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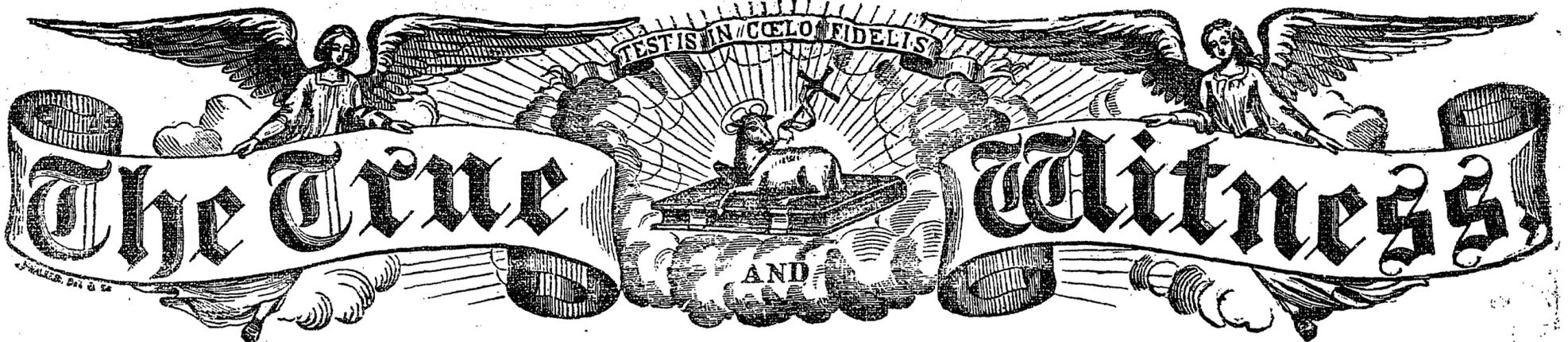
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CATHOLIC CHRONICLE.

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No. 18.

CLARA LESLIE.

A TALE OF OUR OWN TIMES.

'I cannot go home,' said Clara in return to Catherine's anxious looks and words; for her face was as pale as marble, and the tears seemed almost to have worn channels in her cheeks...

They slowly reached St. John's where people were already assembling for the last Tenebræ offices; and here Clara seated herself, in that state of calm, exhausted feeling which seemed so thoroughly suited to the time and circumstances...

It was nine o'clock that evening before the procession had gone its rounds, and reached the top of Strada Mercante. On a little heap of stones left by the masons in finishing some reparations belonging to the church hard by, stood a small group looking out for its arrival...

'We have chosen our situation beautifully,' said young Courtney, as the first group of figures, after resting for a few minutes just in front of them, passed on, and made way for the next...

'And is this the Paganism of Malta at which Protestants turn up their noses in such disgust?' were Clara's first words as they turned away from this equally new and touching sight...

'I have heard it said,' said Catherine, that it would be difficult, nay, impossible, for any child to realise the Crucifixion at all without the help of a crucifix...

'I have often cross-questioned the poor here,' said young Courtney, 'for this express purpose, and always found their ideas perfectly clear and intelligible to me, although I can fancy Protestants distorting, in their usual way, their answer into just what they did not mean.'

'I could not help remarking,' observed Clara, 'the white difference in the posture and behaviour of the people when the Blessed Sacrament is passing. There, there is real adoration;—here, there was veneration and quiet respect. This alone ought to convince them, if they were not blind.'

'They are blind,' replied young Courtney, 'and it is darkness that really can be felt. No one could conceive such blindness possible, did he not see it with his eyes.'

'True,' said Clara, 'one can scarcely realize now one's own state of mind as a Puseyite.—What utter blindness possessed one then! One

had not a glimmering of the truth, and could not perceive the absurd inconsistencies of one's own conduct and thoughts.'

'Would you credit a Protestant actually gravely telling me, with a very shocked countenance, that even educated Catholics believe that the Blessed Virgin existed before God?' said young Courtney.

'I don't know. They are capable of any mistake,' said Clara; 'but was this really said to you?'

'It was indeed,' he replied, 'and an instance given of my friend's having asked a Catholic, 'Who existed, God or the Blessed Virgin, since she was the Mother of God?' The reply was, he says, 'The Blessed Virgin.' Of course I told him the Catholic gentleman in question was either an infidel, or else taking the trouble to bamboozle him, and laugh behind his back at his simplicity in believing him so ignorant.'

'And this will probably be a newspaper report story for the next six months,' sighed Clara.—'Oh, when will England open her eyes, awaking from her long dream of willfulness and bigotry, see at last that she has forsaken the fold of Christ, and return once more to the arms of her Mother, so loving and so true?'

'The hour is coming,' replied young Courtney, with a sweet smile. 'The prayers of the Catholic world to the Immaculate Heart of Mary are not offered in vain.'

'She will pray her prayer, and the battle will be won, and the Saviour's sister Mother save the island of her Son!'

'Thank you,' said Clara, gently and earnestly, as she looked up with glimmering eyes; for she thought of Father Aidan—her own Alan—and she knew he was almost equally dear and ever present to the thoughts of her companion likewise, at that and every other moment.

Holy Saturday dawned; the sun seemed struggling to come forth from the stray clouds that checked his passage and seemed to say, 'No, no; to-morrow—to-morrow!' St. John's was again crowded to see the lighting of the paschal taper, and the blessing of the font; and as the twelve prophecies were being slowly read, Clara's heart repeated again and again: 'Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus,' and longed and longed again for the moment when the half-decked and still darkened church should prepare for the coming of the Lord. The Litany at last began, and the procession moved into the sacristy. There was an evident perceptible bustle and preparation going on; the crowd below kept wailing slightly to and fro, and the excitement seemed complete when the Bishop put his attendants approached to the altar clothed in white. The beautiful words of the Litany proceeded,— 'Cn, iste audi nos: Christe exaudi nos.' The Bishop bent and kissed the altar; there was a moment of silence, and then his low and trembling voice was distinctly heard even at that distance, 'Gloria in excelsis Deo.' A man next Clara, who seemed absorbed in what was to happen, touched his child at that moment. 'Adesso,' murmured he, in a low tone. As if by magic, all the curtains that darkened the windows were flung back at that instant; the purple veil fell from before the marble figures of the Baptism of our Lord, the light poured in volumes over the crimson hangings of the nave, letting floods of sunshine into the darkened building; the bells, small and great, thundered forth one incessant peal, almost drowning even the loudest swell of the organ, as all the bells in Valetta took up the sound, and even the distant cannon announced that the Church was celebrating the first Mass of the Resurrection!

Clara felt her whole frame thrill as she stood and gazed at the scene before her, lost in wonder and delight; but how much more full was her joy when she knelt at the full well of the Sanctus, feeling that the moment was at hand, and the same burst of joy welcomed again to His altars her risen and glorified Lord! Then came the tiny Vespers—the triple Alleluia; and she wended her way along the teeming streets, feeling as she could scarcely wait till the next morning again to converse 'face to face' with Him whose absence seemed to have been so unbearably long. And, oh, who but a convert can tell the peace and delight of that calm Easter-eve of preparation, or understand the tears of silent joy that made their way down her cheeks, as with slow step and bent head she in her (narr left the confessional and made her way to her accustomed place to gaze again on the Tabernacle clothed with white, the decked altar, the lighted lamp, in expectation of the coming morrow, and contrasted all this with the last Easter-eve or dreary loneliness, or even the one before that, when she had experienced all the joy that any thing short of the Catholic Church can afford?

The Pater Noster had tolled the hour of four the next morning, but it was indeed 'yet dark,' when Clara stood by Catherine's bed-side; and as she threw her arms round her neck, she murmured the first Easter salutation, 'Catherine, Christ is risen. Alleluia, alleluia!'

Catherine half reproached herself for idleness as she rose, and answered, 'He is risen indeed!' and heard her sweet voice repeating, 'Vespere autem sabbati, que lucebit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. Alleluia.'

'I could not sleep, and the bells have been ringing out Masses so long. Come, Catherine; it must not be light ere we too seek the sepulchre not to see His dead Body, but our living and glorified Lord.' She added, 'We have been fasting on two Masses and a half these three days; and to-day we have to make up for it.'

Nothing loth, Catherine followed the light step that led the way through the fast dispersing twilight; for her dereliction, though of a graver and more subdued kind, had not lost its first fervor; the holy flame enkindled in the convert's heart had been duly cherished and fanned, and now was also daily fed at that precious source of the Catholic's food, — the Sacrament of the altar. And what in her humility she had shrunk from, and deemed herself unworthy of, was now to her the one life of her soul; and though the consolations God was pleased to shower upon the fresh ardent soul of her young companion were denied to her, and she often mourned in secret over what she deemed her own unfaithfulness, that hindered the perceptible and daily growth in virtue that she so loved and admired in her darling Clara, others might even prefer for themselves the steady advance she made, unperceived by herself, as more suitable to them, than the extraordinary graces God was pleased to bestow upon his sweet and newly-adopted child. We must not linger over the joys of that morning; they did not stop there; on Low Sunday the Alleluias were tripled; and the society of the choice friends they had found at Malta succeeded to the forty days of humiliation and retirement that had preceded.

'Could you sleep on Easter morning?' asked young Courtney, the first time they had met.—'Did you not see the dreadful ceremonies the United Greeks were enacting at three o'clock under your window?'

'I saw their procession in the evening,' replied Clara, 'and was awakened by a kind of noise at three o'clock. Was that caused by the United Greeks coming out of their chapels?'

'I did not know of it in time to come and tell you to see their celebration of the Resurrection at midnight,' said young Courtney. 'It was very grand and very beautiful; and the noise you heard was their running down Strada Venova with the image of our Lord in their arms as hard as they could go.'

'Running,' replied Clara; 'what do they mean by this action? for I am learning to think nothing strange or unmeaning, you know, in the Catholic Church.'

'They run because they say the women who came from the sepulchre never went slowly to bring the disciples word that the Lord was risen,' replied young Courtney. 'I see you are improving,' he added laughingly, looking in her face. 'I see my instructions are having their effect; you are losing the remnants of your Protestant suspiciousness; are you not?'

Clara laughed heartily at his pretended self-conceit, and acquiesced.

CHAPTER XXX.—HOME.

'Now the long yearnings of thy soul is stilled: Home! home! thy peace is won; thy heart is filled. Thou art gone home.'

Felicia Hemans.

We have not much to relate ere our heroine bade her last farewell to Malta, and strained her eyes to watch its light blue form hovering on the horizon till it was lost in the distance, and then murmured to herself, unconscious that Catherine was standing close beside her, smiling and listening,

'Ah! know you that bright and southern isle, Lying cradled in ocean's azure smile, With its gleaming walls, and its sunny sea? Mary's own island—the flower of the sea!'

'Yes, I do,' said Catherine; and Clara turned half round, and continued, half-gaily, half-reproachfully, 'Yes:—

'I know it! I know it! 'tis bright and fair, But the banner of death is hovering there; And we must away, ere the daylight flee, From Mary's own island—the flower of the sea!'

'Farewell to thee, then, sweet Mary's home! No more mid thy children of faith may I roam; But the young convert's first love will ever be thee, Our own Mother's island,—the flower of the sea!'

'But you are going to see sunny Italy,' said Catherine playfully; 'and you regret that little old rock in the middle of the ocean.'

'True,' replied Clara still sadly; 'but it was my first Catholic home—the first Catholic country I ever saw; and now it seems so cowardly to run away from it in its moment of sorrow, because the cholera has broken out.'

dearest Clara, are you not in a state of health to do anything where such a dreadful disorder is raging? I should have thought one attack of it had been enough for you.'

'I know it is God's will,' said Clara, 'and I am quite content, mamma 'cara,'—for so she sometimes called Catherine,—'you know I never had a call to an active life; my longings always led me to the contemplative; and even in this hour of her need, Malta can always have my best. If I cannot work for her, I can still pray. So now,' she added playfully, 'we will think of beautiful Naples, whither we are steaming; you know they say, 'Vedi Napoli, e poi, mori.''

'There was a sudden change in her manner as she uttered the last word, as if this well-known saying had just struck her in a very different light, and slowly and thoughtfully she again leaned over the side of the vessel. Catherine perfectly understood her thoughts, and willing to hinder her from brooding over ideas of this kind, she introduced another topic.

'We may possibly meet the Mervilles there,' said she.

'Converted by this long expected termination of the Gorham affair,' replied Clara, in a tone of deep hope. 'I wonder what Mr. Wingfield is doing? Since Elizabeth Dalton refused to write to me till I had repented of the great sin I had committed in being converted, I hear nothing of him.'

'My aunt only mentions having written to l'Abbe des Genettes to have him prayed for at Notre Dame des Victoires,' said Catherine.

'I can never doubt of a conversation that is asked there,' remarked Clara. 'I do not think I could ever doubt of the conversion of that poor Mr. Hawkins, who insisted they were grinding Judas's bones outside of the church-doors on Good Friday, if he were prayed for at Notre Dame des Victoires.'

'Judas's bones, Clara,' replied Catherine,—'what do you mean?'

'Did I not tell you Mr. Courtney's adventure?' said she. 'Mr. Hawkins, his Protestant friend, assured him very gravely that that kind of rattle they used instead of the bells after they are silenced on Holy Thursday was people going about pretending to grind Judas's bones in a machine for the purpose. You know he was always making one laugh, though one felt so sad all the time, at the ridiculous mistakes English people at Malta make, and go on believing, for lack of taking the trouble to ask the first Catholic that comes in their way to explain it.'

'I am afraid they are glad to believe any evil story,' said Catherine sadly; 'one is forced into thinking theirs is not the charity that 'hoppeth all things, beareth all things.''

Clara sighed heavily, looked up into the blue sky above, and was silent.

A lovely cloudless morning it was that saw the travellers enter the far-famed Bay of Naples; very soon Clara was obliged to confess that the views about that enchanting of enchanting spots on earth even far exceeded the walk on the upper Barracca at Malta, which she so much delighted in. Sorrento was their summer resting-place, and as the autumn drew on they removed into lodgings in the Riviera di Chiaja, just opposite one of the gates of the beautiful gardens that run along the sea-side round the bay, and are the resort of every idle or invalid person in Naples at set times, whether English or Italian. Catherine had purposely chosen this situation; for Clara's strength was rapidly giving way, and a stroll in the retired walks of these beautiful pleasure grounds was very often all she was now able for. A little chapel close by was her usual haunt, where, amid the fishermen that that thronged it, she seemed to fancy herself again in her dear Santa Maria di Gesù. But this was a very different winter from the last. She suffered much, and her constant cough was sadly trying, though she still continued her 'daily Food,' and when Catherine saw plainly that what she had said was true, and her day after she had stayed away from Communion was invariably far worse than when she had braved the doctor's orders and gone out before breakfast to church, she ceased all expostulations, and yielded the point.

Distressing news, however, reached them about this time. They accidentally saw in the newspapers the death of Mildred's two little children within one week. Poor Clara wept bitterly—more indeed at the grief of the parents, and the manner in which the intelligence had reached her, than the fact of two more little angels having been received into Paradise; for, as Mr. Wingfield had performed the ceremony, and she had been present, and full well remembered every particular, she could have no doubt as to the validity of their baptism. And yet there was hope and joy mingled with her grief; for she could not but see the Hand of God chastening severely those whom He loved. For the children there was no sorrow; they were only gone to intercede for the conversion of those to whom they owed their existence before the Throne of God. She wrote a most affectionate letter to

Mildred, hoping that sorrow might have softened Douglas's heart, and still more so when a letter from Father Aidan said that he had ventured to call at Osaburgh Terrace when he knew Douglas out, and described the soft and chastened grief in which he had found Mildred plunged, and the overflow of kindness and love with which she had received him.

This letter arrived towards the end of November, and was balm to Clara's anxious heart, though she never for instant doubted as to their ultimate conversion; it seemed as if God's promise were past to that effect, and she were hastening onward to fulfil her part of the compact.—She now spoke openly to Catherine of what possessed her mind; and even Catherine felt it was true, as all medical efforts to check her cough had failed, and day by day her strength declined, and her cheek became more imbued with the beautiful hectic bloom and transparent whiteness of the insidious disease that was bearing her to the presence of her divine and adored Lord.

It was in the evening of that very day that Father Aidan's letter had arrived that she thought she could bear a turn in the Chiaja gardens, and leaning on Catherine's arm had slowly passed along one of the side-walks, and seated herself at last on one of the numerous benches to be found there for the accommodation of invalids. People were passing and repassing, and amongst them two figures that struck Clara's eye the instant she saw them. They were slowly walking along in the deepest and most earnest conversation; the eyes of the one fixed on the ground, while his companion's arm was passed affectionately within his, and he seemed earnestly conversing with him on a point that appeared to concern the happiness of both.

'Is it possible?' said Clara, half to herself, as she looked intently towards them; 'can it be possible, or are my eyes grown dim?'

'What?' said Catherine, who had been occupied in defending her from every breath of air that even that beautiful sunny Naples day could bring to hurt her, and had remarked nothing.

'It is,' said she; 'Catherine, it must be—it is Mr. Wingfield walking there with Mr. Merville.'

She was not mistaken; and in another minute Mr. Wingfield was seated beside her, his hand in hers, with such a mingled expression of sorrow and joy on his feeling countenance that it was almost too much for her; while Mr. Merville stood before her, so struck with her altered appearance, that for a few moments he could not utter a word. His manner was kindness itself; it almost seemed to ask forgiveness.

'I thought Italy was to have re-established your health,' said he; 'but you seem to me worse than even when I last saw you. Tell me, really, how are you?'

'Going home very fast,' said Clara, looking up with one of her own sweet, bright smiles, though her eyes wore a calm loveliness Mr. Wingfield had never seen her with.

Mr. Wingfield looked at her for a moment, and seemed greatly moved.

'But this is such an unexpected pleasure,' said she; 'it almost makes me feel quite well and strong. How long have you been here? We did not even know you had left England.'

'We only arrived yesterday from Rome,' he replied; and then he stopped and looked earnestly at her. 'And now, Clara, shall I tell you what will give you still more pleasure? You must not fear me any more; a week before we left Rome we too were admitted into the Catholic Church. Thank God you did not follow my blind advice I so long gave you, but found better and truer guides, who have His authority to command you in His name.'

Clara could not speak. She looked at him again and again; the cup of her happiness wanted but one more element to make it brimful; one of her most ardent prayers she was, then, allowed to see fulfilled.

Catherine began to fear the effects of her emotion. 'She must not talk now; you must come this evening, all of you, when she is better,' she said, her own eyes full of tears; 'joy is sometimes more tiring than sorrow.'

It was leaning on Mr. Wingfield's arm that she reached the door of their lodgings, and slowly ascended the steps that led to her apartment; and that evening was spent lying on the sofa by the fire, listening to the details of his conversion. Another pleasure awaited her; for who should come in with Mr. Merville but their old friend young Courtney, who was to depart the next day, by way of Rome, for England, and was little aware till that evening that his Malta friends were in Naples.

'And so you have been on a pilgrimage since I saw you,' said Mr. Merville to him; 'and now you are going home in good earnest for ever.'

Young Courtney glanced at Clara, but replied in a moment, 'Exactly so; I have been spending some weeks in retreat with the Jesuits on Mount Lebanon, and now I must do work, I have been idle long enough.'

'Are the Oratory Fathers to have you at last?' said Clara smiling.

He only looked his assent, and went on, 'I just arrived at Mount Carmel in time to see a young college friend of mine received into the Catholic Church; it was very strange, as we had not met since I left Oxford in a great hurry some time ago, to come abroad for the Long Vacation little thinking how I should return.'

'Converts seem to be as plenty as blackberries,' said Mr. Merville, in his sweet, merry voice and ringing laugh; 'they meet one in every corner.'

'And when will you make one of them?' asked Clara.

He looked up and smiled. 'There were five of them received the same day at the Gesu at Rome. I had not an idea Wingfield had not told you, or I should not have waited so long to claim the 'welcome among you' that you promised me the first day we met at Malta.' And he rose and stood before her, while she put out both her hands; and we need not say how eloquently her glistening eyes gave the promised boon.

'How plainly one sees the Hand of God in these conversions,' remarked Catherine; 'for no two persons are converted in exactly the same way. The air of Rome converts me, Mount Carmel another; while some linger on in months and years of doubt and anxiety at home, and then at last the touch is given, each in their different ways, suited to their different dispositions, and they all meet at last in peace and happiness in the bosom of the Church.'

'And how wonderful it is,' said Clara, 'to see, as days and months glide on, first one, then another, dropping off one's list of names to be prayed for.'

'Yes; we Puseyites come, one by one, like a running fire,' said Mr. Merville playfully. 'As to Wingfield, he broke down after a Puseyite Lent this year, and was ordered abroad, and then the air of Italy very quickly did for him.—I was much longer in being persuaded; but once the Gorham case was decided, I saw that all hope of standing out was at last over, and I gave in.'

'Not unwillingly, though,' said Mr. Wingfield, 'I am afraid there had long been a traitor within the citadel, though you had so valiantly withstood his suggestions.'

'No; most willingly and thankfully,' replied Mr. Merville, 'did I allow myself to be convinced; and here we all are, as my friend Father Stanislaus says, 'safe in port at last.'

'Rome either does a great deal of good or a great deal of harm,' said young Courtney; 'it converts a person, or throws him far, far back.'

'It converted you,' said Mr. Wingfield.

'Completely, and at once,' said young Courtney; 'I had not gone through one-fourth part of the churches along with Father Aidan, before I was completely 'terrasse,' as the French express it, and nothing would do for it but I must make my abjuration that every evening.'

'How strange, and how happy!' said Clara; 'you did not, then know the agony of a year of suspense.'

'I could not have borne it,' replied he: 'God's grace acted so strongly in that moment, it made me almost do it without my own consent; it seemed done for me. I could almost laugh when I think of my saying Offices and religiously repeating the Anglican prayers till within a day of my conversion.'

'And did you, too, use Father Albany Christie's translation of the 'Hours,' and carry a 'Christian Year,' in your pocket?' said Catherine; 'and did they attempt to work you like a London cab-horse, and keep you from thinking?'

'They tried it, but I broke loose; I would not act as poor Morris did,' he replied; 'I think they kept him two years at the tread-mill before he broke his chains at last, and took shelter in the Oratory.'

And so the conversation flowed on; and the evening passed in that gentle gaiety inseparable from hearts who feel that they are at last at rest in the still harbour of God's Church, and can look back and smile at the storms they have passed. The party was a subdued one, for they all felt that one of their number, the fairest and sweetest, many of them could not hope to see again on earth. Mr. and Mrs. Wingfield and Mr. Courtney were all going the next day, and Mr. Merville was to rejoin his wife at Nice in a few days likewise. And it was the last evening Clara spent out of her room. Her disorder suddenly took a fatal turn, and even Catherine could not disguise from herself that the moment of separation was at hand. She suffered much, but with such patience, nay, joy, that those around her scarcely knew the extent of her suffering. The 6th of December, the day she completed her twenty-second year, the Blessed Sacrament was brought to her bed-side by Father Stanislaus (who, day by day, unweariedly attended the dying girl) at her most earnest request. It seemed to revive her, and she had strength to do what had been long her most earnest wish, i. e. she took the vows of chastity and obedience before him, and then received the Blessed Sacrament, as a pledge of the betrothal to which God had thus deigned to call the pure soul which was so soon to be admitted to the open vision of Him Whom it longed and panted after. That day was a day of such bliss as only paradise can equal.

(To be Continued.)

DR. NEWMAN ON THE POPE AND THE REVOLUTION.

(From the Weekly Register.)

The Pope and the Revolution. A Sermon preached in the Oratory Church, Birmingham, Sunday, Oct. 7th, 1866. By John Henry Newman, D. D. Longmans.

It is lucky for us that the Protestant papers have given up reporting Father Newman's sermon at the Oratory. For it is impossible that they should really understand a Catholic point of view, and their comments compel him to break the silence which humility imposes upon him and to give us through the press, sermons, which he would otherwise think undeserving of publication. There is no subject upon which we would less trust his opinion. The sermon before us is an instance in point. We first read of it from a highly respected Catholic priest,

who, passing through Birmingham, heard it merely by a piece of good fortune, and who was impressed, as all who have ever heard Dr. Newman after reading his sermons are sure to be impressed, with a feeling that before they heard one from his own lips they had never known more than half the real force of that which they had read. We doubt not that all who have ever been accustomed to hear his remarks, whether at Edgbaston or in earlier days, will feel, in reading the sermon before us, that there is not a word which they cannot hear him deliver in his own inimitable manner—inimitable in the strictest sense, for we have heard men of considerable mental power attempt the imitation with only that degree of success which has sufficed to make us feel how total was the failure.

The author says:— 'This Sermon is given to the world in consequence of its having been made the subject in the public prints of various reports and comments, which, though both friendly and fair to the author, as far as he has seen them, nevertheless, from the necessity of the case, have proceeded from information incorrect in points of detail.'

The sermon itself begins, according to the Bishop's directions, with a statement of 'our obligations to the Holy See,' 'in both senses of the word 'obligation'—the tie of duty and the tie of gratitude' and 'first as to duty' in that St. Peter was on earth what our Lord the Supreme Judge is in Heaven:—

'He had the keys of the kingdom, according to the text, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven.'

And His Kingdom was to last for ever, on the succession of St. Peter:—

'There are kings of the earth who have despotic authority, which their subjects obey indeed, and disown in their hearts; but we must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by Christ, and, in obeying him, we are obeying his Lord. We must never suffer ourselves to doubt, that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ, he has the responsibility of his own acts, not we; and to his Lord must be rendered account, not to us. Even in secular matters, it is ever safe to be on his side, dangerous to be on the side of his enemies. Our duty is, not indeed to mix up Christ's Vicar with this or that party of men, because he in his high station is above all parties, and to look at his acts and to follow him, whether he goeth, and never to desert him, however we may be tried, but to defend him at all hazards, and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God. And so, as regards his successors, if we live to see them; it is our duty to give them in like manner our dutiful allegiance and our unfeigned service, and to follow them also whithersoever they go, having that same confidence that each in his turn and in his own day, will do God's work and will, which we felt in their predecessors, now taken away to their eternal reward.'

Then for the sense of the word 'obligation,' the claims of the Holy See on our gratitude, especially in this country in the first century of the Britons, in the subsequent conversion of the Saxons; lastly, in the new formation of the Church among ourselves by the appointment of the new hierarchy. Next follows 'the duty of praying for the Holy Father,' and this leads to the statement of the troubles now threatening him. It is this part that the reports of Dr. Newman's sermon have misrepresented; we therefore extract what he said, and first, as to the origin of the Temporal Power:—

'More than a thousand years ago, say, near upon fifteen hundred, began that great struggle which I spoke of just now between the old and new inhabitants of this part of the world. Whole populations of barbarians overran the whole face of the country, that is, of England, France, Germany, Spain, Italy, and the rest of Europe. They were heathens, and they got the better of the Christians; and religion seemed likely to fall together with that old Christian stock. But, as I have said, the Pope and the Bishops of the Church took heart, and set about converting the new comers, as in a former age they had converted those who now had come to misfortune; and, through God's mercy, they succeeded. The Saxon, English,—Anglo-Saxons, as they are called,—are among those whom the Pope converted, as I said just now. The new convert people, as you may suppose, were very grateful to the Pope and Bishops, and they showed their gratitude by giving them large possessions, which were of great use, in the bad times that followed, in maintaining the influence of Christianity in the world. Thus the Catholic Church became rich and powerful. The Bishops became princes, and the Pope became a Sovereign Ruler, with a large extent of country all his own.—This state of things lasted for many hundred years; and the Pope and Bishops became richer and richer, more and more powerful, until at length the Protestant revolt took place, three hundred years ago, ever since that time, in a temporal point of view, they have become of less and less importance, and less and less prosperous. Generation after generation the enemies of the Church, on the other hand, have become bolder and bolder, more powerful, and more successful in their measures against the Catholic faith. By this time the Church has well nigh lost all its wealth and all its power; its Bishops have been degraded from their high places in the world, and in many countries have scarcely more, or not more, of weight or of privilege than the ministers of the sects which have split off from it.—However, though the Bishops lost, as time went on, their temporal rank, the Pope did not lose his; he has been an exception to the rule; according to the Providence of God, he has retained Rome, and the territories round about Rome, far and wide as his own possession, without let or hindrance. But now at length, by the operation of the same causes which have destroyed the power of the Bishops, the Holy Father is in danger of losing his temporal possessions. For the last hundred years he has had from time to time serious reverses, but he recovered his ground. Six years ago, he lost the greater part of his dominions,—all but Rome, and the country immediately about it,—and now the worst of difficulties has occurred as regards the territory which remains to him. His enemies have succeeded, as it would seem, in persuading at least a large portion of his subjects to side with them. This is a real and very trying difficulty. While his subjects are for him, no one can have a word to say against his temporal rule; but who can force a Sovereign on a people which deliberately rejects him? You may attempt it for a while, but at length the people, if they persist, will get their way.'

'They give out then, that the Pope's government is behind the age,—that once indeed it was as good as other governments, but that now other governments have got better, and his has not,—that he can neither keep order within his territory, nor defend it from attacks from without,—that his police and his finances are in a bad state,—that his people are discontented within,—that he does not show them how to become rich,—that he keeps them from improving their minds,—that he treats them as children,—that he opens no career for young and energetic minds, but condemns them to inactivity and sloth,—that he is an old man,—that he is an ecclesiastic,—that, considering his great spiritual duties, he has no time left him for temporal concerns,—and that a bad religious government is a scandal to religion.'

'I have stated their arguments as fairly as I can, but you must not for an instant suppose, my Brethren, that I admit either their principles or the facts. It is a simple paradox to say that ecclesiastical and temporal power cannot lawfully, religiously, and usefully be joined together. Look at what are called the middle ages,—that is, the period which intervenes between the old Roman Empire and the modern world; as I have said, the Pope and the Bishops saved religion and civil order from destruction in those tempestuous times,—and they did so by means of the secular power which they possessed. And next, going on to the principles which the Pope's enemies lay down as so very certain, who will grant to them, who has any pretension to be a religious man, that progress in temporal prosperity is the greatest of goods, and that everything else, however sacred, must give way before it? On the contrary, health, long life, security, liberty, knowledge, are certainly great goods, but the possession of heaven is a far greater good than all of them together. With all the progress in worldly happiness which we possibly could make, we could not make ourselves immortal,—death must come; that will be a time when riches and worldly knowledge will avail us nothing, and true faith, and divine love, and a past life of obedience will be all in all to us. If we were driven to choose between the two, it would be a hundred times better to be Lazarus in this world, than to be Dives in the next.'

Next he goes to the argument from sacred history the Jews rejecting God as their King and the troubles which came upon them:— 'Now, turning to the history of the Papal monarchy for the last thousand years, the Roman people have not certainly the guilt of the Israelites, because they were not opposing the direct rule of God; and I would not attribute to them now a liability to the same dreadful crimes which stain the annals of their ancestors; but still, after all, they have been a singularly stiff-necked people in time past, and in consequence, there has been extreme confusion, I may say anarchy, under the reign of the Popes; and the restless impatience of his rule which exists in Roman territory, now is only what has shown itself age after age in times past. The Roman people not seldom offered bodily violence to their Popes,—killed some Popes, wounded others, drove others from the city. On one occasion they assaulted the Pope at the very altar in St. Peter's, and he was obliged to take flight in his pontifical vestments. Another time they insulted the clergy of Rome; at another, they attacked and robbed the pilgrims who brought offerings from a distance to the shrine of St. Peter. Sometimes they sided with the German Emperors against the Pope; sometimes with other enemies of his in Italy itself. As many as thirty-six Popes endured this dreadful contest with their own subjects, till at last, in anger and disgust with Rome and Italy, they took refuge in France, where they remained for seventy years, during the reign of eight of their number.'

'That I may not be supposed to rest what I have said on insufficient authorities, I will quote the words of that great Saint, St. Bernard, about the Roman people, seven hundred years ago.

'Writing to Pope Eugenius during the troubles of the day, he says, 'What shall I say of the people? why, that it is the Roman people. I could not more concisely or fully express what I think of your subjects. What has been so notorious for ages as the wantonness and haughtiness of the Romans? a race unaccustomed to peace, accustomed to tumult; a race cruel and unmanageable up to this day, which knows not to submit, unless when it is unable to make fight. . . . I know the hardened heart of this people, but God is powerful even of these stones to raise up children to Abraham.'

Whom will you find for me out of the whole of that populous city who received you as Pope without bribe or hope of bribe? And then especially are they wishing to be masters, when they have professed to be servants. They promise to be trustworthy, that they may have the opportunity of injuring those who trust them. . . . They are wise for evil, but they are ignorant for good. Odious to earth and heaven, they have assailed both the one and the other; impious towards God, reckless towards things sacred, factious among themselves, envious of their neighbors, inhuman towards foreigners, . . . they love none, and by none are loved. Too impatient for submission, too helpless for rule; . . . importunate to gain an end, restless till they gain it, ungrateful when they have gained it. They have taught their tongues to speak big words, while their performances are scanty indeed.'

Then he goes on with the parallel between the Jews of old and the discontented subjects of the Holy Father now:—

'Now here the parallel I am drawing is very exact. It is happier, I think, for the bulk of a people, to belong to a small State which makes little noise in the world, than to a large one. At least in this day we find small states, such as Holland, Belgium, and Switzerland, have special and singular temporal advantages. And the Roman people, too, under the sway of the Popes, at least have had a very easy time of it; but, alas, that people is not sensible of this, or does not allow itself to keep it in mind. The Romans have not had those civil inconveniences, which fall so heavy on the members of a first class Power. The Pontifical Government has been very gentle with them; but, if once they were joined to the kingdom of Italy, they would at length find what it is to attain temporal greatness. The words of Samuel to the Israelites would be fulfilled in them: their children would be torn from them for the army; and they would incur the other penalties of an ambition which prefers to have a share in a political adventure to being at the head of Catholic citizenship. We cannot have all things to our wish in this world; we must take our choice between this advantage and that: perhaps the Roman people would like both to secure this world and the next, if they could; perhaps, in seeking both, they may lose both; and perhaps, when they have lost more than they have gained, they may wish their old Sovereign back again, as they have done in other centuries before this, and may regret that they have caused such grievous disturbance for what at length they find out is little worth it.'

Then after speaking of the duty of prayer for the Holy Father, and its object and its spirit, he ends with a consideration of its results:—

'We are not certain we shall not gain it. Were we certain that we should not, we should give ourselves to resignation, not to prayer; were we certain we should, we should employ ourselves, not in prayer but in praise and thanksgiving. While we pray then in behalf of the Pope's temporal power, we contemplate both sides of the alternative, his retaining it, and his losing it; and we prepare ourselves both for thanksgiving and resignation, as the event may be. I conclude by considering each of these issues of his present difficulty.

(1.) First, as to the event of his retaining his temporal power. I think this side of the alternative (humanly speaking) to be highly probable. I should be very much surprised if in the event he did not keep it. I think the Romans will not be able to do without him; it is only a minority even now which is against him; the majority of his subjects are not wicked so much as cowardly and incapable. Even if they renounce him not for a while, they will change their minds and wish for him again. They will find out that he is their real greatness. Their city is a place of ruins, except so far as it is a place of holy shrines. It is the tomb and charnel-house of pagan impiety, except so far as it is sanctified and quickened by the blood of martyrs and the relics of saints. To inhabit it would be a penance, were it not for the presence of religion. Babylon is gone,

Memphis is gone, Persepolis is gone; Rome would go, if the Pope went. Its very light is the life of a sanctuary. It never could be a suitable capital of a modern kingdom without a sweeping away of all that make it beautiful and venerable to the world at large. And then, when their new rulers had made of it a trim and brilliant city, they would find themselves on an unhealthy soil and a defenceless plain. But, in truth, the tradition of ages and inveteracy of associations make such a vast change in Rome, impossible. All mankind are parties to the inviolable union of the Pope and his city. His autonomy is a first principle in European politics, whether among Catholics or Protestants; and where can it be secured so well as in that city, which has so long been the seat of its exercise? Moreover, the desolation of Rome is as befitting to a kingdom which is not of this world as it is incompatible with a creation of modern political theories. It is the religious centre of millions all over the earth, who care nothing for the martyred Apostles who so long have lain buried there; and its claim to have an integral place in the very idea of Catholicity is recognised not only by Catholics, but by the whole world.

'It is cheering to begin our prayers with these signs of God's Providence in our favour. He expressly encourages us to pray, for before we have begun our petition, He has begun to fulfil it. And at the same time, by beginning the work of mercy without us, He seems to remind us of that usual course of His Providence, viz. that He means to finish it with us. Let us fear to be the cause of a triumph being lost to the Church, because we would not pray for it.'

'(2.) And now, lastly, to take the other side of the alternative. Let us suppose that the Pope loses his temporal power, and returns to the condition of St. Sylvester, St. Julius, St. Innocent, and other great Popes of early times. Are we therefore to suppose that he and the Church will come to naught? God forbid! To say that the Church can fail, or the See of St. Peter can fail, is to deny the faithfulness of Almighty God to His word. 'Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it.' To say that the Church cannot live except in a particular way, is to make it 'subject to elements of the earth.' The Church is not the creature of times and places, of temporal politics or popular caprice. Our Lord maintains her by means of this world, but these means are necessary to her only while He gives them; when he takes them away they are no longer necessary. He works by means, but He is not bound to means. He has a thousand ways of maintaining her; he can support her life not by bread only, but by every word that proceedeth out of His mouth. If He takes away one defence, He will give another in its stead. We know nothing of the future, our duty is to direct our course according to our day; not to give up of our own act the means which God has given us to maintain His Church vital, but not to lament over their loss when He has taken them away. Temporal power has been the means of the Church's independence for a very long period; but, as her Bishops have lost it a long while, and are not the less Bishops still, so would it be as regards her head if he also lost his. The Eternal God is her refuge, and as He has delivered her out of so many perils hitherto, so will he deliver her still. The glorious chapters of her past history are but anticipations of other glorious chapters still to come. See how it has been with her from the very beginning down to this day. First, the heathen populations persecuted her children for three centuries, but she did not come to an end. Then a flood of heresies was poured out upon her, but still she did not come to an end. Then the savage tribes of the North East came down upon her and overran her territory, but she did not come to an end. Next, darkness of mind, ignorance, torpor, stupidity, reckless corruption, fell upon the holy place, still she did not come to an end. Then the craft and violence of her own strong and haughty children did their worst against her, but she did not come to an end. Then came a time when the riches of the world flowed in upon her, and the pride of life, and the refinements and the luxuries of human race, and lulled her rulers into an unfaithful security, till they thought their high position in the world would never be lost to them, and almost fancied that it was good to enjoy themselves here below;—but still she did not come to an end. And then came the so-called Reformation, and the rise of Protestantism, and men said that the Church had disappeared and they could not find her place. Yet, now three centuries after that event, alas, my Brethren, the Holy Church come to an end? Has Protestantism weakened her powers, terrible enemy as it seemed to be when it arose? Has Protestantism, that bitter energetic enemy of the Holy See, harmed the Holy See? Why there never has been a time since the first age of the Holy Church, when there has been such a succession of holy Popes, as since the Reformation. Protestantism has been a great infliction on such as have succumbed to it; but it has even wrought benefit for those whom it has failed to seduce. By the mercy of God it has been turned into a spiritual gain to the members of Holy Church.'

Nay, in some respects it has quickened faith.— 'Looking at Italian and English Catholics externally and in their length and breadth, I may leave any Protestant to decide in which of the two there is at this moment a more demonstrative faith, a more impressive religiousness, a more generous piety, a more steady adherence to the cause of the Holy Father. The English are multiplying religious buildings, decorating churches, endowing monasteries, educating, preaching, and converting, and carrying off in the current of their enthusiasm numbers even of those who are external to the Church; the Italian statesmen, on the contrary, in our Bishop's words, 'imprison and exile the bishops and clergy, leave the flocks without shepherds, confiscate the Church's revenues, suppress the monasteries and convents, incorporate ecclesiastics and religious in the army, plunder the churches and monastic libraries, and expose Religion herself, stripped and bleeding in every limb, the Catholic Religion in the person of her Ministers, her sacraments, her most devoted members, to the objects of profane and blasphemous ridicule.' In so brave, intelligent, vigorous minded a race as the Italians, and in the 19th century not the 16th, and in the absence of any formal protest of classes or places, the act of the rulers is the act of the people. At the end of three centuries Protestant England contains more Catholics who are loyal and energetic in word and deed, than Catholic Italy. So harmless has been the violence of the Reformation; it professed to eliminate from the Church doctrinal corruptions, and it has failed both in what it has done; and in what it has not done; it has bred infidelity, to its confusion; and, to its dismay, it has succeeded in purifying and strengthening Catholic communities.

We have given our readers extracts sufficient to enable them to see for themselves the falsehood of the charges under the form of compliments brought against Dr. Newman about his sermon, and to make them desire to read it for themselves.

shows, prepares the way for the most dangerous form of disease. The onset of waking the remains of those who die of cholera cannot be too severely reprehended. It is not a proof of love towards the departed to endanger the lives of those who survive them, and it is certain that those wakes are hotbeds of disease. Too often, besides, they are scenes of sinful dissipation, quite as abhorrent from that spirit of religious reverence which the Catholic Church has always shown towards her departed children, whose bodies, purified by baptism, and other sacraments, were the temples of the Holy Ghost. If wakes be at all retained, they ought to be sanctified by prayer and meditation on our last end. And as we are treating of matters connected with death, let us here remark that unnecessary and expensive displays at funerals should be avoided, and, above all, intemperance, which too often attends such display. The faithful should take care also that no monuments or inscriptions be placed in our cemeteries which, by reason of the pagan or worldly sentiments they express, are unworthy of marking the spot where the children of Christ await a blessed resurrection. We may add that it is much to be desired that the Catholics of each parish should endeavor to secure an acre or two of land in the neighborhood of each parochial church or chapel for a cemetery, where the beautiful and consoling rites of Catholic burial may fully be carried out, and the remains of the faithful departed preserved with becoming respect until they shall be summoned by the last trumpet to appear before the judgment seat of God. Some benevolent landlords have already merited general approbation by granting such sites, and it is to be hoped that many others, when applied to, will follow their good example.'

The consecration of the Very Rev. Dean Kieran, V. G., of Dundalk, as Archbishop of Armagh and Primate of All Ireland, in succession to the late Most Rev. Dr. Dixon, will take place shortly. The liberality of the Catholics of Belfast is strictly exemplified in the munificent offerings given on the late occasion of the consecration of St. Peter's Church, when the handsome sum of £2,300 was subscribed.

THE IRISH COLLEGE AT PARIS.—A vacancy has been caused in the presidency of this institution by the elevation of its present venerable head the Rev. Dr. Lynch, to the distinguished prelate of Glasgow. The selection for the office lies with the Irish bishops, who have made it a rule to confine it to members of the order of St. Vincent. On the 24th inst., their lordships proceeded to elect the individual. The three names submitted to them were Fathers O'Keefe and Dixon, both of Castleknock, and that of Father McCone, of St. Vincent's Church, in this city. The distinguished lot has fallen upon Father McCone. There are few Catholics in Cork who will not fully and heartily appreciate the wisdom of their lordships' choice. Modest wisdom, unobtrusive piety, and thorough scholarship are characteristics which can scarcely fail to win the same love and admiration in his new sphere as they have elicited in the city which has long benefited by his missionary labors.—Cork Examiner.

A NEW MISSIONARY ORDER IN THE DIOCESE OF FERNS.—The Most Rev. Dr. Furlong, Bishop of Ferns, whose successful labors to suppress intemperance and Sabbath desecration have earned for him the gratitude of all within the sphere of his influence, has given a further proof of his unwearied solicitude for the eternal welfare of the flock committed to his care in the foundation of a new missionary order in his diocese. This new order is under the patronage of St. Charles Borromeo, the great reformer of ecclesiastical discipline, and under whose unwearied zeal and prudence, and in accordance whose earnest prayers the Council of Trent was brought to a close. The rev. gentlemen who have entered into this community are the Rev. Michael Warren, O. C. Enniscurry; Rev. Abraham Browning, St. Peter's College, Westford; Rev. Thomas O'Connell, C. C. Westford, and Rev. James A. Cullen, C. C. Westford. The labors of this devoted community will be confined to the diocese of Ferns, and will consist chiefly in giving missions in the various parishes, and in hearing confessions at the house and chapel of the order at Enniscurry. It is said that this is the only branch of the order of the kind in Ireland, but that Archbishop Dupanloup has a similar one established in the archdiocese of Orleans. The rev. missionaries, though at present living in community, have not yet commenced their missionary labors; but it is thought they will be able to do so against the coming Lent.

PROTESTANT PATRIOTISM.—Now, we ask the Catholics of Ireland, in no cynical, and certainly in no flattering mood, what it is they have to fear from their Protestant fellow-countrymen? It is an instructive fact that our principal rebellions, since the days of Owen Roe, were headed not by Catholic enthusiasts, but by men as devoted to Protestant doctrine as they were to the welfare of their country. Emmet was a Protestant, and his blue Protestant blood sealed on the scaffold—to which his patriotism, the terror of the Government, and the eloquence of Plunket condemned him—his noble and unalterable devotion to Ireland. Lord Edward Fitzgerald was a Protestant, he turned aside from a brilliant future to embrace the cause of the suffering island and his melancholy though glorious death testified, above the voices of a thousand witnesses, to his fidelity and his sincere patriotism. Wolfe Tone was a Protestant; no man ever went further, with a clearer head and a more indomitable purpose, to work out the liberation of Ireland. We believe the Shoarers were Protestants, and who can read the cause and the manner of their death without feeling his heart leap into his throat? Gratton was a Protestant; but who fought for the emancipation of the Catholics with a prouder, a more brilliant, a more fiery, and a more disinterested zeal? Curran was a Protestant; will any one deny his devotion to the country, or question his motive of his long and heroic struggle on her behalf? We must jump a historical gulf, or the list would be out of all proportion to our limits. Smith O'Brien was a Protestant, and died protesting it; yet he bore exile and all its agonies with an inflexible courage for sake of the land he loved and idolized. To end the list, John Mitchell is a Protestant; and where on earth are we to look for his equal in courage, determination, attachment to the opinions of his early manhood, and unceasing devotion to the old land? The most ill starred of all the Young Ireland party, he is still the most trusted and honored. Other men have been praised and abused for their fidelity or their treachery to the nation; but no one has yet gone the length of suspecting John Mitchell's whole-sale abnegation with reference to the task of working out the welfare of his country.—National Leader.

EMIGRATION.—The National Steam Navigation Company's steamer England, arrived in the harbour from Liverpool at 11.30 yesterday, and having embarked 250 passengers, proceeded for New York at 3 p.m. The Inman steamer city of Paris arrived from Liverpool at 12 o'clock, and having embarked mails and telegrams, with a very large number of passengers, proceeded for New York at 2 p.m. The City of Paris was delayed there beyond her usual time of sailing from this port by the late arrival of the Holyhead packet, for which she had to wait. Numbers of intending emigrants were disappointed in obtaining passages by the City of New York, and a sudden and large increase seems about to accrue in emigration.—Cork Examiner.

The Dublin journals announce that the Protestant Bishopric of Tuam has been conferred upon the Hon. and Rev. Charles Broderick Bernard, brother of the Earl of Bandon. Saunders' News-Letter says:—The Tipperary election promises to be brought under the notice of the criminal tribunals of the country, for some time, as well as being made the subject of a Parliamentary inquiry.

IRISH INTELLIGENCE.

THE CHOLERA.—PASTORAL BY THE CARDINAL ARCHBISHOP OF DUBLIN.—His Eminence has published a Pastoral to the clergy, dated 31st October, in which, after ordaining devotions for the cessation of the pestilence, he says:—'Although God wishes us to have recourse with confidence to such spiritual remedies as may appease His wrath, and induce Him to put an end to the visitation from which we are suffering, He does not forbid us to employ human remedies; but, on the contrary, He imposes it on us as a duty to use them. To neglect such remedies would be to tempt God. Be careful, therefore, to instruct your flocks to conform themselves in every respect to the sanitary regulations laid down by the proper authorities, and to avoid those excesses, especially of drinking, which, as experience

THE PARTY OF ACTION IN THE IRISH ESTABLISHMENT, AND THE PROTESTANT BISHOPS.—A writer in the Church Times (Anglican organ), describes the state of Protestantism in Ireland as follows:—

It is a bold word, but a true one, to say that the educated laity of the Established Church in Ireland have as a body, no religion at all. The matter was tersely put by a barrister who rose to speak, 'as a Protestant,' at the late Convocation of the Queen's University in Ireland, who urged that they should not admit into the constitution of this University any one religious party; he did not care about religion, for they were all the same in his opinion, a sentiment received with 'hear' and laughter. Their creed is a political inheritance, not a spiritual belief, and one result of this fact is that no communion upon earth has ever so completely neglected the duty of preaching the Gospel to the poor. We are not going to rattle up the old question of the refusal to teach a Celtic people with Irish books and Irish services. We refer to the existing state of things.—Dublin is not only the capital of Ireland, but it is also the great stronghold of the Established Church, it swarms with poor, of whom thousands are nominal conformists to the religion of the state. There is literally not one church in the whole of Dublin save the tiny shrine at Grange-gorman where a poor man or woman, not actually a recognized pauper, would have free access, thanks to the extreme developments of the pew-system. There is scarcely an incumbent or curate in Dublin proper who resides in a place accessible to sudden calls of duty, those miserable substitutes for the pastoral care 'special services,' and a place. Great preaching rooms, the Metropolitan and Merion Halls, where very unattached Christians periodically hold forth, are the only temples open to the Establishmentarian poor. The baronet, judge, and merchant who declare that no Tractarianism can be permitted, and the Calvinist clergy, have a vocation for the Roman controversy, but will not trouble themselves to help in the work add interfere with those who do wish to get them to church. The truth is, that anti-Ritualism in Ireland is a conspiracy of the rich against the poor, of idle, loafing, ribald convert-mongers against working-craftsmen, and that not a trace of true religious feeling enters into it. One thing we cannot regret, though, according to the social code, it is the least defensible part of their language. They have let the Archbishop know that it would be better for him to know his own mind, to choose a side and stand by it. The question and the time do not admit of neutrality, especially neutrality which springs from want of courage. He has made two grave blunders since his appointment. He knows that the least useful and devout clergymen in his diocese are precisely those who foster the West Coast delusion and yet he trusts to their account of work done in Mayo by the very men who have scandalously failed in Dublin. He is too good a scholar not to know that the denial of the Eucharistic Sacrifice is a Neologian heresy and yet he threw over Mr. Dawson. The Irish are quick-witted and their respect is easily lost and not soon recoverable.

Truly the filial respect of these soi-disant 'clergymen' for these 'bishops,' is something wonderful.—Either the bishops must be very indifferent shepherds or the sheep must be very undutiful. We recollect the professions of loyalty in the 'Tracts for the Times,'—a bishop's lightest word, &c. Another specimen of respectfulness is the following which we quote from the Church Review. We can hardly complain if they abuse us; their language towards their own authorities is scarce a shade better: exempli gratia:—

The lesson of respect for bishops is often very necessary for all of us, but never more so than when bishops are bent on drawing a distinction between their official selves. It is idle to say that the distinction is not a real one, for they themselves insist on its being so. To the office of a bishop every right-thinking Churchman must pay due and willing reverence; to some charges and other official utterance of some bishops, it is simply impossible, and would be treasonable, to attach any weight whatever. To treat a bishop like the good boy of the typical story book can only lead to a disastrous disenchantment in practical life. Who ever expected that when Dr. Gregg, a second or third rate district incumbent in Dublin, was made Bishop of Cork, he would at once become an adequate representative of the real doctrinal position of the Church of Ireland, or an impartial judge between its various schools of thought? If they did, let them study his recent charge. We have no hesitation in saying, newspaper writers as we are, that we should think it a condescension to argue points of theology with Dr. Gregg, whether as a district incumbent or as a bishop. But we do feel inclined to ask, are there no Clergy in the diocese of Cork to whom a Protestant leading article with all its characteristic ignorance, given instead of a charge, is no compliment to their understandings? This illustrates the mistake of putting stupid men into positions of authority. In a less prominent station their weak deceptions of the average sensibility of mere cliques and coteries never strays beyond the narrow circle of old ladies and parsonalators. Place them on a pedestal, and they pour forth from it the darest nonsense with all the confidence of intellect and learning, just because it had been transformed into the opinions of a Bishop. Such is the way in which Bishop Gregg attacks the Catholic party if we take additionally into account a violence an indecency of opprobrium worthy, and we say it without exaggeration, only of an Orange controversial platform. Such is the way in which some Irish bishops address themselves in these times of effing the Irish Establishment to setting their house in order. If Ritualism and Catholic principles will make the Irish Church worse than it actually is—why, we are left to wild conjecture as to what sort of thing it would become. But let us offer one piece of advice to Bishop Gregg. When he finds it necessary to point his small gun at a school of thought which can count on its side long authority, great learning, unfeigned conscientiousness and piety, and a noble defence, let him not treat it as something so outrageous that not one word can be said in its defence, or ever was said.—Such a course is not only unbecoming, but positively suicidal!

During the past few nights we had tolerably severe frosts, the continuance of which, it is hoped, would act as a powerful preventative to the spread of epidemic disease.—Carlow Sentinel.

The sudden death, after a few days illness, of the Marquis of Waterford, at his seat at Carrigmore aged 52 years, elevates his son, the Earl of Tyrone to the Peerage and causes a vacancy in the country Waterford. Here are three adjoining counties, Waterford, Wick, and Tipperary, rendered vacant within a few weeks. The Liberals could easily return a member for Waterford, and as the Bishop took so early and active a part in securing the return of Captain White, it is not unlikely that he and his clergy, heading the Liberal Elections, may call on Colonel White to contest the county. Or, possibly, young Power of Gurteen, who, though a Catholic, is a connection of the Carrigmore family, may be put forward.

The following is related of the limbo candidate for the representation of Waterford in the Imperial Parliament, some notice of whom we gave a short time ago.—Mr. Kavanagh is a well known angler, and when he goes a fishing he is carried by his servant to the river side. It is recorded of this unfaithful servant that one day, having borne his master to a salmon pool, he wandered away and forgot all about him. In due time Mr. Kavanagh finished his sport, and, we will suppose, wanted his luncheon, but the servant was not to be seen. Nothing daunted, this wonderful gentleman sets off for his home, and the astonished inmates are made aware of the master's return by angry thuds at the door, where they find him—lying the servant's eyes and covered with mud and dirt, for he had rolled all the way home!

Mr. Bright had somewhat noisy audiences in Dublin, and hard to please. At a meeting held to present him with an Address, from the working men of Dublin, he was often interrupted, and having left the Hall, the following scene occurred. We copy from the Dublin Irishman:—

Mr. Haughton thanked the meeting warmly for the noble reception they had given to Mr. Bright, and that the proceedings, so far, had been carried forward with such good feeling.

A Voice—Three cheers for the Irish Republic (cheers).

Mr. White proposed—That we, as Irish working men, rejoice that a fitting opportunity is afforded that we can discriminate between pretended zeal for the people's wealth, as evidenced by Parliamentary representatives both on this and the other side of Channel, and in consistent advocacy of their rights by John Bright on all occasions.

The proposer of the resolution attempted to speak, but was interrupted by a voice shouting, 'Three cheers for Stephens!' Mr. White protested against the conduct of some of the parties who came there, not as working men, but for the purpose of creating discontent.

Mr. Haskins seconded the resolution, which was unanimously passed.

Mr. Dillon moved—That this meeting protests against the continuance of the present system of representation especially, the people being compelled to obey laws in the making of which they have no voice, opposed alike to the spirit of justice and every sense of fair play; and that this meeting further pledges itself to support by all lawful means the extension of the suffrage on the principle of registered and residential manhood suffrage, protected by the ballot.

The meeting during this time was all confusion. Mr. Haughton requested them as men to respect themselves.

Mr. Connolly, of London, essayed to second the resolution, but was met with considerable interruption as an Englishman. He informed them that he was not an Englishman, but an Irishman who had come from that spot where freedom gave its last gasp—the unconquered city of Limerick (applause).

A Voice—You are a renegade sir. Mr. Connolly begged to inform that man that there were 10,000 more loyal men in England than he was, and they would not make him hold his tongue. He merely wanted to tell them some home truths. If they had 200 such members as John Bright in Parliament they would not have the Habeas Corpus Act suspended, or have honest men suffering a felon's doom, without committing any overt act whatever.

The interruption continuing, Mr. Haughton asked did the party who was making the noise know what he was doing it for?

This was met by the song of 'John Brown.' Mr. Haughton asked would the gentlemen here to go back to tell their countrymen that the people of Ireland are not fit for freedom? (Hisses, and cries of 'Adjourn the meeting!') 'John Brown' was once more commenced with a good chorus.

Mr. Connolly tried to go on with his address. An encore of the song was then requested, which was at once accorded with good-will. (Cries of 'Home, home, and go on!')

After some considerable disorder, Mr. Haughton took his hat and coat with the intention of going away, but some persons on the platform wished to have the meeting formally concluded, and pressed him to stay.

Mr. Haughton said he did not understand this state of things. He wished that they should at once dissolve the meeting. (Cries of 'dissolve,' 'go home,' 'no,' and confusion.)

Mr. McOrry then moved that Mr. Haughton leave the chair, and that Mr. Connolly be called there. He then moved a vote of thanks to Mr. Haughton for his consistent and patriotic conduct towards the workmen.

Mr. George Mantle, of London, seconded the proposition. He had travelled 600 miles for the first time in his life to address them.

A Voice—That is an Englishman. Mr. Mantle said he was an Englishman who had special claims on their attention. He was one of the men of '48, and at the hands of a Whig Government he received two years imprisonment for advocating justice to the people of England and Ireland. He thought that that entitled him to a hearing. He wished them to separate his order from the Government of the country. He alluded at considerable length to the wrongs and grievances of Ireland. It was a natural thing, he said, for Irishmen to look towards the West in their trouble—thinking of liberty, America, that great Republic, had gained its liberty, and maintained it through Irishmen (cheers). But was there any man there who would lose a drop of blood—

A Voice—Yes.

Mr. Mantle continued—If he could accomplish his object by other means (no)? He then referred to the legislation of England, which, he said, was also wrongfully oppressed by the Government. He had drunk in his first ideas of liberty in Birmingham many years ago; and from whom?—Daniel O'Connell. Now, what is it that the Irish people desired?

A Voice—Independence.

Mr. Mantle—Now, suppose that they were to take up arms in this country—

A Voice—And so we will.

Mr. Mantle—Suppose that that were his or their notion, would it be wise to go there and say so? and he asked them not to speak so loudly in their about 'the rifles.' Whether it was that they had or not rifles at the time, they should not say so in public.

A Voice—We have them where they can't be found.

Mr. Mantle—If they were for physical force they should not say so. A gentleman on the platform, he said, informed him that the detectives were outside.

A Voice—They are in the room.

Mr. Mantle—Now, the detectives were outside also in London, and watched them everywhere. [Here a row ensued that lasted for some time.] The speaker at length concluded his remarks by stating that he came to inform them that whatever effort there would be in future for freedom or any other rights in England, the name of Ireland would also be included (cheers). Now he would ask any of those who would trust them to hold up their hands. This having been done, he asked all those who mistrusted the Englishman to hold up their hands. Five did. He said they would show the five men by their acts that they would make them trust them, and show them that they were deserving of it.

A Voice—All those who are for physical force hold up their hands.

A number of hands were held up.

Mr. M'Anaspie then proceeded to address the meeting, but was obliged to retire in consequence of the hisses and disorder.

A Voice—A cheer for Stephens (cheers).

The resolution having been put and carried, Mr. Haughton returned thanks. He said that he had been forty years amongst them, and that they should allow him to express his disappointment at the conduct displayed at that meeting that night.

A Voice—Will you have a glass of grog or a beefsteak?

Mr. Haughton continued—He returned home with that great disappointment such as he had never before felt for his countrymen (cheers, groans, and hisses).

A number of persons then again gave the song of 'John Brown,' and the people began to disperse.

MR. BRIGHT IN DUBLIN.—John Bright, you mean well, but all your backmen at the festive board were either paragons or corruption or inconsistency. In them was no truth, but much guile. Your speech

was a terrible, though indirect, reprimand to the parcel of humbugs who sat on either side of you. With such dishonest men you can do no good for Ireland. The Irish people detest them. Take not the few speakers—meretricious speakers—for the voice of Ireland. If to-morrow Ireland was free from alien rule 'every man jack' of that gang would 'get a ticket of leave' to go live in England, whose mercenary they are. Of this statement you may rest certain: and as you value truth, you may rely on our words as the exponent of the sentiment of Irish millions. We say, 'keep out—keep down the Whigs.'

Let Mr. Bright accept the statement of the great Archbishop of Tuam as the genuine declaration of all the people, excepting of only the minions of British domination. His Grace is the impersonation of everything national—everything Catholic—everything apt to confer honor on the man and to ornament religion. He is the idol of the nation's heart—the admiration of even his Grace's polemical and religious adversaries. In Archbishop MacBale's letter cannot be detected a word which could bring a blush to his venerated cheek. He has been ever for Independent Opposition. He helped to strengthen the Party. The day has gone by when 'weather cock' politicians—whether Peer, or Commons—will be allowed to dictate to a nation progressed, and still progressing, in enlightenment. The well springs of thought have been opened, and the popular mind has been so irritated that in it a crop of reflection has been rich and matured. There is no longer any hope for us from the English Parliament unless it comes through the Conservatives, as did the repeal of the Corn Laws. The Whigs have been the persistent foes of progress. We hate the Whigs; and much as we have been opposed, and are opposed to the Tories, we yet say—let them have a fair trial.—Connacht Patriot.

The Seppy mutiny on a large scale and the Jamaica insurrection on a small one are illustrations of a truth which must never be forgotten—the truth, namely, that no nation in the world is at the bottom more fiercely tenacious of its power than the English nation, or more disposed to resort to the most desperate measures in defence of them. Those who think that by hastening the advent of democracy in the two countries, and by extending the franchise in each to its lowest term, England and Ireland will as a matter of course be reconciled, ought to bear in mind the fact that there are such things as questions, not only between party and party, but between nation and nation, and that two democracies may be as bitterly opposed to each other, and may fight as desperately for what they regard as their respective interests, as two monarchies or two aristocracies. Wars of opinion have been very common of late years, but there are also such things as wars of interest and of passion, and we may not yet have seen the last of them.

We do not wish to be prophets of evil, or to exaggerate dangers which it is almost impossible to estimate correctly, but we think that there are symptoms of the possibility of such a state of feeling as we have indicated amongst the Irish, which no reasonable politician ought to neglect, and which give to Mr. Bright's Irish agitation a certain air of imminence. We have given our own estimate of the value of the proposals which he makes for the cure of the evils under which Ireland labours, and it is certainly not a very high one, but the remarkable point is that the Irish themselves do not appear to be particularly taken by them. Their minds appear to be fixed on a much wider prospect, and though they may be glad to hear the sins of the English bitterly denounced, they receive with equanimity the proposal that the two nations should be united. It is easy to exaggerate the value of cries at a meeting, as to which we are after all a good deal at the mercy of the impressions of reporters, but there is much stronger evidence of the state of feeling which such cries would denote. The remarkable speech of Lord Kimberley towards the close of last session ought to be continually borne in mind by all who take an interest in Irish affairs. No one had had such opportunities of forming a judgment of the depth and extent of Fenianism no one could take a more serious view of it. Our readers will remember the picture which he drew of the widespread discontent of large sections of the population which had not the excuse of extreme want or even of extreme ignorance for their views. It was impossible to read that speech without feeling that the disease was deep-seated and likely to spread, and that mere political reforms were very unlikely to affect it except in their remote results. It must be recollected that in one point we stand towards the Fenians at a disadvantage to which we have never been exposed before during all the centuries of our connection with Ireland. They have in Canada a vulnerable foe on which they can fasten, and in the United States a possible ally to whom they may in case of need appeal. This of course greatly complicates the whole question of our relations with Ireland, and disposes disaffected persons in Ireland to assume a very different tone in regard to England, and to regard such advances as those made to them by Mr. Bright in a very different light from that in which earlier generations of Irishmen might have looked upon them. Unless we are greatly misinformed, the relation between the Government of Canada and that of the United States is rendered to the last degree irksome and uneasy by the consciousness felt by the Canadians that they are exposed to Fenian raids, and that too vigorous a resistance offered to the invaders, or too stringent punishments inflicted upon them, may produce interference on the part of the United States.

These considerations are by no means agreeable, yet we believe that they are entitled to the most earnest attention of all politicians, and we should very much like to know what Mr. Bright's view on the subject is. If the Irish will not be satisfied with reasonable reform, is he prepared to fight before he would give them independence? If yes, we fancy he will have little influence in Ireland. If no, he will have still less in England.—Pall Mall Gazette.

FLAX.—We are glad to learn that the flax grown in Louth this year is bringing the highest price in Newry. A respectable farmer called at our office a few days since, stating that he had got 13s a stone for his flax and that it paid him 41s an acre. Let our farmers look to it. There should be 5,000 acres of flax grown in Louth next year.—Dundalk Democrat.

THE LATE COURTS-MARTIAL.—ACTION AGAINST COL. FEILDING.—It will be recollected that during the progress of the courts-martial held during the months of July and August, for the trial of soldiers charged with complicity in the Fenian conspiracy, a man whose name was given as Patrick Lynch, and who was alleged to be a deserter from her Majesty's service, was tried. The defence set up was that of mistaken identity, the prisoner insisting that he was 'Captain James Murphy,' of the United States Army. The trial resulted in the acquittal of the prisoner. On the promulgation of the finding, Captain Murphy was removed to Mountjoy Convict Prison under the provisions of the Habeas Corpus Act, where he at present remains. He has now taken proceedings against Col. Feilding, Deputy Adjutant-General, and Major Bacon, Governor of the Military Prison, Arbour-hill, to recover damages for assault and false imprisonment, and has served upon them a writ of summons and plaint.

GREAT BRITAIN.

CONVERSIONS.—The London Review has the following:—It would appear that the Ritualistic movement in the English Church is already bearing the fruit which its adversaries have always foretold it would bring forth. During the last three months, no less than five clergymen in full Anglican orders, and all belonging to the ultra-High Church school, have given up their respective livings or curacies, and have been formally received into the Roman Church. The names of these gentlemen are:—Gordon, who

held a living in the county of Norfolk; Dove-Dove, formerly curate of St. George's-in-the-East, and latterly curate of St. Mary Magdalen's, Munster square; O'Brien, who was incumbent of a parish in Wiltshire; Dewar, who was vicar of Market Rasen, in Lincolnshire, and Dawson, who had a curacy in the West of England. With the exception of the last named, all these gentlemen have been ten years and upwards clergymen of the Established Church. At Oxford there is also a strong movement in the same direction; one B. A. and four undergraduates have 'gone over' within the last few weeks. Three of these gentlemen belong to Balliol, and one to Trinity; all were enthusiastic members of the most 'advanced' Ritualistic school.

CONVERSIONS TO CATHOLICITY.—The Daily News says that four junior members of the University of Oxford (one of them a Bachelor of Arts, first-class degree) have just gone over to the Church of Rome.

OXFORD CONVERSIONS.—The Daily News states that the recent secessions in Oxford from Protestantism to the Roman Catholic Church are the result of an active propagandism on an extensive scale, which has been going on amongst the undergraduates, and that several other conversions are to be expected.—The leaders of the movement are said to be Roman Catholic missionaries but members of the University of High Church opinions, who aim at the overthrow of the Protestant religion as established by the Reformation, and are preparing their followers for an ultimate union with the Church of Rome in terms similar to those in which it has been proposed to receive the Greek Church.

REDEMPTORISTS.—We understand that on Wednesday the Provincial of this order, the Rev. Mr. Coffin, with another gentleman of the same order, and the Rev. Mr. Evgg, of Edinburgh, late of Perth, have fled from the Earl of Kinnoull 17 acres of the Hatton farm, at £7 per acre, for the purpose of establishing a house in connection with the order of Redemptorists for this county, the same as that in London, and Liverpool. The object of this house is to give missions through Scotland, with the view of stirring up the piety of the members of the Church, and to make it a home for clerical or lay gentlemen who wish to make retreats. The building which is promised to be a very handsome and imposing one is expected to commence early in the spring of 1867.—Perthshire Advertiser.

CONSECRATOR OF A BISHOP.—Dr. Chadwick, late Professor of Pastoral Theology at Ushaw College, was on Sunday consecrated in St. Cuthbert's Chapel, Ushaw, Catholic Bishop of Hexham and Newcastle. Dr. Chadwick is now 54 years of age, having been born at Drogheda in 1812. When only 12 years of age he went to Ushaw, and after undergoing a course of collegiate training, was ordained a priest in 1837, and remained in the college, having been elevated further to the dignity of professor. Some time afterwards he went to Wooler as one of a body of diocesan missionaries, but subsequently returned to Ushaw to take the professional chair of Moral Philosophy. Thereafter he undertook a lengthened course of travel on the Continent, and on returning to this country he resided at Stourton for some time as chaplain to Lord Stourton and while there received an appointment to a curacy at Deverley. After being a few years at Stourton he again returned to Ushaw, where he filled the chair of Pastoral Theology until his election to the See of Hexham and Newcastle, vacated by the death of the late much respected Bishop Hogarth. The duties of undertaker were taken by the Most Rev. Henry E. Manning, Archbishop of Westminster, there being only present the Most Rev. Dr. Brown, Bishop of Suresbury; the Most Rev. Dr. Amherst, Bishop of Northampton; the Most Rev. Dr. Grant, Bishop of Southwark; the Most Rev. Dr. Turner, Bishop of Salford; the Most Rev. Dr. Cornthwaite, Bishop of Beverley. The two latter bishops acted as assistants to the Bishop elect, the consecrator being assisted by the Rev. Dr. Grant, Bishop of Southwark. The consecration took place in St. Cuthbert's Chapel, attached to Ushaw College four miles west of Durham. The sermon was preached before the consecration began by the Right Rev. Dr. Amherst, the text being taken from Psalm cxxv., verse 1. He couched his remarks at the outset to the exhortation of trust in God as the great bulwark of religious safety. By that trust on the part of her apostles, saints, and martyrs, the church surmounted all her difficulties, and by that she would overcome them in future. The three qualifications which were necessary for a bishop were a pure heart, a fervent faith, and a clear conscience, and he prayed for these for his brother to be consecrated. While lamenting the 'dominant heresy' of the English nation, and the increasing spirit of free thinking and infidelity, he looked to a faithful course on the part of the shepherds of the flock as a means of conquering these evils. And while in Italy the spirit of rapine and tyranny was turned against the church he rejoiced that the pastors were true to their faith. In that fidelity all storms could be faced and their faith would triumph. The bishop's ring had for a stone a magnificent amethyst, and was presented by Mr. James Chadwick, brother to the new bishop. The pectoral cross was a magnificent gold cross set with rubies, and a present from the professors of the college. The students with whom Dr. Chadwick has been a favourite intend to present him with a splendid crozier. We understand that Dr. Chadwick intends to take up his residence in Newcastle.—Northern Daily Express.

STRANGE DONATION.—The following appears in the advertising columns of the Times.—'Archbishop Manning acknowledges, with thanks, the letters and enclosures of N. I. L., received safely on Nov. 5th.' An apology of this announcement, the Glasgow, which seems to speak from positive information, says that on the 5th of the present month a letter came to His Grace through the post, signed 'Guy Pawkes, a Protestant,' and enclosing a cheque for £500, inscribed for 'the use of Pope Pius IX.' Looking upon the letter as a stupid jest, the Archbishop was about to commit it and the cheque to the flames, when his secretary suggested an application to the bank on which the cheque was drawn. The cheque was accordingly presented, and to the surprise of the person presenting it, the amount was at once paid over, the manager of the bank stating that he had instructions to pay the money, and that the gift was that of a Protestant gentleman, who was anxious that his name should not be made known.

WORSE THAN ASHANTEE.—A London paper says:—In the thirteenth annual report of the 'Rescue Society' we find some figures on a subject of a painful character. The institution is certainly animated with the best intentions, although we are afraid that the success which it appears to claim is not as solid as the promoters would desire. We endorse every word of the following, and can almost find an excuse for the excessive energy of the writing:—'The committee are afraid that the majority of British Christians are self-deceived upon the state of things at home. Separated by their own position and pure lives from the presence and knowledge of the evil around them, they are in deplorable ignorance as to its real extent and character. This illusion is fostered by the conventional decorousness which over-spreads society's surface, and by the 'dim religious light' which seems to irradiate its courteous ways and walks failing to penetrate the while to its dark recesses and cavernous glooms. . . . Not to Ashantee or Timbuctoo need we go for proof of the capability of depraved human nature to become swinish—even devilish. Could this committee impart to their friends one hundred part of their own knowledge of the abominations which prevail in this metropolis. . . . they would be charmed by many with using crude, exaggerated statements upon what is confessedly sufficiently deplorable without being overstated. . . . there is a heathendom more heathenish and a heathenism more vile and brutish around our churches and chapels than is to be found among our most savage

tribes in distant lands.' The committed are rather hard upon Ashantee and Timbuctoo in mentioning them at all, as those places are not half-civilized enough to be vicious, and a native of either quarter could learn more than in the diocese of London than ever occurred to his untutored mind while a resident of his own benighted country.

The Globe states that the Princess of Wales not infrequently attends divine service at All Saints', Margaret street—one of the most noted of the ritualistic churches in London—but that when (as on Sunday week) her Royal Highness goes so, the Court Circular only says that the Princess 'attended divine service.'

It has been publicly asserted that in this metropolis alone there are some 15,000 children without any Education whatever. The reply is that in so vast an aggregate must be included all those who attend private schools, unconnected with the Government or any religious body, but we have seen no calculation of the deduction to be made on this account. Suppose we strike off 50,000 from the estimate, it is still a portentous fact that in the year 1866, 100,000 children at least in the capital of Great Britain should be destitute of all that can make them virtuous or even honest citizens.

SPREAD OF RITUALISM.—E.M., addressing the Bishop of London in the Daily News says that this ritualism is on the increase. It is (he adds) spreading like a plague. It is appearing in different parts of our country, and seizing upon the young of both sexes. Under its influence in a great degree the evangelical element in the Church of England has, the last few years, most sensibly declined. It is declining still, and becoming in some places crushed between rationalism and ritualism as between the upper and nether millstones. The suspicion is rapidly gaining ground that the Episcopal bench is paralysed by the aspect of affairs in the Church and that they shrink from any step that might bring the various ecclesiastical parties into collision. Many are asking whether the doctrine of transubstantiation be indeed the doctrine of the Church, and if it be not, whether there is no legal machinery by which its maintainers can be excluded from positions which their heresy dishonors. Many of the laity in London are expressing themselves with not unnatural freedom and warmth upon your lordship's timidity, cowardice, or supineness in regard to the ritualistic practices which are so notoriously rife in London and its neighborhood. They are talking about a free Episcopal Church in which they can use the Liturgy, and from which they can exclude Romish dogmas, and the ceremonies, and the heresies that spring from a licentious rationalism. At present, my lord, he would be a reckless man who should venture to assert that the Church of England is in any intelligible sense of the term the bulwark of Protestantism. It is the nursery of Romanism, and it has supplied that apostate system with some of its noblest sons, both clerical and lay. I venture humbly to warn your lordship that you cannot fail in your duty in this perilous crisis of the history of our National Church, and of the Christianity which it professes to represent, without incurring the responsibility involved in your high position, of having suffered the spread of Romish dogmas and ceremonies when, by a vigorous and prompt action, you might have driven them from your diocese.

UNITED STATES

THE FENIAN BONDS.—Our readers will recollect that about a year ago the Fenian Brotherhood issued bonds payable 'after the establishment of the Irish Republic.' Parties in Boston are now engaged in collecting together a number of these bonds for the purpose of holding the parties who issued them responsible for the amounts which they call for. It is said this movement has been inaugurated with the intention of ascertaining where the money realized from their sale has gone to; who originated the idea of raising an Irish fund, and to ascertain, if possible, to what purposes the money has been applied.

Thousands of those who invested a great part of their hard earnings in these bonds to assist the 'men in the gap' now experience rather humiliating qualms of conscience, feeling assured (so the dispatch from Boston says) that they have originally permitted themselves to be duped by designing men into robbing their families of what rightfully belonged to them, and demand a legal investigation.

However, if the matter is, as it certainly will be, pushed in our courts, there can be little doubt but that the bonds will be declared invalid, not because there was fraud in the issuing or disposing of them, but because they bear upon their face the proof that they were issued for the purpose of making war upon England, a nation with which the United States was and is at peace, and therefore contrary to the neutrality laws.—Cincinnati Telegraph.

A NEPARIUS TRANSACTION.—The Detroit papers give the details of a plot to destroy a steam boat on Lake Erie, for the purpose of securing the insurance on a portion of the cargo. On the 24th of September the propeller 'Morning Star,' left Detroit for Cleveland, having on board two hundred passengers.—When about forty miles from Detroit the boat was discovered to be on fire, but the flames very fortunately were extinguished before any damage was done. One Henry Miller, a Jew, doing business in Chicago, was the owner of about \$18,000 worth of merchandise on the 'Morning Star,' and a boy about seventeen years, was employed by him to set fire to the vessel, with the intention of destroying her, that he might get the insurance on the goods. The boy made a confession of the whole affair.

HALL'S ARCTIC EXPEDITION.—Tracts of Sir John Franklin's Party.—Mr. Henry Grinnell has received the following letter, giving news from Captain Hall's Arctic Expedition:—

New London, Nov. 16th, 1866.—Henry Grinnell, Esq., New York.—Dear Sir:—The steam whaling barque Pioneer, arrived at this port yesterday. As the vessel fell in with Mr. C. F. Hall, the Arctic explorer, I forward Capt. Morgan's statement of his interview with Mr. Hall.

They met Mr. Hall and his party of Esquimaux, all in good health. He had at that time no white man in his company. Mr. Hall has passed the winter very comfortably, having secured ample supplies of food. At the station he had killed one whale last fall and another this summer, while deer were in the greatest abundance. He had established depots of provisions, extending far into the interior.

Last spring Mr. Hall made a journey toward King William's Land, but found the natives so treacherous that he was forced to return, when within one hundred miles of his destination. Some of them threatened the lives of Mr. Hall and his party.

Mr. Hall has secured a great many relics of the Franklin expedition, together with some important documents which he believes to have been penned by Captain Crozier, and has information of the location of others, which he is determined to obtain, believing them to be of much value toward clearing up the mystery of the fate of the unfortunate survivors of the Erebus and Terror.

Among other things he has heard of the location of a boat turned bottom up, under which are the dead bodies of seventeen to twenty-five white men with their hands and feet cut off. The natives state that the mutilation was not done by them, but by some of the white men who were wrecked. The tradition of the Esquimaux is that a rebellion broke out among the survivors, who were endeavouring to reach Hudson's Bay, and that all but three were murdered; that these three remained among the natives, working their way towards white settlements but they finally died before reaching them.

Dr. Hall was preparing to send home many relics, his journal, letters, &c. The ship moved for a better whaling ground, intending to return to Republic Bay, but was unable to do so.

The True Witness

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 G. E. OLIER, Editor.

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 To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper, be continued, the terms shall be Two Dollars and a-half.
 To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.
 A Table Witness can be had at the News Depot. Single copy 3c.
 We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week show the date to which he has paid up. Thus "JOHN JONES, August '65," shows that he has paid up to August '65, and owes his Subscription from that date.

MONTREAL, FRIDAY, DEC. 7.

ECOLESIASTICAL CALENDAR.

DECEMBER—1866.
 Friday, 7—Fast and Abstinence. St. Ambrose B. D.
 Saturday, 8—Feast of the IMMACULATE CONCEPTION.
 Sunday, 9—Second of Advent.
 Monday, 10—Of the Octave.
 Tuesday, 11—St. Damascene, P. C.
 Wednesday, 12—Fast and Abstinence. Of the Octave.
 Thursday, 12—St. Lucia, V. M.

ROMAN LOAN.

THE PONTIFICAL LOAN BONDS are now being delivered to holders of receipts; and Subscriptions will be again received, and Bonds for \$25 may be taken at \$16.50.

ALFRED LAROUCHE.

Montreal, Nov. 12, 1866.

NEWS OF THE WEEK.

As we were going to press last week, along the Atlantic Cable was flashed the not altogether unexpected announcement, that an outbreak had actually taken place in Ireland. This telegram bore date the 27th ult, but it has not hitherto been confirmed by any subsequent authentic reports. No details of the outbreak, of the where? or how? or in what force? have been given; and all that as yet can be said with certainty amounts to this:—That there is a general feeling of insecurity; and that the British Government, which, from its spies, and hired agents among the Fenian leaders, is well posted-up as to the entire plot, is making active preparations to meet the danger. The tone of the British press is to the effect that, the time is come when Fenianism must be stamped out with an iron heel. These are the words of some of the leading London journals.

As for Stephens, we have no certain tidings of his movements, or whereabouts. The latest report is to the effect that he had arrived at Paris, where he remained in secret, and beyond the reach of the danger, to which his enthusiastic followers in Ireland are exposed. This, though probable, is not confirmed.

The news from Continental Europe is little interest. There is much interchange of letter-betwixt the French and United States Governments, on the subject of Mexico. It is said that Mr. Seward has summoned Louis Napoleon to fulfil his engagements about the withdrawal of his troops. The Emperor made no reply. Affairs at Rome remain unchanged.

A later telegram than that referred to above announces that Martial Law has been proclaimed at Limerick, and that fears of an outbreak of the Irish in Liverpool are entertained. Fresh troops have been sent over to Ireland; and many arrests have been made. All these telegrams come to us via New York, and must therefore be received with caution, not to say distrust.

The President has published his Message to Congress. In it he still insists upon the admission of the representatives of the Southern States, and strongly advocates his policy of reconstruction as that which alone can secure peace. On foreign relations, the document breathes a hopeful spirit, and suggests a pacific solution of all out-standing questions.

"All Europe seems to have only one business—to arm."—Times, Nov. 9th.
 "The art of killing threatens to become the exclusive industry of Europe."—ib.

What has become of the Peace Society? We hear its voice no more; its prophecies have failed, and all its oracles are mute. But the other day, and we were congratulated on the advent of a new era, on the approach of these halcyon days spoken of by the Seer of Israel, whose hallowed lips had been touched with seraphic fire. The wolf and lamb were about to dwell pleasantly together, the calf and the lion; whilst, inspired with the spirit of the modern evangel of "Liberty, Equality, and Fraternity," the sons of men, everywhere, were to embrace as brothers, having converted their swords into reaping hooks, their breach-loaders, and repeating rifles into—Lord knows what. This was the pleasant vision that the worshippers of

modern progress did see, and proclaim from many a platform, to an incredulous Catholic world. Has not the event justified that incredulity?

Alas! for the vision. Alas! for the Seers—for what is the stern reality, what the result of progress, and modern Liberalism; what the chief characteristic, the most marked feature of this age, that ought to be golden if the vision were true, and if the Seers lied not? This: that—

"All Europe seems to have only one business—to arm; and that, 'the art of killing threatens to become the exclusive industry of Europe.'"

Alas! for the folly of those who believed in the possibility of an era of universal peace, without Catholicity; alas! for the credulity of those who anticipated the advent of a reign of fraternity and brotherly love from the preaching of liberalism, and of the evangel according to Jean Jacques. Cotton and dry goods were to renovate the face of the earth, so were we taught by the prophets of the Manchester School; and under the benign influences of an unrestricted interchange of cereals and hardware, the wilderness was again to blossom as the rose. The twin-curses of mankind, kings and priests, so was it declared unto us, would fall before the presence of modern enlightenment, and of nineteenth century progress; tyranny and superstition would vanish like the dew, as the Sun of Liberalism, with Universal Suffrage on his wings, rose above the political horizon; and there would be no more wars, and no more rivalries of nations and of peoples, because there would be no more Kings, and therefore no more ambition, no more greed of conquest; because under the new politico-millennial regime there would be no more priests and no more Popes, to corrupt the naturally good instincts of man, and to darken his intellect with their infamous superstitions. To inaugurate this happy era all that was needed was to crush—*écraser*—this infamous, and to give full unfettered scope to all the desires of the human heart and the lusts of the flesh. Then—as the sweet singer of the Gospel of Liberalism has it—"the last king having been strangled with the bowels of the last priest,"—then would commence upon earth an age of peace and happiness, having for its most sure foundation, the grand principles of "Liberty, Equality, and Fraternity."

One voice was however heard to protest against these doctrines, and to warn men against giving ear to them, or allowing themselves to be led away by them. It was the voice of an old man; of one too upon whom the men of progress, the men of liberal and enlightened views look with supreme disgust—as upon the chief prop or stay of that system which they propose to clear away, to which they attribute all the moral and physical sufferings of the human race. His words were received therefore with an indignant shout from the Liberal and Protestant world; it was attempted by dint of sheer noise and clamor to prevent their being heard; and all the powers in the modern political order, which found themselves rebuked by these words, sought how to destroy their effect. The case which was thus pleaded amidst clamor, excitement and misrepresentation before the face of heaven, was the cause of the Pope as representing the cause of the Church and the entire Christian, social and political orders, against the Spirit of the Age, and the evangel of the nineteenth century.

What said the Pope? He denounced, amongst many other evils, the rapidly increasing tendency of the age to confound "right," with "right," and to obliterate in the political order, all ideas of morality and justice. Thus did the Vicar of Christ, as it were, beard the lion in his den, and hurl defiance in the teeth of all the Liberals of the nineteenth century:—

"And because there, where religion is banished from civil society, and the doctrine and authority of divine revelation are repudiated, the true notion of justice and of human right is obscured and lost, and the place of true justice and legitimate right is usurped by brute force—*materialis vi*—it is very plain why certain men setting at naught the most assured principles of sound reason, fear not to proclaim that the will of the people, manifested by what they style public opinion, or any other mode, constitutes the supreme law, untrammelled by—*solutam*—any right, divine, or human; and that in the political order 'accomplished facts' have, in that they are accomplished, the worth of right."—*Encyclical Letter*, 8th Dec., 1864.

Therefore, in the *Syllabus* attached to his Letter, the Vicar of Christ authoritatively and explicitly condemned the following propositions, which may be said to constitute the axioms of the modern liberal and progressive social and political systems:—

50. "No other forces, save those that reside in matter, should be recognized; and every system of morals, and all honesty should consist in the accumulating and increasing wealth by whatsoever means, and in abandonment to pleasure."
 59. "Right consists in the material fact; all duties of man are but empty words, and all human facts have the force of right."
 60. "Authority is but the sum total of numbers, and material force."

61. "The injustice of a successful fact does not prejudice the sanctity of its right."

The world went on, however, setting at naught the teachings of the Church. The principle that might alone constitutes right, was carried out in Italy, and proclaimed every where as the funda-

mental principle of government, as the last word of modern political morality. Now—and this is what we are coming to—has the world, even in a material point of view, gained by discarding the political morality of the Church, as laid down by the Pope? Have the injustices which it has perpetrated, and applauded, tended to advance even the material progress on which the nineteenth century sets so much value? In answer to these questions, we will again quote the *London Times* one of the most bitter revilers of the Pope.—Little did that journal think, that the force of events would so soon compel it to vindicate the truth and wisdom of the Papal Encyclical. In plaintive tones and in bitterness of heart does the *Times* confess whither the spirit of liberalism and modern progress has led the nations of Europe:

"There is no longer any such thing as a police in Europe. The world is a great oyster for the sword to open. Ambition knows no bounds save in the extent of its power. Every man's hand is raised against every man; but luckily, the necessity for defence paralyzes the eagerness for attack. Every one is on his guard, and order rests on mutual fear and suspicion."—*London Times*, Nov. 9.

And this by the *Times*' own showing, is the actual state of Christendom! This is the bourn to which the Gospel of progress and liberalism and no-Popery has actually led the people of Europe! They have thrown off the moral police of the Church, and there is for them no longer any police; they have discarded the tribunal over which the Vicar of Christ presides, and therefore there is for them no public law; the hand of every man is against his neighbor, and mutual fear and suspicion, are the foundations of such order as they have. Is not the Pope well justified?

On Sunday last a large meeting of the Congregation of St. Patrick's was held immediately after High Mass, in front of the Orphan Asylum—the Hon. T. Ryan in the Chair, and Mr. R. McShane acting as Secretary. A series of Resolutions expressing regret at the recently announced ecclesiastical changes in this Parish, were agreed to, and an Address to His Grace the Archbishop of Quebec based upon those Resolutions was agreed to.

LIBERTY OF THE PRESS IN UPPER CANADA.—In consequence of a scathing article in the *Cobourg Sentinel* of the 17th ult., from the talented pen of the Rev. H. Brettargh, wherein he exposed with ruthless vigor the modern doctrine of revolution as advocated by Lord John Russell, in his speech at the Star and Garter Hotel, London, during the fall of the present year, a gang of the intelligent citizens of the little English town of Cobourg assembled and gutted the *Sentinel* office, destroying the type, &c., and making themselves generally disagreeable. It is we believe the intention of the Rev. Gentleman to offer a reward of \$200 for the apprehension of the offenders. The article had already appeared in our columns some weeks previous.

HARPER'S NEW MONTHLY MAGAZINE.—December 1866. Messrs. Dawson Brothers, Montreal.

There is an interesting account of Sable Island, and the illustrations are well executed.—When we have said this, we have said all that a Catholic can say in praise of a periodical which, neither for its literary merits, nor its moral principles, is entitled to the patronage of a Catholic public.

LONDON QUARTERLY—October 1866.—Dawson, Bros., Montreal:—Hardly up to the usual mark in general interest; there are some valuable articles in the current number of the *Quarterly*, especially one on the *Life of Our Lord* in a reverential spirit. We subjoin a list of the contents:—1. Ancient Literature of France. 2. Dr. Bradham and the Dutch School of Criticism. 3. Homes without Hands. 4. Life of our Lord. 5. History of Architecture. 6. Central Asia. 7. Operations of Modern Warfare. 8. England and her Institutions.

What is thought at Rome of Dr. Pusey's *Erenicon*, may be learned from the fact that it has been placed on the Index; as have also the *Ecce Homo*, and a Treatise on Pantheism by a Protestant minister, the Rev. John Hunt.

On the 29th inst., at St. Mary's Cathedral, Kingston, C. W., by the Rev. P. Dollard, V. G., in the absence of his Lordship Bishop Horan, assisted by the Rev. J. L. Lanergan, Rev. M. O'Keane, Rev. T. J. Worry and Rev. G. O'Donovan, a young lady made her religious profession in the order of the Sisters of Providence. The young lady who made her final vows of religion, was Miss Sarah Byrne, of Quebec, in Religion, Sister Mary of the Sacred Heart. A very eloquent and impressive sermon, suitable to the occasion, was delivered by the Rev. J. L. Lanergan of Kingston, C. W.

THE LAMBRAND CASE.—The news by the Cable respecting this affair was anticipated. The French Government could, we suppose, be called on to surrender their man, only in case of any irregularity in the conduct of their officer, such as was charged against that functionary in England. The facts now known there prove what was well understood here from the first, that the French officer did no more than his duty, and that the wrong was done by the Canadian officials.—*Herald*.

THE REV. DR. CHISHOLM.—On Sunday, the 11th of last month, this revered, and much beloved pastor, who has been removed from the mission of Alexandria, to that of Perth, left vacant by the death of the late lamented Vicar General MacDonagh—bade farewell to his parishioners, to whom he has been a careful and affectionate father for ten years. The Church was unusually crowded, many Protestants being present to hear the parting words of one who was loved and respected by all who knew him.

After the celebration of High Mass, the revered gentleman briefly reviewed the events of his mission amongst the people of Alexandria.—In affecting language, he reverted to the many acts of kindness which his flock had shown to him, to their docility and promptitude in carrying out his instructions. He dwelt on the many ties which bind the Pastor to his flock, and which in his case were increased by the fact that Alexandria was his native village, and the home of his youth. The congregation were visibly affected during the discourse; never was the reciprocal love of priest and people more strongly displayed than on this occasion; and his hearers remembering his learning, his kindness, his incessant vigilance and tender care for them, felt as did the representatives of the church at Ephesus when St. Paul on his way up to Jerusalem, warned them that they should see his face no more. Like St. Paul too, the priest of Alexandria could take his flock to witness, that he had not shunned to declare unto them all the counsel of God; and finally, he concluded by giving them his blessing, and wishing them all the happiness of God's elect.

Several addresses were then presented to the Rev. Dr. Chisholm; from his own people, from the Protestants, and from the children of the Convent School, in whose welfare he ever took especial interest. To these he returned appropriate replies:—

ADDRESS PRESENTED TO THE REVEREND JAMES J. CHISHOLM, BY THE CHILDREN OF THE CONVENT SCHOOL AT ALEXANDRIA.

TO THE REV. DR. CHISHOLM.

Venerated kind Pastor,—But a few months have elapsed since we gaily assembled around you, offering you our good wishes for a happy feast, and expressing to you the feelings of esteem and gratitude, which your fatherly kindness had planted in our hearts. Once more we come, but alas! how different is the motive of our coming. On former occasions, true joy, the purest earth could give, filled our youthful souls, for in paying you the tribute of our gratitude, we could cheerfully solicit of you a continuation of your wise and zealous guidance. But to-day we present ourselves before you, overwhelmed with bitter sorrow, and we cannot withdraw from your presence without giving utterance to that sad and lonely word, "farewell!"

Yes, Rev. Father, great sorrow inundates our hearts this day; and it is to your paternal mind we leave the imagination of that grief, with which each of our bosoms has been overflowed, ever since we learned the sad and unexpected news of your departure from our midst. We could not, nor can we, yet realize that the sweet ties of filial affection which binds us to you, are so soon to be severed; that you will no longer direct us in the path of righteousness; in a word that we are no more to be the objects of your tender solicitude. The separation of friends is always painful, but now much more so when it is a good and kind pastor leaving a flock among whom he broke so long the bread of life: how painful for us especially, for us who can denominate ourselves as your children, to be separated from you, our venerated Pastor. Oh when we think of all your bounties, how can we ever let you depart from us? What is there that you have not done for us, both in the spiritual and temporal order? From your sacred hands the limpid waters of Baptism flowed on many of our heads; each of our number who has had the happiness of approaching the Blessed Eucharist for the first time, can gladly say that for the reception of this august sacrament, you prepared her heart by your salutary instructions, and cleansed her soul from every stain by pronouncing over her head the holy and reconciling words of absolution. Indeed you have labored in every way to promote our happiness both in this world and in the next; you have worked hard in the cause of our education; and every thing in your power concerning the instruction of our youth has been generously fulfilled; you not only wished us to be well educated, but also that we should be comfortable in every respect during the weary and tedious hours of learning; you have moreover soothed the labors of our study by visiting our classes, and by condescending to give us many words of encouragement.

What an immense debt we owe you, venerated Pastor. On it is too true! we shall never be able to acquit it. No! never can human rewards recompense you for what you have done for us; in heaven only can it be given you.—However though we are incapable of paying you your due, allow us at least to manifest to you our sincere gratitude, and to offer to you our humble and respectful thanks for all that kindness and solicitous care which you have had for us, and which neither time, nor distance shall ever be able to obliterate from our hearts.

Be assured, Venerated Pastor, that you shall ever occupy a large space in our hearts, in whatever age of our life, in whatever condition we may be. We shall be always happy to recall days gone by, days wherein you guided our ways. We will ever think of you, but more especially when we receive the body and blood of our Lord, whom we shall ardently pray during the precious moments of his abode in our hearts, to bestow on you his choicest favors, to crown you with the great blessing, to grant you long and happy days for the welfare of those who are so

privileged as to, have you for their pastor. Permit us, Rev. Father, before we conclude, to tender our sorrowful good bye, a heartrending one it is; still we cannot allow you to depart from our dear Alexandria without uttering it.

Our good-parents have joined us in this lonely meeting, so that they also may offer you the homage of their deep and sincere gratitude.

Permit us, venerated Pastor, to request one more favor before you leave us, that is a visit from time to time; you shall always be most welcome, and we shall always be highly honored to have a call from you. Please do not refuse us this especially at our examinations and distribution of prizes.

Farewell, honored and venerated Pastor. That you may meet with great success in your sacred labors in the immense field just opened before you, that you may enjoy much happiness in your new Parish, are the fond wishes and fervent prayers of your little children who numbly beg your paternal blessing.

CHILDREN OF ST. MARGARET'S CONVENT.

Alexandria, Nov. 11th, 1866.

REPLY TO THE CHILDREN'S ADDRESS.

Dear Children,—Your very affectionate address affects me deeply. I assure you that I cannot give expression to my feelings as I would wish. You say that you are sorry for my departure from amongst you; believe me I am sorry also. I took a deep interest in your school; and although I cannot claim the honor of being its founder, yet I can say that I contributed towards its present success. I found it, as I may say, in its infancy struggling for existence with many difficulties to contend with. Those difficulties are overcome; and, judging it by its success in past years, I have reason to think that it will be successful in the future.

What you say I did for you, is meant to be applied to what I wished to do. I certainly wished to do many things for you and your school, but I could do but little. It was my delight to visit you frequently in class, to encourage you by every means in my power, and as far as possible, to render less wearisome your hours of study.

I often exhorted you to make good use of your time; and as I am now addressing you for the last time as Pastor, I repeat the exhortation.—You have advantages which others must look for far away from their homes; you have excellent teachers; you can get a good education under the guidance of religion without much expense; you are therefore bound to learn for your own sake, as well as for the sake of your teachers who devote their time and labor for your benefit, and for the sake of your parents who make so many pecuniary sacrifices for you.

The days you will spend within these hallowed walls, if well spent, will always be remembered by you in after years, and you will look back upon them as the happiest days of your life.

I see your parents and friends here present; I wish to say a word to them.

This institution is now ten years in existence; you know the good it has done; you have the advantage of getting your children well educated, without sending them abroad at a great expense. If you appreciate these advantages, as I think you do, you will not hesitate to contribute a little to make these buildings more commodious both for the teachers and your children.

I avail myself of the occasion to say a word about you: worthy teachers—the Sisters of the Holy Cross. They were always kind and obliging, and ever willing to comply with my least request. I deem it my duty to say that the Sisters who now have charge of the school and those who have had charge of it since I came to the mission, have fulfilled their duties faithfully, zealously, and efficiently. It is gratifying for me to state that on no occasion was there ever a complaint made by parents against any of the teachers for neglect of duty or inefficiency. I hope, dear children, that you and your parents will show in a marked manner your appreciation of their inestimable services.

You ask of me the favor of a visit; it is unnecessary to ask this favor; I shall only be too glad to see you often. I cannot promise that I shall be here at your examination, but if circumstances will allow it, I shall be most happy to be present.

I thank you sincerely for your good wishes. I pray that the Almighty may reward you, accordingly one favor I ask of you—remember me in your prayers.

Now, dear children, I must say to you, and to your worthy teachers, to your parents and friends here present, the parting and lonely word "Farewell!"

JAMES J. CHISHOLM.

The following address was also presented to the Rev. Mr. Chisholm by the members of his congregation:—

TO THE REV. J. J. CHISHOLM, D.D.

Rev. Sir,—On the 30th of Sept., we learned with deep regret, that his Lordship the Bishop deemed it proper to remove you from amongst us—to another and more important mission in his diocese. This announcement coming as it did so suddenly upon us, touched your flock with feelings which we cannot here attempt to express.

The interest you on all occasions manifested for our spiritual welfare during the last ten years you have been amongst us as our Pastor, we cannot here sufficiently acknowledge.

The paternal care and untiring zeal you have always exhibited in our behalf could not fail to produce in us feelings of the deepest respect and veneration towards you.

Your efforts in the cause of Education have placed our schools in a sound and prosperous condition, the benefits of which will be felt by the rising generation, reflecting credit and honor upon your labors, as has been amply manifested by the examinations of the Separate Schools in July last—which in their success, surpassed the expectations of the most sanguine—this we say is due to your superintendence.

The good feeling and friendship which you have engendered between your flock and those of

other denominations carry with you the respect and love of all.

Although it is indeed painful to us to part with you as our pastor, it is consoling to know that your ability and worth are appreciated by his Lordship the Bishop, from the fact of his removing you to fill the place of the late able and gifted Vicar of Perth, Mr. McDonough.

In conclusion, Rev. and dear Sir, we your parishioners, beg to tender you our heartfelt thanks for your truly valuable and kind services; and, with great sincerity, we wish you happiness and length of days in your new field of labour; and that by the grace of Almighty God you may long continue to benefit and adorn your sacred office, as the fervent prayer of your spiritual children.

(Signed) Major A. Williams, N. Leclair, M.D., Donald McPhee, Sen., D. A. McArthur, A. S. McDonald, J. P., C. Kerr, Merchant, Geo. Harrison, Merchant, Duncan A. McDonald, do, Hugh McDonald, do, Donald McGillivray, do, Donald McMillan, M.D.

After a large number of others. After the address had been read Mrs. George Harrison and Miss Sarah McPhee advanced and handed the Doctor a purse which he presented to the Rev. Gentleman with the following remarks.

Rev. Sir, I am requested on this occasion to present you on behalf of the ladies of this Parish with this Purse containing the sum of \$196, which you will be pleased to accept from them as a small token of their respect and love for you with their "Cead mille Failte."

REPLY. Dear Friends,—I receive your kind address with mingled feelings of sorrow and pleasure. With sorrow because the ties that bind pastor and people are about to be severed, with pleasure because I learn that during the period I have been with you, I have won your esteem. I have many and just reasons for regretting my departure from your midst. I always found in you those qualities that endear a people to a Pastor, you exhibited at all times a friendly feeling towards me, you always were attentive to my instructions and were ever ready and generous to contribute towards the improvements of the Church, and ever punctual in the payment of your dues.

You speak in glowing terms of my services, and not being fault-finders you generously overlook my many imperfections; notwithstanding your praises and eulogies requires of me to say that these services might have been more zealously and efficiently performed.

The success of our Separate Schools is certainly very gratifying; but I can claim only a share in this success; there are others who have contributed towards this happy result—I allude to our worthy teachers, and to those who subscribed towards the support of the schools and the erection of the school-houses.

I am pleased to learn that the line of conduct which I pursued towards my Protestant fellow-citizens has your approbation; I always considered it my duty to promote good feeling and friendship among all classes of the community.—We can and should be friendly towards those who differ from us in religion, and we can fulfill the duties of good neighborhood without compromising our religious principles.

I am deeply affected at the substantial and marked proof of regard which the ladies of the congregation have presented to me; they must have met with generous contributors to be able to make up such a respectable purse. I wish to be believed when I say that it is not in my power to acknowledge in suitable terms my gratitude.

Dear friends, accept my most sincere thanks for your good wishes for my success in my new mission, and in return I pray that the Almighty may bestow on you every blessing.

JAMES J. CHISHOLM.

On Monday, the 12th Nov., a deputation composed of A. M. McKenzie, Robert Wilson, John Simpson, W. A. Moore, O. L. Allen and Ronald McDonald, presented the Reverend Gentleman on behalf of the Protestants of the village with the following address:—

TO THE REV. J. J. CHISHOLM, D.D.

Rev. Sir,—We, the undersigned Protestants inhabitants of the village of Alexandria, having learned that the Bishop of the Diocese, with which you stand connected, has ordered your removal from this place, cannot allow you to take your departure from amongst us without giving expression to the feelings of regret which we feel in common with the members of your own denomination, at the prospect of your removal from our midst, and to bear testimony to the uniform urbanity and courtesy which have characterised your intercourse with us as well as to your exertions on behalf of Education, and other improvements connected with the interests of this community, wishing that you may be abundantly prosperous in whatever sphere Providence may cast your lot.

(Signed) A. M. MCKENZIE, Co. Registrar. W. A. MOORE, Ontario Bank. JOHN SIMPSON, Merchant. And a number of others.

REPLY.

Gentlemen,—I thank you sincerely for this very friendly address. It is a gratifying proof that although we differ on the most important of all matters, viz., religion, yet we can do so without hurting the feelings of each other, that we can be courteous and friendly towards each other, and that we can perform the duties of good neighborhood without compromising in the least our respective religious principles. I certainly do not consider you less Protestant for being friendly and neighborly towards me, nor do you consider me less Catholic for reciprocating the like duties and offices.

Without mutual forbearance, without a due regard for the feelings of each other, we cannot expect to live in peace. It is therefore incumbent on all, on clergymen more especially, to do their utmost to promote peace and good will among all men of whatever creed they may be.

When I left Lindsay ten years ago, my Pro-

testant friends presented me with an address. In reply to that address I stated that the line of conduct which I observed towards them, would be observed by me towards my Protestant fellow-citizens of Glengarry. I can say this to-day for your address is the proof; and my Protestant friends of Lindsay will learn with pleasure, that I have fulfilled my promise. Rest assured that my conduct towards my fellow Protestant citizens of my new place of abode will not be different from what it was towards you.

You allude with praise to my efforts in the cause of Education. What educated man could be indifferent in a matter so important?

You are also pleased to allude to the interest I took generally in all improvements affecting the welfare of the community, so long as I could do so consistently with the discharge of the duties of my office. I always considered it incumbent on me to encourage improvements, especially in agriculture by giving information and otherwise.

Reciprocating your good wishes for my success and welfare, rest assured that I shall bear in grateful remembrance the friendship you always showed me whilst I resided among you.

JAMES J. CHISHOLM.

On Friday, the 13th, the revd. gentleman was escorted to the Railway Station, a distance of 14 miles, by a large number of his friends; and not until the signal for the train to leave did they bid their good Pastor a heartfelt farewell.

TESTIMONIAL.

The following address, together with a handsome present in money was presented to the Rev. J. J. McGrath, late Parish Priest of St. Patrick, Ottawa, on the occasion of his leaving to take charge of the Church of Holy Angels, in Buffalo, N. Y. The address breathes the earnest prayers and good wishes of his late flock, by whom he was universally esteemed and respected. He also carries with him the esteem of a large number of friends in this city; and wherever he may be placed in the disposition of an All-wise Providence, he will be long remembered by those he has left behind:—

ADDRESS.

To the Reverend James Joseph McGrath, late Parish Priest of the Parish of Saint Patrick, Ottawa.

REVEREND AND DEAR SIR,—The occasion of your departure from the pastoral charge of this parish has caused to us your late parishioners the deepest regret; we know that the call of duty is ever welcome to the true soldier of the cross; and for this reason while we feel assured that your parting with so many attached friends gave a shock to your keen sensibilities of no ordinary kind, we are confident that the calls of ministrations in a new sphere of pastoral exertion will afford a welcome professional distraction to dissipate the melancholy reflections of the moment.

We who have learned to love your deep defined religious character, who know the intensity of your fatherly affection, and who for the past five years have learned Catholic wisdom and piety from your energetic teachings and labours desire to keep your memory warm in our hearts, and we pray to Heaven for its blessings upon you and your labours in the new sphere to which your sacred duty has called you.

We earnestly entreat that we may be remembered in your prayers to the Giver of all good, for we have the greatest hope that the prayers of so devoted and pious a Minister of God will not fail to draw down blessings upon those for whom they are offered.

We beg, Rev. and dear Sir, that you will accept the accompanying purse, the spontaneous contribution of a grateful congregation, as a trifling recognition of the esteem of your late parishioners.

On behalf of the Congregation of St. Patrick's Church.

George Favoys, Michael Kavanagh, Daniel O'Connor, Bernard Mullin, Charles McCarron, James McCarthy, Jas. Quinn, Ottawa, Oct. 29th, 1866.

REPLY.

To Messrs. G. Favoys, D. O'Connor, C. McCarron, J. Quinn, M. Kavanagh, B. Mullin, J. McCarthy.

My Dear Friends,—I beg to acknowledge the receipt of your affectionate address, as also, of the substantial testimonial of your esteem which accompanies it. An absence of nearly a month has prevented me from replying sooner.

Words fail me to express the sentiments of gratitude which fill my soul, at this last manifestation of that love and affection, of which I have had so many proofs, during the five years of my ministry amongst you.

St. Patrick's Parish was my first mission and I loved it with the intensity of a first love. I would willingly have spent the remainder of my days in it but the call of religious obedience required the sacrifice. The life of the Priest, is a life of sacrifice, but in nothing more than in parting from those he esteems and by whom he knows he is esteemed. But when God demands the sacrifice he must be prepared to make it.

It ought of good has been done during my ministrations in the parish, it must not be attributed to me but to the grace of God and the prudent administration and wise counsel of the Superiors of the religious congregation to which I have the happiness of belonging.

Allow me to thank you for your kind wishes for my future welfare, and at the same time to assure you that, as long as the Lord will grant me the happiness of ministering at His Altar, my late parishioners and Ottawa friends shall be present to my mind and have a first place in my heart's affections.

I remain my dear friends yours affectionately in Christ.

James J. McGrath, O.M.I. Church of the Holy Angels, Prospect Hill, Buffalo, Nov. 17, 1866.

FETE AT LACHINE.—There was a great fete held in this Parish the other day, on the occasion of the benediction of two statues, one of St. Baptiste, the other of St. Patrick, which have been placed in niches in front of the Roman Catholic Church. These were purchased through the subscriptions of the Canadians and the Irish who live in the Parish. The village was tastefully decorated with flags, and evergreens from the woods were planted along the streets.—Messire Duranseau, the cure, presided at the ceremonies, and the Rev. Pere Trudeau, of the Oblats of this city, delivered an address to the faithful in both languages. There was a great turnout of the people from the village and surrounding neighborhood, and the fete passed off most pleasantly and prosperously.—Transcript.

The new Municipal Act of Upper Canada obliges policemen to make oath that they belong to no secret society. This is a good rule,—for the reason that there should be no serving of two masters or divided allegiance in a force appointed to keep the public peace.

Gold has been discovered in Goderich.

ACCIDENT.—On Sunday afternoon, while Mrs. Terence Moore was driving in a vehicle in St. Lawrence Main street, a wheel came off, causing the carriage to turn over, and throwing her to the ground, hurting her, but not dangerously.

The Fenian prisoners who were confined in the Montreal goal were taken to Sweetsburg yesterday. They left town at 8 o'clock A.M. under sufficient escort, and went to West Farham by special train; and thence they were conveyed in waggon. They are sent for trial in the Bedford district. Reception has been taken to the removal of these prisoners from Montreal for trial. It has been urged that Sweetsburg is on the immediate frontier: it is thirteen or fourteen miles away from it. It is within the district where the prisoners were captured, and that, *certis paribus* is undoubtedly the proper and best district where to try them. The very wise people who call in question the discretion of the Crown officers, because they have refused to change the venue from Sweetsburg to Montreal, will perchance continue to rail at this removal of prisoners: but those who have seen and studied the jury lists; and those who are in a position to give an intelligent and unprejudiced opinion, will await the issue, ere pronouncing a judgment which the result may render ridiculous.—Gazette Monday.

THE CONDEMNED FENIANS.—We understand that the Fenians recently sentenced to death in this city (Toronto) will, probably, be respited for three months, to await the result of the appeals on their behalf before the courts.—Globe.

THE CONDEMNED FENIANS AT TORONTO.—The applications of all the condemned Fenians at Toronto for new trials have been refused. We have not space this morning to give reports of the judgments, which were lengthy, being delivered by Chief Justice Draper in the case of McMahon, Judge Agerty, in the case of Lynch Judge Morrison in that of School, and Chief Justice Richards in that of Sherin. In answer to a motion for leave to appeal, Chief Justice Draper subsequently said that, having refused the plea, they did not consider that they would be warranted in granting the application.—ib.

BEAR KILLED.—Mr. Curtis Frost, of Stukely, and Ohas. B. Woodard, of Shefford, killed a large bear in Ely one day last week. The skin, which was sold here, shows that it was a very large animal.—Waterloo Advertiser.

The Mayor of Quebec has received a letter from the Honorary Secretary of the London Relief Committee, Mr. J. M. Groat, stating that the committee had procured 2,000 pairs of wooden blankets, which would be forwarded without delay. The 1,000 pairs previously announced, arrived on the 29th at Pointe Levi—nothing being charged for their transmission per steamer (one of Messrs. Allan's line).

SHEEP WOOLWINE.—An unusually large number of sheep have this year fallen a prey to the rapaciousness of vicious dogs throughout both the city and its united counties. Complaints are frequent, especially in the counties, where the provisions of Anson's Writings sheep Act are taken liberal advantage of. As the cost attending the loss of sheep through this cause comes out of the present revenue of the municipality it is to the interest of all parties that all vicious canines should as once be summarily disposed of.—By far too many of this class of dogs exist, and little loss would be entailed by the stringent enforcement of the provisions of the Act.—Toronto Globe.

SINGLES FOR THE PARIS EXHIBITION.—A beautiful double family sleigh, the prevailing color of which is dark green, also a cutter, both of them made by the firm of Gingras & Co., Quebec, for the Board of Arts of Lower Canada, are to be sent to the Paris Exhibition. Upper Canada sends wheel-carriages.

Missed their Steer.—On Thursday night the Safe of the Canada Glass Works, at Hudson, was blown open by burglars, but the labour was lost, as they found nothing. Usually a large amount is sent up on Thursday for the weekly wages of nearly 100 hands. The steamer *Prince of Wales* was detained by the mist and did not deliver the coin on Thursday, the burglars consequently missed their spoil much to the gratification of the Glass Company. No doubt the manager was not a little annoyed at the detention of the steamer, little thinking that by this means a large sum of money was saved from plunder. 'Tis an ill will that blows nobody good.—Montreal Herald.

GODERICH SALT.—Mr. T. Taylor, of Guelph, has shown us a sample of salt manufactured at Goderich. It is pure white in colour, and very strong and fine—equals to any fine table salt. The Goderich people commenced to bore for oil and struck salt, which will pay better than oil. They already have fifty-two kettles, which throw out a barrel per day each. The Company are selling the salt to farmers and the town people at from twenty to thirty cents per bushel, until such time as they make arrangements for making barrels. The effect of the success of the undertaking has already been felt in the trade of Goderich, making business brisk. A good many strangers are there at present, among them men of capital looking for an investment. The Goderichites are jubilant over their success, and think there is any amount of salt. We hope it may be so, as then we need not depend on our neighbours any longer for this important commodity.—Herald.

CAPTAIN BARNARD OF THREE RIVERS.—This gentleman has, we are glad to learn, been appointed Quarter Master in the Adjutant General's Office in this city. He has long been an active and useful volunteer officer.

The Sherbrooke pioneer, a French paper lately started, strongly urges the erection of manufactories as a means of stopping the emigration from this country to the State. It also calls upon the Government to open up new roads through the Townships, and offer the adjacent land at a nominal price, or for nothing those who will settle.

The Mayor of Birmingham has authorized the Mayor of Quebec to draw upon him for £500 and the Mayor of Wigan for £100 sig towards the relief fund.

Dublin has contributed £1,000 to the relief of the Quebec sufferers.

The Belleville Chronicle of Wednesday says the excitement still continues in that neighborhood in regard to the discovery of Gold in Madoc, and large numbers of people are pressing forward in that direction either from curiosity or with the hope of making their fortune. No additional discoveries have been made since last week, the mine in which the precious metal was first found having been closed up until regular operations are commenced. It is said, however, that favorable surface indications have stimulated many to eagerness in the pursuit of the hidden ore; and already many of the farms in the vicinity of the mine have been leased by speculators and others—the owner in most cases granting a license to dig for minerals on his land on condition of receiving a certain proportion of the proceeds. The Chronicle censures proprietors of land, as well as intending miners, against being over-eagrate, remarking that some of these contracts may turn out profitable, but that the greater number will in all probability only end in disappointment. It is very likely that if gold exists in the locality it is only under such conditions as to require a large amount of capital to make mining for it remunerative. Until further exploration settles the fact whether it is to be found in paying quantities by the individual miner, we would advise no one to visit the place in the expectation that a spade and a miner's 'rocker' will immediately secure the desired wealth.

The comparative statement of the amount of taxes collected in Kingston to 12th November of the year 1865 and 1866 shows. For 1865, \$30,467.28, and for 1866 \$29,815.22, showing a balance in favour of 1865 of \$652.14.

The following gentlemen have kindly consented to act as Agents for the True Witness in undermentioned localities:— Mr. John Fitzgerald, for Buckingham and vicinity Mr. J. Breen, do Newmarket do

Two new regulations, with respect to the markets, came into force on Saturday, the 1st inst. One is to close the baymarket at 4 p.m., and the other to sell flour by the 100 lbs. instead of 112. Both are good rules, and the buyers of hay will do well to remember the first.

A battery of five 12-pounder Armstrong guns was landed here this morning from the steamer *Magnet*, with carriages, limbers, forge wagon, etc., complete. They are for the use of the Royal Artillery stationed in this garrison.—Kingston News, 30th ult.

The Company of Volunteer Rifles from Perth, which has formed the garrison of Fort Wellington for the last few months, are under orders to leave for home. It is thought they will be relieved by a local volunteer company, or a detachment of regulars.

The Union of the Colony of Vancouver's Island with British Columbia, has been proclaimed. The officials to change office on the 31st December. The capital will be located at New Westminster.

THE LUMBER BUSINESS.—Seven vessels are loading with lumber at the Railroad Wharf. This is an excellent sign, showing that although the duty on lumber is high on the other side, yet there is a good demand for this staple of Canadian trade. Mr. Botsford informs us that he knows little difference in the demand now from former years. The Americans, however, have to pay the piper since the abrogation of the Reciprocity Treaty.—Brookville Recorder.

The Inspector for the Chaudiere mines reports officially on the 3rd inst., that during September owing to the heavy rains, but little alluvial mining was carried on.

PSILOUS VOYAGE ACROSS THE ATLANTIC.—The bark Ocean Gem left London last August and certainly endured the most severe weather that any vessel has this year encountered. Such was the state of the ship that the crew requested Captain Griffiths to make for the nearest port, foremost, jib-boom and main-top-gallant-mast being carried away. The bulwarks were nearly entirely stove in. The captain determined to bring the ship to Montreal *couste couste*, and his pluck and seafaring knowledge were crowned with success, and the vessel arrived safely in this port with only a very small portion of her cargo damaged. We may safely say that the underwriters are under great obligations to Capt. Griffiths for the way in which he saved this ship and its valuable cargo.

THIRTY YEARS AGO.—H. Hector Fabre states that thirty years ago, when Parliament sat during the summer, the Gulf members came to Quebec in schooners, and lodged in them through the session. He also says that about the same period a tremendous loaded with trucks and parcels arrived at the Parliament House, one fine day, just previous to the opening of session, and from it descended a stout countryman and his wife, who carefully examined the twenty-four windows of the building, and finally decided to rap at the door which was immediately opened by one of the messengers. The countryman thereupon presented his compliments, stating that he was the member elect for the County of Berthier; that he had come with his wife to take his seat; and that he had brought his winter's provisions with him. He was consequently fully provided, but only wanted a cooking stove, and hoped there was one in his room. The messenger immediately saw through the primitive simplicity of his visitor, and gradually 'drew him' out. He ascertained that the member for Berthier expected to find a room already prepared for him in the Parliament House, in which he and his wife could live throughout the winter, and subsist upon the provisions he had brought from his native village. The messenger grinned, you may be certain, and was finally forced to avow that there were no bedrooms in the Parliament House for members. The member for Berthier thereupon gave his horse a smart lash with the whip, and indignantly and forever turned his back upon the Legislative Halls of the Province.

Abundant supplies of produce have entered Prescott market during the past few weeks. Potatoes are now selling at from 30 to 35 cents per bush.—Oats 26 cts. Butter from 14 to 17 cts. per lb. Hay \$7 per ton. Pork from 100 lbs. and Beef from \$5 to \$6 per 100 lbs.

OTTAWA, Dec. 3.—The whole of the Field Batteries in Canada have been supplied with new and complete equipment in guns, carriages, stores, ammunitions and harness. They are now, consequently, prepared to take the field with effect at a moment's notice. Among those newly equipped are the battalions at London, Welland, Hamilton, Toronto, Kingston, Montreal and Quebec.—Transcript.

GAS MADE FROM PINE WOOD AND BONES.—Cobourg, Nov. 30, 1866.—Cobourg is brilliantly lit up to-night with the new gas manufactured according to Ensley's patent. Messrs. Moffat & Ledyard, the assignees of the patent, have been using the gas here during the last fortnight, and the town has been partially lit with it while the necessary changes at the old gas works were in progress. To-night, however, is the first time the arrangements have been so far completed as to allow the true illuminating power of this gas to be tested; and it certainly appears to great advantage. The streets and shops are more brilliantly lighted than is the case in Toronto at nights; and even at Fraser's woollen mills, one mile from the gas-house, the light given out is equal, if not superior, to that produced from coal gas.

This new gas, let me say, is made from pine wood and bones, or any other vegetable or animal refuse matter, and since its introduction the lessees have reduced the price of gas here \$1 per thousand feet. They do this although paying 75 per cent. more for the lease of the works than the former lessees, and feel confident of making it pay well.

Cobourg is the first town in Canada lit by this new gas, and it has its light better and cheaper than any town or city in the province. I visited the works to-day and saw the process of manufacture, which exhibits many novelties interesting to the friends of progress. Gas and tar, turpentine pyrologeneous acid, liquid ammonia, and superphosphate of lime or animal charcoal, are all being produced at the same time and from the same material. All these valuable products are from articles comparatively worthless, such as pine stumps and bones, and the invention thus forms a very valuable as well as novel development of Canadian resources.

The new gas was tested to-night in the presence of several Toronto gentlemen, who came neither for that purpose. Not only can it be sold cheaper, but the works can be erected at much less cost. It is especially adapted to small towns.—Globe Cor.

Died. Suddenly, at St. John, N.B., on the 26th inst., Augustus Nathan Howard, for many years a resident of this city, aged 42.

At Sorol, C. B., on the 25th inst., Benedict Mc-Gillis, Esq., aged 66 years, formerly broker and commission merchant, Quebec, and father-in-law of J. A. Rafter, Montreal.

In Quebec, Denis Murray, Esq., aged 72 years.

At Buckingham, on the 21st ult., after a long and painful illness, Thomas McCormick, Teacher, aged 37 years, a native of County Tipperary, Ireland.—May his soul rest in peace.

MONTREAL WHOLESALE MARKETS

Montreal, Dec. 4, 1866 Flour—Pollards, \$4.00 to \$4.50; Middlings, \$5.75 to \$6.00; Fine, \$6.25 to \$6.40; Super., No. 2, \$6.75 to \$6.80; Superior \$7.00 to \$7.10; Fancy \$7.30 to \$7.45; Extra, \$7.50 to \$7.75; Superior Extra \$8.00 to \$8.00; Bag Flour, \$3.40 to \$3.50 per 100 lbs. Eggs per doz, 20c to 25c. Tallow per lb, 00c to 00c. Butter, per lb.—Choice Dairy, 21c to 25c., according to quality. Middle Dairy, 22c to 28c. Oatmeal per bbl of 200 lbs, \$5.00 to \$5.05; Wheat—U. C. Spring exc cars \$1.53. Ashes per 100 lbs, First Pots, at \$5.67 to \$5.70 Seconds, \$5.50 to \$5.52; First Pearls, \$7.45 to \$8.00.

MONTREAL RETAIL MARKET PRICES.

Dec. 4, 1866 Flour, country, per quintal, 35 0 to 21 3 Oatmeal, do 12 0 to 13 0 Indian Meal, do 9 0 to 9 6 Wheat, per min., 0 0 to 0 9 Barley, do, (new) 2 6 to 3 0 Peas, do, 4 3 to 4 9 Oats, do, 2 0 to 2 2 Butter, fresh, per lb. 1 3 to 1 6 Do, salt do, 0 9 to 0 10 Beans, small white, per min 0 0 to 0 0 Potatoes per bag 4 6 to 5 0 Onions, per minot, 0 0 to 4 0 Lard, per lb 0 8 to 1 0 Beef, per lb 0 4 to 0 8 Pork, do 0 7 to 0 8 Mutton do 0 5 to 0 6 Lamb, per do 0 4 to 0 5 Eggs, fresh, per dozen 1 0 to 1 2 Turkey, per couple 7 0 to 8 0 Apples, per bbl \$5.00 to \$6.00 Hay, per 100 bundles, \$6.00 to \$8.50 Straw \$4.00 to \$6.50 Beef, per 100 lbs, \$6.50 to \$8.50 Pork, fresh, do \$7.50 to \$9.00

SITUATION WANTED.

A young man 23 years of age speaking and writing French and English with facility, wishes to obtain a Situation in this city, either in an office or Warehouse as Book-keeper, or Clerk. Can furnish the best recommendations. Address, G. W. MANSEAU, Jacques Cartier Normal School, Montreal.

29th November, 1866. 2 m.

WILLIAM H. HODSON,

ARCHITECT.

No. 59, St. Bonaventure Street.

Plans of buildings prepared and superintendence at moderate charges.

Measurements and Valuations promptly attended to. Montreal, May 28, 1863. 12m.

MR. ANDREW KEEGAN'S

ENGLISH, COMMERCIAL,

AND

MATHEMATICAL SCHOOL

IS AGAIN OPEN,

in his old established School House, at the rear of ST. ANN'S CHURCH (St. Ann's Ward).

Parents and guardians, who favor him with the care of their children, may rest assured there will be no opportunity omitted to promote both the literary and moral Education of his pupils.

Mr Keegan will give PRIVATE LESSONS in any of the various branches of an ENGLISH education to young Ladies in his own house, No. 53, McCORD STREET, each evening, from half-past Four to half-past Six o'clock.

EVENING SCHOOL,

For young men and Mechanics, from Seven to Nine o'clock, in the School House.

Terms moderate

The School is under the patronage of the Rev. Mr. O'Farrell, Pastor of St. Ann's Church.

Nov. 22, 1866.

COLLEGE OF REGIOPOLIS

KINGSTON C.W.,

Under the Immediate Supervision of the Right Rt E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.

A large and well selected Library will be OPEN to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance.)

Use of Library during stay, \$2.

The Annual Session commences on the 1st Sepmber, and ends of the First Thursday of July, July 2nd 1867.

SPECIAL NOTICE.

DALTON'S NEWS DEPOT, Corner Craig and St. Lawrence Streets.—W. Dalton respectfully informs his friends and the public, that he keeps constantly for sale the following Publications:—

Frank Leslie's Newspaper, Harper's Weekly, Boston Pilot, Irish American, Irish Canadian, O'Connell Monthly, Yankee Notions, Nick-Nax, N.Y. Table, Staats Zeitung, Criminal Zeitung, Courier des Etats Unis, Franco-American, N. Y. Herald, Times, Tribune, News, World, and all the popular Story, Comic and Illustrated Papers. Le Bon Ton, Mad. Demore's Fackton Book, Leslie's Magazine, Godey's Lady's Book, and Harper's Magazine.—Montreal Herald Gazette, Transcript, Telegraph, Witness, True Wit, nes, La Minerve, Le Pays, L'Ordre, L'Union Nationale, Le Perquet, La Scio and Le Desfricheur.—The Nouvelle, Dime Novels, Dime Song Books, Jobs Books, Almanack, Diaries, Maps, Guide Books, Musical Paper, Drawing Books, and every description of Writing Paper, Envelopes, and School Materials, of the very lowest prices. Albums, Photographs and Prints. Subscriptions received for Newspapers and Magazines

FOREIGN INTELLIGENCE.

FRANCE.

All things seem to have only one business—to... The official organs of the French Government have been only too eager to undecide the world as to the... and object of the Commission called together to inquire into the conditions of the Imperial army. France is not going to disarm. She has no intention whatever to reduce her land or sea forces by one single man. An increase of the Reserve, a mobilization of the National Guard, may be in contemplation but the 400,000 of the standing army are deemed to be rather below than above the mark and people must prepare rather for an increase than for a reduction in the war budget. The example of France would leave little choice for the policy of other Powers, if these needed any stimulus in their military preparations. But the mania for 'big battalions' has spread to all States, large and small.—Russia is swelling her ranks by 300,000 recruits; Prussia is organizing four new corps; Austria is remodelling and reforming; every where new weapons are tested, new systems discussed. The art of killing threatens to become the exclusive industry of Europe.—Times.

The Emperor is aware of the defects in the existing system of organization in France, and of the superiority for a military nation of that of Prussia. He has profoundly studied the latter, and from the admiration which he expresses of it in his published essay, 'Military Organization of France,' it would not be surprising if his plan were based upon it. In that paper, after explaining the peculiar organization of the Prussian army after the defeat of Jena, he observes that the important question is to light upon an organization which shall furnish at the moment of danger thousands upon thousands of disciplined men; and which during peace shall press lightly on the Budget, and deprive industry of as few hands as possible. This difficult question is, in his opinion, solved 'materially and morally' by the Prussian system; for not only is it advantageous in a military point of view, but it is worthy of admiration on higher grounds, for it removes every barrier between the citizen and the soldier, and it exalts the sentiment of each individual by making him understand that his first duty is the defence of his country. In this consisted the difference between the landwehr of Prussia and the National Guard of France. In the former it was the whole people who were armed for the defence of the country; in the latter it was merely the bourgeoisie, for the defence of their personal interests. The bourgeoisie do not seem to stand very high in the estimation of their Sovereign.

Napoleon I., in whose head all great thoughts had their germ (his nephew recounts in the same essay), had not less than 20 draughts of a plan for forming three bans of the National Guard read in the Council of State. Events prevented him from executing his design; and, obliged to attend to other objects, he saw this plan escape him which he knew to be calculated to save France from all reverses. He used to say to the Council of State 'Carry out the ban of the National Guard; let each citizen know his post in case of need. Let M. Cambaceres, who is sitting there, be ready to take up his musket when the danger is imminent, and then you will have a nation built up of solid masonry, and capable of defying time and men. I am intractable on the question of exemptions—exemption is a crime; how can you have the conscience to force one man to be killed to the detriment of the other? I am not quite sure but I should exempt my own son.'

Prince Napoleon is probably much nearer than he dreams of to the commentary of facts upon the policy he favored when he declared, at the dinner-table of his friend—M. Emile Girardin—that Austria ought to be stamped out of existence as a Power friendly to the Holy See, that the Catholic Church must be swept away, and that France ought to side with Prussia as the fatherland of 'the great Luther.'—When the two great military Powers of Northern Europe shall unfurl their banner, and let slip the dogs of war, it, of course, a secret they will keep to themselves until the hour for action arrives. That they mean mischief is demonstrated by the new levy of four hundred thousand recruits in Russia. The influence of England, except for the purpose of inciting rebellion and encouraging revolution on the continent, having become a matter of history, we suppose the Prusso-Muscovite conspiracy will let us alone, except so far as interference may be necessary, to push aside our pretensions to 'rule the waves' in the Mediterranean. But the French Empire had better look to its defences. At Sadowa two great blows were struck, and the victor annihilated at the same moment Austrian supremacy in Germany, and French ascendancy on the Continent. We said so on the instant, and we do not in the least apprehend that time will show we were wrong.—Weekly Register.

Toulon, Nov. 10.—The French iron-clad squadron has received orders to be in readiness for sailing on the 22nd inst. It is stated that the squadron will bring back the French troops from Rome.

The Monde, of Paris, the principal organ of the French Catholic party, states that the Pope will not leave Rome unless forced to do so by a popular demonstration, and then proceeds to say: 'Every country would receive Pius IX. But Pius IX is not simply a king who seeks an asylum; wherever he resides there will be governed the Church. The Sovereign Pontiff will proceed to the country where he expects to enjoy the greatest liberty. And it is because England has often served as an asylum to the victims of fate or circumstances. She alone has preserved the right of asylum, that ancient privilege of the Catholic ages. In 1791 and 1792 she received the members of the French clergy who were driven by the storms of the Revolution upon her coasts, and treated them generously. Recollections of this kind are not effaced. Owing to the absence of the systems of centralization which obtain in other European States, Malta, although a British possession, is yet an Italian and a Catholic country. Pius IX would, by residing there, be as close as possible to the States of the Church. It possesses a friendly population. Spain and France, owing to their revolutions, are no longer in a position to receive the Sovereign Pontiff. Every inch of their territories are under the authority of Government. In former days, the towns, the communities, being possessed of sovereign rights, hastened to welcome the exiled Pope. In the fourth century the Papacy sought refuge in Avignon. But that territory no longer belongs to it. All despoiled as he is, the Pope is still a powerful guest, and one who would cause a good deal of anxiety to many governments. In order to enter into Spain or France, he would require a permit. He enters, it may be said, into Malta of his own right, and a special law would be required to expel him.'

PARIS, Nov. 12.—M. Charles Duvergier, whose name was so prominently before the public some thirty-four years ago as one of the chiefs of the St. Simonians, died on Saturday. The pontiff of the sect, Pere Enfantin, died just two years and a half ago. St. Simonianism, which filled a large space in the events which troubled the early years of the Orleans Government, is now completely forgotten; and the survivors of the enthusiastic Brotherhood of Menemontant, whose ambition was to found a new religion and to change the moral character of the world, have cooled down into ordinary mortals, cured of their ancient fervor, shrewd, and calculating and worldly; living like people who never dream of changing the face of society, and never allowing self-denial to interfere with the chances of material prosperity. M. Duvergier was one of those who with the pontiff or 'pere,' as Enfantin loved to designate himself—and as his disciples designated him,

were tried by the Paris Assize Court in 1832 on two charges, which brought them within the 291st article of the Penal Code—first for holding unauthorized meetings consisting of more than twenty persons; secondly, for outrages on public morals. The trial, which excited much interest in Paris, and even in the Departments lasted two days. The accused were found guilty by the jury, and Enfantin and Duvergier sentenced to one year's imprisonment and 1000 fine, and two others to 500, but without imprisonment.

The London Pall Mall Gazette contains the following:—

'It is a curious illustration of the strange notions prevalent in France in reference to the Emperor Napoleon, that among the workmen of Paris there is a story that he has been dead a fortnight, and was personated at the review on Monday by a well-known tent maker. There are three men in Paris, it seems, who very closely resemble his Majesty—one being the tent maker in question, another a wood-ranger in the Bois de Boulogne, and the third the keeper of a dancing-room at Mount Parnasse.'

ITALY.

Piedmont.—Florence, Nov. 9.—At a time when the financial future of Italy certainly looks gloomy enough, and when some bright and hopeful signs are greatly wanted to dispel ill-omened rumors and depressing anticipations, few things could afford greater satisfaction to her friends and more reasonable confidence to capitalists than a complete reform in the administration and in the system of accounts here in force. The excess of Government servants is a crying evil.

The number of clerks in the Italian public offices is incredible to any who have not actually ascertained it. There are European countries with a population half as large again as Italy which have a much less numerous administrative staff. One has but to look at the great official hives out of which at certain hours the mingled bees and drones do swarm—the latter, it is to be feared, not unfrequently in the majority.

Then the Piedmontese system of accounts has been spread throughout Italy, in most cases replacing better ones. Here in Tuscany, under the old Government, accounts were kept by double entry, and excellently well kept. In the Kingdom of the Two Sicilies, whatever the corruptions and vices of the Bourbon Government the public accounts were at least so kept that the Finance Minister could at any moment ascertain his position, which is very far indeed from being the case with the Finance Ministers of Victor Emmanuel. The high prices maintained by the Neapolitan funds spoke in favour of the financial system of that kingdom. Your Naples correspondent can set me right if I am speaking from erroneous information in giving this much credit to a Government in many respects so unpraiseworthy. In Italy, as at present organized, no Finance Minister ever knows his exact position.—The spectacle presented by each gentleman who in turn assumes the reins of the department is that of a hapless fly hopelessly struggling in the tangled web of a vast circulo locutionis office. Finance Ministers frequently change in Italy, and the reason is obvious. No man could long hold such an office and live.

It may seem incredible when told of a country of whose financial straits we hear and know so much; but it is nevertheless a fact that important branches of the revenue are habitually greater in arrears simply by reason of the defective system of administration and collection. At the present moment this is the case with the income-tax, which has not been got in since the first half of 1865. The expense of collecting many of the taxes is vastly greater than it should be.

ITALIAN PROSPERITY.—A letter in the Daily News gives us the following picture of the happy condition realized in Italy. 'The cost of living in Italy has, elsewhere, immensely increased—free (?) Government is everywhere expensive Government—the acquisition of unity has largely added to the ordinary expenses of free Government in Italy. By heavy taxation has now come a forced loan, and the issue of ten millions sterling of paper money, and the manager of a large concern at Milan told me that under the Austrians his taxes were 600 francs a year; last year they had risen to 9,000 francs; this year he has 16,000 francs to pay.'

The Nazioni of Nov. 4 announces that an official from the Ministry of Finance at Rome has gone to Paris to treat upon the question of the Pontifical debt.

Florence, Nov. 12.—Intelligence received here from Rome states that it has been decided at a secret Consistory that if the Pope be obliged to quit Rome he will seek an asylum in Malta. The ecclesiastical authorities of that island have received semi-official notification of this decision.

Rome Nov. 11.—Mr. Gladstone has written a letter to the official journal denying the account of his interview with the Pope published by the Corriere Italiano and other journals.

The news published by some Continental journals of a hostile manifestation made by the Roman Legion on the occasion of its receiving the Pontifical flag is entirely devoid of foundation.

THE PONTIFICAL DEBT.—The Opinions of Florence states that the negotiations which are pending between the French and Italian Governments had not advanced a step in consequence of a want of accord on the subject of arrears of interests. France persists in demanding that the Government of Florence should take to its charge, in addition to its share of the Pontifical debt, based on the proportion of the population, the interest from the date of the annexation until the present day. The Italian Government which has never refused to come to an accord relative to the Roman debt, simply observed that it did not think itself obliged to take the arrears to its charge.

I open my letter to add that we have another gleam of hope. It lies in the matter of the pontifical debt. Italy agrees to pay seventeen millions a year at the debt of the Provinces, but she will not pay the arrears of the same. Italian patriotism is very strong, and it would take much blood to get together eighty-five millions of francs—to be handed over to the Papal Government in order to strengthen its means of defence against Italy. But France says she will not go from Rome if the debt is not paid. So that here is another chance that Mr. Gladstone, Lord Russell, and the rest of the non-Catholic visitors will be balked of the sport which the Times has promised them. It is said that Mr. Gladstone has called on the King of Naples. Believing Mr. Gladstone to be a gentleman, I disbelieve the report.—Cor. of Weekly Register.

KINGDOM OF NAPLES.—It would appear impossible, says the Monde, that in the middle of the nineteenth century, in the midst of civilized Europe, such excesses could be committed as those of which the Piedmontese Government is guilty at Palermo.—Every day new facts come to light. We were aware that some poor fellows had been beaten in the quarter of the Quentina, in order that discourses might be wrung from them. It is known now, that there were priests and monks among them, who had been arrested either on suspicion, or on the information of the first comer. They were subjected to most barbarous treatment, before they were taken to the Vicaria. The sacristan of the monastery of the Sette Angeli was shot on the 23rd, on the entry of the troops, being suspected of having taken part in the revolt. The unfortunate man had lain hidden during the six days fighting. The steward of the same convent had his head broken with a blow from a crozier; the nuns were mercilessly and brutally driven out.

That the rebellion was partly the consequence of the oppression of the religious houses, is possible; but it is a calumny to say that it was or gained in the convents. There are more convents in Sicily

than in any other country. In consequence of the French invasion, and at the time of the Cisalpine and Parthenopean republics, religious corporations were abolished over almost the whole of the rest of Italy. The revolution did not extend to Sicily; it was in that country alone that they remained intact; they form the principal wealth of that country at the present day; they are connected with a great number of various interests, and thousands of every rank in life draw their means of support from convents alone. When these poor people perceived that they were ruined in consequence of the suppression of the convents, they took up arms at once along with the other insurgents, preferring to meet death in the shape of a bullet, than endure the cruel sufferings of destitution, and see their families starve to death. This is one cause of the rising, and as long as the Government keep on the plundering game, Sicily will always be a hotbed of insurrection, and the most festering sore of unlucky united Italy. It is well-known that the Capuchins and Franciscans distribute soup and bread daily among all the poor who present themselves. Who will feed all these people now? Who knows how many of them will not die of hunger? Nor is this all; the monks are actually forbidden to wear their ordinary dress, and all those who belong to the districts of the Interior have been ordered to leave Palermo, and repair to their homes. Such is the meaning of liberty under the Piedmontese Government. A monk is not even free to choose his own domicile.

Another writer describing the atrocities of the Piedmontese mercenaries, says:—

'Unhappily, such are our daily instances' in Palermo. My own aunts, aged and venerable ladies and vowed nuns, were dragged forcibly from their monastery, and, without any regard to their high rank and advanced age, driven into the public streets. They took refuge with my mother, and I found them there with my sisters, praying in the family chapel for the mercy of God on their enemies and their unhappy country. I called on a friend later in the day, and while we were talking, there passed a convoy of forty noble nuns, escorted by soldiers, who were conducting them as if they had been malefactors, and with as little respect, to the monastery of Sta. Rossalia. The people, at this sight, trembled with anger, and I expected every moment that a revolt would break out.

'As for the arrests, perquisitions, and fusillations, I do not attempt to relate them. The prisons are full to overflowing, and it will be impossible for me to remain above a few days, as, being a noble, it is certain that I should be denounced as a clerical' or a Bourbonist.'

We profess a total want of any sympathy with the Sicilians. They were always rebelling against the Bourbons, and they threw up their hats for Garibaldi when his buccannering expedition landed at Palermo by the infamous aid of the British Admiral. They helped greatly to the revolutionizing of Italy and the aggrandisement of the House of Savoy. We warned them at the time that they would find the little finger of the Usurper heavier than the loins of their lawful King. Among every order and class in the island there was disloyalty, and they are now paying dearly for it. They have been taught the difference between 'Bomba' and Tromba, and they evidently repent of their former turbulence, treachery and treason. They find by bitter experience that 'United Italy' does not imply Sicilian happiness;—and that, in overturning the Bourbon dynasty, they have exchanged a mild regime for a ferocious tyranny. Victor Emmanuel will extinguish their volcanic fire with his own blood, and to prepare Europe for this, he employs his Commissioner to libel them.—Weekly Register.

SWITZERLAND.

Another anti-Catholic quarrel seems springing up in Switzerland. The following intelligence reaches us by a telegram dated Berne, Thursday. 'Complaints having been made against the Government of Valais on account of Jesuits having been employed in that canton, the Federal Government has notified its intention of sending Federal commissioners into Valais unless an explanation be forthcoming within ten days.'

AUSTRIA.

It is now beyond all doubt that an attempt was lately made upon the life of the Emperor of Austria at Prague. The assassin is a tailor, and the motive is understood to be political. Though Count Bismarck has trampled upon Prussian liberties and German rights, and upon all occasions hinted defiance and contempt at the German Liberals and republicans, yet they excuse his misdeeds because they say that he is doing their work better and more effectually than they could do it themselves, by destroying Conservatism and uprooting the principles of loyalty, order and legality in Germany. But they hate the Emperor of Austria, because his policy is repugnant to their views. It is the man who makes war upon false pretences, upon Thrones, expels dynasties, plunders, and forcibly levies upon independent states, that does the work of the Revolutionists while he flatters himself that he is creating a great empire, and the Revolutionists bear with him and applaud him, knowing that he is mortal, and that, when his sun has set, their day will begin to dawn. But they cannot abide the respecter of others' rights, the conservator of order and the opponent of anarchy; and, while they cheer the Prussian Premier, they plot against the life of the Emperor of Austria. Fortunately on this the second occasion, when so foul an attempt was made, a British subject chanced to be present and to avert the blow. On the first occasion, many years ago, and early in the troubled career of Francis Joseph, it was an Irishman—now Count O'Donell—who saved his life; and on the late occasion a similar good fortune had befallen an Englishman, Mr. Palmer, who seized the assassin while presenting his loaded pistol at the unsuspecting Emperor. It has been reported that the assassin is insane, but his manner was not that of a lunatic; on the contrary, he seems to have taken his measures with great deliberation and to have fixed upon a time and place (when the Emperor was leaving the theatre) most suitable to his purpose and most likely to favor his own escape.—Weekly Register.

VIENNA, Nov. 11.—The semi-official Vienna Journal of to-day publishes a leading article on the situation of affairs in the East, in which it says:—'Austria cannot but look upon any attempt at a forcible revolution with sorrow and anxiety. It is to be hoped that the united action of the peaceably disposed Powers of Europe will suffice to maintain peace in the interior of Turkey. At the same time it is clear that every Christian country would hesitate to proceed by compulsory or warlike measures against the Christian populations of the Turkish empire. Austria especially is able only to employ earnest representations and peaceful mediation when peace is endangered in the East. This course is necessitated, not only by motives of justice and policy but also by the affinity of race which exists between some of the Austrian populations and their kinsmen of Turkish territory.'

The article then advises the Porte to yield to the demands of Servia, and adds:—

'The best solution of the Eastern question would probably be the maintenance of the tie uniting the Christian population with the Turkish Government, which would not interfere with their independence at home, and yet would secure that independence against aggression from abroad. If the Christian races could be moderate in their demands, and if the Porte would adopt to political course of letting those whom it can no longer retain under its dominion depart without a struggle, dangers threatening to shake the peace of Europe might be averted or, at least, confined to the disaffected country.'

RUSSIA.

The publication of an edict ordering a general levy in Russia, by which 400,000 men will be added

to the Russian army and the marine be likewise increased, has produced no small sensation on the Continent; and especially in France. Coupled with the rumour of an Alliance between the courts of Berlin and St. Petersburg, this levy is thought to be most menacing to the peace of Europe.

The correspondent of the Globe writes:—

'The levy for her army is not the only measure of a warlike character Russia has taken. She has stationed large masses of her troops that they could be collected near her extreme western frontier in a very short time; she has besides, as I understand, already 100,000 men armed with, and practised in the use of, breech loaders; and she is getting more such guns, and is drilling more men to the handling of them every week.'

SICILIAN SANCTUARIES.

THE CHURCHES OF PALERMO.

THE Norman churches in Sicily form an epoch in the history of ecclesiastical architecture, whose connection with preceding and subsequent phases may be interestingly traced. Itself a link between the Byzantine and Roman, with decided features of the Saracenic, this severely beautiful and noble style fills impressively the interval between those Basilica types and the highest development of Christian expression in architecture,—the Medieval Germanic or Gothic. In western Europe, with the sole exception of Venice, the Constantinian Basilica had been exclusively followed from its Roman model; for eight centuries before Sicily, under her Roman rulers, first displayed the and harmonious union of the acute arch and ornamentation borrowed from the Mosque, with the leading features of both the Byzantine and Roman temple, the nave and aisles conforming to the latter, the inner and more sacred part, comprising transepts, tribunes, hemicycles, or apses, to the former type, as, not unnaturally, the Greek still predominated in this island over the Roman influence. Here may that disputed question, the origin of the pointed arch, be considered with ample illustration, as, from A.D. 531 to the beginning of the eleventh century, the Arabs left a succession of monuments presenting that form afterwards adopted by the Normans and dominant till the middle of the fourteenth century, when, singularly enough, this characteristic feature was abandoned in Sicily two centuries and a half earlier than in the rest of Europe! We may be surprised by finding such an authority as Agincourt in doubt whether the Pointed arch really was introduced into Sicily by the Arabs or by the Normans imitating the structures of the former; and this learned critic goes so far as even to suggest that, in the Saracenic palace, La Zisa, it may possibly have been added by later occupants after the Conquest, though a feature so conspicuous, both in the interior and exterior of the beautiful building so called, happily preserved with all its Oriental richness of mouldings and fretwork, near Palermo. Turning to the Christian temples of the Normans, we find, in their primitive state, a simplicity now to a degree impaired by additions, though, generally speaking, ecclesiastical antiquities in Sicily have suffered far less from the modernization of recent times than those in Italy. Only one altar originally stood in the centre of the three apses invariably opening from the transepts; and thus was preserved a singleness and concentration in the sacred action, as in its locality, very different from the confused, overloaded arrangements, the countless altars, redundant and often tasteless decoration in modern Italian churches. The celebration of the Eucharistic Sacrifice being thus confined to one spot, the idea of localized sanctity was perhaps more impressively conveyed. The single sacred table being in the centre apse, that on the right served for the diaconicum, or table of sacramental vessels; that on the left for the prothesis, where the offerings of bread and wine were deposited when still made by the faithful, true to the observance of primitive Christianity. Not only the acute arch (yet unknown in other European countries, save where introduced by Moslem conquerors), but the rich Arabesque work among accessories of mosaic or moulding, was a Saracenic feature that continued conspicuous in the Norman structures for the most part raised in Sicily by anti-artists, whom Serradifallo supposes exclusively employed by the new masters of this island. Politically assimilated to the rest of the Greek empire from the time of Belisarius's triumph over the Ostrogoths, Sicily became in like manner united ecclesiastically with Constantinople; so that, after the final separation of the Byzantine and Roman church systems, she, too, remained schismatically severed from Rome, the Greek rite alone performed at her altars, and all connection with Latin Christianity, by worship or discipline, suspended.

At the transition point that brought back Sicily, through means of the Norman, out of the Oriental into the western family of Christian Europe, two styles by natural historic result, became blended in her sacred architecture, alike evincing her Greek and Roman relations. Of this the earliest example is in the church beyond the walls of Palermo, S. Giovanni de' Leprosi, the first raised by the Normans here, 1081, where we see the principal body, or nave, at a lower level, the inner, or transept, raised by steps, with three apses and cupolas precisely as the same features are found in all conspicuous Sicilian churches that rose at brief intervals in the years succeeding that of St. Michele, built by Robert Guiscard, 1077, between Palermo and Germin (now a ruin), the cathedrals of Cefalu, Messina, Palermo (the last raised 1185), the abbey of Monreale, 1174, and (earliest under the kings) the Palatine chapel at Palermo, begun about 1129, complete in 1132, when it was declared a papal church. In the last are singularly apparent and striking in effect, the blending and opposition of two principles, nave and aisles here conforming to the Roman type, with only Latin epigraphs to the mosaic figures and groups clothing their walls, while the elevated and more sacred part retains Greek characteristics, with Greek inscriptions to all its mosaics.

Never shall I forget the religious awfulness which impresses like the announcement of a Presence and Mystery, on first passing the threshold of that palatine chapel raised by the piety of Rugiero, the first Norman king. Without vastness in scale, is here attained all the effect of grandeur and solemnity, in striking proof how vain the theory that seeks sublimity in the proportions instead of the expression architectural forms are capable of conveying. That twilight dimness and antique magnificence, that gorgeous gloom and wealth of symbolism, raise to a sense of the supernatural and spiritual; while the light from those narrow painted windows reflected on the field of gold, and quaint, but majestic, mosaic figures, only allows to distinguish gradually the rich and graceful details, and the lofty, peculiarly stilted arches carry the eye a long way lines to the fretted ceiling, whose pendant stalactites of fairy-like chiselling, complete, in the whole sacred scene, a character of Oriental dreamlike grandeur. Along the marvellous surface of the roof, is carried, over twenty coffers, the Arabic inscription, in letters like those of the celebrated dalmatic of King Rugiero, now at Nuremberg; and round the drum of the cupola is a Greek epigraph, recording the erection, with the year of the world, 6651, answering (by Byzantine computation) to A.D. 1143. Similarly to the intention carried out more fully at Monreale, we see here the illustration of the entire argument of revealed religion in a vast mosaic series, representing the history of the Old Testament, in the nave; the Apostolic Acts, in the aisles; archangels, patriarchs, prophets, and martyrs, in the cupola; and the holiest personages of evangelic story in the tribune and apses, the central of which contains the colossal figure of the Saviour giving benediction; while the triumphal arch presents, above the altar, the Annunciation. Below the principal in that apse are the Virgin, St. Peter, and Mary Magdalene;

but thus introduced by departure from the earliest traditions of Norman church art, which required that St. Peter should occupy the right, St. Paul the left apse lateral to that filled by the Saviour's image. St. Paul remains in the usual location here; and Serradifallo shows that this group, under the principal figure, must have been added in the fifteenth century, when a window, formerly opening from this recess, was built up; and the figure of St. John the Baptist was then placed in the right apse instead of St. Peter, now brought, as we see, in unusual proximity, with the Virgin and Magdalene in the group. Of about the same period also must be the figures of St. Gregory and St. Sylvester, which alone, in this inner section of the building, have Latin, not Greek, names inscribed. Romauld of Salerno, mentioning certain mosaics erected in this chapel under William I., may allude to those in the nave; but the figures in the sacrotory, at least, must be ascribed to Rugiero I.—an origin confirmed by their resemblance to those in the Celtic cathedral, as well as by the Greek inscription under the cupola. Moreover, by a passage describing this interior, in a sermon preached within these walls before Rugiero, by Theophanes Ceramicus, a Greek monk, who calls attention to the mosaics and to the profuse hangings of silk, interwoven with gold, that adorn their surface. This royal chapel, the only sanctuary of its date in Sicily preserved to this day in the original state, quite intact, was consecrated by the Palermitan archbishop in 1140, and is spoken of by Rugiero in a diploma of the same year, with profession of his pious motives in founding it:—"ecclesiam summa devotio fabricari fecimus." Under the pious King William II., the Archbishop of Gualtiero erected the Cathedral of Palermo, in its original form probably more magnificent than the present, since additions and tasteless alterations have impaired the pure Norman of that pristine construction.

Whoever has sixpence is sovereign over all men—to the extent of the sixpence; he commands cook to feed him, philosophers to teach him, kings to mount guard over him, to the extent of sixpence.—Carlyle.

When is a fish like a bird?—When it 'takes a fly.'

To be employed is to be happy.—Gray.

UNITED STATES.

Will you be so good as to take a glance at our daily papers in any great commercial centre? Take our own Republics, Democrat and Times. These papers go well into every family; it is understood they are read and are meant to be read by every one that reads. Their publishers, their editors, are men of great social respectability, fathers of families themselves. You can pass over the advertisements if you please, and come to the reading matter for which these editors and publishers are directly responsible. You see what prominence is given to what is given to what is called the 'Local Department' of these sheets. What are these paragraphs? Nothing but a careful collection of all the scandals of the town. It is evident that their writers know that they are addressing a community to whom the low amours of thieves and prostitutes, the drunken quarrels and dissolute adventures of street walkers, the proceedings of the police courts, and details of every divorce suit, are of primary interest. For it is to those things that the local columns are almost wholly given up. The news is principally contained, you observe, in a telegraphic summary; interests which are moulding civilization, are dismissed with a paragraph; but the man who yields the scissors will give up whole columns to the details of a prize fight, a murder, a scandalous trial, or a detected intrigue. The most obscene recitals, you observe, seem to be carefully laid aside for the Sunday edition, that being particularly the family paper,—the issue which the father will have most time to read, and which the wife and children are sure to see. Look over these daily American newspapers, and ask yourself, does the people, which by its demand, creates this supply of daily reading,—does it honor its women and children? What care for purity, what love of all those virtues whose sweet fragrance at the family hearth alone make this life tolerable, have those fathers, think you, that bring to the fire-side, and calmly see in the hands of their virgin daughters such fifty sheets as these. What should civilized do amongst a people such as this? If our boys and girls and our women, are to know the town and its vices through the means of the press as well as any billiard marker or bar keeper in the place, in what do they need the protection of the strong arm, the reverence of the honest heart? Think you that this rising generation cannot hold its own? Do you suppose that play actors and persons who make their living as buffoons are to have a delicacy of sentiment in regard to our young women, which is scouted by the conductors of the daily press? If our young women are to be initiated into an intimate knowledge of all these things the ignorance of which was hitherto regarded as the grace of girlhood and youth,—if their delicacy of sentiment is to be disregarded daily, and ignorance of vice and crime to be made impossible, and a knowledge of the world to be the precocious accomplishment of every school boy and of Miss in her teens, why make any outcry because the negro minstrels satirize a few girls, who have been before the public in these very papers, and whose every day associates crowd the place to see them taken off, and regard the whole burlesque as the best thing of the season?—St. Louis Guardian.

New York, Nov. 23.—The Herald's Washington telegram says: The investigation going on by the Retrenchment Committee has developed facts which implicate parties occupying high and influential positions under Government in cotton frauds. A great deal of fraud, more than was at first supposed, has been practised upon the Government and on the citizens of the South by cotton agents who were in the habit of confiscating large quantities of cotton in the name of the Government, and after it had remained on their hands for a short time, they would turn it over to an outside party who sold it and divided the proceeds with the agents.

The Commissioners announce that the American canals are to be closed on the 12th Dec.

It is reported that an arrangement has been made between the government of France and the United States, that a tract of territory in Mexico shall be devoted to French colonization. It is also stated an arrangement has been agreed upon that French bondholders shall not be disturbed in their rights.

New York, 22nd Dec.—The disease which broke out on board the ship Mercury, on her passage to this port, now proves to be cholera. It appears that the epidemic broke out among the passengers shortly after the vessel left Havre, and continued its ravages up to the moment when she arrived at quarantine. The disease is said to be a severe type; all symptoms show that it is Asiatic cholera.

CATHOLICISM IN THE U. STATES.—The Catholic Register of 1866 gives fifteen archbishops, thirty-four bishops, and 2,503 priests, making a total of the priesthood 2,551. There are also seven provinces and forty-three dioceses, extending to the length and breadth of the country. The diocese of Baltimore is the oldest, having been established as early 1789. No denomination is doing more in the way of education. The Catholics have 30 colleges, 28 theological seminaries, 177 male and female academies, and 624 parochial schools, making a total of 857 educational institutions. Besides these they have 171 convents, which are usually institutions of the higher elements of learning, both literary and ecclesiastical. It is doing much also in a charitable direction. It has no less than 139 hospitals for the sick, asylums for the aged, the indigent and the destitute youth. The Christian Brothers and Sisters of Charity labor in these with no other compensation than food and clothing and the satisfaction of doing good.

Mr. Alexander Hutton, of Chignacousy, has raised this fall fifteen hundred bushels of Mangold Wurzel...

JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER, constantly keeps a few good Jobbing Hands.

PROSPECTUS OF MASSON COLLEGE, TERREBONNE, NEAR MONTREAL.

THE object of this institution is to give to the youth of this country a practical education in the French and English languages.

TERMS, (PAYABLE QUARTERLY IN ADVANCE). Board and Tuition \$80 per annum.

A HOUSEHOLD WORD TO MILLIONS.—Throughout two-thirds of the civilized world, BRISTOL'S SARSAPARILLA may be called the synonym for invigoration.

AGENTS for Montreal, Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, H. R. Gray, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

WHAT IS YOUR AFFLICTION?—A hundred varieties of disease may be traced to the stomach.

BRISTOL'S SUGAR COATED PILLS. Cathartics are plenty, but nine-tenths of them give only temporary relief, and many are dangerous.

J. F. Henry & Co. Montreal, General agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

THE FLORENCE NIGHTINGALE OF THE NURSERY.

The following is an extract from a letter written by the Rev. U. Z. Weizer, to the German Reformed Messenger, at Chambersburg, Penn.:

Just open the door for her, and Mrs. Winslow will prove the American Florence Nightingale of the Nursery.

We have never seen Mrs. Winslow—know her only through the preparation of her 'Soothing Syrup for Children Teething.'

A 'COUGH,' 'COLD,' OR IRRITATED THROAT If allowed to progress, results in serious Pulmonary and Bronchial affections, oftentimes incurable.

BROWN'S BRONCHIAL TROCHES Reach directly to the affected parts, and give almost instant relief. In Bronchitis, Asthma, and Catarrh they are beneficial.

P. ROONEY, WHOLESALE MANUFACTURER OF IRISH LINENS, AND IMPORTER OF DRY GOODS, No. 82, St. Peter Street, MONTREAL. Nov. 8, 1866.

OWEN M'GARVEY, IMPORTER AND MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE

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

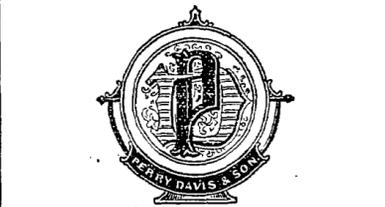
M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON.

SHIP'S BOATS, OARS FOR SALE

INSOLVENT ACT OF 1864. In the matter of FRANCOIS XAVIER BEAUCHAMP, Trader, of the Parish of Montreal, Insolvent.

The Creditors of the Insolvent are by these present notified that he has made an assignment of his property and goods, in virtue of the above Act, to me, Syndic undersigned; and they are required to furnish me, within two months of this date, with a statement of their claims, specifying what guarantees, and their value, they may hold, if they have any; and if they have none, stating the fact, the whole attested under oath, together with the documents supporting their claims.

FRANCOIS PERRIN, Syndic. Cote St. Louis, Parish of Montreal, 16th November, 1866.



PAIN KILLER IT IS A BALM FOR EVERY WOUND. PERRY DAVIS' VEGETABLE PAIN KILLER.

VEGETABLE PAIN KILLER. We ask the attention of the public to this long tested and unrivalled FAMILY MEDICINE.

It has been favorably known for more than twenty years, during which time we have received thousands of testimonials, showing this Medicine to be an almost never-failing remedy.

SORE THROAT, SUDDEN COLDS, COUGHS, &c. Taken externally it cures Boils, Ours, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Frosted Feet, Felons, &c.

P. ROONEY, WHOLESALE MANUFACTURER OF IRISH LINENS, AND IMPORTER OF DRY GOODS, No. 82, St. Peter Street, MONTREAL. Nov. 8, 1866.

AGUA DE MAGNOLIA.—The prettiest thing, the "sweetest thing," and the most of it for the least money.

S. T.—1860.—X.—The amount of Plantation Bitters sold in one year is something startling.—They would fill Broadway six feet high, from the Park to 4th street.

"In lifting the kettle from the fire I scalded myself very severely—one hand almost to a crisp. The torture was unbearable."

All who value a beautiful head of hair, and its preservation from premature baldness and turning gray, will not fail to use Lyons celebrated Katharion.

WHAT DID IT!—A young lady, returning to her country home after a sojourn of a few months in New York, was hardly recognized by her friends.

Heimstreet's inimitable Hair Coloring has been steadily growing in favor for over twenty years.

LYON'S EXTRACT OF PURE JAMAICA GINGER—for Indigestion, Nausea, Heartburn, Sick Headache, Cholera Morbus, &c., where a warming is required.

BARNES, HENRY & Co., Montreal, Agents for the Canadas. DEMAS BARNES & Co., New York.

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