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VOL. XXIII.

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NO. 25

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FAITHFUL AND BRAVE.

AN ORIGINAL STORY.

(From the Dublin Weekly Freeman)

CHAPTER XI.—(Continued.)

The party was quite ready to start when Col-Hamilton came in and angrily announced, "A mistake has occurred about the carriage we ordered, some American's have taken possession of it, and I suppose they are at the Pont di St. Angelo by this time. It is impossible to get another for leve or money, so there is nothing for it but to walk."

Accordingly they proofs and armed with umbrellas. "We had best walk single file," suggested the Colonel, as he took the lead, followed by Lady Bindon. Next came Kate, Mark, and Eda, while the Signora brought up the rear. It was an awful morning; the rain poured in torrents; the middle of the narrow streets was an actual river, while the footpaths were far worse, owing to the projecting eaves of the houses, from which cataracts of water descended. The hour was so early-it was yet pitch dark-and the flickering glimmer of the thinly distributed lumps was no earthly use to guide uncertain footsteps. Carriages were driven at mad speed; people frantically rushed and pushed along, evading coaches, running into pools, and knocking up against other dripping pedestrians.
Umbrellas were poked into the Colonel's eyes

or determinately driven into the lace headdress of Madame, who ran along like a brick, endeavouring to keep very close to Eda, as she evidently considered her her especial charge. It was no easy matter for the Signera to keep up with the party, and she would cry out in a voice considerably elevated, "Mademoiselle, where are you? Oh! Santa Maria, my foot is in a pool, but it is for the Church, my dear. Oh! oh! mon Dieu! Are you wet, mademoiselle? Prenez garde, the coach, the coach." And then the Signora Zurilejo would case her mind of half its woe by a string of exclamations, in Spanish, Italian, and French.

The party arrived at St. Peter's about seven clinging to him in desperation. Mark and in an opposite direction by the swaying crowd. The Signora alone showed herself equal to the occasion; she grasped the now-terrified Eda round the waist, and stoutly held her ground, making superhuman efforts to gain a good position. One instant she would implore Eda to "hold her tight," the next she would be com plimenting the bystanders in various languages, entreating of them permission to pass. At last the indefutigable madame gained the position she desired, and stood opposite the bronze statue of St. Peter, which was arrayed on the present occasion in a costly robe, and bore a crown upon its head.

uniform. Very conspicuous was the Swiss did she tremble in the kind signora's arms and him. Lowly beside his chair she knelt, as through her golden hair. With swift wings the Guards in yellow, black, and scarlet-striped then remain as if riveted to the spot? uniform, with brass helmets and glittering steel battle-axes, but not more soldierly did they appear than the gallant Zouaves who hear, for that matter she would not have heard "Eda, my precious darling," he almost stood there, a living wall of defence for their the braying of a thousand trumpets. She did ground, "what is the matter with you?" sovereign Pontiff.

stalwart Zouave, and with her accustomed suavity of manner, immediately entered into inexpressible, undefined feeling which overconversation with those around her. The soldier in front was a Frenchman, she discoursed him in that sweet tongue. Discovering a priest who stood behind was Spanish, she entertained him in her "own language;" then turning to another Zouave, addressed him in Italian, and after a long conversation, found out he was a Canadian from Guelph.

Every moment the crowd became more dense, the people were packed together, and the steam rose like a cloud from their wet garments. The Zouaves had been under arms since four o'clock in the morning; their uniforms were soaked through, while most of their faces wore an expression of wretchedness impossible to describe. Eda stried to stand on tip-toe to catch a climpse of her father, but it was an impossibility for her to discover the Colonel amongst that sea of faces. Madame's arms were wedged tightly to her side, and Eda's hair, having become disengaged, was drawn trom behind keeping her ohin in mid-air thereby compelling her for a second time to admire the beauties of the roof and dome. Heartily she wished herself at home again with Sir Stuart, when a kind-hearted Zouave made room for her to stand between himself and his comrade. He was an Englishman, so he chatted to her and pointed out all the celebrities.

At last at the window of the upper 'atrium, which looks into the church, the bishops mitres could be seen moving along, and the crowd looking up there knew the procession was in progress in that outer passage. Nearer and nearer came the music as the cortege moved along by the portico. First in order came the Bussolanti, equivalent to our English beefeaters, dressed in scarlet; then followed chaplains, avocats, chamberlains, and the pontifical singers chaunting the Veni Creator. Next came divers persons; masters of the Holy Hos- see me." pice, prelates, thurifers, cross-bearers, acolytes, abbes, bishops, archbishops, primates, patriarchs, cardinals, then Pius IX, borne in the cold, caught at St. Peter's, her aunt said to his own tongue. Listen!" sedia-gestatoria or throne-like chair, out of visitors, Lady Bindon unconsciously came near which he alighted at the grand entrance door and took of his mitre, as all the bishops did on entering the church, the sacrament being exposed on the high altar. Slowly the imposing procession moved along the aisle of that domecrowned temple, while the exquisite verses of the Veni Creator were sung at slight intervals.

"Did you ever behold such vestments?" whispered the awe-struck Signora, as some cardinals and bishops rustled past her in white moire, richly embroidered in gold and silver, while their heavily jewelled mitres were borne by attendant priests. The robes of the Eastern bishops were rich with raised flowers of cunning workmanship, in the centre of which gleamed many a rare gem, and instead of mitres they had crowns of golden filigree, inlaid with precious stones. When the gorgeous throng had passed, quietly and humbly came Pincian. Pope Pius IX., majestic in his simplicity, surrounded by the Noble Guard in their glittering steel cuirasses. Now every knee was bent and loving subjects murmured blessings on the venerable Pontiff. After his Holiness came the deputations of the different orders of monks and clergy, officers of the Council who had no Eda's face, "in the same house where I lodge rank in the College of the Prelature, and the there lives a Zouave on the second etage; I shorthand writers terminated the procession.

The Pope then sang the prayers, then the cardinals, bishops, &c., entered the Council chamber, and having taken their seats, Cardinal Patrizi celebrated mass, after which Monsignor o'clock, but even at that early hour the great chiesa was filled. Colonel Hamilton pushed, struggled, and fought, with Lady Bindon gence. Having obtained both, he preached for twenty minutes in Latin. Some other cere-Kate, much against their will, were swept off monies followed, then his Holiness received the homage of the prelates, who each kissed his hand; this finished, he pronounced a short allocution, intoned in a sweet clear voice the Litanies of the Saints, then solemnly uttered and herself; even if she emerged from that the benediction, as he held in his left hand the baton, surmounted by a cross, the emblem of universal jurisdiction. The votes were given, the result made known, then the Pope intoned the Te Deum, and the grand day's proceedings came to a close by the procession departing in the same order as it had entered.

"We shall be crushed to pieces," Eda whispered to Madame, whose arms were now outstretched to shield her. "Oh! Signora, if papa Down in the centre of the basilion Zouaves only knew where we were he would come to were ranged to form an avenue for the pro-cession to pass through, and one could hardly see aunt's bonnet on the opposite side," and believe it was a religious, not a military, ceres Eda hent forward to try and catch a glimpse of

whispered. Eda did not reply; she did not up at him. not head the tumult, the surging crowd was The Signora took up her position behind a forgotten, she feared nothing, thought of noth-alwart Zouave, and with her accustomed ing, but stood as if petrified. What was the powered, bewildered her? Was it joy or sor-row? Was it a bounding, mad sense of de-light, or a stupifying anguish? Her heart told her whose was the commanding figure not ten yards off, changed, greatly changed though he was. His beard was long and flowing, and the thick moustache concealed his proudly curved mouth. There, in the ranks of the Papal child. Zouaves, stood Aylmer Courtenay, the soldier for his Church, the patriot exile, the suspected

> "Aylmer, Aylmer," nearly burst forth from Eda's lips, while people looked at him and whispered of his glorious stature and soldierly bearing; but to Eda, to the golden-haired, blue-eyed child, hungering for a single glance from his stern dark eyes, he was still her Aylmer, her first, her only love, who had called her his darling in the rustic summer-house at Oakfield. "Aylmer, Aylmer," her heart mouned, "will you never look this way?" Wus there no truth in mind acting upon mind that her intensity of thought and love did not attract him? One moment more and their eyes would have met. The Queen of Naples and her mother were coming down the soldier-lined passage, all eyes following them. "He will look now in a minute," and Eda's heart thrilled wildly; but even as she thus thought her father stood beside her between her love and herself.

> Colonel Hamilton looked anxiously at her white, startled face, then lifted her up as he said, "My darling child. I have been so terrified about you-you must be frightened to death." Eda never knew how she left that spot-her wild regret, her sinking heart were the only realities to her. "What can I, shall I do?" she moaned to herself, as they rapidly drove home. "I dare not tell papa, my love is so utterly hopeless, and Aylmer did not even

> Was it any wonder that for days Eda did not leave her room. "She was suffering from made her niece toss and moan so wearily during those two or three bleak December days, when sickness hovered round her pillow. Her little hands grew thin and transparent, a sitful oolor burned on her cheeks. Her father grieved and wondered while anxiously watch ing his child. " If my darling had any trouble, I could understand what ails her, but you know, Fannie, she has not a care upon her, and I have asked her to come somewhere else, but she says she would rather stay here."

Good Madame Spanish, as the Signora Zurilejo was invariably called by the Bindons, often came to visit her "little mignounc," and fondly hoped she was "cheering" Eda by retailing some piquante scrap of gossip, or telling long, rambling stories of continental life while they sat together in the hotel or drove on the gay

No Zouave ever passed them but Eda eagerly scanned his face, until one day Madame said laughingly, "You like the Zouaves well, Mignonne. You regard them all with curiosity in your face. Ah! Mademoiselle," she continued, never heeding the blush which covered grieve when I think of him-so young, so handsome, about to die. Not a month ago he was as strong as I am, and more splendid in appearance than any one I ever saw, but to-day the doctor said he must not hope for life. Two enemy, some Garibaldian, gave him the stiletto. Poor fellow! he is a countryman of Mr. Bindon's. Signor Courtenay is an Irishman."

God help those who suffer, yet must be still. Eda's presentiment seemed about to be verified; the mystery of Death would shadow her love awful shadow, the eternal shadow would be woven round her heart. She did not speak, she did not move, and on the Signora chatted, while Eda longed with a despairing longing to be at the hotel. Soon, however, the carriage arrived at the Pingza del Popolo, and Colonel Hamilton stood at the door ready to greet his child. Tenderly, oh! how tenderly, he lifted her from the carriage and began, "Did my darling enjoy her drive?" but he ceased at the sight of the imploring face raised to his.

"Papa, I want you-to talk to you," she brokenly said, as she leaned heavily on his arm. thronged with armied men in every variety of on the opposite side she fixedly gazed; but why in a deep chair, he drew his daughter towards taking off her hat let the cook breeze play young heart he had or poisonous, most infulli-

years ago she had nestled as a child, and her "Do you see the colonel?" Madame cagerly sad mournful eyes, full of untold agony, looked

> "Father I have something to tell you, but I dread your anger," she whispered chokingly, "Yet for poor, dear dead mamma's sake forgive me." The grey-haired soldier lifted her into his arms, as if he fain would have hidden her into his heart, until her sorrow should have passed. Then to the one she had dreaded, her secret, the story of her heart, was laid bare. and at its close the father's tears fell on her bowed head. Thus in silence they mourned, the daughter for her love, the father for his

> "Papa," whispered Eda, "you will go now and see him, and, oh! papa, if he—if Aylmer is really, really dying, only let me see him once, only once," she passionately wailed.
> Colonel Hamilton gathered the fragile child

into his arms, and told her it should be as she wished. Then out into the dusk and gloom he went on his sorrowful errand to try what comfort he could bring to the man his child loved. bruce.

Au hour Eda sat where her father had left her hefore he returned. "Eda," he said in a low, hushed voice, as he took her cold little

hands in his, "go put something warm on, and come with me. I have a carriage at the door."

On they swiftly rattled over the roughly-paved streets. No word was spoken by the Colonel, but Eda felt his strong hand tremble in her grasp. She thought they would never reach the Piazza Navona. Three or four times she urged the driver to greater speed, and when they reached their destination the panting horse was fleeked with foam.

Up the dark stone steps to Courtenay's rooms. The Colonel gently rang the bell, and the Italian woman softly opened the door .-Then into the inner room—the bedroom—they passed, and there lay the almost wrecked love of Eda's young life. No tear came to moisten her burning lids as she sank by his lowly bed; one moan, and then she was still. Her father stood beside her and gazed with brimming eyes at the wasted form, at the sunken cheeks of the Zouave.

"He is asleep now," the attendant whispered in Italian, "but he often dreams and raves in

"Eda, Eda, my own innocent darling, I am the truth. It was a chill of the heart that coming to you love. I am coming durling. Oh! heavens-my side," and with a start of pain, he awoke.

Once more eye to eye, soul to soul were, Eda Hamilton and Aylmer Courtenay. "Eda, my darling, thank God, I knew you would come; and as he looked gratefully at the Colonel, he feebly stretched out his arms to Eda.

That was no time for false shame; low she bent her head, until their lips met in one long passionate kiss. "Aylmer, Aylmer, live for me. Qh! Aylmer, do not leave me, when I love you so dearly.'

"My darling, my Eda. I have prayed to see you, and my prayer has been answered. Will you raise me?" he asked of the Colonel, who, overwhelmed with emotion had turned aside. "Will you raise me until I see Eda once more?"

Tenderly Colonel Hamilton raised the wounded soldier; and he sat resting in her arms. The physician of magic power had come, the failing spirit of the young man was roused, and strength increased with wonderful rapidity. Day by day he grew more like himself; and day by day Eda tended him and her father became reconciled to the young patriot. They came home to the old house by Stratfordon-Avon; and the health of the young couple was completely restored.

There are times in the life of every one when without any evident cause, a vague, undefined days after the Council he was returning in the sense of rest, of contentment, steals over the evening to his apartments, and, I believe, some heart, making all things seem bright and glad. In such moments, the man forgets his worldly cares, his anxieties, his disappointments, while sweet memorics fill his mind. In such moments, the woman again becomes a child, and as she listens to the twittering song of the birds, when flowers bloom and trees are in the glory of summer pride, her heart rises in gratitude to God, who has made the world so beautiful.

> Thus felt Edu Courtenay, as she stood on the steps of Avon Park House, watching the evening sunbeams penetrating the arching elms, and quivering through the interlaced branches on the avenue beneath. Glancing shadows they cast, which flitted hither and thither like a chase of phantom spirits; but they came not near Eda as she stood in the sunlight, while the fragrant summer wind breathed a musical message of peace.

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tiny birds flashed to the silvery waters, and as the soared again, warbling their joyous songs. Eda laughed, a soft, low laugh, feeling happy, she knew not why. Little she thought whose bounding steps were following her. Little she knew whose voice was calling out "Eda, Eda." Theres he sat listening to the birds and watching the gliding stream, while hasty, impatient feet were tramping over the crisp brushwood.

"Eda, Eda." At last she heard the manly voice, and turning her blue wondering eyes, saw Aylmer.

" Harry has arrived!" he shouted.

"Harry," she cried, while her face brightened with welcome. "I am so glad."
"Glad to see you, Harry. You know I am,"

she said, while guzing at the honest, handsome face of her sailor cousin. "But how changed you are," she added, as she half retreated from him. "You do not look like the frolicksome boy you were in Oakfield six years ago."
"Yes," he replied, and a deep blush covered

his countenance, "Did you hear the news—I'm married!" Aylmer laughed loud and long, and the cousins had a hearty cousinly em-

Harry rose to distinction in his profession. Aylmer Courtenay became one of the best loved men of his time, and when I saw him last he stood beside the noble girl who had been Faithful and Brave to the end.

[CONCLUDED.]

FATHER BURKE'S LECTURE ON THE

"Catholic View of Education."

A MAGNIFICENT DISCOURSE.

(From the New York Irish American.)

The following beautiful lecture, on "The Catholic View of Education," was delivered by Father Burke, in the lecture Hall of St. John's College, Brooklyn, before a large audience, comprising many of the clire of the city,-Father Burks spoke as follows:-

My Friends,-When a Catholic priest addresses a Catholic audience, the subject which he puts before them must always be of very great importance; for the burden of his message is something touching the eternal welfare he people, the glory of God, and the wellbeing of society. And, amongst the range of subjects which are thus opened to him, -- sacramentally and otherwise, -there is not one so important as that upon which I am now to address you, namely: the subject of "Catholic Education." For it regards the young children; and we know that, as the child is father of the man, so the society of children is the parent of the future of society which is to bloom and to flourish in every country. Whatever affects children affects society; whatever influences are brought to bear upon them in youth, -which is the spring-time of life .- those influences will produce that corelation, either for good or evil, for joy or sorrow, in the future of that society. Therefore it is that the question of education is the most important question of all. First of all, because the future depends upon it. When the farmer breaks his land in the spring; when he runs the plow through it; when he harrows it,-he has it all prepared; but the greatest question of all is what kind of seed is he going to put into that soil? For if he throw in infirm wheat, or bad seed, the harvest which he will reap, in three or four months' time, will be bad, because the seed was bad. If, on the other hand, he throw in good seed, he may reasonably look forward to an abundant and good harvest, because of the seed which he had sown. For an authority more than human tells us: "Whatsoever a man shall sow, the same shall he reap."

The question is most important, not only because the future depends upon it, but because any error committed in relation to this question of education is an error that can scarcely be remedied. If the farmer sows bad seed,-if he perceives, when the green blade is coming up, that his sowing is a failure; if he perceives that the crop promised by the distant harvest will be a failure, because of the infirm wheat, —it is too late for him, in the month of May or June, to discover his error. He cannot break ground again; he cannot make that seed good; he cannot, like him of old, order the sun to stand in the heavens, or bring back the genial time of spring upon the earth once more. So of education; it is the sowing of the seed in the young mind, -in the spring time of life, in the days when the soil is prepared to receive that seed, when the heart is yet soft to receive its, impressions, before it hardens, and these impressions become indelibly fixed in the man's Down a listle winding path which led through character by the ripening action of age. Whilst a thick wood she took her way, until she came the mind is yet open to receive the treasures of believe it was a religious, not a military, cere- Eda bent forward to try and catch a glimpse of mony contemplated, for the whole ediffee was ther father or aunt. Down the line of Zouaves came to his own room; then, seating himself river.

There she sat on a grassy knoll, and, that is thrown into that young mind and that

A North Control of the St. The Control

bly the future life of that man will be a bad harvest of the seed which it received in the spring. No man can expect an abundant harvest of grace, morality, or goodness unless he intellectual, moral power or grace. The consebe provided in the beginning with a good education. Agair, if there be any fault in the seed, which is found to be of an inferior character, when it has been found to be largely mixed with bad grains it is too late to make this discovery when the child has disented into manhood, for then principles are well triablished, and opinious are deeply and iddelibly fixed. Again, the state of life is chosen by him; he has found the road which he will go; for wisdom,—again more than human,— tells us, it is too late to try to bend the tree when it has grown into goodly proportions. That work of bending must take place while it is yet a tender twig (applause). This being the case, it follows that there is the necessity for education for all.

Coming to this first aspect of this great question,

I find the Redeemer of the world,—the highest authority, because He is God,-declaring that the first want of man is education, and that all the evils that fill the world may be traced, as to their resource, to the want of education. Christ, our Lord, my friends, was not only the Redeemer of the world, but He was also a Prophet." The Scriptures speak of Him as a teacher. "Grace poured abroad from His lips: therefore, Lord, let us bless Thee for ever." The Scriptures speak of Him as a prophet of this world. Moses says: "I will send unto thee a Prophet of thine own nation, like unto me. Him shalt thou hear." Now, upon a solemn occasion, He was approaching the City of Jerusalem. The people vent forth to meet Him, with acclamation and with joy, waving palm branches before Him; a sign of their gratitude; for He who came to them was blessed, coming in the name of the Lord, Israel's King. And they cried, "Hosannah to the Son of But, in the midst of their jey, in the midst of their tumultuous gratitude, we read in the Gospel, that the Son of God,-who saw the city,-wept over it bitter tears. He said: "Oh Jerusalem, the time will come to thee when thine enemies shall encompass thee around, and straighten thee on overy side. They shall cast a trench about thee, and beat thee flat with the ground; and they shall not leave of thee a stone upon a stone." What was the cause, the sign, of this terrific prophecy? He immediately added the reason: " Because thou hast not known these things that are good for thee; because of thy ignorance, Oh Jerusalem; therefore shall all thine enemies come in upon thee." Is not this what he said? And to the Jewish priests: "Hear me; ye are not of my priests." He says: " because you have rejected knowledge, I will reject you, and you will no longer fulfil the duty of the priesthood unto me; because my people were silent; because they have no knowledge." Elsewhere, the Prophet says : "There is no truth, there is no knowledge of God in the land." He immediately added that, "Cursing, lying, infidelity, adultery, abound, because there is no knowledge of the Lord in the land." To cap the climax of all that the Omnipotent says on this point, we have the Apostle and the inspired writer saying of the Jewish people, "If they had known, if they had knowledge, they never would have crucified the Lord of Glory. And, passing from the evidence of the grand words of Scripture,-looking at this great fact simply with eyes of reason,-do we not know, my friends, that there are two lives in man; that man is a wonderful being in whom two distinct natures meet. Almighty God has created in this world the mere animal and material nature,—the animal that reasons net; that only feels and lives. The trees of the forest grow, and the flowers of the field; they reason not, neither do they feel; but they live. The animal object that is in man has not feeling, but only existence. On the other hand, God has created in heaven a higher order of purely spiritual beings, in the angels, -like to Himself, in that they are pure spirits, in that they are utterly dissociated from everything gross, corporeal and material; in that they are pure intelligence, pure love, gifted with power and virtue over the will. Observe the difference of these two great ranks of creation,-things that de not reason at all, that only feel; and things that do not feel at all, but reason; - the animal and the miracles that we cannot understand, for this is the angelic. Then comes man,—the golden link in the creation of God; in whom the inferior creation and our sons about God." And they answered the Son the superior meet; in whom the angelic soul, the prime spiritual essence, and the mere animal, the mere material thing embrace. Therefore, man is a being, made up of two natures; the angelic,-spiritual, Godlike, -which is his soul; and the material, -animal and brutal,-which is his body. As these are elements, or subdivisions, united in man's life, so, in the Divine destiny, he lives, in his two-fold figure of life, the life of the body and the life of the soul; the life of the body, with its appetites, with its passions, with its strong, almost ungovernable desires, and with its animal propensities; -the life of the soul, with its lefty aspirations to heaven, and, as regards its ultimate destiny, of everlasting glory. The body must be born so must the soul. The body must be fed; so must the soul. The body must be exercised; so must the soul. Now, the life of the soul, the exercise of the soul, the food of the soul, I assert, is knowledge: and, therefore, it is as necessary for the soul as food for the body. The soul we are obliged to exercise as well as our inferior corporal nature. If you neglect either one or the other, its power fails. A little infant is born into this world; if you neglect that child, or stint that child in its food, it grows poor and puny and weak. If you give that child no sustenance, it will die. And why? Because it is mortal. The soul, on the other hand, when deprived of food, grows not at all: it cannot die, because it is immortal but it can remain in the same state of helplessness, of infancy, of imbecility, in which it was in the first day of its birth, unless it receives aliment, strengthening, the food of instruction, education and moral-

ity (applause). Man differs from all other creatures in this world, in that he has been created by Almighty God to live in society. Every other animal on the face of this earth leads an isolated, solitary, and independent life, each one living for itself. Man alone is created for society,-to live for his fellow-man, to enter into their cares, to commune with them, to take a portion of the public burden of society, to move through life not only for himself, but for those around him. Now, that state of society is rude that has no intercommunication of intellectual feeling: and the man who is utterly uneducated is incapable of fulfilling his obligations to society. Take a man utterly without instruction - and what have you so far as regards society? He is incapable of communicating with his fellow-man; for all such communion of intellect or of power he is incapable, because he is utterly uninstructed. He is the greatest enemy of society. Why? because every power of his soul is left untouched. The angelic nature lies dermant within him. No gentle thought, no softening remembrance, of heavenly things ever comes to move the unenlightened wretch. No generous impulse, no lefty purpose, no spirit of heroic sacrifice is found in him. He is the enemy of society; for he turns in upon his solitary self, in whom he finds no actual quality of good; the very idea of moral good is a stranger to him, because of his benighted conditien. Take him in his relations to God. What says He of him who has not knowledge? What says Almighty God of such a one? "Man," says the Psalmist, " when he was without knowledge, understood not: he had no knowledge in him, he is compared to the senseless beasts, made like to them."-The body grows apace, the uninstructed soul remains in its infancy. The body becomes a giant of pretend to do it; and in its results, it is fatal to society.

passions, of evil propensities, and of all the baser desires. The infant soul is unable to oppose these passions by a single principle. It is unable to coerce them or purify them by a single element of all his moral power,—is removed from the jurisdiction of intelligence to which God made it subject. The allegiance of the will thus follows the submission of the mind to passion, to pride, and to all the disorders of the brutal nature. Therefore it is, that the thoroughly uninstructed man is unavailable for any purpose, whether for God or for human society. The statesman finds the ignorant man his difficulty; because it is impossible to legislate for an uninstructed people, who are unable to comprehend even the idea of law. The Church finds the uninstructed man her greatest enemy; because faith, in its highest form, is an appeal to the intellect, for which that intellect must be prepared by education, because that very act of its exercise, that the Church mposes upon a man, requires intelligence of a kind, of which the thoroughly uneducated man is incapable; he is unable to act for himself. The world finds in the uneducated man, in the utterly uninstructed man, its greatest enemy; for, though ignorant, he knows how to do one thing, and that one thing is, to follow the brutal instincts, to follow the base inclinations of his passions; and in the pursuit of them he will set at hostile defiance every law, human and divine; and we see that he makes himself the pest, the canker worm, the great enemy of society,-an object of dread. Hence it is, my friends, that the whole world,

the whole civilized world to-day, cries out for education. The Churchman, the statesman, the priest, the philosopher, - Catholic and Protestant, - all alike, cry out, we must educate; we cannot live in society; society cannot exist without education.— And they are right: for, if we could imagine a time when men were thoroughly and completely uninstructed, then we imagine that there was a time when human society was an impossibility, because the essence of that society is intercommunication. The statesman and the churchman alike declare that we must educate. And they approach this question,-let us see how.

The statesman has his own views of education. The Christian man,-outside the pale of the Catholic Church,—he, too, has his view of education ; and the Church has her view of education. I want to put these three before you in order that I may vindicate the action of our hely Mother, the Church, to show you that she alone understands the mean-

ng of that much abused word, education. All acknowledge the evil of ignorance: all acknowledge it is the root and source of all evil in society. First comes the statesman; and he says, "I And he builds up his common will educate." schools and his colleges. He says to the Cathelic Bishop: "Stand aside. You have no right to educate the children." And he says to every man: "I will have no fixed form of religious belief! Stand aside; you are only sectazians; I. am prepared to administer an unsectarian education." Unsectazian education? What does this mean, my friends? It means, in plain English, teaching without God. I wish you, above every thing else, to remember these three words, when you read political speeches, when you hear men talking about this glorious land of America; the splendor of the country of England, the enlightenment and wonderful intelligence of the age. All that "unsectarian education" means, is teaching without God (applause). And now, reflect a little, my friends, upon what this means. We read in the Scriptures that St. Paul said: "The world has committed crimes such as I am ashamed to menthem not be as much as named amongst you."-They must learn, because God gave them will and intelligence. The state refuses to put God in their knowledge. Formerly, they taught without God .-The world was not uneducated when Christ came. Oh dear, no! The schools at Athens, and the schools in Rome were as flourishing as any that we have to-day-poo-poohing the idea of religion .-When Christ and His religion came upon earth, He told them that they must change,-that they must teach their children something about God. And they said: "This man, indeed, raises a few from the dead: He opens the eyes of the blind. He heals the sick and the paralyzed; and He works many strange language of that Christ who tells us we must teach of God, eighteen hundred years ago, pretty much in the same way as the "unsectarian" man does to-day. What is teaching or instructing without God ?-What is the menning of the word educate? It is derived from two Latin words, namely, ez and duco, to lead forth,-to educate,-or, as the true derivation has it, to bring out all that is in that child .-That child is there before you, a child of seven that child has to become a man; that child is the father of the man that is to be in twenty years time. New, to educate means to bring out in that young mind all that is necessary to make the man. I ask you, Christian men, can that man be thus brought out in the child without God? Education,-if it is to make the man; if it is to bring out all the powers that are in him, -must train him up in the two great sources, the education of the head and the education of the heart.-the two great powers of the man that reasons. Now, the "unsectarian education" of the State means to educate the mind; it gives the mind every form of human knowledge; it teaches the mind Geometry, History, Electricity, Mathematics, Geology, and everything else; but not a word about God at all. Not a word of God must be mentioned. The science of God.—the knowledge of God.—is the principal point of knowledge which that child must not hear; he must have no God. Therefore, whilst the mind of that child is receiving every form of human knowledge, his heart is hardening everyday, more and more, into the hardness of unbelief, into the preparation of every form of helplessness, hypocrisy, and sin. Not a single scintilla of Divine knowledge is let into that child's mind; nothing but the knowledge of this world,-human knowledge. Itself human, it is vain, I say. And, it you were not Catholics, I would still ask these men who pretend to teach without God,—tell me; as you wish only to teach human knowledge, thus excluding God: then you wish to teach history? And to teach history you must come to the fountain head of history; and there you find the erenting God.— Will you exclude this? If you teach the progress of history, the true philosophy of history is the over-ruling providence of God, guiding and shaping all things. Will you exclude it, and pretend to teach that child history? What will you tell that child of the history of his race, its acts and its power, if you exclude Almighty God from his knowedge? Will you teach that child philosophy,-the philosophy that seeks and searches after truth,that loves the truth in interior things.—the philosophy that means the analysis of the human mind. -the philosophy that traces every effect to its cause, -touching that cause with the true genius of its acquaintance with theology,-and that follows the great first cause of all things? No; the philosophy that excludes God is simply absurd. Fancy a man going to teach mathematics,—to teach figures,—ex-cluding the figure one and starting with the figure two. Why the simplest child would say "but, my dear sir, isn't two the multiple of one?" "It is not, this teacher says; "there is no one" (laughter). If he says there is no one, how can he tell us there is two or three? How can a man teach philosophy ignoring the first principle, beginning without the One, which is the precise cause of all? In a word,

the system is two absurd; it is not worthy the con-

sideration of any man of thought." Teaching with-

out God is an impossibility, even for the men who

suppose that the favorite theories of the statesmen were carried into effect. The Protestant, the Catholic, the Quaker, the Shaker-all want us to teach their form of religion; and, as we cannot teach their religion, the best plan is to exclude religion altogether. We know nothing at all about religion; but we know how to teach them to read and write. We will teach philosophy, and everything; but without God. Now, the favorite theory of the statesman is put in practice; and what do they send home to you? Oh think of the monsters living in the house with you-think of the young man or the young woman, fourteen or fifteen years of age, coming home to you! They know everything; and they are ready for any profession; they have studied Law; they have studied Chemistry, Philosophy, History: they know all the sciences they are well fitted for the service of this world; and you ask a child: "Do you know your duty to me,—your father or mother?" "No; I never heard of it." Do you know that you are bound to love and Do you know that you are bound to love and respect me?" "Who said that?" "God said it." I never heard of God before." I meta student who had spent a great part of his life in an European College. He was studying amongst other things, Geology-the nature of the earth, the history of the carth's foundation; and that young man assured me that for eighteen months that he was attending the school or college, every day during the eighteen months the Professor there was lecturing; and he never once made use of the name of God. There will follow from that education an infidel mind and an infidel heart; a ripened intellect and a will debased, corrupted, enslaved to the dictates of every passion. Now, my dear friends, a child so educated will come home in a few months filled with impurity and iniquity. For that teacher that does not teach God, by that very act teaches the devil (applause.) Well, the next great system of education is that

which is proposed and directed by so many who are

not Catholics. They sav: "Oh dear, it is highly improper to exclude Almighty God." They said, when they were agitating the question of education they never heard of such a thing; it is'nt in the American Constitution—God bless the mark (laughter and applause). Well they build schools; they get a large grant of government money for these schools; they open these schools; and they ask Catholic parents to send their children to them; and they "Don't be afraid; we will not teach your children infidelity. We have God in our education. We have the Bible laid on the table, -open (laughter). We will teach your children to read it (renewed laughter). We won't teach a word that the Catholic children are opposed to,-nota word against their religion; but we will go in to educate on the basis of our common Christianity." There is "common Christianity;"-the favorite theory of those who are outside the Church. Let us analyze it. We have disposed of the theory of "Unsectarian Education." or teaching without God; "the basis of our common Christianity" is the next big word we have to deal with. The "basis of our common Christianity" teaching only as much as the Catholic believes in common with the Protestant; reducing the religious education of the Catholic child to a few elementary truths that the Protestant and Catholic believe together. Now, if you will remark, how much is there in that "common Christian tv." can I go one step further? I will ask you that question, -shall I go one step further? I defy you, my Protestant friends, to tell me one single point upon which the Protestant and the Catholic are combined, except this one point,—the existence of God. You say you believe in Jesus Christ? I say you do not. tion"-and turning to the Christians, he said: "let I don't mean to insult you, my friends: but I want to prove it to you. There are some of the very first and most intelligent of Protestants, to-day, who deny the divinity of Jesus Christ. There were some books written some time ago, -essays and reviews, -they were written entirely by Anglican clergy men, learned men, and honest men, God ferbid that I should hurt their feelings; for some of the dearest friends that I have in the world, the best and most intimate friends, are Protestants and Englishmen: but I still say that Protestants, as such, are not bound to believe in the divinity of Christ. If the Protestant says he does not see his way clearly in the baptismal regeneration and every such question, he discovers they are only "opinions." For Christ has said in the Scriptures. "The Father is greater than I,;" and some one will say:
"Now if He was God, He would not say that. My 'opinion' is changed on that subject. My children must be brought up in the widest form of that belief in Christ." This is the belief of a great many others. But I ask you, would be be a bad Protestant for saving that? Would the Protesatnt Church excommunicate him for saying he did not believe in baptism, or in the divinity of Christ? By no means. There are clergymen now in England, preaching the Gospel, who don't believe one bit in the divinity of Christ. If a Protestant to-morrow wrote a letter to the Herald newspaper, stating that he "did not believe in this question of the divinity of Christ: it is not so clear at all;" would that Protestant lady or gentleman be expelled from the Church? Would they be denounced as hereties, and declared to be no longer members of the Protestant Church? Not at all. Now, my Protestant friends, you must keep to the existence of God, because if you deny that you are atheists; but the moment you step from the mere truth of the existence of God-the very first step in your ecclesiastical dectrine,-at that very moment your faith and ours differ. Your reason is upon a different toundation from ours. With you it s perfectly immaterial: butlif I deny the existence of Jesus Christ, if I deny his divinity, here on this platform, I would go down speedily. The Bishop his night before to-morrow, would tell me I was no longer to preach in his diocese. There is not an altar from which I would not be denounced; the Catholics would be warned, in this way: "Don't listen to Father Tom Burke : he has lost the faith"

(laughter and applause). But, even admitting a few elementary truths, such s the divinity of Christ, the atonement of our Lord upon the Cross,—the all-sufficiency of that sacrifice -admitting what, for the most part, the great body of the Protestants admit and believe as well as we do :-every man here has the liveliest belief in these doctrines,-a loving and devoted belief in all these doctrines, which our Protestant friends are in so much trouble about ;—after all you think in vain to unite us on the basis of our "common Christianity." Take the highest form of our Protestantism, as far as it goes with Catholic principle, even in the mind of the little child: before you can let him into the Protestant school, on a religious footing, upon a footing of religious equality with his Protestant companion on the basis of our "common Christianity,"-that Catholic child will have to forget Confession, Communion, Examination of Conscience, Devotion to the Blessed Virgin and to the Saints, the Sacrament of Confirmation. He will have to forget that his father and mother were united in the Sacrament of Matrimony. He will have to forget Prayers for the Dead. If his old grandmother, when she was dying, laid her hand upon his head and said, "Son I want you to pray for me when I am gone;" he will have te forget that before he can go in with the Protestant child, "on the basis of our common Christianity;" which means that the Protestant child takes his own ground and says: "Here is my ground; I have every privilege, every enjoyment of my Protes tantism." Then he says to the little Catholic child: Come in with me; stand on this platform; but you will have to come down ever so many flights of stairs before you can do it (laughter). Now, my dear friends, I need not tell you that, whether in religious matters of not very few people like to be as if they believed it not? Have you any right, I coming down stairs to meet their friends; you askiyou, to give that child such an education as to

and, if your friends wants you, let him come up. Catholic? A very bad Catholic is one who deem Well, let us suppose they had their way; that and, if your friends wants you, let him come up-they brought up our children without God. Let us stairs to you (laughter) If he does not chiedse to come up to yeu, why you would say, "You can stand in the hall; but I will stay where I am" (renewed laughter). New, we approach the great question of the Cath-

olic Church, her ideas, and her system of education. take in every element or means of intellectual and spiritual well being. Education must apply itself And he would be a very bad Protestantiff he had any to the whole soul of man, to every capacity of that principle of devotion to the Blessed Virgin Man. soul. Education must bring out and develop everything and every power that is in that soul; not giving undue prominence to one, to the neglect of the other. And every reasonable man must say that this is the proper idea of education, which means to bring out. What would you say of the man who would bring up his child in this way, accustoming that child to work with his hands, to lift weights, to perform every exercise with his hands,-if he never allowed that child to walk? why you would say, he will make a strong armed cripple of him. As, in like manner, if that child's hands had been bandaged and he was obliged to exercise himself with his feet until he was twenty years of age, he would be unable to lift the lightest weight. So it is with the soul: the child, in order to be educated, must be altogether educated,-not one faculty or one power developed at the expense of the others. This was the first principle of Catholic education. The second principle of Catholic education is that of the education of the heart, of the affections, and of the will: it is as important, as the education of the soul, and more important than the education of the intellect. And why? Because, my friends, it is by the education of the heart and of the will that man's moral life is determined. No amount of knowledge that you can give to man's intellect will make him good or honest, will make him pure, will make him obedient. You have no guarantee because a man can read and write well, because he is ingenious, that, therefore, he will make a good husband, a faithful, loving father, or an honest man. Why, as I can see, if you have great talents, if you have great ability for business, that makes people rather shun you, and be on their guard of you; for, seeing so much intellect, they say you are wanting in the moral qualities. They mind this in dealing with such a man; for they say he is a "mighty smart man" (laughter); a "mighty smart man" in intellect; an educated man; a man that, because he is your superior in education, in intellect knows how to get at the blind side, or the green side of you (laughter). What does this prove? Only as an illustration, it proves a great principle, namely, that the education that is to make a man pure, highminded, amiable, faithful and loving,-that is education of the heart rather than that of the mind. The Catholic Church, therefore, says, I must apply myself, as in education, first to the will, first to the affections. I must teach the mind. I must bring out these powers. I must stamp this will and soul with the one divine resemblance that has been fixed into them; and, at the same time, that I educate and give with the one hand, education to the heart and to the will, with the other I will pour into the intellect every form of knowledge, so as to make an intellectual as well as a holy man (applause). How does she do this, -this Church of God? My dear friends, she takes the child before that child has come to the use of reason; she brings the child, or the infant to school; the Sisters of Mercy, or the Sisters of Charity, are ready to receive that child. Reason has not yet dawned upon that little mind: the child has not yet begun to understand the mystery of unlawful desires. The Church of God takes that child before the mystery of sin-before the passions are developed or made known to it. The Sisters begin by teaching that young child, before it begins to reason, the things of Heaven. The very Sisters that ministers that education to the infant in her religious habit,-in his consideration, uniting all that is purest, highest, and holiest with all that is tenderest and most human,-is an argument insensibly made upon the little mind, that there is something better for men to live for than the things of earth. The image of the Infant Jesus is put before that little child; it captivates the young sense, and teaches that little creature the beauty of heaven before that creature's eyes open to see and comprehend the dangerous beauty of the world. Reason dawns upon that child; but that child has already turned its thoughts upon the Lord of Heaven. Th devil comes to tempt that little child with the opening eye of passion, with the opening eye of reason but that little child is already instructed beforehand in the thoughts and in the things of Jesus Christ The Church, as soon as that child comes to the use of reason, begins to teach him the first lesson of man's responsibility to God, by teaching that child how to prepare for his first Communion. That little child is taught, as soon as ever it becomes able to think for itself, the first lessons,-"For every thought, for every word and act, you are responsible to God and to your own conscience." That responsibility is brought home to the young soul by the preparation for Confession,-which is one of the first duties taught in the Catholic school. And when the time is come, when the intellect is more perfect when the heart, more grown, is capable of higher and more magnificent ideas, that little child is brought, with its baptismal innocence shining upon its soiff, and receives the body of the Lord in Holy Communion. Then, during the subsequent years, for every lesson that is taught of human knowledge, there is also a corresponding lesson of Divine knowledge. Every new idea that is brought into the mind is accompanied with new forms of rrace, falling upon the heart and will: for as knowledge is the education of the intellect, grace divine

is the education of the heart of man. This is the Catholic system of education. This is the system of Catholic education that sends out, in a few years, a man able to contend with all his compeers, in every rivalry of intellectual knowledge, in every race of life; a man who is able, by the fact of his education, to take any position that is posible to be filled by any of them; a man that is fully as well educated as any of his Protestant brethren in the land, with this difference,-that he brings forth from that school a soul that has grown in purity, a maturity of intellect without forfeiting a single ray of the purity or of the innocence of his childhood.

Now, my friends, I appeal to your intelligence. and to any person who is not a Catholic, in this room,-Which of these three systems, do you think answers most fully and most completely to the definition of the word " Educo," to educate, to bring out? Which of these three systems is the most perfect? I ask you as parents, as men, can you afford to give your children that Godless education where the name of God is not mentioned? Can you Protestants of this country, ask us, your Catholic brethren to believe as you do that which is but a part of all that our religion teaches, as you do when you say it is an advantage for our children to be brought to a common level, and stand on a "common Christian easis?" It is too common (alas! that we should be addicted to it). We know and believe Christ, our Lord, to be present on His altar; but you cannot recognize this truth;—you so intellectual, so high-minded, so refined. You are willing to embrace that gladly, if you only could believe that He is there. But you do not believe. And as you believe it not, do you mean to tell me that you are able, that you will educate, and fit a man to receive his God, and receive Him frequently? Do you believe it? No, certainly not. Now, I ask you, my Pretestant friends, have you any right to educate our children would much rather stand on your own landing, make him a very good Protestant, but a very bad

prepare for Confession by an examination of con. prepare for Contession by an extension of conscience; and a very good Protestant who never thinks of one or the other. He is a very bad Catholic Sunday's Mass Land Line Sunday's Mass Land lic who doesn't hear his Sunday's Mass, and hear h attentively and werthily: but he would make a very good Protestant without ever crossing the threshold olic Church, her ideas, and her system of education. By the Catholic Church lays down a few principles of a church at all. A very bad Catholic he is who which no reasonable man, I think, can deny. First has hardly any-love, affection or veneration for the of all, the Catholic Church says, education must be described and Henceforth all generations shall call me bless. Henceforth all generations shall call me blessed So you see the essential difference. The Catholic Church says to the Protestant children : "If you will come, such as I have I give to you. I have sacraments; I have grace; I have remission of sin I have sacramental power; I have examples in mil. lions of saints and philosophers to encourage and develop all that is highest, holiest and purest. And with all these in my hand, I offer it to you—to you Pretestant children; and if you do not accept it I will not force it upon you; I will educate your children in simple obedience." "But," says the Protestant, "what right have you to force your myste. rious religion upon us?" If a man had a dinner of roast beef and a magnificent turkey set out before him; and another man, sitting near him, had but two salt herrings:—if the man with the roast beef and the fine dinner should say to the other-"Come over and sit with me; let us eat together and be neighborly." "No," says the other. "Very well." says the first; "I will not press you." But if the man with the two salt herrings should say: "Leave your beef and turkey and eat a herring with me (laughter), it would seem to me to be pretty much the same as the case between the Catholic and Protestant. They tell us, "It is bad-actually bad in itself-for you Catholics to send missionaries out to build schools for education, when you know well we have the means in our schools to impart it." The Catholic says, "It is very hard to be compelled to contribute to their support, without any benefit: but I believe we must send our children to our own schools, because we have things in our schools that we believe to be absolutely necessary for ourselves and our children." To be sure, I know very well it is a hard thing. Both here and in Ireland we have to bear the common burden of the State education; which is a hard thing to bear, especially when we cannot avail of it. It is something hard on Ca holic parents, not only in America, but in the eld land,t is too bad that they cannot send their children to the Queen's College, or to the Model School; as, indeed, I remember a man coming into our house when I was being educated; and ke said to my mother, A great fool you are, paying twelve pounds a year for a classical education for your boy, when if you send him to the Queen's College, he will be educated for nething; and if he gets a prize, he will bring you home twenty pounds." My mother answered, "He will bring me home twenty pounds! Not fer ten thousand pounds will I allow him to cross the threshold of their Queen's College; for the lessons that I want my child to be taught," said she, "are that he shall know his duty to God, and his duty to me; and there he won't be taught either one or the other " (applause). I say again, it is a hard thing to have your well-carned money wrung from you for the building up of State schools; and when the priest is at you hammer and-tongs, about his schools (laughter). But, my friends, when you consider all that the Catholic child requires, all that the Catholic child cannot get outside the Catholic school, all that that Catholic child requires, the Eternal God has said, and the Church has said, he must get, when you consider all this, all you can say is, that you give but little, much as you give, compared with what you receive, when you receive from the hands of the priest, the monk, or the nun, a boy not ashamed nor afraid of his religion; not ashamed of his parents, not ashamed of his duties; and a girl that comes home to you captivated with the beauty of the Mether of God, and reflecting that beauty in the purity of her own angelic soul (appleuse).

What shall be the future of this question in America? I cannot help in everything asking myself "What is to become of it?" or as we say here. "It is bound to be this; it is bound to be that." At home in Ireland, some how or other,-because it was an old country, perhaps,—we were constantly "ochoning," crying over the glories that are gone, talking about the persecutions that we suffered hundreds of years ago, and talking about Brian Born (laughter). We seldom or never started the question, "What is in store for old Ireland for the time to come?" But, since I came to America I look upon everything as yet in its infancy, every great question yet unsolved in these infant States, every great interest almost untouched; and I am constantly asking myself, "What is the future of this thing or that thing?" In what way will commercial interests develop themselves? What is the religion of America to be? What is the political action of America to be? And, as I believe in my soul, that the future of America will be the future of a glorious united and enlightened Catholicity, so I believe in my soul that God has reserved for this mighty country the blessing of a pure, universal and Catholic education (loud and prolonged applause). I cannot believe that the American mind will ever consent to banish God from its schools and from its teachings (applause). I cannot believe that the American intelligence will not consent to arrive at the wise conclusion, that the education of the heart by grace, is as necessary as the education of the intellect by knowledge. And in the day that America arrives at that conclusion,—in that day America will open her schools to educate throughout the land, in all the sacraments for God's service, all the truth of Catholic teaching, acts of devotion to the Virgin Mother and the Saints; all that cheers and delights the infant, or brings grace upon the young heart; in that day America will open her schools in order that the Lord Jesus Christ may take DOS session of them, to sanctify them by His strength, purifying them to enable the future action of the most enlightened people to be the very perfection of Christianity, to uphold through all nations,wherever the name of an American shall be heard, the very idea of right and of justice, of legislation for God and for His eternal law (loud applause).

IRISH INTELLIGENCE

THE "TIMES" ON "HOME RULE,"-. The Times Say Ireland begins the year now opened with a material presperity little inferior to that of England. In all that makes, or should make, a nation rich she is evidently flourishing, and we are not much of the opinion that a people so situated will be led astray by the chimerical vission of Home Rule. If the Irish wish really to manage their own affairs by attending to their own local interests as is done in England, they can begin that work as soon as they please, and nobody will desire to thwart it. On the contrary, the co-operation of this country will be readily forthcoming. We should like to see the Irish developing their splendid fisheries, and for our own sakes no less than theirs. We wish every Irish railway paid as good a dividend as our best trunk ones. If Irish bogs can really be made to yield a cheap substitute for coal, the event would be amongst the most welcome of the year of 1873. If such things can be done, and are not done, the fault will not be ours. The legislation of a hundred years since will not be repeated in these days. Ireland will have fair play, not to say more, and it rests only with herself to turn to good and Permanent purpose such opportunities as she is now obviously, anjoying an antiquistry none of the synchronia

THE ORDER OF ST. GREGORY. It is officially announced from Rome that the Sovereign, Pentiff has conferred on Keyes O'Clery, Esq., of the Middle Temple, the distinguished honour of Knighthood of the Order of St. Gregory. The Chevaller O'Clery in the Pontifical Zonaves in 1987 and Colory or me of the Pontifical Zonaves in 1867, and also in sarven in which occasion he passed successfully 1870, on stalian besieging lines around Rome, and took part in the defence with his gallant corps and some bombardment of the Eternal City and the storming of the Porto Pia. Freeman.

Eugration.—According to the returns obtained by the enumerators of the number of emigrants who by the ports of Ireland, during the quarter ended 38th September last, amounted to 16,739—9,628 males and 5,111 females—being 340 less than the number who emigrated during the corresponding quarter of

THE LAND ACT.—On January 4th, at a meeting of the Route Tenants' Defence Association, held at Ballymony, to consider the working of the Land Act it was unanimously agreed to advocate perpetuity of tenure, free sale, and fair rents for all Ire-

A FEARFUL ACCIDENT .- A terrible accident occurred recently near Waterford. A man named Mahony was engaged during the day quarrying stones at pilberry Rock; he was suspended over the cliff by a rope. Having succeeded in excavating a large stone about twelve hundred weight, he semehow unforabout trustely got disconnected from the rope from which he was suspended and rolled down the rocks—a depth upwards of 150 feet. Some persons who saw depart against a state dreadful occurrence immediately ran to the assistance of the poor fellow; on reaching him they found him quite dead and fearfully mutilated. A stretcher was procured, and the body was removed to Michael street, where the deceased resided. Deceased was a murried man, and leaves a large family. Same morning the body of a woman was found in a small stream of water near Mongram. There were several abrasions of the skin of the face, hands, and neck. The body has not been identified.

FATAL ACCIDENT IN YOUGHAL. - An inquest was held recently at Youghal on the bodies of three persons killed by the falling of a house in Marketsquare. The house was a four-storied building, tenanted by a woman named Sullivan in poor circumstances, who carried on business as a marinestore dealer; it was very old, and in a condition of extreme dilapidation; portions of the roof and chimneys had previously fallen in, and the whole of the back portion collapsed on Monday morning, leaving the front standing, the building being, as it were, cut in two. The three deceased persons—the sister, and son, and daughter of a senfaring man named Lynch, brother to the proprietor, were sleeping in one of the back rooms which fell in, and were suffocated beneath the debris. A younger daughter of Lynch's was in the same room, but was extricated though dreadfully injured. The crash of the falling building, awakened the people sleeping in the front of the house, and the alarm was given. The rescued children were got out in half an hour, but the others were two hours under the debris. Frequent representations of the dangerous state of the building had been made to the landlady, a lady named Howard, possessing considerable house property in the town, and the jury in their verdict expressed the opinion that she had been guilty of waston neglect. It was stated that there were several other houses in an insecure state, but that there was no public officer to look after them. Not long since the whole of the fallen house was let in small tenements, and had the accident occurred some weeks sooner the loss of life might have been very great.

A correspondent of the Corle Examiner mentions as worthy the medal of the Humane Society, the Rev. Mr. Casey, a Catholic clergyman, for an act of bravery which no other out of many hundreds of spectators, ventured to attempt. Six boys, while hunting a few days since, found themselves surrounded by the inundation caused by the overflowing of the Foyle, which, swelled by the mountain torrents, had suddenly submerged a large tract of country. The reverend gentleman dashed into the flood, accompanied by one solitary companion, and after an hour's unceasing efforts and many hairbreadth escapes, succeeded in rescuing, amidst the acclamations of the multitude, the six foolhardy young lads.

A sad case of poisoning by carbonic acid gas was discovered in Derry on December 23. A man named Andrew Miller, and his wife Maria Catherine Miller, had charge of the gate lodge at Mrs. Allen's The apartmen Olaremount. was without a fire-place, and having got some coal from a gas man who was working in the neighborhood, they lighted it and placed it in an iron vessel in the room. During the night, as they lay asleep in bed, they inhaled the carbonic acid gas and were killed

A curtous land case was decided by Mr. Jellett, Q. C., Chairman of the King's County. A tenant, of Lord Rosse, named Molley, got into difficulties, and, having been arrested for debt, filed his schedule as an insolvent. His farm and other effects were vested in the official assignee of the Court of Bankruptcy and a trade assignee. In the schedule he set down his interest in the farm containing 34 acres, which he held as yearly tenant, at a rent of £3418s. 8d., and the trade assignee, regarding it as property which might be made available for the benefit of the creditors, paid the amount of rent due, and put the interest up to auction, and it was sold for £240. The insolvent, however, refused to give up possession to the assignees or the purchaser, and the latter was released from his contract by the Court. In April last Lord Rosse had notices to quit served on the insolvent and the assignees, and a claim for £138 compensation for disturbance and £100 for permanent improvements was then made by Molloy and the assignces. The Chairman, however, disallowed it on the ground that the filing of the schedule was a voluntary assignment of his holding by the tenant without the consent of his landlord, and not warranted by the practice prevalent on the estate and that the landlord was warranted in refusing to accept the assignees as his tenants. He observed that no landlord could be reasonably expected to accept as his tenants three persons, two of whom are necessarily absentees, engaged in important official duties elsewhere which would disable them from discharging the ordinary obligations of tenants. If this were to be allowed, a landlerd might in time find the farms on his estate deserted, and the management of them transferred to the agents appointed by the Insolvent Court. Such a state of things would be inconsistent with the proper management of an estate, and no arguments were necessary to show that a landlord should not be compelled to agree to it .- Times Cor.

To suffer for the preservation of the faith can never be a real infliction, and the Irish national teachers are not the men we think them to be if they flinch at the present crisis. The Catholic "managers" refuse to sign an obnexious agreement the Board of Education seek to force on them as a sine qua non, before paying the teachers certain fees, and the latter have waited on Cardinal Cullen to represent the hardship of their case. With one hand the Government proffers money (a tempting bait to poor teachers in these hard times); with the ether an engagement which the managers cannot conscientiously accept; the consequence being that the teachers do not receive their anticipated increase. As the Cardinal told them, there is no law forbidding the Government to make these payments, and the "agreement" is a mere old "Protestant ascendancy" dodge. Let the teachers be patient and firm, and all will go well with them — Caholic Times.

gesting the establishment of an Archaeological ity of God in His Church over the natural authority an opportunity. If relapsing Fever is allowed a Society in Galway, to protect and preserve the numents, eoclesiastical and secular, of Ireland, would be placed in public trust for preservation. And further this suggestion was mentioned by leading Conservatives in the House of Commons, in the some adequate and timely measure be not carried. priceless treasures will be lost to the kingdom. As regards the number of ruins in Connaught, it is stated that no less than 140 exist in the Diocese of Tuam alone. I visited again and again every remarkable historic site, religious and secular, in Connaught, and the condition of most of hem is truly deplorable. The sight of the great ancient School of Mayo, and the Abbeys of Tuam, Cong, Boyle, Sligo, Kilmacduagh, Clara, Galway, Knockmoy, Kilconnell, Magna, Rossark, Loughrea, Ballintubber, Clonfert, S. Nicholas Collegiate Church (Galway), Kilala, Ballyhaunis, Athenry, Fenagh, Roscommon, and Creevals, may suffice to indicate the opulence of Catholic remains in that province. These are exclusive of interesting præ-Christian sites, and of the raths, the reund-towers, the burial-places, the shrines, the castles, and the battle-fields that abound over the province. To see these great material evidences of a nation's history being rapidly destroyed through time, rapacity, neglect, and ignorance, is truly discreditable. Mouldering in ruins they are the richest archives of the Irish Celt, defring falsification by transcription or translation; and affording a continuous outline history of the country for 2,000 years. We deserve the contempt which Cicero felt for the inhabitants of Syracuse when no one was able to point out to him the tomb of Archimedes, if we neglect these invaluable treasures.—Cor. London Tab-

PRICES OF PROVISIONS, AND PAUPERISM.—The average price of Messrs. Manders and Co.'s 4lb loaf, for the quarter ending 30th September last, was 8d, being ld dearer than it was during the corresponding period of 1871, and 2d dearer than in the third quarter of 1864. At the Dublin Corn Exchange the average price of oatmeal for the quarter was 15s 3d per cwt; in the third quarter of last year it was 15s ld; while in the corresponding quarter of 1864 it was only 10s 8d. At the Dublin potato market the average prices of potatoes during the quarter ranged from 5s 1d to 7s 6d per cwt, against 2s 10d to 4s 8d in the corresponding period of last year; the average prices for the third quarter of 1863 were only 2s 7d to 3s 10d. The average prices of beef at the Bublin cattle market during the quarter were 58s 6d to 77s 6d per cwt, against 50s to 74s in the corresponding period of last year, for the third quarter of 1864 the prices were 51s to 62s cd. The average number of persons in Ireland receiving in-door relief on Saturdays daring the third quarter of the present year was 41,420, against 41,333 for the corresponding period of 1871. The average number of persons receiving out-door relief during the quarter was 26,079, against 23,744 for the third quarter of 1871. Of the persons receiving in-door relief during the third quarter of the present year an average number of 566 in each week were located in asylums for the blind and the deaf and dumb. and in extern hospitals; in the corresponding quarter of 1871 the average number was 531.—Dublin Freeman.

Patrick Hickey, a Dublin back driver, went to one of the city station houses to deliver up a number of valuable articles which he found in his cab. He was thanked for his honesty, but detained by the officers for being drunk. Poor Patrick! The recording angel will drop a tear upon the charge sheet and blot the drink out for ever.

The Dublin police are about to hold a meeting, to consider their position. They are profoundly discontented with their pay, which in the lower grades only amounts to 16s 6d. The men appear to be determined to obtain higher wages, and the Irish metropolis may be treated to a second edition of the abortive London strike.

The solicitors of Mr. J. M'Donnell, against whom a charge has been pending since 1871 in the Court of Queen's Bench, of breach of the Foreign Enlistment Act in connection with the shipping of Irishmen to the Continent, to serve in the French ranks during the France-German war, have received a notification from the so liter of the Treasury, to the effect that a nolle prosequi has been entered in the case by order of the Attorney-General.

A man entered the office of Lord Leitrim's steward, at Derry-park, Galway, and, presenting a revolver, threatened to shoot him if he should attempt to serve notices of ejectment upon any tenants, adding that he was well paid for the jeb.

A requisition has been sent to Lord Fermoy, Lord-Lieutenant of Cork, to convene a meeting in favor of the purchase of the Irish railways by the

A man named Michael Daly, who was injured in one of the late riets in the county of Monaghan, has just died. A warrant has been issued for the arrest

of his assailant. On the 19th December, the Orangemen burnt the espected Catholic Curate of Portadown in efficy, and then smashed the windows of the parochial

house, the authorities being seemingly helpless. The mysterious death of a lady, Miss James is announced at Bundonan, County Donegal. She was found drowned upon the sca-shore, but whether by

accident or otherwise, cannot be determined. Further evidence has been produced tending to incriminate the two women now in custody in the double murder at Holywood.

GREAT BRITAIN

THE PRO-CATHEDRAL, KENSINGTON.-The Feast of St. Thomas of Canterbury, patron of the Archdiocesc, was solemnly observed at the Pro-Cathedral. The Right Rev. the Lord Bishop of Amycla sang High Mass, and His Grace the Archbishop assisted and preached, taking for his text, "But that Jerusalem which is above is free, which is our Mother. His Grace said :- With reference to the saint whose festival it was-that St. Thomas might justly be considered as the greatest of Englishmen on account of the grandeur of his character, the splendour of his martyrdom, and the sacredness of the cause for which he died. He died not only for the Church but for the laws of England, and the cause of the people. He never encroached on the temporal power of the secular ruler; no man knew better than he, who had been Lord High Chancellor of England, the limits of the Crown's rights. In asserting the Church's claims he stood up for those four essential rights which the Church has always claimed: 1. Possession of all her endowments. 2. Perfect freedom of choice in the power of conferring Orders. 3. Power of excommunicating unworthy members. 4. The right of appeal to the Vicar of Christ. The Church was very crowded, many of the congregation present being Protestants.

MONSIGNOR CAPEL AT CANTERBURY .- On the anniversary of the martyrdom of St. Thomas of Canterbury, Monsignor Capel preached two sermons. In the morning he explained the principle of the existence of an authority established by Christ through his Church, and its relationship to the temporal authority of the State. St. Thomas of Canterbury whose martyrdom they had that day commemorated boldly asserted that though both these kinds of authority emanated from God, there was an order of Ceylon's veice comes in just represent to Ireland.

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Society in Galway, to protect and preserve the number of kings, and when a king raised himself against merous ecclesiastical ruins in that county or in Conthe Church of God, then did this Martyr declare naught, and tendering it his warmest support. The that there was a duty to be rendered not only to readers of The Tablet may recollect that in its series | Cæsar, but to God. Now in these days they saw of articles on the Irish Church Question, in 1869, it what St. Thomas foresaw-a church that handed was proposed to insist on a provision in the settle- over its authority to its sovereign, that completed ment under which the national and historic monu- in the reign of Henry VIII, that which was begun under Henry II., torn in its dissensions and at the mercy of that State even in its doctrinal assertion of truth. They had lived to see it the slave of what he could but term a most iniquitous Act of course of the debates on the Irish Church Bill. If Parliament, wherein the State claimed the right of disestablishing that church and disposing of its property. This was but the natural working out of the idea of putting the State above the power of God in His Church. Had the power of the sovereign been absolute, the Church would have become what she was in Russia—the slave of a despot's will. The Christian Church had now been expelled from every European State, or held its place on sufferance. It became therefore a duty for all good Catholics to stand up courageously for the assertion of their principles. The preacher concluded by a comparison of the Catholic Church in England in the times of St. Thomas and in Modern times. In the evening a great number of non-Catholics were present, and the Vespers having been sung by Father Power, the Very Rev. Monsignor pointed out the necessity of faith in the authority of the Church.

"Above all, nothing of zeal!" was the constant injunction of Talleyrand to his subordinates, A parson in partibus-we won't say where-was zealous enough the other day to let the afflicted relatives of a person he was burying infer that he (the parson) considered the deceased was damned-the first Protestant, by the way, we ever heard of who did not go straight to Heaven. In the "reformed" burial service the celebrant has to say that he commits the body to the earth "in sure and certain hope of a blessed resurrection." In the case in point Master Parson, unmindful of Talleyrand, purposely omitted the words we have quoted. The inference was obvious, and an "incensed parishoner" complained to the Bishop, who supported his clergyman. So now we have it on record for the benefit of our Protestant friends, that they are to look to their local clergyman for a "sure and certain hope of a blessed resurrection," or otherwise, as he may judge. He will sum up their good deeds and their bad deeds, strike a balance, and over the grave inform the waiting friends whether he considers salvation or damnation is the lot of the dead. This is a "reformation" we little expected, and one, we fancy, pregnant with much future stife amongst Churchmen of the Establishment.—Catholic Times.

DRINKING IN EDINBURGH .- Some little idea, the Pall Mall Gazette says, may be formed of the severe injury which would be afflicted on trade in Great Britain, in the extent of a general movement in favor of temperance by the following account given by Bailie Lewis at a meeting of the Edinburgh Town Council, of the number of persons seen by the police to enter one of the " hard ale" shops in that city during one day. A "hard ale" shop is explained to be a house where customers may get drunk for twopence-halfpenny. One pennyworth of "hard ale," followed by three-halfpenny worth of spirits, will, it is stated reduce even a seasoned toper to a state of hopeless stupefaction. From 8 to 9 a. m. there entered the establishment in question, on a Saturday in July, 100 men and 38 women; from 9 to 10 o'clock, 120 men and 65 women; from 10 to 11, 90 men and 40 women: from 11 to 12 noon, 110 men and 48 women; from 1 to 2, 100 men and 60 women; from 2 to 3, 115 men and 60 women; from 3 to 4, 112 men and 60 women; from 4 to 5, 77 men and 43 women; from 5 to 6, 108 men and 47 women; from 6 to 7, 123 men and 50 women; from 7 to 8, 75 men and 50 women; from 8 to 9, 120 men and 55 women; from 9 to 10, 100 men and 55 women; from 10 to 11, 81 men and 43 women; in all, 1511 men and 769 women. If the proprietor of this "hard ale" shop made only a profit of one halfpenny on each individual, he would, as Bailie Lewis observed, have a total profit of £4 15s. per day, or no less than £1482 a year. It is remarkable to observe by these figures how steadily the "women" drink throughout the day-there is but little variation in their numbers from hour to hour in comparison with what is to be seen in the case of the "men." The constancy of women peeps forth in every transaction of life, while

man, is fitful even in the cups. ELIXIR OF LIFE.—At the Hull Quarter Sessions on Friday, Henry Jack before Mr. Samuel Warren, the Recorder, with fraudulently obtaining from John Richardson large sums of money. Mr. C. Lewers and Mr. Coltman prosecuted; the prisoner was defended by Mr. Digby Scymour, Q. C., and Mr. John Smith. The presecutor, it may be remembered, deposed to visiting the prisoner, who told him he was in a bad state of health, and that he would not live three months. The prisoner got him to blow through a glass, and the liquid he blew turned like milk. From time to time the prisoner sold him what seemed to be medicines; stating that they and the boxes containing them came from India. One box he was told contained manna, such as the children of Israel ate in the desert. There was also what was termed "Elixer of Life" spikenard, such as that used by Mary in annointing the feet of Christ. There was also "Bread of Life," and the prisoner told the prosecutor that they manna would keep him alive for several days without other food. Altogether he had paid for the boxes and their contents about £175. The prisoner was found Guilty, and was sentenced to 12 months imprisonment at hard labour.

An account we publish this evening of the re-appearance of Famine Fever in the Metropolis will come upon the public with some surprise. The year now closing has cortainly been the most prosperous which, as a commercial community, we have ever known. Exports and imports the consumption of excisable articles, the Revenue, have all told the same tale of that "galloping" pace of which Mr. Gladstone lately spoke.

It is, however, to be remembered that the disease is not epidemic as yet. Its attacks have been limited to two or three families, and, though the fact that all the members of those families have suffered from it may indicate its tendency to spread, there is still room to hope that the mass of the population may be sufficiently well nourished to resist it. The circumstance of its appearance in South London seems to point to its immediate origin. It, had been unknown among us for thirteen years previous to 1868. But in 1869 it was sufficiently threatening in the Metropolis to require the issue of a special warning by the Medical Officer of the Privy Council, and since then it has been lingering in the country. It is now supposed to have been contracted by some of the hop-pickers who in the late Autumn wander from London to the hop harvest in Kent and Sussex. They are very poor, and live during the harvest in a state of wretched squalor and destitution. They are thus peculiarly liable to epidemic disease. Relapsing Fever is said to have prevailed among them last Autumn. If this explanation be correct, we may hope that the cases now reported are exceptional. But, at the same time, an infectious Fever once introduced into London is only too likely to spread, and Relapsing Fever is in a high degree infectious It may be that there is nothing in the general condition of our population to generate the Fever, and yet there may be sufficient material to feed its ravages when once it has gained a footing. The Winter hitherto has been very favourable to the health of the classes who are imperfectly nourished; and, should severe cold set in, the high price of food and fuel would no doubt he keenly felt. However slight,

chance, it will seize it, and though it is not so terrible a foe as Cholera or some other Fevers, it is sufficiently injurious to demand great vigilance: It is not nearly so dangerous to life as, for instance, Typhus, its ally but it leaves the sufferer extremely weak and liable to become a prey to Typhus or to some other deadly malady. In fact, an epidemic of Relapsing Fever would not improbably be followed by an epidemic of Typhus, and it is thus worse in its sequel than in itself .- London Times.

ARISTOCRATIC CHURCH SWEEPERS .- The Court Circular states, that "certain aristocratic ladies of the West End of London, who are devotees of Ritualism have made for themselves a new employment. They cannot brook the idea of their sacred edifice being cleaned out by the hands of hireling menials, and they have formed themselves into a society called The Phoebes,' the members of which are solemnly pledged to do this work of cleaning themselves. Ladies of the highest rank take their turn of polishing the tiled floors, black-leading the stove, sweeping out the pews and beating the hassocks, and burnishing the brass candlesticks and other paraphernalia of Ritualism. Some of the ladies complain that the work is harder than they expected; and it is not thought that their devotion will sustain them long in their self-imposed labours,"

HIGH CHURCH AND LOW CHURCH.-It was stated in Exeter, recently that the Bishop of Exeter had given permission to certain members of the High Church party to prosecute the rector of St. Leonard's, Exeter, for a sermon he recently published in which he controverted the doctrine of the Real Presence. The sermon has already been a subject of much controversy between members of the High and Low Church party in Excter. It is further stated that the Bishop is of opinion that the prosecution is not likely to succecd.

It is reported that a conference has been held at Chiselhurst and it was decided that the Empress Eugenie and Prince Jerome Napoleon should be the political guardians of the Prince Imperial, and therefore direct the movements of the party. The Prince Imperial will not be called Napoleon IV, but will be known as Count Pierrefonds. He has adopted as his motto "Strength but not impatience."

A clergyman of the Church of England has had to submit to a verdict of £25,000 for breach of promise of marriage. Miss Scheider was a member of the choir of St. Mary's, Edgehill, Liverpool—the defendant was curate there. Hence their acquaintance. They became engaged to each other, and after some delay this action was brought. The loss of a curate is not usually rated at so high a figure.

Mr. Onslow having repeated several times the offense against Sir John Duke Coleridge, for which he was recently fined one hundred pounds, an order for contempt of court has been issued against him.

The rumor of a projected marriage between a British Prince and a Russian Grand Duchess, is pronounced to be without foundation.

UNITED STATES.

FATHER BURKE "THE VINDICATOR OF INCLAND."-The grandson of the Liberator, Professor French, of Seton Hall College, sends the Tublet the following striking and pertinent suggestion in respect to Father Burke:

To the Editor of the N. Y. Tablet:

Dear Sir :- As Daniel O'Connell received the title of Liberator, for his efforts in the cause of our country, why should not the 'golden tongued' patriot friar, Father Burke, receive from his countrymen, aye, and from America, too, the grand title of Vindicator? This will endorse the unanimous verdict rendered in the Academy of Music, on the occasion of his fifth lecture—a verdict since accepted not only by the Irish, but, I believe, also by the vast majority of intelligent and liberal minded Americans. Had he not been here to vindicate our national character we might not be able to hold our heads very high. This is a very fitting acknowledgment of what he has done. Let our doughty knight be dubbed by us henceforth and forever "The Vindicator of Ireland."

Yours, truly,
N. J. O'CONNELL FRENCH.

December 16, 1872.

The small-pox epidemic in Boston and vicinity is beginning to create grave apprehensions among the people of all classes. For months the disease has they could git a better shot at him." authorities to prevent its spread have amounted to nothing. The new city government has grappled with it with an apparent determination to check its progress, but the disease has obtained such a firm foothold that it will be a long time before it can be wholly eradicated. It is probably no exaggeration to say that 3000 cases now exist in this city, and the percentage of deaths is much larger than by all other causes combined.

Mr. Hammond, the revivalist, receives \$250 per week for his work in Dubuque. Reports from that place indicate great excitement among children oc casioned by Mr. H.'s peculiar style of religious ora tory, the several cases of religious frenzy or insanity are reported. The ungodly among the older inhabitants of that city do not appear to be very much affected by the labors in their behalf .- Beloit Free

The interest in the notorious Tummany Ring frauds has now so far died away that we hear with little interest of the trial of the Arch-robber Tweed now in progress at New York. The evidence of Garvey, the great Ring plasterer, however, contains one or two noteworthy features. He swears that that Tweed told him to add 15 per cent to the bills and give it to him; that for some time he paid the money thus fraudulently obtained to Tweed with his own hands; that Tweed talked to him about buying up" state senators, and after the theft of the vouchers instructed him, if questioned, to deny having paid the money to any one but Watson -Garvey's cross examination afforded incidentally a good illustration of the way in which ring favorites accumulated fortunes under Tammany rule, the witness testifying that from a poor man in 1868 he had become a millionaire in 1871,—all by the way his bills were "doctored" before they were presented for payment.-Gazette.

Father Burke's health, we are sorry to have to state, has been so sadly impaired that he had just received an order from his physician to cease preachng, when on Tuesday last he received a letter from the Vicar-General of his Order in Rome, directing bim to conclude the visitation of his province and then to proceed to that city, the death of the Superior-General of the Order, rendering necessary s meeting of all the Superiors .- Western Watchman Jan. 25.

HORACE GREELEY'S LAST WORDS .- "The country s gone: the Tribune is gone; and I am gone," are said to have been the last rational words of Horaco Greeley. One of his last letters was addressed to Mason W. Tappon, of New Hampshire, dated Nov. 3. "I have," he wrote, "been so bitterly assailed that I hardly knew whether I was sunning for the Presidency or for the penitentiary." He thus speaks of the death of his wife :- "In the darkest hour my long suffering wife left; not too soen, as she had suffered so deeply and long. I laid her in the grave with hard dry eyes. Well, I am used up. I have slept little for weeks, and my eyes are hard to close, while they soon open again."

CHERISHING AR ILLUSION.—The last, tale of man's unfaithfulness to man comes from Selma, Alabama. On the 1st of January, 1871, a syndicate of young

on the first day of each month \$10 each, to be diwhere remained fathful to their obligation. One by one they fainted shift to their obligation. One by one they fainted shift to their obligation of the specified time there was only one who had not yielded to the liquid temptation. He repaired at the hour of noon on New Years Day to the ap-pointed place of rendezvous to receive the \$1.440 which he had so nobly earned. But the other eleven were not there, so full of flery thirst, he hastened to a neighboring saloon to take his first nip for a twelvementh. He had partially swallowed it when ten of his colleagues entered, and revealed to him the horrifying fact that his watch was twenty minutes too fast. He, too, had fallen, and the vision of a well-filled pocket-book vanished. The eleven then repaired to the office of the treasurer, only to learn that he had lost all the money playing drawpoker with one of the church trustees. An effort is now being made to keep the sorrowful story out of the newspapers .- Troy Times.

NOTELTIES IN CRIME.-New Yorkers seem bent on showing the rest of the world that such a thing as novelty is possible even in so conventional a performance as murder has become in the metropolis. Two printers quarreled on Sunday, and struck one another. The next thing in order, of course, was for a pistol to be drawn, but instead of this, one of the combatants remarked that he "would not fight on the Sabbath day"—as sound a rule of action as is often enunciated when two men have come to blows. But, added this rigid Sabbatarian, when holy time was over, he would shoot his opponent like a dog, and the next evening he was true to his word, entering the other man's room and firing two fatal shots,-after which he went down and ate his supper as usual, a policeman who had been invited in politely allowing him to finish the meal before being taken to a station house. The whole affair has an element of grotesque and ghastly humor about it such as no recent murder has afforded.

The Danbury Newman seys :- "If you have occasion to use a wheelbarrow, leave it, when you are through with it, in front of the house with the handles toward the door. - A wheelbarrow is the most complicated thing to fall over on the face of the earth. A man will full over one when he would never think of falling over anything else; he never knows when he has got through falling over it either; for it will tangle his legs and his arms, turn over with him and rear up in front of him, and just as he pauses to congentulate himself, it takes a new turn and scoops more skin off of him, and he commenees to evolute anew, and bump himself on fresh places. A man never ceases to fall over a wheelbarrow until it turns completely on its back, or brings up against something it cannot upset. It is the most inoffensive looking object there is, but it is more dangerous than a locomotive, and no one is scenre with one unless he has a tight hold of its handles, and is sitting down on something. A wheelbarrow has its uses, without doubt, but in its leisure moments, it is the great curse on true dignity."

The New York Herald remarks that "it is no longer safe to speak of 'our latest murder.' Reporte of a later are in order up to the hour of going to press, and an exclamation of surprise is hardly expected in relation to capital crime, unless it be that day has passed without its bloody record. As assinations are now taking place in our city at a rate far greater than the capacity of District Attorney and Courts to try the cases, it seems fit that a new court should be organized, with special prosecuting flicials, to be charged with bringing up the arreas of murder and assisting society to get square with apital crime."

ERRATIC SCHOOL DISCIPLINE.—The teachers in the Louisville schools are an enterprising and ingenious set; they have just got a patent on peculiarly effective instrument of punishment. It is simply a trap with the end split, so that every blow counts as two, and the fally is kept by a little meter in the handle. They have another punishment, which is to pick a bey up by his car and sling him round. One of them caught hold of an ear, the other day, which didn' grow on very strong, and the boy tropped off; since then there has been an accountable prejudice against this method of correction.

A Kirk luminary recently asked his pot scholar why they took Stephen outside the walls of the city to stone him to death. The little fellow was silent for a moment, as though absorbed with the problem when, brightening up suddenly, he replied,-"So,

THE "TIMES" ON STOKES TRIAL -The Times, COMmenting on the scenes at the close of Stokes' trial ays: No English Judge would tolerate such inlecent proceedings as the exchange of personalities on that occasion.

A New Jersey waiter has been fined \$30 for putting dish water into oyster stews served up at a

POTASH AS A FERTILIZER.-Potash forms one of the most essential constituents of a fertile soil, and one of the most important of all the fertilizing agents within reach of the agriculturist. In many plants it constitutes more than one-half of their ash. and in most at least one-third. In neutralizing wids in the soil and the liberation of ammonia it acts in the same manner as lime; but when it is desired simply to effect these last mentioned objects, the latter; should be used, as being cheaper; and potash, generally available in the form of ashes, should be applied as a manure, using the word in its strictest sense, to indicate a substance that contributes directly to the building up of the structure of the plants. But considerable care should be exercised in the use of ushes, and they should never, as is the practice with some in manuring corn in the hill, be mixed with guano or the refuse of the hen-roost, inasmuch as the first rain that dissolves them will cause the potash to displace the ammonia in the same manner that lime displaces it from barnyard manure and similar manures, as we have just mentioned.—Ex.

PERMANENT MARKING-INK FOR LINEN, &c .- A good and permanent marking-ink for linen may be made by dissolving platinum in a mixture of three parts hydrochloric acid and one of nitric acid, and letting the solution go on until the acid can dissolve no more. The liquid is then to be diluted with water and some caustic potash added. Some sugar and gum must also be put in to thicken it. All writting done with this ink afterwards requires a hot flatiron to be passed over it, to make the writing indolible.

To CLEAN LAMP CIMMNEYS .- When you wish to clean a lamp chimney, hold a linen cloth against one end of the chimney and place the other end in your mouth; breathe in it until it is covered inside with moisture, push the cloth into the chimney with a smooth slender stick, and rub it around until the moisture is absorbed; repeat the process and breathe over the outer surface also; rub this with a cloth until dry, and you have a clean bright, chimney. Soft newspaper will take the place of a linen cloth. Do not use cotton cloth on any glassware.

PAINT.-A cheap and substantial paint may be made by mixing water lime with unskimmed milk to proper thickness, when it is ready for use, and may be applied with a brush.

CLEANING TIN WARE An experienced housekeeper says the best thing for cleaning tin ware is common sods. She gives the fellowing directions: "Dampen a cloth and dip it in sods and rub briskly; after which wipe dry Any blackened were can be made

to look as well as new."

When, as in cases of sickness, a dull lightis wished, or when matches are mislaid, put powdered salt on the candle till it reaches the black part of wick. In this way a mild and steady light may be kept through

A report of the death of the Course, thatther

"THE TRUE WITNESS'AND CATHOLIC CHRONICLE!"

The True Mitness

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

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, FEBRUARY 7, 1873

ECCLESIASTICAL CALENDAR. FEBRUARY-1873.

Friday, 7-St. Romuald, Ab. Saturday, 8-St. John of Matha, C. Sunday, 9-Septuagesima. Monday, 10-St. Scholastica, V. Tuesday, 11-Of the Prayer of Our Lord. Wednesday, 12-St. Raymond, C. Thursday, 13-Of the Blessed Sacrament.

OUR NEW STORY.

Next week we will commence the publication of a very interesting story entitled:

"Which was the Traitor?"

It is a story of '98. Its cheresters are as natural as life. It was written by a person perfectly conversant with Irish character, habits and customs, and we venture to say that no person, old or young, who reads the first few chapters, will fail to follow up the story.

Now is the time to Subscribe.

Will our subscribers and agents mention our intention to their neighbors and ask them to subscribe now?

By so doing you will confer a favor on them and us. Remember to subscribe at once, as

we print no extra papers. The story alone is worth double the price of

the subscription. NEWS OF THE WEEK

The past week has been marked by no events of much political importance in Europe. That the Carlists in Spain have been exterminated two or three times, and still continue troublesseme is hardly worth noticing, seeing it is of daily occurrence. The Russian difficulty still continues to attract attention in the British political world, and the firm attitude of the Cabinet seems to give satisfaction.

The steamer that cut down the ill-fated emigrant ship the North Fleet turns out to be : Spaniard. She appeared off Lisbon for which place she has a cargo; but warned by signal of the existence of an extradition treaty betwixt Great Britain and Portugal, in virtue of which the first named might claim the arrest and surrender of the captain and crew of the steamer she hastily sheered off again, and made for a Spanish port where no such danger awaits her.

The Rev. Mr. Loyson has made his appearance in the pulpit for the first time since his marriage with an American widow. The place selected for the exploit was a Protostunt meeting house in the Rue de Provence, Paris, kept and run by a Rev. N. Prepense, a Protestant minister, but of what particular sect we do not know. M. Loyson descanted upon the iraportance of a union betwixt Catholics and non-Catholies; though how this was to be brought about, unless the first cease to be Catholics, or non-Catholics become Cutholics, the eloquent

lecturer did not explain. The emigration from the Italian Peninsula to the United States is assuming gigantic proportions, reminding one of the Irish Exodus in '47 and '48. This emigration is chiefly from the Kingdom of Naples; and the reason for it resigned by the emigrants themselves is the misery that the conquest of their country by the Piedmontese has brought upon it. Taxation had increased five-fold since that conquest, and in consequence the poorer classes, who managed well under the regime of their lawful sovereign, have been reduced to beggary.

MORE STEALING. - The excommunicated robber king of Piedmont has seized sixteen convents in Rome, felonioniously appropriating them to his own use, after having driven out the legitimate owners. This is certainly carrying out the rights of conquest with a strong hand, nor did the Prussians ever proceed to such extremities when France lay bleeding beneath their feet. Let us pray that the day of vengeance for these atrocities may soon arrive.

It is again assorted that the Sovereign Pontiff will leave Rome should the invaders of the States of the Church carry out their intention of driving away the Heads of the Religious

A report of the death of Sir Geo. E. Cartler | Father Dowd of St. Sulpice, and the Rev. M.

was circulated throughout town in the early part of last week. Next day it received a formal contradiction in the shape of a note from the Hon. John Rose, under date Jan. 27th, stating that Sir George E. Cartier had dined with him the evening before, in an improving condition of health.

The Dominion Parliament is expected to meet for business on the 5th of next month.

In the Witness of the 30th ult., we find the following strange paragraph, from which we have in youn endeavored to extract some definite meaning :-

"It will, therefore, not excite surprise when it is known that Dr. Perrault, one of the magistrates before whom the late trial at Pointe-aux-'i'rembles took place, was assailed by the True Witness, both for having granted Rev. Mr. Tanner the use of his pew in the R. C. Church there, and also in his capacity as judge in the subsequent charge of assault brought by the marguillier of that church against the last named Rev. gentleman."

And a little farther on the Witness cites Dr. Perrault to the effect that, the "sole reason" why the conduct of that magistrate has been criticised is that he refused to issue a warrant for the arrest of Mr. Tanner.

The singular grammatical construction of the first paragraph by us quoted from the Witness, renders it impossible for us to reply thereunto; we are at a loss to make out what the writer of it means. With regard to what Dr. Perrault assigns as the reason why, in our columns, his conduct as a magistrate has been criticised, we have only to say that Dr. Perrault, if he has read the TRUE WITNESS, knows that he says that which is false. In fact, till the article in the Witness of the 30th ult. met our eyes, we were not aware that Dr. Perrault had even been asked to grant a warrant for the arrest of Mr. Tanner.

What we said, what we repeat, and what we are prepared to make good against all assailants of our position, is, this :- That it is highly indecorous on the part of a magistrate to preside, or take any part in the trial of a case in which he, as a private individual, is morally interested; and that Dr. Perrault, the private Individual, having given a place in his pew to Mr. Tanner, a netorious enemy of the Catholic Church, was morally interested in the question whether the last named had, or had not, conducted himself whilst in the church to which Dr. Perrault had introduced him, in a proper and decorous manner. Now this was the issue that Dr. Perrault, the magistrate, undertook te adjudicate upon.

Mr. A. introduces Mr. B. for instance, to a club of which the first named is a member, or to a society of which he has the entree. The editor of the Witness, and Dr. Perrault may perhaps be ignorant of it; but all gentlemen know, that should Mr. B. misbehave himself, or give cause to complain of his conduct in the elub or social circle to which through the interrention of Mr. A, he had gained admission. it is the introducer who is always held, morally. accountable for the conduct of the person by him introduced. Precisely so in the case before us. Dr. Perrault in giving a seat in a Catholic Church to one standing in such a peculiar position towards that Church as Mr. Tanner, became merally responsible for the good conduct whilst in church, of the latter; whether Mr. Tanner conducted himself properly or improperly? a question in which Dr. Perrault was directly and deeply interestedwas the question before the Court at which the magistrate Dr. Perrault presided. This conduct of Dr. Perrault we denounced as indecent in the highest degree, and we reiterate the charge without expressing any opinion on the conduct, whilst in church, of Mr. Tanner.

VICE-REGAL MOVEMENTS .- On the afterneon of Tuesday the 28th ult., His Excellency accompanied by the Countess of Dufferia visited St. Mary's Convent at Hochelaga, where they were received with all honors by the Lady Superior, and many of the Clergy, including the Rev. Canons Fabre and Moreau from the Episcopal Palace, the RR. MM. Leciaire, Lavallee and Landrigan, chaplain to the Convent. The Vice-Regal party having gone over the establishment, assisted at a scance of the pupils, by whom Addresses were presented which mot with gracious replies. A handsome bouquet was tendered for His Excellency's ac ceptance by one of the little pupil Dlle. A. Fautema, and another for Lady Dufferin by Dile. Genereux. The usual indulgence of a holiday was craved, and cheerfully granted.

The afternoon of Thursday, 30th uit., was devoted to visits to the charitable institutions of Montreal in connection with the Irish Catholic population. The St. Patrick's Orphan Asylum was the first thus honored. This institution is taken care of by Sisters from the Grey Nunnery, and shelters within its walls about 218 orphans, of both sexes, who at the same time that their bodily wants are administered to, receive an excellent education. Its funds are aided by ah annual grant of \$640 from the Provincial Legislature.

At the entrance of the Asylum His Excellency was received by the Reverend Director,

Leolaire, from amongst the Glergy; and the Hon. T. Ryan-our respected representative, M. P. Ryan, Esq., M.P., E. Murphy, Esq. Dr. Schmidt, from amongst the laity. A very fine Address setting forth the erigin, objects, and labors of the Orphan Asylum was read and presented to His Excellency in the name of the Directors and Trustees of the Institution, which elicited a suitable reply, and the usual demand for a holiday for the little children. The representatives of the latter, two smart little fellows then stepped forward, and presented their Address receiving a kind reply from their distinguished visiter. The St. Patrick's Church was next visited and then the Vice-Regal party proceeded to the School in Alexander Street, under the charge of the Ladies of the Congregation. Here again Addresses were presented by the Misses Bergin, Shannon and Mulligan, the latter tendering a bouquet for Lady Dufferin; with several pieces of music well executed and the National Anthem, the proceedings were brought to a condusion.

The St. Bridget's House of Refuge was next on the list. This is a most useful institution which affords shelter to old and infirm persons of both sexes, and a home for female servants out of place. It has also a Night Refuge in connection with it, in which the homeless poor without distinction of creed or race, can on application, obtain a night's shelter with breakfust next morning, and in the case of the weak, a supper also en admission. Drunkenness and immeral conduct alone exclude from the Night Refuge, which is open from the 1st of December to the 1st of May,

Mr. M. P. Ryan, M.P. had the honor of presenting to His Excellency an Address in which a full and interesting account of the St. Bridget's House of Refage was given. Its annual expenditure is about Six Thousand Dollars, of which Three Hundred are contributed by the Local Government. The average of admissions to the Night Refuge is over Nine Thousand of which about sne-eight is made up of Protestants. All nationalities are represented. The institution is almost exclusively supported by private contributions, and is slear of debt, with the exception of a charge of \$3,000 sold due on the building which cost nearly \$29,000.

His Excellency listened with evident interest to these details; and in his reply expressed his delight at having been enabled to visit so valuable and well conducted an institution. His Lordship then went over the building, examining the rooms, and addressing kind words to the inmates. One old gentleman, gay and lively, at the advanced age of 103, sang an Irish visitor, himself a native of the Green Isle.

To the Asyle St. Nazareth, St. Catherine Street, under the charge of the Sisters of the Grey Numery-Friday, the 31st, was a gala day, for then also its turn arrived of being visited by the worthy representative of our Queen. This Asylum has two branches or departments. In one are received during the day time little children, too young to be left alone, whose parents are obliged to go forth from early morn to night to earn their daily bread. These children are then left in charge of the good nuns, who educate, and amuse them during the long hours of the day, restoring them to their parents at night fall. The other department consists of an Asylum for the Blind, the only institution of the sort, we believe, existing in the Province, and which of \$400 per annum.

About 5 p.m. His Excellency arrived at the gate of the house, when he was received by a guard of honor composed of the little inmates of the Asylum, and a discharge of artillery. Attended by the RR. MM. Rousselot and Desmazure. Lord Dufferin then proceeded to the large hall where he received and replied to addresses from the children; who were then put through their exercises in a very satisfactory. manner, as showing the progress in the rudiments of education that these little once are making under the charge of the Grey Nuns.

The Asylum for the Blind was then visited. Mere the scene was very interesting indeed. Under the most approved and resent methods of instruction, the inmates, and these are of all ages, are taught to read, write, and cypher. read, with perfect fluency, by the sense of touch of course, a very neat Address to His Excellency, who conversed with, and took much notice of the many little children whom the accidents of birth or disease have deprived of the sense of sight. Of our many noble charitable institutions we know none more interesting or worthy of the Christian's sympathy than this of the Asyle St. Nazareth. After a somewhat prelonged stay, His Excellency took leave of the Asylum about 6 p.m.

Whilst paying so much attention to the several charitable and educational institutions. There are the grounds, and the only grounds grounds for the light had to find out some other means of within the City, it is not to be supposed that upon which according to the London Times it getting rid of the rate.

others equally deserving, but a listle more re- ner pulliate the conduct of the German Gov. mote. Accordingly, the Deaf and Dumb Asylum, Mile End, under the charge of the Cleres de St. Viateur were not fergotten; and on Wednesday, the 29th ult., this establishment received the honor of a visit from Lady Dufferin, whose attention had been excited by the reports of the success of the method of articulation now resorted to in the training of the Deaf and Dumb, and introduced into Canada by the Rev. M. Belanger, Principal of the Asylum. Accompanied by her two children, Lady Dufferin appeared before the deer of the Asylum, where she was received by the BR. MM. Fabre, Chanoine, Belanger, Rioux, Plamondon, and Bonin, who escorted Her Ladyship to the Hall where the pupils were awaiting her arrival. Here two Addresses, articulated, were read by the pupils, and presented to the noble lady who had deigned to visit them. Her Ladyship in reply expressed her interest with the pleasing exhibition of the progress made in the novel mode of instruction, and afterwards assisted with close attention at the other exercises. In concluding her visit Lady Dufferin addressed a few words to the Director expressive of the pleasure she had experienced in visiting an institution, distinguished by its having introduced into Ganada, and brought to perfection, the system of Articulation. "Many persons," she said, "had praised the house to her; but I must confess that the proofs that I have had before my eyes, increase the previous high opinion that I had formed." Amidst the cheers of these assembled Lady Dufferin then. took her departure.

It is very painful to us that we are not able to give at length all the interesting Addresses, and all the details of these memorable visits. But this is as physically impossible as it would be to put a quart of wine into a pint bottle. A weekly paper has not at its command the same space that has a daily journal, and is therefore obliged either to omit notice of some events well worth recording, or compress all within narrower limits than a daily can assign to them. This will, we hope, explain and excuse our omission of much that we would fain have published, but the publication of which would have forced us to pass altogether unnoticed the proceedings at other institutions.

THE NEW LAW .- The London Times of the 1st January in its usual annual retrospect thus delivers itself on the policy as towards the Jesuits pursued by Prince Bismarck.

"The measure for the expulsion of the Jesuits, which Prince Bismark carried with the cordial aid of a great majority through the German Parliament is so inconsistent with the received political docseng, to the great amusement of the illustrious trines of modern Englishmen, that, if it had been the act of a weak or capricious Minister, it would have been unanimously condemned as impolitic and unjust."-London Times.

We request the Montreal Witness and others who have astempted to justify the Bismarckian policy towards the Jesuits, to meditate well this paragraph from the Times.

That journal would of course fain justify, or at least attempt to palliate, or suggest excuses for that policy, if it could. This we think no one will deny who knows the position that the London Times occupies in the ranks of Protestant journalism.

Well, what does the London Times do?-Does it attempt to justify, to palliate or find excuses for the policy of Prince Bismarck against the Jesuits, in the conduct of the latter? in the fact that any one act of any kind has been, or can be made out against them to jusreceives aid from the government to the amount | tify, or excuse the severe measures adopted against them?

Not a bit of it; though this the Times would most certainly have promptly done, were it possible to establish a single treasonable or seditious act against the Jesuits, or to convict them of having conspired, or even meditated to conspire against German unity, and the peace of the new Empire. No. The Times frankly support, not only because it is of native growth. confesses that it is not in the conduct of the Jesuits themselves that there is to be found anything to justify or to excuse the policy of Prince Bismarck, or to redeem it from the charge of injustice.

How then is it to be justified? for justified in the interests of Prince Bismarck, and in the interest of the Protestant and Liberal world which almost unanimously has applauded that policy, it must be. Thus-and mind this-They are also instructed in music, and trained | only thus-On the grounds that Prince Bisto use their hands in several kinds of work. | marck is neither "weak nor capricious;" and, One of the blind pupils came forward and of course, by assuming-for every syllogism must consist of three terms-that he who is neither weak nor capricious can do no moral wrong. For instance,

1. The policy of a statesman who is neither weak nor capricious can not be unjust. 2. But Prince Bismarck is neither weak nor ca-

3. Therefore his "measure for the expulsion of the Jesuits" cannot be condemned as "impolitic and unjust:"

as which, however, so admits the Times-"it being strong and pertinacious in his policy.

the Governor General would be unmindful of is possible to justify, excuse, or in any manerament towards the Jesuits.

"Prince Bismarck has earned a right to respectful consideration for any policy which he may deli-berately adopt."—London Times.

Happy man is this Prince Bismarck in having such a judge to try him as the Times: happy in living under such a moral code as that which that judge expounds from the Bench, Many and many criminals now dragging out a painful existence in the Penitentiary, would to-day be free, and honored of men could they on their trial, but have secured such a judge to try them, and the application of such a law. For instance, in the case of an old acquaintance, Bill Sykes, a professional garretter, such a iudge weuld thus sum up :--

"It is true gentlemen that it has been clearly proved by several witnesses of unquestionable vers city, that the accused did assault and throttle a quiet old lady, almost killing her, inflicting on her injury for life, and robbing her of all her property. It is quite true also that this is so contrary to the principles of the old law of England that, if it had been the act of a weak or capricious man you would have been bound unanimously, to bring in against the accused a verdict of Guilty. But Mr. Bill Sykes is notoriously neither a weak man, nor a capricious man. His career has been consistent throughout; from the day when he smashed his wife's skull with a slung-shot and set his bull dog on his little girl who died soon after in violent convulsions to the present moment when he stands before you on a charge of garrotte-robbery. He has a right therefore as a strong man, as a consistent and pertinacious men to your respectful considera-tion for any course of conduct which he may deliberately adopt."

Verdict of an intelligent and Liberal Jury -Now Guilty.

The site for the new Gatholio Church in honor of Notre Dame de Lourdes, whose name it will bear, has been fixed upon and solomnly taken possession of, at the corner of St. Danis and St. Catherine Streets, on a plot of land generously given for the purpose by our universally respected citizen, C. S. Cherrier, Esq. Building operations will commence as soon as the season permits, M. N. Bourassa being the architect. The church will be a fac simile of that exected at the famous grotto of Lourdes, where of late years so many marvels have been witnessed, and where so many sick and afflicted have received relief by the intercession of the Blessed Virgin.

An interesting Breach of Promise of Marriage Case has just been tried and determined in Montreal. A Dr. Matthieu, dentist, sued a fair lady Dile. Lafamme, for damages, in that after promising to marry him, and sealing the bargain with a kiss, she had afterwards as the vulgate has it "given him the mitten." For redress Dr. Matthieu threw himself upon a jury of his fellow-countrymen, who awarded him \$400, as compensation for his blighted hopes, his travelling expences, tailor's and uphelsterer's bills, generally. Young ladies will do well to take warning how in future they trifle with the feelings of their too confiding

We are glad to observe that the students of the College of Ste. Marie de Monnoir have established a neat little journal. It is devoted, exclusively to the interests of the institution and is very creditably gotton up. Its contents, especially to students, are at once both interesting and instructive; and its typography wery testefully executed. Its appearance is a good indication of the progress of the College; and we would be very glad to see the same example followed by many of our other institutions. We wish the Echo du College de Monnoir success, and hope ere long to see its size enlarged.—Com.

THE LAMP - February, 1873. - Hamilton, Cornelius Donovan.

We have much pleasure in having again before our eyes proof of the vitality and success of this well conducted publication by our esteemed friend Mr. Denovan of Hamilton. From the Catholics of the Dominion it deserves a hearty and that is something-but because of its intrinsic merits.

THE YOUNG CRUSADER-February, 1873. -This excellent Cathelic periodical comes to hand with its usual supply of good things for the young folk, by whom it deserves to be well patronised.

Mr. James Hughes, of Sherwington, has kindly consented to act as Agent for the TRUE WITHESS. We hope our friends in that locality will aid him in his efforts to extend the circulation of the paper.

The Report of St. Bridget's Asylum Asso ciation, Quebec, received too late for insertion in the present issue, will appear in our next.

We have received C. R. Chisholm & Co.'s International Railway Guide for February.

A resident of Lower Town, Ottawa, named Williams, has been swfully tormented with rate about his premises lately. He puzzled his brain for a long time to find out some means of exterminating them, and finally came to the conclusion that if he eaught one alive and dipped it in spirits, set it on are, and let it loose, it would frighten the others from his establishment. This he did on Wednesday and the result was that a pile of wood that had would unanimously have been condemned," but taken him many weary hours to saw and split was for the reputation which, its author enjoys for burned to the ground. Thickily there was nothing near it to burn! etherwise the assistance of the fire brigade might have been required Y He is new

A DIALOGUE MODERNUS AND ANTIQUUS.

Antiques. From the examples we have given Modernus, you will learn the utter untruthfulnes of the chief actors in that lamentable farce which religious bigotry has called the Reformation. Not to put too fine a point upon it, your reformation put 100 mas a point upon it, jour reformation fathers were amongst the most atrocious liars the fathers were among a successful that she world ever beheld. But not only were they untruthful; they were worse; they were clumsy. A well dressed lie is like your well dressed courtezen; dressed dressed by your dirty drab, because paying a compliment to man's better nature, his love of beauty. But your reformation liar is so coarse and beauty. that he insults his listeners by the very clumsy clumsiness of his wares. Amongst these clumsy liars Tyndale is facillime princeps. In his "Practice of Prelates" he affords us a second proof of the unier richard of that custom of psalm singing and bible reading of which Luther appears to have been se most unaccountably ignorant, if his Protestant biographer is to be believed. Not daring with Luther's more courageous biographer (or for a penny or for a pound) to deny the centinued psalm singing and bible reading of the monastries, Tyndale candidly admits the fact, whilst trying to assign unworthy motives. As the record of the fact is all that we require, we might be content to leave him exwe require, we might be contout to reave nim exmentioned the clumsiness of his lying, and would wish to establish it. In the extract which we made in our last, this truly refined Referenr attributes this constant psalm singing and bible reading to a desire on the part of the monks to shake down their last refection below their belts in order to be the better prepared for another bout. If this be true the good monks were as clumsy as is their Protestant biographer. A short half hour of spade digging would have effected their purpose with more ease, in less time, and more efficaciously than all the palm singing and bible reading they could do, and would have given them 232 hours of rest and idleness withal. Certainly these monks (as painted by Tyndale) were clumsy monks. But the most curious psycological question connected with this statement how Tyndale was able to know the inner and doubtless in most cases unacknowledged intention of those thousands and thousands of men who had inhabited monasteries, worn girdles, caten dinners and sung pealms since the first establishment of monastic institutions? How came Tyndale to be able to answer so intimately for so vast a number? Was he in correspondence with all the monks of his own time ever? Were those menks unanimous in their intention? Had all as much faith in the remedy as Tyndale had? How did he correspond with the monks who were dead? Had they each and all of them signed a dying declaration to the effect? Was that document if it existed authentic? Or was he in possession of the fact through the spirit rappers?—by table (they ought to be an authority on the subject) turning? Or did he hold certificates traced by spirit hands? All this is important not only because it might open a curious chapter in Spiritism, but because the manner in

assertion in pastive and dogmatical. But the worthy Tyndale does not appear to be content with even his own explanation since he offers another, this time bringing the Abbots into the scene :--

which this saintly reformer became seized of this

curious information is far from being as clear as the

"The Abbots took the Scriptures from their, menks lest some should ever bark against the abbots living; and set up such long services and singing to weary them withal, that they should have leasure to read in the scripture but with their lips, and made them good cheer to free their bellies and to stop their mouths"

So after all they did read the Scriptures if "but withe their lips?" Well! that at least is semething. How they could have the Scriptures taken from them and yet read them if "but with the lips," Tyndale has forgotten to explain and is curious; whilst the doubtful policy of the Abbots is evident in thus allowing them to read the Scriptures even with their lips, if they were unwilling to let it sink into their hearts, for fear of ulterior consequences. The "good cheer" was all very good, but the Bible reading, even if but with the lips was an evident blunder. As worthy Tynedale leaves us in a further difficulty. of whom they are the heaven born protectors.

How could eur good friends the monks read Scripture even though but with their lips as long and as continuously as we have it on record they did, without some of it sinking into their hearts to make them bark withal? Even an infant of five years would learn that far more difficult of lessons the Alphabet, in a tithe of the time. But, Modernus, this quibbling of your reformers is disgraceful. Disgraceful to them in a moral point of view. and disgraceful to their readers in an intellectual point of view, who received so gulpingly such clumsy lies. But Tynedale must have forgotten his first lie, when he framed his second. First it was the monks themselves that did the singing, in order to shake down their dinners. Now it is the Abbot's who set them to singing (scripture), in order to prevent them reading scripture! Taken all round it is as pretty a piece of lying and contradictory nonsense as one will find in an ordinary year's reading. But we are not content with refuting Tynedale's assertion from intrinsic evidences of its absurdity; we will meet it point blank with extrinsic evidence of its untruthfulness. In the first place then be it remembered, it is an undoubted historical fact, which even the lying reformers have not dared to deny, that, previous to the invention of printing, the bible was transcribed and copies multiplied by the labours of the monks of almost every monastery in Europe. Now side by side with this fact, how does Tyndale's assertionthe Abbot's took the scriptures from their monks-look, I pray you? And what must have been the intelligence of that nation, which received Tynedale as a prophet?' To shew after what manner the monks acted in these transcriptions let us see the Chronicle of Clugni. At page 1645 we read:-

"Albert was a monk of St. Hugh worthy of an honourable memery by those who are fond of copying books, or making them for themselves. For his glory in that volume (here the MS is illegible) is to be found at the entrance of the library of Clugni (wonder the abbot's did not hide it in a corner!) which he wrote with the help of Peter the librarian also called the rector of the choir or chanter. For it is that volume of the bible! great, wonderful and precious for the writing and the correctness, and also for the binding adorned with beryl stones whose enlogy or commendation is written in the same volume in manner following: This book was written by a certain monk of Clugni (previously of Treves), named Albert by the order and at the expense of the Lord Pentius the Venerable, Abbot Peter being also at that time librarian and providing according to his office all things necessary with joy and diligence. Moreover the aforesaid menk asec-

ciating with himself a certain religious brother named Opizo, read through this book twice with great diligence, that he might improve it on the inthority of other hooks and twice he corrected it. Therefore the brother Albert, a sinner prestrating himself at the feet of the seniors of Clugni, humbly intreats that they would obtain from God for himtelf and his father the pardon of their sins,

Now in this testimony, Modernus, we have many totable circumstances put on record. First and oremost the book-wonderful to relate-was a rible L.L. Second it was to be found "at the entrance. othe library of Clugni; just the place it ought not doubt that in course of time, and by the endowments thing soriens and ought not doubt that in course of time, and by the endowments thing soriens and ought not one of the surgery to the place it was a largery to the place it was a largery to the place it was a largery to the largery

from the monks. Third: it was written by a monk; just the last fellow in the world an Abbet would have allowed to read it. Fourth: the menk Albert was assisted in this perilous business by another monk, Peter the librarian, so that to make matters worse two monks were allowed-by a strange infatusion-to do what an Abbot was not supposed to wish one to do. Fifth: the monk was commanded by the Abbet; and Peter the librarian was empowered by his office to furnish funds for the furtherance of the work. Sixth: this wonderful book was enriched as to its binding with precious stones, doubtless because ne one except the Abbot was ever expected to see it. Seventh: not content with two menks having a finger in this forbidden pie, this audacious Albert, in order to make matters worse, calls in a third. Righth: these two absolutely read this forbidden book, word for word, twice through, and compare it with other forbidden books, all in order, for the correctness of a book which my lord Abbot is supposed to want no one but himself to see. Ninthly, and lastly this audacious monk for this forbidden work has the reeklessness to ask the remission of

BLESSING OF THE CATHOLIC CHURCH DEDI-CATED TO THE SACRED-HEART OF THE BLESSED VIRGIN MARY, WOLFE ISLAND, DIOCESE OF KINGSTON.

On Sunday, the 26th January, Feast of St. Polycarp, Bishop and Martyr, His Lordship the Right Reverend Edward John Horan, D.D., Bishop of Kingston, blessed the Catholic Church of Wolfe Island. His Lordship was assisted in this imposing ceremony, by the Reverend Fathers O'Brien, Pastor of Brockville, Charles Murray, Pastor of St. Columban, Cornwall, John Maguire, of St. Patrick's, Quebec, and Edward Horan Murray, Pastor of Wolfe Island.

The Bishop—the rite of Benediction being accomplished, and the place thus hallowed to the service of the Almighty—celebrated solemn High Mass, the Rev. Father O'Brien acting Deacen, and the Rev. Father Maguire acting Sub-Dencon.

The sermon was preached by the Reverend Pastor of Brockville. In his discourse-full of solid instruction, energetically and forcibly conveyed-was shewn in what consisted a Catholic Church: it was the abiding place of the Incarnate Sen of God, present under the sacramental veil in the Tabernacle of the altar; the temple of Solomon was but the type of which the humblest Cathelic chapel is the reality. He exhorted his hearers to realise that Presence, and when passing by the House of God to enter, pay homage, and petition.

The Church was filled to the utmost, though a snow-storm was raging. The appeal to help the Pastor in paying the debt was cordially responded to. Wolfe Island has never been backward to the call of charity, and when Quebec suffered by disastrous fire, the contributions from the Islanders exceeded that of any other mission in Upper Canada. With equal magnanimity when-after the fall of Rome, in 1870—the distress of the Holy Father became known to them, they came forward, and although the least wealthy mission of the Diecese of Kingston, their peace for Peter ranked second after Kingston.

These facts, it is well to have known, for they excite a praiseworthy emulation, and prove, if proof there need be, since the Divine promise stands forth, that to those that give it shall be given unto. Two hundred and eighty-five dollars was the

amount of the collection. Many had come from Kingston to assist at the elessing, and to rejoice at the birth and baptism of this new daughter of the parent Church. It is advantageous to know all that is being done for the lory of God, and to learn of the extention of the Catholic faith in which alone salvation is possible. Nothing attests this more than the building of churches. In the early ages of Christianity when persecution ceased, costly and grand buildings sprung up, monuments of triumph, memories of past persecution; for in all are the relics of martyrs. In this country they recall to the Irish race the true and selid glory of their ancestors, and they urge them to emulate the same deeds. The countless saints whose dust is scattered over the green isle, chaunt anthems of praise and thanksgiving on beholding there were no bibles at all (modern idea) why did the destinics of their race. Such is the communion they not keep them away altogether? That at of Saints; St. Patrick, 2t. Bridget and St. Columkille, least would have been the easier plan. But the praying for the sons of the men they so leved, and

> The faith of the Irish setlers here is as fresh and as lively as it was the day the left the land in which they had so much suffered, and this is the precious inheritance they leave to their children. These require the faith vivacious and strong in all the plenitude of its graces so as to resist the current of evil which sweeps in this age of contradiction so many away. Rallying round their chief paster, who stood so firm by the Sovereign Pontiff, they shall remain immoveable and unshaken like the rock on which the Church is built. They are renewing here what their tathers did in the golden days of yore, when Ireland was the nursery of sanctity and of learning, building up to the honour of the Redeemer of men, fit places for His worship. In keeping their children from these schools which the Church has anothematized, they are preparing a generation of men who shall not betray their faith nor compromise its principles, and seconding their pastors in executing the decrees which the Severeign and Infallible Pontiff illumined and assisted by the Holy Ghost proclaims, they give a bright example.

> The history of the Catholic Church in North America is wonderful-indeed like that of the Universal Church it is a continued miracle. Upper Canada writes a fine page in that book. She here has had great struggles, but in these struggles is her strength. Her quiet screnity has disarmed bigotry, and prejudice is at a less to explain itself. The Church is everywhere militant; combating for her liberty, and when free making the conquest of souls. She has to deal not only with men, but with the powers of darkness. The enemy of man is not idle. The fire which burns the lost angels ceaselessly urge their perverse wills to entice man into their conspiracy. So when triumphing and celebrating some victory, her arms are not laid saide, and from the towers are kept silent and watchful vigil.

> To serve the spouse of Jesus Christ is a great merit and the only true glory. He with his own hand shall bestow the reward, and requite all that is done for him. It was this thought that sustained our race in ages of persecution, and more needed to be ever present to the mind when material prosperity, unlike pain and anguish, does not ery forth for the assistance of the grace of God. The Irish race in America enjoy material prosperity; they have what is given indifferently to all.

It is a consoling and elevating thought to the true hearted and faithful Irish Catholic to see, that his exile, his miseries, and his hard lot, have, in the secret designs of God, been turned to the glory of an early hour the Cathedral was crowded, and High the Most High and salvation of souls. In Hindestan the Irish soldiers in the service of England, built the first Catholic Churches. What if they had been in the service of their own country? Everywhere it has been the same. The emigrant first thinks of the altar of God, and gives to it from his hard earnings. He offers his children to the sanctuary when God calls them. Unlike the worshippers of Mammen. he has not counted what his sons might earn; he has kept them from the path which-spparently leading to wealth-would have simply led to destruc-

ancient Irish chieftains, we shall have seats of learning adapted to all our wants, and rivalling those which honoured and rendered famous the fatherland This will require a two-fold sacrifics-of these who can give their wealth, and of those who can give the powers of the mind.

This train of thought is suggested by the great want. of Priests for the Irish people. To God alone it belongs to send harvesters out for the harvest, but it also belongs to men to remove the obstacles in the way, and to prevent such currents of thought setting in the mind of youth which would completely withdraw them from the sanctuary, or lead them to forget that whatever their avocation they are bound to serve the Church.

The Catholics of Mentreel, and many others will equally rejoice with those of Wolfe Island. They contributed to the raising of this edifice, to the increase of faith, and to the exterior manifestation of the true Church.

It is beautiful. Dedicated to a name so sacred. under a patronage so powerful and so dear, it was befitting that it should respond. There is a chastebis and his father's sing and to inscribe his name for all time as the writer thereof.

Shourdon.

Shourdon. storm may sweep over. The steeple is lefty; on its summit uplifting the Cross. In the interior there is perfect unity of design; the eye seeks the altar, the place of sacrifice and of atonement, and rests on the Tabernacle, to which all centres. Whother it be the name, or whether it be the form of the aisle which seems to enfold the worshippers, there is something of infinite tenderness in it.

It has risen up in a very short space of time. The rock was laid bare for the foundations last May, and now it is completed. A Church is never completed. for always something may be added to render it more fisting for Him who resides there, and to make known to Him that His perpetual presence is not forgotten.

The faces of the sturdy Islanders beamed with delight on this day in which the title-deeds of the church, that they and their paster saised to. Him who died on Calvary, were handed to Him, and that He deigned to descend and inhabit His home.

There was much personal sacrifices, and if not where would be the merit? We were reitemed by the Oross, and the Cross still continues a scandal to the Jews and a folly to the Gentiles. The farmers gave not of their superfluities, for they have

An agreeable feature, completing the religious aspect, was the presence of the Sisters of Charity of the House of Providence of Kingston. They came to join in the intercession, and to plead to the Sacred Heart of the Mother that the tenderness of the Sacred Heart of her Son might be poured forth on all those around, those of the faith, and those who are sepa-rated from their mother. For intercession is the still greater and more important labour of the consecrated to God, and to it tend all their exterior actions. It gave completeness to the screw; those from the old land beholding in their new homes the servants of God, daughters of St. Bridget, so venerated in times gone by, so known for the efficacy of their prayers giving to old age a resting place in their quiet monastery, so that in the few short moments of life to prepare, undisturbed for heaven.

The site upon which the Church of the Sacred Heart of the B. V. Mary now rises, was once the resort of pleasure. It is now sanctified, hallowed, and is the apanage of the Redeemer for a slight eminence, surrounded by a growth of beautiful trees. it invites the passer-by to ascend and enter. The snews of winter are now around it and the trees are without foilage. But its presence there seems to brighten the wintry scene, and to console nature in her bereavement. Nature in her turn will bring the gifts of the spring time.

The title inspiring all confidence in the intercos-sion of the Immaculate Virgin, will bring many to this sanctuary, and many a pilgrim across the lake for a special grace and the velicf of a special need.

It rises up during a time of great persecution, while the Holy Father is a captive. It rises up beseeching that his Captivity be shertened and the martyrs boneath the alters plead by their sufferings that this time be not delayed.—Communicated

teemed friend, the Rev. John McNulty :-

"The President of St. Jarlath's Cellege acknowledges the receipt of £10 from the Rev. Paster of Calcdonia, Dominion of Canada-L3 to help to defray the expenses connected with the Galway Election Petition against Capt. Nolan; and £7 to have forwarded to the Rev. Edward Griffin, P. P., Park, Mayo. The Rev. Paster of Caledonia has grown old in his works of charity and benevolence, and in erecting churches along the banks of the St. Lawrence and its tributary streams. Away in the distant North-West he is not unmindful of Old Ireland in her political throes and in her social serrows .- Vigil of the Feast of St. Andrew, 1872."

Referring to the above, the Irish Canadian of Toronto pays the following graceful tribute to our reverend friend :--

" Verging rapidly on the patriarchal age, with the sacred duties of more than an average life-time successfully discharged—sometimes under the fiery heat of a mid-summer sun, and at others exposed to the biting frosts of these northern latitudes-is it not glorious to reflect that the aged Priest loves yet the land of his birth with a love that never quenchethwith a love second only to that which he bears towards his Divine Master, in whose footsteps he so faithfully follows. Not more timely and acceptable to the President of St. Jarlath's College, than creditable to the generous donor, is this very handsome remittance; and the pure, exemplary motive which prompted it must endear still further to his flock the revered name of the good Pastor of Caledonia."

DEATH OF MRS. HUGHES.

We regret to leaven of the death of Mrs. Mary Hughes wife of Patrick Hughes of the firm of Hughes Bros. Toronto which occurred on Friday the 24 January. The deceased Indy was a daughter of Mr. P. Denohee, proprietor of the Boston Pilet, and by her many charitable acts towards the poorer classes of that city, she carned a name which will long be remembered with gratitude and esteem, not only by those to whom she has rendered assistance in time of need, but by a large circle of her own personal

friends, and acquaintances.

The funeral obsquies took place on Tuesday morning 28th ult, at ten o'cleek, and the body was deposited in the family vault, under St. Michael's Cathedral. A very large concourse of people paid their last sad tribute of respect to the deceased Mass was celebrated by Vicar-General Jamot. assisted by Archdescon Northgraves and the Rev. Mr. Gibney. His grace the Archbishop preached the funeral sermon, in which he referred to the Christian qualities of the deceased, and to her many acts of charity. In her decease, the poor indeed have lost a friend.—B, I. P.

The Ottiawa Morning Herald wants to knew who is responsible for the loss occasioned to business men and others by the burning of the mails for Engleading to wealth—would have simply led to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as contion. He was poor, but he gave freely to feed the land, on Friday last. Is it the Government, as continued to land. Trank trollers of the Grand Trank.

In this city, on Wednesday, 29th Jan, Peter Tighe land, and hierarchy et the Church the soul of the temple. No money and in high and delay to be a reimbursed to the Deputy Revenue Inspector of Montreal aged 62 doubt that in course of time, and by the endowments thing soriems and engage to be reimbursed to the years. P.P.

THE CATROLIC WORLD-February, 1873. - D. &. J. Sadlier & Co., Montreal. Terms: \$4.50 per annum, in advance; single copies, 45 cents.

The current number contains articles on the fellowing subjects: Who Made our Laws? Dante's Purgatorio; The Church the Champion of Marriage; Fleurange; Cologne; John; The International Congress of Prehistoric Anthropology and Archeelogy; The See of Peter; Atlantic Drift—Gathered in the Steerage; A Daughter of S. Dominio; The Progressionists; F. James Marquette, S.O.; Prayer of Constance; Acoma; New Publications.

Quaseo, Feb. 2.—This morning between twelve and one o'clock a fire broke out in the library of the Court House, and continued raging with terrific fury till the whole block was consumed. Very little was saved, and the valuable library together with many important documents, have fallen a prey to the devouring element. The vaults beneath the building containing the records of the Court are considered fire-proof, therefore it is hoped that they have received no damage. Through some mistake in giving the alarm it was fully an hour before the water was brought to bear on the fire and at one time fears were entertained that it would spread to the Rectory and English Cathedral. Fortunately a good supply of water was obtained and the fire brigade succeeded in preventing its further progress. It is stated that two of the fire brigade were seriously injured from an explosion of gas whilst within the building. The destruction of the Gourt Heuse is a loss which will be felt throughout the district generally, but more particularly in the city.

It is understood that Judge Caron will be appointed to the Lieutenant-Governorship of the Province of Quebec.

The Halifax Chronicle says that the fearful crime of perjury is largely on the increase in this community. That for the sake of saving a few paltry dollars, or gaining time to pay a just debt, men can be found any day who will think nothing of imperilling their soul's salvation by calling on God to witness to the truth of want they know to be false.

It is whispered in political circles that an Act to establish a Supreme Court for the Dominion will be introduced as one of the government measures during the approaching session; and it is also said that Mr. Archibald will be one of the Judges of the new court.

OTTAWA Feb, 1st .- At a meeting of the County Council, yesterday, a communication was read from from the Minister of Justice, stating that the claim of the county for extraordinary expenses incurred during the trial of the Fenian prisoners at Ottawa would be paid. The amount is some \$20,000. The Napanee Casket thinks the sooner Canadian

railways imitate the Michigan Central in forbiding the sale of any spirituous liquors at any of the refreshment-rooms connected with the roads the Information Wanted of John O'Sullivan, pension-

er, staff sergeant, New London, Canada West. Any information will be thankfully received by William Southall, No. 23 Stovin-street, North Ormsby, mear Middlesbro', Yorkshire: late of Dudley. Last week a stranger on his way to California get en a spree in Halifax, and lost his pocket book, containing a cheque for \$300, some papers, and a little

money. The man went away, and nothing more was heard of the loss until Saturday, when the wife of a man named Kiely, with whom the stranger had been drinking, found in her husband's pecket the book, with the cheque and papers, but no money. Kiely says he does not know how the book got into

REMITTANCES RECEIVED.

Rawden, E C, \$1; Lismore, N S, Rev A McG, 4 Pakenham, Rev D J L, 2; Elora, R S, 2; Long Island Locks, H B, 50c; Oks, Rev M B, 2; Do Cewsville, M. W. 2; Lochiel, L. McC, 1; Allos, Wis, B.I. D, 2; Brantford, W P, 2; St Mary's, Rev E B K, 1 Stoco, Rev T D, 2; Arlington, Rev P R, 2; Venosta M M, 1; Lismore, N S, A McI, 2; Bonnechere Point J W F, 2; Eastwood, J S, 2; North Mountain, H L 2; Cayuga, J N, 1.50; Orillia, T M, 2; Eganville, THE PASTOR OF CALEDONIA.

The Castlebar (Mayo) Telegraph of the 18th ult.

publishes the following paragraph, grateful and complimentary to one of the oldest and most zealous Missionaries in the Diocess of Hamilton, our es-Charles, J. C., 2; Tracadic, N. S., M. E. B., 2; Little Bras d'Or, N. S. Rev. J. C., 2; Almonte, J. L., 2; Frampton, T F, 3; North Onslow, J B, 2; St Andrews, M M, 6; De Pero, Wis, W McI, 1; Riviero Raisin, P O'N, 2; Walkerton, W Q, 2; Kingston, J R, 2 Eganville, J McK, 2; Oxford Centre, J H, 4; Centreville, Rev J T, 2; Hawkesbury Mills, P R, 1; Sweetsburg, P B, 2; Clayton, P H, 2; St Jean Chrysostome, P M, 2; Nicolet, Rev M G P, 4; Grand Narrows, N S, S McN, 2; Norham, M T, 8; Dixon's Corners, M. H., 2; Carleton Place, P. G., 4; Lachine, Rev. P. O., 2; Melbourne, J. P., 2; Ahnonte, E. D., 2; Lyndhurst, D O'C, 2; Aylmer, 1, M C, 8; North Gower, J K, 2; Pembroke, J K, Sr, 2; Riviere Raisin, W McP, 4; Smith's Falls, P McD, 2; Woodslee, F F, 2; Dickenson's Landing, T F S, 2; Sherring ton, J H, 4; Callfield, M Q. 2.

Per F J McG, Trenton-P K. 2. Per J N, Kingston-JS, 4; JH, 2; Mrs DL, 2; P B, 4; S S, 2; Collins' Bay, J McK, 2.

Per J McC, Sorel—Self, 2; Rev E G, 2. Per J C H, Read—J McG, 2; Melrose, J D, 2. Per J McG, Cobourg—J H, 1; Grafton, F McK,

Per L W, Otter Lake-Centre Clarendon, J S, 3; Per Rev. J M, St Raphael-A McD, 2; Per Rev H B, Trenton-L LcB, 2.

Per R H P, Phelpston-J A C, 2.

Per M H, Carden-Self, 2; Mrs C, 1. Per Rev M T. Guysboro, N S-Roman Valley, P Per Rev D C, Port Mulgrave, N S-Self, 2; St

Francis Harbor, F. G., 2.

Per Very Rev. R. A. O'C, Barrie—Self, 2; Orillia

Per W H, Waterloo-Self, 2; Mawcock, W J I Per S L, St Eugene-Vanleek Hill, T H, 4.

Per D O'S, Picton—P K, 2.
Per T R, Rawdon—Self, 2; Miss C, 2.
Per L L, Kemptville—Rev W H, 4.
Per Rev J A R, Lac Etchemine—Self, 2; Standon, Rev H DeB, 2. Por G S, Dundas-Self, 500; Rev J O'R. 2. Per T M, Bury-Self, 3; E I, 2.

Per Rev B C B, St Patrick's Hill—Self, 2; J G, 3; E G, 2; J W, 2; W J, 2. Per S L, St Eugene-East Hawkesbury, J W.

BIRTH.

In this city, on the 30th Jan., the wife of Mr. Felix Callahan, of a son.

MARRIED.

In St. Patrick's Church, on the 28th Jan., by Rev. Father Dowd, Mr. Robert Parker, to Mary Margaret, daughter of James Clarke, all of this city.

At Irishtewn, on Wednesday, Jan. 15th, by the Rev. Father Murphy, Lawrence Murphy, of Seaforth, brother of the Rev. Father Murphy, to Miss Eliza-beth Carlin, daughter of the late Patrick Carlin, of Irishtown.

A great business is being done in several parts of the Tewnships in manufacturing barrel hoops, which are shipped to the British West Indies and Cuba, and there used in the manufacture of sugar and molasses carks.

MONTREAL WHOLESALE MARKETS.

ELOUE-Business was inactive this forencen and quotations are without change. Reported sales include 50 brls Extra at \$7,25, 100 do Strong Bakers' at \$6,35, 50 do Bright Super at \$6,22\frac{1}{2},50 do No. 2 at \$5,75, 50 do at \$5,80, 100 do Fine at \$5,00, 100 do at 5.10, 100 de Middlings at \$4,10. Bag flour quiet and steady. Flowr # brl. of 196 h.—Pollards.....\$2.25 @ \$8.00

Suberror wxrrs	₽.00	æ	9.00
Extra	7.15	a	7.25
	6.65		6.75
	0.00		0.00
	6.15		6.20
Strong Bakers'	5.39		6.45
Supers from Western Wheat [Welland	0.30	w	0.40
	0.00	_	
Supers City Brands [Western wheat]	0.00	(CF	0.00
Fresh County		_	
Fresh Ground	0.00		6.00
Canada Supers, No. 2	5.70		5.80
Western States, No. 2	0.00	Œ	0.00
Fine	5.00	a	5.10
Middlings	4.00	a	4.25
U. C. bag flour, per 100 lbs.	2.80	0	2.90
City bags, [delivered]	3.20		3.25
Wheat, per bushel of 60 lbs	0.00		1.45
Barley, per bushel of 48 lbs	0.55		0.60
Lard, per lbs	0.91		
Oheose, per lbs.	0.05		0.00
Oats, per bushel of 32 lbs			0.13
Oatmeal, per bushel of 200 lbs	0.32		0.84
Community of the line	5.00		5.20
Corn, per bushel of 56 lbs	0.57		0.60
Pease, per bushel of 66 lbs	0.77	j (O)	0.80
Dressed Hogs, per 100 lbs	5.55	æ	5.65
	-		

TORONTO FARMERS' MARKET.

The receipts of grain for the past week are estimated at 2.100 bushels fall wheat, and 2,300 bushels spring wheat, 12,000 bushels barley 1,200 bushels peas, 2,600 bushels oats, and 200 bushels ryc. The closing prices paidwere \$1,33 to \$1,50 for fall and \$1,25 for spring wheat; 67c to 69c for barley; 66c to 67c for shipping, and 68c to 70c for barrelling peas; 12c to 43c for cats; and 65c for ryc. Hay and straw were in good supply at \$18 to \$25,25 for the former, and \$10 to \$13 for the latter. No change in dressed hogs. Poultry, butter, and eggs in fair supply, and prices unaltered. Wheat fall, per hugh

wheat, fall, per bush	\$1	30	1 50
do spring do	1	25	0 00
Barley do	0	67	0 69
Outs do	0	42	0 43
Peas do	0	66	0 70
Rye do	D	65	0 66
Dressed hogs per 100 lbs	5	50	6 00
Beef, hind-qrs. per lb	ō	06	0 07
" fore-quarters "	ŏ	03	0 04
Mutton, by carcase, per lb	ă	05#	0 07
Chickens, per pair	ě	30	0 50
Duoks, per brace	ŏ	40	0 60
Geese, cach	ŏ	40	
Turkeys	ő	60	
Butter, lb. rolls	ő	18	1 50
" large rolls	_		0 32
tub doing	9	14	0 16
tub dairy	9		0 17
Eggs, fresh, per doz	6	00	0 30
muneu	0		0 22
Apples, per bri	2		3 00
Potatoos, per bag		50	0 60
Onions, per bush	1	50	-
Tomatoes, per bush		\mathbf{n}	one
Turnips, per bush	0	30	0 40
Carrots do	0	40	0 50
Brets do	0	60.	e 75
Parenips do	0	40	
Cabbage, per doz	0	40	0 50
Hay	18	00	25 25
Hay	10	00	13 00
			••

KINGSTON MARKETS.

FLOUR-little change; XXX at \$7,50 to \$8,50 per barrel; spring extra, \$6,50 to \$7,00, and No. 1 superfine wholesale \$3,00, retail \$3,25 retail, per 100

GRAIN-Barley solling at 55 to 59c. Rye 56c. reius 65c. Oath 33 to 35c. Peraroes are plentiful, at about 55 to 65c per bag. Turnips and carrots are scarce at 49 to 500 per bushel.

BUTTER-Ordinary 15 to 16c, packed by the tub or crock; choice lots bringing 2 cents higher; fresh sells at 19 to 20c for lb, rolls. Eggs scarce at 25 to 30c. Cheese, no change on market, 12c; in store 13 to 14c. MEAT. Beef steady at \$4.50 to \$5.50 per 100.1bs.

Pork sells mostly at \$6,00, but may be quoted from \$5,50 to 6,50. Mess Pork \$16 to \$17; prime mess \$14 to \$15. Mutton and lamb sell at 5 to Gc. Hams 15c to 16c. Smoked shoulders. Poultry Turkeys from 75 to 1,59 upwards;

Geese 60 to 70c; Fowls per pair 50 to 75c, latter outside price. Hay \$11,00 to \$14,00 a ton : Straw \$9. Wood selling at \$4,75 to \$5,25 for hard, and \$2,50

to \$3,25 for soft. Coul stendy, at \$7.50 delivered. per ton. Hines.—Market has declined, \$71 for untrimmed

per 100 lbs. First class pelts \$1,10 to \$1,40; Lamb skins the same; Pulled Wool, 35c. Calf Skins 10 to 11c. Tallow 7c per lb., rendered; 41 rough. Deacon Skins 50 to 60c. Pot Ashes \$6 per 100 lbs .-British Whig.

> SPLENDID PORTRAIT OF HIS LORDSHIP MONSEIGNEUR BOURGET.

BISHOP OF MONTREAL, Now for sale at the principal Book Stores, and at the House of the Brothers of the Christian School, Cotto Street, Price \$1.00.

INSOLVENT ACT OF 1869. IN the matter of LUDGER STEBEN, of the City of

Insolvent I, the undersigned, L. Jos. LAJOIE of the City of Montreal, have been appointed Assigned in this

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 Friday the 28th day of February next, at 3 c'olock r.w., for the examination of the insolvent and for the ordering of the affairs of the Estate generally.

L. Jos. LAJOIE

Assignee.

and substitute of the MONTREAL, 29th January, 1873.

MI INSOLVENT ACT OF 1869 May 4d;

AND ITS AMENDMENTS, INCOME SELL VICES

Province of Quebec, linthe SUPERIOR COURT District of Montreal On the twenty-first day of February next the undersigned will apply to the said Court for a dischage

under the said act EMERY LALONDE if to nothings talgor as T -- kmpor D. D. BONDY

Montenate dany tarent of at this attorney ad them.

FOREIGN INTELLIGENCE.

mint) has milled sent defining all of begins a land to the printer to the control of the control

RAILROAD TRAFFIC INTERRUPTED.—Paris, Jan. 31. No mails have been received from Spain for two days. The Differn Railwayi Companyi have been notified that the railroad traffic in the north of Spain is interrupted by the Carlist insurrectionists. Spanish companies advise merchants to send forward no more freight at present, as the running of regular trains are temperarily surpended. BUT SEL CLAR SPAIN SEL CO

Madrid, Jan. 31.—A force of Government troops. under General Merido: defeated a band of Carlists in the North, yesterday, killing eleven of them and wounding a large number. General Mariones, the commander of the Royal forces in Navarre and the at Alasus.

SWITZERLAND.

PROTESTANTISM AT GENEVA. - The Consistorial election which took place last week at Geneva, and which placed the Rationalist party in a majority of one; was owing to the resignation of the former Rationalist members in consequence of the condemnation by the Consistory of a new Catechism by Pastor Chantre, embodying the most advanced scenticism. We mentioned these facts at the time, but they are worth recalling to the attention of those who may have forgetten them. "Rationalism of the purest order," says the Pall Mall, " has thus been victorious in the Protestant Church of Geneva, the ancient strenghold of Calvinistic Protestantism." M. Cougnard, one of the most prominent pastors, is reported to have declared that the essence of Liberal Christianity consisted in suppressing the belief in a supernatural order"; that he himself "did not believe one syllable of the miracles of the Bible, and that he and his confreres had abolished hell in order to inaugurate a religion of pure love." And the Protestants of Geneva do not seem much to care, for only 3,700 of them voted, and there was a majority of 400 for the "Liberals."

ITALY. The Gaulois says that when Baron de Bourgoing had an audience with the Pope to take leave he knelt down to kiss his feet, but Pius IX. would not, apparently, tolerate such a degree of humility. He pulled up M. de Bourgoing and kissed him on both cheeks, adding these words, d'une voix emus, "No, dear Count; you are one of those whom the Pone After which, the Gaulois says, his Holiness "blessed the Count and his family all round."

RONE.-THE POPE AND THE EMPEROR.-The breach between the Pope and the German Empire is daily growing wider. As to the cause of the feud there can be no second question. During the Franco-German war the Catholic subjects of the Emperor William and the soldiers of his Catholic allies exhibited a valour and a devotion which could not be surpassed. Gatholic Silesia charged side by side with Protestant Brandenburg. In Catholic Posen were recruited those Uhlans to whose dash and intelligence Germany owed so much; while the contingents of Catholic Bayaria bore everywhere the brunt of the contest, and were almost annihilated in the final struggle on the Loire. In common gratitude, then, quite apart from justice, the Catholic subjects of Prussia were entitled to fair and generous treatment at the hands of their royal master What treatment they have received let us now for a moment consider. The Catholics of Prussia have universally paid regard to that precept which tells us that we should "render unto Casar the things which are Cæsar's, unto God the things which are God's." Their valour and devotion during the war against their French co-religionists is the best proof of the hearty manner in which they yield their allegiance to the first part of the precept, while their profound adherence to the second was svidenced by the events we shall now relate. We need scarcely say that within the last few years a schism took place in the army aggressively just now. Then, again, as to the German Catholic Church, the seceders styling themselves the Old Catholics. A few priests unhappily joined this movement, and amongst others one who held a cure in the diocese of the Bishop of Ermeland. The Bishop, of course, deprived the priest of his number of ships, but their nature and armament, functions, and this event it was out of which sprang and, judged by these criteria, it is not for a moment the feud now raging between the Empire and the to be supposed that the Russian navy could cope Church. Prince Bismarck is one of the truest with that of England. The Peter the Great begus specimens of the despot the world ever saw. His has been completely unmasked. The Russians idea of government is supreme mastery over the have no guns to compare to those England has of ell as the bo es of the noonle He ordered the Bishop to restore the priest. The Bishop, of course, replied that the matter was a purely spiritual one; for his action he was responsible to God, not to Emperor or Prince. In this line of action all Catholic Germany took the side of the Bishop, and hence it is that ever since Bismarck has pursued them with unrelenting hate and bitter persecution. Having shown their stainless loyalty during the great ordeal of the war, the Prussian Catholics are now stigmatised and treated as rebels, because they refuse to bow their conscience to the sovereign in whose cause they showed themselves to be willing to shed their blood. Against the cruel injustice of this presentation the Holy Father in his recent allocation raised an indignant voice denouncing its authors and protesting against its continuance. Those remarks have, we are told, produced in Germany the most profound effect. The spirits of the Catholics are cheered, the anger of their enemies knows no bounds. The Emperor and his Prime Minister are furious with passion; they have commenced prosecuting the papers which published the allocution, and they threaten a great increase in the violence of the persecution. It is strange, indeed, that a few words spoken by the Sovereign Pontiff should have so wonderful an effect. The Pope is only an old man, abandoned by the powers of this earth, a prisoner in his own capital insulted in his own sacred city. And yet when he speaks all men listen, and great empires are moved and mighty statesmen grow pleased or angry. Such phenomena show plainly that though a prisoner fallen on evil days, the Pope is the Pope still. His words are still as petent as when in the middle ages they rang above the voice of warring nations, bidding them to sheathe the sword and not spill Christian blood. The Pope is not master of an acre of land or a single armed man. And yet, when he speaks, the master of many legions is profoundly affected, and moves heaven and earth to prevent the words of the Pontiff reaching the ears of his subjects. Well-founded, indeed were the high words which the Cardinal Archishop, on Tuesday, spoke in the Cathedral. "You will," he said, "hear prophets foretelling that the Papacy is at an end, that we shall not hear any more about it in a short time. These have been re-peated thousands of times in past ages and always have been found fallacious. They will bein a short time found quits levoid of truth. If we look around the world, though there is so much to complain of, still there is great reason for trusting that the Church will soon be triumphant. We have at its head a a most glorious Pope. He is very old—over 80 years of age—but he is still vigorous—still fresh in mind and all the faculties of the body. He is a man of the highest spirit - a man of the greatest humility

These words are full of hope and promise; but they are not too sanguine when we comember how often the kings of the earth have measured themselves benighame, rdisaster, and diagravel Eventub Tele-orani.

of soul-a man always ready to sacrifice himself for

the welfare of his flock. By his zeal, by his exertions

by his prayer, we may expect everything from God.

As to Barlin, the enormous influx of inhabitants has perhaps helped to conceal the fact that for the last three years the births have been exceeded in number by the deaths; but the figures contained in the imigration returns are in themselves some what startling. When we learn that the departures during the year 1872 have been as many as 175,800 we can understand the anxiety which has led the Government to propose measures for the prevention of emigration, especially in Northern Germany.

A MISSING JESTIT. The German Empire has been in such a hurry to rid itself of those dangerous men, the Fathers of the Society of Jesus, that it is now in a more or less ludicrous position as regards one of the said Fathers. Father Wolfer, S. J., who had already been decorated by the Grand Duke of Baden for his services. during the war, has just received a similar dis-Basque Provinces, has established his head-quarters tinction at the hands of the Emperor William. But as the Father had not only been driven from Mainz but also from his own parents' house, by a mest peremptory order from the civil authorities, he has left the Empire altogether, as it is supposed, for neither the police nor anyone else can find him. The police have sent several times to the missionhouse of St. Christopher, where the parish priest, it was hoped, might know something of the Father's movements. But all their efforts have been in vain, and they are still actively engaged in the attempt to discover F. Wolter's place of abode, in order to forward his decoration. The Mainz Journal tells the story, and adds: "It is to be hoped that the Fathers will soon be back again in Germany, and then the Government will be able to dispose of its decorations."

> The town council and the whole body of citizens of Treves have met to protest against the expulsion of a community of French Nuns, who have for years had the direction and management of the elementary schools in that city and the surrounding district. The principal speaker, one of the foremost citizens of Treves, Herr Patheiger, ended his speech by asking whether anyone there could give a single reason in justification of the expulsion of the Sisters?
> Although the editor of the Liberal Volkszeitung was present with his whole staff, besides many other prominent Liberals, not a voice was raised when Herr Patheiger paused for an answer. The absence of the Nuns will cost the town of Treves 30,000 thalers for new school-houses and, at least, 3,000 dollars more for the salaries of the secular masters and mistresses. The meeting voted a series of resolution, which were to be forwaded to the authorities of the district, to the effect that the moral loss to the town could never be made good that the material loss would be very great; and finally, that the town population was unanimous in asserting, first, that the Nuns had done nothing to provoke this expulsion; and, secondly, that the town had suffered deeply during the late war, and was much impoverished; the authorities of the province were therefore requested to state to the Central Government that the citizens of Treves carnestly desired that all primary education should remain in the hands of the Sisters, and protested against their expulsion.

> Berlin, January 28 .- The German Admiralty decided to build no more large iron-clads at present, but to strengthen the coast defences by a number of monitors and torpedoes.

RUSSIA.

The London Morning Post holds that nothing could be more to the prejudice of Russia, or possibly, less agreeable to her wishes, than to have to fight with any European nation at the present juncture. Her new military system will require some seventeen years to develope itself to the full; and now it can in no way be considered ready for active war of the modern type. And, even were the Russian army as ready as it is unready, there is the "fear of Germany, rising to absolute panic," to neutralize any desire or intention of employing that Russian navy, although it numbers two hundred and thirty-three vessels of various sorts, and over twenty thousand men, we are told that it is "confessedly unfit for service." Now-a-days it is not the and, judged by these criteria, it is not for a moment Post is told, to erect the machinery capable of making 49-ton guns. But England has made 35-ton guns; her constructors are anxious to make 50-ton guns; and in a few month's time she will be in a position to build 70-ton guns if they be deemed necessary. Eventually, no doubt, Russia might catch England up in the construction of both ships and guns; but at present the latter country has a long start, and it will be her own fault if she is caught up. With regard to the Khiva affair, although the power of Russia to absorb the Khanate is not to be disputed, it seems evident that as yet the work has not been effected. During the coming summer it is probable that Khiva will receive its quietus, and principally by means of the small flotilla which is on the Aral Soa. Still, Khiva is at present unconquered and defiant, and while it is England will be in a better position than when it is annexed and pacified to treat with Russia upon the Asiatic question.

POPULATION OF RUSSIA IN EUROPE -From an article in the last number of the Russian Review on the statistics of the population of European Russia we take the following figures. The population of European Russia consisting of 50 Russian and 10 Polish provinces, was towards the close of the year 1867, 69,364,541 souls, occupying a surface of 4,816. 157 versts, or 87,485 geograpical miles. That gives an average of 16.8 souls per verst, or 792 per mile. Averages, however, are of comparatively little value in Russia, where the great diversities in climate, nationality, customs, education and race tend to produce varities in the proportion of the population of the various districts. The most densely peopled portion of of the Empire is the 10 Polish previnces. In a territory of 197,435 versts, or 2,220 geographical miles, there are 5,705,607 souls, which gives an average of 53 inhabitants per verst, or 2,569 per mile. Of the Russian provinces, those in which industry has attained its highest degree of progress and those in which the cultivation of the soil or its more favourable conditions enable it to ensure the means of subsistence to a larger number are the most thickly populated. Thus Moscow shows an average of 2, 777 inhabitants per mile, Kijew 2,316, Poltawa 2,213, Kursk 2,103, Tula 2,054. Another point of some interest is the population of Russian towns. A large number that are officially named such are only villages. About 100 of these have less than 1,000 inhabitants each; some 150 vary from 1,000 to 2,000, and about an equal number are under 3,000. Most of the Russian towns, about 230 have from 5,000 to 10,000 inhabitants. There are only 140 towns in Russia with a population over 10,000. Of this number only six have over 100,000 inhabitants; three from 75,000 to 100,000; five from 50,000 to 75,000; six from 40,000 to 50,000 nine from 30,000 to 40,000; 22 from 20,000 to 30,000 and finally, 89 from 19,000 to 20,000 inhabitants.

HEREDITARY INPLUENCES.—It is distinctly asserted, by Prosper Lucas, and agreed to by others, that predisposition to any form of disease, or any maliformation, may become heroditary. Thus disease of the heart is hereditary; so are tubercles in the

If we consider a class of peculiarities, more recondite in their erigin than these, we shall still find the law of inheritance to hold good. A morbid susceptibility to contagious disease, or to the poisonous effects of opium, or of calomel, and an aversion to the taste of meat, are all found to be inherited. So is craying for drink or for caroling. is craving for drink, or for gambling, strong sexual passion, a proclivity to parperism, to crimes of vio-lence, and to crimes of fraud. There are certain marked types of character, justly associated with marked types of feature and temperament. We hold axiomatically, that the latter are inherited, (the case being too notorious, and too consistent with the analogy afforded by brute animals, to render argument necessary) and we therefore infer the same of the former. For instance, the face of the combatant is square, coarse, and heavily jawed. It differs from that of the acestic, the voluptuary, the dreamer, and the charlatan. Still more strongly marked than these are the typical features and characters of different races of men. The Mongolians, Jews, Negroes, Gipseys, and American Indians, severally propagate their kinds; and each kind differs in character and intellect, as well as in color and shape, from the other feur, They, and a vast number of other races, form a class of instances worthy of close investigation, in which peculiarites of character are invariably transmitted from the parents to the offspring.

TAKE CARE OF YOUR HEALTH .- Few people realize what health is until they lose it. It is easier to prevent disease than to cure it. The character of our farming is undergoing great changes. We are using more machinery, keeping better stock, raising choicer varieties of fruit, grains, potatoes, roots and grasses, are buying more and making better manure. Now, all this requires brain. We are aware that there is a great deal of nonsense written on this subject. But it is undoubtedly a fact that man cannot long use his brain as an intelligent, onterprising American farmer is now compelled to de, and work and worry at the same time, without abundance of nutritious food. If he undertakes to do it on fat pork, potatoes, bread, cake, his health will certainly give way. The American farmer of to-day needs and must have more fresh meat. Better patronize the butcher than the doctor, better sell fewer eggs and buy less medicine. We have heard a farmer say: "Food that is good enough for my men is good enough for me." He may have been right.— But the farmer who thinks and works too needs better food and cooking than he who merely works with his hands.—Am. Ag.

Modes of Salutation .- Nothing affords more interest and amusement than an examination of the various modes of salutation practised by the nations of the earth. In some degree these forms may be regarded as an index of national character, or the circumstances of national life. The Hebrew salutation was "Peace!" the ancient Greeks'. "Rejoice!" The modern use the form, "What doest thou?" In Germany, "How do you find yourself?" and in some parts of the country the invariably kiss the hands of all the ladies of their acquaintance whom they meet In Spain, "How goes it?" and Spanish grandees wear their hats in the presence of their sovereign, to show they are not so much subject to him as to the rest of the nation. When the royal carriage passes, it is the rule to throw open the cloak, to show that the person is unarmed. In the West Indies the negroes say, "Have you had a good sleep?" The Pelew Islanders seize the foot of the person they desire to salute, and rub their faces with it; and the New Guinea people place on their heads leaves of trees, as emblems of peace and friendship. In the sickly districts of Egypt, where fevers are common and dangerous, they salute by saying, "How goes the perspiration? Do you sweat copiously?" "Is it well with thee?" and the inhabitants kiss the back of a superior's hand, and as an extra civilily, the palm

SYMBOLISM OF COLORS.—In all countries of the earth there has been a symbolism, which, especially in religious ceremonies and decorations, has been strictly observed and practised. Light and darkness produce all colors. Light is represented by white, and darkness by black; but as light does not exist without fire, red is also used to represent it; and on this basis symbolism admits two primitive colorsred and white. Red is the symbol of divine love, white the symbol of divine wisdom and uncreated light. Red in its different shades, was used as the prevailing color in the vestments of priests, as it now is in the Catholic Church; and by tradition of practice, the cushions of many pulpits are of this color. The artists of the middle ages always gave Christ, after his resurrection, robes of red and white. Yellow was a symbol of the revelation of the love and wisdom of God. Azure was the symbol of divine eternity and of human immortality.

THE MONES AS LOCKSMITHS .- The Benedictine monks of the middle ages were skilful lecksmiths and their work has never bee surpassed in ingenious design or artistic execution. There is an apostle's lock, perhaps five hundred years old, the work of a Franciscan friar, which is perfectly marvellous. It is of wrought-iron, and includes a most elaborate wreath of flowers, among which is concealed the spring. Over the escutcheon is the figure of an apostle with out-stretched hand, and the lever of the ordinary side-bolt is in form of a dog looking as savage with one head as Cerebus did with three. There is also the lock of a tabernacle even more elaborate. The escutcheon surrounding the keyhole is surmounted by a figure of our Saviour, and on either side are two angels. The other parts of the lock are elaborately graven; the edges being lined with beads and scrolls. The key is a miracle of art; the bow containing a galaxy of scraphic faces, and the stem formed of shapely beads.

RAINDROPS AND RAINBOWS .- According to Kolbe the size of the drops in a hailstorm essentially modify the character of the rainbow that may be formed. He shows this by a squirting aparatus which produces three kind of drops simultaneously the first large and easily recognized as drops; the second small, and whi ling at first among each other then falling in parrallel directions to the ground the third very fine, and forming thin clouds of spray which rise in the air. In the last no trace of a rainbow can be observed, even in a darkened chamber into which a ray is admitted; the second kind give a bow (blue and orange), distinctly visible at a distance of three feet, but more distinct where the drops fall paralls! than where they whirl together; the large drops give a bow with much livelier hues.

SELF-PURIFICATION OF FLOWING WATER.—Concerning the rapidity with which contaminations are got rid of by flowing water, Dr. Letheby asserts that sewage impurities will entirely disappear in a flow of a dozen miles. If, he says, ordinary sewage, containing say one hundred grains of solid matter to the gallon, of which solid matter probably something like fourteen or fifteen grains will be organic, be mixed with twenty times its bulk of ordinary river water, it will not contain, after a flow of ten or twelve miles, a particle of that sewage discoverable by any chemical process. Dr. Parkes also believes that flowing water thus purifies itself, but he does not undertake to say how far it must run to make the process of purification completé.

KEEPING BUTTER -Mr. Charles White, of White s Station, Mich., has devised a method of keeping butter to keep for long periods, which he claims has proved entirely successful. His plan consists in putting the butter in a sack fitted in a peculiar shaped tub and so arranged that, when the packing is completed and the tub turned so as to rest on the

air. The orifice is then closed up and the butterset? away in a good place. Butter packed in this way has been found fresh and good at the and of ten

BAD MILK AND BUTTER IN WINTER. It is said when cows are allowed to eat litter which is thrown out of horse stables impregnated as it is with liquid manure, their milk and butter will be tainted with the taste in the same way that the flavor is injured by eating turnips, but to a more disagreeable degree. If litter is allowed to be eaten, it should only be given to other cattle, and not to milch cows, which should have nothing but the sweetest and purest food.

Skilful fatteners are far less common than geed grain growers. Recent experiments have proved that animals cannot take on flesh rapidly unless the temperature is nearly uniform, and between 50 and 60 degrees.

It is a mistaken notion that pigs do as well in filthy pens as in clean ones. They should have clean and dry places both to eat and sleep. Will you see to this, you who have pigs and piggeries?

Jones and his wife were always quarrelling about their comparative talent for keeping a fire. She insisted that just as surely as he attempted to rearrange the sticks with the tongs he put the fire out. One night the church bell sounded an alarm, and Jones sprang for his fire-bucket, eager to rush to the conflagration. "Mr. Jones" cried his wife, as he reached the door, "Mr. Jones, take the tongs!"

"I now pronounce you man and-hand over the ten dollars before I go any further," is a way Connecticut clergymen have of securing their fee.

FATTENING YOUNG DUCKS .- "The early ducklings that realize such high prices in the Lendon markets, are the Aylesbury variety, distinguished by their great size, white plumage and flesh-colored bills. If fed with an unlimited supply of oats, placed in a vessel of water, and not allowed much room to swim, the old birds will lay freely in winter, then the eggs should be hatched under hens, and the ducklings liberally fed with slacked out-meal and fine middlings, and afterwards with oats in water. Under this treatment they may be made ready for the table in less than two months."

BREAKFAST-EPPS'S COCOA-GRATEFUL AND COMFORT mg.-" By a thorough knowledge of the natural law which govern the operations of digestion and nutri tion and by a careful application of the fine properties of well-selected cocon, 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's & 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 Cassell's Household Guide.

No Pill in the world ever had anything like the circulation of AYER'S PILLS. Throughout these States, Mexico, and the Central American republic, down the slopes of the Andes, and across the pampas of South America, in negro villages, amid the fervid wilds of Africa, throughout the jungles of India, and the steppes of interior Asia, over the continent of Australia, and the islands of the Pacific, these Pills are known and everywhere used as family remedies for diseases. With distant nations, their wonderful cures attract more attention than they do at home for the sentiment of wonder takes a far deeper hold on their minds than the results of a higher scientific skill with us. The amount consumed require seventy-five thousand doses a day to supply it. An inspection of the manufactory showed us how this enormous demand is made and sustained. Added to the consummate skill of their composition, is an extreme care in their manufacture, which at once secures the most perfect material and their most accurate combination. The consequence is a power and certainty in controlling disease which other remedies never attained .- Baltimore Courier.

OTTAWA, Ontario, Nov. 25, 1871.

My Dear Sir: We have much pleasure in informing you of a large demand for your Compound Syrup of Hypophosphites, and we hear excellent accounts from those who use it. Some of our physicians who are acquainted with its valuable properties consider it a most reliable medicine; so it is fast becoming as popular in this part of the Dominion as with your own people.

Wishing you every success, we are yours, very respectfully.

A. CHRISTIE & CO., Chemists. To MR. JAMES I. FELLOWS, St. John, N.B.

CAUTION .- Purchasers of the Peruvian Syrup (a protected solution of the protoxide of Iron) are cautioned against being deceived by any of the preparations of Peruvian Bark, or Bark and Iron, which may be offered them. Every bottle of genuine has PERUVIAN SYRUP (not Peruvian Bark) blown in the glass. Examine the Bottle Before Purchasing

WANTED. A MALE OR FEMALE TEACHER for School Section No. 3, Grainn, County Renfrew. Applica-

tion stating salary, to be made to THOMAS POWER. DAVID BEHAM. Trustees JOHN POWER.

S. HOWARD, SEC.-TREA.

INFORMATION WANTED OF JOSEPH ARTHUR MASON, who left Rawdon Province of Quebec, Canada, in May, 1865, when last heard from, in September 1867, he was in Carlisle, Pennsylvania and he then stated he was going to cross the Plains, since which time nothing has been heard of him. Any information of him will be most gratefully received by his father, PATRICK MASON, Rawdon, P. Q .- (American papers please

WILLIAM H. HODSON, ARCHITECT.

No. 59 St. BONAVENTURE STREET

MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

JANUARY 1873.

GREAT CLEARING SALE OF FURS ALL THIS MONTH AT

Cor. Notre Dame & St. Peter Str's. JOHN CROWE.

R. W. COWAN'S,

BLACK AND WHITE SMITH,

LOCK-SMITH. BELL-HANGER, SAFR-MAKER

AND

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GENERAL JOBBER

VILLA MARIA LOTTERY In aid of Several Religious Institutions.

32,000 Tickets, at \$1 Each. ". 11 Tickets for \$10. 22

READ THE ROLLOWING LIST OF VALUABLE PRIZES -Two residences on Basin Street, Montreal,

(now rented at \$500 per annum) \$5,000 2 Lots, St. Denis and Tannery streets, \$700 48 Lots at do do do at \$150 each. 7,200 1 Gold Prize...... 109 do do of \$5 each..... 200 do de of \$3 each.....

One thousand and ten prizes valued at \$21,200 GIFTS:

1 To the Catholic Bishop, to help the construction of the Cathedral Church\$3,000 2. To help the erection of Notre Dame de 4. To the Sisters of Good Shepherd...... 6. To the Oblates..... 590 7. To the Sisters of Mercy.... 8. To the Sisters of Providence.... 9. To the Piopolis Colony....

The money will be deposited in the hands of the Attorney of the Bishop's Palace, of Montreal. The undersigned will each week make a deposit of the money of the Tickets sold, and he shall be obliged to publish in the Nouveau Monde the receipt of the deposit accompanying the numbers that shall have been sold.

The Episcopal Corporation shall be responsible only for the numbers that shall have been so announced accompanied by the receipt of the deposit, All persons who have taken Tickets and whose numbers are not published in the said journal, are requested to notify the Treasurer without delay to prevent error.

The Drawing will be publicly made after the method adopted by Building Societies, and shall be overlooked by three Priests and three Laymen.

The Real Properties given in Prizes are held now in the name of the Episcopal Corporation who will pass Title to the winner after the Lottery on payment of the cost of the Deed. For Tickets and all other information address

G. H. DUMESNIL. Manager and Treasurer Villa Maria Lottery, No. 5 St. Sacrament St., Montreal. Responsible Agents Wanted.

DOMINION BUILDING SOCIETY. Office, 55 St. James Street,

MONTREAL.

APPROPRIATION STOCK-Subscribed Capital \$3,000,000. PERMANENT STOCK-\$100,000-Open for Subscription. Shares \$100 00 payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the

SAVINGS DEPARTMENT: For sums under \$500 00 lent at short

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lent for fixed periods of over three months 7 As the Society lends only on Real Estate of the very best description, it offers the best of security to

Investors at short or long dates. In the Appropriation Department, Bo selling at \$10 premium.

In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.

Any further information can be obtained from

F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869.

CANADA, PRO. OF QUEBEC, SUPERIOR COURT. Dis. of Joliette. In re. FRANCOIS FOREST.

Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST,

by GODIN & DESROCHERS, his Attornies ad litem. JOLIETTE, 4th December, 1872.

INSOLVENT ACT OF 1869. In the Matter of SYLVESTER DEMPSEY of the City of Montreal, Contractor,

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

Creditors are rebuested 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 24th day of February next at 3 o'clock P.M., for the examination of the insolvent and for the ordering of the affairs of the Estate generally.

L. JOS. LAJOIE,

Montreal, 22nd January 1873.

INSOLVENT ACT OF 1869. In the Matter of MURRAY & O'NEILL of Montreal, Traders.

Notice is hereby given, that the Insolvents filed in my Office a deed of composition and discharge, executed by the proportion of their creditors, as required by law, and that if no opposition is made to said deed of composition and discharge within three juridical days after the last publication of this notice said three days expiring on Wednesday the 12th day of February next the undersigned Assignee will

act upon the said deed of composition and discharge according to the terms thereof.
L. JOS. LAJOIE, Official Assignee. Montreal, 27 January 1873.

INSOLVENT ACT OF 1869. In the Matter of MURRAY & O'NEILL of Montreal I, the undersigned L. JOS. LAJOIE, Official As-

signee of Montreal have been appointed Assignee in this matter. Creditors are requested to file their claims before

me (within one month) saw - thou and the saw it will be the saw it at a man it in the plant of the saw it in the saw it is a s

PETER MoCABE.

For the relief and cure of all durango-ments in the stom-ach, liver, and bow-els. They are a mild

aperient, and an excellent purgative.

PORT HOPE, ONTARIO,

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in flour, Oatmeal, Cornmeal, Pot and Pearl Barley,

Ayer's Cathartic Pills,

aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Much serious sickness and suffering ls prevented by their timely their protection and relief, when required. Long experience has proved them to be the safest, surest, and best of all the Pills with which the market abounds. By their occasional use, the blood is purified, the corruptions of the system expelled, obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become elogged and sluggish are cleansed by Aper's Pills, and stimulated into action. Thus incipient disense is changed into health, the value of which change, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtues unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, or dict, or occupation.

Full directions are given on the wrapper to

without disturbance to the constitution, or dict, or occupation.

Full directions are given on the wrapper to each box, how to use them as a Family Physic, and for the following complaints, which these PHs rapidly care:

For Dyspepsia or Indigestion, Estilensmess, Eaugnor and Loss of Appetite, they should be taken moderately to stimulate the stomach, and restore its healthy tone and action.

For Liver Complaint and its various symptoms, Bilious Headlache, Nick Electricale, Junudice of Green Nickness, Fillious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.

cause it.

For Hysentery or Blistriana, but our mild dose is generally required.

For Rhemantism, Saut, Gravel, Palpitation of the Bleurt, Pain in the Side, Back and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear.

For Bropsy and Bropsical Swellings, they should be taken in large and frequent doses to produce the effect of a drastic parge.

For Suppression, a large dose should be taken, as it produces the desired effect by sympathy.

pathy.
As a Dinner Pill, take one or two Pills to

promote digestion and relieve the stong, h.
An occasional dose stimulates the stong chand

An occasional notes stimulates the stona "mand howels, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these PHIs makes him feel decidedly better, from their

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Many of our most eminent physicians, oculists students, and divines, have had their sight permanently restored for life, and cured of the following

1. Impaired Vision; 2. Presbyopia, or Far Sightedness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia or Weak Eyes; 4. Epl-phera, Running or Watery Eyes: 5. Sore Eyes, Specially treated with the Eye Cups, Oure Guarantecd : 6. Weakness of the Retina, or Optic Nervo ; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Intlammation; 8. Photophobia, or Intolerance of Light

Any one can use the Ivory Eye Cups without the aid

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Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: J. Ball, of our city, is a conscientious and responsible man, who is incapuble of intentional deception or impost-

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Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using morecles twenty years; I am seventy-one years

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E. C. Eilis, Late Mayor of Bayton, Chio, wrote us

Nev. 15th, 1869: I have tested the Patent Ivory

Ey cCups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest invention of the ago.

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no more money by adjusting huge glasses on your

Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances whe

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27 HoNovi18; 1871; earl

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TOR YOUNG LADIES,

UNDER THE DIRECTION OF THE SISTERS OF ST. ANN, ST. REMI, (Near Montreal, Can.)

THIS institution was established in 1870, and reommends itself, both by the elegant style of the building, its spacious dimensions, the comfort it affords and by its facility of access from Montreal and forces, and by the Montreal and the United States, being situate on the Montreal and New York Railway line, and only at a short distance from the Provincial line.

The course of instruction, intrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., &c., and tends to the cultivation both of the mind and of the heart.

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(Payable Quarterly, and invariably in Advance.) Board and Tuition (Canada currency) \$50 00 yearly Half-Hoarders..... 25 00 Tuition only..... 10 00 Music, Piano.. \$1 50 per month.... 15 00

Drawing..... 0 50 " " ... 5 00 Washing.... 1 00 " " ... 10 00 Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white

can wear any proper mess they please. A dress and a large white veil are also required. Thursday is the day appointed for the Pupils to receive the visit of their Parents.

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H. BOUTH, February 1, 1872

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The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country.
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Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

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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 on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elecution,

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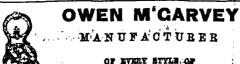
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owing to the manner in which they are prepared, these Wines contain scarcely more than the traces of active principles, and these always in variable proportions. The Quinium Labarraque, spproved by the Academy of Medicine, constitutes, on the contrary, a medecine of determined composition, rich in active principles, and on wich Physicians and Patients can always rely.

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In cases of Chlerosis, Anemia, or Greensikness, this Wine is a powerful auxiliary of the ferruginous preparations. In confunction. for example, with Valler's Pills, the rapidity of its action is really marvellous.

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24th, 1869: Without my Spectacles I pen you this note, after using the l'atent Ivery Eye Gaps thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted

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All persons wishingfor ull particulars, certificates of cures, prices, &c., will places send your address to ms, and we will send our treatise on the Bye,

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nese and disfigure your face. Employment for all. Agents wanted for the new

those wishing to improve their curcumstances, whether gentiemen or ladies, can make a respectible living at this light and easy employment. Hundled a of agents are making from \$5/FO \$30 (A)PAY TO TO INVESTIGATION OF THE CONTROL OF TWENTY OF THE CONTROL OF THE C WATORIV O VINDA91 Liberty Street New York.

Toleets March 1 Mil.

4th. Promptitude and Liberality of Settlement.

WORM SPECIFIC,

VERMIFUGE.

SYMPTOMS OF WORMS.

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

> Whenever the above symptoms are found to exist,

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T universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY in every instance where it should prove ineffectual: "providing the symptoms at tending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given in strict accordance WITH THE DIRECTIONS.

We pledge ourselves to the public, that

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DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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