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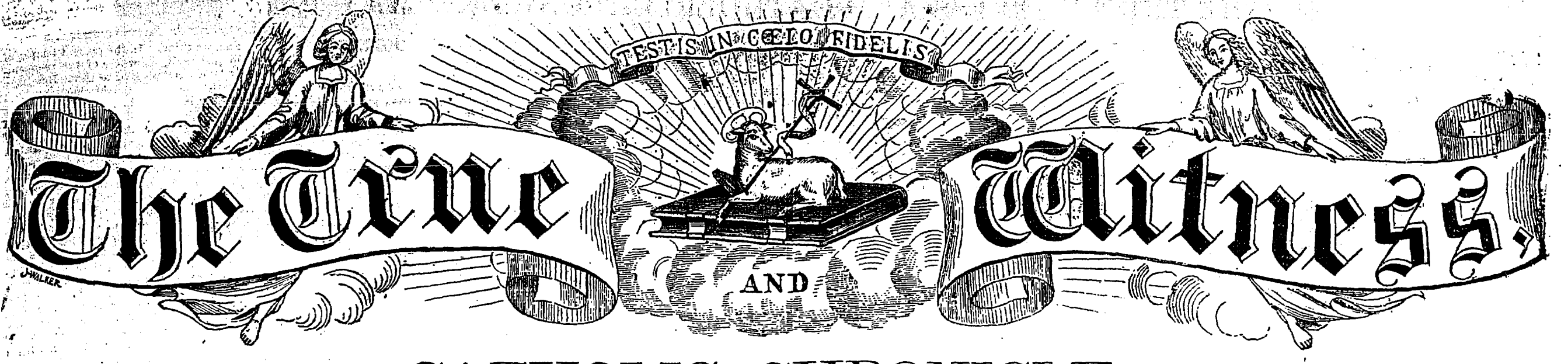
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, MAY 15, 1874.

NO. 39.

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ISABELLE DE VERNEUIL; OR, THE CONVENT OF ST. MARY'S.

BY MRS. CHARLES SNELL, Author of "Helen and Florence, or a Month's Holiday at Rockcliff Castle."

CHAPTER V.—(Continued.)

For some weeks past Isabelle had fixed her eyes on a pretty little girl, named Pelagie Le-grand, lately admitted into the orphanage school, and who had lost both her father and mother. As soon as she had discovered, on questioning the Sister Josephine, that this child was also to participate in the sacred rite the following spring, she had asked and obtained permission to clothe her for the important occasion. This permission was liable at any time to be revoked, for it depended entirely on the good or bad conduct of the superior pupil; and if, by any chance (but such an event was extremely rare at St. Mary's), the candidate was refused by the good priest, on account of inattention, frivolous conduct, or any other cause, the orphan child was then dressed at the expense of the community.

Isabelle knew all this, but was not in the least disheartened. That same day she took her first lesson in knitting, and commenced hemming a pocket-handkerchief for her protegee. She did not work very fast, poor child, for too short a time had elapsed since she had begun to learn the truly feminine accomplishment of needlework, but the Sister Therese, who was much pleased with her willing endeavors, took particular pains with her, and was better satisfied with a few inches of plain hemming well done than with two yards rapidly, though carelessly, executed, soiled, and crumpled by an inattentive child. Seated between Cecile and Eugenie, Isabelle worked courageously, and a fortnight after her first lesson in knitting, the good nun set her up a stocking, and from that time it became the favorite occupation of the young girl during her hours of recreation, or of any other leisure moments she could find.

On the re-opening of school after the holidays, Cecile Blanchard had joined the drawing class, and Eugenie de Grandville, in addition to her former studies, those of the English and Italian languages. Towards the new year singing had also been added to their other accomplishments, and needlework had to give way, in some measure, to allow the necessary time for these new pursuits; but twice a week the pupils met in the blue room, as it was called, and worked as usual from two until five o'clock. Isabelle had been extremely anxious to join her companions in their new labors, but the Mother St. Euphrasie had easily made her understand that, until she had finished the clothes destined for her orphan protegee, and received her first communion, it would be quite impossible for her to commence any fresh study.

"You will have to work very hard all the winter, my dear child," added the Superior, "if you expect to join those classes after the next holidays. Do you not intend to try for a prize next year?"

"Although I am in it, I do not belong to the class, 'Reverend Mother,'" answered Isabelle; "and the young ladies are already so far advanced."

"That matters not, my child; the more you study and the harder you work the sooner you will be able to join them, and I am quite certain that you do not wish your father and mother to come home and find the same spoiled child they left behind them. Surely you would wish to surprise them by your improvement."

Two or three new pupils had arrived at the convent since the holidays; but although they had been very kindly received by the older residents, their coming did not in the least influence the intimacy already existing between Cecile, Eugenie, and Isabelle. Marguerite de Serdan, the elder sister of one of the newcomers, and also of one who had recently left the convent on account of ill-health, had lately returned to St. Mary's, where she had been educated, after having spent three years in the bosom of her family, and now her dearest hopes were about to be realized. Even before leaving the calm and happy retreat of her childhood, where so many happy years had been passed, and the good nuns, who had lavished on her all the tenderness of their true desire to take the vows, but being at that time only eighteen, her parents had been extremely opposed to her design, and she had been obliged to succumb to their wishes and return home with them. At the end of the first year she had renewed her request for permission to enter upon her novitiate, but it was again refused, and for three successive years no persuasions of her's had been able to bend her father's will or obtain the long-wished-for boon. But Marguerite never wavered in her determination to become the bride of Heaven; she prayed and waited, hoping almost against hope, and her father, who had a thorough knowledge of the waywardness of the human heart, was more than ever determined to withhold his consent until such time as he should be convinced that her vocation was true and unchangeable.

Several years before the period of which we write, the Marquis de Serdan, having been appointed Ambassador to the Court of St. Petersburg, had quitted France with the marchioness, leaving their little daughter, then only five years of age, to the tender care of the Mother St. Euphrasie. She had remained at the convent, as we have already said, until she had attained her eighteenth year, when she was removed by her parents, and was succeeded by her sister Blanche, a frolicsome child, who had scarcely numbered nine summers, and who, with a younger sister, had been born during the residence of her father and mother in Russia. It was almost with a shudder of terror that Marguerite had quitted the peaceful home of her childhood to enter into the world she so much dreaded; but her parents demanded her submission to their will, and she was forced, however contrary to her own wishes, to obey. Nevertheless, she had fully resolved to consecrate herself to the Lord's service; not that the world had lost its charms for her, for her world lay within the convent walls, and the bitter sorrows, trials, and temptations that assail us frail mortals were to her things completely unknown. She obeyed her earthly parents, but turned her thoughts more than ever towards the bright region where dwelt her Heavenly Father, that best of friends, and resigned herself to patient endurance. At length, however, her fervent piety, her faith and innocent purity of heart and mind, convinced the Marquis that his child's vocation was firm and unalterable. The tardy consent was given at last, and on passing for the last time through the iron-barred portal of the convent of St. Mary's, which only opened to receive into the sanctuary of peace those who desired to shroud themselves for ever beneath the black veil of the Order, or to give egress to the funeral procession of a departed nun, not a sigh for the bright world she had left behind, nor a tear of regret, was heard or seen to dim the bright blue eye of the pious Marguerite de Serdan.

The young Blanche, having been attacked by severe illness, had left St. Mary's the previous year, and Marie, the third daughter of M. and Madame de Serdan, had accompanied her sister Marguerite on her return to the convent, and had lately taken her place among the pupils of the second class. After the profession of Marguerite, the Marquis and Marchioness were to return to Russia, and as the little Marie was a very delicate child, they had resolved to leave her with the Superior, and Blanche, who was to spend the winter in the south of France, under the care of a sister of her mother's, would also in the spring return to G—, and once more become an inmate of St. Mary's.

The ceremony of taking the veil is always a momentous event, as may be surmised, in a religious establishment, and for the celebration of Marguerite de Serdan's final vows, a grand festival was preparing at the convent. The principal portion of the wealth of a religious community is generally lavished in good deeds; any superfluity is bestowed on the chapel, and

this homage to the Lord is not grudgingly awarded, but is offered with that heartfelt pleasure and unselfishness which denote the cheerful giver. But the convent of St. Mary was not rich, and it was customary to make flowers atone for the absence of gold and silver, and the beautiful work of the more favored houses. On the day above mentioned, however, the chapel presented an admirable appearance. Hundreds of wax lights burned on the altar and in other parts of the sacred building; flowers innumerable surrounded the statue of the Blessed Mother of our great Redeemer and filled the air with their sweet perfume. The private choir of the nuns was separated from the larger one by an iron grating, before which fell a thick black curtain, which was, however, drawn aside at the commencement of the service; but Marguerite de Serdan, dressed in a rich white satin robe, which was partially concealed by the folds of a magnificent Bruxelles lace veil, and wearing the usual crown of orange blossoms, was kneeling at the foot of the altar, praying and invoking the blessing of heaven on her dedication to the service of God. Her lovely face beamed with a calm and holy joy, and no thoughts disturbed the tranquility of her mind save that of the immense, the ineffable happiness which she was called upon to enjoy. Permission having arrived that morning from Rome, dispensing with the usual year of novitiate, all was now ready. The young girl pronounced the vows which were to separate her for ever from the world in a firm and steady voice, and not a tear, not even a sigh of regret, dimmed in the least degree the expression of joyous serenity spread over her beautiful features. Marguerite, or rather the Sister Marie, for on entering on a religious life she had adopted the name of the Queen of Heaven, was happy, aye, very happy. Her most cherished wishes had been unexpectedly realized after three long years of almost despairing watching, waiting, hoping, and praying; for had she not vowed herself unto the Lord, and she blessed His most holy name for having inspired her with the vocation, and rendered fervent and heartfelt thanks to the Blessed Mary, whose name she had been allowed to assume, for the assistance she had afforded her in the hour of need.

Isabelle de Verneuil had been present at the ceremony with her friends and companions; but the former, who dearly loved the young nun, had burst into tears on seeing the long silken curls of the young girl fall beneath the scissors of the Mother St. Euphrasie. It had required all the eloquence of Cecile and Eugenie, as well as that of the nuns, to console her even in the slightest degree. But it was the newly-made nun herself who ably dispersed the singular ideas the child had formed concerning her.

About a week after the happy day on which she had devoted herself for ever to the God of mercy and goodness, who had thus led her to the foot of the cross, in order to snatch her from the deceptive influences and pleasures of the world, she had met Isabelle alone in the garden, her companions, on hearing the bell, having left her to pick up some books and work which had fallen on the grass. The poor child, still absorbed by the grief she had felt on that memorable day, timidly asked the nun if she did not regret the tender and loving caresses of her parents, and whether she were not sorry to find that she could never again pass through the great iron gates that shut out all social ties and family affection.

Sister Marie listened and smiled as the sweet voice of Isabelle pronounced these words. A few seconds later she answered, with unchanging cheek and serene composure: "I am the happiest of women, Isabelle; all my fondest and most cherished wishes are realized, and I ask no other happiness but that of spending my life at the foot of the cross of our great and glorious Redeemer."

With these words she turned away; but Isabelle remained for some time standing on the spot where she had left, following with her eyes the black veil of the nun as it stood out clear and distinct against the masses of green foliage of the shrubberies. At length, however, she also retraced her steps to the convent, murmuring to herself as she went: "Marguerite has no little brother like I have; and I love my dear little Gaston far too well ever to think of becoming a nun."

CHAPTER VI.

The ceremony we described in our last chapter had taken place in October, and towards the middle of November the weather changed very suddenly, and winter with its frost and snow, wind and rain, had set in for good, and few if any, except the inhabitants of that part of the coast, knew how severely it occasionally ushers itself in at G—. For some days a chill north wind had blown without intermission, while clouds of snow darkened the atmosphere, being scarcely able, from the violence of the blast, to find a resting place upon the earth; while the windows and doors of the old con-

vent shook beneath the fury of the gusts of wind that howled fiercely round the venerable building. Notwithstanding the numerous precautions adopted to prevent the cold from taking effect upon the inhabitants of St. Mary's, the nuns, as well as the pupils, suffered acutely from the severity of the weather. The infirmary was crowded with invalids, and colds, coughs, and sore throats, accompanied by fever, gave constant occupation to the patient Sisters appointed to the care of the sick.

Isabelle de Verneuil had caught, in some inexplicable manner, the scarlet fever, and before the doctor, who had been in constant attendance for some time at the convent, could pronounce an opinion on her state, or give a name to her illness, Cecile and Eugenie began to complain of sore throats and pains all over them. The medical attendant no sooner saw them than he declared that scarlet fever had broken out in the house, and recommended the bewildered nuns to send home all the pupils who had parents or relatives in the neighborhood. But the Mother St. Euphrasie, alike patient and enduring beneath this unexpected misfortune, was equal to any emergency; strong in thought as in resolve, and in humble forgetfulness of self, with a serene reliance on heavenly aid, she set herself to work. She caused the three sick girls to be well wrapped up and carried at once into a large and airy room situated in one of the towers that capped the sacred edifice, and which consequently was entirely separated from the rest of the building. Then followed days and weeks of continual nursing, anxiety, and suspense; the malady ran its course, but although the fever abated, the sore throats got well, and all fear on their account had ceased, the patients regained their strength but very slowly, and convalescence was often interrupted by a return of feverish symptoms, which hung about them for a long time. Happily, however, and thanks to the Mother St. Euphrasie's wise precautions and extreme care, the fever did not spread. The pupils generally, with the exception of a few confined with colds and coughs, were in good health, and the doctor was able at length to reassure the Superior as to the state of the three young girls; but as the weather was so snowy and cold, he advised their remaining a few weeks longer in their present warm and comfortable quarters in the tower.

One very cold evening the three girls, tired of their long and compulsory holidays, seated themselves at a table lighted by a large lamp, the brightness of which was veiled by a green shade. A blazing wood fire burned on the hearth, for the cold was intense, and one of those wintry winds that drive heavy clouds of snow before it and chill one to the very bones was whistling round and about the house.—The snow, untrampled, except by the blasts that ploughed and packed it into drifts, covered roofs, walls, and pavements; icicles depended from the naked branches of the trees; yet, notwithstanding that all was tempest outside the antique lattice, the room and its inhabitants presented a picture of peaceful tranquillity and happiness.

"Oh, Sister Therese, what a cold night!" said Isabelle, shivering and drawing a little shawl closer round her throat as a gust of wind shook the windows and interrupted the train of thought in which she had been indulging for some minutes.

"Indeed it is," answered the nun. "Do not let us think of what is passing outside," said Eugenie, "we are so comfortable indoors by this nice fire."

"O, yes, we are so very comfortable," added Cecile. "I was so cold just now, but am nice and warm at present. I should like to know what we are all going to do to-night."

"Sister Therese has one of her pretty stories to read to us, I think," said Isabelle, in a coaxing voice, "and I am going to try and finish the hem of my petticoat."

"I have my knitting," said Cecile, "as I wish much to get on with it."

"And I my embroidery," rejoined Eugenie. "Very well," said the nun, smiling; "then I suppose I may begin my story."

As soon as the invalids had sufficiently recovered to sit up they had managed to give their temporary habitation an air of cheerfulness, and by degrees almost all their little possessions had found their way to the tower. The monotony of their present life did not, however, fatigue them, and although they shared the same daily occupations, yet the good nuns managed so well, that each book, each piece of work became an inexhaustible source of pleasure.—The Mother St. Euphrasie always came in to see them the last thing at night, and generally contrived to manage her visit in time for the evening prayer, of which the Litany of the Blessed Virgin always formed a portion; and although the young girls were barely convalescent from a long and dangerous illness, they read and worked as much as their strength

would allow, and spent in this manner pleasant and happy days.

The Sister Therese had scarcely closed the book from whence she had been reading a portion of the life of St. Monica to her youthful auditors, to examine Cecile's work, when the latter suddenly exclaimed:

"I have such a bright idea! How much money have you got, Eugenie?"

"I really cannot tell exactly," answered Eugenie. "I know I had twelve or fourteen francs in my purse the other day, and as I never spend anything, I suppose they are still there."

"Then do you never give anything to the collections in the chapel?"

"Yes, indeed, but I have always some money in reserve for that in another purse."

"Indeed!" cried Cecile, laughing. "How grand we are with our two purses!"

"It is not out of pride that I mention it," replied Eugenie, blushing, "it is because I always like to keep a private purse in case of accidents."

"I know that," answered Cecile, kissing her; "I only said it for fun. And you, Isabelle, how much have you got?"

"Ten francs in gold, and seven and a half in silver."

"You seem very inquisitive to-night," remarked Eugenie. "Might we be permitted to ask why the contents of our purses interest you so much this evening? We have confessed our poverty, but you have not informed us of the state of your finances."

"I have twenty-one francs."

"Then what is your idea?" asked Isabelle.

"We are anxiously awaiting an explanation, if you please."

"Well, then, listen. Did you not hear our Reverend Mother say the day before yesterday, that the poor children belonging to the sailors of the large ship that was lost with all hands, had received the three last warm petticoats remaining in her cupboard, and how much she regretted not having any more ready for the three new girls just admitted into the orphan school?"

"Yes, yes!" cried Isabelle and Eugenie together.

"Then this is what I wish to propose. Suppose we put all our money together, and buy ten yards of some good, warm, thick material to make them each one. I have counted the cost, and I find that it will take ten yards at two francs and a half a yard. We should also require some strong thread and some linen tape."

"What a charming idea!" cried the two young girls. "But, altogether we have fifty-two francs and a half, and the material, according to your calculation, will only cost twenty-five."

"I have thought of that," answered Cecile, "and we might, if you liked, buy some coarse knitting needles, and a quantity of nice thick wool, and knit them each a pair of mittens like those of the other girls."

"I should like it very much," said Eugenie.

"So should I," cried Isabelle. "We should have ample time to make them up here, as the doctor says he will not allow us to go down stairs as yet. But who will buy us all these things?"

"Our dear Mother St. Euphrasie will send into town for everything, and we will speak to her about it to-night. What do you think of our plan, dear Sister?"

"Follow the kind dictates of your hearts, my dear children," answered the nun, whose mild eyes were suffused in tears. "The orphans will bless you and Heaven will reward you."

"And you will cut them out a get them ready, so that we can get to work at once."

During the enforced imprisonment of the invalids, the warmest sympathy had sprung up between the Sister Therese and her three companions. She perfectly well remembered the conversation to which Cecile had alluded, but had not remarked the fixed attention paid to it by the young girl; however, the words she had then spoken recalled to the mind of the nun the numerous marks of interest manifested by her towards the new inmates of the orphan school. She now understood the motive of them, and mentioned the children's wishes to the Superior when she paid her evening visit. The good Mother St. Euphrasie, charmed with the pious sentiments and good intentions of her pupils, readily consented to the scheme, and promised to send the lay Sister Frances the next day to G—, on purpose to make the necessary purchases, so that they could set to work as soon as possible.

We cannot affirm that the young girls sleep was sound or dreamless that night. On the contrary, Isabelle was very restless and uneasy, and, for a time, the watchful sister feared a return of fever; but shortly after, a few murmured words caught her ear, spoken, doubtless, by her patient under the influence of a dream.

"Do not take away my petticoat, Eugenie. I have only got to sew the strings on and to mark it."

(To be continued.)

PROTESTANT AND CATHOLIC IN IRELAND. FOR ONE CAUSE—ON ONE PLATFORM.

The Irish Home Rule League has published, in book form, a complete report of the proceedings of the Home Rule Conference held at the Rotundo, Dublin, in November last. The volume is of extreme interest in many respects; but we select the following extracts from the speeches of a Protestant minister, Rev. Mr. Galbraith, F. T. C. D., and Father O'Shea, a Catholic priest; the former the mover and the latter the seconder of the following resolution:—

"That, in claiming these rights and privileges for our country, we adopt the principle of a federal arrangement, which would secure to the Irish Parliament the right of legislating for and regulating all matters relating to the internal affairs of Ireland, while leaving to the Imperial Parliament the power of dealing with all questions affecting the Imperial Crown and Government, legislation regarding the colonies and other dependencies of the Crown, the relations of the Empire with foreign States, and all matters appertaining to the defence and stability of the Empire at large, as well as the power of granting and providing the supplies necessary for Imperial purposes."

Professor Galbraith, is speaking of the unity of Irish sentiment in favor of Home Rule, said:—

I believe that as far as this question is concerned the case is settled. I believe the simple repeaters, as they were called in the days of O'Connell, and in the debates that occurred at the time, have all resolved, without exception, on throwing in their lot with us, and working for a federal union with Great Britain. Now, when I mention the name of O'Connell, I mention it as a Protestant Irishman, with the sincerest respect and veneration. There is not a man whose name in the pages of Irish history can excite more admiration in my mind than the name of O'Connell. He did not emancipate me, but he emancipated those that I love. His whole conduct as an emancipator was that of a noble and brave man struggling with heroic energy against a difficulty which he finally overcame.

It may not be known to the members of this Conference that he took a deep interest in our movement, and was from conviction and love of country a genuine Home Rule man. I hold in my hand a paper, it is labelled on the back, "Home Rule; author's proof." It was written and revised by Charles Lever for Blackwood's Magazine; but he went so far in expressing this sentiment that it was suppressed. It was too much for Blackwood. It came into my possession by his desire. I never publicly read any passage from it before; but I am sure that there is no gentleman here that will not be glad to hear a few honest words in favor of Home Rule from Charles Lever. The paper is a long and interesting one—one of the series so well known as the "O'Dowd Papers," in which, with brilliant wit and choice words, he touched upon all the political topics of the day as they passed before him, and amongst others Home Rule. I should also tell you this—that in my private communication with my respected and revered friend, Charles Lever, I found that he was thoroughly with us. Now his opinion was worth something, as there were few men in his time who had larger or more varied experience of life, not only in this country, but on the whole continent of Europe. Lever says:—

"When Mr. Gladstone proudly asks, Why Irish interests cannot be discussed and debated in an English Parliament? the simple answer is this, that when so discussed they must always be subordinate to the fortunes of party, and considered far less with reference to Ireland than to the benefit of Mr. Gladstone or Mr. Disraeli, and thus the small and local measures which are so vital to national prosperity, so insignificant to party success, meet with little attention and no respect."

There are members of Parliament here, and they must recognize the accuracy of this picture. They must have often heard this expression—"Ah, what's all this about? It is a mere Irish row. What have we to do with it? We wish it was swept off the face of the earth, and you with it?" I believe this is a common sentiment—a common form of speech of English members in the assembly in which our vital interests are dealt with.

In the following passage he describes the utter incapacity of an English parliament to deal with our affairs:—

"Mr. Gladstone sincerely tells us that of Home Rule all he knows is the statement, 'that there is a vast quantity of fish in the seas that surround Ireland, and that if they had Home Rule they would catch a deal of this fish.' Now, all I say is that if we had a parliament in College-green such a contemptuous summary of our national grievances would not have proved so perfectly safe as a burst of contemptuous eloquence as it proved at Aberdeen. The grievance alleged by Ireland is the same as that declared by Hungary—that local questions are treated by an imperial parliament with reference to the exigencies of party, and not the necessities of the land they pertain to. Mr. Deak never protested against the ability or competency of his Austrian rulers; all he said was, 'You have enough to do of your own. To carry many things you desire, you are forced to do, or to omit to do, much that Hungary requires. We, who live lower down the Danube, see a variety of things to which we attach importance and value, that, measured by your imperial standard, could not be so estimated. Leave us, then, to deal with our own concerns, and so far from being angry at the request, bless your stars that you have so much the more time to give to the objects that are dear to you.' This was the Hungarian contention. We are the smaller people and the poorer; but we have a number of interests that we understand better than you can, and above all, we have a people whose sympathies, and even prejudices we shall consult in legislating for them in a mode that all your superior knowledge and imperial intelligence would never arrive at. Will you not see, then, that we know where the shoe pinches—the remedy we ask is not to try how we can walk in an old pair of yours! What we want is to suit our own feet, and not to march in a step that does not become us."

In another passage he defends the Irish parliament:—

"The favorite arguments against Home Rule in Ireland are—first, those derived from the traditions of an Irish parliament; and secondly—more flattering—from recent Irish incompetence. Now, of that House of Commons, in which were Flood, Grattan, Hely, Hutchinson, Parsons, Ponsobny, Yelverton, Curran, and Plunkett, with scores more only inferior to these great men, it is hardly necessary to say that in eloquence, debating power, general knowledge, and patriotism, it would not dread a comparison with that greater assembly whose debates are our daily reading. The very worst thing I know of that parliament was that you were able to corrupt it. And when one remembers the number of poor and needy men there were—men of high abilities and narrow fortunes, with all the conscious power of intellect, and all the present penury of small means, whom you could not corrupt, and who along with the fidelity of despair to the sinking

vessel of their country—it is to their eternal credit that they resented your offers and refused your seductions."

Now, sir, it is a pleasure to me, and to every one here it must be a great satisfaction to read these words of our illustrious countryman, when we find ourselves surrounded with puny whippers who get up in public places and speak of this parliament in dishonouring terms.

The Rev. Thomas O'Shea, F.P., said:—

I feel honored in being associated with my Rev. friend, Professor Galbraith, on the same platform, and supporting the same resolution. You see there are some things upon which Maynooth and Trinity College can go together. I have stood on the same platform with gentlemen of the Episcopalian and Presbyterian churches. At Newtownards, Brosshane, Banbridge and Downpatrick, we stood together—as we did at Limerick, Kilkenny, and Cashel of the Kings. And the climax of all was when, under the shadow of that obelisk on the historic Boyne—monument of the triumph and defeat of Irishmen—drowning our feuds in its waters, with clasped hands and hearts we drank to the union of Irishmen.

This is an arduous question, but it is the grandest question that ever engaged the heart of a country. No question so vital to the country's happiness, and prosperity, and loyalty, could be submitted to the Irish nation, than that of a Parliament in College-green. I hope that every man here will go home and be a missionary and an apostle of Home Rule. I hope every man will be a recruiting sergeant making recruits for Home Rule. I hope that the Protestants and Presbyterians on the north side of the Boyne will do what I will try to do on the south of the Boyne, and that there will be a patriotic and holy rivalry between the north and the south to see which will do most to forward this question. Look to what the country was and what it is. In the time of O'Connell the population was nine millions, and now it is scarcely five millions. Did the decrease take place under a Parliament in College-green or in St. Stephen's? It was said there was a famine—There was a famine, but there was as much corn in the country as could feed double the population. There was a cotton famine in England during the American war, but did the people perish or starve? As Archbishop Hughes said, they starved upon beef-steak. No, they took care of their own; but they ought to have taken care of our people, too, when they took upon themselves to govern and legislate for us. We have had a positive loss of four millions of our people. Can you realize what four millions of people are? It is a larger population than most of the independent States of Europe—than Norway, Sweden, Denmark, Switzerland and Portugal. In addition to that, we have lost what would have been the natural increase of population, for if there had been more people there would have been more marriages, and with more marriages there would have been more people, and instead of five millions we would have had at least a dozen millions of people, and there would have been sufficient food in the country for them all.

Where are these four millions we have lost? Many of them lie in graves, coffinless and shroudless; but, though shroudless, they will rise in a garb of glory yet. They are scattered over America, and they are going there still in a greater ratio than ever they did before. They are going away at the rate of 80,000 a year, and in the first seven months of this year we have lost more than last year. We must do something to stem the tide, or the landlords themselves will have, instead of tenants, only a few herds, or they must become herds themselves. At present agriculture is dying out, and we will soon be at the mercy of other countries for corn. I do not believe there is a single man in the country who is not a Home Ruler in his heart. Every man must be so. It is one of those things that is engraved in the human heart, the love of country—the spirit of freedom is ineradicable, indestructible and inextinguishable: *naturam expellas furca tamen usque recurret*. As to there being disloyalty, I say disloyalty and disaffection cannot be put down effectually until the yearning for Home Rule is gratified. In every new generation of men you will have people springing up as they did in '48 and in '66. You will have Fenians, because youths cannot see far before them—they don't see the sinews of war are wanting, but they are willing to lay down their lives for their country. They become resolutely discontented. Now they would not join any disloyal movement if they had a Parliament in College-green. They would then be glad to form part of a great empire. England would be a great guardian of our interests, and open a great field for our talent and for our young men. This is a glorious country. It is a country worth struggling for—worth making a final struggle for—making a struggle in which we are deterred "No surrender." Look at our harbors, where all the fleets of the world can ride in safety. They were never intended by God but that one day or another they should be utilized. I believe that Ireland will be yet the emporium of trade between the Old World and the New. Look at our rivers capable of turning the machinery of the world—the coal fields of England may fall, but the water power of Ireland shall last as long as the dew and rains of heaven. All the trade and commerce of the world will pass through Ireland. Have hope. Look at the state of France and Spain, and of the new empire of Prussia. They are all in a bad way. Look at the state of Italy. These States are going to the had, as the nations did at the breaking up of the Roman empire, and I firmly believe Ireland will civilize them yet, and I believe more than that—I believe it is Ireland that will evangelize them yet, and God knows they want to be evangelized out of the Communism which is amongst them. They say we are not fit for self-government. Not fit for self-government! The nation that produced Grattan, and Curran, and O'Connell, Plunkett, and Canning—the nation that gave O'Donnell to Spain and MacMahon to France! Hope on, hope on!

The nations are fallen, but thou still art young; Thy sun is but rising when others have set, And though slavery's gloom o'er thy morning hath hung, The full noon of freedom shall beam round thee yet.

THE BISHOP OF NATCHEZ ON MIXED MARRIAGES AND DIVORCE.

In a pastoral letter written on occasion of the Diocesan Synod held at Chatawa in 1874, the Most Rev. Bishop Elder tenders the following solemn advice on the dangers of mixed marriages and divorce.

MIXED MARRIAGES.

At the present we wish only to give a brief admonition about the dangers growing out of mixed marriages—that is, marriages of Catholics with persons not Catholic.

The general evils of such marriages, in their very nature, and at all times, are that they are dangerous to the salvation of Catholics, depriving them of many helps in the practice of their religion, and exposing them to many hindrances and causes of lukewarmness. They are still more dangerous to the children, because it is very hard for them to have a just affection for the faith and practices of a religion which is rejected as false, by their own father or mother. This evil will be vastly increased if the Catholic parent should die and leave the children among non-Catholic relations.

But in our country another danger is growing every day more and more common. It is the danger of divorce, with all its melancholy consequences to both parents and children. In marrying a person who does not acknowledge the authority of the

Church, you make a very unequal contract. God's law is indeed the same for both of you: "Every one that putteth away his wife and marieth another, committeth adultery." And he that marieth her that is put away committeth adultery." (Luke, xvi. 18.) But if you break the law, you have the living Church, to condemn you, to cut you off from her Sacraments, and to tell you that you have cut yourself off from all hope of heaven; while he who has no one to hinder him from abandoning you, whenever he can get a divorce in a civil court. Even if he disapproves divorces, and makes oath that he will never seek one—yet he acknowledges no authority on earth that can hinder him from changing his mind, nor condemn his excuses for setting aside his oath.

But besides all the dangers that we can see in these marriages, it is enough for us to know that the Church declares them unlawful and destructive. If she sometimes permits them, it is only when she fears some greater evil would follow, were she to refuse permission. Her voice is the voice of God; and you cannot expect God's blessing on your married life if you make little account of her restrictions.

Sometimes circumstances beyond one's control may cause some especial difficulty about making a suitable marriage. But unless under such necessity, take care not to let your affections become fixed on any other than a child of the Church. Do not calculate on getting a dispensation. Even if it is granted it only removes the prohibition of the Church, it cannot take away the dangers which necessarily accompany such a marriage; nor the difficulties which it puts in the way of saving your souls and your children's.

Keep this before your mind, even in making or receiving such visits as may lead to a particular attachment. Before your feelings become interested; while you are yet free and clear headed, use your good sense and reflect before God what will probably be the effect on your happiness, in this life and the next. "A good wife is a good portion. She shall be given to them that fear God." Ecclesiast xxvii. 3.)

It has been enacted in this Synod that before a mixed marriage can be sanctioned, both parties must put their written signature to the promise required by the Church. These promises are given at length in Our Lenten Pastoral of 1873. Two copies must be signed, one of which is to be filed and kept by the pastor, the other must be sent the Bishop.

THE O'DONOGHUE EXPLAINS HIS POSITION.

The following letter has appeared in the London Times:—

Sir:—In the Times of this day you have directed attention to the fact that I have intended to introduce a bill to extend the provisions of the Irish Land Act of 1870 to England and Scotland. Although I am certain you would not knowingly misrepresent me, you have put a wholly erroneous construction upon my conduct, and I must permit me briefly to refer to your observations, as they relate to matters vitally affecting my position as a public man. You are good enough to say that I have done "a public service" by holding aloof from the Home Rule movement, but you quite mistake the reasons which have induced me to take this course. I have not joined in the agitation for a separate Legislature, not, as you seem to think, because I am opposed to "Irish rule in Ireland," but because I believe the Irish members can govern Ireland in the Imperial Parliament, and that being so, there are no adequate grounds for demanding a change to which all Englishmen and Scotchmen are decidedly averse. I never have and never can abandon the right of Irishmen to regulate the local affairs of Ireland. On the contrary, I have invariably maintained it, more than once in the House of Commons, and once, I recollect, in a letter addressed to you, some years ago, on which you were pleased to make some very flattering comments. I do not hesitate to assert that the denial of this right would necessitate and justify an agitation for a separate Legislature. You will not, I am confident, contend that the Union was brought about to give Englishmen and Scotchmen a control over our domestic concerns. As you well know, it was carried to prevent, for the future, danger to the integrity of the empire arising from the possibility of differences between the Legislatures on questions of Imperial interest, such as the choice of a king, or a regent, or the course to be pursued in time of war. It is undoubtedly true that Ireland has been sadly misgoverned since the Union, but I ascribe that misgovernment almost exclusively to the character of the Irish representation in the Imperial Parliament. Until very recently the great majority of the Irish members have been the nominees of a class. Owing to the efforts of the Liberal party in the three countries this is no longer the case, and the voice of Ireland can now be distinctly heard at Westminster. My policy for Ireland, if I may use so sounding a phrase, is thorough and complete union with the Liberal party in England and Scotland. Our agreement is not perfect, but our union rests upon a broad foundation: the extension of constitutional rights to the people of the United Kingdom, in order to place within their reach all that Government can contribute to human happiness. If what is sought can be shown to be injurious to the common weal, let it by all means be rejected; but where this cannot be done, where the demand is in itself perfectly legitimate, I cannot understand how it can be long resisted by sincere Liberals. There are still Irish questions to be settled. I do not place Home Rule on the list, since, as it involves the dissolution of the Imperial Parliament it is quite as much an English and Scotch as an Irish question. Further, I affirm that the agitation for Home Rule prevents the Imperial Parliament from approaching Irish questions in a proper spirit. This was evidently the view taken by O'Connell, who, whenever the Liberal party of his day came into office, suspended the Repeal movement, and only took it up again when the return of the Tories to power led him to believe that hope was at an end. Toryism was then all-powerful; it is now nothing more than a mild and wholesome alternative, scarcely felt in these times of vigorous constitutional life. Now, one word as to your statement that I am "certainly a friend of Irish rule in England," founded on my anxiety to confer upon English and Scotch tenants the excellent provisions of the Irish Land Act of 1870. If the farmers of England and Scotland decline my humble advocacy, offered in all sincerity, I shall withdraw the bill, and let them place it in other hands. Until I hear from themselves that they do not stand in need of such a measure, I can give no credit to the assertion. I may have many disqualifications for the task I have undertaken, but I cannot regard my being an Irishman as one of them. My success would, I hold, from the mere fact of my being an Irishman, strengthen the connection of Great Britain and Ireland, and irrespective of all considerations of nationality, be productive of many advantages to the whole agricultural interest of the United Kingdom. I am, sir, your obedient servant, O'DONOGHUE.

Reform Club, March 28.

A New Haven editor spent last Sunday in Slawson, and attended church. When the contribution box came around he was in a doze, but on being nudged, hastily exclaimed: "I have a pass."

A Danbury man who heard that a Minnesota man had become insane from the use of tobacco, swore off from the practice, but on learning that several thousand people were insane who had not used the weed, returned to the habit with alacrity.

The Michigan newspapers are full of items—the price of shot guns having been reduced to \$7.

IRISH INTELLIGENCE.

WHAT IRELAND DID FOR CATHOLICITY.—Father Tom Burke, with his great, genial heart and unflinching love of country, will tell everybody from Dan to Bersheba, from Galway to the tropics, that there is no such Catholic people as the Irish. Of course he will find, and he has found, many another Catholic of other nationalities who differed with him, who made light of the idea. The old *shibboleth*, "Can anything good come out of Nazareth?" is changed for the occasion. But Father Burke, at the celebration of Saint Patrick's Day, in Headford, County Mayo, answers that as follows:—We know as a fact, that in the space of two hundred years, three hundred apostolic men went from Ireland to preach the Gospel of Christ throughout Europe; and to build up again the edifice of civilization that had all over the Roman Empire, during the fifth century, been levelled to the earth by Arian and his Goths, and the scourge of God, Attila, at the head of the Huns. Europe was the scene of wild terror and barbarism. Neither religion nor civilization was allowed to raise its head. Missionaries from the island of Destiny went forth and raised the standard of Christ and established order and civilized the barbarians from the North. Of the three hundred missionaries one hundred and fifty evangelized Germany. Their names are venerated to this day, and the monasteries which they erected are an abiding proof of the labor they achieved in the vineyard of Christ. Now, again, Irish priests and the Irish people are going forth to America and Australia; and carry with them the faith which St. Patrick taught our ancestors. See the American Church—how flourishing it is to-day. It is the hope of the Church of Christ. Our race can lay claim that they under God were, to a great extent, the means of planting the faith in the American soil. In the opening of this century there was only one bishop in the United States. See what a glorious body of Bishops and priests are there to-day. What a grand hierarchy governs the western world. Look across, in spirit, the waves which separate us from the Columbian shore. Cast your gaze along the banks of the Hudson, the Ohio, the St. Lawrence, and all along that line of waters, the Mississippi—see our people gathering in thousands and tens of thousands in every town from Montreal to New Orleans; from New York, Chicago, St. Louis, Boston, Baltimore, across the prairies to San Francisco. Behold that vast army of Irishmen—all children of St. Patrick—sembled to-day, first, in the churches to thank God, for the gift of faith, and to honor our glorious Apostle; next, to proclaim that faith before the world, and the attachment of the Irish race to the Green Isle of destiny in which they were born. Wherever Irishmen are found—in any part of the wide world—there, the first thing they do is to see after the booming worship which their faith teaches them is due to God. As our Creator and Sovereign Master, to whom we owe our being, God deserves supreme adoration. This supreme adoration, the Irish Catholic knows, cannot be given except through the offering of the Adorable Sacrifice of the Mass, in which the Son of God—Who alone can give infinite honor to the majesty of the Godhead—is offered. On this account the Irishman's first anxiety is to see to have a priest in a new colony. It was so in San Francisco—a Galway man was the first to settle there; it was so in Sydney and New Zealand. The little chapel is erected—the altar and its proper decoration is looked after. Next thing to raise the mind to God is music. Harmony is the expression of the due adaptation of parts to the whole. In this sense all the works which God has made move and act in harmony. Man himself reflects the harmony of God's works. "This material world and the brute creatures cannot speak. Man can. It is fit that he should echo the praises of creation in a song of harmony. Music, which is the expression of rightly-adjusted sounds, touches the very soul of man and raises it to higher and holier thoughts, either to contemplate the works of God, or to praise His Adorable Majesty. Hence, from the earliest periods music has been made use of in the worship of God. The new dispensation was ushered in by the voice of song. On the morning that the Redeemer of men was born at Bethlehem; the very morning that saw this earth blessed by the presence of the God of Heaven amongst us; the morning in which the harmony that had long been broken by the demon, was again restored—the angels of God sang a song of joy and jubilation. Look at the heavens opening; a bright gleam from that land of bliss lights up the earth; and lo! a multitude of the heavenly host appear, singing, "Glory to God in the highest, and on earth peace to men of good will."

DEATH OF LORD KINGSALE.—Lord Kingsale died on Wednesday morning at his residence, Salcombe, of inflammation. The deceased Peer died unmarried. His title, however, does not become extinct, but devolves upon his cousin, John Almeric Fitzroy de Courcy, now 31st Lord Kingsale and Premier Baron of Ireland. The strange privilege belongs to this barony that its possessor is entitled to remain covered in the presence of the Sovereign.

DUMFRIES, April 18.—The Duke of Abercorn made his public entry into Dublin to-day to assume the duties of his high office as the Queen's representative in Ireland. Although five years have elapsed since his Grace held the reins of the Irish Government, and many circumstances have occurred to divert the course of public feeling, the action of time and other influences have not effaced the impression produced by the popular character of his first Viceroyalty. His *prestige* has survived every change, and he returns to-day to the great office he filled with the best wishes of all classes. Royalty itself could hardly have met with a more splendid reception than was accorded to his Excellency. It was not merely the magnificence of a military pageant which made the occasion memorable, but the cordiality and fervor of the public welcome. The city was decked in its brightest colours to do honour to the Viceroy. All the principal streets, especially those through which the Viceroyal *cortege* was to pass, were ablaze with flags and festive emblems. A general holiday was kept, and the citizens of every rank appeared to be intent upon this one object of absorbing interest. Very complete arrangements were made by the authorities to make the ceremonial effective. There is no city in the Empire in which a brilliant military spectacle can be more successfully organized or displayed to better advantage. All the necessary resources are at hand, and the general outlines as well as architectural features of the streets are well adapted for an effective combination of attractions.

The Gazette contains an official warning to the Flag of Ireland, in consequence of the publication of two paragraphs in the last number, which is regarded as a violation of the Peace Preservation Act. The article complained of was the following:—"But Froude, though he not unfrequently misinterprets history to suit his purposes, does not often actually falsify it. In the present volumes he bears testimony to the undaunted bravery of the rebels of '98. He says that Father Murphy, the leader of the Westford 'rebels,' was a born General, and his men brave to desperation. His pikemen especially, he says, 'charged with a fierceness of resolution for which the English and Scotch officers were unprepared, putting compact regiments to rout and driving off cavalry. They defied even artillery. They showed, says Froude, 'the contempt of danger which, as soldiers in the army of their Sovereign'—i.e., the foreign lady who holds their country against their wishes—'they never fail to show.' From this we see that, in Froude's opinion, the Irish are equally brave when they fight for 'their Sovereign' or against her. Even this anti-Irish English historian admits that our countrymen can fight as 'rebels.' Mr. Butt is

over-sanguine, we think. In the present temper of the English people, if the whole of the representatives of Ireland were pledged to Home Rule, they would still resist the demand, and that they could do so successfully is undeniable. The united votes of English and Scotch representatives would, of course, overwhelm those of the Irish members, and that they would be given against Ireland's demand is certain; seeing that they regard it as merely a pretence to complete separation. Granting that Mr. Butt's prognostications relative to the duration of the present Parliament be fulfilled, it is for the people of Ireland to consider whether they will be committed to three more years of this dreary agitation, giving trading politicians an opportunity of "exploiting" them for their own selfish views; or whether they should not insist that Ireland's ultimatum—this overture of lasting peace—should be at once presented that it may be rejected, as it will be in any and every case, and other means devised to save our country from the fate which seems impending over her—the extinction of her nationality. The Freeman denounces the conduct of the Lords Justices as harsh and uncalculated for.

"THE MEETING OF THE WATERS."—No, never—neither in France, England, the Netherlands, nor even in Germany—did I meet with anything comparable to the wild and picturesque defiles of this Wicklow county. It even surpasses those Islands of the Stockholm Bay, which I formerly preferred to everything else, but which are now eclipsed in my eyes. I won't attempt to give you the slightest description of them; I could not do them justice in words, still less in writing. Only figure to yourself the grandest and yet the most lovely landscape; torrents abounding in numberless cascades, struggling to make their way through perpendicular rocks; forests of almost fabulous depths, meadows and swards full worthy of the Emerald Isle; and then old abbeys, modern residences and lodges, and built in the purest Gothic and airy style. Place, moreover, in such a lovely landscape the most pious, most cheerful, most poetical population in the world. Then, again, say to yourself that Grattan passed his childhood here; that he meditated his speeches along these torrents; that one of these residences was bestowed on him by his fatherland, and that therein he lived in his old age; and those beautiful lands were sanctified and immortalized by the rebellion of 1798.—Montalembert's Letters.

CONDITION OF THE ANTRIM LABORERS.—The *Ulster Examiner* replying to some strictures on the Antrim laborers, in the London *Agricultural Gazette*, says:—"We wonder in what district of Antrim John Burnister resides, or from what source he draws the material for his extraordinary picture of the laborers, their wives, and their children of tender years, here presented by him to the British public. In what part of Antrim do cottages let for 6d. a week, and where is the extraordinary spectacle to be witnessed of women and children shamelessly rivaling the men in the open consumption of tobacco? If the practices here detailed prevail in prosperous Protestant Antrim, what can be the state of Ireland in other quarters? Our Orange friends should look to this. Could the lodges not find out who John Burnister is, where John Burnister lives, and what are John Burnister's relations to the laboring population of Antrim?"

SWALLOWED A MOUSE.—The *Tuam News* has the following:—"A little fellow in Derry the other day having caught a little mouse in a trap, laughingly held up the trap and shook it in his companion's face. The mouse, making a sudden spring, freed itself, and seeking the open mouth of the companion boy leaped into it, and passed on down his throat. The lad seems to suffer in no way from the incident though he avers he felt the mouse biting him as it passed down his throat."

AN AUSTRALIAN BISHOP OF IRISH CHARACTER.—The new Coadjutor Archbishop of Sydney, Australia, Dr. Vaughan, was presented on the 3rd of January with an address of welcome by the members of the Hibernian Australasian Catholic Benefit Society of Sydney. His reply, as reported in the *Sydney News*, was as follows:—"I am grateful to you, the members of the Hibernian Australasian Catholic Benefit Society, for the cordial reception which I have given to me on my arrival in your midst. I say reception and not reception, advisedly; for I do not, and cannot forget that you came out to sea to meet me, and that with your green flag flying in the breeze, and with the strains of your national music greeting me across the waters, as it were in triumph, into the venerable presence of our beloved archbishop, surrounded by thousands of his children. And now, that we stand here face to face for the first time, I am glad to recognize in you the representative of that heroic people whose culture and genius, whose generosity and devotedness have only been eclipsed by the sufferings they have sustained, and their unending fortitude in the cause of common justice and religion. I am myself the last man to concur in the tenderness of your love towards that country which deserves so well of your affections, for I yield to no man in my loyalty towards her gracious majesty the Queen of the United Kingdom, and in my love of that country which seems to possess every happy gift of Heaven, except the priceless boon of Catholic faith. Your deep attachment to the 'Star of the West' is based upon the same principle as my own unalterable love of that land which once was called 'Merrie England.' Our patriotism is not founded on mere imagination, or the egotism of self-applause, but it is rooted in the deep principle of our common religion, which knows how to ensure lasting stability to empires, and which alone can hold men in true obedience to law, in spite of injustice, and cruelty and wrong. Had not my fathers been Catholic first, and English second, they would have possessed no motives tough enough to make them love their country with tender affection in spite of the sufferings which she inflicted upon them, and on that religion which they prized higher than life itself. But many waters cannot quench love, nor can the floods extinguish it. For the Divine principle of an exalted charity soars above periods of darkness and distress; and

True as the dial to the sun, Although it be not shined upon, still loves and prays; and hopes where it is not allowed to do much else than suffer. And, speaking of our own day, I love and identify myself with the truthfulness, courage, and love of fair play of my countrymen; and though I must admit that when their prejudices are disturbed they are not very particular about their logic, still, when they return to their cooler moments, there are no people more ready to do justice to an adversary, more generous in acknowledging a fault, or more noble in their reparation of it. I enter thus far into my own feelings in order to bring out all the more clearly the basis on which our patriotism rests. It is fixed in the heart of that principle of Christian and supernatural love which is stronger than death itself; a principle which should not only reform and elevate our love of country, but which should also direct it. Wee to that counterfeited patriotism which is solely based upon the natural man, and upon mere distillation of complexion and of race. Wee to that sham love of country which is but the expression of a self-satisfied spirit, of the consciousness of the eyes, and of the pride of life. Love, or rather passion, thus rooted must inevitably produce, sooner or later, the apple of discord and the worm-wood of bitterness, or rather it is like the spreading wasp tree, which speedily luxuriates abroad and bears sickness and death within the circuit of its shadow. And I am very sure that you willingly endorse the words I have been saying, and heartily embrace the distinction which I have made. We, one and all, shrink from the deadly night shade of a patriotism based

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MONTREAL, FRIDAY, MAY 15, 1874.

ECCLESIASTICAL CALENDAR.

MAY—1874.

Friday, 15—Of the Octave.
Saturday, 16—St. Ubald, B. C.
Sunday, 17—Sunday within the Octave.
Monday, 18—St. Venantius, M.
Tuesday, 19—St. Peter C. P. C.
Wednesday, 20—St. Bernard of Sienna, C.
Thursday, 21—Octave of the Ascension.

REMOVAL.

The Office of the TRUE WITNESS has been
Removed to No. 195, Fortification Lane, be-
tween St. Peter Street and Victoria Square.

NEWS OF THE WEEK.

The revolutionary party in Spain are jubilant
over the reported relief of Bilbao. That they
have introduced provisions into the beleaguered
city, may be accepted as certain; but that they
have fairly raised the siege seems doubtful from
late telegrams, which represent the Royalist
troops as returning in strong force, and taking
up their old position. Until confirmed, we at-
tach no importance to the report of a victory of
the revolutionists over a Carlist force under
Don Alfonso. No doubt in point of numbers
of men, of guns, and of ammunition the Car-
lists labor under a great disadvantage; but what
they lack in quantity they make up for in
quality, so that their cause, if not very bright
at the present moment, is by no means desper-
ate.

The Strike on the part of the agricultural
laborers in the East of England, and the Lock
Out on the part of the farmers, still continue,
and neither party to this social war seems in-
clined to give way. Did it but involve a ques-
tion of wages, of a shilling or two more a week
for the men, a compromise could easily be
effected, and would, we believe, be cheerfully
accepted by both laborers and employers.—
Unfortunately there is more, much more than
a mere question of wages at issue. The men
out on strike do not generally complain of in-
adequate remuneration; and the farmers who
dismiss their hands, and refuse them employ-
ment do so, not on the grounds that the de-
mands of the latter are exorbitant, but simply
because they, the laborers, have enrolled them-
selves as members of the Union.

No. It is not merely because the laborer in
the East of England finds his present wages too
low that he strikes; nor is inadequate remunera-
tion the chief grievance which, by bringing a
pressure to bear upon the employers of labor,
he proposes to rectify. The great grievance
of the agricultural laborer is, that he is an
agricultural laborer; that he has been placed
by the accident of birth, in a situation in which
he is always obliged to work for wages, instead
of being in a position to hire others to work
for him. What he aims to accomplish
is, not merely the getting "a fair day's wages
for a fair day's work;" but such a radical
change in his social status as shall render it
no longer imperative on him to work for wages
at all. As the *Witness* truly observes in an
editorial on this subject, the movement amongst
the agricultural laborers of England "is more
than a mere wages question, and involves a
radical change." A social revolution in fact,
and nothing less.

No legislation can ally it, or restore peace,
for it proceeds not from legislative defects, but
from physical causes, and the inevitable social
condition of a country with an overgrowing
population, and a very limited supply of land.
The freer the trade in land becomes in Eng-
land, that is to say, the easier the transfer of
land is made by the lawyers, the more will
land be monopolized by a few rich capitalists;
so that but for the laws of entail, and the cus-
tom of primogeniture, the land of England
would now be owned by half a dozen or so of
great merchants, and wealthy manufacturers.
In America no such danger need, at present be
apprehended, for in America the supply of
land is practically unlimited, and the popula-
tion, as compared with the area of occupied

land, small. When, in process of time, these
conditions shall be reversed, men will see
spring up on this Continent the same social
agitation as that which now prevails in England.

THE NEW BRUNSWICK SCHOOL QUESTION.
—On Tuesday, the 6th inst., in the Dominion
House of Commons, Mr. Costigan, seconded
by Mr. McKay Wright, brought forward his
promised motion on this much and long vexed
question. In our city papers we find the an-
neced report:—

NEW BRUNSWICK COMMON SCHOOLS.

Mr. Costigan moved for an address to Her Maj-
esty representing that it is essential to the peace and
prosperity of the Dominion of Canada that the sev-
eral religions therein should be followed in perfect
harmony by those professing them in accord with
each other, and that every law passed either by this
Parliament or by the Local Legislature disregarding
the rights and usages tolerated by any of such reli-
gions is of a nature to destroy that harmony; that
the Local Legislature in 1871 adopted a law re-
specting common schools forbidding the imparting
of any religious education to the pupils, and that
prohibition is opposed to the sentiments of the en-
tire population of the Dominion in general, and to
the religious convictions of the Roman Catholic
population in particular; that the Roman Catholics
of New Brunswick cannot conscientiously send their
children to schools established under such a law, and
are nevertheless compelled, like the remainder of
the population, to pay taxes to be devoted to the
maintenance of these schools; that the said law is
unjust and contrary to the spirit of the constitution,
and causes much uneasiness among the Roman
Catholic population disseminated throughout the
whole Dominion of Canada; and that such a state
of affairs if continued is likely to prove the cause
of disastrous results to all the confederated provinces;
and praying that Her Majesty will be pleased to
cause an act to be passed amending the British
North America Act of 1867, in the sense which this
House believes to have been intended at the time of
the passage of such act, by providing that every re-
ligious denomination in the Province of New Brun-
swick shall continue to possess and enjoy all such
rights, advantages and privileges with regard to their
schools as such denomination possessed and enjoyed
in that Province at the time of the passage of the
said last mentioned act, to the same extent as if such
rights, advantages and privileges had been then duly
established by law.

He entered into a history of the school ques-
tion in the Province of New Brunswick since 1858, as
well as the legislation which had taken place upon
it. He quoted the votes and proceedings of the
New Brunswick Legislature, and then referring to
the vote on the subject in this House in 1872, said
it was not a Catholic vote, but was made up of
equally as many Protestants as Catholics. The late
Government was very much embarrassed by the vote
on that occasion.

Mr. Pickard—They need not have been embar-
rassed, nor need they feel embarrassed now.

Mr. Costigan contended that they were embarrassed,
and justly so by the position taken by the member for
York and his 11 N. Brunswick associates. Had the Act
been disallowed after the vote of 1873, he contended
that the position of affairs would have simpler than
to-day, but except the refusal of the Government to
carry out the wishes of the House, the position was
mainly the same. To cover the difficulty he now
proposed an amendment to the constitution, a course
which he justified by a reference to the amendment
to the constitution in favor of Nova Scotia. He
contended that His Excellency had power to dis-
allow the acts of the Provincial Legislature, that was,
if they interfered with the rights of the people. He
would be prepared to let the matter await the deci-
sion of the people at the elections, if there was any
reasonable hope that it would be fairly considered,
but was sure that every issue but this would be
brought before the people for their decision. He
denied any desire to embarrass the Government.—
Whatever Government had been in power his course
had been the same, he feeling himself bound to ad-
vocate this question, his desire being to place the
minority in its proper position.

The resolution was seconded by Mr. McKay
Wright.

Mr. Desjardins moved, seconded by Mr. Ouimet,
that discussion on this subject be postponed till
Monday next.

Mr. Costigan had no objection to the motion,
which was carried.

The thanks of the Catholic community of
the entire Dominion, as well as of the Catholic
minority of New Brunswick, are due to Mr.
Costigan for his zeal in the cause of freedom of
education, and for the never flagging interest
that he takes in the cause of our unjustly
treated brethren of the Lower Province. Still
we fear that his motion will have no practical
result; and we think that the preamble there-
unto, or grounds upon which it is based will
be contested as contrary to fact.

For instance, is it true—and this is in view
of Mr. Costigan's motion a most important
question—is it true that exclusively secular
instruction to the pupils of the schools sup-
ported out of public funds, "is opposed to the
sentiments of the entire population in the Do-
minion in general?"

Judging from the past, that is to say the
controversies on the Separate School question;
judging too from the present tone of the Pro-
testant press throughout the Dominion—we
fear that such is not the case; but that, on the
contrary, were the people of the Dominion to be
pollled to-morrow, the question being "shall we
have purely secular, or denominational schools?"
the great majority would vote in favor of pure-
ly secular schools, or just such schools as those
set up by law in New Brunswick. We believe
that, with a few exceptions, the New Brun-
swick School Law is generally approved of by
the Protestants throughout the Dominion; and
we are confident that, if they had the power to
do so, the Protestant majority of U. Canada
would repeal the separate school law on their
statute book, and give us in lieu thereof a law
for the establishment of one, uniform, secular,
or as in cant phrase they call it, "nonsectar-
ian" set of schools throughout the Province.

We say this because we well remember how
long, and how bitter was the fight which Cath-
olics had to fight, before they could obtain the
passing of the separate school law by the old
Provincial Parliament of United Canada; be-

cause we remember that that law—so the *Globe*,
has assured us scores of times—was forced upon
the reluctant Protestant majority of the Upper
Province by the French Canadians of Lower
Canada, aided by a few Protestants, opposed to
the wishes of the overwhelming majority of
their brother Protestants. We say this, be-
cause we well remember how this alleged forc-
ing upon a Protestant majority of an odious
separate school law by the Catholic vote of L.
Canada, was always appealed to by the Protes-
tant press as an argument in favor of Repre-
sentation by Population; we say so because at
the present day; by far the majority of the Pro-
testant press of the United States and of the
Dominion support the common school system,
as against the separate school system; whilst
it is obvious to the meanest intelligence that
in a religiously mixed community, common
schools must be purely secular, or schools from
which all positive religious instruction is eli-
minated. For of three things one. A Deno-
minational or Separate School System; a
Common School System in which some particu-
lar religious instruction is given, and which
must therefore be offensive to some; or—a
Common, but purely Secular school system
which it is pretended is just to all. Now of
these three, the Protestants of the Dominion
will not have either the first or second; they
must therefore fain put up with the third.

This error in the preamble by us indicated
vitiates we fear the conclusion of Mr. Costi-
gan's motion. The New Brunswick school
system is not only not repugnant to the major-
ity of the Protestants of the Dominion; but
they would if they could enforce it in every
Province of which that Dominion is com-
posed. The separate school system that exists
in Ontario and Quebec they at best do but
tolerate as a necessary evil, but still an evil
which they hope may some day be eliminated
from the body politic; but the common secular
school system of New Brunswick is that which,
were it put to the vote, would be enthusiastically
accepted by an overwhelming majority of
every Province except Quebec. As betwixt
religious combined with secular instruction in
the common schools, and purely secular educa-
tion in the abstract, a majority might—it is
doubtful—but might be found in favor of
the first, among the population of Can-
ada were there therein no Catholics; but
were the question put in this form—Secu-
lar schools for all, or separate schools for
Papists? the answer in favor of secularism
would be overwhelming. For instance, the
Montreal Witness may be taken as the type of
the dogmatic evangelical Protestant—as dis-
tinguished from the believing everything in
general, but nothing in particular, or liberal
Protestant—to whom of course secular schools
are *per se* the very best schools imaginable.—
However even the *Witness* when dogmatic in-
struction in schools involves the necessity of con-
ceding separate schools to Catholics, comes out
altogether in favor of the purely secular system
of education, not as good *per se*, but as the less
of two evils. Better secularism than Roman-
ism.

Let us also look at the United States. Be-
twixt their Protestant population, and the Pro-
testant population of the Dominion there is no
moral difference. In the first named Catholics
are as badly, if not worse, treated in the matters
of education than are the Catholics of New
Brunswick. How then can we believe that if
the Protestants of Canada were as politically
free to impose their educational theories on the
entire community, as are Protestants in the
United States, they would refrain from
doing so? or that in their hearts they are op-
posed to the carrying out in New Brunswick
of the very system which they long tried to
force on the Catholic minority of Upper Can-
ada; and which their organs argue should be
imposed on the Catholic majority of the Pro-
vince of Quebec?

THE SMALL-POX HOSPITAL.—There was
a meeting of the Health Committee on Thurs-
day night, 7th inst., His Honor the Mayor in
the Chair, when this long vexed question was
brought up for discussion, and the action of
the Ladies of the *Hotel Dieu* was made the
subject of criticism, in that by letter to the
Mayor, they had reasonably complained of hav-
ing small-pox patients sent to them, whilst no
adequate provision for their reception has been
made, or can be made, unless means for that
purpose be provided by the Corporation. The
Ladies of the *Hotel Dieu* have a duty towards
their patients actually in the Hospital; they
are bound not to expose those patients to the
risk of contamination; and they have no means
at their disposition for tending small-pox pa-
tients in a separate establishment. They have
therefore offered to build on their own land, at
their own cost, a special small-pox hospital, if a
portion of the \$50,000 Grant of the Corpora-
tion be given to them for that purpose.

Others again, and no doubt conscientiously,
object to the dividing of the Corporation grant;
and insist that therewith one common small-
pox hospital, isolated, and under civic control
be erected and maintained.

The offer of the Ladies of the *Hotel Dieu*
is a most liberal offer, and if accepted would
be of service to the City. A service to the
City, because it would at once assure it an effi-
cient hospital at a small cost; and liberal, be-
cause by the terms or conditions on which the
Ladies acquired, and hold their property, they
are not bound to make any such sacrifices. As
the origin of the *Hotel Dieu* proprietary rights
may not be generally known, we give the sim-
ple facts.

The property of the *Hotel Dieu* consists of:
1. Two hundred acres of land forming part
of the Fief St. Augustin, conceded to them free
of cens et rentes by the "Company of Asso-
ciates" by Deed dated 8th March, 1650.

2. Of another lot of Two Hundred acres in
the same Fief, given by the Seigneurs of the
Island of Montreal, on the same terms as the
first lot, and by deed bearing date, 27th July,
1666.

3. Of One Hundred acres known as the
Fief Nazareth, granted by Paul de Chomedey,
Governor of the Island of Montreal to Made-
moiselle Jeanne Nance, under deed, 8th August,
1654, to indemnify her for a sum of 22,000
livres, by her abandoned to the Seminary.—
The said sum of 22,000 livres had been be-
queathed by Made. de Buillere for the pur-
pose of building a hospital in Canada, or New
France as it was then called.

4. Of the Fief St. Joseph, One Hundred
and Seventy-Five acres, a gift by the gentle-
men of the Seminary to the community of the
Hotel Dieu. The site on which stand the
stores owned by the Ladies of the *Hotel Dieu*,
was also a gift to them from the gentlemen of
the Seminary.

It will thus be seen that the property held
by the *Hotel Dieu* is not a State endowment,
to the enjoyment of which are attached certain
onerous conditions, or obligations as towards
the State; and that therefore the Ladies are
under no legal obligation to make provision for
a particular class of infectious diseases; and
with which indeed they could not charge them-
selves without thereby running counter to the
design of the founders of the *Hotel Dieu*.—
Leprosy, small-pox, and diseases of that kind,
require special hospitals. It won't do to ex-
pose a man with a fractured limb to the risk
of contagion from the most loathsome of all
diseases with which the human race is afflicted;
and if the Ladies of the *Hotel Dieu* are ex-
pected to provide special accommodation for
contagious diseases, they must be furnished
with special means to enable them to do so.—
They are quite willing to expose themselves to
danger, but they cannot so expose their
patients.

We contend also that in a mixed community
like ours, there are moral reasons in favor of
two hospitals; whilst from a purely material
point of view, we think that it would be bet-
ter not to accumulate a great number of pa-
tients in one building. At all events, the ac-
ceptance of the offer of the Ladies of the
Hotel Dieu would assure to the City a site
for a small-pox hospital; nurses and medical
attendance for a small charge; all that the
Ladies ask in return being a share in the grant
of money voted by the Corporation.

It is with regret that the Catholics of Can-
ada learn that Mgr. Horan, Bishop of Kingston,
has on account of failing health found himself
obliged to place his resignation in the hands of
His Grace the Archbishop of Toronto. The
resignation, so we read in the *Kingston Daily
News* of the 4th inst., been accepted and for-
warded to Rome. In the mean time the Dio-
cese will be administered by the Very Rever-
end Father Farrelly, V.G., the Rev. Father
O'Boyle acting as Chancellor.

Where does the editor of the *Quebec Satur-
day Budget* expect to go when he dies? Here
is the way in which the man, evidently a "ves-
sel of wrath," speaks of a "moral" newspaper;
aye! the "only daily religious" paper in the
world. Hear him:—

"What we complain of in the *Witness* is that
while it lays claim to a lofty morality and a Chris-
tianity superior to that of the common herd, it vi-
olates in nearly every number those principles of
courtesy and toleration which are the practical es-
sence of Christianity. A hatred of truth seems to
be the characteristic of the *Witness* Christianity."

On Wednesday afternoon, 6th inst., we came
nigh losing one of our most esteemed citizens,
M. Narcisse Valois. This gentleman was
standing in the store of M. Lefuivre, grocer,
lower end of St. Antoine Street, when he was
struck by a pistol ball fired through the win-
dow of a house opposite by a young German of
the name of Herring. Luckily the ball struck
a rib and was deflected, and so inflicted no
mortal injury. M. Valois, we are happy to
say, out of danger; the man Herring has been
arrested.

GOR HIS DESERTS.—A gray young Lethario took it
into his head to speak rather freely to a young lady
who was walking along Craig, near St. Antoine
street, last evening, when his would-be interview
was cut short by a counter greeting on the part of
two gentlemen who happened to witness his man-
suevres. His punishment, it is hoped, will act as a
salutary lesson to him, and make him more careful
of his behaviour in future.—*Gazette, 6th inst.*

MONTREAL IRISH HOME RULE LEAGUE.

The regular monthly meeting of this Association
was held on the 5th inst., in the new Hall of the St.
Patrick's Society, Corner of Craig and St. Alexander
Streets. The meeting was well attended and great
spirit manifested.

The President, Edward Murphy, Esq., occupied
the chair, and delivered a short address. He referred
to the eloquent speeches lately made in the British
House of Commons, by the Home Rule members,
and praised Lord Robt. Montagu for the well merited
castigation administered to D'Israeli for the well
known, when, by a series of skillfully put questions he
forced that wily and unscrupulous statesman into a
corner and so effectually silenced him, that he dared
not reply to the Noble Lord (see our report in full
in last week's paper.) He commented on the extraor-
dinary course followed by the leader of the Opposi-
tion, Mr. Gladstone, in the House of Commons in
defending the reply to the Speech from the Throne
by opposing Mr. Butt's amendment asking for an
enquiry into the Cause of discontent in Ireland.
This was but another proof of how Whig and Tory
would unite as one to oppose Ireland's just claims, as
Mr. Gladstone, leader of the liberals, stepped out of
the ranks of his party to assist the Tories by a long
and brilliant speech in defeating Mr. Butt's amend-
ment.

He read the following letter from Isaac Butt, Esq.,
M.P., which on account of its interest to the Irishmen
of Ottawa as well as of this City we publish in
full:—

"LONDON, April 17 1874.
Dear Sir.—I am sure you will excuse the trouble
I give you, as President of the Home Rule associa-
tion of Montreal, in addressing you this letter.

"I see in some Canadian papers a statement that
on St. Patrick's day a telegram had been sent to me
from a meeting at Ottawa, I had previously learned
from home of its arrival.

"When it reached my house I was absent on pro-
fessional business in Galway. I was obliged to
travel over here to Parliament without stopping in
Dublin and I did not hear of the Telegram till
sometime afterwards.

"I am not sure to whom I ought to write in Ot-
tawa and I therefore venture to ask of you to com-
municate for me with those who sent me the tele-
gram, I wish to convey to them the obligations I
feel for the great compliment they paid me and my
regret that my absence from home prevented an in-
stantaneous acknowledgment.

"I need not tell you with what satisfaction we,
who are engaged in an arduous struggle at home,
receive such testimonies of sympathy from our
Countrymen abroad, especially from Canada; sup-
plying at once the most perfect example of a Home
Rule that most assuredly does not weaken the Em-
pire and gives the strongest proof that Irishmen are
fit to take their place in that Constitutional Govern-
ment which is making Canada prosperous and happy,
my friend Mr. Martin has already officially com-
municated the value we set upon the aid and exertions
of the association over which you preside.

"Wonderful as is the power that was able to flash
in a few moments the thoughts of the Irishmen of
Ottawa to Dublin, there is a moral power still greater
and more wonderful in the electric sympathy of
heart and soul which unites Irishmen all over the
world in love and hope for the old land.

"I trust that sympathy will never be broken,
and will at no distant day acquire a new share of
union in the accomplishment of the question and the
regeneration of our Country.

"Yours my dear Sir
"Very faithfully
"ISAAC BUTT."

"Edward Murphy Esq., President Irish Home
Rule League Montreal."

The reading of this letter was greeted with hearty
cheers for Mr. Butt.

The chairman then announced that agreeably to
the advertisement calling this meeting an election
for officers and Council would be held. He strongly
urged upon the members and their friends to attend
Mr. Ryan's lecture on "Home Trade, Home Prosperity,
and Home Rule," as from what he knew of Mr. Ryan
the subject would be ably handled and eloquently
treated by him, which he felt sure would advance
the cause in this City.

After some remarks from Messrs. Curran, Ryan,
Howley and others, the election of officers was then
proceeded with when the following was unanimously
chosen.

Mr. Edward Murphy, J.P., President; (re-elected),
Mr. J. J. Curran, B.C.L. 1st Vice President; Mr. Felix
Callahan, 2nd Vice President (re-elected).
Mr. Anthony Brogan, M.P., Treasurer.

Mr. James Kehoe, Corresponding Secretary (re-
elected).
Mr. P. J. Coyle, B.C.L. Recording Secretary.

SOUSOIL.
Messrs. M. P. Ryan, M.P., W. H. Hingston, M. D.,
Myles Murphy, Matthew Ryan, James Howley, J.P.,
Patrick Larkin, James McCready, John Gillies, Pro-
fessor W. McKay.

Heartly votes of thanks were passed to the retiring
Treasurer Mr. P. McCaffrey, to the retiring Secretary
and to the Council.

The meeting was a very spirited and unanimous
one. Several subscriptions were handed in and new
names added to the "NATIONAL ROLL" after which
the meeting adjourned.

* We understand that Mr. Murphy has since
communicated to Mr. W. H. Waller of Ottawa (the
sender of the Cable despatch referred to) the message
of Dr. Butt.

THE ARCHBISHOP OF ST. BONIFACE.

(MONTREAL.)

Jean Baptiste Tache, brother of Sir Etienne Pa-
chal Tache, and Louise Henriette Boucher de La
Broquerie were the parents of three sons, Joseph
Charles, Chevalier of the Legion of Honor and at
present Deputy Minister of Agriculture, Antoine
Louis, now sheriff of St. Hyacinthe, and Alexandre,
the subject of this sketch. Born at Riviere du Loup,
below Quebec, on the 23d. of July, 1823, he began at
an early age to aspire to the Priesthood, and in order
to prepare for that exalted station was placed in the
College of St. Hyacinthe. It was there that he first
heard of the vast regions of the distant North-West;
of the many tribes of Red Men from whose souls
the waters of Baptism had not yet washed the stain
of Adam's sin; and of the brave little band of Mis-
sionaries who, Cross in hand, had penetrated into
the boundless wilds, and were preaching salvation
and teaching civilization to all whom they could
reach. Young Tache, in whose soul the lovely
virtue of charity had long since taken root, yearned
to be numbered among those heroic pioneers of
Christianity; and he begged of God in earnest
prayer to make known the divine will to His ser-
vant. The youth's prayer was heard. "God wills
it" spoke a voice from heaven, sending a thrill of
joy through his soul, a joy which the perils that
stared him in the face, countless as they were, could
not repress. Without delay he joined the com-
munity of Oblats Missionaries at Longueuil, then
directed by R. P. Guignes, the late lamented Bishop
of Ottawa. On June 24th, 1845, the superior sent
forth two Apostles to the far off Hudson Bay terri-
tories; they were R. P. Aubert, and the Novice Tache
who had not yet attained his twenty-second year.
From Montreal to the Red River settlement their
voyage by water was made in a frail bark canoe, the
only means of transport then used by the Canadian
voyagers. Arrived at the scene of his future labors,
the young Novice received the holy Order of Priest-
hood from the hands of the Bishop of the North-
West, Mgr. Provocher. This ordination took place
on October 13th, 1845.
Father Tache labored energetically and most suc-

casually during the six following years, and towards their close, in 1851, he was chosen by Mgr. Provencher to be Coadjutor Bishop of his limitless Diocese.

still are, amongst the first pioneers of Manitoba and the far Northwest. Devotedness to our beloved Sovereign, and the love of both my native and adopted land, have led me to take an active part in matters, but directly connected with the ordinary duties of a Pastor.

tempted and wavering souls that want strengthening? Ah! thanks to God's mercy and Our Lady's help, the foundations of that chapel are already made, its walls already raised, but much yet remains to be done.

much, if at all, during the summer. There is the more probability that values will be sustained, as oats are also scarce and dear, having within the last six or seven weeks advanced from 36c. per bushel to 55c.

THE MONTH AND CATHOLIC REVIEW. MAY 1874.—CONTENTS. Articles &c. I. The Shortcomings of Modern Gothic Architecture, by H. Bedford, M. A.

GENTLEMEN.—Accept my most sincere thanks for the address just presented to me, as Pastor of the Church.

Why should we also, dwellers in Ville Marie, dedicated to and named after her by its pious Christian founders—why should not we also have our Chapel of the Immaculate Conception—of Our Lady of Lourdes?—Have we not also as well as our brethren beyond the sea, aching hearts that want comforting, sick and maimed that want healing,

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL.

Wheat, fall, per bush. \$1 30 1 34 do spring do 1 22 1 22 Barley do 1 32 1 33 Oats do 0 48 0 48 Peas do 0 71 0 72 Rye do 0 00 0 00 Dressed hogs per 100 lbs. 8 00 8 50 Beef, hind-qrs, per lb. 0 06 0 08 " fore-quarters " 0 04 0 05 Mutton, by carcass, per lb. 0 08 0 10 Potatoes, per bus. 0 55 0 65 Butter, lb. rolls 0 25 0 26 " large rolls 0 20 0 22 tub dairy 0 22 0 24 Eggs, fresh, per doz. 0 18 0 13 " packed 0 11 0 12 Apples, per brl. 2 50 3 00 Chickens, per pair. 6 25 6 40 Ducks, per brace 0 50 0 70 Geese, each 0 40 0 60 Turkeys 0 65 1 40 Carrots do 0 50 0 60 Beets do 0 55 0 75 Farnsips do 0 30 0 75 Turnips, per bush 0 30 0 40 Cabbage, per doz. 0 50 1 00 Onions, per bush 1 50 2 00 Hay 22 00 25 00 Straw 18 00 20 00

INSOLVENT ACT OF 1869. AND ITS AMENDMENTS. CANADA, PROVINCE OF QUEBEC, District of Montreal.

FOREIGN INTELLIGENCE.

FRANCE.

THE PRESS AND THE GOVERNMENT.—“Communications” have been simultaneously sent to the Liberte, the Union, and the Bien Public, the office of the first having been the publication of a letter from M. Ollivier, stating that people would soon find out that the present transitional regime is unsatisfactory, and that a plebiscite is “the only real way of asserting the national will.” The Monarchists, “white or tricolor,” would then be reduced “to their insignificant minority,” and the only competition would be between the republic and the Empire. If the Republic prevails, the Imperialists will accept the decision without reserve. If the Empire succeeds, the Republicans will be able to accept without humiliation a Government “which is not the result either of violence or surprise,” and will be admitted to a share in its administration. In either case, there must be no proscriptions, and “a cordial oblivion of the past;” only “one law of public safety”—severe punishment, say perpetual exile, for those who attack, repudiate, or even discuss the national verdict whatever it may be. Such language, observes the Minister, “is in direct contradiction to the letter as well as the spirit of the law of the 20th November, and expose the journals who use it to repressive measures, which the Government is desirous of avoiding.” But the Monarchical journals do not seem disposed to submit quietly, for an attempt has been made to get M. Buffet to summon the Permanent Committee to discuss the question. The Union quotes M. de Broglie’s own words in the tribune—that “when the Constitutional Bills came on for discussion, it would have to be considered whether the state of public opinion rendered the establishment of a definite Government possible,” and concludes thus, “the door, therefore, remains open to the Monarchy. So long as a gag is not put upon our mouth, it shall not be closed.” The Temps declares that the effect of the circular will be to restrain the Extreme Right, to flatter the Moderate Right, and to make the Republicans distrustful, which they had ceased to be since the Marshal’s last letter. “It would be idle to suppose that we are on solid ground. We are in a quagmire up to our very ears.” And the Gazette de France sums up the matter thus: “All we can make out is, that no one will be allowed to say that the Marshal’s powers have not been prolonged for seven years. No one ever has. As for all the rest, it remains open to discussion.” For this view there is a good deal to be said. It is impossible to see how the question of the definite Government can be excluded from the debate on the Constitutional laws, if anyone chooses to introduce it; or how the press can be prevented from discussing even now what it is to follow the Septennate.

SPAIN.

The Carlists have been compelled to raise the siege of Bilbao, which has been relieved, and entered by the revolutionary troops. MADRID, May 6.—Marshal Serrano arrived in this city at one o’clock this afternoon, and was received with great enthusiasm. Marshal Serrano says the Carlist movement is only shakon, not entirely destroyed. Don Carlos has issued a proclamation to his followers, expressing his confidence in the ultimate triumph of his cause.

SWITZERLAND.

The general object of the new Constitution submitted to the cantonal and popular vote throughout Switzerland on Sunday last is the introduction of the modern European system of national organisation. The settlement of 1815 was a simple fact, the tie between the different Cantons being loose. Even the Constitution of 1848 left the 22 Cantons in the possession of many of the functions of free and sovereign States. At that time there were many advocates of a closer union among the Cantons, and in the progress of years the party which demanded that Switzerland should be made a nation, and not a mere confederation of semi-sovereign States, grew in numbers and in power. In proportion as it gained strength, the Conservatives, or those who were for “letting well alone,” rallied in support of the existing Constitution. The struggle was ripe for an issue in 1872, when a revision of the Constitution was proposed by the National Party. Then, as now, the priests were opposed to the change, and headed the opposition to the measure. On the 12th of May in that year, the proposed new Loi Federale, which aimed at a concentration of authority in regard to the military resources of the Confederation, the laws, religion, education, &c., was put to the vote. In amendments of the Constitution it is necessary that a double vote should be taken—that of the Cantons and that of the people at large—and a majority of each is necessary to the adoption of the proposed changes. The voting in this instance was hostile to the reformers.—Nine Cantons voted “Oui” and 13 “Non,” while in regard to the popular vote the numbers were—“Oui,” 255,609; “Non,” 260,859, making a majority of 5,250 against the change. The defeat of the Nationalists was not so severe as to induce them to abandon the hope that they might not succeed at a future time, and since the year 1872 active preparations for renewing the struggle were made.—These exertions culminated in the scheme of reform submitted to the vote on Sunday. This scheme differs in many respects from the one proposed in 1872, which was, in many of its features, a more sweeping and radical measure. It was found necessary to conciliate the opponents of the reform by making concessions to their feelings and prejudices. Yet, still the Constitution of 1874 constitutes a vast reform, and makes serious changes in the revised Constitution. It makes Switzerland a homogeneous nation, raises it to the rank of a respectable military power, equalizes its laws, establishes secular and compulsory education, deprives the priests of much of their power and

privileges, and completely subjects ecclesiastical authority to the civil power. Every citizen is liable to serve in the Army; the right to call them out and dispose of them is given to the Central Government. The warlike material—arms, stores, fortifications, &c.—can be claimed and transferred to the central authority. In religious matters the changes are of equal importance. The civil authorities are entitled to “take the necessary measures for the maintenance of public order and peace between the members of the different religious communities, as well as against the encroachments of ecclesiastical authority on the rights of citizens.” (Article 50.) By the same article the civil power can interfere in all matters relating to the creation of new religious communities or the division of old ones; and by subsequent articles it is provided that no bishoprics shall be created without permission, that no new convents are to be founded or old ones re-established, that the burial grounds are to be at the disposal of the State, that the performance of marriage is not to be refused on any grounds of religion or morality, that children born before marriage are legitimized by the marriage of their parents, that the old law of expulsion and exclusion against the Jesuits is maintained and extended to all other religious orders “the conduct of which is dangerous to the State or disturbs the peace between creeds.” There are other remarkable features in the new Constitution, though inferior in importance to the foregoing. Among them are the uniform application of the law of bankruptcy and other laws, compulsory primary secular education, and the abolition of the penalty of death and of corporal punishment. In short, the new Constitution is a measure on a scale almost equivalent to a revolution.

ITALY.

PROTEST AGAINST THE NEW MARRIAGE BILL.—The Archbishop of Turin and sixteen suffragan prelates to the Italian Parliament against the proposed law, which imposes penalties on any priest who shall celebrate the sacrament of matrimony before the civil ceremony. This protest exposes the absurdity of imposing punishment upon the administration of sacraments, and points out the inconsistency of maintaining the Catholic religion as the religion of the State, and at the same time inhibiting the performance of the rites of religion. It claims a divine institution for marriage, and asserts the priority of the family ties before those of civil society. God ordained the union of man and wife before civil government was thought of, and Christ declared the indissoluble nature of the marriage bond before Christian Kingdoms were formed. The Bishops declare that the proposed bill will only encourage immorality, and they also assert that the clergy in Italy have always striven to make the people comply, as far as practicable, with the requirements of the law concerning marriage. They appeal to history and the examples of France for proofs of the mischief arising from attempts to degrade the sacrament of marriage into a civil contract.

THE SCHISM IN MANTUA.—The Bishop of Mantua has formally and by name excommunicated those two or three priests who suffered themselves to be uncanonically elected by certain laymen to parishes in the Diocese of Mantua. The Bishop has also excommunicated those priests who assisted the schismatic priests in their unlawful course. New incumbents have been nominated to the vacant parishes by the Bishop, who makes appeal to the civil authorities to maintain the laws of the Church according to the Constitution and the Statute.

GERMANY.

THE BISHOPS OF PADERBORN AND ERMLAND.—The Bishop of Paderborn has been fined again, and the Bishop of Ermland has been condemned for resisting the laws. After having deprived him of the Government allowance and made him thus their first victim, they have left him in peace for some time. But it seems probable that he too will soon be committed to prison. He was condemned to pay 500 thalers, or in default to eighteen months’ imprisonment.

The undersigned Catholics of Prussia and Germany are deeply moved by the lively and cordial sympathy which found expression on the part of the Catholics of Great Britain in the grand demonstration of February 6. They recognize the resolutions adopted on that occasion in St. James’s Hall, and in the speeches introducing them, conspicuous as they were both for eloquence and fervour, a weighty testimony to the importance of the conflict which the Catholics of Germany have been forced to accept. Strengthened and encouraged by the fraternal sympathy of their fellow Catholics in England, the undersigned will continue to fight the good fight to the end, on the path of legality; and in union with all true sons of the Church in Germany, in order that the right of the Church to freedom and independence may be once more acknowledged, and that the exceptional legislation against that freedom may be repealed.

In the meantime the undersigned hereby address themselves to the illustrious Duke of Norfolk, and request his Grace, as President of the honoured Assembly of February 6, to accept the cordial thanks of the Prussian and German Catholics, and to communicate this expression of gratitude to all who share his feelings.

INDIA.

The Bengal Famine is extending, and the number of persons employed upon relief works continues to increase. Extensive fires, believed to be incendiary, have occurred near Durbunga, and a considerable quantity of Government grain has been destroyed. Rajshaya, Burdwan, and North Geruckpore have become worse, and disease has broken out among the cattle.—Times.

The Rev. Dr. McMullen lately preached an eloquent panegyric on the late Cardinal Barnabo, in St. Stephen’s Church, Chicago. We take the following extract from the concluding part:—“Whilst we see these great columns of the Church turn away as it were, we cannot but turn our gaze to that great central pillar which, rough and rugged, seems as firm as ever, as it were, alone capable of sustaining the mighty mass. Whilst we see the noble oaks of the forest scattered and laid low, we stand in amazement and wonder before the majesty of that horny tree which seems to defy the attack of the storm and the waste of time. Whilst we see the great ones whom God has raised to direct His people pass away, we cannot but admit that Pius IX. himself engrosses the attention in a great degree of every considerate Christian mind. His life has extended as it were into futurity to meet the mighty events of this the strangest age since the time that the Son of God appeared upon earth. His mind, calm

and strong amidst the infirmities and decrepitude of age, is a marvel of strength—a tower rising firm, raised and sustained by the hand of the Almighty. But we may live to see him also taken away. The Church renew herself and her members; yet, still living, young and fresh, generation after generation sending her noble and glorious children away to the futurity of eternity, she gathers up new pillars and new materials wherewith to perform the great mission that was left her, of taking the place of the Son of God amid men on earth. And when we consider the lives of the glorious ones passing away, we are cheered with the brilliancy of the endless day of eternity, reflecting on the words with which I opened my discourse, that although their bodies indeed are “buried in peace,” their fame and their glorious name deserve to live generation after generation. “Let the people narrate their wisdom, and let the Church sound forth their praise.”

THE CONDITION OF THE SOUTHERN STATES.—The New York Herald draws a dark picture of the situation in the Southern States. It says:—“The painful fact remains that the condition of affairs in Arkansas is a misfortune to that State, a sad evidence of misgovernment, of crime, folly, corruption and shame; but it is only another in the series of scandals that have marked reconstruction in the South since the close of the war. We have closed the war, but we have not made a peace. Chaos remains, but chaos is not reconstruction. The major general has been withdrawn, but the adventurer has taken his place. Military severity has been succeeded by untrammelled license. The natural leaders of the South are disfranchised, banished, silent, dead. The new rulers have gone, like the English to India or the Spanish to Cuba, to wring wealth out of the people, and leave when enriched. Splendid States like Arkansas, Louisiana and the Carolinas, rich in natural resources, climate and all the blessings that nature can bestow, are plundered. They have no enterprise, no growth, no prosperity, no encouragement to industry or enterprise, no security at home, no credit abroad. It is indeed a sorry sight, a disgrace to our Republic more marked than even Poland or Ireland. Poland has a government which keeps the peace and protects property, and Ireland is ruled by men who may despise her history, her traditions and her hopes, but who do not plunder the treasury and oppress the people for their personal gain.”

Joaquin Miller, the wild Californian poet, found Geneva full of his countrymen, and asked to be taken to some place where there were no Americans. The boatman looked at him for a moment, then hopelessly up and down the lake and away across toward Mount Blanc, and at last shook his head; but suddenly a new idea seemed to strike him, and he lifted his eyes toward heaven. The notorious California robber, Vasquez, has been overtaken near Los Angeles and has been compelled to take the mountains, closely pursued. This Vasquez is one of the most romantic of bandits, an old-time highwayman, polite at times and at times ferocious; a man who robs with a grace that deprives robbery of half its disagreeable features, and murders with a calmness and promptness which secures admiration. It is to be hoped he will be caught and, when caught, hanged.

Extensive frauds of a very disagreeable character have been discovered in butter in New York, Brooklyn, Jersey City, and Boston. The Butter and Cheese Exchange of New York, at their last meeting, denounced the spurious compound which is called oleomargarine. Tons of the stuff are said to have been sold, and large quantities are shipped to the West Indies. Eating it is not a pleasant thing to contemplate. It is composed of grease gathered from dwelling-houses, fat from butchers’ shops, suet from slaughter-houses, and other ingredients. Pressure under warmth extracts the oil, and it is then churned with a small quantity of milk; the product colored with annatto, and so like the ordinary butter is it that inexperienced dealers are deceived.

A life of Washington is issued by a Yeddo publisher. This literary novelty, says a correspondent, is brought out in no less than forty-four volumes in the Japanese characters, and is profusely illustrated in the clothes and fashions of the present day, and with a moustache, carrying a cane, and accompanied by a Skeya terrier. He is gazing at a lady with a train, Grecian bend, and a hideous waterfall.

METHODISM IN MEXICO.—We notice in the Organs of the Methodist Church occasional paragraphs and correspondence upon the “remarkable growth of Protestantism” in that region. Rev. J. T. Daves, under date of February 23d, has a correspondence in the New Orleans Christian Advocate, from which we make the following extract, which clearly establishes the invincible vitality of the Catholic Church in ever faithful Mexico. Speaking of the slow progress which his peculiar sect is making, Brother Daves thus honestly expresses his experience:—“Your readers must not imagine that the Catholic Church is dead in this country; that priest and people are not at work. They are at work. They are vigilant and watchful. They are as painstaking and laborious as in our own country. Though all Jesuits have been expelled from the country, and the charm broken, though convents and churches have been confiscated, and though the ringing of bells and foolish processions are interdicted, yet Catholicism with its old spirit muffled and hooded is still alive and at work. Myriads, firm and unshaken, sincere, bow at her shrines yet. The prestige of the mellow past is with her. Yes! Brother Daves, truly “the prestige of the mellow past” is with the Catholic Church, for did not our Saviour promise to be with His Church “even to the consummation of the world?” And He will be—per omnia secula seculorum.—Catholic Sentinel.

“FRATERNITY MORE.”—Hon. T. J. Daily, of St. Louis, a member of our National Immigration Board, at the Convention of Societies at St. Louis, in an address, concluded his remarks by saying that it was almost notorious that Irish fathers did not pay as much attention to their children as they ought and this was why so many of their young men went astray. This should be amended, and parents should keep their sons more at home, and under parental guidance. The Irish people should fraternize more; there should be more sociability, and thus there would be a mutual defense that would enable them to resist the calumnies and sneers of the world. If a German was worth \$100,000 he was still on an equality with the poorest of his country; men; but if an Irishman was worth the sum he had but little to do with the poorer classes. It might be the fault of both sides, but it ought to be broken down; they should be one people, and stand together in defense of this common cause.—Catholic B. U. Journal.

A Richmond lady advertises, under the head of “Strayed or Stolen” for a “long, lank, lean husband, six feet high, broad shoulders, thin beard, light hair and complexion, blue eyes, and about 46 years of age, being about 20 years younger than myself.”

A CURS FOR NEURALGIA.—A Newark gentleman, who suffered horribly from pains from neuralgia, hearing of a noted physician in Germany who invariably cured the disease, crossed the ocean and visited Germany for treatment. He was permanently cured after a short sojourn, and the doctor freely gave him the simple remedy used, which was nothing but poultice and tea made from our common field thistle. The leaves are macerated and used on the parts affected, as a poultice, while a small quantity of the leaves are boiled down to a pint, and a small wineglass of the decoction drunk before each meal.—The gentleman says he has never known it to fail of giving relief, while in almost every case it has effected a cure.

AN UNCHANGABLE CHURCH.—Look at the river. The exile returns to the haunts of his early years, and there, emblem of the peace of God, the river flows as it flowed when his life was young. The liquid atoms, the component parts of the river, have been undergoing perpetual change. Even so it is with the church of Christ. The stream of time bears on to eternity, and the stream of grace bears on to glory successive generations, while the Church herself like a river fed by perennial fountains, remains unchangeable in Christ’s immutability, and in his immortality immortal.

Pestered with “contributions in verse” from a persistent thymester, till his patience gave out, an American editor wrote to his correspondent thus:—“If you don’t stop sending me your sloppy poetry, I’ll print a piece of it some day, with your name appended in full, and send a copy to your sweet-heart’s father.” That poetical fountain was spontaneously dried up.

A man at Bridgeport, Conn., has named his two canaries “Wheeler” and “Wilson,” because neither of them is a “Singer.” The only historical parallel for this case is offered by the old farmer who called his rooster Robinson, because Robinson Crusoe.

BREAKFAST—EPPE’S COCOA—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors’ bills.”—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—“James Eppe & Co., Homoeopathic Chemists, London.”

MANUFACTURE OF COCOA.—“We will now give an account of the process adopted by Messrs. James Eppe & Co., manufacturers of dietic articles, at their works in the Euston Road, London.”—See article in Cassell’s Household Guide.

BRONCHITIS CURED.

BRIDGEWATER, N. S., March 2d, 1869. MR. JAMES I. FELLOWS—DEAR SIR: While in Windsor on a visit, in December last, I fell in with an old friend—Captain H. Coffill—and finding him looking so hearty and robust, was led to inquire what had produced the great change, for when I last saw him (two years previous) he was a mere skeleton. He informed me that your very valuable Syrup of Hypophosphites had effected a perfect cure. He persuaded me to try the Syrup for Bronchitis, from which I had suffered much during several years. I purchased one dozen of the Syrup, and have used only three bottles, and my health is now better than it has been for years. Not requiring the balance of the dozen, I sold it to different parties, and now there is a general demand for it from all parts. Respectfully yours, W. J. NELSON. Capt. H. Coffill was cured of Consumption in 1869, by Fellows’ Compound Syrup of Hypophosphites; his letters were published some time ago.

CONSUMPTION.—Many say that this disease cannot be cured. But the proprietors of Allen’s Lung Balsam will satisfy any one that it has been cured in very many cases of the worst description. They have hundreds of testimonials from thankful individuals who willingly admit it has saved their lives.

MOTHERS, MOTHERS, MOTHERS.

Don’t fail to procure MRS. WINSLOW’S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for “MRS. WINSLOW’S SOOTHING SYRUP.” For sale by all druggists.



Thirty-two pages every month, bound in a neat paper cover, for \$1.50 per annum. “THE HARP.” A MONTHLY MAGAZINE OF GENERAL LITERATURE.

“THE HARP” will be devoted to general literature carefully selected, and of such a character as will be at once instructive and interesting; each number will contain one or more well-chosen pieces of music and will be illustrated in the most approved style. As may be expected from the title of the magazine, Irish topics will occupy a deserved prominence in its pages; and the question now of paramount importance to Irishmen, “Home Rule,” or self-government for their country, will be advocated, not only by occasional articles of an original character, but by a fair proportion of selected matter from Irish publications, and others, of established respectability.

It is presumed that a periodical thus conducted will commend itself to the support of a numerous class of intelligent readers, of both sexes throughout the Dominion. The time has arrived when that large body to whom we chiefly address ourselves, should be regularly supplied with reading matter of a higher and more approved order than that generally derived from newspapers—a species of literature nearly always ephemeral, often dangerous, and seldom, indeed, prepared with conscientious care. The taste which demands higher toned productions is much on the increase, at home and abroad; and the publisher hopes to have soon accorded to him the honor of having rendered at least moderate aid to the happy Catholic Work of the day. THE HARP will be published on the 25th of every month; each number will contain 32 pages, and will be bound in a neat paper cover. Price, \$1.50 per annum.

Specimen numbers mailed to any address for 15 cents. Subscribers may remit the amount in postage stamps or otherwise. Parties wishing to secure the first number will require to send name and address before the 25th of May. Articles for publication solicited. A limited number of advertisements will be inserted on the cover, at 20 cents per line for each insertion. All communications to be addressed to F. CALAHAN, Printer and Publisher, 28 St. John Street, Montreal.

Agents wanted in every town in the Dominion.

INSOLVENT ACT OF 1869.

CANADA, } IN THE SUPERIOR COURT. Pno. or QUEBEC, } Dist. of Montreal. In the matter of ARTHUR M. COHEN, An Insolvent. On the twenty-third day of May next the said insolvent will apply to the said Court for his discharge under the said Act. Montreal, 14th April, 1874. ARTHUR M. COHEN, By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON. 36-5

ROYAL INSURANCE COMPANY OF LIVERPOOL. FIRE AND LIFE.

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W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, W. TATLEY, Chief Agents. Montreal, 1st May, 1874. 37-52

FOR CONSUMPTION AND ALL DISEASES THAT LEAD TO IT; SUCH AS Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all Diseases of the Lungs.

ALLEN’S LUNG BALSAM IS THE GREAT MODERN REMEDY.

IT IS WARRANTED to break up the most distressing Coughs in a few hours’ time, if not of too long standing. IT IS WARRANTED to give entire satisfaction even in the most confirmed cases of Consumption! IT IS WARRANTED not to produce costiveness (which is the case with most remedies), or affect the head, as it contains no Opium in any form. IT IS WARRANTED to be perfectly harmless to the most delicate child, although it is an active and powerful remedy for restoring the system. There is no real necessity for so many deaths by Consumption, when Allen’s Lung Balsam will prevent it, if only taken in time. Price \$1 per Bottle.

SOLD BY ALL DRUGGISTS. April 24, 1874.

To Nervous Sufferers.

Dr. J. BELL SIMPSON’S Specific and Tonic Pills, the Great English Remedy for all nervous debility from whatever cause arising, have already been so thoroughly tested in Canada as to require little to be said in their favor—as a certain cure for those distressing symptoms arising from errors of youth. Dr. J. Bell Simpson was a pupil and friend of the late Dr. Willis Mozely, of London, England, the most celebrated authority in the world on this subject. His partner is now visiting Canada, and is prepared to give advice free to all, and forward circulars, etc. If applied to—addressing Dr. J. Bell Simpson & Co., Drawer 91 E. O. Hamilton. Two boxes of Pills will also be sent by mail to any part of Canada, securely wrapped from observation, on receipt of \$1.00. Special treatment if desired. Pills sold retail by all Retail Druggists, and wholesale by all wholesale Druggists and Patent Medicine Dealers.

INSOLVENT ACT OF 1869.

CANADA, } IN THE SUPERIOR COURT. Pno. or QUEBEC, } Dist. of Montreal. In the matter of WILLIAM H. CODDINGTON, An Insolvent.

The undersigned has filed in the office of this Court a consent by his Creditors to his discharge, and on Wednesday, the twentieth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 16th April, 1874.

WILLIAM H. CODDINGTON, By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON. 36-4

DAME HONORINE EMILIE SORMANI, wife of VIRGILE VICTORIN VOISARD, watch-maker, both residing heretofore at Paris, in France, and now of the City of Montreal, duly and judicially authorized to prosecute her rights and actions against her said husband, has instituted an action for separation of property against him, returnable in the Superior Court, at Montreal on the first of May next (1874). Montreal 15 April (1874).

D. D. BONDY, Attorney for Plaintiff.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In the matter of ARISTIDE PINSONNAULT, of the Parish and District of Montreal, heretofore of the City of Montreal, Trader.

An Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his domicile in St. Jean Bte. Village, No. 5 Cadieux Street, Monday the eleventh day of May next, at 10 o’clock A.M., to receive a statement of his affairs and to appoint an Assignee.

CHS. ALB. VILBON, Interim Assignee. St. Jean Bte. Village, No. 112 St. Lawrence Street, 21st April, 1874. 37-2

PROVINCE OF QUEBEC, } IN THE SUPERIOR DISTRICT OF MONTREAL, } COURT.

DAME MATHILDE AURORE ROY, of the City of Montreal, in the District of Montreal, wife of EDOUARD HENRI MERCIER of the same place, Trader, duly authorized a *ester en justice*. Plaintiff.

vs. The said EDOUARD HENRI MERCIER, her husband. Defendant.

A suit for separation of property has been instituted in this case, returnable on the fifteenth day of April next. Montreal, March 26th, 1874.

THEO. BERTRAND, Attorney for Plaintiff. 34-5

CANADA, } SUPERIOR COURT. Pno. or QUEBEC, } Dist. of Montreal.

DAME SOPHIE FIGEON, of the parish of Montreal, District of Montreal, wife of CASIMIR MARTINEAU, quarry-man, of the same place, duly authorized a *ester en justice*. Plaintiff.

vs. CASIMIR MARTINEAU, quarry-man, of the same place, Defendant.

An action en separation de biens has been instituted in this case, on the thirtieth day of March last. Montreal 1st April 1874.

BOURGOUIN & LACOSTE, Advocates of the Plaintiff. 33-5

DR. M'LANE'S WORM SPECIFIC, OR VERMIFUGE.

SYMPTOMS OF WORMS. THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an orange semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; each very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

DR. M'LANE'S VERMIFUGE Will certainly effect a cure. universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to RETURN THE MONEY in every instance where it should prove ineffectual: "providing the symptoms at tending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in STRICT ACCORDANCE WITH THE DIRECTIONS. We pledge ourselves to the public, that Dr. M'LANE'S Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take none but Dr. M'LANE'S, prepared by Fleming Bros., Pittsburgh, Pa. To those who give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty-cent extra.

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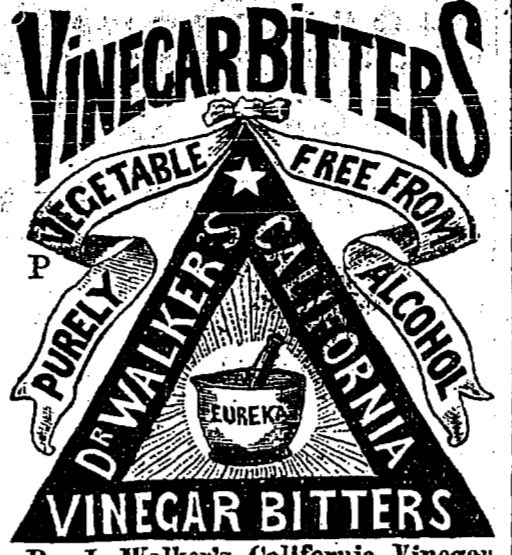
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UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

STUDENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz. English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages. TERMS. Full Boarders, per month, \$12.50 Half Boarders do 7.50 Day Pupils do 2.50 Washing and Mending do 1.20 Complete Bedding do 0.60 Stationery do 0.30 Music do 2.00 Painting and Drawing do 1.20 Use of the Library do 0.25 N.B.—All fees are to be paid strictly in advance in three terms, at the beginning of September, 10th of December, and 20th of March. Defaulters after one week from the first of a term will not be allowed to attend the College. Address, REV. C. VINCENT, President of the College, Toronto, March 1, 1874.

LIST OF BOOKS, DEVOTIONAL AND INSTRUCTIVE, FOR THE SEASON OF LENT AND HOLY WEEK.

Table listing various books for Lent and Holy Week, including 'Lenten Thoughts', 'The Lenten Manual', 'Meditations on the Passion', 'The Office of Holy Week', 'The Roman Missal and Breviary', 'Easter in Heaven', 'Meditations for the Use of the Clergy', 'The Spiritual Exercises of St. Ignatius', 'The Dolorous Passion of Our Lord Jesus Christ', 'The Christian Directory', 'Challoner's Meditations', 'The Sufferings of Jesus', 'The Science of the Saints in Practice', 'St. Anselm's Book of Meditations and Prayers', 'Practical Meditations for Every Day in the Year', 'The Day Sanctified', 'Prayers and Reflections for Holy Communion', 'The Agonising Heart', 'Think Well On't', 'St. Ligouri, Way of Salvation', 'Holy Confidence', 'A Little Book of the Love of God', 'The Prayers of Oratory of St. Philip Neri', 'The Spiritual Consoler', 'The School of Jesus Crucified', 'The Christian Armed', 'Introduction to a Devout Life', 'The Exclamations of Love of St. Theresa', 'The Sinners Conversion', 'The Voice of God to the Hearts of His Servants', 'Prayers of St. Gertrude', 'Devotion to the Sacred Heart of Jesus', 'Light in Darkness', 'Practical Piety', 'Spiritual Retreat', 'Christian Perfection', 'Sinners Guide', 'On the Love of our Lord Jesus Christ', 'The True Spouse of Christ', 'The Works of Bishop Hay Revised edition in 5 vols.', 'Hay, The Sincere Christian', 'Flowers of St. Francis', 'Arnold's Imitation of The Sacred Heart', 'Manna of The New Covenant', 'Cottage Conversations', 'Sketches of Catholic Life', 'Manual of the Sacred Heart', 'Instructions in Christian Doctrine', 'Spiritual Doctrine of Fr. Lallemand', 'Gabinets Instructions for youth', 'Mental Prayer—COURBON', 'Life of Rev. Mother Julia', 'Flowers of Mary; or, Devout Meditations', 'Religion in Society—MARTINET', 'Sacred Heart of Jesus and Mary', 'Following of Christ', 'St. Augustin's Confessions', 'God our Father', 'Holy Communion. It is my Life!', 'The Love of Jesus', 'Devotions to St. Joseph. For the Month of March', 'Legends of St. Joseph', 'Life of St. Joseph', 'Novena to St. Patrick', 'Life of St. Patrick by Rev. M. O'Farrell', 'Our Lady of Lourdes. By Henry Lassare Seventh Edition', 'FATHER FABERS WORKS: All for Jesus; or, The Easy Ways of Divine Love', 'The Blessed Sacrament; or, The Works and Ways of God', 'Growth in Holiness; or, Progress of the Spiritual Life', 'The Creator and The Creature; or the Wonders of Divine Love', 'The Foot of the Cross; or, The Sorrows of Mary', 'Bethlehem', 'Spiritual Conference', 'The Precious Blood; or, The Price of our Salvation', 'Life and Letters of Father Faber', 'BOOKS OF SPIRITUAL READING BY THE "NUN OF KENMARE"', 'Daily Steps to Heaven', 'Jesus and Jerusalem; or, The Way Home', 'The Devotions for the Ecclesiastical Year', 'The Nun Sanctified; Her Privileges and Her Duties. Vol. 1', 'CHEAP SERIES OF RELIGIOUS READING FOR DISTRIBUTION', 'The Following of Christ', 'St. Ligouri's Treatise on Prayer', 'On Commandments and Sacraments', 'The Spiritual Combat', 'Each volume contains 256 pages printed in clear bold type on good paper.', 'Newly bound in cloth, each', 'Printed wrapper, each', 'Sermons, Massillon', 'Bourdalo', 'Morony', 'McCarthy', 'St. Ligouri', 'Wiseman's Lectures on the Church', 'Lectures on the Eucharist', 'Merrick's Lectures on the Church', 'Sermons for the Times', 'Sent by mail, postage paid, on receipt of price.', 'D. & J. SADLER, & Co. Montreal.



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases. They are easy of administration, prompt in their results, safe and reliable in all forms of diseases. If men will enjoy good health, let them use VINEGAR BITTERS as a medicine, and avoid the use of alcoholic stimulants in every form. R. H. McDONALD & CO., Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York. Sold by all Druggists and Dealers.

PROSPECTUS FOR 1874. — SEVENTH YEAR "THE ALDINE,"

An Illustrated Monthly Journal, Universally Admitted to be the Handsomest Periodical in the World. A Representative and Champion of American Taste. NOT FOR SALE IN BOOK OR NEWS STORES. THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it has been bound up at the close of the year. While other publications may claim superior cheapness, as compared with rivals of a similar class, THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in price or character. The possessor of a complete volume cannot duplicate the quantity of fine paper and engravings in any other shape or number of volumes for ten times its cost; and then, there are the chromos, besides! ART DEPARTMENT, 1874. The illustrations of THE ALDINE have won a world-wide reputation, and in the art centres of Europe it is an admitted fact that its wood cuts are examples of the highest perfection ever attained.—The common prejudice in favor of "steel plates," is rapidly yielding to a more educated and discriminating taste which recognizes the advantages of superior artistic quality with greater facility of production. The wood-cuts of THE ALDINE possess all the delicacy and elaborate finish of the most costly steel plate, while they afford a better tendering of the artist's original. To fully realize the wonderful work which THE ALDINE is doing for the cause of art culture in America, it is only necessary to consider the cost to the people of any other decent representations of the productions of great painters. In addition to designs by the members of the National Academy, and other noted American artists, THE ALDINE will reproduce examples of the best foreign masters, selected with a view to the highest artistic success and greatest general interest. Thus the subscriber to THE ALDINE will, at a trifling cost, enjoy in his own home the pleasures and refining influences of true art. The quarterly tinted plates for 1874 will be by Thos. Moran and J. D. Woodward. The Christmas issue for 1874 will contain special designs appropriate to the season, by our best artists, and will surpass in attractions any of its predecessors! THE ALDINE will, hereafter, be obtainable only by subscription. There will be no reduced or club rate; cash for subscriptions must be sent to the publishers direct, or handed to the local canvasser, without responsibility to the publishers, except in cases where the certificate is given bearing the fac-simile signature of JAMES SUTTON & Co. PREMIUM FOR 1874. Every subscriber to THE ALDINE for the year 1874 will receive a pair of chromos. The original pictures were printed in oil for the publishers of THE ALDINE, by Thomas Moran, whose great Colorado picture was purchased by Congress for ten thousand dollars. The subjects were chosen to represent "The East" and "The West." One is a view in The White Mountains, New Hampshire; the other gives The Cliffs of Green River, Wyoming Territory. The difference in the nature of the scenes themselves is a pleasing contrast, and affords a good display of the artist's scope and coloring. The chromos are each worked from thirty distinct plates, and are in size (12 x 16) and appearance exact fac-similes of the originals. The presentation of a worthy example of America's greatest landscape painter to the subscribers of THE ALDINE was a bold but peculiarly happy idea, and its successful realization is attested by the following testimonial, over the signature of Mr. Moran himself. These chromos are in every sense American. They are by an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to subscribers to the first successful American Art Journal. If no better because of all this, they will certainly possess an interest no foreign production can inspire, and neither are they any the worse if by reason of peculiar facilities of production they cost the publishers only a trifle, while equal in every respect to other chromos that are sold single for double the subscription price of THE ALDINE. Persons of taste will prize these pictures for themselves—not for the price they did or did not cost, and will appreciate the enterprise that renders their distribution possible. CANVASSERS WANTED. Any person wishing to act permanently as a local canvasser will receive full and prompt information by applying to TERMS. \$5 per annum, in advance, with oil Chromos free. For 50 CENTS extra, the chromos will be sent, mounted, varnished, and prepared by mail. JAMES SUTTON & CO., Publishers, 68 MADEN LANE, NEW YORK.

BLAIR'S PATENT SILK HATS. A few Cases of these Celebrated HATS received per Steamer "Prussian." O'FLAHERTY & BODEN'S, 269 NOTRE DAME STREET.

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE. Approved by His Lordship Mgr. Guignes, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

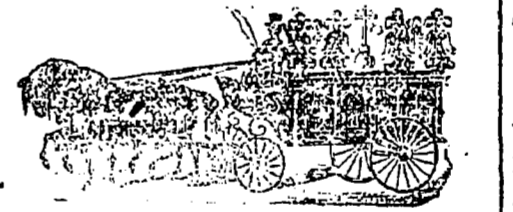
CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200 \$6,000 House in Wright Village 1,500 Farm 300 Two Good Horses 300 Four Lots, each of \$100 400 One Buggy 120 A Buggy 60 Five Watches of \$20 each 160 Ten Watches of \$12 each 120 In all 800 objects, many of considerable value. SPIRITUAL ADVANTAGES.—An annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work. PRIZE OF TICKETS—Fifty cents. Responsible Agents wanted, with commission of one ticket on ten.

The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa. Property given as prizes by the President will be distributed by him to the winners. Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work. EUSEBE FAUER, Pt. Missionary Apostolic, President. (By Order), OMER BROUILLET, Secretary-Treasurer. Wright, P.Q., 8th Dec., 1873.—81 C.A.C.

Wm. E. DORAN, ARCHITECT, 199 St. James Street, 199 (Opposite Molson's Bank,) MONTREAL. MEASUREMENTS AND VALUATIONS ATTENDED TO.

GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS. THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for Medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectoant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle. Sole manufacturer, HENRY R. GRAY, Chemist, Montreal, 1872.

HEARSES! HEARSES!! MICHAEL FERON, No. 23 ST. ANTOINE STREET, BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.



THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address. E. A. & C. R. MENEELY, West Troy, N. Y.

NEW GOODS! JUST RECEIVED AT WILLIAM MURRAY'S, 87 St. Joseph Street, A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c. As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade. Remember the Address—87 St. Joseph Street, MONTREAL. Montreal, Nov. 1873.

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WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, (Near McGill Street,) MONTREAL. CIVIL AND MILITARY TAILORING. The best Cutters in the Dominion engaged, and only First-Class Coat, Pants, and Vest makers employed. An Immense Assortment of Gentlemen's Youths' and Boys' MADE-UP CLOTHING always in stock. A CALL SOLICITED. W. WALSH & CO.

SOUTH-EASTERN RAILWAY. SPRING ARRANGEMENT.

Table showing train schedules for South and North directions, including departure and arrival times for various stations like Montreal, St. John's, and Newport.

GRAND TRUNK RAILWAY COMPANY OF CANADA. 1873-74 WINTER ARRANGEMENTS. 1873-4

Pullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, and Palace Sleeping Cars on all Through Night Trains over the whole Line. TRAINS now leave Montreal as follows:—

Table showing train schedules for West and East directions, including departure and arrival times for stations like Brockville, Toronto, and St. John's.

GOING EAST. Accommodation Train for Island Pond and Intermediate Stations. 6:45 a.m. Mail Train for Island Pond and Intermediate Stations. 3:00 p.m. Night Train for Island Pond, White Mountains, Portland, Boston, and the Lower Provinces. 10:00 p.m. Local Passenger Train for Richmond, etc. 5:15 p.m. Night Mail Train for Quebec, stopping at St. Eustache and St. Hyacinthe. 11:00 p.m.

GOING SOUTH. Express for Boston via Vermont Central Railroad. 8:20 a.m. Mail Train for St. Johns and Rouses Point, connecting with Trains on the Stanstead, Shefford and Chambly, and South-Eastern Counties Junction Railways, and Lake Champlain Steamers, at 3:15 p.m. Express for New York and Boston, via Vermont Central, at 3:30 p.m. As the punctuality of the trains depends on connections with other lines, the Company will not be responsible for trains not arriving at or leaving any station at the hours named. The Steamship "FAIRMOUTH" leaves Portland every Saturday at 5:00 p.m., and for Halifax, N.S. The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday and Thursday at 6:00 p.m., for St. John, N. B., &c. Baggage Checked Through. Through Tickets issued at the Company's principal stations. For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket office, Bonaventure Station, or at No. 143 St. James Street. J. HICKSON, Secretary & Treasurer. Montreal, Oct. 6, 1873.

MIDLAND RAILWAY OF CANADA. TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at 9:30 A.M. 3:00 P.M. 1:00 P.M. 6:45 P.M. Arrive at 9:30 A.M. 3:00 P.M. 1:00 P.M. 6:45 P.M.

GREAT WESTERN RAILWAY.—Toronto Trains Leave Toronto at 7:00 A.M., 11:50 A.M., 4:00 P.M., 8:00 P.M., 5:30 P.M. Arriving at Toronto at 10:10 A.M., 11:00 A.M., 1:15 P.M., 5:30 P.M., 9:20 P.M. Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY.—Toronto Trains. 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.