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# The True Witness,

AND

## CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, APRIL 5, 1872.

NO. 34.

FLORENCE O'NEILL,  
THE ROSE OF ST. GERMAINS,

OR,  
THE SIEGE OF LIMERICK.

By Miss ANNE M. STEWART, author of the "World and Cloister," "Life in the Cloister," "Grace O'Malloran," &c.

(From the Catholic Mirror.)

CHAPTER XV.—CHAELLOT—THE EXILES.

In a spacious apartment, with oaken wainscot and flooring, a few uncushioned chairs of the same, a long table in the wide alcove, and a row of deep recesses in the wall, leafless boughs of the trees covered with hoar-frost, for it is mid-winter, two ladies are seated; one is still in the prime of life, the other is middle-aged. The younger of these ladies is tall and elegant in form, her complexion is fair, her hair as black as the raven's wing, the arched eye-brows and long silken lashes that veiled the fine dark eyes were of the same hue, the contour of the face was of a delicate oval, the expression sweet and winning.

The companion of this lady is robed in the garb of a nun. She has not her charm of personal beauty, but the frank, open countenance is pleasing, her figure is upright as when thirty, since she made the vows that bound her to religion. She is the abbess of Chaellot, and the other lady is the beautiful and hapless queen of England, Mary Beatrice of Modena.

A great consolation in her very sorrowful life must have been her affectionate intercourse with the nuns of Chaellot.

"Is your majesty well assured that your information comes from a correct source?" asked the abbess, after a pause in their conversation. The calm resignation with which the queen generally bore her great trials had on this occasion given way to the indulgence of a burst of uncontrollable grief. "May we not hope," she continued, "that there may be some mistake in the assertion that your favorite, Florence O'Neill, is really detained at the court of Queen Mary?"

"Alas, no; the news of my informant may be too well relied upon; there can be no doubt of that," was the reply. "Our greatest grief arises from the fact that those most devoted to our interests are, through that devotion, visited with penalties, imprisonment, and death; but when I suffered Florence to leave me to make a short visit to England, I certainly had not the faintest idea that she would ever approach the court, but the message we have received tells us that not only is she detained there, to all appearances merely as one of the queen's ladies, but that she, in fact, feels herself a kind of prisoner; whilst immediately after Ashton had sailed from London with papers of the utmost importance for the king. The whole plot was discovered, it is suspected, through the instrumentality of the humble persons from whom he hired the vessel. Those tidings, in fact, have reached us through my friend, Lady Bulkeley, whose husband writes her that Ashton's wife has adopted some means to make my poor Florence aware that she is surrounded by danger; nay, she must herself be aware that should Mary's suspicions be excited, there is but one step from her presence, and that may be either to the Tower or the grave."

"But," replied the abbess, "with regard to Ashton, it does appear that he had really left London. Then let me beg your majesty to hope the best."

The poor queen shook her head sadly, saying:

"Alas, my good mother, I cannot divest myself of the idea that I shall never more see my brave, good Ashton. I fear that the fury of Mary may be the means of stopping him before he has made way sufficiently to escape the emissaries doubtless on his track. If so, death for himself, Lord Preston, and others concerned in this rising, must pay the penalty of their loyalty. It does, indeed, seem as if the will of God were against us. That Florence, too, should have fallen into the power of the queen fills my hearts with fear. How little did I think when I suffered her to leave me she would ever incur such a risk."

"That young lady has committed an act of imprudence, no doubt," said the abbess. "I wonder was she aware that Sir Reginald had become one of the king's adherents at the time she placed herself in Mary's power?"

"Certainly not. That knowledge, if, indeed, she be acquainted with it, will of itself increase what she must now be suffering."

"Was not Sir Reginald one of William's favorites; will not his property suffer for his disaffection?"

"Yes, undoubtedly, with all whose loyalty leads them to follow our fortunes," replied the queen; "his property will be confiscated to the crown. Many have followed us to France, and William has, in every instance, outlawed them and confiscated their property. Yet they have preferred exile rather than traces for their allegiance to William and Mary, while amongst those who have remained in England many have rendered proofs of their friendship by refuting the slanders heaped upon my name."

The vile calumnies disseminated by the king's worthless daughters respecting the legitimacy of her son, the Prince of Wales, filled the thoughts of the queen, and those full dark eyes, which Madame de Maintenon described as being always tearful, overflowed as she alluded to this scandal.

"There are times," she added, after a pause, "when we have very little hope; for such is the temper of the nation, my good mother, that it was impossible for the king to do anything in favor of religion and fail to give disgust. The time was ripe for the invasion of William; the aspersions cast on the birth of the prince by his half-sisters were all means to the same end, and those who call the king a weak man, because that he abdicated the throne—if that were his only proof of weakness—do forget that it wanted some courage to go to rest as calmly as he did that night at Whitehall, with the Dutch guards of his traitor son-in-law and nephew about him. It is but a step for kings from the palace to an untimely end. Had he not the fate of his own father present to him, who shall dare say," said the queen; "for a time carried away by her feelings, 'who shall dare say that private assassination, or imprisonment for life, in one of William's Dutch castles, might not have been his fate? But, my dear mother, I have rambled on without fully replying to your question. Sir Reginald's property will all be confiscated. At present Florence has nothing to lose, but she is the heiress of her uncle, the Sir Charles de Grey of whom you have heard me speak. He is far advanced in years, and it appears he also has managed to get introduced at court. She is also the heiress of the O'Neill's, so that one way or another, should she give offence, no small sum will fall into the hands of William and Mary, as well as landed property to bestow on their parasites. But, hark; there is the bell for Vespers. I will follow you," she added, as the nun rose.

"I beg you, in your prayers, not to forget to offer up your prayers for the success of the king's arms at Limerick, and for the welfare of all my family."

"That is an unnecessary injunction, your majesty," and the abbess pressed the queen's hand to her lips as she spoke. "Nowhere are more fervent prayers offered for your prosperity and welfare than by our humble Community of Chaellot. It is growing dark; I will hasten and send a sister with lights for your Majesty."

For a few moments after the nun had departed, the queen still lingered lost in melancholy thought. The embers of the wood fire had burned low in the ample stove, leaving the further end of the apartment enveloped in obscurity, save when ever and again a ruddy glow broke forth, playing for awhile on the dark oaken wainscot and flooring, and then fading away, leaving the obscurity deeper than before.

She walked to the casement and looked out on the scenery beyond the abbey. The whole earth was covered with a snowy garment, the evening wild and stormy, the boughs of the trees around the abbey bent beneath the weight of the snow, which was drifted from their leafless branches by the wind, the sullen sigh of which was audible between each peal of the Vesper bell.

The wintry scene was gloomy in the extreme, and the queen, whose heart was sorely oppressed at the news she had received from England, turned away with a weary sigh, a feeling akin to fear, as she again seated herself in the large dimly lighted room, the further extent of which she could not distinguish in the fast increasing darkness.

It was with a feeling of intense relief that, a few moments later, she heard the footstep of the Sister Mary Augustine, who had come with lights. She replenished the fire, and bearing a lamp in her hand conducted the queen to her own apartments, before she went to the abbey chapel, for she was a constant attendant at the devotional exercises of the nuns when at Chaellot.

CHAPTER XVI.—WITHOUT HOPE.

The day following the indisposition of Florence, she was summoned to attend the queen; the latter had vainly endeavored to ascertain if she were at all acquainted with, or had taken part in, the conspiracy. Of one thing she felt assured, and that was, that Florence had really intended to return to France in the vessel hired by the conspirators; had she then been able to discover that she was mixed up with that fatal attempt, her Majesty would have sacrificed her to her wrath with all imaginable calmness.

"I hear that Sir Charles is about to return to the country," she said, after expressing regret at the indisposition of Florence, "I have invited him to the palace in order to spare you, as you are still poorly, the trouble of going thither. The king has been much pleased with his loyal behavior; he has given freely of his wealth towards the defraying of the expenses brought upon our government by these risings of foolish people who wish to overthrow our rule in these realms. How fortunate it is for you, young lady, you did not return to France under the conduct of John Ashton and his colleagues."

\* J. S. Clarke's Life of James II.

Florence started and her face turned pale, Mary divined her agitation and its cause.

"Be thankful I have taken you under my protection," she said, "that the Lord, in his mercy, has spared you the sin of mixing yourself up with these evil-doers, and of bringing yourself, perhaps, to the fate which awaits them."

Here the queen paused, and Florence, too shocked, as well as too intimidated, made no reply. Well she knew that in some way the attempt of the brave Ashton had fallen through, that he was probably even now under arrest, with many others sharing his own fate.

The queen again spoke:

"You will not be able to return to France for some time, perhaps never; were you still inclined to marry St. John, you would wed an outlaw and a beggar, whose estates are already confiscated to the crown. Here, under my patronage a better destiny awaits you; there must, however, be no ostentatious display of the principles in which you have been brought up. You will learn in time, I hope, to imitate the example of your aged relative, Sir Charles, who remembers that the Scriptures saith, 'The powers that be are ordained of God, wisely render them obedience.'"

"Time server," thought Florence, the words almost trembling on her lips; but the consciousness of her own danger kept her silent, and the next moment she remembered that her uncle had not the power to resist William's demands. The moments passed on like so many hours, sorrow for her uncle, for herself, for Ashton, pressing like a weight of lead upon her heart. The queen was busy at her everlasting knotting of fringe, and Florence almost mechanically proceeded with her embroidery, her eyes blinded by the tears she vainly tried to force back, so that, on laying down her work for a moment, the queen sharply called her attention to the fact, that she had chosen the wrong shades of silk in a Forget-me-not she was embroidering in her scarf, saying, with a touch of irony in the tones of her voice, as she noticed the particular flower in which the mistake was made.

"The sooner you get rid of sentiment, maiden, the better, in this world we are forgotten much sooner than we think for, or than one's self-love likes to admit; depend on it, the traitor St. John has forgotten you ere now, as well as others, whom your heart vainly aches to see."

Florence had not become a reluctant visitant at the queen's palace, and failed to discover that Mary was arbitrary, exacting, and severe. She had first become aware of these points in her new mistress' character, by her treatment of the princess Anne, which she did not care to disguise even before her ladies, for just at this time the former had given the queen mortal offence by her solicitation for a pension, so as to free her from being the mere dependent on the bounty of her sister and the king, as also in her obstinately keeping her unworthy favorites, the Marlboroughs about her person.

Impulsive and haughty as was the nature of Florence, the restraint imposed on her liberty was fast becoming insupportable, yet she was without hope, humanly speaking; unless Providence interposed in her behalf, she could see no help; to escape to France was out of the question, to seek an asylum with her friends in Ireland, equally impossible; to ask permission to return with her uncle to the country, to the last degree, impracticable; for, by so doing, she should be dragging him into trouble, even brought over as he now seemed to be to the interests of the Prince of Orange. Were he inclined to further her wishes, knowing as she did that, as the queen chose it to be assumed that she kept Florence near her from kindly motives, the offence would be instantly taken, and her departure visited on herself, perhaps, by the incarceration the queen so often inflicted on those who offended her.

Meanwhile, to her astonishment, the morning passed over without that visit of the old baronet which Florence had been bidden to expect, and in lieu thereof, came a letter to the queen full of humble apologies, alleging as an excuse that he was confined to his chamber by an attack of the gout, which would necessarily delay his return to the country. When at length she received her dismissal, it is doubtful if the queen's frame of mind were happier than her own. It was one of those days in which, as she remarked in one of her letters to William, "she must grin when her heart is breaking."

She was distressed at the news of the conspiracy which had broken out just as the absence of the king had left her at the helm of the government. The quarrel with the Princess Anne was at its height, and she felt an aversion to Florence, whom, nevertheless, she had determined on keeping at her own court. Though under a species of surveillance, hoping later to extract from her tidings of the movements at St. Germain, and also enjoying the thought that she had separated her from the ex-queen as well as from Sir Reginald.

CHAPTER XVII.—CONDEMNED.

The agreement concerning the hire of the vessel had been a successful one. The thirtieth of December was agreed upon as the day

\* Dalrymple's Memoirs.

on which the little party would leave London, and as time went on, Ashton became extremely anxious at neither seeing nor hearing from the young lady, whom he stood pledged to Mary Beatrice to chaperone safely back to St. Germain.

At length he decided on sending a note to Sir Charles, and then heard, to his surprise, that she was detained for an indefinite period at the Court of Queen Mary.

Meanwhile, the day drew nigh, and the perfect silence of Florence warranted the idea on Ashton's part, that she was under a degree of surveillance which forbade her from holding any correspondence with him.

There was no help but to leave Florence in England.

At last the thirtieth day arrived, a murky, gloomy day, a yellow fog laden with smoke hanging over London.

They were to set sail in the evening, if possible, and many earnest prayers were offered, that they might speedily arrive in safety on the coast of France.

One thing excited the surprise of Lord Preston and Ashton, it was that Mrs. Pratt had never appeared to claim her reward for her instrumentality in securing them the hire of the vessel.

At last they bade farewell to all they held dear, and during the first hours of the early winter evening they went on board.

The fog had cleared off, but there was an utter absence of wind, and as they paced the deck in company with a Mr. Elliott, a Jacobite gentleman, who had joined them, and counted the hour of six sound from the clocks of the city churches, they each invariably prayed that a strong wind might ere long wail them on their way. But, alas, there was not sufficient breeze to disturb the thick locks which clustered over Ashton's anxious brow.

After some time spent in earnest consultation they decided that it would be best to drop the anchor, and after a while, snatch a few hours rest until a favorable wind should perchance arise, either during the night or on the following morning.

Lord Preston's slumbers were deep and heavy, but the sleep of Ashton was far otherwise, his imagination being disturbed by frightful visions; now, he was in the torture chamber a witness of the cruelties inflicted on his old friend Neville Payne, then, he was himself writhing beneath the hands of the executioner; again the scene changed, and he beheld himself separated from his wife and children, and on the point of being led out to suffer capital punishment.

The horror of his dream awakened him, his face was covered with a cold perspiration induced by the terror he had suffered, and it was with no small satisfaction that he beheld the first dawn of morning stealing through the cabin windows. He was also aware by the motion of the vessel that they were on their way from London. Unwilling any longer to risk encountering again the horrors by which his rest had been disturbed, by yielding to the drowsiness he felt, he arose, dressed himself, and going upon deck, perceived to his gratification that they were some way beyond Woolwich. He had not been long on deck before he was joined by Lord Preston and Mr. Elliott.

"And so you could not sleep, Ashton," said his lordship in answer to Ashton's remarks, "as for myself, I rested right well. In case of any sudden surprise or mischance, I had before I left home tied a piece of lead to the package entrusted to my care, you know what I mean," he had significantly, "I put it under my head when I went to sleep, resolved that, on the first intimation of danger, I should throw it overboard, then I troubled myself no more about the matter, and had a good night's rest."

"I wish I could say the same, my lord," was Ashton's reply. "I know not why our natures should seem changed, but you now possess all the fearlessness which I thought you wanted in the earlier stage of this affair, whilst I am depressed and anxious."

"Nay, Mr. Ashton," said Elliott, "pluck up some of your usual spirits. See, a fair wind has sprung up; we shall soon be out of the river. What say you both to our going below to breakfast?"

"Agreed," replied his lordship and Ashton, and they remained in the cabin in conversation for some time after they had made their morning meal.

When they returned on deck, they found that the mist of the early morning was gradually dispersing, a fine wind had risen, and everything looked well as far as the weather was concerned, and the cloud on Ashton's brow began to pass away.

"We shall soon be clear of the river," thought he, for they were nearing Gravesend. As he turned in his walk along the short deck of the little bark, so as to face London, he suddenly started. A vessel of good dimensions, and with several men on deck, appeared in sight. He had previously observed it in the distance, but as it gradually became more distinct it assumed the proportions of a large vessel.

It seemed to be following in their own track,

and Lord Preston noticed the nervous restlessness with which Ashton regarded its movements.

A little longer, and Gravesend was in sight. It was as fine a morning and as bright a sunshine as ever lighted up the blue waters of old Father Thames on a mid-winter day, and the white sails of the vessel fluttered gaily in the fresh, sharp breeze that wafted them on their way.

But Ashton heeds nothing but this vessel. He stands rivetted, as it were, to the spot, leaning over the deck, and watching intently the movements of the larger craft. He now counts four men on deck, and he fancies he saw many more than those, and that they must have gone below. He is quite convinced, too, that in one of these men he recognizes a Captain Billop, one of the government officers.

Nearer, yet nearer, in ten minutes, or less, they will pass Gravesend.

Nearer, yet nearer, too, comes the stronger vessel. Still, unless it is a feint to deceive those who man the smaller craft, she does not appear as though she were in pursuit.

Seven, five, three minutes, and Gravesend will be reached. A motley group are on the shore watching the vessels as they steer proudly on their way, or stop, it may be, to take up fresh passengers.

The larger vessel is now nearly alongside the smaller one, it is certainly following in her wake. A cold sweat breaks out on Ashton's forehead; Elliott and Lord Preston seem still cool and free from fear. Suddenly Ashton remembered the packet the latter had said he had placed beneath his pillow, and hastens to the cabin to see if he had secured it. There it still was in the spot Lord Preston had named, and securing it in his breast-pocket, Ashton again went upon deck, and signed his friends to follow him to the further end of the vessel.

One short moment of intense suspense, the little bark has stopped, she has touched at Gravesend, in obedience to a peremptory command issued by the master of the larger vessel.

Its occupants confer a few moments together. The next moment they are on board of Ashton's little craft, and he knows his hour of trial has come. Approaching the side of the ship, he thrusts his right hand within his breast-pocket, intending to drop over the edge of the vessel the dangerous papers he had unfortunately committed on his person; but even as he nervously clutches the fatal packet, his arm is withheld by a powerful grasp, and he and his companions are commanded, in the name of King William and Queen Mary, to consider themselves under arrest.

Then came the search, and in Ashton's trunk, concealed amongst his clothes, were found papers containing evidence of the birth of the Prince of Wales.

The packet he had taken from Lord Preston's pillow included letters from the Bishop of Ely, Lord Clarendon, and other persons of rank and consideration, with proposals to King James to reinstate him on the throne if he would undertake to provide for the security of the Church of England, bestow employments on Protestants preferably to Catholics, live a Catholic in religion, but reign a Protestant as to government, and bring over with him only so much power as would be necessary for his defence, and to rid the country of the foreign power that had invaded it.

Under a strong guard the unfortunate Ashton and his friends were conveyed back to London as soon as the tide served, Lord Preston being sent to the Tower, Ashton and Elliott to a prison. An agonizing fortnight and two days elapsed, and then Lord Preston and John Ashton were tried at the Old Bailey, the indictment setting forth that they were compassing the deaths of their majesties, the king and queen.

In his defence Lord Preston urged that he had no hand in hiring the vessel, that no papers were found on him, that the whole proof against him rested on mere supposition. He was, however, declared guilty.

Ashton was confronted by Mrs. Pratt, she being the chief witness against him. Pale and care-worn, indeed, he appeared as he stood at the dock, hoping nothing that his life would be spared, when he found himself brow-beaten by the bench and the jury, and pretty confident, from the line of defence adopted by the craven-hearted nobleman, Lord Preston, that he was prepared to ensure his own acquittal, even if by so doing it procured Ashton's condemnation.

The counsel for the prosecution then set forth that on Ashton's body were found papers containing the whole gist of the conspiracy, being a design to alter the government by a French power and aid, that the letters would be found, when read, to contain a black and wicked conspiracy to introduce and, by means of a Popish interest, settle our laws, liberties, and properties by a French army; and if the plot had taken effect, of course we should have had any religion and laws the French king might be pleased to impose.

When the counsel had concluded, Mrs. Pratt and the other witnesses were called, and after they had given their evidence, Ashton was asked if he had anything to say in his defence?

\* Clarke's Life of James II.

A breathless silence pervaded the whole court when he began to speak. He behaved with intrepidity and composure, though several times contemned by the bench. He solemnly declared that he was ignorant of the contents of the papers that had been found on his person, complained of having been denied time to prepare for his trial, and called several persons to prove him a Protestant of exemplary piety and irreproachable morals.

It was of no avail; the papers, it was insisted, had been found in his possession, and thought it is an axiom of the boasted English law that no man shall be deemed guilty till he has been tried, the judges and the jury had, however, convicted him in their own minds from the first, and sentence of death was accordingly passed against him.

The execution took place when poor Ashton was removed to the gaol, and received the visit of his distracted, heart-broken wife. Elliott was acquitted, without a trial, there being no evidence against him.

CHAPTER XVIII.—LORD PRESTON'S REVELATIONS.

The trial was over, but great alarm was felt by the queen and the government at the amount of disaffection betrayed by the conspiracy, which proved to have grown out of that in which Neville Payne had suffered.

The queen was at Windsor for a couple of days, and, on rambling into St. George's Gallery, was surprised to see a lovely little girl, about nine years of age, standing there, and more surprised at her employment.

Mary had entered the gallery unheeded and unperceived by the child, who stood before a full length portrait of James the Second, gazing at it with wistful and tearful eyes.

Struck by the expression of the little girl's face, the queen said to her:

"What do you see in that picture, child, that makes you look at it so attentively?"

The child looked up fearlessly in Mary's face, recognized the queen, and replied:

"I was thinking how hard it is my father should die for loving your's."

The little girl had been left in the queen's apartments during the trial, for her father had held the post of chamberlain to William and had not been formally dispossessed of his office when the conspiracy broke out.

The little lady Catherine did not lose her father; his life was spared that he might betray others. The following day he appeared before the queen, and she held out hopes of pardon to him.

"Declare to me, Lord Preston, the names of the ring-leaders of this plot; render this service to the government, and it may, perhaps, be that you may save your own life by so doing."

Equally guilty in the eye of the law with those whom he was about to denounce, he was saving his own life by betraying his friends, a deed which cost poor, obscure, upright Neville Payne his life, because he would not commit what he considered to be a dishonorable action.

(To be Continued.)

ADDRESS TO THE CATHOLICS OF AMERICA.

In the name and on behalf of the National Catholic Temperance Convention, assembled in Baltimore, Maryland, on the 22nd and 23rd of February, 1872, we respectfully address you on the important subject of our anxious deliberations.

As the primary object of our assemblage was the advancement of the blessed cause of Temperance throughout the Catholic communities of America, so in our honest and zealous efforts to fulfill the noble task assigned to us by our several constituencies, we have striven to follow the light of truth and to avoid the darkness of error. We have tried to shun the Scylla of fanaticism on the one side and the Charybdis of supineness on the other, and thus to pursue that calm, moderate and conservative course, which alone promises assured success in any great reformatory movement. There is nothing partisan or political in our plans or purposes. Coming together solely as Catholic Temperance men, we have regarded the subject purely as a moral one appealing for countenance and support to the enlightened judgments and consciences of the Catholic people. In this spirit, and in this spirit only, have we labored, and do we prosper to labor.

Our motto is "moral suasion." Under this banner, as unfurled by the Church of God, we wage war against the demon of intemperance. With prohibitory laws, restrictive license systems and special legislation against drunkenness, we have nothing whatever to do. We stand upon the solid and enduring rock of the ancient Faith, and wield only the weapons which religion places in our hands. We regard the temperance pledge, administered under Catholic auspices, as the initiatory step in the practice of the more solemn and sacred duties imposed by the Church, and in the faithful performance of these its assured security for unwavering fidelity to the pledge of total abstinence.

As the result of our most earnest thought and careful consideration, and after a full, free and frank interchange of sentiments and opinion among the delegates to the Convention representing every section of the country, we present herewith the draft of a Constitution designed to secure the formation of Total Abstinence Beneficial Societies in every Catholic parish of America and to aggregate them in a general Union. We bespeak for this constitution your generous approval and hearty co-operation in the noble work of which it is intended to form the substantial basis.

That the proposed plan of organization will commend itself to the intelligent judgment and powerful influence of the reverend clergy we feel perfectly assured; and we, therefore, confidently rely upon them to guide and direct the movement now inaugurated to a grand and glorious success.

One of our chief aims in gathering and consulting in general convention has been to devise some simple and feasible plan whereby all the Catholic Societies of America may be aggregated, consolidated, bound together in the holy bond of charity, united and harmonized in a common brotherhood, having but one thought, one hope, one object, the spread of temperance throughout Catholic communities. This is our great, our primary purpose, and as incidental and promotive of it, there is blended with the proposed plan of organization the attractive feature of mutual relief. Thus Temperance and Benevolence, lovely twin sisters, go hand in hand together along the bright and beautiful path over which we invite our Catholic fellow-citizens to walk with us in peace and security.

Shall our invitation meet with a cheerful, hearty response? Will the Catholic community of every parish in America, headed by its pastor, at once establish a Temperance Society upon the basis indicated in the accompanying Constitution, form a State Union and ally itself to the grand Central Union founded by this Convention. We hope and believe so, because we have observed, with inex-

pressible gratification, that in almost every Diocese of the American Episcopacy through all the pastoral addresses recently issued, the authoritative voices of our reverend Bishops have been lifted up in emphatic warning against the terrible vice of intemperance, which, like a mighty flood, is sweeping over the fairest portions of the United States, marking its course with the wrecks of a once noble manhood, filling the land with desolation and death, and threatening to undermine the very foundations of society.

No wonder, then, that the Catholic Hierarchy of the United States, seeing the great evils which, of late years especially, the curse of intemperance has inflicted upon a people so bountifully gifted with all the elements of prosperity and happiness, send forth their wise counsels and solemn warnings against this monster iniquity. No wonder that the distinguished Bishop of New Jersey sounds the key-note of alarm, and that his emphatic utterances are echoed by pulpits and press from the centre to the circumference of the Republic. No wonder that under these auspicious influences a new impetus has been given to the Temperance Cause. No wonder that Catholic Temperance Societies are springing up in various sections of the country. God grant that wherever established, they may prove to be insurmountable to the angry pillows of intemperance.

To the Catholic, temperance is no new theory. It is as old as the Church herself, and for upwards of eighteen hundred years she has inculcated it both by precept and example. It is a cardinal virtue and one of the brightest gems in the diadem of religion. If all men were temperate there would be no necessity for total abstinence societies. But, unfortunately, human nature is so weak and temptations are so strong that comparatively few, amid the present vicious customs of society, can keep, at all times, within the bounds of moderation in the use of intoxicating drinks. Hence, for most people, total abstinence is the only security against drunkenness. The first great danger lies in the allurements of the social glass, and this danger is made more imminent by the foolish custom of reciprocal treating. Hundreds of young men who were moderate drinkers in 1871, are drunkards in 1872, and there is not a confirmed inebriate in America to-day who was not at one time a moderate drinker. Hence, while total abstinence is essential to the liberation of the slave of this debasing appetite, it is none the less efficacious in preventing others from becoming the victims of an inordinate thirst for drink. The pledge, therefore, is good and desirable for all—for the drunkard that he may be saved, for the moderate drinker that he may guard against the dangers of excess, and even for the abstemious man that, by identifying himself with this blessed cause, his salutary influence may be more prominent and widespread.

We need not enlarge upon the manifold evils of intemperance. They are painfully visible all around us. We see them alike in the palace of the rich and the hovel of the poor, in the high and the low places of the land, in every city, town, village and hamlet throughout the wide expanse of the Republic. The miseries that follow in the train of this curse are as countless as the sands of the sea shore. It is the prolific source of poverty, misery, wretchedness and crime. It fills our penitentiaries, jails, almshouses, reformatory institutions and insane asylums. It affects all classes. It is the bane of youth, the blight of manhood and the degradation of old age. Unnumberable premature graves denote its desolating march, and afflicted husbands and wives, sorrowing fathers and mothers, weeping sisters and brothers, mourning widows and orphans, are the living witnesses of its remorseless tyranny over the hearts and minds the souls and bodies of its unfortunate victims.

Such, fellow-Catholics, is the gigantic evil that we have banded together to combat, and you will admit with us that its overthrow requires not only herculean effort, but is worthy of the highest intellectual and moral energy. We earnestly appeal to you, therefore, men and women of the Catholic faith, not only to encourage us by your approving smiles, but to assist us by your active exertions in resisting the inroads of this devastating vice. We appeal to you by all the holy teachings of your religion; by all the sacred memories of the past; by all the cherished considerations of the present; by all the brilliant hopes of the future—we appeal to you by every generous emotion of the heart; by every noble thought of the mind; by every lofty aspiration of the soul—we appeal to you by every motive and impulse affecting your property here and your happiness hereafter—we appeal to you by the love you bear for God, for country, for family, for self—we appeal to you by all these, and by every other thought and sentiment that can touch the hearts and influence the judgments of men, to aid us in planting the beautiful banner of Temperance in every Catholic household from the icy regions of the North to the sunny plains of the South, and from the blue waves of the Atlantic to the golden sands of the Pacific.

IRISH INTELLIGENCE.

DUBLIN, March 2.—A general feeling of indignation has been excited here by the report of the cowardly attempt to intimidate the Queen. It is not confined to any set or party, but is expressed on all sides, and is the more intense because the person who committed the outrage bears an Irish name. His nationality, however, is repudiated, and Irishmen of every class protest against any stigma being cast upon the character of the country on account of the folly or wickedness of a lunatic or desperado with whom it has no connexion or sympathy. Among the first and the most anxious to disown him are the extreme Nationalists, who claim credit for a chivalrous spirit, and regard as an insult the suggestion that any one of them would so unmanly as to make a personal attack upon the Queen. The sentiment expressed by Lord Spencer at the banquet in the St. Patrick's Hall last evening will elicit a response from the heart of every true Irishman. Lord Carw, the new Knight of St. Patrick, in returning thanks for the toast of his health, spoke warmly on behalf of the country with which he is connected, observing that a feeling of consternation had been excited when the people read in the telegrams and the daily papers the account of what had happened to the Queen. They felt intense grief that Her Majesty should have been subjected to such annoyance and to such an insult. In saying so he believed that he expressed the feeling, not only of the people in his own county, but in every part of Ireland. The journals, of every shade of political opinion, are unanimous in expressing regret at the outrage, and denouncing the perpetrator. The Northern Whig observes:—

"Had Her Majesty on a similar occasion shown herself to the Irish people in Dublin or Belfast, she would, we have little doubt, have been as enthusiastically received, according to the numbers of the population. A similar attack upon her life here would just as strongly have been condemned in Ireland as in England, notwithstanding all that those who live on propagating scdition and disaffection could say or do. All denominations, and all classes, would have felt and acted in the same loyal and generous spirit." The Limerick Reporter devotes a long article to the subject, in the course of which it says:—

"Every Irishman worthy of the name will deplore the abominable act of the silly youth, O'Connor. We are sure, though we are not in their secrets, that the Fenians themselves will be able to deny all knowledge of his wicked intentions. We still hope an amnesty will be granted, notwithstanding Mr. O'Connor's lunatic enterprise, and despite the equally

silly projects which his sympathizers in America are at present resuscitating, in a view of an Anglo-American war, which we hope and expect will never take place."

Others papers, in the provinces as well as in Dublin, write in a similar tone. The Irishman to-day, in a second edition, has an article headed "Petition and Pistol," in which the character of the class which it represents is vindicated in the following terms:—

"Queen Victoria never received an insult in Ireland. She and her family have passed through vast multitudes of the Irish people, even in times of great political excitement, with safety as perfect as hers who travelled round Ireland in the days of King Brian. Of the Irish in London the number is as great as that of the inhabitants of Dublin. But there also, though she was assailed more than once by insane men, she never received an insult from an Irishman. In view of a rule so remarkable and so well-attested, we cannot admit that the act of a London-born boy constitutes an exception. What ever he said, it cannot be concealed that his conduct was contrary to Irish interests, and to the welfare of the Irish prisoners. To none, therefore, can it have appeared more objectionable than to those who desire the perfecting of the amnesty and the advancement of the cause of Ireland. His act, in truth, seems one of wretched folly, the deed of one whose mind was turned by romance-reading, but not warped to deadly intent. It is wrong and impolitic to speak of the attempted assassination; when a crack-brained boy, in wild flurry, presents an empty broken pistol, when, it is said, he intended to present a petition. The Irish people know well that the Royal power has so decreased in England that even petitions are matters for the Ministry. In any case, nothing could be more repugnant, nothing more odious, nothing more loathsome to the spirit of the Irish people than a cowardly assault on a defenceless lady. They have ever had a high chivalrous respect for women, and none must stain their honourable fame. Queen Victoria may rest assured that, if ever she fall a victim to unhalloved hate, it shall not be by the hand of an Irishman." This is creditable to the Irishman and the populace whose feelings it expresses.—Times Correspondent.

DUBLIN, March 4.—A petition was lodged to-day against the return of Mr. Blennerhasset for Kerry. The petition charges that Mr. Blennerhasset by himself and his agents, made use of and threatened to make use of force, violence, and restraint against voters, and otherwise practised intimidation; that by abduction, duress, and fraudulent contrivances he prevented and otherwise interfered with the exercise of the franchise; that he corruptly provided meat, drink, and entertainment for voters; and that he illegally provided for voters and other inhabitants cockades, ribbons, and other marks of distinction, bands of music, flags, and banners. The petition further charges the delivery within a few days of the election of exciting and inflammatory speeches for the purpose of fomenting a spirit of intimidation; that Mr. Dease and his friends were assaulted, and a widespread feeling of terror generated by speeches and threatening letters; and that many persons were prevented from going to the poll by attacks of organized bands. The petition prays that the election be declared void. Security for costs was given by recognizances.—Times Cor.

DUBLIN, March 7.—A trial of exceptional interest occurred at the Donegal Assizes, and lasted for two days. It was a prosecution of two brothers named Bernard and Charles McCallog for the murder of a woman. The case presented some of the most revolting features of agrarian crime. The prisoner Bernard McCallog, when called upon to plead, said, with an air of solemnity, "Not Guilty. No, thanks to God, I never murdered any one." His brother pleaded "Not Guilty," and, in reply to the usual question, said he was ready for his trial any minute. Mr. Johnstone, Q.C., who represented the Crown, stated the circumstances under which the murder was committed. Edward McCallog, a brother of the prisoners, and Owen McFadden, husband of Ann McFadden, the murdered woman, were married to two sisters. The former lived with an old man named Magee, but a quarrel having arisen, McCallog had to leave the house, and the old man then took into his house a widowed daughter named Sally McFadden. Magee died on the 6th of January, 1871. All the parties then met about the house, and the prisoners were heard to threaten Owen McFadden. Their animosity to him was not diminished when they afterwards found that he had introduced Sally McFadden to sell the interest in the farm to him, and to eject the McCallogs. They were further exasperated by the seizure of their cattle for the costs of the ejectment proceedings. Owen McFadden went into possession on the 9th of June. On the night of the 1st of August he and his family consisting of his wife and three children, were in the house, which contained but two rooms. They were preparing to go to bed, between 8 and 9 o'clock. Owen was getting his bed ready, and his wife was seated beside another, with a candle in her hand, looking over some clothes, when a man entered the room and fired a pistol at the woman, who immediately fell. She afterwards got up and struggled to the door. Her husband seized the man and a desperate encounter ensued between them. Owen McFadden seized the pistol with his left hand and held it firmly, and the two combatants, when other means of inflicting injury failed, then used their teeth against each other's faces, and endeavored, as it was sworn, to bite off each other's nose. Ultimately, McFadden, being the stronger of the two, contrived to get his antagonist down on the bed, and lay over him. Meanwhile another man, believed to be Charles McCallog, had come in immediately after the shot was fired, and he followed the woman out and discharged another pistol. On returning to the house he found his companion, who was alleged to be Bernard McCallog, struggling with McFadden, and, coming to his rescue, struck the latter on the temple with some blunt weapon. McFadden with difficulty crawled away from them and got into the house of a neighbor, where he fell on the floor exhausted. There were five or six young men in that house, but not one would put forth a hand to aid him. The woman was afterwards found outside the house still breathing, but expired in a few minutes. The police were communicated with, and on searching the prisoners' beds found clothes with stains which on chymical examination were proved to be of blood. Owen McFadden at once identified the prisoners after they were arrested. He swore to the facts stated, and two of his children, both very young, corroborated his evidence, and positively identified the prisoners. The defence was an *alibi*, and the evidence to support it was that of a sister of the prisoners, who swore that on the night in question they met with an accident, that the shaft of a cart having broken struck Bernard McCallog on the cheek, and that neither of them went out of the house afterwards. She gave her evidence in Irish, and it was communicated to the Court through an interpreter.—Counsel for the Crown applied for liberty to produce rebutting evidence as to the breaking of the cart, but Mr. Justice Keogh objected to that course as unfair to the prisoners, after the case for the Crown had closed. The learned Judge delivered an elaborate and impressive charge, to which he devoted three hours. After four hours' deliberation the jury stated that there was no chance of their agreeing to a verdict, and one of them being seriously ill, they were discharged.—Times Cor.

A very modest and concise little Bill for the repeal of a statute little known to Englishmen has been introduced by Mr. Patk J. Smyth and six other Irish members of Parliament. This statute, entitled "An Act to prevent the election or appointment of unlawful assemblies," but more briefly described as the Irish Convention Act, was passed by the inde-

pendent Irish legislature in the eventful year 1793. The preamble recites that assemblies purporting to represent the people, or any description or number of the people of Ireland, under pretence of preparing remonstrances or petitions for alteration of matters established by law or redress of alleged grievances, may be made subservient to seditious ends and the disturbance of the peace. It is then enacted "that all assemblies, committees, or other bodies of persons elected, or in any other manner constituted or appointed, to represent, or assuming or exercising a right or authority to represent," the Irish people, or any number of them, or the inhabitants of any province, county, or town, for the purpose of procuring an alteration of matters established by law, are "unlawful assemblies," which it shall be the duty of the magistrates to disperse, and which it shall be a high misdemeanour to promote or attend. The rights of the Irish Parliament and Convention are expressly reserved, with a caution which will appear superfluous; and there is a saving clause for elections to be made by bodies corporate, as well as for bona fide petitions addressed to the Crown or Parliament for the redress of grievances. The manifest object of the Act, though its preamble does not perfectly correspond with its enacting part, is to put down political Conventions, professing to be representative, and usurping the constitutional functions of the Irish Parliament. It was upon this ground that it was vehemently opposed by Mr. Grattan, who argued that had it been in force, neither the Revolution of 1688, nor the Hanoverian Succession, nor the independence of the Irish Parliament, nor the emancipation of Irish Catholics would ever have been effected. Whether the same line of argument will be adopted by Mr. Smyth and his friends, or whether they will be content to denounce the Convention Act as obsolete and useless, is more than we can venture to predict. The Bill now before Parliament consists of a single clause, and merely promises that "it is expedient" to repeal the Irish Act 33 George III., cap. 29, without stating why it is expedient to do so. It may, therefore, be of service to recall the circumstances under which that Act was passed, and to consider the probable consequence of erasing it from the Statute Book.—London Times.

In answer to a question as to whether in his reply to a memorial by the Catholic Bishop of Cork, on the subject of education in Ireland, the words—"When Her Majesty's Government find themselves able to make any proposal upon any portion of the education of Ireland, it will be framed in accordance with the declarations heretofore made by them on various occasions"—may be interpreted as a declaration in favour of the National system of education as opposed to the denominational system. Mr. Gladstone said, "while, before taking office, and since taking office, we have pointed to the system of higher education in Ireland as requiring some material change in the educational arrangements of the country to be introduced, in order to do justice to all portions of the population, we have never made any such declaration in regard to the National, or primary education in Ireland, judge, it did not call for anything in the shape of a fundamental change." The questioner, when speaking of the National system, appears to have forgotten that the National system is Denominational. What Catholics ask is, that where a school is exclusively Catholic, it shall not be trammelled with vexatious restrictions, which are worse than useless, where there are no Protestant pupils. To accede to that just demand would necessitate no "fundamental change."

The trial of "Poynter v. Porter," which was the principal case on the calendar for the Fermanagh Assizes, has at length, it is believed, come to an end. It was a prosecution for an assault of a very aggravated character, as may be remembered, committed, as the traverser alleged, under circumstances of great provocation. The prosecutor, it will be remembered, was carried off in a boat to the residence of Mr. Porter, in Lough Erne, and there tied up to a tree and hogged. A trial was held 12 months ago, but the jury disagreed. At the last assizes the prosecutor did not appear, and it was stated yesterday on the part of the Crown that every effort had been used to procure his attendance at the present assizes, but without effect. Mr. Butt, Q.C., who was specially retained for the defence, applied for a postponement of the trial. Mr. McCausland, Q.C., who represented the Crown, explained the steps which had been taken to induce Captain Poynter to attend, and stated that if he were not present at the next assizes they would proceed to trial without him. Mr. Justice Keogh thought it would be unfair to the traverser to go on without the presence of the man who was assaulted. If even the Crown got a verdict of guilty he could not and would not pass sentence. The case, in his opinion, had gone on quite long enough, unless the Crown wished to keep it standing over, in order that there might be at least one case at the Fermanagh Assizes. He allowed Mr. Porter to stand out on bail on his own recognizances. Captain Poynter's recognizances were created.—Times Cor.

TEMPERARY (NORTH RIDING).—Mr. Baron Denby opened the commission of assize here. His Lordship said he was very glad to be again able to address the grand jury in terms of congratulation, as, with the exception of one almost unprecedented case in the modern history of this country, the calendar was remarkably light for such a large tract of country as is embraced within this riding. That exception was the case of the outrage perpetrated upon the gentlemen of the National Bank, and in which bills would be sent up against two men of the name of Palmer and Kirwan.

The Cork coachmakers are endeavoring to secure for themselves the benefit of the nine hours system. In the course of the long speech delivered by the Minister of War, when laying the estimates on the table of the House of Commons, Mr. Cardwell referred especially to the satisfactory progress and condition of the Irish Militia, which, he said, had been supplied with the best weapons, and had exhibited a desire to be efficient, which entitled it to the warmest thanks of the country.

Six persons were drowned by the upsetting of a boat on Lough Mast, in Mayo.

The Lurgan police have arrested a man called Maguire, whose name is supposed to be Lynch, for the murder of a man named Harvey, in the North of England, in 1861.

HOME RULERS IN PARLIAMENT.—A correspondent of the Express writes: "There was an incident in the discussion on Home Rule in the House of Commons on Wednesday afternoon. The subject under debate was Mr. Dillwyn's Salmon Fishery Bill. The rejection of the bill was moved by Mr. McMahon. Thereupon Mr. Liddell got up, and, with some warmth, objected to the interference of an Irish member on a matter entirely English. This presented too tempting an opportunity for the Home Rulers to be neglected. Captain Nolan happened to be in his place, and he rose to indicate the right of Irish members under the present system of Government to discuss English measures. He pointed out that, though this bill was an English bill, it might be made a precedent for Irish legislation. Sir P. O'Brien observed that those observations would be noticed in Ireland, and that they would rather tend to strengthen the demand for Home Rule, which was rising in that country. He also complained of the exclusion of Irish members from committees on Imperial questions. Mr. Winterbottom suggested that it was inadvisable to discuss Home Rule on a Salmon Fishery Bill, and the interlude, thereupon, came to a close.

DRAMA.—The lands on the banks of Lough Erne and its tributaries are all inundated; the same

may be said of the Stuck, Shannon, and most of the other lakes and rivers, though they have good outfall to the sea, or lake being 128 feet over it, so that there is every facility for drainage—while protecting the navigation. Let us see how they do in Holland where there is no natural outfall—the country being ten to twenty feet under high water mark, yet the drainage is so perfect that not once in a hundred years is there such an overflow as we have annually. The finest pastures in Europe with the best dairy farms are in the drained fens, lakes and polders of the Netherlands, though under sea level. At present 14,000 acres are in process of drainage, with water ten to sixteen feet deep along the line of the new ship canal from Amsterdam to the German Ocean. When this will be finished, the Dutch area under reclaiming from the sea—the Zuider Zee—its depth ten to twenty feet, with over 600,000 acres; the success of the Haarlem Lake drainage—45,200 acres, about 17 miles long by 7 to 8 wide, 13 to 15 feet deep—encouraging the Government to go on, as this great national undertaking proved very remunerative. They began the pumping after forming a ship canal, 120 to 150 feet wide, 10 feet deep, round the lake in 1840, into which the water was and is pumped by three Cornish steam engines of 500 h.p., nominal each—one at each end of the lake, and the other at the centre, on the bank of the canal, being about six miles distant from each other; the engines, boilers, buildings, &c. of the three, cost £150,000, the total grants from the Dutch Government being £334,000. Now there is a population of 11,000 industrious people with several small towns, eight churches, and eleven schools in the bottom of the old lake, the lands being let in farms from 40, the smallest, up to 300 and 400 acres, averaging about 100. The drainage tax is 7s. an acre. There are several large canals 120 feet wide—and smaller ones length-ways and cross-ways, with excellent roads at right angles—every mile or mile-and-a-half in the reclaimed ground, which may be said to be almost wholly devoted to butter and cheese making. When the Hollanders can do such work it is rather a disgrace to our Government, land owners, and engineers, that the richest valleys in Ireland are almost useless and unproductive from annual inundations, while many estuaries and bays along our coast might be made most fertile lands. Over 232,000 acres of lakes or meers in Holland have been thus turned into the richest dairy farms.—Fermanagh Reporter.

In the House of Commons, Mr. P. J. Smyth gave notice that he would ask the Chief Secretary for Ireland if the circumstances of the discovery in a mound at Ardagh, in the county Limerick, of a double-handed chalice, described as being of great antiquity and of exquisite workmanship, had been brought under the notice of the Government; whether the Government will take steps to secure for the nation so interesting an object, and add it to the collection of the Royal Irish Academy; and if it be the intention of the Government to introduce a bill to provide for the better preservation of historical monuments in Ireland.

It is stated that a supplemental force of twenty-five policemen are to be stationed in Killarney for the next month. It understood it is the intention of several of the ratepayers of Killarney to oppose the granting of the tax which will be levied on them as expenses of the extra police force, as the "peaceable and orderly demeanor of the inhabitants in general is such as not to necessitate further police being stationed in the town."

THE MULLAGH EVICTIONS.—A most interesting and significant scene took place at the Bill of Mullagh recently. An advertisement had been issued inviting the people of the surrounding district to meet at Mullagh and till the grounds of the tenants threatened with eviction. The gathering was an enormous one, upwards of ten thousand persons being present. Eighty ploughmen were at work from early dawn, and many of the stalwart ploughmen came from a distance of eighteen or twenty miles. The fields of the tenantry having been ploughed in thorough style—and it may be remarked that the hill is an oasis of tillage in a vast green desert given up to flocks and herds—a number of rural sports were indulged in. These included a stag-hunt, horse races, and cognate amusements. All went merrily as a marriage bell, and the greatest good humor prevailed. At the conclusion of the sports the Rev. Mr. Higgins addressed the assembly, and the crowd then separated.—Freeman.

The most important intelligence from Ireland is the fact that the Judges on circuit, in their charges to the grand juries, are able to congratulate them upon the satisfactory condition of the several counties; the list of crimes being unusually small. At Armagh, however, Mr. Baron Hughes commented upon the increase of drunkenness and the numerous convictions for misconduct arising from intoxication.—Times.

Public opinion in Ireland is divided upon the merits of the Bill introduced into Parliament for the reform of the Grand Jury system. The Conservative press approves the measure, but the Farmers Clubs regard it as insufficient, and require that a greater proportion of the local burghs should be borne by the landlords.

THE SHIRLEY ESTATE.—It is reported that a tenant on the Shirley estate is bringing an action against his landlord. The report states the farm, in the parish of Magheracloone, occupied for some years by the late Rev. Father Carolan, P.P., was given to a man named M'Bride, a Protestant, after Father Carolan had gone to the parish of Clogher. Mr. M'Bride was married in some time after, and, we believe, had fifteen or twenty acres more to the farm. Late, however, he wished to sell his good will of the entire, amounting to about 45 acres. Two Catholics, we learn, were anxious to purchase it, but when Mr. M'Bride consulted his landlord on the subject, it is reported that the reply he received was that the farm would not be given to a Catholic.—Mr. M'Bride then introduced a Protestant, who was willing to pay £300 for the farm, but the landlord would not accept him; and the last we have heard of the affair is, that Mr. M'Bride is determined to commence legal proceedings against Mr. Shirley, who, we well remember, stated in the Dundalk court-house, that he made it his study to give all vacant farms to Protestants, if he could find them.

Mr. Synan intends, on the second reading of the University Tests (Dublin Bill), to move the following resolution:—"That this house, desirous of dealing with the subject of University Education in Ireland, is of opinion that any measure relating to this question should be established upon a secure and permanent basis, and for that purpose should be brought in upon the responsibility of her Majesty's Government; and that no measure of University Education to Ireland can be satisfactory, just, or permanent, which does not afford to all her Majesty's subjects in the country the right of attaining university degrees without the violation of their conscientious opinions."

A KNOWN INSECT.—A correspondent of a New York paper relates a touching instance of insect instinct as follows: "I found a cockroach struggling in a pail of water. I took half a peanut shell for a boat. I put him into it and gave him two wooden toothpicks for oars, and left him. The next morning I visited him, and he had put a piece of white cotton-threads on one of the toothpicks and the toothpick up on its end as a signal of distress. He had a hair on the other toothpick, and there that cockroach sat a fishing. The sight melted me to tears. I never had to chew leather to get a soul; I was born with one. I took that cockroach out, gave him a spoonful of gruel, and left. That animal never forgot that act of kindness, and my house is chock full of cockroaches."



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MONTREAL, FRIDAY, APRIL 5, 1872.

ECCLESIASTICAL CALENDAR.

APRIL.—1872.

- Friday, 5.—Of the Octave. Saturday, 6.—Of the Octave. Sunday, 7.—QUASIMODO. Monday, 8.—Annunciation of the B. V. M. (Mar. 25). Tuesday, 9.—St. Francis of Paula, C. Wednesday, 10.—St. Isidore, B. C. D. (April 4). Thursday, 11.—St. Leo, P. C. D.

NEWS OF THE WEEK.

"There can be no reason," says the Times, "to doubt of the ill-will of a considerable portion of the French nation towards Italy;" and though in her present circumstances France is, unhappily, unable to translate this ill-will into strong deeds, we may look forward to the time when purified in suffering, it shall be so no longer, and when she shall again resume her legitimate place as defender of the Papacy.—France is now paying the penalty of the glorious victories of Magenta and Solferino; of which her defeat by Prussia was the necessary consequence, which her ruler must have been blind not to foresee, when he rashly and wickedly engaged in war with Austria, in the interests of Italian liberalism. The Pope still remains virtually a prisoner in the Vatican, compelled to witness the daily outrages upon religion perpetrated by the vile crew who by force of arms have for the time made themselves masters of the Holy City. This state of things cannot last much longer; but the times and the means of delivery are in the hands of God. It is for Catholics throughout the world to be constant and earnest in prayer, for the speedy overthrow and humiliation of the enemies of the Church, and of the Sovereign Pontiff.

Arthur Orton, which is most probably the real name of the fellow who claimed to be Sir Roger Tichborne, lies still in Newgate waiting his trial on a charge of perjury. It is probable that the Attorney General will be able to get together sufficient evidence to justify the arrest of some of his accomplices, and will have them tried for conspiracy. The question naturally presents itself—was the late Dowager a party to the attempted fraud, or a dupe? It is difficult to believe that she was herself deceived, though no doubt she was a very silly flighty old woman. There are however several still living, who, we trust, will yet be made to pay the penalty of their crimes. The trial of the claimant is expected to take place sometime in this month of April. Mr. Holmes, once one of the claimant's solicitors, will appear in the witness box, and some extraordinary revelations may be looked for, if he be not cut off by sudden death, or otherwise got rid of, before the appearance of the prisoner Orton at the bar of the Old Bailey.

PASTORAL LETTER OF HIS GRACE THE MOST REV. T. A. TASCHEREAU, ARCHBISHOP OF QUEBEC.

FOR THE ESTABLISHING OF THE PERPETUAL EXPOSITION OF THE BLESSED SACRAMENT.

ELIZABETH-ALEXANDRE TASCHEREAU, by the mercy of God and the favor of the Holy Apostolic See, Archbishop of Quebec.

To the Clergy, Secular and Regular, to the Religious Communities and to all the Faithful of the Archdiocese of Quebec, Greeting and Benediction in Our Lord.

The devotion to, and confidence in, Our Saviour Jesus Christ in the Blessed Sacrament of the Eucharist, which prevail amongst you, Our Dearly Beloved Brethren, give us reason to believe that you will accept with joy the good and happy tidings which We willingly announce to you to-day.

We read in the sacred scriptures that Our divine Saviour went through the cities and villages of Judea, preaching everywhere the gospel, and confirming His teachings by miracles without number. Blessed the eyes which have beheld the Redeemer promised and expected since the beginning of the world! Blessed the ears which have heard the words of truth spoken by the lips of the Divine Word made flesh! Blessed, a thousand times blessed, the people in whose midst God was seen upon earth, conversing with men (Baruch 3. 38).

That happiness, O. D. B. B., you are about to enjoy: Our Lord is in your midst in the Holy Eucharist, and He is about to show Himself to you successively in all the parishes of this diocese, during the beautiful and salutary devotion of the Forty Hours for the Perpetual Adoration, which We establish by this Our present pastoral letter.

Amid the calamities which afflict the earth, "our consolation and our hope should be, as Pope Clement VIII expresses it, in prayer which obtains for us all kinds of blessings, penetrates the heavens, appeases God's wrath, averts plagues, and gives us a share in

the abundance of His mercy." (Bull of the 25th Nov. 1592 for the establishing of the 40h. in Rome.) It is true, this Divine Saviour will not be seen by the eyes of your body; but the ineffable light of faith shall show Him to you really present beneath the eucharistic veil. His divine word will not respond in your ears in a sensible manner, but He shall speak to you a language which, coming forth from His adorable heart, will go straight to your heart to console it, to nourish it, to fortify it, to enlighten it.—That you may the better hear His divine voice, a profound, a solemn silence should reign in the church where He is exposed.

According to the Catholic dogma, the Eucharist contains truly, really and substantially, under the appearance of bread and wine, the body, the blood, the soul and the divinity of Our Lord Jesus Christ, Who has Himself instituted it to be the food of our souls. The substance of the bread and of the wine is changed into the body and into the blood of Jesus Christ; so that after consecration, there remains of the one and of the other but the kinds, or appearances, which strike our senses as before the celebration of the holy mystery.

This adorable sacrament is in the Catholic Church like the centre and the heart from which springs forth the grace that animates this mystical body. By an admirable disposition of the divine wisdom, all the other sacraments are related to this one; some prepare us to receive it, the others help us to preserve and to increase its graces. From the Holy Eucharist spring the blessings of the Supernatural order, which prepare us to a glorious resurrection and to the vision of God face to face, as He is (I. John III. 2.) and in His light (Ps. XXXV. 10).

It is also a true sacrifice, that is, an offering made to God as a sign of our dependence and of our submission. From this sacrifice the sacrifice of the old law derived all their virtue: they have all disappeared to make room for this clean oblation which, as a prophet foretold it, was to be offered from the rising of the sun even to the going down of the same, to show every where how great is the name of the Lord (Malachias I. 11). In effect, nothing shows so clearly His power, His goodness, His charity, His infinite wisdom. It is as the abridgement of all the wonderful operations by which the redemption of the human race has been consummated.

"What bread and wine effect in our body, the Eucharist produces, in an infinitely more perfect manner, for the good and salvation of our soul. It is not the sacrament which is changed into our own substance, as bread and wine are changed into the substance of our body, it is ourselves, on the contrary who are changed into the nature of the sacrament." (Catechism of the Council of Trent.)

Such is, O. D. B. B., the Catholic dogma on this divine mystery. Prefigured by the sacrifices of the old law, foretold by the prophets, promised and afterwards instituted by Jesus Christ, the Holy Eucharist has been handed down by the teaching of the Apostles and of the Fathers, and perpetuated by the general and constant belief of the Universal Church. Heaven and earth shall pass away (Mat. 24. 35) but this belief shall not pass away, for it is grounded upon the clear and infallible word of the Almighty. Listen to St. Cyril: "Since Christ Himself declared of the bread: 'This is my body; who shall dare to doubt it; since He declares, 'This is my blood; who shall presume to doubt its being really His blood?'"

Let heresy enjoy the sad privilege to ask after the unbelieving Jews (St. John 6. 53.): How can this man give us his flesh to eat? Fourteen hundred years ago St. Ambrose gave this unanswerable reply: "In God, to will, to speak and to act are one and the same thing, one and the same infinite power. The sacrament which you receive is called forth by God's own words. You have read of the works of creation: He spoke, and it was done. He commanded and the whole world immediately existed. Now the words of Christ which made of nothing that which was not, are they unable to transform that which already is, into that which it was not? It is no less a work of omnipotence to call new things into existence than to change the substance of those already existing."

As for Us, O. D. B. B., we shall say with the well-beloved apostle: We have known, and have believed the charity, which God hath to us (I. John 4. 10.); with the prince of the apostles: Lord, thou hast the words of eternal life, we have believed and we have known that thou art the Christ, the son of God (St. John 6. 69. 70.); with the Royal prophet (Is. 91. 6.): O Lord, How great are thy works! thy thoughts are exceeding deep!

Jesus Christ, really present in the Holy Eucharist, communicates Himself to us in various ways. On the altar, He sacrifices Himself; at the holy table, He gives Himself as our food; in the tabernacle, He resides day and night to receive our homage and to hear our petitions.

In the holy sacrifice of the Mass, He immolates Himself in our presence mysteriously, but truly. Jesus Christ is there both the pontiff and the victim; His all powerful word is the sword of which He makes use; His love for us is the fire which consumes Him. On the cross, He has offered up His own blood to obtain to us eternal redemption, and by the sacrifice of Himself He hath exhausted the sins of many (Heb. 9. 12. 28.).

On the altar, He renews, over and over again, this one sacrifice, to give us all at once a glowing mark of His love, a means to render to God an homage worthy of His infinite majesty, and an inexhaustible source of graces by which may be applied to us, in the holy communion, the fruits of the redemption consummated upon Calvary.

The presence of Our Lord in our midst does not end with the sacrifice. His delights are to be with the children of men (Prov. 8. 31.). He vouchsafes to be with us all days, even to the consummation of the world (Mat. 28. 20.). The holy Catholic Church is that new Jerusalem shining with the splendor of Her divine spouse; from the throne of God is heard a great voice, saying: Behold the tabernacle of God with men. His children are God's people and God Himself is with them (Apoc. 21. 3.). In the poorest chapel, as well as in the most gorgeous basilica, Jesus Christ is really present to receive there both the poor and the rich, the ignorant and the learned, the sinner and the just man. All are His children and have a share in His love.

On certain days He comes out of His tabernacle and remains exposed to our homage. "Then, says the holy Council of Trent (Sess. 13. ch. 5), although instituted to be the spiritual food of the faithful, the Holy Eucharist does not less deserve our adorations, for we believe to be present there the same God, of whom the Eternal Father has said, when introducing Him into the world: Let all the Angels of God adore Him. It is the same whom the Magi, falling down, have adored; the same in whom, according to holy scripture, has been adored by the apostles in Galilee. It is just that festival days be established, that all Christians may, by some particular demonstration, show their gratitude for this benefit altogether divine of the redemption."

You thus see, O. D. B. B., that the hearing of Mass, the holy Communion, the visits to the Blessed Sacrament, especially when it is publicly exposed, are so many means by which we may receive the ineffable treasures which Jesus Christ vouchsafes to shower down upon us. Bless the Lord, O my soul, ought we to say with the prophet, and never forget all He hath done for thee! He forgetteth all thy iniquities, redeemeth thy life from destruction, crowneth thee with mercy and compassion, satisfieth thy desire with good things. According to the height of the heaven above the earth, He hath strengthened His mercy towards them that fear Him. As a father hath compassion on his children, so hath the Lord compassion on us. (Ps. 102.)

Gratitude, O. D. B. B., is not our only duty towards

Our Lord, for the immense benefit of the Holy Eucharist. You are not ignorant of the outrages to which He has exposed Himself for your sake, not only during His passion, but during all ages in the sacrament of His love. To the blasphemies of impiety and heresy have been superadded the horrible sacrifice of unworthy communions and the indifference, alas! too frequent among the Christians of our age.

You will therefore come, O. D. B. B., during the solemn exposition, you will come and repair by your acts of faith and of piety, of love and of gratitude, all these outrages offered to your God. Let each parish, each family, each faithful endeavor to console the adorable Heart which has loved men so much. You will for a time interrupt your labor to come and give yourselves up to Him and enjoy the ineffable sweetness of His presence. His mercy keeps Him captive in your midst; you will not abandon Him to a solitude which would prove your want of faith and condemn your lukewarmness.

You will vie with one another in zeal for the adorning of your church. God undoubtedly does not ask of you a richness which you cannot afford to give; heaven and earth, with all their treasures, are His, but He requests above all your heart, and He values much more the mite offered with great good will, than the gorgeous decorations presented with coldness and indifference.

And do believe, O. D. B. B., that this divine Saviour, who is rich in mercy (Eph. 2. 4.), will not allow Himself to be overcome in generosity. In the Blessed Sacrament, as in heaven, He is always living to make intercession for us. (Heb. 7. 25.) From His throne, He shall cast looks of beneficence upon each one of you; His hand shall not cease to bless you; His inexhaustible treasures shall be opened unto you. My people, He said to Jeremiah (31. 12.), shall come and shall give praise in Mount Zion; and they shall flow together to the good things of the Lord. I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

You will therefore all come and adore Our Lord during the solemn exposition. Let all, in each family, who can repair to the church, make it a duty to come and present their homage to Him Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God. Through Whom all things have been reconciled unto God. (Colos. 1. 13. .)

You will come, old men already hanging over your grave, and adore in His temple Him who shall soon console your agony in the holy viaticum, before appearing to you in the majesty of the supreme judge.

You will come, Christian parents, who desire to draw down upon you and upon your family, the blessings of God. You will bring with you all your children, who are your joy and your crown (Philipp. 4. 1.), that the look of the Divine Saviour resting upon them, may for ever confirm in their tender hearts, the lessons and examples of faith and of piety which you give them.

You will come, just and faithful souls, and pour out your heart before Him Whom you love, for Whom you labor and sustain so many combats; at the feet of Jesus the divine oracle shall be verified: He that is just, let him be justified still; and he that is holy, let him be sanctified still (Apoc. 22. 11.)

You will come also, poor sinners, who drag along sighing, the chain of your iniquities. Approach with confidence: We have a great high-priest that hath passed into the heavens, Jesus the Son of God; who has compassion on our infirmities, for He has been tempted in all things like as we are, without sin: let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid (Heb. 4. 14). Your soul has been so dear to Him that He has shed for its sake even the last drop of His blood; why would you dread coming in His presence to ask Him the strength you need to obtain eternal happiness?

And you, poor sick and infirm, who cannot come out of your dwellings, be consoled. Turn your looks towards the Church; transport yourselves in heart to the feet of Jesus to adore Him, to love Him and to beseech Him as you would before His altar; and Jesus will bless your heart, hear your prayer, give you His grace, His strength, His light to guide you. His patience to bear your infirmities, and you will thus have no reason to envy those who shall have gone to the Church.

You will not confine yourselves, O. D. B. B., only to this visit to the Blessed Sacrament exposed; you will also approach the tribunal of penance with a sincere contrition and the Holy Communion with a heart burning with love and gratitude. It is the desire of Our Lord Himself Who has given His body and His blood under the eucharistic kinds, to be united to you as intimately as possible. Your happiness will then be complete because you shall have refused nothing to this God of love.

The exposition of the Blessed Sacrament will continue a sufficient time for all the parishioners to come to the Church and offer up their adorations. And thus shall be exactly verified that saying of a prophet, who, after having enumerated all the gates through which the various tribes of Israel might enter into the new Jerusalem, announces that the name of the city from that day was: The Lord is there; at noon civitatis: Dominus ibidem (Ezech. 48. 35.).

Happy the parish of which it may be said, Dominus ibidem. The Lord is there to visit, to sanctify, to bless it! Happy the family which, after having adored Jesus, shall take back to its dwelling, however poor and humble it may be, the grace, the love, the blessing of the Saviour of the world! As at Beth-lehem, the angels shall sing over that house, the canticle of Glory be to God in the highest; and on earth peace to men of good will (Luke 3. 14). The Lord is there: Dominus ibidem.

Happy every one of the parishioners who shall have fulfilled with faith and piety, this duty of gratitude, of reparation and of love; it will be said also of his heart that it has become the sanctuary of Jesus. Dominus ibidem!

You will not be content, O. D. B. B., with praying for yourselves and your families. The Holy Catholic Church, our mother, is passing at this moment, through one of the most agitated epochs of her long and laborious career; the Supreme Pontiff, our father, is exposed to persecution; the sanctuaries of the Holy City are in the power of the enemies of our religion; the oecumenical council of the Vatican is suspended; Europe is at every moment threatened with frightful catastrophes; secret societies are being every where organized to conspire in darkness; one would almost think that humanity is writhing in a last and painful agony.

Our own dear country, although comparatively more calm and happy, is not secure from all calamities; and from one moment to the other the counter blow of the evils which afflict other countries may fall upon our own.

Charity, which should unite us to all our fellow beings, and more particularly to the children of the Holy Church, does not permit us to remain unconcerned in presence of so many evils. You will therefore pray Our Lord; you will say, like the apostles terrified by the tempest which threatened to engulf them: Lord save us, we perish (Mat. 8. 25). Lord, save all we hold most dear in this world; protect the Church, the Sovereign Pontiff, the sanctuaries of the Holy City; restore peace to the agitated world; give to our dear country the peace, union and concord which alone can secure her welfare and her happiness.

Thus O. D. B. B., if you acquit yourselves well of all your duties towards Our Lord, no crime will remain without expiation, no outrage without reparation, no sacrifice without amends, no public or private evil without a cry uttered towards the throne of the divine majesty, which is also the throne of the divine mercy.

Wherefore, having invoked the holy name of God, We ordain as follows:

1st. The solemn exposition of the Blessed Sacrament in the Forty Hours devotion, is established in this diocese, and shall take place successively and without interruption in all the parishes, missions, chapels of communities, where it shall be possible—that, from one end of the year to the other, the incense of prayer offered up to Jesus Christ really and substantially present, may ascend to the throne of the divine grace and goodness.

2nd. That exposition shall begin on the first Sunday in Advent of the present year, in the cathedral of Quebec, where it shall always take place at the same epoch; that this Sunday, which is the beginning of the ecclesiastical year, may also be the beginning of a devotion which shall be perpetuated in this diocese, even to the consummation of ages, for the greater glory of Jesus, Saviour of our souls.

3rd. It shall be held in the other churches, on the days appointed in a table prepared every year by our order.

4th. The prescriptions which We shall give in a particular instruction on the subject, shall be exactly observed.

We take this opportunity to ordain that from the reception of this Our present pastoral letter, the benediction of the Blessed Sacrament shall be given every Sunday and Feast of Obligation, after vespers. This Our present Pastoral Letter shall be read at the front of all churches where public service is performed, and in chapter in all religious communities, on the first Sunday after its reception, and also each year on the Sunday before the opening of the Forty Hours' devotion, in the church where it shall take place.

Given at Quebec under Our signature, the Seal of the Archdiocese, and the Countersign of our under-secretary, on the feast of St. Joseph, Patron of the Catholic Church, nineteenth March, one thousand eight hundred and seventy-two.

E. A. ARCH. OF QUEBEC.

By order of His Grace,

H. TETU, D.

Under-Secretary.

THE GREAT TRUG.—The "apostle of the dagger" as he has been appropriately styled, the high priest of the Revolution, and the leader of the Thugs of Europe, Mazzini, has gone to his account; and the Protestant press, with scarce an exception, whether calling itself Conservative, or whether advocating Liberal principles has pronounced his obituary, and accepted him as its hero, as one whom it is its delight to honor. What then were his virtues? what one thing, living, did he do to merit these testimonies of approbation from men, differing from one another on all secular questions; united only by a common Protestantism, or hostility to the Pope and the Catholic religion?

Though to narrate his crimes against the laws of God, would require volumes, his virtues may be summed up in a few lines. He was the bitter, uncompromising enemy of the Catholic Church, and he had no scruples. All means, murder wholesale, or murder in detail, murder by blowing up barracks, or murder by the stiletto, were to him alike acceptable; if they served to promote his designs; and if, in their execution—for he was always mighty careful of himself—they did not expose him to personal danger. He would not, for instance, undertake to stab Charles Albert himself, for by so doing he would have incurred risk; but he had no scruples about hiring a professional assassin, Gallenga, to do the job, furnishing him with money for the purpose, and the dagger with the historical lapis lazuli handle.—This was Mazzini, the man whose praises are to-day being sung by almost the entire Protestant press.

And what renders this the more remarkable, is the tone of indignant virtue in which the same press denounces the Clerkenwell conspirators, the Fenian assassins, the murderers of the detective Talbot, and other Irishmen who have done, or who have attempted to do, on a small scale, just what Mazzini did, or attempted to do, on a large scale. The Protestant press is right, quite right, in denouncing the atrocity of Clerkenwell which destroyed so many innocent persons; it is quite right in its condemnation of the brutal and cowardly murder of Talbot; for assassination is always a brutal and cowardly act, to be abhorred of all honest men. But why condone, or pass over in silence, the attempt of the Italian liberals, of Mazzini's lambs, to blow up the barracks of the Papal Zouaves in Rome? Why bestow with praise such a wretch as Mazzini, whose notorious plots to procure the murder of Charles Albert were, to say the least, as revolting to the Christian, as was the shooting of Talbot in the streets of Dublin? Why should there be one measure for the Irish Fenian? and another very different measure for the Italian Head Thug, and revolutionary cut-throat?

We can see but one explanation of this inconsistency; to wit:—That the end justifies the means; and that, for so good an end as revolutionizing Catholic countries, and putting down Popery, all means are lawful. Hostility to the Church, like charity, covers, in the eyes of Protestants, a multitude of sins; nay! transforms the vilest of crimes into heroic virtues. Other virtue than this, that of being always ready to murder his political opponents, even the warmest of Mazzini's many Protestant admirers cannot assign to him; even in the common virtue of physical courage, the brute courage of the bull-dog, he was glaringly deficient; and if he be not open to the reproach of a brutal assassin, it is simply because he was a sneaking assassin; a fellow who hired others with stronger nerves than his own, to carry out the villainies that he meditated, but was too timid to execute.

This policy of applauding Mazzini is a bad policy for the Protestant press to pursue; especially for that portion of it which calls itself Conservative, which denounces the Revolution in Ireland, and affects a holy horror of assassination by Fenians. By applauding, or condoning because of his assumed patriotism, the crimes of Mazzini, the Protestant press puts it out of its power to condemn the political and agrarian assassinations that sometimes unfortunately occur in Ireland. It not only refutes its own arguments in favor of the sanctity of human life, and the perpetual force of God's holy law, "thou shalt do no murder;" but it puts arguments into the mouths of lawless and wicked men, which the Catholic priests of Ireland, and the Catholic press find it hard to deal with.—They are met with the taunt, "If Mazzini's intense patriotism be admitted in palliation of his attempts at assassination, why should not Irish patriotism be allowed to condone for the worst acts of Irish Fenians?" and thus the false moral standard which Protestants apply to the Great Thug Mazzini, is applied to the Fenian murderer, and is found to raise the latter to the stature of a hero, a patriot, and a martyr.

The Catholic journalist who takes the line that murder, no matter by whom, or on what pretence, committed is a deadly sin, for which no excuse can be urged; that to shoot a policeman, rascal, liar, and perjured traitor though he may during life have been, and to stab a King because the latter is an obstacle to the course of the Revolution, are alike vile acts which degrade all who participate therein, and all who, being done, applaud them—finds all his time and trouble wasted, all his theories about the sanctity of human life, torn to shreds, by the countenance given by a loyal and religious! Protestant press, to out-throats like the suborners of assassins, Mazzini; and its thereby implied approbation of assassination for patriotic ends. The hot-headed, lawless Fenian in like manner finds in the language of that press towards the deceased, an ample justification of the course he perhaps intends to pursue, of ridding, by a pistol shot, or a blow with a blade-geon, his country of one whom he looks upon as its oppressor or betrayer. In a word, it is absurd for the Protestant press to suppose that it can discountenance murder and revolution in Ireland, if it sanction them in Italy; to imagine that it can train its readers to regard the Fenian assassin as infamous, whilst applauding the Carbonari assassin, Mazzini, as a patriot.

The Catholic press alone is consistent. To the Irish Fenian it says: "Nothing can excuse or palliate murder; you disgrace your country, you disgrace the name of patriotism, by the crimes which, in their much abused names, you perpetrate; you are not heroes, you are not martyrs when you perish on the scaffold for your crimes; you are simply felons receiving the well-deserved punishment of your outrages upon all law, human and divine."

To the Italian Carbonari, to the members of that system of European Thuggism which Mazzini spent his life in propagating, the same Catholic press can consistently address the reproach: "You too, though you style yourselves patriots, are but rascally felons, for whom, not the martyr's crown and palm, not the heroic laurel wreath, is the meet award—but the cord, but the whipping-post, but the lash stoutly applied to your scoundrel backs."

And so—we take the liberty of telling our Protestant contemporaries—it is only when they too shall become honest enough, and plucky enough, seeming to truckle to the prejudices of their readers, to denounce in terms of equal severity the Carbonari patriot assassin, and the Fenian patriot assassin, that they will deserve respect, or be able to exercise any influence for good, by bringing assassination into disrepute. As it is, their fustian laudations of Mazzini are doing an incalculable amount of injury, and may, we fear, yet bring forth bitter fruit in the shape of a repetition of Mazzini's patriotic conduct.

We regret to learn that the Rev. Father McGauran, of the St. Patrick's Church, Quebec, is seriously ill.

BLACKWOOD'S EDINBURGH MAGAZINE.—March, 1872.—Leonard Scott Publishing Co., New York; Messrs. Dawson Bros., Montreal.

Blackwood has come to hand early for this issue, and a capital number it is. Amongst other able and interesting articles is a highly eulogistic, but not too much so, notice of that great and good man, General Robert Lee, than whom America never yet gave birth to a nobler son. A braver soldier, a truer patriot, and a more thorough gentleman never breathed.—There is also a good article on Voltaire, and another on the American Revolve, from the pen of Cornelius O'Dowd. We subjoin a full list of the contents:—A True Reformer; Voltaire; Maid of Sker, part viii.; Autumnal Manoeuvres; The Manchester Nonconformists and Political Philosophy; General Lee; Cornelius O'Dowd; The American Revolve; Ministers Before Parliament.

WAS PETER EVER IN ROME?

(Continued.)

III. Objections. Here let us meet at the onset the ingenious but disingenuous artifice of our adversaries, by which they exclude all testimonies but those found in the first three centuries.

Objection 1st. Because in the earliest Christian ages the historical testimonies on which Peter's episcopate rests are comparatively few—whereas they become more frequent in number and fuller in detail as we come down the stream of time;—therefore it is argued, they have developed from a single germ, and have increased on the principle "fama crescit eundo" (report gathers strength as it flies).

Now is it true, that the testimonies are comparatively few in the earlier ages, and increase in number as we descend the stream of time? This assertion must be received with caution. We may take for granted, I suppose, that testimonies will increase as population. Taking then the number of Christians in the first century, and the number of Christians in the second century, and supposing the Christians of the second century, to have doubled (a small rate of increase), we ought to have two testimonies in the 2nd century, for one in the first. Supposing the number of Christians of the third century to have again doubled, we ought to have four testimonies of the third century as against two in the second, and one in the first. In other words this will give us a geometrical progression. Looking at it then in this light, can any one say, that the first century is not as numerously represented as the second; and the second as the third; and so on? We think not. In fact we think the balance is altogether in favor of the earlier ages.

Again there is another fact which ought not to be lost sight of in the computation. A fact being well known at the time will render it less likely to be recorded. History has no present tense. Facts do not become matters of history until some time after they have transpired. In the first ages the fact of Peter's Roman episcopate was a present fact—it would be looked upon therefore in itself as needless of record, and would be spoken of only when in connection with some other fact, which was being narrated. This we find to be absolutely the case, since all the testimonies mention the fact merely incidentally, that is whilst narrating other facts.

The second part of this objection is "the fuller testimony." It is urged that as historians of a later age add circumstances to their narrative, of which we have no record in the earlier age, therefore the report has only increased on the fama-crescit-eundo principle; in other words that there is no foundation for the additional circumstances.

With the fact of additional evidence we have nothing to do—it may or may not be true as far as we are concerned. It is to the inference viz., that "therefore the report has increased on the fama-crescit-eundo principle" that we object. This inference it must be observed is a gratuitous assertion, and as such it is for our adversaries to prove it, unless indeed theories have to take place of facts; assertions of proofs, and suppositions to be deemed of more value, than historical testimonies. Since however our adversaries argue only on suppositions, we can give one much more sensible and probable than theirs. Seeing the numerical scarcity of early Christian records, and the destruction to which they must have been subjected, it is more rational to suppose, that where additional circumstances are narrated by later historians, they are the result of knowledge obtained, if not from oral tradition, at least from sources lost to us.

Objection 2nd. "Scripture is silent about his having been at Rome—a remarkable silence, if his having been Bishop there was a fact of such vital importance to the Church as the Roman divines have made it to be."—(Bishop Brown on the 39 Articles).

When Bishop Brown wrote those words, he wrote as a Protestant *pur sang*, and shut his eyes to all biblical hermeneutics. "The Bible and nothing but the Bible" is not the Catholic rule of faith; and therefore though this silence may appear remarkable as viewed through Protestant spectacles, it presents nothing worthy of notice to the Catholic eye. The Sacred Scriptures, as they themselves tell us, do not contain all that was said and taught; much less therefore do they pretend to narrate all that was done. Hence the necessity of tradition.

Again; too much stress is laid on the Roman part of Peter's episcopate. It is not a matter of faith that he was Primate and Bishop of Rome. Granted a primacy, and a succession of primates from the first Peter, that is all that the Catholic Church requires. Rome is only a local and accidental not a necessary part of the discussion. Antioch would have done as well. If Peter had ordained the Bishop of Antioch, and that Bishop after Peter's death had been looked upon as Primate or Pope, and that Primacy could be traced through all ages,

whether at Antioch, Rome, or London, it would not signify; the Primacy is all that is necessary, the local habitation is a merely secondary thing. Hence it will be seen, that even supposing the Sacred Scriptures were to be our only rule of faith, provided they mentioned the Primacy, they could not after that be required to mention the local part of that Primacy. To expect it, is requiring too much.

When the good Bishop made the assertion of the "Silence of Scripture" he shut his eyes—like a woman firing off a gun—to the consequences. "The Acts of the Apostles, St. Paul's Epistle to the Romans, St. Paul's four epistles written from Rome; St. Peter's two epistles are all profoundly silent about St. Peter ever having been at Rome." Well! what then? How much does a negative argument prove? "Peter was never at Rome because he no where says he was." For the same reason we shall have to believe that Peter never washed his face, pared his nails or had the measles!

"The Acts of the Apostles are silent."—Well! what reason have we to expect them to be otherwise? We all know well that "The Acts" narrate rather the acts of Paul than of Peter; and they even leave out some of St. Paul's doings, as is evident from the Epistle to the Galatians (c. i., vs. 17, 18). Now if the Acts, which are the history rather of Paul than of Peter, fail to narrate all that Paul did, how much more may they be expected to fail to narrate all Peter's actions?

As to the silence of St. Paul's Epistle to the Romans, it must first be proved that Peter's presence at Rome during the time of the writing of that Epistle is necessary for the establishment of his Primacy, before any handle can be made of it. The same may be said of the insane plea, that "if St. Peter had been at Rome when Paul wrote to the Romans, St. Paul would surely have saluted him." Not so surely, my good Lord Bishop, since when writing to the Hebrews, the self-same Apostle no where salutes St. James. Neither does this same Paul salute, nor expressly mention the Bishops of Ephesus, Galatia, or Thessalonica. You shut your eyes to the consequences, my good Lord Bishop, when you made that objection. People should never use fire-arms unless they know where they are shooting.

SACERDOS.

To the Editor of the True Witness.

Sir,—Permit me to call your attention to the following extract which I find copied into the Irish Sentinel, of March 21st, without a single comment or condemnation of such infamous doctrines.

"If Kelly be indeed the man who executed Talbot, then Kelly is a meritorious person. We hope to see the maxim finally established all over Ireland, that a police informer or detective had better always, at every hour, by night or by day, hold himself in readiness to die."

If this be sound Catholic doctrine, then I must confess to being a bad Catholic. Would you kindly give me your opinion on the subject.

I am, Sir, yours truly,

CATHOLIC.

On such a subject there can be but one opinion amongst all Christians, whether Catholics, or Protestants; amongst all men who make the law of God, "THOU SHALT NOT KILL," the rule of their conduct. To use the mildest language, the sentiments quoted by our correspondent, CATHOLIC, are simply atrocious; disgraceful to him who entertains and utters them; disgraceful to all who disseminate or countenance them; disgraceful to any community that adopts or tolerates them. As Catholics, it is not necessary for us to repudiate them, or to do more than merely express our abhorrence of them, for our Church abhors them, and all who favor them. But we may, we hope, be pardoned if, in the name of Irishmen, we indignantly repudiate them. The enemies, the libellers of Ireland, do indeed often seek to attribute such hellish sentiments to her brave and religious children; and in consequence mendaciously try to brand them as a race of Thugs, as a band of assassins.—Vile and unfounded is the slander, and most sad is it, that any, pretending to represent, or to speak in the name of Irishmen should be willing to countenance it. In the heat of passion, no doubt many crimes have been committed in Ireland, as has happened in other lands whose peoples have not had the cruel provocation that the Irish have had; but in spite of the crimes of a few unprincipled men, we maintain that the coward crime of assassination is abhorred by the true Irishman; and though the man Talbot who was murdered, was thoroughly a bad man, one for whom it is scarce possible to feel pity, so vile was he, there can be but one opinion as to the guilt of him who murdered him.

We think it necessary to speak thus warmly on the subject, and in the name of Irishmen—who on this occasion will, we are sure not repudiate us, their honest, though unworthy, spokesman; because, if not indignantly repudiated, we fear that some Protestant journals might avail themselves of the fact—that such infamous sentiments as those by our correspondent quoted, were circulated in journals professing to represent, and to speak in the name of Irishmen—to stir up prejudice against them, by depicting them as the factors of as-

assassination, as fellow workers with Mazzini, and the scoundrel revolutionists of Europe. No, the Irishman is rash, impetuous, often terrible in his moments of passion; but he is too brave, too chivalrous to approve of the cowardly sneaking crime of assassination.

To the Editor of the True Witness.

SIR,—I am fairly puzzled. My arithmetic will not help me; neither does Bonycastle offer me any escape from my troubles. Do try, and get the editor of the Northern Journal to explain. Here is what bothers me.

Your contemporary suggests a scheme for putting an end to the insane dispute betwixt Capital and Labor.—

"For example, Mr. Clendenneng puts into his business, in the form of buildings, tools, implements cash, &c., \$100,000. One hundred men put in their labor. The common laborer, who is worth \$1 per day, or \$300 a year, goes in for \$5000; the first-class skilled workman at \$2 per day, \$600 a year, goes in for \$10,000; each goes in for what he is worth; suppose the average value of the men was \$8,000, the amount of capital put in by the workmen would be \$800,000; the whole capital \$900,000. No wages are paid; at the end of the year the profit is found to be \$30,000, ten per cent on the capital; of this sum Clendenneng receives \$9,000, the skilled workman \$1,000, the common laborer, \$500; that is to say, each member of the firm receives ten per cent on the capital he put in. Of course, Mr. Clendenneng's labor and that of the clerk in the office should be capitalized also, and we omitted that in order to make the matter simpler."

Very simple no doubt. But how would it be should Mr. Clendenneng's business not only yield no profit at all for the year, but should, as will sometimes be the case in the best managed, eventuate in actual loss, and should the balance sheet show instead of profits ten per cent on the capital, a dead loss of 5 per cent? How under such circumstances would the loss be fairly apportioned amongst the several members of the firm? that is to say, Mr. Clendenneng and his workmen?

And this suggests to me that besides "Capital," and besides "Labor," there is in all industrial and commercial speculations another very important element, to be considered—that is to say Risk, which entitles those on whom it falls principally, to demand a far larger share of the profits of "Capital" and "Labor" combined, than would fall to their share, were the Risk equally apportioned betwixt the Capitalist and Laborers. In the case before us, and according to the scheme as suggested in the Northern Journal, it is evident that, were the business done by the firm to yield no profits, there would be nothing to divide amongst the capitalists or the laborers. The first would have no profits: the latter would have no wages to receive, and their year's toil would have simply brought them in nothing. But how if, not only there were no profits for the year to divide, but a positive loss, or actual diminution of capital? How under such circumstances could the laborers be made to bear their fair share of this positive loss? This is what bothers me, and makes the whole scheme appear to me but as a new version of the old rule of the time-honored game of Pitch and Toss—Heads, I Win: Tails, You Lose."

Another difficulty suggests itself to me.—How is the laborer to live during the first year? He is to get no wages; it is not to be expected that any advances will be made to him upon unrealised profits, upon profits which may never accrue upon the year's business.—Nevertheless, *entre marche toujours*; and how is the laborer to keep pace with its demands?—Yours truly, ENQUIRER.

To the Editor of the True Witness.

DEAR SIR,—You will allow me to direct your attention to an extract from the Boston Pilot, of Feb. 10th, regarding the prophecies of Anna Maria Taigi, which runs thus: "The director of this holy woman said in August, 1864. It is most true that the venerable servant of God announced the scourge of three days darkness extending over the whole earth.—While it lasts the windows must be kept closed; all persons must avoid appearing at them, and they ought to recite the Holy Rosary and to pray."

Now, if her director said these words, some importance should be attached to them; and if he did not say them, your love for the truth will urge you to hunt up the very unprincipled author of it.

A PRESS IS THE BEST.

We have already laid before our readers all that we know upon the subject above alluded to. How or when the report falsely attributing to the late Venerable Anna Maria Taigi the prophecy of a three days darkness to visit the whole earth, at some period not indicated, originated—we know not; but the report never had any sanction from the Church, and it was positively contradicted, a good while ago, by His Lordship of Philadelphia. There is no allusion to it in the life of the Venerable deceased; and the Boston Pilot is alone able to tell our correspondent where he derived the information as to what "the director of that holy woman said in August, 1864."

His Excellency Lord Lisgar, Governor General, returns to England in June, and will be succeeded in his important office by the Earl of Dufferin, at the present moment Chancellor of the Duchy of Lancaster.

In the matter of the Keith children, Justice Galt has intimated to counsel that he has conferred with Chief Justice Hargry, and that they are both of opinion that the examination of Archbishop Lynch should not be ordered, except upon rule, in term.

According to a London exchange scarcely a week passes but one or more shocking cases of infanticide are chronicled throughout Ontario.—Montreal Gazette.

ST. PATRICK'S DAY AT MASSON COLLEGE, TERREBONNE.

The anniversary of Ireland's Patron Saint was celebrated in this college with the utmost enthusiasm. One-third of the students being Irish, our good Superior kindly gave us a "conge," and spared no pains to render the celebration as successful as possible. Early in the morning we descended to our recreation-hall, last one bearing his own beloved green, where our excellent band treated us to the rejuvenating strains of "Patrick's Day," and other melodies of the dear old Land; after which we all assembled in our exquisite chapel where mass was offered up by our Revd. Director. At the conclusion of the Gospel, the Revd. Mr. Loneragan, Montreal, ascended the pulpit, and delivered one of the most beautiful and impressive discourses we ever heard on any similar occasion. The Revd. Gentlemen began with an eloquent and just eulogium on the ever-living, never-fading devotion of the Irish people to their glorious Apostle. In his own powerful and energetic style, he then described the heroic constancy with which St. Patrick's children have ever, through good and evil, storm and sunshine, adhered to the faith given them by their own beloved Saint nearly fourteen centuries ago. He then concluded by encouraging all to walk in the foot steps of their fathers and guard that boon with a holy jealousy. Mass being finished all filed out of the chapel, and shortly after descended to the splendid new hall of the college where a magnificent dinner was prepared. Having conscientiously acquitted ourselves of the eating and drinking part; the specifying of course came next. Mr. Fitzsimons being appointed toastmaster arose and proposed "The Day and Name we celebrate," which was responded to by our Revd. Superior in his usual pleasing and eloquent style. The second toast: "The unity of the Irish Pastor and flock" received an appropriate and touching response from Revd. M. Loneragan. The third toast "Irish Genius" was responded to by Mr. J. J. Howard, eel, in a pleasing and eloquent speech. "Irish Virtue" was next responded to long and ably by J. C. Curin, eel. After which Mr. Mulvaney, eel, spoke on the present hopes of Ireland; he culminated his speech with humorous anecdotes of Irish life, which contributed in no small degree to our amusement. Mr. Curin then proposed a health to "Bonnie Scotland" in honour of an esteemed guest, Mr. J. N. Murray, which was received with the most unbounded applause. Mr. Murray responded in a neat and appropriate speech, which received the unqualified approbation of his audience. After a few songs &c., the company dispersed and, having spent the evening in suitable amusements, rested satisfied that in no place was the glorious day celebrated with more exquisite pleasure than at Masson College, Terrebonne.

ST. PATRICK'S DAY IN PETERBORO.

The Irish Catholics of this vicinity assembled at St. Peter's Church, on Sunday week, to do honor to their Patron Saint, by assisting at the Holy Sacrifice of the Mass. There was a large number present, in fact, so densely crowded was the Church that it was difficult to obtain access. When the well-known national air, "St. Patrick's Day, (Garryowen, &c.)," were played on the splendid organ, it was easy to perceive that they aroused recollections of the past—many thinking probably, of St. Patrick's Day years gone back, when they had assembled to honor St. Patrick amidst the ties of home, surrounded by friends and all that can make life dear to us, in the green land from which they are now exiled. After Mass, Father Browne, of Port Hope, delivered the oration. Father Browne has a low, but sweet voice, and possesses the charm of making his audience feel what he speaks. So well were his efforts appreciated, that even the sacred character of the office did not restrain the delighted congregation from giving vent to the pleasure which they felt.

A GOOD IDEA.—Mr. T. J. Donovan, a member of St. Bridget's Society, made a happy suggestion at the weekly meeting of that body held on Monday last. In effect, that members wishing to subscribe a weekly sum towards the purchase of fuel during the ensuing summer, when firewood could be purchased at a moderate rate, and delivered in quantities to subscribers equal to the amount of their respective deposits. P. Jordan, Esq., First Vice-President, consented to make such purchase in due time, and also encouragingly said that should a poor member not have the sufficient amount to his credit that would cover his winter supply, he might continue in his weekly contributions until finally paid. This was cheerfully acknowledged by all present, and a subscription list opened, when a good few availed themselves of the opportunity.

INFORMATION WANTED.—Of Mary Shea, who left home, in the parish of Kells, County Kerry, Ireland, about 16 years ago; when last heard from, in 1867, was living in Canada. Any information of her will be thankfully received by her brother, John Shea, No. 25 Washington street, New York City.

THE PROPOSED NEW ELECTORAL DIVISIONS IN MONTREAL.—We understand there is an idea that the Ottawa Government will bring in a bill at the next session of Parliament by which the limits of Montreal (Centre) will be considerably extended; the side lines which now bound the city wards at the east and west boundaries being produced northward as far as Sherbrooke street; thus taking in the St. Lawrence Ward and the Western part of St. Louis Ward.

OTTAWA, March 29.—An evening paper states that a deputation has arrived in town to offer the representation of the County of Rimouski, in the House of Commons, to Sir George Cartier.

THE LA TORTRE MURDER CASE.—This case ended on Saturday night with the acquittal of the prisoner, Hinsoncaul.

THE GOVERNOR GENERAL.—It is stated to-day that Lord Lisgar takes his permanent departure from this country during the ensuing summer.—Ottawa Citizen.

SMALLPOX.—There are twenty one cases of small-pox in the General Hospital.

The increase of small pox at St. Stephen, N.B., is causing much alarm.

RIEL'S FIGHT.—The following letter dated from Pembina, March 5th, professes to give the particulars of the flight of Riel and Lepine.— Sunday before last, or rather the night before, our town experienced a sensation in the arrival of ex-President Riel, ex-Adjutant Gen. Lepine and August McKay, M.P.P. Riel and party spent the night at a French house in the neighborhood and came to the hotel for breakfast. He looked nervous and alarmed, and declared that they had been chased in the line. It was found that Mr. McKay had chartered the whole stage for the three, but after some discussion, two other gentlemen who were waiting here paid Mr. McKay their passage and were allowed to go on. He seemed relieved when they got fairly started. Riel had a large quantity of new four-dollar Government bank bills, and was well dressed and equipped. At the French houses near here he said that he was going to Lower Canada, then to see the Queen. He also declared that he knew the authorities would not molest him, because he could divulge matters about the Hudson Bay Company which would ruin them forever. As long as he was protected he would say nothing, but if ever he was hard pressed he would disclose the secret. He spent a part of the night at John Lennon's saloon with Donohue, Donohue having lived with Lennon for some time past. Riel also stated that he would wait at St. Paul a day or two till a person came, who was to follow in next stage. He was very pale and apparently in full flesh and healthy.

REMITTANCES RECEIVED.

Bethel, D. Murphy, \$2; St. Jean Chrysostome, P. Rooney, 2; Caraque, Rev. J. Pelletier, 2; Amberburg, P. C. Laliberté, 1.50; Loydstown, J. Doyle, 2; Ottawa, Messrs. Kearns & Ryan, 4; Milton, W. Reynolds, 2; Lindsay, T. W. Poole, M.D., 2; Jarvis, J. McAvary, 2; St. Hyacinthe, J. Whiteford, 1; River Beaudette, D. McCallillary, 2; Calumet, J. Cahill, 2.

Per J. Gillies—Peterborough, T. Menzies, 1.50; J. Maloney, 4; J. Sullivan, 3; A. McGarrity, 4; J. W. Sheridan, 7.50; Reaboro, M. Heslin, 4; Lindsay, J. Glogley, 4; D. Cadotte, 4; Downeyville, J. O'Leary, 4; D. Donohue, 5; Rev. B. O'Byrne, 2; J. McCarver, 1.50; F. Jordan, 1.50; J. Nolan, 5; J. & R. O'Neill, 4; Per J. Doherty, Peterborough, M. McFadden, 4; A. Kane, 2; T. Henry, 2; P. Hammon, 2; Selwyn, T. Hoshaban, 2; Ennismore, M. McCallih, 6; Belleville, M. McMahon, 8; J. Doyle, 4; Napanee, Rev. J. T. Lecard, 2; T. Trimble, 4; J. Dwyer, 4; J. Phelan, 6; Prescott, J. Hughes, 2; Per F. Ford, P. Moran, 2; Ventnor, C. McAuley, 2.

Per J. Rennie, Napanee—R. Rennie, 2; J. Henry, 4.

Per A. S. Macdonald, Alexandria—D. Kennedy, 6; A. McKinnon, 4; J. McDonald, 4; T. Chisholm, 2.

BRKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural law which governs 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 will save us many heavy doctor's bills.—"Full & Free Gazette." Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes Flour, Superior Extra, Extra, Fancy, Fresh Supers, Ordinary Supers, Strong Bakers, Supers from Western Wheat, Supers City Brands, Canada Supers, Western Supers, Fine, Middlings, U.C. bag flour, City lots, Wheat, Oatmeal, Corn, Pease.

JUST PUBLISHED: THE ENGLISH INQUISITION WORSE THAN THE SPANISH. BY SACERDOS. FOR SALE AT D. & J. SADDLERS & CO., AND AT THIS OFFICE—PRICE 5 CENTS.

THE POPULAR LIFE OF GENERAL ROBERT E. LEE, by Miss EMILY V. MASON, is for sale at this office. Price, 50c. Sent free by mail on receipt of price.

FOR SALE. TWENTY-FIVE SHARES OF THE CAPITAL STOCK OF THE ST. PATRICK'S HALL ASSOCIATION. Apply at this office.

WANTED. A MALE TEACHER, holding an Elementary Diploma, for School No. 3 St. Columban, Two Mountains. For particulars apply to JOHN BURKE, President.

WANTED. A MALE OR FEMALE TEACHER, for R.C. Separate School, Sec. No. 2, Hurler, holding a Second or Third Class Certificate. A liberal salary will be given. Address: REV. FATHER ROUBAT, Guernsey, Que.

NOTICE. NOTICE is hereby given that application will be made, at the next session of the Parliament of Canada, for Act to incorporate the "Canada Guarantee and Investment Association." Montreal 23rd February, 1872.

NEW AND IMPORTANT PUBLICATIONS. THE LIFE, PROPHECIES AND REVELATIONS OF THE VENERABLE MARY ANNE TAIGI. Her recently supposed connection with the Prophecy of the 3 days darkness will make the Life of this Venerable Woman a most entertaining book at this time. 75 cts.

VERONICA—or Devotions to the Holy Face of our Lord, with Prayers and Indulgences. 75 cts.

THE SUNDAY SCHOOL PRIMER and RHYMING BOOK, with 26 beautiful illustrations of the Mass, the most perfect book for Children yet published. CATHOLIC WORKS and articles of every description at lowest rates.

Sent for Cummiskey's Classified List of Catholic Books.—Address: EUGENE CUMMISKEY, Publisher, 1637 Chestnut Street, PHILADELPHIA.

Or D. & J. SADDLERS & CO., Montreal.

INSOLVENT ACT OF 1869, In the matter of ULRIC L. LAMOUREUX, Undertaker and trader, of Montreal.

INSOLVENT. I, the Undersigned, L. JOS. LAJOIE, of the City of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at the Office, of Messrs. Tyrre, Perkins & Lajoie, No. 97, St. James Street, above the Life Association of Scotland office, in the City of Montreal, on Monday, the twenty second day of April next, at Eleven o'clock, a.m., for the examination of the Insolvent and for the ordering of the affairs of the Estate generally.

L. JOS. LAJOIE, Assignee. Montreal, March 20th, 1872.

INSOLVENT ACT OF 1869. In the matter of M. BERTRAND & CO., Montreal, Insolvents.

I, the undersigned James Tyrre, Official Assignee of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month. Montreal, 30th day of March, 1872. JAMES TYRRE, Assignee.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, March 29.—The police have arrested Lutz, the leader of incendiarism under the Commune.

RELIGIOUS REVIVAL IN FRANCE.—"What a grand thing it must be to belong to a people that has the fear of God, has faith in religion, and is not ashamed to show that faith." So commented a Frenchman on the magnificent spectacle in London on Thanksgiving Day. In reply to a question of the correspondent of a daily contemporary who narates the incident, as to whether Frenchmen would not be as loyal-hearted under the same circumstances, the same thoughtful commentator replied: "We in France are very differently situated from you—thanks to our own stupid, wicked, and conceited folly. Our vanity has been so great that God has cursed us as a nation, and is punishing us for it. You have never had the pernicious doctrines of Voltaire and Jean Jacques Rousseau taught and preached in your country. In France—God help us!—the very souls of our youth have been blighted by those evangelists of Revolution and of the Devil. Did you," he continued, "see much of the war between Prussia and ourselves?" "What do you really believe," he asked, "was the reason we lost battle after battle as we did?" We have lost by degrees, in France, the habits of obedience. The propaganda of those who are pleased to call themselves 'free-thinkers' first corrupted a vast proportion of our higher classes. Then there came a certain amount of reaction among them, and numbers returned to the fear of God and the honour of the law. The Gospel of Voltaire was then preached to the middle classes, and after that to the artisans! and the result—the fruit of the sowing—has gradually cropped up."

That these words express a conviction which is gradually forcing its way in France, we have evidence on all sides. The Paris correspondent of the Daily Telegraph says:—"A great religious revival has disturbed the face of France within the last thirty or forty years. It began about the same time as the Tractarian movement of England, and it was led by de Lammenais, Lacordaire, and Montalembert. Such men led the revival of French Catholicity, and the result strangely belies the English idea that it is only the women who go to Confession and to Mass. Those who, a few years ago, would have been ashamed to kneel at the altar rails, or would have gone to the spot stealthily, now go openly, as if sure that their conduct is not only pious but respectable. In such prominent towns as Orleans or Tours the Church has won back so much of its old influence, that Monseigneur the Bishop or the Archbishop is as great a prince as the Prefect. Among the bourgeoisie it is no longer decorous to sneer at holy things.—Catholic Opinion.

SCIENCE AND INSANITY IN FRANCE.—It is impossible, says the Pall Mall Gazette, not to be struck, in reading the *Faits divers* of French journals, with the perpetual suicides which are daily recorded by the press. The Morgue is too small to contain the bodies found in the Seine, and not a day passes without the announcement of deaths by charcoal in the lowest quarters of the capital, and even in the more aristocratic parts of the town. The yearly records also show that the lunatic asylums are overcrowded, and that their inmates have more than doubled in the course of the last year. In fact, the Paris *maisons de sante*, taking into account the private establishments conducted by medical men, are barely sufficient to accommodate the overwhelming number of lunatics. Several distinguished mad doctors have been so struck by this increase of madness and suicide that an inquiry has been instituted, and most of these savants express the opinion that the greater portion of the lunatics under their examination have become deranged by the strain of the political misfortunes which have afflicted France. The tendency to insanity is especially remarkable among the Communist prisoners at Brest, Cherbourg, Lorient, and elsewhere. Two per cent. of these have become lunatics since their imprisonment.

Admiral Saisset showed that the gold of Bismarck has replaced the gold of Pitt, that enemy of the human race. He mentioned that he had been assured that M. de Bismarck had distributed 24,000,000 francs to gather together all the scoundrels of Europe for the affair of the Vendome Column. A more serious charge is that against Mr. Washburne, which is to be found in the evidence of M. Jules Favre. It has long been declared here that the American Minister facilitated the operations of the Prussians, and it would have been very curious if Mr. Washburne, who acted as German charge d'affaires during the war, had escaped suspicion. However, it is a grave matter when M. Jules Favre, in reply to a question on this subject, says, "That Mr. Washburne had relations with the Germans is certain, for he represented them in Paris." "qu'il en soit ne des complaisances coupables, j'en ai des soupçons, mais je n'en ai pas au préalable." Mr. Washburne declares that he does not intend to take any notice of this accusation.—Pall Mall Gazette.

BELGIUM.

The so-called Liberals have failed, after a severe Parliamentary struggle in carrying their Bill to abolish clerical inspection of communal schools. This inspection was a part of the Belgian Constitution, and was enacted by the law of 1842 on primary education. They now propose to agitate the constituencies for the abolition of all religious education whatsoever, given at the expense or with the aid of the State. Very little fear is expressed as to the result of the agitation as the vast majority in Belgium is soundly Catholic at heart.

SPAIN.

MADRID, March 29.—A Republican Society, La Vanguardia, Advance Guard, having for its object the influencing of the policy of the kingdom, has been formed in the city, and is already energetically engaged in making preparations for carrying out its purpose. The Republicans in one quarter of Madrid openly express their dissent from the views entertained by the chiefs of their party.

Following invariable Catholic custom, the ecclesiastical authorities in Spain have been compelled from time to time to refuse permission for the burial of heretics and infidels in consecrated ground. A Ministerial circular has been published which orders the reservation of a portion of all cemeteries for the interment of non-Catholics. The circular, or rather the telegraphic summary of it, is delightfully vague on a most important point. Is the "order" to override "vested interests" and to apply to portions of existing consecrated cemeteries, in which Catholics are already interred; or has it reference only to the extension of existing burial grounds, or the allotment of such new ones as may be required in the future? If only the latter it may be a measure calculated to prevent scandal; but the prac-

tical seizure of consecrated ground would be a breach of contract with the dead, no less than an act of gross outrage and persecution against the living.—Catholic Opinion.

ITALY.

ROME, March 27.—The Pope yesterday gave a long audience to the Prince and Princess of Wales. He desired them to convey to the Queen of England his thanks for her constant evidence of sympathy, and praised the people of Great Britain for their piety.

As the Pope has now remained for 18 months a virtual prisoner in the Vatican, it is clear that he does not desire to quit it merely for the sake of striking a blow at the usurping Government. No doubt his departure would be a blow to it, and a heavy one; but as long as his remaining in Rome is morally possible, so long will the Pope refuse to sacrifice the obvious ecclesiastical advantages of a residence in his own city. How long it may be that His Holiness's personal safety and freedom of action within the walls of the Vatican Palace are in any fashion secured to him, no man dares to predict. The tide of aggression and danger which every day rises higher around the abode of the Sovereign Pontiff has probably given rise to the rumours of his approaching departure. The completed confiscation of the houses of the great Religious Orders—which has been commenced, in defiance of international rights—would go far to deprive the Pope of the machinery by which the affairs of the Universal Church are administered. The increasing impotence of the Italian Government; its inability—on the most charitable assumption—to prevent priests from being daily beaten, stabbed or murdered, in the churches and streets of Rome, may soon become an inability to guarantee safe access to the Vatican, or even the safety of its august inhabitant. When that happens—and it may happen any day—then the Pope cannot reasonably be expected to regard for the convenience of his deposees to refrain from doing what he did in 1848—seeking in some foreign country or other a refuge from violence at home. In his adoption of such a course he would simply be acting in obedience to a Divine command, and in charity to his persecutors; who would be prevented by this flight from loading their souls with a new crime.—Tablet.

OUTRAGE TO ECCLESIASTICS IN ROME.—A Garibaldian demonstration took place lately at the Porta Pia. After singing Garibaldi's hymn, the band of ruffians took up the cries of "Death to the Monks!" "Death to the Priests!" "Death to the Pope!" &c. Unfortunately three religious happened to pass within sight, and the wretches rushed upon them crying out, "Amazza! Amazza!" "Kill them! Kill them!" The monks, however, succeeded in escaping from them after a few blows.

OUTRAGES AGAINST PRIESTS AND MONKS.—The following list of crimes committed within the last few days on priests and religious is taken from the intelligence supplied to me. If not all reported in the Roman papers, the facts are, nevertheless, perfectly authentic. Near the Porta Pia three monks were assaulted and maltreated by *lucuzzari*. Several Piedmontese *Carabinieri* looked on, and did not interfere. No steps have, of course, been taken to bring the delinquents to justice. In the street *delle Cinque Lune*, a priest was murdered by a ruffian, who had no motive save that his victim was a priest. Near the Piazza Barberini a bishop was attacked and beaten. The other day twenty-two robbers broke into a Monastery, where they found a few poor monks, whom they bound with cords, and left to die of hunger, as they would have done had not one of them managed to get free, and so liberated the others."

THE WAR ON THE CATHOLIC PRESS.—The uncompromising Catholic Roman newspaper, the *Observatore Romano*, has received another heavy blow from Government. In consequence of a Crown prosecution, the publisher has been condemned to undergo five months imprisonment, and to pay a fine of 1,000 lire, with the costs of the process."

SWITZERLAND.

A CHECK TO SWISS LIBERALISM.—It appears after all that the Reds are not to have it all their own way in Switzerland. The Council of the States has had the good sense to refuse to accept that portion of the new constitution which prohibits the erection of new or the restoration of abolished conventual establishments. On this question it is certain all the Catholic cantons would be of one mind, and probably dreading a civil war as the result of their religious tyranny, the National Council at Berne have bowed to the decision of the Council of the States. It is consolatory to learn that some idea of freedom does yet linger in the minds of a few people in Switzerland.

CANTON BERNE AND THE BISHOP OF BALE.—"The *Liberator* of Friburg records the last incident of the campaign against the Church which is being carried on by the Government of Canton Berne. The Bishop of Bale hesitates to appoint a certain clergyman to the cure of a certain parish where a majority of inhabitants have voted in his favour, and wishes to re-open the *concours* for the post. The local government have thereupon written him an incredibly bumpkins letter, talking about the bishop's 'during to dispute' this, and 'daring to refuse' that, and 'requiring' him immediately to settle the matter by appointing the particular priest whom he desires not to appoint."

GERMANY.

BERLIN, March 29.—The Prince Imperial of Germany will visit Queen Victoria at Baden, where she is stopping, after Easter.

THE ANTI-CATHOLIC CAMPAIGN IN SAXONY.—One of the Saxony deputies a Herr Ludwig has asked the Minister for Religious Affairs to order the expulsion of the Catholic Sisterhood from the Orphanage of St. Joseph at Dresden, an institution under the protection of the Queen Dowager. Herr Von Gerber explained that, although the law prohibited the establishment of religious houses with a legal status, it was powerless in the matter of isolated religious, or of religious living in community without legalisation. The majority of the chamber, however, supported the proposition of Herr Ludwig, and the matter will come on for discussion at an early period.

LEARNING FROM AN ENEMY.—Professor von Sybel terminated his lecture at Bonn on what the Germans may learn from the French by saying:—"It would be most dangerous for our safety not to appreciate the valor of our neighbors, and to look upon them as a used-up people. The French are laborious, spiritual, full of taste. They surpass us in several respects. They are different from us, but quite as well endowed. It would be very fortunate for the world if they gave us the possibility of reciprocal complement, as before the war, by the interchange of our mutual advantages, and by rivalry on the field of peaceful labour. But as long as they remain hostile it would be a fatal folly on our part to forget for a single moment that we have reason for keeping our forces closely united. The greatest disadvantages of the French comes from their institutions and their ideas on State and Church, which, unable to reconcile authority with liberty, waver uneasily between arbitrary power and revolution. If we wish to be superior to them, we must, above all, carry our efforts into this field. We can be the strongest people of the earth, if we know how to learn from the French in many respects—in social relations, industry, science, art, and if at the same time we resist the temptation of falling into their weaknesses and faults in politics and religion."

JAPAN.

The most barbarous persecutions of Christians are reported from Fugasaki, Japan. The Prince of Saga

is the instigator, and a high official from the Mikado Court, the superintending torturer. Two thousand victims are doomed. Iwakura, head of the Western Embassy, is ordering the torture and sacrifice of these unhappy people in batches. Sixty-seven had perished. Crucifixion and boiling alive, the original forms of execution for Christians have given place to starvation, imprisonment without light or clothing, exposure on frozen ponds, or forcing a burning coal into the mouth. The foreign Consuls have already apprised their Governments of these acts, and trust the British Government will interfere.

SALT AND ASHES FOR HORSES AND COWS.—Some years since I was engaged in work that required the use of a great number of horses. I was always treating one or another for colic. My men said the horses had the bots, but I greatly doubted this alleged cause of the trouble. However, I used all the usual hot remedies, such as treacle and milk, and physic afterwards; but the evil still continued. One of our men always had his team in a useful state of health, and we all thought it proceeded more from the non-liability of his horses to the disorder than from any specific he used. He had, however, his remedy, which he had been constantly using and this consisted simply in salt and ashes; a handful every few days was all that was necessary. When the treatment became known, I caused a triangular division to be made in each horse's manger, and this was kept supplied with rock, or Liverpool salt, mixed with ashes, about one-fourth asher, to three-fourths salt, and sometimes a little sulphur and rosin. I do not imagine any particular specific existed in the Liverpool salt; but I found it better, on account of its being more coarse in its crystals, and consequently less liable to dissolve with the horse's saliva. However, I have no doubt any salt is equally good in effect, but the mechanical action of the coarse salt is certainly best.

From that time all colic ceased, and I had no more trouble with it. The horses were worked very hard, and had very little time to feed, especially at noon and from some cause I felt convinced that there was too much acidity in the stomach, and that the food consequently passed in an offending state into the bowels, and hence caused the disorder.

Where this ailment only occasionally attacks horses, I have found the use of salt and water, given from a black bottle, and carefully administered to avoid choking, very efficacious. In giving a drench, never pull out the tongue, as the horse may choke; hold up his head, and pour down about a half a tumblerful at a time. One old team of mine were always subject to it in summer time, when on a journey—rarely otherwise; and the disease always yielded to about half a pound of salt, and as much water as would make it palatable to drench, so as to avoid choking. Sometimes I found the use of the enema, or clyster of thin water gruel, thrown up in quantities of a pintful at a time, very useful. The dung passed freely, and no bad effect could arise from its use. I frequently used it in obstinate cases. Horses unused to travelling long journeys are very subject to this disorder, though as long as they are kept on the farm at slow work, you would never observe any symptoms of it. The same remedy is excellent for hoven or blown cattle.

I had a most excellent cow, that would blow at any time when she ate too much clover or grass, especially when taken into the stomach wet, as well as when young and succulent; and this remedy was always at hand, and always successful.

I generally followed the treatment with a pint of melted lard, a remedy that never hurts herved stock and is often most excellent in its effects. Cows must never be bled if it is possible to avoid it. In former years, cows were often bled by ignorant amateur farmers, but it is hardly ever necessary in ordinary cases; and to bleed a milking cow is to destroy her dairy properties for some time at least. Strong stimulants generally answer much better especially after calving, and in milk fever.—Cor. of Canada Farmer.

WINE AND SOCIAL PRESSURE.—One who makes a careful study of the drinking customs of America, and the phenomena of intemperance in general, will soon discover that the *tap-root* of the evil tree of drunkenness is the fashion, old but not venerable, of regarding alcohol in some form as the established and proper symbol of hospitality and social good fellowship. Subtract the social element from the drinking usages of our own country, leaving each person to use alcoholic beverages solely for the sake of stimulation, or not at all, and you remove a system of social pressure without which few men or women would contract drinking habits.

The young American usually learns to use wine and spirits, not because of any insinuating appetite for alcohol, not because of its pleasant taste, not because he finds himself in company where social drinking is fashionable, and he wishes to imitate, or fears to offend, his associates and superiors. An occasional glass, accepted under social pressure, or ostentatiously quaffed as an evidence of budding manliness, speedily breaks down all earthly scruples, and engenders the alcoholic appetite. Therefore forward no outside pressure is required to maintain the drinking habit. A fire has been kindled within; our young American has joined the ranks of the steady drinkers, and in his turn helps to perpetuate and extend the social custom, which has entrapped himself.

Thus do drinking usages descend from generation to generation. Thus does drunkenness propagate itself.

But how can this spell be broken? How can this fountain of drunkenness be sealed—this social pressure be removed? How can alcohol be displaced from the position it has so long held as the accepted emblem of hospitality and social cheer, and remanded to its proper place on the druggist's shelf? A practical answer to these questions is given by a vast and daily increasing number of thoughtful men and women, in this and in other countries, who, without ostentation, but with conscientious firmness, make it a rule of life never to offer or accept, as a beverage, anything that can intoxicate. Steadily and surely the Christian sentiment of America is coming to regard entire abstinence from alcoholic drinks as essential to purity of life. Fifty years ago the rum-decanter was the usual ornament of New England sideboards; and friends, whether church members or acknowledged worldlings, rarely met without drinking together some intoxicating beverage. To-day, with our better knowledge of what is demanded by Christian charity, hygiene and good morals, the wine-glass on the dinner-tables in Christian homes is the rare exception, and not the rule. The practice of habitually offering wine to guests, and encouraging its use in the family, has been tried at the bar of common sense and private conscience, and after a quarter of a century of agitation, has been abandoned in America by a great majority of thoughtful and conscientious people. The change in public sentiment in this regard has been wonderful. The situation is most encouraging; and we sincerely believe the reform should not and will not pause until, among all classes, it shall be considered not only unfashionable but disreputable to put the bottle to a neighbor's lips.

Of all the devices for exerting social pressure in favor of the formation of drinking habits, none is more cruelly ingenious than that of offering wine and liquors at the hands of ladies on New Year's day to masculine callers. If the women of each household where this is done were to conspire to debase the morals of their own and their neighbor's husbands, brothers, and sons, they could not invent a more effective plan. The custom, we are glad to know, is falling into deserved disrepute among the really refined, and a monopoly of it will soon be enjoyed by the dissipated and the vulgar rich. How

it has been able to hold its place so long is surprising to one who has seen the ruin it has wrought. Not hundreds but thousands of vanquished, helpless inebriates can trace their downfall to a round of New Year calls, in which they drank, and drank again—not because they wanted the wine, but because it was proffered by the hand of woman. Here is a field in which woman is supreme. She can banish alcohol forever from the holiday festivities, if she will, and thus do more than a thousand suffrage conventions to elevate womanhood, purify manhood, and bless our common humanity. "Lead us not into temptation."—Richmond Guardian.

MARK TWAIN AS A REPORTER.—I reported on a morning newspaper three years, and it was pretty hard work. But I enjoyed its attractions. Reporting is the best school in the world to get a knowledge of human beings, human nature, and human ways. A nice, gentlemanly reporter—I make no references—is well treated by everybody. Just think of the wide range of his acquaintanceship, his experience of life and society. No other occupation brings a man into such familiar social relations with all the grades and classes of people. The last thing at night—midnight—he goes browsing around after items among the police and jail-birds, in the lock-up, questioning the prisoners, and making pleasant and lasting friendships among some of the worst people in the world. And the very next evening he gets himself up regardless of expense, puts on all the good clothes his friends have got, goes and takes dinner with the Governor or the Commander-in-Chief of the District, the United States Senator, and some more of the upper crust of society. He is on good terms with all of them, and is present at every gathering, and has easy access to every variety of people. Why I breakfasted almost every morning with the Governor, dined with the principal clergyman, and slept in the station-house.

A reporter has to lie a little, of course, or they would discharge him. That is the only drawback to the profession. That is why I left it. I am different from Washington; I have a higher and grander standard of principle. Washington could not lie. I can lie, but I won't. Reporting is fascinating, but then it is so distressing to have to lie so. Lying is bad—lying is very bad. Every individual knows that to tell a lie when he can't make anything by it, is wrong.

STOP! YOUNG MAN.—Do you know the character of that house you are about to enter? That is a dram shop—a fashionable dram shop—a place where you may take the first step in your downward career. There thousands have fallen to rise no more in honor—thousands who were surrounded by brilliant prospects, the sons of dotting parents, the hope of fond hearts, the support of trembling age. They went there as you are about to go, to enjoy the social hour, and salute the sparkling wine cup. Then the fated cord was twined about them and they found themselves every day being possessed of less and less power to sever it, until disgraced and almost penniless, they were ejected from the altar, on which they had sacrificed all—reputation, wealth, friends, parental hopes—and turned over to those underground hells where the sunlight is not permitted to look misery in the face. Such, young man, if you enter, may be your career. Think not that you have more power to resist temptation than others. The strongest have fallen. There is no safety but in retreat. Shun the first glass and you are safe. Drink it, and you will fill a drunkard's grave.—Richmond Guardian.

A few years ago a butcher of Gaen bought a calf of a cattle-jobber in the environs. Half a gallon of cider was to clench the bargain, and the butcher jocosely observed, in conversation, among other things, that he meant to smuggle the calf into town in broad daylight, and to pass the *octroi*, or customs barrier, publicly, without paying. The cattle-dealer declared this to be impossible, and a wager was accordingly laid between him and the butcher, who merely made this condition, that the dealer should lend him his dog for half an hour. He put the dog into a large sack, which he threw over his shoulder, and away he trudged to the city. On reaching the *octroi*, he declared he had nothing to pay, as there was only a dog in the sack, which he had just bought and shut up, that he might not find his way to his former master. The officers of the *octroi* would not take this story on trust, but insisted on seeing the dog. The butcher was therefore obliged to open his sack, and the dog naturally availed himself of the opportunity to run away. Off scampered the butcher after him, scolding and swearing all the way. In a quarter of an hour he was again at the *octroi* with a sack on his shoulder as before. "You have given me a pretty chase," said he, peevishly, walking through. Next day he invited the officers to partake of a real outlet, to which, having won the wager, he treated them and the cattle-dealer.

HORTICULTURAL HINTS.

1. When fruit trees occupy the ground, nothing else should—except very short grass.
2. Fruitfulness and growth of the tree cannot be expected the same year.
3. There is no kind of plumb that the curculio will not take, though any kind may sometimes escape for one year in one place.
4. Peach borers will not do much damage when stiff clay is heaped up round the tree a foot high.
5. Pear blight still puzzles the greatest men. The best remedy known is to plant two for every one that dies.
6. If you don't know how to prune, don't hire a man from the other side of the sea, who knows less than you do.
7. Don't cut off a big lower limb unless you are a renter, and don't care what becomes of the tree when your time is out.
8. A tree with the limbs coming out near the ground is worth two trees trimmed up five feet, and is worth four trimmed up ten feet, and so on until they are not worth anything.
9. Trim down, not up.
10. Shorten in, not lengthen up.
11. When anybody tells you of a gardener that understands all about horticulture and agriculture, and that can be hired, don't believe a word of it, for there are no such to be hired. Such a man can make more than you can afford to give him; and if he has senses enough to understand the business, he will also have enough to know this.

COST OF FOOD FOR HENS.—Repeated experiments by ourselves and others show that one bushel of corn per year is sufficient to keep one fowl which runs at large, in addition to the insects and other things obtained by foraging. Hens that are shut up should be allowed no more grain than those at free range; but they should be given grass in summer, mowed often so to keep short and tender, and in the winter raw cabbage or boiled potatoes, or fresh vegetables of some kind. Also, as an equivalent to the insects they are deprived of by confinement, give a small daily ration of animal food, such as sheep's lights and livers, either raw or cooked, finely minced. The value of a year's allowance of vegetables and meat per head will be just about equal to one-half a bushel of corn. It will generally be found that at times, or in parts of the country, when or where corn is remarkably cheap or dear, the price of potatoes, etc., and of animal food also, will be correspondingly high or low, so that the above estimate is of wide application. Therefore the price of one bushel of corn represents the keeping of a fowl running at large, and 50 per cent added to this is the cost in case of confinement. We are speaking of a breed of average size

and appetite. It is not to be expected that a Cochins and a Bantam will prove equal in feeding capacity. A great yield of eggs is accompanied by a great consumption of food; but more than large hens that lay sparingly. Also a breed which, like the Brahma, tend to fatten, will, if given all which they will eat, consume, in proportion to their size, when not laying, than a less plump variety, like the Spanish, will under the same circumstances.

DEPTH TO PLANT SEEDS.—The proper depth to plant seeds is a question of considerable importance and one which, like many other similar questions relating to plant growth, cannot receive a definite answer that would be of general or universal application. In dry, sandy soils, situated in dry climates, a deeper covering would be required than would be the reverse of these conditions. For instance, it has been shown that peas continue longer in bearing condition, on sandy soils, when sown at a depth of six inches, than they do when placed nearer the surface; and it is said that the Indians upon the table lands of the Colorado, plant corn ten to twelve inches below the surface, with the best results; and if planted with only one or two inches of covering, the crop fails. Seeds also vary in their ability to penetrate depths of soil in germinating. Leguminous seeds, and some of the largest seeding graminaceous seeds, can be planted deeper than those of a lighter character. It has been given as a general rule that seeds germinate most speedily when covered with a depth of soil equal to their own thickness, and where the constant presence of sufficient moisture for germination; this rule is, perhaps, as nearly correct as can be given.

SPRING WORK.—The first work in the spring, when the snow begins to melt, is to let off any water that accumulates on the surface. No matter how carefully the dead furrows and outlets may have been made in the fall, there is always more or less to be done in the spring, to provide free egress for the water. A few hours' work with hoe and spade, at this season, will often let off thousands of gallons of water, which otherwise would soak into the soil and keep it wet and cold for several weeks. In letting off a shallow pool of water, the easiest and quickest plan is to commence at the pool and make a little furrow with a hoe, letting the water follow you. But where the water is in a deep basin, with little apparent fall from it to the outlet, a better plan is to commence at the outlet and dig with a spade up to the basin; and in order to be sure that you lose no fall, dig the ditch deep enough to let the water follow you up to the basin. In this way we have rarely found a basin that could not be drained. There is nothing that people are so often deceived about as the amount of fall to land.—Agriculturist.

THE GRATEFUL CLIENT.—A New York lawyer, who procured the acquittal of a man who was under arrest for assault and battery, was waited upon the next day by his client and most gratefully thanked for his services. "What can I do for you?" asked the client. "Nothing," replied the lawyer. "Don't you want an office? I control any number of votes." "I have no political aspirations," replied the lawyer. "But ain't there some man you want to lawyer?" rejoined the client. The poor lawyer has not yet recovered from this powerful exhibition of gratitude.—Exchange.

REMEDY FOR CATARRH.—Take half a tencup of blood-warm water, and dissolve sufficient salt in it so that it can be tasted. Then pour in the palm of the hand and snuff into the nostrils. Two applications a day will soon produce good results.

TO WASH CALICO.—To prevent calico from fading while washing, infuse three gills of salt in four quarts of water; put the calico in while hot, and leave it till cold. In this way the colors are rendered permanent, and will not fade by subsequent washings.

HLEN CAKE.—Two cups of sugar, three cups of flour, one cup of sweet milk, half a cup of butter, three eggs, two teaspoonsful of cream tartar, one teaspoonful of soda. Beat the whites of eggs separately. Make half into fruit by adding spices and fruit.

TREATMENT OF SOFT CORNS.—A small-piece of sal-ammoniac dissolved in two tablespoonfuls of spirits of wine, and the same quantity of water. Saturate a small piece of linen rag, and place it between the toes, changing it twice a day. This will cause the skin to harden, and the corn may be easily extracted. A good remedy for soft corns is common chalk rubbed on the corn every day, and a piece of cotton wool worn between the toes affected. To prevent pressure: the chalk appears to dry up the corn.

A Riddle asked the Club whether it would injure pear trees to cut of the top when they grew too high. A. S. Fuller said it would not injure them any more than cutting off a limb. Mr. Smith said he had severely injured a pear tree by cutting off the top in the spring, after the growth had started, but since then had topped others in the winter without injury. Trees should be pruned when young, so as to prevent this unsightly and inconvenient growth.

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Immediately for the Male Separate School of Belleville, A FIRST CLASS R. C. MALE TEACHER, must be of good moral character, and be well recommended by his Priest. Salary \$400 per annum. Application (if by letter, post paid) to be made to

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CIRCULAR.

MONTREAL, May, 1867

THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision City, and Produce business would respectfully inform his late patrons and the public that he has opened the late store, No. 451 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market comprising in part of FLOUR, OATMEAL, CORN-MEAL, BUTTER, CHEESE, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SWEET BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada.

Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffatt & Co., and Messrs. Tiffin Brothers.

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The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised playgrounds, and the ever-refreshing breezes from great Ontario, all concur in making "De La Salle Institute" what ever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.

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The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

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Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS.

Religious Instruction, Spelling and Defining (with drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT.

SECOND CLASS.

Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

FIRST CLASS.

Religious Instruction, Select Readings, Grammar Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

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GRAND DRAWING OF PRIZES,

Will take place in Renfrew, THURSDAY, JUNE 27th, 1872.

In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

The strictest impartiality will be observed in the Drawing, which will be conducted under the superintendence of the Managing Committee, viz:—J. P. Lynn, Esq., M. D. Patrick Devine, Esq., J. W. Costello, Esq., Patrick Ryan, Esq., Patrick Kelly, Esq.; and Rev. P. Rougier, P.P., J. L. McDougall, Esq., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

- A Splendid Gold Watch, valued at \$100
- A very fine Melodion, " 80
- A Magnificent Eight-Day Clock, " 80
- Gerald Griffin's Works, (10 vols) " 20
- One large Family Bible, " 10
- One Gun, " 10
- One Microscope, " 10
- One Concertina, " 10
- A beautiful Statuette Tableau, " 10
- One ditto " 10
- McGee's History of Ireland, " 8
- One new Double Wagon, " 80
- A Splendid Cow, (gift of Rev. P. Rougier), " 50
- A new Set of Double Harness, " 40
- A new Cooking Stove, " 30
- Six prizes of \$5.00 each, in cash, " 30
- Fourteen yards of Dress Silk, valued at 24
- A new Saddle, " 15
- One Cattie of Tea, " 15
- Two prizes of \$10.00 each, in cash, " 20
- A new Saddle, valued at 10
- One Plough, " 10
- One Irish Poplin Dress, " 24
- And hundreds of other prizes.

TICKETS ONE DOLLAR EACH.

Winning Numbers, together with the Numbers of all Tickets sold, will appear in the Renfrew Mercury, the True Witness and the Irish Canadian Newspapers, in their Second Issue after the Drawing. All communications and remittances to be made to Rev. P. Rougier, P.P., Renfrew, Ont.

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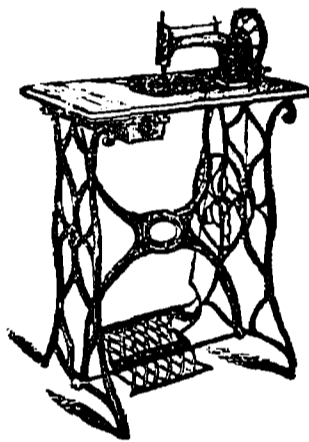
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February 1, 1870

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PORT HOPE AND WAKEFIELD RAILWAY. Trains leave PORT HOPE daily at 10.25 a.m. and 4.25 p.m. for Quay's, Perrytown, Campbell's, Summit, Millbrook, Fraserville, Peterboro, and Wakefield. Trains will leave WAKEFIELD daily at 8.20 a.m., for Peterboro, Fraserville, Millbrook, Summit, Campbell's, Perrytown, Quay's, arriving at Port Hope at 11.40 a.m. A. T. WILLIAMS, Superintendent.

GREAT WESTERN RAILWAY.—TORONTO TIME. Depart 6:15, 12:00 Noon. 4:25, 9:10 P.M. Arrive 5:45, 10:00 P.M. 7:15, 9:55 A.M.

NORTHERN RAILWAY—TORONTO TIME. City Hall Station. Depart 7:45 A.M., 3:45 P.M. Arrive 1:20 A.M., 9:20 P.M. Brock Street Station. Depart 5:40 A.M., 3:00 P.M. Arrive 11:00 A.M., 8:30 P.M.

VERMONT CENTRAL RAILROAD LINE. WINTER ARRANGEMENTS. Commencing December 4, 1871.

DAY Express leaves Montreal at 8.40 a.m., arriving in Boston via Lowell at 10.00 p.m. TRAIN for Waterloo leaves Montreal at 3.00 p.m. NIGHT EXPRESS leaves Montreal at 3.30 p.m., for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8.40 a.m., and New York at 12.30 p.m.

TRAINS GOING NORTH AND WEST. DAY Express leaves Boston via Lowell at 8.00 a.m. arriving in Montreal at 9.45 p.m. NIGHT EXPRESS leaves Groulx's Corner at 9.00 p.m. South Vernon at 9.58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 9.00 a.m., and Springfield at 8.10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving Boston at 5.30 p.m., connecting at White River Junction with train leaving Boston at 6.00 p.m.; leaves Rutland at 1.50 a.m., connecting with trains over Rutland and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9.45 a.m. Sleeping Cars are attached to the Express trains running between Montreal and Boston, and Montreal and Springfield, and St. Albans and Troy. Drawing-Room Cars on Day Express Train between Montreal and Boston. For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street. G. MERRILL, Gen'l Superintendent. St. ALBANS, Dec. 1 1871.

SELECT DAY SCHOOL. Under the direction of the SISTERS OF THE CONGREGATION DE NOTRE DAME, 744 PALACE STREET. HOURS OF ATTENDANCE—From 9 to 11 A.M.; and from 1 to 4 P.M. The stem of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence. If 1 Pupil take dinner in the Establishment \$8 00 extra per quarter.