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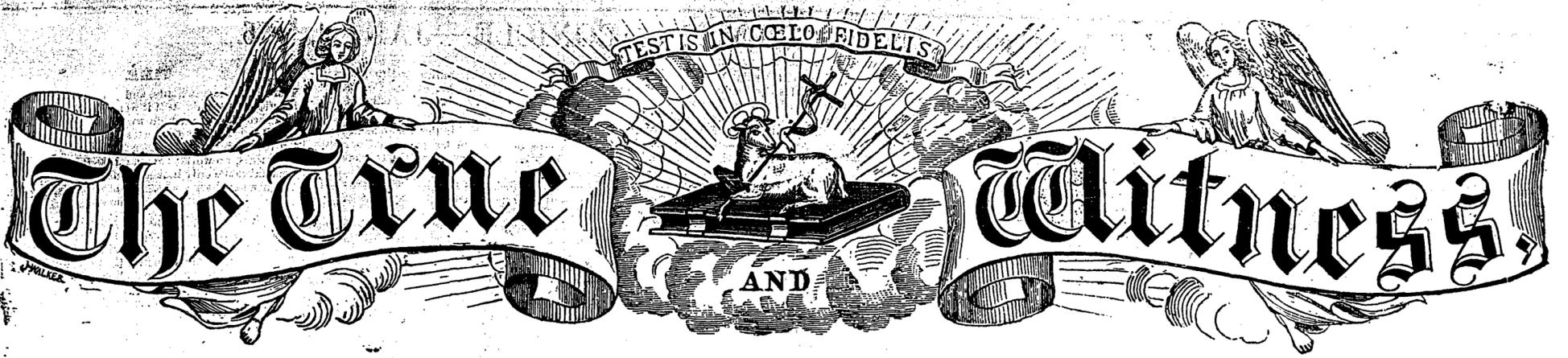
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CATHOLIC CHRONICLE.

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JUBILEE BOOK, CONTAINING INSTRUCTION ON THE JUBILEE, AND PRAYERS RECOMMENDED TO BE SAID IN THE STATION CHURCHES; To which is prefixed the Encyclical of His Holiness POPE PIUS IX, For the ARCHDIOCESE of TORONTO, containing the PASTORAL of HIS GRACE ARCHBISHOP ELYNOH. For the DIOCESE of LONDON, containing the PASTORAL of HIS LORDSHIP BISHOP WALSH. For the DIOCESE of HAMILTON, containing the PASTORAL of HIS LORDSHIP BISHOP OBINNON. For the DIOCESE of OTTAWA, containing the PASTORAL of HIS LORDSHIP BISHOP O'HAMEL. For the DIOCESE of ST. JOHN, New Brunswick, containing the PASTORAL of HIS LORDSHIP BISHOP SWEENEY. For the DIOCESE of ARICHAT, containing the PASTORAL of HIS LORDSHIP BISHOP MCKINNON. For the DIOCESE of MONTREAL, containing the PASTORAL of HIS LORDSHIP BISHOP BOURGET. EACH DIOCESE has its Separate JUBILEE BOOK. Per Copy, 10c. | Per Dozen 80c. | Per 100 \$5 D. & J. SADLER & CO., 275 Notre Dame Street, Montreal.

I AM DYING. Raise my pillow, husband dearest, Faint and fainter comes my breath? And these shades stealing slowly, Must, I know, be those of death. Sit down close beside me darling, Let me clasp your warm, strong hand, Yours that ever has sustained me To the borders of this land. For your God is mine—our Father 'Thence shall ever lead me on; Where, upon a throne eternal, Sits His loved and only Son. I've had visions and been dreaming O'er the past of joy and pain; Year by year I've wandered backward, Till I was a child again. Dreaming of girlhood and the moment When I stood your wife and bride, How my heart filled with love's triumph, In that hour of woman's pride. Dreaming of thee and all the earth-bonds Firmly twined about my heart— Oh! the bitter, burning anguish When first I knew that we must part. It has passed and God has promised All thy footsteps to attend; He, that more than friend or brother, He'll be with you to the end. There's a shadow o'er the portal Leading to my heavenly home— Christ has promised life immortal, And 'tis He that bids me come. When life's trials wait around thee, And its chilling billows swell, Thou'lt thank heaven that you've been spared them, Thou'lt then feel that "all is well." Bring our boys unto my bedside, My last blessing let them keep— But they're asleep, do not wake them; They'll learn soon enough to weep. Tell them often of their mother, Kiss them for me when they wake, Lead them gently in life's pathway, Love them doubly for my sake. Clasp my hand then closer, darling, This, the last night of my life; For to-morrow I shall never Answer when you call me "wife." Fare thee well, my noble husband, Faint not neath the chattering rod; Throw your strong arm round our children; Keep them close to thee—and God.

(From the Dublin Irishman.) THE RAPPAREES OF THE WOOD. A TRADITION IN IRELAND IN THE REIGN OF HENRY VIII. By Dr. J. T. Campion.

CHAPTER VIII.—LOVE-LOITERING. A stroll along the banks of the Nore on a summer's evening is an event to be remembered and recalled with genial satisfaction. The wooded hills, the sloping meadows, the noble river—particularly when the ash begins to become golden-leaved, the elm-trees bronzed, and the silvery sides of the willow leaves turned up upon the breeze, when the flaggers are flowering yellow, and the great clumps of bullrushes are boarded and burly, either on the banks borders, or amid the myriad floating weed leaves that lie upon the water's surface, affording a grateful awning for the mid-day sleep of the many wandering denizens of the glassy deep; the beautiful endless pathways by the reaches, and inches, and islands, and wild-rose bowers, and great goose patches, and the grassy hedges full of violets and late primroses, and strawberry plants with little round crimson berries, delicious toothfals, and stately pink geraniums, tinting, spreading, and adorning the mossy wall, the gravelly mound, or the tortuous alley, the purple of the golden-anthered orocroc, the

ruddy orchis and the lonely fox-glove; when the cuckoo has flown to the hills, and the liveried motacilla tribes are beginning to flock together, and to meditate a moonlight flight; when the air is fresh from the river, tempered by the sunbeams, impregnated with aroma, and elastic with breathing vitality; when Nature entices the long-toiling burgher abroad, and welcomes him to her palace and to her treasures, feasts him with her wild luxuries, assures him with her smiles, and taking his little weaklings by the hands, seats them on her motherly lap, or sets them down by gems and graces, on carpets of lilies and golden mosses, whilst she breathes into their fluttering hearts, jets of fostering life and freshness, until like flickering lamps, hitherto uncarred and untended, they answer to the ministering hand with brightening brows and cries of glad well-being.

Groups of sauntering wanderers greet each other from either side of the river, or troll a merry chorus which echoes over the water with that sweet euphonious mellowness so captivating in the open air—whilst others stray along alone, communing with their own innate thoughts and feelings, or luxuriating in and enjoying the beautiful and refreshing scenes around them. There are happy pairs, too—friends or lovers—particularly the latter, to whom the place seems sacred. One couple was more remarkable on this occasion than the rest—remarkable for quiet and graceful carriage—the aristocracy of youth—remarkable for beauty and radiant joyousness, and that simple earnestness of gesture and demeanour which wells up with a winning magic from the hearts to the eyes, and then overflows the whole features of innocence and truth.

They were the young people whom we have already described as sailing down the Nore to the early and only Mass at Lacken chapel. From the puzzled look of young Dermot he seemed to be bogging in a little love-speech to the demure, smiling girl by his side, whose sidling glance and half-drooping ringlets of richest blonde, and slightly flushing brow and listening eyes were all wide-awake to the youth's delicious dilemma. But let us follow them and hear something of what they are saying.

"Did you like anybody very much in London, Angela?" "Ah, yes—very much, indeed," answered the wily beauty, with a sigh. "But not with all your heart, perhaps?" ventured the timid lover. "With all my heart of hearts, Dermot," was the resolute answer. "I wish I was that boy," moaned poor Dermot. "And I wish you were not—and I have my wish, and you have not," laughed Angela. "And do you love somebody in London after all?" "After all, what, Mr. Dermot?" "After all the"—Here Dermot fairly broke down. "All the what?" queried the cruel girl. "All the"—a pause—"no matter, Angela," gulped the hapless swain—"no matter!" Angela saw, through a vista in the blonde curls, that a tear of trouble and mortification was stealing down the bronze-brown cheek of her ingenuous companion, and her heart was touched, and she was sorry she went so far, so she tossed her head somewhat saucily and said: "Dermot, do you like anyone very much in Ireland?" "I do, but he is a boy like myself—a foster-brother." "Do you like him with all your heart?" "Well, I do—but not that kind of!" Here Dermot floundered once more. Angela pitied him, and let him off this time. "Very well, Mr. Dermot, and if I have a little girl friend?" "A little girl friend!" snapped up Dermot. "Yes," retorted Angela, archly, "and so you see I love somebody in London after all!" The youth looked at the little syren with delight; it was his first attempt at down-right love-making, and he was so pleased with himself that he was about letting out the whole secret, and carrying her heart by assault, when a rude hand grasped his shoulder, and whirled him right about.

"Hullo! young springald, this game won't pay," cried a rough loud voice, "won't pay, no way." "Father!" exclaimed the girl. "Mousey!" expostulated the coarse parent, "it won't pay. The chap is chuff enough, but he must cheer off, or I must pelt him into the river." "Pelt me into the river!" retorted Dermot. "No Sas!" An anxious look from Angela stopped the offensive term. But Dullard only laughed hoarsely, and pointed at him with derisive grimace. The boy blazed up again, and Angela came again to the rescue. "Father, you must not; he and his often saved us from trouble and violence, and"— "Ay, Mousey, and love and murder, and hasty pudding; but he must tramp—it won't pay—Whammond won't have it. You understand?" "Good bye, Angela," murmured Dermot, in a low, sad tone. "Can't you go to blazes for the present," roared out the irritated ruffian; then, turning to his daughter, he resumed—"Come along, Mousey, and listen to me. You see, you must give up the Papias for the present, and you and mother must come and be seen at church, or I lose lusb, and there will be no meal for Mousey."

"I won't go to St. Canice's," said Mousey, pointing. "Ay, but I'll fetch you there, Mousey." "I'd like to catch you at it, father," said Mousey, shaking her little head, and looking winningly at the savage man whose nature was not wholly impervious to affection. "Well, then, you'll fetch me, Mousey, and Whammond will give you the money," and the coarse ogre chuckled, chuckling at the quaintness of his own idea. "I'd fetch you elsewhere, father." "Where?" "To the priest instead of the bishop." "And I'll crop the same, lad's ears, and put him

in the stocks, and throw down his cabin-chapel if ever I hear of him interfering with you." "You're a great man, father," laughed Mousey, "but no king." "I'll put you on your mother's back, Mousey, lass, and drive you both before me to the church on next Sabbath." "If you put a finger on me, father, I'll"— "What, Mousey?" asked Dullard, sharply, his bad nature wincing under the coming threat. "I'll cry." The father relented. "What the hell can I do?" he expostulated. "The long bishop declared he'd give no more pay if you both renegued the Reformed Church." "What do you care about him, father?" "Not the jingle of a pewther penny, Mousey, only for the ready rhino." "But don't you love me more than rhino?" insinuated Mousey. "I like both d—d well, that I do!" "Which do you like best, father?" "D—d if I know. Sometimes I think it's one, and odd times 't'other; howsoever, to the church you must go, Mousey, like or like not, lass." "And do you know what I say, father?" "What?" was the harsh query. "Mousey won't go to the church—if she can help it."

"Ho! ho! ho!" chuckled Dullard, hoarsely, quite pleased that he seemed to have carried his point. Angela depended upon her wits and womanly resources, to carry her point and defend her scruples; she muttered a little mental prayer, and so the matter ended. In the meantime, Dermot O'Kelly pursued his way onward; he did not wish to follow Angela and her father, both from his intuitive feelings of natural politeness, as well as a certain apprehension he entertained that any neighbor should observe him on the trail, and have a laugh at his expense on account of the evident capture of his lady-love. So he dodged along moodily enough, you may be sure, and only half-pleased with himself for the part he had just acted.

"Will she go to church with him?" he thought, "and if she does what will mother say? But it's a week off yet, and I suppose Angela will call in before that. But he may forbid her to enter our house any more; perhaps he found out that we carried her to Magdalen street every Sunday and holiday. Dullard cares for nothing but money to spend, and if this reformed bishop stops payment on account of the mother's and daughter's absence from church, James Dullard is just the boy that would drive the pair of them into the Protestant pews, like sheep into the pens of Smithfield."

Dermot, after wearying himself to exhaustion, in turning the matter a thousand ways in his mind, and without being able in the end to come to anything like a satisfactory conclusion, determined, at last, to hold counsel with his mother, who, very often, in her own genuine, sensible single-heartedness, had often solved many a stubborn problem, after father and himself had been hammering at it for days without either taking a splinter out of it or striking a single nail on the head. Dermot soliloquized thus in the spirit of his trade, with an imaginary hammer in his hand, like Macbeth's aerial dagger, and his rule and compass, at full stretch, fairly extended before him. But not being able to plane the knot, or to arrive at anything like a dead level, but still at every point he turned, finding a screw loose and stuff warping, he fell back upon his original plan of consulting his mother, not only on account of her occasional displays of solid wisdom, but because his heart told him that she was the properest person and the most sympathizing agent that he could possibly commune with in the matter of Angela Dullard; and so Dermot O'Kelly turned his footsteps homeward, and was very soon in close confidential gossip with the wise woman of his meditations.

CHAPTER IX.—A BATTLE.

When Bishop Whammond learned the defeat of the civic guard, and the details of their poltroonery and cowardice, he was both exasperated and deeply concerned. He had confidently reckoned upon immolating the poor priest on the naked altar of the new faith, and of sending the sacred vessels to England as the first loot and fruit of his active episcopacy. Instead of which, a band of armed and disciplined soldiers ran away from a handful of Irish robbers—let the Popish priest go scot-free, and left their arms behind them, as a trophy to the very mob that he wished to strike with terror and drive into his ready fold at the point of the halbert. A torrent of wrath flooded his very soul, and he thought, like the pious Oliver of after days, that the best way to serve his God and his king was, at once, to shed the blood of all, or of as many of the offending parties as possible, as a reeking offering to heaven.

We said before, that Ebenezer Whammond had been a soldier, therefore was it that his military spirit, like the metal of his nature, broke forth through the tinsel of his unholy order, and urged him to doff the mitre and cassock, and don the helm and armour of the flesh; to fling the crook aside for the sabre, and to put himself at the head of a strong body of selected warriors to storm the haunts of the Rapparees, and to set the wood blazing about their ears. The pious Ebenezer was now at his proper calling—a priest militant—a reformed crusader—a teacher—a preacher—an absorber of poverty—a sanctimonious carotid-cutter—an upholder of law and order—a man of one virtue and a thousand crimes; the one virtue being the very qualified one of dogged resolution; and the thousand crimes—the varied qualifications that fitted him to act under an apostate and a lecher. The preparations and intentions of the belligerent churchman were at once communicated to the Rapparee chief by twenty spies and messengers, and that undaunted soul only rejoiced to have somebody else of the old enemy and despoiler to deal with besides miserable balliffs and hybrid yeomen, and he took prompt and energetic action accordingly, and forthwith strengthened his position, and resources by the rapid enrolment of a large number of his disaffected and plundered countrymen, who were ever ready when a chance offered to strike a blow

against the insidious advances of the marauding stranger.

In the open mid-day General the Rev. Ebenezer Whammond chose to approach the fastnesses of his foe. James Dullard was sent in advance to reconnoitre, and soon returned, reporting all silent, quiet, and unmenacing.

But when the reverend old soldier arrived at the ample residence of the rapparee—an extensive and dense wood, flanked on one side by a deep river, on the other by shelving hills, and surrounded everywhere by a dangerous population—he paused, and drew upon his military imagination as to the best mode of unearthing or out-burning his deeply-burrowing opponents.

The wood was to large to be surrounded, at least by the number of men at his command, although they consisted of five hundred soldiers of the line, well-appointed and supplied, drawn from several neighboring districts, and all true blues to a man, under heavy pay, a necessary consequence when soul and body are to be enlisted together.

What was Ebenezer to do? Perhaps the place was vacated, but perhaps it was not. Ireland then knew the use of arms and used them. His reverence erred in faith, but nothing was to be had by erring in arms but disgrace. And in this light James Dullard and his master were one. They required interest on their actions.

Ebenezer leaned on the pommel of his saddle and reflected, and the result of his brown study was: the principal entrances and exits of the wood could be secured by planted guards, the rivers bank could be picketed, the wood's confines could be barricaded by cut and fallen timber, at least here and there, so as to afford focuses against sorties or retreats; a strong party, with skirmishers on the wings, could push into the wood's centre, and setting fire to the trees with pitch-barrels and brushwood, force their way along until the enemy gave battle, and thus afford the King's forces a tangible means of attack.

Those tactics appeared admirable in theory, but when they came to be reduced to practice, they were found not to be, by any means, so easy of execution. So long as the bishop's men remained on the public road, they were all safe and unmolested, but as soon as any party advanced within shot of the wood's border, every tree seemed to shelter a rapparee or an enemy; for every rapparee or every enemy emptied certain and deadly barrels upon the advancing columns.

Bishop Whammond thought this conduct of the mere Irish very contumacious indeed, so he determined to put an end to all further opposition by a sweeping coup-de-main. Ordering, therefore, another and general attack upon the enemy's retreats, he headed a score of his most effective followers himself, and making a dash into the main entrance, sought to take the position by storm. But the main entrance was well protected with trunks of trees, brushwood, and sharp brambles, as, indeed, were all the several entrances to the interior. So, no sooner had he touched the nearest bough with his sabre, than a regular fusillade saluted him and his men, and sent them reeling back upon the road with loss and confusion, his reverence slightly wounded in the ear, and a ringing cheer after their heels, which exasperated him to the very utmost. The men of the general attack fared no better; indeed they fared worse; for, in pushing onward after the first volley, they were so roughly handled by the multitude of the woodsmen, that they—as the English are always supposed to do—retreated in good order, leaving their dead and wounded behind them.

"Ye told me," exclaimed the bishop furiously, as he held his wounded ear between his fingers, "that these knaves numbered no more than a handful of fellows—a dozen or more fairly counted; and here I find their strength to be a hundred, if not more by half!"—here he eyed Dullard ruefully. "All the wild Irish of the bogs and mountains must have joined them," declared the worthy henchman.

"Why, this is sheer rebellion against his majesty," vociferated the bishop. But nobody heeded either his reverence or his majesty, for the soldiers were busy carrying away their dead and wounded, and those within hearing were grumbling and disaffected, for they were led to believe that they were to have had an easy victory and a world of plunder in the treasury of the woods.

Instead of which, they got a sound drubbing and gained nothing more but the mere act of forbearance which permitted them to return to the Marble City, without being pursued and decimated. "I go!" proclaimed the irate military ecclesiastic, shaking his clenched fist at the silent and passive trees, "but before the echoes from your rebel haunts have lain long amongst the pigmy hills, I will make a desert of this vile place with cannon and faggot, and hang every living thing found amid its cursed precincts."

The trees showed no emotion at the sacred rage, but the menacing speech somewhat appeased his whimpering forces and was a great relief to his own afflicted mind, particularly the notion of hanging everything Irish, which, with devouring her produce, has been indeed the only real consolation the English ever had in Ireland. That night the curfew bell of the Marble City rang with a violence that threatened to drag down the pegoda tower on the top of the tholose, and the city gates were commanded to be left closed at the opening hour in the morning. Trusty guards were also appointed to scrutinize all persons coming in from the country, and several peremptory edicts were promulgated through the city by the public bellman, for the bishop at bay superseded all other legal authority in Kilkenny, and was chief magistrate as well as chief minister, and spiritual consoler to all who choose to look up to him as a guide.

position as neither irksome, untoward, or impracticable. In fact, he liked sway, and power, and domination, and he revelled in them.

CHAPTER X.—A VISIT.

"There, now mother?" said Dermot O'Kelly, throwing his cap on the ground, and sitting down between his father and mother, who were only waiting his coming, to begin the frugal evening meal. "There now! Angela is not to come to Mass with us any more."

"How is that?" asked both parents, in a breath. Young Dermot recounted to them the unfortunate occurrence of the day; and the determination of James Dullard to have his wife and daughter under Bishop Whammond's eye every Sunday for the time to come.

"God is stronger than the devil!" said Mrs. O'Kelly spitefully. O'Kelly, senior, mused for a moment, with his head leaning on his hand, but made no remark on the occasion beyond a short laugh, and a "is that the way the wind blows?"

But father and mother noticed their son's deep despondency and distress, and had a long discussion that night upon the best mode of managing the savage Dullard, protecting and preserving the faith of his child, and securing the peace of mind of their favourite son, whose heart, they knew long ago, was lost to the innocent, handsome and captivating little Angela. The poor boy himself cried all the night through, and came to his father's workshop in the morning with red eyes, a sad heart and a silent demeanour. No song accompanied his daily labour, no story, jest or joyousness, and his father was too full of the new event to give much heed to his son's melancholy musing.

And so the whole week jogged on, in painful anticipation of what the coming Sunday would bring, and of what poor, dear Angela was to do under the new rule of her determined father. She had not ventured near them ever since. Was she prevented from coming? or was she engaged in endeavouring to soothe his savage nature and carry her own will and way, as she always hitherto had done.

Little Angela was busy. She was at her wits' end. She had no counsellor, no adviser, no friend or assistant, no intercessor of any interest or power to direct her father from his settled purpose—in fact, nothing could do it but money.

Her mother was a latitudinarian. She would prefer not darkening any religious temple with her listless shadow, but as to contend about the matter, and set about riling her unamiable partner, she had not the most remote idea.

"The King is defender of the faith," reasoned Madame Dullard, "so let him defend it, or mend it, or bend it!"—(with an emphasis). "She had no notion to bother her head about the matter. Don't bring an old house on our heads for nothing," advised Mrs. Dullard. "Surely you can pray your own way every day in the week, and laugh in your sleeves at the Reformers on Sunday. Don't split straws in a matter of nothing at all," decided the worthless mother of a worthy child. Then madame thinking she had given the soundest advice, and promulgated the profoundest philosophy, and the most palpable common sense, plunged her long needles into her knitting, and plied them with a velocity almost akin to immediate manufacture. In fact, she knitted all her arguments, and clinched them finally by hunting them into her waiting web.

"Mother!" said Angela, "I will not leave the old faith, my sweet beads, the lovely Virgin Mary, mother of God, the fine old holy saints, the angels, the incense, the bells, the bulyard of Calvary, the priest, the cross, the church that has God in it to guard it. Leave it! and for what? To sit in a bare pew, listen to heretic Whammond rant for his pay with a lot of old hypocrites listening to him whilst he fell foul of everything sacred in the true religion which he has just sold for gold and preferment. I don't like it at all, and I won't have it if father fumed all over about it."

"Don't be foolish child nor pretend to know more than your superiors." "I don't pretend anything, mother; but I cannot think we should turn away from the chapel because a cruel and a bad king finds that it will not bend to his new notions." "Angela! Angela! in good sooth it is you who are 'Defender of the Faith,' instead of the sickle King Hal!"

"A pretty way he's defending it!" pouted Angela, "and all the bad stories about him. Didn't he cut off the heads of his poor wives? and Dermot says he's a raging devil." "Well, well, lass, we'll see what Dermot's teaching will do for you; besides, bringing you into trouble and disgrace, that family have no worldly sense, and Dermot is no Solomon, to say the least of him." "I'm not a Solomon either, mother; but I know what I'll do for all that." "And what is that, young wisecrack?" "I'll tell you that, mother, when I have done it, and not till then." "So saying the little casuist donned her bonnet and light shawl, and set off in the heel of the morning through the narrow streets and byways, crossed the old bridge of St. John, and turning sharp to the right at St. John's Cross and the Crusader Church, wended her way along Magdalen-street, passed the massive square castle, and gliding into a short lane, arrived at the porch of the chapel, to which she had so frequently travelled by water in the family boat of her good staunch friends the O'Kellys.

tufts of house-leek, and the mass of its soddy, d. straw making a concave valley in the roof, which did not promise much for the comfort of the interior. However, out of this unpromising domicile issued a wretched looking poor woman, in rags of course, but rags set out and set on to the best advantage, as clean as care could make them, and preserved together with an ingenuity of pin and needle worthy of brighter eyes and nimble fingers. She looked like a neat old relic that had been found in a crypt, and was still in a marvellous state of preservation.

"What are you knocking there for, honey?" asked the old woman. "Does the priest live inside?" "Maybe he does, and maybe he doesn't! Who ever heard of a priest living in a chapel?" "Well, then, where does he live, please?" "What do you want of him, honey?" "I want to ask his advice."

"'Tis a good thing," reasoned the granny, aloud—"tis a good thing to see the young seeking the church for guidance, thanks be to God! And then she resumed—"Is it love that's at you, honey?" Angela reddened and laughed, and the poor woman gave a musical cackle, too, that made Angela laugh louder than before.

"No, mother, it is not love this time." "Granny cackled again, and throwing her apron over her wasted arm, advanced to promote a regular gossip. 'It's not trouble, honey, or you wouldn't laugh and look glad.' 'It is trouble, for all that,' returned Angela with a merry smile, for she liked to puzzle the dear old gossip.

"Trouble, honey, trouble; is anybody persecutin' you?" "Yes?" "Ah, then, who, if it be a fair question, and no offence?" and granny absolutely lit up with curiosity. "Some sojour, is it?" Gran hated soldiers. "Is it some English sojour?" "English! I'm English myself!" "English! I'm English!" she muttered. "English! and I taking her for a gom, like an old ape, as I am. Go away out of this, you young fox, and go away at once, too, for if any of the people get the wind of the word of you coming prowling here, striving to trap the poor priest, or to set him for the Englishers, I wouldn't answer for your four bones five minits, though purty and innocent you look."

Angela was alarmed. She did not understand the sudden change in the old woman's manner and discourse, and she would have made a precipitate retreat but that a soft encouraging voice fell upon her, and turning around, she saw the chapel door open, and the venerable priest waiting to receive her. He was a very low-sized man, with a veritable shorn crown, but with floods of white silken hair covering his temples, and flowing down his back. His dress was a rusty-brown black suttane, there were oval silver buckles in his shoes, and his shriveled and wasted fingers grasped a well-worn black Breviary, out of which he had been just reading his usual holy office. His features were soft, and sweet, and regular, and there was a mild and tender expression about his mouth and eyes that spoke of a lifetime spent in sanctity and in the service of the Prince of Peace.

"What is the matter, my child?—what is the matter?" he inquired, gently and blandly; "has old Kitty been scolding you? poor old soul! her tongue is the worst of her—her heart is soft and sound." "I believe I said something, sir; I don't yet know what it was that displeased her." "My dear child, you must try and bear with us, old, worthless creatures that we are, and God will bless you and care you for your charity and forbearance."

"Oh, reverend father," said Angela, now ready to burst into tears. "I only come to seek you, to get advice and guidance, nothing more." "And you shall have both, my dear child, you shall indeed, good, sweet little child. What is it? Do you wish to confess? or merely ask some temporal guidance?" "Only advice at present, reverend father." And then she told the kind aged priest her little history, and all her wants, and wishes, and troubles, and crosses; and he listened to her, and encouraged her, and sympathized with her, and blessed her, and ended his instructions by giving her a simple rosary of seven decades, with injunction of prayers pertaining to them.

"The power of the wicked prevails now, my child, and we are only able to contend against it by prayer and intercession, so pray for your parents' conversion, and for your own spiritual and temporal guidance, and then resign yourself wholly to the Mother of Mercy, who will instantly implore the aid of the Lord for you—'Seek first the Kingdom of God and His glory, and everything else will be added to you.' Now, heaven bless you, my child, go in peace."

Angela thankfully took the little brown beads of the seven decades, and humbly and warmly thanking the venerable father, took her departure. Old Kitty rushed out as she turned down the lane, and called out after her: "Sassenach girl! if you came here to plot against the best priest that Ireland ever saw may my widow's curse track you on your journey, and overtake you in your sins!" Angela hurried on; she knew very well that the king persecuted Ireland and the Irish, and, at last, would rob them of their faith; and so she forgave old Kitty, for there was no use in telling her that very many of the English people held different opinions about Ireland and the Irish to those held by hypocrite Henry, with the bloody hands.

[TO BE CONTINUED IN OUR NEXT.]

resents these outrages, putting to death many of her subjects, for the most part: however, hardened and base criminals, whose lives were a scandal to religion; and as a Protestant writer observes, 'not one of whom did not merit a halter.' Yet we hear alone of the 'bloody reign of Mary,' and an recent occasion Mr. Gladstone has so far forgotten himself as to use this 'well-known, worn-out cry.' Elizabeth, at the death of Mary, ascends the throne, professing to be a Catholic, being crowned according to Catholic rite, and so soon as she considers her crown firm throws off her disguise, and the blood of Catholics flows again like rain, and the penal laws against them are again revived. Far more fierce and cruel was the reign of Elizabeth than that of Mary, and still Protestants will repeat 'good Queen Bess' and 'bloody Mary.' Now let us cast a glance at the Church of England of the present day. As to unity, we find none. It is divided into three parts, which are known by the respective terms, 'High Church,' 'Low Church,' and 'Broad Church.' 'High Church' has as her only ambition, the copying of Catholic ceremonies, therefore there are 'high celebrations, low celebrations, Matins, and Even Song; barettes, copes, albs; maniples, girdles, stoles, dalmatics, surpliced choirs, incense, and a great deal of superstitious bowing, whether to the gilt cross, reredos, or brazen eagle it is difficult to say. 'Low Church' consists in pulling a long face, walking at a slow and respectful pace, carrying a large and weighty Bible in a very conspicuous position, to hear the 'parson preach and pray,' sing the 'Old Hundred' and the 'Hanthem,' and to receive the 'Sacraments' on the first Sunday in the month. 'Broad Church' has one service every 'Lord's day' follows the hounds, gives good dinners—and never objects to an invitation to one—keeps 'grand old port' and glisters in horsingery. And this we are told, is the 'Church as founded by Jesus Christ.' Has Mr. Gladstone's common sense deserted him that he can say this compilation of 'rank, unwieldy woe' is worth preserving? What has she done? What is she doing for the masses? Simply and solely nothing. All her 'clergy' think of is 'Mammon,' ever on the look out for a 'good' living. Of course there are good ministers, exceptions to the rule, but they are powerless, being in the minority. Let men boast of England's greatness, and shudder even at the thought of the middle ages, 'the days of 'monkish ignorance and grovelling superstition.' But I ask where were the drunkards of the 'middle ages,' the betting-houses, the prize-fights and murders? They cannot produce any record of their existence, for they did not exist. Men prate about the ignorance of Catholic countries, and of the 'advancement' of England, but if advancement means these horrors, God grant that Catholic countries may for ever remain in 'monkish ignorance and grovelling superstition.' No! no! Mr. Gladstone, your Church is not worth preserving a single instant longer. It is a stultifying disgrace to the boasted civilization of the nineteenth century. May it stand but little longer. It is a place

Where wealth accumulates And mead decays. And, as such, having been born in blood and nourished with ill-gotten gain, it will surely fall, and very 'great will be the fall thereof.'—Yours, &c., SEMPER CAUTUS.

IRISH VOLUNTEERS. "Tyranny is not Government, and allegiance is due only to protection." Thus declared the Anglo-Irish Earl of Bristol and Bishop of Derry, in his patriotic efforts to preserve the independence of Ireland by resisting the disbanding of the volunteers. The expression has since become a political aphorism, and we repeat it to-day in demanding that Irishmen be again permitted the privilege of volunteering to defend the shores of their native land. To deny this privilege is the most flagrant exercise of coercive tyranny and destroys the very principle of allegiance. From the day these memorable words were uttered, the Government of Ireland has been a continuous tyranny. It is a tyranny to-day, as being in direct antagonism to the will of the great majority of the people, and only maintained by coercive force. England governs Ireland by tyranny. In case of foreign war she would be incapable of protecting the people, and yet she refuses to let them protect themselves. Not only is this tyranny, but it is a tyranny that denies protection, and it is therefore destructive of safety. Denying to the Irish people, therefore, the right and privilege of protecting their own shores against foreign invasion, is a renunciation of the duty of Government, and a direct incentive to laxity of allegiance. There is no gainsaying the patriotic Bishop's words. "Allegiance is due only to protection," and the Irish people are neither protected nor allowed to protect themselves.

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We will not stop to argue the question of the right of the people to arm in self-defence. It is the right of nature—a right that has been claimed and exercised by all mankind, throughout all time. To the Irish people unquestionably belong the right of self-defence, thus universally exercised—and on them devolves the duty of demanding that they shall be allowed to exercise it. In the case of England, she not alone declares the right, but practically illustrates it in organizing and training her volunteer corps—such as they are. England has taken time by the forelock, and adopted every precaution to have her own shores secure. By the exercise of what power, save that of the tyrant, does she dare to deny Ireland the protection which she thinks necessary for herself? We put the question here for the consideration of our readers, and in anticipation of the national demand. It is a question, however, which should be put, and put promptly, elsewhere. The Irish nation, through some recognized body, should speak its will on this vital question, and compel England either to avow that she rules as a tyrant, or grant the national demand. Let it go forth to the world that the shores of Ireland are open to invasion, and that the English Government refuses the people the right of self-protection, and the nations will know pretty well what to think of the brag of the Bosphorus, who refuses the first principles of public right at home. We fancy that in the present aspect of affairs on the Continent,

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2.—Direct taxation within the province in order to the raising of a revenue for provincial purposes.

3.—The borrowing of money on the sole credit of the province.

4.—The establishment and tenure of provincial offices and the appointment and payment of provincial officers.

5.—The management and sale of the public lands belonging to the province and of the timber and wood thereon.

6.—The establishment, maintenance, and management of public and reformatory prisons in and for the province.

7.—The establishment, maintenance, and management of hospitals, asylums, charities, and eleemosynary institutions, in and for the province, other than marine hospitals.

8.—Municipal institutions in the province.

9.—Shop, saloon, tavern, auctioneer, and other licences, in order to the raising of a revenue for provincial, local, or municipal purposes.

10.—Local works and undertakings other than the following, class—Lines of steam or other ships, railways, canals, telegraphs, and other works and undertakings, connecting the province with any other province, or extending beyond the limits of the province; lines of steamships between the province and any British or foreign country; or such works as, although wholly situate within the province, are before or after their execution declared by the Parliament of Canada, to be for the general advantages of Canada or for the advantages of two or more of the provinces.

11.—The incorporation of companies with provincial objects.

12.—The solemnization of marriage in the province.

13.—Property and civil rights in the province.

14.—The administration of justice in the province, including the constitution, maintenance, and organization of provincial courts, both of civil and of criminal jurisdiction, and including precedence in civil matters in these courts.

15.—The imposition of punishment by fine, penalty, or imprisonment for enforcing any law of the province made in relation to any matter coming within any of the classes of subjects enumerated in this section.

16.—Generally all matters of a merely local or private nature in the province.

This followed by legislation respecting education subject to certain too lengthy restrictions, is the exclusive power of the Provincial Legislatures of the Dominion of Canada. Can any one say that the Home Rulers have not demanded more, much more than this? The very geographical position of Ireland renders a broader platform necessary. Apart from the sentiment of Irish nationality which, by the way, I hope shall never be entirely obliterated from the hearts of the people, for a nation without sentiment is a nation without soul; but, apart from that, Home Rule for Ireland cannot nor never was intended to be limited to the authority which I have quoted, as the exclusive powers which the Canadian Provinces now possess. Home Rule, as demanded by Ireland to-day, goes far beyond the Home Rule possessed by the Nova Scotians or the Quebecers, and it embraces much of the power which is exercised by the Dominion at large. No one will deny that Home Rule does not mean all that I have quoted as belonging to the Provincial Legislatures, and now let us see if it means much more.

It would occupy far too much space in the columns of your paper, if I attempted to quote the entire legislative authority of the Parliament of the Dominion, but I can select from the subjects over which that Parliament has control, some things at least which would certainly come under the authority of a Home Rule Parliament in Ireland. For instance, the

Census and Statistics. Sea-Coast and Inland Fisheries, Savings Bank, Bankruptcy and Insolvency, Beacons, Buoys and Lighthouses. Quarantine, and the Establishment and Maintenance of Marine Hospitals. Marriage and Divorce. The Establishment, Maintenance, and Management of Penitentiaries. The Criminal Law, and above all The Establishment and Maintenance of our own Volunteers.

These are the affairs, not of a Province such as Quebec or Nova Scotia, but of the Dominion at large, and each and every one of them would undoubtedly come under the head of the "internal" affairs of Ireland. In this list I have, too, carefully avoided anything that would lead to controversy as to what were Imperial affairs and what were Irish affairs, for I have no intention of running into side-issues, or to encourage the fallen out about the crumbs while the nation is starving for the big loaf.

All I want to prove is that Ireland, under a Federal arrangement with Great Britain would not stand in her relations to the empire, as Nova Scotia or Quebec stand in their relations to the Dominion of Canada.

People who say so interpret Home Rule for themselves. The programme at the National Conference, the utterances of our leading men, the attitude of the League, all prove that by "internal" affairs the Home Rulers mean control over all that is controllable by the Canadian Provincial Legislatures, and much of what is controllable by the Parliament of the Canadian Dominion. And I must add that it is somewhat strange that while Home Rulers are charged with inability to define what Home Rule means—yet the enemies of Home Rule define it to mean—so and so. That is—the men who framed the Home Rule programme know nothing at all about it, but those who oppose it know all. Those people "darkeneth counsel by words without knowledge" but as they have been present in all national movements it cannot be expected that they should be entirely absent from this. During the agitation for Repeal they were present in the shape of Federalists—during the agitation for Repeal they are present in the shape of Federalists—so has it been for all time, and so will it be to the end. You must not understand me as attacking Repeal, all I say against it is that it would not make Ireland anything like as free as Canada now is, and that Repeal would not give Ireland Legislative Independence.

If Ireland had had Legislative Independence, such conflicts between the Executive and the people as took place in '98 would have been improbable—no more than if Canada had had the Home Rule she now enjoys—the insurrection of '37 could not have occurred. The Canadian insurgents took the field because of the arbitrary measures of the irresponsible Ministry of the day. Precisely, if traced to its source—the cause which drove the men of Wexford into revolt. The arrangement of 1791 in Canada was very like the arrangement of 1782 in Ireland—neither gave a Ministry responsible to the people and both were unsatisfactory. In Canada, however, they have set all things right by obtaining that which was found wanting—in Ireland unhappily our success is still in the future. As for my part I am not politically scrupulous as to the means by which that success is to be obtained. I care not what the cry may be, so long as the flag is kept flying, and the people are being educated in national ideas, while at the same time they are taught to organize, trained to "stay," and show an earnest determination to bide their time.—I am, obediently yours. M. W. KIRWAN.

Executive Offices, Home Rule! Confederation of Great Britain.

TIME.

Time flows from instants, and of these, each one should be esteemed, as if it were alone. The shortest space which we so highly prize, when it is coming, and before our eyes, let it fly but still into the eternal main. No realms, no worlds can purchase it again. Remembrance only makes the footsteps last. When winged time, which fixed the prints, is past, Time, in advance, behind him hides his wings, And seems to creep decrepit with his age. Behold him when past: what then is seen, But his broad pinions, swifter than the winds? And all mankind in contradiction strong, Rueful, aghast, cry out in his career.

—Time hurries on, With a restless, unremitting stream, Yet treads more soft than e'er did midnight thief, That slides his hand under the miser's pillow, And carries off his prize.

Time rolls his ceaseless course. The race of yore, Who danced our infancy upon their knee, And told our marvelling boyhood legend's store, Of their strange ventures happy by land and sea, How are they blotted from the things that be! How few, all weak and withered of their force, Wait on the verge of dark eternity, Like stranded wrecks, the tide returning hoarse, To sweep them from our sight.

"Where is the world," cries Young, "at eighty? Where The world, in which a man was born?" Alas! Where is the world of eighty years past? 'Twas there— I looked for it—'tis gone, a globe of glass! Crack'd, shiver'd, vanish'd, scarcely gazed on e'er! A silent change dissolves the glittering mass, Statesmen, chiefs, orators, queens, patriots, Kings, And dandies, all are gone on the wind's wings.

THE SPRIG OF GREEN.

BY MAJOR BRADFORD.

At Fredericksburg, on that dread day, Ere yet the strife begun, Along the battle line of blue The general's order ran. "Win we or lose, our country's curse Upon the wretch who shrinks, But honor to the man that dies The nearest to the works!"

his father in 1847, and in 1857 married Mary, daughter of the Earl of Westmeath. He leaves a widow and a large family to lament his loss, and is succeeded in his title by his eldest son, Sir John, a minor. Sir Thomas represented Galway in the Liberal interest from 1847 to 1865. He was a good landlord, and much beloved by his friends, tenants and dependents.

The Irish Times, of the 15th ult., says:—"At the present time the disease of scarlatina is exceedingly prevalent about Lurgan, but more especially in the country for some distance round. Large numbers of deaths are taking place daily, and, in fact, within the memory of man the disease has not been so prevalent as at the present time. In many cases all the members of large families are lying ill from the disease. On Saturday last within a radius of about a mile and a half in the neighborhood of the town, there was some seven or eight deaths."

The closing of Sir Peter Tait's factory in Limerick has not been barren of results. To ameliorate the condition of the workers put out of employment, the Rev. Mr. Nolan, C.C., of St. Mary's parish, has taken suitable premises in which to start lace and crochet work, for which Limerick was once famous, but which branch of industry declined after the introduction of the army clothing business. The Sisters of Mercy are to take charge of the establishment and superintend it, and several local gentlemen have proffered assistance to promote the project. A business firm has arranged to take all the work at the remunerative prices, and the factory will soon be in operation, so that its success may already be regarded as ensured.

THE HOME RULES PROGRAMME.—On Wednesday, 5th inst., at Dublin, there was a conference of members of the House of Commons who belong to the Home Rule party, in order to agree upon a course to be pursued during the coming session of Parliament. They decided to support the Land Bill which is to be introduced by Isaac Butt, the member for Limerick city. The basis of this Bill will be fixity of tenure and fair rent. Mr. Butt will also ask leave of the House to introduce a Bill making better provision for university education in Ireland. The question of Home Rule will be raised in the Commons at the close of the recess invariably taken at Easter, when the attention of the House will be called to the severity of the Coercion Act, the question of taxation of the cattle trade, and the Amnesty Bill.

On the 13th ult., an important meeting of tenant farmers was held in Ballymena, county Antrim, in reference to a proposed increase of rents on the estates of Major Gray, D. L., which are situated adjacent to the town of Ballymena. About two hundred of Major Gray's tenants were present. The Rev. Mr. Lyle, of Connor, Presbyterian minister, occupied the chair. From the proceedings it appeared that all the leases on the estate lately terminated, and Major Gray demanded an increase in some cases amounting to over a hundred per cent. A series of resolutions were unanimously adopted by the tenants refusing to pay the increase upon the ground that their tenant-right would thus be confiscated. The matter has caused a great deal of excitement in this portion of the county Antrim, and is likely to be more important to the tenant farmers of the North of Ireland than anything that has occurred since the passing of the Land Act. The tenants seem determined to make a bold stand in the matter.

MISS GOULD ON HENRY GRATTAN.—Miss Gould, true to the patriotic traditions of her family, has addressed the following letter to Mr. Daunt:—"Paris, France, Dec., 1875.

"MY DEAR MR. DAUNT.—I send one pound towards the Grattan Statue, which, I rejoice to see is soon to be erected in Dublin. The proceedings on the inauguration day will, doubtless, be worthy of the occasion, for the name of our illustrious—our immortal—Grattan is one that naturally excites Irish enthusiasm. The very mention of it inspires a thrill of admiration and pride, recalling to our minds the splendid genius, ardent patriotism, generous philanthropy, and exalted virtue of one of Ireland's best and noblest sons. The pure glory of that great name is one of our imperishable treasures; it is that true glory which belongs to those who unite goodness and greatness, and who have striven for human elevation, freedom, and welfare.—With kind regards, I am, dear Mr. Daunt, yours very sincerely,

"AUGUSTA J. GOULD"

DEATH OF MR. M'MAHON.—The Freeman says we have with regret to announce the death of Mr. Patrick M'Mahon, late M.P. for New Ross, and one of the Norwich Commissioners. His death took place at one o'clock on Monday morning in London. The deceased gentleman was in his sixtieth year, having been born in 1815. He graduated in Trinity College, and having studied for law was called to the English bar in 1842. In 1852 he was successful candidate for the Parliamentary representation of New Ross, and continued to represent that borough until 1875. During his Parliamentary career Mr. M'Mahon made a prominent figure in politics as a member of the Irish Independent party. He was held personally in high esteem among a wide circle of acquaintances who will learn with regret of his demise. (The Freeman is slightly in error. At the election of 1852 Mr. M'Mahon was returned for Wexford County, which he represented with about two years' intermission, down to the election of 1868, when he was returned for New Ross. In 1873 he returned from the representation of that patriotic borough, because he refused to be pledged to support the demand for Home Rule. Ed. U. I.)—United Irishman.

A COMPLICATED MARRIAGE.—We find the following imposing announcement in our daily contemporaries:—"Lavallin-Fuxley and Hutchinson—Dec. 9, at St. James', Piccadilly, by the Rev. Edward Lavallin-Fuxley, brother of the bridegroom, Harry Lavallin-Fuxley, of Dunboy Castle, county Cork, and Lancaster-gate, Hyde Park, London, to Adelaide, widow of Colonel Wm. Ferguson Hutchinson, Assistant Commissary-General Madras Army, youngest daughter of Colonel Charles Wedekin Nepean, Madras Army, granddaughter of General Nicholas Nepean, Duke of York's Own, Governor of Cape Breton, and grand-niece of the late Sir Evan Nepean, Governor of Bombay, and Under Secretary of State for Ireland." Reflect upon the complex nature of this matrimonial act—which reads like a chapter of Hebrew pedigree. The happy bridegroom espouses a widow, a youngest daughter, a grand-daughter, and a grand-niece, may he marry a commissary's widow, a colonel's daughter, a general's grand-daughter, and a governor's grand-niece. And he is only one man! Query, how many mother-in-laws has he?—Dublin Irishman.

In the Landed Estates Court, Dublin, on the 3rd ult., Judge Ormsby decided an important question in reference to the carrying out of the provisions of the Land Act in Ireland. The estate of a Mr. Roper, of Longford, was being sold under the court. Two of the tenants, taking advantage of the clauses in the Act, proposed for the purchase of their holdings, for which they offered the sum of £950, or £1,350 with another holding, which would comprise the entire townland of Crieve. The owner, it appeared, had previously entered into a private arrangement for the sale of the townland to an outsider for £1,080. Judge Flanagan, before whom the case first came, refused to sanction any private sale effected behind the backs of the tenants as being entirely opposed to the spirit of the Land Act, and Judge Ormsby, before whom the case was brought on appeal, affirmed the judgment of his colleague.

The following sales were recently made in the

Landed Estates Court, Dublin:—Estates of Jules Lobes and others, owners and petitioners.—The lands of Boyntonry, in the barony of Middlethird and county of Tipperary, containing 628a. 1r. 39p. statute measure, held in fee, and producing a net annual rental of £575 14s. 10d. Sold by private contract, to Mr. James Myers, at £11,500. Estate of Morgan McSwiny, administrator, with the will annexed of Morgan McSwiny, deceased, owner; ex parte Anthony O'Geran and Walter Abern, petitioners.—The lands of Magollin, held under lease dated 15th June, 1770, for a term of 700 years from the 25th March, at the yearly rent of £189 9s. 3d; profit rent, £32 11s.; Ordinance valuation, £232 10s. Sold at £510 to Mr. J. Honett, in trust for Mr. Thomas Abern. Estate of Trevor Tenison Lanigan, a minor, owner; Henry Maxwell, petitioner.—One undivided fifth part moiety of another undivided fifth part of the rent charge in lieu of tithes arising out of the parish of Dunkitt, held in fee and producing a net profit of £90 5s. 1d. Sold at £1,000 to Mr. Price Kelly.

THE ORANGEMEN AGAIN.—At last the Catholics of Ireland are to be exterminated. What Cromwell could not effect, with all his cruelty; what William III. could not perpetrate, with all his Calvinistic coldness; what tipsy Queen Anne and the four Georges (three vicious and one a madman) could not accomplish, has been left to the reign of Queen Victoria. It is a sad picture, but it is too true. The Orangemen of Ireland have declared that the Irish Catholics are to be swept away at last. Let Nedegate rejoice, let Whalley sing hymns of exaltation—the Pope is down, and Orangism is triumphant! But let us explain a little. A public meeting of the loyal (!) Orangemen was held lately, in Dublin, in a building generally devoted to Methodist preaching. The "loyal" Orangemen seem to have forgotten that when Queen Victoria was about to ascend the throne, the Orangemen in the army, under the bitter and bigoted Duke of Cumberland, plotted to deprive her of her right to succession. These "loyal" Orangemen began their meeting by the terrible process of praying for the Catholics. This is serious; it is painful; it is truly awful. It is, however, too true. The Rev. George de Butts offered up a prayer to the effect that "the members of the Church of Rome should be duly delivered from their errors and fallacious doctrines, and that the Orangemen should be blessed with brotherly love and all other Christian virtues." As to our doctrines being "fallacious and erroneous," we have a notion that they are neither one nor the other. We hope that the Orangemen will not have their prayer granted respecting Catholics leaving their creed. But we do hope most sincerely that Orangemen will be blessed with those Christian virtues in which they are so sadly deficient. The first resolution was one expressive of confidence in the present administration. This is no honour to Mr. Disraeli. The speaker said that all Protestants should be Orangemen. Happily, it is not so. The next speaker declared that Orangemen are against Home Rule. We know this well, but we cannot believe that "loyal" people are justified in threatening (as another speaker did) that many thousands of Irishmen would be led against their fellow-countrymen. We always thought that "brotherly love" did not consist of hating one's fellow-creatures, but of entertaining towards them the most brotherly feelings. The whole proceeding was so exceedingly grotesque that we must spare our readers any further remarks on a meeting which proclaimed that "Papacy, the greater Babylon, would soon sink to rise no more." And these are Mr. Disraeli's chief proposals.—London Universe.

MR. FOLEY'S BEQUEST TO DUBLIN.—The London correspondent of the Freeman, in giving an account of the provisions of the will of the great Irish sculptor, thus refers to the bequest to Dublin:—"The next bequest is a remarkable one. In the year 1831 Mr. Foley, at the age of thirteen, became a student of the Royal Dublin Society; and there he obtained the first prizes for the study of the human form, animals, architecture, and modelling. In 1834 he came to the Royal Academy in London, but throughout his successes in later years he remembered with affection and gratitude the scene of his first triumphs. It was his strong desire to leave to his native city a lasting and worthy memorial of himself. He directs that all the original models of his works shall be given to the Royal Dublin Society; and a moment's reflection on the character of the works produced from these models, will show the value of this bequest to the society and to the students who may be seeking to follow the profession of which he was so bright a luminary. This bequest is followed by a provision that should the society not accept the models, they shall be disposed of by gift as the executors think fit." The same writer, in another letter, enumerates the models. He says:—"This collection comprises the statues and monuments of the late Prince Consort for the Albert Memorial in Hyde Park, Cambridge, Dublin, and Birmingham; the four splendid figures in the Asia group of Albert Memorial; the statues of Burke, Grattan, Goldsmith, Sir D. Corrigan, Sir James Outram, Lord Herbert, Sir Henry Marsh, Mr. Rathbone (of Liverpool), Professor Stokes, Faraday, Lord Carlisle, Lord Elphinstone, Selden, and Hamden (in St. Stephen's Hall, Westminster); Sir Charles Barry, Lord Clive, Lord Conning, General Stonewall Jackson, Sir Benjamin Guinness, and Mr. Fildes; the classical studies, 'Ino and Bacchus' and 'Aegleria'; 'The Mother,' 'The Parsee,' numerous bas-reliefs for mural monuments, such as the Rathbone Memorial in Liverpool, and lastly the O'Connell Monument. Almost, if not absolutely, the whole of these are of the same size as the final works produced from them, and are almost minutely finished in detail. The people of Dublin have thus an opportunity of seeing in one gallery over thirty of Mr. Foley's finest productions, and so large a collection of any eminent sculptor's works has not, I believe, before been possessed."

IRISH RAIN AND ENGLISH MONOPOLY.—The Irish farmers are crying out against the restrictions put on the cattle trade by the English orders in Council, while the English farmers are still more strongly standing up for monopoly and dear meat. The truth is, that the Irish landlords were encouraged to promote extermination, and produce cattle just so long as their growth did not seriously interfere with the interests of English graziers and cattle-feeders—but, no sooner is this point touched, than the cry is raised against importation, and the Irish grazier is to be ruined that English farmers may realize large profits, and English landlords retain fat rent-rolls. It is the old story. The very principle of the penal laws against trade is as patent in this cry for English monopoly to-day, as it was in the days when Irish manufacturers were destroyed and an embargo placed on Irish produce to exclude it, not alone from English but Continental markets, that English producers and traffickers might be enriched. We have little sympathy with those who converted the homes of the Irish peasantry into grass farms, and refer to this matter merely to show that Ireland is regarded only as a thing to be used for English interests, and flung away contemptuously when English interests are served, and the victim of her selfish necessities no longer needed. The cattle trade restrictions furnish the latest "modern instance" of this special care of Irish interests. But the selfish act of the English farmers is likely to fail by overleaping itself. The people are crying out for cheaper meat, declaring that the farmers and the restrictions are the cause of dearness, and that there must be a change. This may be consoling to the Irish farmers, but it is but an evidence of one British selfishness counteracting the evils of another without the slightest regard to Ireland or her interests.

On the 13th ultimo, the Hon. Mr. McDevitt (late

Attorney-General for Queensland, delivered a lecture descriptive of that colony, in the Assembly Rooms, Black's Hotel, Galway. The chair was occupied by Mr. L. L. Ferdinand, T. C.; and the audience, which was composed chiefly of the working classes, thronged the spacious room in every available part. Mr. McDevitt reviewed the progress of the Colony of Queensland within the past few years, and concluded by strongly urging on his auditory the advantages which Queensland can offer to intending emigrants. The lecturer, who, throughout, was heard with attention, was warmly applauded on resuming his seat. Mr. James C. Donnellan proposed a vote of thanks to the lecturer; but before the resolution had been seconded, Mr. M. J. Tierney came forward, and amidst vociferous cheering was understood to dissent from what had been stated by the lecturer. A scene of confusion followed, the audience jumping on to the platform, shouting and gesticulating violently. Mr. Tierney, who was supported by several of his friends, stated that Queensland was a "hell on earth," and that he was prepared to prove it. This statement was warmly repudiated by Mr. Donnellan, who evidently carried with him the sympathies of a large portion of the assemblage. This state of things continued for some time, and ultimately, as there appeared not the slightest probability of order being restored, the chairman, lecturer, Mr. Donnellan, and several other gentlemen left the room, leaving Mr. Tierney and his party in undisputed possession. Mr. Tierney then addressed the audience at some length, contending that Irishmen, by remaining at home, would be more prosperous, contented, and happy, than in building up a nation, alien in habits, associations, and character, from the Irish race. During his address the commotion remained unabated. The proceedings, however, terminated quietly.

GREAT BRITAIN.

Eight citizens of Liverpool recently died whose aggregate legacies to charitable institutions exceeded four million pounds sterling.

Mr. James Grant, a noted English writer, author of "The Romance of War" and many other widely known books, has become a Catholic.

The Hour complains that the English police are well aware that Alexander Collis is at Barcelona, and that they are making no effort to bring him to justice.

OUR LADY AND ST. MARGARET'S, GLASGOW.—This new mission has just been provided with a new organ, which it owes to the generosity of the Rev. F. Chisholm, parish priest of St. John's, of which Our Lady and St. Margaret's is an offshoot. The organ was inaugurated on Sunday last. High Mass (coram archiepiscopo) was celebrated by the Very Rev. McLachlan, D.D., Rector of St. Peter's Seminary, Partickhill, His Grace Archbishop Eyre preached after the first Gospel on the Immaculate Conception of Our Blessed Lady.—Catholic Times, 18th ult.

The Catholic noblemen and gentlemen of Great Britain have organized a "Catholic Club," consisting of 350 leading Catholics of Great Britain and Ireland, taking the house recently occupied by the Stafford Club in London, and opened it as a "non-political club for Catholic gentlemen." The leaders in the movement are the Duke of Norfolk, the Marquis of Ripon, K.G., the Earl of Denbigh, Lord Petre and The O'Connor Don, M.P., the Duke of Norfolk being President of the club.

THE MATRIDE IN SCOTLAND.—John Macklin, who shot his mother near Airdrie, on the 16th ult., and then made his escape, was discovered by the police in a wild bleak spot on the Shotts hills, about five miles from Clarkston, the scene of the tragedy. Macklin was discovered lying in a pool of blood, which had flown from wounds which the culprit had inflicted on himself. It is rumored that Macklin is insane, and that for some time past he has been going about threatening to do for some one.

Intelligence has just reached us of the death of the Rev. Peter A. Grant, at Dumfries on the 14th ult. Father Grant had been for some time back suffering from consumption. His loss will be deeply regretted by the Catholics of Luchoe, near Dundee, where he was stationed for some years, and where his z-eal and warm-hearted piety earned the esteem and affection of his flock.

The school accommodation in Dumbarrow has been found to be so inadequate that the Committee of Council on Education threatened to withdraw the grant unless it was very materially increased. The Rev. Father Carmichael with the hearty cooperation of his flock has put in hand a very large addition to the existing school, by which more than double the present accommodation will be provided. The cost of the extension will be about £900.

The Times considers that the imputation of cowardice under which the seamen of Harwich now lie on account of the Deutschesland incident should not be left to rest. Unless the evidence hitherto been rebutted, it says their conduct will be visited with such reprobation as will not easily be forgotten. Lord Stafford, in a letter to the Times, offers a lifeboat to Harwich, provided the local authorities engage to have her ready for any emergency, with an experienced crew in charge.

A rather remarkable action for libel has been on trial in one of the divisions of the English High Court of Justice. The plaintiff was Mr. Stackpole, son of the late Rev. Mr. Stackpole, of Kingstown, and the defendant was Colonel McKenzie, of the 78th Highland Regiment. The plaintiff was gazetted in 1866 to this regiment, and his presence as an Irishman in a Scotch corps was, it is alleged, resented by the defendant as an intrusion, and the plaintiff, according to his own statement, was on this account made the victim of a series of petty insults, which finally obliged him to retire from the regiment. The defendant was now sued for false arrest, libel, and slander. He denied the alleged acts of tyranny and insult. The jury found for the defendant.

THE CLERGY AND TURNPIKE TOLLS.—A case bearing upon the vexed question of toll-duty payable by clergymen was tried at the Kilmarnock Small Debt Court last week. The Rev. P. Forbes, Kilmarnock, was sued for payment of 3d., being toll-duty payable in consequence of his having passed through the toll-bar at Stewarton, about five miles from Kilmarnock. Father Forbes claimed exemption under the terms of the statute, which exempt "any sick parishioner or any other parochial duty within his parish," contending that his ecclesiastical district, or parish, embraces Stewarton as well as Kilmarnock. The Sheriff decided against him, on the ground that he was not a parish minister of Stewarton, although one or two members of his flock may be resident in that parish.—English Paper, 18th ult.

According to the London Law Journal, however much Dickens may have exaggerated in other matters, he did not exaggerate in respect to "Jarndyce v. Jarndyce." A parallel for that celebrated suit of fiction is furnished by the real case of Ashley against Ashley. This case was commenced in 1740 when Lord Hardwicke was Lord Chancellor. It was reported on in 1792, and seems to have slept from that time till the year of grace 1875, when, on November 18th, it came up, before Vice-Chancellor Malins, who ordered it to the Court of Appeals for final adjudication. There is one fact in its career which must fill the profession with unalloyed

pleasure. The costs have been paid from time to time out of the fund, and it is quite delightful to observe that the vice-chancellor wound up his judgment on the point before him with these refreshing words: "Tax and pay the costs of all parties out of the funds in court."

THE LATE LADY STUART.—The obituary column of the Times, of Dec. 10, contained the name of probably the oldest member of the titled classes in the three kingdoms—Lady Louisa Stuart, who would have been a centenarian beyond all dispute had her life been extended only four months longer. She was born, according to "Lodge's Peerage," which gives the ages of ladies as well as of the other sex, on the 20th March, 1776, and she died on Monday, 6th ult., at Traquair-house, near Innerleithen, Peeblesshire, aged 99 years and eight months. Her Ladyship was the only daughter of Charles, seventh Earl of Traquair, in the Scottish Peerage, by his marriage in 1773 with Miss Mary Ravenscroft, daughter and co-heiress of Mr. George Ravenscroft, of Wickham, in Lincolnshire; she was the sister of Charles, eighth and last Earl, who died unmarried in August, 1861, when the title is presumed to have become extinct. Lady Louisa Stuart, like the rest of her family, was a devoted Catholic, and she remembered as a child many persons who, to use the expression of the time, had "been out in 1745." The Earldom of Traquair was bestowed in 1633 by Charles I. on Sir John Stuart, of Traquair, Lord Treasurer Deputy of Scotland, who raised for the service of the King, when confined in Carisbrooke Castle, a troop of horse, at the head of which he marched to Preston, where he and his son, Lord Linton, fell into the hands of the Parliamentarians, and were imprisoned in Warwick Castle for several years. The Earl did not live to see the restoration of Monarchy, but died in poverty in 1659. The lady just deceased was the great-great-granddaughter of this nobleman. It is said that the estate of Traquair is to pass to a member of the family of Lord Herries, one of whose ancestors, Lady Mary Maxwell, daughter of Robert, fourth Earl of Nithsdale, married her Ladyship's great grandfather, Charles, fourth Earl of Traquair.—B. I. P.

THE WAINWRIGHTS.—A Scotch daily paper has received from its London correspondent the following strange communication:—"I am able to send you some information about the Wainwrights, which I have received from high authority. Since their conviction each of the brothers had made a written statement, which for purposes of evidence have the advantage of being made without the prisoners having seen each other, the promised interview being deferred as long as possible by the authorities. Henry Wainwright has produced a narrative in which he attempts to make out that Harriet Lane—for he fully admits that the remains were here—was murdered by a man whose name he does not give, but who, he says, subsequently absconded. He dwells with much detail upon the circumstances attendant upon Harriet Lane's connection with this man, but when he comes to describe who he was, and how he got away, his story becomes exceedingly cloudy. He goes on to explain in an ingenious manner how the body was left in his hands, and how driven to his wits' ends with the horrid perplexity of the situation; he hit upon the plan of hiding the remains at the Hen and Chickens. Apparently not satisfied with this statement Henry has commenced another, at which he is now hard at work, and which promises to be very lengthy. Thomas Wainwright's statement is shorter than the completed one of his brother. It is told in simple straightforward language, and bears upon the face the imprint of truth. He says that shortly after the date on which the murder is alleged to have been committed his brother Henry went to him and told him that he had killed Harriet Lane. He added that he did not know what to do with the body and begged his brother to help him to dispose of it. Henry had elaborated a plan by which suspicion of the murder was thrown on some man known to the Wainwrights, who, for some reason had disappeared from his home, and who was thought to have left the country, and he wanted his brother to aid him in the plot. Thomas describes the horror with which he heard this statement; says that it was not for him to denounce his brother to the police; and, finally, seeing it was done, and could not be undone he agreed to give what assistance was in his power to keep the deed secret by disposing of the remains. This statement, as well as Henry Wainwright's, is now in the hands of the prison authorities, and will be published in extenso on the day of the execution. Henry does not know that his brother has thus made a full confession; and it would seem that the condemned man's solicitors are equally ignorant, for an effort is now being made to obtain a commutation of the sentence."

UNITED STATES.

An Oswego journal advocates the establishment of Industrial Schools in that city.

At the annual examination of women at Harvard University five young women received certificates.

There were 19,694 scholars taught in the San Francisco public schools during the last year, at a cost of \$678,647.

The amount expended for the education of each child between the ages of five and fifteen in the cities of Massachusetts varies from \$9 86 in Fall River to \$24 64 in Springfield.

A California teacher by way of punishment compelled a pupil to go up and down stairs until he showed signs of being permanently injured by the process, the boy's father has appealed to the Court for an injunction forbidding the further use of such punishment.

The Buffalo Catholic Union says:—"From preparations already on foot, we judge that next St. Patrick's day there will be such a turn-out of Irish societies as Buffalo never witnessed. There is some talk of postponing the turn-out till the Fourth of July, or of making a demonstration on both occasions."

IRISH MILITARY UNION.—The St. Louis (Mo.) Watchman says:—"There is a movement among the Irish military companies of the land to form a national union, wearing 'one uniform, and being under one grand head.' Should they accomplish this scheme, members of companies travelling in search of employment or sought else, will meet with a brother's reception wherever a man in green is to be found."

The annual statement of the production of precious metals on the American Continent west of Missouri River, prepared under the supervision of competent authority, reports the product of the year 1875 at \$80,899,037, which is an excess of nearly \$6,500,000 over the product of the preceding year.

People who wish to retire from business and live a life of elegant leisure on \$200 a year are invited to Fynal, on one of the Azore Islands. "Here," says a letter, "you can get a bottle of wine for six cents; board by the day twenty-five cents, while fifty cents will buy as much as \$5 will in the States."

In Maine last year, there were built 29 ships, 19 barques, 8 barguines, 9 brigs, 59 schooners, 77 sloops, 10 steamers, 1 barco—in all 159 vessels. The number built in 1874, was, as follows:—31 ships, 38 barguines, 11 barguines, 19 brigs, 130 schooners, 14 sloops, 7 steamers, 1 barco—in all 253

IRISH INTELLIGENCE.

The Bank of England has agreed to lend the Belfast Corporation £250,000 at a low rate of interest.

The Belfast Corporation have resolved that the scheme for a line of railway from Grasslough to Enniskillen would be favorable to the interests of the trade and commerce of Belfast.

Mr. B. Whitworth, M.P., has offered to give £20,000 for the erection of a factory in Kilkenny, provided a suitable site could be found.

The Lord Mayor, at the meeting of the Corporation lately, announced his intention of going to Rome immediately to thank the Pope for conferring on him the Order of Gregory the Great.

The Catholic Union of Ireland has sent a vote of thanks to Mr. Gray, of the Dublin Freeman, for publishing their documents during the past year, and he has promised to do the same for the coming year.

THE CATHOLIC UNION OF IRELAND.—The Council of the Catholic Union met Dec. 10. It was voted that the regular meetings be held once in three months instead of every month, and that the annual meeting take place before the assembling of Parliament.

OFFICIAL CHANGES.—The official world of Dublin has for some weeks back been full of rumors of change. It is said, in the first place, that Mr. Thomas Burke is about to resign the office of Under Secretary for Ireland, the most important permanent post in the country.

Mr. O'Connor Power, M.P., has presented to the Sodality of the Children of Mary Convent of Mercy, Tuam, a valuable harmonium won by him at the bazaar held by the Sisters of that Convent in October.

A correspondent named John Forkan, writing to the Castlebar Telegraph, from Treenkeel, states that one hundred persons are threatened with eviction in that place. The lands of Treenkeel up to last year belonged to Mr. Baxter, and formed part of Mr. Knox's property.

On Sunday, the 12th ult., the annual collection was made in all the Catholic churches in Drogheda in support of the schools, where 1,000 children of the town are taught by the nuns of the Presentation Convent.

THE MAGISTRACY.—The following gentlemen have been appointed to the Commission of the Peace:—County of Cavan—Edward Smith, of Bellamont Forest, Cotehill, Esq. County of Limerick—Thomas John Franks, of Knocklong, Esq. County of Dublin—Alfred Hamilton Ormsby, of Skerries, Esq.

Sir Thomas Burke, Bart., of Marble Hill, county Galway, died on the 10th ult., at Marble Hill. He was the eldest son of Colonel John Burke, second Baronet, and Lady Elizabeth Burke, daughter of Mr. Calcraft, M.P., and was born in 1813 succeeding

The True Witness

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MONTEAL, FRIDAY, Jan. 14, 1876.

ECCLESIASTICAL CALENDAR. JANUARY, 1876. Friday, 14—St. Hilary, Bishop, Confessor, and Doctor of the Church. Saturday, 15—St. Paul, First Hermit, Confessor. Sunday, 16—SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Monday, 17—St. Anthony, Abbot. Tuesday, 18—St. Peter's Chair at Rome. Wednesday, 19—St. Canute, King and Martyr. Thursday, 20—SS. Fabian and Sebastian, Martyrs.

PUBLISHER'S NOTICE. In relation to an announcement which appeared lately in the True Witness expressing the hope that the editorial services of a distinguished clergyman would soon be secured for this Journal, we are now in a position to inform our readers that the Rev. FATHER O'REILLY, of Toronto, the author of "The Martyrs of the Coliseum," and of "Victims of the Mamertine," has consented to take editorial charge of the True Witness. We feel that under his able direction the oldest and best tried Catholic Journal of the Dominion will not degenerate, and that its founder will have in Father O'Reilly a worthy representative and successor.

NEWS OF THE WEEK. The Pope has handed to the Bavarian Ambassador at the Vatican a protest against the violation by Bavaria of the Concordat, by the enactment of a civil marriage law. The Vice-President of the Italian Senate has formally announced the resignation of three senators, namely, Corraele, Piazzoni, and Orso-Terra. All three gave as reason for resigning their inability to discharge the duties of their high office. But it is generally believed that two of them, Corraele and Piazzoni, were compelled to resign by motives of conscience or religious scruples. They had, in fact, sent in their resignations from the time Rome was made the capital of Italy, but their resignations was not immediately accepted, in hopes they would change their minds. The third senator, Orso-Terra, a nobleman of Genoa was formerly noted for his liberal sentiments. A ministerial crisis in France is imminent. From special telegrams from Paris to the London papers, it would seem that the Cabinet troubles have arisen from the fact that M. Leon Say, Minister of Finance, is a candidate for the Senate from the Department of Seine-et-Oise, while M. Dufaure, Minister of Justice, is canvassing in Charente, in concert with Col. Rochereau D'Enfer, lately a member of the Assembly from Charente Inferieure, a most decided opponent to the Ministry. On Monday, Leon Say had two audiences with Marshal MacMahon. The Moniteur says he spoke to the President about the attacks made upon him by newspapers, which Le Soleil intimated certain officials encouraged. The principal offender is the Figaro, which affirmed that M. Buffet had ordered the Prefect of Seine-et-Oise to vigorously oppose the Senatorial list upon which M. Say's name appears. The Figaro also publishes a long and bitter diatribe against M. Say, of which the following is an extract:—"For his candidacy on the list he knows Government blames him, yet he remains; he knows the head of the State rebukes his conduct, and he remains; disavowed, condemned, rejected by his colleagues, he still remains; whatever is said or done, he drinks off every cup and remains." A Paris telegram to the London Times says the struggle at the coming election will be very bitter. The Paris correspondent of the Times writes that M. Dufaure's resignation was unexpected. His withdrawal alone would not have shaken the Cabinet, but the resignation of Say, Dufaure and Wallon would have deprived the Ministry of its entire liberal element, and necessitated the immediate convocation of the Assembly. Consequently a Cabinet Council was immediately called and held under the presidency of Marshal MacMahon. There was a warm scene between Say and Buffet. The latter complained of the difficulty created by the publicity of the rumor of disagreements in the Cabinet, and suggested that the difficulty be solved by the publication of a programme signed by all the Ministers, thereby demonstrating the unity of views of the Cabinet. Dufaure concurred, and suggested a programme conciliatory and non-exclusive, framed to secure the adhesion of all moderate men. It was therefore agreed that Dufaure, Wallon, DeCazes and Buffet should draw up a programme. It was even suggested that President MacMahon should also sign the programme. Speaking of the crisis, the Journal des Debats says: "The Ministry was never completely homogeneous, although it had the appearance of concert, maintained by mutual concessions. Since the opening of the electoral period, disagreement has arisen between Ministers belonging to the Right and Left Centres respecting political alliances, and also on the question whether electoral candidates should be patronized by the Government. The Journal des Debats further alludes to the aggressive tone adopted by some of the journals towards some of the members of the Cabinet, and the improper manner in which the President is being brought into the controversy for party purposes. Serious disturbances took place at Charleroi, in Belgium, on Sunday night, necessitating the calling out of the military, and causing the death of several persons. Gen. Campos has ordered the local authorities to

permit all inhabitants of Navarre under sentence of banishment, who are either abroad or with the Carlists, to return to their homes, and announces that the past conduct of those who come back will be forgotten. The Vienna correspondent of the Standard reiterates his statement that Austria is calling out her reserves, and maintains that it is true that he has not been officially contradicted. A despatch to the Deutsch-Zeitung asserts that signs pointing to the occupation of Bosnia by the Austrians multiply, and that the places where the troops are to cross the Unna River are already fixed. Another of the Schismatical priests of Geneva has found out the real character of the movement which he had joined, and has resigned and departed, publishing a letter to the President of the Ecclesiastical Council of the Schism, giving his reasons for this step. M. Loyson (Pere Hyacinthe), M. Quily, and M. Marchal having already broken with the Genevese "National-Catholics," the latter are now reduced to one Schismatical priest only, an importation from Aix in Provence. The Volks-Zeitung of Essen informs its readers that the director of the Gymnasium at Meppen has received a circular from the German Government forbidding the recital of the "Prayer for the Holy Father" after the "School-Mass" (at which the pupils of the Gymnasium assist), or after any other Mass. The fines imposed on the Bishop of Limburg have far outstripped the hundreds, and are to be counted by thousands. Towards the end of November a fine of 1,400 marks was registered against him by the provincial tribunal at Cassel, and a further fine of 3,000 marks was threatened if, during the month of December, the "vacant" parishes were not filled up. Notice of this was scarcely in his hands when he learned that a fresh fine of 500 marks had been registered against him for neglect in the case of another "vacancy," and a further fine of 1,000 marks threatened should he persevere in his neglect. WANTED AN APOSTLE FOR CENTRAL AFRICA. Stanley's letter from the territory of Mtesa in Central Africa has caused an ebullition of zeal amongst the pious old ladies (of both sexes) in the old world. If sympathy and money could succeed, Africa should have been converted long ago. The London Missionary Society have received from one individual \$20,000 to equip an Apostle for the Tribes. A circular has been sent to the leading clergymen of the church of England to find out an apostle—another Patrick or Augustine—to bring civilization in the glad tidings of great joy to a benighted people. Those who have cast their eye over Dr. Marshall's history of Protestant Evangelization will have no trouble in forestalling a verdict regarding the success of this movement. It is a notable fact that noble and generous souls in England are cajoled into sympathy for native missions by cooked and garbled reports: where thousands of neophytes are placed on paper not one bona fide convert exists. Numbers of clergymen have gone to the tribes of South Africa, but have returned with immense fortunes and laurels but little or no practical results. We have been interested in this matter, and can give the readers of the True Witness some particulars of the work of the London Missionary Society amongst the tribes in Southern Africa. There are several Mission Stations established on the confines of the Colony of the Cape of Good Hope, chiefly within a radius of five hundred miles from Cape Town. An allotment of several thousand acres of Crown lands is given gratis to the representatives of the London Society; these tracts are generally the most fertile at the disposition of the Government. It is then divided amongst the natives in lots varying from twenty-five to a hundred acres. The natives are taught to farm, and are supplied in the commencement with implements in common and stock to the most deserving on credit. For the first year no rent is required, but as soon as the land has commenced to yield and the native family have settled down to work, the most difficult step towards conversion, the rent is put on lightly at first and gradually increased after the fashion of the unjust extortions of the Irish landlord. Besides rent and a host of irksome perquisites intended for the minister, there is imposed on the native tenant an obligation of attending church every Sunday. Whether he attends or not he has to pay six cents. There is no actual currency amongst the tribes for this fine, but the account is allowed to run on until it reaches the value of an ox or a sheep. As the value of the animal is entirely at the disposition of the clergyman it is scarcely necessary to say a few weeks of Sundays suffice to make up the supposed value. On these stations religion is but a secondary consideration. To shout and bawl some hymns seems to be its principal expression. Baptism, Matrimony, and Morality are almost entirely ignored. We were once on one of these Stations numbering 1800 persons—ten were baptised—not one couple formally married.—The most expert thieves in the country are the natives of these Stations. The farmers for hundreds of miles around dread them; were it not that the rifle is freely used against them and summary vengeance instantly inflicted on the luckless neophytes caught plundering, the country should be abandoned. A ludicrous scene once came under our notice.—One of the difficulties of tribal civilization is raiment. Missioners of all denominations believe clothing to be part of civilization. The wildest savage is to be forced to have the refined sense of European morality. The London Missionary Society on one occasion, sent out several boxes of clothing to one of their Stations. As there was not enough to give a whole suit to each one, the Rev. incumbents, to avoid the consequences of jealousy, often fatal in the tribes, determined to give each one an article of dress of some kind or other. On the following Sunday the scene in church was laughable. One had a coat, another a pants, another a waist-coat, and so on. Doubtless the lucky owner of a plug-hat felt as proud as his neighbor who appeared in full dress in a pair of top-boots! Notwithstanding the expenditure of quarter a

million dollars the success of the English Church amongst the tribes is simply nil. We must give their ministers credit for zeal, courage and self-sacrifice, yet they lack the divine commission. A prominent point in their teaching to the natives is hatred of Catholicity. The Catholic priest passing accidentally through the Stations has been hooted and stoned at the indignation of the clergymen. The late holy Bishop Grimby of Cape Town records, in a letter to the Propagation of the Faith, a scene of persecution characteristic of the spirit of Protestantism in the tribes:—"I arrived at the Station about sunset; our horses were giving up, and my intended stopping place was still half a day's journey ahead. A young catechist approached: on informing him who I was, I inquired if I could stay over night: he left, as I thought, to acquaint the clergyman in charge of my request. I had the horses out-spanned, presuming there would be no difficulty in getting hospitality. After a short delay I saw a crowd approach me; some of the natives yelled in their well known war-cry. In a moment I was surrounded. Their angry looks and menacing tones left no doubt on my mind as to threatened danger. Trying to pacify with kind words, and deliberating what course to adopt, I saw the clergyman approach with a still larger crowd of half-naked retainers; the catechist carried something like a cross and chanted in the tone of our litanies blasphemous and immoral expressions about our Blessed Lord, and His holy Mother. The scene made me tremble.—I was surely in a crowd of incarnate demons. The clergyman ordered me from the Station. Although he seemed anxious to restrain his excited followers, clouds of earth and even stones fell in showers around me. I never felt so happy as on that occasion; 'tis sweet to suffer for our Lord." A clergyman of more liberal character and greater candour, once entertained us in one of the Missionary Stations; he told us he was forty years amongst the natives; during that time he did not make one real convert to Christianity. An apostle will soon be found for the new field of labor; a mission of brick and stone will rise in the desert; fashions of London and Paris will dazzle the native eye; the country will be declared British, and after a few years of incredible cost to the London Society, the apostle will return a millionaire—and a lion—and then a retired denizen of Belgravia. THE M'ENTYRE CASE. The subjoined correspondence by the Rev. Father Dowd, of St. Patrick's, in connection with the sad case of a man named McEntyre, who died recently at the Montreal General Hospital, deserves the very best attention of our readers. The admirable letters of the Reverend Clergyman set forth the facts so clearly and forcibly that further comment on our part is entirely unnecessary. The subject is a painful one, and to the Catholic mind the conduct of Doctor Cameron, from the information before us is as inexcusable as it is difficult to explain. No doubt a most thorough and searching investigation will be ordered and it shall then be known who are the parties besides the doctor by whose contrivances an unfortunate man on his deathbed was deprived of the consolation of the church in which he professed a desire to die. The General Hospital, to use the words of the Revd. Father Dowd, has heretofore been an honour to our city apart from the foul stain of religious fanaticism. Let us hope that such measures may be adopted as will prevent the recurrence in the future of such an incident as the McEntyre case, a repetition of which must necessarily deprive the Hospital of its general character and reduce it to a mere sectarian institution where Catholicity is under the ban. We hope in our next issue to be able to give the result of any investigation that may be ordered to our readers:— ST. PATRICK'S, Jan. 7, 1876. PETER REDPATH, Esq., President of the Committee of Management, General Hospital: SIR,—I had the honor of addressing a letter to the Committee of Management on Monday, the 3rd inst., relative to the painful case of William McEntyre, the receipt of which was duly acknowledged same evening by order of the Committee. Next day, Tuesday, the 4th, I took the liberty of writing to you as President, respectfully asking you to inform me what action had been taken on my letter of the day before, and requesting an early reply. No reply has yet reached me, though four days have elapsed. In addressing myself to the committee, I desired to prevent any outside trouble or excitement which I foresaw would result from the McEntyre case. It was my sincere wish to afford the Committee an opportunity of honorably repairing an injustice that had been already done, and of adopting measures to prevent a repetition of any similar injustice. The prolonged silence of the Committee justifies me in concluding that I am not to be honoured by a reply. My object in now troubling you is to say that under these circumstances I am very reluctantly obliged to send my letters to the press. Since the authorities of a public institution fail in their duty I think it is not unreasonable that they, whose generosity supports that Institution, as well as they whose necessities may oblige them to avail themselves of its great advantages, should interfere and remove the foul stain of religious fanaticism from the reputation of an Hospital in every other respect an honor to our city. In my letter of the 4th inst., I stated that I knew the statement of Doctor Cameron to Father Leclair to be false. I did not then give my reasons. It may be more satisfactory to do so now in a general way. I have testimony that on Friday, the 31st of last month, the fourth day after the visits of the minister to McEntyre commenced, this young man complained that Father Leclair did not return to see him, as that clergyman had promised to do. When told that Father Leclair was prevented, he said with earnestness, that he was surrounded by a lot of serpents, but that when he left the Hospital his first visit would be to Father Leclair to put his hands over him. I have the honor to be, Sir, Your obedient servant, P. Dowd, Priest.

ST. PATRICK'S, Jan. 3, 1876. GENTLEMEN.—Permit me to place the following facts before your notice, and to respectfully request your serious attention to them. On Monday, 27th of past month, a patient in the General Hospital, named William McEntyre, requested the attendance of the Rev. Father Leclair, one of my assistants at St. Patrick's. This young man McEntyre had always been a Protestant, but, thinking he was about to die, he expressed his wish and intention to Father Leclair of joining the Catholic Church. Father Leclair returned to see him a second time that day, and finding him still fixed in his intention to become a Catholic, and believing his illness serious, he commenced the preliminary instructions for his admission into the Church. Next day, the 28th, Father Leclair was continuing his instructions at the bedside of the young man when he was told by a nurse that before proceeding he should see the Doctor of the Hospital. Father Leclair submitted to this, unseemly and highly improper interruption in the discharge of his ministry, and saw the Doctor, whom he politely requested to change the entry on the young man's card, as he was no longer a Protestant. The Doctor seemed displeased, and made some remark about proselytism, which was not very intelligible, and charged the Nuns with distributing tracts. The person in question is Doctor Cameron. This gentleman would not allow Father Leclair to proceed with the instruction of the young man before he saw his minister. Subsequently, on the same day, in the presence of Father Singer the regular Catholic chaplain of the Hospital, Father Leclair asked the Doctor whether any rule existed to prevent his attending to his patient. The Doctor answered no, but that he (the Doctor) was the judge of what was proper on the occasion. He then positively refused to allow Father Leclair to see the young man, and refused even to accompany the priests and two witnesses to ascertain from the young man himself whether he required or not the spiritual ministrations of Father Leclair. The following day, the 29th, Father Leclair returned to the Hospital and was informed by the Doctor (Cameron) that the young man had seen his minister during about five minutes, and that he was satisfied to remain what he was always. Father Leclair again requested the Doctor to accompany him to the bed of the patient to learn from himself whether such was the case, adding that if the young man once said so, he (Father Leclair) would retire, satisfied that he had done his duty. The Doctor again positively refused this proposal, and stated that he had orders not to allow any minister, to see the patient. We have since been informed from a source which we believe reliable, that young McEntyre did not accept the religious service of the minister on the occasion of his first visit, and that he refused to join in prayer with a Protestant lady the same evening he was visited by the minister. The evident fear of the Doctor to allow either Father Leclair or Father Singer to see him after the visit of the minister, even in presence of witnesses and in the company of the Doctor himself, fully justifies the receiving of the above information as correct. As the minister who entirely neglected him for weeks before, has been visiting him once or twice every day since, we cannot say what change this moral compulsion, supported by all the influences allowed to reach the poor sick young man, may have wrought. The poor young man might have continued to resist the spiritual influence of his minister, as he is said to have done in the first instance; but dare he in his dependent condition disregard the apparently supreme authority of Doctor Cameron. Now, gentlemen, you will permit me to make the following brief remarks on the foregoing statement, which I believe to be strictly correct:— First.—We have the extraordinary occurrence of a medical attendant in a General Hospital, frequented by nearly an equal number of Catholic and Protestant patients, assuming to himself a right to interfere with a Catholic priest, and to absolutely prevent him from discharging his official duties towards a patient who freely asked for his ministry, at a time when the patient thought he was in danger of death. Dr. Cameron did this the first day on his own responsibility, being, as he said, the best judge of what was proper on the occasion; the second day he did it in virtue of orders received. May I be permitted to ask who issued such extraordinary orders? There was no rule to that effect; and there was no meeting of the Board in the interim. I put out of the question altogether what the present dispositions of McEntyre may be, as not affecting in any way the vital principle involved in this matter. In the second place, there is a strong presumption of a misstatement on the part of the medical attendant, intended to mislead Father Leclair in regard to the dispositions of poor McEntyre; in any case, there was an act of extreme indelicacy in refusing to that clergyman the satisfaction of learning from his own mouth the change of sentiments in his patient, did such change take place. In the third place, in the treatment of poor McEntyre, at the time when he believed himself at the door of eternity, liberty of conscience, so much talked of, but so little respected in practice, received a cruel blow from Dr. Cameron, first in his own name, and lastly, in the name of his superiors. This poor young man, actually believing himself near death, was not allowed to prepare himself to meet his Judge in the way that gave most assurance to his own conscience. He was forced to accept even the spiritual prescriptions of the medical attendant of the General Hospital. I leave these remarks, gentlemen, to your serious consideration, satisfied that from your position and character, your action in relation to this most painful incident will be such as to save from annoyance or interference of any kind the Catholic clergymen who attend to the spiritual wants of those patients who demand their ministry; and to protect the rights of conscience in regard to all patients, leaving them perfectly free to choose such spiritual advisers as they deem in their own conscience most proper to prepare them for eternity. I do not deem it necessary to disclaim any attempt at proselytism, as such a charge has never been advanced against a Catholic priest in the General Hospital. I regret, gentlemen, occupying so much of your time with this rather long document, but I am sure you will kindly admit that its length does not exceed the importance of the matter in question. I have the honor, Gentlemen, to remain Your obedient servant, P. Dowd, Pastor of St. Patrick's. ST. PATRICK'S, Jan. 4, 1876. PETER REDPATH, Esq., President of the Committee of Management, General Hospital: SIR,—I have just learned that poor William McEntyre, the subject of my letter yesterday to your committee, is dead. When I wrote yesterday I doubted of the truth of Dr. Cameron's statement to Father Leclair, viz: that young McEntyre was satisfied to remain as he was always. Now, I know that statement to be false. For the present, I think it unnecessary to give my reasons. As the cruelly painful case cannot now be allowed to remain where it is, I respectfully ask you to inform me what action your Committee took on my letter at its meeting yesterday. The sad and now fatal circumstances of this case render it most desirable to have explicit information on these three points which were treated at some length in my letter:— 1st. Does the Committee think it proper to continue Dr. Cameron in his present office in the Hospital, the duties and proprieties of which he has so grossly violated? 2nd. Shall Catholic priests be protected in future from all annoyances and impertinent interference whilst attending patients in the Hospital who require their ministry? 3rd. Shall the patients be left perfect freedom to follow the dictates of their own conscience in selecting such spiritual ministry as they deem proper, to aid them to prepare for eternity. The interference of the medical officers of the Hospital with the conscience of the patients has been an intolerable and, in this last case, a fatal abuse. An early reply will oblige, your obedient servant, P. Dowd, Priest.

MR. HUNTINGTON'S SPEECH. To the Editor of the True Witness. ORTAWA, Jan. 7th, 1876. Dear Sir,—Your article this week on the outrageous speech delivered by Post Master General Huntington at the Argentin election has the ring of the true metal in it. Your timely exposure of the violent tactics resorted to by him in order to secure the election of a supporter will, I am sure, have a good effect amongst the Catholics, not of Quebec alone but of the whole Dominion. I have always voted and acted with the party now in power, and would like to do so again; but since Mr. Huntington has said that he will resign his position in the ministry if that party is not equal to the maintenance of the infamous doctrines enunciated by him, I would like to know whether the Government is equal to their maintenance or not. We all expect to hear from the Catholic members of the Government on the subject. Yours truly, A CATHOLIC LIBERAL. The above is one of many letters that have been addressed to us on this question, but not wishing to raise unnecessary excitement we have laid the others aside. We also are anxious to hear what the four Catholic gentlemen in the Ministry have to say with reference to the fanatical conduct of their colleague, and we hope they will not delay in placing their opinion before the public. As loyal a supporter of the Liberal or Reform party as any of them, a man who fought side by side with Messrs. Mackenzie and Huntington when in opposition, and who contributed largely to their success, Hon. Mr. Anglin, Speaker of the House of Commons, has with a promptness that does him credit indignantly repudiated and denounced the illiberal and intolerant speech. In his journal, the St. John Freeman of Jan. 4th, he says with reference to Mr. Huntington:—"He showed that he is profoundly ignorant of the matters which he chose to discuss; that he mistook prejudice for knowledge, and that his party, as far as it is represented by him, is and must be in irreconcilable hostility to the majority of the people of Quebec." "We do not believe that the opinions expressed by Mr. Huntington are the opinions of the Government of which he is a member, or that they give any indication of the policy of that Government. But it must be confessed that when a prominent member of a Government, attending an election meeting, makes such a speech, they who assume that he speaks in behalf of the Government, and propounds their views, can scarcely be charged with assuming too much." Let us therefore come to an understanding. Mr. Anglin has spoken out. Let our representatives at the Council board follow suit. Surely they have as much right as Mr. Huntington to speak their mind. CATHOLIC IGNORANCE. To the Editor of the True Witness. SIR.—Some few weeks ago, an indignation meeting was held in the Mechanics' Hall, to protest against the action of the Seminary carrying out the judgment of the court, by the demolition of the little church of the Oka Indians. It is not my intention to say one word for or against that proceeding. The gentlemen of the Seminary, like other proprietors, no doubt know their own business, and are fully aware that no other judgment than *à la Guibord* will ever be acceptable to their adversaries. Had the little church been allowed to remain, there is every probability that in the course of a few years, it would be found in the same fossil condition as the French Presbyterian Church in Dorchester Street, from which such mighty results were at one time anticipated. It was no love for the poor Oka Indians that prompted the Methodists to establish a mission among them, any more than among the poor Irish; the motive power was hatred of the Catholic Church. Fortunately the result of Protestant missions to poor Indians here and elsewhere is no secret. Surely the United States was a big enough field for their operations. I wonder what amount of all the millions of dollars collected for the heathen abroad ever found its way to the pockets of the poor Indians at home. What has become of the numerous tribes that only a century ago roamed over that vast territory? Gone—civilized off the face of the earth; the few that still exist in the far west are considered more in the light of game or vermin, fit only to be exterminated, than as human beings having immortal souls. The same result has taken place in the Sandwich Islands, that boasted field of Protestant missionary enterprise. In fifty years, the natives have dwindled from nearly a million to about fifty thousand, and this fraction is eaten up with syphilis and leprosy. Verily has Protestantism in its missions, proved itself to be like the barren fig tree which our Lord saw by the way side. And seeing a fig tree by the way side He came to it and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever; and immediately the fig tree withered away. St. Matthew Chap. xxi. 19. I regret exceedingly that at the meeting in the Mechanics' Hall, a gentleman whose talents and scholarship no one presumes to question, should have permitted himself to indulge in the usual verbiage of no popery oratory. I allude to Principal Dawson. Hear what that gentleman says:—"As those Indians had a perfect right to change their heathenism for a better religion,—so their descendants had now an equally perfect right to change from Roman Catholicism to another religion." I deny that any Roman Catholic has the right to change his religion. He may do so if he choose, being a freeman, but to maintain that he has the right, would amount to this,—that the Almighty has established no form of worship, and is equally indifferent to all forms. Such may possibly be Pr. Dawson's theological opinions. For my part I do not dispute his perfect right to change Methodism for Presbyterianism, Quakerism, Second Adventism, Swedenborgianism, &c. God established none of those forms of worship, they are all human inventions, and they may be changed with the same right that every man has to change his residence from one street to another. Listen again to the learned Professor. "In times gone by Rome sought to gain supremacy over nations by working upon the minds of kings and potentates, and getting them to do its work; but now it is trying to take hold of the masses of the common people and reduce them to such a level of ignorance and subservency that they will be obedient to ecclesiastical rule." (Loud Applause.) "In times gone by, Rome did no such thing. Did Principal Dawson ever hear how the emperor Theodosius for a great crime committed against the masses of the common people was obliged by St. Ambrose Archbishop of Milan to perform public penance, barefooted during the whole night?—In times gone by, did not a certain Pope prefer to lose Catholic England rather than pander to the lusts of Henry VIII? In times gone by, king and people were equally subject to the dogmas and discipline of the Church, and so far from working on the minds of kings and potentates, she has often met with the greatest obstacles from that quarter. I come now to that staple of conventional eloquence,—the ignorance of Catholics. As a rule, it is unbecoming to speak sneeringly of the ignorance of any man or of any body of men. It implies an

amount of erudition in the speaker which is not always borne out by facts. In the present instance, I am at a loss to conjecture what species of ignorance the learned professor had in view. He cannot of course have meant ignorance of Geology, Astronomy, Mathematics, &c., the masses of the common people among Protestants are not usually adepts in those abstruse sciences. That ignorance exists among Catholics to a certain extent I do not dispute, but it is generally culpable ignorance on their part, arising from a neglect to benefit by the instructions of their bishops and pastors. But whatever may be the amount of their ignorance, there are very few Catholics who have not learned their catechism, which in a condensed form contains all a Christian's duty to God and to his neighbor. It moreover contains the Apostles Creed which was nearly all the book learning that the Twelve could afford to put into the hands of the masses of early Christians. The rest was supplemented by faith, an act of which they made as often as they repeated the words "I believe in the Holy Catholic Church." Again there are few, if any Catholics so ignorant as not to know that as there is but one God, so there can be but one true faith. They also generally know that St. Paul in his epistle to the Galatians, speaking of false teachers, uses these remarkable words: "If any man, even an angel from heaven (even Chiquiquy) preach a gospel to you besides that which you have received, let him be anathema." Knowing for a certainty, that there is but one God and one faith, Catholics adopt the following line of argument. If it were possible that there could be more than one faith it would follow that there must be more than one God. For instance the Baptist insists that the rite of baptism is only valid when administered by immersion to adults. The Presbyterian clings to aspersion and pado-baptism. The Quaker maintains that water is not necessary at all, and contends for the baptism of the Spirit. Now a Catholic, even an ignorant Catholic, can have but one opinion about this discrepancy in divine revelation. The god of the Baptist cannot be either the god of the Presbyterian or of the Quaker. Neither can the god of the Universalist, who denies eternal punishment be the god of the Methodist who affirms that doctrine. Accordingly the Catholic church ranks all heresy as akin to idolatry or the worship of strange gods.

Having proved, Mr. Editor, that Catholics are not without some little knowledge of the fundamental principles of Christianity, I will now for the benefit of Principal Dawson and the school to which he belongs, state one or two points, on which as a whole, we profess the most profound ignorance.

1st. We are ignorant of any one natural or Christian virtue that is the exclusive possession of Protestants.

2nd. If Protestant ministers be what they pretend, the envoys or ambassadors of God to men, we are ignorant of any special power or prerogative with which they come accredited. The ambassadors of Jesus Christ, we know, are in their judicial capacity, empowered to bind or to loose, to forgive or to retain sins; to offer a pure sacrifice from the rising of the sun to the setting thereof. For from the rising of the sun even to the going down My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean offering.—Malachias, Chap. I. ii.

3rd. Can any one inform us whether Messrs. Parent and Roy were "called as Aaron was," or whether they are mere imitators of Core, Dathan and Abiron?

4th. We are—thanks be to God—and we hope ever to remain ignorant of an open bible, a bible open to the construction of every one, and out of which, like another Pandora's box, have flowed all the heresies that now distract the world. It was an open bible that hurled the rebel angels into hell. It was an open bible that the Archangel put into the hands of our first parents. Listen to the wily serpent—God has forbidden you to eat of the fruit of that tree lest you die! Silly babes! Do you not know that he wants to keep you in ignorance? Do the cattle die that eat thereof? Why should you? Use your reason—judge for yourselves. I can fathom His motive. He knows that in the day you eat thereof your eyes will be opened, you will become enlightened; you will be as gods knowing good from evil. Such is the language dinned into our ears day by day from Protestant platform and pulpit. Hear the Church! well! well! Why should you hear the church, when you can get an open bible for 10 cents? But the Priest has forbidden it.—Bah! Do you know why? He knows that in the day when you read an open bible you will be as wise as himself, your eyes will be opened and you will become enlightened Protestants, and then the Priest may whistle for his tithes and other perquisites. Mr. Editor, it would occupy too much of your valuable space to reply at length to the stuff unannounced by the Rev. Messrs. Gaetz and Roy.

If Friars and Nuns be such powerful auxiliaries for strengthening the church in her attempts to crush out liberty of conscience—freedom of speech—a free press, &c., why do Messrs. Gaetz and Roy call on brother Chiquiquy (Fas eat ab hoste decem) to produce his reserve of "thirty nice young men" whom he had in training some four or five years ago? They would at least form a nucleus to counteract the ignorant Friars and Nuns. By the bye, I never learned whether the apostate Chiquiquy ever received the thirty thousand dollars,—the thirty big pieces of silver which, Judas like, he demanded for the services of those thirty young braves.

But to conclude,—of all the speakers, lay and clerical who figured at that great indignation powwow in the Mechanics' Hall, commend me to the Rev. Dumoulin. No beating about the bush with that gentleman. Straight to the mark is his motto. With what expression did he sing that dear little Protestant song:—

Gently, gently touch the nettle
And it stings you for your pains,
Grasp it like a man of mettle
And it soft as silk remains.

Aye—aye Mr. Dumoulin,—the most ignorant Catholic cannot but appreciate that beautiful music. Grasp—grasp—sequester the property of the church here and every where;—command that henceforth all Catholic grist shall be ground at Dumoulin's mill, or "rebellion" is the word;—this is—and ever has been the true key to Protestant success from the days of Henry and Knox to the days of Bismarck and Victor Emmanuel.

AN OLD SCOTCHMAN X HIS MARCK.

"Tempora mutantur et nos cum illis mutantur." "Times change and with time men," is an old saying and in truth a true one. For its verification it can appeal to the "iron hand of time," or, to the history of men. There have been days in which change from principles seemed impossible; there have been men from whose ideas no departure seemed conceivable. Yet the one became as the shadow of a former existence, whilst the other remained for honor of the once proprietor, or for his greater shame. Change of principle is wrong when the owner of the adverse was right; change of clime often is the cause of change of belief, hence we read that "those who go much from home—seldom become hollier." The author of evil is cunning in his ways; and that he may further his ends, often assumes the virtuous, that use from hypocrisy may reign supreme, and so it is; there are men who have changed their clime, creatures who have left the home of their youth, with them came a belief lead-

ing to everything of hatred against the Catholic faith; they settled in a land given by God to those who had but little in their own; either from tyranny of rule, or chance of fortune. They shared in the poverty, but not in the good faith of brother emigrants. They came far from home, but they determined not to become wholly, hence the evil one whispered in the ear of each, change not, hypocrisy, became their portion and whilst professing loyalty to the crown, they are driving many men to hate the Christians who dare espouse their cause.

These men, in simple words, are the Orangemen and their cause as all true men know, is as injurious to the State as is it to the Catholic individual.

There are two facts before our eyes, their existence is beyond doubt. First, this country is half Catholic. Secondly, Orangemen are asking for special powers that they may the more insult their fellow-men, who hold the balance of power. To prove the existence of the first asserted fact, there is no necessity, to attempt such in defence of the second existing one would be to say that Toronto in existence has no place, and that her legislature with her members is nothing more than a birth from a dream taking place amidst "castles in the air" or possibly the result of an overloaded stomach!

In the face of these two facts what is to be expected? that the question of a special act of incorporation is before the house, exists beyond doubt, that those who have introduced it will do their best to succeed is beyond question.

It is our opinion that the Local House will, once and for all, settle this matter. Either the existing powers are strong enough to reject any measure calculated to insult the greater number of their supporters, or, the vote being expected, bigotry may rule supreme. If the former be the case, let action decide; if the latter, then let the government go before the people once again and the feelings of all right-minded men will be in their favor. Then, in truth, a question which has disturbed the public peace and harmony will be answered, and we feel assured whilst that solution will be favorable to the Catholic portion of our community, the more it will be acceptable to the tolerant portion of the Protestant community, none the less. In a country like Canada, men cannot afford to be divided on every point, and the division caused by the over assumed claims of the Orange party, strikes materially the progress of this country from every point of view. Certainly, if a party wish to add insult to injury they can do so, and this by being contented with the general act of incorporation already in their hands; but, if they look for greater power so that they may boast of unlimited strength, might and impudence, then may a flag be hoisted over a young and prosperous country, bearing an inscription directly opposed to the one so often heard and read of, "nil desperandum."—Com.

HOME RULE LEAGUE.

The monthly meeting of the Montreal Branch of the Irish Home Rule League was held on the evening of the 4th inst., in the Hall of the St. Patrick's Society, the President, Edward Murphy, Esq., in the chair.

The Secretary read the minutes of last meeting, which were approved.

The President gave a recapitulation of the leading events interesting to Home Rulers that had taken place since their last meeting; he referred to the weekly meetings of the parent association, which were largely attended, and business of great importance brought before them and discussed. He next referred to the great progress the cause was making in England and Scotland, through that splendid organization, "The Irish Home Rule Confederation of Great Britain," which was doing much to enlighten the British public. He cited an instance at a congress of Home Rulers held in London on the 9th ult., their friend, Capt. Kirwan, attending as the representative of the Council of the Confederation, and in the course of his concluding address, stated that there were 150,000 Irish Home Rulers on the Parliamentary register alone, and that Home Rulers hold the balance of electoral power in thirty boroughs, among them being Manchester, Liverpool, Newcastle-on-Tyne, Glasgow, Dundee, Leeds, Middlesborough, Tower Hamlets, and South-wark. At the last municipal election the Home Rulers had returned forty-six members of the party as town councillors in Great Britain alone, and at the next general Parliamentary election they hoped to return fifty members in Great Britain pledged to Home Rule. (Applause.) In Scotland, also, much good work was doing. Messrs. Yeaman and Jenkins, members of Parliament met their constituents in Dundee early last month, when after a full hearing, a vote of non-confidence in Mr. Yeaman was carried by a large majority, for his having broken his pledges to support "Home Rule" and "Amnesty," and a vote of confidence in Mr. Jenkins for having fulfilled his pledges to them on the same subject, was carried almost unanimously. All these things are hopeful signs of the times, and proves that impression is being made, slowly but surely, on the British mind in favour of Ireland's claim for self-government—as once get the English people to understand that the Irish aspiration for Home Rule means prosperity for Ireland and strength to the Empire, and they will concede Home Rule as they have conceded Catholic Emancipation, Free Trade, &c., in times past. (Applause.) He read from The Nation the report of the meeting of the League in Dublin, at which he, their president, was elected a member of the Council. This was an honor they should all feel proud of, and he felt sure that this new mark of appreciation of their humble efforts by the parent association would strengthen the bonds that unite them. A resolution of thanks in return would be proposed. (Cheers.) He referred in feeling terms to the loss the Montreal Branch had sustained in the death of Myles Murphy, Esq., one of the Council and one of the most active members of the Association. He hoped a suitable resolution, expressive of their sorrow at his death, and of condolence to his afflicted widow, would be adopted.

The President concluded by reading a letter from the Secretary of Mr. O'Connor Power, M.P., informing him that Mr. P. intended visiting Montreal about the 1st of February to deliver one or more lectures on Irish subjects, and asking the co-operation of the Society. (Applause.) It was then moved by John Hatcher, Esq., and seconded by B. Emmerson, Esq., and Resolved,— "That the Montreal Branch of the Irish Home Rule League have learned with deep sorrow of the death of the late Myles Murphy, Esq., one of the best and most active members of the Society, and they hereby beg to express to his sorrowing widow its sincere regrets for the irreparable loss she has sustained in his decease. Resolved.—That a copy of this resolution be sent to the widow of the lamented deceased, and that it be published in the True Witness and Sun newspapers." Passed unanimously.

On motion of Mr. McNamara, P. Dinahan, Esq., was unanimously elected member of the Council in place of the late Myles Murphy, Esq.

It was then moved by Professor McKey, and

seconded by Wm. Doran, Esq., and carried unanimously, with great applause.

Resolved.—That the Montreal Branch of the Irish Home Rule League feel deeply grateful for the high honor lately conferred on them by the election of their worthy President, Edward Murphy, Esq., as a member of the Council of the Parent Association; and they hereby tender to the Irish Home Rule League their hearty thanks, and feel confident that this new mark of appreciation of our humble efforts will tend to strengthen the bonds that already unite us.

The matter of O'Connor Power's lecture visit to this city was then taken up and discussed. It was resolved to give all the assistance possible to that gentleman, or to any Society engaging him, to make his contemplated lectures a great success; but that the League as a body could not undertake the management of a course of lectures on their own account. From conversation that followed it is almost certain that one or two of our popular Benevolent Societies will take the matter in hand and secure Mr. Power's services.

The following gentlemen were proposed and elected members.—Messrs. J. O'Neill, R. O'Neill, Alexander Shannon and J. O'Farrell.

After the transaction of some routine business, the meeting adjourned.

CERTAINLY NOT TRUE.

A correspondent wants to know if it is true, as stated in the Witness of Jan. 3rd, that 294 French Canadians have become perverts, or in the slang of the conventicle "have come to the truth as it is in, etc."

It is not true! The names on the list are fictitious, and the whole thing was got up to induce simple minded Protestants to subscribe to Chiquiquy's missionary fund. We challenge the Witness to publish the name of the street and the number of the house, if in the city, and the name of the parish, if in the country, where each of these interesting converts resides. Show us, if you can, that there is not a lie on the face of your story.

PASTORAL VISIT.

On Wednesday, Dec. 15th, His Lordship, the Rt. Bishop of Kingston made his first pastoral visit to the parish of St. Charles, Tyendinaga. On that day he administered confirmation in St. Mary's parish in the same township, and in the afternoon was accompanied from the residence of the Rev. Mr. Mackey by a number of the parishioners of both missions in sleighs. On Thursday he administered confirmation here to two hundred and nine persons—a large number for a rural district.—after which His Lordship delivered the most powerful and thrilling sermon ever heard in our church from the text, "What will it avail a man to gain the whole world and lose his own soul." A collection was taken up in aid of the fund for paying off the diocesan debt, which amounted to the sum of \$420, which far exceeded His Lordship's expectations. I might add that our excellent Total Abstinence Society presented an address to His Lordship, accompanied by a subscription in aid of the debt, to which His Lordship replied, congratulating the Society on its success and on the beautiful sentiments contained in the address, at the same time exhorting its members to persevere to the end in the good work they had undertaken; and having heartily given his blessing to the society and its objects, he left favorably impressed with the parish of St. Charles, Tyendinaga.

A PARISHONER.

YOUNG IRISHMEN'S LITERARY AND BENEVOLENT ASSOCIATION.—The Mechanics' Hall was crowded last night to hear Mr. Stephen J. Meany, of the Sun, lecture under the auspices of the above Association on the subject of the oratory, heroes and martyrs of Ireland. Mr. Sullivan, President of the Association, occupied the chair, and on the platform were His Honour Mayor Hingston and the Presidents of Sister Societies. The lecturer commenced by laying down the principle that the history of great men was the history of the spirit of the age in which they lived; as they were the outgrowth and embodiment of that spirit. He then briefly and graphically reviewed the condition of Ireland in the latter part of the last century, and taking Grattan and Wolfe Tone as his first two representative men, drew a contrast between the patriotism of the two, Grattan, who thought and hoped that Ireland could be free and happy with her own Parliament, but still united to England; and Tone, who could believe in no peace or happiness for Ireland without entire separation. He dilated at considerable length on these two characters and apologized for not entering into the efforts of Emmett, O'Connell and others, on account of his having occupied nearly all the time he desired to keep the audience. He concluded with a vivid picture of the present position of Ireland, referred to the immense immigration which had taken place and was still going on, and expressed a warm hope that the day was not far distant when Ireland would take a prominent place in the history of the world. The lecturer was frequently applauded, and on concluding a vote of thanks was unanimously passed to him.—Montreal Herald of Tuesday.

ST. PATRICK'S ORPHAN ASYLUM, OTTAWA.

The annual meeting of the members and friends of this institution was held on Sunday afternoon, Dec. 26th, at the Asylum on Maria street. There was a good attendance. Among those present we noticed His Lordship the Bishop of Ottawa, the Rev. Dr. O'Connor and the President, Dr. O'Connor. The meeting was held in the large recreation room, and on one side were ranged the little orphan children, numbering from forty to fifty, and on the other side were sitting the old men and women, many of whom appear to be of very old age and bowed down with infirmities. Among the old folks we noticed one whose memory will be forever green in the hearts of many of the residents of Ottawa. We refer to Jimmy Joyce, the Apostle of the Poor. Poor Jimmy's days of usefulness are past. He has had to bare his head before the hand of Time, and now his strength does not permit him to leave the Asylum. His charity, however, is as fresh as it was in the days of yore when he went about collecting alms for his old women. When the members commenced paying in their annual subscriptions poor Jimmy made his way over to the table and put down his name for \$25.

Mr. Devlin presided at the organ, and the proceedings were opened by the little children singing a beautiful and appropriate hymn.

The President read the annual report on the affairs of the institution for the year 1875, and also submitted statements showing in detail the receipts and expenditure for the year. From the report it appears that at the commencement of the year there were in the Asylum 101 inmates, viz.: 31 old and infirm people and 70 children. During the year 26 old people and 24 children were admitted, making a total 146, who, during the year, have participated in the advantages of this charitable institution. Out of the above number it appears that five aged persons and two children died. Sixteen children were placed out in respectable positions, where they will have a fair opportunity of becoming good and respectable members of society. Eleven old people left the Home and 19 children were taken away by relations or friends. The Home now contains 93 souls—36 aged people and 57 children. The financial statement showed that the com-

mencement of the year there was a balance of \$1,419.90 on hand, that during the year \$6,009.80 was received from all sources, and that \$6,290.55 was expended, leaving only the small balance of \$139.15 to commence the year with.

In reading the Treasurer's statement, we notice that the chief and larger items were for groceries \$848.63; meat, \$761.32, and bread, \$468.60. The building account and repairs absorbed nearly \$900; clothing, \$515.17, and \$332 was paid out to the By estate in reduction of the purchase money of three lots purchased from that estate a few years ago. The items of the receipts, as well as of the full expenditure, are given very particularly in detail, and will shortly be published in pamphlet form for distribution among the members and friends of the institution. This is as it should be in all institutions of a similar kind, so that all that contribute may see how and in what manner the funds are expended.

The President made a very appropriate address explaining the working of the institution for the year and its financial position.

After the President had concluded His Lordship, Bishop Duhamel, addressed those present. He stated he was happy to be present on the occasion, and was much pleased to learn from the President's report that the Asylum had effected so much good during the year, and that its affairs were in a very satisfactory condition. He congratulated the President and the Council on the success attending their charitable efforts. He himself was a warm friend of the institution and he would always do all in his power to assist it. As Bishop, he had many good works to assist and encourage. The well-known generosity of the Irish people, he felt confident would always sustain the institution and keep it in a flourishing condition, so that the great good it was working would always be continued. His Lordship complimented the good Sisters in charge, and especially Sister Fitzmaurice, who had devoted her life to and sacrificed so much for the little orphans and the aged and infirm. He said he was pleased also to have the opportunity of complimenting the Rev. Chaplain, Dr. O'Connor, on the success of his efforts in behalf of the institution and the great devotedness he had always manifested for its welfare. In fact the Rev. Dr. had become so attached to the interests of the Home that he could not induce him to accept any charge that might interfere with his efforts in behalf of the institution. His Lordship concluded by saying that he would always be a friend to the Home and do all he could to encourage it. His Lordship's remarks were warmly applauded.

On the conclusion of His Lordship's address, the Rev. Dr. O'Connor, on rising, was very warmly greeted. He said he thanked the meeting for the very complimentary resolution just passed, and he must also thank Mr. Battle for the kind allusion made in proposing the resolution. He was glad to know that he always possessed the esteem and confidence of the Irish people. It was a labor of love for him to labor in their interests. His devotion to the interests of Irishmen was second only to his devotion to the interests of religion, and charity—the handmaid of religion. In the future, as in the past, he would labor for them, and he hoped, with the same successful results. The St. Patrick's Orphan Asylum was another landmark of their generous and charitable disposition. Every town and city in the land had its monuments of Irish generosity and self-sacrifice, and why should not Ottawa, the Capital of this great Dominion, have hers also. The charity and generosity of Irishmen was proverbial, and no one need fear to undertake a work, however extensive, so long as he had the good will of such a people to second his efforts; and if of St. Patrick's Orphan's Home was in such a prosperous condition, the fact was due to their characteristic generosity, and not to any merits on his part. All he had done was, to second, as far as he could, the efforts of the good gentlemen who from year to year formed the council and the efforts of the early charitable ladies who took so deep an interest in the well-being of the institution. His Lordship remarked that he could not induce them to accept any position which might force him to withdraw his labors from the Home. This was true. His Lordship had offered him positions of great importance, but he thought it not advisable for him to accept any position for the present, which might restrict his efforts in behalf of the institution. He thanked His Lordship for his kind expression in his regard, and he felt confident His Lordship would always be a friend to the Orphan's Home.

Afterwards several addresses were made by gentlemen present and the annual subscriptions paid into the Treasurer, when, on motion it was moved and unanimously carried that the following gentlemen compose the Council for the year 1876:—

D. O'Connor, John Quinn, Michael Kavanagh, Joseph Esmond, George Baskerville, William McCaffery, Neil McCaul, Richard Devlin, William Wall.

In conclusion a vote of thanks was tendered to the Rev. Dr. O'Connor, and to the members and officers of the old Council, and to Sister Fitzmaurice and the other Sisters in charge, for their untiring devotion to the interests of the Home. After which the Orphans sang an appropriate song, and the meeting closed, evidently well pleased with the management of the Home and the good Sisters in charge of it.—Free Press.

A black fox was recently shot near St. Thomas, and an Arctic owl at Port Burwell.

A distemper resembling the epizootic has lately been committing ravages among the dogs of Hamilton.

It is expected that the Legislature of Nova Scotia will meet on or about the 10th of February. Several leading citizens of Oil Springs have been served with summonses to answer the charge of shooting deer out of season.

A convention of foundrymen has been held at Walkerton for the purpose of establishing the cash system in the doing of agricultural repairs.

Chatham people are wondering when they will get water-works, and ask whether the fluid will be brought from Lake St. Clair or Lake Erie.

The foundation stone of the Sarnia Waterworks building was laid on Friday, Dec. 17, so quietly that few were aware of it. The new boiler for the Windsor water-works was tested on the 23rd and stood a fair test satisfactorily.

A member of the Orilla Council publicly declared, at a meeting of that body, during the heat of the debate on the license by-law, that during the past year he has been selling whiskey, and that he defied any one to detect him.

Lieut. Governor Caron, of Quebec, resolved not to give his annual ball this year, as there is so much distress. He sent \$1200 to the Mayor for the relief of the poor. The Mayor of Quebec gave \$500 for the same purposes.

The New Brunswick Reporter says:—Hon. Col. Minchin expired at his residence on Sunday, 19th Dec., at the age of 100 years, if not older. The deceased was an Irishman by birth, but for the greater part of his long life resided in this city, where he was generally esteemed as an upright, honorable man. Mr. Minchin occupied a seat in the Legislative Council of this Province for many years, until his great age and increasing infirmities rendered it necessary for him to resign. He was a gentleman of the old school, inclining to the conservative in his views, but at the same time was always ready to support all measures which he considered for the good of the people. Mr. Minchin was also a colonel in the militia, having been appointed at an early period in the history of this county.

All Business Letters, relating to Advertisements, Subscriptions, supply of Copies, Back Numbers, &c., &c., should be addressed to the Proprietor, Mr. JOHN GILLIES, TRUE WITNESS, MONTREAL, to whom Post-office Orders, Cheques, &c., should be made payable. Persons asking for receipts should enclose a postage stamp for same.

REMITTANCES RECEIVED.

Coldwater, P. R. \$1; Coaticook, F. D. 4; Quebec J. A. Jr. 2; Uford, A. H. McD. 1; Port Lewis, P. Q. 3; Madoc, R. O' C. 2; Morricksville, J. R. 2; Pembroke, J. C. 2; Boucherville, Mrs M. 2; Brockville, I. J. M. 2; Franklin Centre, R. B. 2; Ste. Brigitte des Saults, P. W. 1; Dalbousie Mills, D. McD. 2; Belleville, T. H. 2; Petersville, Rev. P. F. 4; Belleville, P. D. 1; Ellengowan, P. C. 2; Ottawa, R. R. 2; Brockville, J. C. O' D. 4; Madoc, J. D. 1, 25; Grafton, H. G. 4; Stoneham, W. C. 10, 82; St. Vincent de Paul, E. R. 2; Napanee, J. P. H. 2; Point St. Charles, J. McI. 2; Goderich, P. N. 4; Brockville, P. C. 2; Warwick, D. N. 2; Glen Walter, J. W. S. 2; Tamworth, J. H. 2; Ulster, P. O. C. 1; Hawkesbury Mills, D. D. 2; Eganville, Rev. M. B. 2; Arthur, P. D. 4; Collied, M. H. 2; Chandeby, J. L. 2; Woodville, L. J. C. 2; Stratford, D. O' C. 2; Ingersoll, J. B. 8; Grand Falls, Rev. J. J. O' L. 2; Ballylinan, Queen's Co. Ireland, J. G. 2; De Cewsville, M. W. 2; Boucherville, Hon. C. B. do B. 2; Cambria, M. H. 2; Ottawa, C. D. 4; E. C. 2; L. D. 1; Antigonish, A. McG. 5; Woodville, J. K. C. 2; Point St. Charles, T. B. 2; Point Fortune, P. R. 1.50; Gleneville, L. B. 2; Danville, P. C. Jr. 2; Madoc, J. C. 2.50; West Lorne, H. McD. 1; Stella, P. M. 1.

Per Rev J. C. Perth—Self, 2; Alexandria, Mrs Col. C. 2.

Per Rev J. K. Walkerton—Self, 2; P. G. 2; L. W. 2.

Per R. E. Brockville—Self, 2; N. McK. 3.50.

Per J. C. H. Read—D. R. 2.

Per D. F. Westport—C. M. 2.

Per J. McG. Cobourg—J. F. 4.

Per F. L. E. Kingsbridge—R. K. 2; D. D. 2.

Per P. L. Escondido—Self, 1.50; Caintown, I. L. 1.50; Lansdown, J. McD. 75cts.

Per J. L. Montreal—Trenton, J. T. F. 2.

Per P. G. N. Perth—T. W. 2.

Per M. D. Onslow—Self, 3; J. M. 2.

Per P. M. Downsview—Self, 1.50; Lindsay, E. M. 1.50.

Per J. N. Kingston—D. R. 4; J. H. 2; P. B. 2.

Per D. J. McR. Beaverton—Self, 2; W. D. 5.

Per J. C. H. Read—J. McG. 2; M. L. 1.50; J. D. 1.50; St. Edward de Frampton, J. R. 50cts.

Per A. McC. Norton Creek—Self, 1.50; St. John Chryostom, D. C. 1.50; P. M. 1.50; Stockwell, J. K. 1.50.

Birth.

Chuter—In Joliette, on Wednesday, the 5th inst., the wife of John Criley, paper manufacturer, of a son.

Died.

On the 5th inst., at the College de Notre Dame, Cote des Neiges, Mr. Bernard Boyd, formerly school teacher and seller of Catholic books through County of Peterborough, Ont. Of your charity pray for the repose of his soul.

In this city on the 9th inst., Joseph Alexander Alfred, aged 7 years, son of A. de Hostaing, P. O. Department, Montreal.

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53 ST. PETER STREET,
(Corner of Foundling.)
MONTREAL
May 1st, 1874. 37-39

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PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT
District of Montreal, } for Lower Canada.
The Eighth Day of January, One Thousand Eight
Hundred and Seventy-six.

No. 2256.
"LA SOCIÉTÉ DE CONSTRUCTION DE CANADA," a body politic and duly incorporated, having their principal office and place of business at Montreal, in the District of Montreal, Plaintiffs;

vs.
JOSEPH BRIEN dit DESROCHERS, formerly Joiner, of Montreal aforesaid and now absent from the Province of Quebec.

IT IS ORDERED, on the motion of Messrs Trudel, Tailon & Vanasse, of Counsel for the Plaintiffs in as much as it appears by the return of M. Jette, one of the Bailiffs of this Court, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the district of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called Le Franc Parleur, and twice in the English language, in the newspaper of the said city, called the True Witness, be notified to appear before this Court, and there to answer to the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial and judgments in cause by default.

(By order.)
HUBERT, PAPINEAU & HONEY,
P. S. C.

FOREIGN INTELLIGENCE.

FRANCE.

The Liberte asserts that Marshal Canrobert persists in his refusal to accept a Senatorial candidature. The London Daily News says that the rumour current in Paris that President MacMahon intended to propose Marshal Canrobert as Vice President, is semi-officially contradicted. La Presse has received information of a terrible land slide in the Isle Reunion on Dec. 11th. Sixty-two persons were killed, and many injured. The buildings and plantations were destroyed. The Times correspondent telegraphs that active negotiations are going on between the various Republican groups with the object of bringing forward a compromise list, consisting of Victor Hugo, Tolain, Freycinet, Blanc, Peuriat, or Eloquent, as candidates for the Senate from Paris. The success of this ticket may be considered already certain. It is published that the united Left will have 160 votes in the Senate. The Monitor publishes a list of candidates for the Senate whose election the Government favours. The Journal des Debats publishes a semi-official communication from Vienna that France intends to adhere to Count Andrássy's note regarding Turkey, but has not yet done so.

Paris has one odd tax, which has indirectly preserved her asphalt pavement from destruction. The municipality levies a graduated tax on wheel tires, which is heavy on the narrow ones and almost nothing on the very broad. The latter are therefore almost exclusively used, and consequently no rats are worn in the streets.

It is said that about fifteen thousand bunches of violets are sold per day in Paris. They are not so much favored as they were during the Empire, for the violet is looked upon as an Imperial flower. It is, therefore, a political flower, and some people fear to be thought Imperialists if they wear a violet in their button-hole.

M. du Terrail, the French novelist, having killed his hero in the last chapter of a popular novel, has found it profitable to resuscitate him and continue his story indefinitely. Having caused his death and resurrection in this way several times, he recently announced that he had come to life again, and as an advertisement placarded the walls of Paris with the picture of a masked man under which was written the words, "I am coming back." The people thought it was a message from the Prince Imperial, and great excitement resulted.

It appears that the Versailles Government was not so severe with the captured Communists as has been largely supposed. In all 47,243 persons were brought up by name before the councils of war. There were 95 condemnations to death of prisoners in hand, though but nine persons were actually executed, the execution of the others having been commuted. Of these nine, two were executed as military deserters, the others as murderers. But 13,450 of those arraigned were condemned to any penalty, and of these 3,313, nearly one-fourth were condemned par contumace, having fled the country. But 7,499 are now undergoing imprisonment, and 7,480 of these are old offenders, who had been previously convicted of crimes in the ordinary courts of justice, and who escaped during the reign of the Commune.

The Catholic associations of France, which had met at Rheims and Poitiers three months ago, have of late held a joint meeting at Lille, which was well attended. In connection with this, the Gazette de France remarks:—

"These meetings enlighten Catholics in their work, and strengthen them in their good resolutions. Their main advantage is to prove to all those who constantly fall foul of us, that our aims and objects are thoroughly patriotic. We defy our antagonists to show that this powerful movement, which is the efflux of the sincerity of our hearts, can have any tendency save the regeneration of our country and the elevation of our minds."

At a previous meeting, Father Marquigny had read a paper, in which he described the beneficial effects of some of the institutions of the middle ages, and on this account the Radical journals had called him all manner of names. At the Lille meeting, the reverend father explained that he did not wish for the restoration of these institutions, but only wanted to Christianize those of our own time. The amount of fair play to be found in the Radical prints appears from the fact that not one of them has as much as advertised to either the Lille gathering, or to Father Marquigny's remarkable speech.

At last the seventy-five life members of the Senate have been elected. Eleven sittings did it require to complete this gigantic labor. The vast majority of the nominees are perfect uobodies, whose sole title to distinction consists in their Republican partisanship. Among the rare exceptions to this rule, we may name the Bishop of Orleans, Mgr. Dupanloup, who was one of the last elected. In point of fact, the moribund National Assembly would simply have disgraced itself at the very moment of its expiration, had it allowed the name of the most eminent of its members to remain at the bottom of the poll. Nearly a fortnight has been wasted with these elections, which need not have lasted a day. This week the irrepressible Commune M. Naquet, has brought forward his motion for the release of the Communists, who are being taken care of in New Caledonia. Inasmuch as all these persons were more or less privy to the assassination of dozens of priests, or at least identified with a cause, the mint and cummin of which consist in murder and arson, it is not to be wondered that the respectable members of the Republican party voted against their own friend, and signally defeated the motion.—London Univers.

PLAYING BONAPARTIST CARDS.—French Statesmen have a genius for manufacturing martyrs, and consequently they suffer in the long run as all such people do. Marshal MacMahon's ministers have perhaps been more free from this fault than any of their predecessors, but even they have stumbled as well as nodded, and they certainly have not shown much political skill in the prosecution of the editor of the Pays, whose trial has just ended in an acquittal. M. Paul de Cassagnac was invited to Belleville—the most distinctively "Red" district in all Paris—and the invitation partook in some measure of the nature of a challenge. Bets were freely made that he would not dare respond and that he would dare. He did dare—he went, made perhaps as strong a case for the Empire as could have been made at Chislehurst itself, and subsequently published the text of his address in his own paper, the Pays. A number of other journals also published versions of the speech, but the Gaulois was the only one selected for prosecution. The result, an acquittal, is just what everyone expected; and M. de Cassagnac stepped out of the dock with the happy certainty that he had furthered Bonapartist ends immensely; that all the importance which his speech before wanted had been supplied by the Government; that its lasting publication was an assured fact, and that he himself had gained an added crown of martyrdom which will immensely strengthen his own personal influence as well as that of his party at large.

There has just died at Cannes, at the south of France a chiffonier who has left a fortune of 400,000 francs (£16,000). The Journal des Debats, in relating the story, says that on the day of his death this prince of rag-gatherers sent for a notary, who promptly appeared at the bedside of the dying man, and, with the assistance of some witnesses present, was in the act of drawing up a will for the disposition of the rag merchant's possessions, when, in the middle of his dictation the sick man

came to a sudden stop, and expired, without divulging the names of his intended heirs. In the course of last week the relatives of the dead man, all very poor working people in the lowest class of life, and in the absence of a will, the presumptive heirs to all his property, made their appearance at Cannes, when, at their request and in their presence, the authorities proceeded with the execution of an inventory of all the effects held by the late rag merchant. The search brought to light property in the shade of rentliets, mortgage titles, coupons payable to bearer, shares of all sorts, bank-notes and gold and silver coin to the amount of 400,000 francs.

SPAIN.

DANGEROUS.—LONDON, January 7.—The Gazette publishes a notification to masters of British vessels, warning them to keep away from the whole Spanish coast east of Bilbao, as Carlist batteries are stationed at intervals all along the shore, and will fire at anything that approaches.

The London correspondent of a county newspaper states that an envoy has arrived direct from the Carlist camp with the object of arranging for an increase supply of arms and ammunition from this country. "Nay," adds this correspondent, "would he be a little indifferent to a little recruiting if that could be conveniently arranged?" We are in a position to state that Don Carlos wants no foreign soldiers, and will take none. We warn our readers to beware of men who approach them with temptations to violate the Foreign Enlistment Act. We do not believe in this agent, nor in his mission. Some swaggering adventurer may have commissioned himself to talk big in the cause of Legitimacy with the purpose of ingratiating himself with the credulous females romantically sympathetic with the White Cockade, but that is all. Pretty enough that would be indeed who, sent here on an illegal errand requiring the utmost privacy, would commence proceedings by telling his business to the London correspondent of a county newspaper! As if Spain had not enough to do with Carlists and Cubans convenios and cabal, some of the Madrid papers are raising a scare over a coming insurrection in the Philippines, which, they aver, is being raised in London. The Conservative government connives at the schemes of the plotters; the editors of the Times, Hour, and Spectator attend meetings of the secret committee in the approved Iberian fashion (slouched hats, conspirators' cloaks, and daggers ready for use being among the adjuncts of the conclaves), and arms are to be supplied to the warring rebels under cover of the New Guinea Colonizing Expedition!

Details of victories over the adherents of Don Carlos, and threats of extinguishing the concealed government of the United States, must pall on the gossips of the Puerta del Sol. The monster gooseberry evidently does not flourish in the Peninsula! Spain keeps very quiet, so far, at any rate, as the war in the North is concerned. Navarre and the Basque provinces are fully as cold a country as Scotland, and whilst the rivers are frozen, and the hills covered all over with snow, the conveyance of troops and stores are impossible. Thus, telegrams from the seat of war have been few and far between of late, and the longer the winter lasts, the better it will be for the lives and limbs of the poor victims who are already booked for the block. In the meantime, political intrigue is rife at Madrid. Senor Canovas del Castillo, who had made room for General Jovellar at the head of the ministry, some few months ago, has just resumed his old post, and this change will, if anything, complicate the relations of the government of Don Alfonso with the Holy See. It is well known that the premier is altogether identified with those modern ideas of humanitarianism and absolute religious equality which are no more fitted for Spain than bull-fights would be for England. The Catholic unity proclaimed in the Concordat of 1851, is the one thing which all true Spanish Catholics adhere to, and the Holy See, in insisting on its restoration is only claiming what it is entitled to by International Law. Senor del Castillo's return to office is not at all unlikely to produce an entire discontinuance of diplomatic relations between the Vatican and La Graña.—London Univers.

GERMANY.

CHURCH AND STATE.—LONDON, Jan. 6.—A Pall Mall Gazette special from Berlin says the semi-official journals having expressed that opinion that the Ultramontane opposition to the Government is abating, the Germania, the Ultramontane organ, declares that the assumption is unfounded. Submission to the State, in the sense demanded by Prussia, is contrary to the fundamental principles of the Church, and can never be accorded.

VON ARMIN.—LONDON, Jan. 7.—A special from Berlin says a report is current that the Courts will shortly publish a general denunciation against Count Henri Von Armin if he fails to return, and that he will be tried in contumaciam. A special from Berlin says medical certificates have been forwarded to the authorities stating that Count Von Armin is too ill to go to prison. This has been decided to be insufficient, and the Count will be immediately summoned to return and undergo the sentence.

A curious affair has just happened in Berlin. A man, with four children, hired a house in the outskirts of the city, and one morning they were all found dead in bed. It is believed they committed suicide.

During the discussion on the budget for railways which took place in the German Reichstag the Government made a very important communication. Experiments made of late have shown that sleepers made of iron are far more profitable than those made of wood, whilst they are not much more expensive. The representative of the Government declared that the Administration prefers iron to wood, and will use it in preference whenever the price of iron allows it. If all the railway administrations follow the example of the States' railway, iron manufacturers will not be able to complain of lack of business.

THE PRUSSIAN CONVENT LAW.—A Bavarian Liberal deputy to the Reichstag has, it seems, been asking Prince Bismarck at one of the Chancellor's receptions whether it is intended to press for the extension to the whole of the Empire of the Prussian laws suppressing convents and prohibiting religious processions, stating, as his reason for putting the question, that the application of those measures to Bavaria would cause the greatest dissatisfaction among "the Catholics of the liberal party," and would completely cripple the Government. Prince Bismarck is reported to have answered—and the substance of the reply is confirmed by the Telegraph's correspondent—that it was not intended at present to bring in any bill to extend those laws to the Empire. There can be little doubt, however, that the project is only indefinitely postponed.—Tablet.

The Poles of Prussia are Catholics to a man. Alien rule has not yet produced the same effect among them as it has in Ireland; they not only cling to their faith, but to their native tongue too, and no amount of oppression can make them give it up. Posen and Western Prussia are generally looked upon as the Ireland of Prussia, but in Upper Silesia we meet with the same state of things as in the two other Provinces. Polish is not spoken there with the same amount of purity; nay, the inhabitants are actually nicknamed "Water Poles;" but yet there seems to be no symptom of any progress of Germanization, even among these, but quite the reverse. The Germania informs us that after Christmas two new Catholic and Polish organs are to be published, viz. the Pomoranec at Pulpin and the Przejaciel at Thorn. Successive Prussian governments have tried hard—and none harder than Bis-

marck—to exterminate the Polish language, in the wake of which they fondly hope the Catholic faith will likewise disappear. The result has thus far been that the people of the provinces named adhere both to the Catholic Church and to their native tongue with more zeal and fervour than ever.—Univers.

The Protectionists of Germany have sustained a severe defeat. The most ardent among them were the iron-masters, who had also the best case; but the Parliament, after a debate of four hours, refused to entertain the petitions for retaining the duties on iron. Herr Delbruck, moreover, the officer who, when Prince Bismarck is absent, acts as the mouthpiece of the Imperial Government in the Reichsrath, declared that the Government neither could nor would "forsake the course of customs policy they had hitherto pursued." This signifies that Germany intends to adhere to free-trade, in spite of the shaky knees of financiers in Austria, Italy, and even France, where, however, the "interests" in favour of wisdom are quite as strong as the interests in favour of folly. With England, and Germany, and France in favour of free-trade, danger of commercial reaction must be less than some of our friends in the north seem to dread. Even in Austria the Hungarian pressure is all on the right side.

ITALY.

APPOINTMENT.—ROME, January 7.—Cardenas has been appointed Spanish Ambassador to the Vatican. SUPPRESSION OF SEMINARIES.—Signor Gadda, Prefect of Rome, has issued another circular, dated the 30th of November, in which he threatens to close all the institutes or colleges under control of ecclesiastics in which lay pupils are taught. The ecclesiastical colleges may remain, and may teach students intended for the ecclesiastical career, but if the heads of these colleges dare to admit a single lay pupil Signor Gadda will order the offending school or college to be shut up. This edict of the Prefect, if carried out, will press hardy on those clerical institutions which were mainly supported by the payments of lay pupils. Some of the most valuable colleges in Italy were thus supported. Priests were employed in teaching, with small stipends. The out-door lay pupils paid the other expenses. The Italian Government will have no schools except those under their own power, and they take no account of religious instruction. They wish to encourage secular instruction, and to compel parents to send their children to godless colleges and schools.

The fiftieth anniversary of the episcopal consecration of Pius IX. will occur on May 21st, 1877. Christian men are already beginning to turn their thoughts towards the consideration of how they may best celebrate this wonderful event. Of course it may happen that Pius IX. may not be left among the people of God to celebrate "les noces d'or de son sacre"—but yet the Holy Father has displayed throughout the whole of his career such an especial providence on the part of God, that, as a rule, what would be rash expectation in every other case, becomes a matter of easy ordinary fact whenever Pius IX. is concerned. We may believe all kinds of wonders in connection with the pontificate of him who has reached "the years of Peter," and has passed them. The reply of Mgr. Nardi to "Mr. Gladstone and the Italian Ultramontanes" is considered in Italy as having settled the question altogether, and Mr. Gladstone along with it. Let us hope that the ex-prime minister has done for good and all with subjects upon which he is not by any means well informed.

Signor Galliera, Genoa, proposes to devote no less a sum than 20,000,000 lire, or £800,000 of his own fortune to the improvement of the docks of Genoa, and—what after such a gift seems comparatively a small matter—£80,000 towards building dwellings for the poor. In the second method of employing his patriotic benevolence he has been anticipated by the trustees of Mr. Peabody; but in the first and more imposing dedication of his vast means he is strictly original, at least as far as modern times are concerned. We must go back to the best days of Italian enterprise and public spirit to find anything like a parallel to his munificence.

In 1874 Italy had 42,920 schools, 1,872,381 scholars, and 45,596 teachers. The average pay of the teachers was \$85 a year.

AUSTRIA.

IN READINESS.—LONDON, January 8.—The Vienna correspondent of the Standard reports that all men in Vienna who are liable to serve in case of war have been ordered to hold themselves in readiness to join their respective corps on 18 hours' notice.

TURKEY.

The Standard's Vienna correspondent telegraphs that before Nisic and Duga were re-occupied by the Turks, the insurgents suffered a defeat which was the severest since the beginning of the war. Six hundred were killed and many wounded. The insurgent commander, Poulovich, who is accused of treason, fled to Cetinje. Nisic is provisionally until May. The Tages Presse states that Count Andrássy has informed the representatives of England, France and Italy that the publication of the Austrian note regarding Turkey would be inopportune until it has received the adhesion of the Powers. The Times Paris correspondent reiterates the statement that France had adhered to the Austrian note on Turkey. The Bulletin Francais says that private telegrams received in Berlin assert that France and the other Powers have adhered to the proposal of Austria. The Globe insists that the Montenegro loan is an accomplished fact, and asserts that ten thousand rifles and sixty cannon are to be delivered from America by March. It adds that, in consequence of the threatening attitude of Turkey, three thousand Montenegrin guards have been armed with breech-loaders and sent to the frontier. A Vienna despatch to the Daily News says it is reported that the Montenegro Minister of War intends to purchase rifles in Vienna. A telegram from Serbia states that manufactures of arms are very active. The Roumanian Government is hastening the completion of its armament by contracts with foreign firms. Raouf Pasha has been appointed Governor-General of the Island of Crete. All Pasha, formerly Ambassador at Paris, has been appointed Governor-General of the Herzegovina. The Standard's Vienna correspondent telegraphs that a body of 2,800 insurgents tried to surprise Mostar, but was defeated and almost totally destroyed. The answer of Italy to Count Andrássy's note on Turkey has arrived at Vienna. The Cologne Gazette says Italy has accepted the Austrian note, and England asks for a week to consider it, which time expires on the 12th.

THE SCHEME OF REFORMS FOR TURKEY.—The details of the plan accepted by the three Northern Powers are not as yet made public, but its main feature is supposed to be the establishment of a kind of supervision by the Powers over the dealings of the Porte with its Austrian subjects. The first Turkish plan, which professed to give the Bosnians and Herzegovinians a kind of Constitutional Government, would obviously have been illusory, as the officials would never have been got to carry it out, and the complete equality of the Turks and Christians under the immediate rule of the Sultan is a virtual impossibility. The difficulty can only be solved in one of these ways—autonomy, annexation or protectorate; and it is the last which has been adopted, as it would seem, by the Imperial Powers. They are to have a right of interference before the Porte adopts any important measure of government—an arrangement which, if carried into effect, will of course be to all intents and purposes, the end of Turkish dominion in Europe. But some of the Sultan's Ministers are so anxious to avoid this result that they have recommended that the reforms

suggested by the Northern Powers should be rejected; and that the foreign Governments should be referred to those which the Turkish Government itself proposes to introduce. And in order to provide a justification for this course, the Imperial firman which was promulgated on Tuesday introduces even more radical forms than those likely to be demanded by the Powers. We shall not know just yet the exact nature of the scheme agreed upon by Russia, Austria and Germany, for it has been decided to communicate it to the other Powers for their acceptance before it is laid before the Sultan. In the meanwhile, Count Zichy, the Austrian Ambassador at Constantinople, has asked the Grand Vizier to suspend hostilities in the Herzegovina and open negotiations with the insurgents. The rumour that the Porte had sent a note to the Vatican complaining of the conduct of the Catholics in the provinces which are the scene of the insurrection, and requesting the Holy See to interfere, is at first sight somewhat puzzling. We know that the Catholics of Herzegovina, following their Bishop have all along held aloof from the movement, and have suffered not a little at the hands of the insurgents, who, being Greek schismatics, hate them most cordially. It is not, therefore, to any complicity of theirs in the insurrection that the alleged remonstrance could refer. But it is just possible that it may be based on other circumstances in another quarter. In Bosnia there is a considerable agitation in favour of the annexation of that province to Austria, and it is reported, and seems probable enough, that the Bosnian Catholics, whose pastors are Franciscans from the Diocese of Sirmium or Diakowar in Croatia, are by no means averse to the idea. It is quite conceivable, therefore, that the Porte might ask the Holy See to use its influence to detach the Bosnian Catholics from this movement, which, according to the Frankfurter Zeitung, has become very popular in the higher Court circles in Vienna—so popular that Count Andrássy, who is much opposed to it, is thought to be preparing for retirement from his office of Imperial Chancellor on the pretext of ill-health. But the whole story wants confirmation. The Emperor of Russia has again come forward to reassure the world about the maintenance of European peace. At the annual banquet of the Knights of the Military Order of St. George, in proposing the health of the Emperors of Germany and Austria, as Knights of the Order, the Emperor Alexander declared himself "happy to state that the intimate alliance between our three Empires and our three armies, founded by our august predecessors for the defence of our common cause, still remains intact at the present moment, when it has no other aim than the maintenance of the tranquillity and the peace of Europe." This utterance is remarkable as indicating a desire to hang the present alliances between the three Powers on to that which united them in resistance to the first Napoleon. The words "still remain intact" are rather bold, considering the estrangement of Russia and Austria since the Crimean War, and with the memories of Sadova and the Treaty of Prague still fresh. The latter events, at all events, are a little too important to be represented as a mere episode in a constant alliance. But the Emperor's object was probably to give a more durable appearance to the existing understanding, and the declaration that this understanding has no other aim than the maintenance of tranquillity and peace, is, so far as it goes, eminently satisfactory. But unfortunately such assurances are worth next to nothing should circumstances be ever so little changed. The pacific intentions of statesmen must be taken to mean that they do not want to go to war unless they have an object to gain, and that at the present moment they have none.—Tablet.

BRAZIL.

The most rabid enemies of the Catholic Church the Freemasons, have tried once more to play some of their "fantastic tricks" in Brazil, but this time the attempt has signally failed. The Bishops of Olinda and Para, whom the secular courts of the empire had presumed to deprive of their liberty, were released some little time ago, and it may be as well to quote a passage from the letter of the home secretary, Senhor Jose Benito de Cunha Figuerado, accompanying the order addressed to that effect to the governor of the province of Para:—"Let bygones be bygones, and peace and harmony be re-established between Church and State. Your excellency is therefore to enter upon communications with the ecclesiastical authorities, and to act with that discretion and prudence this delicate matter calls for, so that similar inconveniences may not have to be deplored in future." Apart from the minister's designating the persecution of the Church as an "inconvenience" it must be admitted that his letter showed a conciliatory spirit, which was all gall and wormwood to the Freemasons. A poster was consequently put up all over Para summoning a public meeting to express the disapproval of the steps taken by the government. The place appointed was the Rue de Sta. Anna, and the demonstration was, in the words of the promoters, "to smash the Jesuits to atoms." But, lo! when the proceedings began, it was found that no more than twenty "Brethren" had put in an appearance, and so the whole affair had to be given up as a bad job. The enthusiastic reception of the released bishops by their diocesan forms the most striking contrast to this abortive attempt at an anti-Catholic manifestation.

FURTHER AMERICAN NEWS.

Judge Myrack, of San Francisco, has admitted to probate a will in pencil on two pages of memorandum book, to which the testatrix has attached no signature, holding that the facts of its being written in such book was presumptive evidence of its being a draft of a will intended to be executed in a more regular form.

The most Rev. Bishop Loughlin has appointed Rev. James J. McMeel to the pastoral charge of the congregation of St. Ann's Church, corner of Gold and Front streets, Brooklyn, to succeed Rev. Father Gleason.

The Washington Capital says:—"Let Congress pass into law an act holding the school fund intact, and authorize the President to deposit the said fund with such an institution as the late Jay Cook & Co., or the late Henry Clews, Government agent in Europe, and we will answer for it that no sect or sectarian organization will ever get a cent of said school fund. Why the thing is as easy as lying."

POPULATION OF NEW YORK.—The revised official statement of the population of New York State gives a total in 1875, of 4,705,208, against an aggregate of 4,382,759, in 1870. The population of New York City is put down at 1,046,038, instead of 942,272, in 1870. It likewise has 231,209 voters, divided as follows: native, 89,907; naturalized, 141,302. In 1865, the proportion was as follows: Native, 51,500; naturalized, 77,475. In the entire State the natives muster 743,082 voters, to 395,248 naturalized. In 1875, there were 583,594 natives, and 239,832 naturalized voters.

PROPOSED CENTENNIAL EXHIBITION ON THE PACIFIC COAST.—San Francisco is the natural and only centre of a group of rising States and Territories. We could get up an exposition, perhaps, that would be as attractive to them as the one at Philadelphia will be to the communities on the other side of the Continent. Let there be a Pacific as well as an Atlantic Centennial. We can invite Japan, China, Australia, the Sandwich Islands and the South American Republic to unite with us. If we do so, we shall have San Francisco thronged during the summer. There will be a jam and a crush, instead of footfalls echoing in the comparatively silent streets. The fame of our city will be sufficient to attract a multitude.—San Francisco Bulletin.

The New York Tribune tells the political parties what they must do to win the "Presidential" campaign. Democrats cannot elect the next President without New York. Republicans can. Those two facts supply the key of the next election. The Democrats must nominate a candidate, and frame a platform, and put their party into a position that can secure New York. Otherwise they are whipped before the fight begins. But the Republicans can still make a desperate struggle, with the possibility of success, even though through the probabilities in this State should be against them.

The Chicago Tribune gives the following approximation of the trade of the city in 1875. It includes only the first selling price, second sales not being counted, though made by jobbers.—Produce trade, \$332,328,000; wholesale (as above), \$293,900,000; manufactures (product), \$117,000,000; total, \$743,228,000. Deduct from this for manufactures included in wholesale about \$46,228,000; total business, \$697,000,000; total in 1874, \$639,000,000. These figures give a decrease of 9 per cent in the sales of produce, and an increase of 7 per cent in wholesale trade and manufactures. The increase of the whole over 1874 is 2.8 per cent.

BISHOP IRELAND.—The Right Rev. John Ireland was consecrated Bishop of Marone, in partibus, and coadjutor Bishop of Saint Paul, Minn., at St. Paul, on the 31st ult., Bishop Grace of St. Paul, officiating at the ceremony. Bishop Ireland is a native of the county Kilkenny, Ireland, where he was born in November, 1838. He is well known throughout this country as an eloquent and zealous advocate of temperance, and was till recently, for several terms First Vice President of the Catholic Total Abstinence Union of America.—Irish American.

Father Henn'ssey of St. Patrick's, in charge of one of the largest Catholic parochial schools in Jersey City, having six hundred pupils, has formally offered to turn over the school to the control of the Public School Board, with the use of the building, fuel, and rent free, provided the present teachers be retained at salaries fifty per cent. less than those paid to Public School teachers, and offering to himself to serve as principal gratis if allowed to do so. He agrees that his teachers shall submit to examination prescribed by the school laws, but his proposition reserves in the hands of the Church authorities the right to name all the teachers to fill all vacancies in the said school; otherwise the School Board to have full control.—The priest also offers to furnish text books gratis, if his own selections are adopted. The matter was referred to a committee of five.

THE DOOM OF THE PLEDGE-BREAKERS.—The Irish electors of Dundee have performed an act of retribution which commend them to the gratitude of their fellow-countrymen at home and in Great Britain. They have furnished the first instance in which a British M. P., who has violated his pledges on the Home Rule question, has been met face to face and publicly condemned. In performing this praiseworthy act—which is sure to meet with general approval and imitation—they have alike raised the spirit of their friends, and struck a signal blow at treachery and falsehood. No one can longer doubt that the Confederation is a power, that its influence can be made felt, and traitors to its principles punished throughout Great Britain. Today Mr. Yeaman knows that his seat is not worth an hour's purchase after the dissolution of the present parliament, and his fate we are quite sure, has made a score of others "shake in their shoes." The Irishmen of Dundee have declared that they will hold no parley with traitors—and their example will be followed throughout Great Britain, wherever a pledge-breaker presents himself before the public. Success may not be in every case as signal as in Dundee—but though the Irish people may not be numerically powerful enough to carry a vote of censure against the packed parliament of their betrayers, they can, in every instance, record their public protest against their conduct, and will be sure to board in their memories the merits of the delinquents till the hour comes for their revenge at the ballot box.—United Irishman.

XANTIPPE.

It seems that the memory of this woman, like that of her renowned husband, is likely to be kept alive to the end of time. She is said to have possessed a very irritable temper, and her name has become a synonym of "wixen" or "scold." It is more than possible, however, that the judgment passed upon her by mankind has been too severe. A more charitable disposition would undoubtedly have discovered in her, many good qualities, and have attributed her failings more to physical infirmities than to moral obliquity. The party most intimately acquainted with her, and therefore best able to form a correct opinion, gives her credit for many domestic virtues. It now well known that many of the diseases to which women are subject, have a direct tendency to render them irritable, peevish, cross, morose, unreasonable, so that they chafe and fret over all those little ills and annoyances that a person in health would bear with composure. It is fair to infer that most of the tantrums of Xantippe were due to these causes alone; and could Socrates, as he returned from the Senate, the Gymnasium, or the Athenaeum, have stopped at Peste & Mortar's Drug Store and carried home a bottle of Dr. Pierce's Favorite Prescription, now and then, no doubt he might have evaded many a "curtain lecture" allayed many a "domestic broil," made it much pleasant for the children, and more enjoyable for himself, and rescued his wife's name from the unenviable, world-wide, and eternal notoriety it has attained. Thousands of women bless the day on which Dr. Pierce's Favorite Prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than months of treatment from their family physician. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from internal fever, congestion, inflammation, or ulceration, and its strengthening effects tend to correct displacements of internal parts, the result of weakness of natural supports. It is sold by all druggists.

HEART DISEASE.

HALIFAX, Feb. 10th, 1872. MR. JAMES I. FELLOWS.—Dear Sir: In order that some other sufferer may be benefited, you are at liberty to give this letter publicity.

In the winter of 1860 I was taken ill with Disease of the Heart, accompanied by violent palpitation, and from that time gradually became weaker, notwithstanding continued professional attendance, up to a few weeks ago, when your Compound Syrup of Hypophosphites was recommended to me. The use of it during a very short time "enabled me" to resume my usual work, and now I am as well, fat and hearty as I could wish to be. Yours very truly,

W. FRANK COCHRAN.

The heart being a great muscular organ, requires vigorous nervous force to sustain it. As follows Hypophosphites restores the nervous element, it will always strengthen the heart weakened through loss of this element. THE INVENTOR.

It is Strong Testimony to the popularity and usefulness of the Cocaine; that it has had a host of imitators. Consumers will do well to observe that the full name, "Burnett's Cocaine," is printed on the wrapper, and is blown in the glass. Our legal success in dealing with infringements upon our name and rights will protect the public; if only a little care is used. This tribute of imitation is paid to all meritorious and successful preparations.

Greenbacks bought at 12 1/2 dis.; American Silver bought at 10 dis.

Table with market prices for various goods including flour, sugar, and other commodities.

Table with market prices for various goods including wheat, barley, and other agricultural products.

Table with market prices for various goods including flour, grain, and other foodstuffs.

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SUPERIOR COURT, Montreal. DAME HERMINGILDE GAGNE, of the City and District of Montreal, wife of LOUIS MORAND alias MORIN alias MOREN, of the same place, Contractor, judicially authorized a cetera in justice, Plaintiff;

vs. The said LOUIS MORAND, alias MORIN, alias MOREN, Defendant. An action for separation as to property has been this day instituted in this cause.

CANADA, Province of Quebec, District of Montreal. MARY MADDIGAN, of the City and District of Montreal, wife of WILLIAM DANAHER, Laborer, of the same place, Plaintiff;

vs. The said WILLIAM DANAHER, Defendant. An action for separation as to property has been this day instituted by said Plaintiff against said Defendant.

Maroy's Sciopticon and Lantern Slides. New and brilliant effects. Circulars free. Special OFFER to SUNDAY-SCHOOLS. L. J. MAROY, 1340 CHESTNUT STREET, PHILADELPHIA.

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NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session, for an Act to incorporate "The City Fire Insurance Company." Montreal, 30th November 1875.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next session for an Act to incorporate "THE CANADIAN WIDOWS FUND (Mutual) LIFE ASSURANCE SOCIETY." Montreal 23rd, November, 1875.

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The Sanitary arrangements are being copied into the New Normal School at Ottawa, the Provincial Architect having preferred them to those adopted in any Educational Institutions in the United States or elsewhere. Charges, only one hundred dollars a year—including French. Address, LADY SUPERIOR, Lindsay, Ont., Canada. Jan. 8, '75

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BEST VALUE IN WORKMEN'S STRONG SILVER LEVER WATCHES IN MONTREAL, (Warranted Correct Timekeepers.) AT WILLIAM MURRAY'S, 66 ST. JOSEPH STREET. June 11, 1875 43

HEARSES! HEARSES!! MICHAEL FERON No. 23 St. ANTOINE STREET. 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.

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