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# The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, JULY 26, 1872.

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### THE LITTLE SAVOYARD.

A TRUE STORY OF STREET LIFE IN PARIS.

It was the twelfth night after Christmas—an evening celebrated in England, France and Germany by fetes and entertainments, in which the children bear a prominent part. I must ask the reader to accompany me to an elegant mansion in the aristocratic Boulevard of Malesherbes, in the city of Paris. It was easy to see that something was going on inside, for it was brilliantly illuminated, and from time to time elegantly-dressed figures were indistinctly seen through the openings of the curtains. It was a Twelfth Night festival. The saloon was fairly ablaze with light. Multitudes of children, dressed with taste, moved about gracefully in childish dances, or eagerly partook of the bonbons which on that occasion are always liberally supplied. Among them moved elegant ladies, most of them being parents of the children present, who with smiles watched the enjoyments of the little ones. At last came the grand ceremony of the evening. This was the cutting of the Twelfth Night cake, which was of mammoth proportions, and of which each guest was entitled to a share. The cutting of the cake was watched with interest, and the pieces were drawn by lot. Just before this was done, however, the Countess de Charney said to the hostess, "Will you gratify me in a little caprice?" "Certainly," said the hostess, complacently. "It is this: I wish my portion of the cake to be given to the poorest little boy we can find in the street." The French are always fond of novelty, and this "caprice" struck the hostess as promising a pleasant variety. "It is a good thought," she said. "I will at once dispatch Antoine on your errand." Antoine was at hand, his services being liable to be called upon at any moment. He shrugged his shoulders at the message which was given him, and thought there was no accounting for the caprices of fine ladies. But of course it was not for him to remonstrate, and he went out to execute his errand. Reaching the street, he looked around him, hoping he might not have to go far in the cold, for it was one of the coldest nights of the winter. "Ah, there's a little vagabond, luckily!—Now to capture him." The boy referred to was a ragged little Savoyard, of ten years old, apparently, who was standing opposite, with his little violin under his arm. He had been about the streets all day, playing wherever he could get listeners.—From some places he had been driven with abuse, for his instrument was far from being a superior one, and poor little Carlo was only a passable player. The poor fellow had suffered not only a little with cold, for his clothes were thin and by no means sufficient for the season; and he had had nothing to eat since the crust of bread which was given him in the morning by the speculator who had brought him, with several others, to Paris, and now lived on their earnings, doling them out the smallest allowance of food that would keep soul and body together. After wandering about the whole day, little Carlo had strayed into the Boulevard des Malesherbes, and had paused in front of the beautiful mansion where the festival was going on. He could see indistinctly the forms of the children who were participating in the enter-

tainment, and it is quite likely that the poor little fellow felt a sorrowful envy of those whose lot was so much brighter than his. His gaze was so intent that he did not notice the appearance of the servant until, Antoine, having crossed the street, laid his hand on his shoulder.—Carlo started in alarm, and tried to tear himself from the servant's grasp. "Not so fast, little chap," said Antoine.—"I want you." "I didn't do any harm," said the Savoyard, trembling; for he supposed Antoine's intentions were unfriendly. "Who said you did? I only said that I wanted you." The little Savoyard looked at him distrustfully. He had met with so little kindness in his life, that he regarded strangers as enemies rather than as friends. "You are to come with me into yonder mansion," said Antoine. "Where the lights are?" asked the ragged boy, in surprise. "Yes. Come, hurry along. I don't want to stay out here in the cold." "But why am I to go up there?" asked Carlo, puzzled. "You will know when you get there. All I can tell you is that my mistress wants you." "Perhaps I am wanted to play on my violin," thought the boy; and with this idea he followed the servant to the entrance of the mansion. A moment later he was ushered into the brilliant saloon, blazing with lights. He looked around him, dazzled, and nearly blinded by the glare. There was a chorus of ejaculations, and the young gentlemen and ladies gathered around the timid little Savoyard, who stood bewildered in the midst of the magnificence. In the midst of it the Countess de Charney, whose caprice had been the cause of his appearance, advanced towards the little boy, and gently removed his tattered cap. "Ah, he is indeed pretty," she said, as his chestnut hair fell in a natural wave over a fine brow, which seemed white in comparison with his sun-burnt cheeks. His eyes were a bright hazel, his features were exquisitely turned, only thin from want of sufficient food. In spite of his rags it was easy to see that he was gifted with beauty. "Countess, you will soil your gloves," said a guest, as she took the little boy by the hand and led him forward into the centre of the saloon. "Then I can buy another pair," she said indifferently. "It is I who sent for you," she said to Carlo. "I will tell you what to do." The drawing commencing. The little Savoyard followed the directions of the Countess, and his share of cake was handed him. "Whoever finds the ring in his slice shall be the king of the party," said the hostess, in explanation; "or if it is a young lady, she shall be queen. The king or queen has the right to select one of the opposite sex to share the honors of royalty." "May I eat it, madam?" asked the Savoyard, with a longing glance at the cake he held in his hand. "Yes, my child; but have a care not to swallow the ring, if it should be within." All the children were eagerly examining the slices, in the hope of finding the ring which was the prize of the evening. In the midst of it, the little Savoyard drew the glittering circlet from the cake, saying to the Countess, "I have it, madam." "The king! The king!" The little Savoyard is king!" shouted the children. "You are the king of the festival," said the hostess, advancing and leading forward Carlo, who seemed bewildered by the enthusiasm. "It was a strange scene—the little raga-muffin in the centre of the saloon, surrounded by elegantly-dressed children, over which he was called to exercise sovereignty. The children enjoyed it better than if one of themselves had been chosen. "A queen! a queen! He must name a queen!" shouted all. "Look around you," said the hostess. "It is for you to choose a queen from those present." The little Savoyard looked around him a moment, then went back to the Countess de Charney. "I want you to be queen," he said. "But," said the Countess, "it is the custom to choose a young girl." "I want you to be queen," he persisted. "Why do you choose me?" she asked. "Because you are kind to me," said Carlo. "Besides, you look like my mother." "Like your mother? Is she living?" "I don't know, madam; but I have her picture." "Show it to me," said the Countess, who seemed to be moved by a strange interest. Carlo drew from under his ragged vest a small locket suspended by a plain white string. The picture, though stained and discolored, presented the face of a beautiful young lady of twenty. No sooner did the Countess cast her eye upon it than she uttered a cry of joy, and threw her arms around the astonished boy. "My boy, my boy, my own little Victor! are you again restored to me?" All the guests gazed in astonishment at this

unexpected tableau. The Countess, quickly recovering herself, said, while an expression of joy irradiated her sweet face, "The picture is mine, as you can perhaps discover by examining it. Eight years ago, I was journeying in the northern part of Italy with my husband and my little Victor, then four years of age, when he suddenly disappeared from me. We had no doubt that he was stolen, and offered a large reward for his recovery, but without success. From that day I have mourned for him as for one whom I never again expected to see in this world. It is doubtless Providence who by such strange means has restored him to me." "Are you my mother, then?" asked Carlo. "Yes, my child," and again the mother clasped the boy, ragged and dirty though he was, to her bosom. This time she returned her caress. "Then I shall not be hungry again," he said. "No, my poor child." "Let him tell us his story," demanded the children. So, seated on a chair in their midst, the little Savoyard told his story in answer to the many questions that were poured in upon him. As far back as he could remember, he wandered about with his little violin, in Italy at first, but for the last two years in Paris, where he had suffered every discomfort and privation. He was in the charge of an Italian named Giacomo Bartoni, who professed to take care of him, and to whom his violin belonged. "We will send for him to-morrow," said the Countess. "I must buy the violin of him as a memorial of the years of terrible privation which you have passed." That night the little Savoyard who was accustomed to sleep on a bed of straw, rested his weary limbs on a bed of down, in the beautiful mansion of the Countess de Charney. The next morning, he was arrayed in a suit of elegant boy's clothing, in which he looked transformed. Scarcely was the metamorphosis complete, than his Italian master, who had been summoned, made his appearance, and bowing almost to the ground, was admitted into the presence of the Countess. "Do you recognize this young gentleman?" asked the Countess, pointing to Carlo, who now looked like a little prince. "No, madam." "Yet you ought to know him well. It is the little Savoyard, Carlo." Giacomo was overwhelmed with astonishment. "But I do not understand," he said. The explanation was briefly made. The Italian was paid a munificent sum for the violin, which is now the only link which unites the little Count Victor with the little Savoyard of former years. He is now at a military school, and bids fair to maintain by his talents the distinction of the illustrious family to which he belongs.

### FATHER BURKE'S SERMON ON "The Immaculate Conception."

(From the New York Irish American.)

On Sunday evening, May 19, Father Burke delivered a lecture in St. Andrew's Church, City Hall Place, taking for his subject "The Immaculate Conception," on which he delivered a most eloquent and effective discourse: "Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people." These words, dearly beloved brethren, are found in the book of Judith, and they commemorate a great and eventful period of Jewish history. At that time the Assyrian King sent a mighty army, under his General, Holofernes, to subdue all the nations of the earth, and to oblige them not only to forego their existence, but also to conform to the religion and the rites of the Assyrians. This great army the Scriptures describe to us as invincible. Their horses covered the plains; their soldiers filled the valleys; there was no power upon the earth able to resist them; until at length they came before a city of Judea, called Bethulia. They summoned the fortress and commanded the soldiers to surrender. Now, in that town there was a woman by the name of Judith. The Scripture says of her that she was a holy woman; that she fasted every day of her life, and that though young and fair and beautiful to behold, she lived altogether a secluded life, absorbed in prayer to God. When she saw the outlying army of the Assyrians—when she heard the proud claims of their general: that the people of her race, of her nation, should resign not only their national life, but also their religion, and forsake the God of Israel—she arose in the night of holiness and in the power of her strength, and she went forth from the city of Bethulia; she sought the Assyrian camp; she was brought into the presence of Holofernes himself; and at the mid hour of night, whilst he was sunk in his drunken slumbers, she twisted her hand around the hair of his head; she drew his own sword from the scabbard that hung by the bed, and she cut off his head, and brought it back in triumph to her people. The morning came. The army found themselves without their general. The Jewish soldiers and people rushed down upon

them, and there was a mighty slaughter and a scattering of the enemies of God and of Israel. And then the people, returning, met this wonderful woman; and the High Priest said to her these words: "Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor of our people." Now, dearly beloved, this is not the only woman recorded in Scripture who did great things for the people and for the Church of God; and the word of Scripture, as applied to her, was meant in a higher and a greater sense; it was meant directly for Judith; but it was meant in a far higher and nobler sense for her of whom I am come to speak to you this evening—the Virgin Mother, who brought forth our Lord Jesus Christ into this earth. To Mary does the word apply especially, as every great heroic woman who appears in Scripture typified her. The sister of Moses, who led the choirs of the daughters of Israel; the daughter of Jephtha, who laid down her virgin life for her people; Deborah, who led the hosts of Israel; the mother of the Maccabees, standing in the blood of her seven sons—these, and all such women of whom the Scriptures make mention, were all types of the higher, the greater—the real, yet the ideal woman, who was in the designs of God to be "the glory of Jerusalem, the joy of Israel, and the honor of her people;" namely, the Blessed and Immaculate Virgin Mary. It is of the first of her graces that I am come to speak to you. The first of her graces was her immaculate conception. Let us consider this, and we shall see how she is "the glory of Jerusalem, the joy of Israel," and the honor of our race and our people. Dearly beloved, we know that, before the eyes of God, before the mind of God, before the eternal council of God, there is no such thing as past and future as we behold it in the course of time, and as we consider it. In the past, this world's history is before the Almighty God at this moment as if it were at this moment taking place. All that we can do in the future, even to the uttermost limits of eternity, is before the mind of God now, as if it were actually taking place under his eyes; for the difference between time and eternity is this; that in time—that is to say, in the span of our life and in the span of the world's history—everything comes in succession; event follows event, and each moment of time follows the moment that went before it; but in eternity,—in time as viewed in relation to God, when time assumes the infinite dimensions of eternity,—there is neither past nor future, but all is present under the eye of God, circumscribed by His infinite vision and His infinite wisdom. Therefore, all that ever was to take place in time, was seen and foreseen by the Almighty God. He foresaw the creation of man, although that creation did not come until after the eternal years that never had a beginning. And so He foresaw the fall of man; how the first of our race was to pollute his own nature by sin, and in that personal pollution was to pollute our whole nature, because our nature came from Him. Just as when a man poisons the fountain-head of a river,—goes up into the mountains, finds a little spring from which the river comes, that afterwards, passing into the valley, enlarges its bed and swells in its dimensions until it rolls a mighty torrent into the ocean;—if you go up into the mountain;—if you poison the fountain-head of the little stream that comes out from under the rock;—all the waters that flow in the river-bed shall be infected and poisoned; because the spring and the source of the river is tainted. So also, in Adam, our nature sinned. He lay at the fountain-head of humanity; and the whole stream of nature that flowed from him came down to you and to me with the taint and poison of sin in our blood and in our veins. Therefore does the Apostle say that "we are all born children of the wrath of God;" therefore did the prophet of old say: "For, behold, I was conceived in iniquity, and in sin did my mother bring me forth." God saw and foresaw all this from eternity; He saw that His creature man, whom He made so pure, so perfect, so holy, was to be spoiled and tainted by sin. In that universal corruption, the Almighty God reserved to Himself one, and only one, of the race of mankind, and preserved that one specimen of our race unspotted, untainted, unfulfilled. That one was the Blessed Virgin Mary. Certainly such a one must have existed; because the Scripture,—the inspired word of God,—speaks of such a one when it says, in the language of the psalmist: "Thou art all fair, O my beloved, and there is no spot nor stain on thee." Who is she? Is she multiplied? Is she found here and there amongst the daughters of men? No; she is one and only one amongst the daughters.—"Uir es colomba mea, amata mea, soror mea intire flivis." That one was the Blessed Virgin Mary. God took her and preserved her from the stream of corruption that infected our whole nature. God folded His arms of infinite sanctity around her and took her in the first moments of her existence,—nay, in the eternal decree that went before that existence. He folded her in the arms of His own infinite sanctity; and she is the one to whom shade or thought of sin or evil has never been allowed to approach. Why is this? Because, dearly

beloved, she was destined from all eternity to be the Mother of God, incarnate in her own human nature. The language of the Church is: "He was incarnate of the Holy Ghost, of the Virgin Mary, and was made man." She was destined from all eternity to be the Mother of God—to give to the Almighty God that humanity, that body, that flesh and blood which He was to assume in His own divine person and to make one with God by the unity of one divine person, the Second Person of the Blessed Trinity. Reflect upon this. The Scriptures expressly tell us that nothing defiled can approach to God—that nothing with the slightest speck or stain of sin upon it can come near God. Therefore, it is that in proportion as men approach to God, in the same proportion are they immaculate. Almighty God tells us in the Scripture, expressly, that, although all men were born in sin, yet there were a few, a very few, who were excepted from that general rule, because they were allowed to approach so near God. The prophet Jeremiah was excepted from that rule; and he was sanctified before he came forth from his mother's womb. "Before thou earnest forth from thy mother, I sanctified thee," said the Lord. And why? Because he was destined to be a prophet, and to propound the word of God to the people. John the Baptist was sanctified in his mother's womb, and came forth in his birth free from the original sin of Adam, because he was destined to be the one amongst men to say: "Behold the lamb of God who takes away the sins of the world." And if these men—one because he was to preach the word of God, another because he was to point out God to man—if they, because of this high function, were born without sin, surely, dearly beloved, we must conclude that the woman who was to give God His sacred humanity, the woman who was to be the Mother of God, the woman who was to afford to the Almighty God that blood by which He wiped out the sins of the world, that woman must receive far more than either John the Baptist or Jeremiah received; and the grace that she received must have been the grace of her conception without sin. And, in truth, as nothing defiled, nothing tainted, was ever allowed to approach Almighty God, the woman who approached Him nearest of all the daughters of the earth, who came nearer to God than all His angels in Heaven were allowed to approach Him, must be the only one of whom the Scripture speaks when it says: "My beloved is one and only one, and she is all fair, and there is no spot nor stain in her." What follows from this? It follows that the immaculate woman who was destined to be the mother of Jesus Christ received at the first moment of her being a grace inconceivably greater than all the grace that was given to all the saints upon the earth, because the dignity in which she was created was inconceivably greater than theirs. The highest angel in heaven was made but to be the servant of God; Mary was created to be the mother of God. What was that grace? Perfect purity, perfect sinlessness, perfect immaculateness, and consequently perfect love of God and highest union with Him. For, reflect, my dear friends, whosoever the human soul is found perfectly free from sin, without spot or stain of sin, without the slightest inclination or temptation of sin,—whosoever such a soul is found, that soul is united to the Almighty God by the highest, by the most perfect and the most intimate union of divine love. God loves all His creatures; God loves the soul of man; so that wherever He finds that there is no impediment of sin, no distortion of inclination, nothing to hinder that union, He gives Himself to that soul in the most intimate and highest form of love; and He gathers that soul to Himself by a most perfect union. Hence it is that perfect union with God and perfect sinlessness mean one and the same thing. The Blessed Virgin Mary, conceived without sin, was kept and held aside to let the stream of sin flow by without touching her.—The only one in whom our nature was preserved in all its pristine beauty and perfection, the blessed Virgin Mary in that sinlessness of her conception, attained, at the moment of her conception the most perfect and intimate union with God. And this,—for which all the saints and all holy souls strive on the earth,—the very highest climax of saintly perfection,—was the first beginning of her sanctity. The saint who wears himself during the sixty or seventy years of his life, the Hermit in the desert, the martyr in the arena, all aim at this one thing—to purge their souls most perfectly from sin, from every mortal and venial sin; to rise above their passions and their lower and sinful nature; and in proportion as they attain to this do they climb the summit of perfection and attain to closer union with God. That which all the saints tend to,—that which all the virgins and saints in the Church thirst for,—that which they consider as the very summit of their perfection,—that is, the grace that was given to Mary at the first moment of her being—namely, to be perfectly immaculate, consequently perfectly united to God by supreme and most intimate union. And this is the meaning of the words of Scripture: "The foundations of her are laid upon the holy mountain. The Lord loves the threshold of Zion more than all

the tabernacles and tents of Judah... more than all the accumulated perfection of all the angels and saints of God. Where they end is the beginning of Mary's perfection in His sight.

Mary! Oh, what joy was theirs who rejoiced when Magdalen arose in all the purity of her repentance... they who rejoice and make the vaults of heaven ring with their joy when you or I make a good confession, and do penance for our sins!

tiger, at the sound of His voice, came forth from their lair to lick the feet of their imperial master, the fallen man. As everything without Him was obedient to Him, so everything within Him was obedient to the dictates of His clear reason and to the empire of His unfulfill will.

sign in Heaven—a great dragon coming to devour the woman, and to destroy her; but it was cast forth; and there was no room for him nor place for him anywhere in Heaven.

Have they no feelings? Alas! We know too well that on Monday last there stood at the grave side of Father Ganway, man whose death knell need astonish us one if to-morrow we hear it toll.

Finally, she is "the honor of our people." Dear friends, the Almighty God when He created us made man in perfection. "Deus fecit hominem rectum." He gave to man a mighty intelligence, a high and a pure love, and a freedom of will asserting the dominion of the soul over the body, and through that body the dominion of man over all creatures.

And thus it is that Mary—the knowledge of her love for us, the knowledge of our claim upon her through her divine Son, and the knowledge of the divine mission that He gave her upon the Cross, to be the mother of all that were ever to love Him—is the one ray of joyful and divine consolation that Christ our Lord lets in upon every wounded spirit and every loving, grieving heart.

Behold, then, how she is the glory of the Heavenly Jerusalem, the joy of the earthly Church of Israel and the honor of our people; seeing that if Mary were not as she is in Heaven, immaculate and unstained, that Heaven would be, after all, only a congregation of penitents.

Monsters more fierce offended Heaven ne'er sent From Hell's abyss, for human punishment; With virgin faces, but with wombs obscene, Foul panaches, and with ordure still unclean.

"That we denounce as a base calumny the foul charge that the Catholic clergy could be capable of prostituting the confessional to subserve any political purpose or interest whatsoever."

of the land should possess the respect and confidence of the people. That by the tone and terms of the judgment delivered by him in Galway, on the 27th of May, 1872, in the case of the late election petition...

It would be difficult to exaggerate the almost universal disapprobation which follows the dark proceedings of the Committee of the House of Lords...

At a recent meeting of the Roscrea Board of Guardians, a specimen of Irish manufacture of the year 1747 was shown to the Guardians by the chairman—a tablecloth, in a very good state of preservation...

PROTESTANT LIBERALITY.—The Sisters of Mercy, at Cahir, have just been presented with two acres of land, free for ever, whereon to build a convent and schools...

A very animated discussion took place in the House of Commons on the motion that the Great Southern and Western Railway of Ireland (North Wall Extension) Bill might be read a third time...

LORDS' SECRET.—An action for damages, laid at £1,000, has been commenced by Lord Lifford against the Derry Journal.

On the morning of the 19th June, as the early train from Enniskillen to Bundoran was nearing Belleek, the axle-tree of one of the carriage gave way...

We understand that the Dominican Fathers of Waterford, now located in a temporary church in Bridge street, totally inadequate for the necessities of religion...

The splendid new Catholic Church of Cloughan was on Sunday, June 16th, crowded to excess on the occasion of the opening of the grand organ built by Messrs. Telford, of Dublin.

There is at present a man named Henry McGuigan, residing near Omagh, county Tyrone, who has reached the great age of 114 years.

It is with great gratification that we are able to announce that the great look-out in the flux trade in Belfast has at length come to an end.

unanimity prevailed, and all the speakers concurred in the propriety of accepting the masters' proposal, and going in the next day at an early hour in the forenoon.

Rev. Father H. McCann thanks the collectors and the generous Catholic people who made the noble offering of £200, on Sunday, June 16th, at the opening of the new Church of St. Columbus, Ballinagarvey.

A dreadful homicide was committed about two miles from Newbliss, on June 14th. The facts appear to be these: In the townland of Cogh there lives a man named Mulligan, whose son, some time ago, got married to a girl named Mooney.

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late Nottingham Congress are preparing an address to the masters and men, suggesting modes by which the disputes may be settled.

Mr. MOONEY.—In the name of all that is troublesome who is Mr. Mooney? And by what right, supposing Mr. Mooney to be somebody, does he presume to interfere with the Archbishop of York?

A dreadful homicide was committed about two miles from Newbliss, on June 14th. The facts appear to be these: In the townland of Cogh there lives a man named Mulligan, whose son, some time ago, got married to a girl named Mooney.

PROTESTANT LIBERALITY.—The Sisters of Mercy, at Cahir, have just been presented with two acres of land, free for ever, whereon to build a convent and schools...

A very animated discussion took place in the House of Commons on the motion that the Great Southern and Western Railway of Ireland (North Wall Extension) Bill might be read a third time...

LORDS' SECRET.—An action for damages, laid at £1,000, has been commenced by Lord Lifford against the Derry Journal.

On the morning of the 19th June, as the early train from Enniskillen to Bundoran was nearing Belleek, the axle-tree of one of the carriage gave way...

We understand that the Dominican Fathers of Waterford, now located in a temporary church in Bridge street, totally inadequate for the necessities of religion...

The splendid new Catholic Church of Cloughan was on Sunday, June 16th, crowded to excess on the occasion of the opening of the grand organ built by Messrs. Telford, of Dublin.

There is at present a man named Henry McGuigan, residing near Omagh, county Tyrone, who has reached the great age of 114 years.

It is with great gratification that we are able to announce that the great look-out in the flux trade in Belfast has at length come to an end.

St. John's Church, Vine Mount, Boling Co., Mo., was struck by lightning a short time ago, and entirely destroyed.

The total number of schools in the United States and Territories in the year 1870, according to the returns of the last census, was 141,629, and the total number of pupils 7,209,933.

New York, July 16.—An unknown man, about forty years of age, having dark brown hair, and dressed in dark coat and pants, with black felt hat, and wearing slippers, attempted to get on an emigrant car attached to a dummy engine of the Hudson River Railroad...

SAN FRANCISCO, July 15.—A portion of the Canadian Pacific surveying party have returned to Kamloops, and report that the Chicoutan Indians are openly hostile, threatening the work of the survey...

New York, July 17.—A good deal of objection is offered by workmen to the Internationalists taking part in the proposed eight hour parade.

The War Department has details of the massacre of the Lee family, on Fort Wark, 16 miles below Fort Griffin, Texas. The father, mother and little girl, eight years of age, were killed by arrows then sent, and the bodies left with arrows sticking in them.

New York, July 16.—The disagreement of the jury in the Stokes trial is regarded by lawyers as virtually an acquittal. Stokes will hardly have another trial this year, nor will it be in this city.

We cannot fail to note as one of its characteristics the silent zeal with which infamous men were protected from deserved exposure during its progress.

LA SALLE, Ill., July 17.—Augustus Hoffman, about 13 years of age, in playing about his father's warehouse, in Peru, on Friday afternoon, jumped into a corn bin while the corn was running out through the spout into a car, and was drawn under the corn into the spout and smothered.

In Orange county, Vermont, there have been five trials for murder within three years and only one verdict obtained, and that of "not guilty."

So many cases of wife beating have occurred in southern Connecticut of late, that one of the New Haven papers advocates the erection of whipping posts for husbands in the jail yard.

The Church of "The Star of the Sea" at Marblehead, Mass., attended by Rev. Dr. Chas. Rainou, of Danvers, was burned on the 7th inst. It is said to have been the work of an incendiary.

New York, July 17.—Shortly before six o'clock yesterday morning John Miller, a German, fifty-four years of age, who lived at 253 East Fifteenth street, committed suicide at his residence by shooting himself through the head with a pistol.

Mr. Miller, a druggist in good circumstances, had a very nice family, but occasionally had some slight misunderstanding with his wife, to whom he had been married twelve years.

During the latter part of Sunday night Miller was fretful and restless, and at length left his bed, and seizing a pistol, which was near, pointed it towards his wife.

EDGINGS AND EDGING PLANTS.—No well-kept garden is complete without edging of some kind to define the paths, and it is necessary to decide what shall be used for that purpose which shall look best, and can be kept in order with the smallest amount of labour.

The Jesuit College at Chicago, which began last year with 58 students, has now 150. The celebrated Father Damen is its president.

The old fashioned dwarf box is used more frequently than any other plant, but it requires much time and labour to keep in good order; in fact, it is almost impossible to keep it in any good condition.

Another useful plant for this purpose is chives—the small onion-like plant which is frequently found in large patches in farm gardens, and used, chopped up with the food, for young turkeys.

In many gardens, beds and borders for flowers are frequently raised one foot or more above the level of walks or turf, as the case may be.

The anonymous latifolius area maculatus (what a name!) is an excellent edging plant; it can be cut into small sizes as the box, looks well at all seasons, and has been much admired.

Every one is acquainted with the variegated Japan honeysuckle (Lonicera japonica), but few appear to know what an excellent plant it is for a dwarf edging.

How EASILY BUTTER IS SPOILED.—A farmers wife writes: "Of all the products of the farm, butter is the most liable to be tainted by noxious odors floating in the atmosphere."

Waxens.—I believe that weeds do not spring spontaneously from the earth. They are produced from roots and seeds. If we could kill all the roots, and get all the seeds to germinate and then kill the plants, the soil would then be free from weeds.

The DRESSING OF WOUNDS.—Dr. Morton gives a description of an apparatus he has devised for facilitating the dressing of wounds, and obviating the use of a second time of water or other applications once contaminated by the discharge.

THE ERROR OF SON OF MILK.—L. B. Arnold, of Ithaca, says—The various arising from the nature of the land are important to dairy-men. Milk is different when produced on high and rolling pastures from that on low land, and must be treated differently to obtain the best results.

FOR CHAPPED HANDS.—One pound of fresh lard, the yolk of one egg, one tablespoonful of clear honey, mixed with the finest part of oatmeal flour.

THE ERROR OF SON OF MILK.—L. B. Arnold, of Ithaca, says—The various arising from the nature of the land are important to dairy-men. Milk is different when produced on high and rolling pastures from that on low land, and must be treated differently to obtain the best results.

Business.—Apply repeatedly cloths wrung out of hot water. This will prevent discoloration of the skin, or "black eye," if applied immediately.

The True Witness

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

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MONTREAL, FRIDAY, JULY 26, 1872.

ECCLESIASTICAL CALENDAR.

JULY.—1872.

Friday, 26.—St. Anne, W.  
Saturday, 27.—Of the Octavo.  
Sunday, 28.—Tenth after Pentecost.  
Monday, 29.—St. Martha, V.  
Tuesday, 30.—Of the Octavo.  
Wednesday, 31.—St. Ignatius, C.  
AUGUST.—1872.  
Thursday, 1.—Octave of St. James.

To OUR KINGSTON CORRESPONDENT.—Your Communication crowded out, will appear next week.

TO OUR SUBSCRIBERS.

We beg to call the attention of our subscribers to the Circular we occasionally enclose, reminding them of their indebtedness to the TRUE WITNESS.

We assure those in arrears to this office, that it is a disagreeable task for us to be compelled to put them in mind of the fact that we are their creditors, especially in cases in which the amount is so small as not to warrant the expense and trouble of the ordinary course of collection. Those who receive the Circular above referred to, will see at a glance the state of their account with us, and we trust will remit the amount as soon as they possibly can. To those who pay no attention to the timely notices we send them, and who are indebted to us for more than a year's subscription, we have only to say that besides stopping their paper, we shall take the earliest opportunity of enforcing on them the observance of that very just and venerable injunction—"Give to Cæsar that which belongs to Cæsar."

NEWS OF THE WEEK.

A Paris letter to the *World* says it may be reliably asserted that Marshal McMahon has consented to accept the Presidency of France if Thiers resigns or dies.

According to the *Paris Constitutionnel*, the Italian Government has already opened negotiations with Germany, Austria, and France on the subject of a successor to Pope Pius IX., its object being to bring about a common agreement among the European Powers to exclude from the Papacy candidates who it would be hopeless to expect would be favorable to the reconciliation between Italy and the Holy See.

The *World's* Geneva special says the claims for the damages caused by the vessels *Boston*, *Sallie*, *Jeff Davis*, *Joy* and *Musie*, have been dismissed by the arbitrators. The demurrer of Great Britain concerning the other vessels is overruled. The case of the *Florida* is concluded. The decision, it is believed, awards \$2,600,000 damages for her depreedations.

Agreeably to the demurrer of the British arbitrators, several minor cruisers during the war have been ruled out.

Private Havana advices represent that the revolution is beginning to show fresh indications of strength. In his farewell proclamation, Count Valmaseda says he hoped to have seen the revolution completely suppressed before his departure. He does not think, however, that it can by any possibility last more than four or five months longer. It is alleged from Havana that his administration has been far more corrupt than any of his predecessors, that he takes with him to Spain three millions of dollars as his share of the booty, and that all his favorites have acquired fortunes, particularly his private secretary.

The bill for legalizing marriage with a deceased wife's sister, introduced into the British House of Commons by Sir T. Chambers, has been withdrawn, that member perceiving that it would be impossible to carry it this season.

Cholera in Demerara is announced. An East Indiaman having a cargo of Coolies on board, reached that country, and as thirty-seven died during the passage it is most probable that the survivors will carry the infection inland. Thus far the sanitary precautions at the port of New York kept the epidemic from spreading; but if it once gains footing at Demerara it will be difficult to prevent its finding its way into the West India Islands.

THE GLORIOUS 12TH.—Your average Orangeman is not an intelligent being. He is sadly in want of the schoolmaster and an elementary education. Archbishop Lynch has taught our Orangemen more Orange history in one sentence than they appear to have learnt in their whole lives. It never appears to have entered into their sapient heads until the Archbishop told them of it, that Dutch William was an Usurper. This is strange because were we with a parcel of Fenian roughs to enter an Orangeman's house and to appropriate house furniture, victuals and any odd dimes that might be floating about, not to mention sword and sash, white ducks, swallow tail and beaver, to our own use and benefit, we suspect, they would discover in it a very decided case of usurpation. Be that as it may, it is a much to be lamented, never to be forgotten fact, that the Orangemen of Canada were totally ignorant of one of the most notorious facts of English history, until the Catholic Archbishop of Toronto drew their attention to it. How these Orange orators would pass a competitive examination (unless their examiners happened to be Orangemen equally ignorant as themselves) we know not. So thoroughly taken aback was their veteran stump orator, Ogle R. Gowan of Marriage Licence Issuing celebrity, by this to him perfectly new historical fact, that he appears to have been struck with horror and amazement at contemplation of the possibility that if Dutch Billy was an usurper Victoria may be so too. It is however a fact worthy of a certain degree of attention, as conclusive of Orange ignorance, that this eminent Orange Stump Orator and quondam G. M., though lecturing for years on the glories of Orangism, was all the time most blissfully ignorant of the fact, that all these glories take their rise from an usurpation as unjustifiable as would be that of "the German son-in-law of our gracious Queen Victoria, were he to invade the realm of England to dethrone our lawful Queen, and to set her daughter and himself in her stead," as Archbishop Lynch so pertinently puts it. If Mr. Gowan wishes to instruct himself in his old age in Orange history, and if Professor McLaren, who with the air of Lord Burleigh in the Critic impugns the Archbishop's parallel, wishes to clear up his disgracefully hazy ideas of English history, he will find that so persuaded were the people of England of Dutch William's time of this usurpation, that even at the suggestion of the Dutchman's friends, it was deemed advisable to alter the oath of allegiance by the omission of the words *rightful, and lawful*, before the word *sovereign*, because these words it was felt referred to a *pre-existing title* (which William had not); and "could not therefore be applicable to sovereigns succeeding (like William and Mary) not in accordance with but in opposition to law and right." To this humiliating alteration, which branded William by the mouth of every one who took the oath of allegiance, as an Usurper i.e., an illegal and non-rightful sovereign, the Dutchman with fingers itching for the British crown, made no objection, though it leave himself, Ogle R. Gowan, Professor McLaren, and the whole Orange body in a most disgraceful predicament, fully establishing as it does the Archbishop's thesis—that he of the White Horse being King of England only "de facto" and not "de jure," was an Usurper; in other words, that Dutch Billy was not England's *rightful and lawful sovereign*.

Professor McLaren's ideas of jurisprudence are lax, and may be Orange, but are not rational. For a professor, his logic is simply disgraceful. "Because James had acted unconstitutionally, therefore William was not an usurper;" such is the gist of his objection to the Archbishop's parallel in his speech at the Orange gathering as reported in the *Mail*. To all well constituted minds, not endowed with professorial subtleties James' unconstitutional conduct will have about as much to do with William's right to the crown, as churning a pound of butter has with the Man in the Moon. It is surely *pot house* not *professorial* logic to prove William white by proving James black, to establish William's legal right by James' *bad deeds*. The professor's conclusions are somewhat too comprehensive for his premises; like the little polipods, his deductions are all belly and no head.

But even granting the learned professor the full advantage of his *pot-house* polipod logic; if James acted unconstitutionally did not William do so too, even to the frightening away of many of his adherents? When James was supposed to have left the Kingdom but was arrested at Feversham, William, though not the *next of kin* and without any authority from parliament, assumed the exercise of the sovereign authority and issued orders to the royal army. Was not this unconstitutional, learned professor? Nay more—when the Earl of Feversham, who had been sent by James to Windsor, delivered his dispatches to William, that amiable Dutchman and father of all Orangemen, forthwith arrested him and ordered him to be confined in the Round Tower, thereby exercising a regal power which he did not

possess by any title upon earth but brute force, and inaugurating that reign of might above right, which has characterized Orange annals ever since. This arrest shook the confidence of many of his followers. "He had been sent for," they remarked, "to protect their liberties; and one of the first uses, which he made of his power was to imprison a peer of the realm, without assigning any cause or observing any legal process." Highly constitutional certainly.

If the learned professor, requires any further examples of William's unconstitutional conduct, he will find one in the fact that William's very accession to the throne was unconstitutional. The parliament, which tendered him the Crown of England, was itself unconstitutional. Fifteen counties alone had received writs for the election of members; the remaining writs were thrown by James' own hands into the fire. But we will continue to instruct the worthy professor's ignorance of Orange History in our next. The average Orange mind is not intelligent.

Before concluding however we cannot refrain from noticing another of the Professor's peculiarities. He is confiding. He has faith in Orange good breeding. "He was sure there was not a single person in that assembly, who would insult another on account of his religious persuasion." When he uttered these words he must either have had weak eyes or must have shut them to the fact that at that moment, the Orange Banner of the Toronto Young Britons was streaming with the breeze right under his nose, inscribed with the motto "No peace with Rome until Rome is at peace with God." Every Young Briton, who walked under that banner and every Old Briton, who allowed that banner to be carried in that procession had already insulted, and was continuing to insult every Catholic in the world. But some Orators have a happy knack of shutting their eyes when they speak. SACERDOS.

THE DEATH-BED OF ORANGISM.—In our last when exposing the object of Mr. Wm. Johnston's visit to this country, we alluded as little as possible to the Orange body as a whole, because we knew well that in writing of them—heated as we then were by honest indignation—we could use only terms the opposite of complimentary, and from such an unpleasant task our heart told us to desist. Since then we have calmly and impartially reviewed the strength of Orangism as manifested in their anniversary demonstrations, and we now calmly and impartially lay the result of our review before the readers of the TRUE WITNESS.

The *Electric Messenger* and the *Daily Press* have conveyed to us tidings of 12TH of July celebrations in various localities, such as New York, Ottawa, Toronto, Hamilton, and Belleville. From the first-mentioned place, we learn that "two hundred Orangemen, protected by twelve hundred policemen, with three banners and three flags flying, (and, we suppose, one bag-pipes playing "the Protestant boys") marched through the principal streets, meeting with no opposition. That telegram speaks volumes for the forbearance of the Irish Catholics of Gotham; it also plainly tells us that Orangism is on the decline in the Republic. Last 12TH, when the sounds of treacherous musketry had died away, when wives, mothers, and sisters were, like so many Rachels, weeping over the bloody corpses of their husbands, sons, and brothers, the Know-Nothing Times vauntingly proclaimed that the four hundred processionists on that never-to-be-forgotten day would, during the ensuing twelve months, go on doubling and re-doubling their numbers, so as to present on the "Anniversary" of 1872, a phalanx even more powerful, more glorious, more pious, than the mercenaries of William of Orange, who in 1690 defeated the lawful but cowardly monarch James on the banks of the Boyne. False prophet! Vain boast! The four hundred have dwindled away to two hundred; the two hundred will dwindle away to one hundred; the one hundred to fifty; and so on, until the *feat of meeting* an Orangeman between the St. Lawrence and the Mexican Gulf, will transcend in difficulty the now popular and nursery-renowned one of "catching a pigeon by throwing salt on its tail." COLUMBIA, strolling through her garden, sees in Orangism the properties of a poisonous exotic; she must speedily weed it up and cast it aside, otherwise, its venom will spread to those young and thriving plants—her institutions,—of which she is so proud; and they will one after another bow their heads and wither away.

Turn we now to Canada, to the Province of Ontario, the whilom hot-bed of Orangism. What do we see? Orangism ailing, dying,—the death-rattle in its throat. Powell, Ferguson, Powell, and Clemow nurse in turn the poor invalid, and administer the carefully compiled prescriptions of the *Mail*, the *Leader*, the *Globe*, the *Belleville Intelligencer*, the *Daily Witness*, the *Ottawa Free Press*, and a host of other quacks determined to cure or kill. Papa Gowan is broken-hearted; his offspring, born in corruption, is expiring in disgrace; what

shall he do? Luminous thought! Close the doors of the "Marriage Licence" office, and write a pathetic, appeal to the great, great Medicine man, Wm. Johnston, Esq., of Ballykilbeg! No sooner conceived than executed. Johnston, like "Barkis, is willin'"; he comes; he exhausts his medicinal chest—the chest of abuse; he applies cogent stimulants in the shape of calumnies against the Catholic Church, the Catholic priests, and the Catholic people; but all of no avail; Orangism will die, and Mr. William Johnston will never exclaim: *Veni! Vidi! Vici!*—I came—I saw—I conquered.

In order to convince ourselves that Orangism is really on its last legs, let us take up the papers hailing from those cities in which "full strength" displays took place. Here is the *Ottawa Free Press*, the *Daily Witness* of the Capital, an organ incapable of misrepresenting anybody or anything not connected with the Pope of Rome. Look at the choice *morceau* from a lengthy article headed ORANGE OELBRATION in gigantic type:—

"THE PROCESSION  
"was finally formed about four o'clock, numbering as near as could be estimated about 5,000 men; under the superintendence of Mr. N. Garland, W. D. M. of 1312, who acted as Chief Marshal on the occasion. The line of march was along Elgin street as far as Spark street, thence over Sappers' bridge to Rideau street, passing down as far as Cumberland, along which the procession moved to Medcalfe street. They then marched up Sussex street, and as the last part of it was passing along between St. Patrick and Murray street, a stone was fired by some malicious person in the crowd, which struck Mr. Alex. Frazer, of Fitzroy, in the arm. No notice was taken of this but as Murray street was being passed a policeman attempted to arrest a man who had a large stone in his hand, when some of the crowd interlored, using the policeman rather roughly, he being struck on the side of the face with a stone. During this time

"A SHOWER OF STONES.  
"was poured in upon the Orangemen from the corner of the street where the row was in progress, and from the windows of a couple of buildings in the vicinity, several of those in the procession being struck and severely injured. It seems that a shot was also fired, and the Orangemen immediately went to the rescue of the policeman, driving the crowd pell-mell down Murray street. The lodge attacked were all armed with pistols and revolvers, which were brought into requisition, and shots fired freely in the air, to let those who were inclined to molest them know that they were prepared, which had the effect of at once dispersing the ruffians. The windows in Derocher's shoe store were broken with pistol shots and stones; shots were also fired through the upper windows. The scene on Sussex st., at this juncture baffles description.

"THE TRUMP OF SHOTS,  
"the shrieks of frightened women, the cheering of the men, the crashing of the glass, and the rushing helter, skelter of the people; some running towards the place of the row, and more getting away, presented a scene not soon forgotten. Some of those in the procession without arms, not knowing the exact nature or extent of the *melee*, in the excitement of the moment, made a rush on the hardware stores, which were actually cleaned out of all the weapons of warfare in their possession; while most of the men were kept in line through the influence of their officers."

The writer of the above evidently procured a pair of multiplying spectacles for the occasion. He thought he saw 5,000 men in line, and he thinks this estimate will satisfy others; it does not satisfy us, for, perched in the window of a third storey, (no rotten eggs or blunderbusses at hand) we counted one thousand, eight hundred, and some odd men, or rather boys, about two dozen women, and—we could not number exactly the fifes and drums. One thousand, eight hundred,—two thousand, if you will— from Ottawa City, and eight adjoining counties, the whole of Central Canada! So much for round numbers.

Concerning the disturbance on Sussex street, we have not a word to say in defence of the parties at whose door the *Free Press* blindly lays a serious charge, but we have much to say to that journal for its misrepresentation of facts. Who caused the disturbance? The *Free Press* cannot prove it was the Catholics. Who continued the disturbance? Orangemen with naked swords. Who gutted the windows of mercantile houses? Orangemen with sticks and stones. Who fired in the air and through the windows? Orangemen from their rifles and revolvers. Who plundered the Hardware stores? Orangemen again. Orangemen themselves raised the row, as was proved in the Ottawa Police Court on Monday, July 15th.

A line or two farther down, the *Free Press* whispers that "the Orangemen were very discreet in repelling the uncalculated attack made upon them, being afraid of injuring those who had nothing to do with the matter." Discreet in firing at random through the windows of occupied houses!—eh?

Stern old sinners, when in the agonies of death, writhe and kick at a terrible rate; and the grand demonstration in Ottawa was nothing more than a parting kick from that almost defunct old sinner, Canadian Orangism.

In Toronto everything passed off quietly,—proof indubitable that the turn-out was small, for whenever the Young Britons boast a majority they know not how to behave themselves. In Kingston a poor old applewoman lost her life by the fall of an Orange arch. Will the brotherhood be held responsible for the accident? From Hamilton and Belleville we have meagre news, yet sufficient to set our musicians a-practising a grand "Dead March."

Now may we ask,—who or what is destroying the vitality of Orangism? Education. Educated Protestants know that their fellow-

citizens professing the Catholic Faith are not the degraded, the hostile class, that Orangism represents them to be; they know that Catholicity seeks not to trample upon the liberties of conscience; they know that priests and nuns are not the monsters painted by Orange artists; and knowing all this, they are everywhere arraying themselves against Orangism, to crush it to death. Soon, we pray God! will the true citizens of Canada, the liberal-minded Protestant and the liberal-minded Catholic—men who can discuss religious questions without the assistance of fire-arms—hand in hand, follow the polluted corpse, and consign it to a fathomless pit, from whose depths nor name nor sovereignty can ever ascend. MARK.

PRESENTATION TO REV. FATHER DOWD.

On Sunday last, after Mass, at St. Patrick's Church, the presentation which has been subscribed for by the friends of the Rev. Father Dowd was presented to him in the sacristy of the Church. It will be remembered that the rev. gentleman declined to receive anything for himself, and that he desired that whatever was contributed should be devoted to the wiping away of the debt on the St. Bridget's Home, an institution established for the support and comfort of the aged and infirm. This debt amounted to about \$3,000, and it weighed heavily upon the institution, but by the present made on Sunday we are glad to know that it will be very nearly removed.

The presentation took place, as we have stated, in the sacristy of St. Patrick's Church, after Mass on Sunday, and there a number of the subscribers to the fund were assembled.

E. Murphy, Esq., stated that in addition to the address presented to the Rev. Father Dowd last April, the Committee thought it proper to give him a testimonial. The Committee had obtained nearly the sum (\$3,000) required to release St. Bridget's Home from debt, and that sum they presented to the rev. gentleman, with their expressions of esteem and regard, and paid a tribute to the labours of Messrs. Mullarky, O'Brien, and M. Murphy, for their labours in raising the subscription.

The Rev. Father Dowd, in reply, said: "I certainly cannot say that when I came in here I was unaware that this presentation was to be made, but I certainly feel embarrassed, and as I felt that perhaps there would only be a few of the subscribers present, the others might desire to know the proceedings of the day, I thought it better to write my address. It is as follows:—  
MY DEAR FRIENDS,—You will believe me when I assure you that I am at a loss to acknowledge in a suitable manner this new proof of your kindness—this golden postscriptum to your over-affectionate address. Faints and defects are to be found amongst us. But this amiable weakness to overrate the smallest services, and this other common error of the Irish heart, to give, and to give cheerfully and abundantly at the call of religion or of charity, I shall not try to correct. Though excessive in my regard, these characteristic qualities spring from too sacred a principle, and are too honorable to your nature not to commend my sincere admiration and love. I accept, therefore, your rich offering coming alike from the generous hands of the rich and the poor, and inspired on the part of all by the same charity,—the love of God and of His suffering members. My gratitude is the more fervent because I receive it not for myself, not to expend it on my own wants, but to make the home of our aged and infirm poor yet more happy."

Knowing, as you did, that my personal wants, few in number, were amply provided for by another hand, you have relieved me from the only labor and solicitude that distracted and oppressed me. With no inconsiderable sacrifice of time and trouble, besides your money, you have provided for the urgent wants of our dear St. Bridget's Home. This double act of charity, so delicately blended with kindness towards myself, freshens the memory of all my past obligations, and obliges me to resolve anew to expend whatever of energy remains to me in promoting your happiness by every effort I am capable of.

It will give you pleasure to know that St. Bridget's is no longer in difficulty. The heavy pressure of the building debt having been removed by your generous offering of to-day, the current expenses of the institution can be provided for with very moderate attention and effort.

Accept my cordial thanks, you, my dear friends, who initiated and carried on to a successful issue this noble work. From my heart I thank, also each and every one who aided you by contributing towards this sacred fund.

But my thanks are not to be your reward. You have made our dear port of St. Bridget's your debtors, and they shall not be ungrateful. You shall be remembered in their daily prayers, and God, who acknowledges their debt, as His own, will repay you a hundred fold in blessings on you and your families, here and in eternity.

Now, gentlemen, I may add that all the urgent debts upon St. Bridget's Home are removed by your noble contributions; there are still some debts resting upon it, but the debt is due to a gentleman who only asked a very small interest, and who will not ask for the principal until we are rich enough to pay it. And when you know that there are from 80 to 100 old men and women who are made comfortable and happy by the institution, you will feel happy in being able to have done what you have. And I, on the first convenient occasion, I think upon the feast of St. Ann next Friday, will offer up prayers for the subscribers, in order that they may obtain more blessings here and happiness hereafter.

The proceedings then closed.

Veni Bambery O profanum!  
Ubi vidi Puritanum  
Felem facientem furem  
Quia Sabbatho shavit murem.  
Barnabie Itinerarium.

To Bambery came I, oh! profane one  
Where I saw a Puritano one  
Hanging of his cat on Monday  
For killing of a mouse on Sunday.

"THE PURITANE ONE" AND THE CATHOLICS.

As we said in a previous article the *Toronto Mail* has exhumed all George Brown's misdoings or rather mis sayings against the Catholics. The *Mail* found it dirty work, but yet worked on with an odd admixture of conscious rectitude and *conamore*. It was a salutary work, for which we ought to be duly thankful, because now that men's minds are calm and free removed from the excitement of the moment, it will enable the world to form a true judgment of the utter depth of Protestant bigotry. Antiphanes describes a city wherein all words spoken in winter immediately froze in the air, only to be thawed out again by the returning warmth of summer. This was an unfortunate city for slanderers, liars and men with reckless tongues. For religious bigots with political aspirations it was disastrous. Unfortunately

for the Hon. George, he lives under similar circumstances. The fabled city of Antiphanes has become a modern reality, his intemperate words of former days having been frozen into a type to be thawed out whenever the heat of an election contest should come to loosen their icy bonds. This heat appears now to be upon us...

And all the coarse jokes and gibes—all the and shameless lies—all the filthy buffoonery of past years, which the intenses of Protestant bigotry has uttered against the Catholic Church, are being shawed out, to people the air with ghost warnings. As we said before, without these bodiless voices of the pregnant air the world could never have sounded the real depths of Protestant bigotry. It requires the utmost calm, to enable us to view the river's bed...

“Popery fraternizes with despotism, is fearful of supererogation, is accompanied by popular poverty and degradation.”—Globe, March 24th, 1856.

“Rome is the most lurid moral pestilence with which our fallen world ever was visited, and her course is invariably tracked by ignorance, irreligion, and crime.”—Globe, Feb. 22nd, 1856.

“A man may be to the last degree immoral, and do and say everything that is vile without being taken to task by these impious priests; but let him endeavour to live like a Christian and seek to enlighten his neighbors, and down will come these bloodhounds of Rome upon him.”—Globe, October 23rd, 1856.

Why, then, do we find the modern Romans so mentally depraved as to bow themselves to the dust before the fantasmagoric of that nursery mythologist, Mother Goose? But one answer can be returned to the question—They lack the liberty-giving spirit of the Lord. The Eternal City, bristled with crosses, but she who died upon the cross is essentially a stranger there. His indications have an inevitable tendency to elevate, ennoble and enlighten mankind, but the Church takes no real delight in these things. Her heart, to employ the words of a modern writer who speaks of Rome from personal observation, “is with her mouldy bones; her holy anatomies; ghostly elbow joints and sepulchral curls; Christ’s cradle, Virgin’s yew-tree, rusty iron from martyr’s crosses; columns sanctified by the suffering of the Saviour, handkerchiefs by his bloody sweat; the toys of an age of darkness metamorphosed into the idol of an age of light; holy dolls, tawdry and bejewelled so hideous in their ugliness that an infant would start from them in fright, yet daily slobbered over with sinners’ kisses to win the Papal paradise; heathen idols transformed into modern gods, before whom more prayers are said than rise to Heaven from all the closets of Christendom—such are the real treasures of modern Rome.”—Globe, November 28th, 1856.

This is certainly sufficiently good for a Protestantism which professes “willingness to forget old animosities.” But what about the new? Supposing the English Inquisition forgotten by Catholics, as it appears so conveniently to be by Protestants; what about the new? Is the new animosity on the Protestant side any less bigoted, any more tolerant, any more enlightened than the old? Let “the bodiless voices” witness to this truth: the persecuting spirit lives still in all its strength, though like the old Lion of the fable shorn of its claws. Wo! to the weak should those claws ever regain their vigour. The man who could pen such clauses, as we have extracted from the Globe—the man who could outrage the holiest feelings of his fellow men by such outrageous bigotry, would make a Cranmer an Elizabeth, a Cromwell or any other English Inquisitor of the vilest stamp. The spirit indeed is strong, though the flesh be weak. SACERDOS.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. VII.

“Bring up your children in the discipline and correction of the Lord.”—(Eph. c. 6.)

The second duty of Christian parents is the correction of their children. “Bring up your children,” writes the Apostle to the Ephesians, in the discipline and correction of the Lord.” It is not sufficient that you instruct them in divine things—it is not sufficient that you teach them piety and virtue—you must correct their vices and failings and must ever urge them on out of their natural slothfulness and tepidity. Do not imagine, Christian parents, that your child is without fault. This is a common temptation of the devil, by which alas he seeks to destroy their souls, lest correcting their faults you should lead your children to God. Even amongst the Saints few have been exempt from sin in their childhood—very many have led abandoned lives. St. Andrew Corsina and the great St. Austin were libertines in their early years until the corrections and constant prayers of their mothers caused them to enter into themselves and made them great saints. The grace of Baptism effaces the stain of sin, but does not destroy concupiscence; and if it purifies the soul from previous sin, it does not alas render it incapable of sin in the future. Hence all children have their faults and failings; and hence the duty of correction.

But what is correction? The Apostle has already told you. Mark well his words—“the discipline and correction of the Lord.” The love of God and the salvation of the souls of your children ought to be the sole motives, Christian parents, of your correction. If any other motive prevail, depend upon it your correction is not “of the Lord.” Beware then, Christian parents, study well your heart before

you enter on correction. If the honor of God—if zeal for God’s law prompt your reprimand, you will have the blessing of God upon your words, or if indeed they fail you will at least have fulfilled your duty as a Christian parent before God. But if alas temporal interest, mere whim, or worldly propriety be the only motives of your zeal, depend upon it there will be no blessing from heaven, and at most a temporal reward will be all the return you will obtain. And yet alas how many parents are there, who check the faults of their children, not because they are sins against God and against high heaven, but only because they are improprieties against that flimsy code of public decency, which is the sole check upon society,—the sole rein which prevents it from running headlong and openly into every vice and libertinism. The world looks upon impurity as a pardonable, nay innocent vice as long as it is undetected, or does not flaunt itself too prominently before the public gaze. The libertine is checked by society not for his libertinism, but for his clumsiness in allowing it to be detected. How often does the world estimate vice only by the amount of temporal evil which it occasions? Why does the world condemn drunkenness? Because it is a crime against God? Because it kills the soul and deserves Hell? No! Hell—the soul and God are open questions with the world, which it is not polite to moot in genteel society. No! these pre-eminant considerations of God’s honor and the salvation of souls are lost sight of by the worldling, in presence of the temporal evils drunkenness entails, in presence of the ruin it brings upon families, the inconvenience and disgrace it brings upon the household. How does the world estimate the vice of dishonesty? The rich defaulter remains still a gentleman, and rooms at liberty—the poor thief is alone branded with dishonesty, and pays the penalty of his lesser crime within the prison walls. But is this the judgment of God? No! There is the same Hell for all impurity, whether open or concealed, the same hell for the drunkard—the same hell for the rich and the poor thief. And ought the opinion of the world to be the rule of your judgment in condemning your children. Most assuredly not. If you would correct “in the Lord” it must be according to the standard of His divine and eternal law, not according to the flimsy code of human custom or fashion.

The second thing necessary for a Christian correction is that it know no distinction of persons. If you love your children for God you will love them equally, knowing no partiality. If you correct in God, it will be the vice of your child that you will correct—not because any particular child has been guilty of it.

The third thing necessary Christian parents is, that you yourself be not addicted to the vice you would correct. How can the drunken Father correct the drunkenness of the son? How can the swearer or blasphemous correct the oaths or curses or blasphemies of the child? How can the light and frivolous mother correct the imprudences and frivolities of her daughter? Would not this be for “Satan to correct Sin?” Would not your children, think you, have a right to answer you in those words of Our Divine Lord to the accusers of the woman taken in adultery? “Let him that is guiltless throw the first stone.” Yes Christian parents if you would correct your children with fruit—if you would wish your words to have any weight in reprimands—if you would wish to win your children to virtue and to God, first free yourself from those vices, which you would see eradicated from their souls. How can the crab mother chide the crab child for walking sideways? How can the Christian mother chide her children for faults which she herself possesses?

And here Christian parents and Christian children, is one of the evils of mixed marriages. Every Catholic parent must wish to bring up his children in the Catholic faith. But how can this be done where there is a Protestant parent? One half nay! nine tenths of the education of a child consists in the example and constant precepts of the parents. It is not so much by learning its catechism that a child becomes a good Catholic—it is by having good sound Catholic maxims instilled into him not only by precept but by practice—not only on Sundays but every day, every hour, every minute of the day. But how can this be done in a mixed marriage? At most the child will only have the advantage of the teaching of one parent, and the fear may almost certainty is, that the easier and more indulgent maxims of the Protestant parent, will be accepted more readily and allowed to choke out the sterner and more exacting precepts of Catholic morality. St. Athanasius called Arius on account of his heresy “the spawn of the devil.” It would be a sad thing Christian parent to have begotten, nourished, and brought up in your children nothing but “this horrid spawn.”

Lastly, Christian parents, never hide in anger. Remember that all Christian correction must spring from Christian love. Let zeal alone for the eternal salvation of your children

arm you with the rod—anger never. And here shield yourself not under a perversion of terms—take not an unjust advantage of the poverty of human language. Christian zeal may be all inflamed—but not with passion; Christian zeal may be all aglow—but not with the heat of human interest and feelings. Christian zeal will be all inflamed with the love of God, and the love of God precludes all human passion. Christian zeal will be all aglow with an ardent desire for God’s glory, and a desire for God’s glory is incompatible with impatience and fretfulness. Whenever the rod descends let the honor of God and the eternal salvation of your children be the sole motive power of its force. I will not point out to you human reasons for all this—of which there are many. My duty is not with you as man but as Christians. My duty is not to teach you to be human and rational, but to be superhuman and Godlike. If your children were yours alone and were not God’s—if your children were for this world only, and not for heaven, I might then be content to point out to you merely human motives; but your children, besides being your’s, are God’s, and it is therefore from the highest spiritual motives that you should act. Do not think for a moment, Christian parent, that I would not wish you to be severe and determined. On the contrary, whenever your children do wrong, punish undimly and unrelentingly. For a grave crime a grave punishment—for a lighter crime a lighter punishment. If your punishment is prompted by the love of God and not by anger, it will be just—it will never be disproportionate to the offence; but when it is deserved (be it light or severe), it will be undimly and uncompromising. Never threaten a punishment without it being deserved, and never threaten a punishment deserved, without carrying it out to the letter. To do the contrary, if not a lie before God, is at least a proof, that you threaten and punish only from caprice or passion, and not out of a pure love of God and hatred of sin.

ERRATUM.—In the article “Belfast in Ottawa” of last week, for “the member for South Simcoe,” read “the member for Cardwell.”—MARK.

PERSONAL.—Carrying with him the best wishes of his numerous friends, Reverend D. O’Riordan, O.M.L., departed from Ottawa on Tuesday morning, July 16th. The Rev. gentleman will in future be stationed at St. John’s Church, Lowell, Mass.

GRAND DRAWING OF PRIZES IN AID OF THE NEW CATHOLIC CHURCH, REXFREW, ONT.—This Drawing of Prizes is unavoidably postponed to the 1st of August prox., at which date it will invariably take place.

OUR LADY OF LOURDES is the title of a new book recently published in this city, for the express purpose of making the wonderful occurrences which a few years since took place in a grotto near that Pyrenean town, more familiar than they are to English readers.

No Catholic ought to neglect this opportunity of obtaining at a very trifling cost this authentic and well-written narrative of the miraculous apparition of Our Lady on eighteen different occasions to a little peasant girl just outside the town of Lourde on the French side of the Pyrenees, amongst the rocks of Massabielle. Even non-Catholics would do well to read it, if only through mere curiosity.

Here in Montreal, it is doubly necessary for all Catholics to be well acquainted with the history of Our Lady of Lourde, since we have the happiness of having a crypt-chapel in her honor under St. James’ Church, in St. Denis St., where miraculous cures have already been effected by the use of the far-famed water of the miraculous fountain which sprang up beneath Our Lady’s feet in the grotto of Lourde. The book, printed in a cheap form, is to be had of all the Catholic booksellers, and in the sacristy of the chapel of Our Lady of Lourde.

BLACKWOOD’S EDINBURGH MAGAZINE.—June 1872—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

The following is a list of the contents:—The Maid of Sker—Part XI.; Hand Immer-non—Thackeray in America; Zanzibar—a Review; A True Reformer—Part IV.; New Books; The Downwards Course.

ANECDOTES OF IRELAND.—By Cornelius Donovan, Hamilton. D. & J. Sadlier & Co., Montreal.

This is a very pleasant little volume, and to the Irish should approve itself especially attractive. The object of the author is to give a series of sketches illustrative of the chief characters famous in Irish history, and the self-imposed task he has cleverly accomplished. A brief sketch of Ireland as she was before the days of the Norman invasion, is followed by a short memoir of the famous Brian Boru; and the stream of Irish history is followed down to the days of O’Connell, and the men of ‘48.—The last chapter is entitled “Ireland As It Is,” and we may express the hope that Ireland As Yet She Shall Be will present a more cheerful picture. We can heartily commend the book to our readers.

We have received the following newly published works from Messrs. D. & J. Sadlier & Co., who will forward them, or any one of them, free by mail, on receipt of the sums respectively attached to their names:—

SIX WEEKS ABOARD.—By George Foxcroft Haskins. \$1.00.

This is a very interesting and instructive record of a tour in England, Ireland and Belgium by a Catholic priest. It contains some reflections on the social and political condition of Ireland which are very interesting.

THE EXILED SOUL; Translated from the French. By Miss Sue Blakely. 50 cents.

A pretty little Catholic tale for young people.

NEATH SILVER MASK. By William O’Brien. \$1.00.

This is an Irish tale of which the events are placed in the beginning of the present century. It is full of adventure, and the interest is well sustained.

We have also to acknowledge the receipt of the undernamed works from the Messrs. Sadlier, which we publish together with the price at which they will be forwarded, free by mail, to the subscriber:—

DRYBINGTON COURT. By Mrs. Parsons.—\$1.25.

This is a Catholic story nicely told, and suited for Catholic families.

EXCELSIOR. By J. E. Howard, A.M., and by A Lady R. V. R. \$1.50.

This little volume contains a series of Essays on Politeness, Education, and the Means of Attaining Success in Life. The first part is for young gentlemen, the second for young ladies.

THE MERCHANT OF ANTWERP. Translated by Rev. Lyle from the Flemish of Hendrich Conscience. \$1.50.

ROME. (To the Editor of the Daily Witness.)

Sir,—Every now and then, certainly once a month, you tell us that “statistics show that Rome is the most immoral city in the world.” Would you be good enough, at your earliest convenience, to publish these statistics, together with the name, rank, and standing of the statisticians? Meanwhile, will you allow me to inform you that there is high Protestant authority for disbelieving your statement. Blackwood, for instance, is against you. Laing (“Notes of a Traveller”) says:—

“In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals, is at least as generally diffused, and as faithfully promoted by the clerical body, as in Scotland.”

The same writer tells us that “in no country in Europe, Protestant or Catholic, is the church attendance worse, the regard for the ordinary observances of religious worship less, religious indifference not entitled to be called infidelity, not so respectable as infidelity, because not arising from any reasoning or thinking, wrong or right, about religion—greater than in Protestant Switzerland, in the district of our Calvinistic mother church in and about Geneva.”

Again, “Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice than ever Rome fell.”

Archbishop Manning, who, although a Catholic, ranks high in England as a gentleman and a man of truth, speaks thus: “Long years of residence in Rome, and intimate knowledge of it, still longer years of residence in London, and a more complete intimacy with the metropolis of my own country, enable me to declare that in point of piety, of morality, of public order, of true civilization, which makes charity, courtesy, justice and good-will between man and man, Rome is incomparably beyond London.”

Much more could be written, but your space is valuable and my time somewhat so. Montreal, July 13th, 1872. M. R.

BRILLIANT WEDDING AT ST. PATRICK’S CATHEDRAL, ROCHESTER, N. Y.—A notice in another column announces the nuptials of James O’Neill, Esq., a wealthy merchant of Port Hope, Ont., and Josephine M., daughter of Andrew Brennan, Esq., one of the most successful dry good merchants of Rochester. The ceremony took place at half-past two o’clock yesterday afternoon in the Cathedral, Right Rev. Bishop McQuaid officiating, assisted by Very Rev. James M. Early and Rev. Father De Ruge. The bridesmaids were the bride’s youngest sisters, Emma and Clara. The groomsmen were Daniel Hayes, Esq., of Toronto, and Michael Dwyer, Esq., of Kingston. The dress of the bride, who seemed as she really is, all grace and loveliness, was a light drab silk en train trimmed with English crepe to match. Her sister Emma wore a blue silk with overskirt of tulle, and her sister Clara a pink silk with Swiss overskirt.—There was a brilliant gathering present, among whom were several of the relatives and friends of the groom. Of these were noticed his brother, Richard O’Neill and wife, and John O’Neill, Cobourg, his sister, Mrs. Walsh, Quebec, William Hartly and wife of Kingston, and P. D. D’Arce and wife of Peterboro. At the hour fixed for the ceremony a sharp shower came on and the rain fell furiously, soon, however, succeeded by the brightest sunshine—an omen of wedded life when happiest. For while none who join their hearts and hands in honorable marriage may hope their matrimonial sky will always be clear yet if the union is a true one, the clouds will never long lower above them, their troubles, like the mid-summer’s shower will sweeten the atmosphere and make their sunlight all the brighter. After the ceremony, there was a reception at the residence of the bride’s parents on Andrews street. The bridal party start immediately for a European tour. The bride is as much liked for her grace of manner and happy disposition as she is admired for her personal attractions. Her friends, though they rejoice over her happiness which from the character of both parties is assured as much as anything can be, for all that cannot repress a sigh when they remember that she is in a manner lost to them for ever.—Democrat and Chronicle, July 10.

ACADEMY OF MUSIC.—A large and select audience attended at the Jacques Cartier Normal School last night to witness the presentation of diplomas to the successful pupils in the Academy of Music of this Province, and to listen to delightful selections from the great masters under the direction of Mr. Ad. J. Boucher. The examination of the pupils took place on Wednesday, and resulted most satisfactorily. Owing to pressing engagements, the Hon. M. Chauveau was unable to be present. The entertainment last evening opened with an overture from *Marta* by the orchestra. Then came the presentation of diplomas, after which the following choice morceaux which were most artistically and brilliantly rendered.

Chorus from *Marta*; Instrumental Quartet, Pleyel; *Cum sancto spiritu* Rossini, by the choir; first movement of Haydn’s first symphony; vocal quartette. *Les batteurs de ble*, Laurent; finale from *Marta* by the choir, and *Le Poete et le Paysan*. Supper by the orchestra. The proceedings terminated about ten o’clock with “God Save the Queen.”—Daily News, July 10.

Pic-Nic.—The annual picnic of the St. Bridget’s Temperance Society at Decker Park, was quite a success. The attendance was large and the amusements gratifying to all.

Pic-Nic.—St. Patrick’s Benevolent Society intend holding their annual Pic-nic on or about the 7th August, at Longueuil.

A NARROW ESCAPE.—On Friday evening, Mrs. McCulloch, residing on Queen street, while endeavouring, with the most benevolent motives in the world, to rescue her little dog which was drowning in the canal, fell in herself, and was gallantly rescued by two young men named John Oliver and Michael Flynn.

SHOCKING ACCIDENT.—A terrible accident occurred in this city on Saturday morning, resulting in the instantaneous death of a young man named Gilbert Laurion. The deceased was engaged in tarring the roof of Mr. Bouthillier’s building on Notre Dame street, near St. Francois Xavier street. To enable him to work in safety a strong rope was attached to the chimney and also to a spike in the roof. His employer, Marcel Fortin, tinsmith, had cautioned Laurion to be careful and have the rope properly fastened round his body. The deceased had done so, but it is supposed that when he got down to the eaves of the building he thought his footing was sufficiently secure, and he contented himself with simply holding the rope in his left hand along with his bucket, while he worked with his right hand. At this moment his bucket slipped from his hand and in endeavouring to seize it he also relaxed his hold of the rope, and, losing his balance, fell to the ground. The result of so terrible a fall may be imagined. The unhappy man gave one terrible shriek, and then was dashed lifeless on the pavement. The accident was witnessed by a lady, Mrs. Fuller, on the opposite side of the street. While the deceased was standing on the eaves she happened to look out of a window and was just remarking the dangerous position he occupied when the man lost his hold of the bucket and rope, and then the body came crashing upon the pavement. An inquest was held in the course of the day by Mr. Coroner Jones, when the circumstances attending the unfortunate man’s death were elicited, and a verdict was rendered in accordance with the facts. The deceased was a young man, aged 31, unmarried, and came from Joliette.—Gazette.

Napoleon Pelletier, Captain of the barque Rivoli, who stands accused of having caused the death of the crimp James Dillon at Quebec, is a native of St. Ann de la Pointe. He is very well known on the river, and has always borne a good character. At the close of the highest the jury returned a verdict of manslaughter. Capt. Pelletier was removed to jail after the evidence had been heard.—Daily News.

REMITTANCES RECEIVED.

Lacolle, T. W., \$2; Juliette, W. B. T., 4.50; London, J. S., 4; St. Jean Chrysostom, P. M., 2.25; Richmond, L. D., 5; Jarvis, J. McS., 4; Lennoxville, P. M., 2.50; Broughton, P. D., 2; Mountain, M. R., 1; St. Severn Bridge, D. McC., 4; Bolon, Mr. L., 10; Point St. Charles, J. C., 1; Clifton, P. B., 4; Belmont, R. D., 2.55; Point aux Anglais, Rev. M. T., 4.

Per P. P. L., Belleville—Rev. M. B., 2.  
Per J. M., Quebec—Rev. Mr. L., 2; C. A. T., 4; Rev. Mr. H., 2; J. L., 4; M. R. A., 2; V. R. G. P. C., 2; S., 2; J. D., 2.  
Per J. K., Sarria—J. F., 3.  
Per D. W., Lindsay—G. G., 2; J. K., 2.  
Per J. B. M., Lochiel—J. C., 2.

BREAKFAST.—EPSS’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. Epss has provided our breakfast tables with a deliciously 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 Epss’s & Co., Homoeopathic Chemists, London.” Also, makers of Epss’s Milky Cocoa (Cocoa and Condensed Milk).

Married.

At St. Patrick’s Cathedral, Rochester, N. Y., on Tuesday, 9th inst., by the Right Rev. Dr. McQuade, Bishop of Rochester, assisted by the Very Rev. J. M. Early, V. G., James O’Neill, Esq., Merchant, of the firm of J. & R. O’Neill, Port Hope, and Josephine, eldest daughter of Andrew Brennan, Esq., Merchant, of Rochester, N. Y.

Died.

On the 16th inst., Anne Chisholm, daughter of the late John Chisholm, of Montreal, and beloved wife of Donald A. McDonnell, Lot 10, Cth. Can., Lancaster, Co. Gleagary, Ont., aged 45 years. Her premature death, by violent disease of the heart, deprived her family of an affectionate wife and mother. Her remains were conveyed to St. Raphael’s, the family burial place, and was followed by a large concourse of relations and friends, by whom she was much regretted. May her soul rest in peace.

At Rawdon, on the 12th inst., Margaret Gannon, widow of the late Luke Day, Esq., Merchant, native of Killylandra, Co. Cavan, Ireland, aged 64 years.—R.I.P.

At Covey Hill, on the 14th inst., Winifred McAnany, wife of Edward Curran, aged 72 years, native of Co. Tyrone, Ireland.—R.I.P.

At Pointe Claire, on the 16th inst., Margaret Leonard, aged 77 years, wife of Mr. L. McNab, and mother of B. Clements, builder, St. Antoine Street.—R.I.P.

At Alfred, Ont., on the 19th inst., Patrick McGavran, Esq., aged 80 years, father of Alderman McGavran, of this city.—R.I.P.

MONTREAL WHOLESALE MARKETS.

July 23.

Flour 47 brl. of 196 lb.—Pollards...	\$3.50 @ \$3.75
Extra .....	6.75 @ 6.85
Fancy .....	6.00 @ 6.70
Fresh Supers, (Western wheat).....	nominal.
Ordinary Supers, (Canada wheat).....	5.90 @ 6.00
Strong Bakew. ....	6.50 @ 7.00
Supers from Western Wheat (Welland Canal).....	6 00 @ 6 00
Supers City Brands (Western wheat)	
Fresh Ground .....	nominal.
Canada Supers, No. 2.....	5.50 @ 5.60
Fine .....	4.70 @ 4.90
Middlings.....	3.95 @ 4.10
U. C. bag flour, per 100 lbs.....	2.75 @ 2.85
City bags, (delivered).....	2.90 @ 3.00
Wheat, per bushel of 60 lbs.....	1.32 @ 1.40
Oatmeal, per bushel of 200 lbs.....	4.70 @ 4.80
Corn, per bushel of 56 lbs.....	0.52 @ 0.54
Pease, per bushel of 60 lbs.....	0.80 @ 0.82

Wanted.

A SMART BOY to learn the PRINTING Business. Apply at True Witness Office.

WANTED.—A MALE TEACHER for the elementary School of St. Columban, Co. of Two Mountains. For particulars address,

JOHN BURKE,  
President.

FOREIGN INTELLIGENCE.

FRANCE.

LYONS, July 1st.—Where are we drifting to? This is the question every one is asking, and every reasoning man must reply: to the abyss whose depths have been dug by the various grades of Revolutionary Government since 1830.

Nothing can be stronger, or more appalling, than the sort of delirium that seems once more to have taken possession of men's minds in France. It is the old heathen's curse: *Quem Deus vult perdere prius dementat*, that seems to be settling on us.

The present moment, however, is a terrible one. Any spark may fire the train from one end of France to the other. The truth is that we are in presence of the two extremes, or as French writers say, *Fabius*—the "no man's land" of moderation, conciliation and its countless political designations exists no longer.

The letter of the Holy Father to Cardinal Antonelli is the principal topic of conversation. It is a clear and concise statement of the actual state of things, and will, it is hoped, be an answer to the endless false statements about Rome.

DIPLOMATIC RELATIONS WITH THE HOLY SEE.—The following pronouncement, says the *Correspondence de Geneve*, may be relied upon as authentic:—1. No member of the diplomatic body accredited to the Sovereign Pontiff can have the slightest relation with the usurper.

The Pope has appointed Monsignor Casanel d'Istria, formerly Vicar-general of Agaccio, Prelate of the Household.

Christian France is engaged everywhere in prayer and expiation. A great national pilgrimage takes place to Ars and Salette at the end of August, for the purpose of imploring the mercy of God on France.

good family have entered since the war. Into the former Order one of the most gallant officers of the Pontifical Zouaves has just been received as a novice.—*Cor. of Catholic Opinion*.

SPAIN.

The Carlist cause shows no sign of flagging. Don Carlos is leaving his present quarters for Guernica, in the Basque, in consequence of the fresh concentrations of his forces in that part of the country.

ITALY.

ROME, June 22.—The Senate and Chamber of Deputies are to be prorogued to-day. At the opening of the Chambers on the 27th November last year, Victor Emmanuel expressed a hope "that Rome might continue to be the peaceful and honoured seat of the Pontificate."

Monsignor Howard has just been named Archbishop of Neo-Cesarea in *partibus infidelium*. He is already Vicar of St. Peter's, which office is generally filled by an Archbishop, and adjutor to Cardinal Clarilli, the present Bishop of Frascati.

THE FOREIGN DEPUTATIONS.—On Wednesday, the foreign deputations, were presented by Monsignor Stonor. Belgium, France, Spain, Germany, England, Ireland and America, were represented on the occasion.

THE BISHOP OF ERMELAND, Mgr. Krenz, has sent in his reply to the summons from the Government to obey the State and not the Church in a purely spiritual matter. His reply is that the law of the land is only to be obeyed when it is not in contradiction to the law of God; that it is for the Catholic Church to decide what the law of God is; and that the excommunication pronounced by himself falls exclusively under the province of the latter, and cannot, in spite of the Prussian law, be withdrawn without the retraction of the errors for which it has been inflicted.

The demonstrations and official visits to his Holiness were renewed on the occasion of the anniversary of his coronation.

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to whom its Sacraments shall be administered, and who and what belief shall be included within the pale of its unity. The principle on which it is acting would admit the leader of the Viennese heretics Aloys Anton, as well as the coryphees of the party in Germany, and that worthy has just published a pamphlet in which he rejects the authority of the whole New Testament, which he alleges to be "fall of neo-Platonic and Gnostic elements."

There is a statement in the *Allgemeine Zeitung* with reference to the deep laid Prussian scheme for influencing the next election to the Pontifical Throne, or "refusing to recognise even spiritual functions unless they be recognised by the State," which is worthy of attention as a semi-official utterance on a subject which is occupying the journalistic rank and file in Germany and Italy.

At Munich the 400th anniversary of the city's University has just been celebrated. The Chamber knew too well the state of things prevailing, not to see that this feast would give occasion to insults for the Church and its head, but thanks to M. Schmid, of Bamberg, the reporter for the Ministry of Public Worship, whose discourse was one of the best ever heard in the Bavarian Parliament, the minister was obliged to declare that the feast should commence this year with a Catholic service, and that not so much as a single word should be uttered against the Church.

SWITZERLAND.

The *Tablet* says:—As long ago as August, 1871, the Grand Council of the Canton of Aargau stated that Germany expected Switzerland to take the first decisive measures against the Church.

VALUABLE HINTS.—Salt stimulates digestion. Onions are the best vegetable known to correct bad blood. Ice cream produces acute dyspepsia in consumptive patients. Cracked wheat, boiled or cooked as rice, is a good diet for dyspeptics.

CURE FOR HYDROPHOBIA.—A German forest keeper, eighty-two years old, not wishing to carry to the grave with him an important secret, has published a recipe he has used for years, and which, he says, has saved several men and a great number of animals from a horrible death by hydrophobia.

WASHES FOR FRUIT TREES.—Twice a year, at least, every fruit tree in the orchard should be washed with some liquid, strong enough to destroy the eggs and pupae of insects, and the roots and spores of mosses and fungi. In using caustic lye for the destruction of bark lice, several persons have killed their trees, as sometimes the bark turns black and peels off after the application of this wash, and the

death of the tree follows. Lime whitewash is recommended by some persons, but it is disapproved of by the best experienced fruit-growers; soap-suds are harmless, but are too mild for the purpose for which the application is required.

Boozle's EXPEDIENT.—Mr. Boozle was at a public dinner, and was in the midst of his friends. The feast had been given by a successful political candidate, and the company was "consequently a little mixed." By-and-by Boozle observed one of the guests slip a silver spoon into his pocket, and presently he detected another one of the party in the act of doing the same thing.

LOVE OF THE BEAUTIFUL.—Prince a young girl under care of a kind-hearted, graceful woman, and she unconsciously to herself grows into a graceful lady. Place a boy in the establishment of a thorough-going, straightforward business man, and the boy becomes a self-reliant, practical, business man.

A MAN WITH THREE ARMS.—Wm. Jacobs, of Otsego, N. Y., has three well-developed arms and hands, the member extraordinary having grown above the right shoulder blade. It hangs suspended down the back, and can be raised and lowered at will.

POSITION IN SLEEPING.—People who eat light suppers or sit up long after eating, need not trouble themselves about their posture in sleeping, otherwise than to choose the most comfortable one.

TERRORS FOR DRUNKARDS.—Some stringent measures against intemperance are contemplated in the recommendations of the select committee on Habitual Drunkards. Among them are the establishment of sanatoria, where, either at their own or the public expense, they shall be placed with a view to reformation; fines for drunkenness ranging from 30s or 30 days for the first and second offence to £10 after the third conviction; and, moreover, the establishment of a Drunkard's Register, with careful record of every case of drunkenness that comes under the notice of the police.—*London Paper*.

HEROIC WOMEN.—A Paris letter says:—In the battle of Neully several women who took part were killed beside their husbands. The Cantinieres of the 60th and 61st Regiments were killed. One of the most heroic women of this revolution was the wife of General Eades who fought side by side with her husband. I saw to day the 13d Battalion leaving the Caserne of the Prince Eugene. Their destination was the Fort de Vanvres. Hundreds of women and children were sobbing and weeping, while several walked side by side in the ranks, with guns in hand. Brothers against brothers, and fathers against sons, is the sad story of civil war.

SEAR BEETS FOR FATTENING SWINE.—Jonathan Talcott gives a statement in the *Boston Cultivator* of an experiment performed on a Suffolk pig, where sugar beets were largely employed in fattening. The animal was about a year old, and the feeding on boiled sugar beets, tops and roots, began on the 16th of August, and was continued three times a day until the 1st of October, after which ground feed was given, consisting of two parts of corn and one of oats, three times a day till the animal was slaughtered, the meal being mixed with cold water.

DR. HOWE ON THE USE OF FELLOWS' HYPOPHOSPHITES.

MR. JAS. I. FELLOWS.—Dear Sir: During the past two years I have given your Compound Syrup of Hypophosphites a fair though somewhat severe trial in my practice, and am able to speak with confidence of its effects. In restoring persons suffering from emaciation and the debility following Diphtheria, it has done wonders. I constantly recommend its use in all affections of the throat and lungs. In several cases considered hopeless it has given relief, and the patients are fast recovering; among these are Consumptive and old Bronchial subjects, whose

diseases have resisted the other modes of treatment. For impaired indigestion, and in fact for debility from any cause, I know of nothing equal to it. Its direct effect on strengthening the nervous system renders it suitable for the majority of diseases.

A sure thing... CABLE SORROW WINE. Boots and Shoes will not rip, leak or come apart, and are the easiest ever worn. Try them.

Manufacturers and Machinists should keep Johnstone's Anodyne Liniment ready for use.

LAWLOR'S SEWING-MACHINES.

To those of my patrons who have been familiar with the working qualities of my Sewing-machines, during the past ten years, no other commendations are necessary; but to persons who are desirous of obtaining information to assist them in determining which of the many Machines to select, I respectfully submit a few testimonials which will, undoubtedly, afford a sufficient reason for investigating the merits of my Sewing-machines before purchasing elsewhere.

MR. J. D. LAWLOR: Sir,—In reply to your inquiry, we have much pleasure in stating that your Family Singer Sewing-machine gives entire satisfaction.

MISS PIERCE ALLAN, "Ravensraig," McTavish street, Ottawa, Oct. 21st, 1871.

MR. J. D. LAWLOR: Sir,—We experience much pleasure in adding our testimony to the excellence of the Singer Family Sewing-machine, of your own make, which we purchased from you. We feel perfectly satisfied that it is equal to the Wheeler & Wilson, and superior to any other Sewing-machine we have ever made us of in this Institution.

THE SISTERS OF O. L. OF CHARITY, MONTREAL, March 16th, 1872.

MR. J. D. LAWLOR: Sir,—Having tested the qualities of the Singer Family Sewing-machine, manufactured by you, I have the pleasure to inform you that it is remarkably easy to understand, and it makes a superior and uniform stitch with all kinds of thread from No. 10 to 150. Thus I can do the most delicate work to perfection, and sew the heaviest cloth with the greatest facility.

MRS. E. TASSE, MILLINER, 100 Notre Dame street, Montreal, Aug. 5th, 1871.

MR. J. D. LAWLOR: Sir,—On former occasions our Sisters gave their testimonials in favor of the Wheeler & Wilson Sewing-machine; but having recently tested the working qualities of the Family Singer, manufactured by you, we feel justified in stating that yours is superior for both family and manufacturing purposes.

SEUR GAUTHIER, VILLA MARIA, Montreal, Sept. 7th, 1871.

MR. J. D. LAWLOR: Sir,—Having thoroughly tested the qualities of the Family Singer Sewing-machine, manufactured by you, we beg to inform you that it is, in our estimation, superior to either the Wheeler & Wilson or any other Sewing-machine we have ever tried, for the use of families and manufacturers.

DIRECTRESS OF VILLA MARIA, HOTEL DIEU DE ST. HYACINTHE, Montreal, 11th Sept. 1871.

MR. J. D. LAWLOR: Sir,—Among the different Sewing-machines in use in this Institution, we have a Singer Family of your manufacture, which we recommend with pleasure as superior for family use to any of the others, and perfectly satisfactory in every respect.

THE SISTERS OF CHARITY OF L'HOTEL DIEU, ST. HYACINTHE, MONTREAL, May 3rd, 1872.

THE LAWLOR FAMILY SINGER SEWING-MACHINE we have in this Institution gives perfect satisfaction. It is very easy to manage, and makes the most delicate stitching on gauze, and sews the heaviest cloth with great facility, using the finest cotton or the coarsest linen thread.

We take much pleasure in recommending it to families. SISTERS OF PROVIDENCE, St. Catherine Street, MONTREAL, May 3rd, 1872.

MR. J. D. LAWLOR: Sir,—We are happy to say that your Singer Family Sewing-machine proves highly satisfactory in every respect. It works to perfection on any material, light or heavy, with any kind of cotton or linen thread. Therefore, it suits our purpose better than the Wheeler & Wilson, or any other sewing-machine we have ever used, and we shall recommend it as such with much pleasure.

SISTERS OF PROVIDENCE, Coteau St. Louis, MONTREAL, April 13th, 1872.

MR. J. D. LAWLOR: Sir,—Having in this Establishment seventeen of your Singer No. 2 Sewing-machines, some of which have been in constant operation on various kinds of work for upwards of seven years, I am happy to say that they prove perfectly satisfactory, and are superior to the Wheeler & Wilson, or any other Sewing-machine of either home or foreign manufacture we have ever used for manufacturing purposes.

FRS. SCHOLDES, Manager Canadian Rubber Co. of Montreal, QUEBEC, April 25th, 1872.

DEAR SIR,—We have twenty-two of your machines which have been in constant work for the past year and we find them so serviceable that we have arranged with you to furnish us with some more of the same, in place of other kinds we have, they stitching our work better than any other we have tried.

Respectfully yours, QUEBEC RUBBER CO., A. M. FARLEY.

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 thinking in their efforts to procure a favorable site whereon 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-ventilated play grounds and the over-refreshing breezes from great Ontario all concur in making "De La Salle Institute" what ever 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, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS.

Religious Instruction, Spelling and Defining (with 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, Epitaphs, 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 ARNOLD,  
Director.

Toronto, March 1, 1872.

JAMES CONAUGHTON,

CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.

All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury) will be punctually attended to.

Montreal, Nov. 22, 1866.

GRAND DRAWING OF PRIZES.

Will take place in Renfrew,

THURSDAY, JUNE 27th, 1872.

In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

The strictest impartiality will be observed in the Drawing, which will be conducted under the supervision of the Managing Committee, viz.—J. P. Lyne, Esq., M.D., Patrick Devine, Esq., J. W. Costello, Esq., Patrick Ryan, Esq., Patrick Kelly, Esq., and Rev. P. Rougier, P.P., J. L. McDougall, Esq., J.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

- A Splendid Gold Watch, valued at \$100
- A very fine Melodion, " " 80
- A magnificent Eight-Day Clock, " " 80
- Genl Griffin's Works, (10 vols) " " 20
- One large Family Bible, " " 10
- One Gun, " " 10
- One Microscope, " " 10
- One Comocortina, " " 10
- A beautiful Statuette Tableau, " " 10
- One ditto, " " 10
- McCoo's History of Ireland, " " 8
- One new Double Wagon, " " 80
- A Splendid Cow, (gift of Rev. P. Rougier), " 50
- A new Set of Double Harness, " 40
- A new Cooking Stove, " 30
- Six prizes of \$5.00 each, in cash, " 30
- Fourteen yards of Dress Silk, valued at 24
- A new Saddle, " 15
- One Cattle of Ten, " 15
- Two prizes of \$10.00 each, in cash, " 20
- A new Saddle, " 10
- One Plough, " 10
- One Irish Poplin Dress, " 24
- And hundreds of other prizes.

TICKETS ONE DOLLAR EACH.

Winning Numbers, together with the Numbers of all Tickets sold, will appear in the Renfrew Mercury, the True Witness and the Irish Canadian Newspapers, in their Second Issue after the Drawing.

All communications and remittances to be made to Rev. P. Rougier, P.P., Renfrew, Ont.

W. P. J. BOND, A.B., Scholar of Trinity College, Toronto, and late Head Master of the Trenton High School, wishes to obtain a few pupils to prepare for Arts, Law, or Medicine; he would also be willing to give instruction to those preparing for Commerce.

Address—Box 274, P.O.; or, 234 St. Urban Street. Montreal, July 4, 1872.

WANTED.—We will give energetic men and women

BUSINESS THAT WILL PAY

room \$4 to \$8 per day, can be pursued at your own homes, and is strictly honorable. Send for samples that will enable you to go to work at once.

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AND  
GENERAL JOBBER,  
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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.

**Ayer's Hair Vigor,**

For restoring to Gray Hair its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. It soon restores faded or gray hair to its original color, with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed; but such as remain can be saved by this application, and stimulated into activity, so that a new growth of hair is produced. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. The restoration of vitality it gives to the scalp arrests and prevents the formation of dandruff, which is often so uncleanly and offensive. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre, and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,  
Practical and Analytical Chemists,  
LOWELL, MASS.

NORTHERN & LYMAN,  
Newcastle,  
General Agents.

GRAY'S SYRUP OF RED SPRUCE GUM

FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer,  
HENRY R. GRAY,  
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ACADEMY OF THE SACRED HEART,  
SAULT AU RECOLLET, NEAR MONTREAL.

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

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

**BELLOC'S CHARCOAL**  
Approved by the Imperial Academy of Medicine of Paris

MODEL OF THE LOZENGES PARIS

It is especially its eminently absorbent properties that Belloc's Charcoal owes its great efficacy. It is specially recommended for the following affections.

GASTRALGIA  
DYSPEPSIA  
PYROSIS  
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DIFFICULT DIGESTION  
CRAMPS IN THE STOMACH  
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DIARRHEA  
DYSENTERY  
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MODE OF EMPLOYMENT.—Belloc's Charcoal is taken before or after each meal, in the form of Powder or Lozenges. In the majority of cases, its beneficial effects are felt after the first dose. Detailed instructions accompany each bottle of powder and box of lozenges.

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FIRE AND LIFE:  
Capital, TWO MILLIONS Sterling.

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Advantages to Fire Insurers

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:

- 1st. Security unquestionable.
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The Directors invite Attention to a few of the Advantages the "Royal" offers to its Assurer:—

- 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
- 2nd. Moderate Premiums.
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- 5th. Days of Grace allowed with the most liberal interpretation.
- 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.

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MANUFACTURER OF EVERY STYLE OF  
PLAIN AND FANCY FURNITURE,

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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

February 1, 1872]

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**COOD CABLE SCREW WIRE**  
BOOTS AND SHOES.  
Will not leak, and last twice as long.

**PETER M'GABE,**  
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PORT HOPE, ONTARIO,  
MANUFACTURER AND WHOLESALE DEALER in flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.

Price list on application.  
PETER M'GABE,  
Ontario Mills, Port Hope, Ont.

**Ayer's Cathartic Pills,**

For the relief and cure of all derangements in the stomach, liver, and bowels. They are a mild aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Such serious sickness and suffering is prevented by their timely use; and every family should have them on hand for their protection and relief, when required. Long experience has proved them to be the safest, surest, and best of all the Pills with which the market abounds. By their occasional use, the blood is purified, the corruptions of the system expelled, obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become clogged and sluggish are cleansed by Ayer's Pills, and stimulated into action. Thus impudent disease is changed into health, the value of which change, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtues unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, or diet, or occupation.

Full directions are given on the wrapper to each box, how to use them as a Family Physic, and for the following complaints, which these Pills rapidly cure:—

For **Dyspepsia or Indigestion, Liveliness, Langour and Loss of Appetite**, they should be taken moderately to stimulate the stomach, and restore its healthy tone and action.

For **Liver Complaint** and its various symptoms, **Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers**, they should be judiciously taken for such cases, to correct the diseased action or remove the obstructions which cause it.

For **Dysentery or Diarrhoea**, but one mild dose is generally required.

For **Obstructions of the Heart, Pain in the Side, Back and Loins**, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear.

For **Dropsy and Dropsical Swellings**, they should be taken in large and frequent doses to produce the effect of a drastic purge.

For **Suppression**, a large dose should be taken, as it produces the desired effect by sympathy.

As a **Dinner Pill**, take one or two Pills to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

PREPARED BY  
Dr. J. C. AYER & CO., Practical Chemists,  
LOWELL, MASS., U. S. A.  
FOR SALE BY ALL DRUGGISTS EVERYWHERE.  
NORTHROP & LYMAN,  
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RESTORE YOUR SIGHT.

SPECTACLES RENDERED USELESS.  
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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;
3. Asthenopia, or Weak Eyes;
4. Epiphora, Running or Watery Eyes;
5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed;
6. Weakness of the Retina, or Optic Nerve;
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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;
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