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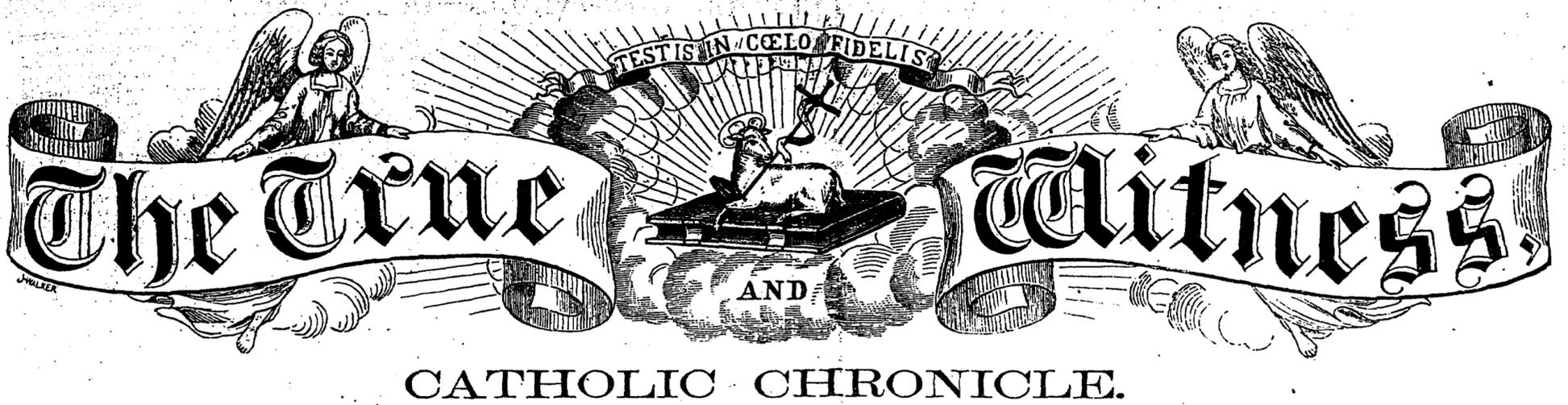
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NO. 11.

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FATHER BURKE'S LECTURE
 OR THE
"Promises of Christ Realized only in the Catholic Church."

(From the New York Metropolitan Record.)
 The following lecture was delivered by the Rev. Father Burke, in St. Peter's Church, Jersey City:—
 My FRIENDS:—The existence of the Catholic Church is the most patent fact in the history of the world. When Christ, our Lord, founded his church he emphatically declared that she was not to be as a light hidden under a bushel, but flaming upon the candlestick and enlightening every man that came into the house of God; he declared that it was not to be as a city built in some deep and lonely valley, where no eye could behold her, but that she should be as a city built upon the mountain summit, that every man and every wayfarer, passing through the ways of this world, should behold her and recognize her existence. Now, my dear friends, if we ask our ourselves what was the meaning of our divine Lord speaking of his church as something so palpable, so unmistakable, forcing itself upon the recognition of every man, no matter how reluctant that man may be to behold it, I answer that our Lord meant to fix upon our holy church certain signs by which she should be infallibly known and recognized amongst all reasoning men as the very church and the very spouse of Jesus Christ. Nor is there amongst the many strange mysteries of this world one thing that more astonishes me every day than to behold earnest men, high-minded men, believing men, read the Scriptures, and yet fail to recognize the Church of Jesus Christ the holy Catholic Church. To me this is the strangest intellectual phenomenon in the world; for certain it is, if we attach any meaning whatever to the words of the Son of God, that it was in his purpose and in his fixed and declared intention to establish a church upon this earth. He alludes to it repeatedly over and over again, calling it now "My church" calling it again, "My kingdom;" at other times speaking of it as "The Kingdom of God," and making certain fixed and specific promises to this church, in the fulfilment of which promises the world has the convincing proof of the divine origin of our holy Catholic church and religion. For, dear friends, Christ, our Lord, was not only the Redeemer, the teacher of mankind, the atoner for the past, but he was also the prophet of the future.—The Scriptures speak of him and of his coming as of a prophet. "In that day," says Moses, "the Lord, thy God, O Israel, will raise up unto thee a prophet like unto me.—Him thou shalt hear." That prophet was Jesus Christ, and all that he prophesied of the future concerned this church of his.
 We are come together this evening, my friends, to consider the prophecies of Jesus Christ—the promises that he made to be fulfilled in the future. We are come together to look for their fulfilment, and if we find this fulfilment in the holy Catholic church, then we are assembled—such of us as are Catholics—to glory in thanksgiving to God for the fulfilment of these promises, and such of us as are

not Catholics—if there be any here—to meditate profoundly, in the name of God, upon the necessity of submitting our faith and our love to that one and only church, in whose history in the past, in whose existence in the present, are fulfilled all the promises that Jesus Christ made.
 And now, what were these promises, my friends? If we search the Scriptures we shall find that they are, principally, the following: Christ, our Lord, emphatically promised that his church should be one, that it should be, in this world, the very representation of unity, that no difference of religious thought or opinion, no clashing of ideas, no upholding of contradictory doctrines were to be found in her, and that she was to be, upon the earth, the representative of intellectual and moral progress of the very highest kind, because she was destined to represent the ineffable unity which binds together in one the Father, Son and Holy Ghost. This was the first promise that Christ, our Lord, made to his church.
 The second promise that we find made in the Scriptures to her was: that she was to have him her Lord, her God, her founder, dwelling in the midst of her with an abiding presence; that he was to be with her in a peculiar manner, as we shall see.
 The third promise that Christ, our Lord, made was involved in the command that his church and her voice should be heard all the world over—throughout all the nations; that his faith was to be preached in every land and to every people.
 The last great promise that he made to his church was, that she was to abide for ever, that every other institution might fall and die, that nations might change their government and might lose their very existence, that races might disappear, but that the church which he, the Lord, founded should remain, abiding for ever and ever;—that systems of philosophy might be upheld in one age and discarded in another, that the philosophical and scientific truths received to-day might be disapproved to-morrow, but that his church founded by him, was to remain immutable, unchangeable, ever young, ever vigorous, unto the last day of this world's existence.
 Behold the four great promises which, as we shall see, are distinctly conveyed in Scripture, and which, as we shall also see, fulfilled in the Holy Roman Catholic Church, and which, I assert, upon the evidence of history, upon the evidence of our own senses, of our own reason and our own experience, are not fulfilled, in any one iota of them, outside the Catholic church; from which I will conclude that if Christ, our Lord, intended that his word should not pass away—that his promises should be fulfilled—that church represents alone the divine oracle, as founded by Jesus Christ, in which we find these promises fulfilled to the letter. First of all, then, the first prophetic promise was unity. The Son of God came down from heaven incarnate of the Holy Ghost and of the Virgin Mary, and was made man. He came down from Heaven. He found this world divided into a thousand different religious sects, each representing not a vestige of truth, but some distinctive form of error. He found all the philosophers wrangling amongst themselves, and divided upon the great question of the existence of a God and of the ultimate destiny of the soul of man. He found the nations divided. He found all the interests of society split up and divided into a thousand varied forms—all at opposition, one with another. But he, coming down from heaven, brought with him the essential unity, which is the essence and the nature of his God-head—for the first perfection of the Almighty God in himself is essentially and necessarily, unity. Everything that is perfect is one. The very idea of perfection involves the idea of unity—that is to say, of one point and one centre, in which everything that is scattered here and there of perfection is concentrated to constitute supreme perfection. Therefore, the Almighty God, who is infinite perfection, is also infinite unity. And when he assumed to himself this second relation of our humanity—when, coming down from heaven, he added our nature to his own when he associated God and man—he brought down in that hour of his incarnation, not only the infinite perfections of his divinity, but also the essential unity, by which he is one with the Father. Christ, our Lord, God incarnate, God and man, was as much united to the Father by the essential unity of nature as he was, from all eternity, in that Father's bosom, upon the throne of the Most High.—The fact of his becoming a man did not sever, for an instant, or separate that eternal and infinite unity by which he was united with God, by which he was God himself. Nay, more, even as man he embodied in himself the principle of unity if he took our nature—a human soul, a human body, a human intelligence, a human will, human affections—everything that was human, save and except a human personality. That he never took. Why? Because

if he took a human personality, Jesus Christ would have been two and not one. He would have been two, namely: the Second Person of the Blessed Trinity and the human person, whom men beheld upon the earth. But in order to represent, even in his sacred humanity, the essential principle of unity, he assumed that nature into his divinity, so that out of the human body, the human soul and God—out of these three—was formed the one person, Jesus Christ, and that person was divine. He was still one, and only one ever, though; he was God and man. He united them in one. Every act of his, even though performed in his humanity, was still the act of God, because the person who assumed that humanity, and who acted in it, was God. Why did he do this? Because, dearly beloved, Christ, our Lord, being God and infinitely perfect, was essentially one. Now, the design of Christ was to represent upon earth and to create amongst men the principle of unity of thought, unity of mind, unity of heart, which was so perfect in himself, and which he decreed should be represented in his church. Therefore it is that he laid upon all mankind the obligation of fraternal charity, for in charity, as in a golden bond, all parts are united. Therefore, also he imposed the obligation of faith, because in faith, as in an intellectual bond, all minds are united in the union of one belief, of one thought, and thus the unity of God springs up in his representative, in that society which is the mystical body of Christ. In consequence of all this, the Son of God, the moment he founded his church, prophesied for that church and promised to her the attribute of unity. For this did he pray, the night before he suffered and died. "O Father," he said, "I pray for these around me, that they may be one. And not only for these," he adds, "but for all, who, through their word, shall believe in me, that they may be all one, as thou, Father, and I are one—thou in me, and I in thee—so that they also may be one." And again he said, "There shall be one fold and one shepherd."
 And now, if, passing from the words of faith, we come to reflect, with the mere light of reason, does it not stand to reason—is it not absolutely necessary that, if truth exists out of that, truth must bring unity? If the Word of God be on the earth, that Word must be eternal truth—if true, it cannot contradict itself. It cannot say yes and no. It cannot to-day preach one thing and to-morrow another. It cannot assert one thing as true and the opposite, at some other time, as equally true. This would be a lie—this would be an untruth substituted for truth and an error for the unity of thought which Jesus Christ left upon the earth. Wherever the truth is there must be unity as a matter of course. The moment divisions arise—the moment one man contradicts another on any question, human or Divine, that moment the very fact of a difference of opinion, of a contradiction, involves the presence of error, because one or other of them must be wrong. They cannot both be right. Division, therefore, or breaking up into sects, mutual contradiction, is an infallible sign, wherever it exists, of the existence of religious error. I want to impress this upon you, because in this, our age, a strange hallucination has taken possession of men's minds. Men, who recognize the simple fact, that in any ordinary dealing of life, if two men disagree upon any question, one of them must be wrong if the other be right—both may be wrong, but both cannot be right, that their divergence of opinion and difference establishes the fact that there is wrong and falsehood between them, men who see this in the ordinary dealings of life, men who recognize it so clearly and quickly, as a matter of course, when it becomes a matter of religion,—when it becomes a question in which truth or falsehood involves the eternal salvation or damnation of man, seem to consider it a matter of course that there may be diversity of opinion, without the existence of religious falsehood. They seem to consider that division here, that contradiction here, is a matter of no importance nay, they go so far as to say it is a good thing, an excellent thing. The more sects we have the more religions we are, the more men's minds are turned to religion; it is a good thing to have so many different forms of belief, each contradicting the other, because out of these intellectual and religious contests men's minds are brought to study religion, and they are more filled with the thought of their eternal salvation and of the things of God. This is the popular error of the day—a most deplorable error. Why? I ask you what is the popular idea of religion at all? Men say, O the more disputation goes on, and the more difference of opinion there is, and the greater the number of sects, the more men's minds are turned to religion. I deny it.—I deny it. I say a man may study for forty years these Scriptures; a man may turn his attention to the Word of God, but if, during that life of disputation, of assertion and contradiction, that man had never reached the

truth, if he had never possessed the truth, if all this time he is disputing about his view, and if that view be a distorted and a false one, I deny that man, is approaching religion. I deny it. It is an insult to God and to truth to say that a man who all his life is peddling about a lie is doing homage to the essential unity and truth of God. No, wherever the truth is, unity must be. I do not say that unity is truth, because men might be united even in their belief of a falsehood. I do not say absolutely that unity is truth, but I do say that truth is unity. I do not say that consistency is truth, because persons might be consistent even in a lie; but I do assert that truth is consistency—that is to say, that it cannot contradict itself, nor be inconsistent with itself. Now, I ask you, where is this promise of unity fulfilled except in the Catholic church? There are two hundred millions of us scattered throughout the world. There are Catholics in every land, speaking every tongue under heaven. Take any one instructed Catholic, I don't care of what nation, I don't care in what clime you find him, take that one instructed Catholic, question him as to his faith, and in that one man you will find the faith of the two hundred millions that are scattered over the earth. In the words of that man you find, in that unit, the representative of that belief which rests in the mind of every Catholic throughout the world, just as it is spoken by the lips of any one. I ask you to compare this with the miserable multitude of opinions on the most important subjects that are found outside the church. Take any form of religion. Take Protestantism, or any other form of religious belief outside the Catholic church. Have they any assurance, or are they able to give you any assurance that their doctrines to-day will be the doctrines of next year. No; and the proof lies here, that the doctrines of this year were not the doctrines of twenty years ago. Twenty years ago, for instance, every Episcopal Protestant in the world believed in the necessity of baptism and baptismal regeneration. Ten years ago the Protestant church in England declared that baptismal regeneration formed no part whatever of the doctrines of the Church of England. Twenty years ago every Protestant in the world believed that the matrimonial bond was indissoluble, and they bowed down so far to the word of Jesus Christ that they took their idea of marriage from his word, who said, "Those that God hath joined together let no man attempt to separate." To-day Protestants all the world over believe in the validity and the lawfulness of divorce, under certain circumstances. What is this but a change of heart? Nay, more, no sooner was the standard of schism raised three hundred years ago in the church than every single leader of the Protestant movement broke off from his fellow-men and established a religious sect for himself. We find names never heard of Lutherans, Calvinists, Antinomians, Anabaptists, and so on, until, in our own day the lowest residue of Protestantism has subsided into a form of religion which is pure Deism, which acknowledged that there is a God, stops there and admits no other doctrine. Nay, a Protestant bishop in England a few years ago, made use of these words, "It is the proudest boast," he said, "of our church of England, that she has no dogma;" that is to say no fixed form of religious belief. I do not say these words nor any words, nor have I a thought in my mind, much less express it, which should be painful or disrespectful to any man; but, I ask you, my friends, are not these facts? Are they not here before your eyes? In the Catholic church, any one instructed Catholic that knows his religion represents the doctrine of the church. You never hear of a Catholic priest contradicting another on matters of dogma, of doctrine or belief. You never hear of a strange, unheard-of proposition propounded from a Catholic pulpit. Search the history of 1872 years, and you find this Catholic church always preaching, always speaking, clearly, emphatically, on every question, never refusing to give an answer when she is called upon on any question of faith or morality; and for 1872 years the student of history turns over, page after page of the history of our church, of her bishops, her popes and councils, and nowhere can he find a single instance, a single line, in which the church taught any contradiction to herself, in which the church ever denied one title or iota of her previous doctrine or ever changed one single feature of her divine teaching. We, therefore, are forced to believe that if consistency be a proof of truth, if unity be the seal of truth, the sign of truth, wherever it is found, that consistency and unity are found in the Catholic church, and I wish to invite your attention not so much to past times, nor to other lands. I am speaking to intelligence, for in coming to this new country. I have found, not only amongst my own countrymen here, but I found in every grade of society and in every religious denomination that I have met with, a bright, sharp, shrewd high order of in-

tellectuality. To that intelligence of America I appeal. I ask you, my friends, if we Catholics, were to withdraw from the midst of you—if every Catholic in America were to leave the land to-morrow and leave you to yourselves, would not the very idea of religious unity have departed from amongst you? Try to realize to yourselves what it would be if we Catholics, to-morrow, were to leave the land and not leave a single Roman Catholic in America. Would there be a man left in the land that could proclaim his faith and point to a society of his fellowmen, who held that same faith in every detail of doctrine, which he held? Not one. There is no unity of thought, much less of intellectual obedience outside the Catholic church. But when we enter her glorious halls and cross her golden threshold, O, how magnificent is the picture of unity that rises before the eyes of our souls! There, do we see 200,000,000 of men, rich and poor, gentle and simple, intelligent and uneducated, highest and lowest, and forth, from these 200,000,000 of lips and hearts, comes one and the same note of confession of faith and of praise of God, one sacrifice in every land, one word in every country, one testimony to the same faith, and that is brought down to us without the slightest change or the slightest contradiction for nearly two thousand years, since the day that Jesus Christ rose from the dead. O! how magnificent is the picture of unity that I contemplate when passing from the millions of the people, I enter the sanctuary and behold an order of hierarchy of office of the proudest representative of the harmony of Heaven. There, the monk and the nun, consecrated, fill their own station and their own office. There, we ascend from monk and nun, and we find the robed priest upon the altar and the preacher in the pulpit. Above them again, higher in jurisdiction, in authority, closer to the Supreme Head, we find the bishops of the church of God, assembled in council, and eight hundred united heads taking thought, and expressing and testifying the church's faith.—Higher still, and we come to another order, an order representing the clergy of the city of Rome, the most ancient in the world and the most honored seventy-three Cardinals around the Papal throne—men who have received from the Church of God the extraordinary power to lay their hands upon the anointed and to designate the successor of St. Peter. Highest of all is one man, seated upon his pontifical throne, the representative, the viceroy of God, holding the keys, holding the rod of jurisdiction, one arm governing the whole flock of the Catholic church, according to the word: "There shall be one fold and one shepherd." Above him—for we must certainly lift up our eyes from earth, for he is but a mere man—above him and near him, standing close to him, upholding him, confirming him in faith, crowning him with supremacy in the church, the great inevitable head—whom the eye of faith alone can behold in Peter and in Peter's successor—the Lord Jesus Christ, the true head, the one great founder, pastor and ruler of the Catholic church. How grand is that order! how beautiful that harmony! how splendid that gradation! from rank to rank, from order to order, from dignity to dignity, until all are co-ordinated upon one man on earth, because that one man represents the invisible head, the Lord Jesus Christ. Behold unity!—behold the reflection of the divinity of God in its ineffable unity, shining forth in the beauty and in the harmony of our holy church and our holy religion.
 The next promise of Jesus Christ was his own abiding presence with his church; for as he prayed, "Father, let them be one, even as thou and I are one;" so, also did he say, "I am with you all days; unto the consummation of the world I am with you. Take heart," he says, "although I leave you, it will be only for a little time. A little time, and you shall not see me, and after a little time you shall see me, for I will not leave you always, but I will come to you again, and I will remain with you and abide with you all days until the consummation of the world." What did he mean?—O, what did he mean? The man who is outside of the church, and who denies this glorious sacrament and real presence upon our altar, says He only meant that he would remain upon the earth by the union of grace in every holy soul—that he would remain upon the earth with his elect, guiding them, preserving them from evil, and so on. But I ask you: Can this be the meaning of the word of Jesus Christ, when he said, "I am with you?" Was he not always with his elect from the beginning—with every man that loves the Lord Jesus Christ, that loves God as God, for God is love? And from the beginning—from the day that Adam repented of his sin, all through the four thousand years before the coming of our Lord—everybody knows that whoever loved God was united to God by the bond of love. If he meant nothing more than this—than his presence by divine grace, than his guiding presence with his elect—there was no necessity for him to use the

words, "I am with you all days until the consummation of the world." It was well understood that he was with men. He himself had said, elsewhere, "If any man loves me, the Father will come to him, and I will come to him, and we will take up our dwelling with him." Where, then, was the necessity of reiterating the promise, and of putting it in such a formal manner, "I am with you all days, even unto the consummation of the world?" Did he confer anything by this promise more than was given to men under the old law? Nothing. In the Protestant sense he gave nothing, because he was always, under their dispensation, with those that loved him. He therefore either meant nothing when he said these words, or he meant to indicate some peculiar, some especial, some wonderful manner in which he was to be with his church. Did he indicate what manner that was to be? Yes. The night before he suffered he took bread into his holy and venerable hands, and said to his apostles, "Take and eat ye all of this, for this is my body;" and taking the wine, he breathed upon it and said, "Drink ye all of this, for this is the blood of the new and eternal testament which shall be shed for many unto the remission of sins." Then to his apostles he said, "That which ye have seen me do, do ye also in commemoration of me," and he gave them power to change bread and wine into the very substance of his body and his blood. He gave them the power to substantiate him under the appearance of bread and wine, the substance gone and nothing remaining but what is necessary to conceal Jesus Christ from the eyes of the people, in order that man might have the merit of faith, because faith is the belief in things that appear not. Thus did he remain; and if he did not remain thus, then I say he meant nothing—no privilege, no special endowment to his church in the day that he promised her that he would remain with her unto the consummation of the world. Where do we find this presence? Only upon the altars and within the tabernacles of the Catholic Church. Here again I appeal to your own sense and reason. A stranger coming to your land from a pagan country, who never heard of these special doctrines of christianity, goes through the length and breadth of this land. He enters any temple of religion. He finds four walls—the church—built in church form, but he sees no sign of life. There are no adorners there, bowing down and indicating by their actions the presence of God. There are no lights burning around an altar; there is no altar, no place of sacrifice; there is no presence there to speak a word to him of God. He may see, perhaps, verses round about the walls; he may see the ten commandments lifted up over a table; they may indicate the word of God;—but of the presence of God he sees no sign whatever—no life, no living thing there to show it. He enters a Catholic church in any of our cities, and the moment he crosses the threshold the twinkling of the living lamp before the altar catches his eye. There is motion at least; there is some idea of sacrifice. Something is being actually consumed and offered to some unseen power. Who is that power? Who is it for whom the altar has been built up? Who is it for whom that place of residence has been prepared? Who is it? He turns, and he sees some poor old woman and some aged man, or perhaps some Catholic youth, bowed down to the earth, making visible and sensible signs, such as man makes to God and to him alone, annihilating themselves, prostrating themselves and sinking themselves into the nothingness of their own being, before the mighty Being whom they worship; and the thought must be forced upon that stranger's mind: Here at least, I have the evidence of the presence of God. This is the place of God. If, then, that presence be among the promises Christ made to his church, even to the pagan and to the stranger the fulfillment of this promise is demonstrated only in the Catholic church. And here again—as I admire the unity of her faith, the unity of her worship, the unity of her praise, the very unity of her sacramental and religious language—do I see rising before me when I enter into thy halls, O Church of God, the magnificent presence of Jesus Christ. O, what an argument of divine love for man, that God should remain among his creatures forever! O, what an argument of the dignity, the value and the grandeur of our human nature that the eternal and the infinite God should make it his daily dwelling-place, though in the midst of mankind! O, how wonderful is the fulfillment of those ancient prophecies in which the Lord said, "And my delight and my joy is to be among the children of men!"

The third promise that Christ made to his church was, that her voice should be heard in every land, and that she was to grow amongst the people until the ancient prophecies of David should be fulfilled. "And to every land the sound of their voice has gone forth, even to the farthest end of the earth." Where is this promise fulfilled? He called the twelve, and said to them, "My friends, before you lies the whole world; it is made up of many nations, many tribes and races of men. They are all hostile to you; they will cast you off and will put you to shame and ignominy; they will put you to death and think they have done a good thing; yet, now, I say unto you, go forth among them and preach and teach all the nations of the earth." Their mission was to the whole world. No longer was the truth or the presence of God, or the mystery of sanctity or the strength of divine grace to be confined to one nation, or to one people. No longer were certain narrow boundaries to restrict the action and the presence of God, among men. No longer was one nation or tongue privileged to possess him or his truth. No. But forth, were these twelve to go, into every land, into every nation, bringing with them the message that He gave them. "Go forth," he said, "and teach them." Behold the message of truth. "Go forth and baptise them." Behold the message of sacramental grace and sanctity. They went forth. They multiplied

by spiritual generation. They created their own successors, by the interposition of hands. Grace was poured abroad from them, unto the people, in light and sanctity within the sanctuary, unto their brethren in power and jurisdiction; and so the church of God spread herself unto every land and preached the gospel to every nation. Where is the country that has been able to shut itself out from her? They have built up, in their hatred ramparts between them and the church—ramparts cemented with the blood of martyrs; they have piled up the dead bodies of the slain to defend them from the approach of this great and awful church of God. Where amongst the nations has the red sea of the martyrs' blood been able to withhold or keep back the holy Jesuit missionary from going into every land and proclaiming the glory of Jesus Christ? Where has the monk or missionary ever been frightened or turned back because he saw the martyr's crown or the martyr's grave awaiting him? No; but they have followed the track of every conqueror; they have launched out into the most dangerous and unknown seas. Among those who were the companions of the great and the mighty intellect who saw in the far west the glorious vision of the country he came to discover, were the children of St. Francis and St. Dominic. And among the first sights that the American Indians beheld was the Dominican habit, which you behold upon me this night. The message was preached in every land. The grain of mustard seed, of divine truth, was cast into every soil. Did it increase—did it multiply? Yes. When every other sect, when every other religion came to a stand still and dwindled away into nothingness, the Catholic church maintains to-day all the vigor, all the strength, all the energy and commands all the devotion which were shown when the rulers of the earth stood within the Coliseum of Rome, to testify to their faith, and in the day when Las Casas crossed the Atlantic, and standing within the King's Council in Madrid, he pleaded the cause of liberty, the cause of justice and of truth for the Indians. This is acknowledged even by Protestant writers themselves. "It is a singular fact," says the great historian, Macaulay, that for the last 300 years, since the day that the nations first separated from the church of God, the Protestant church has never made one step in advance—has never gained a convert. They are, to-day, he says, just as they were before Luther died." Nay, I will add; and pardon me if I shall endeavor to prove it to you, they have gone back. The present Archbishop of Westminster, whom I once knew, as a distinguished clergyman of the church of England, remarked some time ago, "It is a singular fact that the only progress, if you will, that Protestantism has made, since its establishment, consists in lopping off on every side, every point of doctrine." For instance, Luther believed in the presence of Jesus Christ in the blessed Eucharist. He never denied that. Those that came after him cut it off—denied it. Their successors believed, if not in the sacramental nature, at least in the indissoluble nature of matrimony, which is cut off in our own day. Then there is baptismal regeneration, which is denied in our own day. The necessity of a fixed form of belief was then acknowledged; to-day it is becoming most unpopular. So there is no form in the Anglican liturgy which is so unpopular as the Athanasian creed, because it makes a fixed and definite profession of the two great mysteries, namely, the Trinity in heaven and the incarnation of the Son of God in the Virgin Mary. Men say they do not wish it any longer. There are churches to-day in England where, if the rector, or the curate, or the pastor were to read the Athanasian creed from the pulpit, the best part of his congregation would get up and walk out. Whence comes all this? It comes from this: That the world will not accept Protestantism unless it be made to meet latitudinarianism—admitting anything or nothing. The world that refused to accept Protestantism unless on condition of denying everything stands before the Catholic Church as it has stood for eighteen hundred years, and, to that world, this great church of God will not, because she cannot, yield or sacrifice one single iota of her doctrines, one single word of that message of truth which the God of truth has put into her hands, upon her lips, and into her soul. One might imagine, therefore, that this Catholic church of ours might not be able to stand at all. She is accused of so many things that are true, accused of so many things that are false—accused of so many things that are true, that she is exclusive. Perfectly true. That she has no mercy upon any one that ventures to disagree with her upon any article of faith, but cuts him off—excommunicates him and says, "Anathema—be thou accursed."—Perfectly true, as true as the Gospel. The Catholic church is accused of having an iron rule, and of moulding every intellect in one mould in matters pertaining to religion. Perfectly true. The Catholic church is accused of desiring to intermeddle with education, to draw the education of the children as much as she can into her own hands, and to control the consciences of the people as much as she can. Perfectly true—perfectly true; guilty, guilty, my Lords!

It is true, and there is no gainsaying it. Why does the Catholic Church do this? Because she happens to have the truth of Jesus Christ, and instead of tearing down that truth to bring it to your level, she lays hold of you as the angel laid hold of Habbakkuk by the hair of his head, and she draws you up to the level of the divine truth, which cannot change; but you must come to it, so as to believe it and admit it. The Catholic church tries to grasp education! Certainly, because she knows that the child is father to the man, and as it is her duty and her business to make men of God, she tries to begin by making children of God. She knows that if the child is left irreligious in childhood it is not out of such material that she will ever be able to make a religious man. The Catholic church is accused of moulding intellects and consciences into its own mould, and putting everything into that one groove. Yes, that one mould, that one groove is the divine form of Jesus Christ. You don't wish to fit into it unless you are made conformable to the Son of God, in the possession of truth, which is, in the possession

of grace in admitting the restraints that are necessary to qualify and sweeten your lives—unless you are made thus conformable to the Son of God you will not have part for fellowship with him in the glory and in the kingdom of his Father. The church does all this, because she cannot help it. The church is also accused of many things that are false; she is accused, for instance, of being the enemy of education, but strange to say, I have heard more than once in England, this accusation being made to myself against the church. I have heard the same men within five minutes charge the Catholic church with being too grasping—charging her with having too much to say about education, talking too much about it, and within the same five minutes charging her with being the enemy of all education. The Catholic church is accused of favoring ignorance in order that she may keep her hold over the people. No! that is as false as hell. The Catholic church knows well that her greatest enemy, without her, is the ignorance of the world, that refuses to look at her, that her greatest difficulty, within her, is the ignorant and uneducated portion of her children. The greatest difficulty without the church is not the intelligence of the world. No; from the highly educated, from the highly accomplished Protestant, the Catholic church gets the tribute, which history bears to-day. There is not a Catholic writer that has not paid, over and over again, such generous homage to the glory of the Catholic church that she has received from the highest Protestant writers, that is to say, men of the highest qualifications, and of the highest intelligence. The opposition that she receives, the hatred that exists, exists in the ignorant and the rude and uncultivated of those without her. So, in like manner, within the sanctuary, within her own pale, her educated children, in proportion as they receive knowledge, and rise to the fullness of intellectual excellence, in the same proportion does the church lean upon them, appeal to them, take a firm hold of them, and in precisely the same proportion are they the grandest pillars of the church, and the best fitted for their holy work. The highly educated Catholic is always the best Catholic. The more he knows the more will he prize and love that church in which he believes. The Catholic church is accused of being the enemy of progress. Now, I would like to know what this means. I believe many men in this day of ours speak of progress and they actually don't know what it means. Does it mean railroads? Well, railroads are material progress, for thirty or forty miles an hour is a much more progressive kind of advance than the crawling along at the rate of seven or eight. Does progress mean the electric telegraph, cotton mills, and steamboats? and what has the Catholic church to say to all this? She is very much obliged to the world when it invents these things. She is obliged to the men who build the railroads, because that railroad will bring her missionaries to every land. She is very much obliged to the man who establishes a line of ocean steamships. Those steamships will bring her bishops to Rome to take counsel with the Pope, and will send them home in speedier and better time back to their people. She is greatly obliged to the man who established the electric telegraph. These wires flashed to the end of the earth every decision of the late Vatican Council, so that the material world was brought into a closer resemblance to that instantaneous unity of thought which is the quintessence of Catholicity; but to say that the Church is opposed to progress as far as progress is material progress, is a lie. But there is another kind of progress my dear friends, and the Church is firmly opposed to it, and the Church is the salvation of the world because she is opposed to it. And what is that? It is the progress of an intellectual kind—the progress, for instance, that advocates spiritualism, dealings with spirits, whether they are good or bad; and the superstition which arises from it; the progress that results in what is called the doctrine of free love; the progress that unsexes women and sends her into the dissecting-room, or into some unwomanly place, there to debauch her mind in pursuit of knowledge; the progress that asserts that children are to be brought up from their earliest infancy in such independence as to give the lie to their father and mother; the progress that will assert that politics are a game that men are to enter into for their own aggrandizement and wealth; the progress that would assert that in commercial intercourse a man may do a smart thing although there may be a little tinge of knavery or roguery in it; the progress that will assert that every man has a right to think as he likes on every subject. These the Church is opposed to. If the Church were not, in the midst of you to lay hold of you with bit and bridle, to bind fast the jaws of this society and of this age of ours; if the Church were not in the midst of you with the monk and the nun, whose consecration never changes, whose obligations are always the same from day to day, from the cradle to the grave, where would you be? Where would you be if this strong conservative power of God were not in the midst of you? Society would have been long since broken up, dissolved into chaos and reduced to its primitive elements of confusion and sin. The fourth promise made to the Church was, that it was to last forever. "I have built my Church upon a rock he says, and the gates of hell shall never prevail against her. I am with you unto the end of the world; I will send my Spirit of Truth upon you to lead you into all truth and to abide with you forever." Everything else will perish; the Catholic Church must remain as she was from the beginning, as she is now, and as she shall be unto the end. The Catholic Church must remain. We Catholics know this. It is an instinct with us. We know that the Holy Church can never be in danger. We deplore, for instance, the calamities of this age or that. We grieve when we see the Pope persecuted; we grieve when we see him robbed of the rights that the nations conferred upon him; we grieve when we hear of the persecution in China or Japan, and that Jesuits and other missionaries are murdered. We grieve for a thousand things like these, but who is there amongst us that ever yet imagined, that ever yet was tempted to think, that the Church was in danger, that anything could happen her. We know that everything else may perish, but she must remain. We have the evidence of it in her history. It may perish in this nation or that. She springs up by the inevitable destiny of her mission elsewhere. She perished many ages ago in the very cradle in which she was founded—in Palestine, in the Oriental countries. She took possession of Western Europe. She seems now to be persecuted even perhaps unto perishing, in some of the most ancient Catholic nations in Europe. Spain and Italy are in danger. If they fall, the loss will be theirs, and not the Church's. But so sure as the Church loses in one land she gains in another, and whilst we behold the bishops persecuted, the priests driven out, the churches tottering into ruins in the fair cities of Italy, we behold, far across the Western main, in this new land of America, Catholicity springing up, side by side with the great material development of the land—Catholicity—the only power in the world, the only religion in the country that keeps stride by stride, pace by pace, with the mighty material developments of Young America. Twenty years ago there was in this Hudson County, but one little Catholic chapel. To-day there are nineteen Catholic churches. Of what form, of what magnificence, look around and see. What does this mean? It means that when a nation is faithless, Almighty God permits his course to fall upon that nation, and the curse of God falls upon the nation on the day that she drives her Catholic faith out from her. But so sure as that Church of God is driven from this State or this city, so sure does the Almighty God send down upon another people and another race the grace to open their arms and to clasp, and embrace the knees of the Spouse of Christ, that wanders over the earth with the message of truth upon her lips, with the fullness of His knowledge in her

hands, that walks the earth, a thing of supreme and celestial beauty, destined to go forth, conquering and to conquer until the end of time. And so must she remain forever, ever growing in the faith of her children; ever growing in their devotion, ever renewing, like the eagle, from day to day, her divinely diffused strength and power, ever contesting every system of philosophy, ever denouncing every form of error, ever proclaiming the eternal law and laboriously and patiently, the Alma Mater, bringing out with confessional, at the altar, in all her influences of the Sacrament, bringing out in every soul which she touches, the divine loveliness of the God-like Church of Jesus Christ. "Such do we behold." Such do I see thee. Oh! Royal Mother, even as Paul of Tarsus beheld thee; thee whom Christ loved and for whom He laid down His life, that He might present thee to Himself a glorious Church, not having a spot, wrinkle or any such thing but holy and perfect in thy sanctity: such do I behold thee, as the prophet did, who beheld thee when he said: "Thou wast made exceeding beautiful, and thou wast made perfect in thy beauty, because I am beautiful." As such do I recollect thee, Oh, Mother! who hast begotten me by the Gospel unto Christ; as such do I recognize thee, Oh, my Protector! sanctifying all that thou dost approach; as such do I behold thee, with all the brightest intelligence of the world, in times past and in times present, bowing down before thy altars, accepting the messages of divine truth. As such do I see thee, when turning from the past I look into the future and behold thee as a crown of supreme and celestial beauty; shining forth resplendent and glorious in thy majesty, and crowning the brows of that glorious Western land, that in the latter days of the world's existence, will put forth all her strength and all her intelligence to uphold the glory of Christ and His Church.

One word before I leave. I came here this evening on behalf of this very cause of which I am speaking to you, for a Catholic church which is being built in this city by my respected friend, Father Hennessy. Of course when a priest assumes the task of building a church, he undertakes a tremendous obligation, and generally speaking, gets himself up to his eyes in debt. But, because of the divine principle that underlies everything in the church, he knows, that no matter how gigantic the undertaking, he is sure to succeed because the church which he serves never dies and never fails. To whom does he look for support? He looks to all his people, and he looks especially to his people who have learned, in the Catholic Church and under the influence of her grace, to uphold the sacred cause of temperance. He appeals to the generous-hearted people who have never been wanting in generosity, nor in truthfulness, nor in tenderness of heart—Irish Catholics, all the world over, only when the demon of intemperance was allowed to touch them with hell-born hand, and to dry up every bright and generous thing in them by the very breath of his infernal lips. You have risen, O my brethren, out of his power. You have shaken him off, and you have declared by your association that in this land of America, the Irishman will be the intellectual, generous, high-minded, temperate man, of whom the Church will be proud, and of whom the State will never be ashamed. You have made yourselves the apostles of this virtue, which, next to your faith, is the grandest of virtues, and without which, even faith itself is of no value, for the drunkard is rather a disgrace to the faith which he professes, and a stumbling block in the way of those who would find faith in him. Therefore, for you, O my brothers, have I come, and I would willingly lay down my life to strengthen you in this glorious resolution, which in this larger Ireland of America will build up the glory of her people, and will bring out as an influence of the land, everything that is bright and most generous and most intellectual, for all these are united in one word, when I see the sober temperate Irishman.—Persevere for the sake of home and loved ones, family and of nation. Persevere for the sake of your own souls. Persevere for the sake of that church which you love, and in which you believe, that she may be able, while she puts the words of her power on my lips to turn to you and say, "If you want to know what sanctity is in the Catholic church, if you want to know what powerful influences are in her, behold her children. She is not ashamed of them. They are the strongest element of her power and of her life."

lic Duke of Anjou, with whom Elizabeth thought she was in love, as she had been with so many others. For the third time was Campion then put on the rack, and treated more cruelly than ever; he was, in fact, so cruelly rent and torn upon the torture that he thought they meant to make away with him in that manner. Yet Lord Hunsdon said that one might sooner pluck his heart out of his bosom than rack a word out of his mouth that he made a conscience of uttering. When his keeper asked him next day how felt his hands and feet, he answered, "Not ill, because not at all." When he was brought to the bar, and told to hold up his hand, his arms being pitifully lacerated by his often cruel racking before, and he having them wrapped in a furred cuff, he was not able to lift his hand so high as the rest did; and was required of him; but one of his companions, kissing his hand so abused for the confession of Christ, took off his cuff, and so he lifted up his arm as high as he could, and pleaded "not guilty," as all the rest did. "I protest," he said, "before God and His holy angels, before heaven and earth, before the world and this bar where I stand, which is but a small resemblance of the terrible judgment of the next life, that I am not guilty of any part of the treason contained in the indictment, or of any treason whatever." Sherwin added, "The plain reason of our standing here is religion, and not treason." "This prosecution," says Hallam, "was UNFAIRLY CONDUCTED, and supported by as slender evidence, as any perhaps, that can be found in our books." William Lee, the foreman of the jury, was an informer and fanatic, and he doubtless well understood what the government looked for at his hands. The rest were of a similar stamp, friends of Caesar rather than of God, and a verdict of guilty was returned. The verdict was received with astonishment, for the lawyers and gentlemen present thought an acquittal was certain; but what other verdict could be expected from a packed jury, to whom Popham, the Attorney-General, had plainly signified the Queen's will? The Christian world, however, learned it with amazement, for it was notorious that Campion had scrupulously kept himself unmixt with all matters of state, and had avoided political discussions even amongst his intimates, so that there was not a shadow of any ground of accusation against him; but the jury knew that the work was to be done, and that the trial was but a blind to screen the chief actors from the appearance of murder. When the Lord Chief Justice asked the prisoners what they had to say why they should not die, Campion, calm and dignified, rose and said: "It was our death that ever we feared. If we answered the charges brought against us, it was because we knew we were not lords of our own lives, and, therefore, for want of answer would not be guilty of our own death. The only thing that we have now to say is, that if our religion do make us traitors, we are worthy to be condemned; but otherwise are and have been as true subjects as ever the Queen had. In condemning us you condemn all your own ancestors—all the ancient priests, the bishops, and kings—all that was once the glory of England, the Island of saints, and the most devoted child of the See of St. Peter. For what have we taught, however you may qualify it with the name of treason, they did not uniformly teach?"

TO BE CONDEMNED WITH THOSE OLD LIGHTS, not of England only, but of the world—by their degenerate descendants, is both gladness and glory to us. God lives; posterity will live; their judgment is not so liable to corruption as that of those who are now going to sentence us to death." As we write the sentence now passed by the chief-justice, our face crimsoned and burns with shame; but it is better that it should be written, in order that this generation may know more of that virgin Queen whose greatness England is never tired of boasting. "You must go to the place from whence you came, there to remain until ye shall be drawn through the open city of London upon hurdles to the place of execution, and there be hanged and let down alive, and your privy part cut off, and your entrails taken out and burnt in your sight; then your heads to be cut off, and your bodies to be divided into four parts, to be disposed of at her Majesty's pleasure. And God have mercy on your souls." Campion then cried aloud, "We praise Thee, O God, we confess Thee to be our Lord." Sherwin took up the song. "This is the day which the Lord hath made, let us exult and rejoice therein." All the prisoners expressed their contentment and joy, some in one phrase of Scripture, some in another, whereby the multitudes in the hall were visibly astonished and affected. They were then taken back to their respective prisons, were put in irons, and otherwise hardly treated. In the council-chamber there was some indecision as to the execution of Campion. Some of the councillor's considered that a man of Campion's GENIUS, KNOWLEDGE, SCHOLARSHIP, EUROPEAN REPUTATION, gentleness of manner, and integrity of life, could not be executed without rousing the indignation of Europe, without wantonly sacrificing one of the ornaments of the English name, or without disgracing the fair fame of English justice, since the trial had been public, and had convinced everybody except the jury that he was innocent of treason. Lord Burghley, with whom was the puritanical part of the council, overruled all doubt, and clinched the matter by saying that Campion and Sanders were in the same boat; and as they could not catch Sanders, they must hang Campion instead. This was an avowed principle of action during the reign of the Tudor dynasty, that if the real culprit could not be caught or could not be punished, punishment must be inflicted on the first substitute that could be found. Friday, the first of December, was eventually appointed to be the day of execution, and Campion prepared himself for it by five days' fast from temporal and bodily sustenance, and by two days' abstinence from sleep and bodily rest, bestowing those two nights in meditation and prayer. He met death calmly and cheerfully. In the splash and mud of a rainy December morning, he was brought forth from his cell, clad in the same gown of Irish frieze which he had worn at his trial, was bound on a hurdle which was tied to the tail of a horse, and with a smile on his face was dragged through the gutters and filth, followed by a rabble of ministers and fanatics to

A MEMORY OF TYBURN.

THE CRUEL SUFFERINGS OF FATHER EDMUND CAMPION—A LIGHT OF EUROPE MARTYRED FOR THE OLD FAITH. (From the Liverpool Catholic Times).

In Catholic countries, and according to Catholic usage, it is not lawful to hold courts, serve processes, administer judicial oaths, or examine witnesses, on Sundays or holidays; but it was one of the refinements of cruelty in Elizabeth's reign that priests were subjected to torture on Sundays or other great Catholic festivals. It was on a Sunday, July 30th, that the Lords of the Council wrote to the Inquisitors, Drs. Hammond, Hopton, Norton, and Beale, to instruct them how to proceed with the saintly Campion; and directing them "to deal with him by the neck" if he refused to answer the questions put to him. It was on Sunday, or on the anniversary day of St. Ignatius's death, or on the Festival of St. Peter ad Vincula that he was first led to the rack-chamber; but the function for which the Council in mockery chose a holiday was to him a function of a religion—a glorious confession, which was to win his eternal crown. As he passed the threshold of the door, he crossed himself on the breast; and whilst he was being stripped and bound to the rack, he invoked the names of Jesus and Mary. They racked him, but they racked in vain, although they asserted the contrary, as was their wont to entrap others; but Lord Burghley wrote to Lord Shrewsbury that he would confess nothing of moment and Campion himself wrote to a fellow prisoner, Proud, that he "had discovered no things of secret"—that is, which were not already known—"nor would he, come rack, come rope." And yet whilst this heroic and innocent man thus wrote, he had declared "that racking was more grievous than hanging, and that he had rather choose to be hanged than racked." His appearance proved the truth of his words, when he was brought to a conference in the Chapel of the Tower; for his sickly face and mental weariness, his memory destroyed, and his force of mind almost extinguished, shewed to the bystanders how he was worn with the rack. "Was it," he asked, "an answer to his challenge to rack him first, then deprive him of all books, and set him to dispute? When life was in question, with the gallows before and the rack behind, the mind was hardly free for philosophy. He did not compare the cruelty of the English with that of others; he only complained of the positive tortures inflicted. He never persecuted; it was folly to make distinctions when there was no difference, for the Elizabethan racks were as bad as the Marian executions; he had experience, and he had rather be hanged than racked. He told Hopton he did not complain of what he had suffered, he only deplored the sufferings of Catholics, who were daily treated in the prisons like thieves and murderers." The audience was sensibly moved at this, when Beale interposed, and said the racking and torture was not for religion, but for treason; whereupon Campion rose, and with indignation cried out, "If you can prove me

GUILTY OF ANY CRIME EXCEPT MY RELIGION, I will willingly agree to suffer the extremest torments you can inflict." The minions of Elizabeth were silent. On Sunday, the 29th October, 1581, directions were again given by the Council to put Campion on the rack, as it was thought the blood of a few Catholics was required to reassure the Puritans, in consequence of the expected arrival of the Catho-

TYBURN,

the altar on which so many martyrs shed their blood for the faith. "There was throng on Tower-hill," says the writer of his life from whom these details are taken, "there was throng through all the streets; but the throng at the place of execution at Tyburn exceeded all that anybody could remember." They had been gathering all the morning in spite of the rain and wind; and now when the hurdles were driven up, the clouds divided, and the sun shone out brightly. Campion was put into the cart under the gallows, and with his head in the halter, after the mighty murmur of so many people was somewhat stilled, lifted up his sweet voice, and with a grave countenance stoutly spoke out. "The words of St. Paul are verified this day in me, who am here a spectacle unto my Lord God, a spectacle unto you men. As to the treasons which have been laid to my charge, and for which I am come here to suffer, I desire you all to bear witness with me that I am thereof altogether innocent. I am a Catholic man and a priest; in that faith do I intend to die. If you esteem my religion treason, then am I guilty; as for other treason, I never committed any. God is my judge. But you have now what you desire. I beseech you to have patience, and suffer me to speak a word or two for discharge of my conscience." He protested that he was guiltless and innocent of all treason and conspiracy; craving credit to be

given to this answer, as to his last answer made upon his death and soul. The jury might be easily deceived, but he forgave all, and he desired to be forgiven. I pray for Elizabeth, your queen and my queen, into whom I wish a long quiet reign, with all prosperity. While he was speaking these last words, after unseemly interruptions on the part of bawling ministers and officious officials, the cart was drawn away, and amid the tears and groans of the vast multitude, he meekly and gently yielded his soul to his Saviour, protesting that he died a perfect Catholic. His body, which had been allowed to hang till he was dead, was then cut down and stripped, and chopped in pieces, and flung into a cauldron of boiling water, according to the barbarous sentence passed upon him. He has left to Catholic England the precious inheritance of his glorious martyrdom, and an unsustained memory; for his very enemies were obliged to confess that he had won a marvellous goodly report to be such a man as his like was not to be found either for life, learning, or any quality that might beautify a man. He died guiltless of all treason; though, in the words of his latest biographer, "the government of Elizabeth was such that any Catholic who could destroy it had every right to make the attempt."

IRISH INTELLIGENCE.

IRISH PROTESTANT REFORMERS.—PAST AND PRESENT.—The following paragraph, taken from the Dublin Universal Magazine of January, 1790, shows how anxious some Protestants of that day were to deprive Catholics of their estates. That the same spirit only sleeps at the present day was shown most unmistakably at the last assizes in Ireland on the occasion of the summoning of the grand jury. To the great chagrin of the once powerful and tyrannical Protestant ascendancy party in the sister isle, the Catholics have so far got rid of the natural consequences of centuries of the direct persecution as to muster up courage both to assert their rights and to attain a goodly portion of the full enjoyment of them. There is hardly a post of honour and responsibility that they do not now go in for, and there are very few public positions that, even their enemies admit, the intelligent Irish Catholic is not qualified to occupy. Time was—not long since, a good old time from a Protestant ascendancy point of view—when there was no such thing as a Catholic high sheriff in Ireland, and when a Catholic grand jurymen was an equally rare living specimen of civil and religious liberty under the British crown. Now we have not only a Catholic high sheriff but a regularly increasing Catholic grand jury force. Under the Protestant regime, and up to very recently, the usual number of Catholic grand jurymen used to vary between three and four. At the last assizes the Catholic grand jurymen were increased to nine. Such a thing never occurred before. The Protestants became, of course, indignant; the old spirit was immediately evoked by them; all the petty quibbles of the law were resorted to so as to prove that the Catholic high sheriff had overstepped his duties. A "discoverer" was soon found to prove that some of the Catholic gentlemen whose names appeared as grand jurors had not that certain amount of property in that particular part of the country which would qualify them. The difference between the informers mentioned in the appended extract and the Protestant informers of the present day is not much, taking the change of surrounding circumstances into account. If we were to give a preference it would be awarded to the blacksmith who was the hero of the following case. There was no sneaking, concealed hatred—no hypocrisy about him. The same cannot be said for his compeer of the present generation, judging by the specimens which the conscientious and mainly action of the high sheriff to whom we have been alluding brought into existence. Catholics of both England and Ireland may well be curious among themselves as to whether the English people ever blush for their country when they read—if ever they take the trouble of reading a history of Ireland—the thousand and one well authorized records of martyr and persecution to which their ancestors subjected the Irish Catholics of former days, and of which the following is a comparatively trifling instance:—

A cause of great importance to Roman Catholics was lately determined in the Court of Chancery. The case was this:—Thomas Roche, an Irish Roman Catholic, in the year 1781, after the making of the Act of Parliament which enables Roman Catholics to purchase estates in this kingdom, being then, and for many years before, a resident of Rotterdam, purchased and obtained a conveyance of an estate in the County of Kilkenny, and agreed for the purchase of an estate in the County of Clare, and died in Holland in October, 1788, upwards of six months after the purchase, without ever having been in this kingdom since the making of the Act of Parliament, leaving Stephen Roche, of Limerick, his eldest brother, and heir-at-law, who as such entered into possession of the Kilkenny estate, and claimed to be entitled to a specific execution of the agreement for sale of the Clare estate, and that the purchase money should be paid out of the assets of the intestate; but a bill was filed against the heir-at-law, in the name of one John Lee, a blacksmith, claiming as a Protestant discoverer, to be entitled to both estates under the statute of Queen Anne, inasmuch as Thomas Roche, the purchaser, had never returned to Ireland and taken the oaths of allegiance as required by the act of the present reign. To this it was answered that by the last mentioned act purchasers residing beyond the seas were only required to take the oaths "within six months after their return to this kingdom," and that the intestate having been prevented from returning by the act of God, the estate was not discoverable at any time during his life, and that on his death, it having descended to his heir-at-law, who had, before such descent, duly taken the oaths, the estate did not exist for the benefit of a Protestant discoverer. The case was heard on bill and answer, and the only question was, "Whether, if a Roman Catholic subject residing beyond the seas purchases an estate in Ireland, and that he does not at some time during his life return to Ireland and take the oaths, his estate descends to his heir-at-law, or exists for the benefit of a Protestant discoverer?" The Registrar-General's quarterly return just issued states that the average number of persons in Ireland receiving in-door relief on Saturdays during the second quarter of the present year was 46,338, against 45,991 for the corresponding period of 1871. The average weekly number of persons receiving in-door relief during the quarter was 27,592, against 24,486 during the second quarter of 1871. The same return, while qualifying the statistics which it presents by the admission that the registration of births and deaths in Ireland is still imperfect, gives the number of births registered throughout Ireland during the quarter ended the 30th of June last at 40,027, and the deaths registered during the same period at 26,053. The number of emigrants during the same period, according to the returns furnished by the enumerators at the various seaports, was 38,062. Taking all these figures as accurate, the decrease of the population during the quarter was 24,088. The Earl of Erne presided at an agricultural dinner at Lisnakea, county Fermanagh. It was held at the close of an agricultural show of cattle and produce exhibited by the tenants on his estate and neighbourhood. In responding to the toast of his own health, Lord Erne said that, after a long and arduous life, he regretted to be obliged to say that no country required improvement in agriculture so much as Ireland. He impressed on the necessity of removing weeds from the soil, and, as manual labour was becoming so costly, to use the more extensive use of machinery. On the question of the supply of coal, he might say that he

poorest Irishman is one of nature's gentlemen, and knows how to respect fallen greatness; and though respect is the only feeling which the ex-Emperor can evoke, a warmer emotion will be kindled by the presence on Irish soil—should the report be realised—of the fair and gracious lady whose stainless fame even the furious breath of party rancour cannot darken who has known the extremes of good and evil fortune, and who has borne both with the same sweetness and modesty. In Ireland the reign of civility has not passed away, and something of the sentiment which that generous passion nourished would be kindled in the hearts of our people by the landing on Irish shores of a lady whose beauty and whose sorrows would in other days have furnished a theme to the wandering troubadour, and set in rest the lances of a thousand knights-errant.—Freeman.

What shall we do with our bogs? is the question of the hour. As example is better than precept, we readily print the following facts, which have been communicated by a reliable authority:—A couple of years ago an English merchant purchased a small property in the "kingdom of Connaught," to which were attached 900 to 1,000 acres of mountain bog, valued at £11 per year. He at once laid out £300 in making a road to and through a portion of the bog. As the depth of the black heavy peat averaged nine feet, he at once let portions at one penny per barrel royalty on the turf made, and one farthing per barrel royalty to form and repair the roads.—First year he received £65; the second year £150. This year his receipts will be over £200, or nearly as much as the cost of the road. He expects to raise his bog rental to £400 or £500 a year, so great is the demand for turf. One would think this a sufficient return for an £11 rental, costing in fee-simple £220, or about five shillings per acre, but he is arranging with English mechanics to put up the best machinery to manufacture turf and dry them artificially on Gibbs' patent. The former owner, residing quite close, often shakes his head when he thinks of what he valued at £11 now producing £250, but he had not the "gumption" of road-making, nor the courage to expend money on reproductive labor.—Dublin Freeman.

The present Administration is, we have been told often enough by the Express, the most pro-papal that ever existed. Has not our contemporary repeated to us ad nauseam that Mr. Gladstone is the slave and minion of Cardinal Cullen, that he is a papist in disguise, that he is filled with fury against Protestantism, &c.? Well since Mr. Gladstone's accession to office he has promoted three judges to the Irish Bench. Of these two were Protestants—the Master of the Rolls, and Judge Lawson—one was a Catholic, Judge Barry. Again, of the two Law Officers of the Crown, one is a Protestant. The other, it is true, is a Catholic; but even the Express confesses he is a lawyer second to none in legal acquirements, in extended practice, and in every quality that would fit a man for the Judicial Bench. Do not these facts scatter to the winds the allegations of the Express? There have been four Attorney-Generals under the present Liberal Administration. Of these three were Protestants and one Catholic. And yet a writer has the audacity to assert in effect that none but Catholics have a chance of promotion from a Liberal Ministry! We can easily understand the animus of our contemporary. It is not that Catholics are unfairly preferred that excites ill-will. We have shown that it is but an idle pretence. It is the fact that at any time and under any circumstances Catholics should be promoted to places of dignity and honour that excites the anger of the journalistic representative of the party that would re-enact the Penal Laws. Nor can we dismiss this subject without a word in defence of a much-abused Administration. What general strictures may be passed on the system of Irish promotion, it cannot apply to the appointments of the present Government. They have taken their Law Officers from the very front ranks of the men in great practice. The joint practice of Messrs. Sullivan, Lawson, Barry, Dowse, and Palles was probably larger than that of any five barristers in recent years.—Evening Telegraph.

THE FLAX CROP IN IRELAND.—The Flax Supply Association, whose centre of operations is at Belfast, having issued the usual query slips to correspondents in all parts of the four provinces where flax is cultivated, in order to ascertain, with as much accuracy as possible, the present condition of the flax crop in Ireland, have just published the replies, which date from the 14th to the 19th inst. inclusive. In the Province of Ulster pulling is generally completed; no material harm has been done by wet weather, and the yield and quality are uniformly better than for the past few years. In some instances in the county Down it has blue-moulded in the stock, but these are exceptional. In county Tyrone the yield is about 32 stone per statute acre. In the province of Munster flax is all pulled, and much of it finished and in stacks. The crop, which is mostly of superior quality and an average quantity, has not been injured by the wet weather. In some districts it is the only crop this year that will leave the farmer any remuneration for his time and labor. County Tipperary is an exception, as the crop is bad, the weather having damaged all crops. In the Province of Leinster the flax is all safe, the yield extra good, and the quality fine. In county Kilkenny the yield will be about 50 stone per Irish acre. In the province of Connaught the crop is an average one, but in many cases it has suffered from the weather. In county Mayo there will be double the quantity of straw off the land this year as compared with last. In estimating the gross quantity of the yield, it should be borne in mind that this year the total number of acres under flax is 121,864, against 156,570 acres in 1871, showing a decrease of 34,806 acres. The report of the Association above referred to states that "some injury is done to flax which has been exposed on the grass and in the stock; but the habit which prevails so generally in Ireland of 'under-watering' will cause the damage to be much less than would have been the case were it the custom to water the flax sufficiently; and, in some instances, from a dread of the wet weather continuing, the flax has been taken from the steeping-dams in a condition somewhat 'hard,' which would also have the effect of enabling it to withstand the slaving influence of rain while on the grass."

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had been told that coal had been discovered on the estate of Sir Victor Brooke, and the advice of a scientific man was about to be obtained as to whether the bed was of sufficient depth to make it worth while to work it.

A SAD DROWNING CASE.—An accident, fatal in its consequences, and of a very melancholy nature, occurred in a place called Coursefield, within three miles of Galway, and the borders of Lough Corrib. The weather, as has been too visibly apparent, has been recently very inclement, and has much retarded agricultural operations. Four farmers named Bermingham finding this morning favourable to the saving of hay, embarked early in a boat, in order to cross over a tributary of the Corrib to a place called Curramore. In their anxiety to get away, one of the men, who was pushing forward the boat, had his pole stuck in the mud, and being remonstrated with for delaying, he pushed over the side of the boat in order to regain it, on falling in which he was assisted by two others, who, having overbalanced the equilibrium of the boat, it capsized, and that four men were unfortunately precipitated into the water. Two of the men were drowned, and the two others had a very narrow escape, being much exhausted in endeavouring to save the others. The boat was a light one, and was only a short distance from the shore. The men who were drowned were Mark and William Bermingham, the former of whom was a married man, and leaves a family of eight to deplore his premature death. Michael and Patrick were the names of the men who escaped. They were all consens, respectable men, and the accident has cast a gloom over the neighbourhood and the surrounding locality.

FATHER O'KEEFE.—Our (Times) Dublin correspondent writes to us, under date Sunday night:—"At Callan to-day Father O'Keefe, after the last mass in the Parish Chapel, proceeded to the Friary Chapel, where a mission was being held, which he contended should not be held without his leave, as parish priest. He was accompanied by about 3,000 persons. He demanded admittance, but was refused. He then, at some length, addressed the crowd, and challenged Father Lavelle and others to come out and discuss the question of his suspension. He then went home, cheered by the crowd. A body of 160 police was present."

The Dublin Evening Post again refers to the rumour about the divided councils of the Irish Catholic Bishops and says:—"We are in a position to state that the Catholic Association in question has already been formed, with the warm support and sanction of the general body of the Catholic Bishops and of a large number of the Catholic nobility, gentry, members of Parliament, clergy, and others, under the Presidency of the Earl of Granard. Its policy is thoroughly free from political party object of any kind, being purely Catholic in its drift and designs."—The new Association is to be called "The Catholic Union."

The first part of the detailed Census of Ireland has been published. It deals exclusively with the county of Carlow, the intention of the Commissioners being to publish the returns by counties, the province of Leinster being taken first, and the counties in alphabetical order. The population of the county in 1871 was 51,650, against 57,130 in 1860, 68,678 in 1851, and 86,228 in 1841. The male population in 1871 was 25,464, and the female 26,186. The number of houses in 1871 was 9,956, of which 9,701 were inhabited. The total number of houses in 1861 was 10,949.

The Home Rule movement does aim at "throwing off the sovereignty of England" in all matters which are not Imperial, but at the retention of the sovereignty of the English monarch, as Queen of Ireland, in local as well as in Imperial affairs. That is the "legitimate idea," using the words advisedly, and not in the sense intended; and the only one that can bind the allegiance of the Irish people to the Crown.—Catholic Opinion.

OUR COAL FIELDS.—To-day four professional men, representing an English colliery concern, visited Slieveair, for the purpose of making borings on the district in which it is alleged coal mines exist. Mr. Power, landlord of the place, was present. The soil was tested in several parts with the most satisfactory results, coal being found in each instance. There is some difficulty existing which prevents an arrangement being come to between Mr. Power and the parties in treaty with same.—Freeman.

CURIOUSITY IN MONAGHAN.—At present may be seen at the Northern Standard office a remarkably fine specimen of a portion of a carbonised animal. It is—or rather was—the foot of a camel, and was dug up in Drumguil bog and brought here by Mr. Ross, the recently elected medical officer of the workhouse and county fever hospital, who will be happy to exhibit it to the curious in such matters. How it came into a bog in the county Monaghan we leave antiquarians and others to speculate.—Monaghan Standard.

Mr. George Bryan, M.P., replying to a circular issued by Mr. Lalor, says he will be most happy to aid in the establishment of any scheme for the purpose of promoting "an honest Home Rule movement" in Ireland.

The Evening Post, referring to the rumour that Cardinal Cullen, at the meeting of the Bishops this week, proposed a Catholic movement in opposition to the Home Rule movement, says it is not necessary to observe that the rumour is untrue.

The culture of beet root is about to be commenced in the neighbourhood of Cork under the supervision of experienced Continental growers. This will open sugar manufactories and be a source of wealth and employment.

The Board of Guardians of Limerick Union have passed a resolution expressing warm approval of the postal administration of their chairman, the Right Hon. William Monsell, M.P., Postmaster-General.

The Irish Executive has intimated to the magistrates of the North Riding of Tipperary its consent to the proposed reduction of 50 men of the extra police force now in that portion of the county.

The city of Galway has been finally adopted by the Government as the Military Centre for Connaught. Additional barracks will be erected as soon as possible.

There are one hundred and fifty summonses for the illegal possession of arms in a proclaimed district pending in Belfast.

GREAT BRITAIN. THE BISHOP OF BIRMINGHAM ON THE COUNCIL AND INFALLIBILITY DOGMA.—In reply to some recent observations in the Manchester Examiner, the Right Rev. Dr. Ullathorne writes as follows to that journal:—"It is stated in the leading article of your journal of Thursday, the 19th inst., with respect to the course adopted by certain prelates in the Vatican Council on the doctrine of Infallibility, that the Bishop of Birmingham steered a middle course. With respect to defining or not defining the doctrine there could be no middle course, and I took none. The exception which I took was not to the defining of the doctrine, but to the form in which the definition was originally presented. It is quite true that I joined no party, acceded to no agitation, signed no petition outside the Council. In this I followed a rule which I laid down for myself before I left England for the Vatican. But let me recall to mind that after the scheme for definition was laid before the Council there was a pause, and a considerable period was allowed for the Bishops to write and send in their observations upon it, before the discussions commenced. Of the many Bishops who sent in their written observations I was one; and the sum of what I wrote is contained in the Synopsis Analytica, printed and placed in the hands of the

prelates before the discussion. In that document I urged the insertion of the clause ex-cathedra into the definition originally set forth; and ultimately that clause, advocated by several Bishops, was inserted. This will show that from the first I was prepared to vote for the definition, and only desired its more clear and precise expression. As the discussion proceeded I was especially desirous of proposing another clause, by which I hoped to contribute towards the conciliation of the two parties, without compromise of the doctrine. But on the morning on which my turn came to speak I was taken so seriously ill as to be unable to appear in the Council, so that I never had an opportunity of speaking on the infallibility; but the document which I put in and my votings were consistently for the infallibility throughout. The English press was constantly confounding intermediate votes given *intra modum* with opposition, whereas this kind of vote was given on both sides the question, and only implied the proposal of some modification of the text to greater or less stringency; or, it might be, some mere critical alteration of wording in the text."

THE TEN TRIBES.—The Jewish Messenger is anxious to start Mr. Stanley on an expedition for the discovery of Ten Tribes. The idea is a vast one—so vast, indeed, that it is to be feared some time would be lost before it could receive even what the French call "a commencement of execution." The Ten Tribes have been a long time missing, and the most contradictory theories have been put forward as to their present resting-place. According to some authorities their descendants are to be found in the existing race of Afghans. Others maintain that they are scattered over the face of the earth in the character of gipsies. Duchinski, the polemical ethnologist of Russia and Poland (from whose arsenal that inferior warrior M. Quantrefages has borrowed the weapons he employs against *la rare Prussienne*), proves almost to his own satisfaction that the Ten Tribes found their way to the banks of the Moskva, where they have since behaved like Jews under the name of Muscovites. Finally, a writer has recently published a book to show that the Ten Tribes settled some time ago in England, and are in fact the English; so that Mr. Stanley, without being aware of his good fortune, has perhaps for some time past been in actual communication with these proposed objects of a new search. The worst of it is that we are none of us conscious of our origin; and, if on his first interview with a large body of our native population (the members of the British Association, for instance, at Brighton), Mr. Stanley had exclaimed, "The Ten Tribes, I presume," the astonished assembly would certainly not, like Dr. Livingstone in reply to a similar inquiry, have answered in the affirmative.—Pall Mall Gazette.

THE QUEEN AT DORNBROUGH.—A correspondent writes:—"Just as the royal cortege was leaving the burgh by the Littleferry-road a very amusing incident occurred. Trudging home with her creel on her back was an Embo fisherwoman, a droll character, known as 'Little Janet.' As soon as she recognised the royal party she made three profound curtsies, in which she nearly toppled over on her back. Recovering herself, however, she got up, waved her kerchief commonly used as a head-dress, and danced across the road with great glee, calling 'Three cheers for the Queen.' The Queen and party seemed to enjoy the scene amazingly, as they laughed and waved their handkerchiefs to the little woman, and John Brown, who was seated in front, and seemed most delighted of all, threw her a piece of money, which she received with unbounded thanks. Janet carefully retains her money, and delights in showing it as a great curiosity. When she saw the handkerchiefs waving from the carriage she imagined she was beckoned to follow, but she said she could not manage it with her creel on her back."—Bangalore Journal.

Mr. Commissioner Kerr has just sent Herbert Judge, a vendor of indecent books and prints, to jail for two years with hard labour. A brother of the prisoner was recently convicted at the Clerkenwell sessions of a similar offence, when 4,000 letters from customers were found in his possession. Mr. Commissioner Kerr said he hoped the Society for the Suppression of Vice would be at the expense of publishing all these letters, with the names and addresses in full. He also suggested that the names of the newspapers inserting indecent advertisements should be published. Would it not be just as well if the British and Foreign Bible Society let the blacks alone and devoted themselves to these 4,000 filthy manuals and the rogues of Holywell-street? The Archbishop of Canterbury had far better look to his diocese for heathenism than to Burmah.

ENGLISH MERCHANTS AND THE ALABAMA CLAIMS.—A good many English merchants, we understand, have special reasons for dissatisfaction at the mode in which the Alabama claims are settled. They had goods, some of them very valuable, on board certain ships destroyed by the Alabama. For the destruction of these ships Great Britain has to pay liberally, but no compensation is allowed to the Englishman, whose goods were burned or destroyed. Further, the British merchant will be called upon to pay his quota, in the shape of a contribution to the three millions fine. Thus the English merchant loses his goods, loses all chance of compensation, and loses in the form of additional taxation. It is strange that the arbitrators did not fairly consider such cases, which were certain to arise.—Daily News.

The London School Board have again prosecuted a number of persons for neglecting to send their children to school, and in some cases fines were inflicted, while others were disposed of by the payment of costs and a promise to comply with the Education Act. The general excuse offered was that the children were ill, or that they could not be spared from home.

The Rev. Capel Molyneux, whose sermons at the Lock Hospital a few years ago attracted large congregations, has succeeded from the Church of England in consequence of the Bennett judgment.

LONDON TRADING.—The assertion made in the report of the Chief Commissioner of Police, which gave us all such great satisfaction, has been terribly counter-balanced by the report made by the trade inspectors during the last week. The Chief Commissioner is proud to declare that the crime of petty larceny has almost died out; for the convictions on that score have been so few that they were scarcely worth recording. But we have the most awful revelation of a heinous crime, known to be a custom amongst the tradesmen of London—a crime compared to which the stealing of a loaf by a poor famished beggar, or the pilfering of a yard of fannel from a linen draper's shop door by a miserable mother to wrap round her frozen baby, would appear virtuous instead of sin. Fifty-six tradesmen of South London were convicted for possessing false weights and measures. The poor have thus been meanly, foully cheated out of their hard-earned money's worth by the crafty shopkeeper, who is enabled to have his shop front of plate glass and his counter of real mahogany, while the poor widow, his customer, goes home, wondering how it is that the quarton loaf, and the pen'orth of milk, and slice of cheese no longer suffice for the afternoon tea or the homely supper of her large family of fatherless children. She sighs mournfully over the visible deficiency, but, attributing it to the increasing appetite of the growing boys stints her own scanty portion to the very verge of starvation point—never dreaming that the sleek, well-fed tradesmen with whom she deals have, one and all, been guilty of the most contemptible fraud, and have found means to steal a further's worth out of the wretched halfpence she had to spend. The crime of the short weights and measures has been long known to be rife in South London, owing to the vast proportion of the poor in that district, and justice has had her eyes of late

upon the offenders. But where is the lesson conveyed to the thieves grown rich by the cold-blooded robberies of the poor, when the magistrate has power to condemn him to nothing more than a fine of some 27s. or thereabouts? Why, the smooth-faced rogue must be laughing in his sleeve all the while, for he knows that his wife, standing behind the counter a willing accomplice in his absence, can easily make double the amount by the same means before his return home. Fifty-five (thieves of this kind in one week—and amongst them some of the most respectable tradesmen of the district! For instance, many of them are owners of the most showy shops by day and most brilliantly illuminated by night, to be seen all along the great thoroughfares—cheesemongers, grocers, butchers, bakers, chandlers, milkmen—men who, in such populous parts of the town, with the ready money custom exacted of the poor, could make a fair and honest livelihood without having recourse to the vile system of cheating for which fifty-five of their number have just been condemned. The shopkeepers of South London are for the most part not only "respectable," but highly religious—Methodists, belonging to the Conventicle; Baptists flocking in crowds on Sunday to the Tabernacle. It is surprising that Mr. Spurgeon should not have reminded them that according to the law of Moses, such vile offences as that of which they are daily and hourly guilty, would have been visited by the public curse of the priest, with the universal "Amen" of the people. This indignation against those men is so great in London that a suggestion of publishing the names of the offenders has been viewed with great approbation by the public.

UNITED STATES.

DEATH OF REV. FATHER HASKINS.—The Rev. Geo. F. Haskins, pastor of the St. John's and St. Stephen's churches, died of dropsy and enlargement of the liver, at 11 o'clock on Saturday evening, 5th inst., at the House of the Angel Guardian in Roxbury, Mass. Father Haskins was born in Boston, April 4, 1806, and had consequently nearly completed his 67th year at the time of his death. In 1822 he left the Latin School, where he had established an excellent reputation for ability and gentlemanly deportment, and entered Harvard College, from which he graduated with honor in 1826. His mind leading to the ministry, he at once began a course of theological studies, and was ordained for the Episcopal ministry in 1829. Shortly after his mind was awakened to the doctrines of Catholicity; and although he still continued to officiate as pastor of various Protestant churches, its claims so grew upon him that in 1840 he formally renounced Protestantism, and was confirmed as a Catholic. Soon after this he visited Europe; and upon his return he was sent to Providence, but shortly after returning to Boston he was appointed pastor of St. John's Church, and had the charge of that and St. Stephen's up to the present time. The leading event in Father Haskins' life has been the establishment of a home for destitute Catholic boys. The first place occupied by him for this purpose was a small frame building on Moon-street, which would accommodate about thirty-five boys. Finding the accommodations here totally inadequate to the demand, the present House of the Angel Guardian was projected, and its success has been such that more than 5,000 boys have there been received, educated, and sent out to good homes, to trades and professions. During his early life Father Haskins held a variety of offices of trust in his native city, among which were Overseer of the Poor, Master of the Boylston Asylum, Teacher in the School of Moral Discipline, and Superintendent of the House of Reformation.—Boston Herald.

The Rev. Daniel Migan died on the 8th inst., at St. Mary's Church, Ellenville, N. Y., after an illness of two months. The Rev. Dr. Migan was a native of Clonkeen, county Mayo, Ireland. At an early age he entered St. Jarlath's College, Tuam, where he spent seven years. He came to this country in 1846, and proceeded immediately to Mount St. Mary's, Bunnsburg, where he remained four years. From there he went to Fordham, where he remained until his ordination, which took place at the hands of Archbishop Hughes, at St. Patrick's Cathedral. He was then appointed pastor of Ellenville, where he labored with much acceptance and zeal until his death.—N. Y. P.

In the contest going on in New York, it so happens that the Liberal candidate for Governor is a Catholic, which fact is, as usual, used to his injury. No doubt many old women will be found who will vote against him on this account. It seems to be characteristic of British Protestantism, and of that Protestantism in America which still resembles its progenitors, that its more bigoted votaries have faith in the exclusion of Catholics from public office. With true British justice, they are willing enough to collect taxes and rates from Catholics, but when it comes to employing them in the service of the State it is quite a different affair. The Liberal candidate for Governor of New York is required to obey the laws of his country, and pay their assessments; but he must not presume to have any voice in the making or administration of the laws or be permitted to run against a corrupt clique of political thieves who are to be retained in office for the mere reason that they were born Protestants. Such an idea is altogether too absurd to capture any considerable body of intelligent New Yorkers. They know that it would justify any act of robbery done in the name of religion. Carry out such bigotry to its legitimate conclusion, and one would have nothing more to advance in justification of any infamous act than that the victim was of a different religion to himself.—Western Catholic.

THE SUNDAY MURDER.—Speaking of blood reminds one that it would be a failure of duty, if the fact was not duly noted that Chicago had her usual Sunday blood-letting on the 6th. For about six consecutive Sundays some mortal has been sent quietly, without warning, into the unson world. The last soul got its travelling checks from the revolvers of a policeman while trying to escape arrest. The thing has become an institution: so much so that the Sunday assignments of duty made by city editors, always include one man to "get a murder." When the thing has become a little monotonous, as it will do, after another week or two, public opinion will demand that some day of the week besides the Sabbath, shall receive the familiar appellation of "Scarlet Day."—Carr. Mont. Gazette.

The N. Y. Sun has the following respecting the British claims before the mixed commission at Washington:—"The prospects of the English for a pile at least equal to the Alabama allowance are brightening. The mixed commission on British and American claims have decided adversely to the United States in fourteen questions of failure to appeal. Perhaps it would be as well to leave that fifteen million dollars in England, send over a balance sufficient to settle the claims of British subjects promptly, and thus save interest." There was a curious instance of tampering with a witness and the result thereof in a recent murder case in Kentucky. A man named Roberts was accused of killing one Coates, and was committed for trial without bail on the testimony of a sister of the deceased. After indictment, Roberts was released on bail, and immediately commenced to pay his addresses to the dangerous witness, and before the trial came on had married her. He was acquitted for want of evidence. This is a novel and ingenious line of defence, but tampering with witnesses to that extent is against public policy. Here is a neat little story of extortion in Texas. Certain creditors levied upon 240 head of cattle, to secure the payment of a debt. The thief, who had counted himself in as Sheriff, sold the herd for \$435 and collected \$685 for costs of seizure.

The True Witness

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MONTREAL, FRIDAY, OCTOBER 25, 1872.

ECCLIASTICAL CALENDAR.

OCTOBER—1872.
Friday, 25—SS. Chrysostom and Daria, MM.
Saturday, 26—Vigil of SS. Simon and Jude.
Sunday, 27—Twenty-third after Pentecost.
Monday, 28—SS. Simon and Jude, Aps.
Tuesday, 29—Of the Feria.
Wednesday, 30—Of the Feria.
Thursday, 31—Fast. Vigil of All Saints.

NEWS OF THE WEEK.

There has again been a sort of Bonapartist scare in France; and that the government of M. Thiers thinks there is something in it appears probable from its action towards Prince Napoleon, our old acquaintance Plon-Plon, who has been warned away from French territory. We should have fancied that France must have had enough of the Bonapartes, and that the name of the man of Sedan must stink in their nostrils. The gallant Plon-Plon protests against the treatment he has received and is about to institute legal proceedings to test its legality.

The insurrection in Spain is said to have been suppressed; but in Spain, insurrections whether Carlist or Republican, are as tenacious of life as cats are popularly held to be. Put down, crushed, and utterly killed one day, they start into existence again the next, with as much vitality as ever.

Affairs remain unchanged in Italy and in the Pontifical States. Religious liberty is now fully established, in so far as religious liberty means the right to commit with impunity murderous assaults on Catholic priests, especially on Jesuits. P. Curci, a Jesuit, for instance being expected to visit Pisa, a large body of Italian Liberals who have "found the Lord" lay in wait for him, but mistaking another priest, a Franciscan, for him, they beat the latter almost to death. Hereupon great exultation in the liberal camp—"We cannot help," says one of their organs, the *Gazzetta del Popolo*—"we cannot help congratulating the people of Pisa on the attitude they have assumed towards the Jesuit Curci. It is not to be wondered at, if exasperated at the sight of a viper they stoned it. It is all very well saying that we are sorry that a Franciscan was beaten and nearly killed, instead of a Jesuit—we are not. We are pleased at the energy of the sturdy Pisans." Who now can doubt of the firm establishment of Liberal principles in Italy, and of the progress that the Reformation is making in that regenerated land. Why—a lot of drunken Orangemen in the North of Ireland could not have acted better, or more consistently with their principles.

The Anglican bishops who assisted at the meeting of the "Old Catholics" the other day must have found themselves in rather a tight place. There they were in all the Apostolic authority an Act of Parliament can confer; and yet not one of the "Old Catholic" party so much as dreamed of applying to these Anglican bishops for the perpetuation amongst them of valid Orders—which was one of the chief points under consideration. This shows in what esteem Anglican Orders, and Parliamentary successors to the Apostles, are held even by the "Old Catholics."

Small-pox has again broken out in Boston and is raging rather severely. The extreme modesty, we suppose, of that exemplary man Tweed, of New York notoriety, has induced him to withdraw himself altogether from society; he is too bashful to face the public, and his numerous friends, many of them connected with the police, are searching for him in vain. The chances of Mr. Greely for the Presidency since the last elections have become beautifully small; whether he will now retire from the hopeless contest, or fight it out to the end is not known. A great demand for Maryland coal has sprung up in England, and large orders have been sent over to this side of the Atlantic. It is now pretended that the Emperor of Germany will, in the matter of the San Juan boundary question on which he is arbitrator, as betwixt Great Britain and the U. States,

give award in favor of the former. No reliance however, can as yet be placed on these rumors.

Our old acquaintance, "Catholic" makes his appearance again in the columns of the *Witness* of the 15th inst. He does not deny the charge of having given—second hand, we have no doubt—a garbled quotation from St. John Chrysostom's 33rd Homily on Acts xv.; but he complains that the TRUE WITNESS has not taken up the question that appeared in his—*Catholic's*—last communication "Who presided and gave the decision at the Council of Jerusalem?"

As we were not present at the said Council, we have no personal knowledge of the facts. We gather these facts as best we may from history; and here are some of our gleanings which seem to bear directly upon the question propounded by *Catholic*, and for which we are indebted to a historian whose competency, moral and intellectual, we think that the writer in the *Witness* will not contest:—

"Our Lord conferred upon His Apostle Peter, the supreme authority in the Church. Hence in the enumeration of the Apostles frequently repeated by the Evangelists, we find that Peter is always the first named—he is sometimes named alone, when the others are mentioned in general. After the ascension of Our Lord it is he who directs and governs; he leads the assembly in which a successor to the apostle who had prevaricated is chosen; after the descent of the Holy Ghost, he performs the first miracle, and in the name of his brethren addresses the synedrium; he punishes the crime of Ananias; he opens the gates of the Church to the Gentiles, and presides at the first Council at Jerusalem."

The above given passage is from *A History of the Church* by a certain Dr. J. J. Dollinger, Professor of Theology in the University of Munich, of whom perhaps *Catholic* may have heard. We copy from the edition published in 1840 by C. Dolman, Bond Street, London, of a translation by the Rev. Edward Cox of Dr. Dollinger's History; and the passage occurs, vol. i., c. 3, sect. iv., pp. 253-4.

Dr. Dollinger—and it is to him that for an end of the matter, we refer *Catholic*—expressly tells us that St. Peter presided at the Council of Jerusalem.—Q. E. D.

The question, "who gave the decision at the Council of Jerusalem?" is in like manner answered by St. John Chrysostom in his 33 Homily on Acts xv. "See," he says, "zai ora,—that which it behoved to determine by law—oper ekryn nomothethynai—that Peter brought forward—o Petros eisegage." In short it was Peter who, when there had been much disputing, rose up, and laid down the law or principle, that the Mosaic ceremonial law was not obligatory upon converts to Christianity from amongst the Gentiles—which principle was subsequently embodied in the letter drawn up in the name of the Church. After this pronouncement by Peter all disputing was at end.

We trust that *Catholic* will find our answer, or rather the answer of Dr. Dollinger, satisfactory. The Homily 33 is far too long to print in extenso. We have no Greek type, and it would fill up some eight columns.

In reply to certain queries addressed to us, we remark that the Catholic Church, speaking through the Pope, or General Council has never, in any manner repudiated, and we may be sure never will "repudiate, or disown the St. Bartholomew massacre;" for the simple reason that the Church, that the Pope, having had no share therein, is no more called upon to repudiate, disown or denounce it, than is the Church of England, than is the present Protestant Archbishop of Canterbury, called upon to repudiate either the Massacre of Glencoe, perpetrated by express orders of the supreme head upon earth of the Anglican Church by law established; or the still more brutal massacre of numbers of Catholic men and women by the means of the infamous conspiracy of which the last of the Protestant martyrs in England, Titus Oates, was the mere tool.

On the other hand it is equally true that Catholic historians, both lay or cleric, when treating of the subject have often spoken of it as a brutal and bloody act. There is much obscurity, even at the present day, as to the causes that provoked it. That the Huguenots were meditating a massacre of the Royal Family, and of the Catholics generally, as asserted by the French Court in its representation of the affair to Foreign Courts and to Rome; that the attack upon the Huguenots was undertaken merely in self-defence by the King, but was carried far beyond his original intentions, may be true, is very probable from the antecedents of the Huguenots, but has not as yet been "proven;" but at all events this we may say, that it was a hideous crime, and a still more hideous blunder. As a blunder, it entailed 26 years of civil war upon France, as Sully in his *Memoirs* tells us; and as a crime it has, we say—in spite of the lies of the London *Times* copied of course by the evangelical press of this Continent—been strongly denounced by Catholic historians, both lay and cleric, both French and English.

We need not insist upon this in the case of the last named, for the works of Drs. England, and Lingard are accessible, and well known to

all. More to our point are the expressions of opinion of French clerical historians; and from amongst these we may quote the P. Daniel, a Jesuit, whose voluminous *History of France*, composed nearly two hundred years ago, has always been looked upon as a standard work. Of course as a Jesuit, the P. Daniel speaks, not with the voice of a Gallican, but with that of an ultra-montane. Now this Jesuit historian not only speaks of the massacre as a butchery, *une boucherie*, but as a crime which, when the true facts became known, and were coolly examined, was hated and detested by the whole world. Here are his words:—

"Enfin quelques jours apres, de nouveaux courriers furent depêches dans toutes les Provinces, pour mettre fin a cette boucherie, laquelle, lorsqu'on la considéra depuis de sang froid fut blâmée et detestée de tout le monde."—*Hist. de France*, par le P. G. Daniel, S.J., Tom. viii., p. 739.

We quote the P. Daniel, not only because he shows in what light the St. Bartholomew massacre has generally been regarded by the extreme ultra-montanists in the Church; but because his work was composed for the use of the heir apparent to the French throne, and was dedicated by its author to Louis XIV. It will thus be seen that neither French monarchist, nor ultra-Papist, deems it necessary to defend the hideous political crime in which a French King was the agent, if he were not the author of it. We say *political* crime designedly, for as such, and not as a crime committed in the name, or supposed interests of any creed or religion it is looked upon by all competent and disinterested judges. Thus the elder D'Israeli in his *Curiosities of Literature* commences an essay entitled "*Apology for the Parisian Massacre*," with these words:—

"An original document now lying before me, the autograph letter of Charles the Ninth, will prove that that unparalleled massacre, called by the world religious, was, in the French Cabinet, considered merely as political."

So on the medals struck by Charles IX. in commemoration of the event, and to celebrate his deliverance from the great danger which he had escaped—or perhaps feigned that he had escaped—we read of his triumph, not over heretics and the enemies of the Church, but over rebels and the enemies of his crown. On this medal we find the legend, *Virtus in Rebellibus*; and it was as an act of severe justice against rebels, conspiring against the King's life, that the massacre was diplomatically represented to the different Courts of Europe—to Elizabeth as well as to the Sovereign Pontiff. The latter believing the statement of facts officially submitted to him to be true—and it has not yet been proven that it was not in a great measure true—congratulated an ally, and head of a friendly Power, on his escape from a plot against his life, and his triumph over rebels; and thanked God publicly for what he, the Pope, believed to be the happy deliverance of the French King and Kingdom from destruction by a band of conspirators, who it is now well known, had long meditated the murder of the one, and the dismemberment of the other. What has religion to do with this? Even if the Sovereign Pontiff were by means of lying diplomatic representations deceived as to facts, what has that to do with the question of Papal infallibility as defined by the Council of the Vatican?

WHO IS A CHRISTIAN?—DRAWING THE LINE.—This is a task that bothers our Protestant brethren. The recently held French Protestant Synod tried it and failed: the Free Church of Scotland has fared no better. We should explain that the line attempted to be drawn, was a line that should sharply divide Christian Protestants, from non-Christians. No easy problem to solve indeed, the reader will admit; and yet, as the barber who declined shaving any one below the rank of a baker, observed to the coal heaver, "we must draw the line somewhere."

The French Protestant Synod so drew its line as to include all who believed the truths of the Gospel, prudently leaving those truths undetermined; so that in fact its line is no line at all. The Presbyterian sect, styled the "Free Church of Scotland," has drawn a sharper line, but then it is one that excludes many of the most illustrious worthies of Protestantism: men like Milton, for instance. The circumstances of the case we find recorded in the *Witness* of a late date.

The Rev. Mr. Knight is a Protestant minister of Dundee, in Scotland. He, it appears, gave great offence to his brethren by preaching, in the Unitarian chapel in London, of which the celebrated Protestant divine—the Rev. Mr. Martineau—is the regular minister. Hereupon the Rev. Mr. Knight was taken to task by his Presbytery, who voted that his conduct was highly censurable; that by preaching from a Unitarian pulpit he had acknowledged Unitarians to be a branch of the Christian Church: that if left to pass uncensured, such conduct would tend to obliterate all distinction betwixt Calvinistic saints and Unitarian sinners; and that he, Mr. Knight, should be called upon to "repudiate the Unitarian body as forming no part of the Christian Church." Mr. Knight refused to comply with the requisition.

This case is amusing as the exact counterpart of a case which the other day occurred in Scotland, and greatly exercised the High Church Anglicans. One of the dignitaries of that sect, it seems, presumed to officiate in a Presbyterian pulpit, just as Mr. Knight, a Presbyterian minister, presumed to preach in a Unitarian chapel. "Sacrilège!" cried out the Anglicans; "the Presbyterians having no bishops as we have, have no Orders, and therefore no Sacraments, or means of grace; they are therefore without the pale of the Church Catholic, and are abandoned to the uncovenanted mercies of God; with such men it is sacrilège for one of us to hold spiritual communion; they are not members of the Christian Church."

So too the Presbyterians, when their turn comes round, following the lead of their brother sectaries, the Anglicans, rail as bitterly against one of their ministers for preaching in a Unitarian chapel, as did the Episcopalians against one of their bishops for having officiated in a Presbyterian place of worship. The Catholic looks laughing on, and marvels why such difference should be, 'twixt Tweedle-Dum and Tweedle-Dee."

The best of the joke is, that the line as drawn by the Presbyterian synod, beyond which no man is to be reckoned a Christian, excludes England's great poet, Milton, from the community of Christians. Milton was a Unitarian, and his peculiar Christology crops out in every line almost of his immortal epic. With Milton, Christ was not God, but only "one greater man," who, as is shown in the *Paradise Regained*, "restored us" after a fashion very different from that put forth in the plan of salvation by the Westminster Confession of Faith. Milton then was a Unitarian, and therefore according to the finding of the Scotch Presbytery above alluded to, no Christian. So also with many others; indeed of Protestants, the most illustrious for their attainments have, for the most part, been Unitarians. More than doubts have been entertained of the orthodoxy of Locke, of Sir Isaac Newton, and indeed of William the Deliverer.

The line therefore as drawn by the Scotch Presbyterian sect, is no line at all, and will we may be sure not be generally accepted by Protestants; it is too exclusive. The French Protestant line included anybody and everybody; for everybody professes to believe the truths of the Gospel, and to reject only what he in his private judgment deems to be its untruths or errors. Thus the French line takes in every body.

Meantime we leave it to our Protestant friends to give, if they can, a definition of the word Christian, which shall include men like Milton the great epic poet of Protestant England, and shall exclude the Unitarians.

THE PROTESTANT BISHOP OF LINCOLN AND THE DOLLINGERITES.—The London *Times* criticizes rather severely the letter wherein the above named official of the government church in England, announced his acceptance of the invitation of the Dollingerites, to assist at the gathering at Cologne of the last named sectaries. In what character will Dr. Wordsworth—the Protestant official in question—appear at the meeting? This is the problem which it exercises all the ingenuity of the *Times* to solve.

As an Anglican, Dr. Wordsworth is pledged to the 39 Articles, and all doctrines of the Anglican church enacted by Parliament. As professing to hold all doctrines of the Roman Catholic Church, with the exception of the decrees of the Council of the Vatican; as accepting the entire confession of faith spoken of by Protestants, as the "Creed of Pius IV."—the Dollingerites cannot accept the Parliamentary 39 Articles of the Anglican sect, or look upon those who adhere to them, in any other light than that of heretics.

Here then is the difficulty. Will Dr. Wordsworth throw overboard his 39 Articles? Or will the Dollingerites renounce their profession of adherence to the several articles of faith set forth in the Bull of Pius IV? And if neither the Anglican bishop nor the Dollingerites will consent to make the sacrifice—the one of the 39 Articles—the others of the Romish Confession of Faith—how can there be any spiritual communion betwixt them?

At first sight there seems, here to be a dead lock; but in practise the difficulty will be solved in this manner. Separated from the Catholic Church, the Dollingerites will abandon, one by one, all the doctrines on the retention of which they now pride themselves, as distinguishing them from ordinary Protestants. Having already discarded one vital article of the Roman Catholic Faith, to which faith they still absurdly profess to cling—the article for instance wherein they pledge themselves to yield true obedience to the Roman Pontiff as successor of the Prince of the Apostles—they will very soon get rid of all the other distinctive doctrines of the Catholic Church; and so assume their legitimate place as one of the many sects of Protestantism to which they naturally belong, and to which the Church of England as by Law Established belongs also.

Of an alliance, or union betwixt Anglicans as they are, and Dollingerites as they profess to be, the *Times* scours the idea as impossible. It recalls the ridiculous and abortive attempt made in the beginning of the last century, to bring about a union betwixt the Anglicans, and the extreme Gallicans in the days of the Regency, and of whom the notorious Du Pin put himself forward as the mouth-piece. The negotiations ended in naught. On the Anglican side they were conducted by the Protestant Archbishop of Canterbury, a Dr. Wake, who submitted to Du Pin the 39 articles, as a proof of Anglican orthodoxy. These articles Du Pin treated, extreme Gallican though he was, and far less of a Papist at heart than are even the Dollingerites of the present day, with the utmost scorn. "If we could suppose"—says the *Times*—"the Vatican Council addressing itself to the same task it could hardly have dealt more stiffly with them, or applied the scissors more freely." The whole affair ended in smoke, and brought nothing but ridicule well earned, on its projectors. "The conception of this scheme of union," says the *Times*—"was ridiculous and hardly decorous." It was attempted to renew the negotiations some years later by a bad French priest of the name of Courruyer, who was however promptly discontinued and condemned by his superiors; whereupon he escaped to London where he was made a lion of, like Mr. Loyson for instance in these our own days—receiving from Oxford the honor of Doctor of Divinity, and from Caroline, wife of George II., a more substantial recognition of his services, in the shape of a pension. But in spite of the spasmodic efforts to make a sensation out of the matter to the credit of so-called Anglo-Catholicity, the man and his project of union sank into oblivion in a short time, and left no trace behind. So will it be with this Anglo-Dollingerite movement. "We will frankly say"—concludes the *Times*, discussing the abortive Wake-Du Pin negotiations—"that we expect just so much, but no larger or different results from the present enterprise."

In short, the coming together of Anglicans and Dollingerites at Cologne, is valuable only as illustrative of the old proverb about "Birds of a Feather;" and as therefore enabling us to determine how to class the Dollingerites, and to dispose of their absurd claim to the title of "Old Catholics." They profess to be in faith to-day, what they were before the Council of Vatican. "We are," they boast, "what we were yesterday; it is you, you who accept the Council of Vatican, who have changed." But this vaunt is disposed of by the fact that they invited the Anglican ministers to take part in the proceedings of the Cologne meeting; holding out to them, as the cant phrase goes, the right hand of fellowship, and thus acknowledging the spiritual kinship betwixt themselves and men whom two years ago they looked upon as heretics, and whose Orders they repudiated and still repudiate with contempt. Here then is an evident change of position, and a convincing proof that betwixt the Dollingerites of 1872, and the real "Old Catholics" of 1870, there is a radical and irreconcilable difference.

MAUDLIN PHILANTHROPY.—As an instance of the maudlin tenderness for rascals that obtains in England, we read of an agitation for the abolition of flogging at Newgate, as a punishment for crime; and we are informed that many letters have appeared in the public journals urging the discontinuance of the "barbarous practice." It strikes us that the crime for which the lash is inflicted, is the "barbarous practice;" and that it will be quite time enough to abolish the floggings, when the garrottings, when the maiming for life, when beastly assaults upon females, and other brutalities for which the punishment is inflicted, shall have been abolished. It may be bad taste, but we confess that our sympathies are rather with the victims of the criminal's brutality, with the poor woman whose eyes he has punched out, whose skull he has crushed, whose whole future earthly existence he has rendered miserable, than with the howling beast receiving a very appropriate retribution at the whipping post. For the prevention of crime by making an example of the criminal, as a repressive agent in short, the lash is the very best instrument that has yet been discovered. There is nothing of which the "roughs" stand so much in dread; and its disuse will we may be sure be followed by an outbreak of brutality on their part. Why then should it be abolished? If it be abolished, then must orderly citizens take to carrying deadly weapons in self-defence, and the use of bow-knives, six-shooters, and other arms easily concealed about the person, will become as common in England as in the U. States.

From many a den of infamy the fervent prayers of many a Bill Sykes are no doubt at this moment being wafted heavenwards that the agitation of the maudlin philanthropists may have a happy issue. Alas for the women, the weak and defenceless, should Bill Sykes' petitions prevail.

A convict prisoner who lately heroically jumped into the lake at the prison and saved the life of a drowning guard, has been released from the Kingston penitentiary on a free pardon.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.
No. XV.

"Servants obey in all things your masters according to the flesh, not serving to the eye as pleasing men, but in simplicity of heart fearing God." (Col. III. 22.)

The second duty of servants towards their masters is obedience. He who fulfills it not is not a Christian servant. The Apostle says *obey in all things*. If you obey only as occasion prompts, it is not religion, nor justice, nor duty which determines your obedience, but caprice and passion. Obey, continues the Apostle, with fear and respect in simplicity of heart, as you would obey Jesus Christ. Here then, Christian servant, are the conditions which should accompany your obedience. Fear, not of men, but of God, with a desire to please Him alone. Respect, because in the person of your master you acknowledge Jesus Christ your God. *Simplicity of heart*, remembering that God sees your every action—that you perform them under His all searching eye; nay! that He penetrates even to your most secret thoughts. *Woe*, says the Holy Spirit, *to the double of heart*.

Alas! How few servants enter into the spirit of St. Paul's teaching, which is indeed the teaching of Jesus Christ! How few, when they obey, do so through the fear of God! How few recognise the voice of God in the commands of their master! How few obey in simplicity of heart! How many, on the contrary, refuse openly to obey—reply with effrontery, if not with insolence, endeavouring always to have the last word. Where is your faith, Christian servant? Would you dare to wrangle where God gives the command? Would you dare to be insolent where God speaks? Or, perhaps, if you do not dare to neglect your work beneath the eye of your master, you yet dare to neglect it as soon as he is absent! Oh, Christian servant,—is not God ever present? Are you so ignorant or so forgetful, as not to feel, that He is ever watching you to reward or punish?

Tell me not, Christian servant, that your masters are harsh and severe: that they command with haughtiness and contempt; and that they seldom speak a kind word. Take care least your own pride make you fancy, severity, and haughtiness where they do not exist. But even granting your masters are all you represent, I answer you with St. Peter, the great prince of the Apostles, that you are nevertheless bound to submit and obey. *Servants, be subject to your masters with all fear, not only to the good and gentle, but, also to the forward* (1 Ep. c. 2.) The more repugnance and pain you have in obeying—the more harshly you are treated, the more you are despised, the greater will be your merit before God, because as the same great Apostle tells you, you imitate thereby your divine Redeemer Jesus Christ. *For unto this are you called, because Christ also suffered for us leaving you an example, that you should follow his steps* * * * *who when He was reviled did not revile; when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly.*

But you say, my master has no appreciation of my services; though I work as diligently behind his back as in his presence; though I do all in my power to please him, he takes it all as a matter of course, and never has a kind look or a kind word of commendation for me. What! Christian servant! Have you already forgotten your Christianity? Or, is it a pagan servant whose plaints I hear? Where is your *simplicity of heart*? Have you forgotten the words of the Apostle, *Obey* * * * *not serving to the eye as pleasing men, but * * * fearing God*? Is it for men then only that you are labouring? Is it for a temporal reward only that you seek? Oh! senseless servant! You know that the eternal God, has promised you an eternal reward, and you yet grovellingly seek a temporal one. Oh, ye of little faith! What though your temporal master be ungrateful? What though he rob you of your temporal reward—your eternal Master Christ Jesus is not ungrateful, nor will He be unmindful of your services. If, through the love of God you obey with patience—if, through a sense of Christian duty, you work conscientiously, Almighty God preserves for you your reward in all its integrity. Listen to St. Paul making you this promise on the part of God. *Obey* * * * *knowing that you shall receive of the Lord the reward of inheritance* (Col. III. 24.) The reward of inheritance. Oh! splendid promise! Oh gift worthy of an almighty giver! For a short life of toil and labour here—for a few harsh, nay, perhaps, insolent commands—for a little ingratitude borne with patience and resignation, you are to receive, Christian servant, an eternal reward—the reward of eternal inheritance. Away then, Christian servant, with all repining at the harsh conduct of your master. Away with all sighing for recognition of your services. It is an honor to be like unto your divine Redeemer, *Who, when he was reviled, did not revile*. A few short years of toil, *not serving to the eye as pleasing men, but in simplicity of heart fearing God*;

and then shall you receive of the Lord the reward of inheritance. Which is the more precious reward? The reward of men? Or the reward of God?

But, are we obliged to obey in all things? Are we bound to fulfil commands repugnant to honesty or morality? God forbid. In all things contrary to the law of God, beware well that you obey not. The master commanding these things, is not a master but a devil. Armed with a holy intrepidity answer such a master in the words of Christ: *Go behind me Satan*; remind him that you have a Master in heaven higher than he; *the Lord thy God shalt thou adore, and Him only shalt thou serve*; say to Him with holy Job, *I am The servant of God, and the Lord God of heaven I fear*. Ask him with the chaste Joseph in Egypt, *How can I do this great evil and sin against my God* (Gen. 39.) Bid him in the words of Saints Peter and John to the Jews—*Judge ye, if it is just to listen to you rather than to God* (Acts 4.) Thus will the Christian servant speak; thus will he act towards the unjust steward commanding, or counselling anything criminal or unjust.

But, Christian servant, besides these divine maxims of Holy Writ commanding obedience, you have in your Divine Saviour a model of all Christian obedience. Obedient in Bethlehem; obedient in Nazareth; obedient whilst about His Father's business teaching a stiff necked and perverse generation; *obedient even unto death*. How can you behold that little infant shivering in the stable of Bethlehem,—(whither he has descended in order to fulfil the work of our salvation)—without learning obedience? How can you see him in the workshop of Nazareth, a hewer of wood and a drawer of water for his earthly parents, without becoming enamoured of obedience? How can you contemplate His three years teaching in the cities and villages of Judaea, now despised as the Carpenters' son; now hunted away as an impostor—without vowing eternal obedience? And if at any time rebellious thoughts rise up within you against your lot, against the harshness of your masters, and against their want of recognition of your services, how will all these die away within you on raising your eyes to Calvary. *He was made obedient unto death even the death of the cross*, is the great super-scription of that direful tragedy. Obedience to His Father's desires. What was that death of the cross, Christian servant? It began in the Hall of Pilate—nay, it began with the sweat of Mount Olivet. Throughout that live long night, that death continued. Despairs, buffets, reproaches, spittle, scourges, a crown of thorns—has your suffering; in the cause of obedience ever been equal to this? And remember it is not a servant buffeted, spit upon, and scourged with thoughts by his master. It is the Lord of Heaven, the Master of All, scourged and spit upon by his own servants. Oh! Christian servant, kneeling beneath the cross of Calvary, receiving on your garments the blood drops of those extended arms, vow henceforward to obey in all things (Col. III.) in all things pleasing and not contradicting. (To Titus, c. 2.)

ORDINATIONS.—On Sunday, 6th inst., His Lordship the Bishop of Rimouski made the following Ordinations:—

Priesthood—Rev. MM. A. U. Saint Laurent of Rimouski, and F. J. F. Audet of St. Mary de la Beauce.

Deacons—Rev. MM. A. Lacasse of Quebec, A. Vigeant of St. Mary de Menouir.

Subdeacons—MM. Narcisse Gagnon, and A. P. Fortier.

Minor Orders—MM. J. Gravel, and Louis Paquet an ex-Zouave.

The following received the Tonsure:—MM. P. Sylvain, A. Chalifour, and N. A. Leblanc.

ORDINATIONS.—On Sunday, 13th, His Grace the Archbishop of Quebec conferred the following Orders in the Chapel of St. Anne's College:—

Deacons—Rev. MM. P. Dube, Theodule Delagrave.

Subdeacons—MM. J. O'Farrell, O. J. Pelletier, N. J. Proulx, F. L. Pelletier, L. Z. Garon.

Minor Orders—MM. P. A. Towhay of Kingston, C. P. Richard, J. F. X. Garneau, J. I. Savary.

The following received the Tonsure:—MM. P. M. O'Leary, J. N. A. Paront, Ludger Perusse.

A writer in the *Gazette* makes the following sensible suggestion with respect to the "coal frauds" so constantly complained of, and against which legal protection is so much required:—"Let the City Council ascertain the length, width, and depth of a box that say half a ton will fill exactly level with the edges; and were it enacted that all coals delivered to customers should be done under a penalty in boxes of the standard dimensions, whether on wheels or runners, with their capacity plainly painted on them, any one, a policeman on the street, or a purchaser at his door could at once detect a deficiency of even a very few pounds. He could then with confidence order the load to be taken and re-weighed, and were a sufficient penalty imposed on all deficiencies, this crying evil would soon be done away with."

THE COAL FRAUD.—The case of George Bark, accused of an attempt to cheat in the matter of the quantity of coals by him sent to a customer, was heard before the Recorder on the 18th inst. We copy from the *Montreal Herald* the report of the trial:—

The case brought by Mr. Vital Baillargeon, against George Bark, coal dealer, corner of Duke and William streets, for the abstraction of a certain part of a load of coals, then in charge of Philip Donnelly, a boy driver, on the 11th inst., was heard yesterday before the Recorder. The case was made under the new coal by-law. Mr. Loranger appeared for the prosecution and Mr. John Monk for the defence. It seems that the prosecutor had bought of the defendant, and had duly paid for two tons of hard coal. The coal from which was served by defendant, in executing the order, was on board a vessel lying opposite the Custom House; and three boy drivers brought thence three loads for the defendant to his yard, after the loads had been weighed at the public scales on the corner of King and Wellington streets. These loads were seemingly meant to fill Mr. Baillargeon's order, and on the arrival at defendant's yard, he sent them to the Haymarket scales to be weighed there. The tickets by the Haymarket weigher showed that the first cart contained 1,480 lbs of coal, the second 1,470, and the weight of the other the witnesses could not remember. The carts were again brought to defendant's yard, who then ordered the boys to shovel a quantity of the coals from each cart. He himself took the Haymarket tickets from the boys, and gave them other tickets, and the drivers having finished the shovelling off were despatched with their loads to the residence of the prosecutor. The latter, on their arrival, suspected that the carts did not contain the quantity represented by the tickets presented to him, and told the drivers to take them to a public scale; but they said defendant had forbidden them to do anything of the kind. They left, taking with them the coals; but the assistance of the police was obtained, and the drivers being overtaken, the coals were finally re-weighed at the public scales at the foot of Jacques Cartier Square, when the net weight of one load was found to be but 1,060 lbs, which made it 420 lbs. short; and the net weight of another was 1,050, which made it also 420 lbs. short so that the prosecutor was short by 840 lbs. on those two loads. These facts seemed to be fully borne out by the evidence of the witnesses, including that of two of the drivers.

No evidence was called on the part of the defence; but the counsel impugned the legality of the coal by-law and of the present action under it; and declared, in speaking on the merits of the case, that there was legally no case at all, as against the defendant.

The Recorder showed that the defendant had offended in every one of the some half dozen points involved in the following clause of the by-law:—

Sec. 5. Every person who designedly does, or fails to do, anything with intent that the true weight of coal, weighed at any public weighing machine, shall not be ascertained; or who places, or causes to be placed, in any duly weighed vehicle less coal than the proper load; or knowingly suffers such deficient quantity of coal to be placed therein; or who makes use, or is privy to the making or using, of any false or fraudulent certificate respecting the weight of any such vehicle or its load; or who aids in, or is privy to the abstraction of any part of such load; or who knowingly assists in or connives at any fraud in, or concerning the weight of any vehicle or its load, shall be liable to the penalty hereinafter mentioned.

His Honor characterized the tickets furnished by defendant for the purpose of being given to the prosecutor, as *false and fraudulent*; the thing was, in fact, a *theft*; and His Honor was surprised that the prosecutor and his counsel had limited themselves to bringing the case before this Court, instead of taking it to another, where the consequences would have been much more serious. His Honor would impose the heaviest penalty the by-law allowed; and he was only sorry he could not make it cumulative instead of alternative. The defendant must pay a fine of \$20 and costs, or suffer three months imprisonment.

The Counsel for the prosecution said there were three other cases against the defendant, but they would not be pressed, as the present prosecution had been undertaken, not more for private justice than in the interests of the public, and to show we had at least got an effective coal by-law.

The counsel for the defence declared they would try this at a higher tribunal.

The penalty, though the highest that the worthy magistrate who heard the case could by law impose, is ludicrously disproportionate to the enormity of the offence; flogging at his own cart's-tail is the mildest penalty that in such cases should be inflicted. Let the rascal's name, however, be passed round, as a warning to the public never to deal with fellows of his stamp, than whom there are no meaner villains outside of the Penitentiary.

HONOR TO WHOM HONOR.—The *Montreal Gazette*, treating of Deaf-Mute Education, and of the system of *Articulation* now commonly resorted to as the means for putting the afflicted in communication with the outer world, forgets to mention that the system was first introduced, and that several years ago, into Canada by M. Belanger, the able Director of the Catholic Deaf and Dumb Institution at Mile End; and that by him it has been followed for many years with great success. The chief obstacle to its more general adoption is to be found in the advanced age of many of the pupils. Their violent, almost convulsive efforts at articulation are apt to produce disease of the respiratory organs, after a certain period of life, but with the young no such ill-effects follow. We mention this, not to detract from the merits of the Protestant Deaf and Dumb Institution, but that the credit for the introduction of the new system into Canada may be given there where it is justly due.

For some time past very severe, though not generally fatal, epidemic has been raging amongst the horses. It began in the West, and travelled Eastward, reaching Montreal about the beginning of last week. The consequences were soon apparent; the cab-drivers were deserted, the City cars ceased running, and business was almost brought to a stand still. The disease also extended itself to the rural districts.

It seems to be almost identical in its premonitory symptoms, and in its general effects

upon the system, with the Influenza to which human beings are liable—commencing with fever, and sore throat, followed by a hacking cough, running at the nose, and all the outward and visible signs of catarrh. Rest, warmth, pure air, cleanliness, and a laxative diet are the best means for treating the disease, and arresting its progress. The sick animal generally recovers if properly attended to at first. The best prophylactics seem to be clean, dry, warm, and well-ventilated stables.

ST. PATRICK'S HALL.—On Monday evening there was held in the Mechanic's Hall a meeting of citizens favorable to the rebuilding of the St. Patrick's Hall. The Hon. Mr. Starnes took the Chair and Mr. Coyle officiated as Secretary.

After an explanation of the object of the assembly from the Chairman, the Hon. Mr. Holton addressed the meeting expressing a strong opinion in favor of rebuilding, in which he was seconded by Mr. A. McGibbon. Mr. Cassidy, M.P.P. took the same side, and after a statement of the financial condition of the St. Patrick's Hall Association by Mr. Devlin, and speeches from many others of the gentlemen present it was Moved and Resolved that the Hall be rebuilt. A Committee was appointed and after thanks to the Chairman, to the Hon. Mr. Holton and other speakers, the assembly broke up.

CORNWALL LOTTERY.

We publish below the list of numbers of winning tickets of the Cornwall Lottery, for the benefit of the Cornwall Catholic Church.—Prizes of more or less value have been drawn for such tickets, and can be obtained by the owners upon application therefor. We understand that the lottery has been a success, and that great credit is due to the ladies and gentlemen having the management thereof:—

313	951	3806	1690	2057	3622	2899
589	2302	986	1891	2002	1717	1683
748	1311	2626	697	1120	2807	2752
2384	1032	2865	256	2246	2461	2437
1812	51	341	2045	1076	2855	343
3348	3866	974	2851	2381	439	561
108	1528	1244	199	252	1907	2793
1230	2797	2184	885	2557	4583	1381
155	1724	508	1829	2138	2762	234
765	1068	3043	326	922	704	3460
1548	2107	1044	899	2910	2156	1061
2734	2435	564	1181	2162	269	902
1349	2906	845	1520	1231	912	1322
767	1929	646	253	2431	168	68
949	2126	1110	1734	1540	2089	2495
1368	1129	1197.				

LETTER FROM MR. M'EAHRAN.

(To the Editor of the Witness.)

Sir,—Seeing that the prevailing disease among horses still continues to spread, not only in the city but in the surrounding country, I will feel obliged if you will insert the subjoined directions for the guidance of grooms and others engaged in nursing them:—

Keep them in the stalls; keep the stable warm, 60° to 68°; clothe the body and bandage the legs; give them whatever they will eat.

When the ears and legs become cold, with the pulse weak and the breathing quick, rub the sides with ammoniacal liniment, and give two fluid ounces of liquor ammonia acetatis, with half an ounce of spirits of nitrous ether, in a bottle of gruel, four times a day; give also a quart of good old beer three times during the twenty-four hours, with as much gruel or linseed tea as can be drenched into them, if they don't drink it.

On no account let them get chilled, either by being taken out, or the doors being left open; but see also that the stable is kept perfectly clean, all manure immediately removed, and the floors well dusted with carbolic powder.

And may I add to the owners—If you wish to save the lives of your horses, do not force the poor staggering animals to work. Even if they do not drop dead on the streets, as many have done, and supposing even they do not die from the disease, the injury done to the lungs and system generally will render them almost worthless for the future. Old horses more especially seem to suffer from the congested condition of the lungs and weakened circulation and require all care possible.

See, too, that your groom has sufficient assistance and is promptly provided with what is ordered for his sick case, and that he carefully carries out the instructions given him by the practitioner in attendance.

In closing I must say that I have in most instances been very much struck by the humane feelings which are evinced by the grooms and drivers. In many cases they have positively refused to drive the poor suffering creatures, even when threatened by their employer with dismissal. Many of them have nursed night and day, and seem always pleased to be told of improvement. I hope the owners will be as considerate as the men seem to be, and I have no doubt the mortality will not be great.

Yours Truly

D. M'EAHRAN,
V. S. to Council of Agriculture, P. Q.

SAD.—A young man named James Gaffney, 25, shoemaker, came home to his residence, Queen street on Saturday last, at noon, very much under the influence of liquor. He threw himself on to the bed and about 7 o'clock that same evening he was found lying dead. Coroner Jones was immediately notified and held an inquest over the body, when a verdict was returned of "Death from congestion of the brain, caused by the immoderate use of intoxicating liquors."—*Witness*.

THIEVES.—Friday night about 11 o'clock two youths named John Robinson, 15, and Eustache Barilout, 16, entered the premises of Louis Carl, Visitation street, and abstracted therefrom some cloth. They were shortly afterwards arrested by Constables Cote & Dodd and taken to the station. Saturday morning they were arraigned before the Police Magistrate, and the evidence for the prosecution being conclusive against the prisoners, they were sentenced to three years in the Reformatory Prison.

BURGERS AT WORK.—The premises of Mr. Bailey, boot and shoe dealer, St. Lawrence Main street, were broken into on Saturday night last by thieves, who deliberately unpacked nearly every case of boots in the shop. The cash box was also opened, but nothing was in it. The object of the thieves must have been money, as although boots and shoes were strewn through the shop, nothing as yet has been missed.

CHIEF FUEL.—A correspondence has recently been published in the Ottawa papers from Mr. R. A. Griffin

of this city, wherein he alleges that by an invention recently patented by him, "he can manufacture Peat at \$1.50 per ton in quantities turning out 100 to 500 tons per day or more if necessary of dry peat after the first twenty days from the time the work is commenced. The peat only takes twenty days to cure and dry ready for shipment and burning and is as hard as maple. No crumpling, no dust, no slinker, formed in the furnace and very little ash." We may say we have seen samples cured by Mr. Griffin's method and think it looks as hard and dry as a bone.—*Gazette*.

CASE OF POISONING.—Mr. McDonald and his family of Southside, Antigonish Harbor, were lately almost fatally poisoned. Some arsenic had been left in a pantry, and by some oversight became mixed with food in process of cooking for the breakfast of the family. After all had partaken of the repast, vomiting speedily followed. Fortunately the cause was suspected and mustard and other specifics were immediately administered. After several hours of anxiety and excruciating pain, the sufferers began gradually to get better, and finally recovered.

CITY MORTALITY.—There were 85 interments in the city cemetery for the week ending 19th. In the Protestant cemetery there were 5 interments.—Men, 0; women, 0; boys, 2; girls, 3. Wards.—St. Antoine, 2; St. Lawrence, 2; St. Ann's, 1. Diseases.—Bronchitis, 1; croup, 1; marasmus, 1; congestion of lungs, 1; tubercular meningitis, 1. In the Roman Catholic Cemetery there were 80 interments.—Men, 17; women, 22; boys, 27; girls, 15. Wards.—St. James, 10; St. Mary, 20; St. Antoine, 9; St. Ann's, 7; St. Lawrence, 7; St. Louis, 11; West, 1; Centre, 1; outside limits, 14. Diseases.—Small-pox, 6; disease of the heart, 5; scarlatina, 3; consumption, 8; cerebral apoplexy, 3; dropsy, 1; typhoid fever, 3; inflammation of the lungs, 3; inflammation of the brain, 3; tetanus, 2; tabes mesenterica, 1; worms, 1; abscess, 1; hydrocephalus, 1; croup, 1; convulsions, 2; paralysis, 1; cholera, 1; hemorrhage, 1; peritonitis, 1; gangrene of the lungs, 1; bronchitis, 1; disease of the liver, 1; vomiting, 2; hectic fever, 1; inflammatory rheumatism, 1; dentition, 2; diarrhoea, 1; premature birth, 1; old age, 1; debility, 14; not stated, 9. In the corresponding week of last year there were 79 interments.—*Witness*.

MISSIVE.—A man named David Brown left his boarding-house on the night of Monday last, to work on one of the vessels loading grain on the wharf, and has not been heard of since. He is 33 years of age, about five feet eight inches in height, of slender build, fair complexion, small side whiskers, and at the time of his departure was dressed in grey home-made cloth trousers, dark coat and vest, and short laced boots. Any information concerning him will be thankfully received by Mr. Cameron, 61 Mill street.

OTTAWA, Oct 15th.—The bazaar in aid of the new St. Patrick's Home closed to-night after a week of unexampled success. Fully \$4,000 has been realized. Amongst the visitors to-day was the Right Honorable Premier, who, at the close of the Cabinet, walked down to the bazaar, and remained for some time examining the various handsome articles exhibited. Great interest was manifested as to the result of the vote for the most popular member of Parliament, and at the close it was announced as follows:—Hon. H. L. Langevin, 298; Sir John Macdonald, 116; Hon. John O'Connor, 71; Mr. Currier, 31; T. R. Ferguson, 16; Senator Skend, 7; Hon. John Young, 10; Hon. Dr. Tupper, 9; and Horace Greely, 2. The announcement was received with much applause.

HALIFAX, N. S., Oct. 19.—The election returns are all in. Dr. Campbell (Opposition) is elected for Inverness by 100 majority. McKay (Opposition) for Pictou by 720 majority. Ryerson (Government) for Yarmouth by a majority of one over Flint, Temperance candidate.

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

REMITTANCES RECEIVED.

East Toledo, Ohio, Rev F G, \$2; North Ham, P, B, 2; South Douro, J H, 4; St Stephen, KB, A B, 2; Thorald, T O B, 4; Morrisburg, Mrs A McD, 2; Offa, D F, 4; Grand River, Rev P J S, 2; St Bonaventure, Rev P N T, 2; Shediac, N P, J B, 2; Shrubrooke, G K, 2; Capt. W H G, Pictou, 2. Per Rev D O C, South Douro—Peterborough, J L, 2. Per W D, St Brigid—P McC, 2. Per Rev A B, L'Original—Self, 2; Mrs McC, 1. Per P O T, Upper Wakefield—Self, 2; T D, 2; J C, 2.

ST. PATRICK'S HALL ASSOCIATION. THE ADJOURNED SPECIAL GENERAL MEETING of the Stock Holders of the above ASSOCIATION, will take place in PERRY'S HALL, Craig Street, on MONDAY 28th OCTOBER, at 7.30 P.M. BY ORDER OF THE DIRECTORS.

ST. PATRICK'S HALL ASSOCIATION.

ISSUE OF NEW STOCK.

THE STOCK BOOK of the above ASSOCIATION will be OPEN at the office of the undersigned every lawful day from 10 to 6 till MONDAY, 28th OCTOBER, to afford facilities to subscribers to TAKE and PAY FOR NEW STOCK in the said ASSOCIATION.

By order of the Directors,

J. H. SEMPLE, Treasurer,
DOMINION BUILDINGS,
McGill St.

INSOLVENT ACT OF 1869,

AND AMENDMENTS THEREOF. IN the matter of GEORGE DE LORIMIER, of the village of Caughnawaga, Trader.

An Insolvent. I, the undersigned, Andrew B. Stewart, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at my Office, in the said City of Montreal, on Thursday, the Fourteenth day of November next, at the hour of Two o'clock in the afternoon, for the public examination of the Insolvent, and for the ordering of the affairs of the estate generally. The Insolvent is hereby notified to attend.

A. B. STEWART,

Assignee.

INSOLVENT ACT OF 1869.

IN the matter of GREGOIRE CLEMENT, Insolvent.

I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file in their claims to me, within one month, at my office, No. 5 St. Sacrament street, Montreal; and to meet at my office on the 27th day of November next, at 2 o'clock, P. M., for the examination of the Insolvent, and for the ordering of the affairs of the estate generally.

G. H. DUMESNIL,

Official Assignee.

MONTREAL, 22nd October, 1872.

6 FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Oct. 12.—Considerable excitement has been created in this city over the announcement that the Government has received important information concerning a powerful Bonapartist movement now on foot looking towards the restoration of the Empire.

As previously announced in these despatches, Prince Napoleon, who was discovered to be in Paris, working secretly in the interest of the new movement, was yesterday notified by the Government to leave the country within twenty-four hours, on pain of arrest and imprisonment. The Prince, on receiving the notification, immediately replied by an indignant refusal. Upon deliberating the subject, however, and advising with his friends, he ultimately consented to leave France. It is believed that his expulsion will be followed by that of a number of well known Bonapartists who are now here plotting against the Government.

Oct. 15.—A special despatch from Paris to the London Telegraph says that President Thiers, yesterday, said he had received information that the released Communists, now in Paris, had in their possession 2,000 bombs similar to those used by Orsini and his companions, when they attempted to assassinate ex-Emperor Napoleon in 1858.

All the journals stigmatize the brutalities which were practised at Nantes against the pilgrims of Lourdes. The members of the committee by whom the pilgrimage was organized have sent a protest to the Permanent Committee of the National Assembly, demanding justice on the perpetrators.

FRENCH COAL.—A few days ago we were informed by telegraph of the export of coal from Dunkirk to England—the first time, it was stated, it had been shipped from that port for such a destination. There are symptoms that our French neighbors begin to see their opportunity in our necessity. There are great complaints, however, with them of the scarcity, not of coal, but of labor. There is no lack of coal in our mines, says the Houille, but both in France and in Belgium there is great lack of miners. Consequently, with the increased consumption, it is found impossible to maintain an adequate supply, and prices have risen on the Continent as with ourselves, though not in an equal degree. To meet the immense demand it is estimated that it would be necessary to double the quantity now extracted from the mines. But the hours of labor have been reduced, and the number of workmen is inadequate. The existing mines would meet all demands if only a sufficient number of miners were forthcoming. The opening of new local railways has increased the demand for coal by opening up new approaches to the mines. At the present time 600,000 tons of English coal and 100,000 tons of French are consumed in the Seine-Inférieure annually. By the new line now being constructed, and passing Blangy, the distance from Rouen to the mines of the north will be reduced by 70 kilometres. Some of the French papers calculate that the result of this will be to reverse the proportions of home and foreign coal used; that before long the 500,000 tons will come from the French mines, and only 100,000 tons from England.—Pall Mall Gazette.

The Paris Figaro warns its readers against placing too much confidence in the announcement of an hotel whose proprietor informs the public that "English, German, Italian and Spanish are spoken here." An Englishman, it says, who lately "descended" at the hotel in question, and could find no waiter possessing even the most rudimentary acquaintance with the English language, asked for the interpreter, and being told that there was none, asked for an explanation. "By whom, then," he enquired, "are English, German, Italian and Spanish spoken?" "By the travellers, sir, who come to the hotel," was the reply.

BELGIUM.

CONFESSION OF A COMMUNIST.—BRUSSELS, October 17.—A man who participated in the Communist revolt in Paris, has surrendered himself into the custody of the police magistrates of this city, and made a declaration. He was an accomplice of Troppman, who murdered an entire family near Paris. An examination of the mental condition of the man showed him to be of sound mind.

SPAIN.

END OF THE INSURRECTION.—MADRID, Oct. 17.—The end of the revolt in Ferral is officially announced. The insurgents fearing the result of an attack, began to disperse during the night, which was dark and stormy. Some took refuge on board the vessels they had seized and sailed for Seijo, others fled through the town under the fire of the troops, and about one hundred were captured. The Government forces this morning entered the Arsenal meeting with no resistance, four hundred insurgents remained within the walls all of whom were made prisoners.

WHOLESALE SWINDLING.—Practically, Spain became bankrupt some twenty years ago, when part of her debt was dishonorably converted into "passive stock" paying no interest. Since that time the finances of the country have yearly become more embarrassed, and last year her financial disasters culminated in a budget deficit of ten million pounds sterling, a position of affairs sufficient even to alarm a Spanish Chancellor. In the shifting changes of Ministers which distinguish Spanish political affairs, Zorilla was called to guide the destinies of the nation, and with a courage worthy of a better cause than that of evading Spain from a monetary muddle, his ministry has brought forward a scheme whereby it is hoped to obtain some relief from the present dead-lock. The Finance Minister has explained to the Cortez his somewhat complicated plan for creating better rela-

tions with the national creditors. For five years to come only two thirds of the interest on the national debt is to be paid in cash; the other third is to be "consolidated" and secured on mortgages of national property deposited with a "mortgage house" to be established by the Paris and Netherlands banks, the banks in return to advance 250,000,000 francs of ready money at the low rate for Spain, of twelve per cent. With this sum, added to the revenues derived from new taxes about to be levied, which include ten per cent. on railway passenger fares, and five per cent. on merchandise rates, the ministry hope to inaugurate their financial scheme.—Mont. Gazette.

ITALY.

THE CESSION OF NICE.—The Italian Government has just demanded of the Government of the French Republic the settlement of the account relative to the cession of Nice, which had been interrupted by the late war. Italy demands 500,000fr. The French Government recognises the debt, but on its side claims 450,000fr for pensions paid to religious bodies deprived of their convents in Nice. The Italian law, had previous to the cession, decreed the expropriation only on condition of paying an annuity to those thus dispossessed. France maintains that she has fulfilled the engagements undertaken by Italy, and requires to be recouped. Italy replies that if France paid the annuities she did it of her own free will, and without having notified it to the Italian Government. Such is the position of affairs. The question, however, is not of a diplomatic character; it is simply one of law, and, if not settled amicably will be brought before the tribunal.

The Francais publishes a letter of Garibaldi's which was read at the Congress at Lugano. The letter contains many violent expressions against M. Thiers, whom he accuses of ruining France by exorbitant armaments, and calls him "the scourge of humanity," and reproaches him with having fought the Commune.

BRIGANDAGE.—It appears that the brigands, who are having a fine time of it in the South, have been committing such outrages on person and property that the populations within reach of them have made their remonstrances felt by the Italian Government. The danger in Signor Lanza's mind is, lest these populations should become still more disaffected than they always have been to his master's Government, and lest the Government of some foreign Power should protest against the continued depredations of brigandage. It seems that two bands of robbers are the special terror of the plains and mountains. Signor Lanza has offered a reward of 10,000 lire to any person who should capture an entire band before the end of this month; a price of 300 lire is put upon each brigand's head that may be brought in and 3,000 upon the heads of the ringleaders. Nobody believes that this style of putting down brigandage will succeed. The brigands are thoroughly smart fellows, and know well how to protect themselves against such little douceurs.

ROME.—His Eminence the Cardinal Vicar has written to Minister Lanza calling his attention to the immoral and disgraceful pieces allowed to be played in the various theatres by the sub-Alpine government. Victor Emmanuel's Minister has simply replied "that the Government does not approve of these immoral plays, but does not feel called upon to interfere, as many pieces placed in France and Belgium are forbidden in Rome. By interfering they would only bring the press to dilate on the liberty of the subject." This is certainly a sorry apology for a moral Government to make; their power must indeed be very precarious. The revolutionary press itself has commented on the "disturbing and immoral pieces of the theatres." Another sub-Alpine Minister—the honourable M. Visconti Venosta—in addressing his constituents, had the lying audacity to boast his personal "good offices" and "esteem" for his Holiness and the Holy See. The electors are not to be caught with such "baits." In reply to the comments made on the speech by the Catholic press the *Ultralite* has the effrontery to declare "that the high Government position of M. Visconti Venosta compels him to lie." Honourable men will hardly agree with such a principle, or rather, want of principle.

OFFERING TO THE HOLY FATHER.—On the anniversary of the Roman invasion (Sept. 20), the directors of the *Unita Cattolica* presented to the Holy Father the sum of 12,564 francs, the whole of which sum had been collected during the five days previous, as a testimony of loyal sympathy towards the Supreme Pontiff. Several other offerings also reached the Vatican on the same day.

ANECDOTE OF THE POPE.—Here is a simple little tale and trait of Christian virtue, and deserves to be known everywhere. Among the rabble of Porta Pia was a penniless vagrant, shortly afterwards hired as *Cronista*, or collector of Roman news by the *Tempo*, one of the abominable sheets started at the time. The *Cronista* reviled the Pope and libelled the Cardinals to the editor's heart's content. Some months later, the hapless miscreant was struck down by apoplexy, and though the attack was not fatal, being unable to pursue his infamous avocation he was forthwith cast off by his employers. Later, the *Tempo* itself happily failed. A benefactor hearing of the appalling desolation of the stricken sinner, and of his motherless son, obtained for him a bed in the hospital of St. John of God, at the same time placing the boy at a good school. Both have been doing well for the last year. It has just casually transpired that the unknown benefactor is Pio Nono.—*Cor. Weekly Register*.

SWITZERLAND.

The *Guardian's* Correspondent, amongst other items, makes the following confession:—"Zwinglianism" is fast reducing the religious tenets of the people to even less than itself; that is, to rationalism. "We have no longer either creed or rule of faith among us," confessed a pastor to me a sorrowfully; "every man thinks and believes just what he likes. We have a liturgy, but it is used, or discussed, or altered according to fancy. The Apostles' Creed still, indeed, stands in the Baptismal Service, but Pastor—has just announced that he never intends to use it again. I celebrate the Lord's Supper, but half my congregation think it *belise*. I preach myself a different doctrine; but I am liable to be turned off at any moment by a vote of the majority." The pastor in question was a man of very superior attainments and great eloquence, doing a world of good in the way of schools, &c.; but he confessed that he felt he was struggling in vain against the sea of pure Rationalism by which he was surrounded. And yet these Swiss Protestants build themselves immense churches at great expense, for such small and primitive communities. That at Heiden is a huge building, as ugly indeed as it is huge; and it was filled with a congregation of not far short of a thousand people. There is a fine organ; the entire congregation join and join intelligently and skillfully, in the singing; the strain was wonderfully fine and solemn, and I thought I had never heard the Scriptural expression of "Singing the praise unto God" more solemnly realised than in this mountain village. It was, indeed, the only edifying feature of the service or the building, wherein the painful void left by the absence of all semblance of altar or table was sup-

plied by two niches in the wall, in one of which stood the pastor and in the other the beadle.

GERMANY.

The official *North German Gazette* remarks that if the Queen of England did not join in the meeting of Sovereigns at Berlin, it was simply because she did not wish to do so. "It is incorrect," the *Gazette* says, to speak of the exclusion of England. The hope is subsequently expressed that the English press will return to a more amicable disposition towards Germany, such as prevails there toward England.

The Government of Prussia, it is said, has finally resolved upon the construction of a ship canal to connect the Baltic with the North Sea, and a commission of engineers and superior officers has been appointed to proceed to the spot to make the preliminary arrangements. Russia, it is said, regards the proposed canal with no very friendly, or favourable eye, suspecting in it a means of substituting Prussian for Russian influence in the North of Europe.

The Bishop of Ermeland, in a reply sent to Count Bismarck's last letter, before receiving the final decision of Dr. Falk, the Minister of Public Works, which suspends the payment of the Bishop's emoluments, unreservedly adheres to the position assumed by him on the question of excommunication.

Dr. Ewald, the eminent theologian, who, as a strong partisan of the ex-King of Hanover, is at daggers drawn with Prince Bismarck, has published a pamphlet on the English anti-Jesuit address, recently presented to the latter. This he blames as interference in a question which the signers did not understand, and he insists that the Prince's policy during the last 10 years has been antagonistic to religious liberty.

The exodus from Alsace and Lorraine is admitted by the German papers to be of a wholesale character. Metz is said to have lost more than half its population, while that of Nancy has been proportionately augmented.

Herr Klotz, the architect charged with the restoration of Strasburg Cathedral, estimates the cost at £24,000. The cross, which threatened to fall, has been raised, and the damage done to its apex is being repaired. 1,221 panes of glass had been injured. These are being restored. The astronomical clock is uninjured, and only wants cleaning. The twelve apostles will once more file out in procession as it strikes twelve.

THE NEW GERMAN SECT.—We extract the following estimate of the position of the new German Sect from the columns of the *Standard*. It is an interesting fragment—as taken from a Protestant paper:—"Such have been the circumstances under which the followers of Dr. Dollinger have been forced to take a position which, it seems to us, is distinctly outside of the Church—to organize themselves as a new Church, even as that of Utrecht is organized independently of the general body of Western Catholicism. They try not to admit that such is their status, but we cannot read the proceedings of the present Congress without recognizing the fact. They can get no bishop of the Church they still call their own to ordain them or confirm them; they are forced to appeal to a small sect, much in their own position which has for a century been alienated from the Latin communion, but which is still so far orthodox and so far claims to be Catholic that the excommunication long since pronounced is periodically repeated. They invite to their Congress the chief ministers of a Church which has for 300 years been at deadly feud with that of Rome, excommunicated and anathematized by her, and returning her thunder with less formality, but with equal good will. They proclaim themselves willing to accept episcopal services—ordination, confirmation—either from Utrecht or from those American churches which are the children of and in communion with Canterbury. It is vain to say that those who have taken these steps stand where they did before the Council of the Vatican. They may be Old-Catholics, but they are not Catholics of 1850 or 1860—rather Catholics of those days to which both Protestants and Romanists look back with pride, and to which half the members of our own Church consider themselves entitled to refer their spiritual lineage. They are Old-Catholics only as Dr. Wordsworth himself is Old; in faith, but not in union with the body of the Western Church, not in obedience, not in the possession of the Orders they deemed indispensable but yesterday. In a word, they are now in what ten years ago they would have pronounced a state of schism. They are no longer part of one body with their former brethren, but a limb severed from the rest, no longer drawing nutriment from the common heart, feeling with, influenced by, and influencing the common movement."

RUSSIA.

According to a statement made at the Statistical Congress, held this year at St. Petersburg, the total number of deaths from small pox in the German army during the recent Franco-German war, was 263. This small mortality is attributed to the system of compulsory revaccination, which every man who enters the army must undergo. On the other hand, in the French army, where revaccination is not compulsory, the number of deaths, as stated by a French authority, was 23,469. This terrible difference, says the *Weiner Medizinisch Wechsener*, must puzzle the greatest opponents of vaccination.

A thrifty Bostonian recently placed \$10,000 insurance on the life of his wife, took home a box of little red Marland plums, and enjoyed a whole evening in watching his wife eat them. His enterprise had its reward. Deducting \$200 for funeral expenses, he is now \$9,710 richer than he was a week ago.

IS IT NOT DISGRACEFUL?—It is indeed discouraging to the lover of his country to see to what a depth of political degradation we have fallen. Time was when it was felt to be an honor for a man to be chosen by his fellow-citizens to serve them in the capacity of a trusted public servant. But that time is fast passing, if not already gone. Politics lately have become a trade, and the vile measures resorted to by extremists on either side to further the cause of their respective favorites have been practiced so much from time to time that, now-a-days, it is rare that good men for the respective positions can be induced to become candidates for the election, their feeling being that they abuse themselves by becoming a target for the blackguardism of journalistic rowdies and the innuendoes of political hacks of opposite political belief. So with the voters. Many good men excuse themselves for their non-exercise of the elective franchise on the ground that by "dabbling in politics" they risk contamination from contact with the dirty mess. Others would vote for one candidate were he not supported by certain parties, and the same of the other candidate. Still others are so absorbed in the good of gain as to pay no heed to other passing events, and so not wish to occupy public positions so long as money continues to flow into their private coffers. This then leaves the field to the seekers after personal gain from the public crib, and their followers, who far outnumber the few really good citizens who do their duty in the premises, regardless of their being in the minority. Our whole system is wrong.—*North Western Chronicle*.

It seems to us a gross inconsistency or gross forgetfulness to blame, in a Democratic country where the people are held to be sovereign, the men in office, whether legislative or executive. The real fault is in the electors, and if the people have not good government they have no right to blame anybody but themselves. So far as I have observed, our rulers are above the average of the people, in honesty and intelligence, rather than below it. They are as a rule low enough in the scale of intelligence and

virtue, we admit; but you must elevate the people in the scale of both before their representatives will be of higher order. What right have the people to expect their representatives to be more honest and intelligent than themselves? The fact is, Democratic government is a detestable, a humbug, if it is expected to work alone, without Christian faith and virtue in the people.—*N. Y. Tablet*.

BIRBANTAKI—THE MODERN GREK.—A number of sleek polite gentlemen, and of ladies with astonishing complexions are beginning to take a prominent place in London Society. No one knows precisely where they come from, but they are a people of a very peculiar type. They have surprising names—Pericles, Leonidas, Aristides—are among the most common of them. The ladies have been christened, Calliope, Aphrodite; and some Athons. Are they handsome ladies? The men have certainly a sinister sort of beauty; but the ladies? Tastes differ, and it is hard to decide. They are showy ladies. They dress in many colours, and have a fancy for barbaric magnificence, big gaudy jewellery, and gold embroidery on their opera cloaks. They have generally dark eyes without depth or tenderness, dark straight hair, and plenty of it, shrewish mouths, and well enamelled faces. They have also clumsy figures, broad flat feet, awkward limbs and a waddling walk. They talk like a classical dictionary—with mistakes in it—and in extremely shrill voices which cut into the human ear like the sound of sharpening a file. They are very fond of giving parties, a people of cheap ostentatious hospitalities, but it is not discreet to dine or sup at their houses, for their viands and wines are the product of shrewd bargaining in obscure places.

If you go and see Birbantaki on Sundays at South Kensington you will find a soft spoken obsequious gentleman and his wife, perhaps also, his children, gorgeously arrayed; and they will all pay you sweet compliments together. The conversation will probably turn upon Epaminondas; but that need not alarm you. Epaminondas keeps a tobacconist's shop in the city when he is not asserting his descent from Commenos. On Sunday, however, he is best known to fashionable persons as Prince Krononotologos, the name and title printed on some large glazed cards in true Hellenic characters. And all this is mighty polite. But suppose you should unfortunately chance to be lost in the wilds about Mark Lane next day you would hardly believe your eyes. Thunder and earthquakes! you might exclaim, if, unfortunately, you were accustomed to the use of strong language, is it possible that those two yelling vagabonds, seated on an oil barrel, with a rank cigar in one hand and an onion in the other, while they scream together at an old hag who is trying to sell them a scrap of dusty dried fish for sixpence—is it possible they can be your courteous host Kyrios Plato Tarifi and his illustrious friend Prince Krononotologos? Great Jupiter forbid the sacrilegious thought! See, they have bought the fish, and eaten it with the exultations round the bung-hole of their seat, and a ragged lump of bread which one of them had in his pocket. Presently the other whips out a pack of cards in a jiffy, and their shallow, mean eyes glare with greediness. They are staking hundred-pound notes, and in less than five minutes a whole bundle are lost and won. A thin, snake-like old man, with a stooping gait, then glides up to them. He has got a telegram from Cork or Falmouth announcing that the first ship of the autumn corn fleet from the Azoff has been signalled, and the three men hurry away rapidly, and shrieking all at the same time in a tongue which has been strange to all but scholars for many centuries. There is no doubt about it now. That stealthy old man is Birbantaki himself, and he has made two million sterling by frauds on insurance offices—freighting unseaworthy hulks with worthless merchandise, and ordering his captains to run them ashore or scuttle them. Plato and Epaminondas are his nephews. They are all in the same firm, and have conducted many robberies to a successful issue. Kyrios Birbantaki has a house in Belgrave Square. His daughter, says Mr. Disraeli, will soon be an English duchess. He can give her five hundred thousand pounds, and he has other daughters; also other nephews, at Marseilles, Trieste, Constantinople, Smyrna, Cairo, Calcutta, and elsewhere. They do a lucrative business by drawing bills at usance on each other and ringing the changes.

Likewise, if you could get admittance to the house in South Kensington any day but company day, which is practically an impossibility, or even if you could see the future Belgravia duchess of Disraeli at her matins—a fancy too wild for any oriental traveller to entertain for a moment—you would see a sight as strange as that you saw in the City. Aphrodite and Calliope, with their sisters and cousins, are screaming scandal over a washing-tub in the costume of their people, which is restricted for domestic purposes to a calico jacket and red skirt. They dine off fermented cabbage-broth and waste olives. They have not dressed or fed since last Easter, except on company days. The gaudy furniture is covered up, the gilded rooms are closed and locked. The candle-ends and bottoms of the wine-bottles, the red and the blue sugar-plums, the Eastern preserved fruits, are all under lock and key, while the interesting historical family are huddled in the back kitchen, which serves for all purposes. The conversation held there has no reference whatever to the classical dictionary. It is base and sordid, and by no means delicate. When Birbantaki and his nephews come home from the City, they will sum up their insurances, and calculate how many of their ships will be wrecked this year, and whether they shall draw bills on Calcutta or Marseilles to-morrow, or whether they shall telegraph to Calcutta, or Marseilles to draw upon them. And there will be untimely scolding through the nose among the ladies and stinging insults croaked or hissed among the men, till they stop smoking, counting, and quarrelling, take a bit more dried fish, and an olive from their cupboard, and go to sleep on the floor round the only fire allowed in their house, either in chill autumn or mid-winter. No wonder they grow rich, and are soon going to be made Dizzy dukes and duchesses.—*Vanity Fair*.

THE MAN OF THE WORLD DESCRIBED BY FAJRON.—Mr. Farjeon's new novel, "Landon's Heart," contains, in chapter twenty-two, this good bit of character-drawing: The man of the world whose reputation rests upon a sure foundation is sure to get the best of his neighbors. He is shrewd, and sharp, and cunning, and, like the fretful porcupine, so armed at all points as to be sure of wounding whatever comes in contact with him. Frinkness beams in his eye, but calculation sits in his soul; he gets information out of you by side-stokes, and profits by it; he brings you round by the artfullest of roads to the point he is working for; he pumps you dry so skillfully that you do not feel thirsty in the process; and he leaves you under the impression that he is the most amiable of companions. Fortunately it is for you if further experience of his amiability do not compel you, with groans, to reverse this verdict. Attached to the popular interpretation of "man of the world" are profound and puzzling depths. A man fails in business, lifts up his eyes, looks mournfully around him, buys sackcloth and ashes, sighs frequently, is sore despondent, grows a little shabby, meets his creditors, obtains his release, and hey, presto! smilingly reenters the circle from which he had been temporarily banished—reenters it calm and confident, with no sign of defeat upon him. He is received with open arms, for it is whispered that he has "means;" and if one says to another, "Is it not strange that Mr. Plausible, who was in such difficulties last month, and was supposed to be ruined, should be living now in such good style?" it is ten to one another answers, "He is a man of the world, sir, a thorough man of the world," and lifts his hat

to Mr. Plausible, who just at that moment happens to pass by.

See the other side of the picture. A man fails in business, is soul-crushed, looks mournfully about him, shrinks from his former friends, grows old quickly, sits in sackcloth, obtains his release after bitter struggling, and never raises his head again; one says to another, "Poor Mr. Straight! Regularly crushed, isn't he?" And another answers, "What else could be expected? Straight never was a man of the world;" and turns his back upon the unfortunate, who just at that moment happens to be coming toward him. To be a completely successful man of the world, one must be thoroughly selfish, often dishonest, often false, seldom conscientious, and the porcupine quills which guard his precious interests must be well sharpened. If now and then there is blood upon them, what matter? Blood is easily washed off—but they say the smell remains.

Grief, excessive anxiety, or prolonged study, will produce infirmity in the nervous system, in proportion as the strength of that system is expended upon the mind in troubled thought, so are the organs of digestion, assimilation and nutrition, rendered inactive and sluggish in proportion as the system becomes infirm. Every individual has some one organ weaker than the rest, and this is always the first to suffer during nervous prostration; for example, afflicting news sometimes causes total suspension of the muscular action of the heart, when the patient is debilitated, producing sudden hemorrhage and death. No doubt any longer remains of the practicability of restoring the nervous system, and through the nerves the muscles of the impaired organs.—Fellows' Compound Syrup of Hypophosphites has been proved to possess such power in numerous instances. It will impart strength to overcome trouble and affliction. Persons who are accustomed to look upon the dark side, and who see no pleasure in living, on using this Syrup soon learn to value and enjoy life, and those who study deeply or during long hours, will find in the Syrup a promoter of the power of endurance in the brain.

Parents lessen your Shoe bills two-thirds by buying only CABLE SCREW WIRE Fastened Boots and Shoes. Never rip or leak. All genuine goods bear the Patent Stamp.

WANTED—By a Lady a situation to take the entire charge of a House, the care of a young family, (the best of references given if required) apply 724 Sherbrooke Street, or 300 Mountain Street, any hour before 2 o'clock.

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

PRESIDENT.—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq. DIRECTORS.—Ls. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Brisette, Esq., L. W. Temosse, Esq., Robt. McCready, Esq.

FOUNDED, 14th AUGUST, 1872. First issue, subscribed Appropriation Stock, \$1,900,000.

Second issue, \$20,000,000, open for subscription until 1st November, 1872.

As the Subscription Books for the first issue, are now closed, persons wishing Books of \$1,000, payable fifty cents a week during about thirteen years, can do so only by purchasing and having transfers made of Books from actual members. Owing to the success of the first issue, and the many applications for new shares, the Directors have resolved to issue 20,000 new shares of appropriation stock in Books of \$2,000 each, payable at the rate of one dollar a week, during about 13 years, with an entrance fee of one dollar a Book. Subscription Books for such second issue are now open, the entrance fee and Book are payable on subscription, the first weekly payment to be made about the first of November. Permanent Stock, shares \$100, payable ten per cent, every three months; dividends half-yearly.

MONEY TO LEND,

On Mortgage, repayable yearly, or half-yearly, or by monthly instalments, during any period of time that may suit borrowers, from one to twelve years, or more if necessary. Also on Collateral Securities, repayable on call, at short dates, or by monthly, half-yearly, or yearly payments, to suit borrowers.

SAVINGS DEPARTMENT.

Until further notice, interest at the rate of six per cent shall be granted on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank.

Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six per cent on such amounts over \$500, if lent to the Society for fixed dates.

The 9th, 10th, 11th, and 12th Appropriations on the first issue have been declared for Saturday, the 19th Oct., 1872.

Persons wishing to subscribe in the Permanent Stock, or in the second issue of Appropriation Stock are requested to do so at once.

F. A. QUINN, Secretary-Treasurer.

PUBLIC NOTICE.

IS HEREBY given that the Corporation of the Town of Terrebonne, will apply to the Legislature of the Province of Quebec, at the next Session for the passing of an Act: to change and extend the limits of the town, to extend the powers already granted and to acquire others for the connection and repairs of its roads and streets, to empower the Council for the payment of a certain contribution, for the use of the water furnished by the Town Water Work, and for other ends relating to the internal management of the Council and Town. By Command, J. FORGET, Secretary Treasurer.

CITY HALL, Terrebonne, 14th October, 1872.

INSOLVENT ACT OF 1869.

In the matter of GREGOIRE CLEMENT, of the City of Montreal, Merchant Tobacconist, Insolvent.

THE Insolvent having made an Assignment of his Estate to me, the Creditors are notified to meet at his business place, No. 74, St. Joseph Street, Montreal, the twenty-first day of October, instant, at Ten A.M., to receive statements of his affairs and to appoint an Assignee. G. H. DUMESNIL, Interim Assignee.

Montreal, 5th October, 1872.

INSOLVENT ACT OF 1869.

IN the matter of H. L. GODFRAY, of Montreal, Trader, Insolvent.

Notice is hereby given that the Insolvent filed in my Office a deed of composition and discharge, executed by the proportion of his creditors as required by law, and that if no opposition is made to said deed of composition and discharge within three judicial days after the last publication of this notice, said deed of composition and discharge will act upon the said deed of composition and discharge according to the terms thereof. JAMES TYRE, Official Assignee.

Montreal, October 3rd, 1872.

WANTED—A Male Teacher, to teach in the P. C. S. S. Section No. 1, in the Township of Grattan, during the remaining part of the current year—application to be made to,
JAMES BONFIELD,
B. E. RODDEN,
M. J. KEARNEY, Trustees.
 S. HOWARD, Secretary & Treasurer.

Select School for Young Ladies.—ON MONDAY, SEPTEMBER 2ND, the MISSES GRANT will OPEN A SELECT SCHOOL for YOUNG LADIES, in the House formerly occupied by the late Capt. Ibbotson, situated near Papineau Square. The Course of Instruction will embrace the usual English branches, with French and Music. By unremitting devotion to the moral and mental improvement of those placed under their charge, the Misses Grant hope to merit a share of public patronage.
 Terms made known on application at the premises.

ACADEMY of the Sacred Heart, SAULT AU RECOLLET.—This Institution is beautifully and healthfully situated, about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language. Terms—Board and Tuition for the scholastic year, \$150. Piano, Vocal Music, German, &c., are extras. For further particulars apply to the Rev. Mother Superior.
 School will RE-OPEN on TUESDAY, SEPTEMBER 3rd.

MOUNT ST. MARY'S COLLEGE,
 NEAR EMMITSBURG, FREDERICK CO., MARYLAND.

The Scholastic Year is divided into two Sessions of five months each, beginning respectively on the 1st of September, and the 1st of February. The terms per annum are \$300, i.e. for each Session; \$150 payable in advance. Physician's fee, &c., and pocket-money for each Session \$5 each, which, besides clothing, books, and stationary supplied by the College, must be paid for in advance. All the Students are instructed in the doctrines and trained to the practice of the Catholic religion. Applicants for admission, who have studied in other Colleges or Academies, must produce certificates of good standing and character. Youths not qualified to enter on the Collegiate Course are admitted to the Preparatory Department. The best route to the College is by the Western Maryland Railroad, from Baltimore to Mechanics-town, near the College. Tickets sold through to Emmitsburg. Letters of inquiry should be addressed to the President of Mount St. Mary's College, Emmitsburg, Md.

JOHN CROWE,
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 Last as long again as any other kind.

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

FALL TRADE, 1872.
 NEW WHOLESALE WAREHOUSE IN MONTREAL.
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 Importers of British and Foreign
 DRY-GOODS,
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To the DRY GOODS TRADE OF CANADA:
 In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.
 Our stock will be found very complete in all its departments.
 We intend keeping our Stock constantly renewed, so as to keep a complete assortment of all goods required for the general Retail Dry Goods requirements.
 We shall be pleased to see you early.
 No effort will be wanting on our part to promote the interest of our customers.
 Having an experience of over twenty years in one of the largest retail and jobbing trades in Ontario, we flatter ourselves we know the wants of the Retail Trade thoroughly, and have been enabled to select in Great Britain and the Continent the most suitable goods, as well as the best value those markets contain.
 Assuring you of our best services at all times,
 We are, truly yours,
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EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,
 UNDER THE
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THIS institution was established in 1870, and recommends itself, both by the elegant style of the building, its spacious dimensions, the comfort it affords, and by its facility of access from Montreal and the United States, being situated on the Montreal and New York Railway line, and only at a short distance from the Provincial line. The course of instruction, entrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., and tends to the cultivation both of the mind and of the heart.

TERMS OF THE SCHOLASTIC YEAR.
 (Payable Quarterly, and invariably in Advance.)
 Board and Tuition (Canada currency) \$50 00 yearly
 Half-Boarders..... 25 00 "
 Tuition only..... 10 00 "
 Music, Piano..\$1 50 per month..... 15 00 "
 Drawing..... 0 50 " "..... 5 00 "
 Washing..... 1 00 " "..... 10 00 "
 Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white dress and a large white veil are also required. Thursday is the day appointed for the Pupils to receive the visit of their Parents.

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BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.

SELECT DAY SCHOOL.

Under the direction of the SISTERS OF THE CONGREGATION DE NOTRE DAME,

744 PALACE STREET.

HOURS OF ATTENDANCE—From 9 till 11 A.M.; and from 1 to 4 P.M. The system of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence. If 1 Pupils take dinner in the Establishment \$8 extra per quarter.

JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands. All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury), will be punctually attended to, Montreal, Nov. 22, 1866.

GRAND TRUNK RAILWAY COMPANY OF CANADA.



TRAINS NOW LEAVE BONAVENTURE STREET STATION as follows

GOING WEST.

Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at 7.50 A.M.

Night Mail Train for Toronto and all Intermediate Stations at 8.00 P.M.

Trains for Lachine at 7.00 A.M., 9.00 A.M., 12 Noon, 3.00 P.M., 6.00 P.M., and 6.15 P.M.

GOING SOUTH AND EAST.

Passenger Train for Boston and New York via Rousses Point and Lake Champlain steamers at 6.00 A.M.

Express for Boston via Vermont Central at 8.00 A.M. Express for New York and Boston via Vermont Central at 3.45 P.M.

Day Passenger Train for Island Pond and intermediate Stations at 7.00 A.M.

Mail Train for St. Hyacinthe, Richmond, Sherbrooke, Island Pond, Gorham, Portland, and Boston at 1.45 P.M.

Night Express for Quebec, River du Loup, Cacouna, Island Pond, Gorham, Portland, Boston, and the Lower Provinces at 10.30 P.M. Sleeping Cars on all Night Trains, Baggage checked through.

C. J. BRYDGES, Managing Director.

BROCKVILLE & OTTAWA RAILWAY WINTER ARRANGEMENTS.

Trains will leave Brockville at 7.45 A.M., connecting with Grand Trunk Express from the West, and arriving at Ottawa at 12.50 P.M.

Mail Train at 2.15 P.M., arriving at Ottawa at 0.00 P.M.

Express at 3.25 P.M., connecting with Grand Trunk Day Express from the West, and arriving at Ottawa at 7.25 P.M.

LEAVE OTTAWA.

Express at 10.00 A.M., arriving at Brockville at 1.50 P.M., and connecting with Grand Trunk Day Express going West.

Mail Train at 4.20 P.M., arriving at Sand Point at 7.45 A.M., and 3.45 P.M.

Trains on Canada Central and Perth Branch make certain connections with all Trains on the B. and O. Railway. Freight loaded with despatch, and no transhipment when in car loads. H. ABBOTT, Manager for Trustees.

PORT HOPE & BEAVERTON RAILWAY.

Trains leave PORT HOPE daily at 9.20 a.m. and 2.15 p.m. for Perrytown, Summit, Millbrook, Fraserville and Beaverton.

Leave BEAVERTON daily at 7.00 a.m., and 3.00 p.m., for Fraserville, Millbrook, Summit, Perrytown and Port Hope.

PORT HOPE AND WAKEFIELD RAILWAY. Trains leave PORT HOPE daily at 9.45 a.m. and 3.30 p.m. for Quay's, Perrytown, Campbell's, Summit, Millbrook, Fraserville, Peterboro, and Wakefield.

Trains will leave WAKEFIELD daily at 5.20 a.m., and 1.50 p.m., for Peterboro, Millbrook, Summit, Campbell's, Perrytown, Quay's, arriving at Port Hope at 11.40 a.m.

A. T. WILLIAMS, Superintendent.

GREAT WESTERN RAILWAY.—TORONTO TRN.

Trains leave Toronto at 7.00 A.M., 11.50 A.M., 4.00 P.M., 8.00 P.M., 5.30 P.M.

Arriving at Toronto at 10.10 A.M., 11.00 A.M., 1.15 P.M., 5.30 P.M., 9.20 P.M.

Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY—TORONTO TRN.

City Hall Station. Depart 7.45 a.m., 3.45 P.M. Arrive 1.20 a.m., 9.20 P.M.

Brook Street Station. Depart 5.40 a.m., 3.00 P.M. Arrive 11.00 a.m., 8.30 P.M.

VERMONT CENTRAL RAILROAD LINE.

SUMMER ARRANGEMENTS. Commencing July 8, 1872.

DAY EXPRESS leaves Montreal at 9.00 a.m., arriving in Boston via Lowell at 10.00 p.m.

TRAIN for Waterloo leaves Montreal at 3.15 p.m., for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8.40 a.m., and New York at 12.30 p.m.

TRAINS GOING NORTH AND WEST. Day EXPRESS leaves Boston via Lowell at 8.00 a.m., arriving in Montreal at 9.45 a.m.

NIGHT EXPRESS leaves New London at 2.45 p.m.; South Vernon at 9.58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3.00 p.m., and Springfield at 8.10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving Boston at 5.30 p.m., connecting at White River Junction with train leaving Boston at 6.00 p.m.; leaves Rutland at 1.50 a.m., connecting with trains over Rensselaer and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9.45 a.m.

Sleeping Cars are attached to the Express trains running between Montreal and Boston, and Montreal and Springfield, and St. Albans and Troy.

Drawing-Room Cars on Day Express Train between Montreal and Boston.

For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street. G. MERRILL, Gen'l Superintendent

St. ALBANS, Dec. 1 1871.