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# VOL. XXIV.

# MONTREAL, FRIDAY, MARCH 27, 1874.

ILLUSTRIOUS SONS OF IRELAND.

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A New and Beautiful Engraving, "The Illustrious Sons of Irelaud," from a Painting by J. Donaghy. This magnificent picture is a work of many years. It comprises the Patriots of Ireland, from Brian Borou to the present time. The grouping of the figures are so arranged and harmoniously blended as to give it that effect which is seldom got by our best artists. It embraces the following well-known

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william Smith O'Brien, Gerald Grind, John Enchel, Rev. T. Burke, O.P.

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FATHER BURKE'S SPLENDID LECTURE,

#### ON THE "Apostle of Ireland."

The following splendid lecture, on Ireland's Apostle, by Ireland's greatest living orator, will be read with unusual interest, as one of

the best efforts of the latter:—
"Let us now praise men of renown, and our fathers in their generations; \* those men of mercy, whose godly deeds have not failed; good things continue with their seed. Their posterity are a holy inheritance; and their seed hath stood in the covenants; and their children for their sakes remain forever; their seed and their glory shall not be forsaken. Let the people show their wisdom, and the Church declare their praise."—Eccles

duties of God's Church, to which she has been ever most faithful, is the celebration of her saints. From end to end of the year the Church's saints are the theme of her daily thanksgiving and praise. They are heroes, and therefore she honors them; just as the world celebrates its own heroes, records their great deeds, and builds up monuments to perpetuate their names and their glory. The saints were the living and most faithful representatives of Christ our Lord, of his virtues, his life, his love, his power, so that He lived in them; and wrought in them, and through them, the redemption of men; therefore the Church honors, not so much the saint, as Christ our Lord in the saint; for in truth, the wisdom of saintliness which she celebrates, wherever it is found, nothing else, as described to us in Scripture, than a "vapor of the power of God, and majesty, and the image of His goodness; \*

\* \* and through nations she conveyeth herself into holy souls, she maketh the friends of God and prophets." Nor does the Church's lous of His divine power and glory, would other parts of the Holy Scriptures: "Praise ye the Lord in his saints," "God is wonderful in his saints," etc., etc. Nay, so far from lessening our love and praise of God, the saints are the very channel through which praise is Scriptures command us to praise the Lord in all His works, how much more is His saintsthe masterpieces of nature and grace! Let no praise other than Our God Himself, "the Fafor himself and the enjoyment of his own case, he chose rather to sacrifice himself, and to

deeds have not failed," for the Lord crowned his labors with blessings of abundance. "Good things continue with his seed," for the faith which he planted still flourishes in the land.

"HIS POSTERITY ARE A HOLY INHERITANCE," for the scene of his labors, famous for holiness, obtained among the nations the singular title of "the Island of Saints," "And his seed hath stood in the covenants," for it is well known and acknowledged that no power, however great, has been able to move them from the faith once delivered to the saints. "His children for his sake remain forever," for he blessed them, as we read, that they should never depart from the fold of the "one Shepherd" into which he had gathered them, and his prayer in heaven has verified 1500 years prophetic blessing on earth. "His seed and his glory shall not be forsaken," for "they are the children of the saints, and look for that life which God will give to those that never change their faith from Him." Seeing, therefore, that all the conditions of the Inspired Word have been so strikingly fulfilled in our saint, is it wonderful that we should also desire to fulfill the rest of the command, " Let the people show forth His wisdom, and the Church declare His praise?" I propose, therefore, for your consideration—first, the character of the saint himself; secondly, the work of his the Church's existence the sacred torch was hidden in the catacombs and caves of the earth, or, if ever seen by man, it was only when held aloft for a moment in the hands of a dying martyr. Yet the flame was spreading, and a great part of Asia, Armenia, Egypt, Spain, Italy, and Gaul had already lighted their lamps before that memorable year 312, when the Church's light, suddenly shooting up, appeared in the heavens, and a Roman Emperor was converted by its brightness. Then did the Spouse of Christ walk forth from the earth, arrayed in all the "beauty of holiness," and her "light arose unto the people who were seated in darkness and in the shadow of death." The Christian faith was publicly preached, the nations were converted, churches and monasteries were everywhere built, and God seemed to smile and lovingly, the beautiful footprints of him We are assembled to obey the command of cod expressed in my text. One of the great upon the earth with the blessings of Christian faith and Roman civilization. A brief interval of repose it was; and God, in His mercy, permitted the Church just to lay hold of society, and essablish herself amongst men, that she might be able to save the world, when, in a few years, the Northern barbarians should have swept away every vestige of the power glory and civilization of ancient Rome. It was during this interval, between the long-continued war of persecution and the first fall of Rome. that a young Christian was taken prisoner on the Northern shores of Gaul, and carried, with many others, by his captors into Ireland.

THIS YOUNG MAN WAS ST. PATRICK. He was of noble birth, born of Christian parents, reared up with tenderest care, and surrounded from his earliest infancy with all that could make life desirable and happy. Now | His pride, his passions, his blindness of intela certain pure emanation of the glory of the he is torn away from his parents and friends, lect, and his hardness of heart, all oppose the Almighty God; \* \* \* the brightness of no eye to look upon him with pity, no heart to eternal light, and the unspotted mirror of God's feel for the greatness of his misery; and in his mankind has so universally accepted it, is adsixteenth year, just as life was opening and duced as a proof that it must be from God .spreading out all its sweets before him, he is The work of the Catholic missionary has, sold as a slave, and sent to tend cattle upon the | therefore, ever been, and must continue to be dreary mountains of the far north of Ireland, a work of great labor, with apparently small honor of the saints derogate from that of God, in hunger and thirst, in cold and nakedness; results. Such has it ever been amongst all the as some say; otherwise the Lord, who is jea- and there for long years did he live, forgotten | nations; and yet Ireland seems to be a grand and despised, and with no other support than exception. She is, perhaps, the only country never command us to praise the saints as he the Christian faith and hope within him. does in the words of my text, and in many other parts of the Holy Scriptures: "Praise length he was enabled to escape from his cap-versally Pagan; he left her universally Christivity and return to his native land. Oh, how tian. She is, again, the only nation that never sweet to his eyes and ears must have been the cost her apostle an hour of sorrow, a single sight and sounds of his childhood! how dear the embraces, how precious the joy of his aged most acceptably given to Him, and if the mother when she clasped to her "him that was dead, but came to life again!" Surely he will remain with her now, nor ever expose her to the risk of losing again joys all the dearer beone, thereby honoring his saint: let no one cause they had once been lost. Not so, my imagine that we are come together to bless and brethren. Patrick is no longer an ordinary man-one of us. A new desire has entered ther of lights" "for every best and every per- into his soul and taken possession of his life. fect gift" which He has given us through our A passion has sprung up within him for which great Apostle, St. Patrick. He was "a man he must live and devote his future. This deof renown," for his work and his name are sire, this passion, is to preach the Christian destined to be made conformable to the image known and celebrated by all men; "and our faith in Ireland, and to bring the nation forth father in our generation," for he "begat us to God by the Gospel." He was, however, "a man of merey," for, when he might have lived for himself and the cristment of this same he called and justified. "Conformity to the image of God by the Gospel." He was, however, "a slave on the mountain-side, he heard, like the first of the conformity to the image of God. In the days of his exile, even when a slave on the mountain-side, he heard, like the conformity with Christian God." But as our prophet, a voice within him, and it said, "Be-hold I have given my words in thy mouth.— Lord Jesus Christ, "in whom dwelt the fullhold I have given my words in thy mouth.make his life cheap and of no account in his Lo, I have set thee this day over the nations noss of the God-head corporally," is an abyss own sight, and this through the selfsame mercy and over kingdoms, to root up and pull down, of all perfections, so do we find the saints which brought the Lord Jesus Christ forth and to waste and destroy, and to build and to differing one from another, in their varied

leaving father and mother, houses and lands, went forth to prepare himself for his great mission. Having completed his long years of preparatory study, he turned his face to Rome, to the fountain-head of Christianity, the source of of God, of which it was written of old, "from Sion shall the law go forth, and the Word of the Lord from Jerusalem," and here in Rome St. Celestine the First laid his hands upon what we are to believe, but also what we are to do. And now, what is Patrick and consecrated him first Bishop of the Irish nation.

And now he returned to our shores a second time; no longer a bondsman, but free, and destined to break the nation's chain: "You shall know the truth, and the truth shall make you free:" no longer dragged thither an unwilling slave of men, but drawn by irresistible Apostleship; and thirdly, the mereiful providence of Almighty God toward the Irish Church and the Irish people. The light of all the glory of a matured intellect, in the strength and vigor of manhood, in the fulness Christianity had burned for more than four strength and vigor of manhood, in the fulness hundred years before its rays penetrated to of power and jurisdiction; with mind pre-Ireland. For the first three hundred years of pared and spirit braced to bear and brave all pared and spirit braced to bear and brave all things, and with heart and soul utterly devoted to God, and to the great enterprise before him. Oh, my brethren, what joy was in heaven, at that hour when the blessed feet of the Bishop Patrick, touched the shores of Ireland.

THE ANCIENT "ISLE OF DESTINY."

This was her destiny surely, and it is about to be fulfilled-that she should be the home and the mother of saints-of doctors and holy solitaries, and pure virgins, and martyrs robed in white, and of a people acceptable before the Lord. That the Cross of Christ should be the emblem of her faith forevermore, of her faith and of her trial, of her fears and sorrow, and of her victory, "which conquereth the world." O golden hour amongst the hours! when softly who preached peace and good things; when Joses struck the rock, and the glistening waters of salvation, flowed in the desert land; when the "Name" which is above all names," was first heard in the Celtic tongue, and the Lord Jesus, entering upon his new inheritance, exclaimed: "This is my resting-place for ever and ever; here shall I dwell because I have chosen it.'

The conversion of Ireland, from the time of St. Patrick's landing, to the day of his death, is, in many respects, the strangest fact in the history of the Church. The Saint met with no opposition; his career resembles more the triumphant progress of a king, than the diffi cult labor of a missionary. The Gospel, with its lessons and precepts of self-denial, of prayer, of purity, in a word, of the violence which seizes on heaven, is not congenial to fallen man. in the world, that entirely owes her conversion tear, a drop of blood. She welcomed him like a friend, took the Word from his lips, and making it at once the leading feature of her life, put it into the blood of her children, and into the language of her most familiar thoughts, and repaid her benefactor, with her utmost veneration and love. And much, truly had young Christian Ireland to love and venerate in her great Apostle. All sanctity, coming as it does, from God, is an imitation of God in man. This is the meaning of the word of the Apostle, "Those whom He foreknew and pre-

was restored to his country and to those who differeth from star, in glory." Then, am of His passion; in the agony of His prayer: loved him, the same voice spoke again, for he ongst the apostles, we are accustomed to when his sacred flesh was torn at the pillar, heard in a dream the voice of many persons think and speak of the impulsive zeal of Peter when the cruel thorns were driven into His from a wood near the western sea, crying out, the virginal purity of John, etc., not as if Peter most holy brows; when, with drooping head as with one voice, "We entreat thee, O holy was not pure, or John wanting in zeal; but and wearied eyes, and body streaming blood youth, to come and walk still among us." "It that was all the work of the Spirit of God, one from every open wound, He was raised up on was the voice of the Irish," says the saint in virtue shone forth more prominently, and the cross, to die heart-broken and abandoned, his Confessions, "and I was greatly affected in seemed to mark the specific character of sanc- and with the anger of God and insults of men my heart." And so he arose, and once more tity in the saint. Now, amongst the many poured upon Him. Patrick knew all this, and leaving father and mother, houses and lands, great virtues, which adorned the soul of Ireland's Apostle, and made him so dear to the souls, so that, like the great apostle, he wished people, I find three, which he made especially to be as accused for them, and to die a thouhis own, and these were a spirit of penance, sand times, rather than that one soul, purchasdeepest humility, and a devoting zeal for the all jurisdiction and Divine mission in the salvation of souls. A spirit of penance. It is and sorrow, should perish. Therefore, did he Church, the great heart whence the lifeblood of remarkable, and worthy of special notice in make himself a slave, and the servant of all, faith and sound doctrine flows even to her most | these days of self-indulgence and fanciful relidistant members, the new Jerusalem and Sion gions, how practical the Gospel is. It is preeminently not only the science of religious

THE FIRST GREAT PRECEPT OF THE GOSPEL ?

It is penance. My brethren, "do penance for

fear and love. Yet for the carelessness and slight indiscretions of his first years, he was filled with compunction, and with life-long sorrow His sin, as he called it, was always before him, and with the prophet cried out: Who will give water to my head and a fountain of tears to my eyes, and I will weep day and night." In his journeyings he was wont to spend the night in prayer and tears, and bitter self-reproach, as if he were the greatest of sinners; and when he hastened from "Royal Meath," into the far west of the Island, we read that when Lent approached, he suspended his labors for a time, and went up to the steep, rugged side of Croagh Patrick, and there, like his Divine Master, he spent the holy time in fasting prayer, and his "tears were his food, night and day." Whithersoever he went, left traces of his penitential spirit behind him, and Patrick's penance and Patrick's purgatory are familiar traditions in the land. Thus, my brethren, did he "sow in tears," who was destined to reap in so much joy; for so it is ever with God's saints, who do his work on this earth; going they went and wept, scattering the seed, but coming, they shall come in joy." His next great personal virtue was a wonderful humility. Now, this virtue springs from a twofold knowledge, namely: the knowledge of God and of ourselves. This was the double knowledge of which the great St. Augustine prayed: "Lord, let me know Thee, and know myself;" and this did our saint possess in an eminent degree. The knowledge of God convinced him of the utter worthlessness of all things besides God, and even God's gifts, except when used for himself; and therefore he did all things for God, and nothing for himself, and of "His own he gave Him back again; he lost sight of himself, in advancing the interests and the cause of God; he hid himself behind his work, in which he labored for God; and strangely enough, his very name and history come down to us, by reason of his great humility, for he would write himself a sinner, and calls himself "Patrick, an unworthy, ignorant, and sinful man," for so he saw himself judging himself by the standard of infinite holiness in Jesus Christ, by which we also shall one day be judged. Looking into himself he found only miscry and weakness, wonderfully strengthened, not by himself, but by God; poverty and nakedness, clothed and enriched, not by himself, but by God, and fearful of losing the Giver, in the gifts, he put away from him, the contemplation of what God had made him, and only considered what he was himself. Thus was he always the most humble of men. Even when scated in glory, and surrounded by the love and admiring veneration of an entire people, never was his soul moved from the solid foundation of humility, the twofold knowledge; and so he went down to his grave, an humble and a simple man. And yet, in this lowly heart there burned a mighty fire of love, a devouring zeal for the souls of his brethren. Oh! here, indeed, does he shine forth "likened unto the Son of God;" for, like our Divine Lord and Master, Patrick was a "zealous lover of souls." He well knew how dear these souls were to the sacred heart of Jesus Christ-how willingly the Lord of glory had spent Himself, and given His most sacred and precious blood from the bosom of the Father, namely, mercy plant. Gird up thy loins and arise, and speak for them speak participations of His graces and resem- for them: how it was the thought for their sal- so in his teachings there were certain points for a people who were perishing. His "godly to them all I command thee." And when he blance of His divine gifts, for "so star vation, that sustained Him, during the horror which appear more prominently, which seemed for them: how it was the thought for their sal-

ed so dearly, and the offspring of so much love that he might gain all to God. And in his mission of salvation, no difficulties retarded him, no danger frightened him, no labor or sacrifice held him back, no sickness subdued him, no infirmity of body or mind, overcame him. Old age came upon him, yet he spared not himself, nor did he for a moment sit down to count his years, or to number his triumphs. to consider his increasing wants; but his voice the kingdom of God is at hand." And when, on the day of Pentecost, the Prince of the though he had reaped a harvest of many years. apostles first raised up the standard of Chris- and had born "the burthen of the day and of tianity upon the earth, the people, "when they the heat;" and his heart was young, for it was heard these things, had compunction in their still growing, in the faith of these around him. hearts, and said to Peter and to the rest of the Even to the last day of his life, "his youth was apostles: 'What shall we do, men and breth-renewed like the eagle." He repeatedly jour-ren?' And Peter said to them: 'do penance neved throughout the length and breadth of ren? And Peter said to them: 'do penance' neved throughout the length and breadth of this land, earing and tending with prayer, and spirit of penance was essentially Patrick's. His blessing, and tears, the plants which he had youth had been holy; prevented from earliest planted in this new vineyard of God: and childhood by "the blessing of sweetness," he grace was poured abroad from his lips, and had grown up like a lily, in purity, in holy "virtue went forth from him," until the world was astonished at the sight of a whole nation converted by one man, and the promise made of old was fulfilled in Patrick, "I will deliver to you every place that the sole of your foot shall tread upon, and no man shall be able to resist thee all the days of thy life." And now we come to the question

WHAT DID ST. PATRICK TEACH,

and in what form of Christianity did he expend himself for God? For fifteen hundred years, my brethren, Christian meant one thing, one doctrine, one faith, one authority, one baptism; now, in our day, this same Christianity, though as undivided, as true, as exclusive, as definite as ever, is made to signify many things; and men, fondly imagining that our ancestors had no greater unity than ourselves, ask what form of doctrine did St. Patrick preach to the Irish people? I answer: He preached the whole cycle of Catholic truth as it was in the beginning, is now, and ever shall be to the end of time. He taught them that Christ's most sacred body and blood are really and truly present in the Blessed Eucharist, so that we find an Irish writer of the same century (Sedulius) using the words "we are fed on the body and members of Christ, and so we are made the temples of God;" again the language used by the Irish Church at the time, as even the Protestant Bishop Usher acknowledges, concerning the Mass, was "the making of the body of the Lord." In support of the same truth we have the beautiful legend of St. Bridgid-which even if its truth be disputed, still points to the popular faith and love whence it sprang-how, when a certain child, named Nennious, was brought to her she blessed him, and prophesised that his hand should one day give her the Holy Communion: whereupon the boy covered his right hand and never again let it touch any profese thing, nor be even uncovered, so that he was called "Nennius na taumph ylas," or Nennius of the clean hand. out of devotion and love to the most Holy Sacrament. St. Patrick taught the doctrine of penance and confession of sins and priestly absolution; for we find, amongst the other proofs, an old penitential canon of a synod held under the saint himself in 450, in which it is decreed that "if a Christian kill a man, or commit fornication, or go into a soothsayer's after the manner of the Gentiles, he shall do a year of penance; when his year of penance is over, he shall come with witnesses, and afterwards be shall be absolved by the priest." He taught the invocation of saints, as is evident from numerous records of the time. Thus, in a most ancient life of St. Bridgid we find the words, "There are two holy virgins in heaven who may undertake my protection-Mary and Bridgid—on whose patronage let each of us depend." In like manner, we find in the synods of the time laws concerning the "oblations for the dead;" in the most ancient Irish missals Masses for the dead are found with such prayers as "Grant, O Lord, that this holy oblation may work pardon for the dead and salvation for the living;" and in a most ancient life of St. Brendan it is stated that "the prayer of the living doth profit the dead." But, my brethren, as in the personal character of the saint there were some amongst his virtues that shown out more conspicuously than the others,

to be impressed upon the people more forcibly, and to have taken peculiar hold of the national mind. Let us consider what these peculiar features of St. Patrick's teachings were, and we shall see how they reveal to us what I proposed as the third point of this sermon, namely, the merciful providence of God over the Irish Church and people. They were the following : Fidelity to St. Peter's chair and to Peter's successor, the Pope of Rome, devotion to the Blessed Virgin Mary; prayer and remembrance for the dead; and confiding obedience and love for their bishops and priests. These were the four great prominent features of Patrick's Pope, he secured the unity of the Irish Church as living member of the Church Catholic; by the second devotion to the Blessed Virgin, he secured the purity and morality of the people; by the third, care of the dead, he enlisted on the side of Catholic truth the natural love and strong feelings of the Irish character; by the last, attachment and obedience to the priesthood, he secured to the Irish Church the principle of internal union, which is the secret of her strength,

#### HE PREACHED FIDELITY and unswerving devotion to the Pope-the head

of the Catholic Church. Coming direct from Rome, and filled with coclesiastical knowledge, he opened up before the eyes of his new children and revealed to them the grand design of Almighty God in His Church. He showed them in the world around them the wonderful harmony which speaks of God; then rising into the higher world of grace, he preached to them the still more wonderful harmony of redemption and of the Church—the Church, so vast as to fill the whole earth, yet as united in doctrine and practice as if she embraced only the members of one small family or the inhabitants of one little village; the Church embracing all races of men, and leaving to all their full individual freedom of thought and action; yet animating all with one heart; gilding all with the dictates of one immutable conscience, and keeping every, even the least, member, under the dominion of one head. Such was the Chuch on which Patrick grafted Ireland-" A glorious church, without spot or wrinkle;" a perfect body, the very mystical body of Jesus Christ, through which "we, being wild olives, are engrafted on Him, the true olive-tree," so that "we are made the flesh of His desh, and bone of His bones." Now, Patrick taught our fathers, with truth, that the soul, the life, the neart, the conscience and the head of the Church is Jesus Christ, and that his representative on earth, to whom He has communicated all His graces and powers, is the Pope of Rome, the visible head of God's Church, the Bishop of Bishops, the centre of unity and of doctrine, the rock and corner-stone on which the whole edifice of the Church is founded and built up. All this he pointed out in the Scriptures, from the words of our Lord to Peter. Peter was the shepherd of the fold, whose duty it was to "feed both lambs and sheep," with "every word that cometh from the mouth of God" Peter was the rock to sustain and uphold the Church: "Thou art Peter, and upon this rock I will build my Church (words which are the very touchstone of faith in these days of sorrow). Peter's was the strong unerring voice which was ever to be heard in the Church, defining her doctrines, warning off the enemies, denouncing errors, rebuking sinners, guiding the doubtful, strengthening the weak, confirming the strong; and Jesus said, "Thou, O Peter, confirm thy brethren." Patrick taught the Irish people not to be scandalized if they saw the cross upon Peter's shoulders, and the crown of thorns upon his head, for so Christ lives in His Church and in her supreme pastor; but he also taught them that he who strikes Peter strikes the Lord; he taught them what history has taught us, "that whosoever shall fall upon that stone shall be bruised; both for learning and sanctity, received the thousands and upon whomsoever it shall fall it shall grind him to powder." He taught them that in the day when they separated from Peter they separated from Christ, as did the foolish men in the Gospel: "After this many of his disciples went back and walked no more with him. Then Jesus said to the twelve, will you also go? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life." Thus it was, my brethren, that He bound them to " the rock of ages," to Peter's chair, with the firmest bond of obedience and love and infused into their souls that supernatural instinct, which, for fifteen hundred years has kept them, through good report and evil report, through persecution and sorrow, faithful and loyal to the Holy See of Rome. It was a band of obedience and love that bound Ireland to Rome. Thus, in the beginning of the seventh century, when the Irish Bishops assembled to consider the question of celebrating Easter, we find the Fathers selecting some "wise and humble men," and sending them to Rome for instruction, "as children to their mother;" and this in obedience to a primitive law of the Irish Church, which enacted that, in every difficulty that might arise, " the question should be referred to the Head of the Cities," as Rome was called. This devotion to the Holy See saved Ireland in the day of

The next great feature in Patrick's preaching was devotion to the Mother of God. Of this we have abundant proof in the numerous churches built and dedicated to God under her name (Tempoill Mauire), or Mary's Church, became a familiar name in the

IN THE FAR WEST OF IRELAND, where the traditions of our holy faith are still preserved, enshrined in the purest form of our grand old Celtic language, the sweet name of the Mother of God is heard in the prayers and songs of the people, in their daily familiar converse, in the supplications of the poor, not under the title of "our Lady," or of the "Blessed Virgin," but by the still more endearing of (Maure Mathair) "Mary Mother." And so it was that Patrick sent his Catholic doctrines home to the hearts of the people. He preached Jesus Christ under the name by which he is still known and adored in that far western land: (Mac na Maighdine) " the Virgin's Son," thus admirably insinuating the great mystery of the Incarnation, and preaching Jesus through Mary; and Mary herself he preached, with all her graces and glories, as "Mary Mother." The example of her virginal purity and maternal love he made the type of the Irish maiden and mother: and so well did they learn their high lesson that they have been for ages the admiration of the world, and the glory of their afflicted country. The devotion to Mary sank deep into the heart of the nation. So well had they already learned to love and to appreciate her that, in a few years after their conversion to the faith, when they would express their love and admiration for the first great Irish saint-St. Brigid-they thought they had crowned her with glory when they called her "the Mary of Ireland." This devotion to Mary was a protecting shield over Ireland in the day of her battle for the faith.

The third great prominent point in St. Patrick's preaching was the doctrine of Purgatory, and, consequently, careful thought and earnest prayer for the dead. This is attested by the ordinances of the most ancient Irish synods, in which oblations, pray- equalled in the world's annals. The first of these | ter and of glory amongst the canons of the Abbey of | all times monastic—men who added to the character | promise is fatal to maintenance of principle. Our

ers and sacrifice for the dead are frequently mentioned, as evidently being the practice, frequent and loving of the people. They were not unmindful of the dead, " like others who have no hope." Every ancient church had its little gaveyard, and the jealous care of the people, even to this day, for these consecrated spots, the loving tenacity with which they have clung to them at all times, speak of their faith in this great doctrine, and tell us how much Irish hope and love surrounds the grave. "Nothing is our own except our dead," says the peet, and so these affectionate hearts took with joy the doctrine of mercy, and carried their love and their prayer beyond the tomb into the realms of expiation, where the dross of earth is purged away, the gold and silver refined, and souls saved are prepared for heaven, "yet so as by fire." This doctrine of the reaching: by the first, namely, fidelity to the Church, so forcibly taught by Fatrick, and warmly accepted by the Irish people, was also a great defence to the nation's faith during the long ages of

persecutiion and sorrow. Finally, the great saint established between the people and their priesthood the firmest bonds of mutual confidence and love. In the Catholic Church the priest is separated from men and consecrated to God. The duties of his office are so high, so holy and supernatural, and require such purity of life and devotion of soul, that he must, of necessity, stand aloof from amongst men and engage himself with God; for, to use the words of the apostle, he is "the minister of Christ, and the dispenser of the mysteries of God."-Hence, every Catholic looks upon the priest as a supernatural man; supernatural in the unction of his priesthood, in his office, his power, his life, his duties, and most sacred in his person as the anointed of the Lord. This was the idea of the priesthood which Saint Patrick impressed upon the Irish people. The very name by which the priest has ever been known in our language, and which has no corresponding word in the English tongue, signifies "a sacred man and a giver of sacred things." Such is the exalted dignity of the priesthood, such the knowledge and matured sanctity required for, and the tremendous obligations and du ties imposed upon it, that we generally find the first priests of a newly converted people strangers; men who in Christian lands were brought up and educated for their high mission. It would seem as it the young Christianity of a people, like a vine but newly planted, were unable yet to bear such full matured fruit of holiness. But it was not so in Ireland, my brethren. There we behold a singular instance of a people who immediately produced a national priesthood. The priests and bishops of Ireland, who assisted and succeeded St. Patrick in his great work, were almost to a man Irishmen. So congenial was the soil on which the seedling of Christianity fell, that forthwith it sprang up into the goodly tree of all holiness and power; and so the aged apostle saw around him, in "the ring of his brethren," those whom he had himself baptized. anointed and consecrated into the ministry of God's altar and people. Taken thus from the heart of the people they returned to them again laden with divine gifts, and, living in the midst of them, joyfully and contentedly ministered unto them " in all things that are of God." A community of joy and sorrow, of good and of evil, was thus established between the priesthood and the people of Ireland; an intercourse the most familiar yet most reverential; an union of the strictest kind, founded in faith, fidelity and affection, and cemented by centuries of tears and of blood

#### FOR MORE THAN A THOUSAND YEARS

the work of St. Patrick was the glory of Christendom. The Virgin Church of Ireland, unstained even by one martyr's blood, became the prolific mother of saints. Strange indeed, and singular in its glory, was the destiny of Innisfail. The Irish Church knew no childbood, no ages of painful and uncertain struggle to put on Christian traditions. Like the children in the early ages of the Church, who were confirmed in infancy, immediately after baptism, Ireland was called upon, as soon as converted, to become at once the mother of saints, the home and refuge of learning, the great instructress of the nations; and, perhaps, the history of the world, does not exhibit a more striking and glorious sight than Ireland for the three hundred years immediately following her conversion to the Catholic faith. The whole island was covered with schools and monasteboth for learning and sanctity, received the thousands | battle for her faith. This is not the time nor the of students who flocked to them from every land. whole cities were given up to them; as we read of Armagh, which was divided into three parts-"Trian-more" or the town proper; "Trian-Patrick," or the cathedral close; "Trian-Sassenagh," or the Latin quarter, the home of the foreign students. To the students the evening star gave the signal for retirement, and the morning sun for awaking. When at the sound of the early bell, says the historian, two or three thousand of them poured into the silent streets and made their way towards the lighted church, to join in the service of matins, mingling, as they went or returned, the tongues of the Gael, the Cimbri, the Pict, the Saxon, and the Frank, or hailing and answering each other in the universal language of the Roman Church, the angels of heaven must have loved to contemplate the union of so much perseverance with so much piety." And thus it was, not only in St. Patrick's own city of Armagh but in Bangor, in Clonard, in Clonmacnoise, in Mayo; of the Saxons in Tagmahon and Beg-Erin, on the Slaney; in famed Lismore, on the Blackwater; in Mungret, on the lordly Shannon; in the far-off Islands of Arran, on the Western Ocean; and in many another sainted and historic spot, where the round tower, and the group of seven churches, still remain, silent and eloquent witnesses of the sanctity and the glory of Ireland's first Christianity. The nations, beholding and admiring the lustre of learning and sanctity which shone forth in the holy isle, united in conferring upon Ireland the proudest title ever yet given to a land or a people; they called her "the Island of Saints and Doctors."

The voice of history clearly and emphatically proclaims that the intellectual supremacy and guidance of the Christian world belonged to Ireland from the sixth to the ninth centuries. But, although religion may flourish in the halls of the university, and be fairly illustrated in the peaceful lives of the saints, yet, there is one crown, and that, indeed, the very countersign of faith,-" Victoria que vincii mundum fides,"-which can only rest on the brows of a church and a nation which has been tried in the arena of persecution and war; and that crown is victory .-The bay-tree may flourish by the riverside; the cedar may rear its majestic head on the mountaintop; leaf and fair flower, and the fulness of fruit may be there; but it is only in the dark hour, when the storm sweeps over the earth, and every weak thing yields to it, and is carried away by its fury, that the good tree is tested, and its strength is proved. Then do men see whether it has struck its roots deep into the soil, and so twined them about the hidden rocks, that no power can tear them out. The good ship may sail before the prosperous gales, walk the waters" in all her beauty and maand jesty; but it is only on the morning after the storm, when the hurricane has swept over the face of the deep, when the angry waves have beaten upon her, and strained to its utmost every element of her strength -seeking to destroy her, but in vain,-that the sailor knows that he can trust to the heart of oak, and sleep securely in his noble vessel. Thus it is with the Church in Ireland. Her beauty and her sanctity were known and admired both of God and man; but her Lord was resolved that she should wear such crown of victory as never was placed on a nation's brow; and therefore, at two distinct periods of her history, was she obliged to meet and conquer a storm of persecution and of war unmuch more of her faith; and we invariably find that their first and most destructive fury was directed against the churches, monasteries, and schools,

THE GLOOMY AND TERRIBLE WORSHIP OF ODIN was to replace the religion of Christ; and for three hundred long years the whole land was covered with bloodshed and confusion, the nation fighting with heroic courage and perseverance, in defence of its altars and homes; until, at the close of the eleventh century, Ireland rose up in her united strength, shook off the Pagan and fierce invaders from her virgin bosom, and cast them into the sea. The faith and religion of Christ triumphed, and Ircland was as Catholic, though far from being as holy, at the end of the eleventh century. Now we can only realize the greatness of this result by comparing it with the history of other nations. Behold, for instance, how completely the Musselman invasions destroyed the Christianity of those ancient peoples of the East who had received the faith from the lips of the apostles themselves; how thoroughly the Saracens succeeded, in a few years, in destroying the Christian faith of the North of Africa,—the Alexandria of St. Mark, the Hippo of St. Augustine the Carthage of St. Cyprian. History attests that nothing is more subversive of the religion of a people than long-continued war; and of this great truth we have, without going to the East or to Africa, a most melancholy proof in the History of England.
"The Wars of the Roses," as the strife between the House of Lancaster and York was called, cover a space of only thirty years from 1455 to 1485. This war was not directed at all against religion, but was simply a contention of two great rival Houses struggling for the sovereignty; and yet it so demoralized the English people that they were prepared to accept almost without a struggle, the monstrous form of religious error imposed upon them at the so-called Reformation,—an heretical Church with a tyraut, an adulterer, and a murderer for its head. Contrast with these and many other such terrible examples the glory of a nation that emerged from a contest of three hundred years, which was really a religious war, with faith unimpaired, and untarnished by the east stain of superstition or infidelity to God.

It was necessary for us to-day to recall the sad events that followed the Danish invasion of Ircland. The crown of empire fell from Ireland's brows, and the heart broke in the nation's bosom.

#### "The emerald gem of the western world Was set in the crown of the stranger.

It is, however worthy of remark, that although Ireland never was united in her opposition to her English invader, as she had been at Clontarf, still the contest for national existence was so gallantly maintained, that it was four hundred years since the first Norman invasion, before the English monarch ventured to assume the title of "King of Ireland." It was in 1169 the English first landed, and it was on the 19th of June, 1541, that the royalty of Ireland was first transferred to an English dynasty, and the Lordship of the Island of Saints conferred on one of the most wicked and inhuman monsters that ever cursed the earth, King Henry VIII. And now a new era of persecution and sorrow opened upon Ireland. The nation was commanded to give up its faith and religion. Never, since the beginning of the world, was an all-important question more solemnly put; never has it been more triumphantly and clearly answered. The question was: Were the Irish people prepared to stand by their ancient faith, to unite in defence of their altars; to close with the mighty persecuting power of England, and fight her in the cause of religion? Sclemnly and deliberately did Ireland take up the gage and accept the great challengo. The issue seemed scarcely doubtful. The world refused to Lelieve that a people who could never be united in defence of their national existence would unite as one man in defence of religion; or that the power which had succeeded in breaking Ireland's sceptre and wrestling her crown should be utterly defeated in its mightiest and most persistent efforts to destroy Ireland's ancient faith. Yet so it was to be. The "Island of Saints and Doctors" was destined to be a land of heroes and martyrs, and the sacred cause of Ireland's nationality was destined to be saved in the victory which crowned her wonderful and glorious occasion to dwell upon the details of that terrible struggle in which the whole strength of earth's mightiest people was put forth against us; which was fought out on a thousand battle-fields; which deluged Ireland with the best blood of her children, and reduced her fairest provinces, over and over again, to the condition of a waste and deserted land.

BUT THE CELT WAS ENTRENCHED in the citadel of God; the light of divine truth was upon his path, the power of the Most High nerved his arm, and the spirit of Patrick hung over him, like the fiery cloud that overshadowed the hosts of Israel upon the plains of Edom and Madian.

Ireland's preservation of the Catholic faith has been a puzzle to the world, and men have sought to explain in many different ways the extraordinary phenomenon. Some ascribe it to our natural antipathy and opposition to England and everything English; others again allege the strong conservatism of the Irish character, and its veneration for ancient rites and usages, whilst English historians and philosophers love to attribute it to the natural obstinacy and wrong-headedness which they say is inherent in the Irish. I do not deny that, amongst the minor and human causes that influenced the religious action of the Irish people, there may have been a hatred and detestation of England. The false religion was presented to our fathers by the detested hands that had robbed Ireland of her crown; it was offered at the point of the sword that had shed (often treacherously and foully) the blood of her best and bravest sons; the nauseous dose of Protestantism was mixed in the bowl that poisoned the last of her great carls-Owen Roe O'Neill. All this may have told with the Irish people; and I also admit that a Church and religion claiming to be of God, with such a divinely appointed head as the saintly Henry the Eighth-such a nursing mother as the chaste Elizabeth-such gentle missionaries as the humane and tender-hearted Oliver Cromwell, may have presented difficulties to a people whose wits were sharpened by adversity, and who were not wholly ignorant of the Christian character, as illustrated in the history and traditions of their native land.

We may also admit to a slight extent the conservatism of the Irish character, and its veneration for antiquity. Oh, how much our fathers had to love in their ancient religion! Their history began with their Christianity; their glories were all intertwined with their religion; their national banners were inscribed with the emblem of their faith, "the green, immortal Shamrock;" the brightest names in their history were all associated with their religion— Malachi of the collar of gold," dying in the midst of the mouks, and clothed with their holy habit on an island of Lough Ennel, near Mullingar, in Meath-Brian, "the great King," upholding the crucifix before his army on the morning of Clontarf, and expiring in its embraces before the sunset—the brave Murkertach O'Brien answering fearlessly the threat of William Rufus-for, when the English king said, looking towards Ireland, "I will bring hither my ships, and pass over and conquer the land;" " Hath the King," asked the Irish monarch, "in his great threatenings said, 'if it please God?" And when answered, no; "Then tell him, exclaimed the Irish hero, "I fear him not, since he putteth his trust in man, and not in God"-Roderick O'Connor, the last "High King" of Ireland, closing his career of disas-

great trials came upon Ireland at the beginning of Cong—saint, and bard, and here, all alike presented the ninth century when the Northmen, or Danes, themselves to the national mind surrounded by the the ninth century, when the Northmen, or Danes, invaded the country in mighty force. They came not only as the enemies of ireland's nationality, but was the appeal of history and antiquity, I cannot give it any great weight in the preservation of Ireland's Catholicity. I do not believe that adherence to ancient usage because of its antiquity is a prominent feature of Irish character. We are by no means so conservative as our, English neighbors. It is worthy of remark that usages and customs once common to both countries, and long since abandoned and forgotten in Ireland (Christmas waits," for instance, harvest home feasts, May-pole dances, and the like) are still kept up faithfully and universally throughout England. The bells which, in Catholic times, called the people to early Mass on Sunday morning, are still rung out as of old, through mere love of ancient usage, although their ringing from Protestant towers in the early morning has no meaning whatever, for it invites to no service or prayer. And yet in the essential matter of religiou, where antiquity itself is a proof of truth, the conservative English gave up the old faith for the new; whilst the Irish-In other things, so regardless of antiquity-died and shed their blood for the old religion, rather than turn, for one instant, to the strange imposture of the new.

But none of these purely natural explanations can explain the supernatural fact, that a whole people preferred, for ten generations, confiscation, exile, and death, rather than surrender their faith; and the true reason lies in the all-important circumstances, that the religion of the Irish people was the true religion of Jesus Christ, bringing not only light to the intelligence, but grace and strength to the heart and will of the nation. The light of their divine faith showed them the hollowness and fallacy of Protestantism, in which they recognized an outrage upon common sense and reason as well as upon God, and the grace of their holy Catholic religion enabled them to suffer and die in its defence. Here t is where we recognize the Providence of God in the preaching of St. Patrick.

#### THE NEW AND PALSE RELIGION

assailed precisely those points of Catholic teaching which he had engraved most deeply on the mind and heart of Ireland, as if he had anticipated the trial, and prepared for it. Attachment to the Holy See, was more than a sentiment; it was a passion in the Irish bosom.

Through good report and evil report, Ireland was always faithful to Peter's chair; and it is a curious fact, that, when the Christian world was confused by the pretensions of Antipodes, and all the nations of Christendom were, at one time or other, led astray, so as to acknowledge some false pretender, Ireland. with an instinct truly supernatural, never failed to discover, to proclaim, and to obey the true pontiff She is the only Catholic nation that never was, for a moment separated from Peter, nor mistaken in her allegiance to him. Her prayer, her obedience, her love, were the sure inheritance of each succeeding Pope, from Celestine, who sent Saint Patrick to Ireland, to Pius, who, in our own day, beheld Patrick's children guarding his venerable throne, and prepared to die in his glorious cause. In every Catholic land union with Rome is a principle. In Ireland it was a devotion. And so, when the evil genius of Protestantism stalked through the land, and with loud voice demanded of the Irish people separation from Rome, or their lives-the faithful people of God consented to die, rather than to renounce the faith of their fathers, transmitted to

them through the saints. Devotion to the Mother of God was the next great feature of Patrick's preaching and of Ireland's Catholicity. The image of all that is fairest in nature and grace, which arose before the eyes of the people, as depicted by the great apostle, captivated their imaginations and their hearts. They called her in their prayers " Miden dheelish," their darling Virgin. In every family in the land the eldest daughter was a Mary: every Irish maid or mother emulated the purity of her virginal innocence, or the strength and tenderness of her maternal love. With the keenness of love they associated their daily sorrows and joys with hers; and the ineffable grace of maiden modesty which clung to the very mothers of Ireland seemed to be the brightest reflection of glory of her example! Never was the Mother of God so dear to Ireland as in the days of the nation's persecution and sorrow. Not even in that bright day when the Virgin Mother seemed to walk the earth, and to have made Ireland her home, in the person of their own St. Bridgid was her name so dear, and the love of her so strong as in the dark and terrible time when church and altar being destroyed, every cabin in the land resounded with Mary's name invoked in the Holy Rosary, the great devotion that saved Ireland's faith.

The third great leading feature of our holy religion assailed by Protestantism was the sweet and tender doctrine of prayer and love for the dead .-That which is opposed to divine truth is always when we analyze it, an outrage on the best instincts of man. Remembrance of those who are gone, and a desire to help them, to communicate with them seems natural to us all, and the more affectionate and tender-hearted and loving a people are the more deeply will they realize and appreciate the Cath olic doctrine of Purgatory, and prayer for the dead. How terrible is the separation of death, as seen from the Protestant point of view! In the Catholic Church this mystery of death is despoiled of its worst bitterness. It is only a removal from our bodily sight, as if the loved one were only gone on a journey for a few days, to return to us again. Our intercourse with him does not cease; nay, we can do more for him now than ever we could in life and by our prayers obtain for him the relief and consolation that will never be forgotten during the long day of eternity in Heaven.

#### TO A PEOPLE LIKE THE IRISH,

naturally affectionate, and strongly attached to each other, the Christian doctrine of prayer for the dead must always be grateful. Our history served to deepen this portion of our Catholic devotion, for it was a history of sorrow and of national privation; and sorrow softens and enlarges the heart. A people who had lost so much in life, turned the more eagerly and lovingly to their dead. I remember once seeing an aged woman, weeping and praying over a grave in Ireland; and when I questioned her endeavoring to console her, she said: "Let me cry my fill; all that I ever had in this world are here in this grave; all that ever brought me joy or sorrow is here under this sod; and my only consolution in life is to come here and speak to them, and I pray for them, and weep." We may imagine, but we cannot realize, the indignation of our fathers, when the heartless, sour-visaged, cold-blooded men of Geneva came to them to tell them, that hence forth they must be "unmindful of their dead, like others who have no hope." This doc trine may do for the selfish light-hearted, thoughtless worldling, who loves nothing in death, and who in life only loves for his own sake; but it would scarcely be acceptable to a generous, pure and loving race, and withal a nation of mourners, as the Irish were, when the unnatural doctrine was first propounded to them.

Finally, the new religion was represented to the Irish people by men who grotesquely represented themselves as successors of the apostles. The popular mind of Ireland had derived its idea of the Christian priesthood from such men as St. Patrick, Columba, of Iona, and Kevin, of Glendalough -The great majority of the clergy in Ireland were at

and purity of the priest the sanctity and austerity of the Cenobite. The virtues of Ireland's priesthood made them the admiration of other lands, but the idols of their own people The monastic glories of ancient Lismore and Bangor were still reflected from Melifont and Bective; the men of Glendalough and ancient Armagh lived on in the Franciscan and Dominican abbeys throughout the land; and the Catholic Church presented, in the 16th century, in her Irish clergy, the same purity of life, sanctity and austerity of morals, zeal and learning, which it lumined the world in ages gone by. Steeped as our people were in sorrow, they could not refrain from mirth at the sight of the holy "apostles" of the new religion, the men who were to take the place of the Catholic bishops, and priests, and monks, to teach and illustrate by their lives the pure gospel which had been just discovered—the Mormonism of the 16th century. English renegade monks, English apostate priests, English drunken brawlers, with a ferocious English army at their back, invaded the land, and, parading themselves, with their wives or concubines, before the astonished and disgusted people, called upon the children of St. Patrick and St. Columba to receive them as "the ministers of Christ, and the dispensers of the mysteries of God" Their religion was worthy of them-they had no mysteries to dispense to the people; no sacrifice, no penance, no confession of sin, no fasting, no vows to God, no purity, no counsels of the Gospel, no sacrament of matrimony, no priesthood, no anointing of the sick, no prayer for the dead. Gracious God! They came to a people whom they had robbed of their kingdom of earth, and demanded of them also the surrender of the Kingdom of Heaven!

#### WAS EVER HEARD SUCH AUDACITY?

What wonder that Ireland took her own priest, her soggarth aroon," to her bosom! Never did she know his value till now. It was only when she had seen his hideous counterpart that she realized all that she possessed in the humble child of St. Francis and St. Dominick. The sunshine is all the more welcome when we have seen the bluckness of the night; the sweet is all the sweeter when we have tasted bitterness, the diamond shines all the brighter when its dull, glassy counterfeit is set beside it; and the Angel of Light has all the purer radiance of heaven around him, after the affrighted eye has caught a glimpse of the spirit of Darkness. As strangers, the ministers of Protestantism have lived in Ireland for three hundred years; as strangers they live in the land to-day. The people and their clergy, united, "have fought the good fight, have kept the faith," and we have lived to see the triumph of that faith in our own day.

Now, I say, that in all this we see the Providence of God in the labor of Ireland's glorious apostle, Who can deny that the religion which St. Patrick gave to Ireland is divine? A thousand years of sanctity attest it. Three hundred years of martyrdom attest it. If men will deny the virtues which creates, the fortitude which it inspires, let them look to Ireland's history. If men say that the Catholic religion flourishes only because of the splendor of its ceremonial, the grandeur of its liturgy, and its appeal to the senses let them look to Ireland's history. What sustained the faith when church and altar disappeared? when no light burned, no organ pealed, but all was desolation for centuries? Surely the divine life, which is the soul of the Church, of which the external worship and ceremonial are but the expression. But if they will close their eyes to all this, at least there is a fact before them-the most glorious and palpable of our day-and it is, that Ireland's Catholicity has risen again to every external glory of worship, and triumphed over every enemy. Speaking of our Lord, St. Augustine says, "In that He died He showed Himself man; in that He rose again He proved Himself God." Has not the Irish Church risen again to more than her former glory? The land is covered once more with fair churches, convents, colleges and monasteries, as of old; and who shall say that the religion that could thus suffer and rise again is not from God? This glorious testimony to God and to His Christ is thine, O holy and venerable land of my birth and of my love! O glory of earth and Heaven, to-day thy great apostle looks down upon thee from his high seat of bliss, and his heart rejoices; to-day the angels of God rejoice over thee, for the light of Mary which had lingered upon the earth. Oh, how harshly upon the ears of such a people grated the troops of virgin and martyr saints speak thy praises detestable voice that would rob Mary of her graces, and rob the world of the light of her purity and the away from thy green bosom, hail thee from afar—as the prophet of old beholding the fair plains of the promised land-and proclaim this day that there is no land so fair, no spot of earth to be compared to thee, no island rising out of the wave so beautiful as thou art; that neither the sun, nor the moon, nor the stars of heaven, shine down upon anything so lovely as thee, O Erin!

#### CATHOLIC PROSPECTS POLITICALLY.

The Conservatives hold the reins. How and whither will they drive? Who shall say ?-Men are beginning to speculate, and to say, With the Tories in power Catholics may look out for persecution. Many of them would re-establish Protestant ascendency in Ireland if they could; and some did not hesitate to declare this openly in their canvas for election to Parliament However, they cannot re-establish the Irish Church. Humptydumpty had a great fall, and it will take more than all the Queen's men to set him up again on the wall. There is an end to that. But there is an ascendency other than that of the Protestant bench of Bishops, and it is the setting up of this that is confidently predicted. "Orangemen will obtain every office and every judgeship in Ireland, South as well as North, that depends upon patronage. If a man is a Catholic, that fact will be at once a note against his nomination." We have already, in more than one article in this journal, shown the extent to which Protestantism in Ireland has given a claim to the possession of civil offices, in the constitution of the magistracy and of the county cess, and in appointments to prisons, workhouses, and other publie institutions. This kind of patrosage by which Catholics are made to suffer by being passed over, has always been regarded as the tradition of the Conservative party in Ireland, and it is not unnatural that men should look forward with feelings of positive revulsion and pain to their access to power. Will the past have taught them a lesson of forbearance? Will they have learnt, now that they possesses a powerful majority, that it will be wise to treat all the subjects of the Crown with equal fairness and an even hand? Formerly it was urged that Mr. Disraeli was obliged to bear heavily upon Irish Catholics in order to retain his majority. But now his Irish followers have sunk to the number of twenty-nine, and twenty-nine Irish Protestant votes are no longer essential to his maintenance in office. He can afford to do without them. In every Catholic measure he will be able to count upon the great majority of the Irish Liberals. It remains then to be seen whether Mr. Disraeli has made up his mind to pursue the old policy of persecution and oppression in Ireland, or whether ho is now prepared to take a broader or juster view.

With regard to education, it is certain that the Radicals had made up their minds to abolish the present denominational system at as early a date as possible. The American theory of secular schools was what they carnestly sought to reduce to practice in England. Mr. Gladstone did not drive at a sufficiently furious speed to suit them. He was strongly in favor of denominational education; and he offered them a compromise on the 25th Clause. But this would not satisfy them. It is a pity that Mr. Gladstone did not show as firm a front upon this question as Mr. Forster did. The latter has won for himself golden opinions; whereas a spirit of com-

# THE TRUE WITNESS AND CATHOLIC CHRONICLE.—MARCH 27, 1874.

Church. This was itself a compromise with Proproject which he had at heart, viz., to satisfy the Irish Catholic claim for university education. Had lic Church he would have learnt, either that they he could have spared himself a defeat by not introducing the measure at all.—or he could have ascertained in what form he could have made it acceptable, and have amended his bill to suit the requirements. It was not that Mr. Gladstone was unwilling to make a sacrifice and to lose office. "What happened was this," said Mr. Fortescue in his speech to the electors at Louth; "Mr. Gladstone made up his mind to do his best to redress the third grievance as well as the other two. He knew very well, and I knew, that it was by far the most difficult question of the three. He often talked it over with me, and he said to me, 'We shall have to shipwreck ourselves upon this Irish Education question, and we did shipwreck ourselves." Had Mr. Gladstone but asked the opinion of those who are the organized lenders of Catholic public opinion in Ireland, he would have been saved from shipwreck, for he would have learnt that the Catholic Church in Ireland was altogether unwilling to compromise the matter of religious education with that Radical wing of his party which has now effectually turned out Mr. Gladstone himself, and destroyed all chance of his speedy return to power. So that it is literally true, in the words of the late Premier, that he and his colleagues "wrecked themselves" in their pursuit of this policy of compromise. They should have known before that the Irish Catholic Bisheps, with Cardinal Cullen at their head, were the last men in the world to become parties to a compromise in a matter concerning the religious well-being of the souls of millions of their spiritual children.

Thus two things are certain: First, that the Irish Catholics defeated the strongest government that we have had for generations, when it sought to impose upon them a compromise in a matter affecting religious education; and secondly, that the Catholies of England were forced into precisely the same attitude of opposition at the General Election-only with this difference, that the compromise at the elections, if such a programme as that of the Radicals can be called a compromise, was offered to them, not by the Ministry but by the Radical tail of Mr. Gladstone's party. The Catholics found themselv's compelled to assist in crushing that tail. It was, no doubt, a painful operation for all concerned. The Catholics found the process to be, in many respects, a thoroughly disagreeable one, for they sympathized in the pain that Mr. Gladstone would experience from it; and there can be little doubt but that the bruised and amputated joints which were to be cast into the cold shade would also writhe and suffer, though without commiseration. But we must again remark, that in the two defeats endured by Mr. Gladstone, the one of last session and the other in the elections the Radicals turned against him quite as much-nay, much more vehemently extravagantly, and precipitately than the Catholics. In the elections, it was the Radical party that compelled the Catholics to withdraw their confidence. We are quite prepared, however, in spite of this, to be told that the blame of Mr. Gindstone's defeat is upon the shouldersnot of the Radicals, but of the Catholics Tle Catholic are the mee ker, if not the weaker party, and it will be much safer, if not more generous, to vent all the latent spleen and wrath upon them rather than upon the Radicals. It now remains for us to see what course Mr. Disraeli will follow in respect to education. He and his party come in upon the principle of religious and denominational education. He has every opportunity-in the cry which has given him a majority, the plea of consistency, and the diminution of the Radical element in the House of Commons-to establish denominational education, where it does exist, upon firmer basis, and where it does not exist and is desired as a boon to introduce and found it. Will he do this in Ireland? It is simply a question as to whether the feeling of hatred of Catholic claims is a more or less powerful element in the new Cabinet than principle, consistency, and the spirit of fair play. This is the real question at issue. We will not speculate on the answer. But it is an answer which must be given, not in words but in deeds.

In England we do not look forward to a pleasant time of it. Mr. Newdegate last year got ninety-six votes in a House of 227 to support his motion for a Commission of Enquiry into Convents and Monaster ies Will Mr. Disraeli's party be as eager to "harass" priests and nuns as he says Mr. Gladstone's was to "harass" the interests of publicans and others? Supicions have been raised and circulated to the effect that Mr. Disraeli is an admirer of Prince Bismark: that he would be unwilling to follow, as far as English feeling could permit, in his footsteps. We know of no reasons to justify these apprehensions; and we are unwilling to entertain them until he given us reasons for doing so. But of this there can be no doubt that there is a spirit of hatred and persecution abroad; and that if it were thought worth while to persecute in England, there would be plenty of men on either side in politics to justify and applaud the persecution of English Catholics. Speaking of the monastic institutions in England a writer in Frazer's Magazine for last month informs us in a detestable article, affecting fairness and breath of view, that " it is not to be denied that if these institutions became at all powerful among us the country would demand, and rightly demand their entire suppression. It is because the public are fully convinced that they can never obtain any material importance, that the existing laws are allowed to remain a dead letter. We would not inspect them for this would be to a certain extent to bring them under the protection of the State; and could equally opose Sir C. O'Loghlen's proposal to legalize them. It is far better to keep aloof from them altogether, retaining our power of interference and our right of suppressing them if we think fit."

Such are the views on liberty entertained by Mr. Froude and many others. Mr. Disraeli's cabinet will soon have an oppertunity of declaring its opin. ion upon these points also. But it will be at least difficult for them to be more extreme than those of Mr. James Anthony Froude and the Liberals of the Continent.—London Tablet.

## IRISH INTELLIGENCE.

THE HOME RULE LEAGUE.-DURLIN, March 3 -The Home Rule League held a meeting in the Rotunda, preparatory to the assembling of the Parliamentary conference to-day. A number of the newly-elected Members of Parliament attended; Mr. Mitchell Henry occupied the chair, and congratulated the meeting on the advance of the Home Rule movement. He said the demand had extended to their fellowsubjects in Scotland. A list of 81 new members was read by the Rev. Mr. Galbraith, and they were admitted. It included the names of half-a-dozen Roman Catholic clergymen, and 54 persons from Montreal, Canada. Mr. O'Sullivan, M.P. for Limerick, spoke in terms of satisfaction at his election. That day, he said, would mark a new era in the history of Ireland, for on it they introduced the roll of honour, on which he hoped the name of every true Irishman would be inscribed. Sir J. M'Kenna epoch in the Parliamentary history of Ireland, and ference, whose principles he has indeed always ad- whom it may devour. Visit one of those asylums | Act but we ask that it may be completed.

readers will rememoer another and a sum of the same spirit of compromise. It was Mr. Gladof this same spirit of compromise. It was Mr. Gladof this same spirit of compromise. It was Mr. Gladof this same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof the same spirit of compromise. It was Mr. Gladof this same spirit of compromise. It was Mr. Gladof the same s cation Bill, he had entered into no communication of 1s. He said the time had come when they could political creed, and to their attainment he pledged and was supporting his family in decency and companies with any of the authorities of the Catholic whatever with any of the authorities of the Catholic wholesale Mr. Globinself to devote all his intellect, his energies, and fort, but in an evil hour he was led by had companies with Propolicy, it is only natural to expect that every class Church. This was itself a compromise with the manded Home Rule. There was no longer any extestant prejudice. And it turned out fatal to the manded Home Rule. There was no longer any extestant prejudice. And it turned out fatal to the cuse for staying away from their country's cause, and which seem to us the solid ones suitable to the reall jealousies must be obliterated. The payment of presentative of an Irish scaport; Captain Nolan Irish Cathone claim for university states of the Catho-he but communicated with the heads of the Catho-heads of the of sincerity, and the roll would be signed throughout say that he appears to be in every respect a most lie Church he would have fearly, except and then the country. He trusted that every hole and corner eligible candidate to sit for such an independent could not accept his proposed measure—and then the country. He trusted that every hole and corner eligible candidate to sit for such an independent could not accept his proposed measure—and then would be canvassed for signatures. The Roman constituency as that of Dundalk. We have every Catholic clergy, the Poor Law Guardians, confidence in the claims of Captain Nolan, and we shopkeepers, and Town Councillors would act as heartily bid him God speed in his efforts to reprewardens of the national Roll. He declared that the sent his native town in Parliament.—Catholic Times. advent of Ireland's independence-that independence which would not separate Ireland from England, but strengthen and unite the two countriesranks. The day of Ireland's deliverance was drawanother enslaved nation-

"Awake! awake! oh daughter of Zion; lift thyfor the day of thy deliverance is at hand; the day of draweth nigh; arise and rejoice in your liberty."-

Times Correspondent. CATHOLICITY AND FREEMASONRY .- The Catholic Union (Ireland) have published the following ;-The distinguished prelate who fills the archiepiscopal See of Mechlin, in Belgium, has just issued a pastoral letter on the subject of Freemasonry, and recalls to the mind of his flock the anathemas so frequently hurled by the Church against members of the fraternity. 'Let us not lose sight,' says the venerable archbishop, 'of the fact that Freemisonry is a secret seciety, not alone in the sense that it conceals its designs from "the profane" world (to use the words of the sect itself), but in the sense that the initiated of the high degrees conceal the true purposes of Masonry from the inferior grades, even though these latter may be great and august personages, clothed in the external dignities of the order. But, even these are not less guilty on that account, because they blindly engage themare ignorant, despite the warnings of common sinse, onscience, and the Church. Further, that which Freemasonry hides from a large number of its adherents, it reveals clearly enough by its actions to all who will open their eyes to watch them. It reyeals it also by the documents which are now and then issued from its council-rooms. Freemasonry, in its doctrine, often reduced to form, is the enemy of the Catholic Church. It treats with contempt all that has been venerated from the earliest ages of Christianity, and sets at nought the harmony of reason and revelation-of science and of faith. The very thing that stirred the enthusiasm of so many great men the eternal religion, whose unbroken liberty Bessuct had so clearly proved; all this the lodges pretend to confound with merely human religion and opinions, and they are content to live in peace with Christianity, only on the condition that it shall rethe lodges for worship is to be purchased only on this condition. The Catholic Church is excluded from this respect, precisely because it bears on its forehead the characters of the unity of God-of the Father of all men and of all peoples. The lodges will living in the Church. Wnoever leagues himself in a lodge, leagues himself in a society which blas-Church. Can we, therefore, wonder that the Church faithful to his friends, he gained the respect of those should declare excommunication against those who is who differed from him. In his has moments he rejoin in Freemasonry?" join in Freemasonry?"

A GERMAN VIEW OF IRISH REVOLUTIONISH -The leading Catholic and anti-Bismarckian paper of Germany, the Germania, in one of its last issues, teviews the result of the elections to the British Parliament at some length, and expresses its unqualified satisfaction at the accession of the Conservative party to power. After alluding to the observations made by Mr. Disraeli, in his Aylesbury speech, on the anonaly of the maintenance of coercion in the sister island and on the return of Home Rulers en mass. the Germania goes on to say :-

In all that Mr. Disraeli has to say with respect to martial-law in Ireland we fully concut; but when he proceeds to designate the Home Rulers as revolutionists and rebels he lays himself open to flat contradiction. The Irish are very little given to re-volutionism, less so in fact than other nation, decidedly less than the English. Let us cite one fact in support of this proposition. Although unhappy Ireland has been oppressed by the English conquerors these seven hundred years, her very life blood been sucked out and her soil made into an abode of misery; although, owing to the tyrannical laws and administrative measures of an alien government which has no understanding for the faith and the nationality of the people, as well as the merciless egotism of the ruling race unscrupulously seeking its own advantage in the impoverishment of the conquered, millions and millions have been driven away from their beloved green island, whilst those who remained behind dragged on an existence scarcely worthy of human beings, under the supervision of goalers and tax-gatherers; although, by rerson of the wantonness and injustice of the rulers, of the hard-heartedness and contempt of the men in possession, the distress and starvation of the disinherited, Ireland might have appeared as a soil specially fitted for the plantation of the poisonous hower of Internationalism; it is yet certain that, whilst in all the principal towns of the British empire the International Association has its branches-it has not one in Ireland. Surely, the Irish can never be called a nation of " rebels" and " revolutionists!"

That veteran Nationalist, Mr. Philip Callan, that will probably retire from Dundalk now the voice of his native country has conferred upon him the higher honour of representing Louth, and we are glad to see as a candidate already in the field for the anticipated vacancy, Captain Michael Nolan, of Birkenhead. The qualifications of this gentleman are of a high order. A native of Dundalk, he has by his own clever brain, untiring industry, and steadfast integrity raised himself to a position in the mercantile marine world beyond all civil question. His knowledge of trade requirements, in connection with scaport towns, is accurate, substantial and active; he is in the confidence of the steamship companies on both sides of the Channel, and he is prepared to take an energetic part in the contest which is always more or less waging between the former and the railway companies who are ever seeking to draw traffic as much as possible from the sea, so that their lines may gain benefit. The railway interest in Parliament is immense, and traders congratulated the League upon the election of Mr. land, Captain Nolan is soundest of the sound. He accepted in toto the platform of the Home Rule Con-

readers will remember another and a fatal instance dispel a vast number of illusions. Mr. Butt moved vocated, even before they took visible shape at the where lost innocence and virtue have found a refuge great Dublin mosting. It was Mr. Glad-THE LONDON PRESS ON THE HOME RULE MOVEMENT.

-In discussing the work before the new Ministry, different organs dwell on the question of Home was as cartain as the rising of to-morrow's sun. Rule. The Observer of Sunday, commenting on the Once they convinced the people of England that | subject, says :- It is, perhaps, an omen of the future they were not veiled rebels, but that all they asked that the first voices to make themselves heard since was freedom, and that they were determined to be the general elections are those of the Home Rulers. free and to live as friends to England, the whole The League has held a meeting in Dublin within English nation would be with them except the cor- the last few days, at which Mr. Butt proposed a rerupt aristocrats who had some advantage to gain. solution calling on "all Irishmen to unite in ener-There would be no defaulters in their Parliamentary getic action in support of that claim for self-tiovernment which has now been constitutionally deing near, and, without meaning to lower sacred clared to be the national demand." In the course things, he repeated the words of the Prophet to of his speech Mr. Butt said that fifty-nine Home Rulers had been returned in Ireland, and in England twenty-four. " For the first time since the self from the dust; put on thy glorious apparel, cast accursed Union a decisive majority of Ireland's reoff the bonds of captivity from thy neck and be free, presentatives who are in favor of Ireland's nationality had been returned. O'Counell had only thy redemption is nigh," He said to the captive thirty-nine members to support his motion for Redaughter of Erin-" Arise! awake! Put on thy glo- peal; nearly double that number were surolled as rious apparel; lift thyself from the dust. Arise! Home Rulers. If one month's preparation had Cast off the chains of slavery from thy neck : for, been given-if the Queen had not been advised to oh! captive daughter of Erin, long enslaved and abuse her prerogative for the purpose of stealing a oppressed, seven conturies of thy slavery are gone; march upon the opinions of her people, his predic-and surely, oh! surely, indeed, the day of thy de-tion that eighty Home Rulers would have been reliverance is at hand-the day of thy redemption turned from Ireland would have been verified -All this, of course, means that Mr. Butt and the party he represents are in a high state of exultation at the result of the election, and that they look upon the fifty-nine Hom . Rulers who might have een eighty but for the Queen's unfortunate abjuration of her prerogative with no little satisfaction and hope for the future. With this satisfaction we have no right to quarrel. The Hem - Rule party are entitled to all the natural advantages, which be long to people who know their own minds when placed amidst many others who are by no means so well acquainted with theirs. While English Libetal constituencies have been wavering between attachment to old principles and dread of their developments, between the desire to support their party and the desire to dethrone its leaders, the hish electors, over by far the larger portion of their country, have set their faces steadily in one direction, and have reaped the reward of their unity and account, because they blindly engage them fastness of purpose. Whatever we may think of selves by an oath to carry out designs of which they their object they have at least established two points beyond a done. First, that the majority of the Irish electorate desires Home Rule; and, seconelly, that they desire it so intensively as to be willing, for its sake to sacrifice all other political onsiderations. The simple letters "H. R."after the name of a candidate at the late election have, in many instances, been sufficient without any other political declaration whatever to place him at the head of the poll above the most thoroughgoing and fair-promising Liberal who hesitated to affix the mystic letters to his name. The success, in short, of Mr. Butt's party, great as it was expected to be, has far exceeded his expectations, and, so far as the issue of the Irish elections alone is in question, he has every reason to be gratified with his position. From our own point of view and looking at the matter as ninety-nine Englishmen out of one hundred look at it, we can only renounce its divine origin. The pretended respect of gard the result of the Irish elections with unfeigned

DEATH OF MR. MICHAEL ROCHE, GRANGE.-Died at Grange, on the 15th instant, Michael Roche, sen. Blessed with length of days given to few, he was a witness of the long struggle for Catholic Emancinot have a God living in revelation, or a revelation pation, and in the front rank of the electors of Carlow, who, with an enthusiasm and self-sacrifice seldom equalled, sustained N. A. Vigors in the battle phemes the Divinity of Christ and the universal for Reform. Firm and brave, loyal to his party, and his rest with the consolations of that Holy Faith which he professed with the energy of his nature and practised with carnestness and humility. His remains were removed from his late residence to Grange Chapel on Tuesday last, attended by a host of relatives and friends. After the High Mass, the Bishop officiated at the Absolution, and then the remains were borne to the cemetery by his children and relatives, where the Bishop performed the last rites of the grave .- R.I.P .- Freeman, 28th Feb.

Mr. Butt visited Limerick for the first time since his election, and was received with immense enthusiasm. His arrival from Eunis was awaited by thousands of the citizens at the railway station, and he was escorted in triumph to the O'Connell monument where he delivered a brief address, expressing his belief that no Ministry could resist the demand for Home Rule, backed as it was now by the majority of the representatives of the Irish people, and a considerable number of English and Scotch members. Addresses were also delivered by Mr. Daly and Mr. W. H. O'Sollivan, M.P .- Cork Examiner.

The present Administration, with one exception, adheres to the principle of Home Rule by appointing Irishmen to office. All yet appointed are Irishmen save the Chief Secretary, and he is very little known to the public. We hope the Government may be in every other respect as consistent with Ireland. It is in the power of the present to emulate the last Administration by proper concessions to Ireland. But we fear ancient prejudices are too deeply imbedded in the hearts of the fellowers of Mr. D'smeli to allow them to act in accordance with the principles of justice by the many, contrary to the wishes of the few .- Mayo Examiner, March 2.

WAR AGAINST DRUNGENNESS .- The Lenten Pastoral of the Most Rev. Dr. Furlong. Bishop of Ferns, was read at church and chapel in the diocese of Fernson Sunday. His lordship again calls attention to the spread of intemperance throught the country. He says :- " Seeing cur native land, so specially blessed by Henven, overspread with this pestilential vice, and knowing the hideous work of ruin, temporal and eternal, effected by it; when we witness that mass of iniquity perpetrated each day before high Heaven, and calling down upon us the wrath and chastisement of an offended God, with what heart can we enter on this penitential attire, recite those psalms and hymns expressive of a bruised and contrite heart? How can the pastor approach the throne of grace, and, in the name of his entire flock ask forgiveness for the offences of his people, whilst, almost within his hearing, perhaps, there are found members of his flock revelling in heathenish indulgence, uttering blasphemous and profune language, stifling the voice of reason in riotous excess, forefeiting their title not only to the name of Christians, but of men? And all of this in a nation solemnly consecrated to the Sacred Heart of our Lord. How can the minister of God, who is called to represent on earth the love for man of the Sacred Heart-how can he view, without the deepest sorrow, the havoc which the sin of drunkenness is making everywhere around us-consigning its guilty victim to a preway interest in Parliament is immense, and the state of the sea should use all the influence they have to by sea should use all the influence they have to the world wretched, destitute orphans; leaving counterbalance it. On the grand questions for Ire-ton the world wretched, destitute orphans; leaving young girls, unprovided and unprotected, a prey to the prowling licentiousness that goes about seeking

and a home and ask one of its inmates what it was thal led to her melancholy fall. She will answer, other, as the Conservatives have been so be more in Oh, sir, my father was once sober and industrious the cold, waiting for the turn of the tide. I was once ions into the public house; there he squandered his earnings in drink, he lost I is character, his em- will seek an asylum from the rapacity and changployment, his health, he pined away in want and misery, he died, and left us to starve. To ward off starvation I made the fatal plunge into vice. I became a wretched cast away, till a merciful God directed my steps to the home that harbours the poor dock-labourers to the officers of the army-who. prodigal, lost to God and His grace? Did that fa- prospects in life have been blighted and whose looper ther repent, did he truly repent, or before he turned have been dashed to pieces by the economic policy sincerely to God was he summoned into the presence of Mr. Gladstone. And, therefore, Mr. Disraeli will of an angry Judge with the manifold domination on have a best of harpies about his ears that will not his head of his own unnumbered crimes, and the add either to his peace of mind or to the security of fearful temptation to crime which he bequeathed to his position. With these and other difficulties starhis children? How strongly are we reminded here ing the right hon gentleman in the face, it is all of the fearful denunciation of the prophet Isaih very well for him and his party to gleat over the . Wee to you who rise up early in the morning to Conservative majority. But, when every danger follow drankenness, and to drink till the evening to that threatens them is reckoned, we are inclined to be indamed with wine. Therefore hath hell enlarged believe the boasted number may be found to grow her soul and opened her mouth without any bounds and their people shall go down into it. Is it not ly, however Mr. Disraeli may pools pool Home Rule, incumbent es all good men to combine together to put down this monstrous cv.1? What man with a human heart in his bosom can survey the desolation it has caused without deep affliction? what more afflicting than the cries of starving children, strongest government in the world. The more w and the hopeless, helpless distress of a broken-hearted mother? When we think what happiness may be enjoyed in an humble, it may be but comfortable orderly home; how the father is cheered each evening on his return by witnessing the happy fruits of his industry and toil: and then, on the other hand, his re-appearance when no longer a man but a brute more unnatural and cruel to his own than the savage beast that roams the forest!"

THE LATE THEREMARY ELECTION. - Mr. Peter II Gill, one of the defeated candidates at the late election for this county, has announced in the columns of his own journal (the Tipperary Advocate) that "the Irishmer of last Saturday, by the deliberate falsehoods of its anonymous correspondents, and by the inuendoes in its articles, appears to force us to make its proprietor prove his assertions in a court of jus-

MONUMENT TO THE LATE LORD ROSSE.-Immediately after the demise of this nobleman and famed astronomer, the people of Parsonstown and neighborhood, at the instance of the Town Commissioners, set about raising a monument to perpetuate his memory. A large sum of money was collected, and the contract given to Mr. Folly, the eminent sentptor. For some reason unexplained, the building of the pedestal was not commenced up to the 1st of January, 1874, and in the course of a short time we hope to see a monument raised worthy of the memoty of the deceased nobleman, and worthy of the people who taised it to his memory.

#### ..... GREAT BRITAIN.

As the result of eighteen years of encouragement of anti-Catholic revolution in every country of Europe-Italy, Spain, France, Germany, Austria-the British Government stands isolated and friendless among the Governments of the world. The confederate giants of the North-Germany and Russia -are again marking out with their sword-points the new acquisitions of territory which they destine to one another-not that they love one another, but because they can be mutually useful at the present moment, and because no other country of Europe can afford to offer to either of them the bribes which they can effer one another. To secure the goodwill of Russia, so important in view of France's enmity, Germany is ready to yield Constantinople itself to the heir of Peter the Great. In return Russia can secure Germany against Austria and France, and will have no objection to any further acquisitions of territory which Germany may desire. As for Austria, honeycombed with Liberalism, deprived of France, and deserted by England, the can only hope to make the best bargain she can with the masters of four millions of soldiers. What can England do? Of course she cannot oppose Protestant Germany. Such a proceeding would be treason to the Reformation, and Prince von Bismarck is so pious a man. Neither can she oppose Russia; for is not Russia, like Germany, the enemy of Rome? It is England's part to sit and smile while her ancient prestige and her modern supremacy are being steadily sacrificed on the altar of the Reformation by the Evangelical Prince von B.smarck and the "Orthodox" Prince Gortschakoff. A former race of Englishmen-the Great Commoner and his successors-did not look to enquire whether it was a Protestant or a Catholic ambition which was threatening the security of England. In those days France was curbed, though revolutionary, and Austria was our ally, though the Hapsburg was His Apostolic Majesty. We have changed all that, and when England has sunk to a third-rate power, it will console us for the loss of India, for the German annexation of Holland, Denmark, and Teutonic Ausria, and for the Russian annexation of Turkey and Persia, that we refused to be saved by Catholic alliances, and nobly preferred to be outwitted by the Straussist Prussian and the Schismatic Muscovite.-

In the palmiest days of Rome the Empire was numbered, imperfectly and loosely; but Gibbon, no reckless computer, fixed the population of the Imperial Dominion, with its vast area of 1,600,000 square miles, at the moderate figure of 120,000,000. The British Census of 1874 makes it clear that Queen Victoria rules over nearly twice the number subjects who were governed by the Emperor Claudius. The Imperial Crown of England is the symbol of Sovereignty to which "two hundred and thirty-four millions" of people look up; and these inhabit 7,769,449 miles of territory - Times.

CANVASSING AND PLEDGING .- If the letter of the law is violated, the offender is l'able to punishment but the violation of the spirit of the law may be much more serious, and the offender is not liable to any punishment, Now this we (t.aw Journal) maintain happens with regard to the election law. How far the ballot prevents bribery and corruption we will not discuss. How complete it is a system of secret voting may be disputable, though it is no doubt thoroughly perfect as respects an individual voter who wishes to keep his vote secret. Neither the card trick nor any other trick strips the mask from the individual vote. Among the discussions on the ballot, it was often asked why a man should wish to vote in secret; it was hard to evade the conclusion, that the man who desired secret voting either wished to conceal his political opinions or vote contrary to his expressed opinions. As the Ballot Act now stands, it most undoubtedly fosters deception and falsehood. The electors are canvassed by the respective candidates, and asked to pledge themselves to vote for A. or B. We have heard of an enthusiastic lady, who, having obtained the promise of a vote took a Bible from her pocket and requested the elector to swear that he would vote according to his promise. In other cases the pressure is very severe. The voter has to promise emphatically that he will vote for A. or B. In large beroughs the canvassing is carried on through the agency of the post. It will, we presume, be admitted that before the election there may be just as much pressure, undue influence, and intimidation as in the olden time. Well, then, what is the use of the ballot? It enables the voters to break their promises. That this is done to a large extent is beyond question, because the figures of the returning officers have not coincided with the promises made to the candidates. We do not say repeal the Ballot

Mr. Disraeli will also have to please a great many bigots on the one hand and place-launters on the of persons affected by the ex-premier's legislation of the defunct ministry in the policy of Mr. Distant Cheese-paring is now out of the question, and Disraeli we'l be asked to put his hand deep into t national purse to compensate all those-frem t it is reserved for the Home Rulers to read him a lesson in the new Parliament he is not likely to forgot and to show the British Senate once again that the Irish members, when they combine, can upset "the look into the whole question, irrespective of Mr Distacli or Mr. Gladstone, the more clear it appears to us that it will depend on the Home Rulers to break any government—Tory, Liberal, or coalition -like a dry faggot, that will not govern Ireland a conting to Irish views and wishes .- The Universe.

As incidents of the election, it may be mentioned that three gentlemen named Mackintesh competed for the representation of the inverness burgles, one of them wresting the scat from the late member, Mr. Fineas Mackintosh, while at Exeter the electors had to choose between two Johnsons of opposite politics. Whether any votes went astray in these cases does not appear. In the county Donegal, where two Kennedies stood, the situation was less complicated, both of them being Liberals. Lerd Sandon, the senfor member for Liverpool, enjoys the distinction of having received the largest number of votes-vir. 20,250, while Mr. Dawson Damer, at the other end of the scale, sits for Perturlington, by virtue of T-

Did our Protestant friends imagine when they were "demonstrating" in St. James Hall in favor of the persecution in Germany, that they were him-ing Catholicity alone? If so we will just disables their minds with the following scrap of news, cast from one of Bismarck's own peculiar organ. - "The last two Protestant pastors in the proving of Hesse were suspended yesterday. Altogether twenty-tree have now been removed from office, and it is reportthat three more will be removed to morrow. Which do Earl Russ 41 and his Protestant, by here sympathise with-Bismarck, or the Protestant pasters of

Discussing the probable policy of the dismedlate party in the House of Commons, the Pull Mill Grate anticipates that Mr. Butt will seek an alliance with the Opposition, and it warns the English Liberals that they must take care to avoid even the appearance of association with Irish hostility to the greity of the Empire.

#### UNITED STATES.

The Paretime Provesson.-The circum wisdom of the Boston Baptists assembled, a couple of weeks ago, to discuss the question; "Should church property be taxed?" The prevailing opinion was that edifices and property devoted to religious purposes should not be liable to taxation by the State. But Professor Gould, of the Baptist Theological Semipary at Newton, was present, and, to demonstrate his own depth of thought and his fitness to till a chair in the Seminary, instructed the brethren cofollows -" If any exception is to be made, it should be to IMPOSE A TAX UPON THE ECMAN CATH-OLIC CHURCHES, inasmach as the principles which they maintain are subversive of the principles of a Government like our own. As Bismarck said "They are a body within the State, seeking to overthrow the state." An eminently generous Profes-We were never before aware that Dismarck sor. was an authority in matters of Baptist theology. Now are we made wise by the logic of Gould, who says that any man who declines to admire and obey Prussian absolutism, is necessarily seeking to subvert the Government of the United States. Artemus Ward was so patriotic in the late war, that he wanted to see all his wife's relations drafted into the ranks and placed in the front. The Professor is patriotic after the same fashion; he would gladly see the public treasury replenished at the expense of the Catholics. It would assuredly be a treat to hear this "grave and reverend seigner" give an exposition of what he conceives to be the principles maintained by the Catholic Church. He is about as a capable judge of Catholic doctrine as an Ashantee is of the electric telegraph.—Irish World.

A Young Kentucky Woman .- The Mount Sterling (Ky.) Sential gives this notice of a marriageable young female in Montgomery County: "A young weman in this State, at a party the other night, for \$20, ate a roast pig, an entire stuffed turkey, all of an opossum, ten large corn dodgers, and drank a gallon of hard cider, at one sitting. Her name is Miss Mary Jane Severance, and she is a plump and pretty brunette, lively and bright and hasn't a tapeworn.

A "Man" STONE .-- In Mississippi, there is, it is alleged, a certain cure for hydrophobia called a "mad stone." The stone is about half the size of a hen's gg, an irregular rounded cube of whitish gray color marked with small radiated discs like rough coral, or resembling pits of small-pox. Under the microscope the stone discovers a great number of minute pores, and has nothing like the weight or solidity of coral. It is broken into five pieces which are bound together with wire. It was brought from China about seventy years ago by a Dr. Parker, and purchased from him by Dr. Milam, the father of its possessor, and two other gentlemen, Mr. Milam afterwards becoming its sole proprietor, Eleven hundred applications of the stone have been made to mad dog and snake wounds without a single failure to cure. Two hundred and fifty of these applications have been made by Mr. Benjamin Milam, to whom the stone was bequeathed by his late father. The latest cure the stone has effected is that of a Dr. Hudgins. of whose case there is a long report to the Winona Advance. Dr. Hudgins was bitten on the 20th of May last by a mad dog while attempting to destroy it, and received a slight wound in the left wrist. He was some months later seized with hydrophobia, and, the case appearing hopeless, Mr. Milam was telegraphed for on the 11th ult., and shortly afterwards appeared with the "mad-stone." The wound had cicatrized, but the skin was pared off by Drs. Holman and Trotter, and the stone bound on. After an hour the bandage was removed and the stone firmly adhered, so that considerable pressure was needed to disengage it. The application was made at eight p.m., and the stone dropped at four p.m. It was immersed in hot water for an hour, dried, and again applied. Three applications were made, and Dr Hudgins is now perfectly well, and not only free from any symptoms of hydrophobia, but also from the terrible fear and anxiety which before oppressed

In a breach of promise case at Fort Wayne, the lover was convicted of writing, "mi hart been oanley for the, my darling hiney."

# The True Witness

CATHOLIC CHRONICLE. TRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MARCH 27, 1874.

ECCLESIASTICAL CALENDAR. MARCH-1874.

Friday, 27-Our Lady of Pity. Saturday, 28-Of the Feria. Sunday, 29-Palm Sunday. Monday, 30-Of the Feria. Tuesday, 31-Of the Feria.

APRIL-1874. Wednesday, 1-Of the Feria. Thursday, 2-Holy Thursday.

#### NEWS OF THE WEEK.

The Imperial Parliament was opened on the 19th inst. In the Speech from the Throne, Her Majesty congratulated the country on the success of the Ashantee expedition; praised the gallantry of the troops taking part therein; regretted the impending Indian famine; and recommended some changes in the laws relating to land. In the Lords the address in reply was carried without a division; but in the other House Mr. Butt moved an amendment to the effect that in view of the political discontent in Ircland it would be the duty of Parliament to take steps for its removal, by according to the Irish the power of managing their own affairs. In the debate that cusued Sir George Bowyer and others spoke in favor. of the amendment; Mr. Gladstone opposed it; and on a division it was negatived by a vote of 114 to 51. The Address was then carried.

The expedition to the Gold Coast is on its way home, and some of the troops have already arrived, as has Sir Garnet Wolsely. The 23rd Fusileers were received at Portsmouth with a grand demonstration.

The publication of the Univers has been resumed. The reappearance of this Catholic journal is most appropriately signalised by the publication of a letter from the Sovereign

The revolutionary government of Spain with that delicate regard for the liberty of the press characteristic of all true Liberals has forbidden the publication of news from the seat war in the North which it has not itself manipulated. In spite, however, of these precautions it leaks out that the Royalists are still pressing the siege of Bilboa, and have carried some of the outworks of that City.

Bismarck is not to have everything his ownway. Not only has he the opposition of the Catholics of Germany to make head against, but in secular matters his policy is thwarted. Twice has the Reichstag refused to raise the army to the standard of 400,000 men, and matters are apparently at a deadlock. Military glory is a fine thing, but the people of Germany find the conscription a very heavy price to pay for the

The latest news from Spain though brief is encouraging. It is simply to the effect that the attempt of the revolutionary party to raise the siege of Bilboa has turned out a failure .-We may reasonably expect to hear in a few days that the city has opened its gates to Charles VII. King of Spain.

The intentions of the new Ministry as towards the military prisoners still undergoing punishment for their participation in the Fenian movement, may be learned from the fact that Mr. D'Israeli refused to receive a deputation asking for their release. Much destruction of property, accompanied with some loss of life, has been caused in London by the rising of the Thames, in consequence of high tides, and the flooding of a portion of the city.

To the Generals of his army waiting on him | half French and half English. on the 21st inst., to congratulate him on his having attained his 77th year, the Emperor William made the ominous reply that he was determined to maintain his army at its full strength, in view of the crisis impending over Europe.

sheet, published in Toronto, by Messrs. Troy

marked out as the approaching victim of Prussian ambition. A very remarkable article in the Augsburg Allgemeine Zeitung indicates the future policy of the new German Empire. Russia is to work her with Turkey; but to will Prussia, Austria is to be given over for a prey-Russia and Germany the two great anti-Catholic Powers being allied, and having come to an derstanding, the East of Europe is to be remodelled. Here is how the German semiofficial paper delivers itself:-

"The populations of Eastern Europe experienced a sort of instructive presentiment of this mission that Germany and Russia are called upon to fulfil when they rejoiced over the victories of the Prussian arms, as well in the war of 1866, as in the Franco-German struggle."

To them, to all the enemies of the Church, the victories of Protestant Prussia inspired the hope that the Papacy would speedily, together with the Ottoman Empire, share one and the same fate; that the Cross and the Crescent were both doomed to swift destruction. Germany and Russia being agreed upon the course of policy to be pursued towards Rome and Constantinople, there is no power in man to prevent the carrying out of their joint scheme of spoliation, and aggrandizement.

"If Germany and Russia choose to proceed at once to the solution of the Eastern question, there is nothing to stop them from doing so. It stands now in their power to alter the whole map of Eastern Europe, and not only in respect to those territories which belong strictly to the province of the Oriental question, but also in respect to those of the Upper Danube, which appertain to the eventual solution of the German question."

This, judging from a human stand-point, is perfectly true. Great Britain is without voice or influence in the affairs of Europe; if spoken of at all, it is only in derision, for her impotence is a standing joke, nor has she a single ally on whom she could rely. France is exhausted with loss of blood, and now in sack cloth and ashes may weep, but in vain, the during the service, but hundreds had not even the suicidal victories of Solferino and Magenta whereby she weakened Austria to the profit of Prussia, and made easy the way for the victors of Sadowa and Sedan. Humanly speaking there is nothing to prevent Prussia and Russia if united, from working their will in Europe, and such a union is of all things the most probable since both are inspired with a bitter hatred of the Catholic Church. There is however in the affairs of man, a factor whom neither Bismarck nor the Czar take into account, un nomme Dieu-as the Parisian Communists have it; -- and nevertheless He is a very important factor as history shows. " Man indeed proposes," says the proverb, "but that other party whom politicians ignore in their calculations, disposes.

On Friday evening of last week, about 6.30 p.m., a fire broke out in the Queen's Hall, St. Catherine Street. The Fire Brigade was quickly on the spot, but though the men worked with their usual skill and courage the flames were not to be got under until property to the amount of about \$50,000 had been destroyed. The loss is for the most part covered by the

the Gesu on Monday last at 7.30 p.m., for the repose of the soul of the Chevalier Hugh Murray who fell at Manresa, on the 4th ult., whilst in the service of His Catholio Majesty, Charles VII., King of Spain.

A Solemn Mass Requiem for the repose of the Chevalier Capt. Murray, was sung at Quebee on the 16th inst., at the request of the Pontifical Zouaves of the Diocese. A large body of the clergy and leading citizens assisted.

His Grace the Archbishop of Toronto reached that City on the night of Thursday of last, week. On the following day he held a reception which was numerously attended.

On Saturday of last week Mr. Anglin from New Brunswick arrived in Montreal on his way to Ottawa to attend the coming session of Parliament. We are happy to see that he is in first-rate condition to fight, if required by circumsteuces to do so, the battles of his coreligionists in the halls of the Legislature.

The Rev. Mr. Murray of Kingston will take part in the approaching pilgrimage from New York to Rome.

It is reported from Toronto that it is the intention of the Government to have Riel tried in Manitoba before a jury of mixed origin,

That excellent Catholic periodical, the Month for March, 1874, has come to hand. Its contents are as under :- 1. Government by Party; 2. The Three Ambrosian Sepulchres; 3. Na- his bosom, in the the midst of heathen kings and poleon the First and his National Council; 4. THE HARP.—This is the name of a little

| Chronicles of Catholic Missions: the first of the only true Church, He was the first Roman Conqueror who sat foot on Irish soil, for Pagan Roman which had subdued Vertical and the Market Roman Conqueror who sat foot on Irish soil, for Pagan Roman which had subdued Vertical and the Market Roman Roman which had subdued Vertical and the Market Roman Roman which had subdued Vertical and the Market Roman Roman which had subdued Vertical and the Market Roman sheet, which in time may develop into a big | 6. The Letters of St. Bernard, part i. Reviews and Notices. Letters to the Editor-& Co. Jay Kay, Editor. It is to be ther- 1. On the Abyssinian Ordinations; 2. Cath-

### Austria conjointly with Turkey seems ST. PATRICK'S DAY tion and exultation. Soon after that first gather- James Howley, Esq., B. Devlin, Esq., E. Muring at Tara, the glad truth permeated all classes, phy, Esq., and several other Montreal notables. IN CANADA.

Throughout the Dominion the Day was ing the mild apostle who spoke to them the words of life. They marshalled triumphantly around their new leader, and were signed with the baptiswith the usual observances. Everything passed off in the best of order. From our several exchanges we have made up an account of the tones were those in which St. Patrick addressed celebration in the chief Cities, which we lay before our readers. If in some instance we have been obliged to curtail, it is because the space at our command is limited. We begin with Montreal, acknowledging our obligations to the Montreal Gazette: -

It was early apparent that the 17th of March. 1874, would prove no exception to the rule wont to be observed hitherto on that universary. At no later than 8 o'clock the streets began to whom had evidently a common object in view and tended towards to a common rendezrous-the corner of Notre Dame and McGill streets. It was, however, nearly 10 o'clock before a sufficient number had assembled to justify the marshals of various national, charitable, temperance and other societies were pretty well represented-each distinguished by its own uniform or insignia. Indeed the unfavorable state of the weather considered the muster did much credit to the national and social spirit of our Irish fellow-citizens. The procession took, in the main, the same form as that which was indicated by the programme which we published yesterday morning - the flourishing Temperance Society and congregation of St Gabriel, headed by their splendid brass-band. (conducted by the Brothers Wilson), and the Sarsfield Lacrosse Club, in their beautiful green uniform, taking the lead. Mr. Joseph Cloran. who may take rank as a veteran in this service. acted as Marshal-in-Chief. As the procession moved from the St. Patrick Society's Hall along McGill, Craig and Alexander streets to St. Patrick's church, with bands playing and banners streaming, its appearance, at once festive and orderly was the theme of admiring comment. In the church, which was not wanting in preparation for the occasion, a goodly congregation had already assembled; and when the various organizations had entered, every inch of space was occupied. privilege of admission. The scene in the sacred diffice was well calculated to cause a thrill of pleasure in every patriotic Irish heart, suggesting, as it did, thoughts of present prosperity and a happy and unclouded future for the Irish race in Canada and everywhere. Strength and beauty, wealth and culture, capital and labor, art and science, reason and faith, love of religion and love of country-all Irish-were represented in that eager, happy throng of worshippers. As the deep tones of the organ, under the able guidance of Professor Fowler, recalled the memories of "Tara's Halls," or gently whispered the invitation to "Come back to Erin," many a heart was fouched with recollections of the "days that are no more." But there were many also on whom these strains made but a dreamy, sensuous impression—those whose earliest memories are of Canadian winters, of skating and tobogganing and snowshoring, to whom Canada is not merely a foster-parent, but their own dear metherland. Yet even for these the name of Erin has a charm, and her strange, varied history an interest, which they associate with no other land beneath the sun. Happy are they if, in the new sphere in which their lot is east, they are allowed to be strangers

bitterness of rival creeds and races. There is a hush now. The din of drums has eased, and the conforting offices of religion begin. In nomine Patris et Filii et Spiritus Sancti-sothe service proceeds, the monotone of the officiants | for Ireland the same right which was possessed being relieved at proper intervals by the music of the choir. Among the latter we were pleased to selve at the same right which was possessed by the Canadian provinces, of legislating for themdistinguish Haydn's 1st Mass in C., and a Laudate pueri of Zingarelli, both rendered with skill and taste. A new and very welcome accompaniment to the choral music was the cornet, which was well A solemn Libera was sung in the Church of Hone, and Maffrey, 1st violin; Messrs. Duquette and Reichling, 2nd violin; Mr. Foster, bass, and Mr. Lavallee, violoncello. As a soloist, Mr. T. O'Brien did his part admirably. We regret not having learned the name of a lady whose voice possessed remarkable power and sweetness com-bined.

to old feuds and bygone tyrann'es, and the dismal

#### THE SERMON.

After the reading of the Gospel, the Rev. Father Murray, of Kingston ascended the pulpit, and selected for the subject of his discourse the follow-ing words of the Royal Psalmist of Israel: "I will give thee the nations for thine inheritance and the uttermosts parts of the earth for thy possession. He began by giving a spirited sketch of the early labours of the Apostles of Christ, by means of which the doctrines of the Cross were gradually propagated from one extremity of the world to the other. Some heard and welcomed the glad tidings; others would not hear. But the first preachers of the Gospel were not men to be discouraged. Through hardships and sufferings of all kinds, through persecution and martyrdom they perseve-red, fill their work was accomplished and the uttermost parts of the earth became the posession of their head and chief, Christ himself. The tree which had been planted in such humility sent its roots deeply and firmly into the soil and developed goodly branches which bore abundant and redo-lent fruit. Over the tombs of Peter and Paul, over the blood-stained arena of the amphitheatre, over the ruins of false gods and the scattered dust of idols, it grew and flournished, till on the disintegration of society with the fall of the Roman Empire, the disciples of Christ, in serene reliance on their Founder's promises, were enabled to at-tempt and complete the conquest of the world. Missions after misions emanated from the grand centre of the faith, and, at last, in God's good time, Pope Celestine commissioned Patrick to begin the evangelization of Ireland, in the name of the Blessed Trinity. The good Pope died before his emissary's work was accomplished, and it was a fact worth recalling to mind that the very spot in the ancient catacombs where his remains were laid became eventually the property of the Irish College at Rome, and would still remain so were it not for the unscrupulous possession of the holy city by Italian invaders. What a scene it was when Patrick stood, with devout ardor glowing in priests and warriors, exhorting them to lay aside Rome, which had subdued England and penetrated Scotland, had never won a square yard of Irish ground. In all this, God's purpose towards their fatherland was fulfilled. It has been all written in God's Book of Life, and scaled with the scal of

from chief to peasant. In vain did their bards and prophets endeavor to restrain them from follow-

mal sign of the cross in token of their allegiance to Christ. They were now to wage a new warrare against the world, the flesh and the devil. What the throngs that gathered around him using their God had descended on those quick, impulsive, generous hearts as gentle dew from heaven. The wildest and most froward of them became softened and subdued; hate became love, and sorrow was turned into joy. One incident of St. Patrick's evangelizing career they must not forget. While the apostle was inculcating on his simple hearers be picturesque with persons of both sexes, con-spicuous with national budges and colours, all of the mysterious dogma of the Trinity, their chief with clouded brow, advanced to the speaker and expressed his doubt as to the possibility of the former being loudly applauded and brought back union of three persons in one Godhead. The holy man was equal to the emergency. Springing from two of the songs, the President rose and said that the very soil on which he stood, he found, by the day in calling the stragglers to order and forming the line of march. By this time the line of march. By this time the the truth. Steeping down he gathered a stalk of that peculiar tretoil which grows in wild luxuriance throughout Ireland, and presenting it to his questioner, he pointed out the "tria juncta in uno" -the main article orthodox Christian belief, exemplified in its tiny organization. Ever since that day the shamrock has been an object of tender veneration to every son and daughter of Erin, and ever since the complete conviction and conversion which followed the simple illustration. foster-mother in the faith of Scotland and indirectly of more distant lands. But not in this consist her chief merit and glory, but in the constancy which her children displayed during their centuries of captivity, of matyrdom and of exile. In ancient days they yielded not to force; in later times they were proof against seduction. And he hoped this character would ever be theirs. He still looked forward to the day when Ireland would regain her lost nationality, but they might rest there is no severer test of principle-she has l ver stood erect and dauntless, carrying with her and spreading through all the world, the remem-brance or her sainted apostle. True to him and his teaching, they had been true to God, to Christ, to the Blessed Virgin. And see their reward Look at the Irish race on the American continent -it was nearly one-third of the entire population. And wherever Irishmen were found there was found an altar exected to God. In conclusion the reverend orator warned his hearers against the intidelity, religious liberalism and indifference which were the special spiritual perils of the present day; and pronouncing a blessing on them, prayed that cd and enthusiastically applauded for her rendering above all things they might have grace given them to imitate in faith and constancy and patriotism Mr T. Hurst, in lis comic songs.

The example of their forefathers—the spiritual offspring of him whom they were then holding in remembrance.

After the dismissal of the congregation the pro ression was restormed, took the route by Lagauchetiere and Radegonde to Craig street, and after a short tramp, halted in front of Toupin's Block, where several addresses were delivered from an open window.

Mr. Donovan, President of the St. Patrick's society, was the first speaker. After dwelling in terms of praise on the national character of the Irish people, more especially their love of country he introduced the subject of Home Rule, claiming cives, at the same time deprecating what many mistakenly associated with that " platform"-the disintegration of the Empire. On the contrary he believed that, if Ireland had the privilege of regulating her own internal affairs, such an arrangement would add to the strength of the Empire, by giving more time for the due study of pro-perly Imperial questions. Mr. Donovan's remarks were received with the applause which their good ense and moderation deserved.

His Worship, the Mayor, made a brief but appropriate speech, congratulating his hearers on the prosperity, tranquility, industry and progressiveness of the Irish inhabitants of the Dominion, and hoping that their relations towards their adopted country would be characterized by the same eling of love and loyalty which bound them to the Emerald Isle. If they were so animated they would manifest energy, ability and zeal in promoting Canadian interests and developing Canadian

Mr. E. MURPHY, President of the Montreal Irish Home Rule League, read the following congratulatory telegrams received during the procession :-'The Irishmen of Toronto to the Irishmen of

"Greeting. Home Rule for Ireland" (Ap-

plause.) "The Irishmen of Thorold to the Irishmen of Montreal:

Montrean:
"Greeting: Home Rule is and shall be our motto. God save Ireland." (Great Applause.)
He then took up the question of the prospects of Home Rule speaking of its rapid growth and refered to the enthusiasm of the Irish people at the late elections, and to the great fact that for the first time since the Union, the Irish people had returned a majority of members pledged against the blighting act of 1800, as they had elected 59 Home Rule Members against 13 Liberals and 31 Conservatives or nearly as 3 is to 2 against all others. This splendid result, achieved only by the devotion, patriotism and sacrifices of the people, whose enthusiasm on the occasion equalled that of the glorious days of O'Connell and of those of Grattan, Curran and the patriots of 1782. He summed up the Home Rule members, returned to the Imperial Parliament as 89—viz. 59 for Ireland, 24 for England, 3 for Wales and 3 for Scotland, and concluded by calling for three cheers for Irish Home Rule, which was heartily responded to.

made his appearance, but did not speak at any length, excusing himself on the ground that he

reserved his remarks for the evening.

After a few appropriate words from Mr. Howley, the multitude dispersed homewards, everyone apparently in the best humor, notwithstanding the very real "damper" thrown over the proceedings by the weather.

#### THE CONCERT

Lo. Jay Kay, Editor. It is to be thoroughly Catholic, and in a few months is to be olic at the London Examinations. Published the Lamb. Happy thrice happy, was that day of His inheritance. The recollection of it should questions, but Irish in tone and sentiment.

In God's Book of Life, and scaled with the scal of the Lamb. Happy thrice happy, was that day which gave Ireland to Jesus Christ, as a portion of His inheritance. The recollection of it should whom were Mayor Bernard, A. McKay, Esq., M. P., Thomas White, jr., Esq., boy who used to

phy, Esq., and several other montreal notables. At about half-past eight the President and guests, preceded by the hand playing "St. Patrick's Day," entered the Hall and took their places on the platform. The vast audience was briefly addressed by the President, M. Doxuray, briefly addressed by the President, M. Doxuray. Esq., who, after apologizing for the want of ac-commodation, spoke feelingly of the motive which brought them together on this evening, the anniversary of St. Patrick's day. It was enough, be said, to inspire Irishmen, and it led them naturally own expressive tongue! Never had that tongue to look back to the scenes of their youth. Ad-been uttered with more persuasive eloquence. At last even the bards and priests were themselves tained that no race ever more truly carned its convinced, and joined the standard of the Cross. Their harps learned a new music, their voices race, and it reflected credit on those members of united in songs hitherto unheard. The grace of it dwelling on the Continent of America that within the last 20 years they had remitted to friends at home no less a sum than \$30,000,000 (Loud Applause.) He would not make a long speech, as there were singers and orators present who would entertain the audience, but would merely introduce the first vocalist on the programme, Miss Broughell.

Songs were then given by this lady and Messrs. Hugh Hamall and T. C. O'Brien, Jr., each per-

I greet the Irish people of Montreal, and wish them many happy returns of the national fee-

" Rosa o'Enina.

Tremendous cheering greeted the realing of this telegram, and the enthusia-m of the audicace waxed greater than before.

Mr. James Howley on rising said this was a great treland has remained a loving, faithful child of the Holy Catholic Church. From its Christianization webster had said the sound of a British gun was the heard all over the world but to don'the gun was heard all over the world, but to-day the heat of the chosen home of religion and learning, and the Irish heart was felt all over the globe, rejoicing that there was a brighter future for the old country. He had thrown himself heart and soul into the Home Rule movement, whether it succeeded or failed, but it was bound to be a success, because a greater intelligence had reached the masses of the people He endorsed the sentiments of Mitchell Henry, who disbelieved in England's superiority to Ireland, but gladly admitted equality of races. He culegized Dan O'cennell, and dilated on the work of reformation he had accomplished. Dwelling next on the assured that if she lost her faith, the other boon wrongs the country had suffered, he said that when would never be theirs. But he had no tear of the monasteries were suppressed in England, facsuch a danger. In persecution-than which torbs replaced them, but in Ireland it had been barr n wastes. William III., properly called the remained true; in prosperity she had never Delverer of England, had, on the 2nd July, 1698, raised an arm against the vicar of Christ, but had appeared before the British House of Commons, and pledged himself to do all in his power to suppress the woollen manufactures of Ireland. What would people say were Alexander Mackenzle, whom he might call the "Deliverer of Ontario," to pludge himself to suppress the manufactures of Quebec? He would up by enouncing his view of radicalism, which, he declared, was "opposition to human slav. cry in any shape or form." The speech was fre-quently applauded, and, latterly, listened to with much attenticn.

The band then played, and was followed by songs from Miss A ic. d'Estita, who was very warn ly greetof Moore's includies. A great hit was made by

White, Jr, who was loudly cheered throughout, the audience being exceedingly attentive, and appreciating every one of the numerous points. He was loth, he said, to interupt the harmony of music and would therefore make his remarks as briefas possible They were assembled to celebrate the anniversary of Ireland's St. l'atrick, and over the whole world wherever Irisburen were to be found and he would like to see undertaken the voyage of discovery of the land where an Irishman was to be found,) everywhere the anniversary was being celebrated as it was here. This morning, every member of the Immense procession wearing The shamrock, the green immortal shamrock

Chosen leaf

Old Erin's native shaurock."

(Tremendous applause.) In fact, all the Irish shamrock seems to have found its way to Montreal. The question was asked-Was it wise to celebrate national anniversaries? Many believed and said that it was not, and that all races should amalgamte and become throughly Canadian, but he, a native Canadian, wearing the badge of the maple leaf on his breast, would venture to dispute this assertion. He would like to see the man who was the worse for remembering his mother; who was the worse for thinking of his early home as he went through life. A Scotchman remembering Scotia, an Englishman remembering Albion, an Irishman remembering Erin, was all the better a Canadian far better a Canadian than if he were disposed to forget his recollections of the old world. (Loud cheers.) The Irish had good reason to remember their country, to have sorrowful rememberances of it. It was a dark period of Irish history of which the bard

"Erin, thy silent tear never shall cease; Erin, thy languid smile ne'er shall increase Till, like the rainbows light, Thy various tints unite, And form in heaven's sight One arch of peace."

(Prolonged applause.) Thank God! we lived in better times and could look back on pleasanter memories; there was a purer liberalism assisting in bringing peace and it was now acknowledged that the keystone of a nation's happiness and prosperity was its contentment. Wrongs and the sense of wrongs must be removed-late telegrams had told us what a better legislation had done in that way for Ireland -at the recent assizes the judges had congratulated the juries on the decrease of agrarian crimes. The people had shown that where there was no cause for uprising they invariably preferred peace to war. He hoped that Ireland would soon enjoy institutions similar to those Canada possessed. He supported Home Rule for Ireland because he was a Conservative; the principle had been worked out here to its fullest extent and with most beneficial results; a few years ago we were distracted by national and religious differences until matters came to a dead-lock and statesmen ad pted the system of Home Rule. Now each Province managed its affairs in accordance with the genius and feelings of its inhabitants-the people on the other side might take a lesson from us and put the cope stone to justice done to Ireland by Mr. Devlis, being vociferously summoned, granting her the right of governing herself according to the genius and feeling of her own people. [Prolonged cheers.] The Irish in Canada had to disprove the calumnions assertion that at home they were unfit for Home Rule; they had to show that when they had the reality and not the mere semblance of constitutional rights, they were as law-abiding a race as any other of the Queen's subjects. He referred to his visit to Ireland four years ago and apologized to the ladies for not having been able to spare the time to go and kiss the blarney stone, wishwhich took place in the evening was as numerously attended as in former years. The platform was gaily decorated with the flags of England, the Dominoin, the States, and "dear Erin," while two

" Wear His caubeen and hair With such a peculiar and rollicking air, That I'd venture to swear Not a girl from Kildare, Nor Victoria's self, if she chance to be there, Could resist his wild ways, called

Divil-may-care.'" (Great cheering and laughter.) He reproved the fancy some Irish had of abandoning the brogue—a touch of which he himself had not lost and did not wish to lose—and adopting in its stead an execrable Yankee twang. He would in conclusion, ask them to try and perpetuate the generosity and the bravery of the men of Ireland, and the purity and virtue of ita women.

Mr. White sat down amid prolonged cheering, which lasted several minutes.

After more sougs from the ladies and gentlemen and a spirited performance of Irish airs by the band, Mr. B. Devlin, who was also received with great cheering, spoke to the following effect: They were again assembled to pay a tribute of respect to their native land, having devoted the whole day to the celebration of this national anniversary, and it gratified him to state that never had there been so splendid and enthusiastic a demonstration in Montreal. He drew a graphic picture of the procession entering the Church, and the vast multitude kneeling down before the altar to offer up their thanks to their Creator. He briefly advocated the benefit of celebrating national anniversaries, and of remembering the scenes and the traditions of Ireland even after leaving it, perhaps forever. After referring to Mr. White's speech in terms of high praise, he lauded the love of country as one of the noblest feelings of man, which lived strongest in Irishmen. He believed brighter days were in store for Ireland, and that the day was not far distant when she would be completely freed from all political and religious disabilities. Ireland had a right to Home Rule; Canada had been benefited by it, and the granting of it to Ireland would ensure the nation's prosperity and happiness. He narrated the history of the Home Rule movement, and eulogized Isaac Butt, M.P., whom he called "the Prince of Irish patriots." He urged all Irishmen in Canada to give their sympathy to their countrymen at home, and hoped Queen Victoria's reign would not end before she had given to Ircland the charter of her liberties, thereby securing the gratitude of the people, backed by whom England might dely the powers of the world (Loud and long cheering.)

Mr. Edward. Murphy, President of the Irish Home Rule League of this city was called upon by the chairman. He commenced by again reading the congratulatery telegrams from Toronto and Thorold (published clsewhere.) He spoke in favor of Home Rule for Ireland, the brilliant success lately achieved at the polls has made it a question of the day-the movement is a truly national one, and it combines in its ranks and has the support of all classes of Irishmen. He culogised Mr. Butt, Mr. A. M. Sullivan and the other leaders of the movement for their honesty of purpose, brilliant talents and patriotism, and said that History would place their names side by side with the names of the great men who did so much for Ireland, in the latter part of the last century and the first half of the present. He hailed as a good omen the advocacy of Home Rule by such an able man as Mr. White, Editor of the Montreal Gazette, whose elequent address all heard with pleasure to-night. And concluded by announcing that a special meeting of the League would be held on the 24th inst at which he invited all to attend and assist the good

After some more songs, Mayor Bernard addressed the audience, and congratulated all on the success of the celebration, and on the addresses they had heard in the course of the

The proceedings terminated at a late hour.

QUEBEC.

At Quebec the ancient Capital of Canada the Day was duly honored, and with this advantage that the weather was tine. At an early hour in the forencon the several Irish Societies formed in order of procession, and marched to the St. Patrick's Church where High Mass was celebrated by the Reverend M. Plamondon. A number of the Catholic clergy including His Grace the Archbishop were present, eloquent and impressive sermon to the vast and attentive audience, among whom was the Lt.-Governor attended by Major Amyot, A.D.C. The spacious church was crammed to its utmost capacity. The procession was in all respects the most pleasing we have seen on a like occasion. The dresses and trappings of the officers and marshals on horseback with the several very handsome and costly flags carried, and the very respectable appearance of the men and boys who formed the ranks made a most imposing appearance, and one our Irish people ought indeed to be proud of. The day which was unusually fine, the sun shining out bright and warm from early morning passed off in a peaceable and orderly manner. The streets through which the procession passed, were generally lined with trees, and here and there a liberal supply of flags hung from public and private buildings. The day was brought to a close by a dinner given by the St. Patrick Society at the St. Louis Hotel and the usual soirce at the Music Hall, besides several minor entertainments.

OTTAWA.

RETURN OF THE OFORIOUS 17TH - A GALA DAY IN OT-TAWA. -- HOW IT WAS OBSERVED, AND WHO OBSERVED

(Specially Reported for the TRUE WITNESS.) As a general rule, in Canada at least, the weather on and around the Seventeenth of March is not the most pleasant, and St. Patrick's Day bears in its train more snow, and rain, and blustering wind than any other day in the year. If, as it occasionally happens, the sun should shine forth in all his splendor, then the streets, owing to the rapidly dissolving snow, become so many rivers, and parading is ex-tremely difficult. With all these drawbacks, St. Patrick's Day is more widely and more patriotically celebrated than any other feast or holiday on the calendar. The Irishman, all aglow with faith and nationality, cares not for the dark clouds above and the wretched roadway beneath him, for the dear little Shamrock clinging close to his heart reminds him that the duty he owes to the Church, to Erin, and to the memory of his forefathers must be performed despite the season's inclemencies. He dons

his best coat and hat, falls into line after his banner,

and as the band plays those soul stirring Irish airs

he knows so well, marches along with head erect

and looking every inch a man. Amidst circumstances such as these, the anniversary just past was celebrated in Ottawa. At dawn it began to rain, and when 9 o'clock approached, the hour at which the Procession had been announced to start, the city was literally subject to a heavy shower-bath. Then wiscocres b gan to shake their heads, and assure one another most positively that there would be no outdoor display. Bah! the wish is father to the thought, and both are quickly dispelled. See I already the Grand Marshal on nettlesome steed rides up, leading four thousand men and youths with their flags, banners, and bands. First comes a company of volunteer firemen, Celts every one of them, their helmets surmounted by the national emblem, and their red jackets faced with green. Next, the pupils of the Christian schools, marshalled by four young horsemen and accompanied by the good Brothers, their instructors. Immediately following them, and drawn by four

prancing greys, is a car containing two silver-haired

other, that monarch's constant and faithful attendant in peace and war, the child of song, Ireland's bard. This car, emblematic of a golden age, passes on amidst lusty cheers; and here came the members of the Catholic Young Men's Society, numbering over one hundred, a credit in every way to their Mother the Church, to the land of their fathers, and to that of their birth, for most of them are Canadian born. There is the banner of Temperance, supported by hundreds of warm-hearted "cold-water men." How proud and firm they are! and what a noble escort they form to the Temperance Apostle of the Ottawa valley, their soggarth aroon, Father Molloy! The veteran champion of Tetal Abstinence looks as hale, as full of life and fire as he did eight and twenty years ago when he first unfurled the banner and gathered his countrymen around it. Broadshouldered yeomen from neighboring rural parishes, headed by their respective Pastors, follow in countless numbers; and the St. Patrick's Literary Association, under whos: auspices the Day is celebrated, brings up the rear.

In the above order the procession moved along the route lying between the national hall in Lowertown and St. Patrick's Church in Sppertown. This splendid but not yet completed edifice was tastefully decorated, and thanks to the worthy and reverend parish priest, Father Collins, the defects of our unfinished building were happily concealed. The celebrant of Mass was the Very Rev. Administrator of the Diocese, Father Dandurand. Father Stenson, the popular Curate of St. Patrick's, preached the sermon which certainly went home to the hearts of the assembled worshippers. He graphically portrayed Patrick the bondman and Patrick the Apostle; represented him as a miracle of Faith, of Hope, and of Charity; and exhorted the children of Erin to imitate him as closely as possible. The peroration was most eloquent, and withal remarkable for the absence of that bombast in which preachers are apt to indulge on such an occasion. Father Stenson will permit us to congratulate him upon his remarkable success on his remarkable success as the panegyrist of our glorious Patron Saint.

We must not omit to mention that besides the elergymen already named there were also present in the sanctuary Rev. Dr. O'Connor, and Rev. MM. Molloy of the Cathdral, O'Connell of Richmond, Barrett of the College, Bouvier of Arnprior, and Shalloe of Chelsea.

After divine service the procession reformed, and, having been swelled by a large number of recruits, marched through the principal streets back to St. Patrick's Hall. Along the way several public offices, stores, and private dwellings displayed colors, and thousands thronged the sidewalks. Arrived at the hall, addresses suited to the occason were delivered by the Rev. Dr. O'Connor, the Orphans' friend and woole-soulce Irishman, and Father O'Connell, the patriotic Priest of Richmond. Mr. Waller, President of St. Patrick's L. A. spoke earnestly and eloquently on Home Rule, and the success achieved by the party during the late elections. From the enthusiastic reception his remarks on this point received, we conclude that a branch of the Home Rule League would take well in Ottawa. Mr. Waller should propose the subject to the society over which he so ably presides. Messrs. Hency, Battle, and other gentlemen addressed the vast assemblage which then dispersed after thundering cheers for the old sod and Ireland's patriots at home and abroad.

In the evening the large Music Hall was filled to its utmost capacity by every Irishman and woman, and lad one lass who could possibly assist at the grand concert which was to close the celebration Mr. Waller delivered a short introductory address and then ceded the audience to the pleasure of the artistes and amateurs Rosa D'Erina was, of course, the star of the night; her rich voice was never heard to better advantage, nor did more hearty and prolonged plaudits ever greet this gifted queen of song. The other ladies and gentlemen who kindly contributed to the success of the evening were also warmly received and encored. During the interval between the two parts of the programme, and after reading a telegram from Sir John A. MacDonald, Mr. Waller introduced the Hon. Mr. McKenzie who was greeted with loud cheers. Mr. McKenzie spoke at considerable length on Home Rule, and pronounced himself in favour of that movement, which, he said, was Ireland's right, and could not be longer withheld from her. His worship the Mayor, and representatives from sister societies congratulated the and the Rev. Bishop Persico preached an unusually I rish body and pronounced the whole celebration reditable alike to Ireland and Canada

During the day the following message was sent across the Atlantic cable to Isaac Butt :-

"Irishmen of Ottawa heartily sympathize with the Home Rulers in efforts for restoration of National Parliament"

(CONTINUED ON SIXTH PAGE)

We have much pleasure in laying before our readers the following extract from the Dublin Nation of the 7th inst, it is a well deserved tribute to the spirit and patriotism of the Irish

citizens of Montreal :-HONOUR TO MONTREAL.

"To the Irishmen of Montreal belongs the bonour of being the first community of our exiled brothers all over the world's expanse to forward to the old land a splendid contribution of material aid in the present strugglel

" During the past week the Central Council of the Home Rule League here in Dublin have re-ceived from the "Irish Home Rule League of Montreal, Canada," a letter enclosing a first contribution of £150, to the funds of the home organization .-The resolution which accompanied this timely and generous subscription was one full of touching deotion and love for the "unforgotten isle." May God bless these faithful hearted Celts of Montreal! Let it be for ever remembered for them that they led the way in demonstration of filial duty and affection which will, we doubt not, be emulated by the Irish race in many a foreign clime!"

Many a one begins now to look on Home Rule for Ireland as not only desirable, but possible. Thus the Globe of Toronto of the 28th ult., concludes an article on the subject with these words:-

"It is thought that Mr. Butt's sixty will not be so dangerous. But it is possible that gradually the sixty may become more numerous-may make converts among the Conservatives, many of whom are not near so strongly in favor of centralization as the Liberals."-Globe.

Centralization is the essence of Liberalism of all despotism; thus Rep. by Pop. was the pet policy of Upper Canada Liberals before Confederation. But decentralization is the vital principle of Conservatism or Toryism.

LA REVUE CANADIENNE.—We have before us the February number of this well conducted serial, published by M. Senecal, St. Vincent Street. It contains: -1. An interesting tale, Un Marriage Pour l'Autre Monde: a piece of poetry; 2. Le Repenter; 3. An Article on George Stevenson; 4. An able Essay by M. G. Doutre, La Profession d'Avocat et de Notaire en Canada; 5. Chronique du Mols; 6. Importance Nationale des Etudes Scientifiques, ents be poor. Garibaldi and Morelli seem to agree personages of ancient Irish history, the one representing the monarch who ruled in Tara's Hall, the and Bulletin Biographique.

To the Editor of the True Witness. Sir,-I addressed the following letter to the Editor of the "Witness" on the 13th inst., with a polite request for its insertion, but as it has not appeared I must consequently conclude that it has been rejected, Montreal, March 13th, 1874.

To the Editor of the "Witness."

Sir,-Your correspondent "Irishman" seems to have felt acutely, and winced and writhed desperately under the, "Froude Penal Code" as depicted by Mr. Phillips on the 11th inst in the Queen's Hall. He may thank God instead of reprobating W. Phillips that, he did not live in those days, and profess the religion of St. Patrick, for if he had most assuredly instead of the sentimental spasms he felt on the night of the 11th inst, the chances are one hundred one to use an Insurance phrase (of which by the bye I think "Irishman" knows something) that he might have experienced the realityand there would have been no "Witness" to adminis. ter its balm, or to give publicity to his sufferings. With regard to "Irishman's" reference to Scullabo-gue instead of consulting and relying entirely on the prejudiced and worthless Musgrave he should have cast a glance into the pages of Hay, an impartial and unimpeached witness. If recrimination begets recrimination, "Irishmen" will only have to blame himself for bringing "Island Maggee" and thousands of other such monstrocities on the chess board of public opinion. When W. Phillips, intimated that "Ireland would stab England in the back" he didso metaphorically. This "Irishman" well knows. But what provoked his ire was that, Protestant Liberty, loving Scriptural John Bull, should be bearded in his own Dominions, and a true and life-like portrait of his sanguinary Penal Code dissected by an exquisitely fine keen lance-torn to shreds by an American citizen—then held up to public view f r execration. This, Sir, together with being told that he is now, as every one knows (notwithstanding his vast territorial domain) only a second rate Power on the political Chess-board of Europe, was a pill too much for the delicate stomach of poor John's scandalized subject "Irishman."

An Irishban.

Tolebo, March 1st, 1874.

Dear Mr. Editor,-On Monday of last week the Parish Church of Kitley, in the Diocese of Kingston, was honored by the presence of Rev. Father O'Brien, of Brockville. The distinguished divine gave his celebrated lecture on the "Unity of the Church."— To attempt to adequately praise the reverend lecturer were to attempt to paint the lily, or gild refined gold, either of which, according to the world's bard, is "ridiculous excess," He is well known in Quebec and Ontario as the Bight Star, the Lumen Ecclesiae of the Church in Canada. Indeed as long as such men belong to the ranks of the clergy, it will be absurd to say that the good old Fathers of the Church we read so much about have ceased to exist-are a thing of the past. Another feature that added to the attractions of the memorable evening was the presence in the gallery of the Misses Bertrand from Prescott, who as amateur singers cannot be excell d. Their rendition of the "Benedictus" by Werner, and the "O Salutaris" of Jacquin was grand in the extreme. At the close of the lecture Father Keilty, the Pastor, came forward and thanked the audience for their kind attendance. It was he thought a sign of the times to see the church of Kitley crowded on such an occasion, and to its utmost capacity, by an appreciative audience of more than four hundred persons. He hoped, in couclusion, the cause of truth would be advanced by the words of wisdom that fell from the lips of the learned

#### FOREIGN INTELLIGENCE

FRANCE.

RESOLUTION OF CENSURE -VERSAILLES, March 18 .-After a long debate in the Assembly to-day, a rsolutien was offered by the Left, censuring the government for its action in reference to the nomination of mayors of cities, which was defeated by a majority of 62.

RADICALISM IN THE SOUTH.—In this part of France the demagogic factions are agitating a good deal, though they find themselves at a loss what methods

to adopt to overset the Government. A fete is to be given in each commune in honour of the lately superseded mayor. Thus it will form a political demonstration. We know what Republican fetes in the south of France are The chief amusement consists in insulting everybody who does not hold Republican opinions; the mob makes a charicari under their windows, and if they manifest dislike of that process, the mob thrashes the soundly to the tune of the Marseillaise. The proceeding has at least the merit of simplicity, if not of good taste. However, there will nothing to be surprised at, if within a few months the welldisposed populations of southern France, finding there is no hone of the restoration of the 'omte de Chambord, should rally to the Bonapartist banner, and acclaim the son of Napoleon III. Every one knows that the present Government cannot last, and if no king is to be had, France will resign herself to an emperor. It will be a sad conclusion to the present chapter of events, and will cover us with shame before the eyes of Europe. Will it not disgrace us to have rejected Henry V., and to have opened our arms to the son of the man who caused the dismemberment of France? Alas, I fear we are approaching the fatal event that is to crown the apex of our calamities, if the Bonapartist faction is to rule once

more over France !- Corr. Tablet SPAIN.

LONDON, March 20.—The Carlist military agent in this city has received the following despatch from the Carlist Junta in Bayonne: General Palacios reports he is marching in the direction of Madrid with 12,000 men, after defeating, with great loss, a republican column under Collejo, near Minglanilla. Minglanilla is a village in the Province of Cuenca 44 miles south-east of the city of Cuenca.

ITALY.

Cardinal Barnabo, whose death was announced, was next to Cardinal Antonelli the most prominent member of the Sacred College. He held the high office of Prefect of the Propaganda, in which be had to exercise supervision over all the wide-spread missions of the Catholic Church. The Cardinal is described in Mr. Maguire's book on Rome as an ecclesiastic of great learning, ability, and sagacity, with an unrivalled capacity for administration. He was raised to the Sacred College in 1856, and was in his seventy-third year.

DIVORCE. - Salvatore Morelli, on the 13th of February, presented to the Italian Chamber of Deputies a Bill to Legalize Divorce. It asserts that divorce follows as a logical consequence from the law of civil marriages which makes the bond of marriage to depend on the will of the contracting parties. When the will of the married couples changes, then divorce is the result. He proposes that judicial separation for the space of one year should precede the final divorce. Domestic dissensions are a sufficient reason for breaking the marriage. The sentence of divorce is to enable the wife to resume her maiden name, and to provide for the maintenance of the children under the care of the mother-unless there be special reasons to put them into the father's care or into a public establishment—to be educated at cost of the parents if rich, or of the municipality if the parin supposing that women and learning are the only

Montreal, March 20th, 1874. means of leading humanity to the goal of a happy and prosperous existence. Morelli desires for Italy three emancipations—those namely of thought, of conscience, and of woman. The woman needs emancipation both moral and civil. She is to be set free by means of instruction and industry from her present abject subjection, caused by ignorance and

AUSTRIA.

ECCLESIASTICAL BILL.-Vienna, March 17 .- The Catholic Bishops in the Reichsrath threaten to withdraw if the passage of the Ecclesiastical Bill is pressed.

GERMANY.

GERMAN ARMY.—Berlin, March 17,—The Prussian Cross Gazette intimates that the Reichstag will be dissolved if it persists in its refusal to fix the strength of the army at 400,000 men.

PRUSSIA ARMING -In official quarters at Paris the statement that Prussia is arming is not considered in any way alarming. It is pointed out that the transformation of the armament of the German infantry was decided long ago, and that the carrying out of that measure is not a sign of any immediately aggressive attention, as upward of a year must clapse before the German armies are provided with the new weapon, and more than that before the men are trained in its use. The only alarming symptom would be a mobilsation of which there is no present

GERMAN PENAL LAWS -The ministry, after long discussion, have decided to bring before the Bundesrath as early as possible a bill authorizing the government to assign places of residence to bishops or priests who have acted or may act contrary to the laws, and, under certain circumstances, to enable the government to declare the forfeiture of their rights as subjects of the Empire This latter provision seems to be intended to meet the case of bishops who attempt to continue the performance of episcopal functions after they shall have been removed from office by decree of a Court of Justice, while the opportunity of a place of residence could be resorted to in cases where the lower clergy try to do the same. This means that the government may have legal power to exile or imprison those bishops or priests who have already declared their intention of resisting a l'outrance the Falk laws, and the other imperial measures which have for their object the rooting out of Catholicity, the destruction of all religion, and the stifling of conscience.

ARCHBISHOP LEDOCHOWSKI IN PRISOS -- We have the following information about the imprisonment of Archbishop Ledochowski. He is constantly under lock and bolt, and inhabits one of the cells of the prison. At stated times one of the warders opens his door and he is then allowed to walk about the

Dividing the corridor is a partition, on the other side of which other prisoners take their exercise: amongst these there are thieves and some murderers. All the galleries and staircases, as well as the windows, are provided with iron bars.

RUSSIA.

ST PETERSBURGH, Feb. 8, (Jan. 27, O.S.) 1874.—The COURT AND THE PEOPLE -The Duchess of Edinburgh's revenues are estimated here at £69,000 sterling. The magnificent superfluity of her tronsseau-every article being counted by dozens of dozens-and the more than Oriental extravagance of the festivities just concluded, which are to recommence shortly in honor of the Emperor of Austria's visit-are making a painful impression on the common people in Russia. While people are dancing here, the lash is still busy in Poland-busier than ever .- Cor. of Tablet.

THE MONTH AND CATHOLIC REVIEW. MARCH 1874 .- CONTENTS.

Articles &c. 1. Government by Party; 2. The Three Ambrosian Sepulchres, by Rev. G. Lambert 3. Napoleon the First and His National Council, by Rev. G. McSwiney. 4. Chronicles of Catholic Missions. (2.) The First Apostle of the Iroquois, by Bev. J Gerard. 5. Stonyhurst Life, by J Walton B. A. 6. The Letters of St. Bernard, Part the First by Reginald Colley. 7. Conscience Makes Cowards of us all, by Very Rev. Canon Todd.

Catholic Review. 1. Reviews and Notices. Letters to the Editor. (1.) On the Abysianian Ordinations, by Very Rev. Canon Estcourt. (2.) Catholics

at the London Examinations. The "Month and Catholic Review" is sent nos free to subscribers in America on prepayment of 24s. per annum.

Subscriptions may be paid at the office of this

REMITTANCES RECEIVED.

B, 2; St Bonaventure, Rev P N T, 2; Dillonton, P B, 2.25; Chambly, J. H, 4; Cape Canso, N. S, P. M. 2; Mount St. Patrick, P. M, 2; Admaston, J. M, 2; Papineauville, J. S, 4; Kingston, J. G, 2; Paris. Station, T O'N, 4; Tracadie, Rev C P M, 7; Rawdon, C, 2; North Lancaster, A L, 2; Westport, D F 2; Riviere Raisin, A T, 2; Arnprior, T M, 2; Brockville, J M, 2.
Per D O'S, Picton—Waupoos, P K, 2.

London, J. B., \$3.50; Berne, R. S., 2; Rockford, B.

Per P H, Osceola—M M, 1. Per D S, Malcolm—Vesta, J F, 5.

Per Rev M O'D, Railton-J O'B, 1; Inverary, A

Per W D, St Bridget—Capt J McG, 2. Per W H, West Shefford-Self, 5; Mawcook, W J

Per C D. Hamilton-F B, 2: J R, 2. Per J M. Lowe-Kazubazua, J H. 1.

Per Rev K A C, Uptergrove—Rathburn, O T, 4 Atherly, J H, 1.

Per J M, Quebec-D B, 4; J L, 2; J A, 2; J D 2; B M, 2; R W B, 2 Rev M L, 2; J L, 2; M B, 2;

W S, 2,50. Per L L, Kemptville—Rev W H, 2; J C, 2. Per Rev B C B, St. Patrick's Hill-N C 2. Per J H A, Marmora-M M, 1.50; J M, 1,50; J O'B, 1.50; Miss C J D, 1.50; J A McC, 1.50; J J

BIRTH.

At Napance, on the 7th inst., the wife of Mr. P Slaven, of a daughter.

McCallum, 1.50; Shanick, W C, 1.50.

On Saturday the 14th March after a severe illness of only a few days, at his late home in Trenton and in the 74th year of his age, Alex Macaulay, Esq, Collector of Customs. Comforted by the last rights of the Church and surrounded by his numerous relatives and friends, he bore his sufferings with perfect resignation to the divine will. The deceased was a native of Glendun, County Antrim, Ireland. He was one of the first settlers and prominent Merchants of this Village, being a resident here of over 50 years. He was acting Magistrate for several years, and was the first Reeve of this Municipality, He was Collector of Customs for this port, since 1843. The duties of which office he discharged with satisfaction to the public, and also to the Customs Department. In him the poor and needy have lost a warm friend, as he was ever the cheerful giver. The community at large have cause to lament his decease, as they will, in future, miss his warm greeting and kind solicitude for their happiness and welfare. On Wednesday the 18th his remains were followed to their last resting place, by a very large concourse of mourning relatives and friends. May his soul rest in peace, Amen.

At London, on the 13th inst., Beatrice Margaret Livingstone, aged eight years, also Mary G., aged 10 years, daughters of William F. Harper, Manager Merchante' Bank of Canada.

The Sherbrooke Gazette says :- Matbleton has lately been visited by a lady and gentleman professing the second advent doctrine. The preaching of the lady created quite an excitement. They held meetings every evening for a week; as the people of Dudswell are partial to ladies there was a large attendance each evening. The members of the W. M, church attended these meetings and manifested much zeal. Since the departure of the Advent Brethren they have resumed the meetings, and there is now quite a revival in the place,

MONTREAL WHOLESALE MARKETS.

MONTREAL WHOLESALE M	IARK	ets.
Flour & brl. of 196 ib Pollards	\$3.50	<b>⋒ \$</b> 4.00
Superior Extra	6.25	@ 6.40
Extra	0.00	@ 0.00
Fancy	90.0	മെ വമ
Wheat, per bushel of 60 lbs Supers from Western Wheat [ Welland	. 0 40	@ 0.00
Supers from Western Wheat I Welland	1 0.00	
Canal		@ 0.09
Canada Sunana No 2	. 0.00	(C) (A)
Canada Supers, No, 2	. 0.00	@ 0.00
Western States, No. 2	. 0.00	
Fine	4.70	<b>⊘</b> 4.75
Supers City Brands [Western wheat]	Į.	
Fresh Ground	0.00	ന്ത 0.00
Fresh Supers, (Western wheat)		@ 0.00
Ordinary Supers, (Canada wheat)	0.00	<i>1</i> 0.0 €
Strong Bakers'	5.75	@ 5.90
Middlings	4.30	@ 4.40
U. C. bag flour, per 100 lbs	2.60	
City bags, [delivered]	2.95	
Barley, per bushel of 48 lbs	1.10	
Land por the	011	@ 0.114
Lard, per 1bs	0.11	
Cheese, per lbs.	0.14	-
do do do Finest new	0.13	
Oats, per bushel of 32 lbs	0.40	@ 0.42
Outmeal, per bushel of 200 lbs	5 10	@ 5.10
Corn, per bushel of 56 lbs	0.70	@ 0.75
Pease, per bushel of 66 lbs	0.77	@ 0.7 <b>8</b>
Pork—Old Mess	18.50	4D 13.75
New Canada Mess	00.00	@ 00. <b>00</b>
		_
TORONTO FARMERS' MA	RKET	Γ.
	\$1 24	1 30
do spring do	1 15	1 16
Burley do	1 35	1 36
Oats do	0 45	0.46
Peas do	0.00	0.70
Rye do	0 00	
Dressed hogs per 100 lbs	7 25	
Beef, hind-qrs. per 1b	0 05	
" fore-quarters "	0 03	
Mutton, by carcase, per lb	0 08	-
Determine him	0.50	
Potatoes, per bus		
Butter, lb. rolls	0 40	
" large rolls	0 35	
tub dairy	0 37	
Eggs, fresh, per doz	6 18	
u packed	0 14	
Apples, per brl	2 50	
Currots do	0.50	0.60
Beets do	0 53	0 75
Parsnips do	0 60	0 75
	10 01	
! Turnibs, ber bush	0 36	
Turnips, per bush		0 40
Cabbage, per doz	0 36 0 50	0 40 1 0€
	0 36	0 40 1 0€ 1 5€

Stra w ...... 15 00 16 00 KINGSTON MARKETS.

FLOUR-XXX retail \$8,00 per barrel or \$1.00 per 100 lbs. Family Flour \$3.25 per 100 lbs., and Fancy \$3 50.

ORAIN-nominal; Rye 70c. Barley \$1.25. Whoat \$1,15 to \$0,00. Pens 70c. Oats 40c to 00
BUTTER—Ordinary fresh by the tub or crock

sells at 22 to 27c per lb.; print selling on market at 30 to (0c. Eggs are selling at 25 to 00c. Cheese worth 10 to 11c; in stores 17c.

Mear.—Reef, 56,00 to 7,00; grain fed, none

in Market; Pork \$8,00 to 9,00; Mess Pork \$17 to \$18 00; Matten from 6 to 7c. to 00c. Veal, none, Hams—sugar-cured, 13 to 15c.
POULTRY.—Turkeys from 80c to \$1,50. Fowla

per pair 50 to 80c. Chickens 00 to 00c.

Hay steady, \$17 to \$19,00 Straw \$10,00, to \$12,00. Woon selling at \$4,50 to \$5,00 for hard, and \$3,25 to \$3,50 for soft. Coal steady, at \$7,00 for stove, delivered, per ton; \$7,00 if contracted for in quantty. Soft \$8.

Hipes.-Market unchanged, quiet, \$6 00 for No. I untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 12c. 00 c per lh., rendered; 4c tough. Descon Skins 30 to 50c. Pot Ashes \$5,25 to \$5,50 per 100 pounds.



Persons in the country desirous of sending remittances to the Home Rule Association, Montreal, will please address En. Munray, Esq., President, or the undersigned,

JOHN F. FENTON, Sec.

INFORMATION WANTED

IF WILLIAM MARTIN, who left Maghernahely, Bessbrook, Co. Armagh, Ireland, about nineteen years ago, will communicate with his friends, be will hear of something to his advantage.

JOHN R. O'GORMAN.

178 William Street, Montreal. New York and Boston papers please copy .- 3.

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.

Approved by His Lordship Mgr. Guigues, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ot-

tawa County.

CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200 ..... \$6,000 House in Wright Village ...... 1,500 Farm..... 300 One Buggy .... 120 Ten Watches of \$12 each..... In all 800 objects, many of considerable value.

Spiritual Advantages. — An annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work.

Price of Tickets - Sixty cents. Responsible Agents wanted, with commission of one ticket on

The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee .-

Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.

Property given as prizes by the President will be distributed by him to the winners.

Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits

of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.

EUSEBE FAUVE, Pt. Missionary Apostolio, President.

(By Order),

OMER BROUILLET, Secretary-Treasurer. Wright, P.Q., 8th Dec., 1873.-81 C.A.C.

ST. PATRICK'S DAY IN CANADA. (Continued from Fourth Page.) TORONTO.

We are indebted to the Globe for the follow-

ing report :--This being St. Patrick's Day, on which every true son of Erin feels it his duty to show his loyalty to his native land, and his veneration for its patron saint by an almost religious observance of its recurrence, the Irish societies of this and neighbouring cities made this an occasion for a display upon a larger and grander scale than has, perhaps, ever before been witnessed in Toronto. The Central Committee of the Irish National and Temperance Societies had issued invitations to the various Provincial organizations some weeks ago, and the consequence was that several of them were represented in force, and many others by small delegations, while thousands of Irishmen arrived by the various morning trains.

The procession was formed in front of the La Salle Institute, and proceeded to St. Michael's Cathedral.

The procession arrived at the cathedral shortly after 10 o'clock, when Mass was offered, as usual, and a sermon delivered by Father Cassidy.

THE SERMON. The sermon was preached by Rev. Father Cassidy, of Thornhill, who took for his text Hebrews xiii., 7 and 9. They were assembled to put in practice the advice contained in the words of the text, and to commemorate and do honor to their saint and prelate, St. Patrick .-On this memorable day they did not stand isolated or alone in doing this; for in every part of Christendom where the children of St. Patrick had found an abiding place, and had made a home; on every shore to which they were exiled or had wandered to; there, as well as in the old land from which they all sprang, will this day be given to the praise and honour of St. Patrick, the patron saint of Ireland. He felt that on this great day their hearts were animated with sentiments befitting the occasion; that they had come there to pray to God for Ireland and the Irish; to honor St. Patrick, and beg of him to extend his intercession to them. The preacher then proceeded to speak of the virtues of their patron saint, and of the result of his labor as evidenced in after ages; and testifying to the power of faith he taught, and to the depth of religion implanted in the hearts of the people of Ireland. He spoke of particular men being selected to be the channels of grace, the instruments for the salvation of many souls; and of their being endowed with those qualities necessary for the attainment of the objects which distinguish them. St. Patrick might be viewed in two ways, as an apostle and teacher of the truth, or as one whose sanctity and great virtue gave weight and efficacy to his words, and producing a deep and lasting impression. St. Patrick received his mission and apostolic benediction from the Sovereign Pontiff himself; thus he stood clearly before them, and they might read his history in the memoirs of the Irish nation. He was followed by a few companions, and like the Apostles of old, desired neither gold or silver, or other worldly goods, but his only wish was for the conversion of the nation. His missionary career was a most extraordinary one. It was marked by unceasing labors, privations, and strong works of penance. Like the Apostles, he hesitated not to precipitate himself before kings and courts, forcing his way to the tant day be gloriously victorious. hearts of his hearers and thus producing a desire for conversion. The preacher further spoke of the labors of St. Patrick, in bringing people to the faith from idolatry and superstition; and of the hardships he had to undergo. The humility of St. Patrick was always most marked, in the simplicity of the truths he spoke and in the meekness and patience of his manner. He became all in all that he might gain all for Christ. But among the apostolic virtues which distinguished him, there was not one more remarkable than that of the manner in which he prosecuted his spiritual labors. He took part in the conversion of a whole nation to Christ; he conferred sacred orders on thousands of people, he covered the land with churches, and established monasteries and other religious houses; and the faith which the Irish people gloried in; and all the spiritual teaching they enjoyed, were to be ascribed to the teachings of St. Patrick. He referred to the years of desolation which afterwards set in over Ireland when monasteries and cities were burnt and destroyed, and when Ireland was struggling for the faith. He also repeated the words of the late Prime Minister of England, who once said that Ireland had been systematically misgoverned for centuries. The truth is, that the Irish people are in faith, practically the most Cetholic people on the face of the globe. It had been asserted that Ireland remained Catholic through hatred of England, and their enemies would have them believe that what persecution, imprisonment, starvation and death failed to accomplish, would now be gained by some little concession of power. This argument was as weak as the source. He gave an outline of St Patricks's visit to Ireland and the faith he taught the people. He spoke of the doctrine of the communion of saints, and praying for the dead. Both of these were inculcated in the minds of the people by St. Patrick, and were readily received by the Irish people. He alluded to the devotion of Catholics to the Virgin Mary. Nowhere was Mary the Mother honoured more truly or earnestly than she was by the children of St. Patrick, and also honoured those places made sacred by the memory of St. Patrick. He asked them to call on St. Patrick and to try to follow in his footsteps. In conpresent wearing the green, was a representation of his country and creed; the eyes of the men had charged the dissatisfaction now existing whole community were looking on at them to there as the result of Catholic disaffection, but that see if they could find anything to laugh or liveland on popular questions had been Protestants.

be so mean and contemptible as to do anything only taken up the sword as a last resort. That was they loved and the religion they honoured. slike from the platform and from the hill of Tara. which would bring disgrace on the countries sons of St. Putrick. He had to rejoice that the number of those who call for these remarks soon be cleared all away, and that they may all be enabled to realize how to honour St. enjoy that great reward, the happiness of Heaven.

The service was then proceeded with, Rev. Father Rooney, Vicar General, was celebrant.

The societies, with bands playing and banners displayed, then commenced their march through the principal streets, and on arriving at De La Salle Institute, the societies took their places in line along Duke and George streets, a large crowd of persons occupying the greater part of the road, though rain at that time was falling somewhat heavily. Mr. Patrick Boyle was called upon to preside, and opened the proceedings by an eloquent address, in which he welcomed the societies and delegates from other cities, and expressed his gratification that so many of his fellow-countrymen had come out to honor the memory of the tutelary saint of their native land. He hoped that the time would not be far distant when all Irishmen, of every creed, would join together in celebrating this national holiday, and whether Orangemen or Catholics, that they would, on this day sink their differences of opinion, and join hands in fraternal relations, and on the 17th of March become brethren by together observing the day dedicated to the great apostle of religion of their country.

THE CONCERT.

In the evening a grand concert was given at the La Salle Hall, where a very large audience had assembled. The programme comprised several of the Irish national songs, and some fine airs, all appropriate to the occasion.

Between the parts Brother Arnold announced that several gentlemen were present who would deliver addresses.

Hon. C. Fraser, M.P.P., was then introduced and said he regretted that pressure of business elsewhere prevented him remaining longer, as he had hoped to have enjoyed for a much longer time the pleasure of listening to the songs of Ireland, and the patriotic inspirations which they all breathed so fully and completely. Though very little qualified to take his place on the platform as a public speaker, he was glad to be there, but it would require a man of much more ability than he was possessed of to do justice to the subject of their thoughts, and the grand old songs to which they had listened, breathing patriotism and all the grandest sentiments of which the human mind was able to conceive. He congratulated the various societies on the brilliant success of the demonstration of the day, and rejoiced that so many had taken part in it. He hoped that there would be many such demonstrations in the future, conducted in the same creditable manner, and that the great cause with which they and so many other in this and other countries so deeply sympathized, would at no dis-

and delivered an eloquent and interesting address. He said it afforded him very great pleasure to meet so many of Ireland's sons on this St. Patrick's day, when every Irish heart thrills with fervour and calls up memories of the past, ever green in their hearts; and these memories were not called up in vain, for the pleasure he had experienced during the day, and more especially during the evening, convinced him that the recalling of the scenes and memories of their native land, would be found to be a source of profit and lasting benefit to them, as raising their moral nature and capacities. It was not his intention to go into a general history of the past, but the sight of the motto displayed in the hall, "Ircland's hope, Home Ruie," had appeared to him to make it necessary that he should say something on that subject. Besides which he believed the time had come when no Irishman could stand on any platform to speak of any subject of general interest to Irishmen without raising his voice to speak of the grand sentiment, Home Rule. It was the subject of subjects to Irishmen, engrossing all their attention and bringing into play all the best feelings of their nature. It was of interest as well to the poorest emigrant who crossed the deep in search of a home, or seeking the liberty he could not enjoy at home, as of the most highly placed subject of the British Crown now dwelling in Ireland, or who had Irish blood in his veins. The subject might at first sight appear new to some, but such was not the fact, for the greatest minds Ireland had produced since the Union had contemplated it. Swift and Molyneux had written and spoken and preached about it; and Curran and Grattan had fought for it. No one, therefore, need be ashamed of it, and he believed the time was fast approaching when it would be more universally acknowledged than it now was, that any people must know better what was required to make them happy, and better able to judge of their own affairs than any foreign government or people possibly could He was perfectly sure, and it had been admitted by all the most profound minds of the age, that the statesmen of England could find no means so effectual to pacify and render happy other arguments emanating from the same the Irish people as by giving them what they had so long ardently desired, self-Government by means of a Parliament composed of their own people in their own land. If the people were happy and contented at home there would not be so much emigration to other lands, and they would not be sent in such large numbers to the United States and other countries which might at some time become hostile to England. If Ireland had Home Rule, such as we have here, under which the various Provinces govern themselves peaceably and prosperously, with a general Government in which they are happily represented, they would be as happy and prosperous as our people here. The result of giving Ontario the control of her own affairs, after the termination of the unhappy differences between that province and Quebcc, was that the people were happy, they clusion, the preacher remarked that every one peace and concord. If that were the result here, what would it not be in Ireland? Many well read

the doctrine of O'Connell, which he enunciated Such men were taking the lead now-notably in the If there were any such present let them be case of Isaac Butt. Let Home Rule be adopted in turned out from their midst and cast on one liveland and the tide of emigration would be turned side, as being unworthy to sit with the true to Canada, and no more truly leval people than the Irish would be found on the face of the earth. Ireland would be happy and England would be strengthened, and they would go hand in hand in prosperity. were each year grewing less, and he indulged in He had faith in the sense of justice of the English the hope that the disease of intemperance and Government, and he was sure when the people fairly the many disorders growing out of it may understood the issue and the facts in the case, they would accord with a heartiness and good will such as Englishmen can exhibit, all that Ireland could wish. 'The statement that if they had self-govern-Patrick and how to keep this festive day. He ment they would fight among themselves like the further urged them to keep to the faith, to Kilkenny cats was groundless, for when Ireland was persevere to the end, that they might finally self-governed she took the highest place in arts and in arms, in literature and in science, and now if she had her own government, and if her nobles would stay at home, she would shine out the brightest among the nations. Mr. O'Donohoe concluded by an carnest appeal to Irishmen to keep brave hearts and by exhibiting every quality of good citizens here show that the statement that they could not govern themselves, which came from the enemy, was a falsebood.

Mr. Hawkins, of Blandford, followed in a brief address, much to the same purport.

Great satisfaction was evinced at the excellent performance of the programme, and the assembly dispersed at a late hour to the tune of "God Save the

LONDON, ONT,

St. Patrick's day was celebrated here by a proces sion of the Father Matthew Temperance Society from the school-house to the Roman Catholic Cathedral, headed by their new brass band, and by divine services in the church. An appropriate sermon was preached by the Right Rev. Dr. Walsh, Bishop of the Diocese. In the evening a grand sacred concert was held in the Cathedral, the Rev. Father Kilroy occupying an interval between the pieces with a lecture appropriate to the day. The display in the forencon by the Temperance Society was very creditable. The members of the Society's band, previous to starting out at the head of the procession, presented their teacher, Mr. James Skeffington, with a massive gold ring suitably inscribed, as a token of their appreciation of his services.

BELLEVILLE.

St. Patrick's day was duly observed here by a large procession at eleven a.m., by the Sons of St. Patrick who proceeded to St. Michael's Church, where an eloquent sermon was preached by the Very Rev. Vicar-General Farrelly.

KINGSTON.

The following is abridged from the Daily News:-The anniversary of the Tutelar Saint of Ireland was celebrated to-day with the usual eclat. The weather, which for the past few days has been fine, was new changed to murky, gloomy, sky, but this did not damp the ardour of the Irishmen turning out in great numbers to celebrate that day which is par excellence devoted to Ireland.

The procession was as large as ever. It was formed in front of the City Hall, and started a little after ten o'clock in the following order, marshalled by Mesers. Jas. Rogers and Michael Welch, assisted

by Messrs. Mooney and Mark Welch. The procession proceeded by way of Ontario street up Place d'Armes, Wellington street and Johnson street to the Church, where a High Mass was celebrated. The church was densely crowded. there being a large number of Protestants present. High Mass was celebrated by the Rev. Father Mc Donough, assisted by Fathers Davis and McWilliams, and the sermon was preached by the Rev. Father O'Boyle, Chaplain of the St. Patrick's Society, from 2 Cor. XII., 12.

Mass was then proceeded with; after which the Procession reformed, and marched through the principal streets, and, on arriving at the City Buildings, was addressed by Mr. P. Doherty, President of the St. l'atrick's Society, who spoke eloquently on the subject of Homo Rule for Ireland. On retiring, Mr. Doberty introduced Mr. J. O'Reilly, Q.C., as the orator of the Day. This gentleman made a most splendid address, which we regret much that our limited space obliges us to condense.

Having alluded to the many years that had elapsed Mr. John O'Donohoe, M. P., then came forward since he first was enrolled a member of the St. Patrick's Society, and the changes that since then have taken place, he passed to the all engrossing topic of Home Rule on which the Irish have set their hearts. Of Ireland's ability to manage her own affairs he adduced her successful management of her trade and monetary institutions. Ireland, he said, has a number of banks yielding large dividends fai in excess of those of the banks of this country, sus tained by Irish capital and managed by Irishmen. To show the confidence reposed in their stability no less a sum than one hundred millions of dollars are now on deposit in Irish banks. We hear of no Irish banks breaking or becoming insolvent. In like manner with her trading or other corporations .-The wisdom and economy displayed by Irishmen in their management show that they are a provident if

not a progressive people. The learned gentleman also made some remarks upon the relative positions of the Catholic minority in Upper Canada and that of the Protestant minority in the Lower Province, as illustrative of the illiberality of the first named :-

Now my friends I have a word to say to you about Canada, for after all, as much as we love Ireland, where the ashes of our forefathers rest, our devetion and duty to Canada are paramount. Canada ought to be our first consideration as adopted citizens of the finest and best governed country on earth, and where civil and religious liberty are secured to all by those constitutional guarantees that only free men can fully appreciate. Even here in free Canada attempts are made for political purposes to arouse hostile feelings between Catholics and Protestants, and to evoke the religious rancour that has been the cause of so many heartburnings in the past. Before Confederation the Protestants of Ontario may have had fears, which have proved unfounded, of the political dominancy of the Catholic Province of Quebec, but since each Province possesses a separate Legislative Chamber, these fears ought wholly to disappear. In the present Ontario Assembly there are only three Catholics, although Catholics are one to five of the population. In the Government there is one Caiholic, but in positions connected with the House not one. In all Ontario there is only one Catholic Judge, and he is only a junior or second-class County Court one! There are no Catholic sheriffs, and but two or three Clerks of the Peace and County Attorneys. All the chief offices of the country are in the hands of Protest-

He then condemned the proposed incorporation oi secret politic religious societies, and depricated the introduction of a spirit of knownothingism exclusiveness in politics. We should all make the good of Canada our first object, but not to the exclusion of old countrymen, and Irish, whose love for their Fatherland formed a noble trait in the Irish national character.

Our countrymen are celebrating "The Day" in the four quarters of the globe. On this day will they turn towards Ireland as the Mecca of their devotions. In Africa her sons have fought and bled to maintain the power of England, and have just marched to victory. Her arms have ever been victorious when in her ranks were found the Irish soldier. The victories that have added the greatest lustre to her arms, and won for her imperishable scoff at, He asked if any one present would Men out of the Catholic ranks had been men who renown, were secured by the valour of the Irish give them that chance. Surely no one would had been averse to the shedding of blood, and had soldier under the leadership of the great Captain of

the age, himself an Irishman. (Cheers) Even to-day the chivaly which is so distinguishing a characteristic of the Celtic race appears in all its ancient splendour in the person of the renowned and brilliant McMahon (loud and prolonged cheering) Duke of Magenta, President of the French Republic, the first soldier of his day, the hope of the Celtic peo-

ple. (Cheers.) He may yet be called upon to a still more distinguishing part on the world's stage, and curb the ambition of a Prince who has persecuted the children of the Sainted Loyola, trampled upon the sacred rights of conscience and religion, and who has striven to intimidate the Great Pius in the Government of his church, and the maintenance of the rights of its pastors and people. (Applause.) The old man of the Vatican is undismayed. He will continue to maintain, with the help of God, his authority over two hundred million of Catholics, who acknowledge and will continue to acknowledge him as their only carthly ecclesiastical ruler and guide. (Prolonged cheering.) In Spain, too, there are gifted and true sons of Erin fighting to maintain the flag beneath whose broad fold ages ago the brave Castilian beat back the Infidel hosts, compelling the Crescent to retire before the victorious Cross. (Cheers.) The soil of Spain has been crimsoned over with the best of Irish blood; only a few days have passed since the gal lant-Chevalier Murray, the son of an Irishman, and the nephew of our distinguished Bishop, fell leading the Pontifical Zouaves to victory and the storming of the fortified city of Manresa. Well do I recollect the evening I had the honour of presiding at the banquet given by you to welcome him home from the bloody field of Mentana, this christian soldier who gloried to fight under the banner of the Cross. He has gone to his reward. We had hoped to see him return once more to those loved ones at home. and to have the proud satisfaction of tendering to him another welcome as cordial as the first. Alas! he is now no more. He died as he had lived a gallant Christian soldier, without fear and without reproach. May the earth rest lightly over his grave One word about myself and I have done. You no doubt, if you gave it a thought, were surprised that I did not present myself at the polls at the last parliamentary election. Well, the truth is, my professional engagements were of so pressing a nature that it was impossible for me to devote myself just now to the duties of a member of Parliament. But please the "Fates' I yet hope to do something to merit your approbation, and seeme a constituency that may honour me with its confidence Mr. C'Reilly retired amidst loud applause.

JOLIETTE COLLEGE.

The students of the College gave a grand soirce last night, (17th inst. The crowded house by which they were greeted, manifests the sympathy which Canadian people have for Ireland; indeed, the cordial reception which the Irish students meet, in the Canadian Colleges, strongly affirms the assertion made by Father Burke in his late lecture in Cork, And further, it shows that the Canadians are ever ready to benefit an Irishman when an occasion presents itself in which they can do so in justice.

Mr. M. Kehoe opened the entertainment by a discourse in which he, in the most delicate terms, defended his country, in what is generally attributed to them as their faults,

The frequent airs discoursed by the Brass Band, speaks highly of the musical talents of the College, in a word, was well calculated to bring back the Irish heart, to those golden days, when Ireland's bard had strung his harp and sung his songs of freedom. At the close of the evening, the Hon. G. Baby, M.P., addressed the students and Irish people assembled, paying an elegant tribute to the Green A SPECTATOR.

NICOLET COLLEGE.

On the eighteenth, Nicolet College was the scene of one of those impressive family entertainments, originated in honor of the glorious Apostles of Ire-

Owing to the talent and interest of the performers, seconded by the experience of their able manager, Prof. O. H. de Chatillon, the sennce was productive of much satisfaction and pleasure. short but appropriate addresses, the lively and soulinspiring music elicited frequent rounds of applause and the ludicrous farce entitled : "The Mischievous Nigger," accomplished its object worthily, judging from the repeated bursts of laughter which accompanied its performance. Among the many talented entertainers, special praise is due to A. Blondin, T. J. Lane, J. Gormley, J. Lec, P. Jutras, and D. Kelly who executed their parts to perfection, and awake in their hearers, bright anticipation of their future. In a word all worked so unanimously that nothing more could have been desired, that the large and appreciative assembly were tilled with admiration, and started for their homes, heartily wishing their hosts success and prosperity to their Alma Mater.

BREAKPAST-EPPS'S COCOA-GRATEFUL AND COMPORT ing.—" By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a careful application of the fine proper ties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." —Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co, Homocopathic Chemists, London."

MANUFACTURE OF COCOA .- "We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cussell's Household Guide.

REV. DR. CLARKE WRITES.

While I was under the process of Erysipelas the Hon. Dr. -- called upon me; I told him how much of the Hypo. I had used. He said: "Fellows' Hypophosphites is a good medicine, an excellent tonic, and no doubt had drawn the acidity that was in my blood to the surface, and thus prevented it from attacking some important organ of my sys-

I have conversed with many who have used it, and ALL say they were benefitted by it. For myself, I have much pleasure in saying in

IMPROVED MY GENERAL HEALTH AMAZINGLY. It gives a clear skin and healthy countenance, but to know its virtues it must be used, and were it within the reach of all classes, I believe it would be used universally; yes, by the well, to renew their age, and by the sick to make them well.

It makes an old person look ten years younger.— This witness is true." Would that I could more widely make it known for its many virtues. Long may its inventor live to see the happy fruits of his invention.

ALEXANDER CLARKE, D.D., Amherst, N.S.

TEACHER WANTED.

For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville. Brockville, 9th February, 1874.

WANTED.

A FIRST CLASS ENGLISH TEACHER; must be a Catholic and successful disciplinarian. Address, (enclosing testimonials of morality and ability, stating experience and where last employed).

P.O. Drawer No. 438 Montreal, 30-2

THE HOUSEHOLD PANACEA AND FAMILY LINDENT IS the best remedy in the world for the following complaints, viz.: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dyg. entery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Purely Vegetable and All-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists.

## SPRING. 1874!

J. & R. O'NEILL.

IMPORTERS AND WHOLESALE DEALERS

BRITISH AND FOREIGN DRY COODS.

DOMINION BUILDINGS,

No. 138 McGill Street, Montreal.

We have now received a large portion of our SPRING IMPORTATIONS. We show to-day: 28 Cases New Prints, Cashmeres and Sateens.

Cases New Dress Goods, 65 Bales Grey and White Cottons and Sheetings,

14 Packages Irish and Scotch Linens, 11 Bales Haberdashery and Small wares,

Cases of Merino and Cotton Hosiery, 8 Cases Kid, Lisle, Silk, and Cotton Gloves,

5 Cases Rich Black and Colored Silks, 10 Cases Printed Shirtings, Wave and Harvard do.,

9 Cases Silk Umbrellas, Sunshades and Parasols, 12 Cases Black and Colored Lustres, Cobourgs and

Cashmeres, 10 Cases Nottingham Laces, Rufflings, Rouchings

and Curtains,
8 Cases New Paisley Cashmere and Silk Fancy Shawls,

Cases New London Jackets, Silk and Cashmere, 14 Bales Cottonades, Denims, Tickings and Jeans, 5 Cases New Ribbons, Ribbon Velvets and Silk

Scarfs. 5 Cases New Tasso, Batiste, and Polka Spot Costumes.

MERCHANT TAILORS will find a very choice assortment of NEW TROUSERINGS.

COATINGS

VESTINGS, AND

TRIMMINGS. WE OPEN TO DAY: Cases New Broad Cloths, Venetians and Worsted Cottons,

5 Cases Italian Linings and Serges, 5 Cases Braids, Battons, Silecias, Tailor's Trimmings.

76 CASES NEW CANADIAN TWEEDS

Selected Patterns, of Rosamonds, Sherbrooke, Columbus, Galt, New Edinburgh, and leading Canadian Factories.

UNITED STATES MANUFACTURES

100 Bales Cotton Bags, 150 Bales Batts and Waddings,

20 Bales Carpet Warps, 10 Cases Merino Hosiery, Undershirts and Drawers,

Cash and close buyers will find stock worthy of ttention. Terms liberal. An inspection invited.

J. & R. O'NEILL,

Montreal. Province of Quebec, ) In the SUPERIOR COURT

District of Montreal. for Lower Canada. The Seventeenth Day of March, Eighteen Hundred and Seventy-four,

Present :

The Honorable Mr. JUSTICE TORRANCE.

CHARLES HENRI LETOURNEUX, of the City and District of Montreal, Hardware Merchant and Wood-dealer.

DAVID A. YONGS, of the City of New York, in the State of New York; one of the United States of North America, Wood-dealer,

IT IS ORDERED, on the motion of Messieurs Trudel & Taillon of Counsel for the Plaintiff in as much as it appears by the return of M. Jette on the writ of summons in this cause issued, written, that the Defendant has no domicile in the Province of Quebec in Canada, and cannot be found in the District of Montreal, that the said Defendant by an ailvertisement to be twice inserted in the French language, in the newspaper of the City of Montreal, called " La Minerce," and twice in the English language, in the newspaper of the said City, called 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), HUBERT, PAPINEAU, & HONEY. P.S.C.

INSOLVENT ACT OF 1869. In the matter of J. W. WRIGHT, of the City of

Montreal. lusolvent. the Undersigned, L. JOS. LAJOIE, of the City of

Montreal, have been appointed Assignee in this matter. Creditors are requested to fyle their claims before

me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Monday, the 27th day of April next, at 11 o'clock, A.M., for the examination of the insolvent and for the ordering of the affairs of the Estate generally.

L. JOS. LAJOIE,

Montreal, 20th March, 1874.

INSOLVENT ACT OF 1869.

In the matter of ELZEAR COURVILLE,

An Insolvent. Notice is hereby given, that the Insolvent has deposited in my office a deed of composition and discharge, purporting to be executed by a majority in number of his creditors, representing three fourths in value of his liabilities, subject to be computed in ascertaining such proportion; and if no opposition to said deed be made to me within three juridical days from Saturday the 21st day of March next, the last appearance of this advertisement, I shall act upon the said deed according to its terms.

Montreal, 28th February, 1874. G. H. DUMESNIL, Assignec.

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DIRECTED BY THE CHRISTIAN BROTHERS This thoroughly Commercial Establishment is un der the distinguished patronage of His Grace, the

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The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christ ian 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

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

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Religious Instruction, Spelling and Defining( 1th drill on vocal elements,) Penmanship, Geography Grammar, Arithmetic, History, Principles of Polite ness, 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, Synonymes, 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 of Commercial Law, Algebra, Geometry, Mensuration Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politoness, Elecution, Vocal and Instrumental Music, French.

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Payments quarterly, and invariably in advan 1st Class,

llaces or dismissal. Extra Charges .- Drawing, Music, Piano and

Monthly Reports of behaviour, application and regress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD,

Toronto, March 1 1872.

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NOTICE is hereby given that application will be ade to the Dominion Parliament at its next ession for an Act to amend certain provisions of he Act of Incorporation of the "CANADA INVESTMENT NO GUARANTEE AGENCY."

CONFEDERATION

Montreal, 3rd February 1874.

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H. J. JOHNSTON.

W. H. HINGSTON, M.D., L.R.C.S.Ed., Medical Montreal, January. 23.

INSOLVENT ACT OF 1869.

the matter of J. BTE. DUHAMEL, Senior, of the City of Montreal, Grocer and Trader, doing business under the name of "E. DUHAMEL,"

Insolvent. HE Insolvent has made an Assignment of his Esde to me, and the creditors are notified to meet at business place, No. 234 St. Catherine Street, ontreal, on Monday the thirtieth day of March, istant, at ten c'olock in the forencen, to receive atements of his affairs, and to appoint an Assignee.

Monbreal, 12th March, 1874.

G. H. DUMESNIL. Interim Assignee.

# D. BARRY, B. C. L.,

10 St. JAMES STREET, MONTREAL. January 30, 1874.

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The subscribers have just received, FROM DUB-LIN, a very fine assortment of ENGLISH CATHO-LIC PRAYER BOOKS with a great variety of bindings and AT VERY LOW PRICES; amongst them will be found the cheapest book, bound in cloth, at 13 cts, to the very finest, bound in morocco, velvet, and ivory, with clasps, at 35 cents to \$7.50 PLEASE CALL AND JUDGE FOR YOURSELF.

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Dec 1st 1873.

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The quarterly tinted plates for 1874 will be by Thes. Moran and J. D. Woodward.

The Christmas issue for 1874 will contain special

designs appropriate to the season, by our best artists, and will surpass in attractions any of its predeces-

THE ALDINE, will, hereafter, be obtainable only by subscription. There will be no reduced or club rate; cash for subscriptions must be sent to the publishers direct, or handed to the local canvasser. without responsibility to the publishers, except in cases where the certificate is given bearing the fac-simile signature of James Sutton & Co.

PREMIUM FOR 1874. Every subscriber to THE ALDINE for the year 1874 will receive a pair of chromos. The original pictures were printed in oil for the publishers of THE ALDINE, by Thomas Moran, whose great Colorado nicture was nurchased by Congress for Sodeduction for absence except in cases of protracted thousand dollars. The subjects were chosen to represent "The East" and "The West." One is a view in The White Mountains, New Hampshire; the other gives The Cliffs of Green River, Wyoming Territory. The difference in the nature of the scenes themselves is a pleasing contrast, and affords a good display of the artist's scope and coloring. The chromos are each worked from thirty distinct plates, and are in size (12 x 16) and appearance exact facsimiles of the originals. The presentation of a worthy example of America's greatest landscape painter to the subscribers of THE ALDINE was a bold but peculiarly happy idea, and its successful realization is attested by the following testimonial, over the signature of Mr. Moran himself.

These chromes are in every sense American.

They are by an original American process, with material of American manufacture, from designs of American scenery by an American painter, and presented to subscribers to the first successful American Art Journal. If no better because of all this, they will certainly possess an interest no foreign produc-tion can inspire, and neither are they any the worse if by reason of peculiar facilities of production they cost the publishers only a trifle, while equal in every respect to other chromos that are sold single for double the subscription price of THE ALDINE. Persons of taste will prize these pictures for themselves-not for the price they did or did not cost, and will appreciate the enterprise that readers their distribution pos-

NEWARK, N. J., Sept 20th, 1873. Messis. James Sutton & Co.

Gentlemen,-I am delighted with the proofs in color of your chromos. They are wonderfully successful representations by mechanical process of the original paintings.

ntings.
Very respectfully,
THOS. MORAN. (Signed,) If any subscriber should indicate a preference for a figure subject, the publishers will send "Thoughts of Home," a new and beautiful chromo, 14 x 20 inches, representing a little Italian exile whose speaking eyes betray the longings of his heart.

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58 Maiden Lane, New York. INSOLVENT ACT OF 1869.

In the matter of VIRGILE VOISARD, of the City of Montreal, doing business under the name of SEWING MACHINES "W. VOISARD," Watchmaker and Trader,

THE Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his business place, No. 531 Craig Street, Montreal, on Wednesday, the first of April next, at ten o'clock A.M., to receive statements of his affairs, and to ap-

point an Assignee. Montreal, 14th March, 1874. G. H. DUMESNIL, Interim Assignee. REMOVAL.

### JOHN CROWE, 24-1y BLACK AND WHITE SMITH, Wish to announce to their Customers throughout

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MONTREAL.

INSOLVENT ACT OF 1869. AND ITS AMENDMENTS. In the mater of MICHEL SANDERS of St. Jean Baptiste Village parish of Montreal, Trader.

The Insolvent has made to me an assignment of his estate; his creditors are notified to meet at his place of business at the aforesaid St Jean Baptiste Village, No 93 St. Lawrence Main Street, Monday the 30th of March Instant, at 10 o'clock A.M., to receive a statement of his affairs and to appoint an

CHS. ALB. VILBON.

Village St Jean Baptiste 10th March 1874 No. 112 Rue St Laurent.

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Menatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

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INSOLVENT ACT OF 1869. CANADA PROVINCE OF QUEBEC In the SUPERIOR COURT,

Dist. of Montreal, )
In the Matter of LOUIS CELESTIN CREVIER On Thursday, the Twenty-sixth day of March next, the Insolvent will apply to the said Court for

a discharge under the said Act.

DOUTRE, DOUTRE & HUTCHINSON,

Attys. for Insolvent. MONTREAL, 16th February, 1874.

INSOLVENT ACT OF 1869.

In the matter of FRS. X. VALADE, Insolvent. , the Undersigned, GEORGES HYACINTHE DU-

MESNIL, of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to fyle their claims, before me within one month, and are hereby notified to

meet at my office, No. 5311 Craig Street, on the 9th day of April next, at 2 o'clock, P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is hereby notified to attend said

Official Assignee. Montreal, 4th March, 1874.

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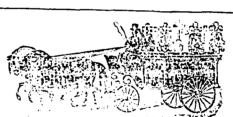
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