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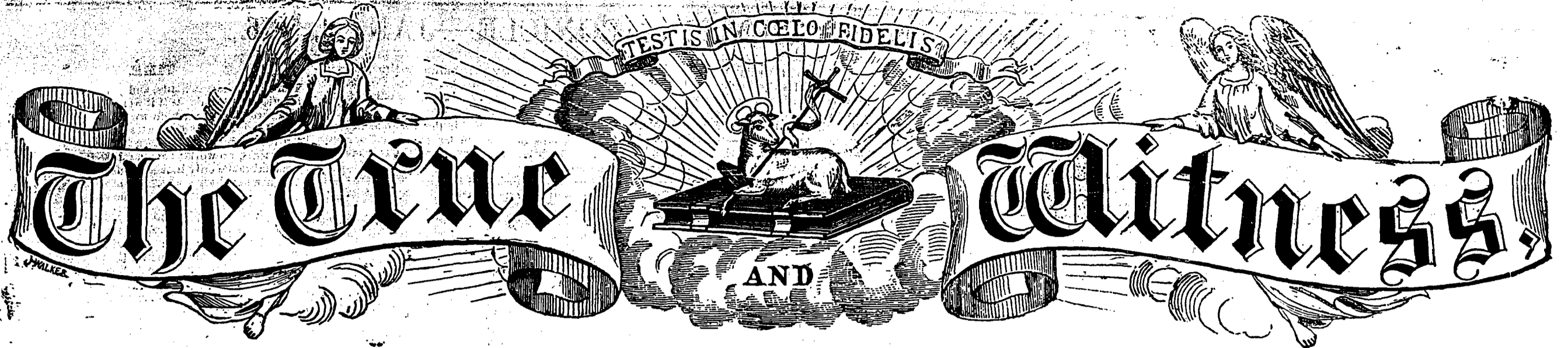
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CATHOLIC CHRONICLE.

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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 fall 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, 'Tis 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 chastening 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 bearded 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 siesta of the many wandering denizens of the glassy deep; the beautiful endless pathways by the reaches, and inlets, 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 crocus, 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 ingenious 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 nasty 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 Papiabes 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 winkingly 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; howsomever, 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 soliloquised 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 sympathising 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 unholly 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 focus 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 a 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 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 scrutinise 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.

The city legal functionaries, being imported with the reformed flock, were utter Justice Shallows in their different departments, and were only too happy to permit and abet his more enterprising lordship to wield the sword, to carry the balance, affect the crozier, and dispense the laws, both human and divine. So, as far as supremacy was concerned, Lord Whammond was premier, presbyter, judge, and jury over the lands and hands of all that part of the south-east of Ireland. And he accepted the

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 wit's 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 straw 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 hualter 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.

The sacred building was not many feet high, and stood in the midst of a graveyard, the interior was garnished with pillars of the boles of unploughed fir-trees, and the walls were hung with some of those primitive pictures which no artist would deign but which nevertheless, impressed the poor congregation with that glory of faith, devotion, zeal, and sympathy for the passion of our Lord, which the angels admiring and wondering, and made the rude paintings valuable beyond price.

Angela knocked at the low and rusted door a timid knock, and after a time a third more firm and more assured. At the end of the lane was a miserable thatched hut, black as soot, covered with ivy and vines, with

tufts of house-leek, and the mass of its soddy...

"What are you knocking there for, honey?" asked the old man...

"It is a good thing," reasoned the grumpy, aloud...

"Trouble, honey, trouble; is anybody persecutin' you?"

"Ah, then, who, if it be a fair question, and no offence..."

"What is the matter, my child?—what is the matter?" he inquired...

"I believe I said something, sir; I don't yet know what it was that displeased her."

"Oh, reverend father," said Angela, now ready to burst into tears...

"The power of the wicked prevails now, my child, and we are only able to contend against it by prayer and intercession..."

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..."

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...

"The British Minister will hesitate before he exposes the canker that corrodes the Empire at its core, and avows that while fighting with her allies on the Continent..."

Clearly it is the duty of the Irish party in the House of Commons to demand, in the first instance, that Ireland shall be permitted to organize adequate means of protecting her shores from invasion.

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."

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...

The conclusion is obvious. The people are not bound in allegiance to the Government that does not afford them the means of protection.

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...

Angela thanked 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..."

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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...

Clearly it is the duty of the Irish party in the House of Commons to demand, in the first instance, that Ireland shall be permitted to organize adequate means of protecting her shores from invasion.

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."

HOME RULE IN CANADA AND IN IRELAND.

To the Editor of the United Irishman. Sir—Canada and its relations to the British Crown are frequently made a shuttlecock by the friends and foes of a Federal Union between Great Britain and Ireland.

The conclusion is obvious. The people are not bound in allegiance to the Government that does not afford them the means of protection.

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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 shirks,
But honor to the man that dies
The nearest to the works!"

Before them rose the giant range
Of hills in martial round,
From whose grim tops all boldly
The bristling cannon frowned.
No break within that iron line,
But death from left to right;
And Meagher with his Irish lay
Before St. Mary's height.

No gloom was there, but every face
As careless and as light
As if it was a wedding morn,
And not a day of fight.
And in their caps—the all around
No tree nor shrub was seen—
They wore—heaven knows from whence
Each man a sprig of green.

Not long they waited for the sound
That told the strife begun;
Hark! from the river's further side—
It is the signal gun!

A thousand cannon from the hills
Bellowed in fierce acclaim,
And all the mighty line of blue
Swept upward through the flame.

Of what avail are words to paint
The strife that none can tell,
The hurrah from the Union host,
The wild Confederate yell;
The sabre's clank, the horseman's tramp,
The scream of shot and shell,
And groans of dying men, that went
To make the mimic hell?

All day against those awful heights
Our lines were hurled in vain;
All day the shattered ranks closed up,
But to beturn again.

Until the sun withdrew his light,
As if for very shame,
And night came down upon the field
To end the bloody game.

The morning broke all fair and bright
Upon the dead array,
And lovingly on hill and plain
The blessed sunbeams lay.
The fight was done—the field was won—
The blue had lost the day;
And from their works all curiously
Swarmed down the men in gray.

Thick lay the slain, like sheaves of grain
Ripened by battle suns;
But one had died beyond the rest—
A stone's cast from the guns.
They raised him softly, for the brave
Respect the brave, I ween,
And in his cap, unwithered still,
They found a sprig of green.

Of all the thousands lying round,
Close locked in death's embrace,
That one—though all were brave and true—
From death had got such grace
No bearded soldier, old in wars,
Had won the happy place;
He who died nearest to the works
Had only a boy's face.

They buried him just where he fell,
These foemen—with rude art;
They said that he had earned the place
By his undaunted heart;
And one, a poet in his soul,
Though rough in garb and mien,
Planted upon the simple mound
The dead boy's sprig of green.

The brave man dies, but the brave deed
With death will not be found;
And travellers say that to this day
The children playing round,
Can point the stranger to the spot,
The fairest in the scene,
The grave where sleeps the Irish boy
Who wore the sprig of green.

his father in 1847, and in 1857 married Mary, daughter of the Earl of Westmoreth. 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 Tai'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 fifty 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 GRATTA.—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 Gratton 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—Gratton 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, proposes 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 £80 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 props!—*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, Gratton, 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 Stone-wall Jackson, Sir Benjamin Guinness, and Mr. Fildes; the classical studies, 'Ino and Bacchus' and 'Aegeria'; '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 dear meat, 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 Colliu 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. McClellan, 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 MURDER 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 Luchec, 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 Deutschland 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 Kingsdown, 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 Northdale, 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 19,994 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 turu-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 'Fayal' 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 \$6 will in the States."

In Maine last year, there were built 29 ships, 19 barques, 8 brigantines, 9' brigs, 59' schooners, 17 sloops, 10 steamers, 1 barco—in all 159 vessels. The number built in 1874, was, as follows:—31 ships, 38 barques, 11 brigantines, 19' brigs, 130 schooners, 14 sloops, 7 steamers, 1 'barco—in all 253.

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, Corrales, Piazioni, 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, Corrales and Piazioni, 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 clergymen 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 clergymen 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 clergymen 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.

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 use 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 Chiquiqui) 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 not Messrs. Gaetz and Roy call on brother Chiquiqui (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 Chiquiqui 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 Mechanic's 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 MARK.

"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 holler." 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 it is 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 'midst 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 Hatchette, 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 McKay, 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 Chiquiqui'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 \$426, 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 Mechanic's 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 orator, 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. B. 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; Napanea, 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; Chandeboy, 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. de B. 2; Cambria, M. H. 2; Ottawa, C. D. 4; E. C. 2; Clayton, F. X. L. 2; Mayo, M. M. 1.50; Long Point, L. D. 1; Antigonish, A. McG. 5; Woodville, J. K. C. 2; Point St. Charles, T. B. 2; Point Fortune, P. R. 1.50; Glenneville, 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. Mc G. Cobourg—J. F. 4.
- Per F. L. E. Kingsbridge—R. K. 2; D. D. 2.
- Per P. L. Escott—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. 2.
- Per J. C. H. Read—J. Mc G. 2; M. L. 50c; J. D. 2.
- Per A. R. McJ. East Bay—Self, 1; W. McD. 1.
- Per J. W. St. Mary's, Fairview, D. C. 1.50; Harrington, M. M. 1.50.
- Per J. D. West Shefford—Self, 2; J. O' B. 2.
- Per J. O' P. St. Malachy—Self, 1.50; E. R. 1.50; J. D. 1.50; St. Edward de Frampton, J. R. 50cts.
- Per A. Mc C. 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.

J. H. SEMPLE,
IMPORTER AND WHOLESALE GROCER,
53 ST. PETER STREET,
(Corner of Foundling.)
MONTREAL
May 1st, 1874. 37-39

JUST PUBLISHED.

THE LAST LECTURE DELIVERED
BY THE LATE
FATHER MURPHY,
'GRATTAN and the Volunteers of '82.'
(With a Portrait of the lamented deceased.)
Price, 15 cents.
For Sale at True Witness Office; J. & D. Sadlier,
275 Notre Dame Street; J. T. Henderson's, 187 St.
Peter street, and at Battle Bros., 21 Bleury street,
Montreal.

PRAYER BOOKS.

The Subscribers have just received from DUBLIN a fine assortment of PRAYER BOOKS, with a large variety of bindings, and at the very lowest prices—say from 10cts to \$8. Always on hand ROSARIES, FONTS, MEDALS, LACE PICTURES, MEDAILLONS, CRUCIFIXES, &c., &c.
Please call and judge for yourselves.
FABRE & GRAVEL,
219 Notre Dame Street.
22-3-m.

J. A. LYNCH,
FROM NEW YORK CITY,
Manager and Cutter of the Tailoring Department at
BROWN & CLAGGETT'S,
RECOLLET HOUSE, MONTREAL.

Finest Scotch and English Goods to select from. Fit guaranteed. Orders executed at short notice. Prices moderate, and best work given. [22

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.

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.

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.

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.

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.

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.

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.

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 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.

PLAYING BONAPARTIST CARDS.—French Statesmen have a genius for manufacturing martyrs, and consequently they suffer in the long run as all such people do.

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 Carlists 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.

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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.

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 ecclesiastical colleges in which lay pupils are taught.

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.

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 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-victualled by the Turks, the insurgents suffered a defeat which was the severest since the beginning of the war.

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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 Standard's Vienna correspondent telegraphs that before Nisic and Duga were re-victualled by the Turks, the insurgents suffered a defeat which was the severest since the beginning of the war.

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.

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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.

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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 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's "Republican" vote.

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.

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.

FATHER HENNESSY 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.

THE DOOM OF THE FLEECER-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.

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."

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.

THE INVENTOR.

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.

CHOICE PERIODICALS for 1876 THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York.

These Periodicals are the medium through which the greatest minds, not only of Great Britain and Ireland, but also of Continental Europe, are constantly brought into more or less intimate communication with the world of readers.

TERMS (Including Postage): Payable Strictly in Advance. For any one Review \$4.00 per annum.

CLUBS. A discount of twenty per cent. will be allowed to clubs of four or more persons. Thus: four copies of Blackwood or of one Review will be sent to one address for \$12.00.

ONE FOR THE VICAR.—The late Vicar of Sheffield, the Rev. Dr. Sutton, once said to the late Mr. Peech, a veterinary surgeon: "Mr. Peech, how is it that you have not called upon me for your account?"

EP'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

MALE TEACHER WANTED immediately for School Section No. 10, in the Seventh Concession of the Township of Lancaeter, in the County of Gengarry, Ont., who is competent and qualified to conduct good Common School, to whom fair salary will be given.

TEACHERS WANTED.—For the Roman Catholic Separate School, Belleville, Ont., a Male "Head" Teacher, holding a first class Provincial or Normal School Certificate.

FOR SALE, an EXCELLENT FARM, known as "MOUNT ST. COLUMBA FARM," West Williams, North Middlesex, Ontario, containing 130 acres, all enclosed of which 110 are well cleared, and in a high state of cultivation.

MAGIC LANTERNS.—The ARTOPTICON is the most powerful of all Lanthorns, especially adapted for Sunday-Schools, Assemblies, reduced. Catalogues sent on receipt of stamp.

AGENTS WANTED GRAND NEW BOOK. PRESENT CONFLICT of SCIENCE with RELIGION; or, MODERN SKEPTICISM MET on its OWN GROUND. The grandest theme and most vital question of the day.

BLUMER MFG CO CHURCH SCHOOL FIRE ALARM. Fine toned, low priced, fully warranted. Catalogues giving full particulars, prices, &c., sent on receipt of stamp.

THE YOUNG CRUSADER, Edited by Rev. Wm. Byrne. A Catholic Monthly Magazine of Forty Pages. Good Reading for Winter Evenings for Young and Old.

DECATOMANIE. 100 beautiful pictures, 25 cts. They are Birds, Landscapes, Animals, Birds, Insects, Flowers, Autumn Leaves, Comic Figures, &c. They can be easily transferred to any article as to facilitate the most beautiful painting. Also, a beautiful GEM CHROMOSOME for 10 cts. \$1.00 for 50 cts. Agents wanted.

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.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER. Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street, Montreal.

GRAY'S SYRUP OF RED SPRUCE GUM. Highly recommended for COUGHS, COLDS, HOARSENESS, AND BRONCHIAL AFFECTIONS, HEALING, BALSMIC, EXPECTORANT, AND TONIC.

TEETH! McGOWAN'S DENTIFRICE. To my Patients and the Public: In transferring the entire manufacture of my "DENTIFRICE" to Mr. B. E. McGALE, Chemist, of this city, I may add that I have used the above in my practice for the past twenty-four years, and conscientiously recommend it as a safe, reliable and efficient cleanser of the Teeth, and a preparation well calculated to arrest decay and render the Gums firm and healthy.

LAWLOR'S CELEBRATED SEWING MACHINES. J. D. LAWLOR, MANUFACTURER OF FIRST CLASS SEWING MACHINES, BOTH FOR FAMILY AND MANUFACTURING PURPOSES. FACTORY 48 and 50 NAZARETH Street, MONTREAL.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular.

P. E. BROWN'S No. 9, CHABOLLEZ SQUARE. Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE.

GRAY'S CASTOR-FLUID, A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing. Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy.

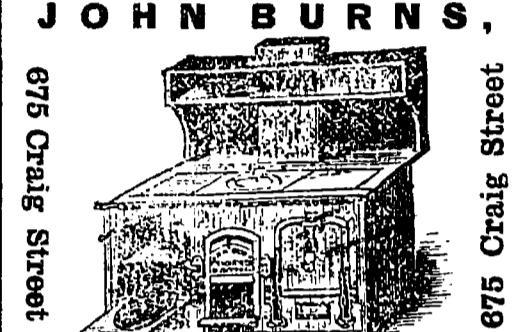
NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session, for an Act to incorporate "The City Fire Insurance Company."

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."

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FOR GENTLEMEN AND THEIR SONS. J. G. KENNEDY AND COMPANY, 31 St. Lawrence Street, SUPPLY EVERY DESCRIPTION OF ATTIRE, READY-MADE, or to MEASURE, at a few hours' notice.

JOHN BURNS, 675 Craig Street, PLUMBER, GAS and STEAMFITTER, TIN, and SHEET IRON WORKER, HOT AIR FURNACES, &c.



Hotel and Family Ranges. REFERENCES: St. Lawrence Hall, R. O'Neill, St. Francis de Ottawa Hotel, Salle Street, St. James's Club, A. Pineoneault, Janvier Street, Metropolitan Club, M. H. Gault, McTavish Street, Hochelaga Convent, James McShane, Jr., Providence Nunnery, St. Street, Catherine Street, Mrs. A. Simpson, 1127 Metropolitan Hotel, Sherbrooke Street, Notre Dame Street, Convent of Sacred Heart, W. Stephens, Pointe aux St. Margaret Street, Tremble, C. Larin, City Hotel, Alex. Holmes, 252 St. George Winks, Dorchester Street, Antoine Street, O. McGarvey, Palace Str., St. Bridget's Refuge.

GO TO HEBLAN'S BOOT STORE, 242 ST. JOSEPH STREET, MONTREAL. BE OFFER YOU SCOURERS! GO TO HEBLAN'S BOOT STORE, 242 ST. JOSEPH STREET, and get a pair for yourself for almost nothing! 111 Polhemus, let him go quick!

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SCOTTISH COMMERCIAL Insurance Co FIRE & LIFE CAPITAL, - \$70,000,000 Province of Quebec Branch, 194 1/2 ST. JAMES STREET, MONTREAL

ROYAL INSURANCE COMPANY OF LIVERPOOL, FIRE AND LIFE. Capital.....\$10,000,000 Funds Invested..... 12,000,000 Annual Income..... 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED. FIRE DEPARTMENT. All classes of Risks Insured at favorable rates. LIFE DEPARTMENT. Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders.

S. M. PATTEINGILL & CO., 10 State Street, Boston, 37 Park Row, New York, and 701 Chestnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (THE TRUE WITNESS) in the above cities, and authorized to contract for advertising at our lowest rates.

T. J. DOHERTY, B.C.L., ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. [Feb. '74]

D. BARRY, B. C. L., ADVOCATE, 12 ST. JAMES STREET MONTREAL, January 30, 1874. 24-1

COSTELLO BROTHERS, GROCERIES and LIQUORS, WHOLESALE, (Nun's Buildings), 49 St. Peter Street, Montreal, Jan. 15, 1875.

McSHANE BELL FOUNDRY Manufacture those celebrated Bells for Churches, Academies, &c. Price List and Circulars sent free. HENRY McSHANE & CO, BALTIMORE, Md. Aug. 27, 1875]

P. N. LECLAIR, (Late of Alexandria), PHYSICIAN, SURGEON, and OBSTETRICAL, 252 GUY STREET. CONSULTATION HOURS—8 to 10 A.M.; 12 to 2 P.M.—[

WILLIAM H. HODSON, ARCHITECT, No 59 & 61 St. BONAVENTURE STREET, MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

CENTRAL MARBLE WORKS, 61 ST. ALEXANDER STREET. :—:—:—

MICHAEL J. O'BRIEN, SCULPTOR. MONUMENTS, MANTEL-PIECES, IN LARGE VARIETY, ALWAYS ON HAND August 6, 1875. 51-52

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE,) IMPORTERS and GENERAL WHOLESALE GROCERS, WINE and SPIRIT MERCHANTS, 54 & 56 COLLEGE STREET, MONTREAL. [37-52

THE LORETTO CONVENT: Of Lindsay, Ontario, IS ADMITTED TO BE THE FINEST IN CANADA.

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.

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