenny to represent us in the first Dominion Parliament?

Yours, &c., SANSFIELD. Kingston, 27th May, 1870.

To the Editor of the True Witness.

SIR,—On a recent visit to the admirable and thriving city of Toronto, among the many pleasing scenes on which I feasted, my attention was agreeably attracted by the majestic appearance of the Provincial Normal School, a very delightful edifice of its kind, destined to be the Alma Mater of all who wish to become proficient in the art of instructing youth, male and female, in science and morality. Being directed to the Museum, my eyes wandered among its beauties and curiosities with the delight of a joyous child among new grown flowers, until I gazed on the delicate picture of "Lucretia," with uplifted eyes, a poignard in hand, and the blood streaming from her naked bosom. A beautiful picture, certainly, for a virtuous mother to bring before the eyes of her pure and innocent daughter, when placing her there for intellectual and moral training. Will any one imbued with Christian prudence, say, that the cause, or perpetration of the tragedy represented by this picture, is either a proper sight or subject of contemplation for youth or those of mature understanding. Passing other objects which impart ideas equally impious, I came to the historic picture of the "Rape of the Sabines," a description of which should be an unpardonable offence against the laws of politeness and decorum. To use the words of a great but immoral poet, when things should be so,—

"'T would be wise, 'But very difficult to shut your eyes."

The ideas imbibed from such objects, being in direct antagonism to the laws of purity, and consonant with the corruptious of the human heart, one would naturally and reasonably ask, why are such images placed before the eyes of refined and virtuous ladies; before young persons of both sexes, with untainted hearts and pure intentions, who go there to become enlightened in the correct manner of directing and instructing youth. Virtue tells the young and inexperienced to close their eyes against such pictures; no, no, says the Devil; that is too difficult, look on and learn the knowledge of good and evil. They have been placed here for your pleasure at great public expense, by a Model Minister of religion, to whose guidance and control the moral and mental training of blooming youth are intrusted; therefore you have nothing to fear. We remember the anecdote of the young innocent mouse, when viewing with ecstasy the beauty of a serpent, became so fascinated by the appearance of the charmer, and unable to resist the temptation, willy nilly ran down his throat.

You, Protestant parents, so fond of repeating "Thou shalt not make unto thee any graven image, &c. &c.," why do you tolerate indecorous portraits to disturb the serenity of conscientious sanctity? You detest with horror the pictures of the mother of our Divine Redeemer, and those of the faithful servants of God, beatified in Heaven for their good works on earth; you shrink, terror stricken, and open your affrighted eyes like half murdered wood-peckers at the sight of a crucifix placed in a Catholic Church or Schoolroom—and you cry out what a breach against the politeness of the age! What a course on our enlightened system of public instruction! What an offence against the Godless of reason and free will! Why then, do you allow immoral paintings or sculptures to be presented to the view of your innocent sons or daughters, the cordial treasures of your being, the dearest realities of your affection? Why permit your children to gaze on such images with pleasure, and perhaps, imbibe with delight the vicious ideas imparted by portraits of the carnal immoralities of Pagan Rome.

There is an indescribable something that with unerring aim, rivets the attention of young persons on such indecorous objects; and we commonly find them inclined to view such images with more delight than the laws of propriety and purity suggest. The nearer the artist approaches reality, the greater is the impression of the archetype made on the mind or heart of the be-

holder, whether that archetype denotes good or evil. A great poet in his sublime imagery, or novelist describing ideal or forbidden pleasures, imparts the poison with more indelible effect, than others who are less gifted in soaring and painting ideas to bewilder the mind and beguile the heart. A beautiful picture of an immodest object has a more vicious effect; it reduces months of the soarings of an immoral poet or the yearnings of a novelist, between vice and virtue, to the work of an instant, and therefore, completes more expeditiously the designs suggested by the enemy of virtue. Immoral reading, though emphatically forbidden, is beginning to corrupt society; why, then, should immodest paintings be purchased at the public expense, placed before the eyes of a Christian community, and patronized by the Provincial Guardians of Public Instruction! But now, in the development of worldly knowledge, and the exclusion of religion from public schools, the next great benefit, perhaps, that may be conferred on society to assist it in its literary, scientific, and Godless march, is the grant of a few thousand dollars for the laudable purpose of getting Don Juan, or some of Ovid's poems, illustrated for the use of schools and public libraries.

Greece, in the meridian glory of her arts, sciences, polite literature, poetry, oratory, and legislative wisdom, went down into darkness which no sun has ever since enlightened, because the basis of her literature and worldly progress coincided with the present systems of Godless education, which must inevitably lead to indifference, infidelity, and —

I remain, dear Sir, yours truly, LURA. Hamilton, May 13th, 1870.

REMITTANCES RECEIVED.

Muddy Branch, D Byrne, \$1; Rawdon, Mrs P Kelly, 2; Thornhill, Rev A P Finan, 3; Lachue, F Hichins, 2; Waterville, E Swift, 3; Valcartier, Rev A Boucher, 2; Brockville, J S Fraser, 1.50; Mount Forest, Mrs M A Harrington, 2.25; Lochiel, W Dwan, 1; Frampton, J Ryan, 1; St Puitoneau, M Bannan, 2; Lacine, L Forest, 2; Sherrington, Michl Hughes, 2; Newcastle, N.B., Rev J A Babineau, 2; St Sophia, J Griffin, 2; L'Original, Rev Mr Brunet, 2; St Johns, T Maguire, 2; Williamsburg, N.Y. U.S., Rev J N Campbell, 2; Renfrew, F Devine, 2; Greenville, T Johnson, 2; St Stanislaus of Kostka, Rev J B Beauchamp, 2. Per W Harty, Licolle—Self, 1; E Dowling, 1. Per A Tobin, River Raisin—Self, 2; D J McDonald, 2. Per L Lamping, Kemptville—P Mallon, 2. Per H O'C Trainor—J Heneberry, St Ives, 1. Per H Safford, Almonte—M Gleeson, 1. Per A S McDonald, Alexandria—A McDougall, 1; A McKinnon, 6; J McDonald, 2; Major A McDonald, 2; T Obisholm, 2; M Morris, Lochiel, 3. Per P P Lynch, Belleville—M Grabam, 2; J McCormick, 2. Per J R Woods, Aylmer—B Daly, 3. Per F O'Neill, Antrim—Self, 1; T Doolan, 2; J Moran, Annapolis, 2; P Heener, 2. Per D Walker, Lindsay—M Murtha, 2; G Guiry, 2; P Power, Faneloa Falls, 17. Per E Curran, Picton—P Power, 2. Per J O'Reilly, Hastings—P McCarthy, 7.

Died. In this City, on the 3rd instant, Mary Anne, eldest daughter of Mr P Downey, aged 6 years 6 months and 2 days.

MONTREAL WHOLESALE MARKETS

Montreal, June 7, 1870: Flour—Pollards, \$2.90 to \$3.00; Middlings \$3.60 to \$3.70; Fine, \$3.90 to \$4.00; Super, No. 2 \$4.20 to \$4.30; Superior \$4.30 to \$4.40; Fancy \$4.90 to \$5.00; Extra, \$5.40 to \$5.00; Superior Extra \$5.00 to \$5.00; Bag Flour, \$2.20 to \$2.30 per 100 lbs. Gaitmeal per brl. of 200 lbs.—\$4.25 to 4.60. Wheat per bush. of 60 lbs.—U. C. Spring, \$1.10 to \$1.20. Ashes per 100 lbs.—First Pots \$5.45 to \$5.50 Seconds, \$5.00 to \$5.05; Thirds, \$5.00 to 4.20.—First Pearls, 7.10 to 7.15. Pork per brl. of 200 lbs.—Mess, 27.50 to 28.00; Thin Mess \$25.00; Prime, \$30.00 to 30.00. BUTTER, per lb.—More inquiry, with latest sales of common to medium at 15c to 17c—good per choice Western bringing 17c. to 18c. CHEESE, per lb.—14 to 15c. LARD, per lb.—14c. Barley per 48 lbs.—Prices nominal,—worth about \$0.40 to \$0.50. PEAS, per 66 lbs.—\$0.84.

MONTREAL RETAIL MARKET PRICES.

June 7, 1870: Flour, country, per quintal 12 0 12 6 Oatmeal, do 11 0 to 12 0 Indian Meal, do 9 6 to 10 0 Rye-Flour, do 00 0 to 00 0 DAIRY PRODUCE. Butter, fresh, per lb 1 8 to 1 6 Do, salt (inferior) 0 10 to 0 11 Cheese, do 0 9 to 0 10 FOWLS AND GAME. Turkeys (old), per couple 10 0 to 17 6 Do (young), do 0 0 to 0 0 Geese, do 6 0 to 10 0 Ducks, do 4 0 to 6 0 Do (wild), do 0 8 to 0 9 Fowls, do 3 0 to 4 0 Chickens, do 0 0 to 0 0 Pigeons (tame), do 1 C to 1 6 Partridges, do 3 9 to 4 6 Hares, do 1 6 to 2 6 Rabbits (live), do 0 0 to 0 0 Woodcock, do 0 0 to 0 0 Snipe, do 0 0 to 0 0 Plover, do 0 0 to 0 0 MISCELLANEOUS. Potatoes per bag 3 9 to 4 6 Turnips do 0 0 to 0 0 Onions per minot, 0 0 to 0 0 Maple Syrup per gallon 0 0 to 0 0 Honey 0 0 to 0 0 Lard, per lb 0 11 to 1 0 Eggs, fresh, per dozen 1 3 to 1 8 Haddock 0 3 to 0 4 Made Sugar, per lb 0 6 to 0 8 Apples, per barrel \$4.50 to \$5.00 Hay, per 100 bundles, \$0.00 to \$0.00 Straw \$0.00 to \$0.00

WANTED.

Two Female Teachers one must be capable of teaching French and English, the other English—for the Catholic Schools in the Municipality of the Townships of Hemmingford. Address to John Regan, Secretary Treasurer, Hemmingford.

CIRCULAR.

MONTREAL, May, 1867.

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, or the purpose of commencing the Provision and Produce business, would respectfully inform his late patrons and the public, that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale general stock of provisions suitable to this market, comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, POKE, HAMS, LARD, BEERINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c. &c.

He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers.

D. SHANNON, Commission Merchant, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. 12m

TO THE HEIRS OF ISAIAH MERCIER.

The Heirs of Isaiiah Mercier will hear something to their advantage by addressing S. M. Pennington, Albany, Linn Co., Oregon. Mercier was formerly a citizen of Canada, at or near Montreal; was of French origin, and a Blacksmith by profession. He has a daughter who, if living, is some 16 or 18 years old. When last heard from this daughter was residing with an uncle in the State of Massachusetts.

G. & J. MOORE, IMPORTERS AND MANUFACTURERS OF HATS, CAPS, AND FURS, CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET, MONTREAL. Cash paid for Raw Furs.

HIGH COMMERCIAL EDUCATION. MASSON COLLEGE, TERREBONNE (NEAR MONTREAL.) THE RE-OPENING of the CLASSES of this grand and popular Institution, will take place on WEDNESDAY, FIRST OF SEPTEMBER.

PROGRAMME OF STUDIES. 1st SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes.

MATTERS: 1st Simple reading, accentuation and declension; 2nd An equal and solid study of French and English syntax; 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book keeping; 7th An abridged view of Universal History.

2nd SECTION 3rd year.—Business Class This department is provided with all the mechanism necessary or initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

N.B.—This class forms a distinct and complete course, and may be followed without going through any of the other classes.

MATTERS. 1st. Book-keeping in its various systems; the most simple as well as the most complicated; 2nd Commercial arithmetic; 3rd Commercial correspondence; 4th Calligraphy; 5th A Treatise on commercial law; 6th Telegraphy; 7th Banking (exchange, discount, custom commissions); 8th Insurance; 9th Stenography; 10th History of Canada (for students who follow the entire course).

3rd AND LAST SECTION. 4th year.—Class of Polite Literature.

MATTERS. 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy

5th year.—Class of Science. MATTERS. 1st Course of moral Philosophy; 2nd Course of civil Law; 3rd Study of the civil and political Constitution of the Dominion of Canada; 4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry.

LIBERAL ARTS. Drawing—Academic and Linear. Vocal and instrumental Music.

TERMS: Board and Instruction.....\$10.00 per annum Half Boarders..... 20.00 Day-Scholars..... 10.00 Bed and Bedding..... 6.00 Washing and Mending of Linen..... 6.00 Use of Library..... 1.00

CANVASSERS! CANVASSERS!!

AN EXTRAORDINARY COMMISSION allowed for six months to all who procure subscribers for THE YOUNG CRUSADER, an Illustrated Monthly for Catholic Young Folks. Thirty-two large double column pages each number at \$1.00 per annum. For particulars address: YOUNG CRUSADER, 12, West Street, Boston, Mass.

TO LET,

AS a Wood or Coal Yard, a Large Enclosure adjacent to the property of the Sisters of the Congregation of Notre Dame, and opening on St. Paul Street. For particulars apply to the Sisters of the Congregation, St. Jean Baptiste Street. Montreal, June 25, 1869.

A. M. D. G. ST. MARY'S COLLEGE, MONTREAL PROSPECTUS.

THIS College is conducted by the Fathers of the Society of Jesus.

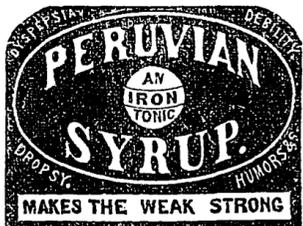
Opened on the 20th of September, 1843, it was incorporated by an Act of Provincial Parliament in 1857, after adding a course of Law to its teaching department.

The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book keeping and whatever else may fit a youth for Commercial pursuits.

Besides, the Students of either section learn, each one according to his talent and degree, History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Sciences. Music and other Fine Arts are taught only in a special demand of parents; they form extra charges.

There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS. For Day Scholars.....\$ 3.00 per month. For Half-Boarders..... 7 00 " For Boarders..... 15 00 Books and Stationery, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges



CAUTION. All genuine has the name "Peruvian Iron Tonic" blown in the glass. A 32-page pamphlet sent free. J. P. DASSON, Proprietor, 36 Dey St., New York. Sold by all Druggists.

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GEO. A. CONSITT, ATTORNEY AT LAW, SOLICITOR IN CHANCERY. PRITH, Co. LANARK, ONT.

Ayer's Cherry Pectoral.

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of Croup, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the Cherry Pectoral. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear. Singers and Public Speakers find great protection from it.

Asthma is always relieved and often wholly cured by it. Bronchitis is generally cured by taking the Cherry Pectoral in small and frequent doses. For a Cough and Cold, no better remedy can be had. Take small doses three times a day and put the feet in warm water at night, until the disease is broken up.

For Influenza, when it affects the throat or lungs, take the same course. For Whooping Cough, give small doses three or four times a day.

No family should be without the Cherry Pectoral on hand to protect them, in case of attack from the above complaints. Its timely use often saves the patient a great amount of suffering and risk, which he would incur by waiting until he could get other aid. Parents, keep it in your houses for the exigencies that arise. Lives dear to you may be saved by it.

So generally are its virtues known, that we need not publish certificates of them here, or do more than assure the public that the best qualities it ever possessed are strictly maintained. Prepared by DR. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.

WANTED.

A Clergyman living in a Country Place wants a housekeeper. Apply at the Office of this paper.

INSOLVENT ACT OF 1869.

In the matter of Joseph Maurice, of the Parish of St. Laurent, An Insolvent.

The Insolvent has made an assignment to me, and the Creditors are notified to meet at St. Laurent, in his domicile, on the twenty-third day of May instant, at one o'clock p.m., to receive statements of his affairs, and to appoint an Assignee. Lachine, 7th May, 1870.

L. FOREST, Interim Assignee.

M. O'GORMAN,

Successor to the late D. O'Gorman,

BOAT BUILDER,

SIMCOO STREET, KINGSTON.

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AMHERST, N. S.

EDUCATION.

MR. AND MISS KEEGAN'S

ENGLISH, COMMERCIAL & FRENCH, DAY AND EVENING SCHOOL, NO. 112 ST. BONAVENTURE STREET.

N.B.—Evening lessons all the year round for young gentlemen and ladies.

INSOLVENT ACT OF 1861,

AND AMENDMENTS.

PROVINCES OF QUEBEC, } SUPERIOR COURT. Dist. of Montreal.

In Re, Nestor Turgeon, Insolvent.

And Andrew E. Stewart, Official Assignee.

Notice is hereby given that on the Seventeenth day of May next, at ten of the clock in the forenoon or as soon as Counsel can be heard, the said Insolvent, by the undersigned his attorneys ad litem will apply at the Superior Court of Lower Canada, sitting at Montreal, in the district of Montreal for his discharge on the said Act and the Amendments thereto. Montreal 1st March 1870

LRBLANC & CASSEY, Avocat du Failli. 2m30.

PUBLIC NOTICE.

JACQUES ARCHAMBAULT, Farmer of the Parish of St. Lin, gives notice by these presents, that he is duly elected Curator to the vacant estate of the late Joseph Rivest, in his lifetime, of the said Parish of St. Lin, Farmer.

All persons indebted to the said estate are requested to pay into the hands of the said Jacques Archambault, and all persons having claims against the said estate are requested to file them without delay. T. GARAUULT, N.P. St. Lin, March 7th 1870.

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Parents and guardians will find in this Institution an excellent opportunity of procuring for their children a primary Education nurtured and protected by the benign influence of Religion and in which nothing will be omitted to preserve their innocence and implant in their young hearts the seeds of Christian virtues.

Pupils will be received between the ages of five and ten, the Discipline and mode of teaching will be adapted to their tender age, securing attention will be given to the Physical, intellectual and moral culture of the youthful pupils so early withdrawn from the anxious care and loving smiles of affectionate parents.

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