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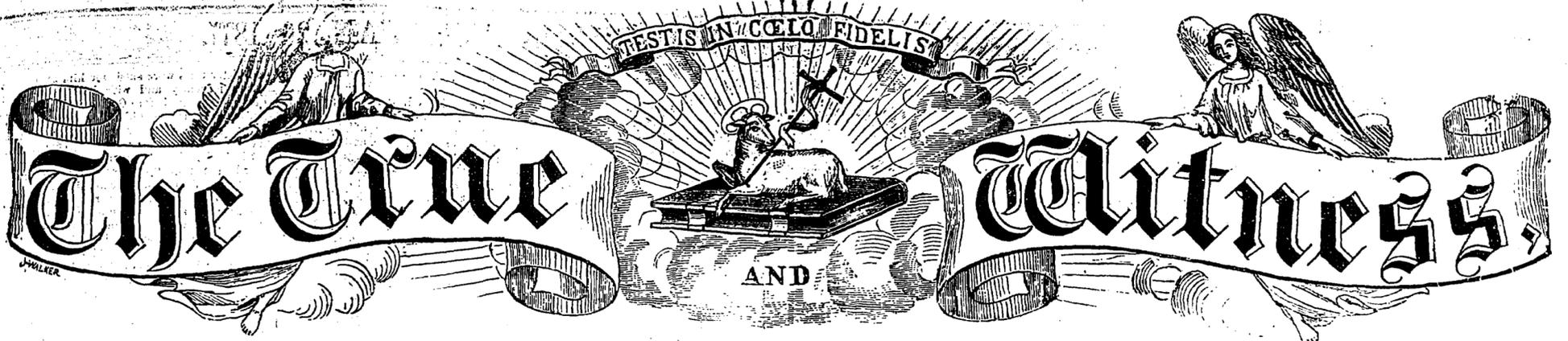
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CATHOLIC CHRONICLE.

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NO. 24.

Old Catholicism.

The failure of the "Old Catholic" movement is almost complete. In a short time it will have run the length of its tether. Like every other craze which was calculated to injure our Church, it was received with shouts of joyous acclamation by many of our fanatical opponents. All of them who have lived long enough have now seen the folly of their ways:

"The Rev. Leonard Woolsey Bacon, a son of Dr. Leonard Bacon, writes from Geneva that the Old Catholic Church "has no seed not even life in itself," and when it is omitted from the ecclesiastical appropriations for a year it will die. As to Father Hyacinthe, Mr. Bacon says: "He is simply an Episcopalian without a bishop, preaching popery without a Pope, to a Congregational church that repudiates Congregationalism. It will be remembered that Mr. Bacon accompanied Father Hyacinthe during his trip through the United States, and rendered him substantial assistance in his efforts to make the Old Catholic movement successful."

German Persecution of the Church.

The ecclesiastical authority of priests in Prussia is confined to their own parishes. Neither can they celebrate the holy sacrifice of the mass, hear confession, nor do any other act of love or duty. Sometimes however, this oppressive law is evaded, and a case of this kind is reported by the *Koblentzer Volkszeitung*:

Moselweis, December, 20.—Yesterday afternoon a funeral procession was seen leaving this place. Instead of betaking itself to the cemetery as usual, it took the direction of Koblenz. At the boundary stone of our parish the procession halted. At the same moment a priest from Koblenz appeared, and stopping close to the boundary, and standing on the ground of his own parish, he performed the ecclesiastical benediction of the body which belonged to the bereaved parish of Moselweis.

We have heard of the boundary between two German States passing through a baker's oven, so that his bread was kneaded in one State and baked in the other. But such a thing as celebrating a funeral service at the boundary line of two parishes so as to evade an absurd law, is perfectly new, and decidedly worthy of imitation.

Three Centenaries.

The *Unita Cattolica* states that during the course of the present year, the Italian Catholics will celebrate three Centenaries:

One is the eighth Centenary of the Pacification of Canossa, when the Emperor Henry IV. was reconciled to Gregory VII.—a peaceful triumph, says the German historian Gregorovius, "of an unarmed monk which has a greater title to the admiration of the world than any possessed by all the victories of Alexander, Cæsar, and Napoleon." Another is the seventh Centenary of the Meeting at Venice between Pope Alexander III. and the Emperor Frederic Barbarossa, at which the latter renounced all his usurpation of the goods and rights of the Church, and being solemnly absolved by the Pope in the Basilica of St. Mark, fell at his feet and was raised and blessed by him, receiving the kiss of peace, at which sight all those present, Germans and Italians, broke out into a *Te Deum*, which, according to the ancient chronicler, "intommit usque ad sidera." The third Centenary, which comes first in point of time, on the 17th of this month, was the Fifth Centenary of the solemn entry into Rome of Pope Gregory XI. after the seventy years' exile of the Pontificate at Avignon.

Our Own Fault.

The Boston *Pilot* says that out of 40 Senators in Massachusetts only two are Irish; and out of 240 members of the House only 13 are Irish. This, considering the numerical strength of the Irish in the State, is not a fair proportion. But this state of things is unhappily too common. The St. John Freeman tells us that:

"St. John city and county have six representatives in the Local Legislature and three in Parliament, and of the nine not one is a Catholic, although the Catholics are two-fifths of the whole population, and we believe that no Catholic however able and respectable, would have any chance of being elected here in a single contest."

We cannot help thinking that much of this is the fault of Catholics and Irishmen themselves. We will always be treated in the same way until we learn to regard each others opinions with less hostility than we do at present. We quarrel about the crumbs, while our enemies run off with the big loaf.

Heartless Swindle

The following paragraph is worth remembering. We publish it in order to put our friends in general on their guard. It is not the nuns; but the poor, the wretched and the orphan that are robbed when Catholic institutions are thus swindled:

A few days ago, says the *Baltimore Catholic Mirror*, a respectable-looking man, with a German accent, succeeded in defrauding the Oblate Sisters of Providence out of \$15,84, by means of the telegraph swindle. The fellow, it appears, called at the Academy, on the corner of Chase-street and Forrest-

Place, and handed the Sister Superior a telegram from New York, which stated that a quantity of tamarinds for the convent had been received at the Custom House. The telegram was signed Hamerley, and the swindler told the Sister that all the charges were paid except the Custom House dues, which amounted to the sum named. The Sister paid the money without hesitation, and the man departed with a promise to forward the tamarinds forthwith. It is needless to say they never reached their pretended destination, and inquiry at the Custom House revealed the fact that the telegram was bogus and its messenger an accomplished sharper.

The O'Connell Statue in Melbourne.

The *Melbourne Advocate* informs us that our countrymen in that now beautiful city are making progress in their efforts to erect there a statue to O'Connell. Let us hope that as times improve, the Irishmen of Montreal may yet be able to carry out their determination to place the "Liberator" in our midst:

"With much satisfaction we learn that the O'Connell Statue Fund Committee are making fair progress with the national work they have in hand. They are carrying it out not impulsively or spasmodically, but steadily and surely, and this truly business-like management of the affair is the best assurance they could give of their own sincerity and ultimate success. For as it is not to be questioned that the Irishmen and Catholics of this colony, with many other liberal people, really desire to have such a statue erected as is contemplated, there can be no reason to doubt their willingness to subscribe the cost of it. It would then seem that if the project be in good hands, it cannot fail, and that it is in excellent hands the measures now being taken for speedily realising it must convince everyone acquainted with them. With the advice and under the authority of the central committee, local committees are being organised, in the chief centres of population, and as there are enough of Clare people in the colony to do the work themselves without inconvenience, it may be imagined how easily it can be accomplished when it is much more widely taken up."

The Church in Switzerland.

Switzerland is making a Bismarckian reputation for itself, in matters pertaining to the Catholic Church. We cannot however be surprised—after the expulsion of Bishop Mermillod from Geneva—we are prepared for anything. One of our exchanges says that:

"Investigation has been made in the Catholic part of the Bernese Jura, and the commissioners have shown that everywhere the barns in which the Catholics, who are hunted from their churches, celebrate their religious exercises are crowded with the faithful, while the service celebrated by the intruders in the parish churches brings together only a handful of poor wretches who are paid to play this sacrilegious comedy. The troupe of intruders which Bern supports in the Jura owes its existence to this system. To receive three or four thousand francs, or more even, and that for doing nothing, will go a long way with the covetous. A certain M. Bisey, during the three years which he has spent at Saugnelegier, a parish containing about three thousand souls, has not blessed a single marriage. He has had only one burial, that of a child abandoned by its mother and whose dead body was handed over by the authorities. It is true that he rebaptized the infant child of the prefect, but only, however, after it had been secretly baptized by a Catholic priest. This is only one case out of the many. There are many ministers paid by the governments, but no flocks unless for the poor persecuted Catholic priests who are hunted like wild beasts."

A Protestant Tribute to the Catholic Clergy.

A distinguished Protestant Minister recently speaking in Germany, eulogizes the clergy of the Catholic Church in the following flattering terms:

"Gregory VII. knew well what he was doing when, with inexorable severity he enforced the law of celibacy among the clergy. The very life of the Roman Church is a continual struggle, and it is but natural that the priests have to bear the brunt of the battle. To what an extent soldiers who are not bound by the ties of wife and children surpass their married comrades in courage and disregard of death is well-known. We have only to behold modern Roman priests to realize how well Gregory was acquainted with the nature of his Church, and how skillfully he ruled it. The host of Catholic priests is a host of heroes. They are carrying on the struggle imposed on them by the exigencies of modern times with a valor and intrepidity that reminds us of the old Roman legions. The world looks aghast upon those men whom no power can move to do anything contrary to the laws of their Church. They suffer themselves to be driven from office and livings, to be harassed by bailiffs, to be cast into prisons, to be unshaken, they persevere; and, driven away to-day, to-morrow they are again at their posts. They are priests, they are warriors, they are true men. We are preachers but not priests. Many noble characters among us have been driven by this evident contradiction between the ideal of the Church and the clerical office, and the reality, into the bosom of the Catholic Church. Nor can we blame them."

Christianity in Turkey.

When Mohammed founded the belief of Islam in the sixth century, nation after nation, fell beneath its sway. But if the Prophet of Allah, did not believe in the divinity of

Christ, if his teachings debased the mind, ematiated the body, and destroyed the soul, still he respected Christian rights; and the Koran is full of exhortations to the "faithful" to guard Christian interests. If the Koran, bad as it is, was acted up to in the spirit of the law, the Mussulmans would be far more tolerant to the Christians than they are at present. One of our exchanges says:

"It is not without importance, in the present crisis of affairs in Turkey, to remember that the Catholic Church, partly as the Latin Church and partly as United Greek, is alone to be found in every part of the vast Ottoman Empire. The Greek schismatics are far more numerous, but they are confined to certain provinces, in which they form the vast majority of Christians. But in every part of the Turkish Empire in Europe, Asia and Africa, the Catholic Church is carrying out her divine work of Christian civilization: she possesses no fewer than sixty-six Bishops, and Archbishops and eleven Apostolic Vicariates, with a Catholic population amounting to about 1,000,000. In European Turkey there are ten Bishops and two Archbishops, with a Catholic population estimated, on a very moderate calculation, at between 269,600 and 300,000. Constantinople is the seat of the Catholic Patriarchate. In Bulgaria, Wallachia, Moldavia, Servia, Macedonia, Albania, Bosnia, and Herzegovina there are eight Bishops and five Apostolic Vicariates."

Good News From Home.

The Dublin Correspondent of the *Irish American* writing of the Waterford election and the action of the clergy, says:

"The Bishop of the diocese and the whole of his clergy are for the Home Rule candidate. They have behaved most patriotically throughout this affair. Nothing could be better than the conduct of the Very Rev. Dr. Cleary, who presided at the county meeting at Dungarvan. I understand the clergy all through the county will speak from their altars to-morrow on the subject of the election, 'in favor of Mr. Esmonde. I regard his return as certain. In Sligo, Captain King-Harman, the Home Rule candidate, is likely to have a "walk over." He was unanimously adopted at the county meeting held in the town of Sligo on Thursday; but he had first to give the meeting a more full and satisfactory account of his views than was contained in his address. Three Catholic Bishops—those of Elphin, Achoury, and Killala—were present at the meeting. A portion of the diocese of each of those prelates is included in the County of Sligo. It is an evidence of the absence of bigotry from their Order, and the existence among them of a strong feeling of patriotism, that these three Bishops and their clergy joined, or rather led the way, in selecting as representative for the county a Protestant gentleman, a member of a very conservative family, and who is, to a certain extent, of conservative proclivities himself."

Russia and Poland.

Russia has never had the sympathy of the Irish race. Her brutal treatment of gallant Poland lost her whatever she had of the good wishes of a people ever prone to generous emotions. A chivalrous people recoiled from the women-whippers at Warsaw, as a Catholic people shrink from the persecutions of their priesthood, as practised to-day under the domination of the Czar:

"The policy of Russia," says the *Catholic Review*, "towards the ancient kingdom of Poland is a theme easy to develop and one well calculated to teach a useful lesson. In this unhappy country religious and national persecution rages without ever suffering any abatement. The following list of prelates and of the most distinguished priests who have been exiled since the accession of Alexander II., will give some idea of the humane tendencies of a government to whose tyranny hundreds of priests and thousands of the faithful have become victims; Mgr. Felinski, Archbishop of Warsaw, was transported to Jaroslav; Krusinski, Bishop of Vilna to Wiatka; Kalinski, Bishop of Chelm, died on his way to exile; Lubinski, Bishop of Angustova, also died on the road to exile; Popiel, Bishop of Plotzk, was transported to Novogorod; Borowski, Bishop of Zytmir, to Perm; Brewinski, Administrator of the diocese of Warsaw to Astrakan; Szczygolski, another Administrator of the same diocese, to Siberia; Kouszynski, Administrator of Zytmir, to Siberia; and Canon Domayalski to the same ungenial climate. This enumeration speaks for itself, though it is only a heading, as it were, to the chapter of persecution. In 'Holy Russia' one can legally be a Catholic only on condition that he acknowledge the Czar as Pope. In short, in Poland Proper, there are only two sees out of nine that are occupied by the legitimate titulars, and the same is the case in Lithuania. If charity ought always begin at home, Russia has no reason to go abroad to exercise it."

Strong Words from the "Nation."

The Irish people are discontented with some of their Home Rule M. P.'s. They are dissatisfied with the want of vigour which marks their policy in the House of Commons. Indications of this are coming out day by day. The people are in earnest, and we rejoice to notice a desire to push on the Home Rule agitation with more determination than ever:

"The Irish party in Parliament," says the *Dublin Nation*, "are bound not merely to keep up, but to increase the pressure which they can put upon that institution. They were not sent from this country to fit themselves smoothly into the legislative

machinery of England, and aid in its regular and efficient working. Our reading of the matter is that they were sent to strive for Ireland and to strike for her; to be a hostile element in the House, a bar to business, and a danger to the empire, until Ireland's claim to a restoration of her plundered rights is conceded by the English Government. Armed insurrection in the streets and fields of Ireland is not feasible; but an unarmed and constitutional insurrection of the Irish party in the House of Commons is quite feasible, and is requisite for the advancement of the cause. Some pressure must be put upon England, some trouble must be caused her, before she will entertain our demand for a re-constitution of our native legislature; and nowhere can we, under existing circumstances, so effectually exercise that pressure, cause that trouble, and create that peril, as in the House of Commons. That House is for us the weak point of the British system. Quite prepared are we to hear of the terrible things the House would do to save itself from any such inconvenience as we have indicated; but we say so be it. This parliamentary struggle for Ireland can no more be won without anger and unpleasantness than a battle in the field can be won without bloodshed. But whatever temporary trouble it might cause, we believe that so earnest and resolute a line of policy would be fruitful of good results for Ireland."

Sir Charles Gavan Duffy on the Irish Abroad.

There is unfortunately some truth in the following remarks recently made by Sir Charles Gavan Duffy in Melbourne. A Rev. gentleman was lecturing on the "Irish Brigade in the Service of France," and traced its brilliant record from "Dunkirk to Belgrade." Sir Charles Gavan Duffy in proposing a vote of thanks to the lecturer said:

"At Versailles there were pictures of memorable battles, and he (Sir Charles) looked for some memorial of the Irish Brigade, but there was not one. He read it was true, amongst a long list of illustrious soldiers, the name of Patrick Sarfield; and that was all. In Belgium, a country where Irish ecclesiastics had done as much as Irish soldiers had done in France—at Louvain, where half the inhabitants were, at one time, students, and a great proportion of those Irish, he looked for some trace of the departed, but he was unable to find any. At the former College Irlandais, he asked to be pointed out to him the tomb of a worthy Archbishop of Tuam, of whom there was a great successor at the present day, but he was told that there was a tradition that some foreign archbishop had a monument there, but that it was covered with a picture. At another place in which the Christian Brothers were located, he asked to be shown the tombs of some of the Irish ecclesiastics who had dwelt and laboured there in former ages, and he was told that the Hall was lined with men whose nation was not known. One of the religious volunteered to read the inscriptions on the tombs, and spelt the names O'N—i—l and O'c—o—n—o—l, and then asked were they Irishmen? Well, he (Sir Charles) rather thought they were (laughter). It was a melancholy story, brilliant as was the panorama presented by the lecturer, it was a painful picture. He (the chairman) hoped that some of the younger of those whom he addressed would live to see and tell how the Irish spent their blood and sweat in foreign service, but how they went back from foreign shores to inhabit their own country (great applause)."

A Prudent Policy.

The "Church of England Missionary Society" is not in a flourishing condition in Montreal. Indeed it is admitted to be a failure in this locality. At the annual meeting of the body on the 17th inst., the Most Rev. the Metropolitan said that a balance of \$3,000 stood against the credit of the Society and that the "Church of England people have gained a bad name as givers." His Lordship the Bishop of New Hampshire who next addressed the meeting had a similar story to tell:

"He could not say that in the management of their finances they were doing better than they were here, and he felt positive that they had not solved the problem of how to get money for their mission work."

He knew that the "Sensational Method" they had adopted of getting money had most utterly failed:

"The people had been addressed in warm and rich words, their hearts had been aglow for a time, but unfortunately it passed over, and the same sensation had to be repeated from year to year. They found themselves accumulating a debt of \$20,000 each quarter."

But if the "Church of England Missionary Society" is not in a flourishing financial condition, the fault is not theirs. If to the Metropolitan and the Bishop of New Hampshire and the Rev. Dr. Sullivan admitted that their labours had not been successful, still they obtained a victory at the meeting at which they were forced to announce their discomfiture. Neither "Romanism," "Popery," "the immortal memory," nor any of those silly phrases which make so many fanatics ridiculous, were even referred to throughout the proceedings. Let us hope that this prudent and Christian policy will be imitated, by gentlemen of the Robb school, and that we can all differ to agree.

A Tale of Ruin.

We hear a good deal about the "prosperity" of Ireland. No doubt Ireland is prosperous in a way, but no country blessed with such a climate and such a soil as Ireland is, can be "prosperous" so long as there is such a fearful decadence in her population as Ireland has had. The fact is that since 1800 Ireland has just doubled her wealth, while England has increased her wealth some sixty fold.

"Very well," said John Mitchell, speaking of a "prosperity" speech once delivered at Oxford by Mr. Cardwell, Chief Secretary for Ireland; "it is the gentleman's trade. If he is not ready to say and to swear that Ireland is not prosperous and improving, he is not fit for his situation," it is the "business" of a Lord Lieutenant, a Chief Secretary, an Attorney General, or some other well paid member of the official corps, to make "Ireland's growing prosperity" the theme of eloquent deliverances. For ourselves, we do not deny that Ireland has improved in some respects since the period of the famine. It may be true, for instance, that, "as respects the whole of Ireland, there has been an increase of shipping in the thirty-one years from 3,903,482 to 10,002,147 tons"; that our profits, as demonstrated by the income tax assessments increased from £1,550,479 in April 1844, to £9,777,598 in 1874. But that is only one side of the account. On the other side are a series of facts which are nothing short of appalling. The population, which is the chief of all the elements of production, has suffered a reduction which is probably unprecedented in any country except as the effect of long-continued wars. In round numbers, "it may be assumed that the diminution between 1846 and 1876 has been more than 3,000,000 persons," in a total population of only eight millions and a quarter. In short, the facts which seem to be written broadest on the face of the country, is that the people are dying from it, and that not even cattle are supplying all the space they occupied. The profits realized in the three countries respectively have been an increase in Ireland from 4½ millions to 9½ millions, it has been from 6 millions to 25 millions in Scotland, and from 08 millions to 214 millions in England. The truth is that Ireland has advanced in some respects at a snail's pace, while England has progressed in all those respects, and others besides, at express speed. During the last quarter of a century there has been an overflow of prosperity from the heart of France, England, America, Holland, Belgium, and other free and well-governed communities, and of this treasure Ireland has got its share, pretty much like Bulgaria, Turkestan, and the half settled territories of North America.—*Dublin Nation*.

Interesting Figures.

Figures are not generally interesting reading, but they are sometimes necessary to sustain an assertion. We Catholics who are the victims of the "Dark Ages—the enemies of education—the opponents of scientific research," &c., &c., &c., may, however, point to the following address of Bishop Moran, of Dunedin, New Zealand, and which has been summarized from the *Times of Otago*:

"We are told to look to Rome to see the state of education there. I quote an authority which is above suspicion that of Kay, the travelling Bachelor of Cambridge. Anybody can get his works and read what he wrote. Mr. Kay is a man above falsehood, and above an untrue insinuation, and he puts with impartiality precisely what he has seen. What did he see? He saw that in every street in Rome there was a primary school; that for a population of 160,000 in Rome there were twice as many schools as there were in Berlin with a population of between 300,000 or 400,000. Then he saw, also, that in the Roman Provinces under the government of the Pope, for a population of 2,000,000 there were seven Universities; whilst in Prussia, with 14,000,000 of people, there were only seven Universities. And he might have gone a little further and added up a few figures, and he would have found that in the Roman States, with a population of 2,900,000 there were 30,000 young men receiving a University education—twice as many as were receiving it in the Universities of Prussia, and ten times as many as were receiving it in England. The truth is that there was never any country in which such ample provision was made for education primary, middle-class and University, as in the Roman States under the Roman Pontiff; and the same may be said of all Catholic countries where the Church has been allowed free action. I find that in the year 1840—that is 36 years ago—England with close upon 20,000,000 of people made the magnificent contribution for public education of £30,000; why Otago, with 80,000 or 90,000 people spends £20,000 upon education. Let us take the year 1868. I find that in England in that year there were 8,031 public primary schools, and that there was an average attendance of 1,000,032 children. Let us go to Spain. Spain in 1861 had, in round numbers, 16,000,000 of people, and we find that she had public primary schools to the number of 10,261 in that year, that seven years previously Spain had actually more primary public schools than England in 1868. I may mention that I have no statistics in Spain for 1868, but only a general statement as to numbers. In 1863, England had 6,227 public schools having an average attendance of 846,805 scholars. This was about a year after Spain had 10,261 schools with an average attendance of 615,129. Then again he found that in the same year Spain had ten universities, attended by 6,184 students while England had only four attended by perhaps 5,000 students. In addition to this, we find that in Spain there were 58 public colleges, conducted by 767 professors, and attended by 13,881 students. He then said that Oxford had a revenue of £450,000, and only had about 1,400 students. From these facts it is clear there is no reason why any one should speak of education in Spain in a sneering tone."

THE LION OF FLANDERS;

OR, THE BATTLE OF THE GOLDEN SPURS.

BY HENDRIK CONSCIENCE.

CHAPTER XXIII.—(Continued).

As yet the Flemings had made no attack upon them; they stood motionless and silent, gazing with wonder and awe on the dismal tragedy enacted before them. Their generals proceeded with more skill and more prudence; other warriors would have thought this the fittest moment for a general attack, and so would perhaps have crossed the brook and fallen on the French; but Guy, and John Borlout, his chief adviser, would not relinquish the advantage which their position gave them.

At length both the brooks were filled with dead bodies of men and horses, and Rodolf de Nesle had the good fortune to force a passage with about a thousand horsemen. He formed them in a close squadron, and shouted, "France! France! forward! forward!"

They charged with furious intrepidity into the centre of the Flemish troops; but the latter planted their good-days firmly on the ground, and received the horsemen on the points of these frightful weapons. A large number of the assailants were thrown from their horses by the shock, and quickly despatched. But Godfrey of Brabant, who had also crossed the brook with nine hundred horse, threw himself with such impetuosity on the squadron of William van Gulick, that he overthrew both this and the three first divisions, and so broke the line of the Flemings. And now began a terrible struggle; the French horsemen had thrown away their spears, and rushed on the Flemings with their long battle-swords. The latter defended themselves bravely with their clubs and halberds, and dismounted many a horseman; but still the advantage remained with Godfrey of Brabant; his men had made a clear space all around them, and there was thus a wide breach in the Flemish line. Through this opening poured all the French who had forced the brook, in order to fall on the rear of the Flemish divisions. This was a critical and perilous manœuvre for the Flemings;—were the foe once on their front and in their rear, they would have had no room to wield their good-days; and would have been reduced to defend themselves with halberds, clubs, and swords alone; and this would have given the French an immense advantage; for being mounted, their blows were better aimed, and more deadly in effect; it was easy for them to cleave the heads of those who fought on foot, or to strike them from their bodies.

William van Gulick fought like a lion; he stood alone with his standard-bearer and Philip van Hofstade, surrounded by thirty of the enemy, who strove to capture his banner; but as yet every arm which had been put forth to seize it had been severed by his sword. At this moment, Arthur de Mertelet, a Norman knight, sprang over the brook, with a considerable number of horsemen, and dashed at full speed towards William van Gulick. Their arrival crushed the hopes of the Flemings; for the number of the foe was now too great, and their superiority too manifest; and when the Norman saw William's banner, he charged towards it with the speed of an arrow, and put his lance in rest to pierce the standard-bearer. Philip van Hofstade, perceiving his intention, dashed through the French foot-soldiers to stay the course of De Mertelet. The shock of the meeting of the two knights was so impetuous, that the lance of each pierced the heart of his antagonist; warrior and horse were in one moment bereft of motion; it seemed as though a preternatural influence had suddenly cooled their rage; one would have thought each was leaning on his spear with all his weight, in order to thrust it deeper into the body of his antagonist; but this was but for a moment; De Mertelet's horse made a slight convulsive movement, and the corpses of both fell to the ground.

Messire John van Renesse, who commanded the right wing, seeing the danger of William van Gulick left his position, and, with Broydel and his gildemen, fell back behind the line of battle on the rear of the French. Nothing could resist men like the butchers of Bruges; they exposed themselves to every weapon with naked breast, and before their death-scouring valour every thing gave way. Their axes hewed the legs of the horses, or cleave the skulls of their falling riders. A moment after their arrival, the ground was so cleared that scarcely twenty Frenchmen remained behind the line of battle. Among them was Godfrey of Brabant, who blushed not to fight against those who were his brethren both by birth and by language. When John van Renesse espied him, he shouted to him: "Godfrey, Godfrey! your course is shut—you shall die!"

"Apply your words to yourself," replied Godfrey, aiming at the head of Messire John a tremendous blow; but Van Renesse, with a dexterous and rapid movement of his sword from below, struck him so violently under the chin that he rolled out of his saddle to the ground. More than twenty butchers fell immediately upon him, and he received innumerable wounds, the last of which was mortal. Meanwhile Jan Broydel and some of his men had penetrated further and further amongst the enemy, and had fought long enough to win the standard of Brabant; he regained his butchers, defending his prize at every step with furious courage, and then, tearing the banner in pieces and throwing its pole scornfully from him he exclaimed: "Shame and dishonour to the traitors!"

The men of Brabant, burning to avenge this insult, rushed with redoubled rage upon the foe, and made the most extraordinary efforts to gain and to tear in pieces the banner of William van Gulick; but its bearer, John Ferrand, struggled, with the strength of madness, with all who dared to approach him. Four times was he thrown to the ground, and four several times did he rise again, still grasping his banner, though covered with wounds. William van Gulick had already laid dead at his feet a large number of the French; and every fresh blow of his huge broadsword struck down a foe. At length, wearied, covered with wounds, and exhausted by loss of blood, he grew pale, and felt his strength failing him he retired to the rear to refresh himself and rest awhile. John de Vlamynck, his squire, loosed the plates of his armour and stripped him of his heavy mail, that he might breathe more freely. In the absence of William, the French had regained some of the ground they had lost, and the Flemings manifested a disposition to retreat. This threw Van Gulick into an agony of despair, and induced John de Vlamynck to adopt a singular device, which bore witness in its results to the fame of his master's bravery. He hastily put on the armour of Messire William, and threw himself into the thick of the enemy with the cry: "Give way,—back,—men of France! William van Gulick is here again!" He accompanied these words with a shower of well-directed blows, and stretched a considerable number of the bewildered foe on the ground; until at length the French gave way; and thus afforded the disordered troops time to close their ranks again.

Rodolf de Nesle had thrown himself with the utmost impetuosity on the five thousand citizens of Ghent under John van Borlout; but all the efforts

of the courageous Frenchmen to break their line were vain. Thrice had the men of Ghent driven him back with prodigious slaughter, and without his obtaining the slightest advantage. John Borlout thought it too risky to abandon his position in order to pursue the soldiers of Rodolf, and so he thought himself of another plan. He hastily formed his three hundred men into two new battalions, and posted them behind the line of battle, one close in the rear, and the other further back in the meadow. He then ordered the central division to give way before the next attack of the French. When Rodolf de Nesle had collected his scattered troops, and restored order amongst them, he made another vigorous attack upon the men of Ghent; the centre fell back immediately, and the French, thinking that they had at length broken their line, pushed on with shouts of joy. "Noel! Noel! Victory! Victory!"

They pressed forward into the opening made in the line, and thought they had now turned the rear of the army; but every where they found walls of spears and halberds. John Borlout now quickly closed the wings of his division; and thus his five thousand men formed a compact circle, and the thousand Frenchmen were caught as in a net. Then began a fearful slaughter; for a quarter of an hour they were hacking, slashing, piercing, and trampling down one another; horses and men lay in helpless confusion on the ground, shrieking, howling, neighing;—yet they heard nothing, spoke nothing; but proceeded in silence with their work of death.

Rodolf de Nesle continued a long time fighting over the dead bodies of his soldiers, though covered with wounds and besprinkled with the blood of his gallant followers; his death, he saw was inevitable. John Borlout beheld the heroic knight with profound sympathy and compassion, and cried to him: "Surrender, Messire Rodolf; I would fain not see you die!"

But Rodolf was beside himself with rage and despair; he heard, indeed, the words of Borlout clearly and an emotion of thankfulness touched his heart; but the reproach of the seneschal had filled him with such bitter vexation, that he no longer desired to live. He raised his hand and made a sign as if to take a last farewell of him, and then, the same moment, struck dead two of the men of Ghent. At length, a blow from a club stretched him lifeless on the corpses of his brethren in arms. Many other knights, whose horses had been slain under them, would fain have surrendered; but no one listened to them,—not a solitary Frenchman escaped alive from the net.

Meanwhile the battle raged with equal fury all along the line. Here was heard a shout,—"Noel! Noel! Montjoy St. Denis!" and this was an intimation that at that point the French had gained some advantage; and there the cry,—"Flanders! the Lion! all that is French is false! Strike home! to the death!" rose in mighty peals heavenwards,—a sign that there some body of French troops was broken and routed.

The Groeningen brook ran with blood, and was choked with the bodies of the slain. The mournful wail of the dying was scarcely drowned by the clash of arms; it was heard, loud and continuous, like the roll of distant thunder, above the noise of the fight. Spears and clubs flew in pieces; in front of the line the dead lay in crowded heaps. The wounded had no chance of escape; no one thought of rendering them any assistance; and they were either stifled in the marsh, or trampled miserably to death beneath the hoofs of the horses. Hugo van Arckel meanwhile had penetrated, with his eight hundred soldiers, to the very centre of the French army, and was so surrounded by the enemy, that the Flemings had lost sight of him altogether. They fought too valiantly, and kept together too firmly, to allow the enemy to break their small but compact mass; around them lay numbers of the French, and who dared to come near them expiated his temerity by death. At length he fought his way to the banner of Navarre, and wrenched it from the hands of the standard-bearer. The Navarrese, wild with rage, turned upon him, and laid many of his followers low; but Hugo defended the captured banner so well, that the French could not retake it. He had already returned very near to the Flemish camp, when Louis de Forest struck him so tremendous a blow on the left shoulder that his arm was severed, and hung supported only by the shirt of mail. The blood gushed in streams from the wound, and the paleness of death overspread his features; but yet his grasp of the banner was unrelaxed. Louis de Forest was slain by some Flemings, and Hugo van Arckel reached the centre of the Flemish camp, gathered his ebbing strength to utter once more the cry: "Flanders! the Lion!" but his voice failed him, his life's blood was drained, and he sank, still grasping the conquered standard, to rise no more.

On the left wing, in front of Messire Guy's division, the conflict was yet more fierce and deadly. James de Chatillon charged the guilds of Furnes with several thousand horse, and had cut down many hundreds of them. Eustachius Sporkyn lay grievously wounded behind the line, and employed his remaining strength in cheering on his men and urging them to hold their ground; but the impetuosity of the onset was too great,—they were compelled to retreat. Followed by a large number of horsemen, De Chatillon broke the line; and the fight was continued over the prostrate Sporkyn, whose sufferings were soon ended beneath the tramp of the cavalry.

Adolf van Nieuwland alone remained with Guy and his standard-bearer; they were now cut off from the army, and their death seemed certain. De Chatillon made most strenuous efforts to get possession of the great standard of Flanders; but, although Segher Lonke, who bore it, had been many times thrown down, De Chatillon could not succeed in his attempt; he raged around it, and urged on his men, and dealt his blows in every direction upon the three invincible Flemings. Doubtless these could not long have continued to defend themselves against such a cloud of foes; but they had previously made such good use of their weapons, that they stood surrounded and protected by a rampart of slain. Mad with rage and impatience, De Chatillon snatched a long spear from the hand of one of his horsemen, and dashed at full gallop towards Guy. He would infallibly have slain the Count; for, occupied with so many enemies, he did not notice De Chatillon's approach; the spear seemed to be already piercing his neck between the helmet and the gorget, when Adolf van Nieuwland swung his sword round with rapidity of lightning, the spear flew in pieces, and the life of his general was saved.

The same moment, and before De Chatillon had time to seize his sword again, Adolf sprang over the heap of slain, and dealt the French knight so terrible a blow on the head, that his cheek, and the part of the helmet which covered it, were severed, and fell to the ground. The blood streamed from his wound; still he persisted in defending himself; but two mighty blows from Adolf's sword buried him from his saddle under the hoofs of the horses. Some Flemings drew him out; and having carried him to the rear, hewed him in pieces, taunting him the while with his morose ferocity.

While this conflict was pending, Arnold van Oudenarde had come to the succour of the left wing, and changed the fate of the battle. The men of Furnes, thus encouraged, returned with them; and soon the French were thrown into hopeless disorder. Men and horses fell in such numbers, and the confusion of the foe was so great, that the Flemings deemed the battle won, and from the whole line poured forth a loud and exulting shout: "Victory! Victory! Flanders! the Lion! Whoso

is French is false, strike all dead!" And over all the battle-field reared the butchers their arms, their bosoms, and their axes, smeared with gore, their hair streaming wildly, their features rendered undiscernible by mire and blood and sweat, yet fixed in a grim expression of bitterest hatred of the French and intense enjoyment of the conflict.

With the first division of the French army was this standard, and destroyed the Seneschal d'Artois stood in the second division, at a distance from the Flemish camp. As the front of the enemy was not extensive enough to admit of a simultaneous attack with his whole army, he had not thought it necessary to advance. He knew nothing of the fortunes of the battle, but concluded that his troops were certainly victorious; for otherwise, he thought, some of them would have retreated. In the meantime he sent Messire Louis de Clermont with four thousand Norman cavalry through the Neerland wood, to take the left wing of the Flemings in flank. De Clermont had the good fortune to find firm ground on this side; he crossed the brook without losing a man, and fell suddenly on the division of Guy. Attacked in the rear by fresh troops, while they were scarcely able to keep De Chatillon's men in check, they found it impossible to offer any resistance. The first ranks were broken, and cut to pieces; the others were thrown into confusion, and all this part of the Flemish army gave way and retreated. The voice of the youthful Guy, conjuring them by the memory of the fatherland to stand firm, inspired them with courage enough; but this was no avail; the violence of the attack was too great, and all that they could do, in answer to their general's appeal, was to make their retreat as slow and orderly as possible.

At this moment Guy received so violent a blow on his helmet, that he fell forward on the neck of his horse, and his sword dropt from his hand. In this position, stunned and giddy, he could no longer defend himself; and would certainly have perished had not Adolf come to his rescue. The young knight sprang in front of Guy, and wielded his sword so skillfully and so valiantly, that the Frenchmen were effectually prevented from striking at the Count. In a short time his arm waxed weak and weary in this desperate conflict; his blows became ever slower and weaker; the countless strokes that fell on his coat of mail made him feel his whole body bruised and swollen, and he was already on the point of taking a last farewell of the world; for he seemed to see death beckoning to him in the distance. In the meantime Guy had been carried behind the line of battle, and had recovered from his swoon. He now looked with anguish on his perilous position of his deliverer; and seizing another sword, he was in a moment at his side, and fighting with renewed vigour. Many of the most valiant of the Flemings had hastened after him; and the French would have been compelled to retreat, had they not received fresh reinforcements by way of the Neerland wood. The intrepidity of the Flemings could not avail to check the advance of the enemy. The cry "Flanders! the Lion!" was answered by "Noel! Noel! the victory is ours! death to the rebels!"

The Flemings wavered, broke their ranks, and were thrown into inextricable disorder. The marvellous efforts of Guy failed to prevent their retreat; for there were at least ten horsemen to one Fleming, and the horses either trampled them down or drove them back with an irresistible impetus. Half of them fled before the advancing foe; great numbers were slain, and the remainder were so scattered, that they could offer no resistance to the horsemen, and were pursued to the Leye, where many of them were miserably drowned. On the banks of this river Guy continued to form a few of his men in tolerable order; but the numbers of the enemy were too disproportionately great. The men of Furnes, although their ranks were utterly broken, fought on with a mute and steady desperation; the foam stood on their lips, the blood streamed over their bodies from numberless wounds; but their heroic valour was of no avail. Each of them had already slain three or four of the horsemen; yet their numbers diminished moment by moment, while those of the French were continually increasing; and soon there remained but one hope—only thought—to die with honour and avenged.

Guy beheld the destruction of his troops, and deemed the battle lost. He could have wept aloud for anguish; but there was no room for grief in his manly heart—a moody rage had taken entire possession of it. In conformity with his oath, he desired to live no longer, and spurred his horse into the very thick of the exulting enemy. Adolf van Nieuwland and Arnold van Oudenarde kept close to his side; so desperate was their onset, that the foe was appalled by their feats of valour, and the horsemen fell, on all sides, as if by magic, beneath their blows. Yet the Flemings were discomfited and almost all slain: the French continued their shouts of victory; for it seemed that nothing could extricate the remnant of Guy's division from their perilous position.

And now there appeared in the direction of Oudenarde, beyond the Gaver brook, an object that gleamed brightly between the trees; it drew rapidly near, and soon two horsemen might be distinguished in full career towards the field of battle. One was evidently a noble knight, as the magnificence of his armour attested. His coat of mail, and all the steel that enveloped both himself and his horse, were covered with gold, and shone with wonderful brilliancy. An enormous blue plume streamed behind him in the wind, the reins of his horse were covered with silver plates, and on his breast was a red cross, surmounted by the word "Flanders!" flashing in silver letters from a black ground.

No knight in the field was so gorgeously arrayed as this unknown; but what excited most attention was his unusual stature. He was at least a head above the tallest of the knights; and he was so powerfully built, in body and in limbs, that he might well have been taken for a son of the race of giants. The horse he rode was of a size and strength proportioned to those of its rider. Large flakes of foam flew from the mouth of the noble beast, and his breath rolled in two dense clouds from his expanded nostrils. The knight carried no other weapon than a huge axe of steel, which contrasted strangely with the golden splendour of his armour.

The other horseman was a monk, very meanly attired; his mail and helmet were so rusty, that they seemed streaked with red; this was Brother William van Saefstige. In his monastery at Doest he had heard that at Courtrai the Flemings were in conflict with the French; he went at once to the stable, took thence two horses, exchanged one for the rust-eaten armour he wore, and spurred the other at his utmost speed towards the battle-field. He too was extraordinarily strong and brave; a long sword gleamed in his grasp, and the flash of his dark eye showed that he knew right well how to wield it. He had just fallen in with the wonderful knight; and as both were bent on the same errand, they had continued their ride together.

The Flemings turned their eyes hopefully and joyfully towards the golden knight as he advanced in the distance. They could not distinguish the word "Flanders," so knew not whether he was friend or foe; but in this their extremity they felt a hope that God had sent them one of his saints, to deliver them. And everything combined to strengthen their hopes—the gorgeous armour—the extraordinary form and stature—the glowing red cross on the breast of the unknown. Guy and Adolf, who were fighting surrounded by foes, looked at each other with beaming joy—they had recognised the golden knight. It seemed to them, as though they heard the death-doom of the French, so absolute was their confidence in the prowess and

skill of the new warrior. They exchanged a look which said:

"O happy chance! there is the Lion of Flanders!" At length the golden knight came near; and before one could ask whom he came to aid, he fell with such impetuosity on the horsemen, and struck such fearful blows with his axe of steel, that the bewildered foe was smitten with a panic, and overthrew one another in their eagerness to escape from the dreaded strokes. Everything fell before his crushing axe—behind him he left a clear space, like the wake of a sailing ship on the waters; and thus, carrying death before him, he reached with marvellous rapidity the bands which were driven back upon the Leye, and cried: "Flanders! the Lion! Follow me! Follow me!"

Repeating this cry, he hurled a number of Frenchmen into the marsh, and performed such prodigies of valor and strength, that the Flemings looked on him with awe as a supernatural being. And now the courage of the Flemings revived; with shouts of joy they rushed forward, and emulated the prowess of the golden knight. The French could no longer withstand the onset of the dauntless sons of the Lion: their front ranks gave way and fled; but they came in collision with those who were behind them, and the rout became general. A frightful slaughter began along the whole length of the line. The Flemings pushed on over heaps of slain. The cry, "Noel! Noel!" was no longer heard: "Flanders! the Lion!" alone resounded triumphantly from every part of the field.

Brother William, the monk, had dismounted, and was fighting on foot. He wielded his sword like a feather, and laughed to scorn every foe who dared to assail him. One would have thought he was playing at some amusing game, so joyous was he and so full of jests. At length he descried Messire Louis de Clermont with his banner at a little distance. "Flanders! the Lion!" shouted Brother William; "the banner is mine!" He fell on the ground like one dead, and crept on his hands and knees between the horses' legs, and suddenly stood by the side of Louis de Clermont, as though he had risen out of the earth. Blows rained on him on all sides; but he defended himself so well, that he received only a few trifling scratches. At first the enemy did not observe that the standard was the object of his attack; but suddenly he turned with the speed of lightning, severed the arm of the standard-bearer at a stroke, and tore the fallen banner in a thousand pieces.

The monk would certainly have been slain, but at that moment began the general rout of the French, and in a short time he found himself surrounded by Flemings, with the golden knight at their head. Guy approached him, and hastily whispered to him:

"O Robert! my brother! how I thank God for sending you to our aid! You have delivered the—"

The golden knight returned no answer, but interrupted him by placing his finger on his mouth, as if to say, "Silence! it is a secret." Adolf, too, had observed the sign, and bore himself as though he did not recognise the Count of Flanders. Meanwhile the French were completing their own destruction. The Flemings pursued them closely, despatching every fallen horseman with their clubs and halberds. Horses and men were trampled down into the moist ground; the grass of the meadows was no longer visible, nor the Groeningen brook; every where were the ghastly corpses of the slain. The cries of the wounded and dying mingled with the exulting shouts of the Flemings, the flourish of trumpets, the clash of swords upon the coats of mail, and the dismal shrieks of the dying horses. The low rumbling of a volcano on the eve of an eruption may convey some faint notion of the terrors of that scene.

The town clock of Courtrai struck nine ere the routed horsemen of De Nesle and De Chatillon reached the Seneschal d'Artois. Scarcely had the first fugitives brought him tidings of the defeat, when he resolved in his blind rage to attack the Flemings with his still numerous reserve. It was all in vain that some of the knights tried to dissuade him; followed by his men, he dashed wildly through and over the crowd of fugitives. The fury of their attack compelled Guy's army to fall back again behind the Groeningen brook; for there the carcasses of horses formed a sort of breastwork, and impeded the action of cavalry.

The French knights could not keep their footing on the slippery soil; they fell over one another, and buried one another in the morass. Messire d'Artois lost all self-command: with some intrepid knights, he sprang across the brook and fell on the ranks of the Flemings. After a brief conflict, in which many Flemings were slain, he succeeded in seizing the great banner of Flanders, and tore a large piece of it away, with the front part of the Lion on it. A cry of rage ran through the Flemish ranks—"Strike him dead! strike him dead!" The seneschal strove with all his strength to wrench the standard from Segher Lonke; but Brother William, throwing away his sword, sprang towards the horse of Messire d'Artois, threw his sinewy arms round the general's neck, hurled him from his saddle, and both rolled together to the ground. The butchers had now come up; and Jan Broydel, burning to avenge the insults offered by Robert d'Artois to the standard of Flanders, struck his right arm at a blow. The hapless seneschal saw that his end was near, and asked if there was no one of noble blood at hand to whom he might with honour surrender his sword? But his words were unintelligible to the butchers, and were lost in their wild cry of vengeance; they hacked and bowed the luckless knight until death ended his sufferings.

While this was going on, Brother William had hurled the Chancellor Pierre Motte to the ground, and had raised his sword to cleave his skull in twain. The Frenchman implored mercy; but Brother William, with a scornful laugh, struck him so violently on the back of the neck, that he fell dead upon his face. De Tancerville and D'Aspremont perished in like manner beneath the arm of the golden knight; Guy clove the head of Renold de Longueval with a single blow; the kings of Majorca, and Melinde, and more than a hundred nobles, fell beneath the blows of the men of Ghent.

The golden knight was now fighting, on the left wing against a large body of horsemen; at his side were his brother Guy and Adolf van Nieuwland. The latter threw himself every moment upon the enemy; and was so often in eminent danger of death, that it seemed as though he had resolved to die before the eyes of the Lion of Flanders, Matilda's father sees me! thought he; and his breath came more freely, his muscles acquired new strength, and his spirit rose with a loftier contempt of death. The golden knight warned him repeatedly not to expose himself so recklessly; but these warnings sounded in Adolf's ears like the sweetest praise, and made him only more rash and daring. It was fortunate for him that a stronger arm than his own shielded his life, and that one was by his side who had vowed, in true paternal love, to protect him to the utmost of his power.

A single banner alone now remained standing, in all the French host; the royal standard still waved its glittering folds its silver lilies, and all the sparkling jewels with which the arms of France were embroidered. Guy pointed with his hand to the place where it stood, and cried to the golden knight, "Yonder stands our prize!" They redoubled their efforts to break through the French host; but without avail, until Adolf van Nieuwland, finding a favourable spot, pierced along the masses of the enemy, and fought his way to the great standard. What hostile hand, what envious spirit, impelled the youthful warrior to certain and untimely death? Had they known what

hot and bitter tears were shed for him at that moment, how fervently and with how many repetitions his name came before God on the wings of a maiden's prayers, they could not have thus ruthlessly consigned him to destruction! For the royal banner was circled round by a band of noble and valiant knights, who had sworn, by their truth and by their honour that they would die rather than suffer it to be taken from their keeping. And what could Adolf do against the flower of French chivalry? Words of scornful taunting greeted him, countless swords waved above his head; and, notwithstanding his marvellous intrepidity, he could no longer defend himself. Already his blood streamed from beneath his helm, and his eyes were clouded by the mists of death. Feeling that his last moment had come, he cried, "Matilda! Matilda! farewell!" and gathering up his remaining strength, he threw himself, with the energy of despair, upon the swords of his foes, forced his way through them to the standard, and wrenched it from the standard-bearer; but it was torn from him by innumerable hands, his strength forsook him, he fell forwards on his horse, and the whelming sea of foes closed over him.

The golden knight saw in a moment the danger of Adolf; he thought of the hopeless anguish of the wretched Matilda were her beloved to die by the hand of the enemy; and turning to his men, he cried, with a voice which rose like a thunderclap above the crash of battle: "Forwards, men of Flanders!"

Like the raging sea, which chafes against its embankment with fury irresistible,—like that sea when, under some overmastering wave, the impediment to its mad career has been swept away, and it rolls its foaming billows over the plain, tearing up the trees by their roots, and dashing whole villages to the ground—so sprang forward the herd of Flemish lions at the cry of the unknown knight.

The French were burning with too fierce a courage for the Flemings to hope to overthrow them by one impetuous onset; but the clubs and halberds fell thick and fast as hail upon them. Long and desperate was the struggle; men and horses were mingled together in indescribable confusion; but soon the French knights were so hemmed in that they could not move, and they were driven slowly from their position. The axe of the golden knight had cleared his way to the standard, and he was closely followed by Guy and Arnold van Oudenarde, with a few of the bravest Flemings. He looked anxiously in the direction of the banner for the green plume of Adolf van Nieuwland; but it was not to be seen, and he thought he perceived it further on amongst the Flemings. The forty chosen knights who stood ranged around the standard now rushed upon the golden knight; but he wielded his axe with such effect that not a sword touched him. His first blow crushed the head of Alin de Bretagne, his second broke the ribs of Richard de Falaise; and all around the Flemings emulated his valour. The bearer of the standard now retreated, in order to preserve it from capture; but Robert with one blow thrust aside three or four of his foes, and pursued him some distance into a group of Frenchmen at some distance from the spot where the conflict was raging, and succeeded at length in grasping his prize. A whole troop of knights now assailed him to retake the banner; but the golden knight, placing it as a spear in its rest, dashed impetuously amongst his pursuers. And thus he won his way back to the Flemish army, where he held aloft the captured standard, and cried, "Flanders! the Lion! the victory is ours!"

He was answered by a universal shout of joy; and the courage and strength of the Flemings seemed to increase every moment. Guy de St. Pol was yet posted at the Pottelberg with about ten thousand foot soldiers and a goodly troop of cavalry. He had already packed up all the valuables in the camp; and was about to save himself by flight, when Pierre Lebrun one of those who had been fighting near the royal standard, dashed up to him, and cried:

"What, St. Pol! can you act thus? Can you fly like a dastard, and leave unavenged the deaths of Robert d'Artois and our brethren in arms? Stay, I implore you, for the sake of the honour of France! Let us rather die than endure this shame; advance your troops, and victory may yet be ours."

But Guy de St. Pol would hear nothing of fighting; fear had taken complete possession of him, and he replied:

"Messire Lebrun, I know my duty. I will not allow the baggage to be captured; it is better I should lead back the survivors to France, than that I should hurry them to certain destruction."

"And will you, then, abandon to the enemy all who are still fighting bravely sword in hand? Surely this is a traitor's deed; and if I survive this day, I will impeach you before the king for disloyalty and cowardice."

"Prudence compels my retreat, Messire Lebrun. I shall go, whatever you may think fit to say of me hereafter; for you are now too much excited to be capable of reflecting on all the circumstances of our position. Rage has bereft you of your reason."

"And you are benumbed and paralysed by cowardice!" retorted Pierre Lebrun. "Do as you will; to show that I am as prudent as yourself, I will march with my division to cover and assist the retreat."

He then took a troop of two thousand foot-soldiers, and hastened with them to the field of battle. The number of the French was now so much reduced, and there were so many gaps in their line, that the Flemings were enabled to assail them at the same time in front and in rear. The golden knight at once observed Lebrun's movement with its intention; he saw clearly that St. Pol was about to escape with the baggage, and he sprang to the side of Guy to inform him of this plan of the enemy. A few moments after, several Flemish bands dispersed themselves over the plain. Messire John Borlout, with the men of Ghent, hurried along the walls of the city and fell on Lebrun's flank; while the butchers, with their dean, Jan Broydel, made a detour round the castle of Fenermoschere, and fell on the rear of the French camp.

(TO BE CONTINUED IN OUR NEXT.)

The Divine Right of Kings.

You have often heard of the "divine right of kings." This is not a Catholic doctrine and never will be, but it was once a Protestant doctrine. Only since the Reformation have some kings, such as Henry VIII., Louis XIV., and James I., revived the old pagan idea of the centralization of all power, civil and religious, in one person. In the Catholic ages there were kings. Well, a name is very little; whether you call a ruler, king, prince, or president matters little, but he had to rule according to law, he had to swear to obey the constitution, and cities, towns, and even villages managed their own affairs. There were many republics then, chiefly in Italy, the most Catholic of all the European countries.—There was the great Hunsentia League in Germany. In England we see Archbishop Lafranc at Runnymede obliging King to sign Magna Charta, the great charter of the liberties of England, the great privileges of which we inherit.—Father Coughlin, S.J.

The Simese theory of the tides is somewhat laughable. They think that out in the ocean there is an immense crab; and that, when the tides go into his hole, he forces all the water out, thus making the tide rise. When he comes out the water flows in, and so they have the ebb of the tide.

CATHOLIC INTELLIGENCE.

A GREAT LINGUIST.—It is said that Father Bollig, recently appointed to the office of custos, or guardian of the Vatican Basilica at Rome, converses in fifty-two languages.

The Pope, on the 10th inst., received the students of the American College, who read an address and presented a purse of Peter's Pence. The Pope, in reply, dwelt upon the marvellous progress Catholicism was making in America.

A Daily News special from Rome, dated 1st inst., says:—Captain Teeling and Monsignor Stonor presented the Pope, in the name of the Irish Catholic Union, with a magnificent volume adorned with precious stones, containing the Bull of the Immaculate Conception. The Bull is written in Gothic characters, and richly ornamented with miniatures.

The New York Catholic Review of the 13th says:—Two American Sees have been recently provided for by the Holy Father. Natchitoches finds a bishop in the zealous Father Leray, Vicar General of Natchez, Miss., heretofore stationed at Vicksburg, Miss. Peoria, Ill., will rejoice in Dr. Lancaster Spalding as its first bishop—an eminent man in every sense of the word.

CARDINAL McCLOSKEY GOING TO ROME.—As soon as health will permit, Cardinal McCloskey will go to Rome, accompanied by the Rev. Dr. Edward McGlynn, and on his return his Eminence will bear with him the Pope's bull for the consecration of the distinguished pastor of St. Stephen's as Coadjutor Bishop of New York. The Rev. Michael O'Farrell of St. Peter's will be translated to St. Stephen's, the Rev. James H. McGeen to St. Peter's, and the Rev. Thomas J. Ducey, to Transfiguration.—Sunday Citizen.

IRISH MISSIONARIES FOR NEW ZEALAND.—Les Missions Catholiques of Lyons announces the departure for New Zealand of the Irish Marists, Rev. L. M. Gineety, S.M., a native of county Louth; and the Rev. J. Macnamara, diocese of Ardagh. The same journal also announces the arrival at Wellington, New Zealand, of the Rev. Fathers Laffy, Kerrigan, Halbwachs, and Le Menant des Cheneais. They go to a diocese very thinly scattered with priests, but which has an immense number of Irish immigrants, and it is needless to say they have the prayers of the Irish people for their success in so extensive a mission. All the above reverend gentlemen, with the exception of Fathers Le Menant des Cheneais and Halbwachs, were educated at St. Mary's College, Dundalk.

THE POPE ON HIS CAPTIVITY.—The Roman correspondent of the Times, telegraphing on the 29th ult., says:—The Osservatore Romano publishes a reply made by the Pope to an address presented to him by the Roman Patriarchate. His Holiness spoke of a certain nobleman who some years since said evil things of him because he frequented society in his younger days. If he did, it was because he found examples there to admire, but at the same time he did not neglect the poor nor the society of their helpless children and neglected families. He then, referring to a question now often put—Why did he not go out of the Vatican? comparing himself to Christ, said, "My hour has not yet come." Like Jesus, he would not walk in Judea, because the Jews sought to slay him. The place where he found himself was a little Galilee, the limits of which he ought not to pass. It was not given to him to put his foot beyond the boundaries of the Vatican, *propter metum Judaeorum*.

THE CATHOLIC INDIANS.—THE MISSION ASSOCIATION.—Rev. J. F. Malo, Indian Missionary is now in the Archdiocese of Boston, for the purpose of establishing branches of the Catholic Indian Missionary Association. The patron of the Association is St. Joseph. The Catholic Church has Missions at about forty agencies in the United States, only eight of which, however, are assigned to Catholic missionaries by the Government, the rest being given over to several Protestant Denominations. A Catholic Commissioner, Gen. Charles Ewing, has been established at Washington by the Archbishop of Baltimore, acting in concert with the Bishops of the United States. His duty is to protect the rights of the Catholic Indians. The Holy Father has blessed the work and endowed it with a plenty of indulgence, which can be gained by the members annually, on the Feast of St. Joseph, March 19th. He has also prepared a prayer for the use of the members.

In England and in Canada Catholics get a proper share of the school fund. In the United States they do not. Catholic churches will be empty in the next generation if Catholic children are not taught their faith in this. Hundreds of thousands have been lost to the church through the want of Catholic schools and teachers in the two centuries that elapsed from 1634, when Maryland was founded, until 1836. Seven orders of men and thirty-six orders of women are engaged actively in this work of education in the United States, and conduct seventeen hundred common schools with five hundred thousand pupils. All without one cent from the Government. The first Christian schools were managed and organized by Catholics. All the great universities always had free schools attached. The art of printing was invented by Catholics. The first newspaper was started by Catholics—viz., the Gazette, of Venice, in 1563, over three hundred years ago. The founder of Catholic journalism in the United States was Bishop Hickey, who established the United States Catholic Miscellany at Charleston in 1822. Sometimes a person is met who says that he "feels no interest in Catholic news." He is a curiosity, and will generally be found to take "no interest" in anything Catholic.—Standard.

DESOTISM IN GERMANY.—Germany is in the travail of a wrangle between Government and Parliament—for in that country they are separate powers—over a bill framed for the purpose of amending a somewhat loose and baffling system of judicature. The Liberal majority drew up the measure, and it received the approval of the Federal Council; but the ministry at Berlin will accept it only when shorn of its marrow. It proposes that press and political offences shall have the benefit of juries; the Government insists that judges are sufficient. Southern Germany actually maintains the jury system, but it will not do for Bismarck. "Ultramontane" editors, if indicted in sympathetic districts, might be acquitted by having friends in the box, whereas the judge may be relied upon to interpret law and evidence in a sense favorable to the policy of the Chancellor. Again, the ministry will not surrender the privilege of using the post-office for the seizure of whatever letters are liable to suspicion. On both points the Parliament demands reform, and declines to give way, whereby there is a deadlock. The bill pleases the elected representatives of the people, but the irresponsible Cabinet has no notion of obliging any one but itself, or consulting any interests but its own. In the chamber of 40 there were only fifty who opposed the popular view, but the bill cannot pass while happy Germany has a Star Chamber Government, which can at any moment turn Parliamentary representation into a sham.—N. Y. Tribune.

The obsequies of the deceased Cardinal Patrizi were celebrated in the church of St. Apollinare. They were attended by numerous cardinals and other high dignitaries of the Church. Like his great colleague, Cardinal Antonelli, Patrizi, during his life time, had been reputed rich. Certainly, it was known that he indulged in expensive tastes: his

dress was always old, his state carriage one of the poorest, and his suite the smallest of any cardinal in Rome—but it was so easy to account for that in his inordinate love of money. It was said that he hoarded everything, and that patrimonial estates and rich benefices yielded him enormous revenues, but, like Antonelli again, the people who judged of him thus were doomed to be disappointed. Examination of his affairs showed that the revenue from his various benefices, as Bishop of Ostia and Velletri, as Archbishop of the Lateran basilica, as Grand Prior of the Order of Jerusalem, and Vicar General of Rome, was redistributed almost as soon as received among various poor monasteries, convents and churches. Of the 100,000 francs revenue which he drew from his estates, 60,000 was set apart and given in fixed annual sums to the poor of Rome, 20,000 was sent to the poor of his diocese of Velletri, and 20,000 was retained for his usual daily wants. The vast accumulations supposed to be in his possession dwindled to a crucifix and his episcopal cross. The death of Cardinal Patrizi makes five vacancies in the Sacred College which have occurred during the year 1876—Tarnoczy, Archbishop of Salzburg; Gastray Guestra, Archbishop of Seville; Antonelli; Barrio y Fernandez, Archbishop of Valencia; and Patrizi. One hundred and fourteen cardinals have died since the elevation of Pius IX., to the Papal throne, and but seven of those created by his predecessor are now living.—Catholic Review.

THE HIGHEST MONUMENT IN THE WORLD.—The new cast-iron spire of the cathedral at Rouen has just been completed. The *Semain Religieuse*, of that diocese publishes the following particulars relative to the comparative height of the principal monuments of the globe as contrasted with this new work:—None of the structures raised by the hand of man has made so magnificent or so lofty a pedestal for the Christian cross. The dome of St. Peter's at Rome, the marvel of modern art, thrown up to the skies by the genius of Bramante, and Michael Angelo, has raised the emblem to 432 feet above the ground; Strasburg, the highest cathedral in all France, reaches, with its celebrated clock tower, 465 feet; Amiens, 439; Chartres, 395 feet; Notre Dame, at Paris, has only 222 feet. The Paris Pantheon, considered one of the boldest edifices, does not exceed 308 feet, the cross included. On another side, the pyramid, that of the Cheops, measured 478 feet according to some travelers, 456 according to others, and this latter calculation is the one generally adopted—a height which no human construction has hitherto exceeded. The pyramid of Chephrem has 435 feet, and that of Mycerenus 177 feet. From these figures, which are given in round numbers, it will be seen that the spire of Rouen, which has a height of 492 feet is the most elevated monument in the world. The old one, commenced in 1344, on the plans of Robert Bequet, destroyed by the fire of September 15, 1822, and which was justly considered the boldest and most perfect work in existence, had a height of 433 feet; it was therefore 59 feet less than the present spire.

THE CATACOMBS.—Beneath the ruined palaces and temples, the crumbling tombs and dismantled villas of the august mistress of the world, we find the most interesting relics of early Christianity on the face of the earth. In traversing these tangled labyrinths we are brought face to face with the primitive ages; we are present at the worship of the infant Church; we observe its rites; we study its institutions; we witness the deep emotions of the first believers, as they commit their dead, often their martyred dead, to their last, long resting place; we decipher the touching record of their sorrow, of their holy hopes by which they were sustained, of their faith triumphant over their fear, and of their assurance of the resurrection of the dead and of the life everlasting. We read in the testimony of the Catacombs, the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early Bishops and pastors of the Church, who shepherded the flock of Christ amid the dangers of those troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the Apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and Paul were laid to rest in those hallowed crypts—a *terra sancta*, inferior in sacred interest only to that rock-hewn sepulchre consecrated ever more by the body of our Lord. These reflections will lead to the study of the Catacombs an interest of the highest and intensest character.—*Withrow's Catacombs of Rome*.

A PROTESTANT MINISTER ON FATHER MATHEW.—The Rev. C. M. Winchester, of Brockton, Mass., delivered last week an exceedingly interesting and at times eloquent lecture on the subject of Father Mathew. Theodore Mathew, said the lecturer, was born October 10, 1790, at Thomastown House, County Tipperary. James and Annie, his parents, had twelve children. Theobald from early life was ordained of God to be a priest. His early reverence for God's name, his desire to please others, his tender-heartedness towards all of the suffering of earth, betokened the character that was destined to shine in future years as the foremost apostle of temperance in the history of the world. At twelve years of age he entered school at Kilkenny, and at seventeen the college of Maynooth. Leaving college without finishing his course, he went to Dublin and spent six years under the care of Father Corcoran. From the care of this pious Catholic Father he enters upon the duties of a priest, joining an humble order of friars, and devoting his life to works of charity and mercy. His great delight was to minister to the poor, of whom he declared, "In the poor I see the image of my Redeemer." During his long and faithful mission work in Cork he made such abundant display of his heavenly gifts that his chapel clerk said, "If the streets of Cork were paved with gold, and Father Mathew had control, there would not be a paving-stone in all Cork in a year." His preaching was always love, and he took no time or pleasure in the controversies of the day. His good temper was well illustrated in his favourite maxim, "A pint of oil is better than a hoghead of vinegar." In April, 1833, at the earnest solicitation of William Martin, the Quaker, Father Mathew became a total abstinence, and gave his grand life to the then despised cause of temperance. During an extended mission through Ireland, crowded assemblies gathered to listen to and heed his earnest words. When he left Ireland for Scotland 5,000,000 of his countrymen had taken the pledge. His visit to Scotland added 100,000; to England 600,000; to the United States, 600,000. He died at Queenstown December 8, 1856, aged sixty-six, and in the forty-second year of his ministry. Mr Winchester finished with an eloquent plea on behalf of temperance.

DISCOURSE OF THE HOLY FATHER TO AN ASSEMBLY OF THE ROMAN NOBILITY.—On the 3rd inst., our Holy Father the Pope delivered the following discourse to the members of the Roman nobility:—This year also my dear children, you afford me the consolation of seeing you assembled around me and forming for me a crown as precious as it is illustrious. Yes, I have always loved to be frequently in the midst of the aristocracy, that I might the better judge how much their good example may contribute to the edification and instruction of the people. Indeed, a few years ago, for what reason I know not, a nobleman, notwithstanding his nobility

undertook to impute a great many faults to the present Vicar of Jesus Christ; among which was the habit he had in his youth of frequenting aristocratic assemblies. But the truth is that, in frequenting certain aristocratic societies he never forgot the poor and their unhappy and abandoned children. Among the nobility he often admired good example worthy of imitation, and among the poor he saw many wants to be supplied, and in their minds a fertile field for cultivation. Now, however, compelled to remain where I am, I can no longer frequent such circles, both because I am Pope and because outside circumstances hinder me from doing so. Jesus Christ, living within the limits of Galilee, when urged by many of his friends to go to Judea or Jerusalem, answered that he could not go thither. "Go" said they, "go and perform your miracles, in order that these numerous populations may in them admire the greatness of your works." But Jesus Christ answered: "*Tempus meum nondum advenit*."—"My time is not yet come; but it will come according to the will of my Father." He said that, *propter metum Judaeorum*, who from that moment sought to kill him; *non enim volebat in Judaeam ambulare, quia querebant interficere*. I, too, am asked by certain persons why I do not go out of the Vatican? To that I must answer, "*Tempus meum nondum advenit*." For the time being I cannot go out *propter metum Judaeorum*. This place where I stand is a little Galilee, the limits of which I must not pass. Certain it is I cannot set my foot without the precincts of the Vatican, *propter metum Judaeorum*. Let us all transport ourselves in spirit to the feet of the divine Infant and admire the infinite virtues he has exhibited to men for their example. Above all, let us purpose to imitate him in his virtue of humility, for the opposite vice is the chief cause of the great evils that afflict the Church and ourself. On coming on earth the infant Jesus shows his humility and mildness. Let us avail ourselves of that humility to approach him with confidence, and ask all the graces of which we stand in need. In that first appearance he is amiable and willing to console us. In the second he will come in dreadful form and will vindicate right with inexorable justice. May he bless us at this moment, and may this benediction be a pledge of that which we hope to receive on the threshold of eternity. *Benedictio Dei, etc.*

IRISH INTELLIGENCE

ELECTION GOSSIP.—The Dublin folk are getting ready for an election. It is believed that Sir Arthur Guinness will be raised to the House of Lords. If that should be the case, Mr. Butt, the head centre of the Home Rule movement, threatens to resign his seat for Limerick (which is a safe seat for his party) and stand for the capital.—*Liverpool Post*.

THE MOST VIRTUOUS COUNTY IN THE UNITED KINGDOM.—It would appear that Down occupies the proud position of being the most virtuous county in Ireland. The number of crimes for 10,000 of the population is only 2.8. How creditable this is for Down is shown from the facts that in the southeastern division of the metropolis the proportion is 164.9 per 10,000, and that, taking the average of the whole population outside Dublin, the proportion is 5.6 per 10,000. Some of the Ulster counties, however, show an increase of crime, and in Carrickfergus for some reason or other, the increase was very great, considering its size. But County Down appears to be the most moral part of the United Kingdom.—*London Correspondence of Freeman's Journal*.

There is not in the world a parallel to the case of Ireland as the philosophic student knows it. Here we have a people of singular quickness, moderate desires, unrivalled versatility; a soil of abundant riches, rivers of noble power, natural harbors equal to any in the universe; and for results infinite struggle with poverty a deprivation of every softening influence, a complete absence of wealth in art, in science, in commercial enterprise, a life made anxious by the constant worry of penury and the folly of abortive revolution. There have been three distinct and bloody revolts in Ireland since the legislative independence of the country was stolen away; and yet no man can say of a surety that the efforts of the ruling Power have made future attempts impossible. The sore of Ireland is not healed—the cicatrices are covered up, but the poison is beneath. English statesmen are constantly declaring this to be the fact, and yet they bitterly oppose the only measure which would bring healing in its wings.—*Freeman's Journal*.

THE IRISH LANGUAGE IN ULSTER AND LEINSTER.—Following the course adopted in 1874 with respect to the provinces of Munster and Connaught, the Council of the Royal Irish Academy, last year, offered, out of the Cunningham Fund, two premiums of £50 each for the best reports or essays on the present state of the Irish language, and literature, written and unwritten, in the provinces of Ulster and Leinster respectively. Though these premiums are extensively advertised, as well in Dublin as in the provincial newspapers, three essays only were sent in to compete for the premiums. After careful consideration of the essay, the Council was of opinion that none of them was of a nature to merit the full award of the Academy's prize; but at the same time the council considered the knowledge and industry displayed in the essay by Mr. Francis Keane, 20 Newcomen Avenue, Dublin, sufficient to entitle the author to some substantial mark of consideration, and the Council has accordingly awarded an honorary donation of £20 to Mr. Keane, who has deposited his essay in the library of the Academy.

IRISH NATIONAL EDUCATION.—Sir Michael Hicks Beach has at last accomplished his pet scheme with regard to the executive of the Irish National Education Board. Some months ago he proposed abolishing the double secretaryship, which was strongly opposed and defeated by the Commissioners. Recent developments, however, show that he did not abandon his design. At a special meeting of the Commissioners held recently, it has been decided to have a secretary and assistant secretary instead of two secretaries having co-equal rank, as hitherto. This change seems insignificant, but when it is recollected that one of the secretaries was a Catholic, and the other a Protestant, and that the appointments were so-fitted to give confidence to both parties, it will be seen that any innovation on this arrangement is fraught with serious objections. According to the new arrangement the chief secretary will be a Protestant, and, of course, master of the situation. The National Board of Education never had the confidence of the Irish Catholic clergy, and it is fast losing whatever slender claims to that confidence it did possess. In one respect this is not to be regretted; it will prepare the way for denominational schools and an endowed Catholic University.

THE CLADDAGH FISHERMEN.—THREE IRISH FISHERMEN ADDED IN MID-OCEAN.—The *Old Dominion*, of the Old Dominion Steamship Company, arrived at New York last week, having on board seventeen men, fourteen of whom are Italians and three natives of Ireland, who have a strange story to relate. One of the three, Michael Moran, a well-built and hearty-looking man, made the following statement: "We are fishermen of a little village named Claddagh, near Galway, and but a short distance from where Father Burke resides. We are in the habit of going out to catch fish, which we sell in Galway. In this way we support our families. That young man there (pointing to one of his companions) is Michael Smith, who has been married but a few months. The other man is my father, Patrick

Moran. He is eighty-six years old. I am the father of a family of five. We are all most anxious to return to Ireland. I was the captain of a fishing-smack, or hooker, named the *St. Patrick*. Thinking that we might make a good haul of herring, with Michael Smith, Patrick Moran, and my uncle John Moran, I set sail in our nine-ton hooker on Monday, the 4th of November, and made for Slieve Head, about sixty miles from Galway, where we thought the fishing would be good. We had extra good fortune, and at night foggy weather overtook us. The wind sprang up, blowing a perfect hurricane. My post was at the helm, where my hands became frozen. On Tuesday night the boat was half filled with water. It is our custom to light turf on setting out, and keep the fire going. The water put it out. Although we had potatoes and fresh fish, we had no means to cook them. We were four days and four nights without eating. In order to break the speed with which we were driven we lowered a basket filled with stones and endeavored to heave to, but the cable broke on Friday morning. We could not, previous to this, reach any sounding. About this time my uncle, John Moran, aged ninety-six, while we were asleep, toward morning, must have been drowned by the lurching of the ship throwing him into the water. At any rate, we could discover no trace of him. When 150 miles out we were picked up by a Swedish bark, the *Gorgian*, Captain P. Olson, bound for Hampton Roads. The ice drove the vessel into Norfolk, where we arrived on the 6th inst. I am not a stranger to America, having been here about thirteen years ago. I have served on the *Shenandoah*. My father was also here twenty-five years ago, being engaged in shad fishing at Fort Lee. We are totally destitute of clothing, and have no means. We intend to see the British Consul to-morrow. We have acquaintances here, but do not know where they live."

English Catholics say that Ireland was never persecuted by the English; she was persecuted by the Protestants. Considered as an Englishman, John Bull is as amiable as a Sister of Charity; considered as a Protestant he is as ferocious as a bushi-buzouk. Those murderous penal laws, those atrocious evictions, which remind us of Turkish oppression, were availed inflicted by Protestants; they were not the work of Englishmen. It is not nationality but heresy which is to blame for the grievances of Ireland. This is a very nice distinction, which we find in a Catholic journal published in London, all the Irish have to do, we are told in that journal, is to shut their eyes and open their mouths and wait patiently for the good time coming, when John Bull, converted from his heretical ways, will keep the fasts and observe the holidays, and go to Mass every morning. Ireland in that halcyon time will flourish like a rose, and be the envy of other nations and the admiration of the world. In England the purpose of the Neuman conquerors was to blend the hostile elements, to fuse the jarring races, and mould them into one entire and powerful amalgamation—to unify England. In Ireland the very opposite policy obtained. Laws were enacted to rend the national elements asunder and blast the land with the tempests of civil war, to render peace impossible and discord eternal. What poetry ascribes to fate, history ascribes to law.

"'Twas fate, they'll say, a wayward fate,
Your web of discord wove,
And while your tyrants joined in hate,
You never joined in love."

We find an English statesman in the time of the Tudors, when England was very powerful, apologizing for the failure of his countrymen in their efforts to exterminate the Irish. He affirms that they could not do it, not from any want of will, but from incapacity to realize their sanguinary purpose. Our contemporary should know that during three hundred years before the Reformation the Irish had been subjected to these evils. They were made familiar with these processes, and there is no tradition however faint amongst them that Protestant ingenuity ever inflicted anything worse than confiscation and massacre. Let us do justice to the Cromwells. They could not perpetrate crimes more atrocious than the Strongbowians, and the massacre of Malinbeg, perpetrated under a Catholic sovereign, was as treacherous and cruel as the massacre of Drogheda, perpetrated by the fanatical ironides of Cromwell.—*New York Tribune*.

GREAT BRITAIN.

T. A. Trollope has in press "A History of the Papal Conclave."

Lord Beaconsfield completed his seventy-first year on the 21st of December, having been born on the 21st of December 1805; and Mr. Gladstone on the 20th completed his sixty-seventh year, his birthday being the 29th of December, 1809.

Lord Neaves, the last survivor of the set who under Christopher North's leadership made *Blackwood* famous, has just died. He was a keen philologist, and was best known by his "Songs and Verses, social and scientific, by an old contributor to 'Maga.'"

CARLYLE'S CRUELTY.—The poet Algernon Charles Swinburne is rather severe on the ferocity of Thomas Carlyle. Swinburne believes in the Turks, and in a pamphlet about them thus berates Carlyle, who believes in the Russians. "Cruelty in Ireland, cruelty in Jamaica, cruelty in the plantation, cruelty in the jail—each of these in turn has naturally provoked approbation, each in turn has deservedly incurred the indelible condemnation of his praise."

Recent investigation demonstrates that England has thirteen different dialects, with sub-dialects. In Somersetshire there are four distinct varieties of dialect, and two others of inferior popularity. A pleasant country for a traveller speaking but one tongue is England. We are much better off in America. The Anglo-American is spoken with much purity by all save negroes and Indians. The English philologists will make a note of it that we are ahead.

In 1873 all the churches in London, without regard to denomination, united in appointing a day for collections for the hospitals. This day is called Hospital Sunday. The amount collected in 1876 was \$138,450, an increase of \$1,660 over the contribution of 1873. For the accommodation of those who profess no religion, a Saturday fund was instituted last year, the receipts for which amounted to \$32,000. The aggregate sum raised and given to the various hospitals of the city was, therefore, \$170,450.

Gun-cotton, says the *Pall Mall Gazette*, is about to be utilized for signalling purposes by the Trinity House. On a point at the north-west of Heligoland 165 feet above the level of high water, a fog signal has been established. When the weather is foggy an explosion of gun-cotton will take place every fifteen minutes, making a report similar to that of a gun. If this experiment answers, gun-cotton will no doubt be henceforth extensively used for coast warnings; and, considering the number of naval disasters which have lately occurred owing to errors in reckoning or some other unaccountable cause, it is almost time that some attempt should be made on a new system to warn navigators against the danger incurred by "hugging the coast" in foggy weather.

RITUALISM IN ENGLAND.—RIGOROUS PROCEEDINGS AT ST. JAMES'S CHURCH, HATCHAM.—The *Sootsman of Jan.* 1 says:—Yesterday solemn took place at the morn-

ing service, both inside and immediately outside the Church of St. James, Hatcham, which probably have no parallel in the annals of English Protestant worship in recent years. The hour fixed for the commencement of the service was, as usual 11 o'clock, but the church was filled at 10.20, and at 10.35 there was such a rush of people through the doors that the passages up the centre aisles and those at the sides became completely blocked by men and women who could find no seats. Outside, those who could not gain admission stood in groups at the top of the road which leads to St. James', waiting what appeared to be considered certain—the arrival of the Bishop of Rochester (Dr. Cragson). At the bottom of the church, close to the entrance doors, was a knot of young men and boys, who mounted the forms, and at the very beginning of the service gave very audible vent to their opposition to the ritualistic practices of Mr. Tooth. One of them commenced a verse of a comic song, but was silenced by those around him. The following cries were frequently indulged in:—"Come in and see the pantomime." "Why don't you go to Rome?" "This is not Protestant worship," &c. At the beginning of the Nicene Creed, "I believe in one God," a voice exclaimed, "No you don't." Far down in the church, when the choir commenced singing a Christmas hymn to the well-known Roman Catholic air of *Adeste Fideles*, the tune being that of the Portuguese Mariners' Hymn, a serious row occurred, and from that time to the end of the service the lower part of the church was turned into a bear-garden. One person, dressed like a gentleman, uttered aloud some offensive words respecting the service, and he was immediately seized and hustled toward a door. This gave rise to a free fight; umbrellas and sticks were flung, and used effectually upon the heads of Ritualists and anti-Ritualists. A large portion of the congregation jumped upon the forms, put on their hats, and prepared to defend themselves. Ladies fainted, some of them being carried to the sacristy, and in the midst of all this riot, loud voices crying, "No Popery!" and "Go to Rome!" were heard above the general din. Outside the Ritualists and anti-Ritualists got mixed, and a short pugilistic encounter was the result. The evening service was interrupted in a similar fashion, but less violence was employed.

UNITED STATES.

Much destitution exists among negroes in South Carolina, as planters are without the means of resuming work, owing to the refusal of merchants to advance funds during the present state of uncertainty.

There are 5,034 Indians living in the State of New York. They are all remnants of the old Six Nations. They are slowly increasing in numbers, have thirty-one schools, and occupy reservations at these several places:—Cataraugus, Allegany, Cornplanter, Oil Springs, Tonawanda, Tuscarora, Oneida, Onondaga, and St. Regis.

Gen. Miles, of the United States, once operating against the Sioux, reports having defeated Sitting Bull in three successive engagements and driven him across the Yellowstone in a demoralized condition. On the 17th ult., five Sioux chiefs of Sitting Bull's band approached the Tongue River cantonment armed with a flag of truce, apparently with the intention of negotiating a surrender, when they were set upon and massacred by Crow scouts.

THE IRISH IN SAVANNAH.—No nationality suffered any where near what the Irish did in the late epidemic at Savannah. From a statement of the names and nativity of those who died during the epidemic, we learn that the total number of deaths was 1,571, of whom 524 were buried in the Catholic Cathedral cemetery. From the names and nationalities of those buried in other cemeteries, we are sure that the total number of Irish and Irish-Americans who died during the epidemic is not far from one-half of the total number of deaths during that season. May they rest in peace!

FLYING FROM WANT.—It is a sad comment on the misgovernment of this country to find men leaving it in search of work. The long continued and increasing hard times are actually leading men to emigrate—emigrate from this land which has so long received all the emigrants. A regular line of emigrant ships has been established from New York to New South Wales, in Australia; the first vessel leaves New York Feb. 1, with 200 passengers. There are many applications for berths, but only those who have some trade or occupation, or have relatives in Australia, will be taken out. Each emigrant is charged \$10 passage money, and on arrival at Sydney, New South Wales, will be forwarded at government expense to any part of the colony.—*Irish Democrat*.

The Indian war has, for this season at least terminated. General Crook has arrived at Fort Fetterman, in Wyoming, and announced that "the campaign is closed for the winter." This naturally suggests a retrospect of the campaign, and one cannot resist the conclusion that it has been practically a failure. Custer is dead, and Sitting Bull and Crazy Horse still head their tribes, and enjoy as great a prestige as before the so-called campaign commenced. Apart from the question of our Indian policy, and judged merely in a military point of view, the operations against the Indians have been signally unsuccessful. Troops have been marched and countermarched on the Rosebud and Powder Rivers, and the sum of the matter is that the Indians will take the field next summer, under rather better circumstances than the preceding year.—*Boston Pilot*.

RELIGION IN POLITICS.—INTERESTING ADDRESS BY A BOSTON PRIEST.—The address on Religion in Politics by the Rev. William Byrne, pastor of St. Mary's Church, Charlestown, before the Boston Catholic Union, on the evening of the 10th inst., was one of unusual interest, and was well appreciated by all present. The lecturer contended, that there is no branch of human action in which religion is now more needed than in politics; and in confirmation he enumerated many of the well-known evils in the catalogue of what might be called political sins, deception, fraudulent voting, bribery, and intimidation. Religion is an essential corrective influence on politics in regard to these and all other evils. After defining the attitude of the Church in various countries he stated that the Church rarely if ever takes sides with any particular party. True, if a party manifest open and determined hostility to the Church she is not to be blamed for opposing such; as the party of Bismarck in Germany, Gladstone in England, and the Know-Nothing party in this country. Father Byrne proceeded from the policy of the Church to that of the clergy, and showed that they modelled their conduct by her principles in the matter, and seldom gave opinions on political subjects except when some great principle of morality was involved, or when brought before them as a matter of conscience, in which cases they did not hesitate to apply the test of moral law as in all other affairs. As refuted the statement that the priests dictate the votes of their people. As in some degree touching on his subject, Father Byrne defined the position of the Pope in relation to civil government, and proved by citations from the Bull "*Ubi Primum*," that the jurisdiction of the Church in spiritual matters must be independent of the State, but does not conflict with the temporal authority to which the hierarchy of the Church like all others, are subject.—*Doston Pilot*.

The True Witness

AND

CATHOLIC CHRONICLE,

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JOHN GILLIES,

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MONTREAL, FRIDAY, Jan. 26, 1877

ECCLESIASTICAL CALENDAR.

JANUARY, 1877.

Friday, 26—St. Polycarpe, Bishop and Martyr.

Saturday, 27—St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.

Sunday, 28—SEPTAGESIMA SUNDAY.

Monday, 29—St. Francis of Sales, Bishop and Confessor.

Tuesday, 30—Prayer of Our Lord.

Wednesday, 31—St. Peter Nolasco, Confessor.

FEBRUARY, 1877.

Thursday, 1—St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland).

AGENTS WANTED.

In every City, Town and Village, to canvass for the "True Witness." Energetic Canvassers can make from \$3 to \$5 a day. Apply at once.

IMMIGRATION FOR THE DOMINION.

Is it true that the Protestant agent in orange Ulster has practically unrestricted power to send emigrants to Canada?

Is it true that he is the only agent in Ireland who is thus empowered?

Is it true that sums of money have been spent by the Dominion Government in advertising in Ulster, and none at all in the remainder of the Country?

Is it true that the agent, who was stationed at Catholic Cork, has been sent to London?

Is it true that the agent who was stationed in Manchester has been sent to assist Mr. Foy, in Belfast?

Is it true that Mr. Larkin, the agent stationed in Dublin, has no power of directly sending out emigrants, but that he has to wait instructions from London?

Are those allegations true or not? If they are true then the Government of Mr MacKenzie has made a serious mistake. But we are told that they cannot be true. Mr. Larkin the Dublin agent denies them, and Mr. Peter O'Leary, a well known Irish Catholic, supports Mr. Larkin in his defence of the policy of the Government of the Dominion. Mr. Larkin says that there is no partiality shown to Orangemen to emigrate to Canada, and that he is invested with as much power as his more Northern confere. But how does he prove it? Since when has Mr. Larkin possessed *carte blanche*, to pick and choose the class of emigrants he thought most eligible for emigration?

His denial too was written before, long before, our last article appeared, and we will be curious to see what additional explanation will be given, or by what avenue escape will be sought, from the questions we have asked. We shall not seek by side issues,—queries of motives or others—to direct the dispute from the plain question—Has the MacKenzie Government shown partiality in encouraging Orangemen from the North of Ireland to settle in Canada. To that issue Mr. Larkin has added no weight, one way nor the other. The question stands just where it did, and it is still unanswered. As for Mr. O'Leary's arguments they are beside the question. They do not reach the point at issue at all, and are in every way wide of the mark. We cannot accept as an argument against our allegations, "that the Mayor of Montreal is a Catholic, that we send two Catholics to the Dominion Parliament, and that a large number of merchants are Catholics" or that our people have by their own strong arms and iron wills built for themselves a local habitation and a name. What argument is it to say that there are French Catholics in the Ministry, or that the largest contractors of the Dominion "are men who profess the Catholic creed." That is not the question at all. We care not if Mr. MacKenzie and every one of his Ministers were Catholics the issue would still, in our opinion stand just where it does. If Catholics have, by their energy and their brains, won fame and fortune, in this country, then they have only themselves to thank. It is only what they have done in every country on the face of the globe, where they have had a fair field and no favour. It is

to themselves and themselves alone that they are indebted for whatever they possess. They have too, often won distinction and power against the current of hostile legislation and bitter ascendancy. But all this is beside the question. Is the immigration of Orangemen unfairly encouraged? That is the point at issue, and to its solution we intend to keep in view the facts which bear upon it, and which bear upon it alone. In this matter we desire to show some of the virtues of our English friends, and by a bull dog tenacity hold on to what we already possess. Now, are we not among those who "respect yet dearly love"—Mr. MacKenzie, our mission is polemical and not political; and whatever we do, is done in the interests of our Church, and not in the interests of party. But it behoves us to be vigilant, and in obedience to this policy we would ask a few more questions; questions too calculated to reach the truth. We have already said that Mr. Foy received \$500 from the Ontario Government for the purpose of spending on advertising in Ulster, while only \$200 was spent in the remainder of the country. We ask now, what was done with this money? What was the character of the advertisements and pamphlets on which this \$500 were spent? Were they Orange or Catholic? We assert on good authority that they were Orange, and that bigotry was appealed to and many of the wretched incentives which have raked up the scourge of religious feuds, found a refuge in their pages. Yes we have reason to know that some at least of that \$500 was spent on injudicious publications—that contained letters written from Canada and promising the Orange immigrants a right loyal reception. Nay, they even went so far as to say that many of the Indians in the Dominion were good Orangemen as well!! We believe all this is true. Our authority is good and until it is refuted, not by vague sentimentalities about the positions we hold, but refuted by hard facts—we shall regard it as proved. Can Mr. Foy deny it? He had authority to do as he pleased—and he did so. We do not say Mr. Letvellier was aware of this. We do not say that Mr. MacKenzie sanctioned it, or the Ministry knew of the publications at the time of their issue. But they must have known of them since, and with what result? They have simply sanctioned the procedure, by perpetuating the policy of their predecessors, in allowing Mr. Foy to continue in the position he holds and exercising all the power he wielded under the administration of Sir John McDonald. As to the "assisted" passages, the mischievous individual authority given to Mr. Foy is in itself an evil. This system has worked from the beginning, as a one sided measure. In Ontario the result has been particularly remarkable. In the official report for 1874 of the agents of the Ontario Government in Ireland, Mr. Murphy the Ontario agent in Cork writes: "The round about system pursued in reference to forms of application for assisted passages, is in my opinion, highly objectionable, and detrimental to emigration from Ireland. I had extreme difficulty before the 1st of May in procuring these forms from the Dominion office in London. Several applications I had to refuse and in case of others I had to borrow forms. Valuable time is thus lost, and when at length the forms are received from London, three, four, and sometimes five or six days, before a warrant is received. In many cases there is not sufficient time to notify the parties of the granting of the warrant, and endless confusion and disappointment ensues." Again, Mr. C. J. Sheil, the agent of the Ontario Government in Dublin, in his report for the same year, says:—

"At the outset I applied for a supply of assisted passage warrants to the then acting agent for the Dominion, as in the previous year I had on many occasions experienced difficulty in procuring them, especially during the busy season. I was informed that my application could not be complied with until the late Mr. Dixon's successor had been appointed. I renewed my application in due time without effect. Thus, although I was known as the Agent of the Ontario Government I had no more power in issuing tickets to emigrants than a country village steamship agent, a circumstance which did not tend to beguile the confidence of those to whom I was holding out special inducements. I beg to submit that the Ontario Agent in Dublin should be empowered to issue a reasonable number of assisted passage warrants at his discretion during the busy season instead of being compelled often, on the eve of the sailing of the weekly steamer, to apply to London, and wait three days for return of post. The Dominion Agent at Belfast has, from the outset exercised the discretionary power to the convenience and advantage of those with whom he has been brought in contact."

Thus the Belfast agent then, as now, had all the power; orange Ulster all the advantages, and Catholic Ireland was thus deprived of the facilities which were extended to the orange few. In view of these facts, it is useless to platitudinise to us, "about our position in Canada." After all that can be said we have neither the power nor the influence which our position and our numbers make us entitled to, and it becomes us to see that our interests are not ignored, nor our liberties usurped by a system of "settlement" as dangerous to our position, as it is destructive to the State.

GOOD WORK.

To foster Irish thought, to cultivate Irish feeling and make it racy of the soil is, to men of Irish sympathies, a patriotic labour. As Catholics and as Irishmen, we are bound to do all we can to prove that our national altar, and our national life, is free from stain. We boast the possession of the grand Old Faith, as we boast of the land that bore our fathers or ourselves. To both we give no niggard hand, but render to each the full measure of our obedience. Like Judea we cling to Faith and foster the sentiments of Fatherland. Neither shall ever be merged in another creed, nor in another race. As Catholics, we Irishmen glory in Iona and Clonmacnoise in Lismore and Mellifont, in Armagh and Monasterewe—while as Irishmen we foster all the traditions of a race, whose national life has been fed by the blood of Martyrs. It is too becoming that we Catholics and Irishmen of Canada should do all we can to build up here a power becoming our mission. There are enough of us to make ourselves felt in every department in the land, and it will be our own fault if we do not succeed in doing so. Good work is no doubt being done day by day. In Montreal during the past week alone, three important Irish meetings were held; in Quebec the St. Patrick's Association held their Annual Meeting, and rendered a satisfactory report of progress; while in Toronto several meetings of a purely Catholic and Irish nature were held also. In Montreal however there was one meeting which requires special mention. It was a meeting of the officers of the various Irish Societies in this city, and was called for the purpose of considering the feasibility of uniting all the Irish Societies in Montreal, under the head of a Supreme Council. Politics is to be excluded from the contemplated constitution of the new society, and we believe an effort will be made to perfect the work thus begun. We wish the project every success. If it is feasible, and obtains the sanction of nearly all concerned in Catholic and Irish affairs, it is a desirable end to gain. When union is feasible it is always to be wished for, and there are enough Catholics and Irishmen in Montreal to force concession from their opponents, the extent of which is little thought about in their present philosophy.

"YOUR POOR OLD FRIEND CHINIQUEY."

"Protestants of Canada, why is it that you force your poor old friend Chiniquy to bring shame and disgrace upon himself," so writes the apostate Charles to his "Dear Sir and Brother in Christ" the editor of the Montreal *Witness*. Protestants of Canada why do you do this thing! Shame upon you! Has it come to this? It is then pitiful, wondrous pitiful. "Protestants of Canada, how is it that you desert me, when I am here day by day, night by night, in the gap of danger, stoned by slaves—shame to you to thus leave me to beg the bread I want." The blood of the Martyr Charles will be upon your heads, you devout evangelists of the Dominion. Shame, shame a triple shame be upon you. The winter winds are no more unkind than your ingratitude. "Let the walls of Babylon fall at any cost in Canada" and then will sound the fall of "that modern Pharaoh, the Pope," and the children of Israel shall be forever free from bondage. "Protestants we have given up our name and our honour in this contest,"—and can "you shamefully desert us." If there is still any gratitude in the bigots of Montreal, this pathetic appeal of Charles Chiniquy should move the very stones to rise in barricade at his command. But man's inhumanity to man makes even Charles Chiniquy wail. Poor man day by day he sees his fondest hopes decay. Give him money, and the Church of Rome, will vanish like the baseless fabric of a vision. Nay if Charles Chiniquy is to be believed, his "mission" is a great success, and the "conversion" of the Papists, is favourably progressing, and the sound of winged and stringed instruments will soon proclaim the extermination of our Church and all its belongings. "During the past few weeks not less than 220 of my dear countrymen have accepted the Saviour"—that is have renounced Pope and Popery and have gone into the fold of which Charles Chiniquy, apostate, is not an ornament. Shame upon you Chiniquy to tell such a lie. You know the truth is not in you when you speak thus. We challenged you before to give the names and addresses of your "converts"—we do so now again. Who are they and whence come the band of "converts" the mention of which is to bring grist to your mill. But while pausing for a reply, we recommend Charles Chiniquy to the merciful consideration of himself. It is the worst company we could leave him in.

A PROMISING MISSION FIELD.—The first of a series of Wall street prayer-meetings for the conversion of bankers and brokers was held on Monday in Underwriters' Hall, New York.

THE TURKS IN TROUBLE.

The Turk is as stubborn as he is sick. He stands upon the "integrity" of his empire, and resents the officious advice tendered to him by the powers of Europe, which are known as the "Great." The Turk folds his garments about his sickly form, looks defiant and prepares to die. This is what Mohammed taught him, and obedient to Allah, he furnishes an illustration of whatever virtue can exist in the fanaticism of his race. The Koran tells him that Heaven awaits to receive him if he falls in battle, and as a devout Mussulman meekly bows to what must be. He promises reform, retrenchment, and marvel of marvels, a Constitution to his people. But what is all this work, unless the Great Powers see that they are observed, and reserve to themselves the right of enforcing them. This the Porte objects to—and so the ground stands.

REVIEWS.

THE MONTH AND CATHOLIC REVIEW.—

Contents:—

Hints on Mental Culture, by the Marquis of Ripou. Highways and Byways. Let the Dead Bury their Dead. Christopher Columbus. The Notary's Daughter. The Explanation of Miracles by Unknown Natural Forces. The Greek Revolution. On the Principles of the Harmony of the Gospels.—Montreal, D. & J. Sadlier & Co.

Father Rickaby, in his "Explanation of Miracles by Unknown Natural Forces," gives an instructive chapter to a much debated question. It is the class of reading our people require, and is calculated to combat the theories which originate in sceptical research. The essay is an able attack on the hypothesis of occult causes, as opposed to the truths of miracles. To the infidel mind Father Rickaby's essay will open a new field for thought. Few, except Catholics, know that miracles, are by us regarded as facts of history and biography, and nothing else. We are too told by Dr. Newman, that the Church regards them and deals with them as it does with other facts of history and biography. Now, as natural facts under certain circumstances do not startle Protestants, so supernatural facts under certain circumstances do not startle Catholics. We do not doubt the possibility of supernatural agencies, but we claim to subject all phenomena, which bears the semblance of supernatural work, to the most searching and astute investigation which it is possible for man to give to anything which claims consideration at his hands. We Catholics think miracles true in the same way, as Protestants think that Queen Elizabeth was the daughter of Henry VIII., or that the "Reformation" occurred some three hundred years ago. They are facts attested to and proved by historical research, and testified to by evidences which it were offensive to question. In all this Dr. Newman is sustained by the essay of Father Rickaby. He shows wherein cases in which "every conceivable precaution which the most jealous suspicion, and sometimes even the most resolute credulity could dictate, was actually taken by some one or other of the many numerous witnesses that were examined," with reference to certain miracles well authenticated but never explained. Of course "Winking Madonnas" have been ridiculed by infidels, but Father Rickaby asks, nay, solicits, a fair investigation, and if any fraud can be proved in such cases as have been accepted as unexplainable, then he promises that no one will be more ready to denounce them than the prelates of the Catholic Church themselves. He gives one remarkable illustration as follows:—

"At the time of Napoleon's disturbances in Italy, the movement of the eyes of a picture was first noted July 9th, 1796; and the same day a similar movement was observed in six other pictures. On July 11th, the prodigy was repeated in three further cases: on July 12th in two more, on July 13th in another, and so on, until in Rome alone there were recorded sixty cases, while others occurred in other places. At once priests and prelates in the several localities instituted inquiries; but the matter was not taken up by the higher tribunal of the Cardinal Vicar till October 1st; from which date the Process lasted up to the February of the following year, the miraculous manifestations all the while never ceasing. Now be it observed, the fact to be established is simple enough. If honest human testimony is inadequate to settle so plain a question, then farewell to all history, to all bearing of witness in law courts, and well-nigh to all social intercourse. The only point to be determined was, whether, in broad daylight, in brilliant candlelight, and in both these combined, before thousands of spectators viewing the phenomena from near, from afar, and from every conceivable aspect, whether the eyes of several pictures and images did really present the unmistakable signs of motion, or whether they did not. To answer this pretty easy question, more witnesses than were actually summoned, might have been called to give their evidence, had there been any use in multiplying testimonies beyond the point at which the authorities stopped short. As it was, nearly one thousand people deposed on oath to the truth of the prodigies. These witnesses were thoroughly representative of the intelligence of mankind. There were among them citizens of France, Spain, Italy, England, Germany, Syria, and Brazil; the clergy was represented from the cardinalate downwards, and social rank likewise from the princedom downwards. There were lawyers, physicians, surgeons, professors, officers in the army, artists, mechanics, and shop-keepers. Each had to descend to the exact particulars of his own experience, and no question was left unasked that seemed critical in its character.

"The motion of the eyes was proved to have continued in a picture transferred from a chapel to a more roomy church. A Piedmontese priest, at

the outset very incredulous, first saw the phenomena at a distance of about six feet from the picture; he then ascended a ladder and stared into the eyes; he was convinced; but afterwards he went further. Before a large crowd he re-ascended the ladder, compasses in hand, and "when the eye-ball had almost disappeared under the upper lid he applied the points of his compasses, one to the lower eyelid, the other to the outer rim of the ball which could just be seen, and then removed them;" the distance he carefully measured on a scale and made a record of it. The eye then returned to its place until the ball actually touched the lower lid, and below it there was not even a line of white to be seen."

Now this is a remarkable fact, and if it referred to an event which did not partake of the supernatural, would be unquestioned. There are thousands of historical facts, which are accepted by the world, and which have no more, if they have as much, testimony to sustain them. Listen to Dr. Newman again:

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the picture of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Crown at Monza; and I do not see why the Holy Coat at Treves may not have been what it professes to be. I firmly believe that portions of the true Cross are at Rome, and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome, too, lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession. I firmly believe that the saints in their life time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and superseded the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not Protestants; if they do, let them grant that He who has done the greater may do the less."

The testimony of such men as Father Rickaby and Dr. Newman cannot be placed at naught. Darwin, Huxley and Tyndall, and all believers in the theory of evolution, may disbelieve all that we regard as facts, but they have all failed to prove that, what we assert were miracles—have been frauds upon the one hand or have been accounted for by natural agencies on the other. Even Locke, somewhere admitted that revelation was necessary because the truths which it discloses, are "beyond the reach of our reason." In this rational conclusion Locke was preceded by Plato, and is followed by many of the *savants* of the day. Returning however to Father Rickaby's essay we welcome it as one of those productions which evince the research so essential to our priesthood. We want hosts of such men as Father Rickaby, and we want too more of those combative articles of which the "Explanation of Miracles by Unknown Natural Forces" is an excellent example. We want men who will combat what Wordsworth called "The Ape Philosophy" and who can meet and defeat sceptics and infidels, upon their own ground. Even Huxley says that everything in its ultimate analysis is "Mysterious," and if this be so in the natural, how much more must it be in the Supernatural. And Huxley is not a narrow minded man. He bears ungrudging testimony to the earnestness, and the cultivation of our clergy. Speaking recently in London, he said of Maynooth:—

"The professors of the college were learned, zealous, and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce—as friendly enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific 'infidel' thought, they replied: 'Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it, than they have been, in former times, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.' I heartily respect an organization which faces its enemies in this way; and I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them but for us. The army of liberal thought is, at present, in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense. We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline; and I, for one, lament that the bench of Bishops cannot show a man of the calibre of Butler of the 'Analogy,' who, if he were alive, would make short work of much of the current *apriori* 'infidelity.'"

Father Rickaby's essay is just the kind of work which illustrates the truths of these remarks, as he has furnished us with a crowd of witnesses to prove that the miracles attested to by unimpeachable authorities, have never yet been disproved. Professor Tyndall as well admits as Huxley that there is a logical incompleteness in science, an admission which Father Rickaby does much to prove.

THE IRISH AMERICAN ALMANAC is more than an Almanac: it is a biography of the lives of many of the Irish scholars and soldiers of the past. It is of its kind the best Almanac we have seen.

OUR YOUNG FOLKS MAGAZINE is a new monthly journal of amusement and instruction. It promises to be a valuable addition to our folk lore for the young.

Next Week—"The American Catholic Quarterly," "New Dominion Monthly," "Catholic World," "Harper's," "My Clerical Friends," "Sadlier's Excelsior Reader."

Grand Requiem Mass.

CELEBRATION AT THE BISHOP'S CATHEDRAL FOR THE LATE CARDINALS ANTONELLI AND PATRIZZI.

One of the grandest and most solemn services which has been held for some time took place on Saturday morning last in the Bishop's Palace, Montreal, on the occasion of the Requiem Mass sung for the repose of the souls of Cardinals Antonelli and Patrizzi. Mgr. Fabre officiated in person. The Vice-Chancellor, Rev. H. Moreau, acted as assistant. The deacons of honor were Rev. Canon Plamondon, procurator of the Bishop's Palace, and Rev. Canon E. Moreau. The deacons of office were Rev. Messrs. Adin and Charette. Amongst the worshippers were Mgr. Pinsonneault, Bishop of Bertha; Rev. Father Fleck, superior of the Jesuits; Rev. Mr. Delavigne, director of the Montreal College; Rev. Father Sentennes, of St. James Church; Rev. Father Verreau, Principal of the Normal School; Rev. Mr. O'Rourke, of St. Ann's, and Rev. Mr. Gratton cure of St. Henri. The Oblats, Grand Seminary, Parish Church and all the Roman Catholic religious institutions were represented, as well as a large number of lay worshippers. The music rendered was grand and imposing in the extreme. The mass chosen for the occasion was selections from the most beautiful portions of eminent compositions, by Martineo Asola, Alfieri and Cordans. The *Dies Irae*, by Alfieri, is one of those grand masterpieces, in which our bursts of fear, love and praise are successively expressed.

A number of the singers in the choir were clergymen who had visited St. Peter's, in Rome, and finer music could not be heard out of the great Basilica. The mass sung is one of those frequently rendered at St. Peter's, and was executed to day for the first time in Montreal. The choir was composed of about 40 male voices, amongst others being Rev. Canon Hicks, Dr. Desjardins, Dr. Trudel, Messrs: F. Lefebvre, A. Renaud, O. Girard, F. Filan, P. Giroux, and it was under the leadership of the Cathedral Master of the Chapel, Mr. J. Sheridan. In the Bishop's Church where the services are strictly Roman, and observed in the minutest detail, they are the same as when His Holiness the Pope officiates. The music generally is from the works of Palestrino, Vittoria, Duranti, Anerio, Zacharias, Gallo, Lotti, Giocconelli and others. The choir boasts of voices such as Dr. Desjardins and Dr. Trudel, not often met with. They are well able to do justice to the great tones. The service throughout was majestic; in fact we have never heard anything so sublimely beautiful in Montreal before. The congregation chiefly belonged to the higher classes and there were few who did not express the profound feeling of devotion and admiration they experienced.

After the ceremony in the church, we had the pleasure of hearing Dr. Trudel, whose magnificent tenor voice we have frequently enjoyed, sing in the Palace, a charming composition of his own, after the style of Ardit's celebrated valse. It was a rare treat. From the favours the Roman Catholic Church in Canada constantly received through the good offices of the late Cardinals Antonelli and Patrizzi, their memories are greatly revered by the clergy and people.

A service was held at Notre Dame yesterday for the repose of the souls of the two Cardinals, at which Rev. Messrs. Bayle, Maille and Valois officiated.—*Evening Star, 20th inst.*

Roman Catholic Saint-Worship—Is it Idolatry?

In the Roman Catholic Church, at Napanee, on Friday night last, Father Brettargh, of Trenton, delivered a carefully prepared lecture upon the above subject, to a large and influential audience, whose attention was fixed from the beginning to the end. In some respects the lecture was a remarkable one, and being written, all superfluities were discarded, a fact which renders a synopsis of comparatively little value. We have only space for the merest sketch which will convey, intelligibly, an idea of the line of argument pursued. To do the lecture justice, it should be published entire. The choir enjoyed the interval of waiting with excellent music, and conducted the musical part of the closing exercises with much acceptance. Father Brettargh commenced by saying that no doctrine of the Roman Catholic Church was more assailed than this one. It was subjected to all kinds of attacks, from the course of Calvin "to the direct charge of idolatry. He proceeded to point out that, if they were in the wrong, it was an excess of religion rather than a lack, if they adored the saints they did it from too much love for God rather than too little; there was an error, if it was such, of superstition, their opponents was one of infidelity. Saint-worship comprised two things, veneration or adoration of the saints, and a claim upon their prayers. He pointed out the meaning of adoration and that in the Anglican marriage service, the man addressing the woman says, "with my body, I thee worship!"—Justices were addressed as, "Worship." The meaning of the word was wide and among many other examples of its use he stated that the Psalmist used the same word, translated worship, to indicate the homage due to God, and to the King. In order to sustain a charge of idolatry it must be proven that honor is paid to the saints as if they were Gods, and are expected as such to answer petitions addressed to them. Though the outward act was the same, the interior was different. They prayed to God as such, and to the saints as men chosen of God. He proceeded to enquire what saints were, defining them to be what the bible call "just men." They were all who had gone to heaven. They were asked how they knew who had gone to heaven? They did not know, but if they prayed to any not there God would see the intentions and answer accordingly. Protestants acknowledge God in His works, but they called adoring Him in his saints superstition and idolatry. Catholics preferred adoring through the latter which were greater than the former. The saints were the shadows of God's virtues, and he was impelled to love them. Those who loved God would also love those whom God loved. They were not asked to grant but to obtain, and they were powerful advocates. He gave some instances from Church history of prayer to the saints, and admitted that the Scriptures offered none, but claimed that none were dead when the Gospels and Acts were written, and as the Epistles were written for special purposes, it was not necessary that reference should there be made to saint-worship. The less said about the Revelation, was the better. However, the Catholic Church, having existed before the Scriptures, it was not necessary to look to them for everything. He mentioned that saints could hear, because it was not probable that God would give more liberty to the devil than to his chosen, people. The lecture closed with a full list of authorities for the practice of the Church.—*Napanee Banner.*

Opening of a New Church.

To the Editor of the True Witness.
Sir,—On Sunday the 31st ult, the New Catholic Church in Alliston, was solemnly blessed by His Lordship the Bishop of Hamilton, His Grace the Archbishop being unable to attend.
His Lordship was assisted by the Rev. P. Conway, Chancellor of this diocese and our respected Pastor the Rev. H. J. Gibney.
High Mass was celebrated by the Revd. Mr. Conway, the choir being assisted by some of the best singers in Toronto. The sermon preached by His Lordship, eloquent, convincing and pathetic, and which proved Transubstantiation, and the divine

LATEST NEWS.

Most of the plenipotentiaries have left Constantinople.
ENR, Pa., January 22.—Walnut Creek Paper Mill was burned yesterday; loss, \$40,000.
Nearly 30,000 men and woman are reported idle at Chicago.
Gen Crook says that Indians make the best cavalrymen in the world.
It is reported that large numbers of Texas cattle are dying on the prairies in that State from starvation.
Intoxicated persons in Utica, arrested and found guilty, are now compelled to shovel snow in payment of their fines.
English sparrows are being killed at wholesale and sold as snow birds at Boston. Over 100 were found in one basket recently.
Italy, Switzerland, Norway, Sweden, and Denmark have opened their universities to women.
A Vienna despatch says it is reported that the Servian Government asked the mediation of England for peace with Turkey.
SUSPENSION.—Berry & Wolfskill, a prominent banking firm in San Francisco, has suspended; other failures are rumored.
SUSPENSION.—The Warren Manufacturing Company of woollen goods, Warren, Me., has suspended. The capital was \$125,000; liabilities unknown.
A Times despatch from Semlin mentions a report of a Russian Legion being formed near Grahovo, on the Danube, and that Russian volunteers who quitted Serbia are joining it.
TILDEN SEIZED.—A suit has been commenced in the United States District Court against ex-Governor Tilden, to recover \$150,000, the alleged balance due on income tax.
The Fair in aid of St. Mary's Orphan Asylum, Hamilton, will take place on Feb. 6th. The Rev. Father Maddigan has charge of the arrangements. A handsome sum will no doubt be realized.
It was announced some time since that Sir Arthur Guinness, M.P., would be created a peer. The offer has, it is stated, been made and declined, Sir Arthur preferring to remain for the present senior member for Dublin.
On the occasion of his episcopal jubilee the Pope will name eight new Cardinals, two from France, two from Austria, two from Spain and two from Italy. At the same consistory it is expected that he will read an encyclical on the state of the Church.
A despatch from Vienna says:—It is reported that the officers of the Russian railroads have been ordered to hold their roads in readiness from the end of the present week for a large increase of military transportation.
On Sunday, the 14th instant, the choir of St. Mary's Cathedral, Hamilton, rendered Mozart's 12th Mass in grand style. The Soloists were Miss, Egan and Messrs Egan and Power. It is claimed for St. Mary's that it is the best trained voluntary Choir in the Dominion.
It is said that Earl Dudley, of England, who is sixty years old, has offered to bet \$25,000 to \$25 that the son of Napoleon III. will be officially proclaimed Emperor of France during the Earl's lifetime, and that the odds were at once accepted by the Prince of Wales and by three other persons.
The movement in England for the legalization of marriage with a deceased wife's sister is assuming considerable proportions. The Queen has frequently sanctioned such marriages in the colonies, and a regular organized association is now engaged in giving expression to public opinion on the subject in England.
A despatch from Paris says:—It is stated in official circles that Prince Hohenzoln, German Ambassador, has assured the Duke De Cazes that Germany regards the attitude of France regarding the Eastern complication with the best feelings notwithstanding the attacks of the German press.
THE SUSPECTED MURDER.—There is considerable excitement yet over the Hull mystery. Men are engaged drawing water out of the slide pond this afternoon. The prisoners are still in custody. The Hull authorities however, are not taking such active steps, as they should to unravel the mystery.
The London Telegraph's Paris correspondent says the Porte has sent telegrams to its Ambassadors at various Courts, informing them that while rejecting proposals of the Conference, it undertakes faithfully to extend new constitutional liberties to all its subjects. The Turkish Ministers have given their word not to attack Serbia before the expiration of the armistice.
CELEBRATION.—QUEBEC, January 22.—The match to-day between the Quebec and Ottawa Curling Clubs for the Caledonian Medal resulted in a complete victory for the latter. They being ahead both in Quebec and Ottawa on all the rinks. The total score in Quebec is—Ottawa, 56; Quebec, 40. Majority for Ottawa, 16. In Ottawa the Quebecers were in a minority of eleven at the close.
A widespread association, under the name of "Federation and Liberty" has been discovered in Moscow, whose aim it is to make Russia a Federal Republic. The Empire is to form five separate States united by a federation. The dynasty is to be set aside, the aristocracy abolished, and communal and Republican institutions to be introduced on the most democratic basis. Numerous arrests have consequently been made in Moscow.
SILVER.—There is also good reason to believe that a vein of silver, four feet in width, has been discovered in the Gatinneau district. It was found by a habitant, who thought it was galena. Its value was not known until this winter, and there can be nothing done with it until spring, as the snow is so deep, and the landmarks showing the location of the lode are covered. The specimens of ore which have been brought from it are exceedingly good.
THE ONTARIO LEGISLATURE.—TORONTO, 22nd. January.—The Speaker took the chair at 3:10 p.m. After routine. Hon. Mr. Pardee presented the report of the Crown Lands for 1876. Hon. Mr. Mowat referred to the sad death of Mr. Fleming, the member for South Waterloo, a gentleman who had been highly respected in the House, and who had filled numerous municipal offices. He moved the adjournment of the House, out of respect to his memory. Mr. Cameron seconded the motion; and the House adjourned at 3:45.
THE QUESTION OF THE DAY.—By a vote of twenty-four to fourteen the Dominion Board of Trade on Thursday endorsed a resolution to the effect that the present tariff does not deal fairly with Canadian interests and that any revision should be in the direction of protection. The vote was reached after a protracted discussion, in which the arguments, pro and con, were pretty well exhausted. The conclusion is that which the *Star* has urged for many years. We are pleased to read that the Premier and the Hon. Messrs. Burpee, Vail and Smith were present during the debate, and trust that what they heard will be talked over at the next Cabinet Council and have its due weight in the composition of the Budget.—*Evening Star.*

A Bishop's Carriage Seized for School Taxes.

In St. John, N. B., on the 30th ult, a constable presented himself at the Palace and called for the Bishop. He was armed with the executions for the taxes assessed for some three years on the Catholic schools, Portland, N. B., amounting to between \$200 and \$300; and he was accompanied by an assistant. The Bishop, when he learned what the constable wanted, refused to pay these school taxes, and the constable intimated that he must therefore take his person or his property in satisfaction of the execution. The Bishop told him there was property enough for him to take, and directed his man to show him the contents of his stable and coachhouse. After some hesitation the constable took the carriage which was presented to the Bishop some years ago by the Catholics of St. John. It has been often said of late that the New Brunswick School Question has been settled. The seizure of the Bishop's property, under an execution for school rates levied on the school-house which Catholics have built by voluntary subscription, and in which their children are educated, without any aid from the taxes they are compelled to pay, will prove very conclusively that the question is not settled.

The Presidency.

The arrangement proposed by the joint committee of Congress, to ensure the fair and equitable counting of the votes for President and Vice President, appears to meet with popular favor everywhere. Except among the extreme Radicals, no one seems to have any objection to urge against it; and it looks, at the present time, as if we were going to find in that proposition a way out of the difficulty which threatened to bring the majorities in both branches of Congress into collision. It is, undoubtedly, only an expedient, and no principle will be settled and no precedent will be established by it. But even for such small favors let us be thankful. The collision of parties at the present time is an evil by all means to be avoided and deprecated; and they are the best friends of the country at large who pursue that policy by which we may find a peaceful solution of our difficulties.—*Irish American.*

Presentation to Ex-Alderman Heney of Ottawa.

At the close of the City Council meeting, a pleasing episode occurred. His Worship Mayor Waller requested the members to keep their seats at the adjournment, which they did, and he then left his chair and advanced to Ald. Heney, stating that a pleasant duty devolved upon him. He then read the following address:
To Alderman John Heney.
DEAR SIR.—In retiring from the position of Alderman at this Council Board, in which capacity for twenty years consecutively you have earnestly and honestly represented one of the wards of this city your fellow members desire, by a little memento, to mark their appreciation of your many good qualities of head and heart; and, at the same time, to congratulate you, after so long a term of public service, on the useful and honorable record which you leave behind you.
They would, therefore, respectfully ask your acceptance of this gold chain and locket, not for the value of the articles, but as a token of goodwill and respect—and a slight mark of appreciation and respect—and they trust you may be long spared to wear them; and, though out of the Council, still in other spheres of usefulness, to aid in promoting the moral and material welfare of our city.
Signed on behalf of the members of the Corporation of Ottawa. W. H. WALLER, Mayor.

Ottawa, January 8, 1877.
The recipient of the gift was completely taken by surprise. Mr. Heney said that he never heard the first hint of it. He felt proud at having received such a token of their regard, and would ever cherish it as a memento of old companionship. He did not consider that he deserved such a mark of appreciation, for while at the Board he had simply endeavored to do his duty, working for the interests of the city at large, striving to do justice to all regardless of creed or nationality. While at the Council Board he had ever been treated with courtesy and kindness. He would wear the beautiful gift with the greatest of pleasure during his life.
The chain and locket were of gold, elegant in design and finish. They cost some \$50.—*Free Press.*

NEW AGENT.

Mr. Maurice A. Egan, of Woodstock, Ont., is our duly authorized Travelling Agent in Ontario, we bespeak for him a kindly reception from our friends.

PROGRAMME

OF THE
THE PILGRIMAGE TO ROME,
OF THE
IRISH CATHOLICS OF CANADA.
ON THE OCCASION OF THE
FIFTIETH ANNIVERSARY
OF THE EPISCOPAL CONSECRATION OF OUR
HOLY FATHER, PIUS THE IX.

1. The Anniversary celebration takes place in Rome on the 21st of next May. In consequence the Pilgrimage will leave Montreal on or about the 17th of April, visiting our Lady of Lourdes on the way, and reaching Rome a few days before the celebration.
2. It is desirable that all the members of the Pilgrimage, who can do so conveniently, should meet in Montreal on the day before starting, and prepare themselves to receive the Holy Communion at a mass which will be said in St. Patrick's Church the morning of starting. The Pilgrims who will take the direct route for New York from Toronto, Kingston, Hamilton, and London, will make a general Communion before leaving their respective starting-places.
3. The Pilgrims will proceed, on a day to be determined later, from Montreal, and from the places named in preceding paragraph, to New York, where in a spirit of great kindness and religion, a Committee has been organized to receive them.
4. From New York, the Pilgrims will proceed by a boat of the Inman or White Star Line to Liverpool; from Liverpool, under the charge of a special agent of Cook, Son & Jenkins, they will proceed by Paris and Bordeaux to Lourdes and, after two days stay at Lourdes they will resume their route by rail to Rome by Marseilles, Genoa, Leghorn and Pisa.
5. The Pilgrimage will be at an end so soon as it shall have obtained an audience and received the Benediction of the Holy Father; till then no member of the Pilgrimage shall be at liberty to separate from the body. Up to this point all expenses are paid by the Committee out of the common fund.
6. On the return from Rome the Committee will furnish each member of the Pilgrimage with a ticket to Liverpool, via Florence, Verona, Bologna, Venice, Milan, Turin, Mt. Cenis, Tunnis, Paris, Dieppe, London and Liverpool. This ticket will cover travelling, but not hotel expenses, so that each one may hasten or prolong his journey as he may desire. The Committee also furnishes a ticket—first-class—to return to New York by any one of the Inman or White Star mail steamers, embarking at Liverpool or Queenstown, as may suit the convenience of each. This ticket will be good for one year.
7. To carry out these arrangements, each Pilgrim will pay the sum of three hundred dollars, in the manner pointed out in paragraph 11. It is clearly understood that hotel expenses on the return from Rome to Liverpool, as also all travelling after the close of the Pilgrimage, except what is expressly provided for in the preceding paragraph, will be at the personal charge of each.
8. The Pilgrimage is limited to one hundred.
9. All Catholics speaking the English language are cordially invited to join this Pilgrimage of the Irish Catholics of Canada. Ladies accompanied by their husbands or fathers are admissible. This rule in regard to Ladies cannot be departed from, except for reasons which will be unanimously accepted by the Executive Committee in Montreal.
10. Applications to join the Pilgrimage will be addressed to the Executive Committee in Montreal, from Montreal and from all places in the Province of Quebec. In Ontario, application will be made to the Sub-Committee of each Diocese, by all who reside in the Diocese. A list of these Committees is appended to this programme. In each Diocese, the admission or rejection of the applications made will belong to the Committee of the Diocese.
11. When an application to join the Pilgrimage has been accepted, information will be given to the applicant without delay. As a guarantee, the applicant will be required to pay on or before the first of March next; the balance to be paid by the first of April. In the Province of Quebec payment will be made to the Treasurer of the Executive Committee in Montreal; in Ontario, to the Treasurer of the Sub-Committee of the Diocese.
12. The offerings collected for our Holy Father in each Diocese, will be presented to His Holiness by the representatives of the Diocese.
13. The control and direction of the Pilgrimage during its journey to Rome will be in the hands of a Committee, composed of the Montreal Executive Committee, and of one member from each of the Ontario Sub-Committees.

COMMITTEES

FOR THE ORGANIZATION OF THE
IRISH CATHOLIC PILGRIMAGE
FROM CANADA TO ROME.
MONTREAL.—The Central Committee to make all preliminary arrangements, and to draw up the Programme of the Pilgrimage.—Rev. P. Dowd, Messrs. W. H. Hingston, Mayor of Montreal; M. C. Mullarky, O. McGarvey, J. Hatchette, E. Murphy, James O'Neill, M. Donovan, T. F. O'Brien, William O'Brien, Wm. Brennan, M. Farmer, P. Donovan, J. P. Sexton, H. Carrick, John Cuddy, T. J. Donovan, M. Guerin.
To carry out the decisions of the Central Committee the following were appointed an Executive Committee.—Rev. P. Dowd, Chairman of the Pilgrimage, President; Mr. O. McGarvey, Treasurer; Mr. M. Guerin, Secretary; Messrs. W. H. Hingston, M. C. Mullarky, J. Hatchette, E. Murphy.
ARCH-DIOCESE OF TORONTO.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Grace Archbishop Lynch, President; Messrs. Hon. Frank Smith, Eugene O'Keefe, J. Walls, P. Hughes.
KINGSTON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Lordship Bishop O'Brien, President; Messrs. Dr. Sullivan, Patrick Browne, James Swift, Patrick Hart, Wm. Hart.
OTTAWA.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: Rev. John L. O'Connor, D.D., President; Messrs. W. L. Waller, Mayor of Ottawa; Daniel J. O'Donohue, M.P.P.; Alderman Henry, Patrick Baskerville, Daniel O'Connor, Richard Davlin.
HAMILTON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: His Lordship Bishop Cinnon, President; Messrs. M. D. Healy, D. Smith, Jas. F. Egan, Alderman Fitzpatrick J. H. Hogan.
LONDON.—The following are a Sub-Committee to organize the Pilgrimage within the Diocese: Very Rev. J. M. Bruyere, President; Messrs. Hugh MacMahon, Q.C.; Daniel Regan, John F. Mahon.
NEW YORK COMMITTEE.—The following gentlemen have kindly volunteered to act as a Committee to organize the Pilgrimage within the Diocese: Rev. M. J. O'Farrell, Pastor of Peter's; Messrs. Eugene Kelly, J. D. Kelly, Jas. Lynch, St. Michael's Society, P. Farrelly, James Lynch, President of St. Vincent de Paul Society of U.S., W. J. Hughes.
N.B.—It is well understood that the Members of the Pilgrimage wishing to visit their friends in Ireland, can give as much time on their return to that purpose as they may deem fit.

WILL SHORTLY APPEAR IN THE

TRUE WITNESS,
SECOND EDITION,
"LA COMPAGNIE IRLANDAISE,"
THE IRISH VOLUNTEERS:
A NARRATIVE OF
THE IRISH CONTINGENT
DURING THE
FRANCO-GERMAN WAR.

BY
M. W. KIRWAN,

OPINIONS OF THE PRESS.

"Captain Kirwan has given, in the work now before us, a simple and interesting narrative of the fortunes of the Irish Company during the disastrous French campaign. None could have qualifications for the task of chronicling the vicissitudes experienced by the gallant little corps than its able and accomplished commandant. The tale is told with earnestness and vigour, yet without runs through it a vein of humour which betrays the nationality of the writer. The style is graceful and graphic, and even those who disapprove of the enrolment of the corps for the French service will sympathize with the story of its hardships and difficulties, its trials and dangers, so touchingly narrated by Captain M. W. Kirwan."—*Irish Times.*

"An admirable epitome of stirring events, which must prove deeply interesting to a numerous circle of readers. We can honestly congratulate the author and the public on the manner in which the volume has been produced."—*Freeman's Journal.*

"All through this interesting work—the style of which is graceful and graphic, and which we expect will soon be in the hands of thousand of young Irishmen, and will be read amid breathless attention by many a heartstone in Ireland—the author exhibits a fine soldierly spirit, and a good deal of that capacity for producing effective word pictures of such stirring scenes as he has gone through. The pictures drawn in this volume of the sufferings of Irish soldiers during the terrible winter of 1870-71, are truly heartrending, and should be read by all who desire to have a clear conception of the realities of a soldier's life in time of war. Nowhere are the utter disorganization and incapacity of the French 'Commissariat' more clearly brought out than in those pages. This volume is, on the whole, a record of Irish chivalry, Irish endurance, and Irish bravery, of which this country may well be proud, and for which Irishmen will feel grateful to the patriotic and gallant Captain of 'LA COMPAGNIE IRLANDAISE.'"—*Nation.*

"The ease and dash of the true soldier are apparent in every line of this lively narrative. In the style which is fresh and fluent, we can trace the hand of a man who can command language as well as men, who, unlike Myles Standish, can write as well as fight. Men never suffered greater hardships or endured greater privations than the Irish Company of the Foreign Regiment during the late War. The frost bit their shaggy feet; they were often almost devoured by hunger, and their bed was generally the snow sludge, and mud, mud, several inches deep. But in the midst of all this, the Irish soldiers never lacked the spirit of their race. Whoever reads Captain Kirwan's account of 'LA COMPAGNIE IRLANDAISE,' will feel himself all the better for having made the acquaintance of men, who were, with a few exceptions, high exemplars of honour and self-sacrifice; and those who still survive to recount the hardships of the campaign will feel that they owe the author a debt of gratitude for having carefully collected and eloquently recorded the reminiscences of an adventure full of romance."—*Irishman.*

"An interesting book, full of animation, and portraying with a masterly power many of those characteristics which distinguish our countrymen in situations of difficulty and danger. Captain Kirwan proves himself not less ready with his pen than his sword, and one cannot rise from a perusal of his book without feeling a thrill of pride that Ireland can produce such men as himself and those who followed him through the stirring, but disastrous, events which he so ably describes."—*Ulster Examiner.*

"This book, which we have perused with a careful avidity, is really one of the best of the class we have seen issued from the Press. It has the true dash of the soldier about it, its style being easy and graceful, possessing none of that painful ruggedness which distinguishes the generality of many latter-day publications. It also has an especial interest attached to it by its being a truthful, authentic, and detailed account of the hardships and privations, endured with characteristic and heroic fortitude by the Irish Company, which followed and partook of the fortunes of the French Army. The Author's vivid description of the severe outpost duty, his ray account of some few prominent characters, his familiar narrations of the terrible conflicts in which they were prominently engaged, will, from the first, seize the attention of the reader, and lead him on through moving incidents of flood and field."—*Tuan Herald.*

"Captain Kirwan's interesting book proves that the men that followed him were in reality 'the stuff that a soldier's made.' They underwent without a murmur privations absolutely distressing, even to be read of, in the depth of a rigorous winter; they were badly clothed, and all but famished, and yet they answered the bugle note, which sounded for action, with joyful alacrity, and from the officers commanding the division they won again and again the warmest praise."—*Tipperary Free Press.*

"Exceedingly lively and graphic account of the Irish Company of Volunteers, written and published in excellent style."—*Roscommon Messenger.*

"There is, throughout this lively narrative, the dash of soldierly candour and simplicity, and the book may be read as a faithful sketch of the partaken by our countrymen in the late Franco-German War."—*Mayo Examiner.*

"Captain Kirwan's book is a capital work, brilliant, racy, entertaining. We must do him and his men the justice to say, that under the most trying difficulties, dangers, and hardships, they gallantly upheld the honour of Old Ireland. We feel proud of the brave Captain and his men, and would that the honour of our country was in their keeping under such dreadful trials and terrible disasters."—*Wexford People.*

"Full of dashing and glowing description of the formation and exploits of the Irish Company of the Foreign Regiment in the service of France during the War of 1870-71. The narrative—for such it may be called—is exhaustive in detail, and the inevitable monotony attendant on the life of a soldier, when 'off duty,' is relieved by the gallant young Captain introducing, here and there, occasional flashes of true Hibernian wit and quick repartee."—*Carlow Post.*

J. H. SIMPLE,

IMPORTER AND WHOLESALE GROCER,
53 ST. PETER STREET,
MONTREAL

For Markets, Births, Deaths and Remittances see Eighth Page.

YOUNG IRISHMEN'S LITERARY AND BENEFIT ASSOCIATION.

On the evening of the 18th inst., the rooms of the Y. I. L. Society, 73 St. Joseph street, were filled with an enthusiastic audience. His Worship the Mayor was present. Mr. Edward Murphy lectured on

THE SOLAR SYSTEM, AND WHAT THE TELESCOPE REVEALS.

After a few preliminary remarks, Mr. Murphy said:—The science of astronomy is that branch of natural philosophy which treats of the celestial bodies, their magnitudes, motions and distances, and the laws by which they are governed. The solar system, the subject of my lecture this evening, includes the sun, the planets and their satellites, and the comets. The vast magnitudes of these celestial bodies, the amazing force by which they are carried through the heavens, and the attractive influences which they exert upon each other, at immense distances, presents us with a scene of magnitude and grandeur which should impress us with an exalted conception of that infinite Being who created and upholds the universe. In the solar system the sun is the centre, the source of light, heat and attraction to all the planets and the comets. He commenced by describing the sun, the diameter of that luminary is 850,000 miles, and from spots seen on his surface it is ascertained that he revolves on his axis once in 25 days 9 hours and 56 minutes. The sun is one million three hundred and fifty thousand times bigger than our earth. Of the physical construction of the sun he would only say that by the aid of the spectroscopic the following substances (found also on this earth) are found in a state of incandescence in the sun burning at a white heat, viz: Sodium, iron, zinc, magnesium, barium, copper, calcium, chromium, nickel, hydrogen, titanium, aluminum, cobalt and manganese (14 in all). The planets are opaque bodies, shining with light borrowed from the sun, they revolve around that luminary in slightly elliptic orbits in the following order:—

First, Mercury at 37 millions of miles; second, Venus at 68 millions of miles; third, our earth at 95 millions of miles; fourth, Mars at 143 millions, and between the orbits of Mars and Jupiter revolve the Asteroids at from about 200 to 300 millions of miles, these bodies are generally very small, they are numerous as 165 are known to exist, the last or 165th was discovered 9th of August 1876. Next Jupiter the largest planet of our system, at 495 millions of miles, sixth Saturn at 906 millions, seventh Uranus at 1820 millions and eighth Neptune, the last discovered and most remote, at the enormous distance of 2,850 millions of miles from the sun. Besides the foregoing, which are called the primary planets, there are a number of secondary planets, or moons, as attendants, or satellites, the earth has one, Jupiter four, Saturn, besides his magnificent concentric rings, has eight, Uranus four, and Neptune one or two moons. The solar system is also enriched with a large family of comets, these bodies move in space in a very erratic manner, many hundreds are known to exist, and the periods at which several of them appear have been calculated with accuracy. Comets have been regarded with terror in all ages of the world, but it is now known that they travel in their eccentric courses without deranging the motions of the planets or in any way affecting our earth.

He next spoke of Kepler's three laws—1st law: "The path of a planet in its orbit is an ellipse, the sun being in one of the foci." 2nd law: "The angular velocity of a planet's movement in its orbit is inversely as the squares of its distance from the sun." 3rd law: "The squares of the periodic times of any two planets are to each other in the same proportion, as the cubes of their mean distances from the sun."

He next referred to the laws of attraction of gravitation, and said that, "The attraction of gravitation was the power by which bodies in general turned towards each other, and the attractive power is proportionate to the quantities of matter which the bodies contain, and inversely as the squares of their distances from each other." The eclipse, the tides and other phenomena of the solar system, he said he would explain later on, when he would exhibit diagrams illustrating this lecture. He continued, after examining the solar system, the question naturally suggests itself to our minds, are the planets inhabited globes? Although science has not given us any direct answer, yet it has supplied us with much circumstantial evidence bearing upon it, of an extremely interesting nature, as from the great size of the planets; from their being bound together by the same laws, rolling in regulated periods around the sun, warmed and illuminated by him, supplied by the alternations of light and darkness, heat and cold, with the same succession of seasons, and from the telescopic appearance of the nearest, whose surfaces exhibit diversified scenery, mountains, plains and seas, in many cases not unlike those on our earth, it is probable that some, if not all of them, are inhabited, and that the various globes constituting the sun's retinue are placed in the solar system for the same great end as that of our own earth, and that they may be clothed in verdure, and peopled with beings, perhaps in many respects like ourselves. And as the microscope reveals to us the fact that a single drop of water may contain a busy little world of animated beings, invisible to the naked eye, it suggests to us that the ponderous globes belonging to our system may, like our own planet, be inhabited by beings whose natures, intellectually and physically, may forever remain to us a mystery.

Here he begged permission to make a short digression, and addressing himself particularly to the President and to the members of the Young Irishmen's Literary Society, he would say that in astronomy as well as in every other department of human knowledge, Ireland is keeping pace with the world, and in the middle ages was actually far in advance of it in the science of astronomy. For we find that when the rest of Europe had not knowledge of the real figure of the earth; its roundness and true formation was taught in the Irish schools. Thus as early as the eighth century Feargal, an Irish priest, who was honoured by Pepin, King of France, wrote a learned treatise on the Sphericity of the earth and the existence of our Antipodes. Again in the ninth century, Denegal, "Dungal the recluse," an Irish monk, wrote, at the request of Charlemagne, a letter on two eclipses of the sun said to have occurred in the year 810. This letter displays great learning and research for the times, and although it may not in all things quite agree with modern discovery it proves satisfactorily that the science of astronomy was cultivated carefully in the schools of ancient Ireland. He could mention the names of many others but time will not permit, and he closed by referring to an illustrious Irishman, the Earl of Ross. This excellent nobleman constructed, about 35 years ago, the largest and most powerful telescope in the world; the tube is 56 feet long and 6 feet in diameter. Some idea of its vast size may be formed from the fact that a man could walk through the tube with ease and with an umbrella up. This telescope cost £20,000 or \$100,000 and every part was made on his estate and under his Lordship's immediate superintendence.

He said he would here close, by urging their careful attention to the study of the "Solar System" and its phenomena, as it leads the mind to sublime and interesting trains of thought and reflection, affording scope for noblest energies and investigations, of the human intellect, it should, therefore, elevate our souls and enkindle in our minds true sentiments of piety and devotion to the Great Being who presides over the movements of the universe. The study of this sublime

subject teaches us the littleness and destiny of man, and the awful grandeur and beneficence of the Almighty Being who created out of nothing so vast and magnificent a structure as the solar system. With this brief survey of the solar system he concluded by making some observations on the immensity of the universe, and in order to form some faint idea of it, he asked them to accompany him in an air journey, and in imagination, travel outwards from the sun, through the planets till they reached Neptune, the most remote, here let them pause, look back and contemplate the magnificence and grandeur of the system of planets and comets which constitute the sun's retinue. The immense magnitudes of their globes, rolling in silent majesty through the abyss of space the order in which they are arranged, the regularity and harmony of their movements, are all subjects well calculated to fill us with admiration and wonder at the power that created out of nothing such a vast magnificent structure. But what is the solar system in all its magnificence and grandeur when compared with the starry firmament that surrounds it? It is but an insignificant portion of the universe, an atom, he said, among the countless millions of shining orbs which fill the regions of space. But let us, he said, continue our celestial travels, sweeping away from our own system, till planet after planet fades and disappears in the distance, and even our glorious sun itself shrinks into a mere star. Onward, still onward, winging their imaginary flight through the region of the fixed stars, at length they reach the Milky Way; here let them alight, and, while standing on that celestial arch, "whose dust is gold," they would contemplate the magnificent scene there presented to their wondering eyes, and, at that moment their souls would be ravished with the glorious panorama of mighty suns and worlds, systems, clusters and constellations rising up in sublime perspective before them and they should then read with awe, in that gorgeous scene, the destiny of man, and the power and majesty of God, the Omnipotent Creator of the Universe.

Mr. Murphy illustrated the subject of his lecture by enlarged diagrams of the Solar System, showing the proper movements of the planets round the Sun, and the Moon round the Earth, by rack-work slides; also diagrams showing the Telescopic appearance of the Sun, Moon, Planets and Comets, Eclipses, Tides, &c., &c., all of which were fully explained.

CATHOLIC YOUNG MEN'S SOCIETY.

A SOCIAL ENTERTAINMENT BY THE MEMBERS IN THE SEMINARY HALL.

The members of this flourishing Association gave a highly interesting soiree in the above-named hall comprising a programme of vocal and instrumental music, and addresses by Capt. Kirwan, Bernard Devlin, Esq., with elocutionary morceaux by Master McCaffrey and Master Kearns. The Hibernian Independent brass band was present, and played several selections. At the appointed hour the President, Mr. W. E. Mullin, entered, accompanied by the Society's guests, to the music of St. Patrick's Day. On the platform were Captain Kirwan, the Rev. Father Crombleholme, Aid. Mullin, Mr. Bernard Devlin, M.P., Mr. W. E. Stroud, of the St. George's Society; Mr. John Hatchette, of the St. Patrick's National Association; Mr. McEveury, President of the Irish Catholic Union; Mr. P. J. Brennan, President of the Young Irishmen's Literary and Benefit Society; Messrs. A. Brogan, B. Emerson and P. McEveoy.

The President in brief welcomed the audience, and alluded tersely to the claims of the Society upon the Young Irishmen of Montreal, whom he invited to fill up its ranks and swell its field of usefulness. He detailed its objects and proceeded to announce the programme, which was very creditably performed.

The singing of Mrs. Farmer was all that was expected from a lady who is so well-known to possess a highly cultivated voice. It is enough to say that she was equal to herself, and that an appreciative audience applauded her rendering of a difficult part. Mr. James Shea gave "Let Me Like A Soldier Fall" followed up an encore with "Remembered in Erin." Miss Crompton's singing, however, took the house by storm. Her rendering of the famous and difficult "Arditi" was excellent for so young a lady. Her voice is sweet and cultivated, and when more fully matured, the rendering of the higher notes will become even less difficult to her than they are now. The encore she received was a fitting compliment to her merit, and Miss Crompton will, we feel assured, be heard of in the higher walks of songsters, when time and practice fully develops a voice, already cultivated and exceedingly sweet. Master Kearns gave a comic recitation in a side-splitting fashion, and Master McCaffrey recited the "Death of Montrose," in a manner that does him much credit. The intermission being over, the President introduced the speaker of the evening, Captain Kirwan, who was greeted with loud cheers.

Capt. Kirwan said that some 15 months ago he had stood before a Montreal audience, but had then been a transient visitor. He had now come to live among them (applause), and he hoped to do a man's share to advance Catholic and Irish interests in Montreal. (Loud cheers.) He could not do better in order to effect this than ask every young man in the room to come forward and make himself a member of the association. Its object was the propagation of literature and acquirement of knowledge, and he knew of no greater enemy to either Church or State than ignorance. It was well to foster general knowledge, and such a course could not fail to make good citizens of those who followed it, and good Catholics as well. When he entered he had been at a loss for a subject to speak upon, but when he looked around and saw before him sons and daughters of Erin with hearts as warm and generous as those he had left behind, it seemed to him as if he had come to another Ireland—he was at home again in Dublin. Looking around he drew attention to the names of O'Connell, Goldsmith, Carolan, Moore, Grattan and others who were emblazoned on the wall, and briefly alluded to the work done by each. He mentioned some names not on the walls, and drew attention to the name of Emmet and other Protestant Irishmen who had loved their country well enough to struggle for it and laid down their lives in its cause. (Applause.) He did not wish it supposed that he was one of those who thought the Irish people the finest in the world; but he did claim for them as much virtue and honesty as their fellowmen—no more; no less. He continued at some length, and closed by an appeal to those who were not members to join with him in swelling the ranks of the Catholic Young Men's Society, his remarks being loudly applauded.

At the close of the concert Mr. Bernard Devlin was loudly called for, and in answer briefly excused himself from speaking, on the ground of hoarseness. He welcomed Capt. Kirwan, and held that there was plenty of room for many more just such Irishmen, and spoke of a union of all the Irish Societies to be consummated in a few days. He was loudly cheered.

The meeting was then closed by the Chairman, who thanked the audience, Capt. Kirwan, the H. I. Band and the ladies and gentlemen who had volunteered.

CATHOLIC LITERARY ASSOCIATION, BROOKVILLE.

At the annual meeting of the Catholic Literary Association, of Brookville, held in their rooms on Friday evening 12th inst. The following members were elected officers for the ensuing year: President, Hon. C. F. Fraser; 1st vice, W. O'Don-

nell; 2nd vice, D. Monahan; Cor. Sec., G. A. Gabbots; Rec. Sec., J. O'Reilly; Fin. Sec., James Kelly; Treasurer, Thos. Brady; Librarian, E. Mulroney; Messrs. Timothy Browne, John O. O'Donoghue, Michael McGlade, John Brady, O. K. Fraser, J. F. White, Bernard Bradley, D. O'Brien, James Donegan, and John Sharkey, were elected members of the Committee of Management.

This institution we are happy to say is in a most flourishing condition. It is a credit to the parish of Brookville, and a benefit to the members of the Association that cannot be overestimated. The Library comprises upwards of five hundred volumes carefully selected from the best authors, and leading journals and periodicals of the day can there be found on file.

Having moved into their new rooms a commendable spirit has manifested itself in finishing and furnishing them in first-class style. The walls are adorned with pictures a Catholic heart loves to dwell upon and the tout ensemble wears such an inviting and pleasing aspect that one can realize that a "thing of beauty is a joy forever."

The debates, readings, and the like, that occasionally occur in the rooms, have their customary benefits in fulfilling the object of the association, viz., the improvement of its members, and the promotion of their mental, moral and social advancement.

We are glad to note its prosperity and wish it every success. Com.

Catholic Literary Association, Hamilton

This Association gave the first of their monthly entertainments for this year in their Hall last week, and in order to show their appreciation of the patronage bestowed on them during the past year, they gave this one "free." The Hall was packed to its utmost capacity by an appreciative audience. The chair was occupied by the President Mr. D. Smith, and with him on the platform were His Lordship the Right Reverend P. F. Channon, D. D., Bishop of Hamilton; the Reverend Chaplain, P. J. Madigan, Rev. Fathers Lennon, Cleary, Owens, of Macton, and Lotz, of Bidulph; Messrs. A. Wingfield, E. Furlong, 1st Vice-President, Major A. H. Moore, 2nd Vice-President, and W. Harris Treasurer.

Although the concert was a free one, the programme was carried out in that style which has hitherto characterized all the entertainments given by the Association since its organization.

After the concert was over the chaplain, Rev. P. J. Madigan, gave a short and instructive address, returning the thanks of the Association for the patronage bestowed by the public, and earnestly exhorted all the young men of the Catholic community to become members of the Association, and thereby enable His Lordship to carry out the good work he has undertaken, and which has made such a rapid progress under his patronage in the short time it has been organized, as evinced by the interesting programme of the evening. "Auld Lang Syne" by the Glee Club, followed by the National Anthem, brought the entertainment to a close which was one of the happiest it has ever been our lot to enjoy in Hamilton. The several choruses by the Glee Club were rendered in such a manner as to prove their close application and attention to the training they received. It must be gratifying to Bishop Channon to see the Association in such a proud position as to enable the members to invite their friends to such an intellectual treat as that given last evening.

We congratulate the Rev. Chaplain and the President who have been chiefly instrumental in its great success—and also the officers and members of the Association, and hope to see them on all occasions well patronized.—Hamilton Times.

TENDERS WANTED.

TENDERS will be received for the Masonry, cut stone work, carpentering and joining necessary for the construction of School House, Durham St., St. Mary's Ward, Montreal, on account of the Commissioners of Roman Catholic Schools of Montreal, up to the 3rd. FEB next at 4 P.M.

The plans for this building may be seen on application at the office of A. Leveque, Esq., 38 St. James St., from 10 A.M. to 4 P.M. The tenders should be addressed to the Secretary-Treasurer of the Commissioners, Commercial Academy St. Catherine St.

The Commissioners are not obliged to accept the lowest or any tender. 24-2 Montreal 26th Jan. 1877.

INFORMATION WANTED of Patrick Bradley, A native of the County Westmeath, Townland of Ballydrown, Ireland, who came to the United States about 27 years ago, and resided in Hartford, Conn., for some time; when last heard of he was going West. Any information of him, either Dead or Alive, will be thankfully received by his nephew, John Bradley, At the office of the True Witness, Montreal, Canada. Boston Pilot, and Western Papers please copy.

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ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L. C. J. DOHERTY, A.B.E.C.L.

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No. 6 ST. JAMES ST., MONTREAL. [16-6m] \$5 to \$20 per day at home. Samples worth \$5 free. SYMON & Co., Portland, Maine. 19-12m.

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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 0.80 Stationery, do 0.30 Music, do 2.00 Painting and Drawing, do 1.20 Use of the Library, do 0.20

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, 1872

AGENTS for the DOMINION.

CATHOLIC PERIODICALS.

Table listing various Catholic periodicals and their prices, including New York Tablet, Freeman's Journal, Catholic Review, Boston Pilot, Dublin Nation, Weekly News, London Tablet, Register, New York Catholic World, Messenger Sacred Heart, London Month, Dublin Review, and American Catholic Quarterly.

JUST PUBLISHED:

Catholic Almanacs for 1877.

Table listing Catholic almanacs for 1877, including Sadtler's Catholic Directory, Irish American Almanac, Catholic Family Almanac, and Haverty's Almanac.

THE FAITH OF OUR FATHERS,

being a plain Exposition and Vindication of the Church Founded by Our Lord Jesus Christ: by Rt. Rev. James Gibbons, D.D., Bishop of Richmond, and Administrator-Apostolic of North Carolina.—The following is a part of contents:— Infallible Authority of the Church, Infallibility of the Popes, Sacred Images, Purgatory and Prayers for the Dead, Civil and Religious Liberty, Charges of Religious Persecution, The Spanish Inquisition, The Massacre of St. Bartholomew, The Holy Eucharist, Use and Necessity of Religious Ceremonies, The Sacraments of Penance, Indulgences, Extreme Unction, The Priesthood, Celibacy of the Clergy, Matrimony, 12 mo., 438 pages, paper, \$0 45 cloth, 90

The Voice of Jesus Suffering to the Mind and Heart of Christians, a Book on the Passion, by a Passionist Missionary Priest, cloth, 12mo., 605 pages, \$1 35 Free by mail on receipt of price.

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Claims prosecuted in the Supreme Court of the United States, Court of Claims, Court of Commissioners of Alabama Claims, Southern Claims Commission, and all classes of war-claims before the Executive Departments.

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OFFICERS, SOLDIERS, and SAILORS of the late war, or their heirs, are in many cases entitled to money from the Government, of which they have no knowledge. Write full history of service, and state amount of pay and bounty received. Enclose stamp and a full reply, after examination, will be given you free.

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All OFFICERS, SOLDIERS, and SAILORS wounded, ruptured, or injured in the late war, however slightly, can obtain a pension, many now receiving pensions are entitled to an Increase. Send stamp and information will be furnished free. Claimants, whose attorneys have been suspended will be gratuitously furnished with full information and proper papers on application to us. As we charge no fee unless successful, stamps for return postage should be sent us.

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WASHINGTON, D. C., November 24, 1876. I take pleasure in expressing my entire confidence in the responsibility and fidelity of the Law, Patent and Collection House of Gilmore & Co. of this city. GEO. H. B. WHITE, (Cashier of the National Metropolitan Bank)

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada.

The Sixteenth Day of January, One Thousand, Eight Hundred and Seventy-seven. No. 1632.

PRESENT: The Honorable Mr. Justice PAPINEAU.

"La Compagnie de Pret et Credit Foncier," a body politic and duly incorporated according to law and the Statutes in force in this Province, doing business and having its place of business at Montreal, in the District of Montreal, Plaintiff;

vs. Octavo Laplante, Photographer, of the Town of Beauharnois, in the District of Beauharnois, Defendant.

IT IS ORDERED, on the motion of M. E. Charpentier, Esquire, of Counsel for the Plaintiff, in as much as it appears by the return of Charles Rapin, one of the sworn Bailiffs of the Superior Court for the District of Beauharnois, on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the English language, in the newspaper of the City of Montreal, called the True Witness and twice in the French language, in the newspaper of the said city, called L'Aurore, be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of such defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

(By the Court) GEO. W. KERNICK, Deputy P. S. C.

GRAND LOTTERY,

TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL.

Under the Patronage of His Lordship the Bishop of Gratianopolis.

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- 1. 1 Lot of ground, near the Village of Chateauguay, south-east side of the river, 45x120 ft., with a handsome stone residence, valued at \$1,200 00
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4. A double action Harp, handsomely gilt, valued at 400 00
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6. "Ecce Homo," a fine Oil Painting, said to be the original work of Carlo Dolce 100 00
7. A strong, useful Horse, valued at 100 00
8. 2 Lots of \$80 each (1 French Mantel Piece Clock, and 1 Gold Watch) 120 00
9. 7 Lots from \$30 to \$50 each (1 Bronze Statue, 1 Winter Carriage, 1 Lace Shawl, and different articles of vertu) 230 00
10. 10 Lots from \$20 to \$30 each, different articles 250 00
11. 20 Lots from \$15 to \$20 each, different articles 350 00
12. 30 Lots from \$10 to \$15 each, different articles 375 00
13. 40 Lots from \$6 to \$10 each, different articles 320 00
14. 50 Lots from \$4 to \$6 each, different articles 250 00
15. 75 Lot of \$3 each, different articles 225 00
16. 150 Lots of \$2 each, different articles 300 00
17. 200 Lots of \$1 each, different articles 200 00

600 Amount of Prizes \$10,120 00

100,000 Tickets.

The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:— The Bishop's Palace, from Rev. Canon Dufresne. The Seminary, Notre Dame Street, from Revs. M. Bonissant, and Tambareau. The General Hospital of the Grey Nuns, Guy Street.

Savings Bank of the City and District, 176 St. James Street, and at its different Branches— St. Catherine, 392; 466 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs. Devins & Bolton's, 135 Notre Dame Street.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada.

The Sixteenth Day of January, Eighteen Hundred and Seventy-seven. No. 1230.

PRESENT: The Honorable Mr. Justice PAPINEAU.

"La Societe Canadienne Francaise de Construction de Montreal," Plaintiff;

vs. Omer Piche, of the City and District of Montreal, Contractor, et al, Defendants.

IT IS ORDERED, on the motion of M. E. Charpentier, Esquire, of Counsel for the Plaintiff, in as much as it appears by the return of Prosper Archambault, one of the sworn Bailiffs of this Court, on the writ of summons in this cause issued, written, that the Defendant, Omer Piche, has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called "Le National" and twice in the English language, in the newspaper of the said city, called the "True Witness," be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

(By the Court) GEO. H. KERNICK, Deputy P. S. C.

PROVINCE OF QUEBEC, } In the SUPERIOR COURT District of Montreal, } for Lower Canada.

The fifteenth day of January one thousand eight hundred and seventy-seven. No. 250.

Henry Beattie, and Edward H. Broster, both of the City and District of Montreal, Merchants and Copartners carrying on business there as such under the name style and firm of "Beattie & Broster," Plaintiffs,

vs. Ch. E. Pariseau, of the said City of Montreal, Trader, Defendant.

IT IS ORDERED, on the motion of Archibald McCormick, Esquires, of Counsel for the Plaintiff in as much as it appears by the return of Charles Lapierre, one of the Bailiffs of the said Superior Court on the writ of Copias ad Respondendum in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada and cannot be found in the District of Montreal, that the said Defendant by an advertisement to be twice inserted in the English language, in the newspaper of the City of Montreal, called the True Witness and twice in the French language, in the newspaper of the said city, called L'Aurore, be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a cause by default.

GEO. H. KERNICK, Deputy, P.S.C.

PROVINCE OF QUEBEC, } SUPERIOR COURT, District of Montreal, }

Dame Maria Jane Wynn, of the City and District of Montreal, wife of John Paxton of the same place, Trader and Manufacturer, and duly authorized a *est en justice* for the purposes of this suit, Plaintiff,

and The said John Paxton, Defendant.

An Action for separation as to property has been instituted in this cause. Montreal, 10th January 1877.

DOUPE, DOUPE, ROBIDEUX, HUTCHINSON & WALKER,

FARMERS' COLUMN.

How To Tell THE AGE OF A SHEEP.—A sheep's front teeth the first year are eight in number, appearing all of a size; second year, the two middle ones are shed out and replaced by two much larger than the others; third year, two very small ones appear—two on either side of the eight; at the end of the fourth year there are six large teeth; fifth year, all the front teeth are large; sixth year, all begin to show wear—not till then.

GAPES IN CHICKENS.—The easiest way, and in fact the only way, to cure a well developed case of gapes is to pull off the chickens' head. Swabbing out the throat with a feather, or injecting black pepper, or anything else, is both difficult and doubtful. The best way is never to have the gapes in your flock. Give your hens with broods access to ploughed grounds, let them scratch; and the chickens will never have the gapes. Make a movable coop, and cover the hen with it—having no bottom—right in the midst of your garden; and the chickens will keep off the ants and the bugs, and keep off the gapes at the same time.

MAKING SOUP HAY.—The Austrian system, of making soup hay is very simple. It consists in digging long rows or trenches, four feet in depth, by six or eight in breadth. The newly cut clover and grass is crammed into the trench and tramped tightly down. When the trench is quite full, so that the contents are a little above the surface, the whole is then covered up with a foot or fifteen inches of earth, just as a heap of potatoes is covered. Professor Wrightson states that the preservation is complete, and the wetter the fodder when it goes together the better. No salt is mixed with the grass. He further states that this "soup hay" affords a capital winter fodder.

WINTER VIEW OF TREES.—Few people think, at the time of planting trees in the spring and fall, how they will look in winter. There are some species of trees that appear very beautiful when clothed in their foliage, but when this is gone they look ill-shaped, and anything but graceful. We should remember that trees are to be seen in winter as well as summer, and their appearance at both seasons should be taken into consideration at the time of selecting the varieties for planting. In our northern states it is often far more pleasant in winter to have our dwellings exposed to sunshine than shadow; consequently large evergreens should not be placed so near as to make our house look gloomy. Deciduous trees are far preferable to evergreen near the house, for at the time shade is wanted they give it, and in winter the naked stems but slightly obstruct the rays which bestow both light and heat on our dwellings.

DAIRYING A BENEFIT TO LAND.—In most sections of the country farms are much improved by dairying. The great quantity of manure made enables the proprietors to heavily fertilize any field that they desire to plough up; and in a few years they have their entire farms in splendid condition, and worth double or treble what they were when the dairy business was commenced upon them. My advice to farmers every where is, keep all the cows you can profitably. Not to buy many at first; but to obtain a few very choice ones, and raise your own dairy by degrees. Don't begrudge the original extra expense that superior stock may cost. It may make you feel that you have made a mistake in paying from \$70 to \$100 a head for a few cows that give twenty quarts of milk a day; but with the right bull you will soon have all your money coming back for you in the splendid young stock that you will soon have.

HENS IN WINTER.—In order to keep hens laying through the winter they must be furnished with a warm house and a warm diet. Many flocks of hens consume, during the winter, most of the profits of the summer, as they eat and make no return for eggs. They are not to blame for this. If we wish our hens to lay in winter, they must have nutritious food, such as eggs are made of. They pick this up in the winter in the form of worms and insects, but in winter grasshoppers and angle worms do not abound, and the hens must have pork or beef scraps, liver, or some cheap meat diet, as the raw material from which to manufacture eggs. If to this be added some warm mash and potatoes, and a few fresh cabbage leaves cut up fine, the hens will lay with gratitude, and cackle with thanksgiving. Some fine bone meal added to the corn meal will make a mash that will tickle the palate of hens, redder their combs, and make them sing for joy.

THE ADORNMENT OF A FARM HOUSE.—I have read so many articles on the adornment of homes, and directions for so doing, that it seems an easy matter to tastefully furnish a house. It would seem as though one's brothers could not harbor any desire to exchange such pretty homes for a drinking saloon. Now, I am a sincere admirer of nature and busy in all their forms; though only a country girl, I trust I have a keen appreciation of the good, the true and the beautiful; but who can imagine the hungry void caused by the absence of the beautiful trifles which possess the power of contributing a deal of happiness to many temperaments. Perhaps these trifles cannot be obtained in consequence of the perversity and whims of an old-fashioned man. I know of more than one home from which house plants, birds, ferneries, aquariums, and pretty useful articles might be fashioned by tasteful fingers of the daughters are excluded as nuisances, and waste of time and money. Many unframed pictures that lie in the house useless might adorn the bare walls. If the well-to-do farmer could only be brought to think so, money would not be thrown away in purchasing some pretty chintz, upholsterer's fringe, etc., which, with a small amount of ingenuity, would transform the solitary "spare room" into a tasteful drawing room. This may be a small matter to many who have never had like experience. I do not expect the sympathy of those who possess that wand of power, full purse, and have but to wave that wand and their homes are furnished.

GOODEING CATTLE.—It ought to be the duty of the stockman to see that all cattle that are kept constantly tied up should receive a thorough brushing daily. Stock that are accustomed to have their heads tied get very dirty about the head and shoulders unless they receive a careful "grooming." Cleanliness is very essential for cattle always under cover, not only because disease is thereby prevented from making its inroads, but also because stock thrive better and reach maturity a great deal quicker when they are carefully tended than when they are not. Cattle kept in hammels or loose boxes do not perhaps require so much attention as those whose heads are tied to the stall, as they can with freedom lick themselves, but they should not be neglected on that account; and the careful stock farmer will do well to see that his stockman gives them proper attention. It frequently happens, however, that cattle do become very dirty about the body—whether from neglect or a natural predisposition to get dirty it is unnecessary to consider. In such cases a good remedy is to apply to the affected parts a mixture of fish oil and flowers of sulphur to a quart of oil. This mixture should be vigorously rubbed into the body, and about three days after this has been done the affected parts must receive a good washing with soft soap and warm water. The oil and sulphur may be applied once more in the same manner as before, the mixture being made a little stronger; should there be a little observable improvement from the first washing, this mixture applied twice generally suffice to effect a complete cure of the ailment.

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. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—Civil Service Gazette. Sold only in Packets labelled—JAMES EPPE & CO., Homeopathic Chemists, 48 Throgmorton Street, and 170 Piccadilly, London.

HOMES IN THE WEST. A new paper called "THE EMIGRANTS GUIDE," containing reliable information about the lands, prices, prairie, timber, soil, climate, Catholic churches, Schools, Railroads, Markets, Irish Settlements, how improved lands are sold on seven years' credit, where improved farms may be obtained, how free transportation is procured, how the products will pay for the land and improvements, how, where, and when to go West. Together with a sectional map showing Railroads, towns, streams, lands sold and unsold, with much other valuable and important information, endorsed by the Parish Priest, and sent free of charge to all. Address M. O'DOWD, 25 South Fourth St., St. Louis, Mo. Dec. 12]

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, TORONTO, ONT. DIRECTED BY THE CHRISTIAN BROTHERS.

This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

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

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

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. Students will be retained whose manners and morals are not satisfactory; students of all denominations are admitted. The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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

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

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

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

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught. TERMS Board and Tuition, per month, \$12 00 Half Boarders, " " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " 6 00 Payments quarterly, and invariably in advance. NO deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director Toronto, March 1, 1872.

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

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

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at a few hours' notice. The Material Fit, Fashion and Workmanship are of the most superior description, and legitimate economy is adhered to in the prices charged. BOYS' SUITS.....\$2 to 12 PARISIAN, BERLIN, BRUSSELS, LORNE, SWISS, TUNIC, SAILOR. NEW STYLES.

J. G. KENNEDY & CO., 31 ST. LAWRENCE STREET, beg to draw attention to their Home-Spun Fabrics which are especially manufactured in every variety of color and design, twisted in warp and weft so as to make them extremely durable. This material can be strongly recommended for Tourists, Sea-side and Lounging Suits.—Prices from \$10 50.

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Hotel and Family Ranges. REFERENCES: St. Lawrence Hall, Ottawa Hotel, St. James's Club, Metropolitan Club, Hochelaga Convent, Providence Nunnery, St. Catherine Street, Mrs. A. Simpson, 1127 Sherbrooke Street, Convent of Sacred Heart, St. Margaret Street, C. Larin, City Hotel, George Winks, Dorchester Street, O. McGarvey, Palace Str.

675 CRAIG STREET, MONTREAL.—[April 2, '75

GO TO HEELAN'S BOOT STORE, 242 ST. JOSEPH STREET, MONTREAL. He Offers You Second-hand Boots TO HEELAN'S BOOT STORE, 242 ST. JOSEPH STREET, and get a pair for yourself for almost nothing!!! Politeness, let him go quick

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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. He has well at his disposal a fine and comfortable carriage for the public. [Montreal, March, 1871.

JUST PUBLISHED. THE LAST LECTURE DELIVERED BY THE LATE FATHER MURPHY, GRATTAN and the Volunteers of '82, (With a Portrait of the lamented deceased). Price, 10 cents.

For Sale at True Witness Office; D. & J. Sadlier, 275 Notre Dame Street, and Battle Bros., & Sheil, 21 Beury street, Montreal.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-DANGER, SAFE-MAKER AND GENERAL JOBBER

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AGENTS Investigate the merits of The Illustrated Weekly before determining upon your work for this fall and winter. The combination for this season surpasses anything heretofore attempted. Terms sent free on application. Address CHAS. CLICAS & CO., 14 Warren St., N.Y. 10-13

ASTHMA AND CATARRH REMEDY. Having struggled twenty years between life and death with ASTHMA, I was cured by a medicine composed of roots and herbs and inhaling the medicine. I fortunately discovered a sure cure for ASTHMA and CATARRH. Warranted to relieve any case of Asthma instantly, so the patient can lie down to sleep. By mail, \$1.00 per box. Address L. L. CLIPPER, Apple Creek, Ohio. For sale by Druggists.

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BUCKEY'S BELL FOUNDRY. Superior Bells of Copper and Tin, mounted with the best Rotary Mountings, for Churches, Schools, Farms, Factories, Court Houses, Fire Engines, Tower Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent Free. VANDUSEN & TIFT, 102 and 104 West Second St., Cincinnati.

SMALL-POX. MAJOR J. T. LANE'S

Mic-Mac Remedy for the Prevention and Cure of Small-Pox.

It has never yet failed to effect a cure when properly administered. Sworn Statement of ARTHUR BRADY, 70 Grafton St., Halifax, N. S.—I witnessed the administration of Major Lane's Remedy to a boy two and a half years old, whose body was a perfect Furnace of Burning Fever, his face and his features entirely lost in a COMPLETE HEAP of BLACK SMALL-POX, the disease extending down the mouth and throat, so that when Dr. Morris gave the Remedy, blood came out of his mouth as the medicine went down; yet in twelve hours, so miraculous was the cure, that he fell into a sound sleep and awoke with the disease so subdued that he began to ask for food, and is now rapidly recovering, to the astonishment of his parents and the whole neighborhood. For sale by B. E. MCGALE, Dispensing Chemist, 301 St. Joseph street, Montreal. Special discount to physicians, clergymen and charitable institutions. Sent to any part of Canada post paid.

The success of Agents with the most celebrated and reliable of the ILLUSTRATED WEEKLY is MARVELOUS. Let me call to mind for particulars. CHAS. CLICAS & CO., 14 Warren St., New York.

BEST VALUE IN WORKMEN'S STRONG SILVER LEVER WATCHES IN MONTREAL, (Warranted Correct Timekeepers.)

WILLIAM MURRAY'S, 66 ST. JOSEPH STREET. 43 June 11, 1875

NOW WE'VE GOT IT.

Our Young Folk's Magazine, Beautifully Illustrated.

Issued monthly. Contains 48 pages. Sent by mail, post-paid, at \$1.60 per year. Single copies 15 cts. For sale by all newsdealers. Sample copies 10 cts. Agents wanted. Address OUR YOUNG FOLK'S MAGAZINE, Box 3090, Boston, Mass.

GRAY'S CASTOR-FLUID, A most pleasant and agreeable Hair-Dressing—cooling, stimulating and cleansing. Promotes the growth of the Hair, keeps the roots in a healthy condition, prevents dandruff, and leaves the Hair soft and glossy. Price 25c per bottle. For sale at all Druggists. HENRY R. GRAY, Chemist, 144 St. Lawrence Main Street. Established 1859.)

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

- Voice of Jesus Suffering to the Mind and Heart of Christians, a book on the Passion, by a Passionist Missionary Priest. \$1 35
The Agonising Heart, Salvation of the Dying, Consolation of the Afflicted, by the Rev. Father Blot, 2 vols., cloth. 1 20
The Perfect Lay Brother, by Rev. Felix Cumplido. 1 45
Meditations on the Life and Doctrine of Jesus Christ, by Rev. N. Avancians, S.J., 2 vols. 3 35
A Hundred Meditations on the Love of God, by Rev. S. Southwell, S.J., 2 10
The Works of Bishop Hay, containing: Sincera Christiani, Devout " Pious " On Miracles Complete in 7 vols. 9 50
Nouet's Meditations for Every Day in the Year. 2 50
Short Meditations for Every Day in the Year, by Rev. Theodore Neethan. 1 50
Union with Our Lord Jesus Christ, in His Principal Mysteries, for all Seasons of the Year. By the Rev. Fr. John Baptist Saint Jure, S.J., Author of "Treatise on the Knowledge and Love of Jesus Christ," etc. Translated from the French, and the translation revised by a Father of the same Society. Published with the approbation of His Eminence John Cardinal McCloskey, Archbishop of New York. 1 00
Lenten Thoughts. By the Bishop of Northampton. \$0 75
The Lenten Manual. By R. Rev. D. Walsh The Lenten Monitor; or, Moral Reflections, etc. 50
Sermons for Lent. By Fr. Signeri, S.J. 1 50
Fests and Fasts, and other annual observances of the Catholic Church. By the Rev. Alban Butler, D.D. 1 25
The Office of Holy Week according to the Roman Missal and Breviary; in Latin and English; containing Instructions when to kneel, stand, etc. 60
Easter in Heaven. By Rev. F. X. Wenninger, S.J. 75
The Spiritual Exercises of St. Ignatius. 1 50
The Christian Directory, Guiding Men to their Eternal Salvation. Parsons. 1 75
Meditations for the use of the Clergy for every Day in the Year. 2 vols. 2 70
St. Anselm's Book of Meditation & Prayers Prayers and Reflections for Holy Communion, with a Preface. By Cardinal Manning. 1 50
Think Well On't! By Challoner. 20
St. Liguori's Way of Salvation. 75
" " " on the Commandments Sacraments. 40
" " " Spirit of. 30
" " " Moral Dissertations. 38
" " " Life of. 75
" " " On the Love of Our Lord Jesus Christ. 30
" " " Jesus Hath Loved Us; or Clock of the Passion of Jesus Christ. 75
" " " Meditations on the Incarnation. 75
Anima Devota; or, the Devout Soul. 60
Student of Jesus Crucified. 38
A Little Book on the Love God. 60
Spirit of St. Theresa. 60
The Words of Jesus. 60
The Spiritual Consolator. 60
The School of Jesus Crucified. 60
The Christian Armed. 38
Introduction to a Devout Life. 35
" " " cheap edition 38
The Sinner's Conversion. 45
Prayers of St. Gertrude. Cloth, 40, cloth red edge. 60
Devotion to the Sacred Heart of Jesus. 75
Light in Darkness. 75
Practical Piety, St. Francis de Sales. 1 25
Spiritual Retreat. David. 1 10
Christian Perfection. Rodrigue; 3 vols. 4 00
Sinner's Guide. 1 25
The Sincere Christian. By Hay. 75
" " " Devout " 75
Cottage Conversation. 75
Manual of the Sacred Heart. 60
Spiritual Doctrine of de Lallemand. 1 50
Mental Prayer. 75
Life of Revd. Mother Julia. 1 50
Flowers of Mary, or, Devout Meditations. 1 00
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St. Augustine's Confessions. 60
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Holy Communion It is My Life. 90
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Devotions to St. Joseph. For the month of March. 60
Legends of St. Joseph. By Mrs. J. Sadlier 80
Life of St. Joseph. 60
Month of St. Joseph. 60
Little Crown of St. Joseph. 90
Novena to St. Patrick. 75
Life of St. Patrick. By Rev. M. J. O'Farrell 1 25
Our Lady of Lourdes. By Henry Lassaro. 1 25
Daily Steps to Heaven. 1 00
Jesus and Jerusalem, or, The Way Home. 1 50
The Devotions for the Ecclesiastical Year. 1 60
The Spiritual Combat. 35
Gentilism, Religion previous to Christianity. By Rev. Aug. J. Thebaud, S.J 3 00
Life and Labors of St. Thomas of Aquin. By The Most Rev. Roger Bede Vaughan, O.S.B. 8 00
Sermons for every Sunday and Holy Day of Obligation. By Rev. Wm. Gaban. 2 50
History of the Catholic Church in Scotland. By Walsh. 2 75
Lives of the Saints; Illustrated, 1 vol. 2 00
Mathilda of Canossa. By Anna T. Sadlier 1 50
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Life of St. John the Evangelist. By M. L. Bannard. 2 00
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Life and Letters of Father Faber. 1 30
Any of the above Works, sent free by Mail on receipt of price. D. & J. SADLIER & CO., 275 Notre Dame Street, Montreal.

REMITTANCES RECEIVED.

Napanee, J P H, \$2; Sombra, T O, 2; St Thomas B M, 2; Dundas, J B, 3; Ellengowan, P O, 2; Cobourg, M G, 2; Clayton, E L, 2; Gaspe, Basin, A J P, 2; Rev M B, 2; Barnston, R M, 4; St John Chrysostom, Rev A W S, 1.50; Boucherville, Hon C B de B, 2; Hamilton, J F E, 2; Riviere Raisin, Vy Rev J McD, 2; Lonsdale, J M, 2; Compton, P T, 4; Notre Dame de Grace, Rev J N M, 7.50; Greenwood, R L, 1; St Cuthberts, Rev J M A B, 2; Ottawa, T D T, 2; Alexandria, Rev J S O C, 2; Glencoe, P B McR, 2; Chelsea, W M, 2; Madoc, J C, 2.50; Ameliasburg, W McE, 4; Belleville, J M H, 2; Playfair, M O D, 1; St Johns, J B, 2; Sombra, A M, 4; Marmora, J O B, 2; Richmond, Rev P O C, 2; Stradone, Co Cavan, Ireland, J O R, 2; Magos, J K, 1; Beaverton, D J McR, 1; Norton Creek, Mrs J P L, 1.50; Curry Hill, J G, 1; Lacolle, M L, 2; Point St Charles, P C, 2; Beauharnois, J H S, 2; Lot 36, P E I, J T, 4; Port Augustus, P E I, Rev N C A B, 2; Crapaud, P E I, Rev F V B, 2; Putnam, P R, 2; Marysville, Mrs D H, 2; Buckingham, Mr R D A, 8; Fallowfield, T D, 2; Beauville, M P, 2; Stanbridge East, H M, 2; St Lamberts, J McC, 1; Red Islands, NE, Rev J McD, 2; St Eugene, S L, 1.50; Perth, J A F, 1.50; Owens Sound, G S, 2.

Births.

HINGTON.—In this city, on Monday, the 15th inst., the wife of Mayor Hington, of a son.

MCCORMICK.—In this city, on the 13th inst., Mrs. James McCormick, of a son.

Deaths.

ANDERSON.—On the 17th inst., aged 18 years, 3 months and 12 days, Mary Eleanor, youngest daughter of the late Prof. J. M. Anderson, and sister to J. T. Anderson, teacher, Point St. Charles.—R.I.P.

ROBY.—In this city, on the 17th inst., Mrs. Mary Macdonald, aged 60 years, beloved wife of Mr. Joseph Roby.

BARCLAY.—On the 26th ult., at Scotsgrove, Balina, Ireland, Elizabeth, daughter of the late John Barclay, Esq., of Strabane, and relict of the late Thomas Simpson, Esq., of Farragh House, Killala, aged 88 years.

O'NEILL.—On the 9th Dec., while on a visit to his native land, in Omagh, County Tyrone, Ireland, James O'Neill, a resident of New York City, for the last thirty-six years. May his soul rest in peace.

Greenbacks bought at 6 dis. American Silver bought at 12 to 15 dis.

MONTREAL WHOLESALE MARKETS.—(Gazette.)

Table listing market prices for various goods like flour, sugar, and other commodities.

TORONTO FARMERS' MARKET.—(Globe.)

Table listing market prices for various goods like wheat, corn, and other agricultural products.

THE KINGSTON MARKET.—(British Whig.)

Table listing market prices for various goods like flour, grain, and other commodities.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine, 19-12m.

ST. GABRIEL ISLAND SAW AND PLANING MILLS, SASH, DOOR AND BOX FACTORY, ST. GABRIEL LOOKS, MONTREAL, MCGAUVRAN & TUCKER, PROPRIETORS, (Late J. W. McGauvran & Co.)

Manufacturers of Sawn Lumber, Dressed Flooring, Doors, Sashes, Blinds, Mouldings, and every description of house finish. A large and well assorted stock of Sawn Lumber of the various grades thickness and kinds, constantly on hand, and for sale on liberal terms. Orders addressed to the Mills or Box 371 promptly executed. [1y—Aug. 28, 1874]

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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL IS

P. E. BROWN'S No. 9, CHABOLLEZ SQUARE Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE. AND ONLY ONE PRICE ASKED Don't forget the place: BROWN'S, NO 9, CHABOLLEZ SQUARE, Opposite the Crossing of the City Cars, and near the G. T. B. Depot Montreal, Jan. 1st, 1875.

ROYAL INSURANCE COMPANY OF LIVERPOOL. FIRE AND LIFE. Capital.....\$10,000,000 Funds Invested..... 12,000,000 Annual Income..... 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED FIRE DEPARTMENT All classes of Risks Insured at favorable rates. LIFE DEPARTMENT Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders. Accounts kept distinct from those of Fire Department. W. E. SCOTT, M.D., Medical Referee. H. L. BOUTH, Medical Referee. H. J. MUDGE, Inspector. Chief Agents. For the convenience of the Mercantile community recent London and Liverpool Directories can be seen at this office. Montreal 1st Ma 1875

CONFEDERATION LIFE ASSOCIATION. STOCK AND MUTUAL PLANS COMBINED CAPITAL, - - - \$500,000. SPECIAL FEATURES.—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies. Its Government Savings Bank Policy (a speciality with this Company) affords absolute security which nothing but national bankruptcy can affect. Policies free from vexatious conditions and restrictions as to residence and travel. Issues all approved forms of policies. All made non-forfeiting by an equal and just application of the non-forfeiture principle not arbitrary, but prescribed by charter. Mutual Policy-holders equally interested in management with Shareholders. All investments made in Canadian Securities. All Directors pecuniarily interested. Consequent careful, economical management. Claims promptly paid. Branch Office, 9 ST. SACRAMENT STREET (Merchants' Exchange), Montreal. Agents wanted. Apply to H. J. JOHNSTON, Manager, P.Q. W. H. HINGSTON, M.D., L.R.C.S.Ed., Medical Referee. [Montreal, January, 25]

CANADA, PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT. Dame Melina Gulleneo, wife of Ovide Houle, Tinsmith, of the City of Montreal, duly authorized a ester en justice, Plaintiff; vs. The said Ovide Houle, Defendant. An action en separation de biens has been instituted in this cause the sixteenth day of December, instant (1876). TRUDEL, TAILLON & VANASSE, Attorneys for Plaintiff. Montreal, December 16th, 1876. 10-6

GEO. WOODS & CO.'S PARLOR ORGANS. Image of a grand piano. Text: GEO. WOODS & CO., Cambridgeport, Mass. WAREHOUSES: 608 Washington St., Boston; 170 State St., Chicago; 28 Ludgate Hill, London. THE VOX HUMANA. A leading Medical Journal of selected music and valuable reading adapted for Amateur and Professional, and an ornament in any parlor. Beautiful New Styles, now ready. These remarkable instruments possess capacities for musical effects and expression never before attained. Adapted for Amateur and Professional, and an ornament in any parlor. Excels in Quality of Tone, Thorough Workmanship, Elegant Designs and Finish, and Wonderful Variety of their Combination Solo Stops, Rollins, Vox Humana, and Piano. The latter never requiring Tuning, and giving the Organ the Brilliance and promptness of the Piano.

GRAND LOTTERY OF THE SACRED HEART! AUTHORIZED AND APPROVED BY HIS LORDSHIP THE CATHOLIC BISHOP OF MONTREAL, UNDER THE PATRONAGE OF His Honor JUDGE COURSOLO, President of the Committee of the Sacred Heart, And of the Honorables J. A. CHAPLEAU, and G. OUMET, And of M. P. RYAN, Esq., L. A. JETTE, Esq., M.P., O. J. DEVLIN, Esq., N.P., R. H. TRUDEL, Esq., M.D., ALFRED LABROQUE, Esq., C. A. LEBLANC, Esq., Sheriff, B. A. R. HUBERT, Esq., Prothonotary, MICHAEL STEWART, Esq., C. S. RODIER, Esq., PIERRE L'ESPERANCE, Esq.

And under the supervision of all the members of the three Committees, composed of the most respectable citizens, especially organized to that effect. The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to THE GREAT PRIZE, \$10,000 IN GOLD.

List of Prizes: Prize in Gold of \$10,000.00, 2,000.00, 1,000.00, 500.00, 100.00, 50.00, 10.00, 5.00, 2.00, 1.00, 50 Building Lots, valued each at \$100.00, 200.00, 300.00, 400.00, 500.00, 600.00, 700.00, 800.00, 900.00, 1,000.00, 2,000.00, 4,000.00, Total \$272,694.00

All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT Secretary-Treasurer of the Committee of Management, and the autograph signature of F. X. COCHUE Managing Director, and the Grand Seal of the Lottery; all others are counterfeits, and the holders of fraudulent tickets will be prosecuted with the utmost rigor of the law provided in such cases. The FIFTEENTH OF AUGUST, 1877, is the day appointed for the Drawing. Every ticket for ten dollars. Special inducements to agents and buyers of a large number of tickets. Single Tickets \$1.00, to be had personally or by mail, on application at the office of the Managing-Director. F. X. COCHUE, 256 Notre Dame Street, Montreal.

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Table listing shipping schedules and rates for the Allan Line, including vessel names, tons, and commanders.

FROM PORTLAND Sarpatian 30th Dec. Circassian 6th Jan. Peruvian 13th " Polynesian 26th " RATES OF PASSAGE FROM PORTLAND, Special Reduction in Rates of Passage Cabin \$80, \$70, \$50 (according to accommodation) Intermediate \$40 00 Steerage 25 00

THE STEAMERS of the GLASGOW LINE are intended to sail from the Clyde and Portland at intervals during the season of winter navigation. RATES OF PASSAGE FROM PORTLAND, Cabin \$60 Intermediate 40 Steerage 25 An experienced Surgeon carried on each vessel Berths not secured until paid for. For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER, in Bordeaux to LAFITTE & VANDERHOFF or E. DEPAS & Co.; in Quebec to ALLAN, RAMS & Co.; in Havre, to JOHN M. CURRIE, 21 Quai d'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre; in Antwerp to AUG. SCHMIDT & Co., or ROBERT BENS; in Rotterdam to G. P. IRTMANN & ROBIN; in Hamburg, W. GIBSON & HYO; in Belfast to CHAMBERLAIN & MALCOLM; in London to MONTGOMERY & GREENHORN, 17 Gracechurch street; in Glasgow to JAMES & ALAN ALLAN, 70 Great Clyde Street; in Liverpool to ALLAN BARRON, James Street; or to H. & A. ALLAN, Corner of Yorkville and Common Street, Montreal, Jan. 18, 1875.