

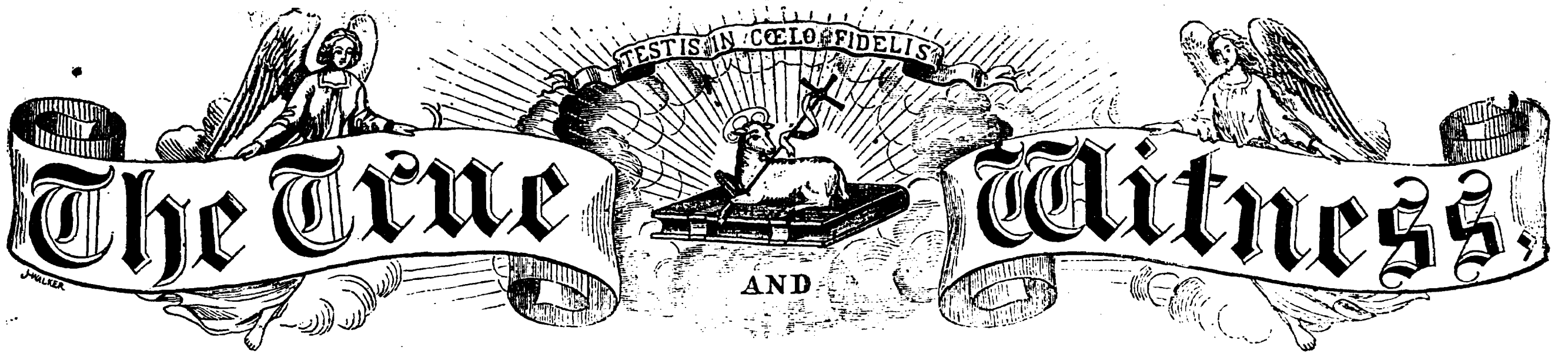
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, FEB. 6, 1874.

NO. 25

ILLUSTRIOUS SONS OF IRELAND.  
—  
JUST PUBLISHED.

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

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In the background of the picture may be seen the Round Tower, Irish Bard, the old Irish House of Parliament, the Maid of Erin, Irish Harp, the Famous Siege of Limerick, and the beautiful scenery of the Lakes of Killarney, with many emblems of Irish Antiquities.

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FATHER BURKE.

Impressive Sermon on "Death and Judgment."

On Tuesday, the 16th of December, the Very Rev. Thomas Burke addressed to a large congregation, in the Church of St. Saviour, Dominick street, Dublin, the following eloquent discourse:—

"It is decreed for all men once to die, and after this judgment." Dearly beloved, when we consider the certainty of death, and the last day—when we consider the tremendous question, which can only be solved at the hour and moment of our death, that that moment decides our fate, and our doom for an endless eternity, we must all acknowledge that it is a terrible thing to die. And yet, if our fate would be ended—that is, if it were an annihilation of the whole being, like the death of the brute beast, then surely death would be stripped of all its terrors, and no man would be afraid to die.—One moment, one hour of excruciating pain, and then the end of all in eternal sleep. But this is not the death of man. Man's soul will not die. The body remains a lifeless, motionless thing. The pulse has ceased to beat, the heart to throb, every sense to perform its functions. The eyes in the body no longer see, the tongue is silent forever. A worthless and lifeless thing the body remains, soon to pass into the grave that it may mingle once more with the earth from which it sprung. Oh! the awful soul—everlasting, imperishable, immortal, eternal—the life that is within us, he that thinks, the being that feels, the spiritual character within us which says, "This is good, seek it; that is bad, avoid it;" the being of undying and immortal life that is in us—oh, that cannot die! It may grieve at separation; it may be unwilling to leave that body in whose sensuality it found its home; it may be unwilling to leave the thing of time and of earth on which it wasted its mortal affection; but it cannot die. Death can only bring the soul, in all its life, in all the vividness of its power, into the presence of an awful God. After death is the private judgment.—What does this mean? It means that the moment of death shall be also the moment of judgment. It means, dearly beloved, that whilst we lie there on our death bed, with friends around us, going noiselessly about, and speaking to each other with bated breath, gazing on those eyes that were full of life and those lips that moved a moment ago in agony, now passed away. Whilst friends are looking at those sightless eyes, to see if the speculation of life be there; whilst one is feeling the pulse that will never beat again, whilst another puts a hand, sensitive for its love, on that heart, to try and discover the throbbing of the lingering life, and another looks out for the breath of life, whilst they ask each other is he dead? and those whom we love most dearly restrain their grief, and are afraid to cry out—at least, not yet—lest they might disturb the passing soul. Whilst they are there deliberating whether they shall pray to God for the living, or for one already dead; there, in the very room in which we die; there, in the very presence and in the midst of these friends around the death bed; there, whilst the last remains of animal life is still warm within us, whilst it seems to them the yielding flesh retains some touch of life; whilst the spirit is not yet passed away; there, in the midst of them—the moment the last cry of agony separates the soul

from the body—there and then the soul, bursting away from the trammels of time and rushing into eternity; there, on the very threshold of that eternity, finds herself face to face with God. The soul, all alone, without a friend, without a supporter, without a companion either in its sorrow or its joy—without a voice to plead for it, without a powerful hand to protect it, all alone, all defenceless, with nothing but the evidence of bygone years to depend on—that soul shall find itself face to face with God—with the Lord Jesus Christ who, coming down from Heaven at the summons of his own angels, to execute his own sentence, will be present there for judgment. The Lord God, oh! how changed from Him who was a God of love and mercy. Now, there is no vestige of mercy there, no trace of mercy on the face of God, but the awful expression of a knowledge that nothing can escape, and of a justice that will leave no sin undetected, and of an anger excited at the vision of thy sins. The soul, all alone; oh! think of it, the soul of him who dies mocking the Lord Jesus Christ, the soul of the man who made use of his last breath in life to say, "Oh, there is no God, no eternity." These were the last words of many an infidel—of those leaders of the infidelity of our age who have passed away, who died with a smile of contempt for Jesus Christ on their face, and with words of infamous blasphemy—the last words that ever he spoke, the words of Voltaire—"He, the Son of God, He, the Redeemer of all! He was but an infamous impostor!" The holiest teaching of their Church failed to prove to them that He was the Lord, the God of earth. Now He appears to them, not as the God of mercy, not as the God of love, but as the God of vengeance whose divinity in every power and faculty—perfection—shall reveal their condemnation. The soul of the drunkard, who for many years set up in his heart and worshipped the base degraded idol of his own sensuality. The impure man who spent his life in the adoration of the asmodeus of lust, the negligent, careless man, he who had a heart for his friends, for his family, for every one, except his God. Alone in the presence of Jesus Christ to hear the verdict of his judgment. Dearly beloved, what shall be the subject matter of that judgment? No matter how deeply that man may have been in the maze of self-love and self-deception, no matter how he may have contrived to delude himself with a false conscience, the skilful hand of the Lord reveals thought, word, and deed of the past life. It may have been centuries of years.—Every day's record of graces given and despised, of opportunities offered and lost, of temptations occurring and consented to, of sin committed. Vice and virtue appear as clear to the eye of that soul, as their enormity in the eyes of God. To that soul will come clear, unmistakable, well-defined evidence of every guilty thought, word and action which filled up the series of that life which is passed. Every thought, word and act of our lives will come clear in the eyes of the astonished soul, and in the terrible eyes of Jesus Christ. To-day, dearly beloved, our memory, the spiritual life within us is hampered and confined by the action of sin in its prison, the body, and we are unable to exercise the powers of our soul. A man to acquire a little knowledge must study painfully and laboriously for years. Slowly, gradually, and painfully does that knowledge increase in the mind. One idea covering another, labored, brought out with pain and care. To-day this precious memory fails to bring us back the record of yesterday. Who amongst us can remember everything that passed through his mind, every word from his lips but a week ago—nay, even yesterday, because his soul is incapable of the fullness of its spiritual action; but the moment the soul, springing into eternity, putting forth the wings of its spiritual existence, takes its flight, divested from its mortal clay, and is no longer fettered and confined, that moment it resumes its power and privileges—that moment its knowledge becomes as the knowledge of an angel of God, and it sees all things at a glance, and comprehends all things without labor, study, and pain. That soul will assume its spiritual powers, so that memory will bring forth the full treasury of every thought, word, and action of its life. Oh! the visions of the long-forgotten hours will troop back on our observation—the follies of our youth, the first words of obscenity that ever defiled our lips, the first impure thought that ever entered into our hearts, drying up and blighting them—all the other follies of our youth—the actions that were forgotten almost as soon as committed—the first throbs of guilty pleasure and the unholy days of our manhood—the days that passed so pleasantly—the days when some sin was the burden of our daily life, the substance of our daily joy, the false words of uncharitable malice, the pulsations of revenge, the long-forgotten enmity of days and years—all will come back clear and defined before the eyes of the soul, as one act of the life. But not only in our eyes will these

things appear, saying—"Don't you remember us, arising in the form of words of obscenity or infidelity?" saying, "I am come now to confront thee and confound thee." But in the eyes of Jesus Christ, oh! the Lord God of infinite purity, will look for an instant on the evidence of our sins, and will turn away horror-stricken and disgusted at the sight. The Lord God of infinite love will be enraged at the sound of every false wicked word that fall from our lips, which we shall say again. Think of it, realize it if you can. The soul standing before God, in an instant will have to think under the very eyes of the Saviour every thought; will have to speak, in the very ears of Jesus Christ, every word of evil; will have to perform before the terrible eyes of God every evil, base action that ever disgraced and defiled that mortal—there, in the presence of the body, will these terrible sins of life be re-enacted in an instant for the purposes of judgment. Consider for a moment He who was the witness during the long years of life of these wicked thoughts, words, and actions. He, who in the greatness of His mighty patience, bore with us so long, and allowed us to insult and outrage Him and put every slight on Him that every evil deed and passion suggested, will come and say, "Oh soul, I bore with thee for forty, fifty, sixty years. I bore with thee, hoping that the happy day would come when thou wouldst correspond with My grace. Now, I am come, and find thee in all thy sins. For thee there is no more patience, mercy or love in My heart; I am not come now in thy behalf, but on behalf of My Eternal Father." Who will be our accusers? We read in the Scripture, dearly beloved, that the devil, the fallen angel, not only goes about like a roaring lion, seeking whom he may devour, destroying souls, making a thousand faults of human passion and wickedness; tempting one man to one sin, another man to another; caring little what the nature of the sin may be, provided it draws the soul to hell. He drags one on the path of impiety, another of dishonesty, another on the byway of impurity, another on the broad path of drunkenness, caring little in what way he may succeed, provided he can tax that sin on the soul. Now we read of this same demon, that he also has the courage to present himself in the presence of God. You remember the words recorded in the Book of Job, "And on that day," says the inspired writer, "when the sons of God," that is to say the angels, "came before the face of the Lord, the devil also came." He did not hesitate to come to Him. He said to the Lord, "I have come down, oh God! I have ruined so many souls, and made so many enemies of thine;" and God was obliged to say, "Hast thou seen My son Job? Go and tempt him." The devil answered God, "Give me power over him to try him. Afflict him, and I swear that he will curse Thee in Thy face." The devil, as recorded in Scripture, had the courage to come before God, and he will have the courage to come and claim his own against the claim of God; therefore, at the hour of our judgment, the devil, if he has any power, will come and say, "Oh! Christ, here is a soul awaiting Thy judgment, and that body and soul are mine. Thou wert the Creator and Redeemer, oh God. Thou alone shouldst have all claim to that body and soul, still"—for even the devil will speak truth in the presence of the God-man—"Oh! Christ, that body was the slum of the earth. Thou didst make it, from out the breath of Thy mouth didst create that soul new from Heaven. I acknowledge, oh Christ! Thou didst make every sacrifice to redeem it, stopping at nothing that the ingratitude of man put before you—the humiliation of your Divinity, you embraced the Cross of Calvary, the crown of thorns, and an ignominious death, all I acknowledge, oh Christ! for the sake of that soul that now stands before Thee, and now I swear before Thee, oh Christ! that instead of serving Thee, instead of loving Thee, instead of adhering to Thee, that soul and body of their own free will became my most faithful servant. I was the demon of crime, the brand of my crime is on it; I was the demon of impurity, I claim this soul and that body; look on them, oh Christ! and Thou wilt see on soul and body the brand of shame. I was the demon of drunkenness. I claim this soul and that body, for I swear to you, oh Christ, this is the soul and that the body of a drunkard. The devil will come and shame the Lord Jesus Christ—shame the Son of God; reproaching Him he will say, Look on that—Lord, oh God, all thou has done for this creature. You became man for him, became his brother, taking a body like that, a human soul like this. You became his brother, a sharer in his manhood.—Behold the shame he put upon you. He selected the meanest, lowest, worst of devils, and before them he prostrated that body and soul which Thou in Thy goodness and mercy created and redeemed. What will our excuse be, dearly beloved, in that ominous crisis? All

heaven shall be struck down silent before the voice of God. What shall we say? Denying the evidence of our past lives, denying the accusations of the devil, shall we say: "Oh! Son of God! it is false. I was not the base sensual man that these false demons have represented me. Christ our Lord will then return from the evidence of the devils to the evidence of our own consciences, our Lord will say: "Oh! soul look on thy own works.—There they are, you see them clearly, are not the evidences of these works clearly against thee? I am to-day the judge who have been for years the witness of thy sins. You sought, oh guilty one, the ways of drunkenness, and the shadow of the night to cover your iniquity; but I was there, and in the sight of my mind the midnight was as noonday. You covered your sins with the mantle of hypocrisy and deceit, but I saw it all." Shall the soul say, "Have pity on me, oh God! because I was weak, and temptations, and my passions were strong in the days of inconsiderate youth. I did not reflect, I was so weak, and my enemy so strong." And Christ our Lord will answer, "Had you not my Omnipotence at your command? Why did you stand alone? Why did you face your enemy alone, when you might have had Me, the Lord God Omnipotent, at your right hand to defend you? When I was in my tabernacle on the altar, why did you not come to Me? Why did you cast aside your God with sneers? Why did you walk in the path of iniquity?" Had that soul said, "Lord, those around me were so bad." Our Lord would say, "Why did you seek evil society and bad company? Why did you cast your lot with sinners? Had I not My sons on earth to advise you and strengthen you? Why did you despise them, and load them with scorn? Shall we say, 'Have pity on me, oh God, for I knew no better.'" Christ our Lord will answer—"I say thou liest; you did know better. Had you not the words and instructions of Thy Church?—had you not the Sacraments?—every element that the mind of God could devise, and every means that the power of God could create for your sanctification?—Can the soul, in that hour of its bitter misery, appeal to the mercy of God, and, perhaps, in its despair it may cry out—"Oh! Son of God remember thy sufferings. Have pity on me; cast me not away from thee forever?" And our Lord would answer, "Have I not warned you that the hour of mercy would expire with thy death, and that then I would meet thee in judgment. Now, there will be no more mercy, but all stern justice. Shall we call to the angels and saints of God—appeal to Mary, and say, 'Oh Mother, speak to thy Son, and implore His mercy?'" No, no. Before the anger and justice of God every angel and saint in heaven will tremble. The Virgin Mother and Queen of Heaven will tremble before the anger of her awful Son. No, there is only one excuse that we can make—only one defence—but, blessed be God, that excuse and defence is sure to save. What is that?

We may say in that hour of judgment, "It is true, oh God, I cannot deny the actions of my youth—there are the follies of my manhood, the sins that I committed. With shame and sorrow I acknowledge them. Nay, more, I know that they are sufficient to cast me into hell before Thy face; and, oh Judge, this is not the first time these things appeared before Thee. This cause has come to Thy Court before Thy sentence was pronounced. There is only one sentence for mercy or anger, there is only one judgment. Oh God, I have come to Thy Court before, and laid before Thy face these sins. Of my own act, in humiliation, sorrow, and tears, I have heard from Thy lips the words, 'I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.' These words, oh Christ! I heard them. It is true they came from the lips of man, but unto whom Thou hast said, 'Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained. As the Father hath sent me I send.' Now, O Lord! I bid you by your own words. You cannot judge again." If we are able to say that—if the devil's accusation were most terrible, if sins were to confront us as numberless as the ocean's sands, as red as scarlet—the most terrible that ever yet found their way to hell—if we are able to plead this—that these sins passed under the eyes of the Judge, before the Lord will say, "I have judged these sins before, I cannot judge again"—they are no longer guilty.

I care not now how terrible the sin a man commits, if he turns to God, does penance, weeps for that sin, changes his life, makes that sin the abhorrence of his sorrow, expresses his heartfelt grief for having offended God.—The soul is to be judged. The Lord God will say that is not sin. It is as if we never committed the sins that pass out of the tribunal of penance—the sins which the priest of God, in the name and power of the Son of God has forgiven, have no effect, and therefore to the

The Duke of Edinburgh and the Grand Duchess Maria will board with Queen Victoria until their house is ready for house-keeping. There will be the stoves for the Duke to put up, and Maria will want to paper her own bedroom, and there will be carpets to put down, which give them both something to do; and when they get under way Victoria will run in and help, baking days, come over to writing out things Mondays, as it were. So the young couple have a clear future before them. Here's to their good health and families; and may they live long and prosper.

PASTORAL OF THE CARDINAL ARCHBISHOP OF DUBLIN.

The following Pastoral has been addressed by His Eminence the Cardinal Archbishop of Dublin to the Catholic clergy, secular and regular, of the Diocese.

VERY REV. SIR.—Feelings of gratitude oblige us, in union with the Catholics of the world, to be most thankful to God for having placed in the chair of St. Peter, in these difficult times, a Pontiff so holy and edifying in his life as Pius IX., so zealous for the glory of God, and so firm and courageous in defending the rights of the Church—a Pontiff who in most difficult and troubled times has won the respect and admiration even of his most bitter enemies. During the last twenty-eight years this great Pope has been incessantly occupied with the spiritual welfare of the vast fold of Christ, encouraging every form of piety and of good work.

Whilst resisting this revolutionary torrent he has also been obliged to oppose himself, like a wall of brass, against the encroachments of despotism and the many attempts daily made to establish a pagan Caesarianism, under which temporal and spiritual things, and all the concerns of our immortal souls, would be subjected to the State, and the things belonging to God given over to Caeser—setting aside the power of that Church which has been invested by God himself with His own authority, to guide us in spiritual matters in our pilgrimage through this valley of tears. Within the last few weeks His Holiness has addressed to all the Bishops of the world an Encyclical letter, in which in the most solemn way, he raises his voice against the two prevailing anti-religious scourges which I have mentioned—that is, the revolutionary and destructive spirit of the age, and that tendency to despotism which would destroy all liberty of soul and body, and bring Europe back to paganism and slavery.—This document is of so much importance at the present time, that I send copies of a translation of it to each parish, begging of you to read it from the pulpit for the people on a Sunday, or in parts upon two successive Sundays. In this way your pious flocks will receive much instruction and edification from the words of Christ's Vicar on earth, and be confirmed in the Faith once delivered to the saints; and, at the same time, they will obtain an accurate knowledge of the wicked persecutions and dreadful sufferings to which our Catholic brethren are exposed in Switzerland, Germany, Italy, and other countries. To know the truth is difficult at present, as it appears that the authorities of the German Empire have adopted the system of bribing the press, in order to circulate news favorable to their persecuting measures, and to prevent the world from learning the terrible grievances to which the Catholic Church has been lately subjected.

Whilst such efforts are made to circulate falsehood and to render it popular, it is fortunate that we can learn the full and simple truth from the lips of the Pope himself. In his Encyclical he gives an account of the sacrifices committed in Rome, and of the expulsion of religious men and women from their peaceful homes, and of the many outrages heaped upon himself and upon dignitaries of the Church; he also describes the barbarity with which learned and holy Bishops and priests have been treated in Switzerland, and puts before the world the unworthy and ungrateful way in which the Catholics of Germany, after having rendered signal services to their country in the late war, have been treated by the German Imperial Government. Indeed, the whole object of the Ministers of that Empire appears to be to bring down the Catholic Church to the level of any human political institution; to assume to themselves, Protestants or free-thinkers as they are, the right of appointing Bishops and parish priests, and of reducing them to the condition of bailiff or policeman—a measure which would do away with the supernatural character of the Church, and destroy her unity and catholicity, as well as the wholesome influence which her doctrines, practices, and discipline exercise upon the world. The insolent tyranny with which the Ministers of the German Empire, walking in the footsteps of Henry VIII. and Queen Elizabeth, endeavor to reduce the Bishops and priests of Germany to degrading bondage, and the Machiavellian policy adopted in Geneva and Bale for the purpose of subjecting the clergy to the State, by depriving them of the means of subsistence which they derived from the Treasury, afford us just grounds to congratulate ourselves that Ireland has always opposed a royal veto on the appointment of her prelates, and scornfully rejected the pensions and favors with which it was so often sought to bind the Catholic Church with a golden link to the Crown.

In connection with Prussia, the Pope states that the contemptible sect of heretics which has usurped the name of Old Catholics, had appointed a Bishop without any canonical authority, and had sent him to be sacrilegiously consecrated by a Jesuit Bishop of Holland. To save the faithful from being contaminated by any communication with this unfortunate man, the Pope, as Head of the Church and

Supreme Pastor of the fold, suspends and excommunicates him, and declares all excommunicated who assist and encourage this adventurer, or participate in any of his ecclesiastical acts. In defiance of this solemn judgment of the Pope, the Emperor of Germany, usurping the functions of the Head of the Catholic Church, has declared that Hubert Belakens (this is the prelate's name) is a proper and lawful Bishop, and to be treated and recognized as such. Undoubtedly this attempt of a Protestant prince, and of a great leader of the Freemasons, to give spiritual jurisdiction to a Bishop over Catholics, and to teach them who the true Bishops of the Church are, will be laughed at by all serious people; but it is well the fact should be remembered, in order to show into what wild absurdities men high in authority and of much worldly prudence will fall, when they endeavor to usurp the rights of the Church, and to invade the domain of spiritual power. It is well also that these facts should become public, so that the adherents of the new sect of Old Catholics may know that they are separated from the Church of Christ, as rotten branches from the mystic vine. As to the new sect itself, resting for support merely on despotic power, Freemasonry, socialism, and schism, it has nothing to commend it to Catholicity, and in a short time it will fall into oblivion, like so many other sects that have made a noise for a while, and then disappeared.

From the picture so accurately drawn by St. Peter's successor of the present state of ecclesiastical affairs, we cannot be convinced that religion is surrounded by great dangers—that, in the words of the prophet, the Gentiles have raged, and the people devised vain things—that the kings of the earth stood up and princes met together against the Lord, and against His Christ, in the person of His Vicar on earth. Indeed, emperors, kings, and chiefs of republics, have actively engaged in this unholy warfare, or at least have silently sanctioned it by looking on with cold indifference, whilst it is carried on by others. Even here at home, in this free country, there are people anxious to encourage the attacks made on the Church, and a meeting is to be held in London in next January, to express sympathy with the Emperor William and Prince Bismarck, in their attempts to destroy the liberty of Catholics in the German Empire. Strange to say, Lord Russell, formerly an ardent champion of religious freedom and of political reform, has promised to act as chairman of this meeting. It is to be regretted that, in the evening of his long life, this noble lord should become so weak as to forget the aspirations of his youth, and to unlearn the lessons of liberality which he gave to others for so many years. We may be persuaded, however, that as he imitates the example of a Trojan king in girding his tottering limbs for the fight, so his blows will fall as harmless on the cause of Catholic truth as did the shaft of Priam on the shield of the Grecian hero.

However, we must be prepared for persecution and sufferings, for such is the lot of those who wish to live piously; but we can all console ourselves with the thought that the Church is built on a Rock, and that the gates of hell and the powers of earth cannot prevail against her. Everything else may fade—empires and kingdoms and republics may pass away—nations and languages and customs and laws may die out or be changed—but the promises of God to His people shall never fail, and the Catholic Church shall remain in the freshness of youth and in the fulness of its power until the end of time.—Undoubtedly, the signs of the times are now menacing, the heavens are dark, and storms are raging on every side; but the faithful children of the Church, confiding in the protection of heaven, fear nothing for their Holy Mother, but wait with patience until the winds and waves will be calmed, and peace and happiness restored to mankind, sorely afflicted by the prevailing evils.—United in faith, hope, and charity with the millions of devoted Catholics spread over the world, let us, also, reverend brethren, await with confidence the dawn of better days, in the meantime having recourse to heaven, according to the exhortations of His Holiness, in fervent and humble prayer, which ascends to the throne of the Almighty, and brings down His mercy on the earth. You can do so with great advantage during the consoling days of Christmas, by going to the stable of Bethlehem, and throwing yourselves in faith at the feet of our Infant Saviour, the great Prince of Peace, begging of Him to restore tranquility to the Church, to break the bonds of the holy prisoner of the Vatican, and to grant him a glorious triumph over the enemies of religion.

"To give more efficacy to our prayers, and to enable all to join in them, I request you to have the Litany of the Blessed Virgin chanted, and Benediction given for the above intentions on Christmas Day, the Sunday within the octave, and on New Year's Day, and on all days within the octave when it can be conveniently done. I grant one hundred days' indulgence to all who attend those sacred ceremonies. Besides praying, it is desirable to have recourse to other lawful and useful means, in order to promote the welfare of the Church, and the safety of its Supreme Head, and to secure spiritual advantages for ourselves. You can do so by establishing branches of the Catholic Union in your respective parishes, and assisting that useful organization in promoting the religious objects for which it has been called into existence. If we unite and cooperate one with the other, we shall be able to do much good, and as the objects proposed by the Union are all praiseworthy, and all in full conformity with the teaching of the Catholic Church, Catholics who are really such in principle and practice, will do a meritorious work if they enrol themselves in the Union. Of course, those who are only Catholics in name, who do not fulfil the duties of good Catholics, or who are not obedient children of the Church, are not invited or expected to join in a work eminently Catholic.

"I shall merely add that the parochial branches of the Union, under the direction of the clergy, can do much good by establishing societies for the promotion of temperance, and by inducing their numbers to sanctify themselves by attending to all religious duties, and especially by frequenting the sacrament of penance and of the Blessed Eucharist. Temperance societies thus founded on the solid basis of religion, will contribute very much to check the growth of drunkenness, which is the source of innumerable evils in Ireland. The branch unions may also be made useful in founding circulating libraries where they do not exist, or in improving and enlarging them where they have been already introduced. As so much is done by the press to infect the minds of youth, we should make efforts to counteract the poison, and to supply good and wholesome reading for the edification and instruction of the rising generations. All books against religion and morals, all dangerous romances and novels which disturb the mind and corrupt the heart, and those newspapers which are filled with sarcasm against the Catholic religion, or encourage secret societies or revolutionary movements so destructive to society, or which publish filthy reports of divorce or criminal cases, well calculated to corrupt public morality, should be carefully excluded. There are several good newspapers free from such stains in Ireland, which could be usefully encouraged, to which I will add the Tablet, a Catholic paper of London, which contains every week a great deal of accurate Roman and Catholic intelligence, whilst it defends Catholic principles with great power, and puts in proper light all the facts connected with the persecutions now raging on the Continent of Europe.

"To conclude, reverend brethren, in the present persecution of the Church, and whilst iniquity and irreligion rule so widely on the earth, we should recollect the exhortation of St. Paul (Eph. vi. 11) to put on the armour of God, that we may be able to

stand against the deceits of the devil. The protection of heaven is most necessary; and all that is wicked, all that is powerful on earth is leagued against religion; so that, with the same apostle we say—Our wrestling is not against flesh and blood, but against principalities and powers—against the rulers of the world of this darkness—against the spirits of wickedness in high places." (ib.)

"Let us, therefore, take the shield of faith to enable us to extinguish all the fiery darts of the most wicked one, and put on the helmets of salvation, and gird on the sword of the spirit, so that we may be ready for the battle of the Lord, and able to resist the assaults of our enemies. Let us incessantly pour out our hearts, in contrition and humility, to the Lord of Heaven, begging of him to protect and assist the Church, and to preserve her from danger; and let us recommend our petitions to the intercession of the Holy Mother of God, the help of Christians and the refuge of sinners, who will not refuse to assist us, and who can obtain every favor for us from her Divine Son.

"The grace of Our Lord and Saviour be with you.  
—PAUL CARD. CULLEN.  
Dublin, 18th Dec., 1873.

GLIMPSES OF ANCIENT IRELAND.—HOW AND ON WHAT OUR ANCESTORS LIVED.

Our forefathers were more a pastoral than an agricultural people. Their principal wealth consisted like that of the Hebrew patriarchs in flocks and herds. With them they were generally in the habit of paying taxes or tributes to their kings, and they often made them a medium of exchange in their bargains with each other. Every man, however, was obliged to cultivate at least as much ground as would supply food sufficient for himself and his family. In those days the potato—the source of Ireland's weakness and Ireland's strength was unknown, and the staple production of the farmer was oats. Wheat was also largely cultivated, but it was only used by the wealthier and higher classes as an article of food. The food of the people resembled very much in kind that of the Scottish Highlanders of to-day. Ireland was at one time as much the land of oatmeal and milk as it is now the land of potatoes. Mills for grinding corn were in use from an early date, but many thrifty households were in the habit of using the quern in their own houses for that purpose. It may appear strange that the mode of living of the people of Ulster—supposed to be the least Irish province in Ireland—is much more like that of our ancestors in many respects than that of the inhabitants of the other provinces. The various preparations of oatmeal used by our ancestors two thousand years ago, and which, in the prevalence of the potato, have been nearly quite forgotten south of the Boyne, are still largely in use among them. The English and Scotch colonists who settled in Ulster appear to have adopted many of the social and domestic habits of those among whom they came, and in their adherence to them are often more Irish than the Irish themselves. In Ulster the potato never became the monopolizer of the peasant's table that it became elsewhere, a circumstance that may probably be accounted for by the fact that the condition of the Ulster population was generally such as to enable them to vary it with the presence of something better.

An interesting subject of inquiry in these times of Permissive Bill agitation and Licensing Acts is the kind of drinks most used and relished by our ancestors. The name of Ireland all the world over is associated with that of whisky, but the origin of whisky is comparatively modern, and the general use of it much more so. The principal drink of ancient Ireland was beer. This article was held in the highest esteem, and was largely manufactured in different parts of the country. Some of the places anciently eminent for making it still preserve their former reputation. The beer of the modern Castleblinham, in the county Louth, was known and highly prized in ancient Ireland under the name of the beer of Muirtheamne. Ale was not long ago made near Bray, in the county Wicklow, which was known and celebrated hundreds of years ago as the ale of Cuanland, the name of the district where it was made. The antiquity of breweries and beer in Ireland may be learned from a poem still extant, and supposed to have been written as early as the seventh century, in which several kinds of ales are enumerated and their virtues duly recorded. We give a few stanzas:—

The drink of the beverages of Flaths (lords);  
The Flath may drink strong liquors,  
He shall not be king over Erin,  
Unless he drink the ale of Cuanland.

The ale of Cuille Gartan Coille (not identified)  
Is served to the King of Clonmace,  
This is the liquor of noble Erin,  
Which the Gadhil pours out in friendship.

Ale is drunk in Fearn Cuile,  
The households are not counted,  
To Findia is served up sumptuously  
The ale of Muirtheamne.

Ale is drunk around Loch Cuain (Strangford Lough),  
It is drunk out of deep horns,  
In Magh Inis (Lealee) of the Ultonians,  
Whence laughter rises to loud exultation.

The Saxon ale of bitterness,  
Is drunk with pleasure about Iver in Rig;  
About the land of Crinith, about Gerga,  
Red ales like wine are freely drunk.

The privilege of brewing was restricted to certain individuals, and those who enjoyed the privilege were required to keep a vat of ale continually filled for the refreshment of a king, a bishop, a poet, a judge, or other person with their respective suites. Such in "the days of old" was the love of ale and the spirit of hospitality.

Another favorite drink of our ancestors was mead, or metheglin, made from honey. The great attention paid by them to the rearing of bees shows the high value in which honey and the preparations of it were held. There is nothing that has come down to us in the records of our ancestors to indicate that they were extraordinarily addicted to the "strong drinks" for which Ireland in after times became the production of a comparatively recent date and the solace of a state of society when in the misfortunes that befall the country it may truly be said "the times were out of joint." The conviviality of the past obtained for the royal banquetting hall of Tara no more violent appellation than that of the "mead-circling house," and the statistics of intoxication in any rank of society were an item too insignificant to merit the notice of the historian or censor of the times. It was amongst the English of Ireland, the reckless, rollicking "squires," descended from the importations of Cromwell and William III., that whiskey-drinking first attained the limits of a national vice, and whiskey became a national beverage. It is not our province here to preach a sermon on the virtue of temperance or teetotalism, but it is permitted us to remark that in Ireland there is no historical argument to render the excessive use of stimulants excusable. On the contrary, the ancient Irish were remarkable for their abstemiousness in the use of both food and drink, and in this respect strikingly contrasted not only with the Saxons of England, but with most other European peoples.

Of the private dwellings of our ancestors we shall speak in a future number. The conveniences of the most wealthy of them of course were poor in comparison with the elaborate arrangements of a modern mansion. But time was, however, when the beauty and rank of England esteemed a footing of rushes a luxury in dining-hall or drawing-room, and in Ireland we were no worse off in those remote days when

Brussels and Turkey carpets had not been dreamt of. We have, therefore, no reason to set down our ancestors as barbarous or uncivilized, because, though behind the rest of Western Europe in few of the solid comforts of life, they were not before it in all.—Dublin Freeman.

IRISH INTELLIGENCE.

AN ENGLISH STATESMAN FOLLOWING THE TRACK OF O'CONNELL.—Lord Robert Cecil, in a letter to Mr. Butt, gives the following formula for a basis of national agreement in Ireland as to Home Rule.—Coming from an English statesman, the document is all important:—

We, the undersigned, declare our conviction that the peace and prosperity of Ireland, as well as the strength and stability of the United Kingdom, would be greatly promoted by restoring to Ireland the power of legislating on all purely Irish affairs. We, therefore, invite all Irishmen to unite in obtaining that restoration on the following principles:

1st. That the internal affairs of Ireland shall be regulated with the advice of a Parliament assembled in Ireland, and composed of the Lords and Commons of Ireland.

2nd. That the revenue and expenditure of Ireland shall be controlled by the same Parliament, subject to the obligation of contributing a just proportion towards the Imperial expenditure.

3rd. That all the prerogatives of the Crown and the principles of the Constitution shall be defended and maintained.

We hereby invite those who accept these principles, &c.

You will observe that I do not give my support to the notion of an Imperial Parliament. Such an institution did not exist before the Union. The two countries were at that time so separate that when a member of the English House of Commons accepted an office under the Irish Crown he did not vacate his seat, nor did the acceptance of office under the English Crown vacate an Irish seat. This was debated in the Irish House on Jan. 22 and 23 1799, on the report of a committee of the previous year (Lord Castlereagh's case). The effect of the 9th clause of 41 Geo. III., cap. 57, was in reality to unite the two crowns, which before were distinct, although joined in the person of the sovereign. If, then, we are to return to the state of things which the Irish claim as a right there can clearly be no Imperial Parliament. I say "claim as a right," because the Irish have a right to a Parliament in Dublin. Members of Parliament could in no case give away a right of their constituents. Secondly.—Those constituents were not the people of Ireland, but only a few English and Scotch settlers, and a very few Irish who had become Protestants. Furthermore, in 1800, bribery vitiated even the consent of the members themselves to the Treaty of Union.

An incident full of testimony to the fine old spirit of Orangism is reported to us on excellent authority from the village of Derrygonnelly in Fermanagh. An inoffensive young man, who had roused the anger of the Brotherhood by taking a contract to build a schoolhouse in the Catholic chapel yard, was going towards his home one evening, when, at a lonely spot some half mile away from the village, he was encountered by a local Orangeman, who said he would blow the brains out of him or any Papist in the country, and, at the same moment of uttering this comprehensive threat suited the action to the word by presenting a pistol at full cock. The particular Papist who was threatened by this proceeding preferred to keep possession of his brains for awhile. He took the pistol from his assailant, whom he appears to have let off without a suitable kick, and forthwith delivered the weapon to the police. One might expect to hear, after this, that the Orange brother might be kept in a cell till his alarming zeal had somewhat cooled, but not at all. Our informant rather thinks that the police, who refused to pursue the offender when the outrage was reported to them, will quietly give him back his pistol. If, as we are assured, he has not even a license to keep it, that seems to count for little between the brave waylayer and the gentleman of the barracks. The British Constitution is a glorious system for some people to live under, but in and about that village in Fermanagh the 'Papist' we hear, must make a shift to get on as well as they can without it.—Dublin Weekly News.

LORD ROBERT MONTAGU AND THE HOME RULE MOVEMENT.—The Irish Times publishes some correspondence between Mr. Butt, M.P., and Lord Robert Montagu, in which his lordship explains the reasons which prevented his signature from appearing among those attached to the requisition for the Home Rule conference. Lord Robert does not give his support to the notion of an imperial parliament. Such an institution, he says, "did not exist before the Union. The two countries were at that time so separate that when a member of the English House of Commons accepted an office under the Irish crown he did not vacate his seat, nor did the acceptance of office under the English crown vacate an Irish seat. This was debated in the Irish House on January 22nd and 23rd, 1799, on the report of a committee of the previous year (Lord Castlereagh's case). The effect of the 9th clause of 41 Geo. III., cap. 57, was in reality to unite the two crowns which before were distinct, although joined in the person of the sovereign. If, then, we are to return to the state of things which the Irish claim as a right there can be clearly no imperial parliament. I say 'claim as a right' because the Irish have a right to a parliament in Dublin. Members of parliament could in no case give away a right of their constituents. Secondly, those constituents were not the people of Ireland, but only a few English and Scotch settlers, and a few Irish who had become Protestants. Furthermore, in 1800 bribery vitiated even the consent of the members themselves to the treaty of Union. As to an imperial parliament considered per se, I say that it would be destructive of liberty."

A man named John Flynn, alias "Rory of the Hills" has been committed for trial by the magistrates of Rathcormack, county Cork, on a charge of threatening to shoot two landed proprietors, Dr. Hudson and Mr. Clarke, because they refused to withdraw some ejection proceedings against tenants. He called upon them and demanded that a clear receipt should be given, and that the tenants should be reinstated in their holdings, but both gentlemen declined to comply. He eluded the vigilance of the police until Thursday night, when they went to the house of a farmer named McCarthy, a tenant of Mr. Clarke, where they suspected that he was concealed. Not finding him, they demanded permission to search a large box which had a suspicious look. McCarthy threatened to stab any person who attempted to open it, and seized a hatchet, but they disregarded his menace, and were rewarded for their sagacity on opening it by discovering the prisoner inside.

The Glasgow News, in a recent issue, contains an article on the Irish fisheries, which, appearing in the columns of a Scotch newspaper, is a remarkable and generous piece of advocacy. The News quotes the famous words which Sir William Temple, more than two hundred years ago, addressed to the Earl of Essex—"The fishing of Ireland will prove a mine under water as rich as any underground." It points out how sadly this prophecy has failed in fulfilment, how thoroughly every effort which has been made to develop the Irish fisheries "has come to grief." "The truth," says our Glasgow contemporary, "is that Ireland has never obtained justice in the matter of its fisheries. Telling the people that fish are there waiting to be caught is of no avail.—They know that fact very well, but their boats are unseaworthy, their sails are ragged, their nets are rotten, and there is no market for the finny produce

of the waters when caught." The writer then points out how Government has fostered the Scotch fisheries, given bounties for the encouragement of the herring fishery, constructing good harbors, and giving a Government certificate of cure. The writer continues: "Surely the Irish fishermen are as much entitled to have good harbors erected for their boats at the cost of the Imperial purse as the Scotch fishermen are. The money aid which has tended to the development of the Scotch fisheries would ultimately be good for the fisheries of Ireland. If there be a difficulty in carrying the fish inland from want of railways, the next best thing is to cure them; and if a certificate of quality be required, let the British Government supply it to Ireland in the same way as it does to Scotland." These are wise and generous words, which do our contemporary much credit.

The death is announced, at his seat in England, of Hector Graham Toler, third Earl of Norbury. The deceased earl was grandson of the famous founder of the house of Norbury, John Toler, sometime Chief Justice of the Irish Court of Common Pleas, a man who is not to be ranked among those whose "names smell sweet and blossom in their dust." The late Earl of Norbury, though he bore an Irish title, had little or no connection with, and no residence in Ireland. The coronet passes to a lad of eleven, the only son of the late peer, who married a Miss Bethune, and, besides the new peer, leaves a large family to survive him. Of the three most famous men at the Government side in the stirring drama of the Rebellion and the Union, Toler is the only one who is represented by male issue. Castle-reagh left no children, and the sins of the first Earl of Clare are half forgotten by a nation which always passionately admired martial valour in the memory of the fact that the last of the Fitzgibbons fell in the flower of his youth fighting bravely at the fierce struggle of Balacava.—Dublin Freeman.

Two men have been arrested on suspicion of being concerned in a highway robbery in County Mayo. The outrage occurred at Leggoda, within four miles of Newport, where several men were killed some years ago. Mr. Fitzgerald had transacted his bank business, and was returning about 4 o'clock to Castlebar. He was armed with a revolver, but was so astounded that he could not use it. The two men who committed the outrage had their faces blackened and lay in ambush until the car came up, when they both discharged their guns, one killing the horse and the other wounding Mr. Fitzgerald in the neck. There were 34 marks of shot on his body. The porter, who was on the car, attempted to escape with the cashbox, but after running about 20 yards he fell and so escaped a shot which was fired at him. The two men escaped with their booty, the box containing about a thousand pounds, chiefly in bills.

Another robbery of a bank officer on the highway was committed yesterday at Newport, county Mayo. The particulars, as stated in the Daily Express, are these:—Mr. Fitzgerald, an accountant in the National Bank, was returning from Newport, where there is a branch office, opened early Tuesday, and was accompanied by the bank porter and a car driver. At a lonely part of the road the car was stopped by a party of robbers, who shot the horse dead, wounded Mr. Fitzgerald in the neck, and took away the money.

HOMICIDE AT DERMABONEY.—A man named Dwyer, on his way home from Thurles, on Thursday night, was attacked by two men, the sons of a man named Quin with whom he had a dispute, and so badly beaten that he died on Saturday. The Quins have been arrested. An inquest has been held, and a verdict of "Wilful murder" has been returned against the two brothers Quin.

A serious affair is reported from Deraugh, county Longford. A dispute having arisen between two men, named Early and Beeglin, as to a right of way to the family of the latter, with knives and pitchforks attacked the Earlys. Both parties were reinforced by their neighbours, and a desperate fight took place, in which nearly all Early's party were seriously hurt. Several arrests have been made.

A man named Darcy, a night watchman on the Waterford and Limerick Railway, was reported missing yesterday. His lamp was found in the river Suir during the day. Darcy about a month ago became heir to landed property in the United States worth about £40,000 per annum. English currency. The police believe Darcy has been murdered. The river was dragged for the body yesterday, but without success.

An outrage occurred at Broughos, near Kildysart, County Clare, on Christmas night. The house of a farmer named Patrick Scanlan was fired into, the shot smashing the window and doing no further injury. Scanlan was sitting at the fire at the time surrounded by his family. The outrage is supposed to have been committed with the view of intimidating Scanlan from interfering with a portion of land from which a neighbouring tenant had been lately evicted.

At the Dublin police court on the 6th inst., the nobleman organ-grinder, who gave the name of John Brown, was charged with obstructing the thoroughfare by playing an organ in the street, and collecting a crowd. There was a second charge of having no name written upon the shaft of the donkey cart. The second charge was dismissed, and for the first offence a fine of a guinea was inflicted. Notice of appeal was given.

A shipowner, named Hunter, was sent for trial at the next Assizes by the magistrates of Newry for sending a ship to sea in an unseaworthy condition. She foundered on her voyage from Troon to Waterford.

On Sunday the body of a gentleman connected with one of the Dublin government offices, who had been missing for three weeks, was found in the Liffey.

GREAT BRITAIN.

IMPECUNIOS IN LONDON.—Dr. Christie Murray contributes an interesting paper under the above title to the January number of the Gentleman's Magazine. We give a portion of it.—"The impecunioses of London are vast. We know the seedy foreigner who haunts that hoarded, hideous square which was once, as the Times the other day reminded us, a place of fashion and pleasure. We meet him again and again as he wanders listlessly along the neighboring streets. We see him as he turns out for the first time with unblacked boots, and we notice how dingy he grows about the collar. We see his boots grow limp and greasy at the brim. We see his baggy signs of opening at the toes. We see the mustached and imperialed face grow more and more despondent. We miss the dingy collar altogether by-and-by, and find the shabby double-breasted coat close buttoned to the chin. Then the coat goes, and we meet him in the palmeto of the fashion of a dozen years since. We miss him from his accustomed haunts. The dingy cat who he played draughts and dominoes, where he darkly hung in corners and spoke in whippers with his conferees, who he sipped his black coffee, and smoked his cigarrette, and chatted with gesticulatory animation—that dingy cat knows him no more. To what further depth of poverty has that hapless foreigner descended? Or has he gone home to his Paris, and walks he in broadcloth and glossy boots and hat, along his native and beloved ways? We know again, the Impecunio who haunts the business streets and wanders listlessly from shop to shop. He is great on Lipscomb's filters, and the glass-cased fountains with the little cork balls at the top of the jets. He finds a mournful host of similes in the work, and watches its gyrations and its ups and downs with an almost affectionate interest. Caught

in falling, drenched, and whirled, and balanced, and dropped, as he is in the strong current which plays as it will with him, and gives him no rest. We know him as he hangs about the bar, and lounges along the boardings which edge one side of that obstructive church beyond it, westward. He knows by heart the features of the gigantic woman with the marvellous head of hair, and can reproduce her portrait with his eyes shut. He is interested in the opinion of the Telegraph, or Daily News, or Standard, on the play he has never seen, and learned by rote the criticism so plentifully billeted about the walls. He has wandered round Trafalgar-square, and has been hustled and pushed by anxious and busy people on his way thither. He has meditated about the National Gallery with his appreciation of art somewhat hindered by the cravings of a hungry inn economy. He dwells in a seedy hotel of one of the main streets, and feeds, when he can, at second-rate coffee house or cold ham, hard-fried rolls, and chocolate. He writes to his friends, and receives no answer. He studies the advertisements, and spends many ill-spaced pence in postage stamps. He hangs about the bar of his seedy abiding place at the times of postal delivery, and anxiously enquires of the thin-nosed, dirty barmaid for letters. Receiving none, he strolls out again, and lounges with vague speculations about the wealth of this and that show-up. At night unwilling to go to bed he joins the loungers at the bar, and rubs shoulders with the queer people among whom his impunctuality has thrown him. Work-worn compositors from the printing office hard by; men, like himself, in desperate straits, and anxiously hopeful, like himself, and disposed to be friendly and communicative; men who once were like himself, but who have tripped and fallen down life's ladder, and now stand more or less contented at the bottom. Shabby and reduced gentility from half a score of the professions and the higher-class callings of life. Sentimental men who, when the hour draws near at which the bar is closed, let fall maudlin tears into their "go" of gin as they tell you they have been better days. Devil may care people, who have fallen under a cloud, but who have high spirits still. It is worth while, for the sake of a night in such a place, to pay for your bed, and obtain admission after hours to watch the concourse. When the signal is given for the dispersion of the assembly, you will probably have had enough of it, and may please yourself as to whether you take advantage of the sleeping accommodation paid for! If you are a visitor to London, and wish to see one phase of life which is peculiar to the great city, seek out such a place as is here mentioned. If you are a moralist, you may find food enough for contemplation; if a philanthropist, sorrow enough to relieve; if a journalist, some matter for an article, humorous or pathetic, or both, as your fancy dictates. Let us hope that in our poor lad's present case the wished for letter may come and that as he walks, in a mixture of hope and despondency, into the dingy bar some morning to deliver up his key, ere he begins once more the dreary round from Strand to Bank and back, he may hear the sharp-nosed barmaid's voice recalling him with "Letters for you, sir," and that he may find in the missive the welcome news of employment. Sad to think how many there are here in London, now waiting for the mere chance to earn a meal or so, who came here with such high hope and youthful confidence; who have travelled through all the grades; who are now settled at the bottom of the ladder, and have shaken hands with hope in mournful adieu, whole years ago.

INCREASE OF LUNACY.—In Dr. Littleton Winslow's book, lately reviewed in this Journal, are some statistics about the increase of insanity that have been reproduced in various newspapers. Thus we find the *Globe* last week asserting that many will dispute—viz, that "we cannot avoid a conclusion that the human species is becoming more subject to the loss of reason as civilisation progresses." The census of 1861 in England showed 1 insane person in 824. Ten years later the proportion had increased to 1 in 403, taking into consideration the relative increase of population, makes the number of the insane very nearly double. France shows a still larger increase, the numbers for 1856 being 1 in 1,128, and ten years after 1 in 418. Comparing the statistics of the several great European States at the time of the last census but one—viz, about twelve years ago—Mr. Winslow gives some very interesting results in a tabulated form. According to these Denmark stands highest, with a percentage of 1 in 507, and Austria lowest with an immense difference between her and the other States, containing only 1 insane person in every 4,043 of the population.—Italy stands next, with 1 in 2,962, and Piedmont is the only other State which has over 2,000 inhabitants for every lunatic. The United States has a tolerably low percentage, as have most of the German States. Hanover, however, comes before England and Ireland and Scotland, and Oldenburg reaches the extraordinary high standard of 1 in every 201. New South Wales has a very high percentage also, while California stands on very near the level of the United States, containing 1 lunatic in every 1,454. The statistics of Asiatic and African countries are not given, and probably could not in most cases have been obtained by any means. But it is to be regretted, says the *Globe*, "that the condition of India, one of the strongholds of lunacy, has not been ascertained, or, if ascertained, has not been included in Mr. Winslow's tables."—*Medical Press.*

LONDON, Jan. 27.—The reasons which caused the Government to decide upon the dissolution of Parliament have not been made public, and speculation in regard thereto continues. Some persons declare that it was brought about by dissensions in the Cabinet, while others allege that Mr. Gladstone has been summoned before the Court of Queen's Bench for not standing for re-election to Parliament after again accepting office in March last, and that this was what occasioned dissolution. The utmost interest is manifested throughout the Kingdom over the election. Much activity is displayed in preparation. The newspapers are filled with appeals for election. The county elections—both contested and uncontested—will occupy the first two weeks in February, and those in the boroughs the time between the 30th instant and 7th prox., all owing to delays in receipts of writs of election in distant parts of Scotland and Ireland. It is believed the general election will be completed by the 16th of February. Both parties are confident of success. Betting is now in favor of Liberals.

OFFICIAL CONFIRMATION OF DR. LIVINGSTONE'S DEATH.—Herr Brenner, the German explorer of Africa, in a letter to Dr. Helberon, of Gotha, dated Zanibar, says Livingstone died on the 15th of August. This date differs from that of a previous despatch; but all doubts have been set at rest by an official despatch received by the Government to-day from Zanibar, which states circumstantially that Dr. Livingstone died in Lobosia, after crossing marshes with the water at one time for three hours consecutively above the waist. The sufferings of his whole party were terrible, and ten of them died in consequence. The members of Cameron's expedition were suffering from fever and ophthalmia, but would await the arrival of the doctor's remains and bring them to Ujiji. From the latter place they would be carried to Zanibar, where it is expected they will arrive next month. An eminent shipbuilder, writing from the Clyde, says—"There are at present 124 iron steamers laid up here for sale, and very few purchasers, while scarcely a wooden ship is offered in the market."—The rage for iron ships some years ago has gradually but surely subsided, and the many advantages claimed for them by their advocates have failed to put in an appearance. Sailors are disposed to look

upon them as "floating coffins;" and in high latitudes, or among ice, they are undoubtedly more hazardous than wooden vessels. It is rather significant that at Lloyd's, where at first iron ships ranked at nearly three times as long as well built wooden vessels, the time has been reduced to nearly the same period.

AURICULAR CONFESSION.—The following letters have been received by the Very Rev. the Dean of Bristol (Dr. Gilbert Elliott), from Messrs. Morley and Hodgson, the members for Bristol, in reply to a communication from the Dean, forwarding a copy of resolutions adopted at a meeting recently held in that city on the subject of auricular confession.—"Hall-place, Tonbridge, Dec. 16. Dear Mr. Dean, I owe you many apologies for sad delay in acknowledging your note, conveying a copy of resolutions in reference to Auricular Confession. I assure you I did not need to receive any resolutions in explanation of the course you would be likely to take on that subject, and I rejoice to think there is a very large number in the Established Church who have no sympathy whatever with the stealthy progress which is evidently being made towards the Church of Rome. I confess I am an alarmist and wish I could see what I, a Nonconformist, can consistently do to check practices and to counteract teaching in deadly opposition to the principles established in the Reformation. Let us be thankful that there is liberty to write and to speak. I am, &c. [signed], S. MORLEY. To the Very Reverend the Dean of Bristol, 8, Bishopsgate-street, Within, London, E.C., Dec. 31, 1873.—My Dear Mr. Dean, I have to thank you for the report of the meeting on the subject of the extension of Auricular Confession in the Church of England. I have long thought that great danger to the Church would arise from this question, and I am glad that the opinion of the country should be openly and unmistakably expressed.—With all good wishes for the New Year, believe me [signed], K. D. HOBSON."

The condition of the English agricultural labourer has much improved within recent years—more so than is shown by the weekly rate of wages, for that in most parts of the country is considerably increased by what is termed by piece work. It does not now compare unfavourably with the condition of other classes of labourers in towns and London probably give him as great a command of the necessities of life as those of the skilled workman or the lowest grade of public employees, who have to pay out of their salaries 8s. or 10s. a week for the humblest accommodation for themselves and their families. The country labourer in many counties in the South has his cottage and garden and garden allotment for 1s. 6d. to 2s. 6d. a week, from which, in addition to lodgings, he provides himself with vegetables and potatoes, articles which must be paid for at retail price by the workmen in town. I have before me the exact earnings during the past year of 16 married labourers on a corn and sheep farm in Hampshire, where the wages are nominally 13s. a week, but where piece work is encouraged and as much as possible practised. The average actually earned by each of these men under this mixed system of day and piece work was a little over 16s. 6d. a week, or 2s. 6d. more than the nominal wages. None of them earned alike, the difference arising from greater industry, capacity, or opportunity being very considerable, some averaging more than 20s. and some not exceeding 13s. 6d. These men have good cottages and gardens and garden allotments, for which they pay from 1s. 6d. to 1s. 9d. a week. Their wives and a boy or girl at certain seasons contribute something to the common store. In this case they added on the average 4s. 3d. to the weekly earnings of each household, making the total 20s. 9d.; and this is no uncommon example at the present day, but is quite capable of being realized by industrious men where the system of piece work is adopted—a plan at once advantageous to the labourer and economical and effective in its results to the employer. A middle-aged man with a family, and with no money to convey and settle them in a new country, will in such circumstances find himself safest at home. The active and intelligent young men, the more they are educated, will naturally seek the new fields of labour which emigration offers. Brought up to fieldwork and the care of animals, they are the best fitted for encountering the difficulties of the backwoods or prairies. Many will, no doubt, take advantage of such outlets, and those who remain will the better retain the command of the home market for labour. The only method by which wages can be increased is by diminishing the supply of labour. Agitation for an increase of wages while the labour market is overstocked can have no other effect than to encourage the use of labour-saving machines, and so increase the labourer's difficulty. It is only by migration to the mining or manufacturing districts at home, or emigration beyond the sea, that wages in the country districts can be affected beyond the influence of local demand or the industry of the individual.—*Times* Curr.

THE COMMUNIST REFUGES IN LONDON.—We have before us a long manifesto of a "group of Revolutionists of the 28th of March, 1871," appealing to the French people on the subject of the prolongation of the powers of Marshal MacMahon. The manifesto, addressed to the "Freres et amis," recalls in violent and bloodthirsty terms the events of the last two years; and in its savage language emulates the worst passages of the *Paris Meehan* of the Commune. Nothing can exceed the ferocity of the passionate jargon which is levelled at the head of the government in France. The marshal is called the "faux blasse de Sedan" the "smoker of Arabs," the "shooter of women;" while the prime minister is treated as a "thief who guides him with leading strings, who owes to the country of his ancestors his double genius of Harlequin and Borgia—half clown, half Jesuit—who ought to call himself Croix-de-Loyola, and who signs Albert de Broglie." If abuse alone formed the staple of the manifesto it would not much signify; but a summons to insurrection is issued to a country which ought surely to rest for a space; and the perturbed spirits, who are only too ready to display a dangerous activity after such trials as France has recently passed through, are egged on to crime of the most abominable type. They are told that there now remain to them "the dagger of Brutus, the pistol of Borozowski, and the bombshells of Orsini." "Freres et amis," the proclamation concludes, "the hour is come to remember that the lives of tyrants and traitors belong to whomsoever chooses to take them." Such are the sentiments and intentions of the dangerous men who throng the neighborhood of Leicester Square.—*Morning Post.*

Mr. J. Bamber, whose death we recorded last week, the father of several priests of that name, was born at Manchester in 1794. It is remarkable what a change he lived to witness in the religious aspect of his native town. When he entered into life there was only one poor chapel in Manchester, on the first floor of a building, hidden in a small back street; now there are twenty churches and chapels, many of them very large and beautiful edifices. One solitary priest—old Father Broomhead—sufficed to supply the spiritual wants, not only of the town, but of the neighborhood for many miles round; now there are fifty in Manchester and Salford, and within the circumference of twelve miles there are no fewer than ninety priests actively employed in the work of the Mission. The Bammers, of Lancashire, are an ancient family, who were settled at "The Moor" near Poulton, in the Fylde, at the period of the Reformation. They adhered greatly to the Catholic faith, to which they steadfastly adhered; and one of the family, the Rev. Edward Bamber, had the honour of giving his life for the cause of religion in the reign of Charles I. He was hanged

drawn, and quartered at Lancaster Castle, in 1646, for being a Catholic priest who had taken orders beyond the seas.—*Univers.*

A CORONATION.—It has been announced, with some flourish of trumpets, that the lost Dodo has been discovered in the Samoan islands, and a writer in the *Daily Telegraph* "genially" chafes Mr. Bright and all the phrasemongers for their haste in using that respectable species as a simile for all that is extinct and absurdly obsolete. But the complacency of Mr. Manley Hopkins and the satisfaction of the "genial" writer must have been somewhat dashed by Professor Owen's letter in the *Times* of Thursday. The creature is not the Dodo after all, but only the Dodellet; the Didoneulus, not the Didus. A specimen of the Dodellet was living in the Zoological Gardens about ten years ago, and the extinct Dodo, whose last home was the island of Mauritius, and whose portrait, taken from the life by Dutch artists in the time of the Stadtholder Maurice, is still to be seen—was about six times bulkier than the Dodellet. So that we may say, "as dead as the Dodo" after all.—*Tablet.*

A correspondent of the *Daily News* at the Cape Coast furnishes some specimens of the correspondents carried on by the African potentates with Sir Garnet Wolsley, which are worthy to receive a prominent place in the literature of diplomacy. One of the most important friends of Great Britain on the Coast is King Bley, who, from the tone of his letters, seems to be an affable but somewhat avaricious monarch. One of his notes runs as follows:—"Dear Commander—I hope your health good. My spy tell me enemy still in bush. I have had tooth ache so please send me piece of pork and bottle of rum, particular rum as my tooth ache very bad. Your humble servant King Bley." Upon receiving the rum alone his Majesty writes:—"Dear and umblo Commander your Majesty—I am sorry you no send me the pork as my tooth ache much worse this day. You think pork bad for tooth ache, please send me more bottle rum. Your servant King Bley." King Bley seems to be as remarkable for his prudence as for his taste for pork and rum, and up to the time the letters were despatched neither bribes nor cajolery had succeeded in inducing him to leave his stockade to fight the Ashantes.—*Tablet.*

WET COAL.—People who prefer wetting the winter's store of coal to the dust on putting it in their cellars do not, we believe, generally know that they are laying up for themselves a store of sore throats and other evils consequent on the practice. But so it is said to be. Even the fire damp which escapes from coal mines arises from the slow decomposition of coal at temperatures a little above that of the atmosphere, but under augmented pressure. By wetting a mass of freshly broken coal and putting it into a warm cellar, the mass is heated to such a degree that carbonic acid and sulphuretted hydrogen are given off for long periods of time, and pervade the whole house. The liability of wet coal to mischievous results under such circumstances may be appreciated from the circumstance that there are several instances on record of the spontaneous combustion of wet coal when stowed in the bunkers or holds of vessels. And from this cause, doubtless, many missing coal vessels have perished.—*London Medical Record.*

A few days ago a memorial was addressed to Mr. Gladstone by the Secretaries of the committees formed in Manchester, Belfast, Edinburgh, Leeds, and other large towns, to agitate the question of women's rights, requesting that they might be favoured with an opportunity of explaining orally the intolerable grievances the gentler sex labour under in being excluded from the exercise of the Parliamentary franchise. The Premier is known to have a weakness for receiving deputations, but the prospect of a bevy of female orators descending probably all at once upon their grievances was too much for his courage, and he has instructed his secretary to reply that he will be happy to give his attention to any written communication from the National Society for Women's Suffrage, but that he is unable to undertake to receive a deputation for the oral discussion of the subject.

DR. PUSEY HAS MADE public a document setting forth the views which he and his consociates entertain on the subject of confession and absolution. They believe and confess that "Christ has instituted a special means for the remission of sins after baptism, and for the relief of consciences; which special means, the Church of England retains and demonstrates as part of her Catholic heritage. The special means is defined to be 'absolution.' The signatories are almost exclusively those of the most pronounced members of the high Anglican party.

AGRICULTURAL LABOURERS AND THE FRANCHISE.—LONDON, Jan. 23.—A deputation of workmen, headed by Mr. Joseph Arch, to-day waited upon Mr. Gladstone, and urged the propriety of extending the elective franchise to agricultural laborers. Mr. Gladstone expressed himself favorably to their object, but advised them to be patient, pointing out the magnitude and weightiness of the measure, and the brief duration of Parliament.

The *Pall Mall Gazette* declares it has good reason to believe that the report that Mr. Gladstone has been summoned before the Court of Queen's Bench, is unfounded. The *Times* says, the simple truth is that the Ministry was unable to withstand the annoyances caused by its repeated defeats since the beginning of the recess, and is determined to win the country by a bold dash and promises of reduced taxation.

Mr. Butt, M.P., Mr. Martin, M.P., and several Catholic clergymen addressed a great meeting at Manchester on Monday in advocacy of Home Rule for Ireland. Meetings in furtherance of the same object have also been held at Sheffield and Bolton.

There is great excitement in England concerning the general elections, which it is believed will be completed about the 16th of February. Both parties are confident of success.

The Duke of Cambridge was assaulted as he was entering the War-office by a man who struck him with his stick. The Duke declined to prefer a charge, believing the man to be deranged.

A CENTENARIAN.—The *Galloway Gazette* records the death of another centenarian—Mrs. Donnachie. She died at Sheremanton, parish of Penninghame, last week, aged 101.

Nolan, Secretary of the Irish Amnesty Association, announces his intention of contesting the election of Gladstone in Greenwich.

the number having died of violence in the year 1871 it follows that out of every ten thousand persons living, from seven to eight met their deaths from this class of causes. And as the proportions have not varied materially of late years, this may be taken as representing the average chance persons in that country stand of coming by such deaths. In India, with its population of 230,000,000, the chance is that only one person out of every 10,000 living should die of serpent bite, or from injuries inflicted by wild animals; so that an Englishman runs from seven to eight times a greater risk of a violent death than an East Indian does from the particular causes just mentioned. The chances of a like fatality in this country is something in the ratio of 17,000 to 40,000,000, or thereabouts, which would make a rate of 4 to 5 in each ten thousand.

The English returns show a terrible uniformity in the class of deaths in question. Thus in 1870 the total number was 16,993; in 1869 it was 16,497; it was 16,968 in 1868; 16,866 in 1867; 16,915 in 1866; 17,374 in 1865; 17,018 in 1864. Taking the twenty years from 1859 to 1869, it appears that out of every million English people living during that period, 764 have every year come to an untimely end from one or other form of violence. The average was highest in the year 1865, when the proportion was 835 out of every million. It was lowest in 1857, when the proportion per million living fell to 725. Old age, the only cause of death that can be considered the natural one, is less than twice as fatal as violence. Out of a million of deaths among Englishmen, decay of nature after a fullspit life accounts for no more than 56,527 as against 32,465 referable to violent causes. Only 1,467 out of every million Englishmen die in the course of a year from old age, while within the same period the terrible certainty of a violent death awaits 764 of the million. In our census returns. In the census year 1871, they aggregated 32,449. From these figures, it would appear between seventeen and eighteen thousand persons now in health will die by violence during the present year in this land. In 1870, there were 1,651 suicides—a small fractional proportion only of these deaths. The total cases by violence average in this country about 48 per day, or two an hour. If the year's slain, lying in their collars, were laid lengthwise along the road, they would stretch, in one unbroken line, a distance of some sixteen miles.—*New York Commercial Advertiser.*

We find in the *Wellsville Free Press* of recent date the particulars of a suicide which occurred in that village, in which the self-destructor was a boy but 11 years of age. The story is such an extraordinary one that we re-publish it this morning entire.—"The name of the boy is Eugene, and that of his father is William Johnson. It would appear that the boy and his sister, aged 11 years, have always been objects of aversion to both their parents, and that from infancy they have been subject to the most inhuman and brutal treatment. Kicks and blows have been administered for every little childish offense; and that these have only been varied by cruel and unmerciful whippings whenever the anger of the unnatural father has been more than usually aroused. It is said that the boy, failing at times to find the cows when he has been sent for them, has remained in the woods for nights and days together, rather than to return to his home and undergo the excessive punishment which he knew would be inflicted. For weeks past he and his sister have been compelled to cut from two and one-half to three cords of wood per day with a cross-cut saw, under penalty of a severe beating. Last Sunday the parents went to a neighbor's to supper, leaving their children at home; but, before going, Johnson told the boy to water the horses. Returning to his house in the afternoon on some errand from the neighbor whom he was visiting, he ascertained that his instructions in regard to the horses had not been complied with, and at once commenced beating and abusing the boy in the most outrageous manner. When he became weary of torturing the child, he went back to the neighbour's to finish his visit. Shortly after he left, the poor boy, according to his sister's statement, gathered up his playthings and put them away in a little box, and then went to the barn. Being gone a long time, the girl followed him to the barn, where she found him dead and hanging by the neck to a beam. Terribly grieved and frightened, the girl remained with her brother until her parents returned, when her frantic screams attracted their attention, and their father soon arrived at the scene of the tragedy. Was he shocked? Did he cut down the lad, and manifest as much sorrow for his death as a tigress would for the loss of her young? Not by any means. He was not the kind of man to indulge in any such nonsense. Telling the girl to go home, he did up his chores, left the boy as he had found him, closed the barn door, returned to his house, went to bed, and slept the refreshing sleep of innocence till morning. He then leisurely informed his neighbors of the occurrence, and they, eighteen hours after the suicide, cut down the cold and rigid body, prepared it for the grave, and in due time, buried it. If the statements made to us in regard to this case are true—and we have every cause to believe they are—Johnson and his wife ought to spend the balance of their days in State Prison."—*Buffalo Express, Jan. 19th.*

PRICES OF CATTLE, DOGS AND MEN.—As human life becomes cheapened the price of animals are going up. Men, women and children are falling by the hand of violence; railroad officials are slaughtering travellers by tens and scores; hundreds are sunk in the depths of the sea through sheer carelessness or the want of suitable protection on the part of shipowners and shipmasters; and when those who are responsible for this wholesale slaughter are brought into our courts the utmost that can be recovered for the destruction of a human life is \$5,000. This is a small sum compared with what a fast horse will bring in the market, or what may be recovered when he is killed through the negligence of a railroad conductor or switchman; or with the price of a first-rate cow. Horses, cattle and dogs are marketable commodities and men are not, at the present day, but verily it is not a favorable commentary upon our modern civilization that the life of man, who was made in the image of God, should be held so cheap, that those who are guilty in taking it away should so seldom be brought to account when the beasts that perish are rated at such high figures. If there were any compensation in the value that is set upon the human soul, the comparison would not be so humiliating, but there is none. Neither those who commit wilful murder nor those who do it by careless neglect of duty seem to have any adequate sense of the nature of the lives that they take away, or of the souls that they are sending into the eternal world. And this indifference is running throughout society. Without speaking too harshly of the maudlin sentiment that holds a dog as worth \$10,000, we cannot speak too severely of that recklessness of human life which is becoming a characteristic of the age. There have been times, perhaps, when it was greater, but our boasted civilization must be at fault when it holds the life of man as of so little account compared with that of brutes.—*New York Observer.*

LEPROUS.—A recent letter from Charles Nordhoff to the *New York Tribune*, from the isolated spot on Molokai, Sandwich Islands, inhabited by leprous outcasts, thus describes this loathsome disease:—"The leprosy of the islands is a disease of the blood, and not a skin disease. It can be caught only, I am assured, by contact of an abraded surface with the matter of the leprous sore; and doubtless the habit of the people, of many smoking the same pipe, has done much to disseminate it. Its first noticeable signs are a slight puffiness under the eyes, and a swelling of the lobes of the ears. Next follow symp-

oms, which vary greatly in different individuals; but a marked sign is the retraction of the fingers, so that the hand comes to resemble a bird's foot. In some cases the face swells in ridges, having furrows between; and these ridges are sliding and without feeling, so that a pin may be stuck into them without giving pain to the person. The fingers are thus horribly deformed in some cases; a few two or three boys of 12 who looked like old men of 60. At a later stage of the disease these swellings break open into festering sores, the sores and even the eyes are blotted out, and the breath becomes putrid. In other cases the extremities are most severely attacked. The fingers, after being drawn in like claws, begin to fester. They do not seem to drop off, but rather to be absorbed, the nails following the stumps down; and I actually saw finger-nails on a hand that had no fingers. The nails were on the knuckles; the fingers had all rotted away. The same process of decay goes on with the toes; in some cases the whole feet were healed over, the fingers and toes having dropped out. But the healing of the sores is but temporary; the disease presently breaks out again. Emaciation does not seem to follow. I saw very few wasted forms, and those only in the hospitals and among the worst cases. There appears to be an astonishing tenacity of life, and I was told they mostly choke to death or fall into a fever caused by swallowing the poison of their sores when these attack the nose and throat. To a certain extent it is hereditary, and long experience seems to prove that it is contagious, though only upon the most persistent intermingling and actual contact with leprous persons.

The *New York Evening Post* remarks as follows concerning divorce lawyers, apropos of a Bill recently introduced into the Illinois Legislature:—"A Bill has been introduced in the Illinois Legislature providing heavy penalties against professional divorce lawyers. Doubtless many half-fledged and unprincipled legal gentlemen in Chicago have found a very lucrative business in the divorce line. A little knowledge of court practice, familiarity with the local statutes and a few precedents are all the qualifications necessary to be added to a great amount of audacity in such a character. Chicago has gained a somewhat unenviable notoriety in years past from this class, and all good citizens would like to see such a law as this succeed. We think we know another pretty good field of operations for it. Every day advertisements appear in certain newspapers of this city to the effect that certain 'attorneys' will procure divorces without publicity. If there is no case, they can make one by the use of regular spies, misallied detectives; they can easily draw men of weak intellect, where naturally they would never be found, and under such circumstances that the whole truth being known, they are not culpable. Then the professional witnesses, who only escape the consequences of perjury because the persons against whom they appear would not stoop to impeach them, are brought in to finish the 'overwhelming' testimony against the defendant. If there is any way to get rid of these professional mischief-makers it ought to be tried.

BELGIAN LA MODE.—Fashion has always had a good deal to do with the religion of people of fashion, or at least with the outward observances of their religion. The laws which regulate their acts of worship and of prayer may belong to an unwritten code; but they are no less arbitrary and inextinguishable than the laws which govern the fashion of their garments and the style of their upholstery. But fashionable Christianity in London is fast availing itself of the example set by mere worldlings to establish little rules of etiquette for the proper performance of its church duties, and people are now requested to attend prayer meetings in precisely the same way that they are invited to social gatherings. Here is a transcript of the cards that are issued:—"Mr. and Mrs. Black propose (D. V.) to hold a Bible reading on Tuesday evening at half-past seven o'clock, when the company of friends is requested. Subject: 'Revelations II.' Reading from half-past seven to half-past eight. Morning dress." Other cards are also issued which would be taken by the ordinary sinners for invitations to whist or dancing parties, although he would doubtless be puzzled to understand what is meant by the letters "D. V." in one corner. A writer in the *Broad Churchman* says the mystic initials stand for "Tea and Prayer," and that he himself attended one of these gatherings, but remained only long enough to see servants passibles round on a tray, when he retired.—*Boston Advertiser.*

THE NEW PERIL IN THE UNITED STATES.—The absence of work and the great number of unemployed who are roaming about the country has created a general alarm among our citizens, who reside in suburban towns. A gang of masked men are scouring the country, visiting farm houses and isolated dwellings, gagging and blinding people by day and shooting them by night, winding up by going through the houses and often setting fire to the premises. Sundays are especially days of terror. The absence of men from their homes—nobody being left but a few servants, mostly women—entices these desperadoes to daring deeds. Staten Island is especially a favorite resort. A mile away from the landing, on a high ridge, are placed many sumptuous dwellings. For miles the neighbourhood is as desolate as the centre of a desert. Robbers and burglars come in boats and hide away in the nooks and bays that surround the island. Here they do their desperate work and depart. The police are powerless, owing to the fewness of their numbers, to guard our citizens. Families are leaving their homes and filling up the hotels on Broadway, considering it unsafe for women and children to live out of the city.

WARM WINTERS.—It is customary to forget each winter's weather before the next comes, and to consider every season remarkable. An old number of the *Hartford Courant* contains some records transcribed from the journal of the Rev. Thomas Smith of Portland, Maine, kept between the years 1726 and 1795, which are rendered especially interesting by the present mildness. In 1725 January was pleasant and moderate and February was a "summer month;" in 1728 January came in like April; in 1740 there were but two snow storms; February was a summer month again, and March the same; in 1751, January 15, the frost was entirely out of the ground, February was like spring, and "the winter ends a wonder through the whole." In 1756, in January the fish, as they are reported to have done this year, "struck in" from the sea, the weather being so warm. February was delightful, and March blustering, but soft as May. In 1773 Mr. Smith records a summer day on January 27; "wonderful moderate" the next day, and February 9 "no snow since December 29, wonderful weather. We saw two robins." In the year 1775, February 27, the *New York Gazette and Post Boy* reports that "last Wednesday the weather was so uncommon warm that many young lads went into the river to swim."

The *Presbyterian* tells the following incident of the "superiority" of Americans over foreigners: Extravagance does not pay. A piece of lace, fine as film and costly as diamonds, was offered for sale lately in Europe. Queens declined to purchase at the enormous price. The wives of great bankers passed by on the other side. An American lady heard of it and sent a check for the amount. This was a year or so ago. Last week the estate of the husband of this American lady passed into the hands of trustees, and some savings banks, with moneys of the poor and the industrious in their possession, were closed up.

Paper made of banana skins is the last. Can't something be done with peanut shells?

UNITED STATES. THE RATIO OF VIOLENT DEATHS IN GREAT BRITAIN AND THE UNITED STATES.—We read with alarm that in India between 20,000 and 30,000 persons annually fall victims to the bites of venomous reptiles or the depredations of man-eating tigers, or other ferocious beasts. The astonishment which these facts create appears to indicate an impression that it would be impossible to point to anything analogous or parallel in more civilized lands. Yet during the census year of 1871, in England and Wales, 16,993 persons met death by violence, while during the census year of 1870, the number of such deaths in the United States was 17,517. The risk of such deaths for each individual in England and Wales, may also be examined. The population being 22,760,000, and 16,993 of

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MONTEAL, FRIDAY, FEBRUARY 6, 1874. ECCLESIASTICAL CALENDAR. FEBRUARY—1874. Friday, 6.—St. Titus, B. C. Saturday, 7.—St. Remigius, Ab. Sunday, 8.—Sexagesima. Monday, 9.—St. Raymond, Ab. Tuesday, 10.—Most Holy Passion of Our Lord. Wednesday, 11.—St. Ignatius, B. M. Thursday, 12.—St. John of Matha, C.

NEWS OF THE WEEK.

By the dissolution of Parliament Mr. Gladstone seems to have sprung a mine upon his opponents, they were not prepared for such a blow, and it has not a little annoyed them. In Ireland the friends of Home Rule whose preparations for sending the advocates of their cause to Parliament were not completed, are much offended, and look upon the dissolution as a trick to prevent the return to Parliament of a large body of Irish members pledged to the Home Rule policy.

A coldness, to use no stronger term, is springing up betwixt Germany and the Italian Government. La Marmora has published a letter reflecting on Bismarck's honesty, and in consequence he and Bismarck are at issue about a matter of fact. They exchange the compliments usual in such cases, or in other words they almost give one another the lie. Already, to use the nomenclature of our old friend Touchstone, they have got far beyond the fourth degree, or "Reproof valiant," and are very near the sixth and last degree—the "Lie direct."

The question as to whether the Catholic Church provoked by her hostile attitude towards the German State, the oppressive "Falk Laws"—or whether it was those laws which, by demanding from the Bishops and clergy of the Church concessions to the State incompatible with the exercise of the Catholic religion, brought the State into collision with the Church—has been finally set at rest. True; the onus probandi always was on the shoulders of the framers of the Falk Laws; it was for them to prove that the action of the Church had been such as to justify, nay call for, those severe measures against her; it was for them to cite some overt act of sedition or disloyalty of which, as a body, the Bishops and clergy had been guilty; and failing in this, the Catholics would still be justified in demanding a verdict in their behalf of "Not Guilty."

But in this particular case the perfect innocence of the accused is proven, and that out of the mouth of her adversaries. The charge—this should be born in mind—the charge against the Church in Germany was that she had, before the introduction of the Falk laws, approved herself hostile to German unity, and had thereby provoked the oppressive legislation complained of. In his speeches and public addresses Prince Bismarck reiterated this assertion; and in substance, the falsehood—for falsehood it is, as we will show—was given to the

world over the signature of one who is an Emperor, and who should also be a gentleman. Now let us come to facts, full accounts of which may be found in the London Spectator and Morning Post, as well as in all the Catholic journals of Europe.

In the course of a speech delivered in the Landtag by Herr Reichensperger against the Falk Laws, the speaker reproached the Prussian Government with ingratitude towards the Catholics of the Empire; since but a short time ago, that same Government had been a suppliant to Catholics in order that the latter might use their influence with their co-religionists in Prussia in behalf of German defence, and German unity.

This statement was received by the House with marks of surprise and expressions of incredulity; which did not diminish when the speaker continued to the effect that, it was owing to the exertions and influence of the Prussian Catholics that the co-operation of Bavaria against France had been secured in the last war.

On this, shouts of derision broke out amongst the Protestant party; but the speaker, calmly waiting till these had subsided, turned round and appealed to his great opponent, Herr Lasker, the chief of the Liberal party, and of course from his position well posted up in the history of the war, its antecedents, and its results.

"I have a witness, gentlemen, to the truth of what I say. Ask Herr Lasker." To the surprise of the House, to the utter confusion of the followers of Bismarck, and we hope to the enlightenment of Europe, Herr Lasker, thus adjured, stood up and testified:— "Schwachs—it is perfectly true."

This honest confession has created an immense sensation. The tone of the anti-Catholic press is much lowered; and even the Bavarian Allgemeine Zeitung, "will not affect to deny that the Catholic leaders in Prussia did use their influence in the sense indicated by Herr Reichensperger."

Thus then we learn from the mouth of her adversaries that the unfriendly relations of Church and State in Germany are the consequence of the Falk Laws, and not as has been falsely asserted, the provoking cause of these laws. Of course the important debate in which this fact was brought to light will be studiously repressed by the majority of the Liberal and Evangelical press.

The Ritualists, with Dr. Pusey at their head, are taking up a new position in which, as against their low church opponents, they will find themselves impregnable. Hitherto they have been content to fight about vestments and lights on their communion tables; about postures, and the huses, or outer coatings, as it were, of their system; to-day, however, they have boldly joined issue on the questions of auricular confession and priestly absolution.—Here they beyond question have their liturgy and book of common prayer, on their side; and from the position they have taken up they cannot by argument be dislodged.

The London Times replies to a recent manifesto from Dr. Pusey and his colleagues asserting the principle, that the ministers of the Anglican denomination are authorised by the legal formularies of their church—formularies which have received the full sanction of Parliament—to hear the particular confessions of all those who desire to confess; and to give absolution to the penitents in the words "I absolve thee from all thy sins." But the reply of the Times is most feeble, and must be felt to be so, even by those whose side in the controversy betwixt High and Low, the Times adopts.—Only by asserting a "non-natural" sense, as the proper sense to be put upon the words of the Anglican ordination service, can it evade the force of the arguments of the Ritualists.—If, so in substance they argue, if in virtue of our ordination we have received special power to forgive sins, and to retain sins, it follows by implication, that we are bound to exercise that great power conferred upon us; but unless we know the state of the conscience of him who seeks absolution at our hands, as ministers of Christ exercising a power by Him delegated to us—how can we absolve or retain? Our right to hear confessions is the logical corollary of the power given to us in our ordination to give or withhold absolution.

To this argument there is, there can be no reply. The Times thus seeks to evade its force, by denying the premises on which it is based; to wit, that at their ordination, authority to forgive sin or to retain sin is given to Protestant ministers of the Anglican Church. True! the words of the Ordination service are before its eyes; words plain and unambiguous "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained"—Now how are these words and their plain meaning to be evaded? Here is how the Times attempts to deal with what it calls the "vexed question of Absolution":—"We will frankly confess we give it up. The Ordination service incorporates language which tends

to foster a great delusion. . . . They are tremendous words, and it is only just to make such allowance for clergymen who interpret them literally. But the simple truth is that the vast majority of Englishmen do not believe them in their plain meaning and never will."—Times.

Therefore since the vast majority of Englishmen do not believe these words in their plain, obvious, or natural sense, they are to be set aside, and interpreted by the "sober common sense which is the dominant characteristic of the Church, no less than of the State in England."

From such logic as this the Ritualists have not much to fear. On this question of Absolution, upon which their right to hear confession depends, they have the Prayer Book, they have Acts of Parliament with them. On this ground therefore they seem determined to make their last stand, and on this line to fight out the great battle with their opponents.

The latter have but one way of meeting the foe. They must apply to Parliament for relief; they must call upon the legislature to amend the Ordination service, and properly define the functions of office holders in the Government ecclesiastical department. By these tactics they may turn the flank of the Puseyites, but they are impotent against them so long as the legal Formularies of the Church are allowed to remain in their actual position.

The Disestablishment of the Protestant Church in Ireland would, so it was foretold the first, be speedily followed by Dissolution. The mere creature of the State it could not long survive the withdrawal of State aid, and of State superintendence. The prophecies of its enemies, the gloomy forebodings of its friends, seem to be in a fair way of being realised; the Protestant disestablished church is dying of inanition, and internal dissensions.

It is the old story of Ritualist and anti-Ritualist, of Romanism and anti-Romanism; only in Ireland there is no Court of Law as there is in England to bind the contending parties over to keep the peace. In Ireland the combat is a l'outrance; and scorning to waste time on minor out works, the Prayer Book of Malakoff itself is, with one party the direct point of attack, with the other party that of defence. With the Prayer Book as it is, the anti-Ritualists feel that they have no chance against their opponents; therefore in Ireland the battle has resolved itself into one of Revision or No Revision of the said Prayer Book.

The battle rages with ever increasing fury, and the combatants are becoming daily more bitter against one another; whilst wearied and disgusted with the turn that affairs have taken, the rich friends of the Irish Protestant church are withdrawing their subscriptions, so that in the words of the Times' correspondent, "there is reason to fear that the venerable Church around which they are fighting will be left to crumble and decay." Large sums subscribed by the Marquis of Drogheda, the Protestant Archbishop of Dublin, and many others for the rebuilding of Kildare Cathedral, have been withdrawn because of the unsettled state of things; and the Times adds that "several large contributions which were intended for the funds of the church have been withheld, and even promises recalled in consequence;" whilst numbers who would have been willing to help have been discouraged and deterred by the contention which they witness.

This is touching the "venerable church" three centuries old, upon its tender point.—All manner of false doctrines and heresies it has borne and still could bear; but touch its purse, or menace its money bags, and death must speedily ensue.

RELIGIOUS LIBERTY IN THE U. STATES.—The boast of the U. States is that State-Churchism in all its phases is there unknown; that religion is there free, and left to the support of the people, who are at liberty to give, or to withhold their support as they please, without interference from the State.

This is not true. The voluntary system does not obtain in the U. States, religion there is not free; and the State does interfere in a most arbitrary manner. The voluntary system implies two things.—If it means anything it means that, if no one shall be compelled by law to give of his wealth for the support of any religion, so neither shall any one be debarred by law from giving of his own, and to any amount he pleases, for the support of religion. Where either of these conditions is wanting the voluntary system is not in force.

Now we see that by a recent decision of a Court of Law in the State of Missouri it is the law there "that every devise of goods or chattels for the support, use, or benefit of any minister, public teacher, or preacher of the gospel, as such—or any religious sect, order or denomination shall be void." By means of a strained interpretation of this edict, violating as it does all individual liberty, and the rights of conscience, the will of a Catholic lady deceased, Mad. La Marque, has been set aside. She, it seems, devised a sum of money to Dr. Kenrick simply by name, and without any indication of his position as a member of the clergy, or in-

structions as to how it should be employed.—The will was contested; and because Dr. Kenrick was a Catholic Archbishop, and would probably devote the money bequeathed to him to Catholic purposes, a United States Judge strained the unjust law above cited, so as to make the bequest null and void. This is what is meant by a "Free Church in a Free State." Not only does the State withhold all assistance from religion, but it interposes obstacles in the way of the exercise of charity; and forbids Catholics, for it was against them that the law was aimed, to give of their own substance for the support of their religion. From such liberty good Lord deliver us.

THE ELECTIONS.—Thursday was the day of the polling. From an early hour the places at which the votes were registered, were crowded, and till 5 p.m. the contest continued with unflinching energy on both sides, but we are happy to say in perfect good order.—Throughout there was no disturbance, and the absence of drunken men on the streets was very conspicuous.

At the close of the poll the votes stood thus: WESTERN DIVISION. Mr. Mackenzie.....20,36 Col. Stevenson.....1,442 Majority for Mr. Mackenzie..... 594 CENTRE DIVISION. Mr. Ryan.....2,136 Mr. Devlin.....1,786 Majority for Mr. Ryan..... 350

Our City members therefore are, for the Eastern Division Mr. Jette; for the Western Division Mr. Mackenzie; and for Montreal Centre, our old and trusty representative, Mr. Ryan.

We think that we have to congratulate ourselves, and to congratulate the several candidates, successful and unsuccessful, on the orderly manner in which the battle has been fought and the elections went off. Some angry words, which it would have been better to have left unsaid, may have passed in the heat of the conflict; but these we hope will be soon forgotten. Considering that he made his appearance so late in the field, Col. Stevenson, made a good fight of it, and though defeated has nothing to be ashamed of, for Mr. Mackenzie if he be a young man—a fault which will wear off—approved himself to be a veteran in fight. Mr. Ryan may well be proud of his victory, which he owes to his own merits; but his opponent, Mr. Devlin, has no cause to hang his head because of a lost battle. He polled a good vote, though not so good of course as did his opponent; and the little bitterness which may have displayed themselves in the course of the struggle, have been the means of eliciting from high quarters, conclusive and well deserved testimonials as to Mr. Devlin's services towards his fellow-countrymen, as a talented lawyer, as an excellent citizen, and as a loyal and efficient officer of our Provincial military force. Even in his defeat Mr. Devlin retires from the field with honor.

In Kingston, after a very hard fight, and by a majority of 46 votes, Sir J. A. Macdonald has won the day against Mr. Caruthers. The Ottawa election resulted in a victory for Messrs. Currier and St. Jean. For Toronto the members elected are Messrs. O'Donohue, Moss, and Wilkes; Quebec West returns to Parliament Mr. McGreevy. Mr. Anglin has been returned by acclamation. When the elections shall have been completed, we will publish a list of the members of Parliament.

It is already certain however, that the present Ministry will have a large majority in the new Parliament; and even from those put down as oppositionists, it is not likely that they will meet at first, with any hostility, for we see not wherein the policy of the present holders of office will, in principle, much differ from that of their predecessors. Questions to provoke opposition must of course arise, but as yet no important issues are before the public. It seems that there was a disturbance in Kingston at the close of the poll. How or with whom it originated we are not told.

We also see by our exchanges that at the close of the election in Toronto, the members of a rowdy society known as the Orange Young Britons distinguished themselves after their usual fashion. The rascals attacked and smashed the windows of O'Donohue's committee room, and continued their outrages till dispersed by the Police. These are the blackguards that some time ago attacked one of the Catholic institutions of Toronto, and who are always prominent in every dirty work. A good flogging at the whipping post would be no more than they deserve.

ECCLESIASTICAL.—It is reported that the Sovereign Pontiff has been pleased to make the following ecclesiastical appointments. To be Bishop of Sault Ste. Marie, the Very Reverend Dr. Jamot, Vicar General of Toronto. To be Bishop of Hamilton, the Very Reverend Dr. Crinoo, Vicar General of the diocese, to fill the vacancy caused by the death of the late lamented Right Reverend Dr. Farrell.

Catholic Irishmen have often, when taunted with unreasonable disaffection, and challenged to instance some gross defect in the law, as an excuse for that disaffection answered—"it is not so much of the laws, as of the manner in which those laws are administered in Ireland that we complain; the laws in themselves may be good laws, but they are partially or dishonestly applied.

Here is a case in point which we copy from the Dublin correspondence of the London Times; and we ask any impartial person if therein there be not ample proof that in Ireland the laws are administered in a partial, and as towards Catholics an iniquitous manner.

In the Roscrea Union the majority of the rate payers are Catholics; the majority of the children are Catholic in the ratio of ten to 4; but the majority of the Board are Protestants, and therefore in defiance of the indignant protests of the Catholic rate payers avail themselves of the power which the law gives them to appoint and force upon the Catholic majority a Protestant teacher.

It is little things like these, but of constant repetition that sicken and disgust Irish Catholics; they believe that, had they Home Rule and power to manage their local affairs such violations of justice could not occur.

EVANGELICAL AMENITIES.—At the annual meeting of the F. C. M. Society, on the evening of Thursday of last week, the usual plaudits of the conventicle were enlivened by a diatribe against Pius IX., from a truly Christian clergyman, a Rev. E. Warren. The "papacy" he said "was a dumb religion, having only one tongue, and that of an old man, who was not only an ecclesiastical ignoramus, and perhaps a profligate."—Witness, 30th ult. In courtesy, in Christian charity, and logical acumen, this Rev. E. Warren is a fair specimen of the F. C. M. Society and its adherents.

WILLIAMSTOWN.—The Winter Examination of the pupils of the Convent of Notre Dame, was held in the large Hall of the Institution, on Tuesday and Wednesday, 27th and 28th ult.

The Rev. Father MacCarthy presided, and conducted the exercises which occupied about ten hours.

The young ladies were examined in French and English grammar, Arithmetic, Ancient and Modern History, Geography, Astronomy, and the use of the Globes. It is but just to say, the Examination was most satisfactory, alike creditable to the pupils and their devoted teachers. The music—vocal and instrumental—was particularly good.

With pleasure we acknowledge the receipt, from Messrs. D. & J. Sadiet of this city, of a magnificent Oil Chromo of Marshal MacMahon, President of France. The portrait is printed in rich colors, and is a rare and beautiful picture when suitably framed. For sale by D. & J. Sadiet & Co., Montreal, price, by mail, One Dollar. Every Irish family should become possessed of a copy.

We are happy to learn that City Councillor M'Shane is fast recovering from the effects of the serious accident that we reported a few days ago.

For Report of St. Bridget's Asylum Association, Quebec, see sixth page.

We have received Chisholm's International Railway Guide for February.

BLACKWOOD'S EDINBURGH MAGAZINE—January, 1874.

Lord Lytton's Tale of The Parisians, the best thing he ever wrote, has given out, rather than been concluded in this number. The other articles are as follows:—The Story of Valentine and His Brother, part I.; International Vanities, No. 2; John Stuart Mill, an Autobiography; Note Relating to the Story of the Missing Bills; A Piece of Heather; The Indian Mutiny; Sir Hope Grant; The New Year's Political Aspects.

THE YOUNG CRUSADER.—Boston, February, 1874. Terms: one copy, \$1 a year in advance.

The present number of this excellent monthly is to hand and contains many interesting stories for the young folks. We would recommend parents to obtain this periodical for their children, in which they will find sound healthy reading more fitting to their young minds than in the trashy sensational story papers of the day.

TO CONSUMPTIVES.—WILBOR'S COD LIVER OIL AND LIME has now been before the public for ten years, and has steadily grown into favor and appreciation. This could not be the case unless the preparation was of undoubted and high intrinsic value. The combination of the Phosphate of Lime with pure Cod Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. This article can be taken by the most delicate invalid without creating the disgusting nausea which is such a prominent objection to the Cod Liver Oil when taken without Lime. This preparation is prescribed by the regular faculty, and sold by the proprietor, wholesale and retail, A. B. WILBOR, Chemist, Boston, and by druggists generally.

Praise be to Mary, conceived without sin, the honour of our people.  
Let us greatly rejoice in this day, the Lord hath made.

**CIRCULAR OF HIS LORDSHIP THE BISHOP OF MONTREAL, TO THE FAITHFUL OF HIS EPISCOPAL CITY, INVITING THEM TO ENCOURAGE A BAZAAR FOR THE CATHEDRAL.**

Dear Brethren,  
We are informed that considerable preparations are making for a bazaar now to help the rebuilding of the Cathedral, a work in which the whole diocese is interested, since, as every one knows, it was undertaken and is pursued only with the generous concurrence of the Faithful.

It gave us exceedingly great pleasure to learn that this project of a bazaar had met with much favour, and that a large number of persons of every rank and condition, both ladies and gentlemen, were taking an active part in it, either by devoting themselves unremotely to its organization, or by liberally contributing a multitude of objects calculated by their value, beauty and variety greatly to enhance the importance of the bazaar.

For this we bless God, whose infinite goodness and mercy manifests on this as on so many other occasions, the resources of his amiable providence, for the success of an enterprise, the sole object of which is the honor of religion.

We are at the same time filled with consolation by the thought that so many persons who sacrifice their time, their business and their goods in favor of the future bazaar, are about to draw upon themselves, as well as upon the city and diocese, the most abundant blessing from Heaven, for their happiness in this world and in the rest.

It also makes us very happy to think of charity being so well directed, that, while it procures for those who exercise it so great merit, it may afford them an excellent means of taking innocent recreation and of tasting enjoyments the more delightful that they are pure and harmless.

This is what we trust, will happen, if all attend with upright intentions, having in view only the glory of God, the honor of the Church and the advantage of their neighbor; if they seek that true pleasure which is tasted in the Lord; if it be with joy they give to God all that they have and are; and lastly, if they carefully avoid all that might displease God and scandalize their neighbor.

The wisest and strictest precautions will be taken as it should always be done upon such occasions, that these reunions may not be a proximate occasion of sin, and that every thing may take place so well, so conformably to the rules of Christian and religious decency and modesty, that we may hope for the blessing upon them. For he ever blesses what is done with fear of the Lord and horror of sin.

You will no doubt contribute to the success of this bazaar, dear Brethren, according to your means and with all the zeal with which religion can inspire you: for you know how much it is in the interests of religion to have temples which by the vastness of their proportions and the richness of their decorations, may give us some faint idea of heaven, and inflame us with the desire of being united there on one day.

To this end, the bazaar will take place in four different localities, in order that all may more easily attend it; namely, in St. Joseph's Suburb, where it will be opened on the 8th of February next to the 18th of that month; in Quebec suburb where it will take place at the same time as that of St. Joseph; and on St. Denis Street, (St. James Ward) where it will be held from the 13th of February of this year to the 30th of the same month, and in the Academic Hall of the Reverend Jesuit Fathers, when the time for it will have been determined according to circumstances.

If, which we cannot doubt, this bazaar affords an occasion of drawing forth the resources of catholicity for the success of its works, if there occur brilliant demonstrations to prove its strength and vigor; if there be made generous sacrifices which may call down the blessings of the Father of Mercies; if there be given examples of charity which may confer honor on a whole city, on a whole diocese, you will no doubt take pleasure in attending it, to contribute to it and to preserve a remembrance of it which may be lasting in your family.

All the objects which you will have acquired at this bazaar, will therefore be kept with care in your homes, to repeat to your children and grandchildren, unto the last generation, that the family, united with the whole diocese, cordially contributed to the accomplishment of so great a work, to the erection for the glory of God of so magnificent a temple, to the construction of a monument so worthy of religion, in a word, to the building of a Cathedral Church which will be one of the most beautiful edifices of our large and important city; meriting thereby a large share of the abundant benedictions which the Lord sheds upon all who show themselves consumed with zeal for the glory of his house.

May this bazaar, undertaken in the month sacred to the Holy Infant Jesus, enjoy the fullest success, that it may be an offering worthy of him! May his august Mother, the Immaculate Virgin, look upon it with favor! May her glorious Spouse, St. Joseph, Protector of the Universal Church, take it under his powerful protection! May the Guardian Angels and the Holy Patrons of this diocese secure for this great enterprise a happy issue! May the Blessed Apostles James and John especially assist those who labor in the erection to them of a temple when they may be proclaimed as the true children of thunder! Lastly, may all the blessings of Heaven be abundantly poured upon us!

The present letter shall be read in all the Churches of the city and where the Office is publicly celebrated, the first Sunday after its reception.  
J. Br. of MONTREAL.

Montreal, 21th of January 1874.

**THE SCHOOL QUESTION—PASTORAL LETTER.**

At the Cathedral on Sunday His Lordship the Bishop read the pastoral letter of the Archbishop and Bishops of the Provincial Council lately assembled at Halifax. The Pastoral deals exclusively with the School question, which is just now the question of paramount importance in these Provinces. It states the injustice done to the Catholics of New Brunswick and P. E. Island, who are refused the justice long since fully accorded to the Protestant minority of Quebec and after years of agitation conceded in a stunted form to the Catholic minority of Ontario. With less than this the Catholics of the Maritime Provinces will never rest contented. Loyal and peaceable citizens of this Dominion, they will never cease to demand equal justice. The justice of their demand has been admitted, the Pastoral adds, by the Canadian Parliament which twice by overwhelming majorities expressed its sympathy with the minority in New Brunswick and its disapproval of the Acts of the New Brunswick Legislature passed to force upon them a school system which violates the rights of conscience, imposing on them taxation for the support of schools to which they cannot send their children. The Catholic people are exhorted to persevere in their struggle for religious liberty, and the present School system is compared to the Irish Tithe system.

The Bishop said it was scarcely necessary to read the Pastoral to stimulate the people to do their duty for he was proud to be able to say that in no part of the world did any people show greater zeal and unanimity than the Catholics of both dioceses in this Province. The advocates of the Common School system sometimes pretended to believe that there was some difference of opinion amongst Catholics on the School question. Here and there may per-

haps be found one or two unworthy of the name of Catholic, who in their ignorance or their indifference uttered sentiments which gave satisfaction to the advocates of the system. But they are so few and so worthless as to deserve no notice. The great body of the people displayed the most admirable unanimity showed that they were willing to make the most serious sacrifices for conscience sake. The sacrifices they have made have already borne fruit for a great change of opinion has manifestly taken place throughout the Province, and many who at first were ardent supporters of the Common School system now demand a change. One of the difficulties they had to contend with, was that the nature of their demands was misrepresented and misunderstood. Many Protestants who were disposed to do what is right, could not for a long time understand what the Catholics asked. Those newspapers which poisoned the minds of the majority and so greatly misrepresented the claims of the Catholics, have been the principal cause of all the wrong that has been done. If the great majority of the Protestants of the Province understood at first what the Catholic claims really were he believed they would not have lent themselves to the attempt to force this system upon the Province. They had seen a great deal in the newspapers lately about some negotiations which took place between himself and the Local Government on this question. In all these negotiations his first demand always was that provision should be made for giving religious instruction to the Catholic children attending the public schools—not only to those children who attended the schools of the Christian Brothers and Sisters of Charity, but to the children attending all the schools throughout the Province. Some said that they only sought support for the large schools conducted by the religious societies. This was not true. They would not even accept support for their unless provision were made for religious instruction in all the Catholic schools of the Province but they did ask that the Christian Brothers trained in their own establishments should be received as teachers as they are in Ontario. The Government could not change the law, but they could administer it until the Legislature met so as to enable him to make a temporary arrangement with them. As we stated in the Pastoral, the justice of their claims had been fully recognized by the Dominion Parliament on two occasions, and every prominent man from the other Provinces expressed sympathy with the Catholics of this Province, and heartily condemned the illiberal acts of the New Brunswick Legislature and Government.—*St. John N. B. Freeman.*

**THE CALLAN SCANDAL.**

Something fresh, clear, and honest on the subject comes from the pen of a well-known Irish Protestant, James Alexander Mowatt. The New York Witness, a "religious" sheet similar to the one of the same name in Montreal, and the property of the same notorious firm, having represented Father O'Keefe as the victim of a persecution dictated by Cardinal Cullen, and executed by his tools, the Commissioners of National Education, Mr. Mowatt wrote a letter to the not clear-sighted Editor, in order to explain how matters really stand in Callan. According to the writer, the following are the facts of the case:—"There are twenty Commissioners of National Education—ten Protestant and ten Catholic. Clergymen of all creeds get up schools all over Ireland and place them under the control of these Commissioners. The National Board supplies teachers, books and apparatus to these schools, and the clergyman becomes 'patron' of the school which he gets up, and is bound to see that the rules of the Board are observed in it. Throughout the forty years that the National Schools of Ireland are in existence the Board has always refused to recognize as 'patron' of any school any clergyman that had been suspended by his church authorities. There have been Presbyterian ministers suspended by their Presbyteries, and at once suspended by the Board as school 'patrons,' and there never has been any discussion nor row over it."

"Father O'Keefe was suspended as a priest by Cardinal Cullen—whether rightfully or wrongfully was not a question for the Education Commissioners. As a 'suspended priest' they refused to continue him as the 'patron' of Callan National School. In doing this they merely carried out the rule of the Board. The Rev. Dr. Henry, President of the Belfast Queen's College, a leading Presbyterian minister, the Rev. Mr. Borkely, Presbyterian minister of Lurgan, who was in New York at the Evangelical Alliance, the successor of the Rev. Dr. John Hall as a Commissioner; Mr. Gibson, Queen's Counsel, a Presbyterian elder, and other Protestants have all voted against Father O'Keefe; while Mr. Waldron and Judge Morris, two Catholics, have voted for him."

"It will be seen at once, therefore, that the Education Commissioners of Ireland are in no sense the tools of Cardinal Cullen in the matter. They are merely adhering to precedent. And Protestant members of the Board desire to maintain the position, so that if a Protestant clergyman be suspended by his Church Courts next year, the Commissioners can remove him from being school 'patron.'"

Coming from such a well informed man and such a staunch Protestant as Mr. Mowatt, this ought to quiet the souls and close the mouths of the howlers who feed on the proceeds of the two great "religious Dailies." Father O'Keefe, instead of being the victim of a persecution, is merely the victim of the Law, and the witness is a loud supporter of the Law as regarding public schools in all other cases. The Law, as interpreted and voted upon by the School Commissioners in Ireland, is essentially just, and no thinking man, no matter to what denomination he may belong, can refuse to bow to it.

**A NOTABLE BOOK.**

RITUALE ROMANUM PAULI V. PONTIFICIS MAXIMI JESU EDITUM ET A BENEDICTO XIV. Actum et castigatum eul Novissima aecedit Benedictioem et Instructionum Appendix. Excudit Joannes MURPHY, Summi Pontificis, Atque Archiepiscopi Baltimorensis Typographus. Baltimore 1874.

RITUALE ROMANUM, (A New and Complete Edition), with THE APPENDIX, approved by the Sacred Congregation of Rites, and other ADDITIONS, suited to the wants and convenience of the Clergy of the United States. Ordered by the Nth Provincial Council of Baltimore.

"American typography has just won a triumph—which we are glad to claim for the house of Murphy & Co., of Baltimore, printers to the Holy See and the Archbishop of Baltimore—in a beautiful and correct edition of the Roman Ritual, printed in two colors. It is, we believe, the first time any Catholic publisher in America has attempted the publication of a real rubricated edition of the complete Ritual. As an evidence of the enterprise displayed in bringing out this work, we may state that Messrs. Murphy were obliged to have cut, expressly for it, the music type. We can readily understand the difficulties in every department they had to contend with in the inexperience of workmen in this class of work, and it is much to the credit of American typography and publishing that a book, in every way so commendable, has been brought out. Since forming our opinion of this edition, we have had the advantage of having it strengthened by that of an eminent clergyman of great experience in such matters, who writes of it to us in the following terms:  
Rituale Romanum.—We have some knowledge of ecclesiastical books, or if we may be allowed the expression, ritualistic, and rubrical works. We have a collection of them. Of course we do not allude to rubricals on parchment; of such there cannot be any question in this country. The day of their publication is passed. The glorious old monks have

done their work on this particular branch; although, perhaps, chorals may yet be printed, which we doubt, because the market is saturated with them, after the immense pillages of monasteries, convents and libraries in Italy, Germany, France, and Spain. We wish only to speak of rubrical works. Our ecclesiastical friends will know the meaning of the word. We are prompted by feelings of unalloyed pride in offering a faint tribute of praise to the *Rituale Romanum* just published by John Murphy, of Baltimore. We have closely examined the work, and surely it is all that can be desired of its kind. True, had we the hearing of the publisher, we would have advised a different size. But as it is, it would be very unjust not to bestow on Mr. Murphy's work an exceedingly great praise. And we say that this American publication will ever compare most favorably with Roman printing. The reverend gentleman who superintended the editing of the work deserves supreme praise, and the printer has shown a degree of enterprise, energy and discrimination which may be equalled, but not surpassed by any typographical production in the country.—*Catholic Review, Brooklyn, N. Y.*

**ALBINA PAUSIE SLEEPS.**

Thread ye lightly, speak ye lowly,  
Let your grief be done;  
Break ye not the slumbers holy  
Of our lovely one.  
Calm your hearts, though they are aching,  
Calm your hearts, though they are breaking,  
Cease such sighs for her awaking,  
Bid such hopes be gone.

Wearied days and nights of anguish,  
While our tears flowed fast,  
Watched we while she seemed to languish,  
As each moment passed.  
Watched we by her, never sleeping,  
Always thinking, sometimes weeping,  
For the loved one in our keeping,  
But she sleeps at last.

Hushed the voice so sweetly quailing,  
Now no word it saith;  
Closed the lips that erst were smiling,  
Calm and still the breath.  
Albina's voice is hushed for ever;  
Aye: her soul has crossed the river,  
Gone to God, its Author—Giver;  
Albina sleeps in death.

The chair where she used to sit,  
Is standing 'gainst the wall,  
And her boots and stockings,  
And her play-things all,  
And bitter thoughts come o'er her parents,  
As their gaze on them doth fall;  
Her mother's only company,  
And her father's only pride.

Albina sleeps; but her glad spirit  
With no guilt oppressed,  
Seeks in heavenly lands to inherit  
A mansion with the best.  
There where angel choirs are singing,  
Where the vaults of heaven are ringing,  
With praise to God, which saints are bringing,  
Finds the joy and rest.

Oh, with such cord to bind us,  
While such hopes are given,  
While our hopes so oft remind us  
Of loved earth-things riven,  
While each day our life is fleeting,  
Let us wait for that glad meeting,  
Let us pray for Albina's greeting,  
In the Courts of Heaven.

Sto. Sophie, Jan. 18, 1874.

We abridge from the *Evening Star* of the 28th ult., the following account of the Annual Soiree of the St. Bridget's Temperance Society:—

ANNUAL FESTIVAL OF THE ST. BRIDGET'S TEMPERANCE SOCIETY.—The Annual Concert and Ball of the above useful Society took place last night in the large hall over Bonsecours Market. This entertainment is always looked forward to with great interest by large numbers of our Celtic citizens who never think of attending any other amusement from January to December, consequently the Society always has "crowded houses." Long before the advertised hour for the concert to begin came round, a veritable human flood set in towards the Hall, and at 8 o'clock, there was a regular jam. It is calculated that between 2,500 and 3,000 persons were present.

Meanwhile the officers, their guests and the vocalists assembled in an anti-room and shortly after the hour they marched on to the flag-bedecked platform while the Society's excellent brass band played old Ireland's favorite air. The sister societies were represented by Mr. M. Donovan, St. Patrick's; Mr. D. McKay, St. Andrew's; Dr. Finnie, Caledonian; Mr. Warren, Catholic Young Men's; Mr. Martin, Howard Division Sons of Temperance; Mr. Finn, St. Patrick's Benevolent; Mr. Jones, Irish Catholic Benefit; Mr. Kehoe, Homo Ruc; Mr. Duggan, St. Ann's Temperance, and Mr. Brogan, St. Patrick's Temperance Society. The chair was taken by the President, Mr. T. J. Donovan, having on his right the reverend director Father O'Rourke.

In his opening remarks the President thanked the audience for their attendance, especially on a night so stormy. He then proceeded to touch upon the blessings which temperance brought in its train and referred to the instances of good done by the Society which had come under his personal observation. He went over a few statistics showing the benefit the Society conferred on its members financially, and wound up by making the cheering statement that the Society was prospering; that it had \$1,000 to its credit, and that the temperance cause was extending not only in Montreal but throughout the world. (Cheers.)

The programme was then proceeded with, the performer's being Mesdames Louise Sylvester, and Broughell, and Mrs. Ryland, Messrs. H. Hamall, Lindley, Putnam and Ryland, Mr. P. J. Curran furnishing the accompaniments.

The performance seemed to give great satisfaction to the vast audience judging from the hearty applause and frequent cheers.

During the evening Messrs Devlin and Ryan delivered short addresses; both gentlemen touched upon the benefits of temperance, and Mr. Devlin advised the girls to marry no man who was not a member of the society.

Mr. Ryan remarked upon the great amount of good which the Society had done, and said that when he talked temperance he talked of something with which he was practically acquainted; having been a teetotaler some eight or ten years. He had before that been a "moderate drinker," but he had come to the conclusion that the right course was to give it up altogether if not for our own sake for the sake and example of others (cheers).

The candidates sat side by side on the platform looking as harmless as a couple of cooling doves; Mr. Devlin left, however, soon after he had concluded his remarks.

**THE ST. PATRICK'S HALL CASE.**

Judgment was delivered on Saturday last in the Superior Court in the case of the St. Patrick's Hall Association vs. Luke Moore.

This was an action to force defendant to take a deed of property sold to him by plaintiffs at public auction. Defendant pleaded that plaintiffs could not give him a good title. The case was argued on the 27th December, 1873, before His Honor Mr. Justice McKay, and on the 31st of January last the following judgment was rendered in favor of plaintiffs:

Considering defendant's allegations to the effect that plaintiffs have never been able to give a good title to the land referred to in their declaration as brought by defendant *disprovid*. Considering plaintiffs' material allegations proved; considering the absence of the seal of Saint Patrick's Society to or upon their deed from D. Gorrle not fatal, seeing that the Saint Patrick's Society paid the *price de reni*, executed the contract, satisfied Gorrle, and got possession, and afterwards by deed *sealed*, sold to plaintiffs, thereby ratifying the acquisition made from D. Gorrle as made. Judgment as prayed for and costs against defendant. Curran and Coyle for plaintiffs, Day and Day for defendant.

**A PITIFUL CASE.**—Yesterday morning a young man, aged 23, appeared before the Recorder, and from what could be gathered from him he requested to be committed. He was afflicted with paralysis, and could hardly speak; and as far as he pronounced it. His name was John Fanana. He showed a certificate from some person at Waterloo Dr. Hingston, and asking that gentleman to get the young man into the General Hospital as he had an incurable disease. On arriving in town he wandered about and through exposure was seized with paralysis. The Recorder suggested that the Council vote an annual sum to send back to their municipality the persons who are sent here every winter, as it is not fair that Montreal should support the outcast and the poor of other places. As the only thing he could do in the present case, he sent the unfortunate man down as he desired for two months.—*Herald 31st ult.*

**JUST WANTED TO KNOW.**—On the evening train from Albany, recently was a woman bound for Westfield, who persisted in requesting the affable conductor to inform her when Chester was reached. Every time when the conductor passed through the car, he was greeted with: "Please tell me when we get to Chester." Courteous man though he is, even his patience was quite exhausted, and he politely requested the unfortunate female to maintain silence, as he had heard her injunction. Chester was finally reached, and 'Chester' was yelled at the car-door. The train again started and the conductor mounted the car in which was his persecutor. "Will you tell me when we get to Chester?" "This is Chester," he exclaimed, and grasping the bell-rope, he had the train back up to the station. "I'm glad you're obliged me," said this daughter of Eve to the exasperated conductor; "My husband used to live here."

Mr. William Edward Nightingale, the father of Florence Nightingale, died a few days since at his residence in Hampshire, England, in the eightieth year of his age. His paternal name was Shore, but on assuming his majority he assumed the name of Nightingale, after his maternal grand uncle, whose estates he had inherited. He had two daughters, Parthenope the wife of Sir Harry Verney, M. P., and Florence—so called from the place of her birth in Italy.

(From the *Toronto Globe*.)

THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price \$2.50. Send a stamp for certificate of cure, to CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., naming this paper.

**REMITTANCES RECEIVED.**

- Quebec, Rev O E \$2; Helena, C O K, 1.50; Beauport, Rev T M, 2; Barrie, V J R A O C, 2;
- Neagah, D M, 2; Wardsville, J K, 4; Rollobay, P E I, A C, 1; St. Andrews, D J M C, 2; Napapan, T T, 2; Rigaud, J M, 1.50; St. Justine, Rev H de B, 2;
- Brockville, P C, 4; St. Andrews, J G, 2; Spencerville, M D, 2; Laclue, M L, 2; Loughboro, J, O R, 2; Alexandria, A M C, 2; Christmas Island, N S, J J M C, 2; Monton, T D, 2; Chamblay, H O H, 2;
- Marysville, M B, 2; Point St Charles, J C, 2; Egauville, D M, 6; Oshawa, C W, 4; Lachine, Rev P O, 2; De Cewville, M W, 2; Riviere Raisin, P O N, 2; Matlock, J M C, 2; Boucherville, Dr de B, 2; La Presentation, Rev F S, 2; St. Andrews, N B, A K, 6; Little Pabos, W O C, 2; Fingal, P J, 2; New York, N M C, 5; Egerton, J B, 2; Rockwood, J D M, 6; Grand River, P E I, A M C, 7; J M C, 6.00;
- North Oslow, J B, 2; Almonte, R D, 2; Caldwell, Rev P R, 2; Eastwood, J S, 2;
- Per S L, St Eugene—Vankleek Hill, T E, 1.50.
- Per M T, Richmond Hill—J B, 2.
- Per F J M C G, Trenton—Self, 2; J Q, 2.
- Per D A C, Alexandria—L M C, 1; A M K, 2; A D K, 2; Mrs A J M C, 2.
- Per J M C, Toronto—Self, 4; J M, 2.
- Per A B, Mayo—Self, 1.50; M M, 1.50.
- Per W G S, Dundas—Self, 2; Rev J O B, 2.
- Per F O N, Antrim—Cedar Hill, T O C, 2.
- Per M O N, Downeyville—J C O L, 2; P M, 1.50.
- Per Rev H B, Granby—Self, 1; C U, 5; P C, 2; T M C K, 2.
- Per J M S, Row—Self, 2; Miss M T, 2; W J M, 2.
- Per M J C, Hawkesbury Mills—W M, 2.
- Per J C H, Road—J M C, 2.
- Per H O L, Richibucto, N B—Self, 4; D O L, 4.
- Per Rev F K, Frampton—M M, 1.50; T D, 1.50;
- M D, 1.50; J J, 7c; St Malachy, M D, 1.50.
- Per Rev I J M C C, Williamstown—J H, 3.

**DIED.**

In this city, on the 26th January, Kate Shea, beloved wife of Mr. Martin Cassidy, aged 73 years. R.I.P.

**MONTREAL WHOLESALE MARKETS.**

Flour 47 lbs. of 196 B.—Pollards.....	\$3.50 @ \$3.75
Superior Extra.....	6.50 @ 6.70
Extra.....	0.00 @ 0.00
Fancy.....	0.00 @ 0.00
Wheat, per bushel of 60 lbs.....	6.60 @ 6.60
Supers from Western Wheat [Wolland Canal.....]	0.00 @ 0.00
Supers City Brands [Western wheat]	
Fresh Ground.....	0.00 @ 0.00
Canadian Supers, No. 2.....	0.00 @ 0.00
Western States, No. 2.....	0.00 @ 0.80
Fine.....	4.85 @ 5.00
Fresh Supers, (Western wheat).....	0.00 @ 0.00
Ordinary Supers, (Canada wheat).....	0.00 @ 0.00
Strong Bakers'.....	6.00 @ 6.50
Middlings.....	4.40 @ 4.25
U. C. bag flour, per 100 lbs.....	2.70 @ 3.00
City bags, [delivered].....	2.90 @ 3.00
Barley, per bushel of 48 lbs.....	1.00 @ 1.10
Lard, per lbs.....	0.10 @ 0.11
Cheese, per lbs.....	0.12 @ 0.13
do do do Finest now.....	0.13 @ 0.14
Oats, per bushel of 32 lbs.....	0.38 @ 0.38
Oatmeal, per bushel of 200 lbs.....	5.00 @ 5.15

Corn, per bushel of 56 lbs.....	0.70 @ 0.75
Pease, per bushel of 60 lbs.....	0.85 @ 0.09
Pork—Old Mess.....	17.00 @ 17.50
New Canada Mess.....	18.90 @ 18.50

**TORONTO FARMERS' MARKET.**

Wheat, fall, per bush.....	\$1.26	1.30
do spring.....	1.18	0.40
Barley.....	1.28	1.30
Oats.....	0.38	0.40
Peas.....	0.00	0.70
Rye.....	0.00	0.70
Dressed hogs per 100 lbs.....	7.00	7.30
Beef, hind-qr, per lb.....	0.05	0.06
" fore-quarters.....	0.03	0.04
Mutton, by carcass, per lb.....	0.06	0.03
Chickens, per pair.....	0.25	0.40
Ducks, per brace.....	0.50	0.70
Geese, each.....	0.40	0.60
Turkeys.....	0.65	1.40
Butter, per bus.....	0.40	0.50
large rolls.....	0.25	0.28
" tub dairy.....	0.20	0.21
Eggs, fresh, per doz.....	0.00	0.25
packed.....	0.16	0.20
Apples, per brl.....	2.60	3.00
Carrots.....	0.60	0.60
Beets.....	0.55	0.75
Turnips.....	0.60	0.75
per bush.....	0.30	0.40
per doz.....	0.60	1.00
Cabbage, per bush.....	1.00	1.50
Hay.....	21.00	25.00
Straw.....	14.00	16.50

**KINGSTON MARKETS.**

Flour—XXX retail \$8.50 per barrel or \$4.50 per 100 lbs. Family Flour \$3.35 per 100 lbs., and Fancy \$3.50.

GRAIN—nominal; Rye 65c. Barley \$1.05. Wheat \$1.10 to \$1.20. Peas 65c. Oats 40c to 00

BUTTER—Ordinary fresh by the tub or crock sells at 23 to 24c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c; in stores 13c.

MEAT.—Beef, \$4.00 to 5.00; grain fed, none in Market; Pork \$0.00 to 0.00; Mena Pork \$17 to \$18.00; Mutton from 5 to 6c to 00c. Veal, none in Market; sugar-cured, 15 to 17c. Lamb 0 to 0c. Bacon 13 to 14c.

POULTRY.—Turkeys from 00c to \$1.00. Fowls per pair 40 to 50c. Chickens 00 to 00c.

Hay steady, \$18 to \$20.00. Straw \$5.00, to \$3.00 to \$3.50 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

HOPS.—Market unchanged, quiet, \$6.75 for No. 1 untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 11c. Tallow 7 to 8c per lb., rendered; 4c rough. Deacon Skins 30 to 50c. Pot Ashes \$6.00 to \$5.30 per 100 pounds.—*British Whig.*

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session for an Act to amend certain provisions of the Act of Incorporation of the "CANADA INVESTMENT AND GUARANTEE ASSOCIATION."

Montreal, 3rd February 1874. 25-2m.

**INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.**

In the Matter of FREDERICK Y. C. HILL, of the City and District of Montreal, Upholsterer and Trader, as well individually as having carried on business in partnership with GEORGE F. DEKAN, under the name and firm of G. T. DEAN and COMPANY,

An Insolvent.  
I, Andrew B. Stewart, of the City and District of Montreal, have been appointed Assignee in this Matter.

Creditors are requested to file their claims before me within one month, and hereby notified to meet at my office, Merchants Exchange Building St. Sacrament Street, on Tuesday, the Third day of March next, A.D. 1874, at eleven o'clock in the forenoon, for the public examination of the Insolvent and for the ordering of the affairs of the Estate generally."

The Insolvent is hereby notified to attend.

A. B. STEWART, Assignee.  
Montreal, 27th January 1874. 25-2w.

**INSOLVENT ACT OF 1869.**

In the matter of HENRY EDWARD FOX, of the City of Montreal, Trader,

Ins

FOREIGN INTELLIGENCE.

FRANCE.

DECADE OF THE FINE ARTS IN FRANCE.—In a discussion on this subject in the French Chambers, M. Gavardie, a Deputy, gave it as his opinion that the decay was attributable to the dying out of Christianity, and religious feeling. This was at first laughed at by the other Deputies, but the speaker supported his thesis. We give some extracts from the Times correspondent on the subject:—

He began by stating, as an incontrovertible fact, that Art in France is in a state of profound decadence. Of course, there were dissentient exclamations from Deputies whose national vanity was wounded by the assertion, but M. Gavardie was not to be moved by protest, and insisted that French Art is in a deplorable state. The evil, however, was not beyond mending, and he was prepared with a remedy. In his opinion the chief cause of the decline is the deficiency of religious instruction in the public schools, not only in the technical schools, in that at Rome, and in those of fine art and drawing, but in the public schools in a general way. He desired to point out to the Assembly the very serious danger incurred, in his opinion, by civilization in France.

"Gentlemen," he said, "the old artists, those who have thrown so great a splendour over the history of art, the artists of the 14th, 15th, 16th, and 17th centuries, of whose names I need not remind you, were—and some among us may be surprised to hear it, but it is nevertheless true— theologians before they were artists."

At this there was laughter and ironical applause on some of the benches of the Left. M. Gavardie insisted on his statement:

"They were not doctors in Canon Law, but they had begun by seeking the true expression of art, that without which art becomes something mercenary and a mere trade. Technical skill is certainly not lacking in our day; the progress of the physical sciences has placed marvellous means of execution in the hands of artists. What have they made of them? They lack the inspiration of faith which animated the intelligence, the hands, the heart of the artists of whom I just now spoke, and who had studied at that profound source the true notions of art, for in the domain of intelligence everything is connected. How comes it that in the present day we have no great writers, no great poets; that at this moment there are no great men of letters in France? (Denials on the Left.) I know that we have had them; but do you know in what their strength consisted—the strength of those whose names you now invoke? Do you know whence they derived their inspirations? They had religious and monarchical inspirations, and Victor Hugo first among them."

The Left laughed ironically, but could not deny this, for the early writings of the author of Odes et Ballades are there to prove it. Still insisting on the necessity of a high order of study as part of the education of a true artist, he referred to the want of dignity and elevation in the art of the present day, and said:—

"We cannot walk through our streets and squares and promenades without meeting with very vulgar types of beauty. . . . (exclamations and loud laughter on the Left), often, gentlemen—and the expression I am about to use will not be metaphorical—with marble maidens (*filles de marbre*), who display rather too ingeniously. . . . (Hear, hear, by Deputy Perin and others.) I thank my honourable colleague for demanding silence on my behalf, but I know not how he will receive the expression I am about to use; I will say that those statues are rather too republican in their style; and at this you need not be astonished, for they are *sans-enthousiasme*."

A THREATENED SCHISM IN THE FRENCH PROTESTANT CHURCH.—*Gazetier* says:—The Synod of the reformed Churches of France has terminated its second session. The most important business transacted in this last sitting was the presentation of a letter from 94 pastors, and as many laymen, asking the Assembly to pronounce the amicable separation of the two parties which divide the Church. M. Bois, author of the "Declaration of Faith," proposed to pass to the order of the day on the subject; he said that the Synod did not wish to impose its doctrines on any one; that most persons who do not recognize them morally cease by that fact to form part of the Church; that those who do not share that belief may withdraw and form a Church of their own, but that the Synod could not associate with such a separation. M. Pommisssin, an orthodox of the extreme Right, said that, far from regretting the recession, he was rejoiced at it after the conduct of the Liberals. In his opinion, the neo-Protestants were materialists, and placed reason above faith; they ceased to be Protestants, and might go. Notwithstanding a very resolute opposition, the order of the day was adopted. The minutes of the Synod were then read and adopted, after which the members separated, to meet again next year on the convocation of the Permanent Committee.

MARSHAL AND THE POPE.—A formal breakfast followed the ceremony of delivering the Cardinal's hats to Monsignor Chigi, Regnier, and Guibert, in Versailles, France, on January 8. Speeches were made by the new Cardinals, and in the course of his address Mgr. Guibert eulogized Marshal MacMahon. The Marshal replied, and expressed his gratitude to the Pope for the honor he had done him in delegating him to invest the new Cardinals with the insignia of their dignity. He also requested Cardinal Chigi to thank the Pope for the honor he did the French clergy in conferring the Roman purple upon two of its most eminent chiefs. "The Pope," continued Marshal MacMahon, "knows our filial attachment and our admiration at the manner in which he supports his trials. His sympathy did not all in our misfortune, and his good wishes are with us now in the work of pacific regeneration which my Government pursues."

The Paris Sport gives the following particulars concerning Marshal De MacMahon:—

Grand Seigneur by right of birth! Marshal of France by right of conquest! His name is popular and his person will be legendary! About half a century ago an old Count De MacMahon inhabited the Chateau de Saint Max, which is still seen at about a quarter of a league from Nancy, on the road to Marsal. The house, surmounted by a lofty roof, is half concealed by trees, and, situated half way up a hill, it overlooks the ancient capital of Lorraine. The Count died in this sort of castle. Having three nephews he bequeathed to the eldest his domains, to the second his movable property, and to the third, as sole legacy, an old family sword, half eaten up with rust. The disinherited nephew was Patrick De MacMahon, now Marshal of France and President of the Republic. Such Frenchmen as have had the affliction to revisit the conquered portion of the country, and of pausing, full of emotion, on the battle-field of Reichshoffen, may have observed the home-plate of the Marshal by his enemies. To a solitary tree, which was on the day of combat a mark for the German artillery, is attached a placard on which are read these words:—

"Here Marshal De MacMahon maintained himself during the battle. All persons are forbidden to touch this tree, its branches or its leaves." This inscription, pious in thought and simple in form, is perhaps the most glorious trophy of the President. The valor of the soldier dominates his defeat, and the victors bow themselves to the vanquished.

Then advertising to the private habits of the Marshal, our contemporary says:—

"The Duke De Magenta shoots and rides as if he

were only twenty-five years of age; and probably the active life which he leads has prolonged his vigor beyond the ordinary limits. One of the salient features of his character is an excessive modesty; the hero, so intrepid under fire, appears somewhat timid in a drawing-room, but that quality is not without its charm; for gentleness, combined with force, renders his prestige all the greater.— Marshal De MacMahon has borne arms and commanded under five different Governments without betraying one of them, for the simple reason that he never served anything but his country."

ITALY.

General La Marmora has published a letter maintaining the truth of his statements in regard to negotiations at one time for the cession of German territory to France, in which he says Prince Bismarck participated. The letter is a reply to Prince Bismarck's denial of the whole story in the Prussian Landtag. The statement in De la Marmora's book with regard to the cession of German territory to France and Prince Bismarck's denial of its truth, cause coolness between Germany and Italy.

The Atlantic Monthly for February gives the following Sketch of a Neapolitan Bishop under the old regime:—

"Not only did he expend, in relief to the sufferers every dollar he possessed, but he sold his valuable service of plate, and used the proceeds in the same benevolent cause. He gave also his entire time to the sick, bringing to the lowest beds temporal and spiritual comfort. On one occasion when, accompanied by three or four young priests, he was about to enter one of the most crowded alleys, he noticed the momentary hesitation of his attendants to follow him down the dark entrance-steps, and quietly said to them: 'Rest here till I return my children! This is too much for you.'"

GERMANY.

Berlin, Jan. 30th.—The North German Gazette, alluding to the sympathy manifested in Belgium for the German Ultramontanes, declares that every Government is bound to check the disposition of its subjects to participate in any revolutionary attempt against a friendly power.

ST. BRIDGET'S ASYLUM ASSOCIATION.

Quebec, Dec. 30, 1873.

Annual meeting, the Rev. Mr. McGauran in the chair.

The minutes of the last meeting were read. Messrs. Heatley and Foley, Auditors for 1872, reported that they had examined the Treasurer's accounts and found them correct.

The following Report and Treasurer's statement for 1873 were then read:—

To the St. Bridget's Asylum Association: GENTLEMEN:—The Trustees in their report of last year referred to the assistance which they were about to receive from the Ladies of St. Patrick's Charitable Society in the management of the Asylum, and they are happy in being able to state that the supervision of its internal affairs by the members of that excellent Society during the current year has been productive of most important benefits to the institution.

Notwithstanding their arduous labors in the Asylum itself, these good ladies, in order to replenish its funds, and assisted by other ladies of the congregation of St. Patrick's Church, held a bazaar in the month of October last, under the distinguished patronage of Her Excellency the Countess of Dufferin, which realized the very handsome sum of \$3,418, thus adding another proof of the zeal, energy and perseverance they have always displayed in its behalf. In order to relieve the inmates from the crowded state to which the want of room in the old Asylum subjected them, and to effect their necessary classification, the chapel and several apartments in the new building have been fitted up, and the old chapel has been converted into a dormitory for the orphans. These improvements, which are, however, of a permanent nature, entailed an outlay of \$178.72, the details of which will be found in the Treasurer's report.

In the early part of the year Miss Bradley, who for sixteen years performed, gratuitously, the duties of Matron, having resigned, the Trustees had to engage a Matron to replace her, whose salary, as well as the salary of an additional servant (rendered necessary in consequence of the removal of several inmates to the new building) adds considerably to the current expenditure of this as compared with former years.

The Trustees have to acknowledge with thanks the continuance of the annual grant from the Provincial Legislature, and they have also to report the receipt of the following donations, etc.—The St. Patrick's Society, \$50; the Ship Laborers' Society, \$30; a Friend, \$25; an Unknown Friend, through Mr. M. Enright, \$25; bequest from the late Rev. Mr. Clark, \$150; and from the late Mrs. Laurence Doyle, \$10. Other donations in provisions, etc., have been received, which the donors do not wish to be specially mentioned. These generous benefactors are entitled to the gratitude of every friend of the institution.

The number of inmates in the Asylum on the 1st of January, '73 was . . . . 59 Admitted since—Adults 4, children 14 . . . . 18 Died—Adults 4, children 1 . . . . 5 Children placed out (Adopted) . . . . 10 Do taken out by relatives . . . . 4 . . . . 19 Remaining in the Asylum . . . . 53 The prosperity of the Asylum since its first establishment gives us full reason to be thankful to Almighty God, and it ought ever to be our constant prayer that He would continue, as in the past, to foster and protect it.

B. MCGAURAN, Priest, President. MAURICE O'LEARY, Secretary.

Quebec, 30th Dec., 1873.

The Treasurer in account with the St. Bridget's Asylum Association:

Dr. To balance from last year . . . . . \$ 325 48 " Dividends on Bank Stock . . . . . 216 00 " Interest on Debentures . . . . . 416 00 " " " Deposits . . . . . 46 19 " Payment of Board for Inmates . . . . . 86 00 " Subscriptions . . . . . 14 00 " Bequests and Donations: Widow Laurence Doyle . . . . . \$ 10 00 Late Rev. P. G. Clark . . . . . 150 00 Ship Laborers' Society . . . . . 30 00 A Friend . . . . . 25 00 St. Patrick's Society . . . . . 50 00 A Friend, per Mr. Enright . . . . . 25 00 . . . . . —290 00 " School Allowance . . . . . 120 00 " Government Grant . . . . . 500 00 " Building Fund . . . . . 5 00 " Proceeds of Bazaar . . . . . 3,418 86 " Received from Matron . . . . . 49 80 . . . . . \$5,517 33 Cr. By Oatmeal, Bread and Flour . . . . . \$ 440 25 " Meat, Fish, Butter, &c. . . . . 399 11 " Groceries . . . . . 550 01

Vegetables . . . . . 69 33 " Grazing Cows, Bran, &c. . . . . 279 32 " Firewood, Cartage, &c. . . . . " " Bed, Bedding, Clothing, &c. . . . \$187 32 " do. do. per Matron . . . . . 40 35 " Funeral expenses . . . . . 337 87 " Cab hire—driving Clergy . . . . . 41 50 " Salaries, &c. . . . . 600 86 " TinSmith and Plumber . . . . . 38 77 " Insurance . . . . . 86 96 " Painting and Advertising . . . . . 37 38 " Cartage on Supplies . . . . . 7 35 " Books and Stationery . . . . . 9 00 " Furniture . . . . . 184 23 " Building and Repairs . . . . . 257 05 " Debt paid off . . . . . \$400 00 " do. do. . . . . 61 48 . . . . . 461 46 " Annuity . . . . . 108 63 " Interest . . . . . 56 37 " Discount on Note . . . . . 63 43 " Rent of Music Hall . . . . . 138 10 " Balance in Treasurer's hands, \$1,210 32 " do. do. Ladies' do. . . . . 39 45 . . . . . 1,250 77 \$5,547 33

Quebec, 30th December, 1873. WILLIAM QUINN, Treasurer.

Moved by Mr. M. F. Walsh, seconded by Mr. Thos. Heatley.—That the report of the Trustees and the Financial statements just read be received, adopted and published—and that the same be also submitted to the congregation of St. Patrick's in accordance with Law.

A report from the St. Patrick's Ladies' Charitable Society, detailing their management of the internal affairs of the Asylum for the past year, was then read, and on motion of Mr. Foley, seconded by Mr. D. Nolan, it was unanimously resolved: that the best thanks of the Association are due and hereby tendered to the St. Patrick's Ladies' Charitable Society, for their very successful management of the internal affairs of the Asylum during the past year.

Messrs. Heatley and Foley were appointed auditors, and the meeting adjourned. MAURICE O'LEARY, Secretary.

ENDOWMENT FUND.

In addition to the balance of Cash in hand, as shown above, of . . . . . \$1,249 77 There is at present to the Credit of the Endowment Fund:— 27 shares Union Bank Stock . . . \$2,860 75 Hamilton City Debentures . . . . . 10,400 00 Loan to St. Patrick's Church . . . . . 300 00 . . . . . 13,579 75 \$14,819 52 WILLIAM QUINN, Treasurer.

Quebec, 30th December, 1873.

IRISH LANGUAGE AND MUSIC.

There is no better criterion of the nature and distinguishing characteristics of a people, than the study of its language and music. In comparing the ancient Greek and Hebrew languages, Chateaubriand remarks: "The Hebrew, concise, energetic, and with scarcely any inflection in its verbs, expressing twenty shades of thought by the mere apposition of a letter, proclaims the idiom of a people, who, by a remarkable combination, unite primitive simplicity with a profound knowledge of mankind. The Greek displays, in its intricate conjugations, in its endless inflections, in its diffuse eloquence, a nation of an imitative and social genius, a nation elegant and vain, fond of melody and prodigal of words. Again he says: "The Greek implies merely a political and local idea, where the Hebrew conveys a moral and universal sentiment."

Here we have the characteristics of these two nations beautifully portrayed in their language, and this, on principle, can be affirmed of all others; for as the stream carries along with it the properties of the fountain, so does language bear the impress of the soul from which it flows. The language of the Frenchman is the mirror which reflects his politeness, vivacity and fickleness, while the phlegmatic, but vigorous nature of the Teuton, shines forth from the broad, slow-paced, and stentorian harshness of his vernacular German. The stately Spanish proclaims itself to be the language of a high-toned people; the Italian shows a people of sentiment, and the homely Anglo-Saxon bespeaks the blunt, strong-minded, and matter-of-fact Englishman.

It is in this way the philologist naturally wanders back from the study of a language to the habits and peculiarities of the people who spoke it, deciphering the religion, pursuits, and characteristics of nations which history has long since lost sight of, and corroborating its narrations, regarding those that have not yet passed away. It is, in this way, we are enabled to read a reliable, social and moral history of Ireland, from the construction and peculiar traits of her language. In its polished finish and regularity, we see a people of refinement and education, long before most other nations of Europe had arisen from their semi-barbarism. In its expressiveness and volubility, we see the ready-witted and communicative Irishman, and on every page of its literature we find those aspirations and sentiments which can only belong to a people naturally endowed with a religious propensity. The Irishman's salutation is: "God bless you." If he enters the house of his neighbor it is either: "The blessing of God be here," or "God save all here," and he is greeted in turn by the repetition of his own salutation or the well-known *Cead mille failte*—"you are a hundred thousand times welcome." The idiom of the Irishman shows that he is neither selfish nor egotistical, and hence there is not, in the whole language, a single word that implies absolute possession. In the words of Rev. Ulrick Bonke, "It would seem as if the native Irishman were either too poor, or too high-minded, to proclaim boldly that he had property. He cannot say it; his language does not supply the apposite verb; he gently states that it is 'with him,' *ta agam*. It is the *est pro habeo*. Now, this peculiarity must have some cause, and that cause, we believe, is to be found in the unselfish disposition of the Irish. We can never understand Irish character and history without some knowledge of the Irish language. The Irishman is the incarnation of the Irish tongue, and the Irish tongue is the vocalization of the Irishman."

What we have said of languages can also be affirmed of music. In the national music of Ireland we see the soul, the life and the dispositions of her people. It is now joyous and soul-stirring, then sad and plaintive, or often with both qualities beautifully blended, the same strain will exhilarate and sadden, leaving you enraptured between an inexpressible two-fold feeling, like a child smiling through its tears.

It is this which Moore has beautifully given expression to in his far-famed melody: "Erin! the tear and the smile in thine eyes, Blend like the rainbow that hangs in the skies; Shining thro' sorrow's stream, Sadd'ning thro' pleasure's beam, Thy suns with doubtful gleam, Weep while they rise."

Music is the language of the heart, and its strains are expressions of the feelings by which they are awakened. The lively and soul-stirring strains of the Irish bard breathe forth the natural joyousness of a people careless and happy, and side by side we

find the mournful and pathetic melody—the outpourings of a heart overburdened with oppression and sorrow. Let us hope that the day is not far distant when Ireland's music will again be all joy and gladness, as it was in the days when she was free and happy, before her brightness had been overclouded by the dark cloud of oppression.—Western Catholic.

Speaking of law as at present violated, Rev. T. K. Beecher says:—"It is extremely difficult to commit the crime of murder in such an accurate and honest way that it shall satisfy the specifications of the statute. Unless the would be murderer take legal counsel beforehand and follow instructions minutely, he will fail nine times in ten however sincerely he may try. Anybody can kill a man, but he cannot do it in first-degree murder style without counsel and care."

Good humor, which is good nature polished and consolidated into habit, consists in the amiable virtues of the heart, and in suavity of manners. A person of good humor is pleased with himself; he is pleased with others; he cherishes humanity, benevolence, candor; and these qualities, infused into the dispositions and conduct, shed around a chastened gaiety, and he feels complacency in general happiness. Mirth is the glancing solar beams of summer; wit is the gleam between parting clouds on the autumnal plain; good humor is the balmy and genial sunshine of spring, under which we love to recline. Mild and genuine good humor has a peculiar simplicity, frankness and softness of expression; fashionable politeness puts on its semblance, but, as is the case with every species of hypocrisy, it falls by its overacted efforts to please. This amiable quality is consistent; no latent frown bends with its smile, no feigned officiousness contradicts the language of the lips; its expressions are faithful to its sentiment, and it is perennial as the source from whence it flows. Good humor is estimable as a personal quality. High reputation and superior attainments have naturally dazzled splendor, which is only approachable with confidence, when subdued by the refreshing softness of good humor. Moderate abilities with assumed pretensions, provoke censure or excite ridicule; but adorned with good humor, they insinuate themselves into esteem, even more than eminent but austere attainments. The show of distinguished qualities humbles mediocrity, and generates the dissatisfaction of jealousy; the display of witty and confident assurance silences modesty, and produces a feeling, which has perhaps a tincture of envy; a vein of satire, which elicits occasionally hilarity, arms all with the precaution of fear. The temper which I recommend removes jealousy, envy, fear; it gives pleasure to everyone, places everyone at ease; and whatever produces such results, we are disposed to esteem and love. Social happiness, in its aggregate sum, is chiefly made up of kind attentions and minute favors; an attention or a favor derives much of its value from the manner in which it is conferred, and good humor gives a charm to whatever it bestows.

THE BOY WHOSE MOTHER CUTS HIS HAIR.—You can always tell a boy whose mother cuts his hair. Not because the ends of it look as if it had been chewed off by an absent-minded horse, but you can tell it by the way he stops on the street, and wriggles his shoulders. When a fond mother has to cut her boy's hair, she is careful to guard against any annoyance and muss by laying a sheet on the carpet. It has never yet occurred to her to sit him over a bare floor and put the sheet around his neck. Then she draws the front hair over his eyes and leaves it there while she cuts that which is at the back. The hair which lies over his eyes appears to be surcharged with electric needles, and that which is silently dropping down under his shirtband appears to be on fire. She has unconsciously continued to push his head forward until his nose presses his breast, and he too busily engaged to notice the snuffling sound that is becoming alarmingly frequent. In the meantime he is seized with an irresistible desire to blow his nose, but recollects that his handkerchief is in the other room. Then a fly lights on his nose, and does it so unexpectedly that he involuntarily dodges, and catches the points of the shears in his left ear. At this point he commences to cry and wish he was a man. But his mother doesn't notice him; she merely hits him on the other ear to inspire him with confidence, and goes on with the work. When she is through, she holds a jacket collar back from his neck, and with her mouth blows the short bits of hair from the top of his head down his back. He calls her attention to the fact, but she looks for a new place on his head and hits him there, and asks him why he didn't use his handkerchief. Then he takes his awfully-disfigured head to the mirror and, young as he is, shudders as he thinks of what the boys on the street will say.—Danbury News.

HEALTH MANNA.—The dress of children, especially of girls, is often reprehensible and fatal to health and symmetry. The tightly fitting shoes and dresses that impede the natural motion of the limbs, the exposure of some parts of the body and the overloading of others—above all the accumulated finery, which, in order to be kept nicely for the healthy play and exercise which alone can develop the muscles and invigorate the system—these are answerable for much of the ill-health that afflicts the women of the present day. How can any conscientious mother, knowing these things, continue to inflict them, with their long train of evils, upon the daughters given her to train for happiness and usefulness? The growing girl especially should be clothed in warm, soft and easy-fitting garments, that shall neither compress nor bear upon any part of her delicate frame, nor obstruct the free play of any muscle, and then she should be accustomed to merry out-door sports, to healthy exercise and frequent intercourse with the sun and air. She should also be saved alike from the crumpling process too often practised in the vain hope of making her an intellectual prodigy, and from the still worse slavery of fashionable dissipation. Both of these are antagonistic to health or beauty, happiness or true worth. Mental education, in its proper sense, can only be built on a foundation of vigorous health, and when it strives to exalt itself at the expense of its foundation it is preparing for speedy downfall.

Of all the foes, however, which threaten to destroy the health of American women, none is so deadly as the tyranny of fashion. This forbids natural movements and hearty exercise, poisons them with unwholesome winds, denies sleep, deprives them of sun and air, thrusts them into heated rooms, and from thence into the chill air of night; steals their bloom, wastes their strength, and shrivels up their faculties. Who that submits to such a sway can ever hope to become a free, healthy, happy, useful human being? What mother who trains her daughters in such a school, can hope for aught save to see them fritter away a short and useless existence, with only the prospect of an early grave, or a feeble, sickly and unhonored maturity? This subject of physical health is destined to stand on a more elevated plane than before.—Philadelphia Ledger.

Relative to the home of Joan Arc, Maid of Orleans, we find in a recent issue of the London Globe, the following item:—"The house of Joan of Arc, at Domremy, has just been put in thorough repair by the French Government. It remained in the possession of the family of the 'Pucelle' for years, till one of the descendants of the family was anxious to sell some land and the house with it. An Englishman offered a sum so large that it was obvious his interest was rather archeological than agricultural. The owner took fright and finally refused to sell upon

any terms, and finally presented the building to the State as an historical monument. Over the doorway are the armorial bearings of the family, and the date 1481 is distinctly legible. A statue of the maid, apparently of the same date, is fixed in front of the house, while in the principal room the bronze figure of La Pucelle presented by Louis Philippe, and executed by one of the Princesses of the House of Orleans, is exhibited. But for the English mania for curiosities, the house might by this time have fallen into ruins."

In a very ancient Florentine manuscript appears the following curious legendary description of drunkenness:—"When Adam first planted the vine, Satan came and watered it, first with the blood of a peacock, then with that of a monkey, that of a lion, and finally with that of a pig. This is why the vine's fruits bear all the characteristics these four animals. When a man takes his first glass of wine he is excited, and his vanity (the peacock) comes to the surface; at his second, the fumes of the liquor mount still higher, and he is so gay and at the same time so silly, that he at once reminds people of a monkey; then he quails still more deeply loses his temper, and is a lion in his rage; lastly he falls on the ground and wallows in the dust like a pig."

THE FOOLISH FRIENDS.—In the depths of a forest, there lived two foxes who never had a cross word with each other. One of them said one day, in the politest language, "Let's quarrel." "Very well," said the other; "as you please, dear friend. But how shall we set about it?" "Oh, it cannot be difficult," said fox number one; "two legged people fall out; why should not we? So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones. "There," said he; "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now, I'll begin. Those stones are mine!" "Very well," answered the other, gently, you are welcome to them." "But we shall never quarrel at this rate," cried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrel any day?" So they gave it up as a bad job, and never tried to play at this silly game again. I often think of this fable when I feel more inclined to be sulky than sweet.—Children's Hour.

A SMART CLASS.—"John, where is Africa?" "On the map, sir." "I mean what continent—eastern or western continent?" "Well, the land of Africa is on the eastern continent; but the people are all of them down south." "How do the African people live?" "By drawing, sir." "Drawing what—water?" "No, sir, by drawing their breath." "Sit down, John. Thomas, what is the equator?" "Why, sir, it is a horizontal pole running perpendicularly through the imagination of astronomers and old geographers." "Go to your seat Thomas. William Stiggs, what do you mean by an eclipse?" "An old rarer, sir." "Silence. Jack, you are a scholar: what is an eclipse?"

"An eclipse is a thing as appears when the moon gets on a bust, and runs against the sun; consequently the sun blacks the moon's face." Schoolmaster looks as black as thunder. The class is dismissed.

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills!"—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled, "James Eppe & Co., Homoeopathic Chemists, London." MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in Cassell's Household Guide.

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H. J. JOHNSTON, Manager, P.Q. Montreal, January 23. 23

WANTED. At St. Columban, County Two Mountains, an ELEMENTARY TEACHER, For partitioners apply to 22-3 JOHN HANNA, Sect. Treas.

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INFORMATION WANTED OF DANIEL O'NEILL, when last heard from, in 1861, he was in the employ of Mr. Headley, Lower Lachine Road, Montreal.

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On Thursday, the Nineteenth day of February next, the Undersigned will apply to the said Court for a discharge under the said Act.

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER

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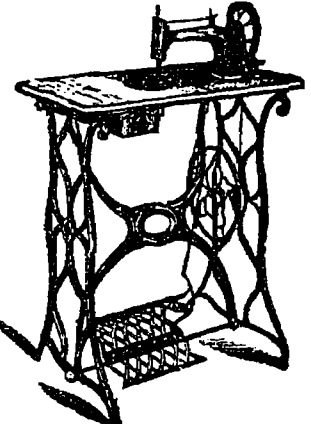
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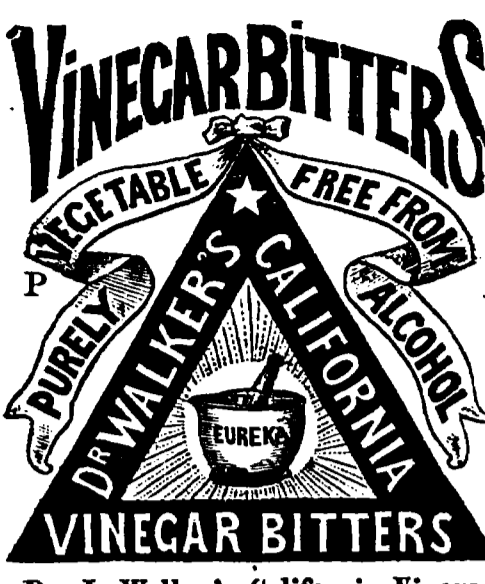
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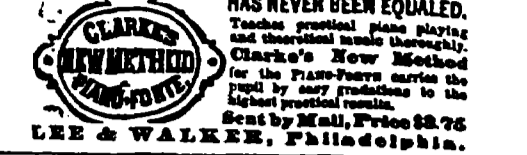
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Table with columns: GOING SOUTH, GOING NORTH, P.M., A.M., Leave, Arrive. Lists train schedules for Montreal, St. John's, West Farnham, etc.

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