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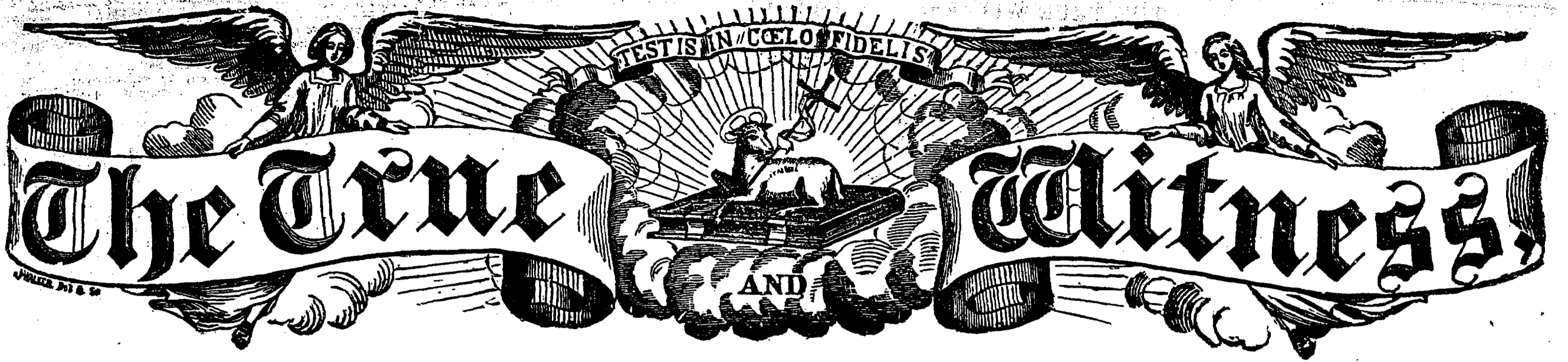
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CATHOLIC CHRONICLE.

VOL. XX.

MONTREAL, FRIDAY, FEB. 18, 1870.

No 27

THE DOUBLE SACRIFICE,
OR THE
PONTIFICAL ZOUAVES.
—
A TALE OF CASTELFIDARDO.

Translated from the Flemish of the Rev. S. Dacoms,
Canon Regular of the Order of Premonstratensians,
(Abbot of Tongerlo, Belgium.)

PREFACE TO THE ENGLISH TRANSLATION.

The tale, from which the following pages have been translated, was originally published between the months of December, 1866, and September, 1867, in a periodical called *Het Kempenland*, ('The Campine')

It was begun under the pressure of the anxiety which the impending withdrawal of the French troops from Rome filled every faithful heart, and before the result of that glorious impulse was seen, by which the old chivalrous and religious spirit of France arose and forced her perplexed and wavering rulers to brave the dagger of the 'carbonaro' and lead her to her old traditional place in the vanguard of Christendom.

It was ended before the victory of Mentana had avenged the no less glorious defeat of Castelfidardo.

The writer's aim was, he tells us in a few preface words, 'while others are offering blood and life for the cause of God and His Vicar, at least to take up the pen in honor of the heroes of Christendom, and in defence of their and our beloved, and alas! persecuted Father.'

The translator's is a yet humbler task, but it has been undertaken with the same intention, and in the hope that the growing interest felt in England in a cause which has such assailants and such defenders as are here drawn from the life, will gain it a hearing, through this simple medium, from many who are not Catholics.

To every Catholic heart the name of Castelfidardo will be a passport. We have now, thank God, English names in the martyrology of this new crusade. We have been told by some organ of the revolution that, 'Pio Nono bathed his banners' at Monte Rotondo and Mentana 'in the blood of Italian boys.'

They 'were' bathed, in good truth, in the free, pure blood of our English boys, who gave the flower of their bright and beautiful lives for the defence of the Vicar of Christ—true and worthy successors of the 'fides martyrum' on whom St. Philip's eye rested in wistful tenderness, when they came to Rome to be trained for the gibbet and the axe, and to make their blood the seed of a harvest which is now beginning to whiten the fields of our long barren and desolate land.

Here and there, one by one, they are gathering still around the standard of the Cross. From Highland glens, where the old Faith still lingers amid the grey rocks and the wild heather of the everlasting hills—from stately English halls, where the lamp of the sanctuary has burnt, unquenched by the hand of persecution and undimmed by the breath of heresy, through the three long centuries of a nation's apostasy—and more blessed, and more hopeful still, from homes hallowed by suffering and privation, once prosperous homes, whose inmates have given up all things for Christ—they are gathering around him, who, amid all the charges of these changeable times, has known, and will know, no change, and whose attitude and bearing has wrung a perplexed and reluctant homage from his enemies themselves.

By all the rules of the wisdom of the nineteenth century, the Pontiff King ought to have disappeared long ago, amid other grotesque creations of the dark ages, and yet, the Old Man is still saying Mass on the tomb of the Apostles—his the only voice that falters not, the only eye that is not clouded, the only heart that trembles not at 'the things that are coming upon the earth.' They know not why; but we know that he is the representative of Him, who is the same yesterday, to-day, and forever.

CHAPTER I.—THE BROTHER AND SISTER.

Schrambeek, dear reader, is a name which doubtless you have never heard before. It is the name which we shall give to one of the loveliest villages of the Campine, (A sandy tract stretching to the south-east of the City of Antwerp, through a part of the provinces of Antwerp and Brabant.—Translator's Note.) Whither we must go to seek the heroes of our tale.

A lovely village indeed. Picture to yourself on its eastern side a group of sand-hills rearing their naked tops above the evergreen pine woods which surround them. On this side all is bare and waste, only here and there a bunch of heather raises its scanty flowers as if it could scarce find nourishment in the barren soil. Even here the industry of the husbandman has of late ameliorated

the nature of the soil: in different places the hills have been levelled, the heath ploughed up, and the pine trees cut down. The period may be anticipated when the last vestiges of the forest will disappear before the hand of cultivation.

A few years ago, as the traveler approached Schrambeek on this side, the stillness of those dark pines filled his mind with solemn thoughts: the quiet solitude of the place, the silence of which was broken only by the monotonous chirp of the cricket, and the sighing of the wind amid the green boughs, sounding like the voice of a spirit, wrought powerfully on the mind of the wayfarer and plunged him into deep contemplation.

But when he at last emerged from the outskirts of the forest, a lovely landscape broke suddenly upon his sight; the village lay smiling at his feet, with its neat and happy-looking dwellings ranged in a wide circle round the village green. A moment before he was unconscious of the existence of the paradise nestled close beneath the dark pine wood. The church tower scarcely rises above the roofs of the houses, as if it feared lest its golden weather cock should betray the neighborhood of the happy village to the traveler, and thus lessen the effect of its sudden revelation. As you leave Schrambeek on the other side, a far different landscape lies before you; meadows and corn-fields seem to vie with each other which shall gleam most brightly in the sunshine. To the north-west the scenery is especially beautiful: the ground rises slowly a d gradually, overlooking a valley of clover and hay-fields, and terminating in a wide plain, smooth as a grassplot, adorned in the summer with a thousand lovely wild flowers, and forming a terrace from which the eye wanders over the whole extent of the country round. In the hollow before you lies Schrambeek, at the foot of the pine wood, the red roofs of its houses standing out in strong relief from the background of evergreens; and at a little distance from the village, amid its oaks and lime trees, rise the old grey towers and broken moss-grown battlements of an ancient feudal castle.

That castle many long years ago had its history, which the villagers of Schrambeek can tell you; for it was formerly the stronghold of a noble race, whose name was once famous in Flemish annals; it had its warriors, who in olden times had won for themselves a great renown in war. And so the shepherd, who is watching his sheep yonder beneath its wall, will tell you; for example, how—But whether am I wandering? for I am not going to relate the history of the castle, and the impatient reader has perhaps already asked himself what all this has to do with my story. Well, then, to begin.

But no, I have forgotten something else; there, in the middle of the green plain, stands a chapel dedicated to the Immaculate Mother Maiden. Look through the iron grating in the threshold of the door. Is it not simple and beautiful? Kneel for a moment on the half worn wooden bench, and raise your eyes to the white stone in the gable, which bears this inscription:

OUR DEAR LADY
OF COMFORT.
1615.

Hither it is that the sorrow-laden of Schrambeek come to lay down their burthen. Hither do they come to ask the Mother of Sorrows for help and comfort, and if you come hither early in the morning and late in evening, you will not fail to find a woman and not seldom a man, kneeling in earnest prayer upon the bench; for the people of Schrambeek have not yet learned to be ashamed of God's service and God's fear; they hold fast still to the Faith of their forefathers.

And now, dear reader, we will begin our story.

It was a beautiful evening in the month of May, of the year 1860. The last rays of the sun were already fading behind the western hills of Schrambeek. On the footpath which leads from the village to Our Lady's Chapel, two persons, a maiden and a youth, were walking silently and sorrowfully. They seemed to be in deep grief; ever and anon a heavy sigh seemed to burst involuntarily from the young man's heart and if you could have looked under the hood which the young girl had drawn over her face you would have seen the big tears trickling down her cheeks.

Those tears burst forth at last in a sudden flood, and forced the young man to break silence.

'Oh, Mary,' said he gently, 'why do you weep so desparingly? Your sorrow pierces my heart, and after all the esse is not hopeless.'

'No, brother,' was the sad reply, 'let me weep; for all hope is gone; our mother will die.'

'Speak not so, sister,' he answered; 'we must never give up hope. I know not why, but

there is something in my heart, which bids me b: of good comfort.'

'Of good comfort, Joseph? Hope, brother. How can that possibly be. Are not the jaws of death already opened for our mother. Her thin hands, her colorless cheeks, the burning fever—do not all these speak plainly enough.—Ah, the doctor might well say that it will be a wonder if she lives three days longer.'

And the words seemed to choke the poor girl, and her anguish again found vent in a flood of tears.

Oa, tears, precious gift of the Creator! Most unhappy is the sufferer, whose grief finds no relief in tears.

The young man wept also, yet strove hard to master his emotion lest it should aggravate his sister's sorrow.

'It is true,' continued he after a short pause, 'our mother is very ill. Think not that I do not share your sorrow yet I cannot but still hope. Then the Holy unction of the Church which our mother received yesterday; above all the Almighty and All Good, who has been pleased to visit her on her sick bed to-day—do you think that all this can do nothing for her?'

'Assuredly, Joseph; you are not presumptuous enough to expect a miracle! And, according to what the doctor said her recovery would be a miracle.'

'Sister, we are close to her chapel who is the 'Health of the Sick,' and the 'Comforter of the Sorrowful;' let us address one fervent prayer to her, and were it even to cost a miracle it would not be the first which has been granted to a filial love. Or say that we need no miracle, yet let us offer one fervent prayer of faith and trust, for, I say again, it is my inmost belief that we shall be heard. Is it not God who brings down to the brink of the grave and raises up again, according to his good pleasure?'

The pious children had reached the chapel of the Immaculate Virgin, and knelt together on the bench before the door, praying in silence they prayed for their sick mother, and they prayed to the best of mothers, to the Mother of God and of men. How should such a prayer fail to be heard? The prayer of loving children for their parents is always heard; but sometimes the Lord gives more than they ask; they are sometimes more than answered by Him who is the Father of the Orphan.

Pious children! The youth had numbered only eighteen, and the girl scarce sixteen years. They were already half orphans, for they had lost an excellent father while yet too young to understand their loss. Yet God Who never fails to apply balm upon the wounds which He inflicts, had left them a pious mother, under the shelter of whose watchful love they had grown up in His fear and service, and had scarcely felt the loss of their father.

And now this mother, their only stay on earth, to whom they had ever been a crown of joy, lay sick to death upon her bed, and it seemed as if God were about to take from them their only support, and to leave them alone in their weakness on the wide, wide world.

Fervently had their praises risen daily before the chapel of the Sweet Mother of Heaven, and with redoubled confidence and love had they daily invoked her since the beginning of her own sweet month. Evening was now drawing on, but their filial love kept them still kneeling there to offer a last petition for the recovery of their mother.

Long, very long did they pray, inwardly and silently. The brother especially seemed as if unconscious of all around him; his eyes were fixed upon the white stone in the gable, his lips had ceased to move, and a gentle smile seemed to play upon them.

Meanwhile evening had closed in, and night began to spread its shadows over the country.—The clear sound of the Angelus bell from the low church tower was heard, calling the laborers in the field to bow their knees in their evening farewell greeting to their Mother, before they leave their labor to go to rest and gather new strength for their morning's work.

For work is a blessing of God as well as a punishment on sin. But all work is not blest by God.

While the laborers of the soil, as were most of the inhabitants of Schrambeek, toil to free the land from weeds and to prepare it to bring forth good fruit, other laborers are at work in the world—the laborers of hell—on another ground—the heart of man—busy in rooting out the good seed and planting the cockle. And the great Master-Laborer in Heaven—He who alone labors and is not wearied—He seems to rest and to suffer the work of hell to prosper. He accomplishes His work by a fiat.

By a fiat He has let the laborers of hell finish theirs.

By another fiat, in His own good time, He will destroy their work and restore His own.

Therefore He seems to rest.

The sound of the Angelus bell had apparently

interrupted Mary's prayer, for no sooner had the last stroke sounded in the evening air, than she thus roused her brother from his reverie:

'Joseph, it is time; let us go back to our mother.'

He started as from a dream, and stood up without speaking; his countenance was now calm and peaceful.

His sister looked at him in amazement. 'Brother,' she said, 'how mighty is the power of prayer over the human heart. I feel mine already far lighter, and you look to me more full of hope than when we came hither.'

'It is true, Mary, but for whom do you think I have been praying?'

'For whom have you been praying? For our sick mother, of course.'

'You say truly, but I have not been praying for her alone to the Blessed Virgin and her dear Son. Oh, my dearest Mary, I think sometimes that we are too selfish in our sorrow for our mother's sickness; for, Mary, we have another Mother—our Mother full of grace, the Holy Church, over whom we have good cause to sorrow. Ah, I know well this Mother can never die, yet she can endure unspeakable sufferings; and to what dangers is she now exposed in the person of her oppressed Chief Pastor?'

'Most true, Joseph, but what can we poor weak creatures, do for her, but sorrow and pray for her? Besides, does not the Lord watch over His Bride, and will He not save her, even at the cost of some mighty miracle?'

'Doubtless God's eye is open to the sufferings of His Church. When once His hour of vengeance comes, He will give her victory at all costs over her enemies; but it is also His will that His creatures should co-operate with Him, and He vouchsafes no miracle without necessity.'

'Quite true, Joseph, yet why suffer yourself to be so overpowered with sorrow, when we can do nothing to help her but by our prayers?'

'Nothing but by our prayers. Oh, sister, what, then, are those brave men doing who are hastening to Rome from our father land, from France, Ireland, and many a land besides, full of heroic ardor, to defend the common Father of the Faithful? They do not think that prayer is their only weapon. They have cast blood and life into the balance for the Pope, and will die joyfully to save him; for if their little company should be crushed by the overpowering number of the enemy, they know well that the earth shall not be fruitlessly watered by their blood. The voice of that blood, shed for the holiest cause, shall be their prayer, greater in its victorious power than any triumph of arms.'

'Joseph, these are beautiful words, but they make my heart ache; for you speak as if it were in your mind to enter the Pope's service. You will not leave our sick mother! You will not leave your sister to weep alone over her grave?'

'I say not that, Mary, but yet I confess I envy the fate of those brave hearts who shrink not from the martyr's death; I feel my heart burn to follow their noble example. No, Providence, I believe, has appointed me my place by our mother's sickbed; yet were I not withheld by the sweet duty of filial love, I say not but I would fly to the defence of my other Mother. When I was at college, I used to read that 'it is sweet to die for our country;' a thousand times sweeter must it be to die for the Church of God.'

Mary made no answer; she seemed to be lost in thought; Joseph also walked silently for the rest of the way by his sister's side.

They now drew near to the first houses of Schrambeek.

Teresa, the old crippled beggar-woman, as she passed them, though unwilling to disturb their grief, could not resist the opportunity, when she received an alms from Joseph's hand, to wish them a hearty good evening.

They stood still.

'How is your mother?'

'Ill, very ill, Teresa. Do not forget her in your prayers.'

'Can you doubt, Joseph, that I shall remember her! Oh! I have not forgotten whom I have to thank that I did not perish from cold and hunger last winter. No, no; the old cripple is not ungrateful. God reward you, children, and your good mother.'

And the old woman hobbled along with her crutch to the Troostkapel (the Chapel of Comfort,) as the good people of Schrambeek call it, to add her prayer of gratitude to the prayer of filial love.

It had been a very hot day. The evening was lovely, and many of the inhabitants of Schrambeek were gathered together in the street to breathe the fresh air, and at the same time to listen to the news, which were related to them by the old Piquet. He went daily to the 'Eagle' to read the newspaper, and was in great request among the peasants, who questioned him about all the events which had taken place in the wide world.

When the brother and sister approached the

group of villagers they received kindly greetings from all. Every one was anxious to inquire for the invalid. But Joseph and Mary, after answering their inquiries in a few words, hastened onwards, for their hearts yearned after their mother.

On the threshold of their home, Rika, the maid, stood weeping bitterly.

CHAPTER II.—THE VOW.

Mevrouw Van Dael, the mother of Joseph and Mary, was the widow of a good and honorable man who had long filled the office of notary at Schrambeek. At the moment of which we are writing he had been dead about ten years, having left his widow no great wealth besides the love and respect of her neighbors, with sufficient worldly means to enable her to pass her days in peace and independence.

The widow Van Dael lived in retirement, receiving the visits of only a few intimate friends, and employed herself in her quiet home in the loving and careful training of her two children. Her labors had been greatly blessed, for her children were the very joy of her heart, and were accounted by all Schrambeek to be the models for young people. Thus had many years passed by in sweet and domestic peace, and the only cloud which sometimes cast a dark shadow over her sunny path was the sorrowful remembrance of the husband who had been too early taken from her. Yet even here the piety, which was the life of the good widow's soul, brought her speedy comfort and relief, and a glance at the grave where rested the mortal remains of her lamented husband was ever followed by an upward look to Heaven, whence his spirit, she doubted not, watched over herself and her children.

Only a few weeks ago sorrow had fallen once more upon this pious household. Mevrouw Van Dael had fallen suddenly ill; her illness had become much more serious in the last few days, and the poor sufferer seemed to have no strength to struggle longer with the disease which was undermining her life.

The physician, a friend of the family, and a worthy and upright man, had, it is true, held out a hope of her recovery; yet he had not the courage to make known to the widow's sorrowing children that he was even now momentarily expecting a last crisis, which, with the slightest possible hope of recovery, threatened the most imminent danger of death.

When he heard that the brother and sister, unconscious of her pressing danger, had gone to pay their accustomed visit to the Troostkapel, his heart reproached him with his want of courage to make known the whole truth, and he hastened to the sick bed to take their place until their return.

The good pastor of the village, who was always to be found where the duty of his office called him, remained also to comfort and support the sick woman. Rika, the old servant, seeing her mistress in such good hands, had gone to the door to give free vent to her tears, and to watch for the young people's return.

No sooner did they notice her tears, than their own, which had been dried by prayer, began to stream again.

'Rika!' they cried both together, as they drew near the door, 'is mother worse?'

'O, my God!' she sobbed, 'I fear she cannot be much worse than she is. Oh! my good mistress, my poor children, what will become of us? Oh! would that I might die instead of you.'

With the speed of lightning Joseph flew into his mother's room, and knelt by her bedside.

'Mother! mother!' cried he, grasping her emaciated hand, 'you are not going to die?'

'My child! my dearest child!' replied she with a feeble voice, 'who told you that I am going to die? And if it must be so, Joseph, the holy will of God be done!'

Mary had seized her mother's other hand, and the children covered both hands with kisses and tears.

The pastor wept from sympathy. Even the doctor brushed away with the back of his hand the tears which started unbidden to his eye.

'Joseph! Mary!' said he, 'be calm; all is not lost, I assure you. Be calm; crying does no good, and the sight of your grief will but increase your mother's sickness.'

He said these last words in a whisper, lest they should be heard by the invalid.

Joseph dropped his mother's hand, and beckoned to the physician to follow him to the other side of the room.

'Doctor,' he whispered, 'do not deceive me. Only tell me the truth, it cannot be worse than I expect, therefore speak openly.'

'There is still hope, Joseph,' was the answer spoken still lower than the question. 'There is still hope, but it is slight, I expect; a fearful and decisive crisis to-night. If your mother lives till morning, I will answer for her recovery.'

This answer, slight as was the encouragement

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which it conveyed, seemed to give confidence to the young man, for it evoked a spark of hope within him. He looked calmly upward as if to challenge Heaven.

Oh, I am sure of that, and I thank God who has given me such children. Poor mother, I say nevertheless, for assuredly I am about to pierce your heart. You do not understand me. Yes, your children love you dearly. Listen, Mervrou. I trust that God will give you strength to bear what I am about to unfold to you; your son, your Joseph, has offered himself to the Lord for his mother's recovery.

sturdy and well bred men, who, if not opulent, are reasonably well off, and who, if not altogether free from discontent, are nevertheless of the sturdy makers of good subjects. As regards the humblest tillers of the soil, they are in a somewhat better position than in the South, though not so much as I had supposed, the wages of the agricultural labourer being from one to three shillings a week higher; yet the condition of the agricultural labourer is certainly not, in any sense, unprosperous, though it has relatively advanced more rapidly elsewhere.

though it is generally held in respect, it is, I think, losing its paramount authority. In many instances it has been rudely infringed, even in the counties that are the most loyal and the most patriotic. It is a feeling of irritation and alarm, spread through the occupiers of whole districts; the views of the existing land system, concealed before, are suddenly disclosed; complaints are made that the sacred usages on which the property of Ulster rests is being invaded and stepped away; opinions are discovered on various grievances which may not really exist at all; and confidence in the certainty of possession is impaired, perhaps over a considerable area.

to unite and help the cause of Tenant Right, despite of intimidation. Deserats Braugats in Cork.—Some excitement has been occasioned in the city by an occurrence which took place this morning in one of the equidistant lanes of the Ocul Quay, one of the worst quarters of the city.

THE LAND QUESTION OF IRELAND.

I have now visited the four Provinces of Ireland, and, adopting a metaphor I have used before, I have reached a point at which, as if from a height, I ought to be able to see clearly the country which I have tried to survey, and to take a comprehensive view of it. Yet, before I endeavour to examine minutely the land system of Ireland as a whole, and to draw out an elaborate account of it which, as I did in the case of the South, to indicate certain broad principles suggested to my mind during the too brief period I have been able to allot to a tour in the North.

IRISH INTELLIGENCE.

Telegrams from Waterford state that it is generally believed in that city that the petition against the return of Sir Winston Barron has been withdrawn. The flying columns in the South are frequently varied into the country, and exercised in the various evolutions of actual warfare; that stationed at Limerick has been out a couple of times within the past week, and the officers are making themselves thoroughly acquainted with the nature of the country.

consequently year after year steadily advancing in legitimate independence. We must recognize, we must admit facts like these, examples like this—

MELANCHOLY TRAGEDY.—Sir.—The following appalling occurrence took place within eight miles of this town last night. A cask of paraffin oil was cast in upon a house above. The fenders, thick with soot, took fire to a house to have it divided.

Death would have been a great relief to many of them. Seven families, viz. John Ederman and family, Tom Murphy and family, Feary Murphy and family, Ned King and family, Oalia King [widow] family, John King and family, and Michael and family, who a moment before were struggling through the winter, are now worse than beggars.

THE ATKENTON OUTRAGE.—It was rumored during the week that Sub-Constable Doyle, who lies in a very dangerous condition from the wound which he received on the evening of Thursday, 30th ult., at Askeaton, had died; but an enquiry we learn that, though his condition is painful, he yet lives, attended by Dr. Murphy and that hopes are entertained of his ultimate recovery.

Mr. Gladstone, on entering the Chamber, was vehemently cheered. One of his first official acts was to give notice that he should move for the expulsion of the member for Tipperary, because he was under sentence of penal servitude, and the seat was consequently vacant.

Mr. Gladstone replied to Earl Grey by quoting the speech made by him in '45 when he expressed his preference for remedial to coercive measures. Lord Morley thought the Ministerial plan was effective.

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GREAT BRITAIN.

IMPERIAL PARLIAMENT.—LONDON, Feb. 8.—The second session of the Eight Parliament was opened today by the Royal Commission, composed of the Lord Chancellor, Earl De Grey and Ripon, Lord Sydney and the Earl of Beaconsfield.

THE NORTHERN WHIG REPORTS A renewal of party rioting in Lurgan on Saturday night. An Orange drumming party entered the town from one of the rural districts around, and after staying for some time in the Orange hall and the usual places of refreshment proceeded homewards through the Roman Catholic quarter, despite of earnest remonstrances.

No; notwithstanding all her appeals, they tore down the holy and lively which she had so tastefully arranged in Scriptural mottoes, and threw it out into the churchyard.

THE SOCIAL CONDITION OF IRELAND.—The Post points out that in the midst of the present agitation on the Irish land question and all the other agitations that have preceded it, we have lost sight of the fact, or at least have not sufficiently appreciated it, that from the time of the famine there has been a steady advance in the wealth of the country and the prosperity of the whole people.

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Madden who refuses to serve as Sheriff and ended by deprecating the presence of the party feeling in the discussion of the Land Question.

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ment Bill on primary education is prepared, and that, although he is not at liberty to divulge its provisions yet, he thinks it will become law this year.

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unconverted brethren are no longer so far off from them as before. — Tablet.

UNITED STATES A seasonal preacher in Iowa conducts Sunday services in a billiard saloon, opening church with beer all around and closing with a treat for the crowd.

A poor negro woman in Virginia has been subject to great annoyance by the police. She had a way of ennobling her strapragas bed with babies of her own which she aspired for that purpose.

A New York writer says that the Custom House authorities, being suspicious of a quantity of cedar planks which arrived from Havana, seized and had the lot examined.

WASHINGTON, February 10.—A resolution reported some time since from the Committee on Foreign Affairs, calling on the President for information concerning the imprisonment of American citizens in England for political offences, came up for discussion this morning.

THE STAGE AND THE PULPIT.—The interest returns show that in this city about seventy thousand dollars are expended every week at places of amusement, as theatres, circuses, and these places are only thirteen in number among which that large sum is divided.

WHEN THE FENIAN PRISONERS WILL BE RELEASED.—The Vice President of the Privy Council Mr. Forster in addressing his constituency at Bradford, said:—Many persons say we have not succeeded in stopping every manifestation of dissatisfaction in Ireland.

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The True Witness.

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

TERMS YEARLY IN ADVANCE: To all country subscribers Two Dollars. If the subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

MONTREAL, FRIDAY, FEB. 18, 1870.

ECCLIASTICAL CALENDAR. FEBRUARY—1870. Friday, 18—St. Simeon, B. O. Saturday, 19—Of the Immaculate Conception. Sunday, 20—SEXAGESIMA. Monday, 21—Of the Feasts. Tuesday, 22—Of the Passion. Wednesday, 23—Vigil of St. Peter Damian, B. O. Thursday, 24—St. Matthias, Ap.

NEWS OF THE WEEK.

As will be seen on our sixth page, the arrest of M. Rochefort was followed by disturbances at Paris, which however were promptly quelled. The armed force, and the bourgeoisie, are in favor of order, and with these on his side Louis Napoleon has little to fear from a Parisian mob.

We have not as yet any details of the Ministerial Land Bill for Ireland. From the hints in the Times we are led to believe that it will be thorough, and strike at the root of the great cause of Irish disaffection.

If we may rely upon Roman Correspondents—no very reliable authorities however—the great question of the limits and conditions of Papal infallibility will soon be before the Council.

The story about the design on the life of Prince Arthur at New York, turns out, as we expected that it would—in his honor. H. Royal Highness returned to Montreal last week, after a pleasant trip in the United States which has won for him golden opinions from all men.

The Dublin Irishman copies from the Freeman a most important item of religious news from the correspondent of the last named journal, who writing from Rome under date 21st ult. says:—

Rome, January 21.—I did not intend to have written to-day, but I have just this instant received a communication that will be of importance just now in Ireland. It has been at times debated in Ireland whether the Pontifical Bull of last October, in which various censures were pronounced against several societies, had any reference to Irish or American Fenians.

Our Provincial Parliament met at Ottawa on Tuesday last, but we must reserve to our next report of the proceedings.

The latest news from Europe is to the effect that all is quiet in Paris.

PROGRESS, AND MODERN CIVILISATION.—In the London Christian World, as quoted by the Montreal Witness of the 31st December last, we read as follows:—

"After all the activity of the thousand Christian congregations in the metropolis, manifesting itself in schools, lectures, entertainments for the working classes, meetings for mothers, benevolent visitation, city missionaries, and Bible women—a third of the population stand outside the churches, and are, for the most part, utterly ignorant of the meaning and message of Christianity, and brutally insensitive to the claims of religion."

And this is what that "Progress and Modern Civilisation," with which Pius IX. refuses to be reconciled, have to show as the crowning result of their labors in the reign of Queen Victoria; in the latter part of the nineteenth century of the Christian era, and the fourth century of an

"open bible," and Gospel light, in the metropolis of Protestant England.

Let us look back to the sixteenth century, before the sun of the blessed Reformation had dawned on Catholic England. We have by many writers, writers most bitterly hostile to the old faith, descriptions of the intellectual, moral, and religious condition of the people of England in the days of Henry VIII. We are told that the higher clergy were dissolute, the lower clergy corrupt in their mode of living, that the people were often ignorant, and much given to superstition; but we are not told—it is not even hinted—that one third were "utterly ignorant of the meaning, and message of Christianity"—that one third of the population of London were "brutally insensitive to the claims of religion." No. It required three hundred years of Protestantism, and the influences of "Progress and Modern Civilisation" to degrade the mass of the people to this brutal level.

Let us take another instance. Our authority in this instance is the well known M. Rochefort, one of the foremost leaders of modern progress: one of the best exponents of its tendencies—because one of the most advanced. This great apostle of civilisation and progress—of that progress and civilisation at all events which alone the Pope and the Catholic Church oppose and denounce—thus honestly avows his objects, and those of his fellow laborers in the same cause, in a Pastoral letter by him lately addressed to the citizens of Lyons:—

"The first duty of a people which wishes to become free and if we don't become free now when shall we? is to reject that barrier Religion, which leads either to fatal slavery or to madness."

Our next illustration of the tendencies, or rather the avowed objects of that modern progress and civilisation with which the Pope refuses to be reconciled, is to be found in the principles of the anti-Council, or Protestant Synod lately held at Naples, and published by the *Born Publico* of the 17th ult. The speaker is a M. Reynard, a French delegate:—

"Our programme has for its basis the denial of God, the suppression of all authority, and of every religious idea. Religion is the chief, and most ancient source of all our sufferings and the instrument by which, in every age, Sovereigns have enslaved the people. God is only a chimera, the pedestal of every despotism; and this chimera must be destroyed before we can obtain liberty."

No wonder that with these facts before his eyes the editor of the *Pall Mall Gazette* frankly admits that it is impossible to reconcile any form of systematic Christian theology with what we call civilisation, and progress.—*Pall Mall Gazette*, Oct. 12, 1869.

Do we want further illustrations of Progress and Modern Civilisation? Let us look at what daily occurs before our eyes in the U. States; the most advanced, and according to the boast of its people, the most civilised of modern communities; that one, no doubt, whose moral status is most in harmony with the Spirit of the Age, and the most faithfully reflects its features. What do we see? Protestant ministers of the Gospel—an obscene Beecher and his worthy brethren—invoking God's blessing upon lust, and celebrating adultery with a blasphemous mockery of religious rites. We need not dwell upon the filthy spectacle, on which the devils may indeed gaze with complacency; but from which all Christians, all men not dead to every feeling of decency must recoil with disgust—disgust for the actors therein, disgust for the social condition and for the civilisation under which alone such a filthy exhibition is possible, or conceivable.

Now it is with this phase of modern progress and of modern civilisation—to this social progress, under which one third of the population of the capital of Protestant England with its "open bible," are "brutally insensitive to the claims of religion;" of which M. Rochefort is the prophet, and the late anti-Catholic meeting at Naples is the Grand Council, and which openly aims at the overthrow of all religion; of which the divorce laws of the U. States, and the blasphemous obscenities of a Beecher are the evidences, and the consummate fruits—that the Pope refuses to be reconciled.

But to civilisation in the Christian sense of the word—but to progress, moral, intellectual, and industrial, not only the Pope is no foe, but of whom he is, as have been all his predecessors, the warmest friend. Though it is not the function of the Church to minister to man's material welfare, or to promote his physical happiness, to build railroads or to lay submarine telegraphs, she has not only never discouraged, but has always warmly applauded and patronised those who by the exercise of their talents, or by their invention, have in any manner really advanced the happiness of mankind. Of the arts and sciences, of learning, and of literature, she has ever been the first and most liberal patron; and indeed one of the greatest material triumphs of the XIX. century—the Suez Canal and the joining of the Mediterranean with the Red Sea—was as we learn from Ranke, one of the projects of a Pope, Sixtus V., to whom, rather than to Mr. Lesseps, belongs the credit of the late triumph of daring ingenuity combined with patent labor.

The progress, in a word, which the Pope condemns, is but a relapse into the social status of

the heathen world in the days of the Roman Empire—an era of highest intellectual and material culture, but of lowest moral depravity; a state from which Christianity, and Christianity alone, redeemed the human race. To the civilisation of that age, so bright and blooming on its surface, and yet so dark and rotten beneath, mankind, in so far as they throw off with M. Rochefort & Co., the trammels of religion, are fast relapsing. Its principles, its maxims, its objects, its manners and customs are already to a considerable extent the principles, the maxims, the objects, the manners, and the customs of the non-Catholic world in the XIX. century; and if we have not already sunk altogether so low as the moral and social level of the Augustan age, it is only because the old Christian traditions of our fathers are not as yet entirely extinct; because the Church, because Rome, still opposes her inexhaustible ramparts to the hordes of modern progress, more fell, more threatening to Christian civilisation and morality, than the barbarian hordes whom of old the North precipitated upon the Imperial City.

We trust that the remarks which we prefix to the subjoined document may not expose us to the reproach of making attacks upon the Protestant clergy of Montreal. Nothing is further from our intention; amongst them, we are happy to believe, are to be found as high-minded, honorable men as are in the world; and we are sure that the amiable gentleman who presides over our Anglican fellow-citizens would never tolerate amongst his clergy, such conduct as that which we propose to hold up to public reprobation.

The daughter of respectable Catholic parents, herself a minor, or child in the eyes of the law, contracted an affection for a young man, a Protestant, much to the displeasure of her parents, who forbade him the house. Hereupon the pair sought out a Methodist minister in Griffintown, a Mr. G. Brown, who, like too many of his brethren, seems to be a very unscrupulous sort of person. Without a question asked as to the age, or the religion of the girl, or as to whether she had the consent of her parents to contract marriage, without making a single inquiry of any kind, he published the bans betwixt the two young persons in his own meeting house, and then immediately proceeded to solemnize their union.—When the unhappy parents heard of this sad business, they were almost distracted, and proposed to institute legal proceedings against the Methodist minister whose conduct was as illegal as it was immoral. Touched, however, by his entreaties for mercy, they, the parents, suspended legal proceedings, on the receipt of the subjoined confession of wrong doing from Mr. Brown. We need hardly say that the "good faith" to which, at the close of his letter, he alludes, is of a very peculiar kind; as with most men, "good faith" can only be pleaded in extenuation of errors of conduct, when every possible precaution to ascertain the truth has been previously taken. Now Mr. Brown did not take the most simple, the most obvious precaution; that of ascertaining the age of the young girl, her religion, and the feelings of the parents towards the contemplated marriage. His conduct, therefore, was most infamous throughout; and in we fear, by no means a solitary instance of the means to which ministers of his class resort, to shake the faith and morals of young, impetuous, and imprudent Catholics.

Here is the letter of apology he wrote to the wronged parents:—

Montreal, 3rd February, 1870
Mr. John Rodgers, Sir.—On the seventeenth of January last, I united in matrimony your daughter Margaret, a minor with one Arthur Kane, having previously published the bans of such marriage. I did not enquire about the parents of the young lady being under the impression that she was of the age of twenty-one years, and thinking that the publication of bans sufficiently authorised me to celebrate the marriage. Since then, you have complained of my conduct in the premises, stating that I should have obtained your consent to the said marriage; having taken advice upon the subject, I find that your complaint is well founded; I should have taken information about the parents of the girl, and not proceeded to make the said marriage without your authority. My good faith will I hope, be received as an excuse, in this unfortunate affair.

G. Brown, Methodist Minister.

A writer in the *Gazette's* treating of the "silver nuisance" and how to abate it, says:—

"A remedy must provide a better currency to supply its place."
We differ in opinion from the writer. A bad or depreciated currency will drive out a good currency, but a good currency can never drive out the bad. The surest and quickest way of putting down the silver nuisance would be to issue a still worse, a still more depreciated currency and the silver would then take to itself wings, and flee away.

We have much pleasure in transferring to our columns, the following rebuke administered by the *Evening Telegraph* of Monday, 14th inst., to a Mr. Jenkins, who has been distinguishing himself by an anti-Catholic tirade at a public meeting held for Educational purposes:—

"There can be no objections to Dr. Jenkins stating as a fact, that the Bible is taught in Protestant schools; but it was extremely bad taste to say anything provocative of controversy in presence of a

number of Roman Catholics invited to be present at a public demonstration, and among them the Minister of Public Instruction. Mr. Chauveau properly declined to enter into the discussion suggested by Dr. Jenkins' remarks, and concluded by administering a rebuke which was received with applause. But though Mr. Chauveau was not called upon to combat Dr. Jenkins' propositions, as Protestants quite as firm as Dr. Jenkins, we must be permitted to say that we do not entertain the uneducated belief that Roman Catholics do not "honor" the Bible, or that in their schools they do not teach "its principles, moral and religious." We have always understood that the Christian controversy was as to what is taught by the Bible, not whether it was authority. There is, however, a still greater objection to Dr. Jenkins' speech than its being the expression of prejudice, and that consists in the attempt to make the Prince responsible for his blunder. However admirable the sentiment, it was Dr. Jenkins and not His Royal Highness who said:—

"That we must have all classes of our Protestant people educated on the basis of our common Bible." What the Prince said was perfectly unobjectionable, and resumed in a few words the common ground taken up by all denominations in Canada save by a few political fanatics, who don't know the meaning of the words they use. What the Prince said was this:—

"I assure you I regard the spread of general education, combined with religious teaching, as of the most vital importance, not only to each individual person, but likewise to the progress, welfare and safety of the country."

The principle invoked by the Prince in these words forms the basis of our Common School Act. Unless school teaching is to be totally secular in a mixed population, the system must be either tyrannical or sectarian. In spite of the fanatics we have chosen it shall be the latter. Mr. Chauveau put it very fairly:—

There was one satisfactory thing, and it was this—that they had most heartily agreed to disagree. (Appause) We have agreed and found out—what ever might be the id about it elsewhere, whatever may be tried elsewhere—that the best mode of giving a sound education was to make no pretence of excluding the religious views of the parents from the schools of the children. We have found out and carried into practice in our schools, at all events as far as the two great divisions of this country are concerned, between Catholics and Protestants, that there shall be sectarian schools. The law admits mixed schools, and if in any township or municipality the people are too poor to save a separate school, or have the wisdom to agree to carry on a school common to Roman Catholics and Protestants, they are welcome to do so; but whenever either party chooses to separate they are allowed to do so, and have religious education to the fullest extent, and not exclude from their schools the religious views of the parents.

MISSION OF THE JESUIT FATHERS IN HAMILTON.

To the Editor of the True Witness.

SIR,—A mission was commenced here on Saturday, 29 ult., in the St. Mary's Cathedral by the Jesuit Fathers Damir, Massellie, Archambeault and others from Chicago, assisted by our own, and several of the Clergy from the surrounding parts of the diocese. As the mission continues, the Cathedral is constantly crowded from 4 o'clock a.m. to 11 p.m., to receive instruction and approach the holy sacraments.—Protestants assemble in great numbers to hear the Rev. Father Damir, whose eloquence and power of argument have already converted many of our Protestant neighbors to the true faith. The pressure on him for advice, and reception into the Church, is so great that he has very little time to hear the confessions of Catholics.

The following is a brief outline of his lecture on "The Confessional, or, The Sacrament of Penance instituted by Christ." To report it according to its real merit, is a task which I am unfit to undertake. Next week I will send a sketch of his lecture on "Only One True Church, and that Church the Holy Catholic Church." I will afterwards send his lecture on "Transubstantiation and the Real Presence in the Blessed Eucharist. Upwards of three thousand attend his lectures.

The Rev. Father began his discourse from Matt. 18 ch., 18 v. "Whoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. And John xx., 22, 23. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Jesus Christ has given to the Apostles and they have given to their successors, the ministry, the power of forgiving sins, if the sinner is fully determined to avoid all sin and occasions of sin, in future, and to make reparation to the full extent of his power for the crimes he has committed, with a sincere sorrow for them because they are offensive to God. Then the priest can forgive him in the name and with the authority of God. He denounced in strong language, the false accusations put forward by Protestants, of forgiving sins for money. An English clergyman has overshot the mark by laying down the price, such as £5 for adultery, £20 for murder, 1s. for wife kicking, stealing £7. Protestants guided by prejudice, cannot believe that a priest has the power to forgive sins. They judge before they examine the case. When asked if they have ever examined the doctrine of the Catholic Church, they generally answer, No; but I pity the poor ignorant beighted Catholics who believe it. They act like the Yankee judge, when the police brought a prisoner before him and said, "he is guilty of such and such crimes," "Let us hang him," replied the judge. "Oh! your honor," said the prisoner, "give me a trial, I can bring several creditable witnesses to prove my innocence." "No matter," said the judge, "let us hang him anyhow."

They will not listen to our arguments; they will not read our books; they know nothing of the doctrine we practice; yet condemn us without trial or a shadow of reason. He proved the Catholic religion to be the Divine religion from

reason; from the Holy Scriptures, and from the testimony of eighteen centuries. Cannot God give power to man to forgive sins, if he chose to do so? Now, in St. Matt. xvi., 19 v. Our Saviour said to his Apostles, whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven; "I will give to thee the keys of the Kingdom of Heaven." In those days, in giving authority over a city, a country, &c., it was usual to give the keys to the person authorized to govern. As the keys of a house are given to the house-keeper: By the kingdom of heaven is meant here, the Church of God. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained. In Genesis, it is said, "God breathed into Adam a living soul," and Adam was made Lord of the universe. When Christ wished to raise his Apostles to higher dignity, he breathed upon them, and said to them before ascending into heaven, "Receive ye the power of God." We read in ch. 1 of the Acts of the Apostles, that they received the power of God to forgive sins. The words of Christ are so plain and explicit, that they cannot be explained in any way but that of the Church during 1837 years. He (Father Damir) once attended the sick call of a lady in St. Louis, and after attending her, a Yankee Doctor who was there, asked him what he had been doing with that lady. I heard the lady's confession, was the reply. An extraordinary power, indeed, said the Dr. I don't believe in such nonsense.—The Father, asked, what did Jesus Christ mean, when he said—Receive ye the Holy Ghost, &c.? Well said the Dr., that is a tough question, I will think on it. The Rev. Father requested him to procure Catholic books and read them. He did so—returned to Father D. after a few days, saying, I believe in confession and all the tenets of the Catholic Church. He made his confession, was baptized, and became a thorough practical Catholic. How can Protestants arrive at the truth when they never read a book in which our doctrines are defended? Do we ask anything unfair when we demand an examination of our doctrine, and request a hearing? Protestants constantly read bad books; and all the lies and slanders invented and written against us.—Why not read our defence? Did the Apostles not believe and glory in the power given them by Christ? St. Paul, in his Epistle to the Corinthians, says, we are the ambassadors of Christ, and the dispensers of the mysteries of God. An ambassador is a power given to one sent with authority. We act, says St. Paul, in the name of Christ. In the second epistle, we have the ministry of reconciliation. This is effected by forgiveness of sin. God has placed in us the word of reason. One of the Corinthians had been guilty of adultery, and confessed his crime to St. Paul, who said, "I forgive thee." He also said, "I have forgiven in the person of Jesus Christ." Did St. Paul know his business or the powers with which he was invested. It is said in the Acts of the Apostles, "A multitude came and confessed their sins." This multitude were all Catholics, and confessed their sins 1800 years ago. They knew that Christ gave these men extraordinary power. St. James says—Let him bring the priests of the Church, &c. He also says, confess your sins one to another, that you may be saved. Acts xiv., 18. Many that believed, came and confessed and showed their deeds. Some Protestants are ahead of us; they believe even the "sisters" can forgive sins, but I fear the "sisters" will let out the secret.

While I was in St. Louis, the son of a Presbyterian minister was dying; his wife called on him repeatedly, even for her sake, whom he loved, to send for some minister—even any minister, but his answer was constantly, No. I care not for them, they can do nothing but offer up a prayer; and you Mary can pray as well as any of them. She continued to entreat him, and he asked her to send for Father Damir. Oh! my dearly beloved husband! Oh! Oh! A Catholic priest, will you disgrace us? No, no, she cried. At length she consented and sent for the priest—Well, Father Damir, can you do anything better than to offer up a prayer? Yes, was the reply. I can forgive you your sins. If you can, you are the man I want. I am a great sinner. Can you prove yourself to have this extraordinary power? I proved my power—he made his confession—was baptized and died an edifying death. If ministers can do nothing but offer up a prayer, we had better dispense with them, and get the old ladies to attend to sick calls.

In the first century, St. Paul says of Clement that his name is written in the book of life; he was successor of St. Peter, and 4th Pope. St. Clement, disciple of Peter, says, let him who is concerned about his sins, confess them to the bishop or pastor that he may obtain forgiveness. Let him not be asked to confess to him that he may be cured. This man is instructed by St. Paul in all the doctrine of Christ. Dionysius in Acts of the Apostles, after conversion, St. Paul instructed him and made him first bishop of Athens. He had two priests: one had the misfortune of sinning, he confessed to his brother who refused him absolution. He complained to

reason; from the Holy Scriptures, and from the testimony of eighteen centuries. Cannot God give power to man to forgive sins, if he chose to do so? Now, in St. Matt. xvi., 19 v. Our Saviour said to his Apostles, whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven; "I will give to thee the keys of the Kingdom of Heaven." In those days, in giving authority over a city, a country, &c., it was usual to give the keys to the person authorized to govern. As the keys of a house are given to the house-keeper: By the kingdom of heaven is meant here, the Church of God. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained. In Genesis, it is said, "God breathed into Adam a living soul," and Adam was made Lord of the universe. When Christ wished to raise his Apostles to higher dignity, he breathed upon them, and said to them before ascending into heaven, "Receive ye the power of God." We read in ch. 1 of the Acts of the Apostles, that they received the power of God to forgive sins. The words of Christ are so plain and explicit, that they cannot be explained in any way but that of the Church during 1837 years. He (Father Damir) once attended the sick call of a lady in St. Louis, and after attending her, a Yankee Doctor who was there, asked him what he had been doing with that lady. I heard the lady's confession, was the reply. An extraordinary power, indeed, said the Dr. I don't believe in such nonsense.—The Father, asked, what did Jesus Christ mean, when he said—Receive ye the Holy Ghost, &c.? Well said the Dr., that is a tough question, I will think on it. The Rev. Father requested him to procure Catholic books and read them. He did so—returned to Father D. after a few days, saying, I believe in confession and all the tenets of the Catholic Church. He made his confession, was baptized, and became a thorough practical Catholic. How can Protestants arrive at the truth when they never read a book in which our doctrines are defended? Do we ask anything unfair when we demand an examination of our doctrine, and request a hearing? Protestants constantly read bad books; and all the lies and slanders invented and written against us.—Why not read our defence? Did the Apostles not believe and glory in the power given them by Christ? St. Paul, in his Epistle to the Corinthians, says, we are the ambassadors of Christ, and the dispensers of the mysteries of God. An ambassador is a power given to one sent with authority. We act, says St. Paul, in the name of Christ. In the second epistle, we have the ministry of reconciliation. This is effected by forgiveness of sin. God has placed in us the word of reason. One of the Corinthians had been guilty of adultery, and confessed his crime to St. Paul, who said, "I forgive thee." He also said, "I have forgiven in the person of Jesus Christ." Did St. Paul know his business or the powers with which he was invested. It is said in the Acts of the Apostles, "A multitude came and confessed their sins." This multitude were all Catholics, and confessed their sins 1800 years ago. They knew that Christ gave these men extraordinary power. St. James says—Let him bring the priests of the Church, &c. He also says, confess your sins one to another, that you may be saved. Acts xiv., 18. Many that believed, came and confessed and showed their deeds. Some Protestants are ahead of us; they believe even the "sisters" can forgive sins, but I fear the "sisters" will let out the secret.

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his bishop of the refusal, the bishop said, you have driven your brother to despair by refusing him absolution.

In the second century, Irenaeus, 100 years after Christ, was a disciple of Polycarp who was a disciple of St. John the Apostle, informs us that some women came to the Church and confessed their sins with many tears, while others renounced the faith because they had not the courage to confess; knowing that without confession it was no use to belong to the faith; therefore they renounced it.

Let us all devoutly hope, both Catholics and Protestants, that when he shall have obtained the price of his treason, he may not go forth and do as did his Elder Brother.

ABERDOMONIENSIS.

THE SEPARATE SCHOOLS AND THE GODLESS SCHOOLS.

To the Editor of the True Witness.

SIR,—There are godless schools in our country—made godless not by statute law or by municipal regulation but by the spirit of liberality.

3,035 of the Common Schools are not Godless; prayer is said and the scriptures are read and hymns are sung daily and Sunday School books (religious of course) are in the children's hands.

The remaining 1,445 Common Schools are Godless. The name of God is not heard in them. He is voted out of those schools and the spirit of liberality presides in His place.

In the Common Schools in which Protestant and Roman Catholic children are in almost equal numbers, the trustees vote God out of the school.

Is there no remedy for this evil? Is it better for the Protestants of Ontario that the majority of the Roman Catholic children should be brought up in this way? Is it to the interest of Roman Catholics that 100,000 of their future fellow-citizens should ignore God during their school hours.

Fortunately, here in Canada, we are rapidly advancing towards a temper of mind more favorable for fair legislation. Passions and prejudices foreign to our country are fast dying out—men are learning not to show their love to God by hating their fellow men.

There is neither consolation for the present nor hope for the future in the spectacle of 130,000 of the youth of our land growing up in Godless schools, and he who can look on and be content with such a state of things, or even feel indifferent, must be a bad man, and a worse Christian.

HONOR CUI HONOR.

Lindsay, Jan. 31, 1870.

LECTURE IN PORT HOPE.

The Catholics of this town were favoured with a rich intellectual treat on the evening of Tuesday, the 8th instant. On said evening Father Leonard of Napanee delivered a most eloquent and instructive lecture on "The Catholic Church and Civil Liberty" in St. Mary's Church.

Many of our separated brethren who were present on the occasion, expressed themselves highly delighted with the reverend lecturer; and so well they might, as few, if any, who heard the lecture, ever listened to a better literary effort.

There is much real poetry, and true Catholic sentiment in the annexed lines:—

LINKS WITH HEAVEN.

Our God in Heaven that holy place, To each of us an angel guide has given; But mothers of dead children have more grace— For they give angels to their God and Heaven.

How can a mother's heart feel cold or wary, Knowing her dearest self, safe, happy, warm? How can she feel her road too dark or dreary, Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding, Our God forgot, our holy souls defied; But can a mother bear her dead child pleading, And thrust those little angel hands aside?

Those little hands stretched out to draw her ever nearer to God by mother love; we all are blind and weak, yet surely she can never, With such a stake in Heaven, fail or falter.

She knows that when the mighty angels raise Chorus in Heaven, one little silver tone Is hers for ever; that one little praise, One little happy voice is all her own.

We may not see her sacred crown of honour, But all the angels flitting to and fro Pause smiling at they pass—they look upon her As mother of an angel whom they know.

One whom they left nestled at Mary's feet— The children's place in Heaven was fifty times A little chant to please them, slow and sweet, Or smiling, strokes their little folded wings;

Or gives them her white lilies, or her beads To play with;—yet in spite of flower or song, They often lift a wistful look that pleads, And asks her why their mother stays so long?

Then our dear Queen makes answer she will call Her very soon; meanwhile they are beguiled To wait and listen while she tells them all, A story of her Jesus as a child.

Ah, saints in Heaven may pray with earnest will And pity for their weak and erring brethren; Yet there is prayer in Heaven more tender still, The little children pleading for their mothers.

ADLAIDE PROCTOR.

Lindsay, Ont.

Mr. F. Stewart is our duly appointed Agent for Ingersoll and neighborhood.

Mr. C. Donovan, Printer, is our duly appointed Agent for Hamilton and vicinity.

Mr. A. Lamond is our Agent for York River.

Mr. P. Doyle, Arcade, is our duly appointed Agent for Toronto.

The place to get your Spring Clothing care fully repaired and splendidly cleaned for the coming Spring is at the Broadway Tailoring Shop, 52 St. John Street, and now is the proper time to have your old clothing made new.

THE HISTORY OF A RING.—Yesterday afternoon two young French Canadian lads were going about from one jewellery store to another endeavoring to sell a ring.

Lindsay, Jan. 31, 1870.

The Catholics of this town were favoured with a rich intellectual treat on the evening of Tuesday, the 8th instant. On said evening Father Leonard of Napanee delivered a most eloquent and instructive lecture on "The Catholic Church and Civil Liberty" in St. Mary's Church.

all the military honors due to a deceased officer of his rank. The funeral ceremony was begun in the Garrison Church, Gosford street, where the remains of the deceased have lain since they arrived here on Thursday from Florida.—Witness, 12th inst.

On Saturday morning Wm. Workman, Esq. was again re-elected, by acclamation, Mayor of this city. We are sure this will be satisfactory to all classes of our fellow citizens.

LOVE AND DEATH.—Last spring during the stay of H. M. 69th Regiment in Montreal, a girl about 16 years of age, named Lucy Hill fell in love with private Geo. Potter, and when the regiment went to Quebec, the confiding girl followed shortly afterwards, and got a place as servant at one of the hotels in the ancient capital where she could occasionally meet her lover.

Kingston Feb. 12.—A telegram was received last night from Napanee to arrest a man named Simpson on a charge of forgery. He was arrested at the British American Hotel and held till the arrival of Mr. Allan, Chief Magistrate of Napanee, into whose charge he was given. Mr. Simpson, through an agent, has been selling washing-machines brought from the country; and according to his statement, one of his agents named Parson has given him in return to machines sold, several promissory notes with names of respectable farmers to them, which notes have turned out to be forgeries.

The Perthburgh Review of the 4th inst. says:—The Montreal Witness is a fairweather friend. It is its last number is well nigh full of Mr. Chiquiq's and his doings in Montreal. Not long since Chiquiq's troubles pressed hard on him the Witness was the busiest in circulating suspicious notices about him and would occasionally decline to receive communications. Now however when his star is in the ascendant the Witness cannot say too much to extol him.

THE PEPPERIDGE REVIEW OF THE 4TH INST. SAYS:—The Montreal Witness is a fairweather friend. It is its last number is well nigh full of Mr. Chiquiq's and his doings in Montreal. Not long since Chiquiq's troubles pressed hard on him the Witness was the busiest in circulating suspicious notices about him and would occasionally decline to receive communications.

REVENUE.—The following extract from instructions given to the Hon. Mr. McDougall by the Secretary of State for the Province, certainly indicates an intention on the part of the Canadian Government of dealing with consideration with the inhabitants of Winnipeg:—

- 1. That all their civil and religious liberties will be sacredly respected.
2. That all their property, rights, and privileges of every kind, as enjoyed under the Government of the Hudson's Bay Company, will be continued.
3. That in granting titles to land now occupied by the settlers, the most liberal policy will be pursued.
4. That the present tariff of customs' duties will be continued for two years from the 1st of January next, except in the case of spirituous liquors, as set forth in the Order-in-Council above alluded to.
5. That in forming your Council the Governor-General will see that not only the Hudson's Bay Company, but the other classes of the residents are fully represented.
6. That your Council will have the power to establish municipal self government at once, and in such manner as they may think most beneficial to the country.
7. That the country will be governed, as in the past by British law, and according to the spirit of British justice.
8. That the present government is to be considered as merely provisional and temporary, and that the Government of Canada will be prepared to submit a measure to Parliament, granting a liberal constitution, as soon as the opportunity of reporting fully on the wants and requirements of the Territory.

REMITTANCES RECEIVED.

- Pictou, Rev. Mr. Lator \$2; Hastings, M. Gormely 1; Charlottetown P. E. I. H. D. Brennan 5; Gaspe, Rev. P. S. Guerin 2; Granby, O. Collins 3; Amherstburg, Rev. W. Finney 2; Bonaventure, M. Moran 1; Charlottetown, P. E. I., Rev. A. McDonald 3 75; Casampec, P. E. I., Rev. J. E. McDonald 3; Warden, P. E. I., Rev. J. E. McDonald 3; Warden, P. E. I., Rev. J. E. McDonald 3; Sweetburg, P. E. I., Rev. J. E. McDonald 3; Ob. A. J. Long 2; Richmond, L. Dumery 3; New. A. P. O. Foley 2; Owen Sound, G. Spencer 2; Quebec, S. Conroy 2; Alexandria, D. P. McD. 1; West Farley, Y. U. S., N. McD. 3; Bonaventure, Dr. De Boncheville 2; Athol, J. Taheny 2; J. Healin 2; R. Keon 3; B. B. Barry, M. Keany 3; A. Gunn 7 50; Mrs. McShane 1 50; Chatham, N. B. M. O'Grady 1; Irgonia, P. W. White 2; St. John, N. B. S. Collins 4; Port Louis, J. Fian 2; Milton, T. Backett 2; Eganville, L. O'Leary 2; Eginfield, M. McGrath 2; Selys Bay, A. McCardle 2; Brudenell, R. J. McGormac 2; Toronto, M. Scollard 3; Park Hill, Miss M. O'Leary 2; Ottawa, R. Ryan 2; Marysville, P. L. 2; Apsco, P. Lofus 4; Vankleek Hill, D. Holey 3; Dickson's Landing, T. F. Shields 1; North River, J. Kennedy 2; Melrose, J. Dooen 2; Hawkebury Mills, 1; Hochelaga, Mrs. Aylwin 2; St. Laurent, P. King 6; Little Rabos, W. O'Connor 1.

Per Rev. J. S. O'Connor, Alexandria, G. O'Brien 2; J. McDonnell 2.

- Per W. O'Connell, Corowal, F. McLeod, Glennavia, 2; O'Connell 3; D. McMillan 6; A. McDonald 3.
Per J. Egan, London, Self, 2; J. Milne 2.
Per Rev. J. J. Schmitz, Formosa, Self, 4; B. J. Do ward 4; J. Seide, W. Kerker, 2.
Per J. Harris, Gulpin, Mrs. Keany, 2.
Per J. O'Brien, Inverness, P. Brown 2 50; J. B. Rousseau 1 50; T. Devany 1 50; J. Gorman 1 50; J. Quain 1; L. Murphy, 1 48; B. St. Pierre 7 50; D. Kennedy 2.
Per S. Levesque, St. Eugene, J. Maloney 1 50; T. Houghton 1 50.
Per J. Dussette, T. Regan, Orillia, 2.
Per P. McDonagh, Onslow, Self, 2; J. Beehan, 2.
Per O. Fraser, Brockville, P. Fitzpatrick, 2.
Per J. J. Lundy, K. Deane, Bradford, 4.
Per P. Doyle, G. Darlag, Woodbridge, 1.

Married.

On Wednesday, 9th inst., at the Bishop's Palace, by the Rev. Father Trudeau, O. M. I., Mr. Jos. Dupuis, to Miss Alphonse, only daughter of Mr. Seraphin St. Oge, of this city.

Died.

In Ireland, on the 13th Jan., Andrew McTucker, M.D., of Casereva, Co. Roscommon, and formerly of Montreal.—R.I.P.

In Ireland, at his brother's residence, the Rev. Monsignor McTucker, V. G., P. P. Boyl. The deceased was much regretted by a large circle of friends and relatives in the Counties of Roscommon, Mayo, and Galway.—R.I.P.

A GOOD PRACTICE.—The old time habit of whipping criminals and offenders still exists with many other oddities in that old town of Britain's colonies Newfoundland. A local paper reports the case in the usual matter of a boy named John Bird, an old offender, was convicted on his own confession of stealing four pounds of pork from on board Barque 'Levi' Mine, at St. John's, and was sentenced to four months imprisonment with hard labour, and to be once whipped,—20 lashes.

MONTREAL WHOLESALE MARKETS.

Montreal, Feb. 12, 1870.
Flour—Pollards, \$2 20 to \$2 25; Middlings \$2 65 to \$2 75; Fine \$3 00 to \$3 10; Super., No. 2 \$3 40 to \$3 45; Superior \$4 10 to \$4 20; Family \$4 15 to \$4 20; Extra \$4 35 to \$4 45; Superior Extra \$5 to \$5 00; Bag Flour, \$2 10 to \$2 17 per 100 lbs.
Oatmeal per bbl of 200 lbs.—\$4 15 to 4 20.
Wheat per bush of 60 lbs.—U. C. Spring, \$0 90 to \$0 95.
Asbes per 100 lbs.—First Pots \$5 40 to \$5 45; Seconds, \$4 70 to \$4 75; Thirds, \$5 00 to 4 00.—First Purals, 0 00 to 0 75.
Pork per cwt of 100 lbs.—Mess., 25 00 to 25 50;—Prime Mess \$00 00; Prime, \$00 60 to 00 00.
Butter, per lb.—More inquiry, with latest sales of common to medium at 00c to 00c—good per choice Western bringing 15c to 17c.
Cheeses, per lb.—13 to 15c.
Lard, per lb.—15c.
Bacon per 48 lbs.—Prices nominal,—worth about \$0 00 to \$0 48.
Peanut, per 60 lbs.—\$0 93.

MONTREAL RETAIL MARKET PRICES.

Feb. 11, 1870.
Flour country, per quintal 11 0 to 11 6
Oatmeal do 7 6 to 8 0
Indian Meal, do 0 0 to 0 0
Rye-Flour, do 00 0 to 00 0
DAIRY PRODUCTS.
Butter, fresh, per l. 1 3 to 1 8
Lard, salt do (inferior) 0 10 to 0 11
Cheese, do 0 0 to 0 0

FOWLS AND GAME.

Poultry (old), per couple 10 0 to 17 6
Duck (young), do 0 0 to 0 0
Geese, do 6 0 to 10 0
Ducks, do 4 0 to 6 0
Goose (wild), do 0 0 to 0 0
Pheasants, do 3 0 to 4 0
Chickens, do 0 0 to 0 0
Pigeons (tame), do 1 0 to 1 5
Partridges, do 3 9 to 4 6
Hares, do 1 6 to 2 6
Rabbits (live) do 0 0 to 0 0
Woodcock, do 0 0 to 0 0
Snipe, do 0 0 to 0 0
Plover, do 0 0 to 0 0

MEATS.

Beef, per lb 0 4 to 0 8
Pork, do 0 7 to 0 8
Mutton, do 0 5 to 0 6
Lamb, do 0 5 to 0 6
Veal, per lb 0 6 to 0 7
Bacon, per 100 lbs \$5 00 to 8 0
Pork, fresh do \$9 00 to 10 00

GRAIN.

Wheat, per minot 00 0 to 00 0
Barley, do (new) 2 6 to 2 9
Peas, do 3 0 to 3 6
Oats, do 1 6 to 1 8
Buckwheat, do 2 3 to 2 6
Indian Corn, do 2 6 to 3 9
Rye, do 0 0 to 0 0
Flax Seed, do 7 3 to 7 6
Timothy, do 12 6 to 13 0

MISCELLANEOUS.

Potatoes per bag 3 9 to 4 6
Turnips do 0 0 to 0 0
Onions, per minot, 0 0 to 0 0
Maple Syrup per gallon 0 0 to 0 0
Honey 0 0 to 0 0
Lard, per lb 0 11 to 1 0
Eggs, fresh, per dozen 1 3 to 1 8
Haddock 0 3 to 0 4
Molasses, per lb 0 5 to 0 6
Apples, per barrel \$3 50 to \$5 00
Hay, per 100 bundles, \$3 50 to \$3 00
Straw \$2 00 to \$3 00

WANTED.

A person of steady habits, well acquainted with business, about to travel in Europe, offers his services to any one desiring Office, Conveyance, P. Coasting, or other business done there. References furnished. Address, P. O. Box 304, Quebec, P. Q.

TEACHER WANTED.

Wanted a First or Second Class Teacher, for Roman Catholic Separate School Pictou, Ont. Applications to address to JOSEPH RICHMOND, Secy.

WANTED.

A good Male Teacher, with First-Class Certificate, for School Section No. 10, in the Township of Lancaster. A Catholic preferred. Must be well recommended. Salary liberal. Applr, enclosing Testimonials, to D. J. McLachlan, or John O'Kavanagh, Trustees North Lancaster via Gloucester Post Office, Glengarry, Ont.

TEACHERS WANTED.

WANTED for the Roman Catholic Separate School at Lindsay, a Head Master. One holding a First Class Normal School certificate preferred. Applications, with Testimonials, addressed to the undersigned, will be received until first of January next. JOHN KNOWLSON, Secretary.

Nov. 13th, 1869.

TEACHER WANTED.

A School Master, with an elementary diploma; to teach the English language. For further particulars apply to WILLIAM EART, SEC. TREAS. St. Columba, Co. Two Mountains, Pro. of Quebec.

THIS WAY TO BROADWAY.

BROADWAY TAILOR, 52 ST. JOHN STREET. Fourth door from St. James street, on the right, where CLOTHING is scientifically cut and beautifully made. Particular attention given to REPAIRING. Bring your OLD CLOTHING, and at BROADWAY it will soon appear equal to New. If required articles will be called for, and sent home free of extra charge. For Style, try BROADWAY. For Economy, try BROADWAY. Remember the Red Number, 52, 52 52. Gentlemen furnish your own Cloth, and give BROADWAY a trial, and you will find it is on the whole the cheapest and best place in the Dominion. J. SHANNON.

BROADWAY NOTICE.

The services of a widely celebrated Outer of extensive European and American experience have been secured at Broadway 52 St. John Street. Those supplying cloth may now rely on always obtaining the most elegant and best fitting Coats and Pants in the Dominion. J. SHANNON.

FOREIGN INTELLIGENCE.

FRANCE.

THE ROCHEFORT RIOTS.—Paris, Feb. 7.—Henri Rochefort, editor of the *Marseillais*, was arrested at his residence at Belleville, in the north eastern part of the city, at an early hour this evening. His friends and partisans are assembling in great crowds in that quarter, and serious troubles are expected.

Further details. Rochefort was arrested as he was on the point of entering a political meeting in Rue de Flandre running from Belleville to La Villette. Although there was a great crowd of people present and mainly of his own partisans he made no resistance and no appeals to the crowd. As soon as the arrest was made known to the meeting the wildest scene ensued. Gustave Flourens who presided, rose excitedly, drew his sword, fired his revolver, and declared that insurrection had begun. The meeting broke up in disorder and the crowd under the leadership of Flourens immediately proceeded to barricade the streets. This was accomplished without loss of time by the confiscation of omnibuses and other vehicles in the neighborhood. A commissioner of police who accompanied the guard charged with the duty of arresting Rochefort was forced along with the crowd and badly injured by their maltreatment.

The district lying between Rue du Faubourg de Temple and the fortifications at La Villette, a distance of about two miles, was in possession of the rioters. At 11 o'clock a body of police charged on the barricade in Rue du Faubourg de Temple and attempted to carry it but was repulsed. One of the commissioners was dangerously wounded and one policeman killed. At other places barricades had also been erected, but they were not defended. The military are now out in force, but thus far have made no use of their firearms, although the insurgents have; the latter had pillaged the armories and in that way obtained their weapons. Several policemen were wounded with these in skirmishes early in the evening.

PARIS, Feb. 4.—The morning journals have the following details of the disturbances which occurred last night:

There had been much excitement among the people during the day, which culminated about midnight, in new outbreaks. These were not confined to one locality, nor were they on the scene of those suppressed yesterday, at La Villette and Belleville, but nearer the centre of the city, only a few squares from Palais Royal. New and stronger barricades were thrown up and tenaciously defended. The police attacked several of these but were quickly driven off. Military forces were then brought into requisition, who as on the day previously, carried all the barricades without firing on the crowd. There seems to be a hesitation on the part of both the troops and the rioters to resort to firearms. Strong detachments of police have been placed on all the Boulevard with orders to forcibly disperse all crowds. Hundreds of rioters have been arrested and several were wounded, mainly in the conflicts with the police, and it is reported that some were killed.

The *Marseillais* did not appear to-day, all its editors are under arrest for aiding the rioters. An editor of the *Raphael* was also arrested for the same offence.

The Ministers remained at the headquarters of the police all night. The city is now tranquil.

PARIS, Feb. 10.—Considerable excitement prevailed among the people yesterday and last evening. The Police were very active dispersing crowds. No outbreak occurred. Many arrests were made, and the military were out in force but were not needed. At two o'clock this a.m., the streets were nearly quiet as usual. At this hour the city is perfectly tranquil.

5 P.M.—The police authorities profess they have discovered an extensive conspiracy against the Government, and are actively engaged in searching for parties implicated. A great number of arrests were made last night and to-day it is stated that the editors of the *Marseillais* and two editors of the *Reveil* were arrested on charges connected with the conspiracy. A policeman in plain clothes was shot and killed yesterday by a mechanic, whom he was trying to arrest in his own house. The man has been taken into custody.

La Marseillais reappeared to-day, and was eagerly bought on the streets.

Several citizens were killed during the recent riot and their bodies placed in the Morgue. The police refuse to give any details concerning them.

PARIS, Feb. 11.—The city is entirely quiet. No disturbances during the night. Places of business were open as usual. The police patrolled the streets in force, but did not make any arrests. Over four hundred persons have been apprehended during three days past. The magistrates are investigating cases as rapidly as possible. All prisoners who have been prosecuted are sent elsewhere for confinement.

Gustave Flourens is still at large. The *Mémorial Diplomatique* denies the rumor that the French Government has complained of Prussia's non-fulfillment of the treaty of Prague. The *Public* has the following: "It is affirmed that the medico-legal examination of the person of Prince Pierre Bonaparte established the fact that he was seriously bruised on the left cheek by M. Victor Noir. The inspection was made at the same time by doctors appointed by the judicial authorities and those of Austria, who had been summoned to attend the dying man." It is said that when Emile Ollivier, having ordered the apprehension of M. Pierre Bonaparte, communicated the facts to the Emperor, and asked his approval, a tear dropped along that usually impassible face, and testified the heaviness of the blow. "And the blow [says the *Times* correspondent] is heavy indeed, for it can be said now, without any exaggeration, that the workmen of Paris, to a man, are kept from actual revolution by nothing else than the prospect of success and physical fear. The inability to resist, still less to overcome, the Chassepot in the open street, the certainty of a bloody defeat without a shadow of a favourable chance are now the only feelings on which public peace is supported. I speak, of course, of our uneducated classes—that is of the 300,000 or 400,000 workmen of all kinds which we reckon in Paris, for the state of mind of the upper classes is quite the reverse of that, and is further from revolution than ever. But the spectacle of a Bonaparte shooting down a Republican, and waiting anxiously for M. Rochefort with a revolver ready in his pocket, has told upon the popular mind much

more than 18 years of speaking or writing against the imperial system." PRINCE PIERRE BONAPARTE'S PRISON.—The turret looking on the Quai d'Orléans, where Prince Pierre is now confined, was known in the Middle Ages as the Tower of Osmar. At a late period it took its name from that Montgomery who slew Henri II. of France in a tournament, and who was imprisoned within its walls. There were no windows then looking on the river, and the basement of the building was washed by the waters of the Seine. The tower was regarded by the terror and many legends were current of victims immured for life in its gloomy oubliettes. Some time since it was converted into a residence for the Governor of the Conciergerie. Windows were let into the walls, and some attempts were made to give it an air of comfort. Occasional visits by special favour, prisoners were allowed to rally in it. The ground floor consists of two small rooms and a *salon*. The latter has been furnished with a neat bedstead, and assigned to the prisoner for his apartment. It was originally a vaulted chamber, so lofty in proportion to its area that it might be said to resemble a well. At present the floor has been raised so that the capitals of the pillars, from which the arch of the roof springs, are almost level with the ground. Two windows barred with iron look out upon the quay, but their height from the floor and the thickness of the walls prevent the prisoner from seeing what passes without. The apartment is furnished in the simplest manner, and the prisoner has to conform in all respects to the regulations of the Conciergerie. The reports of his being served with costly dinners from the great Parisian restaurateurs, and waited on by servants in livery, are pure pieces of fiction.—*Globe*.

SPAIN. MADRID Feb. 11.—It is reported the Carlists are preparing for another insurrection.

ITALY. PIEDMONT.—The meeting of the Italian Parliament is again deferred till the 7th of March. The new Ministry, on their accession to power, towards the latter end of December, and after a long crisis, found it necessary to prorogue the Legislature till the 21st of February, as they required five or six weeks to reconnoitre the ground on which the previous Administration had left them, and to devise the measures by which their own policy was to be carried into effect. This preparatory work, as it now appears, will occupy a further period of five or six additional weeks. The Minister of Finance, Quintana Sella, requires no less than this time to put his accounts in order; and, besides, time must be allowed for the representatives of the *Carabinieri Nation* to enjoy the festivities of their merry season, which will this year only terminate on the 22nd of March. Beyond the date now appointed no prorogation will be possible, because the discretionary powers granted to the Executive in financial matters do not go beyond three months, and Parliament, even if it comes together for no other purpose must necessarily be re-assembled to renew its vote for a Provisional Budget.

It is easy to understand how it happens that legislators in Italy and in other countries take so little care of the interests of the taxpayers. The reason is that the immense majority of them are not taxpayers themselves. The democratic spirit everywhere prevailing on the Continent tends to banish from public life not only the aristocracy of rank, but also the more substantial aristocracy of wealth—the landlords, merchants, and manufacturers who constitute the real sinews of a country—and to crowd the Chambers with petty advocates, doctors, professors, and adventurers of every description, men who flatter the people by those law notions of leveling Socialism which are so much more easily applauded than understood. It is distressing to look over the list of deputies of the Italian, or indeed of almost any other Continental Legislature, and to see how many belong to the so-called "liberal" professions; how many even of those who designate themselves as "proprietors" are men in the strictest private circumstances; and to what an infinitesimal extent the real wealth of the country is represented. What happens, too, in the National Parliament is observable also in the Provincial and Municipal Councils. Everywhere the general or local interests are committed to the "gentle proletariat" of the community. It need hardly be added that it little matters to them how the substance of their well-to-do countrymen is disposed of; how rapidly the annual deficit increases; how heavily the interest of the Public Debt burdens the Revenue; how closely the country is brought to the verge of bankruptcy, what ruinous bargains the Treasury may have to strike with foreign bankers; how recklessly State and Church property, railways, salt and tobacco monopolies, are played ducks and drakes with. It is nothing to them where the money is to come from, or whether it may go. That may be the taxpayer's concern; the penitential legislator can sing before the taxgatherer.—*Times*.

ROME, February 11. The Roman Council at least two sessions was engaged in the discussion of ecclesiastical discipline. That subject has been disposed of and at the meeting to-day the subject of ostentation was considered. Seven fathers participated in discussion.

Another victim of the revolution, a soldier and a Neapolitan, was presented to the Pope being unable in his almost dying state to encounter the fatigue of the audience of the previous day; this was the Cavalieri Achille Orsacolo, whose long and cruel imprisonment in the galleries of Nisida, and the dungeons of Gavi and S. Elmo, for no other crime than fidelity to his lawful sovereign, will scarcely have been forgotten by your readers. M. Orsacolo whose health entirely gave way under the cruel treatment of his jailers, was resolved to come to Rome at all hazards to receive the Holy Father's blessing, and see Francis II. once more. Such examples of loyalty and faith are becoming too rare not to deserve a honorable record, in Italy especially. The English papers have ascertained that Cesare Orsini, the historian, has been furnished with all the secret documents of the Council, and permitted to take his seat in the Aula. I need scarcely say that neither the eminent historian, nor any other layman however well deserving of the Holy See, has been admitted to such a privilege. M. Gantu has however, been most warmly received by the Pope and is understood to be preparing a history of the Council which will be a little more accurate than the interesting sensational fictions now published in the *Times* and *Nazione*.—*Tablet*.

GERMANY. CIVIL MARRIAGE.—The law of civil marriage and divorce having been introduced in Baden, Mgr. Kubel, the Vicar Capitular and Administrator of the Diocese of Friburg, has issued a pastoral warning his flock that all Catholics living in a bond of civil marriage, and not asking the blessing of the Church upon their unions, are thereby excluded from the benefits of the Sacraments and all religious privileges; the women cannot receive the benediction after childbirth; no one can be sponsors at baptisms; nor are the rites of the Church to be accorded to them at their burial. It is the fashion among a certain class of declaimers to cry out against such regulations as intolerant; they have probably never considered that these privileges are only granted to those whom the Church can presume to be in a fit state to receive them. A person who lives in habitual contempt of one Sacrament can scarcely expect to receive the others, and one who has deliberately disobeyed the laws of a society during his life can scarcely wish for the privileges of membership after his death. MIXED MARRIAGES.—Some time ago we *Tablet* noticed the fact of a M. Kayser, Chaplain to the Garrison of Coblenz, having been suspended for celebrating the marriage of Prince Charles of Romania without first complying with the necessary conditions. It was not, however, the Archbishop of Colo-

gne or the Bishop of Treves who suspended him, but suspended him, but the Grand Chaplain of the Prussian Army, Mgr. Kammermayer, under whose jurisdiction he is. The marriage had been solemnized without permission of the Catholic Bishop of Bukharest, the Ordinary of the Prince by which act M. Kayser had incurred the censures inflicted by the Canon of the Council of Trent.

SWEDEN. RELIGION IN SWEDEN.—Once more we *Tablet* have to thank the *Swedish Gazette* for good news of an abatement of religious intolerance in Sweden. It is stated that the King has, in spite of the hesitation of the Minister of Justice, established the regulations decided upon by the Reichstag (the Parliament) for securing greater liberty of conscience; the King has now the right of sanctioning the formation of acknowledged communities of Dissenters without any interference on the part of the Lutheran clergy; restriction from the State Church is no longer forbidden to the children of mixed marriages, and marriages may be brought up in the Lutheran faith, and marriages may take place before civil officials or dissenting ministers as well as before Lutheran clergymen. This is truly pleasing intelligence, and we are not at all dismayed by the conclusion of the paragraph; the *Tablet* continues a short time ago to approve some remarks we made on Swedish intolerance, now so tardily abating but we fear they are going a little too far. The *Tablet* in Sweden; the leniency concerning children of mixed marriages is not what it has been used to, and cannot possibly meet with its approval. We have just this to say in reply. If we understand the new measures correctly they will allow (1) Lutherans to become Catholics; (2) Catholics to be married by priests without any Lutheran intervention; and (3) children who have one Catholic parent to be brought up Catholics—three points to which we give without hesitation, our heartiest and very grateful approval.

RUSSIA. Jan. 10.—People are again beginning to talk uneasily of the health of the Emperor whose appearance is in fact somewhat altered. It is said that he has fits of hypochondria during which he refuses all nourishment and will see no one. It must be confessed that his "entourage" does nothing towards driving away this melancholy. The two attempts made upon his life have left upon him the most painful impression. Since that time his ministers are always talking to him about conspiracies in order to make him sign whatever they wish, and now unhappily there may be some truth in these fears. I told you long ago that on the 19th Feb., which will be the sixth anniversary of their emancipation, the peasants will enter on a new phase of existence, as they will have the right to abandon the lands to which they have been hitherto chained down; and there is little doubt that many will take advantage of it to move towards the south. This crisis will probably be still more difficult to traverse than the first stage of their enfranchisement. Besides this secret societies are being constantly discovered among the students and arrests made. The real criminal to throw into prison would be the Minister of Public Instruction, Count Dmitry Tolstoy. Wholly occupied in persecuting and interdicting everything Catholic, his Excellency allows the most rationalistic doctrines to be professed with impunity. The Government suffers young men to deny the existence of God, and at the same time requires the firmation of its own authority. It instigates them to violate every Divine command, and expects that they shall submit without reply to the very smallest of its own whims. Naturally facts are more logical than men, and all the shafts which the Government aims or allows to be aimed at the Church only rebound upon itself. Catholicism or revolution—this is the dilemma which every day grows clearer and clearer before our eyes, and unfortunately it is towards the latter that we are constantly inclining.

St. Petersburg, Feb. 11.—The Home Secretary, in view of recent manifestations of popular discontent, recommends the Czar to cancel all the liberal reforms lately inaugurated.

The Correspondence *Italiense* of Dec. 7, has discovered a fresh argument against the Catholicity of the Vatican Council in the assertion that the *vases* region of Russia is not represented there. In reply to this malicious insinuation the *Correspondence de Rome* publishes a letter which explains with great clearness the present condition of the Catholic *vases* in Russia, and proves that their Bishops are absent from the Council either because they are dead, and have never been replaced, or because they are in exile. The following facts which we reproduce, are of importance for the contemporary history of the Church. 1. The Archbishop of Mohilev, which extends beyond Poland and comprises Lithuania, Estonia, Finland, the whole Russian territory from J. Petersburg to Kamschatka, and from the White Sea to the southern frontiers of ancient Poland, became vacant by the death of Mgr. Wenceslaus Zyhlanski in 1863, and remains so to this day.

PROFANITY.—The habit of using profane language is alarmingly prevalent in many communities, and that, too, by men of sound judgment and common sense. It is strange why man, civilized, enlightened man will pollute his lips with languages when he knows it is contrary to reason and politeness, and in violation to God's holy law. For most of the violations of the moral law, man tries to justify himself by offering some excuse, but for the use of profane language there cannot be a shadow of an excuse tendered. Yet, it is no strange thing; either in high or low circles, to hear the name of the Supreme being appealed to on the most trifling occasions. Parents set an example—children follow it and thus the wicked practice of profaning the Lord's name, and polluting the air with the sounds of oaths and blasphemies, is kept up from one generation to another. Is it a disposition to appear brave that causes such language to be used? Instead of showing bravery, it betrays the want of true moral courage. All will admit that profane language is impious, and most of those who are guilty of this social and moral outrage, refrain from it on certain occasions.

In society of ladies, and in the presence of some venerable divine, they will, for the time, withhold such language, but as soon as the restraint is removed, decency and morality would blush to hear the vicious oaths that are uttered. How unreasonable and unthoughtful! Do you imagine, O man immortal! that when you have no human being near to restrain you, in the presence of your Maker? Reflect! He hears those horrid oaths and his name profaned, and He will not hold him guiltless who taketh His name in vain.

Obtains my heart to hear the least Supreme Rodely appealed to on each trifling theme. Maintain your rank, vulgarly despise; To wear a neither brave, polite, nor wise. You would not wear upon the bed of death; Reflect! your Maker now could stop your breath. Let those who are not guilty of this crime—this outrage upon morality—labor earnestly to impress upon these slaves of profanity the imminent danger of such a vice, and the propriety of a speedy and thorough reformation. A lady, who was about to give a party to a convention of clergymen sent for a caterer to assist in the preparations. He asked if she intended to give a dancing party. She replied that it was to be mainly composed of clergymen. "In that case, madam," said he, "I would advise you to provide abundantly. Them pious people eat dreadfully."

An ambitious youth who has been brought up with a good and misapprehension of facts, thus pours his soul into verse:— If I was a lokie editor, Wouldn't I have a time? I wouldn't print a cussed word For less'n a \$ a line. I'd get my grub and liker free, & tickets to the shows I wouldn't pay for buggy hie, & wouldn't I were good close.

A PLEASANT SENSATION.—A Frenchman giving an account of his travels in the United States, said in a letter, that while on board the steamboat he felt the same degree of security that he should have experienced had he resided in the third story of a house of which the basement was a powder magazine with the house burning down.

SIGNS OF THE ZODIAC.—A philosopher in the West grown into admiration of the Chery Pectoral, writes Dr. Ayer, for instructions under which sign he shall be bled, which bilistered, and which vomited, and under which he shall take Ayer's Pills for a cure of the liver; also under which sign his wife should commence to take the Saraparilla for her ailment. He adds that he already knows to wear his calves under Taurus, change his pigs in Scorpio, cut his hair in Aries, and soak his feet in Pisces or Aquarius as their condition requires. Schoolmasters, start for Wisconsin, and visit Mr. Ham when you get there.—*Lowell Daily News*.

A Distressing Cough causes the friends of the sufferer almost as much pain as the sufferer himself, and should receive immediate attention. Dr. Wistar's Balsam of Wild Cherry speedily cures coughs, colds influenza, sore throat, &c. It will always relieve consumption, and in many well attended cases it has effected a perfect cure. 13

IMPURITY MADE VISIBLE.—As surely as air, liberated under water, bubbles to the top, poison in the blood struggles to the surface of the body and is there developed in some form of inflammation. Whether that form be boils, running sores, white swellings, tumors, pustulous eruptions, or what not it is the outward visible sign of corruption in the blood. To suppress these symptoms by external applications is to force back the evil on its source. To administer Bristol's Saraparilla as a remedy is to eradicate the germ and the seed together. It would be an insult to the reader's common sense to ask who is the wiser course. As external disorders are usually accompanied by some internal disturbance, the occasional use of Bristol's Vegetable Sugar-coated Pills is often required. 389.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co. K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham, and all Dealers in Medicine.

A DISEASE WITH A HUNDRED SYMPTOMS.—Such is dyspepsia. It may be said to simulate every other complaint. Hot flashes and violent palpitations of the heart which seem to indicate serious difficulty in the vital organs, are often caused solely by indigestion. A single dose of Bristol's Sugar-coated Pills will in that case be sure to afford relief. In fact they are always a safe and useful medicine, as they tend to reduce febrile action of every kind, without weakening the bodily powers. In all ailments the stomach, the liver, and the bowels are more or less affected either sympathetically or directly, and upon these three organs the Pills operate most beneficially. 439.

Agents for Montreal—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham, and all dealers in medicine.

AN ENRAGED ADVENTURER.—No wonder that Leon was in ecstasies when resting after his long battle with storms and tempests among the groves of Florida. While inhaling the tropic perfumes, we can fancy the rapture of the old warrior as he lay empowered among the blossoms of that delightful land. More fortunate are we of the present day, who have in Murray & Lanman's Florida Water all their fragrance concentrated. But the delightful toilet Florida has this advantage over the flower themselves; they fade, but its aroma is enduring—the same at all seasons and in all climes—without a superior among the odors of nature or an equal among the preparations of art. As there are counterfeits, always ask for the Florida Water prepared by Lanman & Kemp New York. 578.

J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine. Beware of counterfeits; always ask for the legitimate Murray & Lanman's Florida Water, prepared only by Lanman & Kemp, New York. All others are worthless.

Ayer's American Almanac, for the new year has arrived for delivery gratis by all Druggists to all who call for it. This is the annual has the largest circulation of any book in the world, made by the fact that it furnishes the best medical advice which is available to the people—enables them to determine what their complaints are and how to cure them—It contains the startling announcement of the Conflagration of a World, or the combustion of one of the stars in the firmament with all its attendant planets.

CIRCULAR. MONTREAL, May, 1867.

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city or the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part of FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, POOK, HAMS, LARD, SPICES, DRIED FRUIT, DRIED APPLES, SHIP STREAS, and every article connected with the provision trade, &c. &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada. Contributions respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co. and Messrs. Tiffin Brothers. D. SHANNON, COMMISSION MERCHANT, AND Wholesale Dealer in Produce and Provisions, 443 Commissioners Street, opposite St. Ann's Market. June 14th, 1868. 12m.

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

THE WONDERFUL LAMP (SELF-LIGHTING) FOR THE POCKET. A One Dollar Bill will get (per post) the complete and speediest contrivance ever invented for getting a light, and keeping it for three hours. Send One Dollar Bill to Healy & Co., Opticians Montreal, for a sample.

INFORMATION WANTED. OF John Graham, or any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Doly Gr. hamon Mrs. John Ferguson, Galveston Texas, US.

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

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. No 591. NOTICE is hereby given that Emeline Dupuis, of the City of Montreal, wife of George Trudelle of the same place, Trader, has instituted before this Court an action in separation as to property against her husband, the said action returnable before this Court on the first day of February next. Montreal, 19th January 1870. LEBLANC & CASIDY, Plaintiff's Attorney. 5124

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. INSOLVENT ACT OF 1864. In the matter of RICHARD J. DUCKETT of the Parish of St. Polycarpe, Merchant, individually, and as Co-partner formerly with Dame Mary O. Leblanc, under the name and style of R. J. Duckett & Co., Insolvent. The undersigned will apply to this Court for a discharge under the said Act, on Saturday the nineteenth day of February next. R. J. DUCKETT, by T. & C. O. de LORIMIER, his Attorneys ad litem. Montreal, 13th Jan. 1870. 5123

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. NOTICE is hereby given that Marie Adele Desrosiers, wife of Jacob Henry Desrosiers, gentleman, heretofore of the Parish of St. Joachim & Chateaugay in the District of Beauharnois, and now of the City and District of Montreal, has instituted before this Court an action in separation as to property against her said husband, the said action returnable on the fifth of February next. Montreal, 21 January, 1870. LEBLANC & CASIDY, Plaintiff's Attorney. 5124

INSOLVENT ACT OF 1869. Dame Cecile Glackmeyer, of the City of Montreal, Trader, (marchande publique) wife duly separated as to property from her husband, Albert Girard, of the same place, Trader, Insolvent. I, the undersigned, Louis Gauthier, 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 the office of Messrs T. & C. de Lorimier, Advocates, No. 6, (Little) St. J. M. Street, in the City of Montreal, on Monday, the twenty first day of February next, at ten o'clock in the forenoon, for the examination of the Insolvent, and the ordering of the affairs generally. The Insolvent is required to attend. LOUIS GAUTHIER, Assignee. Montreal, 8th January, 1870. 2124

PROVINCE OF QUEBEC, In the CIRCUIT COURT for District of Montreal. The thirteenth day of December, one thousand eight hundred and sixty nine. No. 7053. Present: The Honorable Justice Berthelot. Dame Henriette Moreau, wife separated as to property from Heroldin Llonais, Esquire, the latter for the purpose of authorizing his said wife to the effect of these presents, both of the city and District of Montreal, Plaintiff. 73.

Francis Duce, laborer, and Dame Eleonore Duce, his wife, the latter widow by her first marriage of the late Antoine Lescaubeau, in their quality of joint-tutors to the children, issue of the marriage of the said Eleonore Duce with the said late Antoine Lescaubeau; the said Eleonore Duce, as well in her own name as having been commune with her said late husband Antoine Lescaubeau, the said "Francis" Duce, as also for the purpose of authorizing his said wife to the effect of these presents, of the Parish and District of Montreal, Defendants. IT IS ORDERED, on the motion of Messrs. Moreau, Guimet & Lacoste of Counsel for the Plaintiff, in as much as it appears by the return of said "Francis" Duce, one of the Bailiffs of the Superior Court for Lower Canada, acting in the District of Montreal on the writ of Summons in this cause issued, written, that the Defendants have left their domicile in the Province of Quebec, in Canada, and cannot be found in the District of Montreal that the said Defendants by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called "La Minerve" and twice in the English language, in the newspaper of the said City, called "THE TRUTH", be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and answer to such demand within the period aforesaid, the said Plaintiff be permitted to proceed to trial, and judgment as in a cause by default. (By the Court) HUBERT PAPINEAU & HONEY, C.O.C.

