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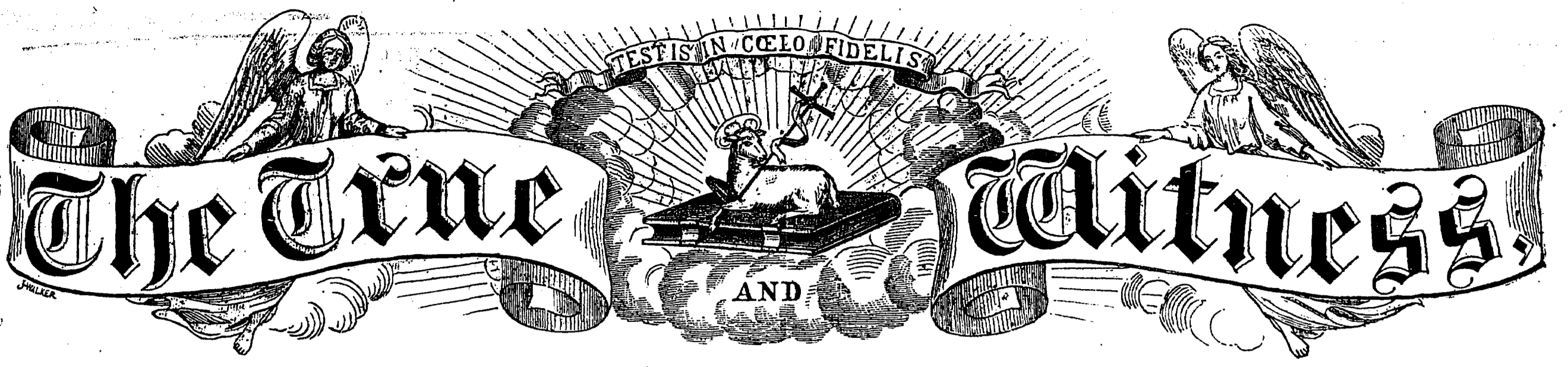
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CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, DEC. 20, 1872.

NO. 19

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FATHER BURKE'S LECTURE ON "Grattan and the Volunteers."

THE FOURTH LECTURE IN ANSWER TO MR. FROUDE.

THE SYMPATHY BETWEEN IRELAND AND AMERICA.

CAUSES OF THE FAILURE OF IRISH SELF-GOVERNMENT UNDER GRATTAN.

(From the *New York Irish American*.)

The audience which filled the Academy of Music, on the evening of Father Burke's fourth lecture, on the evening of the 21st ult., was not inferior in numbers or brilliancy to that which greeted him on the previous Tuesday evening, while in fervid enthusiasm it exceeded any before which the Reverend gentleman has as yet appeared.

As usual there was a large attendance of the clergy, and among the audience were many distinguished Americans. The Irish patriot, John Mitchell, with his family, occupied one of the proscenium boxes, and on being recognized by the audience, was greeted with a round of enthusiastic cheers, which were heartily renewed when Father Burke, in the course of his lecture, alluded to his name.

The Rev. Father Burke, on coming forward, addressed the audience as follows:—

Ladies and Gentlemen:—I perceive, from the public papers, that Mr. Froude seems to be somewhat irritated by remarks that have been made as to his accuracy as a historian. Lest any word of mine might hurt, in the least degree, the just susceptibilities of an honorable man, I beg, beforehand, to say that nothing was further from my thoughts than the slightest word either of personality or disrespect for one who has won for himself so high a name as the English historian (applause).—And, therefore, I sincerely hope that it is not any word of mine,—which may have fallen from me, even in the heat of our amicable controversy,—that can have given the least offence to that gentleman. Just as I would expect to receive from him, or from any other learned and educated man, the treatment which one gentleman is supposed to show to another, so do I also wish to give him that treatment (applause).

And now, my friends, we come to the matter in hand. On the last evening, I had to traverse a large portion of my country's history in reviewing the statements of the English historian; and I was obliged to leave almost untouched one portion of that sad story; namely, the period which covers the reign of Queen Anne. This estimable lady, of whom history records the unwomanly vice of an overfondness for eating—(laughter)—came to the English throne, on the demise of William of Orange, in 1702; and on that throne she sat until 1714. As I before remarked, it was, perhaps, natural that the Irish people,—the Catholics of Ireland,—trodden into the very dust,—that they should have expected some quarter from the daughter of the man for whom they had shed their blood, and from the grand-daughter of the other Stuart king for whom they

had fought with so much bravery in 1649.—The return that the Irish people got from this good lady was quite of another kind from what they might have expected. Not content with the atrocious laws that had been already enacted against the Catholics of Ireland; not content with the flagrant breach of the articles of Limerick, of which her royal brother-in-law, William, was guilty;—no sooner does Anne come to the throne, and send the Duke of Ormonde, as Lord-Lieutenant to Ireland, than the Irish Ascendancy,—that is to say the Protestant faction in Ireland,—got upon their knees to the new Lord Lieutenant to beg of him, for the honor of the Lord, to save them from these desperate Catholics (laughter). Great God!—a people, robbed, persecuted, and slain, until only a miserable remnant of them were left;—without a voice in the nation's councils;—without a vote, even at the humblest board that sat to transact the meanest parochial business; these were the men against whom the strong Protestant Ascendancy of Ireland made their complaints, in 1703. And so well were these complaints heard, my friends, that we find edict after edict coming out, declaring that no papist should be allowed to inherit or possess land, or to buy land, or have it even under a lease: declaring that if a Catholic child wished to become Protestant, that moment that child became the owner and the master of his father's estate; and his father remained only his pensioner, or a tenant for life upon the bounty of his apostate son; declaring that, if a child, no matter how young,—even an infant,—conformed and became Protestant,—that moment that child was to be removed from the guardianship and custody of the father, and was to be handed over to some Protestant relation. Every enactment that the misguided ingenuity of the tyrannical mind of man could suggest was adopted and put in force. "One might be inclined," says Mr. Mitchell, "to suppose that Popery had been sufficiently discouraged; seeing that the Bishops and clergy had been banished, that Catholics were excluded, by law, from all honorable or lucrative employments; carefully disarmed, and plundered of almost every acre of their ancient inheritance." But enough had not yet been done to make the Protestant interest feel secure; consequently these laws came in, and clauses were added, under this "good Queen Anne," declaring that Papist or Catholic could live in a walled town, especially in the towns of Limerick or Galway; that no Catholic could even come into the suburbs of these towns; they were obliged to remain several miles outside the town, as if they were lepers, whose presence would contaminate their sleek and pampered Protestant fellow-citizens of the land (hisses).

The persecution went on. In 1711, we find they were enacting new laws; and later on, to the very last day of Queen Anne's reign, we find them enacting their laws, hounding on the magistrates and the police of the country, and the informers of the country,—offering them bribes and premiums to execute these atrocious laws, and to hunt the Catholic people and the Catholic priesthood of Ireland, as if they were ferocious and untamable wolves. And, my friends, Mr. Froude justifies all this on two grounds.—Not a single word has he of compassion for the people who were thus treated. Not a single word has he of manly protest against the shedding of that people's blood (A Voice—"He is too mean!")—by unjust persecutions, as well as their robbery by legal enactment. But, he says, there were two reasons which, in his mind, seemed to justify the atrocious action of the English Government. The first of these was that, after all, these laws were only retaliation, upon the Catholics of Ireland, for the terrible persecutions that were suffered by the Huguenots, or Protestants of France. And, he says, that the Protestants of Ireland were only following the example of King Louis the Fourteenth who revoked the Edict of Nantes. Let me explain this somewhat to you. The Edict of Nantes was a law that gave religious liberty to the French Protestants as well as to the French Catholics. It was a law founded on justice. It was a law founded on the sacred rights that belong to man (applause). And this law was revoked; consequently the Protestants of France were laid open to persecution. But, there is this difference between the French Protestants and the Catholics of Ireland.—The French Protestants had never had their liberty guaranteed to them by treaty; the Irish Catholics had their liberties guaranteed by the Treaty of Limerick,—the treaty they won by their own brave hands and swords (great applause). The Edict of Nantes was revoked; but that revocation was no breach of any royal word pledged to them. The Treaty of Limerick was broken with the Catholics of Ireland, and in the breach of it, the King of England, the Parliament of England, the aristocracy of England, as well as the miserable Irish Protestant faction at home, became perjurers before history and the world (applause). Here are the words of

the celebrated Edmund Burke on this very subject of the revocation of this edict:—"This act of injustice" (says the great Irish statesman)—"which let loose on that monarch, Louis the Fourteenth, such a torrent of invective and reproach, and which threw such a dark cloud over the splendor of such an illustrious reign,—falls far short of the case of Ireland." Remember, he is an English statesman,—though of Irish birth,—and a Protestant, who speaks:—"The privileges which the Protestants of France enjoyed, antecedent to this revocation were far greater than the Roman Catholics of Ireland ever aspired to, under the Protestant establishment. The number of their sufferers, if considered absolutely, is not half of ours; and, if considered relatively to the body of the community, it is perhaps not a twentieth part. Then the penalties and incapacities which grow from that revocation, are not so grievous in their nature, or so certain in their execution, nor so ruinous, by a great deal, to the people's prosperity in that state, as those which were established for a perpetual law in the unhappy country of Ireland." In fact, what did the revocation of the Edict of Nantes do? It condemned those who relapsed into the Protestant faith, after having renounced it,—it condemned them; not, indeed, to the confiscation of their goods,—there was no confiscation, except in cases of relapse, and in cases of quitting the country. There was nothing at all of that complicated machinery which we have described in referring to Ireland's persecutions: there was nothing at all beggaring one portion of the population, and giving its spoils to the other part; while, side by side, with this, we find the Irish people ruined, beggared, persecuted, and hunted to the death; and the English historian comes, and says: "Oh, we were only serving you as your people, and your own fellow-religionists in France, were serving us!" The other reason that he gives to justify these persecutions, was that "the Irish Catholics were in favor of the Pretender"—that is to say—of the son of James the Second;—"and, consequently, were hostile to the government." Now, to that statement I can give, and do give, a most emphatic denial (applause). The Irish Catholics had had quite enough of the Stuarts; they had shed quite enough of their blood for that treacherous and shameless race; they had no interest whatever in the succession; nor cared they one iota whether the Elector of Hanover, or the son of James the Second, succeeded to the throne of England. For well they knew, whether it was Hanoverian, or Stuart, that ruled in England, the faction at home in Ireland and the prejudices of the English people would make him, whoever he was, a tyrant over them and over their nation (applause). And thus the persecution went on, and law after law was passed to make perfect the beggary and the ruin of the Irish people: until at length Ireland was reduced to such a state of misery, that the very name of Irishman was a reproach. And at length a small number of the glorious race had the miserable weakness to change their faith and to deny the religion of their fathers and their ancient race. The name of an Irishman was a reproach! My friends, Dean Swift was born in Ireland; Dean Swift is looked upon as a patriotic Irishman; yet Dean Swift said—"I no more consider myself an Irishman, because I happened to be born in Ireland, any more than an Englishman, chancing to be born in Calcutta, would consider himself a Hindoo!" Of the degradation of the Irish, and their utter prostration, he went so far as to say, he would not think of taking them into account, on any matter of importance, "any more than he would of consulting the swine." Lord Macaulay gloats over the state of the Catholics in Ireland, thus; and Mr. Froude views,—perhaps not without some complacency,—their misery. Lord Macaulay calls them "Pariahs," and says that they had no liberty even to breathe in the land, and that land their own! And we find this very view emphasized, by Lord Chancellor Bowles, in the middle of the century, rising in an Irish court, laying down the law quite coolly and calmly, and saying that, "The law did not presume a Papist to exist in the Kingdom, nor could they breathe without the connivance of Government!" Chief Justice Robinson made a similar declaration. Here are the words of his Lordship, the Chief Justice:—"It appears" (he says) "plain, that the law does not suppose any such person to exist, as an Irish Roman Catholic." And yet, at that very time, we find Irishmen proclaiming their loyalty, and saying "Look at the Catholics of Ireland, how loyal they are!" Mr. Froude says that they favored the Pretender at the very time when the Government itself was attributing the quietude of the people in Ireland, not to their prostration, not to their ruin,—as was the real state of the case,—but to their devoted loyalty to the Crown of

England! Well did that brave Irish gentleman, John Mitchell, reject that idea (applause). "They were," he says, "as degraded as England could make them; but there was another degradation that could only come through themselves, that they were not guilty of;—and that would be the degradation of loyalty" (applause). Now, my friends, we have at this very time an Irishman of the name of Phelim O'Neill,—one of the glorious old line of Tyrone,—one in whose veins flowed the blood of the great and the heroic "Red Hugh," who struck the Saxon at the "Yellow Ford," and purpled the stream of the Blackwater with his blood (great applause); one in whose veins flowed the, perhaps, still nobler blood of the immortal Owen Roe O'Neill, the glorious victor of Benburb (renewed applause). And this good Phelim O'Neill changed his religion and became a Protestant. But it seemed to him a strange and unnatural thing that a man of the name of O'Neill should be a Protestant; so he changed his name from Phelim O'Neill, and called himself "Felix Neale" (laughter). There has been a good deal said lately about the pronunciation of proper names, and what they rhyme with. This man made his name rhyme with eel,—the slippery eel (laughter). Now, on this change of the gentleman's name and religion, an old parish priest wrote some Latin verses, which were translated by Clarence Mangan. I will read them just to let you see how things were in Ireland at that time:—"All things has Felix changed. He changed his name; Yet, in himself, he it no more the same. Scorning to spend his days where he was reared, To drag out life among the vulgar herd, And trudge his way through bogs, in tracks and brogues. He changed his creed; and joined the Saxon rogues By whom his sires were robbed; and laid aside The arms they bore, for centuries with pride— The 'ship,' the 'salmon,' and the famed 'Red Hand.' And blushed when called O'Neill in his own land. Poor, paltry, skulker, from thy noble race! Infelix Felix, weep for thy disgrace!"—(applause and laughter). But, my friends, the English Ascendancy,—or the Protestant Ascendancy in Ireland, if you will,—seeing, now, that they had got every penal law that they could ask for; seeing that the only thing that remained for them was to utterly exterminate the Irish race,—and this they had nearly accomplished; for they had driven them into the wilds and wastes of Connaught; and they would have killed them all, only that the work was too much, and that there was a certain something in the old blood, and in the old race, that still terrified them when they approached them (applause); they had so far subdued the Catholics, that they thought, now, at last, their hands were free, and nothing remained for them but to make Ireland, as Mr. Froude says, "a garden." They were to have every indulgence and every privilege. Accordingly, they set to work.—They had their own Parliament. No Catholic could come near them, or come into their towns; they were forbidden to present themselves at all. They were greatly surprised to find that, now the Catholics were crushed into the very earth, England began to regard the very Cromwellians themselves with fear and hatred. What! They, the sons of the Puritans! They, the brave men that had slaughtered so many of the Irish, and of the Catholic religion! Are they to be treated unjustly? Is their trade, or their commerce, or their Parliament to be interfered with? Ah! now, indeed, Mr. Froude finds tears, and weeps them over the folly of England, because England interfered with the commerce and with the trade of the Protestant Ascendancy in Ireland. They made a law;—these Protestant tradesmen were first-class woollen weavers; they made splendid cloth, which took the very best prices in all the markets of Europe, because the wool of the Irish sheep was so fine (applause). The English Parliament made a law that the Irish traders were not to sell any more cloth; they were not to go into any of the foreign markets to rival their English fellow-merchants. They were to stay at home; they had the island, and they might make the most of it; but, any trade, any freedom; anything that would enrich Ireland,—that the English Parliament denied. Mr. Froude attributes this, in his lecture, to the accident that England at that time, happened to be under the dominion of a paltry, pitiful-hearted lot of selfish money-jobbers; "mere accident" according to him; but an accident which he confesses so discontented the Orange faction in Ireland, that many hundreds of them emigrated, and came over to America, to settle in the New England States. There, as he asserts, with some truth, they carried their hatred with them, that was one day to break up the British Empire (applause). I have another theory on this great question. I hold that it was no accident of the hour, at all, that made England place her restrictive laws on the Irish woollen trade. I hold that it was the settled policy of England. These men, who were now in the ascendancy in Ireland, imagined that, because they had ruined and beggared the ancient faith, therefore they were friends, and they would be regarded as friends by England. I hold that it was at that time, and in a great measure as is to-day, the fixed policy of England to keep Ireland poor, to keep Ireland down, to be hostile to Ireland, no matter who lives in it,—whether he be Catholic or Protestant, whether he be Norman, Cromwellian, or Celt (applause). "Your ancestors," says Curran, speaking to the men of his time, a hundred years afterwards—"your ancestors thought themselves the oppressors of their fellow-subjects, but they were only their jailors; and the justice of Providence would have been frustrated if their own slavery had not been the punishment for their vice and their folly." That slavery came, and it fell on commerce. The Protestant inhabitants of Ireland, the Protestant traders of Ireland, the "planters" were beggared by the hostile legislation of England, simply because they were now in Ireland and had an interest in the Irish soil, and in the welfare of the country. The inimitable Swift, speaking on this subject, makes use of the following quaint fable of Ovid. He says: "The fable which Ovid relates of Arachne and Pallas is to this purpose. The goddess had heard of a certain Arachne, a young virgin who was famous for spinning and weaving. They both met upon a trial of skill, and Pallas, the goddess, hiding herself almost equalled in her own art, stung with rage, after knocking her rival down, turned her into a spider, enjoining her to weave forever out of her own bowels and in a very narrow compass." "I confess," the Dean goes on, "that from a boy, I always pitied poor Arachne, and never could heartily love the goddess, on account of so cruel and unjust a sentence, which, however, is fully executed upon us by England; with the further addition that while she requires the greatest part of our bowels, eventually, they are extracted without leaving us the liberty of either spinning or weaving." He alludes in this to a strange piece of legislation, which Mr. Froude acknowledges. The Irish wool was famous for its superior fineness, and the English were outbid for it by the French manufacturers. The French were willing to give three shillings a pound for the wool; and the English passed a law that the Irish people,—the farmers,—could not sell their wool anywhere but in England; so they fixed their own price on it; and they took the wool, made cloth, and, as the Dean says, poor Ireland—Arachne,—had to give her vitals without the pleasure of spinning or weaving. (Laughter.) Then the Dean goes on to say:—"The Scripture tells us that oppression makes the wise man mad; therefore the reason that some men in Ireland are not mad is because they are not wise men." (Laughter.) "However, it were to be wished that oppression would in time teach a little wisdom to fools." Well, we call Dean Swift a patriot. How little did he ever think,—as great a man as he was,—of that oppression, compared with which the restriction upon the wool trade was nothing,—the oppression that beggared and ruined a whole people; that drove them from their land; that drove them from every pleasure in life; that drove them from their country; that maddened them to desperation; and all because they had Irish names and Irish blood, and because they would not give up the faith which their conscience told them was the true one. (Applause).

very year that America began to assert her independence. In that petition he states that Lord Fingal and several other Catholic noblemen of Ireland, speaking in the name of the Irish people, pronounced the American Revolution an unnatural rebellion; and expressed their desire to go out, and to devote themselves for "the best of kings," to the suppression of American liberty. First of all, I ask, when, at any time in our history, was Lord Fingal, or Lord Howth, or Lord Kenmare, or any of these "Catholic Lords of the Pale," as they were called, when, at any time in our history, has any one of them been authorized to speak in the name of the Irish people. (Applause.) Their presence in Ireland, although they have kept the Catholic faith, their presence in Ireland in every struggle, in every national movement, has been a cross, a hindrance, and a stumbling block to the Irish nation; and the people know it well (great applause.) But, not doubting Mr. Froude's word at all, and only anxious to satisfy my historic research, I have looked for this petition. I have found, indeed, a petition in "Currie's Collection." I have found a petition signed by Lord Fingal and other Irish Catholic noblemen, addressed to His Majesty the King, in which they protest their loyalty in terms of the most slavish and servile adulation. But in that petition I have not been able to discover one single word about the American Revolution, not a single word of address to the King, expressing a desire to destroy the liberties of America. (Great applause.) Not one word about America at all. I have sought, and my friends have sought, in the records, and in every document that was at our hands, for this petition of which Mr. Froude speaks; and we cannot find it at all. There must be a mistake somewhere or other. It is strange that a petition of so much importance would not be published amongst the documents of the time. We know that Sir John Blaquiere was Chief Secretary to the Lord Lieutenant of Ireland. Naturally enough, the petition would go to him, not to rest with him, but to be presented to the King. And, yet, I think I may state with certainty, that the only petition that was presented to the King in 1775, was the one of which I speak, and in which there was not a single word about America, or about the American Revolution. (Applause.) But the learned historian's resources are far more ample than mine; his resources of time of preparation and of talent; his resources in the varied sources of information amongst which he has lived and passed his years;—and no doubt he will be able to explain this. (Laughter.) In any case, the petition of which he spoke must have passed through Sir John Blaquiere's hands, for he was the Secretary of the Lord Lieutenant, then it must have passed from him to the Lord Lieutenant, to be inspected by him; then, from him to the Prime Minister of England; and then to His Majesty, the King. We have an old proverb in Ireland, which indicates the way they imagine these things at home—*"Speak to the maid, to speak to the mistress, to speak to the master."* (Great laughter.)

And now I come to the question. In that glorious year of 1775, the Catholics of Ireland were down in the dust; the Catholics of Ireland had no voice; they had not as much as a vote for a parish beadle, much less for a Member of Parliament. (Laughter.) Does Mr. Froude mean to tell the American people that these unfortunate wretches would not have welcomed the cry that came across the Atlantic,—the cry of a people who rose like a giant,—yet only an infant in age,—proclaiming the eternal liberty of men and of nations,—proclaiming that no people upon the earth should be taxed without representation; and gave the first blow, right across the face of English tyranny, that that old tyrant had received for many a year;—a blow before which England reeled, and which brought her to her knees. (Loud applause.) Does he mean to tell you or me, citizens of America, that such an event as this would be distasteful to the poor, oppressed Catholics of Ireland. (Renewed applause.) It is true that they had crushed them as far as they could, but they had not taken the manhood out of them. (Tremendous applause.) Now, here are the proofs of this.—Howe, the English General, in that very year of 1775, writes to the government, expressing his preference for German troops. You know England was in the habit of employing Hessians. I do not say this with the slightest feeling of disrespect; I have the deepest respect for the great German element in this country; but in those times, certain it is, and it is an historic fact, that the troops of Hesse-Cassel, Hesse-Darmstadt, and other of the smaller German States, were hired out by their princes to whoever took them, and engaged them to fight their battles. General Howe proceeds to compliment the old race of Ireland, by giving emphasis to his "great dislike for Irish Catholic Soldiers; as they are not at all to be depended upon" (laughter and applause.) They sent out four thousand troops from Ireland; but listen to this:—Arthur Lee, a diplomatic agent of America in Europe, writes home to his government in June, 1777, and he says:—"The resources of our enemy" (that is to say, of England), "are almost annihilated in Germany, and their last resort is to the Roman Catholics of Ireland. They have already experienced their unwillingness to go, every man of a regiment raised there" (in Ireland) "last year, having obliged them to ship him tied and bound." When the Irish Catholic soldiers heard that they were to go to America to cut the throats of the American people, and to scalp them, they swore they never would do it; and they had to take them and carry them on board the ships. (Renewed applause.) But Arthur Lee went on to say, "and most certainly they will desert more than any other troops whatsoever!" (Applause.)

Francis Ploudeu, a historian of the time, tells us, that the war against America was not very popular even in England. "But, in Ireland," he says, "the people assumed the cause of America from sympathy." (applause.)

Let us leave Ireland and come to America. Let us see how the great men, who were building up the magnificent edifice of their country's freedom, laying the foundation in their own best blood, in those days,—how they regarded the Irish? In 1790 the immortal George Washington (loud and continued applause) received an address from the Catholics of America, signed by Bishop Carroll, of Maryland, Dominick Lynch, of New York, and many others [renewed applause.] In reply to that address, the calm, magnificent man makes use of these words:—

"I hope" [he says] "ever to see America amongst the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government; or the important assistance they received from a nation in which the Roman Catholic religion is professed" [applause.]

In the month of December, 1781, the Friendly Sons of Saint Patrick, in Philadelphia, [of which the first as well as the last President was General Stephen Moylan, brother of the Catholic Bishop, Francis Moylan, of Cork,] made George Washington an adopted member of their society. [Cheers.] These Friendly Sons of Saint Patrick were great friends of the great American Father of his country. When his army lay at Valley Forge, twenty-seven members of this Society of the Friendly Sons subscribed between them in July, 1789, one hundred and three thousand five hundred pounds, Pennsylvania currency,—principally gold or silver coin,—for the American troops, who were in dire want of provisions. [Applause.] George Washington accepts the fellowship of their Society, and he says:—"I accept with singular pleasure the emsign of so worthy a fraternity as that of the Sons of St. Patrick in this city [cheers]—a society distinguished for the firm adherence of its members to the glorious cause in which we are embarked" [renewed cheers.]

During that time, what greater honor could have been bestowed by Washington, than that which he bestowed upon the Irish? When Arnold betrayed the cause at West Point—the traitor Arnold [hisses]—a name handed down to eternal execration in the history of America,—Washington was obliged to choose the very best and most reliable soldiers in his army and send them to West Point—to guard the place that was so well-nigh being betrayed by the traitor. From his whole army he selected the celebrated "Pennsylvania Line," as they were called, and those men were mainly made up of Irishmen. [Applause.] Nay, more; not merely of Protestant Irishmen, or North of Ireland men, or of those who were in that day called "Scotch Irish,"—for that was the name which, in the era of the revolution, designated Mr. Froude's friends, who emigrated from Ulster, looking over the muster roll of the "Pennsylvania Line," we find such names as Duffey, Maguire and O'Brien [cheers and laughter];—these were the names—these and such as these are the names—not of "Palatines," nor of Scotch "Planters," in Ireland, but they are the names of the thorough-bred Irish Celts. [Applause.] And now I wish to give you a little incident in the history of that celebrated corps, to let you see how their hearts were in relation to America:—

"During the American Revolution," says Mr. Carey, "a band of Irishmen were embodied to avenge in the country of their adoption, the injuries of the country of their birth. They formed the major part of the celebrated Pennsylvania Line. They bravely fought and bled for the United States. Many of them sealed their attachment with their lives. Their adopted country was shamefully ungrateful. The wealthy, the independent and the luxurious, for whom they fought, were rioting in the superfluities of life, while their defenders were half starved and half naked. The shoelless feet marked with blood their tracks upon the highway. They long bore their grievances, patiently; they at length murmured; they remonstrated; they implored a supply of the necessities of life, but in vain; a deaf ear was turned to their complaints; they felt indignant at the cold neglect, and ingratitude of that country, for which so many of their companions in arms had expired on the crimson field of battle; they held arms in their hands; they had reached the boundary line, beyond which forbearance and submission became meanness and pusillanimity. As all appeals to the gratitude, justice, and generosity of their country had proved unavailing, they determined to try another course. They appealed to her fears; and they mutinied."

Well, as soon as the English commanders heard that the Irish soldiers had mutinied, what did they do? "The intelligence was carried to the British camp and there it spread joy and gladness, Lord Howe hoped that a period had arrived to the rebellion, as it would have been termed, and that there was a glorious opportunity of crushing the half-formed embryo of the Republic. He counted largely on the indignation and on the resentment of the natives of the Emerald Isle; he knew the irascibility of their tempers; he calculated on the diminution of the strength of the rebels, and accessions to the number of the royal army. Messengers were dispatched to the mutineers. They had *carte blanche*. They were to allure the poor Hibernians to return, like Prodigal Children, from feeding upon husks, to the plentiful fold of their royal master. Liberality herself presided over Howe's offers. Abundant supplies of provisions, comfortable clothing, to their hearts' desire, all arrears of bounty; and pardon for past offences were offered. There was, however, no hesitation among these poor neglected warriors. They refused to renounce poverty, nakedness, suffering and gratitude. Splendid temptations were held out in vain; there was no Judas, no Arnold there. They seized upon the tempters. They trampled upon their shining ore. They sent them to their General's tent. The miserable wretches paid

with their forfeited lives for attempting to seduce a band of ragged, forlorn, and deserted, but illustrious heroes. We prate, "he says, "about the old Roman and Grecian patriotism. One-half of it is false. In the other half there is nothing that excels this noble trait, which is worthy of the pencil of a West or Trumbull." [Continued cheers.]

Mark! how it is that America regarded them—mark the testimony of some of America's greatest men. Mr. Froude seems to think that the American people look upon the Irish nation and the Irish people pretty much with the eyes with which the men of the last century would look upon them in Ireland, where the Irish nation meant the Protestant people of Ireland, and the Catholics did not exist at all—[laughter.] Was this the view that America and her statesmen took of them? No! Here is the testimony of George Washington Parke Curtis, the adopted son of Washington: "The Irish, in 1829, won Catholic Emancipation; and before that time, when they were struggling for emancipation, they were appealed for sympathy and moral support to America," and now this is how this great American gentleman, who had been one of the foremost of American advocates for the emancipation of the Irish Catholics, speaks of them: "And why is this imposing appeal made to our sympathies? It is an appeal from the Catholics of Ireland, whose generous sons, alike in the days of our gloom and of our glory, shared in our misfortunes and joyed in our successes (great applause): who, with undaunted courage, braved the storms which once, threatening to overwhelm us, howled with fearful and desolating fury, through this now happy land; who, with aspirations, deep and fervent, for our cause, whether under the walls of the Castle of Dublin, in the shock of our liberty's battles, or in the feeble and expiring accents of famine and misery, amid the horrors of the prison ship, cried from their hearts 'God Save America!' (Great cheering.) 'Tell me not,' he goes on to say,—'tell me not of the aid we received from another European nation, in the struggle for independence. That aid was most, nay, all-essential to our ultimate success; but remember the years of the conflict that had rolled away; and many a hard field had been fought ere the fleets and the armies of France gave us their powerful assistance. We gladly and gratefully admit that the chivalry of France, led by the young, the great, the good and gallant Lafayette, was most early and opportunely at our side. But the capture of Burgoyne had ratified the Declaration of Independence. The renowned combats of the Heights of Charleston and Fort Moultrie; the disastrous and bloody days of Long Island, of Brandywine, and of Germantown; the glories of Trenton, of Princeton, and of Monmouth, all had occurred; and the rank grass had grown over the grave of many a poor Irishman who had died for America, ere the Flag of the Lillies floated in the field by the Star Spangled Banner' (great cheering.) 'But,' he adds, 'of the chiefs of the army and the navy of the Revolution, we have to thank Calcutta for the honored names of Mercer, McDougal, Stirling, St. Clair, and the chivalric Jones; England for a Davie. But of the operatives in war—the soldiers I mean—up to the coming of the French, Ireland furnished in the ratio of an hundred for one of any foreign nation whatever' (renewed cheering.) Then this generous American gentleman, to whom Ireland appealed for sympathy—for Mr. Froude's is not the first appeal that has been made to the people of America—[laughter]—this high-minded gentleman goes on to say: "Then honored be the good old service of the sons of Erin in the War of Independence. Let the shawm be intertwined with the laurels of the Revolution; and truth and justice guiding the pen of history, inscribe on the tablets of America's remembrance—eternal gratitude to Irishmen" (enthusiastic cheers.)

Remember that this was Washington's adopted son; remember that he tells us, that the old, grey headed, crippled veterans, who had fought under his father's banner in that War of Independence, were accustomed to come to his house; and there he would receive them at his door, and bring them in; and he tells us most affectionately of one old Irishman who had fought in the wars; who, after drinking the health of the gentlemen who had entertained him, lifted up his aged eyes, and, with tears, said: "Here's to the memory of General Washington, who is in Heaven!" (great applause.) He says on the same occasion:

"Americans, recall to your minds the recollections of the heroic time when Irishmen were our friends, when in the whole world we had not a friend beside" (cheers.) "Look to the period that tried men's souls and you will find that the sons of Erin rushed to our ranks; and amid the clash of steel, on many a memorable day, many a John Byrne was not idle" (applause.)

Remember he does not say "many a Spragg," or "many a Gibb" (great laughter), or the men that came over with Cromwell; but, honest John Byrne! Who was this honest John Byrne of whom he speaks? He was an Irish soldier of Washington's, who was taken prisoner by the English, and put on board a prison-ship in the harbor of Charleston; and we have it on the authority of Mr. Curtis, that he was left in chains in the hold of the ship, pestilence being on board. He was more than half-starved; he was scarcely able, when he was summoned on deck, to crawl like a poor, stricken creature, to the commander's feet, to hear what sentence was to be pronounced upon him. And then the English commander offered him liberty, life, clothing, food, and money, if he would give up the cause in which he was taken prisoner, and join the ranks of the British army. In a voice scarcely able to speak, with a hand scarcely able to lift itself, the Irishman looked to Heaven, and, throwing up his hands, cried out, "Hurrah for America!" (Tremendous applause.)

In the face of all such facts, in the face of such testimony, in the presence of the honored name and record of George Washington, testifying to what Irish Catholic men have done for America, Mr. Froude speaks as vainly as if he were addressing the huri cane that sweeps over his head, when he tries to impress the American mind and the American people with any prejudice against the poor Catholics of Ireland (cheers.)

What does MacNevin tell us? In the year 1809, when America was preparing for her second war with England, MacNevin records, that "One of the offences charged upon the Irish, and one among the many pretexts for refusing redress to the Catholics of Ireland, was that sixteen thousand of them fought on the side of America" (loud cheers.) But he adds that, "many more thousands are ready to maintain the Declaration of Independence; and that will be their second offence" (renewed cheers.)

Now, my friends, there are other testimonies as well as these of the men of the time. We have the testimony of American literary gentlemen, such, for instance, as that of Mr. James K. Paulding. Here are the words of this distinguished gentleman:—"The history of Ireland's unhappy connexion with England exhibits, from first to last, a detail of the most persevering, galling, grinding, insulting, and systematic oppression to be found anywhere, except among the *helots* of Sparta. There is not a national feeling that has not been insulted and trodden under foot; a national right that has not been withheld, until fear forced it from the grasp of England; or a dear or ancient prejudice that has not been violated in that abused country. As Christians, the people of Ireland have been denied, under penalties and disqualifications, the exercise of the rites of the Catholic religion, venerable for its antiquity, admirable for its unity, and consecrated by the belief of some of the best men that ever breathed" (applause.) "As men they have been deprived of the common rights of British subjects, under the pretext that

they were incapable of enjoying them, which pretext they had no other foundation for than resistance of oppression; only the more severe by being sanctioned by the laws. England first denied them the means of improvement, and then insulted them with the imputation of barbarism."

Dr. Johnson, had anticipated Mr. Paulding when he said:—

"There is no instance, even in the Ten Persecutions, of such severity as that which has been exercised over the Catholics of Ireland."

Thus think and thus speak the men whose names are bright in the records of literary America, and of the world. Taking again the address agreed to by the members of the Legislature of Maryland,—speaking of Ireland, these American Senators and Legislators say:—

"A dependency of Great Britain, Ireland has long languished under oppression reprobated by humanity and discountenanced by just policy. It would argue penury of human feelings, and ignorance of human rights, to submit patiently to those oppressions. The laps of centuries has witnessed the struggles of Ireland but with only partial success, rebellions and insurrections have continued, with but short intervals of tranquility. Many of the Irish, like the French, are the hereditary foes of Great Britain. America has opened her arms to the oppressed of all nations. No people have availed themselves of the asylum with more alacrity or in greater numbers than the Irish. High is the meed of praise, rich is the reward which Irishmen have merited from the gratitude of America. As heroes and statesmen they honor their adopted country."

Bravo America! When such glorious words as these are wiped out of the records of American history; when the generous sentiments which inspired them, have ceased to be a portion of the American nature,—then, and not before then, will Mr. Froude get the verdict which he asks from America to-day (immense enthusiasm.)

I have looked through the "American Archives" and I have found that the foundation of this sympathy lies in the simple fact that the Catholics of Ireland were heart and soul with you—with you, American gentlemen with you and your fathers in their glorious struggle. I find in the third volume of the "American Archives" a letter from Ireland dated September 1st, 1775, to a friend in New York in which the writer says:—

"Most of the people here wish well to the cause in which you are engaged, and would rejoice to find you continue firm and steadfast. . . . They (the Government) are raising recruits throughout the kingdom. The men are told they are only going to Edinburgh to learn military discipline and are then to return."

Before they got a single Irishman to enlist they had to tell him a lie, well knowing that, if they told him that they were going to arm him and send him to America to fight against the American people, that he would never think of entering the ranks of the British Army (applause). A certain Major Roache went to Cork to recruit men for America, and he made a great speech to them. I read his speech; it was very laughable; he called upon them as Irishmen, by all that they held sacred, and the glorious nationality to which they belonged, the splendid monarch that governed them,—and in fact the very words almost which Mr. Froude alleges to have been used by Lord Fingal were used by Major Roache to these poor men. And then he held up the golden guineas and pound notes before them; and here is the result, as given in the Third Volume of the "American Archives": "An account of the success of Major Roache in raising recruits to fight against the Americans. The service is so distasteful to the people of Ireland in general, that few of the recruiting officers can prevail upon the men to enlist and fight against their American brethren." (applause.)

The same year, in the British House of Commons Governor Johnstone said. "I maintain that some of the best and the wisest men in this country are on the side of the Americans" (applause)—and that, in Ireland, three to one are on the side of the Americans" (renewed applause.)

In the House of Lords, in the same year of '75, the Duke of Richmond makes this statement: "Attempts have been made to enlist the Irish Roman Catholics, but the Ministry know well that these attempts have proved unsuccessful."

We find again the Congress of America addressing the people of Ireland, in that memorable year of 1775; and here are words that America's first Congress sends over the Atlantic waves to the afflicted, down-trodden, Catholic Irish:—

"Accept our most grateful acknowledgments for the friendly disposition you have always shown towards us. We know that you are not without your grievances; we sympathize with you in your distress, and are pleased to find that the design of subjugating us has persuaded the administration to disperse to Ireland some vagrant rays of ministerial sunshine. Even the tender mercies of government have long been cruel towards you. In the rich pastures of Ireland many hungry parasites have fed and grown strong laboring in her destruction."

We find such words as these addressed not to the "Palatines" and "Planters"; for if the Congress of America was addressing the Planters and Cromwellians in Ireland, they would not have had the bad taste to use such language as this: "In the rich pastures of Ireland many hungry parasites have fed and grown strong laboring in her destruction" (applause.)

Benjamin Franklin, of glorious and immortal memory (applause)—was in Versailles, as Minister from the American Government; and he writes to the people of Ireland, in October, 1778. Here are his words:—

"The misery and distress which your ill-fated country has been so frequently exposed to, and has so often experienced by such a combination of rapine, treachery, and violence as would have disgraced the name of government in the most arbitrary country in the world, have most sincerely affected your friends in America, and have engaged the most serious attention of Congress" (applause.)

Now, I come to another honored name; and I find the testimony of Guilian C. Verplanck. When the Catholic Emancipation Act was passed, there was a banquet in the City of New York to celebrate the event; and this distinguished American gentleman proposed a health, or a toast, and it was a Catholic toast—"The memory of the Penal Laws—*requiescat in pace*. May they rest in peace" (laughter). "And now that they are gone," continues Mr. Verplanck, "I have a good word to say for them." What was that good word? Here it is:—"Both in the glorious struggle for independence, and in our more recent contest for national rights, those laws gave to the American flag the support of hundreds of thousands of brave hearts and strong arms; and have they not too? he says, "contributed at the same time an equal proportion of intellectual and moral power" (cheers.)

Coming down to our time, passing over the testimony of Henry Clay and his sympathies with the nation (which he speaks of as so "identified with our own as to be almost part and parcel of ourselves"—passing over this magnificent testimony. America, even at this hour, is mourning over the grave of a great man. But a few days ago a nation accompanied by his last resting-place William H. Seward. And this illustrious statesman said, in 1847, "Ireland not only sympathized profoundly with the trans-Atlantic colonies in their complaints of usurpation, but with inherent benevolence and ardor, she yielded at once to the sway of the great American idea of universal emancipation. The bitter memory of a stream of ages lifted up her thoughts; and she was ready to follow to the war for the rights of human

nature, the propitious God that seemed to lead the way."

Finally, one extract and I have done with this portion of my lecture. I find that such were the relations between Ireland and America in this struggle, that a certain Capt. Weeks, of the ship *Beaumont*, in the Summer of 1776, captured three prizes near the West Indies, which were English property. He detailed some of his own men on board of one of them and sent them to the nearest port to be adjudged as prizes. Shortly after, he came across another vessel, and he let her go, finding she was Irish property (cheers). The Marquis de Chastelloux, a distinguished Frenchman who was in America in 1782, published an account of his travels in America. An English gentleman, in his translation of this work, in a note to a friendly allusion to an Irish soldier of the revolution, writes thus:—"An Irishman the instant he sets foot on American ground becomes *ipse facte* an American. This was uniformly the case during the whole of the late war. Whilst Englishmen and Scotsmen were regarded with jealousy and distrust, even with the best recommendation of zeal and attachment to the cause, a native of Ireland stood in need of no other certificate than his dialect" (laughter and applause). Which shows that the Irishman that our friend is speaking of was not a Palatine nor a Planter, but a genuine *Paddy* (great laughter), and no mistake, (renewed laughter). "His sincerity was never called in question; he was supposed to have a sympathy of suffering; and every voice decided, as it were, intuitively in his favor." "Indeed," he adds, "their conduct in the late revolution amply justified this favorable opinion; for whilst the Irish emigrant was fighting the battles of America, by sea and land, the Irish merchants, particularly at Charleston, Baltimore, and Philadelphia, labored with indefatigable zeal, and at all hazards, to promote the spirit of enterprise, and increase the wealth and maintain the credit of the country. Their purses were always opened, and their persons devoted to the common cause. On more than one imminent occasion Congress owed their existence, and America possibly her preservation, to the fidelity of the Irish. I had the honor," he says, "of dining with an Irish Society, composed of the steadiest Whigs on the Continent, at the City Tavern, in Philadelphia, on St. Patrick's Day." Mr. Froude must not run away with the assertion that the Irish merchants of Charleston, and Baltimore, and Philadelphia, were the Puritan settlers. If they had been they would have gone home and eaten a cold dinner on St. Patrick's Day (great laughter and applause.)

So much for America and Ireland's relations with her. When the four thousand men were asked for, by the English Government, to go out and fight American Protestants Hessians. They said "No! If the country is in danger, we can arm some of our Protestant people, and they can keep the peace." Out of this sprang the "Volunteers of '82." Mr. Froude has little or nothing to say of them, consequently, as I am answering, or trying to answer him, I must restrict myself also in their regard. All I can say is this: Ireland, in 1776, began to arm. At first the movement was altogether a Protestant one and confined to the North. The Catholics of Ireland, ground as they were, into the very dust,—no sooner did the Catholics of Ireland bear that their Protestant oppressors were anxious to do something for the old land, than they came and said to them: "We will forgive everything that ever you did to us; we will leave you the land; we will leave you our country; we will leave you the wealth and the commerce; all we ask of you is to put a gun into our hands, for one hour, for Ireland" (great applause). At first they were refused, and, my friends, when they found they would not be allowed to enter the ranks of the Volunteers, they had the generosity, out of their poverty, to collect money and to hand it over to clothe the army of their Protestant fellow-citizens (cheers). Anything for Ireland! Anything for the man that would lift his hand for Ireland, no matter what his religion was (great cheering!) The old generous spirit was there; the love that never could be extinguished was there, self-sacrificing as of old; ay, the humble love for any man, no matter who he was, that was a friend of their native land,—was there, in such generous acts as this of the blood of the O'Connors, the O'Briens, the O'Neills and the O'Donnells (cheers.)

But, after a time, our Protestant friends in the Volunteers began to think that these Catholics, after all, were fine, strapping fellows (laughter). Somehow, centuries of persecution could not knock the manhood out of them. "They be strong men," says an old writer, "and can bear more of hard living, hunger and thirst than any other people that we know of" (great laughter). God knows, our capability of enduring nakedness, hunger, and thirst, and every other form of misery, was well tested!

Accordingly, we find that, in 1780, there were fifty thousand Catholics amongst the Volunteers—every man of them with arms in his hands. Mr. Froude says that Grant—the immortal Grant (cheers)—whilst he wished well for Ireland,—whilst he was irremovable in every way, public or private,—that at this time he was guilty of a great mistake. For, says the historian, "England had long ruled Ireland badly, but she had been taught a lesson by America, and she was now anxious to govern Ireland properly and well; and no sooner was an abuse pointed out, than it was immediately remedied; and no sooner was a just law demanded, than it was immediately granted; and the mistake Grant made was that instead of insisting on just legislation from England, he stood up and insisted on the legislative independence of the Irish Nation, and that the Irish should have the making of their own laws." Thus, according to Mr. Froude, "the energies of the Nation, which were wasted in political contention, could have been husbanded to influence England to grant just and fair laws." But he goes on the assumption, my dear American friends and others,—the gentleman assumes to say that England was willing to redress grievances, to repeal the bad laws and make good ones; and he proves this assertion by saying "that she struck off the wrists of the Irish merchants, the chains of their commercial slavery," and that she "restored to Ireland her trade." You remember that this trade was taken away from them; the woollen trade, and nearly every other form of trade, was discountenanced or ruined.

Now, I wish, for the sake of the honor of England, that she was as generous, or even as just as Mr. Froude represents her, and, no doubt, would wish her to be. But we have the fact before us, that in 1770, when a movement was made to repeal the law restricting the commerce of Ireland, the English Parliament, the English King, the Lord Lieutenant of Ireland and the English Government opposed it to the very death. They would not have it; not one fetter would they strike off from the chain that encumbered even the Protestant "planters" of Ireland. And it was only when Grant rose up in the Irish Parliament and insisted that Ireland should get back her trade—it was only then, that England consented to listen—because there were fifty thousand Volunteers armed outside.

The state of Ireland at this time is thus described:—

"Such is the Constitution that three millions of good, faithful subjects, in their native land, are excluded from every trust, power, and emolument in the State, civil and military; excluded from all corporate rights and immunities; expelled from grand juries, and restrained in petit juries; excluded in every direction from every trust, from every incorporated society, and from every establishment, occasional or fixed, that was instituted for public defence; from the bank, from the bench, from the exchange, from the university, from the college of physicians, and from what are they not excluded?"

(CONCLUDED ON 6TH PAGE.)

IRISH INTELLIGENCE.

Dublin, Nov. 19.—An appeal to the generous spirit of Irishmen of all classes has been made on behalf of the family of the late Mr. Maguire, M.P., who are left by his unexpected death without adequate provision. It has called forth a hearty response from the political opponents as well as from the friends of the lamented gentleman, and it is hoped that a national and permanent testimonial will be a most fitting with this object in view. An influential meeting with this object in view was held yesterday at the Mansion-house. It was presided over by the Lord Mayor, and comprised a number of gentlemen who are prominently identified with different lines of political action. A spirit of harmony, as gratifying as it is rare, was manifested by all present, and the work in hand was undertaken with an earnestness which augurs well for its success. Mr. J. A. Blake, Dr. Mansell, and Mr. Mark A. O'Shaughnessy were appointed hon. secretaries. The first resolution was moved by Mr. Pim, M.P., and testified to the sorrow widely prevalent among men of all parties in consequence of the death of a distinguished countryman, in whose public life and labors they recognized and honored the selfless devotion to what he believed to be the public good, a generous consideration for the feelings of others, and an indefatigable zeal in the advancement of the social, moral, and material interests of the country. Mr. Pim bore witness from personal observation to the fact that Mr. Maguire was an able and attentive member of the House of Commons, that he was listened to with respect, and was very desirous of promoting the public good. Major Knox, D.L., seconded the resolution. The next resolution, which was moved by the Hon. D. Plunket, M.P., seconded by Mr. M. D'Arcy, M.P., expressed regret that the unmitigated and laborious attention which Mr. Maguire bestowed on his public duties not only brought on the disease from which he died, but left his young and numerous family without adequate provision. Mr. Plunket observed that there were many questions not concerned with politics in which he had been able to agree with the deceased gentleman, who by his character in the House and in the country, and still more by his exertions and eloquence, nobly assisted in promoting the success of the common cause. He had found Mr. Maguire a kind and considerate opponent in public, and in private a courteous, considerate, and honest friend. On the motion of Sir J. Gray, M.P., seconded by Mr. Lombard, J.P., a resolution was passed, in which it was recommended that a national fund be raised for the exclusive benefit of Mr. Maguire's family, and by a subsequent resolution a committee was appointed to carry out the object of the meeting. A subscription of £100 from Mr. Mitchell Henry, M.P., was acknowledged.

The Court of Queen's Bench refused an application on the part of the defendant to change the venue in the action for libel brought by Mr. Stannus, J.P., lato agent of the Hertford estates, against the proprietor of the *Northern Whig*. To-day the Court is expected to give judgment on a motion of Surjeant Armstrong, on the part of the plaintiff, to set aside certain defences filed by the defendant. Two publications in August last were especially complained of, and formed the subject of the action. One was as follows:—

"A tenant on the Hertford estate has also called on us, and given the following statement:—The feeling over the estate is universally one of rejoicing that Sir Richard Wallace is about to become our landlord, and hardly less so the feeling that Mr. Walter Trevor Stannus should cease to be our agent. Nevertheless, a number of memorials have undoubtedly been prepared and sent out praying Sir Richard Wallace to continue Mr. Stannus as agent; and it is impossible that, by misrepresentation and exercising the pressure which has so often been applied, some of the tenants may be induced or intimidated into signing these memorials. It is the duty of every honest man on the estate who in his heart condemns the tyrannical system of managing tenants to act as his conscience dictates, and refuse to put his hand to what he well knows to be untrue. Any tenant who holds the opinions which have been referred to will be false to himself and false to his fellow tenants if he, through any vain fear of possible consequences, is so weak or so craven, as to sign one of those memorials. None need be afraid of refusing, or refraining, for, with the Land Act to protect them, no agent can do them wrong in the future. The Hertford tenantry if they could vote by ballot would vote 99 out of every 100 against Mr. Walter Stannus being continued as agent over them. Every one on the estate knows this, and it is hoped no independent man will be found to belie his convictions by signing these memorials."

The interpretation put on the article was that the plaintiff had caused a memorial to be prepared praying Sir Richard Wallace to retain him in the agency, and had used misrepresentation and undue pressure to induce the tenants to sign it. The second publication was an article announcing that a new agent would be appointed, with the sarcastic remark that the news would not be very agreeable to Mr. Walter Stannus, though it would be right welcome to the tenants. The writer proceeded to comment upon the change in the condition of the tenants, who had been in a state of despondency, without even a landlord to whom they could occasionally appeal for sympathy against an apparently irresponsible agent, but who had become tenant of one of the most generous of men, and, referring to the management of the property, remarked that the complaint "had long been that the officer interfered in all social and political relations of the tenants," and that Dean Stannus and his son, the plaintiff in the action after having "so long enjoyed such authority on the estate in the late Marquis's name, showed their respect for his memory by disregarding the codicil of the will conferring the Hertford property on Sir Richard Wallace." Counsel objected to a plea traversing the publication, and said it would be monstrous to oblige the plaintiff to resort to a bill of discovery in equity to prove publication. He objected that other pleas stated nothing which could be met, but averred at large matters that on the trial might lead to endless investigation. Mr. Butt, Q.C., supported the defence, which included pleas of fair comment, privileged communication, and that the articles were not published maliciously.

William Collins, an accountant in the Cork Gas Company's employment, who lately absconded with £6,000, and, after an active pursuit, was arrested in Geneva, was brought before the magistrats yesterday and committed for trial. A large sum of money—nearly the whole of what he abstracted—was found on him when arrested.

The election for Derry is fixed for to-morrow. The Home Rule party had a meeting last night at which Mr. Bigger and some of the usual speakers at the meetings of the association in Dublin were present. A letter was read from Mr. John Martin, M.P., recommending him to the electors, and resolutions were passed in his favor. Mr. Lewis and Mr. McCorkell are still in the field on the Conservative side.

A singular case came before the Court of Queen's Bench yesterday. A man named John Reynolds is in prison on a charge of highway robbery, and an application was made to discharge him. It was opposed on the part of the Crown, and the facts stated were briefly the following:—The prosecutor was Mr. George Henry Taylor, an English gentleman, a widower, from Lincoln's-inn, who came to Ireland on a matrimonial expedition. He had a servant of the same name, and alleged to be a cousin of the prisoner, to whom, in London, he had communicated his desire to get married again if he could meet with

a person in as good circumstances as himself or better. Reynolds, his servant mentioned as an eligible lady "Miss Mary Ann McKeown, of No. 5, Drumshambo," who, he said, was the only child of a gentleman worth £1,000 a year, and who had 600 acres of land. The prosecutor asked was there any use in writing to her, and in reply was assured that she had often asked Reynolds to get an Englishman to marry her. He wrote to the address, "No. 5, Drumshambo." He received by post a letter in reply, addressed to John Reynolds, inviting his servant and himself to come over to Ireland. He did not comply with the request, but sent Reynolds over with his likeness. Reynolds returned on the 28th or 29th of July with a letter signed "Mary Ann McKeown," in which she stated that she would meet him at Crews Station along with John Reynolds. He went to Crews, but she was not there. He telegraphed to her, but got no answer. After some time he got a letter informing him that her father was dead. He wrote to Reynolds to say that he would go over to Ireland to meet her and Miss McKeown, but received a letter in reply that Reynolds would go to him, and he did so. In September he came to Ireland along with Reynolds and a stranger, whom he met at Crews, and who Reynolds told him was the lady's groom. After arriving in Dublin, he proceeded to Carrick-on-Shannon by train, and then proposed to hire a trap to take him to Drumshambo. Reynolds said it was a fine night, and they could walk. After going about a mile along a by-road, he complained of being ill, and then came the denouement of the plot. The stranger man struck him in the eye with a stone, and John Reynolds ran off with his carpet-bag, followed by the stranger. He went to the police station at Leitrim, where he reported the occurrence, and the prisoner was arrested. He gave the same name as the servant, and stated that he too had been duped. He also pointed out to the police the place where the prosecutor's portmanteau was concealed under a haystack. One of the strangest parts of the case was that the prosecutor had £39 in cash and a gold watch, but escaped without losing them. Counsel contended that the fact of the money and watch being left untouched proved that the prisoner had no felonious intent. The majority of the Court, however, were of opinion that he must remain in custody.

The Court of Queen's Bench gave judgment to-day on a motion in the case of Stannus v. the *Northern Whig*, to set up certain defences. Justices Barry, Fitzgerald, and O'Brien gave judgment in favor of the defendant on the principal question as to whether the plea of fair comment should set out all the alleged arbitrary acts of the plaintiff, but directed that the defendant should within a given time furnish a bill of particulars. The Chief Justice dissented, but concurred in the remainder of the decision, that in some less important respects, such as prolixity and double statement of plea, the defence should be amended. The defendant was ordered to pay costs. —*Times' Correspondent.*

A **DOUBTFUL BLESSING.**—"There was a time," says Froude, sad because it was not employed, when the religious question, which has vexed Ireland for centuries, could have been settled. This was immediately after the battle of Athlirgh. "If the English government had not tied the hands of the Protestants," he says, "they would have made complete work of it. They would have driven every priest out of Ireland." According to Froude's theories, justice suffered by these cruel bonds. The expulsion of the priests and the consequent destruction of the religious faith of the people, are a preliminary step, in his opinion, to the prosperity of Ireland. As the priest still infects the island and the people cling to their religion, Mr. Froude in love for Ireland longs for the completion of the work of ecclesiastical expulsion. That, however, which now appears to Froude in the guise of a blessing might turn out an evil. If the priests were gone and a moral religion like Protestantism sprung from the bludicrous intrigues of a corrupt court took their place, he might be compelled like his English brethren to guard his house by bars and bolts against good Protestant invaders. We fear that his love of persecution would in a short time grow beautifully less—he would hardly consider midnight burglary a national blessing or deem it a convincing sign of national improvement. —*Catholic Telegraph.*

DUBLIN, Nov. 21.—The ballot was brought into use for the first time in Ireland at the Derry election yesterday, and its promoters may be congratulated upon the result. A happy change was effected, in the tranquillity and order which prevailed at the nomination. The contrast could not fail to strike every person who remembered the scene of confusion and tumult which was witnessed in the Court-house on the last occasion, when Mr. Dowse and Mr. Baxter contested the representation of the city, and the provisions of the Act were slightly complied with. There was no political pantomime on the hustings where candidates declaimed unheard amid the yells of uproarious mobs, and the form of Her Majesty's writ was complied with in dumb show, but the first business of the election was quietly, rapidly, and completely transacted in private before the Mayor as Returning Officer, the candidates with their proposers and seconds, and one other gentleman accompanying each.

Is there never to be an end of the widely ramified litigation arising out of the frauds of John Sadler? After the lapse of 16 years it still yields a fruitful crop to the lawyers—a practical comment upon the comparative failure of the law reformers to shorten and simplify proceedings. In the Court of Chancery Appeal yesterday judgment was given on an appeal which revived the facts and names connected with the Tipperary Bank, with which the public for many years were painfully familiar. Two suits were instituted by gentlemen named Norris and Clement for the administration of the real and personal assets of the late John Sadler. In the winding-up of the bank affairs, an administration of the personal estate having been granted to Mr. Anthony Norris, the petitioner in one of the suits, he was ordered to pay £43,000 in respect of calls unpaid by Sadler. This demand was subsequently increased, by £291,100, the amount due by Sadler to the bank. In November, 1870, the official manager filed a charge claiming to be a specialty creditor in respect of those two sums. In December, 1870, and October 1871, the executors of Mr. Thomas Joseph Eyre, who had extensive transactions with Sadler, filed a discharge contesting the claim of the official manager.

FOOD AND FUEL IN ENGLAND AND IRELAND.—The whole Food Question, indeed, is becoming very serious and even alarming. In the Three Kingdoms the potatoe crop is very far from good. As well as we can make out in very nearly half the counties of Ireland the blight has made considerable havoc with this root, while in several others the potatoes are very small and watery. Add to this the lamentable circumstance that in consequence of the wretched weather of the last few weeks, the corn crop has been very seriously damaged everywhere, and it will be easy to believe that the next twelve months will be one of the worst for all classes in years. The Fuel question looked a week or two since just as serious and alarming as the Food question. There was an increase of nearly 100 per cent. in the price of coals, and there was only a prospect of a still larger increase. In consequence, the industry of England suffered to a large extent—many steamships, for instance, being laid up altogether. Although this state of things still continues, it is becoming clear that it cannot continue much longer. It is now plain that the rise in the price of coal is not due, as has hitherto been generally supposed, and as the owners of collieries would have us believe, to strikes of the colliers, whatever else may be its cause; for at a meeting of delegates representing 37 collier-

ies and 7,000 men and boys, in the north of England, it was solemnly declared that the advances of wages hitherto made have in no case exceeded one penny per ton for every shilling increase demanded in the price of coal by their employers; and, unless facts are grossly mis-stated, the assertion is abundantly proved. And, if it is proved that the coal-owners have raised the price of coal simply to make an exorbitant profit, John Bull, we may be sure, will not be long in making them retrace their steps. He may, for instance, stop by an export duty the large export of coals from England; for when he finds Free Trade hurtful to him, he becomes as much enamored of Protection as Thiers or Horace Greely himself. —*Dublin Nation.*

DEATH OF LORD CLARINA.—The Right Hon. Eyre Massey, Lord Clarina, one of the Irish representative peers, died a day or two since, at his seat in the county of Limerick. He was the third Baron, being the eldest son of Nathaniel William, second Lord, and was born in the year 1798. He succeeded to the honors of the Peerage while still in his minority, and was educated at Christ Church, Oxford, where he took his bachelor's degree in 1819. He was a magistrate and deputy-lieutenant for the county of Limerick, and was chosen a representative peer in 1849. The Massesys, of whom the late nobleman was a member, are a family of Cheshire extraction, but, according to Sir Bernard Burke, they have been settled in Ireland since the reign of Charles I., when Hugh Massey held a high military command in that country. His great grandson Eyre Massey, a general officer in the Army, Marshal of the Army in Ireland, and Governor of Limerick, and had seen active service at Culloden and in America, was raised to the Peerage at the time of the Union as Lord Clarina, of Ely-park, in the county of Limerick.—His grandson was the peer just deceased. The title passes to the eldest son, the Hon. Eyre Chalmers Henry Massey, who was born in 1830, and who now becomes fourth Baron. His Lordship is a Colonel in the Army, and served with distinction in the Crimea.

At the Ennischorry Petty Sessions, county of Wexford, held before Sir James Power, Lord Carey, and 12 other Justices of the Peace, Walter Sweetman, a large landed proprietor in the county, was charged with having attempted to murder Capt. George Quinn, late of the 79th Highlanders, whilst hunting near Ennischorry on November 14th. The case was of an extraordinary character. From the evidence adduced to sustain the prosecution, it seemed that whilst the parties, together with a large company of the surrounding gentry, were riding along the Ballymore Road, Mr. Sweetman jostled his horse against Captain Quinn's, and almost unhorsed him. Captain Quinn asked him why this conduct going to continue. Mr. Sweetman replied that it was. The captain tightening the cord of his whip round his hand, remarked that he would put an end to it, and struck Mr. Sweetman a blow in the face. The accused then put his hand into his breast pocket, drew a revolver and fired at Captain Quinn, whose horse took flight. Immediately afterwards Mr. Sweetman fired a second shot, and followed in pursuit of Captain Quinn's brother, Mr. Henry Quinn, levelling a revolver at him as he passed. Subsequently the accused was apprehended, and the revolver, with two chambers loaded and the others empty, leaving marks of having once recently discharged, was found in his pocket. He was at once lodged in the county goal, and was brought down to court in close custody. Mr. Fitzgerald, who was especially retained for his behalf, said his client reserved his defence. The case was then referred to next assizes, which will be held in March.

THE GALWAY PROSECUTIONS.—On Saturday the defendants, lay and clerical, entered an appearance by attorney in the Crown Office, Dublin, to the informations filed against them. Within four days from this the plea, or defence, in each case must be put in the ordinary course. It is impossible, if the trial is held in Dublin, that it can begin until the after-sittings of Hilary Term.

A reward of One Hundred Pounds has been offered by the Government for such private information as may assist in bringing to justice the party who fired shots into the dwelling house of Lieutenant John M'Manus, of Hollyvale, Drumbriskin, Barony of Tullyluno, on the night of the 1st November. Placards to the above effect are extensively posted throughout Arva District.

The Ballina *Herald* states that a list signed by all her tenants, has been presented to Mrs. Grant, expressing abhorrence at the atrocious attempt made to murder Mr. John Oram, of Burreishoole, agent to Mrs. Grant, and that they pledge themselves to lose no opportunity of bringing the would-be murderer to justice.

On the 5th inst., a sum of £500, in bank notes received in change by a customer of one of the Belfast Banks, was adroitly stolen from the counter whilst the customer was transacting other bank business.

The telegraph messengers of Dublin struck recently for higher pay, but the business of the department was not seriously affected.

The Local Government Board raised the salary of the Catholic chaplain of the Limerick workhouse to £150 a year, in compliance with the wish of the guardians of the union.

GREAT BRITAIN.

WARNING TO ORTHODOXY.—The Bishop of Natal has in the press "Twenty-six Popular Lectures on the Pentateuch and the Mobile Stone," with appendices, containing—1, the Elohistic Narrative in Genesis; 2, the original Story of the Exodus; 3, the Pre-Christian Cross. The work will appear about the 1st of January. —*Athenum.*

Some little while ago it was announced that an American military gentleman, Sergeant Bates by name, had set out to carry the Star-spangled banner from the Scottish border to Guildhall, London. The object of this flag carrying journey was said to be to solve a problem which had given rise to sundry wagers: Would the inhabitants of England suffer the flag to pass without in any way showing dissent? According to the American papers, Mr. Bates waded inland, and sought eagerly after defunct cats, ancient eggs, or even imprecations. "He flaunted his flag," says the *New York Times*, "in the face of the bucolic Briton, and challenged even the small-boy to insult him and his precious burden. All the way from Scotland to Guildhall he pined for some one to 'punch his head,' and by his manner seemed to cry out for casual persons to kick him." But it was all in vain. The British public, doubtless, stared at Mr. Bates with wondering eyes, and, perhaps, many silently valed him a person wanting sense; but—where's French politeness after this!—so very proper was the behavior of the people, that the Sergeant has written to the *London Times*, returning thanks to the British public. The *New York Times* thinks that this letter writing feat was simply one more effort—sort of fast resource—by which the Sergeant hoped to evoke a growl from the British Lion. But the *ruse* has failed, though, as our *New York* contemporary remarks, "He need not, however, quite despair. He has only to keep on writing letters until the patience of the English public is exhausted, to be sure of ultimately receiving something in the way of insult which he can regard as substantial and satisfactory." —*Evening Star.*

The city magistrates, at Worcester, have had before them an individual dressed like a High Church clergyman, charged under the Rev. Arthur Henry Morton, alias the Rev. Dr. Thomas Keating, alias the Rev. J. Crouch, with obtaining a gold watch and chain by means of false pretences from Mr. J. M. Skarratt, jeweller, &c., Worcester, on the 23rd

August 1865. It seemed that in the early part of August, 1864, the Rev. T. L. Wheeler, the rector of the parish of St. Martin, advertised for a curate. The prisoner, says the *Birmingham Post*, applied for the appointment, and at an interview that he had with Mr. Wheeler produced some document, from which it appeared that he had been ordained by the Bishop of Bath and Wells. As the Rev. Mr. Morton's testimonials, &c., appeared to be satisfactory, the rector engaged him, and the new curate officiated in religious ceremonies for several weeks afterwards. He performed the rite of baptism, conducted several burials, and married several couples, and his sermons were considered satisfactory by the congregation. From something that shortly afterwards transpired, however, the Rev. Mr. Wheeler's suspicions were aroused, and he therefore demanded an interview with his curate, and told him that he had reason to suppose that there was something wrong about his ordination papers. The young clergyman, however, denied the imputation, and went away with an apparent sense of injured innocence; but immediately afterwards he was missing. Subsequent investigation revealed the fact that the ordination papers were not the Rev. Mr. Morton's property at all, that he had erased from the parchment the name of the celebrated Father Ignatius, and substituted his own. Further inquiries were instituted, and it turned out that the Rev. Mr. Morton had been for some time an inmate of the Monastery, at Norwich, by the name of Brother Morris, and that he was leader in a sort of rebellion on the part of a number of the monks in that institution against Father Ignatius's authority. It was discovered, too, that he had previously lived in various parts of England, and also in Australia, assuming a different name in each place. Soon after the Rev. gentleman left Worcester it came out that he had obtained a very valuable gold watch and chain from Mr. Skarratt during his curacy at St. Martin's by false pretences, as it was alleged, and although every inquiry was made by the police, nothing was heard of him until a few days since, when, in consequence of a letter received in Worcester from the secretary of the Charity Organization Society in London, Police-sergeant Thorne went to the metropolis, and apprehended the so-called clergyman in Sutley-street, where it appeared he resided under the name of the "Rev. Dr. Keating." When the officer read the warrant over to him, changing him with obtaining a gold watch and chain at Worcester by false pretences, on the 23d of August, 1865, under the name of Rev. Arthur Henry Morton, he denied the accusation, and said he could prove that he was in America at the time. On Saturday morning he was brought to Worcester, and indentified by the Rev. Mr. Wheeler as his former curate, by the clerk and the sexton, and by a woman whose child he had christened at Worcester. The magistrate remanded the defendant.

They are not a few in Montreal who could add interesting items to this reverend gentleman's biography as given above. —*Mont. Herald.*

The present rate of desertion from the Army is causing considerable astonishment and anxiety. The number of deserters, not including those from the Royal Marines or Militia, who have been advertised in the *Poole Gazette* during the last 12 months, is 8,360, and desertions are continuing at the rate of 700 or 800 a month. This fact is attributed to various causes—such as the demand for labor throughout the country, the laxity of punishment in the Army, and the want of more effective means of discovering the runaways, as scarcely 10 per cent. are ever apprehended. The abolition of bounties which offered an inducement for re-enlistment was intended to act as a check upon those who contemplated desertion, but it has failed in that respect, and a recent reduction in the reward for the apprehension of deserters, from £1 to 5s. the *minimum*, has decidedly not accelerated the efforts of the police or recruiting parties. The reward is stated to be from 5s. to £1, according to the particular circumstances of each case, but it is stipulated that no application for a reward will be entertained unless submitted through and recommended by the magistrate by whom the deserter is committed.

The *Pull Mall Gazette* declares that to be perfectly cool and deliberate in the face of an emergency is no doubt a great merit, but even presence of mind may be carried too far at times, and there are occasions when the impulse of the heart is a safer guide than the slower operations of the brain. "An inquest was held a day or two ago at Castleford on the body of a pork butcher who destroyed himself owing to distress of mind produced by an unfounded rumor that he had killed some pigs suffering from foot-and-mouth disease. On Saturday, after getting his dinner, he went into an outhouse, while his wife was upstairs, and hanged himself. When his wife came down stairs, she found him hanging, but instead of giving an alarm or cutting him down she went into the house, put on her shawl, walked to Normanton, and then took a cab to Wakefield, where she informed a friend of the melancholy occurrence. The friend immediately drove over to Castleford, and told the police, who at once cut the body down. Such coolness as this almost equals that of the old maiden lady who, after seeing her sister, with whom she lived, consumed accidentally by fire in the parlor, merely rang the bell, and when the servant appeared said, 'Sweep up those ashes Jane, and we shall only want one roll for breakfast to-morrow morning.'"

PHARMACY AT SEA.—Not a few humorous anecdotes are current respecting the use and abuse of the medicine chest on board British merchant vessels. The *Chemist and Druggist* says that the following occurrence is vouched for.—A sailor applied to his captain for relief, telling him that he "seemed to have something on his stomach." The captain referred to his book of directions, and promptly prescribed a dose of No. 15. Unfortunately, however, there had been a run on No. 15, and the bottle was empty.—But the skipper was by no means at the end of his resources. There was plenty of No. 8 and plenty of No. 7. "Seven and eight make fifteen," said the captain; and Jack, to whom the calculation seemed quite natural, took the joint mixture with startling effect; for whatever was on his stomach came up with a rapidity that would have astonished the Royal College of Physicians, and which a landman might have envied.

In a recent action before Lord Jerviswoode, in Edinburgh, a female witness was undergoing a severe cross-examination as to a certain date to which she had positively deposed in her examination in chief. Counsel—"How do you know that this event happened on the particular date to which you have sworn—do you keep a diary?" Witness, who evidently thought there was some connection between a "diary" and a milk shop, indignantly replied—"No, sir; I keep a whusky shop." It is almost unnecessary to add that counsel put no further questions.

PLEASANT FOR TOPPER.—A writer in the *Scientific Review*, an English magazine, some time ago enumerated a few of the ingredients used for the adulteration of ale, beer, and porter, which are supposed to be, and doubtless are, the most wholesome beverages in the way of intoxicating drinks. Yet these simple (?) drinks are generally adulterated with the following ingredients:—Cream of tartar, alum, green vitriol, copper, lead, pirotic acid, cocculus indicus, grains of paradise, coloring matters of various descriptions, quassia, and other cheaper and more hurtful bitters. *Iodum palustris*, *myrica gall*, and *datura stramonium*. One of the receipts in a book published for the guidance and assistance of publicans and vintners, says that "a pinch or two of oxalic acid"—almost deadly poison—makes "a great improvement" in a certain common drink!

The Law Courts are likely to be occupied with a new Scotch perjury trial. The earl of Stirling lapsed in 1739; but over 50 years ago Mr. Alexander

Humphreys claimed to be descended from the last earl, and prosecuted a suit, which totally collapsed. It is now said that Mr. Alexander's widow, who calls herself Countess of Stirling, has discovered fresh documents, and is going to renew the suit, not for any lands, all having gone, but for the title.—*Scotsman.*

UNITED STATES.

THE COLORED CATHOLICS OF WASHINGTON.—The congregation of St. Martin's Catholic Church, Washington, is composed exclusively of colored people. Rev. Father Barotti is its pastor. The church is plainly but tastefully fitted up, and Father Barotti, the estimable pastor, is beloved by his colored congregation. They do all that good Catholics can do for the comfort of their pastor, and those things are done in such a quiet, sentimental manner as to make them doubly agreeable. Take it all in all, the church of St. Martin's is the most interesting congregation in Washington, and the entire Catholic people of the District should take an interest in assisting and encouraging the colored congregation of St. Martin's. The *Irish Republican* of Washington says: "Here in this colored church we find the same emblems, the same altar, the same sacrifices which are found in the Catholic churches. The same attitudes of devotion, the same spirit of humility before the Lord. We feel the spirit of the Church which brings us face to face with God, and all our prejudices melt away in shame before the great Father of all."

Times and manners have changed greatly in the Southern States of the adjoining Republic, and now the school master stoops his pupils, instead of being shot by them, as was the usage of old. Here comes report of a Georgia instructor who came into serious collision with a female pupil on the subject of the orthography of the word "marriage." The tutor maintained the correctness of the formula "marriage;" the pupil, with great pertinacity, insisted upon the authenticity of "marriage;" and the dispute waxed so hot that a brother of the young lady entered upon the scene, and, after testifying to his impartiality and freedom from bias by saying that he did not "care how it was spelled," proceeded to spin in gradations of hostility towards the teacher, who ineffectually fled, leaving the etymological question unsettled but the enemy in full possession of the field. Brooding upon this discomfiture, and still fired with a noble desire to vindicate and maintain the purity of the English language, the teacher borrowed a neighboring Derringer and wended his way to an industrial evening "blow-out," known in these regions as a "corn-shucking." There he found his refractory pupil still possessed with irrational views of orthography; and there also loomed the brother, still dispassionate and unprejudiced as far as the literary aspects of the quarrel were concerned, but still evincing an energetic desire to "put a head" upon the obstinate and unreasonable pedagogue. This not unmutual inclination was frustrated by the explosion of the Derringer, which deposited something like an ounce of lead in the young man's elbow, who, thus plainly and expeditiously proved to have been in the wrong, went home, and is believed to have adopted the teacher's mode of spelling. —*Montreal Gazette.*

THE INDEPENDENT BATTERY.—Reference was made in these columns, a few days since, to the proposition of an English philanthropist, that the galvanic battery should be used in British prisons as an instrument of punishment. It now appears that galvanism is at the present moment in use, in the Parisian Jardin des Plantes, as a means of taming wild animals. An ingenious Frenchman has harnessed the zebra and the wild ass to a light wagon, which contains in addition to himself, a small galvanic battery, with wires leading to the respective noses of his team. No sooner does either the zebra or the ass manifest any signs of insubordination than a galvanic shock is promptly administered to the unruly beast. The result is that he is instantly brought to a condition of absolute immobility, while the unpleasant nature of the punishment produces a wholesome dread of its repetition, which the severest application of the whip would fail to excite. The success of this new application of galvanism will doubtless lead to its introduction into the family circle. If wild animals can be tamed by the battery, surely the riotous small boy, the unruly husband, or the obnoxious mother-in-law, would be benefited by being subjected to its calming influence. The small boy, who is actively engaged in disturbing the peace of the neighborhood by any of those countless devices of which he is the malignant master, could be shocked into complete harmlessness and a full conviction of the error of his ways; the unpleasant husband, who might undertake to uphold his wife with unnecessary extravagance or injudicious flirtation, could be compelled to instant silence by a smart application of the battery; and the most undomated mother-in-law, who should unleash a torrent of reproach upon the helpless husband detected in the act of smoking in the drawing room, and thus bringing down to early graves the combined hair of his wife and her fearless mother, could be converted into a speechless statue, quivering, perhaps, with the violence of the galvanic current, but absolutely unable to continue her outburst, and firmly decided never again to incur the galvanic cruelty of her heartless son-in-law. The same gentle that tames the wild beast and enforces family discipline might, with equal success, be used to drill armies, control legislative assemblies, and keep in subjection the after dinner orator. Indeed, it is difficult to conceive of a field of human activity, in which the influence of one man over another is a matter of moment, wherein the galvanic battery could not be introduced with the most beneficial results. If the promise held out by the means of galvanism, in connection with the zebra, is fulfilled, steam will be effectually dethroned, and instead of describing the present period as the century of steam, accuracy will require that it be henceforth referred to as the glorious age of galvanism and the era of the beneficent battery.—*N. Y. Times.*

TERRIBLE CASUALTY.—New York, Dec. 11th.—A fire broke out at a little past eleven last night in the upper part of Fifth Avenue Hotel on Twenty-third street. The engines were quickly on the spot and soon at work pouring streams upon the flames, which, at midnight, enveloped the whole of the building. Many guests had retired or were about to retire when the alarm was sounded, and when the firemen brought the hose into the interior of the building a panic ensued among the more timid of them, and rush was made for trunks, &c., demanding a settlement of their bills and left the house. After the fire had been pretty well extinguished the firemen on going through the rooms in which was what is known as a cock-loft, occupied by laundry women and domestics, were horrified on stumbling over the remains of human beings which were piled on the floor. Lanterns were procured by many and a horrible sight revealed. On the floor of a room about twelve feet square were found no less than fifteen bodies all burned beyond recognition. The bodies were found lying near the only window of the room which was barred so that escape by that means was impossible. The staircase leading to the room being on fire they were compelled to wait for death. It is said that many were burned to death while asleep. The positions of some charred remains showed that the unfortunate creatures died in great agony. Up to 20 minutes past two o'clock twenty-two dead bodies had been recovered, sixteen in one room and six in another, which is probably all. The fire originated in the elevator or staircase leading to the laundry. There were five hundred guests in the house, but none are reported injured. The damage by fire and water will not fall short of one hundred thousand dollars.

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MONTREAL, FRIDAY, DECEMBER 20, 1872.

ECCLESIASTICAL CALENDAR.

- Friday, 20—Ember Day. Vigil. Of the Feria. Saturday, 21—Ember Day. St. Thomas, Ap. Sunday, 22—Fourth in Advent. Monday, 23—Of the Feria. Tuesday, 24—Fast. Vigil of Christmas. Wednesday, 25—CHRISTMAS, OBI. Thursday, 26—St. Stephen, M.

NEWS OF THE WEEK.

M. Thiers seems to be firm in his seat, but the excitement in France and in the Assembly has by no means subsided. For the present the Gambetta party in the House is in a minority, but we must not forget that it is the tendency of Ultra-Democratic minorities to become majorities. The evening of the 14th, was marked by a most lively, not to say vicious, debate on the question of accepting or rejecting the petitions that have been got up and signed in the Country, praying for the dissolution of the Assembly. M. Dufaure, the Minister, spoke for the rejection of the petitions. M. Gambetta for their reception. Ultimately the Assembly divided on the question, when there appeared a majority of 409 against 291 in favor of the rejection movement.

in principle it matters not one straw whether you pass an act of Parliament to cut a man's head off, or one to banish him from the realm, and to confiscate his property. And yet with that disgusting hypocrisy by which your Liberals are always distinguished, these canting double-faced gentry loudly applauded the arbitrary acts of Germany and Italy against Catholics; whilst in the same breath, and with the same lying lips, they cry out against the not more arbitrary proceedings of the Tudor and the Stuart Sovereigns. Is it then wonderful that the dominant feeling in the bosom of Catholics towards your modern Liberals is one of utter contempt.

In the deportation of the Catholic Priests, belonging to the Society of Jesus, the principle has been laid down that it is not necessary to make, and substantiate before a legal tribunal any specific charges against individuals before subjecting them to civil pains and penalties, to banishment and loss of goods; it has been established that, without form of trial, Catholic priests may be treated as criminals; and that native-born citizens have no right to a home in the land of their birth, if they become members of a religious society.

RELIGIOUS LIBERTY AS UNDERSTOOD IN PRUSSIA. A few days ago, a young Jesuit Father, who had just been ordained, came to stay with his parents near Steinfurt, in Westphalia, having obtained permission from his religious superiors to say his first Mass in the parish church of his old home, in presence of his family. On the morning following his arrival, a messenger came from the civil authorities with a despatch, which proved to contain a peremptory order to the effect that the young man must declare, within 24 hours, before the "Amtmann" (the civil and political superior of a "Circle" or district), or by letter to the same authority, whether he was a Jesuit, or in what relation he stood in Society. The Father instantly wrote to the "Amtmann," and declared that he was a Jesuit, adding that he only proposed to remain a few days in his home for the benefit of his health, as he had done several times before since he had entered the Order.

some sea port where he can enjoy both the comforts of civilized life, and the protection of the British flag. There comfortably settled as a domestic man, he is very zealous, and if the nursery leave him time, studies the language of the country in which his lot is cast; and having acquired a smattering of it, he forthwith proceeds to issue translations of Tracts, and passages from the Bible, which he employs his agents to circulate. With rare exceptions, he never ventures into the interior, or care to leave the pleasant retreat where his olive-branches are blossoming, and where his buxom wife is ever at hand to replace buttons, sew rests in his small clothes, or repair other damages which in the course of his arduous services in the cause of Christ, her goodman may be called upon to endure.

All this of course is quite incomprehensible to Protestants; their own missions have nothing of the kind to show. That a young man with a young wife, with no profession, and with no means of making a decent livelihood in England, should eagerly embrace the offers of the many Protestant Missionary Societies, of a comfortable home in some foreign sea-port, and a salary far beyond what he could ever have looked for, to at home,—is natural enough; that the young man should go forth, and in a decent suit of black broad cloth set up Sunday Schools for native children, preach occasionally to those who care to hear him, and at the same time make a provision for himself and family, seems also very natural, and very reasonable; but that men so circumstanced, and with women and children depending on them for support, should court death, and positively invite martyrdom, is neither to be expected nor desired. It was all very well for Romish converts in Japan, the infatuated disciples of the Jesuits, to perish by wholesale in cruel tortures, and in the slow agonies of crucifixion; but Protestants approve themselves more true to their own interests, to the spirit of trade, and of their holy religion, by preferring, as did the Protestant Dutch, to trample and spit upon the cross. Dying on it is not at all in their line.

Well, like the Japanese converts, the Korean Christians preferred death to apostasy, and still clung to their faith under the greatest of difficulties. Of these, one of the chief was the difficulty, because of the rigid enforcement of the laws excluding aliens, of furnishing them with priests competent to administer these sacraments which impart that strength, that steadfastness, that disregard for all that men generally most value, that fearless scorn of all that the utmost malice of man can inflict, which the *Edinburgh Reviewer*, as a Protestant, so marvels at, and for which he scarce cares to conceal his contemptuous pity when he speaks of the "sad distinction of the martyr's crown." In 1791 an unsuccessful attempt was made to smuggle a missionary priest into the country; but so active was the persecution that no one could be found to aid in the attempt. It was renewed four years later, and with more success. A Chinese convert baptized as Jacques Veloz, and who was raised to the priesthood, managed to get across the frontier, and for six years carried on his labors amongst the native Christians by whom he was enthusiastically received. But the career of a Catholic Missionary is soon run. The Rev. Jacques Veloz was captured at last, and in 1801, May 21st, was publicly executed. At the time of his death, says the *Review*, "notwithstanding frequent proscriptions, and many wholesale executions," the number of Christians was estimated at about 10,000. After the martyrdom of Jacques Veloz, these were left for thirty years without a priest, but still the faith flourished.

In our next we will continue our notice of the article in the *Edinburgh Review*.

EVANGELICAL LOGIC.—The *Montreal Witness* thus accounts for, and pretends to justify, the divisions and differences in the Protestant camp, so strongly brought out by the lately held Synod of the French Reformed Church:—"The Reformation like the spring-tide, brought variety. Men do not look alike, nor think alike. . . . Thinking men have differences on every other subject—medicine, law, government, science, business; so they may have on the details of religion."—*Witness*, Oct. 5.

Softly, good *Witness*; Your logic is at fault here. Religion and the details of religion are, upon the hypothesis common to us both, the subject matter of a divine supernatural revelation: whilst "medicine, law, government, science, business" are not. In the last named men have no guide save their natural reason, and therefore must thereupon exercise their private judgment as the sole means given to them for arriving at the knowledge of the truth. The truth in these matters has not been specially revealed by God to man; it is a matter of thinking; and therefore differences of opinion between are excusable and inevitable.

But religion, involving the details of our duties towards God, our neighbor, and ourselves; the manner in which God is to be worshipped; the conditions on which we can receive pardon, lead holy lives, and become acceptable to Him,—these, if Christianity be not a farce, have all been clearly and fully revealed by God to us, and there is consequently no room left for thinking about them; no possible or conceivable excuse for any differences of opinion; unless indeed God has made His revelation to us in such a lubberly, bungling manner, that it is impossible to determine with certitude what it is that He has revealed.

In fact, if it is by our own thinking and by the use of our natural faculties, that we are to gather the truths of the Christian religion; if we are still left to determine them as we are left to determine, or rather attempt to determine, the truth in matters of "medicine, law, government, science, business;" if God have not made His revelation to us, in short, so clearly that it is impossible for any one of our

many intelligence and common honesty, to entertain any doubts as to what He has revealed—then we say revealed religion is but a humbug, for which we do not think it worth while so much as to return thanks to Him who revealed it; than for all the good that He has done as a divine teacher, Christ might just as well have stayed away from earth, and left us to do our religious thinking for ourselves, as men had to do before His coming; and as they have still to do, if "law, medicine, science, business and religion," are all to be classed in the same category.

But,—if as we contend is the case,—an All-powerful, an All-wise, and infinitely merciful God, who loves all His creatures, and seeks their salvation, have indeed designed to reveal His will to them by a special revelation, by the mouth of His only begotten Son, incarnate—then indeed God must have made that revelation in such a manner as to give to every one who honestly desires to know, and do the will of his Father who is in Heaven, the means of determining with infallible certainty all its details: then indeed, there is left no room for thinking; no conceivable excuse for differences of opinion as to what He has revealed, as to what He wishes us to do, or as to the terms upon which we are to be saved. If such differences do exist amongst those who profess to believe that God has made a special supernatural revelation, distinct from what is called natural religion, to man, then of two things one: Either men are not using the means by God Himself appointed for arriving at the knowledge of the truths by Him divinely revealed; or else they have the blasphemous presumption to call in question the truth of God's word, and to oppose to His infinite wisdom, their own limited faculties.

Take, for instance, a question that meets us on the threshold of Christianity, and which is only one of the many vital points on which Protestants are, ever have been, and ever will be, divided. Who is Christ? A mere man, the son of Joseph and Mary—one therefore to whom it would be damnable idolatry to tender divine honors:—or God, the Second Person of the Blessed Trinity, incarnate? to whom is due that worship, and glory, which it is the duty of the creature under pain of damnation ever to offer to his Creator. Rather an essential point this, one would think; one therefore upon which we may be sure that a revelation from such a God as we have imagined is clear and explicit; and upon which it is morally impossible that He has left any place for doubts or differences of opinion. And yet what are the facts of the case? Amongst Protestants the most learned, on this vital point contradictory opinions obtain. What then must we conclude? That God has made His revelation in such a lubberly bungling manner as to be, on the most important points, ambiguous? Or that Protestants refuse to avail themselves of the means by God appointed for ascertaining with infallible certitude what are the truths that He has revealed? Will the *Witness* reply?

STATE SCHOOLISM IN NEW BRUNSWICK.—From our respected contemporary the *St. John Freeman*, we learn that the tyrannical attempt to set up in the Province of New Brunswick a system of State Schoolism, is bringing forth its inevitable fruit. The Catholics—and more power to them—won't pay the rascally imposition; some of them have been dragged to prison, but neither does this seem to conciliate them; and until the long looked for legal opinion of the Privy Council arrives, as to the legality of the new law, the whole Province must remain in a state of confusion. We give some extracts from the *Freeman* of the 13th inst.:—"SCHOOL MATTERS.—DEPLORABLE STATE OF AFFAIRS.—The present state of this Province in one respect is at least most deplorable. Nearly one half the whole Province is without a public school, and in many of the districts in which schools do exist, contention, strife, dissatisfaction and ill will prevail to an alarming extent. Everywhere the spirit of resistance to the brutal, hideous tyranny of the new system is growing stronger, and in many cases men always known as peaceable, law abiding and patriotic show that they prefer to submit to any wrong or contumely, even to imprisonment, rather than passively accept a system so odious. Gloucester County has repudiated the system altogether. In many parts of Northumberland the people have refused to establish schools under this system. Chatham has refused to order an assessment. In the greater part of Kent there are no schools established under the system. In many parts of Westmoreland the people have refused to put the law in operation. In many districts in St. John County there are no schools, and the people are disposed to resist the payment of the County School tax. In the city of St. John two-fifths of the children do not attend the schools, called Common, and the assessment for the support of schools will be set aside. In Queen's County the system is unpopular and many districts have no schools. In Frederickton the assessment has been quashed. In Carleton County some districts are without schools and in others the most bitter feuds have been excited by the enforcement of the Act. In Woodstock the assessment has been quashed. The greater part of Victoria repudiates the system. The *Morning News* says:—"Two respectable and well-to-do freeholders are now lying in gaol at Hampton on account of a decided and peremptory refusal to pay their school taxes. It is somewhat singular that these gentlemen, who are possessed of property, seem willing to be committed to prison, even though they should persist in the obstinate refusal to meet the requirements of the law."

A few days ago another freeholder of Dutch Valley, Sussex, was liberated from the gaol, after submitting to have his taxes paid by an imprisonment of forty-five days, which he endured with a philosophic indifference worthy of a better cause. This man had put his property out of his hands some time before, and refused to let any one pay taxes for him. . . . The cause of education is lagging in many districts to an extent that is painful to contemplate. In many of the most flourishing districts there will probably be no schools in operation during the coming winter. From many outlying districts in the County matters are even worse, and it will be a serious drawback to the educational interests of the County if such a state of affairs be allowed to exist for any considerable time."

All honor to the brave Catholics of New Brunswick, who are doing battle for the holy cause of "Free Education," against State Schoolism. May their motto still be No Surrender, and no peace for the country until the rascally School Bill be blotted out from the Statute Book. We await with anxiety the result of the appeal to the Judicial Committee of the Privy Council; should this fail other measures must be resorted to; but the Protestants of New Brunswick may as well understand at once that, no matter what the consequences, Catholics will never desist in their opposition, till they have won the day. We regret that it is not in our power to announce any improvement in the health of the very Rev. Grand Vicar Truteau. This much loved member of our Clergy still lies in a very critical state, and the prayers of the Catholics of Canada are earnestly requested in his behalf. MONSEIGNEUR THE BISHOP OF THREE RIVERS is, we learn, about to proceed to Rome, on matters ecclesiastical. M. CAUOHON has resigned his seat in the Legislature at Quebec, on account of disqualification because of his interest, at the time of his election, in the contract for the Beauport lunatic asylum. Having no interest therein at present, he will again present himself before his constituents as a candidate for Parliamentary honors. We had the pleasure last week of inspecting the spacious offices of the Dominion Building Society and we must congratulate its director on the success of the institution. We would advise all persons wishing to find safe investments for their savings to give an early call, before the subscription books are closed. The advertisement of the society will be found in our advertising columns. THE YOUNG CRUSADER—December, 1872.—Parents are often at a loss for books to put into their children's hands; here is one that we can recommend them to try. Its stories are interesting and calculated to promote a love of religion, and to encourage to the performance of its precepts. This little periodical is published at Boston. Address, Rev. W. Byrne, 12, West Street. THE LONDON QUARTERLY REVIEW—October, 1872.—The Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal. We find the following articles:—1. The Duke of Wellington as a Cabinet Minister; 2. The Completion of St. Paul's; 3. Baron Stockmar; 4. The Consciousness of Dogs; 5. Velasquez; 6. Journal of a French Diplomatist in Italy; 7. East African Slave Trade; 8. The Position of Parties. LE QUESTIONNAIRE ANNOTE DU CODE CIVIL DU BAS CANADA.—This is a work by M. Edouard A. Beaudry, Notary at Verenaux, which will be of great use to students at law, and practitioners. It seems to be written in an excellent spirit. THE C. REFORMATORY.—The conditions of the contract between the Government and the clerical fraternity of St. Vincent de Paul for the assumption by the latter of the office of reforming juvenile Catholic delinquents, proposed to be submitted to the Quebec Parliament, are given as follows:—The Brothers to be at the whole expense of feeding and training the young offenders, and furnishing and keeping up the institution; while the present edifice of the fraternity is used as a reformatory, the Government shall pay them \$182 per annum for each person placed under their care, and they shall be paid as for a minimum number of 150 whether there are so many or not; and if in any year the number of inmates exceeds 200, they shall be paid only \$160 for every inmate over that number; the fraternity to build at their own expense, within three years, on a site to be approved by Government, and with a farm attached a Reformatory prison, to which their establishment shall be removed to these new quarters the sum payable for each shall be \$200 per annum, on a minimum guarantee of 150 inmates, and for each person over 200 the sum of \$189; the produce of the prisoners' labor to belong to the fraternity, except a portion to be set aside as prizes; and an account of the whole to be rendered annually to the Government. Some few days ago a gentleman arrived in Kingston from Oswego, to procure the aid of the authorities in apprehending a man who, in a fit of desperation arising from intoxication, hung a kerosene lamp at his wife, setting the house on fire, which was completely destroyed, with its contents, and burning his infant child so that death soon followed and his wife so badly that life is despaired of. The guilty wretch had escaped to Canada to avoid rigorous punishment. This painful case cries out against the curse of liquor traffic more than a whole temperance lecture. We are informed that notwithstanding the fact of Mr. Courcel having declined to come forward for re-election, hopes are entertained that his worship will be induced to withdraw his refusal and consent to fill the office for another year. A requisition is in circulation for this purpose, and is being largely signed. Our readers will, therefore, do well not to pledge their votes to other candidates in the meantime.—*Montreal Gazette*.

We understand that Mr. Cassidy, M.P.P., has been requested by a number of his friends to become a candidate for the mayoralty at the ensuing election and that he yesterday intimated his willingness to accede to the invitation. The names of other gentlemen are mentioned in connection with the office, and there is reason to suppose that the civic chair will be warmly contested.—*Montreal Gazette*.

The Prescott, Ont., Telegraph says:—"A scam giving the name of B. C. Richardson, has been recently going through this part of Canada swindling unsuspecting persons in the most barefaced manner. He called on Mr. Albert Burritt, of Augusta, and induced him to accept an agency for the sale of an implement called a hay and harvest grinder, gave him a paper certifying to his appointment. He then produced another document which he said was of a similar description to the other, simply acknowledging that he Mr. Burritt, had accepted the agency, and the conditions appertaining thereto. This document Mr. Burritt signed without reading carefully, and was surprised to learn some days after that the swindler was offering his note for \$250 for sale in Prescott at a heavy shave, but no one bought it. In another column Mr. Burritt cautions all persons against buying the note. Similar frauds to this have been perpetrated time and again, and farmers should by this know how to treat scoundrels of the Richardson type when they come among them selling so called rights, agencies, &c. Since the above was put in type we have heard of other persons who have been operated on in the same manner. The swindler is an American, respectfully attired, and of good address. Should he make his appearance here again, he may find himself in a tight place. The Governor General will come to Montreal and Quebec in the beginning of January, and after a visit to the latter city will spend some weeks amongst us here. Governor Archibald and Lieut.-Colonel Barnard are gazetted Companions of the Order of St. Michael and St. George. There is a rumour that Messrs. Langevin and Howe will soon be created Knights of the same Order. THE BALL TO LORD AND LADY DUFFERIN—The subcommittee named at the meeting on Saturday, met yesterday, and prepared a list of lending citizens who might be likely to serve on a general committee of management for the Ball to be given next month in honor of His Excellency the Governor General and Lady Dufferin. Due notification will be given by circular.—*Gazette*.

HANDSOME ACKNOWLEDGMENT.—Chief Bertram acknowledges the sum of \$100 from Mr. E. Splin, Duke street, for the Firemen's Benevolent Association, in acknowledgment of the prompt manner in which the Brigade extinguished the fire that threatened the destruction of his premises on the morning of the 16th inst. The Epizootic has spread very rapidly through the eastern counties of Nova Scotia, and the mail coaches have ceased running beyond New Glasgow. A SAD STORY.—Toronto, Dec. 13.—At the Police Court yesterday John Wilson was committed for trial for larceny. The prisoner claims to be a graduate of Oxford University, and son of a leading clergyman in Liverpool, England. He says he emigrated to this country to find employment and failing to do so committed theft to save himself from starvation. HALIFAX, Dec. 12.—The Customs authorities have discovered a fraud in which several Halifax firms are implicated. A schooner was cleared at Halifax some time ago with a cargo of bonded goods for Newfoundland. The next day it was heard that she was lost. It has now been found out that before the loss of the vessel the cargo was transferred to another which carried it to Yarmouth, where a customs officer found it concealed and seized it. Both vessel and cargo are insured in Halifax; the underwriters refuse to pay the claims. DOG'S FLESH SERVED UP TO TORONTO CITIZENS.—The *Mont* thinks that if we are to judge from an incident which occurred on Saturday morning, the chances are that many of the families residing in the west end of the city have, for an uncertain time past been enjoying the delicacies of fine specimens of canine flesh. The attention of Police Constable Brown, while on duty in York St., was attracted by the noise of a closing door on that street, and immediately afterwards he saw a man running down Adelaide street with a bag on his back. Suspecting that the fellow was not honest, he gave chase, and was on the point of overhauling him, when the man dropped the bag on the sidewalk, increased his speed and escaped capture. The constable returned and secured the bag, which on first examination, appeared to contain a fat sheep, but which on a more minute inspection turned out to be a large Newfoundland dog, skinned, with the exception of the head, and dressed ready for the sausage maker. The police will use every effort to trace the matter to the parties guilty of the crime, for crime it is, and if they are found, there can be no doubt but that they will be severely punished. The incident no doubt will have a bad effect upon the sausage and head-cheese market for some time to come. THE SNOW ON FOOTPATHS.—The City Council yearly publishes an advertisement to call the attention of the citizens to the law about footpaths. It is a good law, and it is well that the public attention should be called to it; but that is not enough. Those who will not regard the law should be compelled to do it; but it is habitually disregarded by a class of proprietors, who, of all others, ought least to be allowed to neglect the rule made for the good government of the city, and so to put their neighbours to inconvenience. Anywhere, however, in the suburban part of the city you will meet with the grossness of selfish indifference, both to the law and to the rights and comforts of other citizens. Generally you will find the footpaths in front of residences more or less clogged, and impassable; but as soon as you come to a fence enclosing a vacant lot, or sometimes a large garden, unless you turn out into the road, you must wade up to your knees in snow; or else if the path is somewhat beaten, from which you glide into the softer material at each step, first to the right and then to the left. Now the owners of vacant lots have not only no legal immunity from the obligation imposed on the rest of the citizens, and which citizens for the most part fulfil; but they have if possible a heavier moral duty, inasmuch as they pay very much less taxes in proportion to their frontage, than any other people, and are holding their properties on the calculation that their values will be enhanced by improvements to which they contribute comparatively little. A woman in the Hamilton Police Court, a few mornings since, evidently forgot her promise to love, honor, and obey her husband, when she called him "a poor, miserable, narrow-hearted, good-for-nothing thing, who should have been poisoned long ago."

QUEBEC, Dec. 16.—T. Michand, who is suspected of poisoning his wife, was arrested this evening. The inquest will be resumed to-morrow. Two young men named John Moran and Charles Wallace left St. Raymond the 25th September last to shoot in the woods, and have not since been heard of. A seeking party left on the 2nd instant, and have since returned, having abandoned all hopes of finding them. Their provisions, clothing and tent have been found. They had with them a bark canoe, which was not seen, and it is supposed that they have been drowned in a lake 50 miles from St. Raymond. A partner in a firm which recently went into bankruptcy in this city, has absconded after obtaining funds on a forged note to the amount of about \$1,000.

SNOW STORM.—HALIFAX, Dec. 14.—A furious drifting snow storm commenced early yesterday and continued until a great quantity of snow fell, in drifts which blocked up the streets and stopped all travel. Despatches from the country report the storm prevailing east and west.

The most unhappy person in the world is the Dyspeptic. Everything looks dark and gloomy; he feels "out of sorts" with himself and everybody else. Life is a burden to him. This can all be changed by taking Peruvian Syrup (a protoxide of Iron). Cases of 27 years' standing have been cured by it.

DIED. At Cornwall, Ont. on Friday, the 6th inst., at 3.30 a.m., after a long and painful illness, which she bore with the heroism of a martyr, the patience of a saint and the resignation of a Christian, Lizette, the beloved wife of Alexander McIllis, Esq. (formerly of Aluteme Island, P.Q.), leaving one little daughter with her bereaved husband, and a large circle of friends to mourn her loss.—*May her soul rest in peace. Amen.*

MONTREAL WHOLESALE MARKETS. Dec. 16. Flour 47 bbl. of 196 lb.—Pollards . . . \$3.25 @ \$3.00 Superior Extra 0.00 @ 0.00 Extra 6.96 @ 7.10 Fancy 6.30 @ 6.35 Fresh Supers, (Western wheat) 0.00 @ 0.00

DOMINION BUILDING SOCIETY. FOUNDED, 14th AUGUST, 1872. Office, 55 St. James Street, PHASISSER.—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq. DIRECTORS.—Lw. Belanger, Esq., Chas. Lamouroux, Esq., M. H. Brissonne, Esq., L. W. Telmosse, Esq., Robt. McCready, Esq. First issue, subscribed Appropriation Stock, \$100,000.00. Second issue \$200,000.00 now open for subscription in books of \$2,000 each, payable \$1 per week with an entrance fee of \$1 and 25cts for the book. \$6,000 to be given in appropriation on the 8th of January, 1873. Owing to the rapidity with which a greater portion of the second issue has been subscribed, the Directors have been enabled to give \$1,000 in appropriations for the 8th of January next, at 8 p.m., in the Cabinet de Lecture Paroissial, No. 327 Notre Dame Street, Montreal; and at the same time they have declared on the 19th and 20th, appropriations on the first issue. On no consideration can payments of weekly fees be made on the day of an appropriation. To participate in the drawings of the first issue, members must have made their 22nd weekly payment, unless they shall have paid in advance. It is a feature peculiar to this Society alone, that by paying in advance you are qualified for double the time actually paid for. Thus the payment in advance for two weeks qualifies for four. Permanent Stock-shares, \$100.00, payable ten per cent. every three months dividends half yearly; in this stock there remains only \$12,000 open for subscription. MONEY TO LEND AT SEVEN PER CENT. On mortgage repayable yearly or half yearly or monthly by monthly instalments. Also on collateral securities repayable on call or at short dates or by monthly, half yearly or yearly payments to suit borrowers. SAVINGS DEPARTMENT. Until further notice, interest at the rate of six per cent shall be given on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank. Five per cent. shall be given on loans of over \$500, but arrangements can be made to obtain six or even seven per cent. on amounts lent to the Society for stated periods. For further information apply to, F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869. In the matter of GATIEEN BEHNIER, Shoe-maker & Trader of Montreal, Insolvent. I, the Undersigned L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at my Office, No. 37, St. James Street, in the City of Montreal on Monday the Thirtieth day of January 1873 at Three o'clock P.M., for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 11th Dec. 1872.

INSOLVENT ACT OF 1869. IN the matter of OVIDE PARADIS, Mills Constructor, FERDINAND GERVAIS, wife duly separated, by contract from the said OVIDE PARADIS, and from him duly authorized to act in these presents, and JEAN BAPTISTE LABELLE, Organist, carrying on business under the name and style of PARADIS & LABELLE, as well individually and as co-partners, Insolvents. The insolvents have made an assignment of their estate and effects to me, and the creditors are notified to meet at the Court house, in the room reserved to matters in Insolvency in the City of Montreal, on Monday the Twenty-third day of December inst., at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. MONTREAL, 7th Dec. 1872.

INSOLVENT ACT OF 1869. CANADA, PRO. OF QUEBEC, SUPERIOR COURT. In re, FRANCOIS FOREST, Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST, by GODIN & DESROCHERS, his Attorneys ad litem. JOLINTE, 4th December, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, December 10.—A deputation of moderate Republicans in the National Assembly called upon M. Thiers yesterday to express their apprehension that he was leaning too far towards the party of the Right. M. Thiers, in response, assured them that he would uphold the firm and unshaken policy announced in his message at the opening of the session.

DISSOLUTION OF THE ASSEMBLY.—PARIS, Dec. 11.—A manifesto, signed by M. Gambetta, Cremieux, Louis Blanc, Quinrot, and 85 members of the Extreme and Moderate Left, is published to-day. It demands a pacific and legal dissolution of the National Assembly as the only means of averting present dangers to the country. The divisions in the Assembly render the Government powerless.

VERSAILLES, Dec. 11.—In the National Assembly to-day, M. Gaslonde expressed the hope that the Assembly would not dissolve before it had secured the complete liberation of French territory. The deputies of the Right submitted the proposition assigning Saturday next for the discussion of petitions for the dissolution of the Assembly. Gambetta therefore ascended the Tribune and speaking with great force and decision, supported the proposal. He concluded by saying to the Right on behalf of the Left: "Our impatience for discussion equals yours." The Assembly adopted the motion and fixed the debate for Saturday, amid profound agitation. The members of the Left have since expressed regret at their precipitation, as it is impossible that the Left centre will support the movement for the dissolution, which can, it is believed, scarcely obtain two hundred and fifty votes.

PARIS, Dec. 13.—The Right will move to-morrow that the Assembly do not dissolve until the territory of France is entirely free from foreign occupation, and will follow this up with a resolution declaring that members of the Left are responsible for the present agitation.

A CONSERVATIVE REPUBLICAN ASSEMBLY.—According to the biographical work published by M. Armand Chevallier under the title Nos Deputes, the French National Assembly contains two princes [Orleans], seven dukes, 30 marquises, 52 counts, 17 viscounts, 18 barons, and 97 other noblemen. Classified according to occupations, there are 163 landed proprietors, 155 barristers, 48 manufacturers, contractors, and ironmasters, 45 officers of the army, 35 judges or former judges, 25 engineers, 23 medical men, 21 professors, 19 notaries and ex-notaries, 16 wholesale warehousemen, 14 naval officers, ten attorneys, five bankers, two shipowners, two apothecaries, one bishop, one parish priest, one Protestant clergyman, one silk-spinner, one chiseler, one former compositor, one silk-weaver, one dealer in jewelry, one ex-tax-collector, and one dealer in soft goods. The rest of the Deputies are savants, journalists, authors, and ex-officials of former Governments. Mr. Pory Papy, the Deputy for Martinique, is a negro.—Pall Mall Gazette.

THE DIOCESE OF PARIS AND THE ROMAN LITURGY.—Canon Duplessis has arrived in Rome for the purpose of obtaining the sanction of the Holy father to the "Proper" for the Diocese of Paris. When that is obtained the Roman liturgy will have been completely introduced into the diocese. Besanson and Orleans are now the only dioceses in France where the use of the Roman liturgy is not the rule.

THE MARRIAGES OF LOYSON AND ROCHEFORT.—M. Henri Rochefort, whose civil marriage within the walls of his prison we mentioned the other day, seems to have desired to obtain the religious ceremony. Before consenting to this, the Bishop of Versailles sent a priest to M. Rochefort to ascertain his motives, and whether he had the necessary faith of a Christian for the reception of a Sacrament. M. Louis Veullot, in an article in l'Univers, informs us of his own knowledge that M. Rochefort replied to the questions of this priest, that he was a Catholic; that though he had engaged in a certain line of politics, he had never doubted or intended to deny any dogma of the Church. The Bishop, on hearing this, did all that was required to expedite the religious marriage; and in the presence of the priest and witnesses, M. Rochefort repeated what he had already stated on the subject of his religious convictions, and, kneeling down by the side of the priest, made his confession in preparation for receiving the Sacrament of Marriage. "Who could have foretold," continues l'Univers, "when, five years ago Father Hyacinthe (Loyson) was occupying the pulpit of Notre Dame of Paris, and M. Rochefort was editing his Lanterne at Brussels, that the serious and religious marriage of the latter would come as a moral antidote to the sacrilegious and abominable farce of the preacher; that the pamphleteer would be married by the Church—the Carmelite at the Registrar's Office; the one, to raise up a poor fallen woman, and to raise himself with her, by an act proceeding from true goodness of heart, the other to cause the fall of the woman whom he took as his companion and to fall together with her; the one submissive to the Church, the other a stultified rebel. And as Henri Rochefort returns to his cell with tearful eyes, but a full heart, M. Loyson steps into his hired carriage amidst a swarm of Anglian slippers! In short, in this strange affair, right-mindedness, nobility of soul, generous affection, compassion, all grand sentiments, and public esteem, are found wholly on the side of Henri Rochefort. So has it been from the beginning. God puts down the mighty from the seats, and exalts the humble. Loyson, the ex-Carmelite, is one whose fall was through vanity into pride, through both into sensuality."

SPAIN.

CARLISTS.—MADRID, Dec. 7.—A body of Carlists entered the town of Mameza yesterday, but were met by troops, and repulsed after a sharp fight.

MADRID, Dec. 13.—Considerable excitement

was created in this city yesterday by the report that an attempt at insurrection had been made in the suburbs of the city during the previous night. It was announced that it was on a very small scale, and was speedily suppressed by the Government forces, not, however, until twenty persons had been killed. When these facts became known the excitement subsided, and the city has since been quiet.

ITALY.

The Daily News publishes a letter from Garibaldi to his Italian friends, in which the General says that he joined France in 1870 purely from his devotion to democratic principles, yet he feels a pang of sorrow because he had to fight against those noble Germans who, in their progress towards the truth are struggling against the Hydra of Jesuitism. He confesses with shame that Italy is going back to the Inquisition.

ROME, Dec. 12.—It is not true as reported that the Pope will leave Rome if the bill for the suppression of certain religious corporations now before Parliament should pass.

The Pall Mall Gazette announces, with apparent seriousness, as the latest intelligence from Rome, "the danger of an insurrection of the adherents of the Jesuits among the lower classes in that city against the Government of Victor Emmanuel." Its authority for this impending outbreak is the Nazione. A man who goes to the Nazione for news would go to the Neugate Calendar for information about the Archbishop of Canterbury. But our acute contemporary knows what English readers like, and if the Nazione will help him to supply it, he is not ungrateful to the Nazione. As it happens, the Holy Father has expressly forbidden recourse to violence; otherwise the only thing we should regret in the story of the approaching insurrection—which does honour to "the lower classes in Rome"—is its prodigious improbability.—Tablet.

FATHER BURKE'S LECTURE.

Continued from 2nd Page.

demand the writer. "There is no institution which the wit of man has invented, or the progress of society has produced, which private charity or public munificence has founded for the advancement of education around us, for the permanent relief of age, infirmity and misfortune, the superintendance of which, in all cases where common charity would be promoted, from the enjoyment of which the Legislature has not excluded, and does exclude the Catholics of Ireland."

Grattan rose up in the Senate, and, lifting up his heroic hand and voice to Heaven, he swore before the God of Justice that that should come to an end (cheers). The English Government met him, with a determination as great as that of the Irish patriot, and swore equally that that should remain the law. Was it not time to assert for Ireland her independence? Mr. Froude says that England willingly consented to give up the restrictions on Irish commerce. When Grattan proposed it in the House, an official of the Government, named Hussey Burgh, rose up to the astonishment of the Government, and seconded Grattan's resolution, to the rage and consternation of the Government faction, and the unequivocal dissatisfaction of the Executive and the Ministerial bench. Hussey Burgh, the Prime Sergeant, was one of the most eloquent and fascinating men of the day; he was an official of the Government, and its staunch supporter,—one of whom it was thought, that with him, patriotism should have been impossible. He moved "that we take up the question and represent to his Majesty that it is not by any temporary expedients, but by free trade alone, that this Nation is now to be saved from impending ruin."

While they were fighting the Government from within, Grattan took good care to have the Volunteers drawn out in the streets of Dublin—there they were in their thousands,—armed men, drilled men; and they had their cannon with them, and about the muzzles of the guns they had tied a label or card inscribed with these words: "Free Trade for Ireland, or else—(great cheers). So it happened that Lord North was obliged, greatly against his will, to introduce measures to restore to Ireland her trade. Now, I ask, was not Henry Grattan justified, seeing that it was only by pointing the cannon's mouth at "the best of Governments" they threw off the restrictions on Irish trade,—was he not justified when he said, "The English Parliament will never do us justice; and, in the name of God, now that we have our men armed around us, let us demand for Ireland perfect independence of the people and the Parliament of Ireland, and the right to make whatever laws are most conducive to the welfare of our own people."

It is perfectly true that Grattan failed; it is perfectly true that although that declaration of independence was proclaimed by law, and, as Mr. Froude observes, "Home Rule was tried in Ireland from '82 to '99, and it was a failure." All this is true; but why was it so my friends? Reflect upon this; the Irish Parliament did not represent the nation. The Irish Parliament consisted of three hundred members; and of these three hundred there were only seventy-two that were elected by the people; all the others were "nomination boroughs," as they were called. Certain great lords, peers and noblemen had three or four little towns on their estates; and those towns returned a member of Parliament; and the poor people who had the votes were completely at the mercy of the landlord,—the rack-renting landlord,—and whomsoever he nominated was elected a member. Just as, in the Protestant Church, whenever a bishop dies, the Queen writes to the clergy and says: "You will name such a one for bishop;" and, then, they elect him, after the Queen has nominated him (laughter).

Even of the seventy-two, who were, in some sense representatives of the people, whom did they represent? There were nearly three millions of Catholics in Ireland, men of intellect and of education, in spite of all the laws that were made against schools and colleges for Catholics; there were nearly three millions of Irish Catholics in the land, and not a man of them had a vote even for a member of Parliament. And, therefore, this wretched Parliament, that only represented one tenth of the nation, if it was venal and corrupt, it is no disgrace to the Irish people, and it is no argument to prove that they did not know how to govern themselves (applause).

Meantime, the Volunteers made the most tremendous mistake, and that was by letting Catholics in amongst their ranks. Here I have my Lord Sheffield. Here is what he says,—it will give you clearly to understand, ladies and gentlemen of America, how the English people looked upon us Irish one hundred years ago; indeed, according to Cobden, one of their most distinguished writers, this was how they looked upon you, until you taught them with the sword to look upon you with more respect (applause): "It is now necessary," says Lord Sheffield, "to go back to the year 1778, to take notice of a phenomenon which began to appear at that time; it is a wonderful thing." What was it? "The like has never been seen in any country, at least where there was an established government. To describe it: it is an army unauthorized by the

law, and unnatural; and generally known by the name of the Volunteers of Ireland. The arms issued from the public stores were insufficient to supply the rapid increase of the Volunteers; the rest were procured by themselves, and the necessary accoutrements, with a considerable number of field-pieces. The Opposition in England speak highly of them; and the supporters of the Government in both countries mention them with civility." It is not easy to be unwell to an army of 95,000 men (laughter). "The wonderful efforts of England in America were, somehow or other, wasted to no purpose." There happened to be a man in the way, and that man was George Washington (great applause). "He goes on to speak of the Volunteers. The 'many-headed monster,' as he called it, 'now began to think it would be proper to reform the State and to purge the Parliament of Ireland.' Henry Grattan said, 'I will never claim freedom for 600,000 of my countrymen while I leave 2,000,000 or more of them in chains. Give the Catholics of Ireland their civil rights and their franchise; give them the power to return members to the Irish Parliament and let the nation be represented; put an end to the rotten nomination boroughs; let the members represent the people truly, and you will have reformed your Parliament, and you will have established forever the liberties which the Volunteers have won.'"

This was what the Volunteers wanted; and for this they got, from my Lord Sheffield, the very gentle name of "the many-headed monster" (laughter). But they did something still more strange than this. "So far," he says, everything went on as might have been expected. But there is another part of their conduct neither natural nor rational. Some of the corps, for the purpose of increasing their numbers, perhaps, or possibly without consideration, admitted Roman Catholics." [They must have been mad. They did it "without consideration." And others, perhaps, enrolled them later for the sake of acquiring numbers and strength to force a reform of the government from England."] "to force a reform, which the government of England would never permit; because she wanted to have a rotten Parliament to her hand, and through that Parliament to destroy the country." "Well, but that Protestants should allow and encourage this also and form a whole corps of Roman Catholics, when all Europe was at peace, is scarcely to be believed,—above all, in view of their number. It has become the system of the Roman Catholics to enroll as many as possible, particularly since the peace of last summer; and there is nothing unequivocal in this. Already, perhaps, five thousand of these are in arms, and in a year or less they may be ten thousand. All the Protestants are gradually quitting the service; and the only Protestants are those who continue since the peace, in order to prevent the Volunteers arms from falling into more dangerous hands, and to counterbalance the Catholics." Then he goes on to say: "They are many. If they were only one-fifth, instead of four-fifths, of the people, the writer of this observation would be the last man to suggest a difficulty about their being admitted into power or every right or advantage given to them. But they do not forget the situation in which their ancestors have been. They are not blind to what they might acquire. Persevering for upwards of two centuries under every discouragement, under every severity, subjected to every disadvantage does not prove an indifference to the principles of their religion. Thinking as they do, feeling as they do, believing as they do, they would not be men if they did not wish for a change. Nor would Protestants be worthy of the designation of reasonable creatures if they did not take precautions to prevent it."

Thus, it is to this fact, that the English Government steadily opposed Reform,—that they would not hear of Reform, because they wanted to have a venal, corrupt, miserable seventy-two in their hands,—it is to this fact, and not to any mistake of Grattan, that we owe the collapse of that magnificent revolutionary movement of the "Irish Volunteers."

Well, England now adopted another policy. We have evidence of it. As soon as William Pitt came into office as Premier, his first thought was—"I will put an end to this Irish difficulty." I will have no more laws made in Ireland, for Irishmen. I will unite the two Parliaments into one, and will not leave Ireland a single shadow of Legislative Independence." This being the programme, how was it to be worked out? Mr. Froude says, or seems to say, that the Rebellion of '98 was one of those outbursts of Irish ungovernable passion and of Irish inconsistency, accompanied by cowardice and by treachery, with which (according to him) "we are all so familiar in the history of Ireland." Now, I have a different account of '98 (laughter and applause). Mr. Froude says that "the Rebellion arose out of the disturbance of men's minds created by the French Revolution;" and, indeed, there is a great deal of truth in this. The French Revolution set all the world in a blaze, and the flame spread, no doubt, to Ireland. Mr. Froude goes on to say that "the Irish Government were so hampered by this free Parliament, this Parliament of Grattan's, that although they saw the danger approaching, they could not avert it—their hands were bound; nay, more," he adds "the Government bound by constitutional law, and by Parliament, could not touch one of the United Irishmen until they had first committed themselves by some overt act of treason;—in other words, until they had first risen."

Now, according to this historian, there was nothing done to molest, slay or prosecute the people of Ireland until they rose in arms in '98. My friends, the rising of 1798 took place on the 23rd of May. On that day the "United Irishmen" rose. I ask you now to consider whether the Government had any share in that rising, or creating that rebellion?

As early as 1797, the country was beginning to be disturbed, according to Mr. Froude; and, during the first three months of January, February and March, in '98, we find Lord Moira giving his testimony as to the action of the English Government. "My Lords," he says, in the house of Lords, "I have seen in Ireland the most absurd, as well as the most disgusting tyranny, any nation ever groined under. I have been myself a witness of it in many instances; I have seen it practiced unchecked, and the effects that have resulted from it have been such as I have stated to your lordships. I have seen in that country a marked distinction between the English and the Irish. I have seen troops that have been sent there full of this prejudice,—that every inhabitant of that kingdom is a rebel to the British Government." Troops were sent there before the Rebellion, and told—"every man you meet is a rebel."—"I have seen most wanton insults practiced, upon men of all ranks and conditions."

They sent their thousands into Ireland in preparation for the Rebellion; they had, between Welch and Scotch and Hessian regiments, and between English and Irish militia, an army of one hundred and thirty thousand men prepared for the work; and, in this way, they goaded the people on to rebellion. The rack, indeed, was not at hand, but the punishment of "picketing" was in practice, which had been for some years abolished as too inhuman even for the treatment of savages.

Lord Moira goes on to say that he had known of a man who, in order to extort confession of a crime from him, was "picketed" until he actually fainted:—"picketing" meant putting them on the point of a stake upon a one foot,—and picketed a second time until he fainted again; and, again, as soon as he came to himself, picketed the third time until he fainted once more; and all this on mere suspicion."

Not only was this punishment used, but every species of torture. Men were taken and hung up until they were half dead, and then threatened with

a repetition of the cruel torture unless they made confession of imputed guilt. They sent their soldiers into the country, and quartered them at what was called "free quarters." The English Yeomanry and the Orange Yeomanry of Ireland lived upon the people; they violated the women, they killed the aged, they plundered the houses, they set fire to the villages, they exercised every form of torture the most terrible,—this terrible soldiery. All this took place before a single rising in Ireland, before the rebellion of '98 sprung up at all. We had a brave and gallant man sent to Ireland at that time—Sir Ralph Abercrombie,—and he declared he was so frightened and disgusted at the conduct of the soldiers,—that he threw up his commission, and refused to take the command of the forces in Ireland. He issued a general order in February, '98,—the rebellion did not begin until May. He began his general order with these words:—"The very disgraceful frequency of great cruelties and crimes, and the many complaints of the conduct of the troops in this kingdom, has too unfortunately proved the army to be in a state of licentiousness that renders it formidable to every one, except the enemy." Then he threw up his commission in disgust; and General Lake was sent to command in Ireland. He says:—"The state of the country and its occupation previous to the insurrection, is not to be imagined, except by those who witnessed the atrocities of every description committed by the military and the Orangemen, that were let loose upon the unfortunate and defenceless population." Then he gives a long list of terrible hangings, burnings and murderings. We read that "at Dunlavin, in the county of Wicklow, previous to the rising, thirty-four men were shot without any trial." But it is useless to enumerate or continue the list of cruelties perpetrated. It will suffice to say that where the military were placed on free quarters all kinds of crimes were committed; but the people were no worse off than those living where no soldiers were quartered; for in the latter places the inhabitants were called to their doors and shot without ceremony, and every house was plundered or burned. Nay, more! We have Mr. Emmet, in his examination, giving his evidence and declaring that it was the fault of the Government, this rebellion of '98. The Lord Chancellor put the following question to Mr. Emmet: "Pray, Mr. Emmet,—this was in August, '98,—what caused the late insurrection?" to which Mr. Emmet replied, "Free quarters, house-burnings, tortures, and all the military executions in the counties of Kildare, Carlow and Wicklow." Before the insurrection broke out, numbers of houses, with their furniture, in which concealed arms had been found. Numbers of people were daily scourged, picketed and otherwise put to death to force confession of concealed crime or plots. Outrageous acts of severity were often committed even by persons not in the regular troops. But we have the evidence of the brave Sir John Moore, the hero of Corunna. He was born in Ireland at the time, in military command, and he bears this testimony. Speaking of Wicklow, the very hotbed of the insurrection, he says, that "moderate treatment by the Generals and the preventing of the troops from pillaging and molesting the people would soon restore tranquility; the latter would certainly be quiet if the Yeomanry would behave with tolerable decency, and not seek to gratify their ill-humor and revenge upon the poor."

We have the testimony of Sir Wm. Napier, not an Irishman, but a brave English soldier, saying, "What manner of soldiers were these fellows who were let loose upon the wretched districts in which the Ascendency were placed, killing, burning, and confiscating every man's property; and, to use the venerable Abercrombie's words, 'they were formidable to everybody but the enemy! We ourselves were young at the time; yet, being connected with the army, we were continually among the soldiers listening with boyish eagerness to their experiences; and well we remember, with horror, to this day, the tales of lust, of bloodshed and pillage, and this recital of their foul actions against the miserable peasantry, which they used to relate.'"

I ask you, in all this goading of the people into rebellion, who was accountable if not the infamous government which, at the time, ruled the destinies of Ireland? I ask you are the Irish people accountable, if, from time to time the myrmidons of England had been let loose upon them, ravaging them like tigers, violating every instinct of Irish love of land, of Irish purity, of Irish faith? Is it not a terrible thing, that, after all these provocations, which they deliberately put before the people, in order to goad them into the rebellion of '98, and so prepare the way for that union of 1800 which followed that. Mr. Froude says: "Several hot-headed priests put themselves at the head of their people." There was a Father John Murphy in the County of Wexford (applause). He came home from his duties, one day, to find the houses of the poor people around sacked and burned; to find his unfortunate parishioners huddled about the blackened walls of the chapel crying: "Soggarth dar, what are we to do? where are we to fly from this terrible persecution that has come upon us?" And Father John Murphy got the pikers, put them in their hands, and put himself at their head! (great cheering). So you see my friends, there are two sides to every story (applause).

My friends, I have endeavored to give you some portions of the Irish side of the story, resting and basing my testimony upon the records of Protestant and English writers, and upon the testimony, which I have been so proud to put before you, of noble, generous American people. I have to apologize for the dryness of the subject, and the imperfect manner in which I have treated it, and also for the unconscionable length of time in which I have tried your patience (applause). On next Tuesday evening we shall be approaching ticklish ground:—"Ireland since the Union." Ireland as she is to-day; and Ireland, as my heart and brain tell me, she shall be in some future day.

Father Burke retired amid the most tumultuous applause.

Breakfast—Epps's Cocoa—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine properties of well-selected cocoas, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co. Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoas and Condensed Milk.)

AGENTS WANTED \$150 per month. To sell the TINKER, the most useful Household article ever invented. Address H. K. ANDERSON, P.O. Box 369, Montreal, P.Q.

WANTED,

FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED.

AN EXPERIENCED ENGLISH TEACHER, desiring to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co. Ottawa, P. Q.

WANTED.

A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T.," Martintova P.O., Glengarry Ont.

WANTED

For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED

A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montegle and Hershel Co., of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

INFORMATION WANTED OF PATRICK CONROY, native of Queen's Co., Ireland, aged about 64 years, Cooper by trade, who emigrated to this country about 40 years ago, and settled in St. Columban, which place he left about 30 years ago. When last heard of he was at the Bay of Quinte, Ont., about 16 years ago, since which time nothing has been heard of him. To any one giving information of his whereabouts will be given the sum of Ten Dollars. Address,—James Conroy (his nephew), care of Mr. Michael Sheehan, St. Columban, Co. Two Mountains P.Q.—(Belleville and Ontario papers please copy.)

WANTED.

For the Male Department of the Roman Catholic Separate School at Alexandria, Glengarry, a FIRST CLASS MALE TEACHER, to whom a good Salary will be given.—Address.

D. A. CHISHOLM, Clr of Bd. Alexandria, 13th Nov 1872

JOHN CROWE,
BLACK AND WHITE SMITH,
LOCKSMITH,
BELL-RINGER, SAFF-MAKER
AND
GENERAL JOBBER,
No. 37, BONAVENTURE STREET, No. 37,
Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

INSOLVENT ACT OF 1869,

In the matter WILLIAM P. O'BRIEN of the City of Montreal, Trader,

I, the undersigned, L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month and are hereby notified to meet at my office, No. 97 St. James Street, in the City of Montreal, on Saturday the Twentieth day of December next at Eleven o'clock A.M. for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 20th November 1872.

INSOLVENT ACT OF 1869,

AND AMENDMENTS THEREOF. In the matter of MELINA LEBEAU, of the City of Montreal, Trader,

I, the undersigned, Joseph N. Dupuis, have been appointed Assignee in this matter. Creditors are requested to file their Claims before me, at my office in Montreal, within one month. JOSEPH N. DUPUIS, Assignee. Montreal, 15th of November, 1872.

INSOLVENT ACT OF 1869,

AND ITS AMENDMENTS. In the matter of CHARLES F. PERRIN, of the City of Montreal, Trader,

I, the undersigned Andrew B. Stewart, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month; and are hereby notified to meet at my Office, Merchants' Exchange, St. Sacrament Street, in the City of Montreal, on Tuesday, the thirty first day of December next, at the hour of eleven in the forenoon, for the public examination of the Insolvent, and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STEWART, Assignee. Montreal, 26th November, 1872.

INSOLVENT ACT OF 1869.

IN the matter of JOHN PATERSON, of the Parish of St. Joachim de la Pointe Claire, as well individually as co-partner of the partnership of PATERSON & WURTELE,

I, the undersigned, have been appointed assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the Insolvent, and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of ZOILE alias ZOEL FOREST, of the City of Montreal, Trader,

I, the undersigned, have made an assignment of his estate and effects to me, and the creditors are notified to meet at his place of business, No. 164 Visitation Street in the city of Montreal, on Friday the Twentieth day of December instant, at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. MONTREAL, 3rd December, 1872.

INSOLVENT ACT OF 1869.

IN the matter of CHARLES ASSELIN,

I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me within one month, at my office, No. 5 St. Sacrament street, and to meet at my office the 3rd of January next at 10 o'clock a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. MONTREAL, 2nd December, 1872.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,
UNDER THE
DIRECTION OF THE SISTERS OF ST. ANN,
ST. REMI, (Near Montreal, Can.)
THIS Institution was established in 1870, and recommends itself both by the elegant style of the building, its spacious dimensions, the comfort it affords, and by its facility of access from Montreal and the United States, being situated on the Montreal and New York Railway line, and only at a short distance from the Provincial line.
The course of instruction, intrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., and tends to the cultivation both of the mind and of the heart.
TERMS OF THE SCHOLASTIC YEAR.
(Payable Quarterly, and invariably in Advance.)
Board and Tuition (Canada currency) \$50 00 yearly
Half-Boarders..... 25 00 "
Tuition only..... 10 00 "
Music, Piano, \$1 50 per month..... 15 00 "
Drawing..... 0 50 " "..... 5 00 "
Washing..... 1 00 " "..... 10 00 "
Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white dress and a large white veil are also required.
Thursday is the day appointed for the Pupils to receive the visit of their Parents.

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

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NEW WHOLESALE WAREHOUSE IN MONTREAL.
J. & R. O'NEIL,
Importers of British and Foreign DRY-GOODS,
DOMINION BUILDINGS,
No. 138 McGill Street, Montreal.
To the DRY GOODS TRADE OF CANADA:
In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.
Our stock will be found very complete in all its departments.
We intend keeping our Stock constantly renewed, so as to keep a complete assortment of all goods required for the general Retail Dry Goods requirements.
We shall be pleased to see you early.
No effort will be wanting on our part to promote the interest of our customers.
Having an experience of over twenty years in one of the largest retail and jobbing trades in Ontario, we flatter ourselves we know the wants of the Retail Trade thoroughly, and have been enabled to select in Great Britain and the Continent the most suitable goods, as well as the best value those markets contain.
Assuring you of our best services at all times,
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