

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

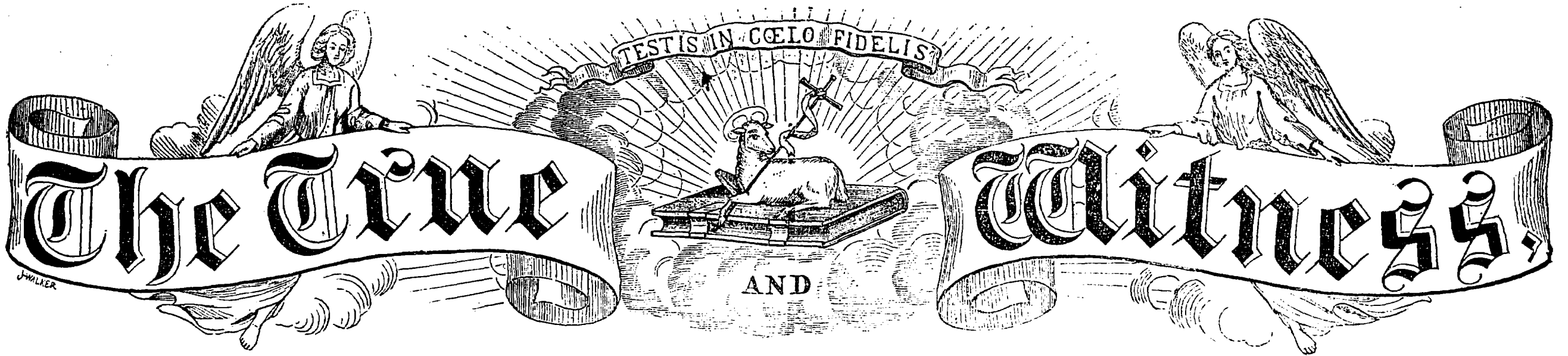
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, SEPT. 19, 1873.

NO. 5

FOREIGN BOOKS.

| | |
|--|---------|
| Sacred and Legendary Art. By Mrs. Jameson. 6 vols, cloth, illustrated. | \$33 00 |
| The Life and Labors of S. Thomas of Aquin. By the Very Rev. Roger Bede Vaughan, O. S. B., in 2 thick vols, cloth. | 8 50 |
| The Life and Times of Sixtus the Fifth. By Baron Hubner. Translated from the Original French. 2 vols, cloth. | 7 20 |
| The Evidence for the Papacy, as Derived from the Holy Scriptures, and from Primitive Antiquity. By the Hon. Colin Lindsay. 1 vol, cloth. | 3 75 |
| The Condition of Catholics Under James I. Father Gerard's Narrative of the Gunpowder Plot, Edited with his Life. By Rev. John Morris, S.J. 1 vol, cloth. | 4 25 |
| Peace Through the Truth; or, Essays on Subjects connected with Dr. Pusey's Eirenicon. By Rev. T. Harper, S.J. First series. 1 vol, cloth. | 5 00 |
| Essays on Religion and Literature. By Various Writers. Edited by H. E. Manning, D.D. First and Second Series. 2 vols, cloth. | 7 00 |
| The Formation of Christendom. By T. W. Allies. First and second series. 2 vols, cloth. | 7 20 |
| Petri Privilegium; Three Pastoral Letters to the Clergy of the Diocese. By Henry Edward, Archbishop of Westminster. 1 vol, cloth. | 3 25 |
| England and Christendom. By Henry Edward, Archbishop of Westminster. 1 vol, cloth. | 3 25 |
| The Priest on the Mission. A Course of Lectures on Missionary and Parochial Duties. By Canon Oakeley, M.A. | 1 50 |

Any of the above sent free by mail on receipt of price.
D. & J. SADLER & CO.,
Montreal.

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

CHAPTER XI.—A ROYAL WANDERER.

Spending but one day in the hospitable home of John Mackinnon, Charles Edward, after many hardships and narrow escapes, arrived at Borrodale, the residence of Angus Macdonald having been conveyed thither by Mackinnon himself, after he had taken leave of his friend Macleod.

On approaching the wretched hut in which Angus was then residing, Charles was seized with an unutterable aversion to enter. At every step, indeed, in this dreadful wandering through the Highlands, his heart was wrung with sorrow by beholding the misery into which all those were plunged who were loyal to his race. In no instance, however, had he felt so acutely as in the present. The former comfortable and happy home of the brave Highlander had been burnt to the ground, and he had also lost a son at the fatal field of Culloden.*

The Prince paused as he entered the hut, his eyes overflowed with tears, and then advancing to Mrs. Macdonald, who had come forward to meet him, he exclaimed:

"Is it possible, Madam, you can endure the sight of one who has caused so much misery to yourself and your family?"

"Yes," and a mournful smile lighted up her face as the poor lady spoke, "even had I lost all my sons in your Royal Highness' service."

Carefully, then, did this noble woman and her husband supply his wants, whilst the poor wanderer lingered yet a few days in a hut hard by, and then a little in another, until one morning Angus received news from Glenaladale, one of the Prince's friends, that he had prepared at Morae a more secure asylum for the hunted-down royal wanderer.

The enemies of the unhappy Charles Edward had, however, traced him from Skye, and he was now encompassed on all sides. Near Loch Nevis vessels of war were stationed, also several bodies of troops, a cordon of which was placed around the entire district, and no person was allowed to pass without being examined by sentries placed at frequent and equal distances from each other.

Having bade farewell to Angus and his wife, Charles Edward, accompanied only by Glenaladale, wended his way through mountainous passes and a rugged district, from whence, on reaching the brow of a hill, he sent a message to a chief, Cameron of Glenpean, to send him help in his direst need.

* On his way home, Mackinnon was seized by two of the militia, and at once taken before a certain Captain Ferguson, whose name is still held in abhorrence. He was sharply questioned, and subjected to the most rigorous examination; and when it was found that no information could be elicited from him concerning the Prince, Ferguson commanded him to be stripped and tied to a tree, where he was lashed till the blood gushed from both his sides. He was then in company with the old chief, sent to London, and kept in prison till the July of the following year.

It was drawing near midnight as they descended into a deep ravine, having ascertained that a body of Argyllshire militia were approaching the hill on which they had been stationed; and it was not without a feeling of alarm that they beheld a man advancing towards them. It proved, however, to be Cameron himself, laden with a small supply of bread and butter, and that was the only food Charles Edward tasted during the next four days.

Then they wandered on again through rugged ravines and mountainous passes almost inaccessible, so choked up were they by rocks and trees, and, at length, on reaching the summit of a hill, he could perceive the enemy's camp within a mile of him; and in the silence which reigned around when night had fallen, he could hear distinctly the challenge of the sentries, and could see the blaze of light issuing from the watch-fires, which made it evident to him that he had no greater chance of escape by night than by day.

Charles and his companions then proceeded to a hiding place on the brow of a hill, the poor Prince keeping himself concealed when those who were with him left him in search of food, but they quickly hastened back with the intelligence that a party of soldiers were drawing near. Their only hope of avoiding detection consisted in their remaining close together.—They therefore concealed themselves in a cave, the entrance to which was nearly choked up with trees, whilst the soldiers searched around in vain. Desperately small as the chance of escape through the military cordon drawn around them would seem to be, to remain where they were was scarcely less so, added to which it was utterly impossible to procure provisions. Therefore they resolved to brave the worst, and made the attempt that same night.

They made their way over a steep hill, and, in consequence of his foot slipping, Charles would have been dashed to atoms by falling over a steep precipice, had not his companions caught him, one by each arm.

On reaching the summit of the hill, they crept stealthily along till within earshot of the sentinels; and as the day began to break, they crawled up a deep and narrow ravine, and watching an opportunity till the back of the men were turned towards them, they crept on all fours, in the deepest silence, till they found themselves out of sight of their enemies.

Then bidding farewell to one of his faithful friends, Cameron of Glenpean, Charles, as soon as night again set in, commenced his journey with Glenaladale, his brother, and whose father had been killed by the soldiers on the previous day. Suddenly, Glenaladale discovered that he had lost the Prince's purse, containing all they possessed, about forty guineas, and, notwithstanding the objections of Charles, he went in search of it, accompanied by his friends, Charles concealing himself behind an activity till they should return.

Charles had only been a few moments concealed when the sound of many footsteps struck upon his ear, and a party of soldiers defiled along the very path by which he would have proceeded but for the loss of his purse. The loss was but temporary, too, for Glenaladale shortly returned with it. Its loss had been the means, under God, of saving the life of Charles, and they all united in returning Him hearty thanks, the Prince expressing his conviction that he was under the special care of Providence.

All that night did Charles and his companions pursue their way through glen and valley. On the following morning, seeking a hiding place for a few hours, the painful march was again resumed, but what was their surprise and horror when they heard the sound of the shots of the brutal soldiery driving away the unfortunate people who had fled to the hills with their cattle?

For many hours the rain fell in one ceaseless downpour, and neither bit nor drop had passed the lips of Charles and his companions all the day. The night had again closed in, it was still raining heavily, and the wind by fits and starts was howling in dismal gusts.

At length he reached the braes of Glenmoriston, and without food or fire, drenched to the skin, his only shelter was a cave, into which he crept. It was narrow in extent, the ground rugged and rocky, but it saved him from the pitiless storm.

CHAPTER XII.—THE SEVEN MEN OF GLENMORISTON.

The Seven Men of Glenmoriston were individuals proscribed by the English Government on account of their having taken up arms for the House of Stuart. These men had beheld their homes laid waste, these they loved slain, and their fellow-clansmen sent as slaves to the Plantations.

They then formed an association, binding themselves by a solemn vow to let no opportunity slip of avenging themselves on the Duke of Cumberland and his soldiers, to stand by each other, and never to yield up their arms.

They lurked in caves by the lonely hillside, and skulked about amongst the rugged fastnesses of the wildest districts, whence they emerged to attack the military parties in the neighborhood, carrying off their cattle and other spoil.

Their daring exploits at length made them the terror of the military, four of them having on one occasion attacked a party of seven soldiers who had some wine and provisions in their custody; they shot two of them dead, and also an informer, whose head they cut off and stuck on a tree by the high road. They had also attacked and kept up a running fire in a narrow ravine on a large body of the military, headed by three officers, till the former fled, leaving their cattle behind them.

A Highlander had appeared before these men, in their own stronghold, and had craved their protection for Glenaladale and two Jacobite gentlemen, mentioning a desolate spot in the midst of the braes as that in which they might be seen. Three of the seven at once set forth, little dreaming whom they were to meet. Ragged, forlorn, and miserable was the condition of Charles Edward; but no sooner had he appeared before them than they recognized the Prince, and transported with delight, they led him in triumph to their cave.

For forty-eight long and weary hours he had borne a severe fast and exposure to the inclemency of the weather, and he did indeed rejoice in the warmth and comfort he met with in the robbers' stronghold, in which he was at once refreshed with a plentiful meal of mutton, butter, cheese, and whiskey.

The four men who were absent were away on a foraging expedition; they returned on the morrow, and these also recognized the Prince, and Glenaladale, at his request, administered the awful oath in use in the Highlands, "that all the curses the Scriptures did pronounce might come upon them and all their posterity if they did not stand firm to the Prince in the greatest danger, and if they should discover to any person, man, woman, or child, that the Prince was in their keeping till once his person should be out of danger."

So faithfully did they keep this oath, that not one of them mentioned the Prince had been their guest until a year after his escape to the Continent.

Three weeks did Charles abide in caves and hiding places known to the Glenmoriston men, during which time they served him with the most devoted attention, though the means they often had recourse to were odd and faulty enough.

The tattered state of his clothing shocked them, and to remedy the difficulty, they stopped on their way some servants who were going to Fort Augustus, seized a portmanteau belonging to their master, and gave its contents to the Prince.

Not long had he been with these lawless men before he obtained an influence over them. He saw the power he possessed, and turned it to a good purpose. He made Glenaladale his interpreter, and discovering that they were much given to the practice of swearing, reproved them so often, that they at last gave up the custom; and he also set them a powerful example for good in the exactitude with which they beheld him retire from their company morning and evening to offer up his devotions in private.

Entirely did bonny Prince Charlie win the love of the warm-hearted Highlanders. They esteemed him for the pleasure he took in athletic sports; they loved him because he made himself one of themselves and identified himself with their own interests, scorning not to become their associate; and to make them perfectly at their ease in his company, he forbade them to take off their bonnets, and during his meals made them eat with him, with their food upon their knees.

Charles ardently desired to meet with Lochiel, whom he fancied was concealing himself in the wilds of Badenoch, and when little more than a month had elapsed, he prepared to bid farewell to the Seven Men of Glenmoriston, how earnestly did those outlawed mountaineers beseech him not to leave them.

"Remain with us," they one and all exclaimed before he left them; "the mountains of gold which the Government has set as a price on your head may lead some gentleman to betray you who can live on the wages of his dishonor in a foreign land; to us there is no such temptation; we speak no language but our own; we cannot live in any other country; were we to touch a hair of your head, the very mountains would crush us beneath their weight."

It was not indeed without a feeling of regret that the Prince bade them farewell, first presenting them with twenty-four guineas, to be divided amongst them.

CHAPTER XIII.—CONDEMNED TO DEATH.

On the same day on which Charles Edward

fled for shelter to the braes of Glenmoriston, Lord Balmerino was summoned to take his trial at Westminster Hall on a charge of high treason, together with the Earls of Cromartie and Kilmarnock. Lord Balmerino was the first person of rank who fell into the hands of the Government. He had been taken to Inverness after the battle of Culloden; he was then sent by sea to London, and, with the two earls, committed to the Tower, and brought to trial before their peers on the 28th of July, 1746.

The scene is said to have been of a most impressive and solemn character.

Bills of indictment had been found against these unfortunate noblemen by the grand jury of Surrey. They were very long, and stated, amongst many other things, "that not having the fear of God in their hearts, and being moved by the instigation of the devil, they had tried to exalt the person pretending to be Prince of Wales."

The Sergeant-at-Arms was then called to make proclamation for the Lieutenant of the Tower to bring his prisoners to the Bar, which he did in the following manner:

"O yes, O yes, O yes, Lieutenant of the Tower, bring forth your prisoners to the Bar, together with copies of commitments, pursuant to the order of the House of Lords."

With the axe carried before them, but the edge turned from them, Lord Balmerino and his companions were brought to the Bar, and falling on their knees, were ordered to rise by the Lord High Steward. The copy of commitment having been read, the Clerk of the Court severally arraigned the three noblemen. Lord Balmerino's turn came the last.

"Are you guilty or not guilty of this treason, Arthur, Lord Balmerino?"

With pale but composed countenance, the prisoner replied:

"Will your Lordship be pleased to hear me? I will be very brief. I have only two or three words to say. I shall not take up your time long, my Lord."

"Your Lordship is now arraigned," said the Lord High Steward; "the indictment has been read to you; now is your time to plead."

"If I should plead guilty, there is no occasion to speak after that."

"This is not a proper time to speak of other matters. It is my duty to inform your Lordship of the rules of law, which require that you should first plead to the indictment."

"Then, my Lord, you will oblige me to take up more of your time than I had intended, for I cannot plead guilty. I will not waste your time. I require to be heard, and then I will plead."

"If your Lordship has anything material to say, you may mention it."

"My Lords," said Balmerino, looking on the assembled peers, "if there be any fault in the form of indictment, or if it is so faulty that no judgment can be given upon it, I wish to know whether I can be indicted again?" Then he went on to say that he could prove he was twelve miles from Carlisle when he was indicted for being present at the taking of the city.

This objection, he was told, would depend on the evidence, which could not be entered into till he had pleaded. The question being again put to him:

"Arthur, Lord Balmerino, are you guilty or not guilty?"

"Not guilty," he replied, in a loud voice.

"Culprit, how will your Lordship be tried?"

"By God and my peers," replied the venerable old man.

"God send your Lordship a good deliverance," was the reply, and the Sergeant-at-Arms made proclamation:

"O yes, O yes, O yes, all manner of persons that will give evidence against Arthur, Lord Balmerino, on behalf of our sovereign lord the King, let them come forth and they shall be heard, for now he stands at the Bar upon his deliverance."

Then Sir Richard Lloyd, counsel for the King, observed that as he had pleaded "not guilty," it was incumbent on those who had the honor to serve the Crown to prove his guilt.

Poor Balmerino, true to the last to the interests for which he died, listened with a still, calm countenance to the speech of the counsel for the King, a few lines of which I transcribe for such as may not have examined the State Trials of that most unfortunate period:

"Rebellion surely is the sin of witchcraft.—Our religion is a reasonable service; its establishment is the law of the land; and for a Protestant peer to endeavor to extirpate our most holy religion, and to introduce superstition and idolatry amongst us is a proposition as absurd as transubstantiation, &c. * * *

"The prisoner, as a reward for his treachery, was advanced to be the captain of the second troop of life guards attending on the Pretender's son, and entered Carlisle with his sword drawn, colors displayed, and drums beating, wearing a white cockade in his hat. He was

present at several places where the Pretender was proclaimed, and was finally defeated with the rest of the rebels, and made a prisoner on the field of Culloden."

Then followed a long speech of the Attorney General, charging him with a desire to dethrone his Majesty, extirpate his royal family, and set up a Popish Pretender in his place.

Several witnesses were then examined, some of which were not very clear as to the time in the month the prisoner was at Carlisle.

At the conclusion of their examination, the Lord High Steward remarked, that though the witnesses could not swear that he was there on the day named in the indictment, yet they had proved he had been in arms at the head of a troop of rebels, and the council and judges expressing the same opinion, Balmerino was removed from the Bar, and the question was put severally to each of the assembled peers by the Lord High Steward, beginning with the youngest, as follows, saying:

"Henry Arthur, Lord Herbert of Cherbury, what says your Lordship? is Arthur, Lord Balmerino, guilty or not guilty of the high treason whereof he stands indicted?"

Amidst breathless silence, the young peer stood up in his place, his head uncovered, and laying his right hand on his breast, he answered:

"Guilty, upon my honor."

He was again summoned in the same order as before, and acquainted that he was found guilty of the crime of high treason.

On the second day he applied for benefit of counsel, which was accorded to him, he being under the belief that the flaw in the indictment relative to the time he was at Carlisle would quash it so as to render it illegal.

The chief plea set up by the friends of Balmerino was, that as the bill of indictment was issued by the grand jury of Surrey, in which county no offence had been committed, that the whole thing should be set aside, or at least an arrest of judgment be granted, and this plea, being submitted to his counsel, was thought by him of no avail.

Resolved to stand by his principles to the last, and never sue for life in the suppliant terms used by his fellow-prisoners or have recourse to their own servile language, in the faint hope that the stony heart of George the Second would be touched by their appeal to his Most Sacred Majesty, he simply expressed his sorrow that he had taken up any unnecessary time, and begged his Lordship to intercede with the King.

The three peers then had sentence of death passed on them, as follows: This sentence was according to the brutal spirit of the times:

"The judgment of the law is, and this high court doth award, that you return to the prison of the Tower from whence you came; from thence you must be drawn to the place of execution; when you come there you must be hanged by the neck, but not till you are dead, for you must be cut down alive; then your bowels must be taken out and burnt before your faces; then your heads must be severed from your bodies, and your bodies must be divided into four quarters, and these must be at the King's disposal. And God Almighty be merciful to your soul."

The sentence of hanging was, as is usual, commuted to that of beheading, on account of the rank of the prisoners. The old peer had not been suffered to be much alone during those sorrowful days that intervened between his committal to the Tower and his execution. He had been very anxious that "his pretty Peggy," as he was wont to call his heart-broken wife, should be in the Tower with him; but that favor being refused, she took lodgings for her niece, Marion, and herself in East Smithfield; so that the husband and wife were constantly together during the time of his imprisonment.

Attacked by a severe illness when on his way from Lord Balmerino's home in Argyllshire, Edward St. John was incapacitated, perhaps fortunately for himself, from being at the fatal field of Culloden.

He had taken advantage of the very first days of convalescence to repair to London, on hearing of the arrest and approaching trial of Lord Balmerino, passed the best part of his time with the prisoner, and when not so employed, was engaged in the task of soothing the anguish of Marion and her aunt.

Maintaining perfect calmness to the last, without at the same time showing any symptoms of bravado, this good peer prepared for death, his single sorrow consisting in the reflection that he had not died in his armor at Culloden, beside his friend and brother in arms, the veteran Marshal.

The 18th of August being the day appointed for the execution, at six o'clock in the morning a troop of the life guards, another of horse-grenadier guards, and a thousand foot guards, marched to Tower Hill. A large number of them were posted around the scaffold, and the remainder were drawn up in two lines, reaching

* Chambers' Hist. Rebellion.

from the Tower gate to the scaffold itself. At eight o'clock, the sheriff, accompanied by the under sheriffs and their officers, proceeded to the house they had hired for the reception of the prisoners on Tower Hill, and then went in procession to the outer gate of the Tower, and, according to ancient custom, knocked at the gate, the Warden asked from within:

"Who's there?"
 "The Sheriffs of London and Middlesex."
 "What do you want?"
 "The bodies of William, Earl of Kilmarnock, and Arthur, Lord Balmerino."
 "I will go and inform the Lieutenant of the Tower," replied the Warden.

The same flight of stairs in the Tower led to the apartments of both these unfortunate noblemen, and on descending the staircase they encountered each other; they shook hands warmly, and for the first time, save during the agony of parting with his wife and the two young people, Lord Balmerino betrayed symptoms of emotion.

"My Lord," said he, "I am very sorry to have your company in this expedition; but I beg to ask your Lordship one question."

"Any question, my Lord, that you shall now think proper ask, I believe I shall have no reason to decline answering."

"Why, then, my Lord, did you ever see or know of any order, signed by the Prince (meaning the Pretender's son), to give no quarter at the battle of Culloden?"

"No, my Lord."

"Nor I, either, and therefore it seems to be an accusation to justify their own murderous schemes."

"No, my Lord, I do not think that inference can be drawn from it; because, while I was a prisoner at Inverness, I was informed by several officers that there was such an order, signed George Murray, and that it was in the Duke's custody."

"Lord George Murray!" replied Balmerino; "why, then, should not charge it on the Prince. But, dear Lord Kilmarnock," he added, "I am only sorry that I cannot pay all this reckoning alone. Once more, farewell for ever."

Whilst the form of delivering over the prisoners to the Sheriff was being gone through, the Deputy Lieutenant cried out, according to ancient usage, "God bless King George!" to which Lord Kilmarnock assented by a bow, but Lord Balmerino exclaimed:

"God bless King James!"

The procession then moved on, one of the Sheriffs walking with each peer; their two horses and a mourning coach bringing up the rear; two Presbyterian clergymen being with Lord Kilmarnock, and the chaplain of the Tower with Lord Balmerino.

(To be Continued.)

FATHER BURKE.

A Beautiful Sermon on "Mercy."

(From the Cork Examiner of August 11.)

Yesterday, the Very Rev. Thomas N. Burke, O.P., preached a sermon in the parish church of Passage West, immediately after the last Mass, in aid of the charities under the care of the Sisters of Mercy in that town. The Right Rev. Dr. Delany, Bishop of the Diocese, presided, assisted by the Rev. Canon Neville, I.P., and the church was crowded, the congregation including most of the leading Catholic families of the district. Having ascended the altar, Father Burke spoke as follows:

Blessed is he that understandeth concerning the needy and the poor. The Lord will deliver him in the evil day. The Lord will preserve him in life and make him blessed upon the earth, and will not deliver him into the hands of his enemies. The Lord will help him upon his bed of sorrow.—Psalm XL.

May it please your Lordship—Dear Beloved Brethren, it is not a strange thing that Almighty God pronounced him blessed that understood concerning the needy and the poor? We can easily realize the blessing of God descending upon those who understand great mysteries, the crowning mystery, for example, of the gift of faith; but what mystery is there under heaven about the needy and the poor that he should be pronounced blessed who understandeth concerning them? Our Lord himself said of them—"The poor you have always with you." We behold them with our eyes, we hear their cry of sorrow, the most fastidious amongst us cannot shut them out from him, they will intrude upon him and will put their wants before us in every form of affliction. It would seem indeed as if there was nothing mysterious, nothing hidden about God's poor, and yet you have the words of Scripture indicating that there must be something mysterious, something wonderful about the poor needy since Almighty God has said, "Blessed is the man who understandeth concerning the needy and the poor." What is this mystery, dearly beloved? It is to explain this mystery, and to awaken your consciences to the importance of a good understanding of it that I have come here to-day. I need not tell you that I am come here to plead for the cause of mercy—to plead for the Sisters of Mercy, and make their appeal to you. In every form of Divine charity and ministrations in which they are engaged they ask for you to-day to fill their hands that they may be enabled to pursue successfully that work unto which they have been consecrated by the Church of God.

It is therefore for the needy and the poor I am come to speak to you, and I tell you now, "Blessed is the man that understandeth concerning them," for this gift of understanding is not given to many. What is this mystery we have to understand? It is, dearly beloved, the mystery of mercy. A great, a high, a godlike virtue this, containing in itself, as in a distilled essence, all the other virtues which make man like God. Reflect on this—there are two kinds of virtue. There is the virtue which, strictly and theologically speaking, is not found in God at all, nor can we imagine it in God. It is the virtue that presupposes inferiority or misery of some kind or other. For instance, we know among the higher and most necessary virtues for us is the fear of the Lord. "The beginning of wisdom," says the Psalmist, "is the fear of the Lord." We cannot imagine that virtue existing in God. Fear of whom could God be afraid? Fear involves a sense of weakness, a sense of possible impending danger. There is no weakness, no dependence, no possible danger threatening the life, which is essential and absolute. Again the virtue of Humility, so grand in man, cannot be conceived as existing in God, for Humility presupposes an inferiority to themselves, and regulates our relations to Him; but God has no superior, therefore He cannot be said to possess the virtue of Humility. And so whatever virtue presupposes inferiority or weakness or any im-

perfection must be excluded from God. But there are other virtues which are found essential in Almighty God, and they are the pure perfections that involve God, without any idea of imperfection whatever. Among those attributes of pure virtue which are the highest, the grandest, and the most prominent in Almighty God are the virtue of Omnipotent Power, and the virtue of infinite goodness and love. God is Omnipotent. God's will binds no obstacle in that void space of nothingness from which He drew all things created at His will. And united to this Omnipotence is God's infinite love and goodness—a goodness which is defined by St. Thomas to be the virtue which, possessing perfections, prompts the possession of those perfections to spread them out and let others partake of that which He has himself. Hence, it was the goodness of God that made Him create in the beginning. In Him was essential life, essential existence, and without Him was nothing; and then out of the great and infinite goodness of His nature He created all things that were made—that is to say He gave to nothing some portion of His own essential and eternal existence. Arguing upon this the great St. Thomas concludes that if man had never fallen, if man had never sinned, the Son of God would have become man because the infinite goodness of God was such that He would extend Himself, as it were, that He would devise to create His whole divine perfections, and so unite Himself with them. The virtue of Mercy is the union of these two attributes of God. Mercy, whether it exist in God or in creature means power and influence, animated by love. Power alone will not constitute mercy. How often do we not see, how often have we not read in the history of the world the abuse of power—tyranny.

How seldom, in truth, is great power accompanied by such goodness as would produce mercy. On the other hand, love alone, goodness alone is not mercy, because a man might have the most loving heart that ever throbbed in human bosom, but if that man be powerless—if he has not the means in his hands, all he can give is commiseration and sympathy in the form of mercy unless when he has the means in his hands. But when power and goodness meet then comes forth from that sacred union the beautiful fair offspring of mercy. And as the goodness of God and the power of God are infinite, there does the Scripture tell us His mercy is above and beyond all things. Now how do we see this mercy of God, as towards the poor and needy, bringing to us an explanation of this mercy? In this way—amongst the various mercies the Almighty God has shown us—the mercy of Creation and the far greater mercy of Redemption—there is one most striking mercy, which I may call the mercy of identification, and that belongs especially to the needy and poor. Not content with creating us, God redeemed us; not content with redeeming us, God substantiated Himself under the form of bread and wine, and remains for all time in our tabernacles; and not content with this abiding in the tabernacles, the adorable Heart of Jesus went out of him, as it were. He beheld the mystery of poverty, misery and weakness which should remain for ever upon this earth—for He himself said, "The poor you have always with you." He knew their misery and helplessness, and what did He do? Oh, he came to their aid—as God alone can—in a manner worthy of God; and His sacred Heart went out of Him into the poor. He took His stand in the midst of them, and said, "While there is faith on earth my children shall be cared for; while there is hope in the breast of the faithful man, my children shall be tended; while there is charity upon earth my poor shall not be neglected; for I will identify myself with them, and I will proclaim to the world—to those who believe, and hope, and love—that whatever they wish to administer to me they can do it, and find me in the person of my poor." There is the test the mercy of Jesus Christ provided; a strong remedy for a great evil; an abiding remedy for an abiding want. He takes His place among the poor, and He says, "Man of faith, I will disguise my omnipotence under the form of helplessness; I will disguise my riches under the form of poverty; and I tell you in the name of my poor, that whatsoever you do unto them you do also unto me."

Behold, then, dearly beloved, the great mystery concerning the needy and the poor. At first sight it might seem strange to us that mercy alone, according to the word of Jesus Christ, is made the crucial test that shall decide man's fitness for Heaven. Have you ever reflected on the great Judgment scene described by our Divine Lord? There, assembled before Him, shall be the vast herd of mankind—His elect on His right hand, and on His left the reprobate, who are to be cast away, never to behold the face of God again. Then in the cloud of majesty shall the Son of God come to solve for ever the problem of the destinies of the whole race of mankind, and to vindicate His own action and His own sentence upon them. In that day mercy, and mercy alone, shall be made the test of man's fitness to enter the kingdom of Heaven. To those upon His right hand will the Awful Judge say: "Come, ye three blessed of my Father in Heaven. Come, ascend with me into the realms of everlasting glory. Come, and behold the Kingdom that my Father hath prepared for you. For I say unto you, this is not the first time you and I met. I was hungry, and you fed me. I was thirsty, and you gave me to drink. I was naked, and you clothed me. I was homeless and homeless, and you took me in." And they, wondering (to use the words of Scripture)—wondering at the suddenness of their own unexpected salvation, dazzled by the glory that is already gleaming upon them, and ravished in heart by the mere contemplation of that happiness which shall be their unexpected destiny for ever—they all cry out, "Lord God! awful and adorable Lord! we accept Thy blessing, but we cannot understand Thy praise. When wert Thou O awful God, hungry? When did we behold Thee naked? When did we ever take Thee in? O Saviour Christ, when was this?" And He, turning to the poor, will say to His elect, "Do you recognize these? Did you ever see these faces before?" "Yes, Lord, these we saw, but not Thy face. There were tears in these eyes when we saw them last. These hands were extended to us in trembling supplication when we saw them before. These heads were drooping with pain when we raised them up. These hearts were breaking when we whispered a word of consolation and pity in their ears. These we saw, O Lord, but not You." And then He will answer and say, "Come, come to the glory of My kingdom: come to my Father's embrace; come to the light of God's everlasting happiness and glory. For when I say unto you, what you did to these you did unto Me. I was amongst them; they were my representatives. What you did unto them you did unto Me." Then, turning to the reprobate, He will say unto them: "Depart, O you accursed, for whom I labored and prayed, and shed My blood in vain. Depart you three accursed into everlasting flames. But I will not send you away without assigning My reason. I will not condemn you eternally without giving you the reason of your condemnation. You saw me before. I came to you hungry, and you refused to give Me to eat. I came to you naked, and your hands refused to clothe Me. I was homeless, and you refused to take Me in." And they also, when their doom has come upon them, will cry out: "Lord, Lord, Saviour and God, ere You cast us away for ever, let us put in one plea. We swear before high heaven had we seen Thee we would never have let Thee pass hungry, or naked, or homeless without ministering unto Thee. Oh, strong Son of God, where did we behold Thee in this pitiful plight?" And He, turning to the poor, will answer saying: "Cast your merciful eyes upon these? Did you ever see them before?" The reprobate will answer: "Yes, Lord, we saw these. They were the pest and scourge of society. They were the nuisances that crossed our

path, as we picked our dainty steps through the pleasant places of our daily life. These were the voices that grated upon our ears. But we could not bear the sight of their misery, nor could we listen to the cry of their want, nor the wail of their sorrow." "Then depart from me," our Lord will say "depart from Me into the heart of Hell; depart into everlasting flames. For these poor are mine, and what you refused to do unto them, you refused to do unto me. There is the scene described by our Saviour. What does it mean? Are we to gather from that which provided we are merciful to the poor all things are smooth for us, all things are settled? No, my dearly beloved, that is not the meaning. If Heaven were reserved for the merciful only in this sense, if mercy alone were sufficient to gain Heaven, then it would not be true that the fornicator, the drunkard, the impure man, the ambitious man, and the revengeful man, shall never enter the kingdom of Heaven. For all these might be merciful. But the meaning of it is, that Christian mercy includes in itself the three grand virtues by which the Christian man is raised to his supernatural dignity, and is made the child of God—namely, the virtues of Faith, of Hope, and of Charity. For, remembering that it is not by mere human virtue we can assert our character as Christians, much less enter the kingdom of God. I might have prudence, and be the most forecasting of men. I might have justice for which the Pagan of old was so honored he received the title of the Just. I might have temperance and fortitude; I might have the hearts of my friends won by my amiability and kindness of nature. Surround me with every gift, but deny me the Faith, the Hope and the Love that descend from God, that regard God, the theological virtues, and you have only the beginning, but no Christian; for as St. Paul said—"Now there remain Faith, Hope and Charity, these three, but the greatest of these is Charity. Here is the mystery. Mercy embodies and includes the three, if it be the mercy which is to go up and be crowned by Our Lord Jesus Christ."

First of all, it is founded upon Faith. What is Faith, dearly beloved brethren? Faith I may define correctly for the purpose of our present consideration, as the virtue of intellectual power in man, which enables him to recognize his God. Faith is the argument of things that appear not. The Scriptures tell us our God is a hidden God. No man on earth ever saw God. Faith, therefore, is the virtue which realizes the unseen God, no matter what His disguise. In the Incarnation He took the disguise of a little trembling helpless child upon his mother's bosom. He brought the Magi from the East, and they knelt down and adored the little infant as their Lord and their God. They did not see their God. They only saw the little babe; but they recognized in him their God, through Divine faith. Christ our Lord spoke to His Apostles, and said: "Whom do you say I am?" and they answered, "Some say you are Elias; some, John the Baptist, and others, Jeremias, or one of the prophets." Jesus said to them: "Whom do you say that I am?" The moment the words escaped the lips of the Lord, down went Peter upon his knees—Peter, the Prince, the intellectual and spiritual eye of the Apostolic College—and prostrate before Jesus Christ he declared his faith—"Lord, other men say thou art prophet, or call thee Baptist; but I proclaim thou art Christ, the Son of the living God." Did Peter see him as God? No; for Jesus answering, said to him: "Blessed art thou, Simon Bar Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven." And to-day Christ our Lord, the same God, takes the form of bread and wine. There is neither bread nor wine there, but the living body and blood, soul and divinity of Jesus Christ. Under the more appearance of the substantial species God hides Himself. Have we the slightest difficulty in recognizing Him? Not the slightest. We recognize Him as readily under that strange disguise as the Orientals recognized him in the babe of Bethlehem, as did Peter in the man who spoke, and as the Virgin Mother and Magdalen recognized and adored him, bleeding upon the cross. How do we do this? By Divine Faith, which means the faculty of realizing and recognizing God, no matter what His disguise. What matters it to me and you, children of the Faith, what disguise the Almighty God takes—whether it be a human form or an inanimate form, a disguise of created strength or created weakness—all I want to know is that my Lord is there, and that I kneel down to adore Him and minister unto Him. Now, Faith comes in and looks upon the poor, the blind, the lame, the maimed, and the sick—those whom the world loathe and detest—those whom the political economists would fain wipe off the face of the earth—those to whom the State deals out its economical relief, regarding them as the only condition of preserving their wretched existence—"These the man of faith beholds with a certain awe, and with a certain reverence, and says to himself: "I have the word of God for it, that if there is one class of men on earth who represent Jesus Christ, it is those poor, wretched, miserable people, with whom He was well pleased to identify Himself," and with a feeling of awe and reverence, the man of Faith then bows down before them, supplies their wants, and gives them assistance. The benevolent heart of man without Faith might prompt him to relieve the misery he witnesses, that human benevolence is beautiful; but it is only a human virtue, and can have only human reward. Human benevolence can never lift a man up from the Valley of Jehosaphat and place him in eternal glory. A man must be able to say, "Christ, I recognize in these poor people, the sick and miserable and stricken, whom I saw before and around me, and while I ministered unto them, O Lord God, it was because I recognized you amongst them."

Secondly, where is our hope. What is our hope? It is that we shall one day arise with Jesus Christ to eternal glory. If our hope is anything else we are the most wretched of men. Our hope should be that as Jesus Christ has risen to glory we might rise with Him—that we might pass from glory to glory until we behold the face of the Lord our God. That should be the summit of the hopes of each—it should be the aspiration of each to attain that eternal glory, and most unhappy and miserable is the man who stepped in the march of hope at anything short of God. Human dignities, glory, wealth, undying fame may be before us, but they are all short of God.—The mind and the heart of man goes beyond them all, nor can he be even satisfied until he comes to God. A man who has gained a kingdom on earth, and even everything the world can afford him must not be content with them but should cry out: "I shall be satisfied only when Thy glory shall appear to me, O God." Therefore, all our hopes are bound up in the poor. If ever the crown of glory is to rest upon our brows; if ever the brightness of God is to appear before our eyes, that crown must rest upon us after being placed there by the hands of the poor, and thus let in the undimmed glory of God's presence upon us. All our hopes, therefore, are bound up in the poor. Our Faith tells us how to regard the poor. Faith and hope should unite finally in the glorious ministrations of charity, for the greatest of those virtues is charity. If you ask me what was God doing from all eternity—what was God doing through all the ages before He created anything—before an angel ever beheld His face in Heaven—before a human being was able to lift up a voice of praise from earth—my answer is, God through all eternity was engaged in the work of infinite love. God was love through all eternity.—When the earth was made, when man was created, whence came this creature of God—those most splendid faculties and powers which God gave him? The answer is that this creature came not from the necessity of God, for God was freedom; not from the want of God, for God stood in need of nothing. The

only argument that could be advanced as a reason for their existence was the infinite love of God which made him love them and create them. It was mercy that brought the eternal God down from Heaven to this earth with a body created for the sole purpose of suffering sorrow, with human heart created only that it might break for love and expire for sorrow brought on by love; so that the action of God towards His creatures as a Creator and Redeemer might be summed up in the one expression—God is love. And so also our faith and hope regarding the poor and needy should come from love. Behold then those three theological and supernatural virtues united in the one set of mercy.

Now if love be the life of God—if mercy be the very essence of God's actions towards his creatures, it follows that wherever the spouse of God is found, there upon her brow we must find the shining attributes of mercy. It might be asked whether God has condescended to espouse to himself any creature or society of creatures. Yes, God has revealed distinctly to us that he has espoused to himself, as a bridegroom espoused a bride, the Holy Roman Catholic Apostolical Church. And it was out of this very espousal of Jesus Christ, that St. Paul drew the argument he applied to husband and wife, when he said:—"Husbands, love your wives as Christ loves the Church." The work of mercy should be found in the Church of God, a palpable shining attribute as a sign by which all men should know that its members were the sons of God. That mercy should be like the mercy of God himself—like the merciful heart of Jesus Christ. It should be a constant mercy—it should be a tender and compassionate mercy, a laborious and efficacious mercy, and a well-ordered mercy. That mercy should be like the merciful heart of Jesus Christ himself—an unflinching tide of benediction, for Christ never failed to receive misery, when it came before him, no matter in what form. The Reverend Preacher having quoted from Scripture to show how those four qualities of the mercy of Jesus Christ were exemplified in his works upon earth—how tender, how compassionate, how laborious, and how well ordered His charity was—went on to say that, as those four attributes shone forth in the heart of Jesus Christ so should they blaze forth also in the hand and on the forehead of the Church, because she was his spouse. In the first place the Church was the only body in the world in which the charity of God was set in order. Ordinarily in *me caritate*. Charity, indeed the Church seemed to say, charity and mercy were not mere transitory ebullitions of feeling; they were reduced to an ordinary occupation to a state of life to which the holiest of her children were consecrated as the only business of their lives, and by which they should stand or fall for time and for eternity. The reverend preacher dwelt with pride upon the orders selected from the best, the noblest, the purest and the holiest of the Church's children who came to her and knelt before her with all the world might desire, flinging their wealth at her feet, offering their beauty, their talents and all they had that the world looked on with eager and covetous eyes that it possessed for its own purposes—who came laden with all the charms of maiden virgin purity, and said to the Church—"Mother, our only ambition is to enter thy sanctuary, clothe ourselves with the robes of holiness and minister to God for the rest of our lives. The well-ordered charity of the Church was also shown in the way in which she directed the labors of these consecrated angels of mercy, first to the care of the souls and secondly to the cure of the bodies of her poor. The Sisters of Mercy went into the hovel of the poor, to the bedside of the sick and dying, first to breathe words of divine faith and consolation into the ears of the afflicted, to lift up the cloud that might overhang them in their despair, and to bear their cares by lightening them first of the anxieties of the soul.

At this moment one of the strangest phenomena that Protestantism has produced under our very eyes is an effort to establish something in imitation of the religious orders of the Catholic Church. For the first time in three hundred years this barren mother has made an attempt to produce an Order of Mercy. But so strange is the attempt, so like the parent is this offspring, so terrible the labor of its partition, amidst the indignation and scorn of all real, true-hearted Protestants, the quietness of whose religion is—let there be no consecration attached to any work of mercy, but let it be a mere obligation, a pressing thing—so unlike the little child or bantling to the great Catholic mother, who alone can produce evidence of legitimacy, that all acknowledge it is an affair of to-day and to-morrow, and that will pass away with the thousand-and-one phases in which their false religion is cast. But in the Catholic Church, from the very beginning—from the day the Apostles appointed the deacons to look after the widows and to feed the poor, down to the days of the glorious St. Laurence, whose festival we celebrate to-day, and who brought the poor before the Pagan emperor, and said, "Behold the treasure of the Catholic Church"—down through all her Orders and Saints, the tide of mercy has ever flowed strongly and steadily as the principles of life; and the brightest Saints that God has given His Church are noted in the Church for their mercy.

It is a gentle and compassionate virtue, supplies. Oh, how striking is the contrast between the mercy of the Catholic Church and what appears to be the mercy of the world. The mercy of the world builds a prison-house for the poor. It separates the husband from the wife, the mother from her children. It confines them and deprives them of their heritage of liberty which is allowed even to the beast of the field. It sets upon them a brand—yew an external brand—so that the eye does not know when we behold them. Are they convicts punished for some crime, or are they only inmates of some workhouse? The Church of God, on the other hand, takes these poor with the greatest tenderness, love, and compassion. She consecrates, not to their relief but to their service, her best and her holiest. I am not speaking to you here to-day for the Sisters of Mercy as the relievers of the poor. By no means. I plead for the servants of the poor—for the little Sisters of the poor, if you will, as another Order of the Church loves to be called. She respects their feelings; she endeavors to wipe away their tears and to lighten their sorrows without dishonoring or degrading them. She lies down at their feet, in their service, and venerates them, because she recognizes the Cross of Christ in their poverty and afflictions.

Finally, it is a laborious mercy; taking in every form of misery that can present itself. Are they ignorant?—the Sister of Mercy is there to instruct them. Are they sick?—the Sister of Mercy is at their bedside to console them. Are they in danger?—the Sister of Mercy is there to guard the young girl, and her virgin arms are flung around her to shield her from all danger. Are they fallen—fallen into the heart of hell—fallen until they answer the description given by the Holy Ghost:—"I have known a woman more fatal than death; her heart is a net, and her hands are snares, and her chamber is the inner gate of hell"—fallen until they become the incarnation of sin, and the sight of them, the voluntary glance at them is sin, and the air they breathe pollution and eternal death? Those—even thus fallen—no hand may touch without being defiled, save the virgin hand of the Sister of Mercy. She may come, she may raise the penitent's head, and wipe the tears from the eyes that have wandered so sadly from God. She may wash the feet that have trodden all the byways and intricacies of sin. She may turn the heart to hope when no other's words can comfort, because her words came impregnated with the virtue and power of Jesus Christ, her Spouse. She alone, without dishonor, can stand between that poor patient and the reproach of the whole world, and say: "Hope, thou poor crushed heart. Hide behind, and let the

reproaches of those who would revile thee fall upon this virgin bosom. For such am I here."

Will you fill their hands to-day? They have much work on hand. They have done much. They are doing a great deal. They want to do a great deal more. There are young here that require to be preserved, who require to be taught and trained to a life of industry, and perhaps want a home between the time of leaving one situation and getting another. They want a House of Mercy. They want you to build it for them, so that Catholic mercy, like that of Our Lord, may go on and endure forever in the undying heart and untiring hands of Holy Church. They want a hospital, if it could be. And yet it must be, for it is the destiny of the Church of God, and the late pronounced upon her by Our Lord, that every work of grace and mercy must grow and increase in her hands. Will you enable them to-day to carry on at least the work in which they are now engaged? That sacred work! Consoling so many afflicted, visiting the sick members of Jesus Christ, enlightening the dark and ignorant, teaching the young and bringing them up a perfect people into the Lord and His Church. Will you enable them to do this? Will you to-day—for I put the issue openly before you, rich and poor, before the poorest and the richest man here—will you to-day make up your mind that in the day when you meet these poor again, and they shall be the arbiters of your everlasting destiny—will you meet them on that day as strangers or as friends? Will you be prepared then to hear the curse pronounced on the unmerciful? Will you not rather be able, in that hour of trial, to say—"Lord, I was in Passage Church on the 10th day of August, 1873, and I was told there, in Thy name and with Thy authority, that I might cover my sins and redeem my iniquities by mercy to the poor. Lord and Saviour, Thou knowest all things—Thou knowest that my heart went out that day in works of mercy, and now I claim from these poor, from Thee, O God, the reward which my faith told me was reserved for him, who was merciful." And let that reward be your own. In truth, when I speak of mercy and its reward I am reminded of the exhortation of the inspired writer—"Lay hold on eternal life." It is there before you, grounded on faith, secured on faith by action of charity and mercy. And in that day when Faith shall be lost in vision—in that day when Hope shall be swallowed up in fruition—in that day the Charity you exercise and the mercy you do to-day will be crowned with an everlasting reward.—Then shall light go forth into darkness, and your justice shall go before your face to the Judgment Seat of God; the glory of God shall gather you up, and the Lord shall give you rest continually, and shall fill your soul forever with the brightness of Heaven.

The collection which followed the sermon, realized £65.

IRISH INTELLIGENCE.

AN ENGLISH CRITIC ON HOME RULE AND HOME RULERS.—The *Newcastle Daily Chronicle* contains the following article upon the Newcastle Conference, which was held recently:—

"To-day, one of the greatest of Irish orators is to address the people of Newcastle on what is technically designated 'Home Rule.' To those not quite aware of the precise scope of that phrase, we may state that, as defined by Mr. Butt, it is 'Repeal and something more.' What 'something more' is sufficiently well known, but the 'something more' has yet to be explained. The Repeal sought by the advocates of Home Rule is the cancelling of the Act by which Ireland became legislatively united to the British Empire, and merged her native Legislature in the Parliament of England. It is well that this should be perfectly understood, as many of our countrymen imagine it is something treasonable for which Home Rulers agitate. We are not sure that the disconnection from England sought by some Irishmen would be a boon to Ireland, but we refuse to concede the perfectly legitimate character of the movement of which Mr. Butt is the representative. That the agitation for repeal should be taken hold of the Irish heart is not surprising. The more thoroughly the instrumentality by which the Union was consummated is examined, the less will it bear scrutiny. To draw closer the links that connected Ireland with England was an object worthy of the highest statesmanship, and had it been achieved by publicists of the elevated type to which our Premier belongs, we should to-day have witnessed no agitation against the measure. But the Union was the work of men by whom politics were divorced from morals. The fall of the Irish Parliament was effected by English gold. Walpole's idea that every man had his price was improved upon by Castlereagh, and the judicious distribution of from a million and a half to two millions sterling achieved what the patriotism of Ireland denounced with all the passionate energy of the Irish nation. There is before us as we write a list of the men who sold their country, together with a tabulated statement of the sums for which they were bought. There need not, therefore, be any wonder that Irishmen should resent the transaction by which their rights were bartered for pelf. Milton, it has been sometimes thought, put the matter a little too strong in representing Mammon as 'the least erect of spirits that fell from heaven;' but a glance behind the scenes in the negotiation of the Irish Union affords ample vindication of the accuracy of the bard's poetic instinct. In vain did Grattan, Charlemont, Ponsonby, Plunket, and other patriots inveigh against bartering the independence of the Irish Parliament for filthy lucre. There most eloquent protests were powerless when pitted against Castlereagh's money bags. What rendered this sale of independence all the more tantalizing was the fact that the boon had only recently been secured." It was but a little while that Ireland had been permitted to enjoy an independent Legislature, and had the country got fair play, that Legislature would have achieved great things for Erin. But it was politically convenient that the Parliament of the Sister Isle should be merged in the British House of Commons. The facts here reproduced are familiar to all in any degree acquainted with Irish history; but so little is Irish history studied in England that when O'Connell began his agitation for repeal it was with difficulty Englishmen could be got to believe him sincere. This incredulity did not arise from any vestige of proof that O'Connell was acting a part, but the Union being a portion of the sum of things, its impeachment was considered akin to treason. As a matter of fact, the Repeal agitation arose naturally out of the circumstances in which Ireland found herself. Emancipation was achieved in 1829, but four years after that event there was not in Ireland a single Catholic judge or stipendary magistrate. With one exception, all the high sheriffs, the mass of unpaid magistrates, the grand jurors, the five inspectors-general, and the thirty-two sub-inspectors of police were Protestants. Not a single Irishman had a seat in the Cabinet, and the Irish Secretary of that day was Mr. Stanley—'Scorpion Stanley.' Those familiar with the life of O'Connell know that the Repeal agitation, suspended during the period embraced by the Melbourne Administration, blazed forth anew on the accession of Sir Robert Peel to power. There are, of course, some who may be disposed to see in this fact a proof of the essentially factious character of Ireland's 'un-crowned king.' But, the truth is there was the strictest method in O'Connell's policy. The Melbourne Administration had done incomparably greater justice to Ireland, than the Grey Administration. Reform of the tithes system, reform of the corporations, and the abolition of the Church cess were

among the measures to which it devoted itself. But in proportion as a Liberal Government did Ireland justice, the Tories denounced it; and a chief cause of the downfall of the Melbourne Cabinet was the policy of conciliation which it had adopted.

stood the noble sanctuary of religion and learning. God is just. After many weary years of sorrow and persecution, we see standing to-day by the green slopes of Loch Lene a noble convent, rivaling its great predecessor in holiness and learning; where hundreds of the future women of Ireland receive lessons of truth and sanctity from the inspired lips of the holy sisterhood of Saint Clare.

rather than to the banks of the calm Bendemeer; rather than that they were standing in the wild solitude of a Connaught recess. But it is not even of this triumph of art and perseverance that Mr. Henry himself is proudest. He points, with yet greater pleasure than his gardens give him, to his farm away across your bright little river. It is called Adragool, and it is, indeed, a rare and pleasant sight.

August 11 on August 15, is more than we are accustomed to; and for a moment we pause in astonishment. But the fact that Lord Spencer spoke at Waterford on August 14, explains the apparent mystery. His Excellency has to prove the prosperity of Ireland, and Charlesmont House must make an effort—and the effort is accordingly made, and the public receive the facts when his Excellency is quite done with them.

'The Church Herald says: "Honestly speaking we cannot go heartily with the German and Dutch people who call themselves 'Old Catholics,' nor can we work ourselves into enthusiasm that a new schism, for that is what it amounts to, has been formally inaugurated by the consecration of Bishop Reinkens."

THE NUN OF KENMARE.—A correspondent sends us the following:— Far away in the sunny south, where the wild hills of Kerry lift their proud crests to the semipiternal blue of heaven in majestic grandeur—where glossy lakes, arbutus groves, and emerald landscapes are alternating with ravishing loveliness—like the prophetic dream of Elysium—where every field has its ogham stone, every stone, every glen its holy well, and every hillside its ruined castle or mystic Rath—here, nestling sweetly on the green slopes of the bay of Kenmare, lies the holy convent of Saint Clare, the peaceful home of Ireland's pride and most gifted daughter, Mary Frances Clare—the Nun of Kenmare.

COOKED STATISTICS.—We extract the following from the Freeman's Journal.—"The manner in which Irish statistics are cooked and recooked, the fashion in which that which was warm once was revived again, the cunning by which that which was old is twisted into something new—all this may be admired. We are continually complaining of the system under which returns are issued six and ten and twelve months after date; but let there be a viceregal speech wanted, and a day brings forth an abstract with marvellous rapidity. For instance, we received last night a return of the number and value of horses, cattle, sheep and pigs in the years '72 and '73—this return being compiled in anticipation of the general abstracts which are sometimes ready in September. To receive a paper dated

Under the head of the 'Decline of Protestantism,' a topic which seems to haunt the New York Times, it publishes an extract from a Berlin letter to the Cologne Gazette, on the decline in the German Protestant clergy. According to this correspondent, there were 1,100 theological students in the six eastern provinces of Prussia, ten years ago, whereas during the past half year there have been only 630.

THE PROTESTANT CONFESIONAL.—The Standard says:—It may be doubted whether the growing practice of teaching the duty of confession can be effectually grappled with by the law, but the bishops could do very much to repress it if they were in earnest.

A FATAL REFUGE.—The Philadelphia Public Ledger states that a hurricane which passed over the Miami Valley on the 4th of July tore down a number of old trees, and among them a large oak. The owner of the property a Mr. Rogers, on examining the extent of the damage done by the storm, discovered in the hollow of the fallen oak a human skeleton, with some brass buttons and shreds of clothing, and among other things a pocket-book with a number of papers. It is further stated that the following communication on the subject, signed J. F. Clark, is published in the Miami County Democrat:—"The man's name, as gathered from the papers, was Roger Vanderberg, a captain in the Revolutionary Army. He was an Aid to Washington during the retreat across the Jerseys, and served a time in Arnold's head-quarters at West Point. In 1791 he marched with St. Clair against the North-Western Indians, and in the famous outbreak of that General on the Wabash, November 3, of that year, he was wounded and captured. But while being conveyed to the Indian town at Upper Piqua he effected his escape, but found himself hard pressed by his savage foes. He saw the hollow in the oak, and, despite a mangled arm, with the aid of a beech that grew beside the trunk tree, he dropped there. Then came a fearful discovery. He had miscalculated the depth of the hollow, and there was no escape. O, the story told by the diary of the oak's despairing prisoner! How, rather than surrender to the torture of the stake, he chose death by starvation; how he wrote his diary in the uncertain light and the snow! Here is one entry in the diary, 'Nov. 10.—Five days without food! When I sleep I dream of luscious fruits and flowing streams. The stars laugh at my misery! It is snowing now. I freeze while I starve. God pity me!' The entries covered a period of 11 days. Mr. Rogers is trying to ascertain if any descendants of the ill-fated captain live; if so, they shall have his bones."

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.

G. E. CLERK, 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, 5 cts.

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 con-
tinue 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, Aug. '71," shows that he has paid up
to August '71, and owes his Subscription from
MAY DATE.

S. M. PETERSON & Co., 37 Park Row, and Geo.
Rowell & Co., 41 Park Row, are our only authorized
Advertising Agents in New York.

MONTREAL, FRIDAY, SEPTEMBER 19, 1873.

ECCLESIASTICAL CALENDAR.

SEPTEMBER—1873.

Friday, 19—Ember Day. St. Januarius, Bishop,
and Companions, M.M.

Saturday, 20—Ember Day. Vigil. St. Eustachius
and Companions, M.M.

Sunday, 21—Sixteenth after Pentecost.

Monday, 22—St. Thomas of Villanova, C.

Tuesday, 23—St. Linus, P. M.

Wednesday, 24—Our Lady of Mercy.

Thursday, 25—Holy Name of Mary. (Sept. 14.)

NEWS OF THE WEEK.

The altered tone of the London Times when speaking of the probable restoration of the Comte de Chambord to the throne of his ancestors affords a strong presumption that his prospects are now really bright. The difficulty about the "flag" is not insuperable, for though the French Army should continue to march to victory beneath its much loved tricolor, the white banner of the Bourbons might still wave over the grave of Henry the Fifth as it waved over his cradle. And again the other pretended obstacle to the return of the rightful King of France—the religious obstacle, to wit,—is fast melting away before the fervor of the revival of faith amongst the French people, as manifested by the Pilgrimages now so frequent, so numerous attended, and so zealously conducted as to be one of the most striking events of the current year. France may again deserve in the future the proud title of "Eldest Daughter of the Church."

The chief obstacles to the restoration of the Bourbon monarchy in France are from without, not from within. The party of the Revolution in Italy, and not without reason, look upon that restoration as the prelude to a crusade in behalf of the despoiled Sovereign Pontiff, and to his re-establishment in the enjoyment of his rights. Let this should be compelled to disgorge their ill-gotten plunder, the Italian Revolutionary and anti-Catholic party would seek to strengthen themselves by an alliance with the Revolutionists and anti-Catholics of Germany; so that the advent of Henry 5th to the throne of France might well be the occasion of another European war—a war not of nationalities, but of principles.

In such a war the French will be animated with a spirit far different from that with which of late years they have been animated, a spirit which makes those inspired with it, invincible. They may be destroyed, but not vanquished. With this spirit were those noble Zouaves animated, who, having fought for the Pope, returned to France to fight for their native land in the hour of her distress; and whose desperate valor put to shame the canaille of the revolution whose celerity in running away from Prussian bayonets was only equalled by their audacity when the only foe opposed to them were priests, *calotins* and nuns. It is thus the Times speaks of the growth of a religious spirit amongst all classes in France, and of the ever increasing influence of religion, which we hope will ere long make the armies of France invincible, the glory of Christendom, and the scourge of all the enemies of the Holy See:—

"The power of the clergy has been rapidly growing under Imperial favor, and fanaticism reached its highest pitch during the last desperate struggle after Sedan, when Bishop Dupanloup blessed the standards of the Gardes Mobiles at Orleans, and the Pontifical Zouaves rushed upon German bayonets with the zeal of martyrs, while the craven Republican—(these are the words of the London Times)—"while the craven Republican Free Shooters hung back; sneering at the *Calotins qui allaient se faire tuer*." The cry "*saucous Rome et la France*," found an echo in French hearts long before the Sacre Cour became the war badge of the "Sons of the Crusaders."—London Times Aug. 29th.

Yes. It France is to be saved it will be by these *Calotins*, by these true "sons of the crusaders" who throw themselves upon the bayonets of the enemy, whilst the craven republicans hang back and sneer at the display of a courage which they cannot imitate. The best Catholics will ever approve themselves the best patriots and the bravest soldiers.

There do not appear to be any grounds for the rumors of the sickness of the Holy Father, whose health by last accounts remained good, in spite of his troubles which he bears with

Christian heroism. The internal condition of the Peninsula as depicted in the Times is deplorable. Crime is on the increase, and the usurping government is impotent to repress it, so that even Italian patriots have cause to look back with regret on the days of Austrian rule, when criminals were kept under with a strong hand, and honest men might sit in peace each one beneath the shade of his own vine and fig tree, in the enjoyment of the fruits of his labor. So at least says the Times, no enemy to the new Italian regime. This paper says—

"The fact which stares them—(Italian statement)—in the face is that the statistics of crime in this country give appalling results. . . . and even those patriots who are loudest in their denunciation of the late Austrian Government may be easily brought to speak with admiration and almost with regret of its impartial administration of justice."—Times Cor.

In the meantime the Catholic reaction in France excites serious apprehensions in the minds of the revolutionists, who already see the French standards crossing the Alps; and anticipate the purging of the Holy City of the Piedmontese, and other abominations with which for sometime it has been polluted.

Whilst speaking almost hopefully of the chances of Henry 5th in France, the Times speaks quite respectfully of Charles VII. of Spain, who is gallantly fighting for his own rights, and the liberties of his followers in the North of Spain. The Carlists are like the Irish doing battle for "Home Rule," for their *Fueros* or ancient constitutional privileges, ruthlessly swept away by the tyrant revolution. Their position is as was that of the Irish who fought for James in 1692; and every Irishman who wishes to see Home Rule in Ireland set up, and Imperial centralisation overthrown would, if he were consistent, sympathise with the brave Carlists.

We need not insist upon the continued persecution of the Church in Germany for the story is becoming monotonous. Suffice it to say that beneath the new despotism individual liberty is trampled under foot, and the Catholic has no rights which the Government feels it its duty to respect. The political news from other parts of Europe is not interesting.

The chief event of public interest in the U. States during the past week has been the collapse, in more senses than one, of the Graphic balloon scheme. This monster balloon was, as our readers must have heard, designed to cross the Atlantic with a select lot of passengers, for whose safety and comfort it was furnished with a life boat, and other appliances. The crossing it was hoped would be accomplished in about two or three days under favorable circumstances. On Friday of last week it was attempted to inflate this enormous balloon, but after an immense quantity of gas had been forced in, the cloth tore to pieces, and the whole thing "burst." It is said, but this is doubtful, that a fresh attempt to solve the problem of aerial navigation will be made.

Our Canadian affairs are not such as to make it a pleasant business for the journalist to deal with them. Abstaining from all party politics we content ourselves with a bare narration of facts.

The Royal Commission to investigate the charges preferred against the Ministry with regard to the granting of the Pacific Rail Road contract, has had several sittings, and has examined many witnesses. As however the chief witnesses for—what we may, for want of a better term, call—the prosecution have, though summoned, refused to appear and give evidence before the Commission, no very important facts have been established. Another excitement too has been caused by the stealing of a letter from the Montreal Post Office, and the publication of its contents in the Montreal Herald. The following are the facts of the case.

The letter in question was from Sir John A. Macdonald to the Hon. Mr. Pope, and referred to the appointment of a Flour Inspector, for Montreal, and the anticipated resignation by Mr. Young of his seat in Parliament, should the appointment be conferred on him; it also alluded to steps to be taken to ensure the coming forward of a candidate in the Ministerial interest, should the anticipated vacancy occur. This letter was dictated by Sir John to his secretary at Ottawa, and in one corner it was marked *private*; it was posted in Ottawa, and in due course arrived in Montreal.

One morning Mr. Young going to the Post Office for his letters had an envelope containing Sir John A. Macdonald's letter to Mr. Pope given to him; it was, so at least Mr. Young says, enclosed in another envelope, and accompanying it was an anonymous note, signed "*Well-Wisher*," recommending him, Mr. Young, to note the contents.

The letter thus obtained, though addressed to Mr. Pope, Mr. Young read, and took to the Herald office, by whose managers it was read, photographed, and published. It is said that the word "*private*" had been torn off, nobody knows, where, when, or by whom.

The public were taken by surprise. "*Who stole the letter?*" was the first question that every man asked his neighbor. "*What man-*

ner of a place is this Post Office, that letters can so be stolen?" was another. An investigation before the Police Magistrate to discover the thief and bring him to justice was at once instituted; but up to the time of writing, Tuesday, nothing of importance had been brought to light; though on Friday it was said that a clue had been obtained. The authorities have offered a reward of \$500 for the discovery of the thief, who, it is to be hoped, may be discovered and meet the reward of his crimes. The conduct of Mr. Young has been severely criticised by some, and by others, especially by the Witness, has been warmly defended. In short party spirit runs very high, and the insecurity of the Post Office is creating much alarm. Every merchant, every man has reason to fear that his letters may be stolen in our precious Post Office, and their contents made public. It reminds us of the excitement in England in the days of Sir James Graham, and the Mazzini letter opening business, when it was proposed that to the petition in the Anglican Litany for "*all women laboring of child*" should be added another for the "*safe delivery of the mails.*"

THE ECCLESIASTICAL WAR.—The attack upon the Catholic Church in Germany has commenced in earnest. Hitherto the State has been only preparing for the combat; it has carried a few of the outworks, and has arranged its batteries: to-day, the fire has opened on the body of the place, and we hear the heavy thundering of the Bismarckian artillery as it blazes away upon the defences of the doomed, but God-protected city. We find this important event thus chronicled in the Berlin correspondent of the London Times, under date 10th ult:—

"After leaving the Ecclesiastical laws unenforced for a couple of months, Government has thought it necessary to resort from words to deeds. As the Bishops cannot be prevailed upon to comply with the provisions of the new Statutes of their own accord, they are to be made to do so by the secular arm."

In other words, as the Bishops have refused to treacherously abandon the citadel entrusted to their care, and have declined the degrading terms of the capitulation offered by the enemy, the Church is to be taken by storm. So at least man proposes; there is another party, as the French proverb says, who disposes.

Of the new laws devised for the destruction of the Church, one on which the State much relies, and to the enforcement of which it attaches much importance, is that which prohibits seminaries for the education of youths destined for the ranks of the Clergy, without the sanction of the State. Of course if the latter could get the control of the education of the levites, the religious teachers of the rising generation, into its hands, it might confidently expect to be soon able to counteract the presumed dangerous teachings, and moral influence of an independent Catholic clergy. It is as if by way of suppressing Methodism in this country, the Government should prohibit all colleges destined for the bringing up of young men as Methodist ministers whose course of studies had not previously been submitted to it, and received its sanction. Now, as the Times' correspondent tells us, all these abominable German Bishops,

"have declined to seek Government approval for the programme of the clerical seminaries and training schools connected with their Sees. Six weeks delay was accorded in the hopes that they—the Bishops—might come to terms, and make over their entire spiritual functions to the civil magistrate who claimed the right to determine what doctrines should or should not be taught to candidates for the priesthood; but the time having expired, and the Bishops of Germany, without a single exception, having refused to submit, legal action has been taken against them, the Bishop of Ermeland—all honor to his name for his courageous vindication of the fundamental principles of religious liberty—heading the list of proscribed prelates. Vigorous proceedings have been resorted to; schools have been forcibly closed; any ordinations—for Bismarck pretends to control the operations of the Holy Ghost and to limit the action of God Himself,—that may be conferred upon ecclesiastical students in non-licensed Catholic seminaries, are declared invalid; and the recipients of illegal Orders, will be "draughted into the army as ordinary rank and file." This is the first attack—which, if unproductive of results, is to be followed up by severer measures of repression and persecution. And "all this," adds the Times, "is in strict accordance with the law," and with those principles of civil and religious liberty of which Protestants are the chosen advocates, and which they would enforce throughout the world, had they the power to do so. So at least, we logically conclude from their approval of the action of the German State towards the Church.

Nor is it on the question of the religious education of candidates for the Priesthood only that the German Bishops have refused to yield, and lay down their spiritual arms. "The Prince Archbishop of Breslau"—so the Times correspondent informs us—"having gone the

length of forbidding his clergy to give any information about Ecclesiastical appointments, punishments, &c., such as might be demanded under the new laws," has fallen under the lash; and as a measure of reprisal, the Government have declared the Dollingerite sect to be Catholics, and an apostate and excommunicated priest, once a member of the Breslau Chapter, "to be still a pretendary and functionary of the Church," whilst as such the Archbishop is to be compelled to pay him a salary. The Archbishop of Cologne is also being prosecuted for openly excommunicating some priests who had openly joined the new Protestant sect, and thereby incurred the anathema of the Council of the Vatican. In other places the local authorities have forcibly taken possession of the bells of Catholic churches in which Protestants had been allowed to have religious services, because the Bishops objected to having their bells tolled for Protestant funerals; and throughout the country generally, from the highest to the lowest authorities, from Bismarck to the pettiest Jack-in-office, the grand principles of civil and religious liberty as understood by Protestants, are being signally carried out by brute force.

What will be the upshot? whether will the State, or the Church, issue victor from the contest now forced upon the latter? With the experience of nigh two thousand years to help us to an opinion, we cannot have any apprehensions as to the result, though of course many days of oppression and of suffering for individual Catholics, are before us. The fight must go on to the bitter end; there is now no possibility of a compromise; the path of persecution once ventured upon must be followed till it leads the persecutor of the Catholic Church to the well-known terminus. Every measure of repression, and intrusion on the Spiritual domain, will be met by the Church by fresh resistance; this will impel the State to yet more stringent measures of persecution, to be followed by measures still more stringent, since we know that never will the Church recede one inch from her position, or abandon one of her rights or rather of the rights of her Divine Spouse of which He constituted her the guardian.

The Prussian Government has announced its determination to proceed to any lengths to crush the spirit of the Church. It has commenced, indeed, with petty persecutions, with insults, and pecuniary penalties, but it will find itself unable to stop short of the shedding of blood for conscience sake. It has announced its determination to draught all priests ordained without its sanction, that is to say all the future Catholic priests of its kingdom, into the rank of the army. This it may do for its rule is the rule of force; but it will still be unable to make these priests fight or shed blood contrary to the rules of the Church. It will then be obliged to have recourse to the death penalty; and the soil of Europe will again be moistened with the blood of martyrs, a seed from whence a goodly harvest will spring. There is no stopping short on the path of persecution. The Irish Protestant Parliament of last century very likely had no idea of the extremes to which it would be driven in its impotent war against the Church; and yet in the prosecution of that war it at last found itself sanctioning and legislating for the obscene mutilation of all Catholic priests unlicensed by the Government; and this he it remembered in the broad day of the eighteenth century, and with an "open bible" shedding the brightness of its light over the length and breadth of the land. Let no one then flatter himself that the era of bodily tortures and of blood shedding for the support of the Protestant Faith is closed. Laws such as our fathers saw enacted by a Protestant Legislature in Ireland, not a very long time ago, we may possibly see enforced in Protestant Germany before many more years have passed; and though possibly amongst the Catholic clergy of that country some few may approve themselves cowards, and seek safety in apostasy, yet remembering the noble spirit of the clergy of France at the time of the first revolution, and how they, by the vast majority, preferred loss of goods, and loss of life to the acceptance of an ecclesiastical system in its main features closely resembling, and in principle identical with, that which the State is now attempting to enforce in Germany—we see no reasons for looking upon the martyrdom of Bishops, Priests and Catholic laymen, as a very improbable event. Of two things one, Either the State must proceed to these lengths, or it must abandon the contest; in either contingency it will avow itself vanquished.

The new Protestant sect facetiously calling itself "*Old Catholic*," has got a Bishop at last—ended with at least as much of the Holy Ghost as a Jansenist Bishop can confer. Dr. Reinkens, before his apostasy Professor of Theology at the Bonn University, is the man on whom the dignity—may we not say indignity?—has been conferred; but though it has been long talked of as a most important event, as one that must constitute an epoch in

the history of the church, even the Times looks upon it as much of a farce. It is, it says, "an empty formality without any meaning attached to it;" and considering that, as the new Bishop himself admits, his constituents, or spiritual subjects in Germany, amount, all told, "to only 50,000," his spiritual authority is but a "*one horse*" sort of concern after all. There is, however, this of importance attached to the business: that whereas but a few years ago, to Reinkens, and his followers, Jansenism was a sobriety, they are now in communion with the Jansenists, since they have received their Bishop from Jansenist hands. Now it is not pretended that the latter have changed, or ceased to be what they were before the Council of the Vatican; therefore, since Dr. Reinkens and his party are now in communion with them, whereas before that Council they were not, it is a self evident proposition that they have undergone a change, and that therefore the name "*Old Catholic*" as applied to them is a misnomer.

The new Bishop has issued a Pastoral which has disappointed many. In it he rates the Pope soundly for usurpation, which nevertheless as the Times' Berlin correspondent sorrowfully admits "will not add to the small number of Old Catholics to be found in the country;" but he "is silent upon the nature of sin, the efficacy of prayer, and the immortality of the soul. Had he spoken out on these all engrossing subjects which are uppermost in men's minds now-a-days, and had he succeeded in satisfying the yearnings of a Liberal, yet religiously inclined public, he might have looked forward to a better result."—Times' Cor.

This, to make use of a poetical form of speech, is a "letting of the cat out of the bag." It admits—that we have always known—that the real motives of the late secession from the Catholic Church are to be found—not in doubts as to the nature and extent of Papal authority in particular; but in doubts as to the fundamental doctrines of Christianity, and indeed of natural religion in general. The "all engrossing subject" with the "Old Catholics" is not after all the Infallibility of the Pope, "but the nature of sin, the efficacy of prayer, and the immortality of the soul." Doubts on these points provoked the "Old Catholic" movement; and its followers had ceased to be Christians ere they openly abandoned the Church.

NOSCITUR A SOCIIS.—A man is known by his friends and the company he keeps. In the same way he may be judged of by his enemies. The bad hate the good, and when we hear rogues speak ill of a man, we may be sure that a good deal may be said in his favor. Indeed we should seek no higher and surer testimony of his merits than to hear him blackguarded by blackguards.

No one can object to this test; and we would therefore apply it to the Catholic clergy of Italy, whose merits every intelligent and impartial person must rate very high when he knows that they are the special objects of the hatred and malediction of the Communists. If the priests were bad men the Communists would delight in them, and hail them as affricads, and allies in the great work of evil.

The relative position of "*Priests and Communists*" in Spain and Italy we learn from a short article published amongst its selected matter by the Montreal Witness a short time ago. In this article we are told that in Spain "the Communists are producing their usual effect on the priests, one hundred and seventy of whom have fled to France." In Italy the state of affairs is the same—as the following conversation reported in the Witness as having recently occurred betwixt an Italian Communist barber, and another person will show:—

"Among other things he was assured by the fiery knight of the razor that when the red republicans got the upper hand again, they would not as in 1848, leave the priests to turn the table on them. 'No Sir,' said the barber, 'the guillotine will be set up, Sir, and it will go by steam, by steam sir, by steam!'"

No higher testimony to the excellence of any body of men could be given than this—that they are marked out for the special vengeance of the Communists when the hour of the latter's triumph shall have struck. What manner of men were the late Archbishop of Paris and his martyr-companions, we know from the fact that they were murdered by the Communists; and even amongst Protestants there very generally exists for these illustrious victims a feeling of respect and of warm sympathy. For precisely the same reason that in Paris Bishops and Priests were marked out as the first and special victims of the Communists, so it is in Spain and Italy; they are hated with the same intensity of hatred, and for the same reason; because of the uncompromising resistance which they offer to the carrying out of Communist principles; because they are the servants of the Church which, alone of all existing institutions presents, or can present any serious obstacle to the raging flood of revolution which threatens soon to sweep over the face of Christendom, and in its furious passage to obliterate every mark of Christian civilisation. Upon

Protestantism, the Communists look with a sort of good natured contempt. They know that it could not check their progress a day; nay they know that in so far as it is Protestant—that is to say anti-Catholic—it, in spite of its faint vapid flavor of Christianity, is very effectively doing their work, and furthering their cause.

But it is the Catholic Church, personified in the Pope Bishop and Priest that the Communists hate—and with a deadly hatred, as evinced by their recent massacre of Catholic clergy at Paris, and by the threats of the Communistic barber reported in the Witness; and who prophesies an era when the guillotine working by steam "by steam, sir, by steam," shall be inaugurated in a regenerated Italy, the regeneration of which, the white-choked gentry of Exeter Hall are doing their best to promote.

This is why the Communists hate the Church, and look so indifferently, if not complacently upon Protestantism. They know full well where the danger lies, and what it is they have to get rid of ere their cause can prosper.—Their hatred of the Church, their bitter animosity against her priests is the best tribute that it is in the power of man to tender; the most conclusive evidence that the Church is from heaven, and that her clergy are faithful to the cause of religion, morality, and society. If to be praised by the good, and by those who are themselves worthy of praise be an excellent thing, we know of no more honorable epitaph for a good man's grave than this—"He lived and died hated of all Communists and Red Republicans."

On Sunday last, in pursuance of the instruction of a recent Pastoral from His Lordship, the Bishop of Montreal, there were celebrated in this city, and throughout the Diocese, solemn religious rites in honor of the Feast of the Nativity of the Blessed Virgin. In Montreal a Procession at the Cathedral took place immediately after High Mass; and another from the Church of Notre Dame immediately after Vespers. This Procession, which was very large and imposing, was composed of all the religious societies and confraternities of the city, and walked from the Church of Notre Dame to that of Bonsecours, thence returning by way of St. Paul Street to the first named, where Benediction of the B. Sacrament was given.

Charles the Seventh, King of Spain, has been interviewed by the special correspondent of the London Times, who reports results as follows:—

"The house which the Staff inhabited is owned by a Republican proprietress, whose daughter inherits all the likes and dislikes of her mother. The arrival of these Carlists was hateful to the family, and the pretty child did her best to annoy the new comers, but their good nature was proof against every insult. I only mention this just to show that the Carlists officers are not the bears they are represented by their enemies to be; on the contrary, they studiously try to avoid giving offence, and are as gentlemanly a set of men as it has ever been my good fortune to associate with. After breakfast an aide-de-camp said His Majesty would see me, and a few minutes later I found myself in the presence of Don Carlos. The King is a fine-looking man, of commanding presence; and he towers by, at least, a head and shoulders over most of his suite; very dark hair, cut as short as possible, closely cropped whiskers, a rather large but aquiline nose, with eyes of great brilliancy, and a mouth which slightly deteriorates the effect produced by the other features, as both it and the chin do not correspond with the firmness depicted on the rest of the face, must complete my picture of the Sovereign. The effect is very prepossessing, but there is a sad, care-worn expression on His Majesty's countenance, and well, indeed, there may be. For a great cause is at stake, Don Carlos shares the privations which in this guerrilla warfare every one is exposed to, the same as the lowest soldier in the ranks, and this added to incessant mental worry would be enough to break down most men. He exposes his life much too freely, and the Generals are continually entreating him to be more careful; but the King won't be denied, and frequently commands in person a battery when under the heaviest fire. He is in consequence idolized by the troops who adore their leader, and the news which greet his appearance are as thrilling as a hearty British cheer. Don Carlos conversed some time with me. No one deplores the war more than the King does, but he said society was being sapped to its core by the Socialistic tendencies of the Republic, and, much as he loved peace, he would spare no effort to restore order and tranquillity to his country. His Majesty, for I suppose he may be entitled so, as he has already been crowned by the Northern Provinces, is evidently not the priest-ridden bigot which he is declared to be by his enemies. He speaks French, German, and Italian with fluency, and is a perfect master of that sonorous, passionate Castilian oratory which so delights a Spanish audience. Half an hour after my interview with Don Carlos the King quitted the town with a force of 3,000 men, leaving a battalion behind to keep up the blockade."

A TYPOGRAPHICAL ERROR.—In the Times of the 18th ult., we find an error which we venture to correct:—

"Father Hyacintho celebrated Mass yesterday at Geneva for the first time in French."

For "celebrated" read "desecrated."

WILLIAMSTOWN.

On the 8th, 9th and 10th inst; the Exposition of the Most Adorable Sacrament in the form of the "Quarant ore" or "Forty Hours," took place in St. Mary's Williamstown. As usual, the attendance was very large: eight hundred and fifty nine persons received the Sacraments of Penance and the Holy Eucharist. The Very Revd. Fathers O'Connor, McDowell, Musterson, and Lavallic—the latter gentleman, from Montreal—kindly lent their valuable assistance on the occasion. Eleven years ago, the present venerable Bishop of

Kingston established this sublime devotion in our midst; to us it has been the source of incalculable blessings. Owing to it, nearly ten thousand extra Communions have been made. Would it were established in every parish in the Dominion.—Com.

New Books received from D. & J. Sadtler, & Co., Montreal:—

Elements of Philosophy, comprising Logic and Orthodoxy or General Metaphysics.—By the Rev. W. H. Hill, S.J. Second printed edition.

The Fisherman's Daughter.—The Amulet. By Hendrik Conscience.

The first work mentioned above, will be found worthy of the attention of Professors of Colleges and the heads of our several educational institutions. That already, and within little more than a month after the appearance of the first edition, a second should be called for, is a striking testimony to the merits of the work, and the favorable reception that it has met with from the public. It is, as the Preface informs us, primarily intended for learners, but the general reader may find therein things new as regards works of philosophy published in the English language.

The Tales by Hendrik Conscience are interesting, and may by parents be safely placed in the hands of the young.

It is with pleasure that we copy the following from the Boston Pilot, relating to a native of Canada:—

PARISHIONERS TO A PREBY. To the Editor of The Pilot. DEAR SIR.—Our worthy Pastor of St. Francis de Sales, Boston Highlands, Rev. Jas. Griffin, having arrived home from a trip to Europe, where he had the satisfaction of a personal audience with his Holiness Pius IX., who was well pleased at meeting with one of the active workers in the Church from this section of the country, and who was gracious enough to grant him many special favors for his parish, among which was the Papal Benediction, Special Indulgences for the Altar, for the Dying Christian, etc.

The "ROND NATIONAL."—The following proprietors of this establishment were charged on Saturday with committing a misdemeanor in keeping open on Sunday.—Charles Duclos, hardware merchant, St. Catherine street; Auguste Bousquet, contractor, and Joseph Alphonse Hudon. Mr. B. Devlin, City Attorney, and Mr. M. Ryan appeared to prosecute on behalf of the Corporation. The case was not able to be proceeded with, and bail was offered and afterwards accepted for the prisoners. Mr. Devlin warned the defendants against opening the "Rond National" on the next day, as they would be again arrested if they set the authorities at defiance. Previous to this two lawyers had attempted to go security for the prisoners, but Mr. Ryan, without desiring disrespect to his co-defenders, reminded the Court that there was a rule of practice against professional men becoming bail, which he considered a great protection. Mr. Brehaut said he was not aware of the rule, but objected before to lawyers assuming such responsibility, and would now refuse also.—Herald.

THE FATE OF THE POLARIS.—We (Montreal Herald) see by an express from Commander Braine, of the United States S.S. "Junonia," from St. Johns, Newfoundland, that the fate of the "Polaris," Captain Hall's late vessel, has been ascertained. Commander Green, of the "Tigress," reported to Commander Braine, that he had found the camp of the "Polaris" off Littleton Island; the crew having all gone southward two months before, in two boats, which they made of materials from the ship. The "Polaris" sunk one month after. The "Tigress" failed to find the crew, though she stopped at all the settlements for news. The crew are probably on board of a whaler from Cape York. The "Tigress" left Disco for the Labrador Coast, to continue the search, so long as coal and the season permits.

A GROWING EVIL.—It is positively sickening to listen to the filthy and blasphemous language indulged in by a certain class of the rising generation. Boys scarcely out of their swaddling clothes, and boyish youths appear to vie with each other who can excel most in the awful sin of cursing. At every street corner may be heard these dreadful sounds, which shock the ears of even those accustomed to indulge in the practice. The quiet game of cricket, or the more exciting game of base ball, cannot now be played by young or old, without blasphemy being introduced in the play, and among none is it more noticeable than with the very young. Every day a number of young ragamuffins congregate on Cartier's Square, ostensibly for the purpose of amusement, but in reality, judging from their behaviour, to engage in all kinds of iniquities. The conversation carried on by these worthies, and the terrible imprecations uttered by them from time to time, is sufficient to shock the most hardened sinner.—Ottawa Times.

OUR GERMAN POPULATION.—From a gentleman who takes considerable interest in the subject, and has been at some pains to obtain reliable information, we learn that there are now in the Ottawa district some four thousand German settlers, all of whom are almost without exception, in a thriving condition. Many of them have friends and relatives in Chicago and other places west, but they do not find themselves as comfortable as those who remained in Canada. In consequence many have made up their minds to give up the Republic and try their fortunes in the Dominion. Several of those who purpose so doing have received funds from their Canadian friends to enable them to make the move to Ottawa. They will find no lack of work when they get there.—Ottawa Citizen.

ITALIAN CHILDREN.—The infamous practice of kidnapping Italian children, and shipping them to New York, where they are held in actual slavery by inhuman masters, has assumed such proportions as to arrest the attention of the philanthropists of that city. These masters send the Italian children to the streets to beg, and sing, and play on instruments, whilst they live a luxurious, lazy, dissipated life; fattening on the earnings of the poor little creatures, keeping them half starved, and beating them cruelly if they do not bring in sufficient means to satisfy their tyrant keepers. An agitation is going on to suppress the cruel abuse, and we trust such effective means will be taken as will stamp out this abominable outrage on modern civilization.—Free Press.

It is at least four years, says the Berlin Telegraph, since the crops of all kinds have been as good in Woolwich township as they are this summer. One farmer says that he has the largest crop of fall wheat, spring wheat, oats, peas and barley he ever had. Another that a large barn which he built some years ago was never really full until this year. Mr. Lundy, of Winterbourne, last week threshed 20 bushels of oats from 50 ordinary sheaves. At 50 shocks to the acre and a good many fields have that, this would be a very nice crop.

A young lad named John McKonkey, employed in Notman and Fraser's photographic rooms in Toronto, while cleaning his teeth with what he supposed to be tooth-powder, poisoned himself, it being preparation used in the photographic business. He died almost immediately.

Walter Shanley, Esq., of Passout, who has been for some time engaged cutting the great Hoaxie Tunnel, has closed a contract to build a railroad from Sandusky, Ohio, to Weeling, Va., 268 miles long.

That infant that came into the world on the "Passport" between here and Montreal, the other day, was christened "Wilhelmina Passport," and the boy born on the "Spartan" was named "Spartacus."—Kingston Whip.

We see by a despatch from Ottawa that a special messenger had arrived there with messages from Lord Dufferin. The messenger will take back the documents in the same way. This course is adopted on account of the insecurity of the mails, as shown by the theft of Sir John's letter.—Quebec Budget.

In the Eastern Provinces frosts are reported to have injured the buckwheat crop.

The Bothwell Catholic bazaar netted nine hundred dollars.

THE SCHOOL ACT WAR.—The war proceeds with unabated vigor, although less noise is made than formerly. The opposition to the Godless School system is as strong as ever, and tens of thousands are willing to make any sacrifices rather than submit to it. Some pay, it is true, when the constable produces an execution and threatens to seize their property and imprison them: others refuse, even under such compulsion, to contribute to the support of so odious a system. We do not know exactly the number in the city who have preferred imprisonment to payment of the tax. We heard a few days ago of one—Mr. Thomas Murphy, of Reed's Point—who lay eight days in gaol because he would not pay the School Tax imposed on him, although it amounted to only some Three Dollars.

Francis Collins, Esq., refused to pay the tax even when an execution against his property issued and a quantity of leather belonging to him was seized on Wednesday by constable Powers and taken, it is said to the Chamberlain's office.

These great wrongs are perpetrated in the name of law. Honest men are robbed of their property or deprived of their liberty because they do not submit to a system established to sap and undermine the religion they profess, and men who talk of religion and freedom and organize missions to the Heathen declare that this Godless system which outrages every principle of civil and Religious liberty must be maintained.—St. John N.B. Freeman.

HALIFAX, N. S., Sept. 10.—The steamer City of Brussels, from New York, bound to England, arrived here at ten this morning with the steamer City of Bristol, from England to New York in tow. The latter's cylinder is broken. The Brussels fell in with her on Monday night in lat. 41, 30, W. long. The Bristol was under sail at the time.

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

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

MOTHERS, MOTHERS, MOTHERS. Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists.

Poverty is Bad, but the worst kind is poverty of the blood; this makes a man "poor indeed," for it takes away his strength, courage and energy; but enrich the blood with its vital element, Iron, by taking the Peruvian Syrup (a protozoid of Iron) and you will feel rich and "as good as anybody." Try it.

MONTREAL WHOLESALE MARKETS. Flour & Meal of 196 lb. —Pollards.....\$3.75 @ \$4.00 Superior Extra.....0.90 @ 0.00 Extra.....7.25 @ 7.30 Fancy.....7.05 @ 7.10 Wheat, per bushel of 60 lbs.....0.00 @ 0.00 Supers from Western Wheat (Welland Canal.....6.20 @ 6.25 Supers City Brands (Western wheat) Fresh Ground.....6.25 @ 6.30 Canada Supers, No. 2.....5.60 @ 5.75 Western States, No. 2.....0.00 @ 0.00 Fine.....4.90 @ 5.00 Fresh Supers, (Western wheat).....6.20 @ 6.25 Ordinary Supers, (Canada wheat).....6.20 @ 6.25 Strong Bakers'.....6.25 @ 6.40 Middlings.....4.40 @ 4.50 U. C. bag flour, per 100 lbs.....2.85 @ 0.00 City bags, (delivered).....0.09 @ 3.10 Barley, per bushel of 48 lbs.....0.00 @ 0.00 Oats, per bushel.....0.10 @ 0.10 Cheese, per lbs.....0.10 @ 0.10 do do do Finest new.....0.11 @ 0.11 Oats, per bushel of 32 lbs.....0.33 @ 0.34 Oatmeal, per bushel of 200 lbs.....5.00 @ 5.20 Corn, per bushel of 56 lbs.....0.50 @ 0.52 Pease, per bushel of 60 lbs.....0.75 @ 0.80 Pork—Old Mess.....14.75 @ 17.00 New Canada Mess.....18.25 @ 18.50

TORONTO FARMERS' MARKET. Wheat, fall, per bush.....\$1.25 1.30 do spring.....1.19 1.19 Barley.....0.78 0.82 Oats.....0.00 0.42 Peas.....0.00 0.00 Rye.....0.09 0.09 Dressed hogs per 100 lbs.....7.00 8.00 Beef, hind-quarters, per lb.....0.07 0.08 fore-quarters.....0.04 0.06 Mutton, by carcass, per lb.....0.07 0.08 Chickens, per pair.....0.25 0.50 Ducks, per brace.....0.50 0.70 Geese, each.....0.70 0.87 Turkeys.....1.00 1.75 Potatoes, per bag.....0.60 0.00 Butter, lb. rolls.....0.23 0.26 " large rolls.....0.15 0.16 tub dairy.....0.16 0.18 Eggs, fresh, per doz.....0.14 0.17 packed.....0.11 0.12 Apples, per bushel.....2.50 3.00 Cabbage, per doz.....0.50 1.00 Onions, per bushel.....1.00 1.50 Carrots.....0.55 0.60 Beans.....0.60 0.75 Parsnips.....0.00 0.70 Turnips, per bushel.....0.30 0.49 Hay.....20.00 22.00 Straw.....16.00 17.00

KINGSTON MARKETS. Flour—XXX retail \$3.25 per barrel or \$1.25 per 100 lbs. Family Flour \$3.15 per 100 lbs, and Fancy \$3.50. GRAIN—Dominal; Rye 60c. Barley none. Wheat \$1.10 to \$1.20. Peas 50 to 60c. Oats sold in stores at 45c; on market from 42 to 44c. POTATOES 50 to 65c per bag, and very plentiful. Other Vegetables in good supply but not sold by bushel. BUTTER—Ordinary packed by the tub or crock sells at 17c to 18c per lb.; fresh selling on market at 21 to 22c. Eggs are selling at 15 to 17c. Cheese worth 11 to 12c; in stores 13c. MEAT—Beef, grass 4.50 to 5.25; grain fed, none in market; Pork \$6.50 to 7.50; Mess Pork \$18 to \$19; Mutton from 0 to 6c. 16 to 17c. Veal, none. Hams—sugar-cured, 16 to 17c. Lamb 5 to 8c. Bacon 13 to 14c. POULTRY—Turkeys from 75c to \$1.00. Fowls per pair 45 to 50c. Chickens 38 to 40c. Hens steady, \$18 to \$18.50. Straw \$5.00, to \$6.00. Wood selling at \$5.25 to \$5.50 for hard, and \$3.25 to \$3.75 for soft. Coal steady, at \$7.50 for stove, delivered; per ton; \$7.00 if contracted for in quantity. Soft \$8.

HAMS—Market unchanged, quiet, \$6.00 for No. 1 untrimmed per 100 lbs. Wool 30c for good fleeces; little doing. Calf Skins 19 to 11c. Tallow 7 to 7 1/2c per lb., rendered; 4c rough. Deacon Skins 30 to 60c. Pot Ashes \$5.75 to \$6.00 per 100 pounds.—British Whip.

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-RINGER, SADDLERY, AND GENERAL JOBBER, Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO. THOMAS P. FORAN, B.A., B.C.L., ADVOCATE, SOLICITOR, &c., NO. 12 ST. JAMES STREET, MONTREAL.

INVITATION—FURS!!! Ladies and Gentlemen are Requested to call and examine the Varied and Elegant Stock of Furs made up This Fall at O'FLAHERTY & BODEN'S, 269 NOTRE DAME STREET, (Late G. & J. Moore.) N.B.—Furs Re-made, Repaired, and Cleaned.

CATHOLIC COMMERCIAL ACADEMY, OF MONTREAL. PARENTS' ENTRANCE; NO. 699 ST. CATHERINE STREET. PUPILS' ENTRANCE; NO. 846, ONTARIO STREET. The re-opening of Classes will take place on MONDAY, the FIRST SEPTEMBER NEXT. Former pupils should present themselves on the first day; otherwise, they expose themselves to be crowded out by the new applications, who are unusually numerous for the next year. BUSINESS CLASS. Youths somewhat advanced in age, or having special reasons, to be submitted to the approval of the Principal, may be admitted to follow the classes of Arithmetic Book-keeping, Commercial Correspondence and Penmanship only. SCIENTIFIC DEPARTMENT. Young men desirous of qualifying themselves for industrial pursuits, Civil Engineering, Mining, &c., are invited to follow this Class, in which Physics and Chemistry will be taught in the most practical manner, and ably illustrated by the aid of experiments performed with the most perfected instruments. Mathematics applied to science and industry, Architectural Drawing, Logic, &c., &c., will likewise be taught with the greatest care. For terms and other particulars, apply to the Principal, at the Academy. U. E. ARCHAMBAULT, Principal.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES. CONDUCTED BY THE SISTERS OF THE CONGREGATION DE NOTRE DAME, CHAMBLEY. In point of situation and salubrity, this institution offers every advantage. It is situated on the border of Chambley Basin. The grounds are extensive and comprise a delightful flower garden. The house is large, commodious and fitted up in a style of comfort. French being the language of the house, ample facilities are also afforded for the perfect acquisition of English. TERMS: Board and Tuition per month.....\$5.50 Bed and bedding (if furnished by the Institution).....75 Washing.....1.00 Music, piano.....2.00 " vocal.....50 Drawing and painting in water colours.....50 Payments to be made quarterly in advance. Each boarder should have a sufficiency of linen and clothing. UNIFORM (Black) MONTREAL, CHAMBLEY and SOREL Railway.—Trains Leave MONTREAL at 8.30 A.M., and at 5.30 P.M.; and CHAMBLEY 7.15 A.M., and 5 P.M. 2-3

WANTED. We will give men and women Business that will Pay from \$4 to \$8 per day, can be pursued in your own neighborhood; it is a rare chance for those out of employment or having leisure time; girls and boys frequently do as well as men. Particulars free. Address J. LATHAM & CO., 292 Washington St., Boston, Mass.

ROCHESTER ESTABLISHED 1830. NURSERIES. TREES, ETC. If you wish to plant, send for our New Price List per doz, 100, or 1000 Autumn, 1873—and save all commissions. Try it! Address S. W. LITTLE, Rochester, N.Y.

\$5.00 SEWING MACHINES \$5.00 First Class, Complete in all their parts. AGENTS WANTED. Extra Inducements. Circulars, samples of Sewing, etc., free. HOPE MANUFACTURING CO., 25 UNIVERSITY PLACE, 12 Sept. 1873. New York City. 4-1y

PUBLIC NOTICE is hereby given, that application will be made to the Legislative Assembly of Quebec, at its approaching Session, to obtain the passing of an Act, having for object to make disappear all doubts concerning the limits of ST. BAZILE LE GRAND, in the Diocese of Montreal, and to give Civil effect to the Decree of the Bishop of the Diocese passed to that effect. Montreal, 20th August, 1873. 1m-2

INSOLVENT ACTS OF 1864, AND 1869. PROVINCE OF QUEBEC. } In the SUPERIOR COURT. Dist. of Montreal. In the Matter of JOHN CHARLES FRANCK, heretofore trading under the name of J. C. FRANCK AND COMPANY, An Insolvent. On Monday, the Twenty-Seventh day of October now next, the undersigned will apply to the said Court for a discharge under the said Acts. JOHN CHARLES FRANCK, By his Attorney at Law, L. N. BENJAMIN. MONTREAL, 16th September, 1873. 6m-5

PUBLIC NOTICE IS HEREBY GIVEN that the LADIES of the HOTEL DIEU, of this city, want to borrow two hundred thousand dollars, bearing interest at the rate of 6 per centum per annum. The said ladies would borrow by sums of one hundred dollars and over, payable after one month's previous notice to that effect. Apply at the Hotel Dieu of Montreal, to Rev. Sister Bonneau, or to the undersigned. J. G. GUIMOND, Agent to said Ladies. August 32.

INSOLVENT ACT OF 1869. PROVINCE OF QUEBEC. } In the SUPERIOR COURT. Dist. of Montreal. In the matter of ISAAC EBBITTS, An Insolvent. On Wednesday, the Twenty-Fourth day of September now next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 14th August, 1873. ISAAC EBBITTS, By his Attorney at Law, L. N. BENJAMIN. 1-6

INSOLVENT ACT OF 1869. In the matter of THEOPHILE LEBRUN, of the City of Montreal, Contractor and Trader, Insolvent. The Insolvent having made an assignment of his affairs to me, the Creditors are requested to meet at his business place, No. 284 St. Joseph Street, Montreal, on the 22nd day of September next, at 10 A.M., to receive statement of his affairs, and to appoint an Assignee. Montreal, 8th September, 1873. G. H. DUMESNIL, Interim Assignee. 4-3w

THANKS.—At a meeting of the St. Patrick's Total Abstinence and Benefit Society held in the Sacristy of St. Patrick's Church on Thursday evening, Sept. 11th, the following motions were unanimously carried: "That the sincere thanks of this Society are due and hereby tendered to our worthy 1st Vice-president, Edward Murphy, Esq., and M. P. Ryan, Esq., M.P., for their valuable contributions to the Society, which tended much to the success of the pic-nic held by the Society on Monday, 8th Sept. "Also, to the following gentlemen who kindly acted as Judges on the occasion, Messrs. M. P. Ryan, M.P., Dr. Hingston, M. C. Mullarky, P. Doran and B. Tansley. "And to the 'Star' and 'Union' Base Ball clubs who kindly contributed to the day's amusements. "The Society takes this opportunity, also, to return thanks to the TRUE WITNESS, Gazette, Star and Witness for the courtesy shown, and for favorable notices gratuitously given."

FOREIGN INTELLIGENCE.

FRANCE.

ARMS FOR THE CARLISTS.—BAYONNE, Sept. 12.—A number of cannon and other munitions of war for the Carlists were landed yesterday at Lequerto, on the coast of Biscay.

EVACUATIONS.—PARIS, September 12.—The evacuation of Verdun by the German forces will be completed to-morrow. There will be great public rejoicing, and a general illumination of the town in the evening.

A little note in the *Francis* of Saturday shows how President MacMahon is determined to fulfil his guarantee for the maintenance of order. It declares that the Government is firmly resolved not to permit the session of the Councils-General to be made a pretext for illegal demonstrations, and it will understand how to cause the laws and the National Assembly to be respected, should any Council attempt to obey the suggestions of the organs of disorder.

TEMPER OF EASTERN FRANCE.—The attention of Government is vehemently called for by the state of public feeling in the eastern provinces; or at all events by the violent agitation now going on amongst the Radicals there. You would scarcely form an idea of the impudent lying to which the Radical papers of the places recently evacuated by the Germans have addicted themselves. One paper has just been suppressed for asserting that the regiments which have been ordered into the east of France were sent for the express purpose of shooting down the inoffensive inhabitants, and so forth. People are almost inclined to believe that our enemies abroad have entered into a conspiracy with all the revolutionists in the world to embarrass the existing administration of France. It would be preferable if we could to avoid these delicate topics; but in the present state of affairs, nothing is gained by disguising the truth. Frenchmen are acting and speaking in a way that causes delight to the foe beyond the Rhine; but that is not so surprising as the similarity of tone which one finds between certain French journals and some of the most respectable papers in Germany.

THE BISHOP OF ORLEANS AND THE RECONCILIATION.—One of the immediate results of the reconciliation between the Comte de Chambord and the Orleans Princes has been the departure for Frohsdorf of several leading members of the Royalist party, and especially of the Bishop of Orleans. The "own correspondent" of the *Standard* is sufficiently behind the scenes to feel justified in informing us that "Bishop Dupanloup has written to his future King a very sensible letter, pointing out the advisability of his repudiating Ultramontanism," advice which the correspondent hopes "he will not disregard." It is only a few months ago that the Bishop of Orleans used to be commonly described in the columns of our English contemporaries as "the leader of the French Ultramontanes," so that this announcement is a little startling. Perhaps however the correspondent has a vague idea that Ultramontanism and high views of the regal prerogative are the same thing, or perhaps—to which theory we should be more disposed to incline—the Bishop of Orleans has done nothing of the kind. —*Tablet*.

Outside France as well as within it there is considerable disturbance in the anti-Catholic camp. Prince von Bismarck himself is reported to have taken the news of the Frohsdorf interview very ill. We cannot quite accept as probable all the expressions which an informant of the *Monde* puts in the mouth of the Chancellor, but the general upshot of the remarks attributed to him is rather like the brusque candour of speech in which his unwavering confidence in himself frequently leads him to indulge. It would seem as though he took a certain pleasure in admitting all that was likely to tell against him, for the purpose of bringing into greater relief his belief in his own invincibility. "Decidedly," he is reported to have said on receiving the news, "decidedly the French people is not what I took it for. Yet I have studied it carefully and closely, and I admit that in spite of my knowledge of men, I have been deceived about it. Eighty years of revolutions and constant shocks have not stifled in it the consciousness of its greatness. In spite of its inconceivable frivolity, it preserves a deep impression of its historical traditions. I have no longer any doubt whatever that within a few months the Comte de Chambord will be king of France, and that the whole of France will acclaim him; and after some further observations, which to our mind do not bear the same stamp of authenticity, he is said to have concluded. "No; M. Thiers"—who had told him that the fusion was out of the question—"is no longer the statesman I took him for; he is old; his vanity has dazzled him, and his intellect is obscured (verdunkelt).

THE CONTINENTAL WHEAT TRADE.—Paris reports of last evening report that the wheat trade has continued active, the demand having exceeded the supply. The harvest is considered an ordinary one this year, not only in France but also in Germany and Hungary.

SPAIN.

UNSUCCESSFUL SORTIE.—MADRID, Sept. 12.—A body of insurgent troops made a sortie from Cartagena yesterday, but was unsuccessful in its efforts to pierce the line of the besieging force, and returned to the city.

THE SITUATION IN SPAIN.—MADRID, Sept. 12.—The situation here and throughout the country is improving. A large portion of the reserves called out has been assembled; and its equipment progressing. Government is capable of putting 330,000 efficient men into the field. The command of the army of the North has been conferred to Gen. Zubald. General Faron will enter upon a vigorous campaign in Catalonia with 10,000 men. The resources of the northern provinces have been exhausted by the war and exactions of the Carlists. The necessities of life even have become scarce, and thousands of families are reduced to indigence.

DISCIPLINE AMONG THE CARLISTS.—A "special" correspondent of the *Standard*—in the North of Spain, gives a very favorable account of the discipline of the Carlist bands. "Pickets patrol the towns and villages occupied, and repress all disorder after nightfall, and outpost duty is strictly observed." Immorality is always punished, a captain who had thus offended was placed under arrest, and reprimanded for the bad example he had given, while his companion, a Frenchwoman, was sent back over the frontier. "With some exceptions the Royalist privates are more than moral—they are pious." But, as the correspondent goes on to observe, Basques are not Spaniards, and they will find great difficulty in imposing their ideas on the inhabitants of the Centre, South and East.

ITALY.

In Italy the terrible progress of the cholera can no longer be concealed by the Government. At Descanzano, a military station, twenty-five men have succumbed to the disease. The next day there were twenty-five cases and fifteen deaths. At Venice there were ten cases, nine of which ended fatally on the 7th; and forty-three, of which twenty-five were fatal, in the province. In the province of Treviso, five cases and as many deaths; in that of Udine, twenty cases and seven deaths; in that of Parma eleven cases and seven deaths. In Padua there have been thirteen cases, but none of them ended fatally.

BRIEF TO THE BISHOP OF QUIMPER.—The Holy Father has just sent to the Bishop of Quimper a remarkable reply to the address presented through that prelate by the Catholic "Circle" of his town. After repeating the condemnation of the "so-called liberal opinions" which are adopted by many Catholics, "otherwise honest and pious," the Holy Father continues thus: "Remind, Venerable Brother, the members of the Catholic association that, on the numerous occasions on which We have reproved the followers of 'Liberal' opinions, We have not had in view those who hate the Church, whom it would have been useless to point out; but rather those whom We have just indicated, who preserving and cherishing the hidden virus of liberal opinions which they have sucked in with their milk, on the pretext that it is not tainted with malice, and is according to them not hurtful to religion, easily inoculate other minds with it and thus propagate the seeds of the perturbations by which the world has so long been shaken." The explicit wording of this important communication has attracted great attention in France.

ITALIAN TAXATION.—As an illustration of the present system of taxation in the new kingdom of Italy, the *Fanfulla*, a journal published in Rome, gives an example in the case of an Italian abbe who had been in the receipt of an annual revenue of 1,000 francs (£35) from a benefice which he had.

Owing to the laws regarding ecclesiastical property the funds of this benefice are taken possession of by the Government: the abbe makes application for his annual stipend, is directed to the office appointed for the liquidation of ecclesiastical property. He is ushered into the presence of the official liquidator, and the following dialogue ensues:— Official: Please, sir, be seated. I will look up your account. Your benefice brings you, you say, 1,000 francs a year? Abbe (meekly): Yes, sir. Official: No doubt, sir, you are aware that, in accordance with the law on ecclesiastical property, the amount is subject to a reduction of 30 per cent? Abbe: Yes, sir, (sighs.) Official: 30 per cent gives 300 francs. The remainder, therefore, is 700 francs. Abbe: Thank you, sir. Official: It remains to deduct the mortmain. Abbe: The what? Official: The mortmain, sir, which is 4 frs. and 40 centimes per cent, amounting, therefore, on the whole, to 44 francs. Subtracting this from 700, leaves us 656 francs. Abbe rises to receive that amount. Official: Wait a moment, sir. Abbe: Surely, sir, there is nothing else to be deducted? Official: You have forgotten, sir, the tax on the *richesse mobiliere* (movable riches). Abbe: O ah! movable riches! Official: This at 5 per cent amounts to 50 francs. Deducting this from 656, we have 606 francs left. Abbe rises, and is preparing to pocket this last remainder of his annual income. Official: Excuse me, sir, we have not quite finished as yet. Abbe sits down with an air of inquiring resignation. Official: The Income Tax Department may have been in error. Abbe (hopefully): O yes! I think there has been some mistake. Official: You misunderstand me. The Income Tax Department may have rated your income at more than it is, and consequently may have made its estimate on too high a figure. Abbe: Yes. I think my income has been a good deal exaggerated. Official: That is what I was saying, and as the Income Tax Department might be liquidating your pension upon a basis which is more than it is in reality, we therefore have to retain— Abbe: Bullion! Official: We have to retain still ten francs and sixty centimes per cent, which amounts to just 166 francs, leaving therefore a balance in your favour of 500 francs. Fifty per cent, is therefore the total amount of taxation on your income. There, sir, are your 500 francs, and we are quits. The Abbe takes the amount (£17 10s.) and as he walks away he expresses to himself an earnest wish that he was quit of a government which had managed to pilfer from him one half of his small income.—*London Univers.*

SWITZERLAND.

THE SWISS GOVERNMENT AND THE CLERGY.—The *Liberte* of Fribourg says that the Government are so determined in hunting down the clergy of the Jura, that they now give to the officials who procure convictions against priests one-third of every fine so obtained. The government is also trying everywhere to replace the Catholic clergy with "old heretics" but "is arrested in its project by the impossibility of finding apostate priests.

AUSTRIA.

SUCCESSION.—VIENNA, Sept. 12.—Prince Charles Esterhazy, the only son of the late Prince Esterhazy, the eminent Austrian statesman, has committed suicide.

GERMANY.

THE GERMAN CHURCH LAWS.—Judicial proceedings have been commenced against Bishop Koett of Fulda for having appointed a cathedral chaplain and a priest without notifying to the government his intention of doing so, in accordance with the

provisions of the church laws. He will shortly be examined before the court.

RESULTS OF PARACOURT.—A correspondent, writing from Geneva, says that Catholic meetings have recently become doubly numerous. "M. Loysen," he adds, "commences to cut a sad figure; the hall where he says Mass is each Sunday a little less well filled; while our Catholic churches; on the contrary are more frequented than ever; the persecution has given us a new life."

BISMARCK'S WEAKNESS.—During the negotiations at Frankfurt, at the close of the Franco-German war, when Payer-Quertier and Jules Favre were invited to dinner by Bismarck, the latter was growing sulky at Jules Favre's lengthy speeches, and gave a portentous yawn, always a bad sign with him. Just then Payer-Quertier whispered to Favre, "Stop, I have an argument more effective than all your rhetoric." Then turning to the Chancellor he said quietly, "Does your Excellency object to beer and cigars?" Bismarck's face brightened up in an instant. This was just what he wanted; and when the beer and cigars were produced he entered at once upon business in a jovial manner, and Payer-Quertier succeeded in his demands.

PROTESTANT MISSIONS.

The *London Univers* keeps up a running fire on the Protestant foreign missions. The testimony of Protestant writers as to their operations and results has been collected and is given as follows:

The failure of Protestant missionary efforts continued:— With most of the natives [of New Zealand] Christianity is a mere name, and is entirely inoperative in practice.—[Fox.]

The Protestant converts are distinctly inferior in point of moral character to the unconverted heathen [Wakefield].

They are, generally speaking, distinguished from the unconverted natives as rogues, thieves and liars [Letters from Wanganui].

In Oceania the presence of the missionaries has been productive of more mischief than good.—[Asiatic Journal vol. 8.]

The missionaries have only added a plague to the evils they had come to cure.—[Pridham.]

After this we collect the pithy summary of the result of the presence of those men who are the heroes of Exeter Hall and the ridicule of the rest of the world:—

From the hut of the most degraded menial to the Royal palace [in Sandwich Islands] they are remarkable for nothing but their immorality.—[Hines.]

They have an utter disregard for all decency.—[Melville.]

Their catechists are ignorant of most of the duties enjoined upon a Christian.—[Wilkes.]

The missionaries have only made the natives dirty, brutalized, cheats, and liars.—[La Place.]

Now for Africa, in reference to the religious condition of which the sects have lied so magnificently, and for converting Livingstone, Moffat & Co. have been fed, clothed, paid and canonized:—

To Africa there have been eighteen missions, all of which failed.—[Tracy.]

There are few exceptions to a general relapse into immorality.—[Cruikshank.]

The education given by the missionaries is only the means of enabling the natives to become more perfect in villany.—[Duncan.]

I believe the missionaries have hardly Christianized a single Kafir.—[Dundas.]

The Kafirs may be said to have refused the Gospel [Calderswood].

Ninety nine out of every one hundred Hottentots are utterly ignorant of any correct notion of a future state.—[Cole.]

It is notorious that the Hottentots who have resided for any time at the missionary stations are generally the most idle and worthless of their nation.—[Moodie.]

Now for a few flying observations by earnest Protestant observers in reference to the missionary success of the sects in other parts of the globe:—

In the Levant the utter unprofitableness of the missionary cannot be sufficiently pointed out.—[Slide.]

They have felt themselves obliged for the present to withdraw in a great measure from Greece.—[Hawes.]

The real truth being that they were expelled.

The Bishop of Jerusalem has scarcely a congregation besides his chaplain, his doctor and their friends.—[Castlerough.]

There are serious errors in faith and scandalous irregularities in practice in the ill instructed converts.—[Williams.]

The only Protestant converts throughout Turkey and the Levant are infidels and deserve no sympathy from the Christian public.—[Sontagate, a Protestant bishop.]

The expensive establishment in Armenia have made no converts.—[Wagner.]

The history of the missionaries to the native races of America, it must be allowed, casts a deep shade on the history of Protestantism.—[Pritchard.]

We have no proofs that thousands of heathen thrown away amongst the Chinese have excited one mind to inquire concerning them, have induced one soul to find a teacher, or have been the means of converting one individual.—[Brown's Hist. of Prop. of Christ.]

No Malay Christian is to be found in Malacca.—[Malcolm.]

The above statement [says Mr. Marshall] applies to Protestant Christianity, for he [Malcolm] adds: "The Catholics have brought over a number of Malays, Chinese and others, and have full audiences on Sundays."

After the above we have neither space nor inclination to say more than that short terrible sentence: "Out of thy own mouth will I condemn thee thou wicked servant."

A CRUSADER ON HIS WAY.

We have had two letters from our dear friend, the Chevalier Hugh Murray—tried and true soldier of the Vicar of Christ. The first was dated at the Cove of Cork—now called Queenstown. In it he speaks of his very speedy passage in the "Spain," of the *National Line*—confirming by his experience what sharp observers had already concluded, that the *National Line* of steamers, under the management of Mr. Hurst, develops its energies in *rendita*, rather than, as in the unfortunate White Star line, in abnormal bonstings, badly sustained by what it is allowed to do. Chevalier Hugh Murray, a most exact observer, as a true soldier ever is, says: "A word about the steamer 'Spain'—well kept—vigilant watch—perfect order, and a captain who is a sailor and a gentleman. Passengers quiet, and agreeable. I had an excellent stateroom, all to myself, with leisure for reflection and thought. And so much to forecast in the passage! So the time seemed none too long. The passage was faster than I expected—leaving New York on August 2d, and reaching the 'Cove of Cork' on the 11th—nine days."

Here is another extract from this letter:—"I was sighted at midnight. Lights shining on the Irish coast. I awoke at the entrance of the 'Cove of Cork.' Blood is stronger than water and I could have thrown my arms round the lad that brought us the newspaper. What a pleasant face; what a musical tone in his voice! I get the papers. Willis is dead!—on the field of honor."

* Commandant Willis, who died so chivalrously a death in fighting for Don Carlos, at the head of Pontifical Zouaves, was an old comrade of Chevalier Hugh Murray in the Roman army. The Chevalier often spoke of him to us, and was much attached to him. Commandant Willis was a Hollander, and had two or three brothers, or cousins, with him, in the Pope's army.

"Many more must go, to fill the gap. When filled it can be crossed!" *Nihil fit sine sanguinis effusione!* The vista is opening out, but why speak of it? Thoughts should be nursed, not spoken, when action is ahead. Only the Power of the Sovereign Pontiff will be restored. The iron yoke weighing on millions will be broken. But, oh! what impudent assertion our enemies have, and we, in what we consider our religious humility, are ashamed to sign ourselves with the Cross in their presence!"

The Chevalier's letters, coming on us almost at the hour of publication, have to be deferred, till next week, as to other matters. His second letter, written a few hours before his leaving London for Paris—and beyond, is dated August 14th. We have not time to separate, from it, what is strictly private, and what is matter that may be published as of general interest. Chevalier Hugh Murray has gone abroad with "bigger business" on hand than to be the correspondent of any newspaper, or journal—even the *Freeman's Journal*. He has gone to put his good sword, and his long and stern record as a commandant, at the service of Don Carlos, if this offer of *Free service* will be accepted, subject to instant withdrawal, in the case that the cause of the Church, and of the Pope as Head of the Church, may be better served by his being elsewhere. It was arranged if the Chevalier Hugh Murray got into any trouble, that he was to telegraph to us by the ocean cable-wire. As he has not done so, we count on it that he is now in Catalonia, with his old comrade, Don Alphonso, brother of King Carlos VII. of Spain.

We were amused, a week or two ago, at reading the distinct enunciation, by the Carlist Committee in Paris, that *now*, private officers, not of Spanish nationality, would, or could be accepted in the armies preparing of Don Carlos. We laughed at the thought of Don Alfonso telling that terrible disciplinarian—that "Stone-Wall" officer of the Pontifical Zouaves, Hugh Murray, going to serve without pecuniary consideration, that he was not wanted!

If, by events that may happen any day, Chevalier Hugh Murray is not called to his place as a soldier of the Pope, in Rome, he will be welcomed in Spain by the Carlists. He goes there burdened by no international hindrances. He goes as he went ten years before the Canadian Pontifical Zouaves went—the first fruits of America offered in the cause of the Catholic Church, and of its Head the Pope. We reckon that he will reach Catalonia safely, and that he will be very welcome. And we do not anticipate that he will leave his bones in Spain. A faith, and a heroic purpose such as his has been proved, will be rewarded by standing, one day, in Rome. May it not be that this preoccupied and devoted soldier, Celt, and Irish, in every drop of his blood, and to the marrow of his bones, though born on the American Continent—may stand and at no distant day, at the head of a devoted army of *Irishmen*, gathered from various parts of the world? What is needed for this? One little breath of divine inspiration. The Irish heart is right. The French are valiant, but they are self-asserting, and have been very proud. The Irish, all over the world, have been greatly humiliated. Let one little breath come over them—such as, with God's grace, Father Burke might breathe on them, and such funds would be raised, and such an array of sturdy Irish warriors pour into Rome, as would make the wretched Piedmontese usurpers call on the mountains and hills to cover them! Is this a dream? It may be more than that. It is not for nothing that the Irish have been scattered over the earth, and yet, everywhere, preserved their characteristics of devotion to their faith, and singular self-disregard when sacrifices are called for. It would be worthy of them to "rise above themselves."

The *highest lane* on which they could meet, would be the strongest. The race is too widely scattered, and too numerous, and too powerful, ever again to be all at one time, gathered on the little Green Island from which they sprang. But, if the Irish race *would*, it, with a leader, they could quickly deliver Rome, from its tyrants and oppressors, and put the Vicar of Christ again, in peace, in possession of what Catholic Christendom has given to him, and drive away the miscreant robbers that hold him, these three years past, in prison.

Chevalier Murray, arriving in London, went, as all Catholic gentlemen do who go to a hotel in London—to *Ward's*. Next morning; but we let him tell it himself:—"I inquired, this morning, for a Catholic church; and was directed to the Spanish church, on Spanish Square, close to Ford's Hotel. There I attended Mass. Curious, without intention on my part, I crossed the Ocean in the 'Spain,' and, on the morning after my arrival, I am directed to the Spanish church. So I met Spain all along my route."—*N. Y. Freeman's Journal*.

REPRESENTATION OF THE NORTH WEST RIDING.—The representatives of this division have adopted the following resolution with respect to the re-election of Lord Frederic Cavendish:—"That the Conservative party decline to contest the vacancy in the Northern Division of the West Riding, anticipating, as they do, a very early dissolution of Parliament."

A correspondent of the *New York Observer* notes that "the religious aim of the public schools, so far as he can see, is in favor of complete indifference," and affirms, as a necessary result, that "every scholar so trained (unless the grace of God prevents) becomes in some measure, a missionary of indifference." The *Observer* is late in coming to that conclusion, but it is a sound one, and an old proverb assures us, "better late than never." That is one of the grounds on which Catholics refuse to entrust their children to them. The Methodist papers, meanwhile, call loudly for an entire exclusion from these schools of any semblance of religious teaching. Wisely, too, according to their generation, for Protestantism, *as such*, affords no ground steady enough for the blows they wish to strike at Catholic Education.—*Catholic Review*.

The law of demand and supply received a startling illustration the other day in Troy. It was announced by the Trojan Board of Health that every one reporting a dead cat to the Board should receive fifty cents, provided he buried the cat. Immediately a ghastly procession of the youth of Troy appeared before the doors of the Health office, each bearing a dead cat in his aquatics bands. This lasted for several days, and it was remarked that as time passed on the feline corpses looked more and more fatigued, and the air about the sanitary headquarters was loaded with a suggestion of mortality. At last Controller Albertson, alarmed at the financial prospect, concluded to stay paying, and from that moment the cat epidemic ceased in Troy.

A tender and touching allusion was made by a speaker in the Kansas House of Representatives to a recently deceased member of the State Legislature. "Brother Riggs," he remarked, "will not feel the cold where he has gone."

A Mexican was recently caught stealing lumber from a church, at Brownsville, Texas. His captors were pious, God-fearing men, and contrary to the Texas custom, allowed the poor wretch a few minutes for prayer and reflection before assessing damages.

A Pittsburg coroner makes no charge where he sits on a young man who parted his hair in the middle. He says that his personal satisfaction is enough without the fee.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINEON & CO., Portland, Maine.

ACADEMY OF THE SACRED HEART, SAULT AU RECOLLET, NEAR MONTREAL.

THIS Institution is beautifully and healthfully located about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language.

TERMS:

Boards and Tuition for the Scholastic year, \$150. Piano, Vocal Music, Harp, German, &c., are extras. For further particulars apply to the

LADY SUPERIOR.

VILLE MARIE LOTTERY.

THE BOARD OF DIRECTORS has thought it proper, at the request of its Agents, to postpone the day chosen for the drawing until the First of October next.

All the Agents of the Lottery are requested to send in their reports to the undersigned from this date to the Fifteenth of September next ensuing, for the reason that at that date all tickets, the report whereof shall not have been made, shall be sold to other parties.

Consequently all persons who have purchased tickets must make themselves sure, either by referring to the *Nouveau Monde*, or by addressing themselves to the undersigned, if their numbers are entered in the registers, for otherwise they shall not take part in the drawing; and it is for the purpose of allowing time to the holders of tickets that the drawing is postponed, so as to give the least risk possible to criticism.

An official list of all winning numbers shall be sent to all holders of tickets immediately after the drawing, which shall definitely take place on the First of October, 1873.

(By order.)

G. H. DUMESNIL, Manager.

Montreal, 28th July, 1873.

Wm. E. DORAN, ARCHITECT, 199 St. James Street, 199 (Opposite Molson's Bank,) MONTREAL. MEASUREMENTS AND VALUATIONS ATTENDED TO.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

CANADA, } In the SUPERIOR COURT. Pro. of Quebec } Dist. of Montreal.

In the matter of ROBERT BYERS DODDS, of the City of Montreal, Grocer and Trader.

An Insolvent. On Thursday, the Eighteenth Day of September next, the undersigned will apply to the said Court for a discharge under the said Act.

R. B. DODDS, per his Attorneys *ad litem*, ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug. 1873.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

CANADA, } In the SUPERIOR COURT. Pro. of Quebec } Dist. of Montreal.

In the matter of HUGH MCGILL, trading at Montreal, under the name and style of HUGH MCGILL & COMPANY.

An Insolvent. The undersigned has filed in the Office of this Court a deed of composition and discharge executed by his Creditors, and on Thursday, the Eighteenth Day of September next, he will apply to the said Court for a confirmation of the discharge thereby effected.

HUGH MCGILL, per his Attorneys *ad litem*, ABBOTT, TAIT, & WOTHERSPOON. Montreal, 6th Aug., 1873.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

CANADA, } In the SUPERIOR COURT. Pro. of Quebec } Dist. of Montreal.

In the matter of JOSEPH DION and CYRILLE J. B. DION, both of the City of Montreal, Traders, heretofore Copartners under the name of DION BROTHERS,

Insolvents. The undersigned have filed in the office of this Court a deed of composition and discharge executed by their creditors, and on Wednesday, the Twenty-Fourth day of September now next, they will apply to the said Court for a confirmation of the discharge thereby effected.

Montreal, 13th August, 1873.

JOSEPH DION, By his Attorney *ad litem*, L. N. BENJAMIN, CYRILLE J. B. DION, By his Attorney *ad litem*, L. N. BENJAMIN.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

CANADA, } In the SUPERIOR COURT. Pro. of Quebec } Dist. of Montreal.

In the matter of JEAN BTE. DUHAMEL FILS, Insolvent.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5, St. Sacrament Street, on the 30th day of September next, at 4 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.

Montreal, 26th August, 1873.

G. H. DUMESNIL, Official Assignee.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

In the matter of MICHEL LOUFF & GIE, Insolvents.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5, St. Sacrament Street, on the 30th day of September next, at 2 o'clock P. M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvents are hereby notified to attend said meeting.

Montreal, 27 August, 1873.

G. H. DUMESNIL, Official Assignee.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS.

In the matter of EDOUARD DUHAMEL, Insolvent.

I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5, St. Sacrament Street, on the 30th day of September next, at 2 o'clock P. M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.

Montreal, 26th August, 1873.

G. H. DUMESNIL, Official Assignee.

A SURE CURE FOR CATARRH.
Instantaneous relief guaranteed to any one afflicted with catarrh or cold in the head, by using Dr. Williams' (the noted Indian doctor) cure for Catarrh, (a vegetable remedy, prepared from roots and gums.) One box will cure the worst case—has cured cases of 25 and 30 years standing. It cures when every other remedy fails. Sent by mail for \$1.60. Williams' Proprietary Medicine Company, Sole Manufacturers and Proprietors, Pittsburgh, Pa., U.S.A., P. O. Box 1236. 45-3m

A SURE CURE FOR THE PILES.
Dr. Williams, the noted Indian Physician, has discovered a positive cure for the blind, bleeding, itching and ulcerated piles, (a powerful healing Vegetable Ointment.) One box is warranted to cure the worst case. Not one single failure in five years. Sent by mail, securely sealed from observation, for \$1.00. Those who now suffer with the loathsome disease should suffer if they don't use Dr. Williams' Remedy. Williams' Proprietary Medicine Company Sole Manufacturers, Pittsburgh, Pa. U. S. A. P. O. Box 1236. 45-3m

P. F. WALSH & CO.,
DEALERS IN
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
177 & 179 St. Lawrence Main Str.,
(One door South of Market, between Blacklock's and Goulden's.)
MONTREAL.

CENTRAL MARBLE WORKS,
(Cor. Alexander & Lagouchière Sts.)

TANSEY AND O'BRIEN,
SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.
IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.
E. TANSEY M. J. O'BRIEN.

JOHN BURNS,
PLUMBER, GAS & STEAM FITTER,
TIN & SHEET IRON WORKER, &c.
Importer and Dealer in all kinds of
WOOD AND COAL STOVES AND STOVE FITTINGS,
675 CRAIG STREET
(TWO DOORS WEST OF BLECHY.)
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.

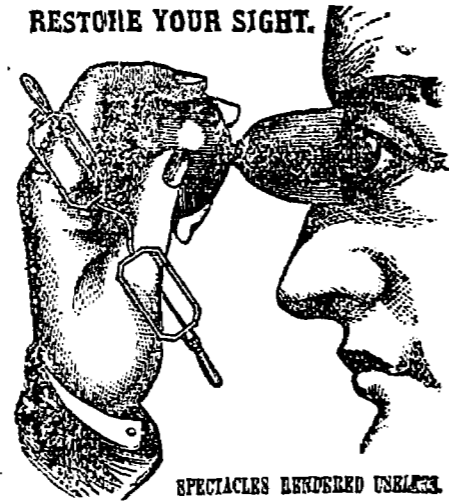
MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.
F. GREENE,
574 & 576, CRAIG STREET.
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

THE CELEBRATED CARRATRACA MINERAL WATER
Is unsurpassed as a pleasant and cooling aperient. One or two glasses of CARRATRACA every morning before breakfast, or on an empty stomach during the hot weather will keep your system cool and healthy. Carratraca Water stands unrivalled as a valuable remedial agent in cases of Habitual Constipation, Derangement of the Stomach and Bowels, Chronic Inflammation of the Kidneys, Gravel, Gout, Rheumatism (especially the chronic forms), Scrofula, Skin Affections of all kinds, Dyspepsia, Heartburn, Acidity, and as a Purgative after a delanch it is unequalled.
For Sale by Hotels, Druggists, and others, Wholesale of the proprietors.
WINNING, HILL & WARE,
47-3m Montreal

CURRAN & COYLE,
ADVOCATES,
58 ST. FRANCOIS XAVIER STREET,
MONTREAL.

J. HUDON & Co.,
IMPORTERS OF GROCERIES, WINES, LIQUORS AND PROVISIONS,
305 St. Paul St. and 247 Commissioners St.,
MONTREAL.
HAVE always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Sicilian, and French Wines, imported direct by themselves and approved for Altar use. 45-1y
June 27th, 1873.

Provincial Agricultural and Industrial EXHIBITION FOR 1873.
THE PROVINCIAL AGRICULTURAL and INDUSTRIAL EXHIBITION for 1873 open to the world, will be held in the CITY OF MONTREAL, on TUESDAY, WEDNESDAY, THURSDAY and FRIDAY, the 16th, 17th, 18th and 19th SEPTEMBER next, on the GROUNDS, MOUNT ROYAL AVENUE.
Prizes Offered, \$12,000 to \$15,000.
For Prize Lists and Blank Forms of Entries in all the Departments apply to GEORGES LECLERE, Sec. Secretary of the Council of Agriculture, 63 St. Gabriel Street, Montreal; or to the Secretaries of County Agricultural Societies.
Entries for Stock will not be received after the 30th of August, and in the Industrial Department not after the 6th September.
The principal Lines of Railways and Steamboats will carry stock and articles for exhibition at reduced rates.
For further information apply to the undersigned, GEORGES LECLERE, Sec. of the Council of Agriculture.
Aug. 1. 60



RESTORE YOUR SIGHT.
OLD EYES MADE NEW.
All diseases of the eye successfully treated by Ball's new Patent Ivory Eye-Cups.
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless. The Inestimable Blessing of Sight is made perpetual by the use of the new

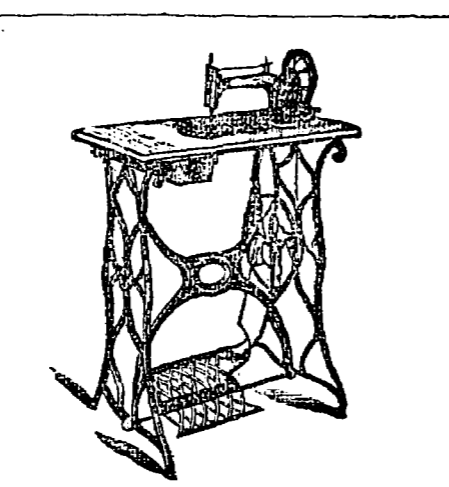
Patent Improved Ivory Eye Cups.
Many of our most eminent physicians, oculists students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—
1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epi-pleura, Running or Watery Eyes; 5. Sore Eyes Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness, the loss of sight.
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2300 CERTIFICATES OF CURE
From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.
Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "I, Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using Spectacles twenty years; I am seventy-one years old.

Truly Yours, PROF. W. MERRICK.
REV. JOSEPH SMITH, Mulden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."
All persons wishing full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, forty-four Pages, free by return mail. Write to Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York.
For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS. They afford a certain cure for this disease.
Send for pamphlets and certificates reo. Want no more money by adjusting huge glasses on your nose and disfigure your face.
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$30 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.
Address Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street New York.
Nov. 18, 1871.

From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.
Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "I, Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using Spectacles twenty years; I am seventy-one years old.

Truly Yours, PROF. W. MERRICK.
REV. JOSEPH SMITH, Mulden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."
All persons wishing full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, forty-four Pages, free by return mail. Write to Dr. J. BALL & CO., P. O. Box 957, No. 91 Liberty Street, New York.
Nov. 18, 1871.



(ESTABLISHED IN CANADA IN 1861.)
J. D. LAWLOR,
MANUFACTURER OF
SINGER'S,
B. P. HOWE'S
AND
LAWLOR'S
SEWING MACHINES
PRINCIPAL OFFICE:
**365 NOTRE DAME STREET,
MONTREAL.**
BRANCH OFFICES:
QUEBEC—22 St. JOHN STREET.
St. JOHN, N. B.—82 KING STREET.
HALIFAX N. S.—108 BARRINGTON STREET.

MYLES MURPHY,
COAL AND WOOD MERCHANT,
OFFICE AND YARD:
135 ST. BONAVENTURE STREET,
MONTREAL.
All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to, and weight and measure guaranteed. Post Office Address Box 85. [Jun. 27.



IT'S A CHARM
That fills the soul of an Artist with delight, when a long sought subject of unparalleled beauty bursts upon the view. And it's a charm that only those can appreciate who have long tried in vain to get a really good fitting Suit, and have at last succeeded by getting the new style brought out by

J. G. KENNEDY AND COMPANY,
DESIGNATED THE
Regent Street Walking Suit,
From a large variety of
NEW GOODS,
HEATHER MIXTURE, SILURIAN CLOTHS,
ANGOLAS,
&c., &c., &c.
From \$12.50, \$14.50, \$16 & \$18.
To be had only at
J. G. KENNEDY & CO'S.,
The Dominion Tailors & Clothiers,
No. 31 St. Lawrence Street.



THE GREAT REMEDY FOR CONSUMPTION
which can be cured by a timely resort to this standard preparation, as has been proved by the hundreds of testimonials received by the proprietors. It is acknowledged by many prominent physicians to be the most reliable preparation ever introduced for the relief and cure of all Lung complaints, and is offered to the public, sanctioned by the experience of over forty years. When resorted to in season it seldom fails to effect a speedy cure in the most severe cases of Coughs, Bronchitis, Croup, Whooping Cough, Influenza, Asthma, Colds, Sore Throat, Pains or Soreness in the Chest and Side, Liver Complaint, Bleeding at the Lungs, &c. Wistar's Balsam does not dry up a Cough, and leave the cause behind, as is the case with most preparations, but it loosens and cleanses the lungs, and allays irritation, thus removing the cause of the complaint.
PREPARED BY
SETH W. FOWLE & BONS, Boston, Mass.,
And sold by Druggists and Dealers generally.

P. J. COX,
MANUFACTURER OF
PLATFORM AND COUNTER SCALES,
637 Craig Street 637
SIGN OF THE PLATFORM SCALE,
MONTREAL.

YOUNG
LADIES LITERARY INSTITUTE,
OF
NOTRE DAME DU SACRE CŒUR, RIDEAU STREET, OTTAWA.
The Classes will re-open on Monday, September 1st. Particular attention will be paid to the cultivation of both languages.
For Terms and further information apply to the Address given above. 49-3m.

M. & P. CAVIN,
COACH AND SLEIGH BUILDERS,
759 Craig Street,
MONTREAL.

DOMINION BUILDING SOCIETY,
Office, 55 St. James Street,
MONTREAL.

APPROPRIATION STOCK—Subscribed Capital \$3,000,000. PERMANENT STOCK—\$100,000—Open for Subscription. Shares \$100 00 payable ten per cent quarterly.—Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

SAVINGS DEPARTMENT:
For sums under \$500 00 lent at short notice 6 per cent
For sums over \$500 00 lent at short notice 5 " "
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months 7 " "
As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.
In the Appropriation Department, Books are now selling at \$10 premium.
In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.
Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

REMOVAL.
OFLAHERTY & BODEN, (Successors to G. & J. Moore), HATTERS and FURRIERS, No. 269 Notre Dame Street. The Subscribers would respectfully inform their patrons and the public that they have removed the whole of their Stock-in-trade from 221 McGill to No. 269 Notre Dame street, the premises lately occupied by Messrs. G. & J. Moore, and next door to Savage, Lyman & Co., Jewellers. Their stock comprises every novelty in Hats from the best houses, and they would invite attention to their stock of STRAW GOODS, which is large and varied. They will make it their constant study to merit a continuance of the generous patronage bestowed on them, for which they beg to tender their most sincere thanks.
OFLAHERTY & BODEN,
Hatters and Furriers, No. 269 Notre Dame St.

ST. LAWRENCE ENGINE WORKS.
NOS. 17 TO 29 MILL STREET,
MONTREAL P. Q.

W. P. BARTLEY & CO.
ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS.
HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS.
MANUFACTURERS OF IMPROVED SAW AND GIST MILL MACHINERY.
Boilers for heating Churches, Convents, Schools and Public Buildings, by Steam, or hot water.
Steam Pumping Engines, pumping apparatus for supplying Cities and Towns, Steam-pumps, Steam Winches, and Steam fire Engines.
Castings of every description in Iron, or Brass. Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.
SPECIALTIES.
Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent in fuel over any other Engine.
Saw and Grist Mill Machinery. Shafting, Pulleys, and Hangers. Hydrants, Valves &c &c. 1-y-36

JOHN MARKUM,
PLUMBER, GAS AND STEAM-FITTER,
TIN AND SHEET-IRON WORKER, &c.,
Importer and Dealer in all kinds of
WOOD AND COAL STOVES
712 CRAIG STREET,
(Five doors East of St. Patrick's Hall, opposite Alexander Street.)
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO

F. CALLAHAN,
JOB PRINTER,
MONTREAL.
Orders by mail promptly attended to.

OWEN M'GARVEY
MANUFACTURER
OF EVERY STYLE OF
PLAIN AND FANCY FURNITURE,
Nos. 7, and 11, ST. JOSEPH STREET,
(and Door from McGill Str.)
Montreal.
Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

KEARNEY & BRO.,
PRACTICAL PLUMBERS
GAS AND STEAM FITTERS,
BELL HANGERS, TINSMITHS,
Zinc, Galvanized and Sheet Iron Workers,
699 CRAIG, CORNER OF HERMINE STREET
MONTREAL.

JOBING PUNCTUALLY ATTENDED TO.
THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.
KEARNEY & BRO.

THE CHEAPEST AND BEST CLOTHING STORE
IN MONTREAL

P. E. BROWN'S
No. 9, CHABOLLEZ SQUARE
Persons from the Country and other Provinces, will find this the
MOST ECONOMICAL AND SAFEST PLACE
to buy Clothing, as goods are marked at the
VERY LOWEST FIGURE,
AND
ONLY ONE PRICE ASKED
Don't forget the place:
BROWN'S,
O 9, CHABOLLEZ SQUARE,
opposite the Crossing of the City Cars, and near the
G. T. R. Depot;
Montreal, Sept. 30 1873

THE OLD SPOT,
So long and favorably known, is now Supplied with
A VARIED AND COMPLETE
ASSORTMENT OF
MENS', YOUTH'S AND BOYS HATS.
R. W. COWAN,
CORNER OF NOTRE DAME AND ST. PETER STREETS.

DE LA SALLE INSTITUTE,
Nos. 18, 20 & 22 Duke Street,
TORONTO, ONT.

DIRECTED BY THE CHRISTIAN BROTHERS.
This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.
Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been uniting in their efforts to procure a favorable site wherewith to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds and the ever-refreshing breezes from great Ontario all combine in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.
The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.
No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.
The Academic Year commences on the first Monday in September and ends in the beginning of July.

COURSE OF STUDIES.
The Course of Studies in the Institute is divided into two departments—Primary and Commercial.
PRIMARY DEPARTMENT.
SECOND CLASS.
Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.
FIRST CLASS.
Religious Instruction, Spelling and Defining (16th drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT.
SECOND CLASS.
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.
FIRST CLASS.
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epitolar Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.
TERMS
Board and Tuition, per month, \$12 00
Half Boarders, " 7 00
PREPARATORY DEPARTMENT.
2nd Class, Tuition, per quarter, 4 00
1st Class, " 5 00

COMMERCIAL DEPARTMENT.
2nd Class, Tuition, per quarter, 6 00
1st Class, " 6 00
Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.
EXTRA CHARGES.—Drawing, Music, Piano and Violin.
Monthly Reports of behaviour, application and progress, are sent to parents or guardians.
For further particulars apply at the Institute.
BROTHER AENOLD,
Director.

Toronto, March 1, 1872.

