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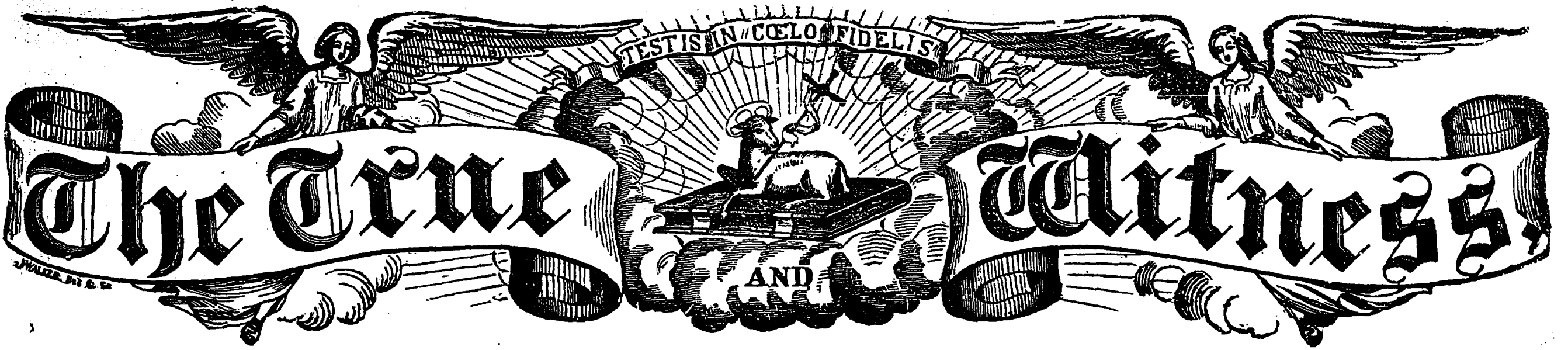
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CATHOLIC CHRONICLE

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No. 5.

(From the Catholic Mirror.)

AURELIA;

OR.

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quignon

PART SECOND.—THE SLAVE.

CHAPTER II.—(Continued.)

On such occasions she would remain at home, thoughtful and dissatisfied; struggling between the long cherished superstitions of paganism, and the vague presentiment of a more perfect creed.

When her father left the treasury to fill the post of collector of the tax on Jews, and moved into the house rented from Tongilianus, the undertaker of funerals, in the neighborhood of Venus Labitina's temple, the quiet happiness in which she had lived was disturbed.

The exigencies of the fiscal office filled by her father were to be a source of constant regret. She mourned over the fate of those poor families pitilessly persecuted for the least delay in the payment of the tax, and although they were Jews—a despised, odious people—she could be met frequently visiting the wretched cabins scattered about the Labitina woods and the vicinity of the Capena gate, to assist the women, children and old men who had been the victims of Cecilius' fiscal rapacity.

'Why did my father accept an office which compels him to make other people unhappy?' she thought, with bitterness; and she tried to persuade him to resign, or, at least to deal more gently with the delinquent tax payers; but, notwithstanding her great influence over Cecilius, the latter, who could not understand that any one should feel an interest in such beggars, was little inclined to give up a salary which was his only means of support, or to stay proceedings out of mere compassion.

The vespillo's attentions became a new source of sorrow for Cecilia. Not that she was unwilling to change a condition the duties of which were burthensome. Often, in her childish dreams, she had thought of some loved companion, whose life she would embellish with her tender care; more than once she had prayed to her favorite divinities for that unknown being, whom she artlessly hoped to see appear suddenly before her.

But the much desired apparition was anything but charming under the coarse features and the mourning toga of our friend Gurgus. Cecilia, at first, had not taken the slightest notice of the enamored vespillo; and when he had grown bold enough to avow his love, her delicate and refined nature revolted at the thought of a marriage which she deemed impossible.

An incident occurred, meanwhile, which, changing her whole life, had filled her heart and given a new direction to the vague thoughts that had so often disturbed her peace of mind.

In one of her rambles in the Jewish quarter, she had met a poor old woman, bed ridden by disease, and wanting the most common necessities of life. The kind young girl was deeply moved; and, obeying the generous impulses of her heart, she had become a devoted nurse to the old Jewess bringing her medicine and food, and ministering daily to her wants.

One evening, she was seated by the sick woman's bed-side, holding her withered hand in hers, and talking hopefully of the improvement she had found in her condition, when a voice trembling with emotion, uttered these words close to her ear:

'May Heaven bless you, O gentle maiden, who have taken care of my mother and have relieved her whilst her son was away!'

The young girl turned her head. A young man wearing the 'sagum' or military cloak, with the breast plate, the buckler and shining helmet, was bending over her.

Cecilia started, and could not restrain a cry. She averted her eyes, and stood, blushing, and trying to collect her thoughts. She could not realize the import of the stranger's words.

The old woman had risen from her bed, and clasped the young man in her arms:

'It is my son,' she cried, 'my son who has been returned to me! Oh, yes, dear Olinthus, well may you bless this young girl, for, but for her kindness you should not have found your mother alive!'

Suddenly, the sound of grave voices united in a pious chant, filled the room. These voices coming from under ground seemed to ascend to heaven.

Olinthus remained thoughtful. A struggle was taking place within him. Turning at last to Cecilia:

'Come,' he said, 'the holy mysteries have begun, and you are worthy of entering in the assembly of the faithful. Mother, I will soon re-

turn. I am going to ask God to repay our debt of gratitude to this young girl.'

Cecilia was astonished, but she felt that far from having anything to fear, she could have full confidence in the young soldier. She put her little hand in his, and followed him.

After walking some distance in the dark, they came to the head of a subterranean flight of steps.

'Take care,' said Olinthus to the young girl; 'my brethren are there; you will be directly in their midst. Fear nothing.'

Cecilia descended until, at the bottom of the steps, her eyes were suddenly dazzled by a bright light.

She had reached the sacred precinct. It was the crypt of the ancient temple of the Muses, which the Christians had discovered, and in which they assembled to praise God, to listen to the instructions of the pontiffs and to celebrate the holy sacrifices.

By the light of the lamps which hung from the ceiling, Cecilia saw a numerous crowd kneeling, and singing the hymns she had heard from above.

To the left were the women: Olinthus led Cecilia among them and crossed over to the right where the men were praying.

The women gave Cecilia the kiss of peace, and made room for her.

At the further end of the crypt, on a little higher ground, was a table around which stood the pontiffs clad in flowing white garments.— Upon the table was a cross, a few candles made of the purest wax, small loaves of bread, and vases containing wine.

The songs ceased, and a deep silence reigned. A venerable old man stepped forward, near the table, and beckoned to the others to sit down.— He wore a white garment like the other pontiffs, but with some mark of distinction to show that he was the first among them.

The old man commenced by inviting the people to elevate their minds towards God, and when the crowd had replied 'Amen,' he said:

'My brethren, we have received a letter from John, the only one of Christ's apostles who still lives. He advises us that he will soon be among us.'

A suppressed exclamation from all these men and women showed with what joy this news was received.

'My brethren,' resumed the old man, 'the beloved disciple, in his letter, sends you but one recommendation: Charity in Jesus Christ, the love of justice. Love ye one another, have together but one heart and one soul, and you will fulfil the law. Such are the words by which, in ending his letter, he confirms you in the faith of the Word of Life. Yes, my brethren, love one another in poverty, in misfortune, in suffering; let each of you sustain the weak, comfort the afflicted, relieve the poor, and he shall live!— And now,' added the venerable speaker, 'let the catechumens be brought forward.'

Four persons, a man, a woman, and two youths were brought forward and conducted to the priest. It could be easily seen that the four belonged to the same family.

'Flavius Clemens,' said the old man, addressing the man who appeared the chief of this family; 'one of our sisters in Jesus Christ, your aunt Flavia Domitilla, has informed us that you wished to be received in the grace and faith of the true God, together with your wife and your two sons. Do you, do they persist in this resolution?'

'Yes, Anacletus,' replied Flavius Clemens; and those who were with him repeated: 'We persist!'

'Flavius, you are great before the world and, with your wife, the nearest relative of the Emperor. Your two sons are Cæsars, that is, destined to rule the universe. This greatness, these lofty hopes, you may have to sacrifice them to your new faith. Will you do it, and will these children do it?'

'We will!' cried the four neophytes with one voice.

'Will you give up even your lives?' again asked the pontiff.

'Even our lives!' they responded with holy enthusiasm.

Anacletus made the sign of the cross on the forehead of the neophytes, and went through the ceremony of the imposition of hands, to receive them as catechumens. He then informed them that before they could be admitted to the baptism of the faithful, they must be instructed in all the mysteries and live in the strict practice of all the precepts of the religion of Christ.

Then, addressing the people: 'My brethren,' said the pontiff, 'recollect yourselves! now is the time of the holy communion! we are going to break the bread of life and to drink the chalice of salvation.'

All the Christians prostrated themselves, touching the ground with their foreheads.

The priest raised his hands; he then elevated the vases containing the wine, and pronounced

certain words, in a low voice which did not reach Cecilia's ears.

Then, those who surrounded the pontiff, that is the deacons, went amidst the faithful who received from their hands fragments of the consecrated bread, and drank from the same chalices.

After this distribution, they gave each other the kiss of peace, and remained plunged in religious ecstasy.

No sound was heard except the whispering of prayers and the smothered sighs which accompany tears of emotion.

Cecilia could not understand what she saw; she felt, however, that an important religious act was being accomplished.

A deacon offered her some of the bread and wine of which all the women around her had partaken. She declined, for she felt that she was not worthy of touching the sacred food, or of wetting her lips in the blessed cup.

The deacon, surprised at her refusal, inquired whether she was not one of the faithful.

She replied that she was the daughter of Cecilius.

A subdued rumor among those who heard the answer, expressed the surprise it caused. No one could understand how she had penetrated into the assembly of the saints.

The deacon hastened to inform the pontiff, who raised his voice to ask if any one had infringed the rules of the mysteries by bringing this heathen to witness them.

Olinthus came forward.

'This young girl,' he said, 'is the same who, for some time past, has been visiting our poor homes, to relieve our brethren's sorrows and dry their tears. To her, my mother—poor old Eutychia—owes her life; and when, but a while ago, I found her near my mother's bedside, it seemed to me that God inspired me to lead her to him. She is already our sister by her charity, and I feel confident that she will soon be so by her faith.'

'You have done right, Olinthus, and I absolve you,' said the pontiff. 'This maiden is not unknown to us; we have heard of her kindness to our brethren. In the name of Christ, we bless her!'

An aged woman then approached Cecilia.

'Child,' she said, 'you are worthy of knowing the God we serve; He visited you, when He gave you compassion and love for those who suffer. Come with me, I shall teach you His law.'

The language of this venerable woman was gentle and caressing; her words went to Cecilia's heart.

The mysteries being over, the crowd retired slowly, and Cecilia followed the poor woman, who held her affectionately by the hand. The amiable girl felt as if she were dreaming; she could not fathom the meaning of all she had heard and seen. But her heart was deeply moved, and ineffable thoughts filled her mind.

She seemed to recognize those words of peace, union and love to which she had listened—her truth-seeking soul had listened long ago; those sacred songs had for her a sense; she understood those men and women, now silent and collected, they uniting their voices in prayer; they honored divinity better than all those she had seen daily in the ceremonies of her pagan creed, and in the temples of Rome.

Then, that consular citizen, that illustrious matron, those two young men, proclaimed Cæsars—all those worldly honors despised, and death preferred to life—had filled her soul with admiration and astonishment.

They had reached another part of the crypt and a new spectacle offered itself to Cecilia's eyes.

'Take a seat by me, my dear child,' said her aged companion.

Two long tables placed parallelly, ran nearly the whole length of the subterranean room.— They were covered with the simplest articles of food; bread, eggs, milk, a few dishes of meat, and fruit.

The men went to one of the tables, over which the pontiff who had celebrated the mysteries, presided, seated on a stool a little higher than the rest.

The old Jewess who accompanied Cecilia, took a similar seat honor at the head of the women's table.

The pontiff stood up and blessed the food; and all proceeded to eat. The conversation, carried on in a low voice, became general and characterized by a friendly effusion mingled with reserve.

'These are our agapæ or feasts of charity,' remarked the old woman to Cecilia; 'we have always after the holy mysteries, in order to tighten the bonds that unite us, and to remind us that permitted pleasures, or necessary pain, all must be in common between us.'

Cecilia noticed that this old woman who spoke to her with the tenderness of a mother, was the recipient of great marks of respect from all those

present. Even the pontiff had bowed low when she passed near him.

It was, also, with no little astonishment that she saw Flavius Clemens and his two sons waiting humbly on the men, whilst his wife and another matron, whose appearance indicated her high rank, filled the same office at the women's table. She remembered the Saturnalia, where the masters became the servants of their slaves, and the Matronalia during which the Roman ladies abdicated temporarily their pride to become dependent on their inferiors; but she had never heard that the consuls and their wives, and the heirs to the empire had ever submitted to such trials.

The old Jewess seemed to read her young companion's thoughts:

'My dear child,' she said, 'among us the greatest must yield to the smallest. Our God humbles the mighty and exalts the weak. It is because I am the weakest and poorest of all that they do me honor. They also respect in me the daughter of the apostle whom Christ made the corner-stone of His Church. I am Petronilla, the daughter of Peter, the Chief of the Apostles, who was chosen because he was only an humble fisherman. Some day you will understand all these things, my child. Remember my name, and whenever you feel for the wish, come to me, for I love you.'

'And now,' she added, 'I shall put you under the care of this matron, who will take you to your father's house, for it is late and we are going to separate.'

What was Cecilia's astonishment, when Petronilla beckoned to Flavia Domitilla, and placed her, the humble plebeian girl, under the care of the Emperor's cousin.

She left the crypt with Flavius Clemens, the two young Cæsars, and that other matron whose imposing mien had struck her.

At a hundred paces from the entrance to the cave, lighters were waiting. The torches of the runners lighted the darkness of Labitina's woods; and the slaves hastened to execute the orders of their masters.

Here, all the apparel of power; all the splendors of wealth! And, but an instant ago, poverty, abasement, equality with the humblest! Well might the bashful and artless girl believe herself fascinated by a dream!

'Young maiden, come with me into this litter,' said the unknown matron.

And, as Cecilia hesitated, scarcely believing that this invitation could be intended for her, the matron added:

'What, my child, are you so proud that you refuse Flavia Domitilla?'

'Are you, then, also a relation of the Emperor?' the young girl asked, with lively curiosity.

'Yes, dear child,' replied Flavia, smiling at her eagerness. Come, get in, we shall soon make each other's acquaintance.'

Cecilia obeyed. The cortege moved, and was not long reaching her father's residence. Cecilius was very uneasy, not knowing what had become of his daughter. But when he saw her return in such illustrious company, and when Flavius Clemens had spoken a few words to him, he was so delighted, that he thanked all the gods he knew by name, and forgot to question his daughter as to the cause of her delay. With the protection of these great people, his fortune was assured!

Sleep did not visit Cecilia's eyes during that night. What she had witnessed and heard on that eventful evening, filled and confused her mind.

CHAPTER III.—CHRISTIAN ESPOUSALS.

Cecilia on the following days returned frequently to see Petronilla, the holy woman, whom she soon learned to love dearly, and to whose teachings, lavished with inexhaustible solicitude, she listened with increasing interest.

She also often saw Eutychia, who called her daughter, and Olinthus who gave her the sweet name of sister; and had long conversations with them. They continued Petronilla's work by teaching her the religion of Christ, and fortifying her in her nascent faith.

With such teachers and under the influence of such examples, the pure-minded girl could not be long in renouncing the lying fictions which she had already secretly despised, and which she now rejected with horror. In a few months she became truly a Christian in heart, aspiring only to the grace of baptism, and rapt in joys as sweet as they were new to her.

'What a blessing!' she would exclaim; 'that I should at last see the truth, I who have been so long without knowing it, and who yet sought it with all my soul!'

She had become the darling child of this whole poor tribe of exiles; all knew her and surrounded her with marks of the liveliest affection.

It seemed as though these poor people were repaying in love for the daughter, the miseries

caused by the father. For, Cecilius who was not aware of the tie existing between his daughter and the Jew, was as pitilessly exacting as ever, and continued to spread desolation and ruin in the poor colony.

Cecilia was deeply moved by the tenderness with which all greeted her. If she understood that Christianity dictated this pardon and forgetting of injuries caused by her family, she felt still more the power of that charity which inspired love by way of retaliation. She saw that this virtue, completely unknown to those with whom she had lived hitherto, was the life-giving principle of the little society into which chance, or rather divine Providence had suddenly thrown her.

As Petronilla had told her on the occasion of the agapæ, joys and sorrows were in common between these Christians so truly united, so thoroughly imbued with brotherly love. Whatever one of them possessed was the property of all; and however small and insignificant the offering, it was received with gratitude, and the blessing of God was invoked on the giver. These men and women cared not for riches or for the comforts they bring, but despised and rejected them.

Cecilia, the humble girl, soon became the intimate guest of the noble Flavius family. Flavia Domitilla had distinguished her, and had asked Petronilla to confide her to her care. The venerable daughter of the Apostle, had the more willingly consented as Cecilia would find in Flavia Domitilla's house, the example of the greatest virtues and the best school in which she could study a perfect Christian life.

This illustrious matron whom the Church counts among the most sainted virgins who lived in those early ages, was then residing in Rome, and not far from the Imperial palace, a life of admirable charity and self-sacrifice.

Her mother, whose name has not been preserved in history, was a sister of Clemens. She was nearly related to the Emperor Domitian, for she was the grand-daughter of Sabinius Major, Vespasian's elder brother.

This Sabinius Major was the first who illustrated the Flavia race, whose founder, according to Suetonius, was an obscure undertaker of public works. He was Prefect of the city when he was killed during a riot incited by the Vitellius party. Tacitus who relates his death says that he had commanded the armies of Rome during thirty-five years under the Emperors Tiberius, Caligula, Claudius and Nero.

This infuriated mob set fire to the Capitol where Sabinius and his family had sought an asylum, and massacred them. One child only escaped from this butchery. This was Flavia Domitilla, who owed her life to the courage and devotion of two Christian slaves, Nereus and Achilleus—who both suffered martyrdom, subsequently, with their mistress.

Flavia Domitilla, placed by these men in a Christian family, lived with them several years, and embraced their faith. When more propitious times came, she was sought and claimed by her uncle, the consul Flavius Clemens, and went to live with him. She became the chosen instrument of Providence through which this noble family embraced the true faith.

The large estates of her family having been restored to her, she devoted her abundant means to relieving the poor and consoling the unfortunate. She gave the example of all the Christian works performed in the midst of wealth and worldly greatness with that humble spirit and sublime devotion, which have found imitresses, even in our days, among women of the highest rank.

Cecilia conducted by Petronilla, went every day to Flavia Domitilla's house, where she associated herself to the practice of virtues which she had never before suspected. She brought to this pious task the enthusiasm of a neophyte who found in her own heart the liveliest sympathy for those who suffer.

Gurgus who, for some time past, had commenced persecuting the young girl with his love, and who felt a certain uneasiness at her frequent absence from home, was far from suspecting how she employed her time. It will be easily understood why Cecilia had little time to think of the vespillo, and why she had not hastened to give the favorable answer to his suit, with the hope of which her father had so long lured Gurgus.

Moreover—shall we say it? another thought was gradually absorbing the maiden's mind; a new feeling had grown side by side with her new faith—foreign to it and yet arising from it. This feeling caused her much anxiety, for she feared that it was distracting her thoughts from God.

The poor child loved Olinthus. For several days she had avoided meeting him, hoping thus to recover her peace of mind; but absence seemed only to increase the feeling which filled her heart and mastered her will.

The motherless girl resolved to consult her two benefactresses, Petronilla, who loved her as her child, and Flavia Domitilla, who treated her like a sister. She knelt, one day, before these

two holy women, and having artlessly, and amidst many tears, unveiled the troubled state of her heart, asked them if she was still worthy of being a Christian.

Petronilla and Flavia Domitilla, these two virgins so pure both, and yet so different—the one still bright with the bloom of youth, the other with the snow-white locks of venerable old age—looked at each other with a sweet smile.

'Child,' said Petronilla, in a tone of gentle authority; 'do you place Olinthus before God, in your thoughts, or God before Olinthus?'

'I do not know,' faltered the young girl; 'the faith of God is dear to me, but at the same time, Olinthus' image is always in my heart.'

'And if you were given the alternative to renounce your faith in order to follow Olinthus, or to give him up for God, what would you do, my daughter?' Petronilla asked, with still more authority.

'Even if the sacrifice should kill me, O mother, I feel that nothing would ever make me renounce Jesus Christ!'

'Child, your love is permitted, for it is pure and innocent. Let peace descend into your young heart. With us, marriage is holy, and we had already thought of it for our Cecilia.'

'Can it be true, Petronilla? What, Olinthus?'

'Olinthus loves you, and Eutychia wants you to be her daughter. We shall arrange this matter.'

'But what will my father say? How can I hope that he will consent?'

'Do you think,' said Flavia Domitilla, 'that if I undertake to gain his consent, Cecilius will resist long?'

'Child,' said Petronilla, 'see how gentle and easy to bear is the yoke of the God we have taught you to serve! He has His virgins, loved flowers, born of His breath, but near these, in His love, there is a place for the young spouse, for whom he reserves the same glorious palms, if she walks in the innocence and purity of His faith. Rise, my daughter, and hope in His infinite goodness!'

Cecilia was radiant. Her tears had ceased to flow, and her heart opened itself with delight to the promised happiness which she could now enjoy without remorse. 'There could be no great obstacle to her marriage. Why should Cecilius refuse his consent? He had accepted Gurgis; Olinthus was certainly preferable to the vespiilo. Olinthus had an important grade in the Roman army. He was a 'primpilarius,' and had recently distinguished himself in the war against the Dacians.

He had saved a legion from an ambush where it would have been cut to pieces. Severely wounded in this encounter, he had not been able to continue the campaign with Domitian, and had obtained a furlough. He had just returned to Rome when he met Cecilia at his mother's bedside. He could not see this beautiful girl, so gentle, and so devoted to Eutychia, without being drawn to her by the most tender affection. This feeling had taken a deeper root in his heart when he had seen Cecilia receiving instruction from Petronilla and embracing his faith with so much ardor.

Cecilia having become a Christian, could be his companion for life, and Olinthus blessed God for the treasures of grace, virtue and candor with which He had endowed the gentle maiden. He had confided to Petronilla his projects and his hopes, and implored her to undertake their realization.

Petronilla, assisted by Flavia Domitilla, was preparing to smooth down the obstacles which might be in the way of these young people.—Flavia intended to give Cecilia a dowry that would secure them the modest comforts of a happy home. She proposed also to overcome the possible repugnance of Cecilius, by the offer of a sum of money that would make him independent of his collectorship. There was little doubt of his acquiescing on those conditions.

The two holy women considered the happiness of these children as secured.

In the early times of the Church, marriage was only preceded by the ceremony of the espousals. This was done in a very simple manner; the future consorts having obtained the authorization of the Bishop, exchanged a solemn promise in presence of some holy and venerable persons.

Petronilla received the mutual promise of the two lovers. Taking Cecilia's hand, she placed it in Olinthus', and told them:

'You are betrothed: love you each other in Jesus Christ, and wait patiently, in retreat and silence, the day when He will be pleased to bless your union.'

According to the custom of those days, Olinthus placed on Cecilia's finger a ring, the pledge of his promise, upon which was engraved a symbolic sign—a dove, image of the purity of her who was to be his companion.

The marriage was to take place after a brief delay. Flavia Domitilla must first obtain the consent of Cecilius. It was necessary, besides, that Cecilia should prepare to be baptized, for the pontiff could not bless her marriage until she would have become, through this first sacrament, the child of the true God.

The news of the contemplated marriage caused a general rejoicing among the poor Jews to whom Cecilia was so dear. It was like a family festival promised to those hearts which thrilled with the same joys—like a light from Heaven, piercing the dark cloud that hung over their heads.

But these dreams of happiness were soon to vanish, Gurgis, the unfortunate vespiilo, discovered, in the manner we have related, that the young girl was a Jewess and preferred a Jew to him.

Cecilius learned that his daughter was a Christian.

Marcus Regulus, concealed in Estrapeus' shop, overheard the barber's conversation with Gurgis.

And, finally, Cecilia, instead of marrying Olinthus, was sold in a slave market.

How did all this happen?'

Was Olinthus, whom we have seen boiling with rage at the foot of the platform on which

stood his weeping betrothed, doomed to lose her on earth, to find her only in eternity?'

Or would God, in His justice, give him back the innocent maiden who had invoked his name, and for whose deliverance two sublime virgins implored Him: Petronilla, the daughter of Peter, prince of the apostles, and Flavia Domitilla, the angel of virtue and love, who laid at His feet the worldly treasures of human greatness and wealth?'

(To be Continued.)

THE LAND QUESTION OF IRELAND.

(FROM TIMES SPECIAL COMMISSIONER.)

No. 2

TIPPERARY, July 26.

I have left Dublin for this place, having thought it advisable, for several reasons, to visit Tipperary in the first instance. It is unnecessary for me to record at any length my impressions of the metropolis of Ireland. Many of your readers are, of course, familiar with its pretensions squares, its fine public buildings, its wide streets, and its extensive suburbs, and few, perhaps, would care to know much about its poorer and less prosperous quarters. Like all the great cities of these kingdoms, Dublin has participated in the rapid progress of this generation in material opulence. Compared with what they were 20 years ago its thoroughfares are brilliant and gay, the shops and quays are busy and thronged; there is a marked improvement in the street architecture, in the large warehouses, and in the public vehicles. Yet Dublin retains essentially unchanged its peculiar and rather singular characteristics. It has not the splendour of a real capital; it wants the look of energetic and thrifty industry that belongs to most of our great centres of commerce. Its public edifices, monuments for the most part of the extravagance and taste of the Irish Parliament, contrast painfully with the decaying aspect of many of the masses of dwellings around. Its big squares, and the broad approaches to them, are laid out in stateliness and pomp, but they seem slatternly in their magnificence, and the mansions, with a great deal of display, are often deficient in genuine comfort. The tide of life runs thinly and weakly through spaces enlivened by few equivoques; the streets seem usually too large for the traffic; at night the gas lights hardly subdue the darkness; by day there is comparatively little of the roar and din of flourishing trade. In some particulars the features of Dublin are remarkable, and not a little significant. Although a place of very great antiquity, the existing town is comparatively modern; few of the buildings are of an earlier date than the first years of the 18th century; and while Dublin abounds in memorials of the Protestant colony that became ascendant after the Revolution of 1688, and of Protestant domination in many forms, it is not rich in associations that run up to a more remote era of Irish history. In few cities is the contrast between the rich and the poor more offensively marked—regions of equalled lands, and foul, noisome streets, that look all the more miserable because the rickety and dilapidated houses are for the most part of recent origin, are the habitations of the mass of the poor; notwithstanding many excellent charitable institutions, the sanitary arrangements of the place are bad; until lately the water supply was disgraceful; and the Liffey, a filthy and huge sewer, charged with the seeds of fever and pestilence, is the outlet of an execrable system of drainage. All now is orderly and quiet, but the frequent couples of military police, and the material columns of scarlet and steel, fringed at the edges by a following mob, that meet contumaciously a spectator's gaze, remind you that Fenianism has been threatening, and that you are no longer in one of the cities of England.

You leave Dublin for Tipperary by that excellent line the Great Southern and Western. The route, except at a few intervals, where all is level to the horizon, follows for the most part a broad tract between ranges of opposite hills, that here swelling into high eminences, and there sinking into mere uplands, at various distances shut in the landscape. This tract, ascending about midway to the height of the great watershed of Leinster, and thence falling by a gentle decline, presents a vast diversity of feature, but until the end of the journey is approached it is not very picturesque or interesting. The scenery of the valley of the Liffey is pleasing and rich, but rather tame; it is laid out in well-squared fields and enclosures, thickly studded with country seats and farms; but the husbandry is not remarkably good, the oats seem short and the turnips starchy, and the meadows are crowded with huge haystacks—one of the chief blots of agriculture in Ireland—which are left out to tan and decay until autumn. After leaving Kildare the train runs along the edge of the central plain of Leinster and across the heads of several of the streams that ultimately reach the sea at Waterford; and beside Maryborough it skirts the range of the swelling Sliabh-binn hills, which for centuries gave the Celtic Celts a broad line of defence against the English invader. This district is generally of little interest; the soil is for the most part poor; bogs and marshes, their waters not carried off by the sluggish and slowly descending streams, stretch out drearily in many places; the fields are often ill drained and cultivated; good country houses and homesteads are rare; the Irish mud cabin is too frequently seen; the few towns are ill-built villages of low gray houses with bad slate roofs, ending in rows of miserable thatched dwellings. As Munster and the heads of the Suir are neared a favourable change passes over the scene; bold and lofty hills trend down to plains, in places gay with magnificent verdure; the face of the country, often dotted with fine plantations and extensive parks, wears a more bright and luxuriant aspect; and the crops in the deep and fertile till seem to defy the drought and to love the summer. After traversing miles of country of this kind the jutting peaks of the Gallies are seen rising against the sky; and having passed the Limerick Junction, you reach the little county town of Tipperary, not far from a stream to which Celtic fancy has given the name of the 'will of the plains.'

Tipperary differs in few respects from the small county towns of the south of Ireland. The place lies within the shadow of a range—covered in long breadths by plantation of fir—high over which and divided from it by the beautiful valley of Aherlow, the scene of many a fierce conflict between the chiefs of Ormond and Desmond, rise the crests of the Gallies. The streets, irregular, but tolerably wide and clean, are composed of square houses of stone and slate, for the most part built in the last century, and perhaps then the resort of the local gentry; and these terminate in an Irish town of equalled and low-thatched mud cabins, the habitations of the poorest population. High above towers the commanding steeples of the Roman Catholic Church, lately erected by voluntary subscription, its doors open to reverent crowds, who kneel as they pass the Cross hard by. It seems to look down on the attenuated spire of the English church—the name given to the edifices of the Establishment by the peasantry of Munster—as it stands enclosed within its walled graveyard. The shops of Tipperary seem not bad; their fronts are brighter with paint and gilding than is usually the case in Ireland, and the town, though not in the least interesting, wears a look, on the whole, of thriving industry. There are several Banks and some public buildings, none of these, however, requiring notice except the school founded by Erasmus Smith, an English adventurer, who received large grants of forfeited land from Ormond, and who endowed schools in several parts of Ireland, for the education of the children of his fellow settlers, and for the advancement of that Protestant faith which Ireland, as a nation, will not accept. Tipperary has lost the feeble manufacturer it had in the days of Arthur Young, and its trade is for the most

part confined to the sale of corn and butter for export, and to retail commodities for the adjoining districts. This business, however, is not inconsiderable and several hundred thousand pounds are exchanged annually in the article of butter. The population of Tipperary, like that of the inland towns of Ireland, has diminished greatly of late years; it was 7,001 in 1851; 5,900 by the last Census; and is now certainly considerably less.

The country around Tipperary, however, is the immediate subject of my inquiry. This district is near the centre of a tract, the celebrated Golden Vale of Munster, that extends like a broad wedge westward, between ranges of opposite hills, from beyond Oshel far into Limerick. This tract is, for the most part, an undulating plain of resplendent verdure, in places rising into knolls and eminences; and nature has blessed it with a fertility almost unrivalled in the British Islands. 'I think,' wrote Arthur Young 30 years ago 'it is the richest soil I ever saw, and such as is applicable to every purpose you can wish; it will fat the largest bullock, and at the same time do equally well for sheep, for tillage, for turnips, for wheat, for beans, and in a word, for every crop and circumstance of profitable husbandry.' In the days of that intelligent observer the whole region was a vast expanse, in which the neglect and indolence of man seemed to mar and deface the gifts of nature; nor was there any exception in the neighbourhood of the town of Tipperary. Arthur Young remarked, 'In no part of Ireland have I seen more careless management than in these rich islands. The face of the country is that of desolation; the grounds are overrun with thistles, ragwort, &c. to excess; the fences are mounds of earth full of gaps; there is no wood, and the general countenance is such that you must examine into the soil before you will believe that a country which has so beggarly an appearance can be so rich and fertile.' At that time, in truth, comparatively little had been effected in the way of improvement. In some places country seats had been built, where rude Barry Lyndons and fighting Fitz Gerald had led a life of coarse extravagance and vice and kept down the subject Irishry around; and here and there only a gentleman of a better class had introduced the germs of a progressive husbandry. Parks and gardens occasionally met the eye; some large farms had been well enclosed; and attempts had been successfully made to cross the native breeds of swine and of cattle. But these signs of culture and taste were rare, and, speaking generally, the character of the landscape was uncouth wildness in the midst of fertility. Vast herds of shaggy and long-horned kine roamed over broad spaces that never knew the plough; and at wide intervals the rude dwellings of the pretty squaireen and large grazier arose. Along the edges of the roads, for the most part wretched lanes of mud cabins, were the habitations of the cottier peasantry, who, already beginning to be forced from the soil, eked out a miserable existence on the potato. Arthur Young notices, with contemptuous scorn, the barbarous husbandry of this race, squatted in increasing crowds on their stony allotments, and their half savage and degraded aspect.

Since that period a great change has passed over this fertile district. I have visited the country around Tipperary on a circle of several miles in extent, and though much yet remains to be done, the scene is generally one of wealth and prosperity. A few fine seats and mansions may be seen which, in their ornamental grounds their cultivated fields, their graceful plantations and their luxuriant gardens rival those of a similar class in England. The whole country has been enclosed long ago, and though, partly owing to the value of the pastures, wood does not abound, nor are the lands laid out regularly or well fenced, the view on all sides is rich and magnificent. A small breadth comparatively of the soil is in tillage; but the crops are, with rare exceptions, fine, the oats with full ears and long straw, the turnips thick in strong green lines, the potatoes well closed over their ridges, and the appliances of husbandry are usually good. Some excellent farmsteads, well built and well slated houses and offices, may be seen; those on the beautiful estate of Lord Derby especially, as well as his admirable lebanon's cottages seemed to me worthy of particular notice. The real wealth of this district, however, consists in its noble grass lands, unequalled, perhaps, save in the vicinity, and in some parts of Meath and Westmeath. The meadows the other day seemed hidden in the high uncut meadows; their swards were an enormous sward; every hayfield was decked with its numerous oaks. Far and wide broad and fat pastures extend, browsed over by sleek and large kine; and here the intelligence of man has done much to second the lavish bounty of nature, for the breeds are usually of a very fine description. As regards the general appearance of the peasantry, I saw in the country very few traces of poverty; the men and women seemed generally well fed, not ill clad, and of decent appearance; and even the small farmers had a good class of horses. But it is not to be supposed that the external aspect of the scene is in all respects favourable. The farmhouses very exceedingly in quality, a large proportion being very inferior dwellings; and mud cabins, that eyesore of the Irish landscape, are still not infrequent in many places. The big fields, too, are ill enclosed and fenced, and the wide dykes and banks that usually divide them not only waste a great breadth of ground, but show that thorough drainage is much wanting. This, indeed, is evidently the chief deficiency in the farming throughout this whole district. Lord Derby's estate is well drained, and so are those of some other proprietors; but the thick masses of rushes and coarse grass that in many places spread over the fields prove that, even now, in the drought of summer, the soil is charged with injurious moisture. This is especially the case with the valley of the river which flows beside the town of Tipperary, and which in winter, I hear, is often a wide flooded lake; and, speaking generally, a large expenditure of capital and industry would be still required to develop fully the resources of this tract, considered merely as a vast pasturage.

In my next letter I shall give an account of the social economy of this neighbourhood and of the phenomena it presents.

IRISH INTELLIGENCE.

Dublin, Sept. 2.—Cardinal Cullen has issued a pastoral letter, forbidding parents to send their children to the national model schools on pain of deprivation of the sacraments.

Dublin, Sept. 6.—Cardinal Cullen has ordered prayers of thanksgiving to be offered up in the Catholic churches for the termination of religious ascendency in Ireland.

North, South, East, West, judges have had to congratulate assize districts on the absence of crime.—In Mayo there were but thirteen cases, at Monaghan four, at Longford three, and at Limerick the judge had white gloves presented to him. In no part of Ireland was there what might be considered a heavy calendar.

We ('Nation') greatly regret to say that the speeches delivered at the Orange meetings held in the North afford no encouragement to those who hoped to see a spirit of national union and conciliation manifesting itself in the conduct of the Orangemen. This is really disheartening. Irishmen had been led to hope for something better from those men than the fierce and malignant spirit exhibited on those occasions.

MAXWORTH COLLEGE.—We understand that no charges either in the professors or in the number of students will be made before 1871.

The Limerick, Clarr, and Tipperary Farmers' Club has selected Mr. Isaac Butt as candidate for Tipperary, in the room of Mr. Moore, deceased.

There was not one prisoner brought before the Drogheda magistrates on Monday morning last, al-

though a very large amnesty meeting was held in the town on the previous day.

From a return just made in the peace office it appears that there are in the county Kerry 116 persons holding the commission of the peace, of whom 85 are Protestants, and 31 Catholics.—Herald.

THE PROTESTANT CHURCH.—The Bishops, after a second sitting, have issued a feeble circular, wherein they display their outer consciousness that in them resides no spiritual authority. In the language of the Church organ the 'Dublin Evening Mail,' they have fairly 'abdicated the leadership of the Church.'

At the banquet of the Royal Agricultural Society of Ireland given at Tralee on Thursday night, the Lord Lieutenant gave some very wholesome advice. He said that politics were excluded on such an occasion, but he could not help alluding to one subject—the Land Question. He hoped that the subject would be approached everywhere 'with a desire to secure fairness, impartiality, and justice.—Those who wanted a satisfactory settlement of this difficulty should confine themselves to the practicable.' He was confident that the question would be settled in a way which would afford satisfaction to all. We hope the noble lord's prediction will turn out to be true; if all parties will take a common-sense view of the matter it will be so.

Dublin, Sept. 8.—A meeting of those favorable to the amnesty to the Fenian prisoners was held at Limerick yesterday. Over 25,000 people were present. A series of appropriate resolutions were adopted, among which was one asserting that the farmers of Ireland will not accept any tenant-right bill until the political prisoners are liberated.

Sir John Gray, editor of the Dublin Freeman's Journal, makes an appeal to Mr. Johnson, of Belfast, as leader of the Orangemen, to cooperate in the movement for the settlement of the land question.

Very conflicting accounts are given of the potato crop. In some districts the plants are green and vigorous; in others it would appear that a blight has fallen upon the leaves, the effects of which may extend to the tubers. We have heard many reports of extensive menses in this crop, originating, perhaps, from beetle seed, or from the frost which prevailed during the month of May. The disease has rarely been found as yet, but on the whole, we are justified in stating that this crop will not be equal to that of last year.—Irish Times.

THE ULSTER RIOTS.—Before the royal commission to inquire into the cause of the riots at Londonderry on the night of Prince Arthur's visit, Captain Stafford on Monday stated his belief that apprentice boys' processions were dangerous in the present state of the city. Procession on either side were likely to lead to riot and loss of life. A Roman Catholic witness deposed that he hardly knew a Catholic in Derry capable of handling arms who was without them. The Protestant party are now ignoring the commission altogether. No rebutting evidence is being given, and there is no cross-examination. The inquiry, consequently, will not be so protracted as had been anticipated.

HARVEST OPERATIONS.—The glorious week of harvest weather, just past, has enabled many farmers to commence reaping sooner than expected. A good deal of wheat and some oats have been cut in several parts of this country. The ripening character of the weather is bringing the cereals so rapidly to maturity that harvest may be expected to be pretty general by the end of next week. The scythes rickie, and reaping machine are all busy at work in this locality. The sample of new oats already brought to market is favourably reported as being firm and plump. Should the present fine weather continue, of which there is every prospect, the corn harvest will very soon be secured in this district.—Down Recorder.

VALUE OF LAND IN THE COUNTY WEXFORD.—The sale of about fifty-two acres of a farm held in fee, situate at Tuillicane, barony of Bargy, was held on last Saturday, 7th inst., in the Court-house pursuant to an order from the Landed Estates Court. The farm, which is all under green grass, has a good dwelling-house and offices, and was valued by Mr. Griffith at £39. Since that valuation was made upwards of £500 have been spent on the farm in permanent improvements. The bidding on Saturday rose to £1,500, at which the whole lot was knocked down to Mr. John Bania, subject to the approval of the Court.—Wexford People.

EXTRAORDINARY DISAPPEARANCE OF CHILDREN.—Quite a panic has been created amongst parents of the working classes in and around the city by the mysterious disappearance of a number of children mostly of tender years, during the past fortnight. So numerous are the cases stated to have occurred that an extensive system of kidnapping seems the only possible explanation. Placards posted throughout the city state that two little girls of twelve and five years respectively, have been missing from M-yfield for the past week. No less than five children have disappeared from Blackpool within the last two days; two are reported as missing from the neighbourhood of Lady's Well, two from Fair Lane, and two others from Evergreen. In the majority of instances the children were sent on errands by their parents and never returned. The police had their attention directed to the matter, but as yet no explanation of the circumstances has, in any case, been arrived at.—[York Examiner.

The month of July, this year has passed away, but the Orange beauties of Tullyhog have not as yet forgotten their wild and ferocious tricks. On Thursday night last they visited the town with their fires and drums, used party expressions, fired shots and played party tunes, and used their best efforts to excite animosity and strife. On several other occasions during the present month they committed several outrages, all of which have been passed unnoticed and unheeded, so that they have good hopes that their frecks will be pardoned and their actions overlooked. It is to be doubted that no proceedings will this time be taken to put an end to such conduct as so many grave offences have already been committed which were only considered as innocent and harmless amusements; but, innocent as the amusements may be, and harmless as they are considered, yet their cause disturbance, excite animosity and strife. It is hoped that the authorities will soon learn their duties, and put an end to such drumming and party processions in this industrious and thriving town.

Writing on the 23rd ult., the Dublin correspondent of the London Times says:—A meeting to express public opinion in favor of a release of the Fenian prisoners was held yesterday at Drogheda. From 8,000 to 10,000 persons attended, the greater part of whom were from Dublin. Special trains ran during the day. A procession was formed, and the sympathizers marched through the leading streets with flags flying and bands playing. The flags were chiefly of the national hue, but one of them was orange and blue, in compliment to the Ulster Protestants, whose aid the promoters of the meeting hope to obtain. The Rev. J. O. Mackey, P. P., was the principal speaker. Resolutions were passed, strongly advocating the release of the prisoners.

On the 4th instant two workmen were instantaneously killed and three sickened by sulphuretted hydrogen in a sewer in Dublin, which leads from the gasworks and chemical works. Dr. Mapother deposed at the inquest that the gas was emitted from the lime refuse of the gasworks, which found its way into the sewer, while Professors Sullivan and Cameron were of opinion that some acid from the chemical works must have been added for the evolution of enough of sulphuretted hydrogen to produce fatal effects. The verdict condemned the Corporation for not having carried out the recommendation of their medical officer—namely, that the gas company be compelled to abandon the lime process. The only analogous case which is on record is that in which four workmen, and the surgeon who heroically tried to save them, perished in a sewer in K-nillworth Street, Pimlico, in 1849. Drs. Ure and Anderson

swore in that case that the sulphuretted hydrogen and cyanogen were emitted from lime refuse, cast over the sewer, and 'through which rain-water had percolated.—British Medical Journal.

THE ONE TRINE NEWSPAPER.—The London newspapers very properly devote a large share of their attention to purely metropolitan topics, and the leading articles written on these topics are usually characterized by an accuracy of knowledge and a freedom from prejudice which could not be expected from the writers when dealing with Irish questions. In the Pall Mall Gazette, of last Friday, appeared a well reasoned, and indeed, a powerful article, which, though written without any reference to Ireland, suggests matter worthy of the best reflection of Irish readers. The article is headed 'The one thing needful for London:—'The proposition it maintains is that 'what London needs is not this or that reform only, but the self-government which will enable it to secure all reforms.' This is pretty much the conclusion to which intelligent Irishmen of all parties and denominations are coming we might almost say have come, with respect to their own country, and on pretty much the same ground as those which the Pall Mall Gazette alleges in favour of the self-government of London:—'The greatest city in the world,' says the writer, 'is governed by corrupt and incapable vestries, supplemented in some respects by the anomalous institution known as the Board of Works, and in others by the spasmodic intervention of the Home Secretary, or the House of Commons.'

The Board of Works is the best of the three agencies we have mentioned, but then it is the most limited in its scope. The vestries, as might be expected, are the worst, and unfortunately they have most to do. The government of London by parliament means two things. First—That the legislators do not represent the community for which they have to legislate; and secondly, that they have already more business on their hands than they know how to make away with. Why should a body composed of non-Londoners be constantly referred to upon a variety of matters which can at most concern it for a small part of each year? Why should we insist upon leaving the municipal arrangements of 3,000,000 of people to a body which can only be spared from the concerns of the whole empire? In London the consequences of misgovernment are patent enough, but they are on a small scale compared with those which Ireland suffers. Burglaries and highway robberies are, no doubt, matters of unpleasant frequency in London streets, and the lives and characters of respectable citizens seem to be latterly at the mercy of the batons and oaths of the police. The swelling tide of pauperism at the East End, the forced emigration of skilled workmen, the cruelties practised in workhouse hospitals, the extortion of gas and water companies, and the disorders and indecencies practised in the London parks, are all, in their several degrees, good reasons for establishing a Metropolitan Parliament for municipal affairs; but they are not, as yet, evils of sufficient magnitude and violence to alarm a Londoner for the future of his city, or indicate a decline in its main sources of prosperity. Notwithstanding all its local ailments, London still grows and grows apace. On the other hand, the population of every Irish provincial town is declining, and the flower of our peasantry are carrying their cheerful industry, their intelligence, and their capital to lands where Clonnes evictions and Party encroachments are unknown. Crime is not rampant in Ireland as it is in England, but one particular variety of it crops up from time to time out of the unsettled relations between landlord and tenant. We have no reason to complain of the conduct of our police. But an alien government cannot keep the peace without the aid of its Corydons and Messers; the Pall Mall Gazette speaks of the proposed London Municipality in the following hopeful terms:—'The Town Council of the so-called community would do nothing short of a little parliament. It would do I with affairs of sufficient magnitude to interest the ablest and to absorb the most industrious. No man need then disdain to offer himself for election, and the mere conflict of candidates would go a good way to educate the municipal voters into a sense of their electoral duties. Something of this sort has been seen in the case of the Board of Works, and if the undertakings now superintended by that body were absorbed in a large organization, the same process would go on with increased vigour. The offices at the disposal of such a legislature, would be equally worthy of the best men London can produce. The Mayor of the reconstituted city would have something else to occupy him than the invention of city-presents and the disposing of city hospitality. He would be the elected ruler of a considerable kingdom, and have more opportunities of signalling his reign than fall to the share of many princes.' All this, with the exception of a single word, we would take to apply to Ireland. The exception is the adjective 'little.' A parliament which successfully governed a nation of five and a-half millions to day, ten millions after one generation of good government, could hardly be called little even in comparison with the English House of Lords and Commons.—Irish Times.

"NO PAY NO PRAYER."

'What I With my base tongue give to my noble beast, A Lie—that it must bear?'

At the Bishop of Tuam's annual Visitation on Tuesday last, the archdeacon of the diocese, the venerable John Oather, applied to his lordship for advice and instruction as to the reading of the State prayers in the regular service of the Church. He had been requested by many of his congregation to ascertain whether it is still imperative on the clergy to use those prayers without alteration. The bishop replied that no change or departure from the order hitherto observed is allowable without the special direction of those who have authority, or of those who may be hereafter invested with authority to govern the Church. The Dean of Tuam said that there are two forms of prayer for the Lord Lieutenant, either of them may be used at the option of the officiating minister, he had discontinued the first. That form is certainly more objectionable than the other. A very general dissent has been manifested by the laity everywhere during the recital of the solemn mockery which acknowledged the Lord Lieutenant as a special protector of the 'true religion established amongst us,' all the while that he was absent from his proper post in order that he might assist by his voice in the House of Lords the downfall of that religion. To require our clergy to read it now would be to impose an intolerable burden upon them, which their congregations will no longer permit. The indignant murmurs which rise to the lips of all true Churchmen at the sound of those obnoxious words contrast strikingly with the strain of adulation pervading an address offered to his Excellency on Wednesday last by certain dominies of the Scottish Nation in Ireland.—Evening Mail.

THE IRISH PEASANTRY.—The Times rather admires the Tipperary men for their sturdy opposition to the extermination process, and with some pride announces that this is to be attributed to a large infusion of the foreign element in Tipperary. 'Observers,' it says, 'remark that the men of the county are cast in a larger mould than their countrymen of Connought and of the farther South, and the energy which gives expression to its feelings of discontent has been attributed to the presence of a foreign element.' As usual when writing on Ireland, the Times falls into a blunder which any of its Irish readers could correct. Physically, morally, and intellectually, the people of that county are a noble race. 'Tall is his form, his heart is warm,' wrote Davis of the Tipperary man, 'the description applies with equal truth to the men of the surrounding counties.' The Tipperaryman is a fine specimen of the Irish race; but the closest observer could discern, not a shade of difference between him and his neighbours of Kilkenny and

Waterford, except, perhaps, that he is more Celtic in his tastes, temperament and general disposition. With the exception of some districts in Clare, the province of Munster produces the finest men in Ireland; and for the matter of that, in the United Kingdom; and there is scarce a shade of difference in the general aspect of the peasantry. The Munster men, as a rule, are a larger and more spirited race than their more prosperous countrymen in Ulster, or their countrymen of the poor lands of Connaught; but there are fertile tracts even in Connaught, inhabited by a peasantry that physically are inferior to none. Tipperary was handed over to the conquerors, and their descendants still hold it for the greater part, and never amalgamated with the people; and the want of sympathy between the proprietor and the people, resulting in a constant succession of agrarian disturbances, gave rise to the popular saying, that in Tipperary are to be found the best peasant and the worst landlords in Ireland.—[Waterford Citizen

THE KYOTIONS AT CLOONE.—The Rev. James Maher, P. P. of Carlow Graigue, has published a letter conveying the gratifying intelligence that the landlord who recently carried out the wholesale evictions at Cloone, County Carlow, has, on mature consideration of his act, found reason to think that, although a legal, it was not a commendable proceeding, and has expressed his willingness to do something towards compensating the poor people whom he routed out of home and home, and cast naked on the world. This gentleman waited on Father Maher to ask his co-operation in effecting this work of reparation, to which request Father Maher of course readily assented. We hope that reparation will be as full and complete as the equity of the case demands. We should be sorry to find that the landlord in question acted in this matter purely on the promptings of an awakened conscience; but this need not prevent us from congratulating him on having taken a course that is not only equitable but prudent. The land question is now up for settlement, the mind of the people is fixed on it; the debates of the Government are occupied with it; the debates of the Legislature a few months hence will have relation to it; and the landlords who would not be guilty of tyrannical and cruel treatment of his tenantry would, if no other consequences should befall him, insure to himself an immortality of infamy. The landlord of Cloone, by his wise and Christian resolution to repair the wrong which he had committed, has not only avoided all such unpleasantness, but set a good example which can never be mentioned without obtaining for him the approval and praise of honest men.—Nation.

PROPERTY IN LAND.—As our readers are well aware, we have consistently urged that the true political position of Catholics in these islands is complete independence of the two great parties. But the present aspect of Irish affairs points a moral on the subject which must influence, one would think, the most sceptical. The Irish disestablishment and its endowment having been effected, the two Irish questions which now press for solution are those which concern education and land. On both these questions it is hopeless to satisfy the reasonable demands of Irishmen without measures which the average English politician will denounce as extreme. But what is so curious is, that such measures will be extreme in two opposite directions: the desired educational measure must be 'extremely' Tory; and the desired land measure must be 'extremely' Liberal. Take such a politician, e.g., as Lord Stanley, or again, as Mr. Lowe: to him the desired land measure would appear intolerably revolutionary, and the desired educational measure intolerably narrow and retrograde. Never had Minister of State so anxious and delicate a task before him as Mr. Gladstone has at this moment; and if he really contrives, on both these questions, to carry through the British Parliament measures which satisfy the Irish people, he will have achieved a kind of miracle which will raise his just renown to the highest point.—Tablet.

The mode of reconstructing the Irish Church, so far as relates to the lay element, is still a Chinese puzzle. Everyone offers a solution, and after trying it, at first with great confidence and then with great patience ends by giving it up. Much of the difficulty has been created by the effort to be novel and ingenious. With the demolition of the old fabric of the Establishment much of that feeling of veneration for ancient forms and usages which was associated with it naturally disappears, and a lurking desire exists—sometimes it is manifest enough to erect a perfectly new system upon the ruins of the old. This is in accordance with the spirit of the age, degenerate of progressive, as it may be thought by people of different views. There are opposing currents of opinion turgid and clamorous, which meet in a ceaseless agitation, and between them the Church is still tossed about without a pilot. The same principles which are at war in the political world are struggling for the mastery. It is easy to foresee that the issue will be the same. The democratic elements rush on with impetuous force, and slowly, but surely the obstacles which oppose it—fast though they be in the depths of antiquity, and impressive in their solidity and grandeur—are giving way and sinking in the advancing tide of equality and freedom. It is evident that some conflicting elements are at the bottom of the difficulties which beset the Disestablished Church. The foundation upon which it rested having been withdrawn, it would be vain to attempt to construct the Free Episcopal Church of Ireland in strict conformity with the old model. It was not to be expected that the truth would flash all at once upon ecclesiastics who had been so long accustomed to a different political atmosphere, or that if it did they could bear at first its overpowering light. But it is evidently breaking upon them, and a disposition is evinced to meet the requirements of the laity, which not very long ago would have been resisted with inflexible resolution.—Times Dublin Cor.

ORANGISM RULING UNDER EQUALITY.—The passing of the Religious Equality Bill has been followed by the dismissal of the Whig Sheriff of Monaghan. The grounds for exercising this act of common justice against one placed in the unenviable position occupied by the ex-official are too solid to be shaken by all the thunder of the Orange press. The Catholics of Monaghan number 90,000; Protestants of all other denominations count 30,000 only. Out of these, the Long Panel constituted by the Sheriff or his Sub, or both for all we know or care, consisted of 807 Protestants and 400 Catholics; and at the March Assizes the jurors returned to try the party cases between the Orangemen and Catholics consisted of 43 Catholics and 202 Protestants, and the Catholics so placed that it would be impossible for a man of them, as Mr. Butt demonstrated, to be on the jury selected to try his client. Instead of having three Catholics on the list for one Protestant, as the fair proportion would warrant, the worthy Sub Sheriff had some five Protestants for one Catholic; and the latter so situated that the selected twelve would be 'True Blues' and no mistake. When the Sheriff's attention was called to this huge injustice, he affirmed that it was all right and proper, and refused point blank to make the slightest alteration. He termed it the very way in which a panel should be fairly and properly arrayed. The exercise of a tardy authority came late and halting enough. The Irish Government had not a single loophole by which to escape from the course finally adopted. The clear evidence adduced on the one hand—the demagogic and stolid perseverance in wrong evinced on the other—these evidences of illegality, as well as ferocity, left his Excellency no other course but the one he pursued, and into which, whether willing or not, he was irresistibly driven by public opinion. From this blow aimed at the face of jury packing, it is clear that the Government will no longer hold its shield over the foolish criminality of men who cling with desperation to old brutalizing traditions, instead of advancing with the spirit of the times and the tolerant and merciful disestablishment of the age. The ignominious dismissal of Meears, Ooote and Mitchell from the high offices which their presence brought into contempt has

frightened Orangemen into a mode of action as laughable as it is disgraceful. The whole fraternity is up in arms against what, in Orange phraseology, is termed a blow at the Protestantism of the North. The creatures are not ashamed to say that they are naturally persecuted because they are driven from jury packing, and plainly told that they must be held, like their neighbors, accountable for their acts. Orangism must be sent after the Church. The question which these Orangemen now raise is, to a large extent, a question of religion as well as of the bitter party spirit which ever corrodes the country. All the symbols of religious hatred are preserved and decorated, as if for annual service in the old style. Protestant Christianity is bartered, the Catholic religion travestied, and the Catholic people traduced, in order to feed the flame of withering fanaticism and strife. It is the duty, then, of the National Press to urge on the Government in the Christian course of educating from the land this remnant of barbarism, and of visiting with its condemnation all its upholders and partisans. Now that an effort has been taken in the case of the Monaghan jury-packers, we shall look with anxiety as to how the matter will be brought up. There must be vigor—a tight rein and no hesitancy. There must be no relaxation—no soothing the feelings of mere partisans—no address courting—no banking after Orange support benevolently. If the spirit of Equality, civil and religious, be acted up to with vigor by the Government, as in the Monaghan Sheriff dismissal case, the absurd and grotesque fooleries of bigotry will soon be counted among the things that have been. Let each partisan sheriff know and feel that to pack a jury is to insure dismissal from office with disgrace, and justice will become fashionable where it never before was even countenanced.—Mayo Telegraph.

If we think only of Ireland, the solution of the land question may not be difficult; but if we are to have one thought for Ireland and two for England, we shall never answer them at all. Ireland is in an exceptional position, and we have applied to it during the present year an exceptional legislation. The feeble protest entered on the books of the House of Lords objects to the Irish Church Act as introducing a new principle into the Constitution. But when a new principle was needed the people were willing it should be applied; and they have equally sanctioned the application of a new principle in dealing with Ireland. All that we ask is that the Irish question shall not be complicated by being mixed up with the far different English question. Yet the tendency to do this is appearing in many quarters.—Just as the members of the English Establishment were told that the Irish Church question affected their position, so English landlords are being told that if fixity of tenure is established in Ireland its establishment in England is only a question of time. The public also are asked to 'weigh well the consequences to our whole social system,' to consider how it will affect the whole empire; and to remember that, though Irish interests are to be studied so far as possible, there is a point beyond which the study cannot go. What is this but to say that English interests must override Irish necessities, and that before we do justice we must make very sure that the heavens will not fall? Do justice to Irish tenants so far as it can be done without perilling the interests of English landlords. Make the Irish tenant secure and content if you can, but do not go far enough to make English tenants feel discontented and insecure. This course of argument is not only dangerous, it is self-destructive. The Irish land question can never be settled on such terms, and the reason for attempting so to settle it might raise in England the very agitation which is feared. In Ireland it would simply play into the hands of Fenianism. It would be an irresistible argument against the Union, since it would exhibit Ireland as actually standing in that secondary and subordinate place which all Irishmen deprecate. Our land laws differ from those of all Western Europe, and it is not in them, but in the Stein-Hardenburg legislation of Prussia, and the experience of Austria, or in the legislation of other great States of Western Europe, we must probably look for the principles and the precedents of Irish legislation. But to make the exceptional circumstances of this island dominate the people of the sister island is to doom our legislation there to impotence and barrenness. Ireland has a right to be legislated for in view of her own feelings, needs, and interests, and it is with a single eye to them that the legislation of next session must proceed.—Daily News.

GREAT BRITAIN.

The Earl of Danbigh writes, for the information of those who have subscribed to the Pappel Defence Fund that the committee have sent out a thousand Remington rifles complete, at an expense of £3,400, all of which are paid for.

A eccentric old gentleman of London named Savage, who was supposed to live upon the charity of his relatives, has just died, leaving \$600,000 to the Emperor Napoleon.

LONDON, Sept. 6.—The Times, in an editorial on the demand of labour, says:—The rapid spread of the fallacies of the trade-unionists is deserving of more than mere attention. The unions will flourish, and as associations for mutual assurance, and as organizations for supporting the bargain of individual labourers, they serve useful purposes; but in molesting non-members, they violate freedom which the State cannot tolerate. It is essential not to abolish the unions, but to convince their members of the errors they have embraced.

LONDON, Sept. 2.—The solicitors of Lady Byron's family have written a communication to the London journals, distinctly stating that the article of Mrs. Stowe in the Atlantic Monthly of September, on the reason of the separation of Lord and Lady Byron, is not a complete or authentic statement, and does not involve any direct evidence, as nothing is communicated but recollections of a conversation had 13 years since and impressions derived from manuscript read under great excitement. Without conceding that Mr. Stowe's narrative contains a complete account of the relations between Lord and Lady Byron, they protest against it as a gross breach of trust and confidence, as inconsistent with Mrs. Stowe's recommendations to Lady Byron, and a violation of the express terms of her will. Lady Byron's representatives and descendants absolutely disclaim all countenance of the article, which was published without their privilege or consent.

Despite the plausible talk we listen to ad nauseam about the fusion of the races of Great Britain, it cannot but be apparent that Rottenham are anything at all but Englishmen, and that the Welsh preserve and cherish their old customs and festivals, and their own Gaelic tongue, with a tenacity which sorely argues great attachment to the alien laws and customs of the English. It is said that men are often sworn to act on Welsh juries without knowing a word of the English tongue in which the trial is conducted. One writer records at the late Montgomery Assizes the chance discovery of a jurymen asleep, and the remark

of one of his fellow jurors:—'It duona matter for him, my lordship; he canna speak a word of English.' I led up to the discovery that not only the sleeping juror but five others of the twelve were entirely ignorant of English. And we have it on the authority of the Carnarvon Herald that of a jury empanelled at the last Merionethshire Assizes, only four knew English. And the slight delay in sending a verdict was caused by those four having to explain to their brother jurors the nature of the evidence! If this be so, the process of fusion going on in Great Britain is about one of the slowest processes known.—[Dublin Nation.

A correspondent of the Church News writes that he attended three city (London) churches in succession last Sunday morning. In one of them he found an old woman and the charity children; in another, there was no service at all; and at the third, up to the time that he left it, no clergyman had arrived.

On the coffin of the late Bishop of Salisbury the words 'Requiescat in Pace' were inscribed. Does not this imply a belief in the doctrine of Purgatory, and is not that doctrine repudiated by the Thirty-nine Articles, to which all the members of the Church of England are bound to subscribe? What will the Evangelical party in that Church say to this open avowal of 'Popish' errors on the part of the late bishop or his friends?—Weekly Register.

An English contemporary is informed on the authority of a clergyman, that some of his parishioners decline to pray for the Queen any more, because she gave her assent to the Irish Church Bill; but one of them has adopted a severer mode of marking his sense of her Majesty's conduct; whenever he now has occasion to use a postage stamp he places the Queen's head upside down.

By the new Municipal Franchise Act all women householders whose rates have been paid, either by themselves or their landlords, have a right to vote in the election of town councillors in November next. Their names should appear in the list of voters published on the first of September. If any woman ratepayer does not find her name on the list, she should call at the overseers' offices in the parish where she lives, before the 15th September, and make a claim. The rates, viz., poor and borough rates, may be paid up to the last day of August. The mayor and revising assessors will revise the lists between the 1st and 15th of October, of which public notice will be given, when all persons who claim, or who have been objected to, can be heard in support of their right to be on the voters' lists. This acknowledgment by Parliament of the rights of women to vote in the election of town councillors has been obtained through the exertions of the Manchester National Society for Woman Suffrage.—Manchester Examiner.

The Pall Mall Gazette writes:—It may be worth while to notice, in connection with the suggestion recently made by a correspondent to employ small shot instead of bullets against rioters, that a cartridge specially designed for a similar purpose—to disble, that is to say, rather than to kill—actually exists in the service. It is a buck shot cartridge, and is adapted for use with the Snider rifle. The case resembles that of the ball ammunition for the same arm, but in place of the bullet the cartridge contains sixteen buck shot 220 to the pound, placed inside a paper bag and having the interstices filled with plaster of Paris. This ammunition, we learn from a little semi-official work on 'Military Breech Loading Rifles and Ammunition,' recently published, was introduced about the time of the threatened Fenian disturbance in January 1868. It has been issued to convict prisons, and might be used in cases of riot. The great advantage of buck-shot consists in the fact that it would guard somewhat against the evil of persons not joining in the riot being killed and wounded. At very short ranges it would probably be very deadly, but its force would diminish rapidly, and beyond about 80 yards it would only cause loss of life under exceptional circumstances. The cartridge is thus deadly at short ranges, and except in very serious or determined riots would, probably be quite as efficacious as used by the military. Moreover, its effect would be delivered upon the actual and more prominent offenders; and uncertain as we are informed, at least one convict could testify from personal experience. At all events should it be thought desirable at any time to use a somewhat less deadly and far reaching missile than a bullet to check rioters (a point on which it is difficult to offer a decided opinion), here is ammunition in existence suitable for the purpose.

PEASANT PROPRIETORS.—The Rev. Henry Monte, of Fordingham Vicarage, writes the following to The Times:—During 50 years' residence among the peasantry of Wiltshire and Dorsetshire, and with the improvement of the condition of the working classes continually before me as the second great object of my life, I have had full opportunity of observing the working of peasant proprietorship, and though on grounds very different from those adduced in your leader of to-day I have long been convinced that its tendency is rather to the misery and deterioration than to the happiness and improvement of the peasant. About 70 years ago the Earl of Shaftesbury of that day sold about an acre of land in this parish—a suburb of Dorchester, in about eight or nine lots. At or near the same time about as many peasants were allowed to make themselves proprietors of as many portions of a piece of waste of the estate of the Duchy of Cornwall. There are persons living who recollect these being eighteen or twenty tolerably comfortable cottages on these two pieces of land. There is now dwelling on them a population of 1,000 or 1,100 souls. I have seen myself much of the division and subdivision of the properties. I have seen the divided or the subdivided portion fall into the hands of the mortgagees who had advanced money for repair or for additional buildings. On one of these peasant properties there has stood for the last thirty-five years a square of wretched dwellings, about ten feet square, without one foot of accommodation beyond the ground floor. These were erected by a builder to whom the peasant proprietor sold the land. I don't hesitate to assert that the misery and vice which have attended that establishment of eighteen or twenty cottage properties seventy or eighty years ago have vastly outweighed any benefit it could have been expected to confer on the working classes. But while I feel thus as to peasant proprietorship, my convictions are very different as to peasant tenantry; and I hope soon to be able to show the public that it will be greatly to the interest of all classes, that it will tend greatly to the social and moral improvement of the working classes, and that it will add greatly to the increase of the soil, if, at least in the neighbourhood of our villages and smaller towns, the laborer, the mechanic, and the shopman may have the opportunity of renting a quarter of an acre, half an acre, or one or two acres of land at a fair rent. If the cultivation of such portions, varying according to circumstances, be feasible (and this is fully capable of proof); if it can be done without any abstraction of his time and strength from the man's employer; and if from the cultivation of even the smaller of those portions it can be shown that a man may add 4s. a week to his income, then I am sure that in the absorption of small properties into larger, of which in your leader you speak, there must be some consideration shown for these classes. The advocates of education and of temperance must pay more attention to this subject than they have hitherto done.

PROTESTANT BISHOPS.—The debate on the Bishops' Resignation Bill was remarkable, not for what was said, but for what was not said. For several years past all the bishops in the West of England have been 'hors de combat'—in fact the western dioceses have particularly been for a long time without bishops. By the way, I have never heard that anything has seriously happened in consequence.—Heaven seems to have shown no anger; it has not

thundered or lightened more than usual; the sun has shone, the rain has descended, the cross have come to maturity. Indeed there have been no signs whatever that the western counties have suffered from the loss of their bishops. The churches here have all been open on Sunday, the people have prayed in them as usual, and been edified as much as common by the sermons. In short, these western dioceses have gone on as well without bishops as they did with them. But this by the way. What was it that was not said that ought to have been said? I will tell you. These bishops have long been laid aside, and though they have duly received their salaries, met of them extravagantly large, they have done no work whatever. Well, surely this fact ought to have been noticed in the debate, and with reprobation. These bishops, when they found they could not work, ought to have retired, even if they could not have secured a retiring pension. It is not honorable, it is not decent, for a public servant to hold for years a place, receiving all the emoluments attached to it, when he all the while is utterly incapable of performing his duties. No retiring pensions, forsooth! Why, think what salaries these men have had. The Bishop of Winchester has held the see for forty-two years, and has during that time received £17,000 a year, making a total of £714,000—seven hundred and fourteen thousand pounds; and yet, though utterly incapacitated, he clings to his post as with the grip of death. And let us remember that this is a specially pious, evangelical bishop, a bishop of the evangelical school, the name of him Sumner, who used years ago to preach and print sermons very edifying to the saints. In short, he and his brother, late Archbishop of Canterbury, were thought to be bulwarks of the Faith, and when they were made bishops all the saints praised the Lord, and gave thanks for His goodness. Ugh! It makes one's gorge rise to think of such a post. But good will come of it; it will hasten another disestablishment.—London Correspondent of the Liverpool Journal.

DISESTABLISHMENT AND ITS RESULTS.—A SERIES OF CHERISHED PROPHECIES.—The London Telegraph prints this alarming statement:—Sir—The Irish Church is disestablished and disendowed. A Liberal policy has triumphed. Now, in this your hour of victory, listen to a warning voice. I am persuaded that the hand of Almighty God will descend in chastisement upon our land for the guilt of national apostasy. England is now utterly faithless to the deposit of Protestant truth confided to her at the Reformation. The whole course of God's providential dealings with England since the Reformation shows that we have only been great and prosperous as we have maintained the Protestant religion and kept Popery down. If we look to the Bible and examine the fourteenth of Ezekiel, we find that God's four sore judgments upon a land blessed with the oracles of God, but lapsing into idolatry, are Famines, Pestilence, the Sword and Noisome beasts. I say, therefore, solemnly, that we may look, in the near future, for all, or many, of the following events:

- 1. Famines.
- 2. Pestilence.
- 3. The sword, in the form of violent civil tumults and commotion, and, perhaps, civil war.
- 4. Naval and military disaster.
- 5. National degradation and loss of prestige.
- 6. The overthrow of the Established Churches of England and Scotland.
- 7. The subversion of the dynasty.
- 8. The overthrow of the House of Lords.
- 9. The separation of Ireland from England.
- 10. The shattering to pieces of the British Empire, upon which we have boasted that the sun never sets, and which was won for us by our Protestant forefathers.

These are gloomy vaticinations but they are based upon the word of Him who has specially declared His abhorrence of idolatry, 'who will not give His glory to another, nor His praise to graven images,' and who has said, 'Them that honor Me I will honor but they that despise Me shall be lightly esteemed.' Popery is a predicted and a freedom apostasy, and it is ruinous to England to pet, and foster and cherish that worst form of idolatry. She cannot do it with impunity.

Your obedient servant,
CHARLES STIRLING, M.A.
Vicar of New Malden and Coombe, Surrey, S.W.

ORANGISM IN ENGLAND AND IRELAND.—The present position of Orangism in England and Ireland brings out its true character. It stamps its professors with the indelible stain of disloyalty. As long as Protestant ascendancy across the channel was maintained in all its vulgar and repulsive features, Orangism was regarded as the antipodes of Fenianism. Now that all the religious bodies in the Green Isle are placed on a footing of equality, the very foundations of Orangism are cut away, and the principles which led to its establishment has literally crumbled to pieces. The Orangemen of Birkenhead now declare that as the Queen has violated her coronation oath, they owe her no fealty—they are released from all obligation to pay her the least respect as the head of the State. They abuse her as heartily as they were long accustomed to abuse their Catholic countrymen. Because the law now makes all persons equal in its eyes a grievous injury has been done to this long-pampered and insolent race. The consolidation of the empire by diffusing a spirit of contentment amongst all classes of the public is rank treason in an Orangeman's eyes. Nay, more, the hatred which he professes to feel for her Majesty, he extends to her son the heir apparent. In an Orangeman's eyes the Prince of Wales is as worthless and useless as the fifth wheel of a coach. For the future, the Orange fraternity will only toast and pay homage to the sailor Prince, the Duke of Edinburgh. The assumption is charitable that the latter is at issue with his mother and brother respecting the downfall of the Irish State Church—an assumption for which there is not the least ground; but the poor and impotent spite which it displays is as good as any other for the evaporation of the feeble rage by which this foolish and violent body of men is now consumed.—Northern Press.

HOB-NOBBLING WITH THE 'SCARLET LADY.'—The London correspondent of the New York Times says:—Whenever the 'Silly Season' begins we hear from Dr. Cumming. He tells us when the world is coming to an end, or the best method of keeping bees, or the true character of the millennium, that there should be no peace with Rome—always something interesting and important for the long vacation. This year his 'enormous gooseberry' is the visit he proposes to make to the Pope at the approaching general Council. Dr. Cumming thinks of going to Rome as a representative of British Protestantism, and as it is important that such a fact should be known, he writes to the Times about it. The Pope invited all non-Catholics to return to the bosom of one Church on this occasion, and Dr. Cumming, to show perhaps that the world is really coming to an end this year, proposes to accept the invitation—after a fashion. So he has written to Dr. Manning to know how he will be treated. Will the Pope give safe conduct, or if he does may be not on the principle that no faith is to be kept with heretics, burn him like Huss? But if Dr. Cumming cannot trust the Pope, what confidence can he place in the Archbishop of Westminster? It is a perilous business, and a sort of halo of martyrdom already shines about the brow of the Bee-Master of the Times, Archbishop Manning, cunning Jesuit, answers him most politely, send him one of his books to read and for further information refer him to the Pope. Dr. Cumming, who has been lecturing about the provinces on 'No Peace with Rome,' addresses Antichrist as 'Holy Father,' to the great scandal of the Rock and Daily Advertiser, and signs himself the most obedient servant of 'The Man of Sin,' and the 'Beast of the Apocalypse,' whom he calls 'Your Holiness.' Awaiting an answer to this letter, also printed in the Times in the choicest ecclesiastical Latin, in writing which the Church Times

outruly suggests that he was probably aided by Mr. Manning, who was a classic 'first' at Oxford, Dr. Cumming is packing his trunks, which are already labeled 'Hotel of the Scarlet Lady, Babylon,' and will start if the Pope's answer is favorable or he can be induced in any way that he will be able to use one of Mr. Cook's return tickets. The condition of Dr. Cumming's going to Rome is that he will be permitted to state to the Council the reasons why the Protestants are not Catholics, without being burnt for it. For this purpose he will have only to translate, or get translated into Latin his lecture, 'No Peace with Rome,' and, if he is permitted to read it to the Council, he is not without hope of converting to some form of Protestantism Pops, Cardinals and Bishops, which would be the end of the world and the beginning of the millennium in good earnest. It is sad to see that most of the papers, religious and secular, either scold or chaff Dr. Cumming for his heroic undertaking, and the Saturday, in its most satirical vein, heads its article on the subject, 'Hob and Nob with Antichrist.'

UNITED STATES.

The Board of Education of St. Paul, Minn., have rejected, by a vote of ten to four, the petition of the Catholic clergy for separate schools for Catholic children in that city.

John Allen, once the wickedest man in New York, is now keeping a temperance grocery. He has forbidden any magazines in which Mrs. Stowe writes about Byron to be taken in his family.

Excursionist (from Salt Lake).—Give me through tickets for fifteen grown persons and thirty-nine children! New Ticket Clerk (from Massachusetts).—If it's a school or an asylum we can make them cheaper to you. Excursionist (indignantly).—Sir, it's my own private family, sir!

MATRIMONIAL ADVERTISING.—A lady, who had no idea of looking for a husband, but with large proclivities for mischief and for fun, put a matrimonial advertisement in the New York Herald, with direction for answers to be sent to a certain signature at the Broadway Post Office. As the advertisement appealed to the practical appreciation, by assuming a neat, little fortune, in addition to an agreeable person the seed of such temptation could not well fall idly upon such a fertile bottom as is offered by the city of New York. On the first day that succeeded the advertisement the lady received seventeen replies; on the second day, thirty-two and on the third seventy-two—an extent and ardour of appreciation for her vaguely described personal attractions, which even she was not prepared to expect. Bowed down by the warm volume of adoration and entreaty which issued from this hymnal magazine, the lady called to her aid five ladies as mischievous as herself. One pair of hands and one mind were, of course, quite unequal to the task of answering all, so the billet doux were divided equally among them, and each was to make an appointment with the writers on the following Saturday afternoon, at four o'clock, on the lower side of the up-stairs saloon of a certain popular restaurant in Broadway. Rich of the ladies moreover who took the task in charge, chose a different colored paper for replies. Finally, it was agreed that the whole six should wear the exact costume prescribed for the inamorata whom the sighing avain was to see. On the other hand the gentlemen were directed to appear in all the varieties of attire and position which female ingenuity and mischief could devise. One was requested to wear a blue coat and brass buttons; another to have his hair parted in the middle; one was to be eating a plate of pork and beans, which, said the ingenious writer who dictated it, 'you can so easily expect will be called for by anybody else.' Others were to be partaking of various dishes, or to place themselves in such postures as were directed by the writer. At four o'clock on the prescribed Saturday afternoon every chair at every table on the lower side of the upstairs saloon was filled with sleek looking and highly perfumed Leenders, all gazing into each other's faces, and each secretly cursing the look which wedged him so closely out of the killing position and displays which he had been meditating ever since he got his note. And now the dishes smoked, and the wondering waiters flew! Even the perplexed landlord, amazed at this marvellous flow of business, was obliged to drop his own matter o'clock, and call out the entire force of his establishment, to meet the clamorous, if not threatening, demands of gentlemen, who feared they might not get their telegraphing plates of duck, or mess of pork and beans, in time. At length, the clash of steel and kick of stiff skirts was heard coming up the stairs one minute after the hour, and an inamorata appeared, dressed in dark green, with deep fur cape, and abundant drooping lace. She was wafted on the back of the head with an infinitesimal bonnet, and carried in her hand the magic rift of cambric, whose Shakespearian strawberry-blossomed intimacies who was she. When she appeared the sensation was universal; the gentleman with the buff vest threw open his coat to the extreme; the gentlemen in the "blue" coat and the bright buttons, buttoned his coat entirely to the chin; the gentleman who was to loan backward frequently, commenced tilting like a Chinese mandarin; the gentleman with the pork and beans became vociferous for more beans; while those who had duck, etc., were equally clamorous in complaining of the undue fulfillment of their orders. Never was there such a clamour heard in that usually well regulated upstairs saloon before, and, by the-by, never subsided more suddenly than when a new brush of skirts was heard coming up the stairs. All the Lotbarians were one more in position, when the another Cordelia, in all respects the reflex of the first, appeared bearing the slim of strawberry-blossomed challenge in her hand, and sweeping with it like a Juno, to a seat near the location of the first. It is needless to say that the sensation was now extreme. Some of the gentlemen who were to part their hair in the middle began, however, to look less furiously at other gentlemen who had their hair parted the same way, as much as if to say, 'Well there is one for each of us, anyhow!' But most of the party seemed more troubled than before. A pause of some minutes succeeded before any new 'appearance' took place, during which time the Lotbarians were engaged in displaying their points to the best advantage, and some more ardent than the rest, pulled out the various colored notes they had received, and either pretended to read them, or laid them conspicuously on the table. 'There's one of my fellows with a blue note,' said mystery No. 1, over her spoonful of soup, to mystery No. 2. 'There's one of mine,' said Cordelia the second; 'he's got a pink note.' 'What do you think of Augustus there, with the pork and beans, who is so positively leaning his cheek upon his hand?' said myth the first; but before the answer could be given apparitions three and four appeared, and hard upon their heels came five to six. There was now perfect consternation on the lower side of the up-stairs saloon of the fashionable restaurant in Broadway. The man of tilt fell backwards and was shot upon the table; there was a general feeling after hats, and a gathering up of loose-handkerchiefs and canes. All at once after one of these short, sudden panics, which convey electric knowledge to the human mind, a general stampede took place, and the whole party, with more or less dignity according to the nature and sharpness they had assumed—made for the stairs and descended out of sight. It was minutes before they could hand in their checks and pay their scores, and during this time the mischievous bivy with strawberry-marked handkerchiefs, took full pay for their trouble in the hearty laugh which they indulged in at the ludicrous tableau and exodus they had just beheld: on the part of the gentlemen who were so sharp after the 'silly little fortune,' and whose motives were entirely confined to the object of getting a congenial partner with whom they could quietly settle down in life.'

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, SEPT. 17, 1869.

ECCLIASTICAL CALENDAR.

SEPTEMBER—1869.

Friday, 17—Ember Day. Stigmata of St. Francis, O.

Saturday, 18—Ember Day. St. Joseph a Cuperlino, O.

Sunday, 19—Eightieth after Pentecost.

Monday, 20—Vigil of SS. Eustachius and Comp., MM.

Tuesday, 21—St. Matthew, A.

Wednesday, 22—St. Thomas of Villanova, B. O.

Thursday, 23—St. Louis, P. M.

NEWS OF THE WEEK.

The official reports as to the state of the French Emperor's health are to the effect that he has quite recovered, which, considering that according to the same sources of information, he has never been unwell, are more calculated to excite our surprise, than to encourage our hopes. No reliance can be placed on what the French press says upon this matter. Another report is in circulation that Louis Napoleon is meditating an abdication, and that as a preliminary, the majority of the young Prince Imperial will be proclaimed on his next birth-day. The news from Spain is of little interest. The regency of Serrano is to be prolonged, some say, for three years. Order is restored, that is to say, the country crushed beneath a military despotism, shows no signs of life.

WEEDS AND FLOWERS. — The Montreal Witness has got hold of two amiable and interesting converts from the soul destroying errors of Popery to the Holy Protestant Faith. The names of this interesting brace of swaddlers are: Xavier Patenaude, and Louis Barrette, whose respective letters to their parish priest, the Rev. Narcisse Trudel of St. Isidore, announcing their renunciation of the Catholic faith, the Witness of the 16th August publishes under the caption of "Two Canadians Renounced Catholicism."

These letters are curiosities in their way. In them the writers attribute their renunciation of Catholicism to the study of the Gospel. "I read and re-read this Book of God," says our friend Xavier Patenaude: "I sought for myself"—so the other convert Louis Barrette is made to say—"what the word of God taught." But on looking at the respective signatures to these letters the marvellous phenomenon presents itself that both the writers are so ignorant as to be unable to sign their own names, as witnesses, but merely make their marks. Thus Xavier Patenaude who read, and reread the Gospel, signs his name indeed to the letter in which he announces the fact of his renunciation of Catholicity to his former parish priest, which is attested by Louis Barrette who however merely makes his mark. But when it is the turn of the latter to warn the parish priest no longer to reckon him amongst his tythe-paying parishioners, Louis Barrette signs his name in full, and his renunciation is in turn witnessed by Xavier Patenaude, who seems suddenly to have lost the power of writing, and attests the fact by his mark or cross. Arcades Ambo.

The truth is, we suppose, that of this pair of precious converts, neither the one nor the other can either read or write, and that of course the whole story about reading and re-reading the Book of God, is a pleasant fiction. Of their literary capacity to interpret this, the most difficult of all books, the meaning of whose contents is still, and has for eighteen centuries been, violently contested by all who repudiate the authority of the Catholic Church we may form an estimate from this fact, that they can neither of them sign their own names. We cannot therefore suppose that the letters attributed to them were of their own composition.

But what end does the Witness propose to attain by this publication of the names of two obscure illiterate French Canadians? That from time to time cases of renunciation of the Catholic faith are to be found we all know: and considering the influences that are brought to bear on him, and the advantages which in a worldly point of view the French Canadian derives from the profession of Protestantism, we are surprised

and thankful to God that such cases are of such rare occurrence. But what can be the meaning of heralding them to the world when they do occur?

When such men as Newman, as Wilberforce, as Faber, as Manning and others whom it would be tedious to name—the most eminent scholars of the Protestant Church: men whom Oxford delighted to honor; from whose lips the elite of England's youth sought wisdom; whose eloquence won all hearts; whose profound learning inspired all with a respect, which the unblemished purity of their lives augmented: to whom all preferences in the Anglican church were open; within whose grasp were all the emoluments, all the dignities of the wealthiest ecclesiastical establishment in the world, whose pastors are the peers of princes, and the rulers of the land—when men such as these we say, after long, patient, and prayerful study, for which years of mental discipline, and an intimate acquaintance with the history of Christianity had peculiarly fitted them—renounced Protestantism, and with Protestantism, home, friends, wealth, position, dignities, and all that in the eyes of the world makes life pleasant—to embrace Romanism, poverty, and social exile; to become the object of the scorn, the hatred, and vituperation of those whom they loved on earth, so that indeed in crossing the portals of the Church they might well say—"surely now the bitterness of death is past"—we can understand how and why Catholics should point to these men as standing living evidences of the power of Catholic truth; of the attraction which it exerts over the intelligence of men of intellectual culture, over the affections of those who are pure of heart, as well as over those who are conscious of sin, and their need of pardon. This we can understand; and the argument is, as far it goes i.e.—(that the claims of the Catholic Church are worthy of an attentive hearing from others who cannot pretend to be in learning or in morality the superiors of a Newman or a Manning)—a good argument, and has had no doubt good results. But to be told that some illiterate French Canadian of unknown antecedents, and intellectually incapable of forming a judgment of his own, has taken a step which whilst it releases him from the legal obligation of paying tithes to his parish priest, makes him an object of interest to his wealthy Protestant neighbors, and thereby greatly improves his worldly prospects—what does this imply or argue? We all know—Protestants as well as Catholics—how converts from Romanism are made from amongst the ignorant and needy members of the Catholic Church—and indeed the process has often been exposed and denounced in indignant language by Protestants themselves; and knowing this, knowing too what manner of men the said converts usually are, we almost feel inclined when we hear of such cases to follow the advice given by honest Dogberry to the watch; and letting the convert go, to thank God that we are quit of one who was no credit to his Church at any time.

So in the last number of the North British Review, in an article on the Irish Church, we read:—"It never could appear just that the Government should stud the land with agents charged to take advantage of poverty, misery, and the love of parents for their starving children, and compelled to buy souls for a mess of pottage to recruit the ranks of the Establishment. And yet this could be continued if houses and glebes were given by the State in every parish to the disestablished Church."—p. 317.

THE SPIRIT OF PROGRESS AND ENLIGHTENMENT.—This cant phrase is ever on the lips of our Protestant acquaintances. Catholics, they tell us are opposed to that spirit, and we may as well plead guilty to the impeachment. Yes thank God! heart and soul, as honest men, as freemen, as well as Christians, are we opposed to that spirit, as defined, and reduced to practice by Protestants themselves.

For what is "the Spirit of progress and enlightenment?" we may be asked. Nothing fairer, than such a question: and our reply thereunto shall be couched in the very words of a writer in the New York Evangelist, quoted approvingly by the Montreal Witness. Taking our definition of the phrase in question from such a source, we cannot be accused of misrepresenting our separated brethren.

The evangelical writer is describing a brutal and unprovoked attack by a mob of infuriated Liberals upon the Jesuits, who refusing to repel force by force, sought, but sought in vain, for protection from the savage fury of their assailants within the walls of their convent. The mob however, yelling like demons, forced open the doors, destroyed all they could lay their hands on, and cruelly beat the unresisting Jesuit Fathers. Hereupon our evangelical informant breaks out into the following canticle of praise and thanksgiving for this glorious and characteristic Protestant victory:—

"The whole struggle seems pointedly to typify the contest now waging between the conservatism of the past, and the spirit of progress and enlightenment.—Cor. of N. Y. Evangelist as quoted by Montreal Witness.

Our readers will now understand what Liberals and evangelicals understand by the "spirit of progress and enlightenment." To attack a body of small unarmed and unresisting nuns or

priests: to rob them and insult them: to destroy their property, and to beat them brutally—this is typical of "Liberal progress," this is "modern enlightenment." It is a Protestant writer who so tells us.

That we may not be accused of perverting the meaning of our contemporary, we give his own description of the "struggle"—that is to say, of the brutal, unprovoked, unresisted, and cowardly attack on the Jesuits, which he funny calls a "struggle." It seems that the progressive and enlightened Cracow Liberals having gallantly stormed a convent and grossly insulted the nuns from which however they were repulsed by a body of troops, turned their attention to, and vented their superfluous enlightenment upon the Jesuits:

"As the multitude saw themselves foiled of their prey in this quarter, they turned with shouts, hisses, and yells, towards the Jesuit cloister. Down with the Jesuits," rang on all sides. The Jesuits, fearing no mercy from the throng, made an effort to defend themselves to the last, but in a way characteristic of the Order. They bolted the massive doors, and hid, themselves in obscure lurking places, with which convents and monasteries are liberally provided, caused all lights to be extinguished. One would suppose that a body of men whose life work had been to keep their fellow creatures in moral darkness, might almost shrink from meeting death in physical obscurity.

"The mob—though composed of influential citizens—still demeaned itself in a very mob like manner. With an accompaniment of Kazen-musik, a shower of stones fell upon the devoted building. Every pane of glass that broke was greeted by the crowd with wild shouts of triumph.

"Strong shoulders were braced against the heavy doors; many climbed the garden walls to give their aid from within, and at last they yielded. The whole struggle seems pointedly to typify the contest now waging between the conservatism of the past, and the spirit of progress and enlightenment. That the former must eventually yield to the latter, is as sure as the fact that the bolted doors of Jesuitism gave way to the throng pressed against them. Two of the fathers coming forth to meet the rioters, and endeavoring to use fair words, were fearfully maltreated. Very typical.

Such is "the spirit of progress and enlightenment," as defined by Protestants; such too the arguments by which, in the nineteenth, as in the sixteenth century the champions of "progress and of enlightenment" support their cause. So too no doubt, what time, with brow encircled with a crown of thorns, bruised, lacerated with the cruel scourge, buffeted, spat upon, and like His disciples at Cracow the other day, "fearfully maltreated," One named Jesus passed slowly and painfully along the streets of Jerusalem, the "struggle" betwixt the unresisting victim, and the hell-inspired populace was eminently typical of the same kind of struggle betwixt the Cracow Jesuits and the mob, betwixt nineteenth century Liberals, and the Catholic Church. On one side there was brutal violence, and all the fury of demons: on the other, the patience of Him Who warned His disciples what they had to expect: that the world would hate them, because it had first hated Him: that it would persecute them even as it had persecuted their Master.

Is it wonderful then that as Catholics, as citizens, as lovers of liberty, we should detest heart and soul, and with all our might resist, that spirit of which the cowardly unprovoked attack of the Cracow Liberals on the Jesuits was typical! which always and everywhere displays itself, and asserts its presence by deeds of ruffianly violence; by cowardly, obscene and unmanly outrages upon women and priests! outrages of which the most brutal of savages would be ashamed, but which the Witness glories in. It indeed God made man a little lower than the angels, the spirit of "modern progress and enlightenment," when it gets hold of a man, and takes possession of him, degrades him far below the level of the lowest devils.

Poor dear Dr. Cumming, better known as "Great Tribulation Coming," is always putting his foot in it. A funny scrape to be sure he has just got himself into with the conventicle, for writing to the "Man of Sin" himself, and addressing him as "Holy Father." Surely for the nonce our friend Tribulation has made a mess of it.

It seems that the man has got it into his silly head that the earnest and affectionate "invitation" addressed by the Sovereign Pontiff to all Protestants and non-Catholics to consider seriously whether they were really following the road that leads to Eternal life, "num vobis viam a Christo Domino præsscriptam sectentur, is an 'invitation' to Protestants and non-Catholics to attend the approaching Ecumenical Council in the capacity of members thereof, to take part in its deliberations, and to put on record their opinions. Laboring under this monstrous delusion, the simple man writes to the Pope, begging to be informed whether in case he attend the Council, full liberty of speech—which we suppose means unlimited opportunity of blackguarding the Pope and Papists—will be accorded to him. No answer to this extraordinary letter has as yet been vouchsafed from Rome.

Scarce should we notice it, but for the strange interpretation that has been given, and not by "Great Tribulation Coming" alone, but by other Protestants as well, to the word "invitation." Yes! The Pope invites all Protestants, earnestly and affectionately invites them, well to consider their position, to submit themselves to the Church, and to return like penitent children to the bosom of their spiritual mother, whose arms are ever open to receive them. But it is

a ludicrous error to suppose that they are invited in the sense in which the real Bishops of the schismatic Eastern churches are invited to the Council. The latter have true valid Orders, and though in schism their several sects have a true Ministry—and real Sacraments. Not so with any Protestant sect, whose ministers whether called "Elders as by the Baptists, or Bishops as by Anglicans and some Methodists, are but mere laymen, and therefore incompetent to take any part whatsoever in an ecclesiastical Synod.

The Daily News will we hope pardon us for correcting him. Criticising the action of His Eminence the Cardinal Archbishop of Dublin in prohibiting the attendance of Catholic children on the so-called "National Schools" the Daily News says:—

"He"—the Archbishop of Dublin—"holds National Schools to be irreligious because they neglect to inculcate the dogmas of his Church, which he considers the foundation of sound morality.—Daily News 7th Sept

The reason why His Eminence condemns the National Schools, in so far as Catholic children are concerned, is to be found in this:—"That they were founded and established for the express purpose of proselytism, as the late Protestant Archbishop Whately often admitted, and indeed boasted was the case. Well and wisely therefore is attendance on such schools forbidden to Catholic children.

And if the Church object to these schools as irreligious, the laity have the right to object to them as an outrage upon their rights as parents and as citizens. The State has no more right to set up or endow a National system of Education, than it has to set up or endow a National system of Religion. A National School is as much an abuse to be got rid of, a nuisance to be abated, as is a National Church: and no argument can be assigned in support of the one, which is not equally strong in favor of the other. The National Church so called, has been disestablished: in the logical order of events the National School must go next. Till then it will be nonsense to talk of Religious Freedom, or of Free Education: for the one consists essentially in the emancipation of the Church and Religion—the other in the emancipation of the School and Education—from all State control or interference.

We copy from the Minerve the following remarks upon the arrival in Montreal of the Rt. Rev. Dr. Oxenden, the Protestant Bishop. We are sure that the expressions of respect and good will for that gentleman expressed by the Minerve, are entertained by all classes of our Catholic community:—

"We have always hastened to recognize the generosity of the sentiments manifested towards us by our separated brethren and what we learn of Bishop Oxenden convinces us that the friendly relations and practical toleration which have made the prosperity of our city, will increase in extent and consistency. For this reason we only fulfil a duty by wishing him, in our turn, a welcome, and assuring him of the respectful esteem of the Catholics with whom he will probably be often brought in contact."—Minerve.

We learn from the Courrier de St. Hyacinthe that several of the Nuns of the Order of the Precious Blood, founded in that city some years ago, are about to take up their abode at Toronto, having been invited thither by His Lordship the Bishop of that Diocese.

To the surprise of everybody, F. C. Reiffenstein, the defaulting Government clerk, whose release on bail provoked the severe censures of the press, has returned to Ottawa, to stand his trial at the sessions which commenced on Monday last.

In our last by a strange oversight, or mistake the words "called his son" instead of "called his heir" appeared in our columns in allusion to the Prince Imperial of France. We hasten to make the necessary correction.

On and after Wednesday, the 15th instant, the steamer for Quebec will leave at six instead of seven.

OBITUARY.

Father Michael O'Connor died at the Hotel Dieu Hospital, Kingston, on Tuesday the 31st August. He was born in the middle of September, in the year 1841, and consequently had not completed his twenty-eighth year. He was born in Burlington, Vt., but removed with his parents to Kingston, when but a child.

He received his primary education from the Christian Brothers, but made his course of studies for the priesthood at Regiopolis College.

At the time of his decease he had completed his fifth year in the ministry—four of which he was parish priest of Gananoque. He was beloved by all classes; Protestants as well as Catholics mourn his loss.

On Thursday the 2nd inst., His Lordship the Bishop of the diocese, assisted by Father Farrelly as archdeacon, Fathers MacCarthy and O'Boyle as deacon and subdeacon, and Rev. J. J. Howard as Master of Ceremonies, sang a Requiem High Mass for the repose of his soul. The final absolution being pronounced by His

Lordship, his remains were followed to their last resting place in the Cathedral vault, by most of the priests of the diocese, and crowds of his mourning parishioners.

He lies beneath the sanctuary where five short years ago he devoted himself to the service of his Master.

His bereaved parents have the sympathy of the whole community.—Com.

On Tuesday, Wednesday and Thursday of last week, the parishioners of St. Mary's, Williamstown, had the happiness of assisting at the "Forty Hours" adoration of the Most Holy Sacrament.

The Revd. Fathers O'Connor, McDonald and Masterson kindly assisted in hearing Confessions; and had the satisfaction to know that upwards of a thousand persons, during those days, received the Body of our Lord.

At the close of the devotion, Father O'Connor, though much fatigued, addressed the congregation in his usual eloquent and pleasing manner.—Com.

(To the Editor of the True Witness.)

Sir,—I have noticed with pain the increase of Sunday exhibitions in the suburbs of Montreal.

These exhibitions, so long as they consisted merely of a stroll through Guilbault's Gardens and a peep at the sleepy lions and tigers, were perhaps of a harmless character; but now that velocipede races, and fool-hardy acrobatic performances, and tight rope walking, across a public street, with the accompaniment of open taverns and beershops, are the order of the day, is it not full time that the Catholic newspapers of our American Rome, should raise their voices against this wholesale demoralization of our people?

Your obedient servant,

ALBION.

ORDER AND CHAOS—A Lecture Delivered at Baltimore in July, 1869, by T. W. Marshall, Esq., Author of Christian Missions. New York Catholic Publication Society.

The highest praise that we can bestow on this Lecture is this: that it worthy of the author of the justly celebrated work "Christian Missions." Though on a serious subject, there is a vein of quiet gentlemanly satire running through it which is quite refreshing. As a specimen of the style, and as an inducement to Catholics to procure for themselves the entire lecture, we copy the following passage, giving a description of the interior of the Temple of Chaos, as it presents itself to the Catholic visitor:—

"Advance a little into the interior, and you will see a curious scene. The whole place is filled with different groups, more than the eye can count, and to the midst of each is a man, who is addressing those around him. If your ear could take in simultaneously what each speaker says, you would find that they are all talking about the same thing, and all giving a different account of it. Every man is flatly contradicting in his own group what is being confidently asserted in the group next to him. And many of the hearers constantly pass to and fro from one to the other, and seem to be equally pleased with the affirmation and the contradiction. Some have not made up their minds which to prefer. But as it is impossible to hear them all at once, and would be intolerable to hear them all in succession, I propose to you that we should select one of the groups at random, and join ourselves to it. There is a man in the middle of it, as in all the others. He occupies a sort of pulpit, and seems to be preaching. But he is not. He is praying, only he does it after a fashion of his own, with which you are not familiar. I must attempt to describe it to you. He knows very well that the people there are listening to him, and that he is expected to be what they call 'impressive,' so he proceeds to satisfy the expectation to the best of his ability. You may often read in certain newspapers, having a large circulation in the regions of Chaos, of certain religious ceremonies, in which one of the officiating personages is invariably reported to have offered 'an impressive prayer.' I have read such an announcement a hundred times. You will ask, perhaps, how in the world can a man on his knees before the dread Majesty of God contrive to be 'impressive?' The notion of trying to produce a sensation under such circumstances seems to you as wildly extravagant as if a man should undertake to sing a comic song at his own funeral. But you are not acquainted with the resources of a ministerial artist in the temple of Chaos. He can do things quite as difficult as this. Of course, he can only do it in one way,—by forgetting all about God, and thinking only of himself, and the poor creatures around him. In this way, he can be, after a certain fashion, very impressive indeed—at least in his own judgment and theirs. But the misfortune is that his hearers, who also forget all about God, are tempted to worship the preacher instead, who has not much objection to their doing so, and is still more irresistibly tempted to worship himself. You and I only know of two kinds of prayer, one offered in heaven, the other on earth, and neither of them in the least resembles the style of prayer which is known in the Temple of Chaos. In heaven, the mightiest angels, at the bare sight of whom the strongest among ourselves would faint away with fear, cover their faces with their wings, and hardly dare to look up on earth, they who will one day consort with angels, also hide their faces, smite their breasts, and say, 'God be merciful to me a sinner.' They both see a Vision before them which takes away all ambition of being 'impressive.' They are not thinking of themselves, but of Him in whose presence they stand. How should they turn away their eyes to any weaker object? We are told indeed of a certain Pharisee, who 'prayed within himself,' a phrase of which you have often appreciated the significance,—and he too, I don't not, was very impressive to those who happened to be looking at him. But you remember what our Lord, who was also looking at him said of his prayer.

In spite of this formidable judgment, I venture to predict that, if you are in the habit of looking at the public journals, you will read before a week has elapsed, of somebody offering somewhere, an "impressive" prayer. There is a class of teachers with whom it is a professional necessity to do so. They are paid to be impressive, and cannot escape the miserable obligation. It is a melancholy fact that, in too many cases, their prayers are offered, not to God, who does not require them to be impressive,

but to man who insists upon their being so, and would consider himself defrauded, if they were not in the place of God.

LOVE ME LITTLE, LOVE ME LONG—A Novel, by Charles Reade.—Messrs. Dawson Bros., Montreal.

This is like all Mr. Reade's works, full of sprightly passages, and abounding in interest, but its merits are unfortunately counterbalanced by its occasional indelicacy, and its monstrous absurdities when treating of matters nautical.

L'ECHO DE LA FRANCE—Sept. 1869.—This excellent Magazine fully sustains its reputation. In it the reader will find the best selections from the contemporary French press.

L'Aveugle et le Sourd-Muet—Mme Anna Segalas. Jeanne d'Arc a son Calvaire—Mgr. d'Orleans.

La Course—Poesie—Theophile Gautier. Le Naturaliste Audubon a Paris—Revue Britannique.

Mademoiselle Frederika Bremer—Ses Romans de la Vie Intime en Suede, et ses Voyages dans l'Ancien et le Nouveau Monde—[Fin]—La Contemporain.

Chic, Chicomet—La Revue pour tous. Les Elections en France—L'Homme qui rit—L'Univers.

Les Partis Liberaux—Le Monde. Mgr. l'Evêque de Tulle chez les Freres d'Argentat—Discours d'Examea—L'Abbe P. L.

Conferences de Notre Dame par le Pere Felix:—5e Conference—De la Catholicite de l'Eglise. 6e Conference—De l'Unité de l'Eglise Catholique.

Allocution de Mgr. l'Archeveque de Paris a la fin des Conferences le jour de Paques.—Semaine Religieuse de Paris.

Le Citoyen Brutus—Journal des Demoselles. Pensees.

The Montreal Gazette criticises severely the Colonial policy of the London Times.

It is a base shirking of a manifest duty, which The Times and the anti-colonial clique, who have too much the ear of the present Government, seem bent upon.

And what will be the effect of the Council on Protestantism? Here we are at issue with Dr. Cumming and his constituency. We hold that, in the present day, when faith is such a rare thing, every christian ought to welcome an increase of it, even with what he may consider an alloy of superstition or ecclesiastical assumption.

The Rev. Father Brown, P. O., of Port Hope, had a narrow escape from drowning on Friday morning last. He came up per Royal Mail Line steamer, arriving here at about two o'clock, and getting off the boat, he started up for town, but in the dark stepped off the pier.

Information from all parts of the country leads us to believe that the potato crop will fall far below an average, owing to the rot.

At Quebec, on Sunday, the 5th instant, the wife of J. O. Nolan, Esq., merchant, of a son.

At Oostauw, near Mons, in Belgium, on the 24th August, Mr. Charles de Oostauw, Attache of the Belgian Legation in London, to Miss Louise Pinsonneault, daughter of Alfred Pinsonneault, Esq., of Montreal, Canada.

hearts as the cruelty of oppression could do; and that we shall hate the less bitterly because we are also forced to despise. Yet if the policy of England towards us is to be such as Mr. Lowe and The Times would apparently have it, there will be both anger and contempt in the hearts of loyal colonists when the day of parting comes.

No less than six British men of war are at present cruising in the Gulf for the protection of the Canadian fisheries. A large number of American fishing boats have lately been driven off by H.M.S. 'Doris' and 'Minstrel.'

A three Rivers paper asserts that Captain Labelle, the highly popular commander of the Quebec, is spoken of in connection with public life, and will probably come forward for one of the river constituencies whenever the opportunity offers.

OTTAWA, Sept. 13.—The Police Magistrate, this afternoon, gave his decision on the point reserved, to the effect that John Shaw be committed for trial for the murder of his father.

A NEEDED WARNING.—In an official notice of the 10th inst., the Corporation of the city state that, henceforth, all grocers who shall be found selling spirituous liquors without a license will be prosecuted according to law.

THE PRINCE.—The St. John Daily Telegraph says, that when the Prince has reported himself at headquarters at Montreal, his Royal character will be laid aside, and he will receive his orders as a Lieutenant in the army from his superiors in command—and will execute them too—without a single regret that 'addresses' and 'replies' and 'grand demonstrations' have come to an end, at least for a few months.

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Table with 2 columns: Montreal Wholesale Markets, Montreal, Sep. 13, 1869. Includes items like Flour, Oatmeal, Wheat, and their prices.

Table with 2 columns: Montreal Retail Market Prices, Sept. 13, 1869. Includes items like Flour, Oatmeal, Indian Meal, and their prices.

Table with 2 columns: Montreal Wholesale Markets, Montreal, Sep. 13, 1869. Includes items like Butter, Eggs, and various meats.

Table with 2 columns: Montreal Wholesale Markets, Montreal, Sep. 13, 1869. Includes items like Beef, Pork, Mutton, and various meats.

Table with 2 columns: Montreal Wholesale Markets, Montreal, Sep. 13, 1869. Includes items like Wheat, Barley, Peas, and various grains.

Table with 2 columns: Montreal Wholesale Markets, Montreal, Sep. 13, 1869. Includes items like Potatoes, Turnips, Onions, and various vegetables.

CATHOLIC YOUNG MEN'S SOCIETY.

GRAND RAFFLE OF PRIZES, TO BE HELD IN THE ST. BRIDGET'S REFUGE, ON MONDAY, NOVEMBER 1st, 1869.

JACQUES CARTIER NORMAL SCHOOL, MONTREAL.

MONTREAL SELECT MODEL SCHOOL, Nos 6, 8 and 10 St. Constant Street.

WM. DORAN, Principal.

PUBLIC NOTICE.

IS HEREBY given to all persons interested, who have the remains of relatives and friends buried in the old Catholic Cemetery situated in the St. Antoine suburbs in the city of Montreal, that the 'Fabrique de Notre Dame, Montreal' will, on the twenty-seventh day of September next and following days, cause the said remains to be disinterred in conformity with the provisions of the Local Legislation of Quebec, 32 Vic. chap. 72.

Office of the 'Fabrique de Montreal,' July 20, 1869.

OF John Graham, or of any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any information will be thankfully received at this office, by the daughter of the said John Graham—Dolly Graham, now Mrs. John Ferguson, Galveston, Texas, U.S.

INSOLVENT ACT OF 1864.

In the matter of Thom. A. Ducharme of the village of St. Michel de LaChine, Trader. An Insolvent. The Creditors of the Insolvent are notified that he has made an assignment of his estate and effects under the above Act, to me, the undersigned Assignee, and they are required to furnish me, within two months from this date, with their claims, specifying the security they hold, if any, and the value of it; and if none, stating the fact; the whole, attested under oath, with the vouchers in support of such claims.

A. B. STEWART, Assignee. Montreal, 31st Aug. 1869.

INSOLVENT ACT OF 1864.

Province of Quebec, } IN THE SUPERIOR COURT, Dist. of Montreal. In the matter of ADOLPHE COUVRETTE, An Insolvent. Notice is hereby given that on the twentieth day of November next, at ten o'clock, or as soon as Counsel can be heard, the undersigned will apply to the said Court to obtain his discharge under the above Act.

ADOLPHE COUVRETTE, per MOUSSEAU & DAY, His Attorneys ad litem. Montreal, 8th Sept. 1869.

INSOLVENT ACT OF 1864.

Province of Quebec, } SUPERIOR COURT, Dist. of Montreal. In the matter of ROSE BOUGRETTE DUFORT, wife of Hyacinthe Busseau, An Insolvent. Notice is hereby given that on the twentieth day of November next, at ten o'clock a.m., or as soon as Counsel can be heard, the undersigned will apply to the said Court for her discharge under the above Act.

ROSE BOUGRETTE DUFORT, per LEBLANC & CASSIDY, Her Attorneys ad litem. Montreal, 8th Sept. 1869.

INSOLVENT ACT OF 1864.

CANADA, Province of Quebec, } In the SUPERIOR COURT, Dist. of Montreal. In the matter of JOSEPH DUHAMEL, An Insolvent. The undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on Tuesday, the twenty-sixth day of October next, he will apply to the said Court for a confirmation of the discharge thereby effected.

JOSEPH DUHAMEL, By ALPHONSE JACQUES, His Attorney ad litem. Montreal, 17th September 1869.

HIGH COMMERCIAL EDUCATION.

MASSON COLLEGE, TERREBONNE (NEAR MONTREAL.) THE RE-OPENING of the CLASSES of this grand and popular Institution, will take place on WEDNESDAY, FIRST OF SEPTEMBER.

PROGRAMME OF STUDIES.

1st SECTION OF THE COMMERCIAL COURSE. 1st and 2nd years.—Grammar Classes. MATTERS: 1st Simple reading, accentuation and declension; 2nd An equal and solid study of French and English syntax; 3rd Arithmetic in all its branches; Mental calculation; 4th Different styles of writing; 5th Reading of Manuscripts; 6th Rudiments of book-keeping; 7th An abridged view of Universal History.

2nd SECTION 3rd year.—Business Class This department is provided with all the mechanism necessary for initiating the business students to the practice of the various branches—counting and exchange office—banking department—telegraph office—fac-similes of notes, bills, drafts, &c., in use in all kinds of commercial transactions—News department, comprising the leading journals of the day in English and French. The reading room is furnished at the expense of the college, and is chiefly intended to post the pupils of the "Business Class" on current events, commerce, &c.

3rd and 4th years.—Class of Polite Literature. MATTERS: 1st Belles Lettres—Rhetoric; Literary Composition; 2nd Contemporary History; 3rd Commercial and historical Geography; 4th Natural History; 5th Horticulture (flowers, trees, &c.); 6th Architecture; 7th A treatise on domestic and political Economy.

5th year.—Class of Sciences. MATTERS: 1st Course of moral Philosophy; 2nd Course of civil Law; 3rd Study of the civil and political Constitution of the Dominion of Canada; 4th Experiments in natural Philosophy; 5th Chemistry; 6th Practical Geometry.

LIBERAL ARTS. Drawing—Academic and Linear. Vocal and Instrumental Music.

TERMS: Board and Instruction \$100.00 per annum. Half Boarders 26.00. Day-Scholars 10.00. Bed and Bedding 6.00. Washing and Mending of Linen 6.00. Use of Library 1.00.

WANTED.

FOR the Catholic Separate Schools of Hemmingford, three Female Teachers. One of said Teachers must be capable of teaching French. Salary liberal. Apply to John Ryan, Sec.-Treas., or to the Parish Priest.

WANTED.

A FEMALE TEACHER for the Catholic Separate School, Arthur Village. One able to play the Harmonium would be preferred. Apply, enclosing testimonials, to R. R. MAURICE, L.L.D.

AGENTS! READ THIS!

WE WILL PAY AGENTS A SALARY of \$30 per week and expenses, or allow a large commission, to sell our new and wonderful inventions. Address M. WAGNER & Co., Marshall, Mich.

JUST PUBLISHED

BENZIGER BROTHERS, Cincinnati and New York: BIBLE HISTORY, Containing the most remarkable events of the OLD AND NEW TESTAMENT.

Approved by the Most Rev. J. B. Purcell, D.D., Archbishop of Cincinnati, 8. 346 Pages. Beautifully illustrated with 140 cuts and a map of the Holy Land, printed from electrotype, on excellent paper, substantially bound.

PRICE—Free by Mail—70c. APPROBATION.

The 'Illustrated History of the Bible,' Old and New Testament, compiled by a priest of the diocese of Basel, translated into French by Rev. Dr. Bourquard, of Paris approved by many Bishops in Europe, and reproduced in many languages, is presented, with our approbation to the reverend clergy, school teachers, parents and youths of this diocese, by all of whom we desire it to be extensively used and circulated.

Approved by the Most Rev. J. B. Purcell, D.D., Archbishop of Cincinnati, 8. 346 Pages. Beautifully illustrated with 140 cuts and a map of the Holy Land, printed from electrotype, on excellent paper, substantially bound.

PRICE—Free by Mail—70c. APPROBATION.

Messrs. Benziger Brothers.—I find your Bible History exceedingly well adapted to the object for which it is designed, a school book. The style is so purely English, that it has not even the semblance of a translation. It is evident that the translator allowed to use Saxon words, where it was possible. While his language is elegant, it is at the same time fitted to the comprehension of children. The moral reflections, the allusions to the mysteries of the New Testament, combined with the well executed illustrations, both for teachers and for school-children. We will adopt it in our school.

Rev. W. E. Hill, S. J., President of St. Xavier College, Cincinnati, Aug. 10, 1869.

FEMALE DEAF AND DUMB INSTITUTION ROOMS,

S. T. DENIS STREET. FOR SALE at the above Institution Rag Carpets. Machine Sewing, and Knitting of all kinds promptly executed.

The public will confer a favor, as well as extend a much needed charity by patronizing this Institution.

GRAY'S UMBRA.

A new preparation for restoring gray hair to its original color. Warranted free from Sulphur, Sugar of Lead or Nitrate of Silver.—Price 50 cts. per bottle.

GRAY'S WILD FLOWERS OF ERIN, A delicate and lasting perfume.—Price 50 cts. per bottle.

GRAY'S VINAIGRE DE TOILETTE (perfectionnee.) This Toilet Vinegar will be found superior to most of the imported articles of this description.—Price 25 cts. per bottle.

THE R. C. BISHOP'S SCHOOL, MONTREAL.

THE SCHOOL WILL RE-OPEN ON THE FIRST OF SEPTEMBER.

THIS School is under the direction of the gentlemen of the R. C. Bishop's Palace. The Course of Study is exclusively commercial. Although the French and English languages are nearly on the same footing, Mathematics, Book-keeping, forms of Notes, Letters, Receipts, &c., are taught only in English.

Pupils may be admitted even at the age of six; the juniors have a special rule to follow; their teacher is a clergyman, and they receive, simultaneously with elementary education, the special religious cares required by their age.

Pupils from other educational institutions must furnish certificates of good conduct from the Directors of the same. The course embraces three years for those who can read French and English and write when admitted.

Parents receive, at least every two months, a report of the conduct, application and success of their children. All pupils above eight years old must attend the religious exercises in the Cathedral, on Sundays and Holydays.

Immorality, insubordination, habitual laziness and frequent non-attendance without just cause, render pupils subject to expulsion. Parents must make known the cause of the non-attendance of their children. Besides the Director, four Professors (three laymen and one clergyman) are connected with the teaching.

TERMS. For Pupils who attend study, per month, \$1 25. For Juniors who do not attend study, per month, \$1. 00.

N. B. Each pupil must provide his own writing desk and chair for study. Tuition is payable monthly and in advance. For everything concerning the school, apply to the Director, at the Parlor of the school, St. Margaret St., No. 35, on Monday, Wednesday and Saturday, from 9 to 10 A. M.

FOREIGN INTELLIGENCE

FRANCE.

Sept. 10.—The official papers to-day, say the Emperor has completely recovered from his indisposition, he has not yet come to Paris.

There is no one point on which it is more difficult to get at reliable information than the Emperor's health. For some time past uneasiness has been felt concerning it. We have been assured that he suffered only from rheumatism and from a local affection painful and inconvenient, but by no means of a dangerous character. It is certain that one of his medical attendants this week declared that he had got over his attack, and was, or very soon would be, in his usual state of health. But, says the distrustful public, who can believe even what the doctors say in such cases? Who can tell what the *mot d'ordre* may be, and how far they may be bound to represent things more favorably than they are? In short, there cannot well be less faith than is here generally shown in such matters. The assurances of the semi-official papers of course go for nothing.—Times's Cor.

Various circumstances induce a belief that the Chief of the State does not intend to go beyond what is laid down in the project of the Senatus Consultum, and that those are mistaken who imagine that he is prepared to see his own reforms extended by the action of the Legislative Chamber. If such be, indeed, his immutable decision, it is easy to foresee how a conflict might arise. The country, roused by the prospect of returning liberty, might unmistakably manifest its wishes. The press, which daily more and more emancipates itself, might not be slow to give voice to those wishes, and to fan the rising flame; the majority of the Chamber might speak out and vote a respectful but earnest address. If, then, it be true that the Emperor is determined to give ear to no such solicitations, but to resist all pressure and confine himself strictly to what he has himself already proposed, the tide of popularity, which has lately turned so much in his favour, might again set against him. If he contemplates the possibility of such a struggle, it will explain his easy consent to the Emperor's passing the greater portion of the remainder of the year out of France. Her Majesty's Conservative tendencies are well known, and they have probably been even exaggerated—especially as regards the support she has been alleged to give to the Carlist cause in Spain—but in her absence from the country it could not well be said that she was inciting her husband to a retrograde course, or at least to one opposed to the newly-aroused aspirations of the nation. Observers of the present interesting phase of political affairs in France should be on their guard against an optimism which the Emperor's Message and the subsequent draught of the Senatus Consultum were well calculated to induce. Those sanguine partisans of constitutional government who have lately reckoned on its full restoration to France may yet find themselves disappointed. They should not be blind to certain signs. No amendment of a liberal nature to the Senatus Consultum has been accepted while it has been in the hands of the Committee. The Ministers stepped in effectually to moderate the zeal of that minority which sought to improve on what had already been vouchsafed. It is a difficult thing for a man who for 17 years has not only reigned, but governed, and governed too, as absolutely as most despots, although with greater moderation—it must be very difficult for such a man to accept the system of Ministerial responsibility with all its consequences, and to have to bow to the decision of his Cabinet. There have been recent utterances in high places which prohibit the belief that Napoleon III. intends to admit such a system; and yet he has placed himself on a slope upon which it is difficult to stop halfway without imminent peril of a collision. There is already a movement on foot in favour of liberal reforms such as some of his present advisers have been known lately to declare that nothing would ever induce the Imperial Government to grant.

M. Rochefort declines to profit by the Neapolitan amnesty, his refusal, published in the *Sappel*, being thus worded: "The only condemnations, and the only amnesties that I can accept are those which the people distribute.—That is the noble tribunal and power to which I submit. I shall not therefore return to France until the day when the people recall me by their votes."

THE TERRORS OF A CONSCRIPTION.—The Military Council of Revision at Gardanne (Bouches-du-Rhone) recently discovered a singular fraud to escape service in the Army. Four conscripts successively presented themselves for the medical visit, all apparently blind of one eye, the pupil of which was enormously dilated. Three of the young men were exempted, but on the fourth appearing the coincidence seemed so remarkable that the members of the council questioned him closely, and becoming embarrassed he at last acknowledged that the apparent infirmity had been produced by rubbing the eye that morning with a pomade of belladonna. The three other conscripts were called back, and having acknowledged that they had recourse to the same means, were all declared good for the service. A singular fact was that there had been no concert between the young men, and that the operations had been performed by different persons, who appear to make a trade of such frauds. All the parties have since been prosecuted, and the young men have been now each sentenced to one month's imprisonment, the operator to one year of the same punishment, and some persons who had acted as intermediaries to three months each.

MARRIAGES IN FRANCE.—In the year 1867, 265 030 marriages were celebrated in France, of which 17,730 were contracted in Paris. The marriages in Paris were:—

Between bachelors and spinsters....	14,451
Between bachelors and widows.....	965
Between widowers and spinsters....	1,609
Between widowers and widows.....	705
Total.....	17,730

SPAIN.

The *Times*' correspondent is actually shocked at the cruelties and tyranny of the Liberal Government in Spain. As if, when in power, Liberals were not always cruel and tyrannical!

The revival of the enactment called the Law of April 1821, and such deeds as have recently been done at Ciudad Rodrigo, Toledo, Leon, Catalonia, and elsewhere, have filled them with terror. As a lover of liberty, I am sorry to say that the 'Liberals' have not been merely imitators, but too often originators of these crimes. It was the putting to instant death of prisoners by the agents of the Government, under the Regency of the Queen Christina, in the beginning of the civil war, that led to the atrocities afterwards so long perpetrated on both sides, and which were only partially stopped by humane intervention of the English Government. It is, I believe, a mistake to assign the law of 1821 to the most ferocious period of the Bourbon reaction in Spain. Ferdinand VII. was a bad King; but when that law was enacted the Constitutionalists were in the ascendant, and though he certainly was the reigning Sovereign, he had a year before accepted the Constitution imposed upon him by a military insurrection. The reaction which was then checked only recommenced in 1823 after his return from Cadix.

I do not remember anything done under the reign of that perfidious Sovereign that exceeds in cold-blooded and unnecessary cruelty the instructions recently issued by the liberator General Prim to the Captains-General of the provinces, or the manner in which they have been executed and their execution commemorated. Among those who assuredly are no friends to the Carlist cause; and those who are will, I fear, take ample vengeance whenever they have the opportunity.

The following terms are offered to Cuba by the Spanish Government. They seem exceedingly fair:—
First.—The Cubans to lay down their arms.
Second.—Spain to grant a general amnesty to the insurgents.
Third.—Cuba to pay Spain for all the Spanish property on the island and for all the property of loyal Spaniards destroyed by the insurgents.
Fourth.—Suffrage to be granted to all the population of the island, so that the people may have an opportunity to decide whether they will remain with Spain, or whether they prefer to be separated and independent.
Fifth.—Spain will guarantee full protection to such of the insurgents as may be selected to come through the lines of the Spanish army, for the purpose of treating with the representatives of the Spanish Government for a settlement on the basis of those propositions.
Sixth.—The United States to guarantee to Spain the payment of Cuba's proportion of the public debt.

ITALY.

PISA, Aug. 21.—It is impossible to congratulate Southern Italy on its increased public security. The *Pungolo*, after reporting one of those atrocious murders which too often disgrace this city, observes that the state of things is alarming, and unites with other journals of the north of Italy in urging the necessity of a new law for public security. On the 18th inst. it returns to the same question, and after asserting that the 'old Camorra' has reappeared 'in its most horrid form' proceeds to say that 'the levying of black mail even in the streets, the assaults and murders of the most audacious and savage character, show that the Camorra is strengthened and becomes stronger daily. The *Pungolo* does not stand alone in its alarm and complaints. How far the existence of so much dark and increasing crime—for that blood offences do increase we have the authority of the highest judges of the province—depends on mild legislation and timid and imperfect administration of the law I will not now inquire.—Times.

LIBERTY IN ITALY.—The *Ape Iblea*, an excellent Catholic journal of Palermo, has been obliged to suspend its issue. The editors have been informed by the authorities that they must either give up their paper or go to prison. The director has put out a very courageous protest, in which he appeals to the courts, the deputies, and public opinion, against such arbitrary and despotic proceedings. The *Unita Cattolica* has been seized for publishing the letter of the Bishop of Roda to the *Univers*, in which that prelate urged the formation in France of subsidiary committees to co-operate with those in Italy in raising means for the redemption of clerical students from the conscription. The pseudo-liberal idea of a Free Press is not so very superior to the corresponding conception of a Free Church.

The Roman correspondent of the *Tablet* says: "The poverty of the clergy is so great, that poor priests are often seen dying of hunger in the streets of Northern Italy. Only a few days ago a poor priest fell fainting with inanition on the pavement of Florence. No one attempted to assist him, when a Jew, indignant at the inhumanity of the bystanders, gave him a franc, and carried round his hat to the Christian crowd for alms, to save one of Christ's priests from dying of starvation."

The sensational press in Italy teems just now with 'Convent Scandals.' Every nun whose vocation may have been doubtful or based on family convenience since the year 1800, is made to figure on the stage in the *Nazione*. Rope ladders, high walls, hairbreadth escapes, rescues by brothers, lovers, and chivalrous English travelers, dungeons, oubliettes, and wicked confessors, are called into action, and a phantasmagoria of horrors which would throw *Monte Leno* into the shade adorn the pages of the *Nazione* and its colleagues. There are two magnificent specimens from Bologna in circulation, of the year 1859, of two run-away nuns, caught and brought back to the Carmelites. One of these ladies is the present abbess, so I leave your readers to imagine how much truth there is in it. As to the discovery of fearful instruments of torture in Craevon and elsewhere, a recent letter from that place, written by a person who was present at the inspection, reduced them to some old hair shirts, two crosses used to carry in procession on Good Friday, and a marble weight for propping open the refectory door when necessary. When I was a child I well remember a fearful construction of wheels and cogs in the archive room of Olchester Cathedral which I devoutly believed for many years, and on the word of the vergar who showed it as such to all comers, to be a rack used in torturing the Lollards. It was not till I went over the cathedral with the late vicar of Cocking, the Rev. T. Valantine, that I knew this fearful engine for what it really was—a very primitive and enormous clock, long disused, save for the purpose of calculating Catholic, which office for anything I know, it still fills. A case still more in point is that of the discovery of the 'torture chamber' in the Holy Office of Rome in 1849. The triumvirate, desirous of exciting the hatred of the people against the Inquisition, gave notice that on a certain day its dungeons would be thrown open to public inspection. In the meantime, they procured a number of human bones, a quantity of old iron chains, plough shares, rusty keys, and every sort of miscellaneous *ferraille* in the Piazza Navona, and adding to these a woman's hair, studded with nails, several masses of human hair clotted with blood, carried them to the wine cellar of the Holy Office, and so got up a most impressive *mise en scene* of Popish cruelty, which, if it did not deceive the Romans, was quite enough for Exeter Hall and its 'cloud of witnesses' and tract writers.—Tablet.

Roman emigrants, who have been decoyed away by false promises, are left to starve in all the large towns. A gentleman just returned from Venice found a man lying on the pavement dying of hunger, having written on the flags, 'Ferdinando X. Garibaldi di 1867, moroso di fame!' So that the Sacri when its instruments are used and done with, appears to abandon them. The wise know this, and according to their opportunities, lay 'by' a fund for the rainy day out of the revolutionary purse.—Correspondent of the Weekly Register.

Rome.—The *Morning Post* says His Holiness the Pope is about to make great efforts to convert the negroes of America. Two hundred of them are now studying for the priesthood.

The *Pall Mall Gazette* states that the excavations in the Farnese gardens on Mount Palatine, the property of Napoleon III., have brought to light some of the grand chambers of a senatorial house, which, having been built into the foundation of the palace of Tiberius is pronounced to date from the Republic. The walls, adds our contemporary, are embellished with beautiful frescoes, which present excellence in the art of ornamentation. Strange that the same brain, now building up a new Constitution at Paris, should be engaged at the same time in directing a search for old buildings in Rome.

What is going on in Rome and on account of Rome is marvellous. On some occasion we said that future ages would call it the miracle of the nineteenth century, and this hope, conceived in a moment of enthusiasm, we see confirmed every day in proportion as time converts suppositions into facts, and the development of events throws light on certain mysteries.

Amidst the anxieties, upsets, hatreds, and ambition which fatigue the world, Rome appears as a green oasis in an immense desert, as an immovable wall against which the waves of the stormy sea break in vain, or as the sun following its gigantic career above the clouds, without being troubled by the storms which collect and burst in our lower atmosphere. Rome is the weakest of all those Powers which are called civilized. It is governed by an old ecclesiastic who cannot wield any arm but the cross and the breviary, nor make war but by praying and blessing. Judging humbly, one would think that the material power at his disposal would be overwhelmed at the first encounter with the material force of any nation. Nevertheless, Rome is the one who fears least. While the rest of sovereigns and ministers follow with a watchful eye and frightened men all the movements of their neighbours' politics, and the formation of warlike plans secretly leaving themselves time sufficient to give the soul any attention and the body necessary repose, the King of Rome studies the necessities of his people, and finds means to succour them.

Russia takes delight in humiliating Rome; she prohibits Catholics any communication with her, sends her priests to Siberia to die unknown amongst the perpetual snows of that region of death. Protestant Germany abhors and persecutes Rome, not simply for political reasons, but as a religious duty. Prussia bears a grave responsibility in the late attacks against the capital of Catholicism. Almost the same may be said of England. Austria, whom the *Epoca* calls the great support of Rome, fills in a most immoral manner in keeping her pledged word and the treaties made with Rome. The Catholic Powers of the north, penetrated with the virus of Liberalism, combat Rome with impotent exigencies, creating difficulties for her projects.

What would the despots of Italy and the demagogues of the world have effected without the help and protection of France? Belgium is the place of refuge of most bitter enemies of Rome. Spain, hitherto the Catholic nation 'par excellence' has seen the Papal arms torn down, and the house of the Papal representative sacked. Italy, who has declared Rome to be her capital, has been standing ready armed, waiting an opportunity for giving the last assault.

Such is the state of Rome amidst the European nations. All the most powerful are making a villainous war against her; hatred to Rome constitutes the only feeling which is common to them. Still, spite of all, she subsists—she subsists, and enjoys a plenitude of moral life which contrasts strangely with the languor of other nations; and she devoted herself to the accomplishment of her superior destinies with a superiority and well-being which they are quite deficient in.

There are only two ways in which the State can honestly and justly deal with the School Question.—It must either divide the schools between Catholics, in fair proportion, and give to Catholics the control of their division, and to Protestants or non-Catholics the control of theirs, or adopt, in education as in religion, the voluntary system, and leave to each denomination to establish, support, and manage schools for itself in its own way, without any more public support or interference than is lawful in ecclesiastical matters. This last is the proper way; indeed the only consistent method of dealing with the question, because education is a function of the Church, not of the State.

\$700 000, besides the contributions for the support of the private force. And yet such is the large number of saloons licensed, and the number of gamblers, thieves and rascals who do congregate in Chicago, that neither life or property is safe.

Have flowers souls?—Of course they have. The odors they exhale are their spiritual essences, and chemistry can preserve them long after the petals to which they once belonged have perished. The fragrant blooms of the 'sweet South,' if left on their parent stems, wither and die, but gathered in their perfume prime, their odors live on, fresh, delicate and delicious as ever, in the famous Florida Water of Murray & Lanman. Unscrupulous imitators endeavor to simulate this peerless toilet luxury. As well might they attempt to produce a light that should rival the sun as to manufacture from oils and extracts sought resembling in purity of odor this fragrant preparation. As there are counterfeiters, always ask for the Florida Water prepared by Lanman & Kemp, New York.

Beware of Counterfeits; always ask for the legitimate MURRAY & LANMAN'S FLORIDA WATER prepared only by Lanman & Kemp, New York. All others are worthless.

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

WHAT IS BRISTOL'S SARSAPARILLA?—It is rather late in the day to propound this question. Thirty-seven years of unbroken success as a remedy for malignant cutaneous and ulcerous disorders, would seem to establish the fact that as a blood-purifier it stands foremost among modern medicines. As a tonic and antibilious preparation its record is equally satisfactory. The components of an article with such credentials are of little consequence to the public; but it is known to the curious that its basis is the very essence of the Honorus Sarsaparilla-root, intermixed with many other rare materials from the botanical kingdom and that not even an infinitesimal particle of any mineral mingles in the hygeian draught.

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.

DELICATE AS SILK AND EXQUISITELY SENSITIVE THE MEMBRANE THAT LINES THE BOWELS cannot safely be fretted and irritated with violent cathartics. A healing balsamic purgative like Bristol's Vegetable SUGAR-COATED PILLS, which in discharging the contents of the bowel, soothes their irritation and invites a renewal of their natural action, is the only one needed under any circumstances. No collapse follows the operation of this genial laxative, but on the contrary, when its evacuator work is done, functional regularity is re-established. Consequently the Pills are an absolute specific for constiveness, whereas all the ordinary purgatives in the end aggravate that disease.

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.

CIRCULAR. MONTREAL, May, 1867. THE Subscriber, in withdrawing from the late firm of Messrs. A. & D. Shannon, Grocers, of this city, for the purpose of commencing the Provision and Produce business would respectfully inform his late patrons and the public that he has opened the Store, No. 443 Commissioners Street, opposite St. Ann's Market, where he will keep on hand and for sale a general stock of provisions suitable to this market, comprising in part FLOUR, OATMEAL, CORNMEAL, BUTTER, CHEESE, PORK, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SHIP BREAD, and every article connected with the provision trade, &c., &c. He trusts that from his long experience in buying the above goods when in the grocery trade, as well as from his extensive connections in the country, he will thus be enabled to offer inducements to the public unsurpassed by any house of the kind in Canada. Consignments respectfully solicited. Prompt returns will be made. Cash advances made equal to two-thirds of the market price. References kindly permitted to Messrs. Gillespie, Moffat & Co. and Messrs. Tiffin Brothers.

D. SHANNON, COMMISSIONER MERCHANT, And Wholesale Dealer in Produce and Provisions, 443 Commissioners Street opposite St. Ann's Market. June 14th, 1868.

BRIGHT, BEAUTIFUL CHILDREN. Nothing can gladden the parent's heart more than to see their offspring in the full enjoyment of robust health, and in possession of that blooming childish beauty now so rarely seen, the bright sparkling eye, the soft round cheek, the plump well developed form, the rosy complexion, are but the indications (in the absence of constitutional disease) of a vigorous digestion, undisturbed by the presence of Worms in the stomach or bowels, but nearly all children suffer with worms, hence nearly all are sickly, thin and pale. That great specific *Devins' Vegetable Worm Pills*, so agreeable and so efficacious should be used in every family; they are positively a certain cure.

WANTED, A FIRST CLASS LADY TEACHER for the Roman Catholic Separate School, Lindsay. Must be competent to take charge of a Choir. Good salary given. Apply immediately to, J. KNOWLSON, Secy., Lindsay, Ont. July 20, 1869.

A TEACHER WANTED. WANTED for the School of St. Joseph de Wakefield a Male Teacher, holding a Second Class Diploma Application, stating terms, to be made to the Rev. O. Gay, P.P., North Wakefield, County of Ottawa, P.Q. N. Wakefield, 2nd August, 1869.

BOARDING SCHOOL AND ACADEMY OF THE GREY SISTERS. The Grey Sisters of the City of Ottawa beg to inform the public that they have purchased the building heretofore known as the 'Revere House' on Rideau street, to which they intend transferring their Boarding School at the beginning of their school term—1st September next. From that date the plan of instruction for young Ladies, placed under the care of the Grey Sisters of Ottawa, will be as follows:—1st. The Academy at the Convent on Bolton street will be devoted to elementary instruction as well as the higher branches in English and French—with

due regard to usefulness and social accomplishments, (for Day Scholars only). 2nd. The instruction at the Academy, Wellington street, known as St. Mary's Academy, will be the same as at the Academy in the Convent, and for Day Scholars only. 3rd. Complete course for Boarders and Day Scholars at the new institution, Rideau street, known as Notre Dame du Sacre Concr. In this last establishment young ladies can have separate rooms if such be the wish of their parents. The non-Catholic pupils will be allowed to attend services in their respective churches on Sundays, and will not be required to attend the religious instructions of the institution.

The purchase of this spacious building, whose fine situation is well known to the public, was made with a view of meeting the encouragement they have received on the part of the public as affording greater space, and better guarantees of health for the still increasing number of the pupils. The health, discipline, the domestic education, and general instruction of the pupils will be, in the future, as in the past, the object of the Grey Sisters, who avail themselves of this opportunity to thank the public for the confidence and interest which it has continually extended to them. Any further information regarding the rules, the terms, the order of studies, and other matters relating to the Boarding School and Academy will be given on application at the Convent, Bolton street. The Classes will be Opened on THURSDAY, the 12th of AUGUST, at Ten o'clock. Ottawa, July, 1869.

COLLEGE OF OTTAWA, OTTAWA, ONT.

THE cheapest Educational Institution in Central Canada. A complete course of Classical and Commercial Training, as well English as French taught. Music and Fine Arts form extra charges. The classes will open on Wednesday the first of September.

Board and Tuition \$100 per annum, payable half yearly in advance in Bankable Funds. Books and Stationery, Writing, Bed and Bedding may be had at the College—charges extra. Ottawa, August 9th, 1869.

CONVENT OF THE SISTERS of the CONGREGATION OF NOTRE DAME, WILLIAMSTOWN (NEAR LANCASTER) C.W. The system of education embraces the English and French languages, Music, Drawing, Painting, and every kind of useful and ornamental Needle Work. SCHOLASTIC YEAR, 10th MONTH. TERMS: PER MONTH. Board and Tuition in the English and French languages, \$6 00 Music, 2 00 Drawing and Painting, 1 50 Bed and Bedding, 1 50 Washing, 1 00 Bed and bedding, washing, may be provided for by the parents. No deduction for pupils removed before the expiration of the term, except in case of sickness. Payments must be made invariably in advance. Reduction made for Sisters. Classes RE-OPEN on FIRST of SEPTEMBER. Williamstown, ug. 15th 1869.

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal. } In the matter of ALEXANDRE GAUTHIER, of the Parish of St. Edward, in the District of Iberville, Insolvent. The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge, executed in his favor by his creditors, and that on Wednesday, the seventeenth day of November next, at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ALEXANDRE GAUTHIER, By T. & C. G. deLORIMIER, His Attorneys ad litem. Montreal, 28th August, 1869.

PROVINCE OF QUEBEC, } INSOLVENT ACT OF 1864 Dist. of MONTREAL. } and its amendments. SUPERIOR COURT. In the matter of JOHN L. MARCOU & JAMES HENDERSON, Furriers of the City and District of Montreal, answerable individually, as having been traders together in the said City of Montreal, in co-partnership, under the firm of Marcou & Henderson, Insolvents. The seventeenth day of November next, the undersigned will apply for their discharge in said Court in virtue of said Act. JOHN L. MARCOU & JAMES HENDERSON, By J. N. MONGEAU, Attorney ad litem. Montreal, 28th August, 1869.

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal. } In the matter of ANDRE PONTBRIANT, of St. Pie de Deguire, in the District of Richelieu, trader, Insolvent. The undersigned hereby gives notice that he has deposited in the office of this Court, a deed of composition and discharge executed in his favor by his creditors, and that on Wednesday the seventeenth day of November next, at ten o'clock in the forenoon, or as soon as Counsel can be heard, he will apply to the said Court for a confirmation thereof. ANDRE PONTBRIANT, By T. & C. G. deLORIMIER, His Attorneys ad litem. Montreal, 30th August, 1869.

Province of Quebec, } SUPERIOR COURT. District of Montreal. } INSOLVENT ACT OF 1864. In the matter of MARCOU & HENDERSON, of the City of Montreal, Hatters and Furriers, Insolvents. On the Seventeenth day of November next the undersigned will apply to the said Court for a discharge under the said Act. MARCOU & HENDERSON, By J. N. MONGEON, Their Attorney. 2m3

SITUATION WANTED. A YOUNG LADY, who holds a FIRST CLASS ELEMENTARY DIPLOMA for the FRENCH and ENGLISH languages, and can be well recommended, is now open to an engagement, and can be communicated with any time prior to the first of October next, stating salary. Address—"A. G., Teacher," office of this paper.

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. INSOLVENT ACT OF 1864. No. 647. In the matter of GIDEON DEGUIRE, of Coteau du Lac, Trader, Insolvent. THE undersigned hereby gives notice that he has deposited at the office of this Court, a deed of composition and discharge executed in his favor by his creditors, and that on Monday the twenty-seventh day of September next, at half-past ten o'clock in the forenoon, or so soon thereafter as counsel can be heard, he will apply to the said Court, for a confirmation of the said deed.

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. INSOLVENT ACT OF 1864. No. 1065. In the matter of James McMillan, James Carson, and David McMillan, all of the City of Montreal, Wholesale Merchants, Importers, Copartners, trading as such at Montreal aforesaid under the name of McMillan & Carson, and also individually, Insolvents. THE undersigned hereby gives notice, that they have deposited at the Office of this Court, a deed of composition and discharge, executed in their favor by their creditors, and that on Monday the Twenty-seventh day of September next, at half past ten o'clock in the forenoon, or so soon thereafter as Counsel can be heard, they will apply to the said Court for a confirmation of the said deed of discharge.

PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. INSOLVENT ACT OF 1864. No. 769. In the matter of Walter Manning of the city of Montreal, Trader. Insolvent. THE undersigned hereby gives notice, that he will apply to this Court, for a discharge under said act, on Monday the twenty-seventh day of September next, sitting the said Court, at half past ten o'clock in the forenoon, or so soon thereafter as Counsel can be heard.

PROVINCE OF CANADA, SUPERIOR COURT FOR DIST. OF MONTREAL. LOWER CANADA. In the matter of ANTHONY WALSH and MATTHEW H. WALSH, as well as co-partners, as personally and individually, Insolvents. NOTICE is hereby given that the said Insolvents, as well as co-partners as personally and individually, will apply, by the undersigned their attorneys, to the said Court sitting in and for the said District, on the nineteenth day of October next, at half past ten o'clock in the forenoon, for their discharge under the provisions of the said Insolvent Act.

TO LET, AS a Wood or Coal Yard, a Large Enclosure adjacent to the property of the Sisters of the Congregation of Notre Dame, and opening on St. Paul Street. For particulars apply to the Sisters of the Congregation, St. Jean Baptiste Street. Montreal, June 25, 1869.

SARSFIELD B. NAGLE, ADVOCATE, &c., No. 50 Little St. James Street. Montreal, September 6, 1867.

DANIEL SEXTON, PLUMBER, GAS AND STEAM-FITTER, 57 ST. JOHN STREET 57, Between Greas S. James and Notre Dame Streets MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

M. O'GORMAN, Successor to the late D. O'Gorman, BOAT BUILDER, SIMCO STREET, KINGSTON. An assortment of Skiffs always on hand. SHIPS' BOATS' OARS FOR SALE

F. M. CASSIDY (LATE WITH F. W. HENSHAW ESQ.) COMMISSION AGENT 19 ST. SACRAMENT STREET. Montreal. Consignments of Acbes, Grain, Flour, Butter &c &c will receive careful personal attendance. Returns made promptly. Charges moderate.

G. & J. MOORE, IMPORTERS AND MANUFACTURERS of HATS, CAPS, AND FURS CATHEDRAL LOCK, NO. 269 NOTRE DAME STREET MONTREAL. Cash paid for Raw Furs.

EDUCATION. MR. and MISS KEEGAN'S ENGLISH COMMERCIAL and FRENCH SCHOOL, No 115 Bonaventure street Montreal. Mr. Keegan holds a first Class diploma from the National Training Establishment of Education, Dublin, Ireland; and Miss Keegan holds a Diploma from the McGill Normal School Montreal. N.B. - The Glass rooms are large and airy. A few Boarding pupils will be taken under 16. TERMS MODERATE. Montreal July 16th 1869.

A. M. D. G. ST. MARY'S COLLEGE, MONTREAL. PROSPECTUS. THIS College is conducted by the Fathers of the Society of Jesus. Opened on the 20th of September, 1848, it was incorporated by an Act of Provincial Parliament in 1852, after adding a course of Law to its teaching department. The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book keeping and whatever else may fit a youth for Commercial pursuits. Besides, the Students of either section learn, each one according to his talent and degree. History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Science. Music and other Fine Arts are taught only in a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

TERMS. For Day Scholars, \$3.00 per month. For Half-Boarders, 7 00 " For Boarders, 15 00 " Books and Stationary, Washing, Bed, and Bedding as well as the Physician's Fees, form extra charges

OWEN M'GARVEY, MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE. Nos. 7, 9, and 11, St. Joseph Street, 2ND DOOR FROM HILL STREET, MONTREAL. Orders from all parts of the Province carefully executed, and delivered according to instructions, free of charge.

RICHELIEU COMPANY. DAILY ROYAL MAIL LINE OF STRAMERS BETWEEN MONTREAL AND QUEBEC. ON and after MONDAY, the 3rd Mar, the new and magnificent Iron Steamers, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows: - The Steamer QUEBEC, Captain J B LeBellet, will leave every MONDAY, WEDNESDAY and FRIDAY, at SEVEN o'clock P M. The Steamer MONTREAL, Captain Robert Nelson, will leave every TUESDAY, THURSDAY and SATURDAY, at SEVEN o'clock P M.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD. The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvellous. Inevitable cases of Scrofulous disease, where the system seemed saturated with corruption, have been purified and cured by it. Scrofulous affections and disorders, which were aggravated by the scrofulous contamination until they were painfully afflicting, have been radically cured in such great numbers in almost every section of the country, that the public scarcely need to be informed of its virtues or uses. Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt taint of the organism undermines the constitution, and invites the attack of scabulous or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the viscera. In the latter, it is inherited, or is usually deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this Sarsaparilla is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure, by the use of this Sarsaparilla: - L.A. St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Ears, and other eruptions or visible forms of Scrofulous disease. Also in the more concealed forms, as Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia, and the various Ulcerous affections of the muscular and nervous systems. Syphilis or Venereal and Mercurial Diseases are cured by it though a long time is required for subduing these obstinate maladies by any medicine. But long continued use of this medicine will cure the complaint. Leucorrhoea or Whites, Uterine Discharges, and Female Diseases, are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are found in our Almanac, supplied gratis. Rheumatism and Gout, when caused by accumulation of extraneous matters in the blood, yield quickly to it, as also Liver Complaints, Torpidity, Congestion or Inflammation of the Liver, and Jaundice, when arising, as they often do, from the rankling poisons in the blood. This Sarsaparilla is a great restorer for the strength and vigor of the system. Those who are Languid and Listless, Dependent, Sleepless, and troubled with Nervous Agitations, or Fevers, or the various symptoms of Weakness, will find immediate relief and convincing evidence of its restorative power upon trial.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE.

C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROOKVILLE, O. W. Collections made in all parts of Western Canada. RAYBURN'S—Messrs. Fitzpatrick & Moore, Montreal M. P. Ryan, Esq., James O'Brien, Esq.

HAMILTON'S HOTEL, W. J. HAMILTON, PROPRIETOR, AMHERST, N. S. ESTABLISHED 1859. Physicians' Prescriptions prepared with Fresh and Pure Drugs and Chemicals. Physicians' Prescriptions prepared with Accuracy and Dispatch. Physicians' Preparations scientifically dispensed and forwarded to all parts of the city. All the new remedies kept in Stock. HENRY R. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Main Street. Country Physicians supplied cheap for CASH. Hospitals and Charitable Institutions supplied on favorable terms.

GLASGOW DRUG HALL, 396 NOTRE DAME STREET. Housekeepers Economise. Save your money and make your own Soap. Hart's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c per tin. PAROUBE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Paroube's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle. PERFUME FOUNTAINS.—No Party is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall. HOMOEOPATHY.—This subscriber has a full stock of Books of Instruction and Medicines all on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist. Glasgow Drug Hall 396 Notre Dame Montreal, March 19th, 1869

THE MONTREAL TEA COMPANY. The Whole Dominion should buy their Teas of the Importers, THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal. Our Teas, after the most severe tests by the best medical authorities and judges of Tea, have been pronounced to be quite pure and free from any artificial coloring or poisonous substances so often used to improve the appearance of Tea. They are unequalled for strength and flavour. They have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the consumer of 15c to 20c per lb. Our Teas are put up in 5, 12, 15, 20 and 25 lb boxes, and are warranted pure and free from poisonous substances. Orders for four 5 lb boxes, two 12 lb boxes, or one 20 or 25 lb box sent carriage free to any Railway Station in Canada. Tea will be forwarded immediately on the receipt of the order by mail containing money, or the money can be collected on delivery by express man, where there are express offices. In sending orders below the amount of \$10, to save expense it would be better to send money with the order. Where a 25 lb box would be too much, four families clubbing together could send for four 5 lb boxes, or two 12 lb boxes. We send them to one address carriage paid, and mark each box plainly, so that each party get their own Tea.—We warrant all the Tea we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense.

BLACK TEA. English Breakfast, Broken Leaf, Strong Tea, 45c, 50; Fine Flavoured New Season, do, 55c, 60c 65c; Very Best Full Flavoured do, 75c; Second Oolong, 45c; Rich Flavoured do, 60c; Very Fine do, do, 75c; Japan, Good, 50c, 55c, Fine, 60c, Very Fine, 65c, Finest, 75c. GREEN TEA. Twankay, 50c, 55c, 65c; Young Hyson, 50c, 60c, 65c, 70c; Fine do, 75c. Very Fine 85c; Superior and Very Choice, \$1; Fine Gunpowder, 85c; Extra Superior do, \$1. Teas not mentioned in this circular equally cheap. Tea only sold by this Company. An excellent Mixed Tea could be sent for 60c and 70c; very good for common purposes, 50c. Out of over one thousand testimonials, we insert the following:— A YEAR'S TRIAL. Montreal, 1868. The Montreal Tea Company: GENTS—It is nearly a year since I purchased the first chest of Tea from your house. I have purchased many since, and I am pleased to inform you the Tea has in every case proved most satisfactory, as well as being exceedingly cheap. Yours very truly, F. DENNIE.

Montreal Tea Co: GENTLEMEN.—The Tea I purchased of you in March has given great satisfaction, and the flavor of it is very fine. It is very strange, but since I have been drinking your Tea I have been quite free from heartburn, which would always pain me after breakfast. I attribute this to the purity of your Tea, and shall continue a customer. Yours respectfully, FRANCOIS T. GREENE, 54 St. John Street, Montreal.

Montreal, April, 1868.—To the Montreal Tea Company, 6 Hospital Street, Montreal: We notice with pleasure the large amount of Tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your teas are giving general satisfaction, as out of the large amount forwarded we have only had occasion to return one box which, we understand, was sent out through a mistake. G. OHENEY, Manager Canadian Express Company House of Senate, Ottawa.

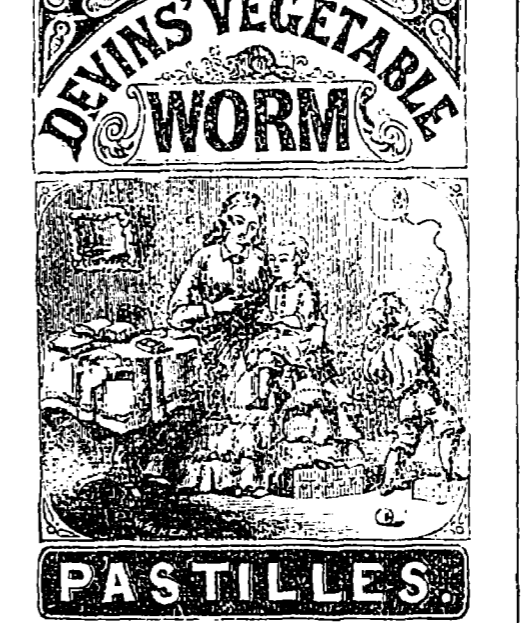
Montreal Tea Company: GENTLEMEN.—The box of English Breakfast and Young Hyson Tea which you sent me gives great satisfaction. You may expect my future order. Yours, &c., S. SKINNER. Beware of pedlars and runners using our name, or offering our Teas in small packages Nothing less than a cattle sold. Note the address.— THE MONTREAL TEA COMPANY, 6 Hospital Street Montreal July 24th 1868.

BURNS & MARKUM, (Successors to Kearney & Bro.,) PLUMBER, GAS AND STEAM-FITTERS, TIN & SHEET IRON WORKERS, &c., NO. 675 CRAIG STREET, 675, (Two Doors West of Bleary,) MONTREAL. JOBBING PUNCTUALLY ATTENDED TO.

F. GREENE, No. 54 ST. JOHN STREET, MONTREAL, No 54, PRINCIPAL STEAM FITTER AND PLUMBER, GAS-FITTER, &c. Public and private buildings heated by hot water on the latest and decidedly the most economical system yet discovered, being also entirely free from danger. Montreal, March 26, 1869.

VARENNES MINERAL WATERS. VARENNES SELTZER. 1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, Varennes seltzer, 3s per doz. (empty bottles to be returned); Varennes saline, (quarts), 2s, 6d per doz. (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James street, and Phillips Square.

MOTHERS SAVE YOUR CHILDREN! NO MORE VERMIFUGES, NO MORE POISONOUS OILS, NO MORE NAUSEOUS POWDERS, The sight of which causes such horror and dislike to children suffering from worms.



Are now acknowledged to be the safest, simplest, and most effectual preparation for the destruction of worms in the human system. THEY ARE PURELY VEGETABLE. THEY ARE PLEASANT TO THE TASTE, THEY ARE PLEASANT TO THE SIGHT, THEY ARE SIMPLE IN ADMINISTERING, AND SURE AND CERTAIN IN THEIR EFFECT. In every instance in which they have been employed they have never failed to produce the most pleasing results, and many parents have, unsolicited, testified to their valuable properties. They can be administered with perfect safety to children of most tender years. CAUTION.—The success that these Pastilles have already attained has brought out many spurious imitations; it will be necessary therefore to observe when purchasing that you are getting the genuine. The genuine VEGETABLE WORM PASTILLES are stamped "DEVINS," and are put up in boxes containing thirty pastilles, with full directions, and are never sold by the ounce or pound. They can be had from any of the principal Druggists in the city, and wholesale and retail from, DEVINS & BOLTON, Chemists, Next the Court House, Montreal, P.Q.



THE FIRST PRIZE was awarded to J. D. LALOR at the late Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada. The Subscriber, thankful for past favors, respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are— The Singer Family and Manufacturing Machines. The Howe Family and Manufacturing Machines. The Etna Family and Manufacturing Machines. The Florence Family "Reversible Feed" A new Family Shuttle Machine, with stand, price \$30; also a new Elipic Family Machine, (with Stand complete), \$23; Wax-Thread Machine, A. B. and O. I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First Class Sewing Machines from 20 to 30 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better terms to Agents. Local Travelling Agents will do well to give this matter their attention. A Special Discount made to the Clergy and Religious Institutions. Principal Office—365 Notre Dame street. Factory—48 N. Zereb street, Montreal. Branch Offices—23 St. John Street Quebec, 78 King Street, St. John, N.B.; and 18 Prince street, Halifax, N.S. All kinds of Sewing-Machines repaired and improved at the Factory, 48 Nazareth street; and in the Adjusting Rooms over the Office. J. D. LALOR, 365 Notre Dame street, Montreal.

STOVES. COLE & BROTHER, HAVE opened with a splendid lot of COAL and WOOD COOK STOVES, from \$600 up, warrants from the best makers in Canada, COME AND SEE THEM. All kind of Tinmiths' Work, Tin and Japanned Ware, Bird Cages, Wooden Ware, Brooms, &c. CHILDRENS' CARRIAGES very cheap. Iron Bedsteads, the strongest best made, an cheapest in the city. No. 1, ST. PATRICK'S HALL, 15 Victoria Square. COLE & BROTHER

NEW BOOKS AND NEW EDITIONS Recently Published and for Sale by MURPHY & CO., PUBLISHERS AND BOOKSELLERS, 182, Baltimore Street, Baltimore. Just Published, in a neat 18c. vol. cl., 75 cts.; cl., gilt, \$1.25— THE CHOICE OF A STATE OF LIFE, by Father Rossignoli, S. J. Republished, with the approbation of the Most Rev. Arch. Bishop Spalding. This little work is dedicated, under the auspices of the B. V. Mary, to Catholic Youth. Yielding to the earnest solicitation of many Members of Religious Orders and others, having the charge of Youth who feel the great necessity of a Work like this, as a guide to the Choice of a State of Life, this New and Improved Edition, has been issued, in an attractive style, with the view of its adaptation more especially as a Premium Book. "Such a may feel an interest in disseminating this Book, and especially Educational Institutions, who may desire to use a good and appropriate Premium Book, will have the kindness to order at once. Just published, in a neat and attractive vol. suitable for Premiums, sq. 16c. cl. 60; cl. 80 cts.— FATHER LAVA; or, the Jesuit Missionary, a Tale of the North American Indians by James McSherry, Esq. Recently Published, in a neat 12c. vol. cl. \$1.25 cl. \$1.75— THE STUDENT OF BLENHEIM FOREST; or, the Trials of a Convert, by Mrs. Dorsey. "This little narrative illustrates, in a happy manner some of the difficulties and trials which those who become converts to the True Faith are frequently destined to encounter from the persecutions of the world, and to exhibit a model of that constancy and fortitude which a Christian is bound to exercise under trials of this description." Recently Published, in a neat 12c. vol. cl. \$1.25 cl. \$1.75— MANUAL OF LIVES OF THE POPES, from St. Peter to Pius IX. The Dublin Review says:—"We notice with great pleasure the appearance of this invaluable Manual. It meets a want long felt in English Catholic Literature and will be exceedingly useful in our Colleges and Schools." A more appropriate Premium Book, cannot be selected. Just published, in a neat 32c. of nearly 500 pages, various Bindings, from 45 cts. to \$2.50— THE KEY OF HEAVEN, A Manual of Prayer, by Rt. Rev. J. Milner, D. D. This can be recommended with confidence, as the best and most complete edition of this popular Prayer Book. The Daily Prayers and Devotions for Mass, in large type. Approbation of the Most Rev. Archbishop Spalding. Our Examiners of Books having reported favorably to Us of the late famous Bishop Milner's Prayer Book, entitled The Key of Heaven, and having ourselves carefully examined the same, and found that the regulations of the Holy See in reference to Litanies and other devotions have been fully attended to and several improvements more specially adapted to the wants of this country introduced. We hereby approve of its publication by John Murphy of Our City, and recommend it to the faithful of Our Archdiocese. Given from Our Residence in Baltimore, on the Feast of St. Charles Borromeo, Nov. 4th 1867. MARTIN JOHN, Abp. of Balt. Just Published, in a very neat 18c. various Bindings, from \$1 to \$3.50— THE PURGATORIAL CONSOLER. A Manual of Prayers and Devotional Exercises, for use of the members of the Purgatorial Arch-Confraternity. By Rev. Michael Muller, O.S.B.R. With the approbation of the Most Rev. Archbishop Spalding. Recently Published, in a neat 32c. price reduced to 25 cts. The Second Revised Edition— THE MANUAL OF THE APOSTLESHIP OF PRAYER. Recently Published, in 12c., price reduced \$1.50— THE APOSTLESHIP OF PRAYER. Just Published, in a neat and attractive style suitable for Framing— FIRST COMMUNION AND CONFIRMATION CERTIFICATES. RENEWAL OF THE BAPTISMAL PROMISES on the occasion of FIRST COMMUNION and CONFIRMATION, illustrated with neat and appropriate Engravings, printed on Fine Paper, 9 x 12 inches.— First Communion Certificates, per doz, 50 cts.; per 100, \$3.50. First Communion and Confirmation Certificates per doz. 50 cts.; per 100, \$3.50. Attention is respectfully invited to the above as the neatest, most practical, appropriate and Cheapest Certificates ever offered to the public. IN PRESS—READY IN JUNE: ACTA ET DECRESA CONGREGATIONIS PLENARIJE BALTIMORENSIS SECONDI. The important Work which will embrace all the Acts of the late Plenary Council of Baltimore, together with all the official Documents from Rome, will be issued in a superior style, in various Bindings, from \$3.50 to \$1 per copy. "Early orders, from the Most Rev. Archbishop the Rt. Rev. Bishops, the Rev. Clergy and others are respectfully solicited. THE FORM OF CONSECRATION OF A BISHOP OF THE ROMAN CATHOLIC CHURCH, According to Latin Rite. With explanations. By Francis Patrick Kenrick, D. D. Archbishop of Baltimore. 18c. paper, 25 cents. Several New Books, in active preparation will be announced soon. BOOKS SUITABLE FOR PREMIUMS. M. & Co. desire to invite the attention of Colleges, Academies, Schools, &c., to their Extensive Stock of Books suitable for premiums, and for Parochial and Sunday School Libraries, &c. Catalogues can be had on application. Upwards of twenty-five years' experience in supplying many of the leading institutions, enables them to offer their customers advantages and facilities; as regards Variety, Styles, Prices, etc., not attainable under other circumstances. LATE AND DIRECT IMPORTATIONS. MISCELLANEOUS BREVIAIRES, DIURNALS, RITUALS, &c., containing all the New Masses and Offices, a plain and superb binding. Parties ordering will secure the latest editions at Greatly Reduced Prices. Constantly on hand a good stock of Miscellaneous, Theological and Liturgical Works, Writings of the Fathers, Abbe Migne's Encyclopaedia, &c., at the very lowest prices. Early orders respectfully solicited. J. MURPHY & CO., Publishers.

