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The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, DEC. 22, 1871.

NO. 19.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER XXVIII.

Since Tom Naddy's boyish days, when, it will be recollected, he got Ned Fennell into trouble, on the score of a certain letter, Father Connell had found him attentive, faithful, honest, and seemingly religious, and, therefore, placed full reliance in Tom. All doubt of his want of truth left the good man's mind; and he had consequently received his late communications with implicit faith. Indeed, such was Father Connell's virtuous and primitive character, that he could not even suspect dissimulation in any one whom he once trusted. And these facts, joined with Tom's inimitable plausibility of speech and manner, ensured success to him on the present occasion.

Shortly after nightfall, on that day, three persons, silently ushered in by Mrs. Molloy, entered the priest's parlor. They were Edmund Fennell, Helen McNeary, and Miss Bessy Lanigan.

Even under the circumstances, and with the accompaniments, which attend a marriage celebrated in the more usual way—amidst the blessings of parents—crowds of friends—publicity and banquetting—there is something of doubt, of awe, of uncertainty for the future, which oppresses, even unto sorrow, a right-minded and pure-hearted girl.

But much more than this Helen McNeary must have felt, in her present situation. She had stolen through the gloom of the evening, and in disguise, to vow her marriage vow, under the ministry of a clergyman, not of her own religious creed. Excepting her future husband, she came supported but by one friend, and that one an individual for whom she had but little respect. No father stood by her side, to give her away and to bless her—she wore no bridal ornaments nor robe; and her single bridesmaid was in a similar predicament. All this had a most depressing effect upon her spirits. But there was much more to weigh her down. She now felt that she had consented to this private marriage hastily, and more in anger against her father's peremptory measures than—notwithstanding her love for Edmund Fennell—in a conviction of its absolute necessity, or even of the force of the arguments which had been used to persuade her to the step; and altogether, upon entering the priest's humble little house, she experienced a sense of unmaidenly impropriety, that sunk her in her own estimation, and a terror of future consequences, which made her heart sick.

She crossed the threshold of the priest's parlor door. He sat alone to a little table, stern, sorrowful, cheerless; the ray of his single economical candle was cheerless too. His eye met Helen's; there was something in it which made her tremble. Father Connell merely bowed his head to his breast, as the party one and all saluted him. Edmund felt his bride hang heavier upon his arm.

And Edmund became almost as much agitated as was Helen. He knew his old benefactor well, and he felt certain that this cold silence, so different from Father Connell's usual cheerfulness of manner, brooked anything but approval of the marriage which was about to ensue.

Slowly rising, after he had lowered his head, the priest motioned them to sit down. He then bent his knees on the chair from which he had arisen, covered his face with his hands, and apparently prayed. Perhaps he detected himself in a greater show of harshness, towards the poor young couple, than he had promised them, and that a portion of his prayers petitioned for grace to bear with them, more like a Christian. After some time, he stood up again, put on his stole, and turning over the leaves of his missal, he fixed his eyes on the little group, and said, in a sad and solemn tone—"Come forward—I am ready."

Edmund and Miss Lanigan immediately rose; but Helen remained sitting. Edmund held out his arm to her. She made one or two unavailing efforts to take it.

"Why do you not come forward?" inquired the old priest.

Edmund answered, in a whisper, and with a choking throat, "Miss McNeary is not very well, sir; but she will recover soon—she has fainted, sir."

Father Connell almost ran across the room; he saw the fair young girl insensible and helpless; he saw her usually brilliant cheek pale as paper; his sternness vanished in an instant, his features relaxed into a benign expression of compassion and anxiety, and he took in his one of her cold, deadened hands, and chafed it eagerly.

"God bless you, God bless you, my poor child," he murmured in tones of shivering tenderness.

Helen McNeary stirred, sighed, looked up into his face, let fall her forehead on his hand, and burst into agonies of tears.

"Don't—don't cry, my poor child; God is good, and he will give you grace, and strength, and repentance; put your trust in the Lord, my dear child, and he will support you. Peg-

gy! Peggy!" he cried out, in his loudest voice. Peggy, who was quite within hail, was very soon at her master's elbow.

"Peggy, this poor, dear little child, this good, charitable little girl, is very ill and weakly—Peggy, you know what would be good for her, better than I do—Peggy," he added in a whisper, "don't you think a glass of wine would do her good? I think it would, Peggy."

"Why thin, what else in the world wide, would do her half so much good?" questioned Peggy, dogmatically.

"I am much recovered now, sir," said Helen McNeary, once more looking up, with streaming eyes, into his face.

"Oh, you will be better, my dear, you will be better. Peggy, go into the closet," he pointed to one in which the wine for the altar was kept—"I know there is some wine on the shelf; bring it here quickly."

Peggy soon obeyed his commands; her coarse exterior covered a tender heart—provided always that Peggy was allowed her own method of indulging its impulses. Under her soothing attentions, Helen gradually grew stronger and more collected.

Father Connell regained the further side of the room. Under the influence of this accidental appeal to his compassion, scarce a trait of his severity of manner remained. And as soon as Helen was quite able to engage in the ceremony, she and Edmund Fennell were, by his ministry, united as husband and wife, "to have and to hold," until death. Peggy was allowed to be a witness on the occasion; and it was with the heartiest good will, that she saw "her own dear boy," married to so lovely a partner for life.

Upon Peggy's hasty entrance into the parlor, she had left the door open; from the position, in which Edmund and Helen stood up to the ceremony, they could see out through it, into the almost perfectly dark hall. The priest had scarcely ended his official duties, when Helen fancied she descried, leaning against the wall of the hall, a female figure. Starting back, and glancing again, she became sure that a living thing did flit away, through the darkness, out of view. The next moment, from some place in the house, more distant than the hall, the low, and seemingly smothered wailing of a young, and very musical voice, was heard, accompanied by a slight noise, as if of gentle clapping of hands. Father Connell looked at Peggy, somewhat reproachfully, and Peggy looked at him deprecatingly; and then she left the room, now carefully closing the door after her. The next moment, the low wailing, with its accompaniment, were heard no longer. Helen wondered, and even vaguely feared something, but made no inquiries of any one.

This little incident scarcely occupied as much time, as could cause any interruption to the business going on. Father Connell now turned to Edmund.

"Edmund Fennell," he said, "these ladies, your wife, and her friend, will pardon us, if we leave them together, for a moment. Come you with me. I wish to hold some conversation with you. Follow me."

Edmund accordingly walked after the old clergyman, up to his bedroom;—the little parlor was the only reception room in the house.

"Sit down there, Neddy Fennell," Father Connell pointed to a chair, while he fastened the door. He then paced for a considerable time up and down, and at length spoke again.

"Neddy Fennell, I have brought you here, to hold some very serious discourse with you. I have brought you here, to try if the words of your old friend, and your old priest, will have any weight with you. Will you be attentive to me, Neddy Fennell?"

"I will, sir—thoroughly and reverently attentive."

"Well! And you must make me a promise, beforehand, Neddy Fennell. You must promise me that you will not even attempt to reply to anything I shall say, unless I require an answer to a question."

"Anything that you point out, sir. I will obey."

"That is not a distinct answer to my distinct proposition. You are to promise, that you will not reply to my words—that you are to remain perfectly silent—unless I ask you a question—do you promise that?"

"I do, sir."

Neddy Fennell, I have been a friend to you, because I loved you. From your infancy I loved you; from the very first day that you came to give your childish assistance at the altar of God, I loved you. A change came over your life, even while you were yet a child, and you wanted a hand to be held out to you, and my hand was so held out to you;—and I do not now mention these things through vainglory—God forbid I did—but from the necessity of the case before us.

"And I tried to do you more good, much more good than this. By precepts, and I humbly hope by example, I tried to fill your heart with the fear and the love of God. But I did not expect that you were to pay me back my love of you, and my care for you, with worldly goods; I will tell you, however, what I did expect. I did expect and believe, that you would have shown your sense of thankfulness to me, by honoring and serving the Lord. Neddy Fennell, you have disappointed me; sorely disappointed me, and sorely, sorely afflicted me."

"Gracious Heavens, sir!—I—"

"Remember your promise, and listen to me, Neddy Fennell," Father Connell raised his finger, and frowned on the young man. "Neddy Fennell, you have sinned a great sin."

"Father Connell! hear me, sir!"

"Silence, you Edmund Fennell! and again remember your promise—remember it literally. I will not hear you at present; at a future time I will. It is now your duty to attend to my counsel, and to let me gain a future hope for you, by witnessing your docility, and your humility under your priest's reproof."

"The only recompense, Neddy Fennell, I will ever ask, or receive from you, for my love to you your whole life long, is your solemn resolution, to avoid, from this day forward, future sin; and to keep that resolution, and to be sorry, and to repent for the past—be silent. I command you once more, or I must think that you are impatient of your old priest's rebuke, and that would be a bad sign indeed."

"You are now, though a very young man, a married man. No matter what may have occurred up to this moment, you are bound to love and cherish your wife; to love her above all, except your God; to be faithful and true to her; to cherish her beyond yourself, or the whole world besides;—you solemnly engage to do this, with God's assistance?"

"With God's assistance, sir, I most solemnly engage to do this."

"I hope you will; nay, I almost—I quite believe you will, and indeed, indeed, I will pray that you may obtain the grace to do so. Neddy Fennell, up to this very moment, I love you; and I have just proved it to you. Answer me this question, and answer it truly. When you came here this evening, had you any knowledge of the danger that I should run, in marrying you to that poor child? Answer me this truly, as if you were replying at the judgment-seat."

"I solemnly protest, sir, as if I were answering at the judgment-seat, that I did not know you must incur any danger, by uniting us in marriage."

"And, Neddy, notwithstanding all that has passed, I believe what you now say. I do not think you would willingly subject your old friend, and your priest, to the peril in which I have voluntarily placed myself. For, Neddy, I have, this night, subjected myself to a felon's punishment for your sake, and, as I said before, out of my love for you. To save you from continued sin, I have married you to a Protestant; and, if, for doing this, I be prosecuted and convicted, the law of the land will send me, a banished felon, from this country. Its punishment for my act is, transportation beyond the seas for life."

"Merciful powers!" cried Edmund, starting up, "why was I ignorant of this law? Oh, my dear, my beloved, and venerated father, I knew not what I was doing!"

"I have told you, Neddy Fennell, that I believed your former assertion on the point—And yet, with my eyes open, I did this for you, and you cannot, therefore, doubt that I love you still. Now, attend to me again."

"I have loved you ever since you were a little child—I have proved that I love you yet. You have been criminal—repent, amend, atone. Above all things, mark my words; take your wife to your bosom; cast no word of reproach or slight upon her; be unto her true, loving, tender, and cherishing; if you wish to show me that you are grateful, this is the gratitude I look for! Lead a good life, and let your wife find in you a Christian husband. As you hope for a future blessing, and if you value my death-bed prayers, do all this, my son."

Ned Fennell threw himself on his knees before the old man, clasping both his hands together.

"Just as you now are," said Father Connell, holding his right arm on high, "just as you now are, renew the promise before Heaven and me."

"Before Heaven, and before you, sir. I renew the promise to do all this."

"Well, Rise now." The priest offered him his hand, and as he obeyed, gave it one of the old squeezes to which it was so well accustomed. Still, however, he was grave and reserved, though not severely so.

"And, Neddy Fennell, we will now go down stairs, and you will take your wife to you and comfort her, and love her. You must call to see me to-morrow, that we may confer on your future plans; and how far this circumstance may have to do with them. I fear that it will have a great deal to do with them. But we will hope for the best. Sufficient for the day is the evil thereof."

He led Edmund by the hand to his bride. The young couple, with their friend, arose to depart. He accompanied them to the outer door of his little premises, and there, before bidding them good-night, gave them anew his hearty and affectionate benediction.

CHAPTER XXIX.

On the night of the fire in Nick M'Grath's hay-loft, and previous to that occurrence, it will be brought to mind, that after his inter-

view with the beggar-girl in Joan Flaherty's house, Edmund Fennell paid a visit, on her account, to Father Connell. He communicated to the old man all he knew concerning her.—He described the shocking outrages, which, to his own knowledge, she constantly endured from Robin Costigan; fully detailing the scene he had witnessed from the top of the dividing wall, when he was a little boy, and an inmate of Nelly Carty's cabin. He dwelt on the poor girl's terror of the old beggarman; her tears and wailings; her rooted dislike of the life she was leading under his rule; her wish to change that life, and escape from Costigan; and her ever-recurring dread, that if she attempted to do so, her fearful tyrant would inevitably track her out, and kill her. He reminded the priest of her utter ignorance of religion, a fact which Father Connell himself had ascertained; but enlarged on her religious tendencies, notwithstanding, discoverable in her hatred of what was good and generous; her appreciation of a charitable act; and her meek submission under cruel persecution.

Passing from his boyish, almost childish acquaintance with poor Mary, Edmund then took up an account of their re-meeting, after an interval of so many years, in Nick M'Grath's shop that very evening. He proceeded with their conversation in one of the shower of houses. Father Connell, struck with a new interest, although he had been sufficiently interested before, drew from Edmund, by continued questions, a very minute statement of this interview; not only as to what was said during it, but also as to what had occurred between the two young people. The lad could not help blushing, but he was perfectly able to meet every inquiry with the consistency of fearless truth. His old protector proposed other questions, and he also met them to the priest's satisfaction. It could not be denied, he admitted, that the poor, untaught young girl, regarded him with feelings that would have been improper, if indulged, as she seemed to indulge them, by any person at all instructed on moral, social, or religious points; but Edmund submitted that from the whole experience of her young life, it was impossible she could ever have been taught the impropriety of giving way to such feelings; indeed, her very avowals of them, open and ingenuous as they were, proved as much; and did they not also prove another thing? Did they not also prove, that she herself did not know the tendency, the range, the very nature of all that she now vaguely and in-competently felt.

Father Connell laid his hand on Edmund's shoulder, and smiling benignly, nodded to him at once an assent to his proposition and an encouragement to go on.

Availing himself of the permission, Edmund proceeded to relate, how, according to Mary's own account, she still suffered from the gross and brutal treatment of Costigan; how her aversion to her present course had even increased since Edmund and she last met, but how, at the same time, her fear of being murdered by Costigan bound her to it. He turned to her aspirations after a good and virtuous life; to the truth of her sentiments towards all, in outward nature, from which she had had an opportunity of studying a good lesson; to the gifted order of her mind, evident through all the clouds of neglect, and of youthful sorrow which hung around it. He ventured to allude to the great beauty of her person and features; nor was his old listener displeased with the allusion; for beauty of heart has a certain pure and holy sympathy, even in the breast of well-disciplined age, with outward personal beauty in youth; and Edmund, waxing eloquent, concluded by asking Father Connell to decide whether it would not be a charitable and delightful action to rescue, for society and for God, a creature like Mary Cooney, by snatching her from the power of Robin Costigan, from his murderous threats, and his probable execution of them; and from his evil ways and bad example, a continuance in, and observation of which, might, notwithstanding her present dispositions, end in her moral ruin.

"I will ask you only one question more, Neddy Fennell, my child," said Father Connell; "and you will answer that question truly—I know you will, Neddy."

"I will, sir."

"I know very well you will, Neddy. What are your own feelings towards this poor, young creature?"

"I pity her from my heart, sir; I have a great respect and regard for her keeping herself so long good, in the midst of wicked example; I have a great interest in her future well-doing; and I feel towards her, slight as our acquaintance has been, the full friendship that a brother feels for a sister."

"And you have no other feelings for her?"

"None, sir."

"Then, Neddy, my child, she shall indeed, with God's blessing, be saved from Robin Costigan's hand. He shall not kill either her body or her soul; no, Neddy, that wicked man shall not. I will take her from him. Under this poor roof she shall have an opportunity, at least, of growing to be a good woman, and a useful woman, and a faithful servant of the

Lord. I will go this very evening and take her from Robin Costigan; ay, and I'll make him give her up to me without a word. I am not afraid of the bad man, Neddy; no, I am not afraid of him, Neddy, my child. And go you home, now, Neddy, to your business for the night; go you home to your good old master's house; and go straight home to it. And may you have a reward, Neddy, for your charitable and for your virtuous intentions towards that poor, untaught, unbefriended orphan child. Good-night, Neddy, and take my blessing. I will see Mary Cooney this very evening."

But Father Connell was detained at home by a visitor, on business of a most urgent nature, too long to perform his promise. Indeed it was much past his usual hour for retiring to bed, when the person went away. Some time after, the fire-bell struck on his ear. He hurried into the town with strong fears, as has been seen, for Ned Fennell; and all that he did subsequently is also known. In the first early night of the morning he led the poor beggar-girl home.

His house-keeper, Mrs. Molloy, had not been left quite unacquainted with his intentions towards Mary Cooney. In fact, it was the house-keeper's opinion that Father Connell had consulted her, very confidentially, on the matter; nay, in order to reconcile her to the introduction of a new inmate into her establishment, that he had made a very powerful appeal to her feelings; and this, even Mrs. Molloy's sense of her own respectability could not withstand. She was, therefore, prepared to receive poor Mary with something akin to graciousness of manner.

At Mrs. Molloy's kitchen fire, then, Mary was soon sitting, barched, barefooted, and otherwise half-clothed; the scraps of attire which she did wear being wet from the inclemency of the day before; while her little feet were splashed with puddle, and blood-stained, too, from the bleeding of sore cracks and wounds in them.

Tears were in her eyes, smiles were on her lips, and short, happy sighs fluttered every moment, like so many small birds let loose one after the other, from the depths of her heart.—She looked around her, scanning the humble little kitchen; it was a drawing room to her; never in her life before had she sat to such a fire, nor in an apartment half so luxurious—so sumptuous. She looked at Mrs. Molloy, and at her high-heeled shoes and at her high-crowned cap, and deemed her a person of very great importance; and Mrs. Molloy was not slow in observing the effect her superiority had produced; and thus Mary was all the better of her mute and unconscious sympathy.

Father Connell having warned and commanded his house-keeper not to speak for the present with the beggar-girl, on her own affairs, and his housekeeper obeying him, for a wonder, few words, except words of kindness, passed between her and the young stranger at her hearth. She busily engaged herself preparing the priest's breakfast; and at all her proceedings Mary still looked on, with wonder and curiosity.

Father Connell had been out about an hour. He now returned, and called out from the parlor for "Peggy!" and Peggy, answering his summons, found that he had brought home a pair of shoes and a pair of stockings, for his new protegee, together with materials, very humble indeed, for dressing her out from head to foot. But until the latter could be made up, he earnestly consulted Peggy upon the best thing to be done, towards obtaining present substitutes for them. Peggy, after a pause, and bargaining for permission to have her own way in the matter, sallied forth from the house, and quickly came back, laden, however she had procured them, with a little stock of the necessaries required. They had been used, indeed, but were clean, neat, and respectable, and Mrs. Molloy averred, would fit Mary to a T, for she thanked Providence she had eyes in her head. Her master approving of everything, Mrs. Molloy swept the table clear of its little heap of habiliments ready made and raw materials for the same; and the next instant, she and her young friend were busily engaged in the house-keeper's room, off the kitchen.

Father Connell would not—could not sit down to breakfast, pending the great change that was going on under his roof. He walked about his parlor, bolt upright, champeping the palms of his hands, very, very fast, and smiling smiles, as fresh as those of childhood. At last, the parlor door opened, and Mary Cooney abutious, and the other business of the toilet all gone through, appeared before him; Mrs. Molloy—as if Mary bodily and altogether were of her construction, and not merely the tie of the beau-knot of her cap, leading her in, with an air of great self-approbation. The old man stood still, and his smiling features half changed into an expression of surprise, at the vision of the beautiful creature he now gazed upon. Her newly polished face, burning with blushes, caused by her shyness of her fine clothes, and her blue eyes scintillating and enlarged, with a new-come excitement, the beggar-girl did appear, indeed, surpassingly lovely.

He was struck too with her likeness to Helen McNeary—as any one might have been.

and he thanked Heaven, in a silent aspiration, that his good child, Neddy Fennell, had been the means, under God, of directing his attention to the salvation, here and hereafter, of a creature so interesting in every way.

But this purely grave state of feeling, and quickly passed into a characteristic mode of expressing his delight, in the change for the better, wrought upon her outward appearance. As he has been seen to do, while the little ma-a-clad boys, were passing him in the bosom, he bent himself, resting his hands upon his knees, admiring her finery, and then, standing straight, and laughing to himself, clapped the palms of his hands together softly, and declared to Peggy, that nothing on the face of the earth could be better; and, as will also be called to mind, in the same way that he had turned Mick Dempsey round and round, and walked round and round him, in approbation of Mick's first new suit of respectable clothes, he now turned Mary Conroy round and round, and walked round her. At length, the inspection over, he dismissed Mary and her new protectress to their breakfasts in the kitchen, and then sat down to his own, very happy.

But though Mary was happy too, even to tears, which constantly streamed on, she made but little impression on the dainties before her at least not one-third, nor one-third enough, to satisfy the ostentatious hospitality of Mrs. Molloy. The poor girl's mind had been suddenly stopped, and turned back in the circle in which it was wont to revolve, and though all was very blissful, all was, from its novelty, still very confusing. She did not yet understand, nor distinctly feel her changed position. She glanced shyly from one point to another of her new attire. She studiously regarded, above all things, her new shoes and stockings, and particularly admired the smallness of her feet, now shut up, for the first time, within the limits which controlled their usual flatness and expansion. Opposite to her was a mirror hanging on a nail in the wall, of about six inches in height and three in breadth, at which Mrs. Molloy, upon a sudden call from the parlor, used to adjust her cap and her strong wiry hair; and into this Mrs. Molloy could look at her own face, with its recent decorations; and all these little things at first deeply occupied her, almost to the exclusion of any other sentiment or feeling.

Father Connell went out on business, and she was left alone with the housekeeper, at the kitchen fire. After a while, recollection began to engage her. Darby Conroy, was she indeed safe from his hand? She asked Mrs. Molloy to give her assurance on the subject. The housekeeper, still obeying her master's instructions, asked, in return, how could she know anything about it? And who was Darby Conroy? But wasn't she safe at present; and wasn't she with friends, who would keep hurt and harm far away from her? And wouldn't the priest answer everything to her, when he came back to the house? and Mrs. Molloy admonished her not to go on thinking any more of what was past and gone, but to stir herself and come with her, Mrs. Molloy, and inspect the "nate" house she was in, and the garden it had to it; and after that, the elegant chapel, and the beautiful churchyard, only half a stone's throw from her.

Mary had other questions to ask, but she suppressed them. She arose, stumbling for the first time in her life, from the cramping effects of the first pair of shoes she had ever worn, her feet swollen by the influence of the fire, as well as by their novel state of captivity; and followed Mrs. Molloy on the proposed tour of discovery.

She had been in the parlor for a moment before, but under such circumstances, as only to have felt embarrassed at an overpowering sense of its importance. Now she dwelt, under Mrs. Molloy's special instructions, on each article of furniture it contained. A small glass bookcase, filled with books, sparingly and smearingly gilt on the backs, particularly attracted her attention and her wonder; she did not think that there were so many books in the world, she said. Leaving the parlor, and old eight-day clock, almost eight feet high, placed in the little hall, with an old brass dial-plate, struck her with great awe, as well it might indeed. She stopped before it, and listening to its clogged and wheezing tick, tick; she shrunk back, asking in a whisper, if there was not something alive within it? Mrs. Molloy then pointed out to her the collarage, under the open stairs, and Mary conceived great notions of the abundance of the house.

They passed into the yard. The stable, containing Father Connell's fat, strong mare; the step-ladder going up to its hay-loft. From the yard they entered the narrow strip of garden—and Mary clasped her hands, and almost screamed out with pleasure. Small as was the little lot of ground, it was neatly kept, at all seasons of the year, and even now, on a November day, looked trim and pretty; and though the little garden's blow of humble flowers was of course over, there still remained the white and pink flower of the laurestinus, and here and there bunches of monthly roses and rose-buds. Mary was in a paradise. Never before had she seen a garden great or small, and now the order, the neatness, the beauty of this little one, no matter how reduced a scale, struck upon chords prepared by Almighty nature to vibrate to them, in her soul. She glowed with a new pleasure. It was as if a garden had suddenly and freshly sprung up, amid the hitherto moral wilderness of her own mind.—She prayed, she begged of Mrs. Molloy to let her pluck one rose—no, one rosebud—only one; the old lady consented, and as Mary placed it under her young bosom, it sparkled with her tears.

The left the enchanted spot, and proceeded up the silent little approach to the chapel, walled in at either side. They arrived at the very limited space before the chapel, almost entirely covered with the branches of a large tree, having a stone bench under it. Mary

sat down on the bench, looking earnestly around her.

"And was that a chapel—a chapel of God?"—she asked of Mrs. Molloy, in a whispering voice; pointing to the low-built and rude little edifice, now straight before her.

Her cicerone answering affirmatively, unlocked the chapel door, and invited her to enter it. She did so.

Since leaving the priest's house, all had been as silent as the tomb around her; and the silence still continued, as they stepped into the humble place of worship. What the wonders of St. Peter's have been, and are to others, the wonders of this little chapel were to poor Mary. Its little galleries, propped by wooden uprights—they scarce merited a better name; its little chandelier, also of wood, and covered with dingy gilding; its little altar—gained by a few steps; the picture of the crucifixion—not by a Rubens, or an Angelo, or a Rembrandt—everything filled her with sentiments of awe, admiration, and delight.

"Who was that?" she whispered, looking up to the picture over the altar.

"Our blessed Lord, who died on the cross to redeem and save us," replied Mrs. Molloy, making the holy sign upon her forehead.

"To save us from what?" continued Mary.

"Yes! I see He is dying—there is blood coming from His side!" She turned pale.

Mrs. Molloy was at first sorely tempted to burst out, and thunder upon Mary's scandalous state of religious ignorance; but luckily recollecting Father Connell's parting injunctions, contented herself with causing Mary to retire to the priest's house, and while pressing its little yard, Mary glanced wistfully to the garden gate.

"Would you like to go sit in the summer-house till the priest comes home?" inquired Mrs. Molloy.

It was the very liking most at Mary's heart that moment; and she accordingly walked to the little osier bower, at the garden's further end, and sat down in it alone.

(To be Continued.)

HOME RULE.

IV. IRELAND BEFORE THE UNION.

A few years before the death of Swift, which took place in 1745, another patriot, Dr. Charles Lucas, rose to the surface of Irish politics. Having been long distinguished for his sympathy with the people, and his outspoken adherence to the national cause, such as it was in those days, he was elected member for Dublin. His letters and public addresses exhibiting great powers of mind and a lofty spirit of independence, attracted the notice of the Government, and soon drew down on him their vengeance. Amongst other topics, he boldly discussed the several branches of the constitution; pointed out the privileges of Irishmen; and stated the various injuries that had sustained by the interference of the British Legislature.

The Government determined to crush him in the usual fashion, as O'Connell was treated one hundred years afterwards; certain obnoxious passages, garbled from his publications, were made the foundation of a charge which was brought against him before Parliament; and, to their everlasting disgrace, the majority of the Commons, whose rights and privileges he had vindicated and upheld in a free and manly spirit, lent their sanction to his being prosecuted by the Attorney-General of the day. But Lucas, to escape the danger, fled the country. He did not, however, remain long in banishment; and he was again, when a new vacancy occurred, elected one of the representatives of Dublin. To the last, he maintained the same bold patriotic principles; but it is a stain on his reputation as a Christian, and a slur on his judgment as a politician, that he was unfavourable to any privileges being extended to the Catholics. In this he blindly followed the narrow-minded intolerance of that period. In other respects, he was far in advance of his age; and helped to plant in the minds of his countrymen the germs of an ardent longing for civil freedom and a fearless spirit of constitutional independence, which afterwards, although it took long to ripen fully, bore good fruit for the country. A "patriot party," however, soon began to be formed in the Irish House of Commons.

In 1753, the Duke of Dorset, the Lord-Lieutenant, at the opening of the Session informed the Commons that he was commanded by his Majesty to inform them that he "would graciously consent and recommend it to them," that certain balances remaining in the Treasury should be applied to the discharge of national debt. The Commons in their address omitted the word "consent," and the committee who drew up the bill, instead of inserting the usual fulsome compliments, in the preamble mentioned nothing but a plain recital of the facts. This was highly resented by Stone, the prime minister. A contest ensued, in which great heat and spirit were displayed on both sides, and the bill was rejected in the Commons by a majority of five; in consequence of which several of the prominent patriots, who were servants of the Crown, were immediately dismissed from office. At these violent proceedings the whole nation took fire. According to Plowden, the degraded members, exalted by their disgrace, became the idols of the people, and were honoured as martyrs for the liberties of their country. In this contest for constitutional rights, the patriots were headed by the Earl of Kildare, who presented with his own hand a spirited memorial to the King.

Towards the close of George II.'s reign, the idea of a Union began again to be mooted; but was so entirely opposed to the general wishes of the nation, that in 1759 the populace of Dublin assembled in great multitudes, broke into the House of Lords, insulted the peers, seated an old woman on the throne, and searched for the journals with a view of burning them publicly. They even compelled the members of both Houses, whom they met in the streets, to take an oath that they would never consent to such a Union, or give any vote contrary to the true interests of Ireland. Most unconstituted proceedings it is true; but it would have been well for Ireland, and better for the empire at large, if some such wholesome violence were applied to the Parliamentary hucksters of forty years later.

Early in the reign of George III., who succeeded to the throne in 1761, several important constitutional questions began to be discussed; and amongst others, motions were introduced in the Irish House for shortening the duration of parliaments, which had hitherto been elected for the life of the King; for rendering the judges independent of the Crown; and for reducing the pension list, which latter had grown so excessive as to be felt an oppressive burden on the finances of the country. But the English minister was still powerful enough to defeat or retard these measures. In 1769 an insidious attack was made on the legislative powers of the Irish Parliament by the origination of a money bill in the Privy Council, contrary to former precedent and usage. A spirited opposition, however, was organised. The motion of the Government was negatived; and it was resolved that such bill was

rejected because it did not take its rise in the House. Such a proceeding incensed the castle magnates; the lord-lieutenant (Townshend), came down to the House to close the Session, which he did in an audacious speech or protest against the vote and resolution, adding;—"And I do require the clerk of this House now to read my said protest, and to enter it in the journals of this House, that it may there remain to future ages as a vindication of the undoubted rights and authority of His Majesty and of the rights of the Crown of Great Britain in this particular."

The Commons, however, gave orders to the clerk that this speech should not be entered on their journals; and there the matter ended for the time.

But, at the opening of the next Session, an address to the King having been agreed to by the Commons, in which His Majesty was thanked for continuing his Excellency Lord Townshend in the Government of the kingdom, a memorable circumstance occurred. The Right Hon. John Pousonby, the speaker, in consequence of this, addressed a letter of resignation to the House, in which he stated, that "as such thanks seem to me to convey a censure of the proceedings, and a relinquishment of the privileges of the Commons, my respect to them must prevent my being the instrument of delivering such address, and therefore I request you may elect another speaker, who may not think such conduct inconsistent with his honour." Such an act of high spirited patriotism ought to be registered in letters of gold, and printed for ever in the hearts of the people of Ireland. The obsequious Commons, however, like miserable hunkies that they were, accepted the resignation, and proceeded to elect a more pliant tool of Government, in the person of Edward Sexton Perry, who was afterwards created Lord Perry. Not until it was too late did they learn, and rue, the full consequences of such false-hearted subservience.

The accumulating load of the public debt, caused by the augmentation of the army, and the increased expenditure of the pension list, together with the illiberal restrictions on commerce, created, soon afterwards, a feeling of discontent and dissatisfaction, which threatened the worst consequences to the Government.

About this time the American troubles were fast ripening, and England, despite the warnings of her wisest and best friends, was helplessly drifting into that ignominious civil war, by which she ultimately lost her great glory for ever; and such was the generally disturbed state of the British empire at that period, that it needed the most enlightened statesmanship, and a courageous disregard of the ancient system of high-handed domination to preserve her power and station in the world. England has passed through other trying phases of her history since then; but her wealth and her power, although expensive allies, helped her to maintain her high position; and Ireland proved to be a fertile nursery-ground for supplying the wants of the battle-field. In the face of the new weapons of warfare, however, and the enormous legions now ready to start up at the call of Continental despots, England's military prestige is no longer what it was; and, if ever another great crisis comes, in which all her energies will be required to be put forth, and all her resources strained to the utmost, it will behave her statesmen to have no dangerous position in her rear unprotected. Ireland is no longer what she was in the days of England's last great struggle. The present state of the Continent, and of the political world generally, is not such as to encourage much hope of security or stability, or anything like lasting confidence in the maintenance of the present ominous quietude, which seems only like the calm that follows the past, and precedes the coming storm. May English statesmen be wise enough in their generation to prepare in time for the evil day! And may Ireland, through kind and conciliatory legislation, and by a disposition on the part of her rulers to judge of her wants rather through Irish sympathies than English prejudices, be found a safe bulwark, with her back to the West; and not a source of weakness, waiting with open arms to receive any foe that promises liberation, in the supreme hour of trial! We love Ireland too well, and value England's protection far too dearly not to long for the day, when both countries shall become cordially united in one interest, under one Crown. Unhappily, there is no such union now; nor will there be while the Parchment-Union lasts.

Catholic Opinion. HIBERNICUS.

IRISH INTELLIGENCE.

HIS EXCELLENCY THE CARDINAL ARCHBISHOP OF DUBLIN ON EDUCATION.—Speaking at a meeting held in Dublin, on Sunday, for the purpose of subscribing funds towards the repairing of the Chapel of St. Francis, Cardinal Cullen said—whilst they were anxious for keeping up the churches, putting them in proper order and increasing their number, they should also look to the schools, for unless they maintained the schools they could have no churches. The school was the preparation for the Church. If their schools passed into the hands of infidels, or atheists, or pantheists, or any of those numerous sects who are now prowling through the world, Catholicity would soon be lost—religion would soon pass away, and they should be looked upon as unworthy children of St. Patrick—unworthy successors of those who shed their blood for the faith. These evils would never come upon them, because they all had determined to have Catholic education—they were all determined not to allow their children to be educated by Presbyterians, or by Protestants, or by sectaries of any kind. They pronounced for Catholic schools, Catholic teachers, Catholic books, everything Catholic in the education of their children. The great light of the present day was about non-sectarian schools. They called them mixed schools here, in England they had adopted the words "sectarian" and "non-sectarian." They wished to force those schools on Catholics. What was the meaning of those non-sectarian schools? Schools in which the children of every religion were congregated together—Protestants, Catholics, Presbyterians, Jews, infidels, were all put together, and there was nothing to be taught in the school which would be calculated to offend the opinions of those classes. So all religions, all Catholic teaching, should be banished from those schools. They could not speak there of the Catholic Church—of the Pope—the sign of the Cross—of the religious orders—of the Blessed Eucharist—of confession, &c. And that was the education which their supposed Liberal friends and those Nonconformists were endeavouring to force upon this country! But as long as the priests and the people were united in their determination to have Catholic education for this Catholic country, those systems which were calculated to spread infidelity through the land would never be introduced into Ireland. They had been introduced into France. Education was made infidel there, and they knew from the history of last year what were its effects. It was useless to repeat them. They all knew about the Communists and those who had been educated in that infidel system of education, fostered with such vicious results in the very centre of civilisation. Unfortunately, it was too true that in England there was a great spread of infidelity, a great tendency to this non-sectarian education, a great tendency to make education infidel. They must learn from what is happening in other countries—knowing the evils of that system of education—to shun it. If their children were once brought up infidels it would be useless to think of repairing this or any other Catholic Church; for they might be sure an infidel generation would not frequent the church, but that if an occasion offered, they would pull down the church.

DOMINICAN CONVERTS IN NEWRY.—We congratulate the Catholics of Newry on the gratifying announce-

ment that has been made within the past few days—that a community of the Sons of St. Dominic, of the Order of Preachers, are about to be installed in the town. It is the wish of His Lordship the Most Rev. Dr. Leahy, and we are happy to say that his wish will be accomplished. The site of the Priory and Church will be in Ballybot, and already preparations are being made to hold a great bazaar and prize-drawing, to provide funds for commencing the erection of the buildings. If we are not mistaken, Newry was blessed a long time ago with religious houses of this description, but the torch of war carried through the land by the monsters sent over here by "pious" England to civilise us, was applied, and they were reduced to ashes. The vitality of the Catholic faith, however, survives the wrath of wicked men. It was established on earth by the Son of God, and no human being can extinguish its living power. So when the storm has done its worst, and spent its fury, the religious again prepare to take up their abode in Newry, and assist in ministering to the spiritual wants of the people. Their advent will prove a great blessing to the town. The Sons of St. Dominic have been always zealous laborers in the vineyard, and their influence in the glorious work of saving souls is most powerful. We have only to add that we wish the promoters of the bazaar and prize-drawing the very best success, and we hope they will be warmly assisted in their laudable exertions in so good and glorious a cause.—*Dundalk Democrat.*

THE EDUCATION QUESTION.—The inhabitants of Maryborough have been the first to respond to the call of their pastors, by holding a public meeting to give expression to lay-Catholic opinion on the subject of education. The assembly took place on Sunday, immediately after the last Mass. On the motion of Edmund Dease, Esq., M.P., seconded by Joseph J. Lyons, Esq., the chair was taken by the Very Rev. Dr. Taylor, P.P., V.I. The Very Rev. Chairman explained the object of the meeting, which was to declare their determination never to be content with anything less than Catholic education for Ireland, and to prove that the want that the Catholic laity were indifferent on the matter was grossly untrue. He protested against the injustice of providing about £100,000 per annum for the education of the Protestant upper classes, who least of all required such assistance, whilst the Catholic majority were left unaided. He said no doubt the doors of Trinity College were open to Catholics, and so were the doors of the Protestant Church. He disclaimed the idea that our Bishops were seeking for authority—they but claimed the right to take measures for securing that popular education which must be so subservient of the faith and morals of their flocks.—The following resolution was then adopted—"That education to be fruitful of good must be founded on religion, and that no educational system can be suitable for Catholic youth, which is not in accordance with the doctrine and discipline of the Catholic Church, or which excludes Catholic teaching from the school." The meeting further resolved that a petition, embodying the feelings and wishes of the parish, should be forwarded to the county members for presentation to the House of Commons, and that a similar one should be sent to Lord Portarlington to lay before the House of Lords.

FATAL ACCIDENTS AT MULLINGAR.—MULLINGAR, Tuesday.—Two very sad and fatal accidents occurred on the Midland Great Western Railway in this neighbourhood after the fall of yesterday. A man named James Shannon, from Granard, lost his life by attempting to enter a carriage while the train was in motion. He fell between the platform and rails, and was so injured that he only survived a few minutes. The guard of the up passenger Longford train, named Ewart, by some mishap fell from his train near Killmeane, and received such injuries to both legs that he expired shortly after. The bodies await a coroner's inquest.

A CURVE RESCUE FROM DROWNINGS.—On Sunday night last Mrs. Anne Campbell of Anne street was on her way home, and whilst passing the Quays, she unfortunately fell into the river, the tide being on the ebb, and the water in the place being more than ten feet in depth. She cried out lustily that she was drowning, but fortunately her dress became inflated, and buoyed her up until Mr. Patrick Curtis, who heard her cries, succeeded in getting Captain Byrne of the "Zoe" to launch a boat, in which both proceeded after Mrs. Campbell, who was carried down the river. They succeeded in rescuing her, and got her on the north shore, from whence she was removed as quickly as possible to Messrs S. Brown and Co's salt works, where her clothes were taken off and dry ones put on. She was then taken home, where she was attended by Dr. Cullen, and she soon recovered from the effects of the wetting. Mr. Curtis deserves great praise for his exertions; this is the third person he has been the means of saving from drowning. Captain Byrne also merits the warmest praise for launching the boat as he did.

"RORY OF THE HILLS" AGAIN.—Some days since William Fletcher, steward to Colonel White, of Newtown Manor, county Leitrim, received through the post a very peremptory communication from no less a personage than "Rory of the Hills," commanding him at once to leave his master's employment, under certain pains and penalties, which, happily, are oftener threatened than put into execution. No cause can be assigned for Fletcher being thus threatened, as he is rather popular in the neighbourhood.

FREE EMIGRATION.—The Queensland Government Emigration Officer has offered to forward thirty young girls from the county Wexford free to Queensland. The girls were selected by the Sisters of Mercy at Wexford and Emiswothy, and will leave in the course of a fortnight. On their arrival in the colony they will be looked after by the Sisters of Mercy, Brisbane.—*Correspondent.*

ONE OF THE OLD ASCENDANCY PARTY.—Mr. Vance, M.P., one of the few members of the old ascendancy party who yet remain in public life in Ireland, described the mission of Protestantism in Parliament to his constituents in Armagh on a recent occasion. It is amongst other things to "oppose the ballot, to oppose the utopian project of Home Rule, to oppose the squandering of public money for a system of denominational education, which would surrender the training of the youth of Ireland into the hands of the Catholic priesthood, to take care that the law is fairly administered, and that prosecutions are not instituted in the north against loyal men for imaginary offences, while impunity is granted in the south to men of a different stamp for seditious and disloyal acts."

The London *Morning Post*, in a well-reasoned article, admits with a frankness that reflects credit on its conductor that it unjustly condemned the Dublin jurors who pronounced Kelly "Not Guilty," and that their verdict was in accordance with the evidence, and such as the journalist himself would have given in the case. We copy from a leading article in our contemporary of Saturday the following important vindication of Irish Jurors.—When it was announced that Kelly was acquitted of the murder of Talbot we frankly expressed our opinion that there had been a miscarriage of justice. In arriving at this conclusion we were guided in part by the reports of the evidence which had reached us, but chiefly by the line of defence adopted by the prisoner's counsel. The defence was twofold—namely, that the identification of the accused was not conclusive, and that even if the shot was fired by Kelly, the wounded man died not from its effects, but from the malpractice of his surgical attendants. The verdict of a jury is entitled to respect, but it is not beyond the pale of criticism; and we, in the exercise of our undoubted right, demurred to the verdict given by the Dublin jury, as we have frequently demurred to the verdict given by English juries, and declared our

inability to understand how it could be reconciled with the ruling of the judge and the reported evidence. We were further induced to think that the jury had not been free from bias, inasmuch as widespread popular sympathy had been manifested for the accused, whilst the victim was regarded as one whose assassination admitted of a moral though not of a legal justification. Within the past few days an article has appeared in the *Freeman's Journal* which bears intrinsic evidence of having been written either by or at the dictation of one of the jury. It professes to state what passed when the jury were in deliberation, and sets forth with particularity the grounds on which the verdict of acquittal was based. Whether the reasons assigned will recommend themselves to others as equally cogent may be open to question, but undoubtedly they place the verdict in a new light. The jury, it is said, accepted unreservedly the ruling of the Lord Chief Baron, and dismissed completely from their minds the medical evidence. Having done so they proceeded to consider the question of Kelly's identification as the man who fired the shot. They rejected the dead man's testimony on this point, on the grounds that they considered it almost physically impossible, under the attendant circumstances, for Talbot to have recognised the man who fired at him; that Talbot, although perfectly familiar with Kelly's appearance, and probably with his name, did not, though able to walk to the hospital after receiving his wound, either on the way or after his arrival, state that he knew who fired at him; and lastly, that when Kelly was brought to Talbot's bedside for the purpose of identification he was placed between two policemen; that there was no one else present to whom Talbot's attention was directed, and that some discrepancy existed in the evidence as to the gesture by which Talbot identified him.—The jury, some of whom were well acquainted with firearms and the nature of different kinds of projectiles, examined the different particles of lead extracted from the wound with a magnifying glass, no bullet having been ever found, and from their appearance concluded that they were portions of a slug, and could not have formed part of such a bullet as could alone have been fired from Kelly's revolver. For these reasons they came to the unanimous verdict that the Crown had failed to establish the charge against the prisoner, and they felt that, however strong might be the suspicion of Kelly's guilt, and however great the presumption that he was at least accessory to the crime, they had no alternative but to give him the benefit of the serious doubt which existed in his favour. Whether a different jury would have adopted the same line of reasoning is of no moment. The only material point with which the public is concerned is whether this particular jury discharged their duty fearlessly and conscientiously without favour and without bias; and for our part we are bound to declare our opinion that they did so.

COMING TRIAL OF ROBERT KELLY.—MOTION TO CHANGE THE VENUE.—In the Court of Queen's Bench, on Thursday, Mr. Johnston, on the part of the Crown, moved for a writ of *Habeas Corpus* to transfer the prisoner, Robert Kelly from the city to the County of Dublin Prison, with a view of enabling a motion to be made hereafter to change the venue from the city to the county for the next trial of the prisoner, on a charge of firing at Constable Mullien. There was an affidavit stating that the condition of the city jury panel, which comprised a great number of jurors resident in the county, rendered this proceeding necessary. Motion granted.

DUBLIN, Dec. 6.—The solicitor of Kelly, who was acquitted of murdering High Constable Talbot, intends to commence criminal proceedings against six London journals for the publication of libellous articles against his client.

DUBLIN, Dec. 7.—The Grand Jury have found a true bill against Kelly for discharging a pistol at officers Grimes and Mullins at the time of his arrest.

LONDON, Dec. 8.—The Attorney General here refuses the application of Kelly's solicitor to commence actions for libel against the London papers.

THE POLICEMAN IN THE KILN CASE.—A rumor is current in Dublin that the police constables whom Kelly is accused of firing at have left the country.

It is stated that Sir George Bowyer will be a candidate for Dundalk on the next opportunity on the principle of Home Rule and Denominational Education.

THE PROTESTANT CHURCH.—The *Daily Express*, the chief organ of the Church, says:—"After 12 months have been spent in making various financial experiments, the great problem of how the Church is to be maintained remains unsolved. This is a fact which, however disagreeable, the clergy and laity alike must look in the face."

THE PHOENIX PARK OUTRAGES.—On Saturday two of the police-constables implicated in the Phoenix Park affray, were committed for trial at the next Commission of Oyer and Terminer, in Dublin by Mr. O'Donell, one of the divisional magistrates, for assaults upon Patrick Wall and John M'Gann, who were in the park on the occasion, but were not at the meeting. The charges against Constable Grogan were postponed, as he is still in hospital under treatment for injuries he received on the occasion of the affray.

GOOD SIGNS OF THE TIMES.—At a luncheon on a large scale given on the 20th ult., by the Town Commissioners of Enniskillen to a number of gentlemen assembled to promote the drainage of the Lough Erne district, a Catholic Priest, the Rev. Father O'Reilly, of Belturbet, was voted to occupy the vice-chair; and subsequently his health was proposed by the chairman of the Town Commissioners, and drunk with enthusiasm. Such a scene in the town-hall of Enniskillen shows that party animosity in Ireland is fast subsiding.

The Statistical Society, to which the country is indebted for much valuable information, and the suggestion of many useful measures, entered upon its twenty-fifth session last evening, under encouraging circumstances. A report was read, in which the Council expressed satisfaction at some of the legislative changes which the society has been instrumental in effecting, referring especially to Lord O'Hagan's Acts for the improvement of the jury system and the better protection of lunatics, to the local government and other Bills introduced by Lord Hartington. It suggested some reforms which are still needed—such as a codification of the Irish statute law and the assimilation of the bankruptcy law in England and Ireland. Mr. Justice Lawson, the president this year, delivered the inaugural address, which was an able and interesting review of the condition of the country. The subject of emigration was first noticed. The decrease in the population from 1851 to 1861 amounted to 10-30 per cent., and in the next ten years to 6-83 per cent. Belfast and Londonderry were the only places in which there was any increase worth noticing. In Waterford city and in Carrickfergus there was a small increase. In Belfast the increase was 42-41 per cent., and in Londonderry 20-90 per cent.—In Galway town the decrease was 22-30 per cent. The diminution was chiefly observable in west coast and central towns, which have been affected by railways; and in all these the rate of decrease is diminishing. In some towns the number of inhabited houses has increased, notwithstanding a decreasing or stationary population. The decrease is caused by emigration. The entire number of emigrants from Ireland from May, 1851, to July 31, 1871, was 2,062,409. In 1869 the number of emigrants was 79,950, and in 1870 it was 75,644. In the first seven months of 1870 it was 53,854, and in the corresponding period of the present year 49,155. The immigration returns, of which he gave

details, show an improvement in this respect. He justly remarked that numbers alone form a very imperfect test of the prosperity of a country. The actual condition of the population must also be considered.

Nov. 20.—Mr. John Clibborn, manager of the Arran Quay branch of the Royal Bank, committed suicide this morning by blowing out his brains at the grave of his mother and child in Mount Jerome Cemetery.

GREAT BRITAIN.

THE LONDON "TRUTH" ON COMMUNISM.—On the Continent the terror of Democracy is increasing among the proprietary and trading classes. Not even the power and reputation which have been achieved by the Princes of the Order in Germany, nor the image of Russian Conservatism which looms behind the agitation of the West, can reassure timid spirits.

the limits of the common object pursued by all the groups of the International. This rule does not apply to the Societe de Resistance affiliated to the International. But, beyond the function of resisting masters and organizing local strikes, the International will not tolerate any independent action in its component parts.

UNITED STATES.

THE NEW YORK BIRD.—THE NATIONALITY. Mayor Hall is a native American. The Recorder is a native American. The Commissioner of Public Works—Twedd—is a native American.

is a native American; of the five Associate Justices, one—McCune—is an Irishman; two—Morrill and Spencer—are Anglo-Americans; one—Jones—is a Scotchman; and one—Freedman—is a German.

The Collector of the City Revenue—Dunlop—is a Scotchman. The Superintendent of the Bureau of Street Improvement—Gilbert Palmer—is an Anglo-American. The Superintendent of Lamps and Gas—Bergen—is a German.

Wonderful Progress of the Church.—The English correspondent of the New York Times writes from London:—I have written of the rapid growth of the Roman Catholic Church in England—so alarming to many Protestants, while others look upon it as one of the signs of the last days.

TEA, PORK AND PICKLES.—The editor of the Health and Home sent out a request for the bills of fare used in the families visited by that paper. The result is given in the following paragraph. Are there any people in Canada who are trying to live on similar fare?

On Wednesday evening, Nov. 22d, Rev. Father Deane, preached an eloquent address to a very large congregation, at the Church of St. John the Evangelist, in Fifth Street, New York, where a Mission is at present being held.

This is what they call a "joke" in New Orleans. A country-looking chap gets off a train. A stranger steps up to him and says: "Ah! five feet nine high, two feet eleven across the breast, eighteen inches through."

The New York Evening Mail says for some time past the New York papers, with much persistent pleasantry, have chronicled the mysterious performances of a table in front of Plymouth Church parlor.

shoes became violently agitated, and trotted out of the church. In due time we expect to see Mr. Beecher lengthening and shortening himself in the periods of his discourse, and levitating about among his hearers with all the facility of a Homer, "with the spirits of just men made perfect."

The latest story about the extent of the Tammany plunderings is that Tweed has taken \$25,000,000, Conolly \$13,000,000, Sweeney \$10,000,000, Mayor Hall \$8,000,000, Garvey \$6,000,000, Ingersoll \$3,000,000, Woodward \$2,000,000, and various others \$9,000,000; total \$71,000,000.

Who are the successful merchants and manufacturers in the cities? A large majority of them were country boys, trained to industrial habits, with plenty of exercise to develop and strengthen the muscular and nervous system.

With all the courtesy and with all the respect to the bulls rent in the cities, deprived of walking for miles on the fresh earth, in the bottom of a furrow just uncovered by the plowman, holding and guiding the plough under the invigorating influence of a summer's sun; deprived of the exercise in a harvest field, filling out a reaping or mowing machine behind a pair of good team horses.

We do, however, most earnestly protest against a young man going from farm life into the city to commence a business about which he knows nothing. He cannot compete successfully with those who are experienced in the business.

We will say in conclusion, that there is no occupation so ennobling to the pure principles of the human mind, that gives so much real enjoyment to life, and fewer drawbacks, than that of a farmer.

The Generous Boy.—One day a gentleman saw two boys going through one of the streets of New York. They were bare-footed. Their clothes were ragged and dirty, and tied together by pieces of string.

The True Witness

AND CATHOLIC CHRONICLE,

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J. GILLIES.

G. E. CLERK, Editor.

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The figures after each subscriber's address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his subscription from that date.

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MONTREAL, FRIDAY, DECEMBER 22, 1871.

ECCLESIASTICAL CALENDAR.

DECEMBER—1871.

Friday, 22—Ember Day. Of the Feria.

Saturday, 23—Ember Day. Of the Feria.

Sunday, 24—Fourth of Advent.

Monday, 25—CHRISTMAS, Old.

Tuesday, 26—St. Stephen, M.

Wednesday, 27—St. John, A.P.

Thursday, 28—SS. Innocents, M.M.

NEWS OF THE WEEK.

The Prince of Wales is convalescent. This is the good news from England; and throughout the British Empire it will be hailed with joy, as much for his royal mother's sake, as for his own. "What have I done to be so beloved?" was the exclamation of Louis XV. when recovering from an attack of fever at Metz, which had threatened to cut short his days, and during the course of which his subjects manifested the most devoted attachment to their suffering king. "What have I done to be so beloved?" our own Prince may perhaps ask himself when he rises from his bed of sickness; and it is to be hoped that he will then form the resolution to deserve by his future, that love and loyalty which his recent illness has elicited, and which the people undoubtedly entertain for him; in spite of the youthful errors—grossly exaggerated in many instances no doubt by popular report—of which he may have been guilty. Let him but take his mother as the model for his future life, and that love and loyalty will not have been cast away.

The intense anxiety of the people during the Prince's very dangerous illness, the ardent prayers for his recovery offered up to heaven by his mother's subjects of all denominations, the general joy at the tidings of the favorable turn in his disease, are strong and gratifying proofs that the feeling of loyalty has still a strong hold on the public mind; that the people of the British Empire are on the whole warmly and reasonably attached to the principle of royalty; and that the republican cancer has, as yet, not extended its ravages very deeply into the body politic. There is of course a portion of that body infected, or tainted by democratic and even communistic ideas; but that much of it is still sound has been clearly established by the events of last week.

We do not pretend that it is certain that all danger is over. After such a severe attack as that which the sick man has just undergone, there is of course much prostration, and his restoration to his state of normal health, may be a long and tedious process; but the fact that Her Majesty deems it no longer necessary to be in constant attendance at Sandringham, and that other members of the Royal family have returned to Windsor, plainly indicates that in the opinion of those most nearly interested, the immediate danger is over.

There is some talk of taking action against several of the leading Communists who have sought refuge in England, and who it is said, are abusing the asylum. The Secretary of State, we are told, will on the meeting of Parliament ask for authority to expel Carl Marx from the United Kingdom.

Affairs in France present a troubled aspect. The Orleans Princes are, it is said, about to enforce their right to sit in the Assembly, a proceeding to which M. Thiers is very adverse. Betwixt their respective adherents we may expect a sharp contest; but that during the lifetime of the Comte de Chambord, the legitimate King of France, the monarchy will be restored either in the person of the Duc d'Aumale, or any of his family, is, we should imagine from the state of parties very doubtful. A majority of the Assembly are, it is said, in favor of remaining at Versailles. This will be very distasteful to the Parisian *canaille* who, since the sad days of October 5th-6th 1789, have claimed a vested right to rule France. From Italy we have nothing new to report. Switzerland fur-

nishes us with another instance of what liberals understand by civil and religious liberty; the Federal Assembly have made a law interdicting the establishment of Jesuit communities in Switzerland, and forbidding the employment of Jesuits as doctrinal teachers. In Spain the new reformation does not seem to be prospering, if we may judge from the somewhat desponding account given in a letter by a Prof. Knapps who writes from Madrid, to the following effect—as reported in the Montreal *Witness* of the 16th inst.:

"We shall never do anything as it is but sow, and in a few years have to leave it to those who are wealthier or more energetic. I do what I can, but the work is now largely a question of money."

Money! That is where the trouble lies. Protestant missionaries, — unlike the first pioneers of Christianity who went forth without purse or scrip, with neither gold nor silver in their pockets; unlike later Catholic missionaries whose worldly possessions consist in the clothes on their backs; who drag with them neither wives nor children, neither mothers-in-law, nor daughters-in-law, neither pianos for the drawing-room, nor babies' cradles for the olive branches—Protestant missionaries, we say, who are burthened with all these things, and have upon them the constant care of the nursery, must needs find their work "largely a question of money." They may sow—but the only crop they can ever expect to reap, whether in Spain or Italy, Madrid or Rome, is a plentiful crop of infidelity, and immorality.

Justice, though slow at first, seems to be at last overtaking the swindling rascals who for a long course of years have been enriching themselves and their families by plundering the citizens of New York. One of the leaders of the gang, a man named Tweed, called also *Boss*, has been arrested as a common thief, and bound over to take his trial on several charges of wholesale robbery. It is to be hoped that he, and all his colleagues may get their deserts.

What has become of Dr. Dollinger and of the new sect, styling itself *familly enough*, "*Old Catholic*," which that crochety old gentleman proposed to run in opposition to the real Catholic Church? From the silence of the papers on the subject it would seem as if the concern had already collapsed; and from the language which Protestant newspaper reporters put in the mouth of Dr. Dollinger, one is inclined to suspect that the man must be in his dotage.

He has been "interviewed" by the Hon. J. M. Francis, who sends an account of the affair to the *Troy Times*, reproduced in the columns of the *Montreal Witness*; from this report we make a few extracts, which if containing a correct version of what transpired betwixt Dr. Dollinger and Mr. Francis, go far to support this dotage hypothesis. For instance, he told his interviewer that, though excommunicated, he and his clique "will not be read out of the Church because we cannot accept its errors," thus assuming that the Church is in error.—But if the Church be in error, how can Dr. Dollinger, or any rational person believing it to be so, wish to remain in communion therewith, or call himself a member thereof? The fact of error established, it follows that the community so erring in matters of faith, no matter what it may call itself, is not the Church of Christ, but the synagogue of Satan. An honest man, an intelligent man would not wait to be "read out" of a body which he believed to be in error; he would, the moment he entertained that belief, hasten to break off all connection with it, and to proclaim the fact to the world; just as he would not seek to take as his wife a woman whom he believed to be an habitual and notorious wanton. The thing is impossible; no man, not morally or intellectually depraved, would call himself, or allow others to deem him, a member of a church which taught as God's truth, that which he believed to be a lie.

Neither does the latter part of the interview, as reported by the Protestant papers, tend to raise our estimate of Dr. Dollinger's moral and intellectual calibre. If correctly reported, he must be either an atheist, or in his dotage.

"Do you comprehend," he is represented as saying to his interviewer, "what that doctrine"—(the infallibility of the Pope when pronouncing *ex cathedra* upon some question of revealed truth, or of morals)—"involves?" It involves, so he is made to answer his question, the doctrine of a "higher law," or law higher and of more authority than the law of man. This to Dr. Dollinger is intolerable.—We give at full, as reported in the *Witness*, this portion of the interview:—

"Do you in the United States comprehend what that doctrine involves?" earnestly inquired Dr. Dollinger. "It imposes upon those who accept it the solemn obligation to violate civil law, to set themselves up in opposition to the ordinances of your Government whenever the Pope shall pronounce his infallible judgement against any one of those ordinances upon moral or religious grounds. In a word, it is the assumption of power on the part of the Pope to proclaim a higher law, which according to the dogma, his children must obey, though such obedience involves treason to the State and the overthrow of your Government. This doctrine is not only shocking to the moral sense, it takes us back

to the dark ages of the world, and over a stretch beyond, and it not only insults the common sense of the world, but strikes at the common civilization of our times. It cannot and must not prevail."

In the first place the doctrine, whether true or false, does not insult the "common" sense of the world," for there are, and ever have been, millions who hold, and held it; it does not therefore, and did not insult any sense, which these possess, or possessed, however it may affect some sense possessed by Dr. Dollinger, and his adherents. But a sense which all do not possess in "common," is not a "common," but a "peculiar" sense. Were Dr. Dollinger bound by the laws of logic, he would have simply said, that the doctrine in question was repugnant to his private judgment, or his peculiar sense of right and wrong.

We admit however, that the obnoxious doctrine does imply—and it is for that very reason that it is so obnoxious to men like Dr. Dollinger, and the humble servants of Caesar throughout the world—that there is a "higher law," than that of Caesar—higher because God's law; and we admit also, that were it possible for man to attain to a knowledge of God's law, and if, perchance, the latter should turn out to be in contradiction in any particular to Caesar's law, it would be better to obey God than man. If any man deny this, he is either an atheist, or a fool; the former, if he deny the existence of a "higher law," or law of God prescribing and defining man's moral obligations; the latter a fool, if admitting the existence of such a law, he deny the prior claims of that law on our obedience.

Does not every Protestant who believes his bible to be the Word of God, and to contain His law, believe also, or at all events profess to believe, that he is bound "to violate civil law, to set himself in opposition to the ordinances of his Government, whenever"—in his private judgment—"the bible shall pronounce its infallible judgement against any one of those ordinances upon moral or religious grounds?"

In a word—to use the very expressions of Dr. Dollinger, substituting only the word bible for that of Pope—is not the assumption that the bible is the Word of God, equivalent to the assumption that it proclaims a "higher law" than the law of man? which higher law, man "must obey though such obedience should involve treason to the State, and the overthrow of his Government." If "this doctrine of infallibility be shocking to the moral sense" and strike at the common civilization of our times "if applied to the utterances of a living man, no less shocking to the moral sense is it, no less destructive of our common civilisation, when applied to the utterances, or fancied utterances, of a dead book. Infallibility is no more incompatible with the claims of Caesar, when predicated of a Pope, than when predicated of the Bible; for in one case as in the other, it implies that there is a law higher than Caesar's law; and that when the two clash, as clash they may, it is better, no matter what the cost, to obey God than man. In short, this doctrine which so shocks Dr. Dollinger's moral sense, and so threatens the common civilisation of our times, cannot be even impugned without denying either that there is a God—the rightful moral governor of the world, Who has made known, through revelation, His will to man; or by asserting that, though there be such a God Who has so revealed Himself, still it is better to disobey God than to disobey man. Dr. Dollinger and his adherents may take which horn of the dilemma they please; only we would observe that, if the atheist, or he who says there is no God, and therefore no "higher law" be a fool; he is a still greater fool, who admitting that there is a God, and that God through Christ has made known His law to man, nevertheless asserts that man is greater than God, and therefore to be obeyed before God.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen, Author of *Footfalls on the Boundary of Another World*. New York: G. W. Carleton & Co., Publishers.

This is a very extraordinary work, the more extraordinary in that it is evidently the work of a highly educated and courteous gentleman, who has deeply studied the religious phenomena of the present age, who writes in perfect good faith, and is firmly convinced of the truth of the marvels which he relates. We may dissent from the conclusions of such a writer; we may be very sceptical as to the occurrence of the phenomena which he records, or rather as to the causes to which he assigns them; but we cannot for these reasons impugn his veracity, or call in question the sincerity of his expressed opinions. Indeed with many of them the Catholic will cordially agree.

In the first part of his work Mr. Owen calls the attention of the Protestant Clergy—to whom it is more particularly addressed—to the fact noticed long ago by Mearns, and more lately by a Protestant clergyman of New York, that Protestantism, considered as a religious system, or phase of Christianity; was never able

after the first outburst of the revolutionary fever of the sixteenth century had expended its force—which it did within the first fifty years after the commencement of the so-called Reformation—to hold its ground against Romanism; and that to-day, everywhere the Catholic religion is making rapid strides towards universal dominion; that everywhere Protestantism, is giving way before it, or lapsing into blank infidelity. The facts cannot be denied; they are evident to the most careless observer; how asks Mr. Owen are they to be accounted for?

"Neither fortune of arms, nor suffering by persecution; neither the serpent wisdom of an Order of which the members were all things to all men, nor the cleansing of those shameless corruptions which had so scandalized the Augustinian monk, Martin Luther, when in 1510 he visited degenerate Rome—not any one of these incidents, nor all of them combined, can be accepted as even plausible explanation why Protestantism, after virtually conquering three-fourths of Europe in one half century, lost, in the next eighty years, full one half of all she had gained. "Lost, and never recovered it; not after ten generations had passed; not down to the present day."—p. 37.

And again:— "Even in countries the most thoroughly Protestant, and in our own times, the inroads of Catholicism on the prevailing faith have been such as must arouse, in thoughtful minds grave reflections. In a third of a century, to wit from 1833 to 1867, the number of Catholic churches in Great Britain had more than doubled, while the number of Catholic seminaries had increased upwards of five-fold. Up to the year 1833—the year when the great Tractarian movement had birth in Oxford—there was not in the British isles a single convent, or one Catholic school; but within thirty-four years thereafter, there were founded in Great Britain nearly three hundred of the former, and nearly four hundred and fifty of the latter. Surely a very noteworthy progress made in the present age, and in the most Protestant country of the world, by the Church of Rome. "But it is in our own country, above every other, that the recent gains of Romanism upon Protestantism are the most remarkable. At the close of the two centuries and a half that elapsed from the first settlement of Virginia, to the year 1859, the number of Catholics in the United States had run up to two millions and a half only; but at the end of nine years that succeeded, (namely in 1868), that number had doubled. Twelve years ago they were but a twelfth part of our population; to-day they constitute, probably more than a seventh.

"I suppose the two great divisions of the Christian Church, respectively, to go on increasing among us at the same rate for four terms of nine years each from 1868, the Catholics of the United States would, at the end of that time, exceed the Protestants by several millions.

"How wonderful, if one admits that Reason and Scripture were on the side of the Reformers is all this!"—pp. 32, 33.

The remainder of Mr. Owen's book is devoted to his explanation of these facts and their causes. Faith in immortality is dying out, is nearly extinct in the Protestant world. Here comes in what is termed Spiritualism, to supplement the Christian revelation; to give assurance to man that there is an existence beyond the grave; that what we call death is but the transition from one life-form to another and higher form of life, in which progress is still the law, as it is even in the terrestrial phase of existence. This in the main is the argument of the book; of which the concluding chapters are occupied with an immense number of strange anecdotes which we dare not, which we know not how to qualify—in attestation of the truth of the so-called spiritual phenomena, of which under the names of "*rapping, tipping, table-turning*," we have all heard something of late years. The objective reality of these phenomena we care not to discuss—but this opinion we hesitate not to express; that they are not of God; that they savor more of hell than of heaven; that as there is nothing new in them, so from their past effects we may judge what will be their effects in the future: and that so judging, we may predict from the spread of Spiritualism, the spread of Free Love, and kindred abominations now so rife in the U. States amongst the most noted of the female spiritualists: to say nothing of the insanity, and other intellectual penalties with which, even in this world God visits those who set at defiance His holy laws against necromancy, or the seeking communion with the dead. Not that for a moment we believe that the dead do answer the appeals to them—or communicate with the living through rappings, or by means of pranks played amongst our articles of household furniture. But that the spirits of darkness, that the Gods of the Gentiles, the demons who of old spoke through the heathen oracles, and by the mouths of the idols, may again be permitted to lure to their destruction those who seek after forbidden intercourse with the denizens of another world, may be possible, and is certainly not contrary either to the teachings of the Old Testament, or the doctrines of the Catholic Church. We speak with diffidence, desiring to avoid the extremes of credulity on the one hand, or of scepticism on the other; but this we say with confidence, that no true Catholic can ever permit himself on any pretext to take part in any of the *seances*, or other rites of Spiritualism.

The *London Times* gives it as its opinion that the Prince of Wales caught typhus fever at the house of Lord Londesborough near Scarborough, where, in company with the late Earl of Chesterfield, H. R. H. had been on a visit. The sewage of this house the *Times* insinuates is defective.

COMMUNISM IN ENGLAND.—We would call the attention of the *Witness* to an article on this subject from the *London Times*, which he will find in another place. Not only does the *Times* confirm what we have said on the subject of the spread of this latest phase of Protestantism in England, but it gives us the further information that, "in England are the head quarters of the socialist army,"—and that it is from the same country that "the campaign against civilization is directed." The *Times* hopes, however, that much of the Address is merely "rhetorical," or buncombe.

We call "*Communism*" a phase, the latest phase of Protestantism, because it is essentially anti-Catholic, and as such the legitimate child of the Reformation; because it is Protestantism raised to its very highest power, and the direct result of a logical application of Protestant principles. It manifested itself at an early stage of the Reformation, even in the days of Luther; who, terrified at his own work, and agast at the filthy devil which he had evoked, but knew not how to lay, called loudly upon the secular arm to suppress it. For a time it was suppressed; it was never killed, however, for again in 1792 it reared its head, as also in 1849, and 1871. The secular arm then is not able to deal with it; and the only hopes for society and for that civilisation which Christianity planted, are in the Church, and in the reconversion of Europe, Protestantized down to the infidel point, to the Catholic faith, discarded in the great apostasy of the sixteenth century.

A census of the several Protestant missions in India has been determined upon; many curious facts will no doubt thereby be brought to light. The census is to be taken as follows: A committee of four gentlemen selected from four of the Protestant sects has been named; this committee will address questions to all the leading Protestant missions in India, as to their cost, the numbers of converts made during the last ten years, and other particulars. This census will be valuable says the *Times* correspondent "if the returns are accurate; but," he pertinently, or as some would say, impertinently asks, "will they be accurate. Will the missionaries as a body (some will) in the face of the Societies, dare to tell the exact truth as to their work? Will they as a body, mark their baptisms, real and unreal? Will they say 'this man stipulated, in advance, for employment if he became a Christian?' Such cases of stipulation are not uncommon. I can vouch for some, but will they appear in the reports." Evidently the critical writer in the *London Times* has no great confidence in the truthfulness of Protestant missionary reports; and we suppose that as a Protestant he has good grounds whereon to base his opinions.

THE CHRISTIAN BROTHERS.—We learn with much pleasure that these devoted men, and most excellent teachers are about to give fresh extension to their admirable system of education. The *Messenger* informs us that for this purpose they have purchased a large piece of ground in St. James' Ward, whereon they will erect a magnificent building fitted for the reception of boarders, as well as of day scholars. All friends of education must heartily wish the Brothers success in this undertaking.

The *Belleisle Intelligencer* after noticing the fact that, from the Judicial Statistics of England for the year 1870, it appears that there had been 4,367 inquests on infants not above a year old, of whom 28 per cent were illegitimate, has the following remarks:—

"This method of disposing of infants is shocking. It is not to be assumed, however, that the 4,367 deaths under one year of age, above referred to, were all the result of violence. In many cases, no doubt, starvation and exposure were the dreadful agents engaged in the work. It is difficult, nay impossible, to see how the prevailing immorality, ignorance and intolerance are to be speedily checked, to any considerable degree, yet it requires no special gift of foresight to reach the conviction that the dire results of these evils might be immeasurably modified by a properly established, and well supported system of founding asylums."

PLAIN SPEAKING.—The Reverend Father Stafford is determined to wage uncompromising war with drunkenness, and to put down all that promotes it. In his sermon on Sunday, the 10th inst. this zealous priest hesitated not to give it as his opinion that the whiskey vendor was in some respects a greater curse to society than the highway robber. The latter assails his victim with the demand, "Your money or your life; the former says "Your money and your life."

At a large assembly lately held in London for the laudable purpose of reclaiming fallen women, held under the auspices of the Protestant clergy, the singular fact was brought out that the immense majority of the women present had been Sunday school scholars. "Not two per cent of the girls who attend our meetings"—so it was alleged at the meeting as reported in the *London Daily News*—"but have been to a Sunday school."

Remittances in our next.

THE ST. PATRICK'S SOCIETY.—The St. Patrick's Society intend holding their Annual Concert in the St. Patrick's Hall early in January in aid of the Charitable fund of the Society.

We beg to inform our subscribers in St. Stephen, Charlotte Co., N.B., that Mr. J. E. FLAHERTY has kindly consented to act as Agent for the TRUE WITNESS, and is now prepared to receive subscriptions and give receipts therefor.

On Thursday evening the Grand Duke Alexis arrived in this city by cars from Boston. He was received, and escorted to the St. Lawrence Hall by His Honor Mayor Conroy.

THE LINDSAY POST.—We see that the editorial department of this very ably conducted paper has passed from the hands of Mr. C. B. Robinson, into those of Mr. Geo. T. B. Gurnett, late of the reportorial staff of the Daily Telegraph.

It is satisfactory to learn that the robber government of Italy is in a state of bankruptcy, its budget showing a deficit of one hundred and sixty million lire.

From a respectable correspondent, we learn that the Rev. Father Coyle has given the sum of \$500 towards the building of a new church in Ennismore, and another \$500 towards putting up a beautiful altar in Emily.

POLITICAL CRISIS IN ONTARIO.—It seems that the John Sandfield Macdonald Ministry have suffered a defeat in the Ontario legislature. This it is thought may lead to some important political changes.

We are happy to learn that small-pox is somewhat subsiding in Ottawa.

(Communicated.)

WHO SHALL HAVE THE CHILD?

The State claims it. The State claims the right to determine how, and in what, the child shall be educated. To this end, it has established public schools, and supports them by taxation.

WAS IT FROM NATURE?

No! The natural right to the child belongs to its parents. Theirs is the duty to nurture, train and instruct their children. Parents cannot delegate this right and its duties to others if they would.

WAS IT FROM GOD?

Where is the revelation to that effect? Who has the documents? We read in Holy Writ: "Honor thy father and thy mother." We read again: "Children, obey your parents in the Lord, for this is just."

The assumed right of the State to educate children, to the exclusion of parents, has no foundation either in nature or in God's revealed Word. It is an encroachment by the State on parental rights.

THE STATE, IT IS SAID, REQUIRES FOR ITS SECURITY AND PROSPERITY INTELLIGENT CITIZENS.

Granted! The State no less requires for its security and prosperity God-fearing and law-abiding citizens. Let the State, therefore, teach religion and morality as well. The State also requires for its defence able-bodied men.

WHO ARE THESE STATE OFFICIALS, THAT THEY SHOULD TAKE THE DUTY OF PARENTS INTO THEIR HANDS?

They are called politicians. Are politicians, as a class, eminent for probity, purity, morality, religion? If not, why should they be allowed to assume this sacred trust, and prescribe what our children should be taught, and how far they must be educated?

WHAT IS EDUCATION?

If education means anything, its aim is, by training and instruction, to facilitate man in the attainment of his true happiness. It is this or nothing. Good! Will our State officials, the members of the Board of the Public Schools, favor us with their definition of man's true happiness?

PUBLIC SCHOOL EDUCATION, THEY SAY, HAS NOTHING TO DO WITH RELIGIOUS QUESTIONS?

Hasn't it? One instance among many. You teach history—modern history? Of course you do. Who, we ask, civilized and christianized our fore-

fathers when they were barbarians? Who established the family and founded the nations of Europe? Who gave birth to modern civilization? No intelligent student of history will hesitate to answer, "The Catholic Church!"

BUT CHILDREN CAN BE TAUGHT RELIGION AT HOME OUT OF SCHOOL HOURS!

That is, when the child has been weaned out in the public school at his tasks of secular education, when the time has come which he requires for relaxation and recreation, then you turn him over to his religious instructors, to manage matters as best they can!

WHAT WILL BE THE RESULT OF PUBLIC SCHOOL EDUCATION?

In spite of the good intentions of many of its advocates, we shall soon have as its fruit a generation of men and women destitute of all religious and moral instruction. Society will drift back into paganism, with all its attendant vices and corruptions.

WHAT ARE THE VOTARIES OF THIS SYSTEM AIMING AT?

Those who have now the controlling political power not only uphold this oppressive, irreligious, and dangerous system of education, but are determined to fasten it upon the General Government of the United States, and are striving to make it compulsory on all the free citizens of our great Republic.

HOW OUGHT AMERICANS AND CHRISTIANS TO REGARD THE PUBLIC SCHOOL SYSTEM OF EDUCATION?

As an intolerable usurpation of parental rights, as an insidious attack on all religion and morality, and as hostile to the genius of our American civilization.

BUT ARE YOU OPPOSED TO EDUCATION?

No; not at all. On the contrary, we are the truest friends of education, and would have every citizen of the Republic well educated.

HOW CAN THAT BE ACCOMPLISHED?

Let those who prefer the public schools maintain them. Let those parents who provide schools for their children maintain those schools. But if the State taxes the people for education, let it be impartial, and give to these parents a fair share of the taxes.

This would secure the rights of parents, maintain liberty of conscience, and be in accordance with the spirit of our American system of government. Americans love

FAIR PLAY AND RELIGIOUS LIBERTY.

STATE SCHOOLS IN NEW BRUNSWICK.—We copy from the St. John's Freeman some remarks upon the school controversy now raging in that part of the Dominion:

We (St. John's Freeman) learn from the Reporter that—

"His Lordship the Bishop of Fredericton, in the course of a very earnest and eloquent sermon on Sabbath evening last, took occasion to deplore the degeneracy of an age, viewed in its religious aspect, which excluded the Bible and religious teaching from our public schools, and thus debared the children of the present day from those beautiful lessons in Holy Writ which could alone make them 'wise unto salvation.'"

It is to be regretted that the Reporter does not state what the bishop said. It tells us that—

"His Lordship of course is a religionist; from his ministerial standpoint he sees in the precepts of christianity the earnest of one thing needful, and conscious in his own soul that his principle is a just one, he makes no compromise with practice. Unfortunately, however, even in sacred matters, precept and practice are not always accordant elements."

After arguing at some length that owing to the great diversity of doctrine religious instruction could not properly be given in public schools, it says—

"There are of course certain fundamental principles of christianity upon which all can unite, and these principles may be said to be established in the Decalogue, outside of which a common christianity ends and sectarianism begins. These divine laws so all sufficient for the good moral government of the people, are not by any means, excluded from our public schools, the teachers are enjoined to impress them upon the children, and at the same time to inculcate these doctrines of social rectitude and honesty, applicable to the age in which we live, as shall make them good and useful members of society. Nor is the Bible itself excluded from our public schools as some ignorantly suppose. It is an open book, the children may read it daily, but the master or mistress is not to expound or become a religious teacher. The propriety of this regulation is obvious."

It may be asked, who is to determine what the fundamental principles of christianity are and who is to teach them? The Reporter thinks they are contained in the Decalogue, but even that is not arranged or understood by all alike. The announcement that the Bible is still to be a school book will take people generally by surprise.

Religion being such a trouble, the Reporter thinks the Legislature did well to get rid of it altogether. "The whole question of Common schools, as our legislators discovered, was hedged about with difficulties, the chief of which was this very question of religion, and they wisely concluded to avoid it altogether."

The same paper says—

"No DANGER.—The editor of the News appears exceedingly apprehensive with respect to the disallowance of the School Bill by the Governor General. His alarm is altogether groundless; there never was at any time the slightest prospect of the efforts put forth by certain dignitaries succeeding, and all the agitation ever hoped to accomplish was simply concessions. The Governor General understands his position too well to exercise his prerogative hostile to one of the grandest movements ever initiated in the Colonies; while as to the constitutionality of the Law, that has of course been admitted long ago, otherwise it would have been disallowed before the Province undertook such large expenditures in anticipation of its coming into effect on 1st January next. The Freeman may 'fret its fill,' but all is not gospel emanating from that quarter."

This is a reiteration and enlargement of the announcement made by Lieut. Governor Wilnot at Vanceboro. If Sir John A. Macdonald is satisfied that the Act is constitutional he should not shrink his duty but should so report it. The petitioners will not thank him for the delay, but will feel it an insult that while private information is given to the fasciats who are preparing all this trouble for the country, no answer is vouchsafed to their respectful remonstrances.

THE GRAND DUKE.—On Saturday afternoon at six

o'clock His Imperial Highness and suite were entertained to a sumptuous luncheon by His Worship the Mayor at his residence, at which a number of leading citizens were present. Afterwards the distinguished party drove to the Victoria Bridge and expressed much admiration at the substantial nature of the magnificent structure. After spending some time in a close examination of the bridge the party returned to the city about four o'clock.

INTRODUCED TO ROYALTY.—The halcyon known in this city by the soubriquet of "Chateauguay" waited on His Imperial Highness the Grand Duke on Saturday. He was refused admittance, but the Grand Duke on being informed of his wish graciously expressed his willingness to receive his venerable visitor.

The City Charter Amendments Bill was read a third time and passed by the Quebec Legislature yesterday. An amendment proposed by Attorney-General Ouimet, limiting the expenditure on the Park project to three hundred thousand dollars, was defeated on division.

The political crisis continues to reign in the Ontario Legislature. The Ministry decline to resign, until the elections of members to fill eight vacant seats in the House have taken place, when they intend an accession of strength. The Opposition meanwhile press for their resignation, and yesterday a motion to this effect was submitted by Mr. Blake.

The Code des Neiges Cemetery Expropriation Act, is maintained by them to have been fair and equitable and that the Fabrique offered Mr. Tait \$40,000 for his farm, besides being willing to reserve for him and to him his house and a small strip of land on the roadside, and thus failing, they offered to submit to a valuation of the land by three Protestant Commissioners.

DEATH OF A MONTREALER.—Mr. F. J. Walsh, advocate, formerly of this city but latterly of Aylmer, died yesterday at that place. Mr. Walsh is very much regretted by his colleagues of the Bar, by whom he was highly esteemed for his many amiable qualities.

THE RIVER FROZEN OVER.—On Saturday the ice-bridge formed across the river, and in the afternoon several sleighs crossed from Longueil to the city. The road to St. Lambert, the making of which was begun immediately after the river was discovered to have been frozen over, will be completed to-day.

PERSONAL.—Chief Justice Duval returned to Quebec last Monday in consequence of the death of his eldest son, who held the office of Clerk of the Peace there. The news reached His Honor a few minutes before 12 o'clock while the case of Dixon was being argued. He has left his notes in the cases en debatre so that judgements will be rendered. He does not return during the present term.

THE PROSELYTES.—The anti-Popery lecturers appear to be having a hard time of it this season. It is not many weeks since Baron de Camin, a worthless scoundrel, was kicked out of Ogdensburg; and now we have news from Saranton, Pa., that one Devlin, who attempted to lecture there, and referred to the Catholics as thieves, murderers and cut-throats, was unceremoniously hustled off the platform and assaulted by those whom he had so grossly insulted.

Catholics do not seem to be much disturbed by the rumpus coming daily across the cable that the pope is about to leave Rome. They point with some effect to the vicissitudes of the Papacy in past ages, and declare that it is no new trial, the strength of the Papacy to find the Sovereign of Rome excluded by force from his capital. Early in the Twelfth century France extended a hospitable welcome to Calixtus, forced into exile by the Emperor Henry V., and stung to it, Catholics remark, that there is a Pope to-day to receive hospitality from this same people.

A great deal of distress prevails in the Saguenay district. A correspondent of the Courrier du Canada states that at Riviere a Four's: the entire population are dependent on what they can purchase. N. D. d'Hebertville, N. D. du Lac Saint-Jean, Saint-Jerome, Grand-Mont, Alma, &c., have suffered greatly. Chateauguay and the surrounding parishes are in a condition almost precisely similar with that of the valley of Lake St. John. Seed grain will be scarce, for, besides the fact that a part will be used for food, almost all the seed has been spoiled by the rain and frost. Petitions are being circulated for signature, to be presented to the Quebec Legislature, for a grant to buy seed grain.—Gazette.

SUICIDE ON A TRAIN.—A tragic occurrence took place on Friday night on board the express train from Toronto. Shortly after the train had left Cobourg station a shot was heard, and on the train being brought to a stand, it was found that a passenger, evidently a farmer, and supposed to be from Tarnesse, had shot himself through the head. The train returned to Cobourg, where every attention was paid to the individual, but, unhappily, without avail, as he died in less than an hour.

The Rev. Father Damon, the great Jesuit missionary, preached in the Cathedral Notre Dame three times on Sunday. The immense edifice was charged to its fullest capacity to hold the multitude that attended to hear him. We have been informed that he is one of the most powerful and eloquent preachers that has ever visited Ottawa. He preaches again in the same place this evening.—Ottawa Citizen.

ALL THINGS TO ALL MEN.—During the pleadings in the West Toronto controverted election case, Mr. Bethune—Counsel for the Respondent Mr. Crooks, in treating of the case of Skippen, hired by Mr. Crooks' Committee to canvass among the Orangemen.—Contended that it was legitimate to engage a man to canvass a particular class, although it would be different if he were paid to get the votes of three or four persons. With regard to Skippen, it was necessary to get a man to distribute the bills who was acquainted with the Orange body, and he was consequently adapted for the work. It was desirable for the object had in view, viz., for the purpose of appealing solely to the passions of the Orange body—a secret one, he remembered—distribute the circulars which contained the inflammatory material—material of such a character as would seriously damage the interests of the Respondent with the Roman Catholic body had they seen it. His Lordship would understand that where the electioneers had to deal with two distinct and antagonistic sects, and desired to influence the passions of each by different means against the party in whose interest the Respondent's opponent was running, that it would be fatal if the means adopted to secure this end was disclosed to both sects. For instance, while it was a good idea to enlarge upon the Scott murder to the Orangemen, it would never have done to apply the same argument to the Roman Catholics, and it was desirable that the circulars setting forth the salient points about the matter, and intended only for Orange eyes, should not get before the Roman Catholic vision. Therefore, in order to guard against this, influential men of each party had to be engaged. Feeling the damning weight of Mr. Bethune's admissions, the Grit organ in this city yesterday morning essayed to prove that our report of this argument was false. Something over a column was devoted to the subject, which might have been condensed into three or four lines, and attributed to Mr. Horace Greely. That is the Grit organ's favorite method of disposing of those who thrust unpalatable facts under its nose. A very notable feature in the controversy is the fact that the very day upon which our report appeared in print, Mr. Bethune, himself, complimented our reporter on its fairness and accuracy. Mr. Bethune is too honourable a man to deny that. He is, naturally enough, willing to allow his organ to do the necessary lying on his behalf; but the truth has gone out to the country, and swearing a hole through an iron pot will be of no avail.—Telegraph.

OTTAWA, Dec. 18.—The Grand Duke arrived here by the Canada Central at 6:15 this evening. He is the guest of the Gov. General. He will be driven round the city to-morrow, and in the evening Lady Lisgar will give an "at home," to which a large number of invitations are issued. To-morrow the Mayor and Corporation will present an address in the Senate Chamber, which is being fitted up for that purpose.

Weekly Report of the St. Bridget's Refuge, ending Saturday, 16th inst. Males 310, Females 53, England 60, Ireland 230, Scotland 26, F. Canadians 47, Total 363

BREAKFAST—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The Civil Service Gazette remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which will save us many heavy doctors' bills."

The Microscope.—One of the most interesting experiments, and one which is easily performed, is to watch the change in the blood of a delicate or very pale person while using Fellows' Compound Syrup of Hypophosphites. The colorless or dead corpuscles are steadily removed from the system, and are replaced by the red or vitalized particles so necessary to vigorous existence.

Many Suffer rather than take nauseous medicines. All who suffer from coughs, colds, irritation of the bronchial tubes or tendency to consumption, will find in Dr. Wistar's Balsam of Wild Cherry a remedy as agreeable to the palate as effectual in removing disease. The Balsam is a pleasant remedy; it is a safe remedy; it is a powerful remedy; it is a speedy remedy; it is a remedy that cures.

PANSON'S PURGATIVE PILLS.—Best family physic; Sheridan's Cavalry Condition Powders, for horses.

MONTREAL WHOLESALE MARKETS. Dec. 15. Flour @ brl. of 106 lb. - Pollards \$3.00 @ \$3.50, Middlings 3.50 @ 4.00, Fine 4.00 @ 5.00, Superior Extra 4.00 @ 5.00, Extra 6.25 @ 6.30, Fancy 6.00 @ 6.10, Fresh Supers (Western wheat) 5.85 @ 5.90, Ordinary Supers (Canada wheat) 5.85 @ 5.90, Strong Bakers' 6.10 @ 6.20, Supers from Western Wheat (Welland) 5.90 @ 5.85, Canada Supers No. 2 5.40 @ 5.50, Western Supers No. 2 5.40 @ 5.50, U. C. bag flour, per 100 lbs. 2.70 @ 2.75, City bags, (delivered) 2.90 @ 2.95, Wheat, per bushel of 60 lbs. 1.42 @ 0.08, Oatmeal, per bushel of 200 lbs. 4.75 @ 5.00, Corn, per bushel of 56 lbs. 0.65 @ 0.00, Pease, per bushel of 66 lbs. 0.79 @ 0.81, Oats, per bushel of 32 lbs. 0.31 @ 0.34, Barley, per bushel of 48 lbs. 0.52 @ 0.55, Lard, per lbs. 0.10 @ 0.10, Cheese, per lbs. 0.10 @ 0.10

Died. Of disease of the heart, at St. Jean Chrysostome, P.Q., on Sunday, 26th November last, Margaret Jane McGill, aged 18 years, second daughter of John McGill, Esq., J.P.—R.I.P. At Aylmer, P.Q., on the 13th inst., Thomas J. Walsh, Esq., Advocate, aged 33 years.—Requiescat in pace. In this city, on the 15th inst., Mary Connor, beloved wife of William Condy.—R.I.P.

MONTREAL RETAIL MARKET PRICES. Dec. 15, 1871.

Table with columns for Flour, Oatmeal, Indian Meal, Wheat, Barley, Pease, Oats, Buckwheat, Indian Corn, Rye, Flax Seed, Timothy, Beef, Mutton, Lamb, Veal, Pork, etc.

MISCELLANEOUS. Potatoes, per bag (New), 0.45 @ 0.60, Turnips 0.50 @ 0.55, Hay, 0.17 @ 0.20, Woodcock, 0.00 @ 0.00, Ship, 0.00 @ 0.00, Plover, 0.00 @ 0.00

Dairy Produce. Butter, fresh, per lb. 28 @ 0.40, Cheese, 0.00 @ 0.00, Onions, per mind 0.30 @ 0.40, Maple Sugar, per lb. 0.10 @ 0.12, Apples, per lb. 0.15 @ 0.17, Lard, per lb. 0.12 @ 0.13, Eggs (fresh), per doz. 0.25 @ 0.30, Hens per doz. by bel. 0.00 @ 0.00, Halibut per lb. 0.13 @ 0.50, Haddock 0.07 @ 0.00, Apples, per barrel 0.00 @ 0.00, Hay 0.00 @ 0.00, Straw 0.00 @ 0.00

WANTED. Immediately for the Male Separate School of Belleville, a FIRST CLASS R. C. MALE TEACHER, must be of good moral character, and be well recommended by his Priest. Salary \$400 per annum. Application (if by letter, post paid) to be made to P. P. LYNCH, Sec. R. C. S. S. Trustees Belleville Ont., Dec. 18th 1871.

TEACHER WANTED. WANTED, for the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a first or second class certificate, to enter on duty January 8th, next. Testimonials of moral character required. Application, stating salary, to be made to REV. JNO. O'BRIEN, Brockville.

INSOLVENT ACT OF 1869 AND AMENDMENTS. IN the matter of FRANCOIS FOREST, in the Town of Joliette, in the County of Joliette, Grocer.

An Insolvent. The insolvent has made me an assignee, and the creditors are notified to meet at his place of business in the said town of Joliette, on Saturday, the twenty third day of December instant, at ten o'clock in the forenoon, to receive statement of his affairs, and to appoint an Assignee. A. MAGNAN, Interim Assignee. JOLIETTE, December 5th, 1871.

\$150,000 GRAND GIFT CONCERT, IN AID OF THE MERCY HOSPITAL AT OMAHA Under the auspices of the SISTERS OF MERCY, January 30th, 1872, at Rudick's Opera House, Omaha \$150,000 in Cash Prizes. HIGHEST PRIZE, \$50,000 GOLD COIN. TICKETS, \$5 EACH; or Two for \$5. Omaha Papers Sent Free. Agents Wanted. For full particulars address PATTEE & GARDINER, Business Managers, OMAHA, Neb

VERMONT CENTRAL RAILROAD LINE. WINTER ARRANGEMENTS. Commencing December 4, 1871. DAY EXPRESS leaves Montreal at 8.40 a.m., arriving in Boston via Lowell at 10.00 p.m. TRAIN for Waterloo leaves Montreal at 3.00 p.m. NIGHT EXPRESS leaves Montreal at 3.30 p.m., for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8.40 a.m., and New York at 12.30 p.m. TRAINS GOING NORTH AND WEST. DAY EXPRESS leaves Boston via Lowell at 8.00 a.m., arriving in Montreal at 9.45 p.m. NIGHT EXPRESS leaves Grout's Corner at 9.00 p.m., South Vernon at 9.55 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3.00 p.m., and Springfield at 8.10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving Boston at 5.30 p.m., connecting at White River Junction with train leaving Boston at 6.00 p.m., leaving Rutland at 1.50 a.m., connecting with train over Rensselaer and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9.45 a.m. Sleeping Cars are attached to the Express trains running between Montreal and Boston, and Montreal and Springfield, and St. Albans and Troy. Drawing-Room Cars on Day Express Train between Montreal and Boston. For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street. G. MERRILL, Gen'l Superintendent. ST. ALBANS, Dec. 1, 1871.

FOREIGN INTELLIGENCE. FRANCE.

MORE TROUBLE FOR THE GOVERNMENT.—PARIS, Dec. 14.—It is reported that the Orleans Princes are determined to take their seats in the Assembly at an early day, and that when there they will act with the Party of the Right Centre.

THE LATE WAR—WHY WERE THE BATTLES LOST?—PARIS, Dec. 14.—In the National Assembly to-day General Cissey, Minister of War, made a statement in explanation of the delays of the commission some time since appointed to inquire into the capitulation of French fortifications and armies during the late war. The Minister said that the commission had examined into the facts connected with the surrender of six fortresses of secondary character, the commanders of which had been sentenced to undergo punishment according to army regulation.

On Saturday the commission will commence an investigation into the capitulation of the fortress and army of Sedan, and subsequently will turn their attention to Metz.

PARIS, Dec. 16.—A committee of Assembly, charged with the consideration of measures looking to the transfer of the seat of government from Versailles, held a session to-day, and were addressed at length by President Thiers in favour of a return to Paris.

The Pope has sent to the Archbishop of Paris a gold crozier to replace the one which was lost during the Communist riots. Songs of vengeance upon Prussia are now all the rage in Paris. In each of the cafes chantants there is a lady singer, who, as the genius of France, excites the audience to a fury by the recital of Prussian cruelties.

SPAIN. EXCITEMENT IN MADRID AT THE PRESIDENT'S MESSAGE.—NEW YORK, Dec. 11.—A special to the Herald from London says tremendous excitement prevail in Madrid upon receipt of President Grant's message relating to the Cuban difficulty. The Government has resolved to maintain a firm attitude, and a reinforcement of 4,000 men, two additional generals and four iron-clads will be immediately despatched to Cuba.

ITALY. ROME, Dec. 13.—The Italian budget shows a deficit of 160,000,000 lire.

DESCENT OF ROMAN CHRONICLES.—The General of the Jesuits has addressed to the diplomatic body, accredited to the Holy See a special protest against the expropriation of S. Andrea on the Quirinal, and Padre Secchi, on behalf of the South American College, also quartered in that Convent, has addressed another to the Emperor of Brazil. We have little hope that this most venerable edifice will be respected. It is one most especially dear to Catholics, as containing in its church the tomb of S. Stanislas Kostka, and in the convent itself the chamber, fitted up as a chapel, in which he died. Neither memories like these, nor works of art like the facade by Bernini, one of his best works, and the statue of colored marble, by Legros, which marks the exact spot where S. Stanislas breathed his last, are likely to plead successfully for the preservation of this building. Nor will it be of any use to say that it contains the tomb of Charles Emmanuel IV. of Sardinia, who died there as a Jesuit novice, little thinking that the church where he was to lie would be turned into a stable for the convenience of his collateral descendant.

The rumours about the Pope's leaving here for France are entirely without foundation. For him to undertake such a journey at such a time of the year, whether by sea or by land, would be morally impossible. The public invitation given him by M. Favre is not very pressing, nor has it much appearance of being in earnest. Even if the Holy Father were to take up his residence in France, he would be the guest of the French people, not of the French Government. But the history of the residence of the Popes at Avignon is by no means favourable to the choice of France for his retirement. The Holy Father is at present in a state of real subjection to a Power, whose principle aim is to uproot if possible the Catholic religion. We should look upon his departure from Rome as a grievous calamity for the Church, but we should consider his remaining for a long period in his present condition a still greater calamity. The Italian Government fears nothing so much as the abandonment of Rome by the Pope. Under the direction of Prussia it tries in all its acts, as far as it can exercise control, to avoid everything which might absolutely oblige the Holy Father to take this step.—Cor. Tablet.

PRINCES AND PETROLEUM.—The convent of St. Andrew of the Quirinal is to be converted into stables for the accommodation of Victor Emmanuel's hunting stud. In this convent the Jesuit novitiate has been hitherto located, and here St. Stanislas Kostka died in the 18th month of his novitiate. Here also is to be found the tomb of Charles Emmanuel IV., King of Sardinia, who abdicated his sovereignty in 1802, and entered into the Society of Jesus in 1815. In commenting on the desecration about to be carried out, notwithstanding the previous laws of the Papal Guarantees, the Correspondence de Geneve says:—When princes turn sanctuaries into stables, who can blame their subjects for taking to fire raising with petroleum. Two fresh instances of the latter crime came to us from Padua. The first was an attempt to fire the cathedral by throwing blazing petroleum on the altar, fortunately in this case the incendiaries were disappointed and little damage done. But a new attempt against the sanctity of St. Benedict's church was more successful, as the fire was not got under until serious damage had been done. Poor Italy! The men who burn altars, will next overturn thrones.

SWITZERLAND. ARBITRATORS.—A special correspondent at Geneva telegraphs that all the arbitrators appointed under the Treaty of Washington to attend the Conference will arrive to-day. Hon. Charles Francis Adams represents the United States, and Chief Justice Alexander Cockburn, Great Britain. The King of Italy has named Count Zelopis, an eminent jurist; and Mr. Jacob Estamonti, an able statesman of Switzerland, has been named by the President of the Swiss Confederation. Baron De Stajuba, Envoy Extraordinary and Minister Plenipotentiary of Brazil at Paris, is the arbitrator appointed by the Emperor of Brazil. All the arbitrators will meet at the Hotel de Ville, in Geneva, when they will exchange credentials and organize the Tribunal. The case, as made up by the United States on one side, and Great Britain on the other, will be delivered to each of the arbitrators to-morrow.

GERMANY. THE CZAR'S SPEECH.—BERLIN, Dec. 19.—A sensation was created in Berlin by the Czar's speech at Georgenfest, which is regarded as the end to French hopes and guarantee of peace in Europe.

RUSSIA. THE CZAROWITZ AND THE GERMAN AMBASSADOR.—LONDON, Dec. 13.—A special despatch to the Standard from St. Petersburg states that yesterday the Czarowitz Alexander became involved in a private dispute with Prince De Russ, Minister of the German Empire to Russia. The passions of both were aroused, and the Czarowitz so far forgot himself as to make a personal assault on the Ambassador. Their friends interfered, and the parties were separated. Much excitement is caused by the untoward incident, and it is feared the consequences may be grave, although there is no reason to apprehend any interruption of the good relations between Russia and Germany, as the quarrel is believed to be wholly of a private or social character.

A correspondent of the Pall Mall Gazette tells a story which illustrates absolutism in Russia. The secret police there is known as "the third department of the Imperial Chancellery." A certain Russian nobleman was a high officer in this department. Like common men, however, this nobleman was not satisfied. He wanted to come into possession of a legacy, left to him in reversion at the eleventh hour. Accordingly he used the machinery of the secret police to put out of the way the ten heirs who stood between him and the inheritance. Some were banished to the mines, others died suddenly, and no judicial inquiry could be made because it was the work of the "third department." At length one of the unhappy heirs escaped, laid charges before the chief of the police, by whom nothing was done, and then visited the Emperor, who at once ordered the culprit to be tried by a secret tribunal and released such of the heirs as were not alive. Even the Czar could not restore the dead to life, however, so that even absolute monarchy has its limits.

New York papers assert that ruffianism threatens to prevail to a greater extent in this city this winter than ever, on account of the large class of "bannym" runners and repeaters who are thrown out of employment by the prosecution and arrest of their masters. Police Superintendent Kelso declares that from information obtained through his detectives he judges that it will be a "hard winter for criminals." The police force is also said to be inefficient.

At a New Orleans Sunday School, on the last Sunday in November, a class teacher with a view to impress upon the little ones the coming thanksgiving-time, put the question, "What important day will be occurring during the coming week?" What was her astonishment to suddenly see a levy of diminutive astonishments rise quickly up, and with one accord exclaim, "The prize fight between Mace and Coburn will come off on Thursday."

WHAT FATHER FABER SAYS ABOUT HERESY.—It is the crowning disloyalty to God is heresy. It is the sin of sins, the very loathsomest of things which God looks down upon in this malignant world. Yet how little do we understand of its excessive heinousness! It is the polluting of God's truth, which is the worst of all impurities. Yet how light we make of it. We look at it, and are calm. We touch it, and do not shudder. We mix with it, and have no fear. We see it touch holy things, and have no sense of sacrilege. We breathe its odor, and show no signs of detestation or disgust. Some of us affect its friendship; and some even extend to its aid. We do not love God enough to be angry for His glory. We do not love men enough to be charitably truthful for their sakes. Having lost the touch, the taste, the sight, and all the sense of heavenly-mindedness, we can dwell amidst this odious plague in imperturbable tranquillity, resorted to its foulness, not without some boastful professions of liberal admiration, perhaps even with a solicitous show of tolerant sympathies. Why are we so far below the old saints, and even the modern apostles of these latter times, in the abundance of our conversions? Because we have not the antique sternness. We want the old Church-spirit; the old ecclesiastical genius. Our charity is untruthful because it is not severe; and it is unperceptive because it is untruthful. We lack devotion to truth, as God's truth. Our zeal for souls is puny, because we have no zeal for God's honor. We act as if God were complimented by conversions, instead of trembling souls rescued by a stretch of mercy. We tell men half the truth, the half that best suits our own pusillanimity and their own conceit; and then we wonder that so few are converted, and that of those few so many apostatize. We are so weak as to be surprised that our half-truth has not succeeded as well as God's whole truth. Where there is no hatred of heresy, there is no holiness. A man who might be an apostle, becomes a fester in the Church for the want of this righteous abomination. We need St. Michael to put new hearts into us in these days of universal heresy.—Precious Blood, p. 352.

POTTING UP STOVES—A REASONABLE SUBJECT.—We do not remember the exact date of the invention of stoves; but it was several years ago. Since then mankind have been tormented, once a year, by the difficulties that beset the task of putting them up, and getting the pipes "fixed." With all our Yankee ingenuity, no American has ever invented any method by which the labor of putting up a stove can be lessened. The job is now almost as severe and vexatious as humanity can possibly endure.

hunted after for twenty-five minutes. They are usually found under the coal. Then the "head of the family" holds up one side of the stove while his wife puts two of the legs in place, and next he holds up the other side while the other two are fixed, and one of the first two falls out. By the time the stove is on its legs he gets reckless and takes off his old coat, regardless of his linen.

"Paterfamilias" then goes for the pipe, and gets two cinders in his eye. It don't make any difference how well the pipe was put up last year, it will always be found a little too short or a little too long. The "head of the family" jams his hat over his eyes, and taking a pipe under each arm goes to the tin shop to have it fixed. When he gets back, he steps upon one of the best parlor chairs to see if the pipe fits, and his wife makes him get down for fear he will scratch the varnish off from the chair with the nails in his boot-heel. In getting down, he will surely step on the cat, and may thank his stars that it is not the baby. Then he gets an old chair and climbs up to the chimney again, to find that in cutting the pipe off the end has been left too big for the hole in the chimney. So he goes to the woodshed and splits one side of the end of the pipe with an old ax, and squeezes it in his hands to make it smaller.

The chief operator at length gets the pipe in shape and finds that the stove does not stand true. Then himself and his wife and the hired girl move the stove to the left, and the legs fall out again. Next it is moved to the right. More difficulty now with the legs. Moved to the front a little. Elbow not even with the hole in the chimney, and the "head of the family" goes again to the woodshed after some little blocks. While putting the blocks under the legs, the pipe comes out of the chimney. That remedied, the elbow gets tripping over, to the great alarm of the wife. "Paterfamilias" gets the dinner-table out, puts the old chair in it, makes his wife take hold of the chair, and balances himself on it to drive some nails into the ceiling, but in doing this he drops the hammer on his wife's head. At last he gets the nail driven, makes his wife swing to hold the pipe, hammers a little here, pulls a little there, takes a long breath, and announces the ceremony concluded.

Job never put up any stoves. It would have ruined his reputation if he had. The above programme, with unimportant variations, will be carried out in many respectable families during the next six weeks.—Utica (N.Y.) Herald.

A BOY'S FIRST BOOTS.—The boot period is the dividing line between boyhood and boyhood. Before the boots, one is tramped upon by comrades and stuck with pins, and we walk with an air of apology for the fact that we were born at all. Robust school-fellows strike us across the cheek, and when we turn to them, they cry, "who are you looking at?" or what is worse than any possible insult, have somebody chuck us under the chin and call us "babu."

Before the crisis of boots, the country boy carries no handkerchief. This keeps him in a constant state of humiliation. Whatever crisis may come in a boy's history—no handkerchief. This is the very unpopular period of snuffles. But at last the period of boots dawns upon a boy. Look out how you call him "babu." He parts his hair on the side, has the end of his white handkerchief sticking out of the top of his side pocket as if it were recently arranged so, has a dignified and manly mode of expectation, and walks down the road with long strides, as much as to say, "clear the track for my boots!" We have seen imposing men, but none half so much impressed as the shoe-maker who with very hand delivered into our possession our first pedal adornments. As he put the awl through the leather, and then inserted the bristles and drew them through it, and then, bending over the lap-stone, grasped the threads with a jet that made the shop-shake, we said to ourself: "Here is gracefulness for you and power!"

It was a Sabbath day when we broke them in. Oh! the rapture of that moment when we lay hold of the straps at one end, and with our big brother pushing at the other, the boot went on! We fear that we got but little advantage that day from the services. All the pupil admonition about worldliness and pride, struck at the toe of our boots and fell back. We tramped under our feet all good counsel. We have to repeat that, while some trust in horses and some in chariots, we put too much stress upon leather.

GOOD HUMOR A DUTY.—Can any one define good humor? We all know what it is. We can feel and enjoy it, but it is hard to pin the thing down to any formal definition. The good humored man is at all events a happy man, a man to be envied, a man on whom troubles sit lightly, and a man who confers as much happiness as he enjoys. He radiates it as it were, and his good humor becomes the atmosphere in which other people's good humor, latent or pined half to death, comes out, revives and flourishes. Good humor can scarcely be called a moral virtue. It depends perhaps as much on disposition and the perfect action of the liver as on anything else. A good humored man must be ipso facto a peevish man, a man who enjoys a good dinner. Now, a quality which depends upon the action of a man's liver can scarcely be a high moral quality. And yet has any man a right to be dyspeptic. It is not a moral duty not to be? Settling aside the rare cases of inevitable misfortune, is not dyspepsia a man's own fault, generally—the result of his gluttony, his laziness, his stupidity, his carelessness or his ignorance? And are these things moral virtues? Has a man any right to make himself wretched, to people himself with horrors, to make himself a nuisance to himself and everybody about him, because he lacks the sense to control his appetite or keep his liver healthy? One of these days we shall come to the conclusion that the snarling, fretful, ill-tempered or complaining and depressed victim is not merely to be pitied, but deserves to be punished as he is. He may be very devotional, in his way. He may make high pretensions to piety and religious feeling, but he is none the less a nuisance; and on the whole, dyspeptic piety is as unwholesome as any other dyspeptic thing.—Exchange.

Belgaon, the other at Belgara. It next visited Sanyaya, whence all the villagers escaped except one boy, who was rolled about and apparently played with by the elephant, which left him without killing him, and then went into the village and avenged itself by pulling down houses. On the 15th the brute was reported at Mohari, where it wounded a man and woman by rolling them about and inflicting various injuries, but did not kill them. On the 19th it was at Narsingunge, where it killed one man and wounded another. A party had, however, been organized in pursuit, and the brute was pursued across the Nerbuda, and driven into the jungles on the hill called Daldalli Pher, when it was found impossible to dislodge it. It is said to be a magnificent beast, with tusks nearly three feet long. The total of its victims between January 27 and February 19 was twenty-one persons killed, besides several wounded.

PLOUGH HARNESS.—The American Rural Home says:—The plough harness should be divested of every unnecessary appendage. A horse, like his master, does not work easily in hot weather if his clothing is cumbersome. A harness that is suited to a wagon is not fit for the plough. The plough harness should be simple, strong in parts where strength is needed, and cheap. The headstall is simply needed to keep the bit in its place, and should be made of plain straps stitched in places, to add to the strength. No blinders are needed. Good easy fitting collars are essential. Besides these, only the hames, tugs, and reins are requisite. There is no use for bellybands, saddles, or crumpers. We prefer short tugs with chains. Rings in the hames will support the reins sufficiently. This is the style of harness used on the street-car horses of this city, and it is well adapted to the plough. If some manufacturer would put in market a plain harness of this description, made of good material, manufacture on a large scale, and sell at a reasonable profit, he might reap a fortune.

GREAT MISTAKES.—It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in material trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for a time, when any moment may launch us into eternity.

Dr. George Fordyce contended that as one meal a day was enough for a lion it ought to suffice for a man. Accordingly, for more than twenty years he used to eat only a dinner in the whole course of the day. This solitary meal he took regularly at four o'clock at Dolly's chop house. A pound and a half of rump steak, half a broiled chicken, a plate of fish, a bottle of port, a quarter of a pint of brandy and a tankard of strong ale satisfied the doctor's moderate wants till four o'clock next day, and regularly engaged one hour and a half of his time. Dinner over, he returned to his home in Essex street, Strand, to deliver his six o'clock lecture on anatomy and chemistry.

HYPNODIOMA.—A German ferry-keeper, eighty-two years old, not wishing to carry to the grave an important secret, has published in the Leipzig Journal a recipe he has used for fifty years, and which, he says, has saved several men and a great number of animals from a horrible death of hydrophobia. The bite must be bathed as soon as possible with warm vinegar and water, and when this has dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva and relieve the patient from all present or future danger.

NOURISHING SOUP FOR INVALIDS.—Time, two hours. Two pounds of lean veal or beef; and a quarter of a pound of pearl barley; a little fresh celery or celery seed; a little salt.

Boil two pounds of lean veal or beef, with a quarter of a pound of pearl barley in a quart of water very slowly, until it becomes the consistency of good cream; flavor it with a little fresh celery, or celery seed and salt. Strain it when done through a fine hair sieve, and serve. This soup will only keep until the next day, therefore not more than the quantity required must be made.

\$150,000 IN 3,000 CASH PRIZES.—Highest prize \$50,000 Gold Coin, to be distributed legally by chance, January 30th, 1872, in aid of the Mercy Hospital, Omaha, Nebraska. Pattee & Gardner, General Managers. See advertisement.

LAWLOR'S SEWING MACHINES.—Principal office, 355 Notre Dame Street, Montreal.

Mr. J. D. Lawlor:—On former occasions our Sisters gave their testimonials in favour 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.

Most respectfully, J. R. MEAD & Co., Shirt Manufacturers, 381 Notre Dame St.

Mr. J. D. Lawlor:—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.

THE DIRECTRESS OF VILLA MARIA, HOTEL D'EUROPE, 114 1/2 September 1871.

LOTTERY IN FAVOR OF THE CATHEDRAL AND BISHOPRIC OF THREE-RIVERS.

The object of the present lottery is to assist in relieving the Cathedral from the heavy burden of debts by which it is still encumbered, and to offer the Bishop means to build a house suitable to the requirements of the diocesan administration. The urgency of such relief, and the confidence with which His Lordship relies on the generous assistance of the Faithful of the diocese will be easily understood from a brief statement of his actual position.

The first bishop of the diocese, the regretted Dr. Cooke, saw himself compelled to undertake the building of a Cathedral whilst the resources of a diocese so recently erected were yet inadequate to the expenditure of such an enterprise. Consequently, as the walls arose, debts increased; and when the edifice was closed in and dedicated to divine worship, it was found to be enveloped in a deficit of about £24,000.

To meet this enormous debt every sacrifice had to be accepted, every source was drained; and with the aid of a generous contribution from the clergy, and a yearly collection in all the churches of the diocese, the burden has been reduced in ten years from £24,000 to £7,600, and the interest from £1,500 to £350. The result is indeed gratifying and permits, to look upon the future without despair.

But the wants of the Bishops are still great, and in one respect they have increased. The Bishop is yet without a house to lodge himself or his Assistants. His present residence, being that of the parish priest of Three Rivers, is quite insufficient to meet the wants of a Bishopric. It is too small to admit the necessary assistants, and in such a condition as to afford no fit hospitality to those who do the house the honor of a visit.

On the other hand, the yearly collections in favor of the Cathedral are to discontinue after the present year, and also another important source of aid. In this extremity, His Lordship appeals to the faithful of the diocese, asking that their last offering be more abundant. And in order to render their contribution less onerous, he offers them the advantage of the present Lottery, hoping and earnestly requesting that all those who have made their first communion shall take at least one ticket each, not so much indeed in view of the many chances of considerable gain, as from a sense of the duty for all to help their Bishop, and in order to participate in the benefit of a monthly Mass to be always offered for the benefactors of the Cathedral.

The following is a summary of the many valuable prizes to be drawn:—

Table listing prizes: 125 acres of land, close by Aston Railway, \$ 0. 75, 100, 200, 300, 400, 500, 600, 700, 800, 900, 1000, 1100, 1200, 1300, 1400, 1500, 1600, 1700, 1800, 1900, 2000, 2100, 2200, 2300, 2400, 2500, 2600, 2700, 2800, 2900, 3000, 3100, 3200, 3300, 3400, 3500, 3600, 3700, 3800, 3900, 4000, 4100, 4200, 4300, 4400, 4500, 4600, 4700, 4800, 4900, 5000, 5100, 5200, 5300, 5400, 5500, 5600, 5700, 5800, 5900, 6000, 6100, 6200, 6300, 6400, 6500, 6600, 6700, 6800, 6900, 7000, 7100, 7200, 7300, 7400, 7500, 7600, 7700, 7800, 7900, 8000, 8100, 8200, 8300, 8400, 8500, 8600, 8700, 8800, 8900, 9000, 9100, 9200, 9300, 9400, 9500, 9600, 9700, 9800, 9900, 10000.

RATE OF TICKETS: 1 Ticket for \$ 0 25, 12 Tickets for 2 00, 27 Tickets for 6 00, 56 Tickets for 12 00.

The drawing of prizes will take place on the 1st of March, and will be conducted by a Committee of three priests and three laymen, under the presidency of Very Rev. C. O. Caron, Vicar General, after which each person will be duly informed of what he may have won. Tickets are deposited with all the parish priests of the diocese, and will be sent by the undersigned to all friends and generous persons outside of the diocese, who would kindly participate in the good work.

ED. LING, Pr. Secretary.

CENTRAL MARBLE WORKS.

(Cor. Alexander & Langlois Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture, Tops, Plumbers Marbles, Dusts, AND FIGURES OF EVERY DESCRIPTION.

B. TANSEY. M. J. O'BRIEN.

THE GREAT ENGLISH AND SCOTCH QUARTERLIES

AND BLACKWOOD'S MAGAZINE, REPRINTED IN NEW YORK BY THE LEONARD SCOTT PUBLISHING COMPANY QUARTERLY.

The Edinburgh Review, London Quarterly Review, North British Review, Westminster Review.

Blackwood's Edinburgh Magazine. These periodicals are the medium through which the greatest minds, not only of Great Britain and Ireland, but also of Continental Europe, are constantly brought into more or less intimate communication with the world of readers. History, Biography, Science, Philosophy, Art, Religion, the great political questions of the past and of to-day, are treated in their pages as the learned alone can treat them. No one who would keep pace with the times can afford to do without these periodicals.

Of all the monthlies Blackwood holds the foremost place. For any one of the Reviews \$4 00 per annum. For any two of the Reviews 7 00 " For any three of the Reviews 10 00 " For all four of the Reviews 12 00 " For Blackwood's Magazine 4 00 " For Blackwood and one Review 7 00 " For Blackwood and any two of the Reviews 10 00 " For Blackwood and three of the Reviews 13 00 " For Blackwood and the four Reviews 15 00 " Single numbers of a Review, \$1; single numbers of Blackwood, thirty-five cents. Postage two cents a number. Circulars with further particulars may be had on application. DAWSON BROS. Montreal.

WANTED
A TEACHER for the Male Department of the R. C. Sep. School at Alexandria, Co., of Glengarry, Salary \$1000—to enter on his duties in January, 1872—must be well recommended. Applicant to state Salary and qualification.
GEO. HARRISON, Chairman.
Alexandria, Nov. 14th, 1871.

WANTED,
IMMEDIATELY for School Section No. 1, Co. of Hastings, Townships of Montegle and Herschel, a R. C. MALE or FEMALE TEACHER, holding Second or Third Class Certificate, to open school immediately for the term ending and the coming year. A liberal salary will be given. Application to be made by letter (pre-paid) to JEREMIAH GOLDEN, School Trustee, Maynooth P. O., Hastings County.

WANTED,
AN APPRENTICE. Apply to
J. CROWE,
Black and White Smith,
No. 37, Bonaventure St., Montreal.

CIRCULAR.
MONTREAL May, 1867
THE Subscriber, in withdrawing from the late firm of Messrs. A. & B. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the late store, No. 451 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market comprising in part of FLOUR, OATMEAL, CORN-MEAL, BUTTER, CHEESE, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co., and Messrs. Tiffin Brothers.
D. SHANNON,
COMMISSION MERCHANT,
And Wholesale Dealer in Produce and Provisions,
451 Commissioners Street,
Opposite St. Ann's Market.
June 14th, 1870.

Province of Quebec, District of Montreal, No. 2297.

Dame SERAPHINE GADBOIS, of the Parish of Beloeil, in the District of Montreal, wife commune en biens of FLAVIEN GUERTIN, farmer of the same place and duly authorized *dester en justice*.
vs
FLAVIEN GUERTIN, PLAINTIFF.
The said FLAVIEN GUERTIN, DEFENDANT.
The Plaintiff in this cause has brought before this Court an action in separation of property, *en separation de biens*, against the Defendant, the twenty first day of October instant.

TRUDEL & DE MONTIGNY,
Procurers de la Demandeuse.
MONTREAL, October 21st, 1871.

MONTREAL SELECT MODEL SCHOOL.
NOS. 6 AND 8, ST. CONSTANT STREET.
THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY OF SEPTEMBER next, at Nine o'clock A.M.
For terms, and other particulars, apply at the School, or at 185 St. Denis Street.
Wm. DORAN, Principal.

CONVENT OF THE SISTERS
OF THE
CONGREGATION OF NOTRE DAME,
WILLIAMSTOWN, ONTARIO.

THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies, in the Dominion.
The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.

Scholastic year, 10½ months.
Terms:
Board and Tuition. (English and French).....\$6.00
Music..... 2.00
Drawing and Painting..... 1.00
Bed and Bedding..... 1.00
Washing..... 1.00
Bed and bedding, washing, may be provided for by the parents.
Payments must be made invariably in advance. (Quarterly.)
The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.
Williamstown, August 5th, 1871.

KEARNEY & BRO.,
PRACTICAL PLUMBERS,
GAS AND STEAM FITTERS,
BELL HANGERS, TINSMITHS,
Zinc, Galvanized and Sheet Iron Workers,
699 CRAIG, CORNER OF HERMINE STREET,
MONTREAL.
JOBING PUNCTUALLY ATTENDED TO.
THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.
KEARNEY & BRO.

OWEN M'GARVEY
MANUFACTURER
OF EVERY STYLE OF
PLAIN AND FANCY FURNITURE,
Nos. 7, 11, and 13, ST. JOSEPH STREET,
(2nd Door from McGill Str.)
Montreal.
Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

JOHN CROWE,
BLACK AND WHITE SMITH,
LOOK-SMITH,
BELL-HANGER, SAFE-MAKER
AND
GENERAL JOBBER,
No. 37, BONAVENTURE STREET, No. 37,
Montreal.
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

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

GEO. T. LEONARD,
Attorney-at-Law,
SOLICITOR IN CHANCERY,
PETERBOROUGH, Ont.
Office: Over Stethem & Co's., George St

MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.
F. GREENE,
574 & 576, CRAIG STREET.

Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Green's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

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



PROGRAMME OF TUITION
IN THE
LYCEUM OF VARENNES.

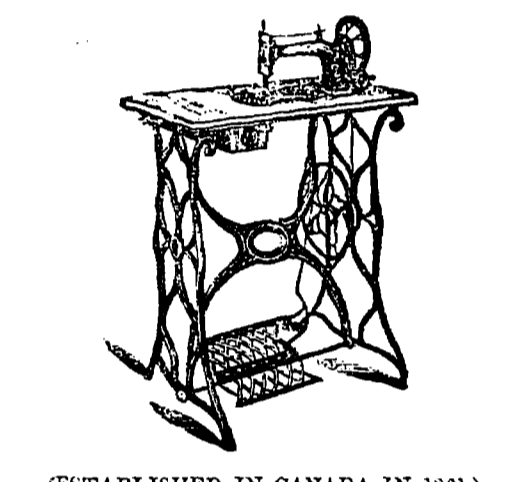
PREPARATORY COURSE.
French and English Reading. Mental Arithmetic. Writing.
FIRST YEAR.
The Elements of French and those of English Grammar. Sacred History. Reading in French and in English. Arithmetic. Epistolary Art. Writing. Vocal Music. Geography.
SECOND YEAR.
Syntax of French Grammar and Syntax of English Grammar. History of Canada (French Domination). Arithmetic (all the Commercial Rules). Book-Keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.
THIRD YEAR.
Exercises on all the parts of French Grammar and of English Grammar. Translation of English into French and French into English. Book-Keeping by Double Entry. The Principles of Literature and Composition. Notions on the English Constitution and that of this country. Notions of Agriculture. Notions of Algebra and Geometry. History of Canada (English Domination). Vocal Music. Geography.
Tuition in English is on the same footing as in French.
Book-Keeping in all its branches is taught by an Accountant well versed in all commercial transactions.
The utmost care is bestowed on the morals and health of Pupils.
Should a number of Pupils desire to learn Instrumental Music, Drawing, &c., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.
N. B.—Pupils before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.
Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:
Boarders.....\$80.00
Half-boarders..... 10.00
The children of the Parish of Verennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.
Pupils will find in the house the Books and all the other school requisites, at current prices.
Religious teaching forms part of tuition in each class.
F. X. SAURIOL, Ptre,
Director.

VARENNES, 15th August, 1871.

LEEDS CLOTH HALL.
JOHN ROONEY,
CLOTHIER,
35 St. LAWRENCE MAIN Str.,
MONTREAL.
BOYS' TWEED SUITS.....\$ 3.50
MENS' " ".....\$ 8.00
MENS' BLACK CLOTH SUITS.....\$10.00
MENS' TWEED COATS.....\$ 4.50
MENS' TWEED VESTS.....\$ 1.50
MENS' TWEED PANTS.....\$ 2.50
The Subscriber has opened this Establishment
with a large and unequalled Stock of

TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,
In endless variety, which he now has the pleasure to offer at Wholesale Prices.
He has unusual facilities for purchasing his Stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifest advantages derived from this course.
In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.
Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.
L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.
Inspection is respectfully invited.

JOHN ROONEY,
35 St. LAWRENCE MAIN STREET, MONTREAL



(ESTABLISHED IN CANADA IN 1861.)
J. D. LAWLOR,
MANUFACTURER
OF
SINGER'S,
B. P. HOWE'S
AND
LAWLOR'S
SEWING MACHINES,

CASH PRICE LIST.
PRINCIPAL OFFICE:
365 NOTRE DAME STREET,
MONTREAL.
BRANCH OFFICES:
QUEBEC—22 St. JOHN STREET.
St. JOHN, N. B.—82 KING STREET.
HALIFAX, N. S.—103 BARRINGTON STREET.

ROYAL
INSURANCE COMPANY.
FIRE AND LIFE:
Capital, TWO MILLIONS Sterling.
FIRE DEPARTMENT.
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.
2nd. Revenue of almost unexampled magnitude.
3rd. Every description of property insured at moderate rates.
4th. Promptitude and Liberality of Settlement.
5th. A liberal reduction made for Insurances effected for a term of years.
The Directors invite Attention to a few of the Advantages the "Royal" offers to its Assurees:—
1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
2nd. Moderate Premiums.
3rd. Small Charge for Management.
4th. Prompt Settlement of Claims.
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.
E. BOUTH,
gent, Montreal.
February 1, 1870; 12m.

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.

WRIGHT & BROGAN
NOTARIES,
OFFICE—58 St. FRANCOIS XAVIER STREET,
MONTREAL.

G. & J. MOORE,
IMPORTERS AND MANUFACTURERS
of
HATS, CAPS, AND FURS,
CATHEDRAL BLOCK,
No. 269 NOTRE DAME STREET,
MONTREAL.
Cash Paid for Raw Furs


JONES & TOOMEY,
HOUSE, SIGN, AND ORNAMENTAL
PAINTERS,
GRAINERS, GLAZIERS, PAPER-HANGERS,
&c.,
15 ST. PATRICK'S HALL,
(Victoria Square),
MONTREAL.

ALL ORDERS PUNCTUALLY ATTENDED TO.
F. A. QUINN,
ADVOCATE,
No. 49, St. James Street,
MONTREAL


JOLIETTE COLLEGE.
THE above Institution is situated in one of the most agreeable and healthful parts of the Diocese of Montreal. A Steamboat leaves Montreal twice a week (Tuesday and Friday) for Lanoraic, in connection with the Joliette Railroad.

ABLE Teachers are always provided for the various departments. The object of the Institution is to impart a good and solid education. The health, morals and manners of the pupils will be an object of peculiar attention. The course of Instruction includes a complete Classical and Commercial Education. Particular attention will be given to the French and English languages, as well as to Arithmetic and Book-keeping.
TERMS:
Board and Tuition.....\$100 (Academic Year)
Payable half-yearly in advance.
EXTRA.
Piano.....\$ 20
Violin..... 15
Drawing..... 4
Bed and Bedding..... 10
Washing..... 6
The Annual Session Commences on the FIFTH SEPTEMBER.
C. BEAUDRY, Principal.

CATHOLIC HIGH SCHOOL
AND
COMMERCIAL ACADEMY
PLATEAU STREET,
MONTREAL.
THE Opening of the Classes of the above Institution will take place on MONDAY, the 11th SEPTEMBER next, in the New School Building erected on the "Plateau," by the Catholic School Commissioners of Montreal.
The Opening has been deferred till this date to allow the Completion of divers essential works about the building.
For the Prospectus—and further particulars—apply to the Principal at the Academy, Plateau Street, U. E. ARCHAMBAULT, Principal.

CHURCH VESTMENTS
SACRED VASES, &c., &c.

T. LAFRICAIN begs leave to inform the gentlemen of the Clergy and Religious Communities that he is constantly receiving from Lyons, France, large consignments of church goods, the whole of which he is instructed to dispose of on a mere commission. Chasubles, richly embroidered on gold cloth, \$30. 250 do. in Damask of all colors trimmed with gold and silk lace, \$15. Copes in gold cloth, richly trimmed with gold lace and fringe, \$30. Gold and Silver cloths, from \$1.10 per yard. Coloured Damasks and Moirs' Antiques. Muslin and Lace Albes, rich. Ostersoriums, Chalcices and Ciboriums. Altar Candelsticks and Crucifixes. Lamps, Holy Water Fountains, &c., &c. T. LAFRICAIN, 302 Notre Dame St. Montreal, March 31, 1871.

HEARSES! HEARSES!!
MICHAEL FERON,
No. 23 St. ANTOINE STREET,
BEGS to inform the public that he has procure several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.
M. Feron will do his best to give satisfaction to the public.
Montreal, March, 1871.

RESTORE YOUR SIGHT.

SPECTACLES RECOVERED USELESS.
OLD EYES MADE NEW.

All diseases of the eye successfully treated by **Ball's new Patent Ivory Eye-Cups**
Read for yourself and restore your sight.
Spectacles and Surgical operations rendered useless! The Inestimable Blessing of Sight is made perpetual by the use of the new **Patent Improved Ivory Eye Cups.**

Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—
1. Impaired Vision; 2. Presbyopia, or Far Sight-ness; or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Anisotropia, or Obscurity of Vision; 12. Catarrhs, Partial Blindness, the loss of sight.
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicine, so as to receive immediate beneficial results and never wear spectacles; or, using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.
2309 CERTIFICATES OF CURE

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

Truly Yours, PROF. W. MERRICK.
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years standing in One Minute, by the Patent Ivory Eye Cups.
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."
All persons wishing full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to
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