

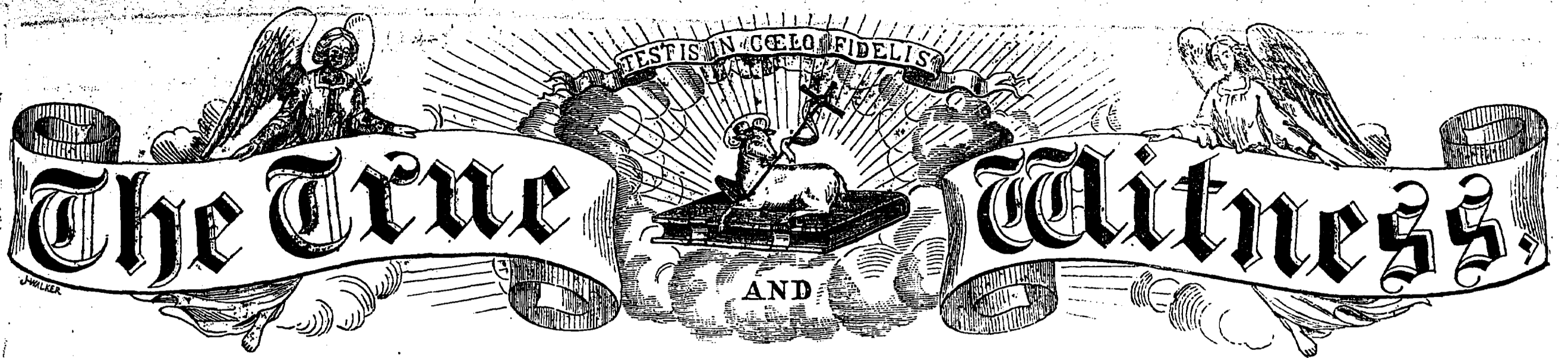
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CATHOLIC CHRONICLE.

VOL. XXIII.

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NO. 18

BOOKS FOR DECEMBER.

- Sadler's New Uniform and Complete Edition of LOVER'S WORKS, Comprising Rory O'Moore. Handy Andy, Treasure Trove, Legends and Stories of Ireland; Poetical Works, 5 vols. in Box. Per vol. 1 00 THE LIFE OF FATHER MATHEW, the People's Soggarth Aroon. By Sister Mary Frances Clare, Author of Life of St. Patrick, etc. 75 THE HEART OF MYRRHA LAKE; or, Into the Light of Christianity. By Minnie Mary Lee. 1 00 THE LIFE AND TIMES OF POPE SIXTUS THE FIFTH. By Baron Hubner, Late Ambassador of Austria at Paris and at Rome. Translated from the original French by James F. Molino. 1 00 FLEURANGE; By Madame Augustus Craven Author of "A Sister's Story," etc. 1 50 ALL-HALLOW'S EVE; or, The Test of Futurity, and other Stories. 2 00 THE HISTORY OF THE BLESSED VIRGIN MARY. Translated from the French of Orsini, by Very Rev. F. C. Husenbeth. 2 00 THE ILLUSTRATED CATHOLIC FAMILY ALMANAC for 1873. 25 THE CATHOLIC WORLD. Contents:—The Spirit of Protestantism; Fleurance; Sayings of John Climacus; Dante's Purgatorio; Sanscrit and the Vedas; The House that Jack Built; St. Peter's Roman Pontificate; Sayings; The Progressionists; Christian Art of the Catacombs; Beating the Air; A Retrospect; The Russian Clergy; The Cross Through Love and Love Through the Cross; Odd Stories; Signs of the Times; New Publications, etc. Terms, per annum. 4 50 Single Copies 45 Sent free by Mail on receipt of price. D. & J. SADLER & CO., Montreal.

of mutual slaughter. (Applause.) They were at the opening of a far more terrific period. We must discuss these questions, my friends, calmly and historically. We must look upon them rather like the antiquarian prying into the past, than with the living, warm feelings of men whose blood boils up with the remembrance of so much injustice and so much bloodshed. (Applause.) In order to understand this question fully and fairly, it is necessary for us to go back to the historical events of the times. I find, then, that James I., the man who "planted" Ulster, that is to say, who confiscated, utterly and entirely, six of the fairest counties in Ireland—an entire province, rooting out the aboriginal Irish Catholic inhabitants, even to a man, and giving the whole country to Scotch and English settlers of the Protestant religion, under the condition that they were not to have even as much as an Irish laborer on their grounds, but that they were to banish them away. But this man died in 1625, and was succeeded by his unfortunate son, Charles I. When Charles came to the throne, bred up as he was in the traditions of a monarchy which Henry VIII. had rendered most absolute, as we know, whose absolute power was still continued under Elizabeth under forms the most tyrannical, whose absolute power was continued by his own father, James I.—Charles came to the throne with the most exaggerated ideas of royal privileges and royal supremacy. But during the days of his father a new spirit had grown up in England and in Scotland. The form which Protestantism took in Scotland was the hard, uncompromising, and I will add, cruel form of Calvinism in its most repellent aspect. The men who rose in Scotland in defence of their Presbyterian religion, rose, not against Catholics at all, but against the Episcopal-Protestants of England. They defended what they called their Kirk, or covenant; they fought bravely, I acknowledge, for it, and they ended by establishing it as the religion of Scotland. Now, Charles I. was an Episcopalian-Protestant of the most sincere and devoted kind. The Parliament of England in the very first years of Charles, admitted members who were very strongly tinged with Scotch Calvinism, and they at once showed a refractory spirit to their king. He demanded of them certain subsidies, and they refused him; he asserted certain sovereign rights, and they denied them. But whilst all this was going on in England, from the year 1630 to the year, let us say 1641, what was taking place in Ireland? One province of the land had been completely confiscated by James I. Charles was in want of money for his own purposes, and his Parliament refused to grant him any; and the poor, oppressed, down-trodden Catholics of Ireland imagined, naturally enough, that the king being in difficulties he would turn to them and perhaps lend them a little countenance, a little favor, if they proclaimed their loyalty and stood by him. Accordingly, the Lord-Lieutenant of Ireland, Lord Falkland, sincerely attached as he was to his royal master—he hinted to the Catholics, and proposed to them that, as they were under the most terrific penal laws from the days of Elizabeth and of James I., that perhaps if they should now petition the king, they might get certain graces or concessions granted to them. What were these graces? They simply involved permission to live in their own land, and permission to worship their God according to the dictates of their own consciences. (Applause.) They asked for nothing more—nothing more was promised to them. When their petition went before the king, his royal majesty of England issued a proclamation in which he declared that it was his intention and that he had pledged his word to grant to the Catholics and to the people of Ireland certain concessions or indulgencies which he named by the name of "graces." No sooner does the newly-founded Puritan element in England, and the Parliament that was fighting rebelliously against their king—no sooner did they hear that the slightest relaxation of the penal law was to be granted to the Catholics of Ireland, than they instantly rose and protested that it should not be. Charles, to his eternal disgrace, broke his word with the Catholics of Ireland after they had sent him £120,000 in acknowledgment of his bounty. (Hisses.) More than this. It was suspected that Lord Falkland was too mild a man, too just a man to be allowed to remain as Lord Lieutenant of Ireland and he was recalled, and after a short relapse, Wentworth, who was afterwards Earl of Strafford, was sent to Ireland as Lord Lieutenant. Wentworth, on his arrival, summoned a parliament and they met in the year 1634. He told them the difficulties the king was in; he told them his parliament in England was rebelling against him, and how he looked to his Irish subjects as loyal, and perhaps he told them that amongst Catholics loyalty is not a mere sentiment, but it is an unshaken principle resting on conscience and assured through the church. (Applause.) And

then he assured them that Charles, the King of England, still intended to keep his word, and to grant them their concessions or their graces. Next came the usual demand for money, and the Irish Parliament granted six subsidies of £50,000 each. Strafford wrote to the King of England congratulating him on having got so much money out of the Irish. "For," says he, "your Majesty, you know that we only expected subsidies of £30,000, and they have granted subsidies of £50,000." More than this, they granted him 3,000 infantry and 1,000 horses to fight against his rebellious Scottish subjects and enemies. The Parliament met the following year, in 1635, and what do you think was the fulfillment of the royal promise to the Catholics of Ireland? Strafford had got the money. He did not wish to compromise his master, the king, so he took it upon himself and fixed upon his memory the indelible shame and disgrace of breaking the word which he had pledged, and disappointing the Catholics of Ireland. Then, in 1635, the following year, the real character of this man came out, and what do you think was the measure he proposed? He instituted a commission with the express purpose of confiscating, in addition to Ulster that was already gone, the whole province of Connaught, so as not to leave an Irishman or a Catholic one single inch of ground in that land. This he called "The Commission of Defective Titles." They were commissioned to inquire into the title every man had to his property, and to inquire into it with the express and avowed purpose of finding a flaw in it, so that they could confiscate it to the Crown of England. Now remember how much was gone already, my friends; the whole of Ulster was confiscated by James I. The same king had taken Longford from the O'Farrells, who owned it from time immemorial, had seized upon Wicklow and taken it from the O'Toole's and O'Brynes, had taken the northern part of the County Wexford from the O'Connell's, and Kings County from the O'Malloys. Now with the whole of Ulster and the better part of Leinster in his hands, this monster comes in and institutes a commission by which he was to obtain the whole of the Province of Connaught, root out the native Irish population, expel every man who owned a rood of land in the province, and reduce them to beggary, starvation and death. Here is a description of his plan as given by Leland, a historian who is hostile to Ireland's faith and to Ireland's nationality. Leland thus describes the business: "His project," he says, "was nothing less than to subvert the title of every estate in every part of Connaught; a project which, when first proposed in the late reign, was received with horror and amazement, but which suited the undimmed and enterprising genius of Lord Wentworth." Accordingly, he began in the County of Roscommon, he passed from Roscommon to Sligo, then to Mayo and then to Galway. The only way in which a title could be upset was by having a jury of twelve men to agree to their verdict as to whether the title was valid or not. Strafford began by picking his jury and packing them. The old story over again. The old policy which has been followed down to our own time, the policy of packing a perjured jury. (Applause.) He succeeded. He told the jury before the trials began that he expected them to find a verdict for the king, and between bribing and threatening them he got juries that found for him until he came into my own county of Galway. (Applause.) For the honor of old Galway be it said that as soon as this commission arrived in that county they could not find twelve jurors in the County of Galway to pass a verdict to confiscate the property of their fellow-citizens. (Great applause.) What was the result? The result was that the County Galway jurors were called to Dublin before the Council Chamber; every man of them was fined £1,000 and was put into prison until the fine was paid. Every inch of their property was taken from them, and the High Sheriff of the County Galway, not being a wealthy man, being fined £4,000 died in jail because he was not able to pay his fine. (Hisses.) More than this. Not content with threatening the jury and coercing them, my Lord Strafford sent to the judges and told them they were to get four shillings in the pound for the value of every single property confiscated to the Crown of England, and then he boasted publicly of it and said: "I have made the Chief Baron and the other justices attend to this business as if it were their own private concern." This is the way Ireland was ruled, and this is the kind of rule that the learned English historian comes to America to ask the honest and the upright citizens of this free country to endorse by their verdict—(laughter)—and thereby to make themselves accomplices in England's robbery. (Applause.) In the same year this Strafford instituted another tribunal in Ireland which he called "The Court of Wards." Do you know what this was? It was found that the Irish people, gentle and simple, were very unwilling

to become Prote-tants. I have not a harsh word to say of the Protestants, but this I will say, that every high-minded Protestant in the world must admire the strength and the fidelity with which Irishmen, because of their conscience, cling to their ancient faith and forms of belief. (Applause.) This tribunal was instituted in order to take the heirs of Catholic gentlemen and bring them up in the Protestant religion, and it was to this Court of Wards that we owe the significant fact that some of the most ancient and the best names of Ireland—the names of men whose ancestors fought for faith and fatherland—are now Protestants and the enemies of their Catholic fellow-subjects. It was by this, by such means as this, that the men of my own name became Protestant. There was not a drop of Protestant blood in the veins of the Dun Earl or Red Earl of Clanciarde. There was not a drop of other than Catholic blood in the veins of the heroic Burkes that fought during the long five hundred years that went before this time. (Applause.) There was no Protestant blood in the O'Brien's of Munster, nor in the glorious O'Donnells and O'Neill's of Ulster. Let no Protestant American citizen here imagine that I am speaking in disdain of him or of his religion. No! But as a historian I am pointing out the means—which every high-minded man must pronounce to be nefarious—by which the aristocracy of Ireland were obliged to change their religion. (Applause.) The Irish meantime waited, and waited in vain, for the fulfillment of the king's promise of a concession, or a grace as they were called. At length matters grew desperate between Charles and the Parliament, and in the year 1640 Charles again renewed his promise to the Irish people and their parliament, which gave him four subsidies, 8,000 men and 1,000 horses, to fight against the Scots who had rebelled against him. Earl Strafford went home, rejoicing that he had got these subsidies and this body of men; but no sooner did he arrive in England than the Parliament, now in rebellion, laid hold of him, and in that same year, 1640, Strafford's head was cut off, and it would be a strange Irishman that would regret it. (Laughter.) Meantime the people of Scotland rose in armed rebellion against their king. They marched into England and what do you think they made by their movement? They got the full enjoyment of their religion, which was not Protestant, but Presbyterian; they got £300,000, and they got for several months £500 a day to support their army. Then they retired into their own country, having achieved the purpose for which they had rebelled. In the meantime the Catholics in Ireland were ground into the very dust. What wonder, I ask you, that, seeing that the King was afraid of his English people—although personally inclined to grant these graces—he had declared that he had wished to grant them the Irish had every evidence that if the king were free he would grant them. But he was not free, because the Parliament and the Puritan faction in England were in rebellion. And so the Irish said, and naturally: "Our king is not free; if he were he would be just. Let us arise in the name of government and assert our own rights." (Applause.) They arose like one man. Every Irishman, every Catholic in Ireland, arose on the 23rd of October, 1641, with the exception of the Catholic lords of the Pale. And now I give you the reasons for this rising, as recorded in the memoirs of Lord Castlehaven, who was by no means prejudiced in favor of the Irishmen. He tells us: "They rose for six reasons: "First, because they were generally looked down upon as a conquered nation, seldom or never trusted like natural or free-born subjects." The old feeling still coming up, dear friends. The very first reason given by this Englishman why the Irish people rose, was that the English people treated them contemptuously. Oh, when will England learn to respect her subjects or her friends with common respect?—when will proud Anglo-Saxon haughtiness condescend to urbanity and kindness in the treatment of those around them? I said it in my first lecture. I said it in my second lecture, and I prove it in this: that it was the contempt as much as the hatred of the Englishman for the Irishman that lay at the root, and lies at the root to-day, of that bitter spirit and antagonism that exist between these two nations. (Applause.) The second reason given by my Lord Castlehaven is that "since the Irish saw, that six whole counties in Ulster were escheated to the Crown, and little or nothing was bestowed on the natives, but the greater part bestowed by King James on his own countrymen, the Scotch." The third reason is, that in Strafford's time the crown laid claim to the counties of Roscommon, Mayo, Galway and Cork, and some parts of Tipperary, Limerick, Wicklow and others. The fourth reason was that "great severities were used against Roman Catholics, which, to a people so fond of their religion as the Irish are, was no small inducement to make them, whilst there was an opportunity, stand upon their guard."

The fifth reason was that "they see how the Scots, by pretending grievances and taking up arms to get them redressed, had not only gained divers privileges and immunities, but got £300,000 for their visit to England besides £350 a day for several months together. And the last reason was that they saw a storm brewing as the misunderstanding rose between the king and the Parliament. They believed that the king would grant them anything they in reason could demand; at least more now than they could otherwise expect." Now, I ask you, were not these reasons sufficient, I appeal to the people of America, I appeal to men who know what civil and religious liberty means for a high-spirited people whose spirit was never broken, never yielded—(tremendous applause)—for a people not inferior to the Anglo-Saxon either in gifts of intellect or in bodily energy; if a people thus forsaken, down-trodden as our fathers were, would not one, any one, of those reasons be sufficient justification to rise? And had they not an accumulation of all those causes which would have made them the meanest of mankind if they had not seized upon that opportunity. An English Protestant writer of the time, that very year '41, writing in *Havell's Hibernicus*, says, "That they had sundry grievances and grounds of complaint, both touching their estates and their consciences, which they pretended to be far greater than those of the Scotch; that they felt for them," he says. If the Scotch were suffered to introduce a new religion, that was not a reason why they should be punished in the exercise of their own, which they gloried in never to have altered. (Applause.) There was another reason for the revolt, my friends and a very competent one, and it was this; Charles had the weakness and the folly, I can call it nothing else, to leave at the head of the Irish cause two Lord Justices named Sir John Borlase and Sir William Parsons. These were both ardent Partisans and partisans of the Parliament; they were anxious to see the fall of the English monarch; they were his bitter enemies, and they thought he would be embarrassed in his fight with the Parliament in England by a revolution in Ireland, so the very men who were the guardians of the State lent themselves to promote the revolution by every means in their power. For instance, six months before this revolution broke out, Charles gave them notice that he had received intelligence that the Irish were going to rise; they took no notice whatever of the king's advertisement; the Lords of the Pale, who refused to join the Irish people in their uprising, appealed to the Justices in Dublin for protection, and it was refused them; they asked to be allowed in the city, that they might be saved from the incursions of the Irish, and that permission was refused them; they were forced to stay in their castles and in their houses, and the moment that any of the Irish in rebellion came near, their houses and castles were declared forfeited to the State. And so the English Catholic Lords of the Pale—the Lords of Gormanstown, Hooges, Trimbletons, and so many others, were actually forced by the Government to join hands with the Irish, and to draw their swords in the glorious cause. (Applause.) Moreover, the Irish knew that their friends and fellow-countrymen were earning distinction and honor and glory upon all the battle-fields of Europe, in the service of Spain, France and Austria, and they hoped in that rising that these their countrymen would help them in the hour of their need. Accordingly, on the 23rd of October, 1641, they rose. What was the first thing they did? According to Mr. Froude, the first thing they did was to massacre all the Protestants they could lay their hands on. Well, thank God! this is not the fact. (Great applause.) The very first thing that their leader, Sir Phelim O'Neill, did was to issue a proclamation through all Ireland, in which he declared: "We rise, in the name of our Lord and king—we rise to assert the power and prerogative of the king; we declare that we do not wish to make war upon the king or one of his subjects; we declare, moreover, that we do not intend to shed blood except in legitimate warfare; and if any one of our troops—any soldier—either robs, plunders, or sheds blood, he shall be severely punished." (Applause.) Did they keep this declaration of theirs? Most inviolably. I assert, in the name of history, that they did not massacre the Protestants, and I will prove it from Protestant authority. (Renewed applause.) We find despatches from the Irish Government to the Government in England, of the 27th of that same month, in which they gave them the account of the rising of the Irish people; there they complained, telling how the Irish stripped their Protestant fellow-citizens, took their cattle, took their houses, and took their property—but not one single word of complaint about one drop of bloodshed! (Applause.) And if they took their cattle and houses and property, you must remember that they only took back what was their own. (Re-

FATHER BURKE'S LECTURE ON "Ireland under Cromwell." MR. FROUDE'S "GARDEN." THE THIRD LECTURE IN ANSWER TO MR. FROUDE. THE THEORIES OF MR. FROUDE CONTRADICTED, &c., &c. (From the N. Y. Metropolitan Record.)

The academy of Music was crowded last Tuesday evening, Nov. 19th, in every part, the aisles and stage were jammed, by an attentive and enthusiastic audience to listen to the third lecture of the Very Reverend Father Burke, O. P., in reply to the same lecture of Mr. Froude. The boxes and dress circle were largely occupied by ladies, and the demonstrations of applause at the patriotic sentiments of the orator of the evening were of a very enthusiastic character. Among the audience we observed the Most Rev. Archbishop McCloskey, Right Rev. Bishop Lynch of Charleston, and Right Rev. Bishop Quinlan, of Mobile. The lecture was two and a half hours in length, but was listened to throughout with an earnest and devoted attention, not a soul leaving to the end of the discourse; and when reference was made to the necessary prolongation of the lecture by the speaker, he was interrupted eagerly by the enraptured audience and desired to proceed. He spoke as follows: LADIES AND GENTLEMEN: We now approach, in answering Mr. Froude, to some of the most awful periods of our history; and I confess that I approach this terrific ground with sadness, and that I extremely regret that Mr. Froude should have opened up questions which oblige any Irishman to undergo the pain of heart and the anguish of spirit which the revision of this portion of our history must occasion. (Applause.) The learned gentleman began his third lecture by reminding his audience that he had closed his second with a reference to the rise, the progress, and the collapse of the great rebellion which took place in Ireland in the year 1641, that is to say, somewhat more than two hundred years ago. He made but a passing allusion to that great event in our history, and that allusion, if he be reported correctly, stated simply that the Irish rebelled in 1641. This is the first statement—that it was a rebellion; secondly, that this rebellion "began in massacre and ended in ruin;" thirdly, that for nine years the Irish leaders had the destinies of their country in their own hands; and, fourthly, that these nine years were years of anarchy and slaughter. Nothing, therefore, can be more melancholy than the picture drawn by this learned gentleman of these nine years; and yet I will venture to say, and I hope I shall be able to prove, that each of these four statements is without sufficient historical foundation. (Applause.) My first position is that the movement of 1641 was not a rebellion; secondly, that it did not begin in massacre, although it ended in ruin; thirdly, that the Irish leaders had not the destiny of their country in their hands during these years; and, fourthly, whether they had or not, that these years were not a period of anarchy or

newed applause and laughter.) A very short time afterwards the slaughter began; and who began it? The Protestant Ulster settlers fled from the Irish; they brought their lives with them; at least, and they entered the town of Carrickfergus, where they found a garrison of Scotch Puritans. Now, in the confusion that arose, the poor country people, frightened, all fled into an obscure part of the country, near Carrickfergus to a peninsula sea called Island Magee. There were there collected for the purposes of safety to the number of more than three thousand. The first thing these English Puritans and a Scotch garrison did when they came together was to steal out of Carrickfergus in the night time, go into the midst of that innocent and unarmed people, and they slaughtered man, woman and child, until they left three thousand dead behind them. And we have the authority of Leland, an English Protestant historian, who expressly says, "This was the first massacre committed in Ireland on either side." (Applause.) How in the name of heaven can any man so learned, and I make no doubt, so truthful as Mr. Froude—(great laughter)—how can he in the name of history assert that those people began by massacring thirty-eight thousand of his fellow-countrymen, fellow-religionists, when we had in the month of December, four months after—we had a commission issued by the Lord Justice in Dublin to the Dean of Kilmore, and to seven other Protestant clergymen, to make diligent inquiry about the English and Scotch Protestants who were robbed and plundered, but not one single inquiry—not one word about all those who were murdered. [Applause.] Here are the words of Castlehaven, "The Catholics were urged into rebellion, and the Lord Justices were often heard to say that the more who were in rebellion the more lands would be forfeited to them." It was the old story—it was the old adage of James the First. "Root out the Catholics; root out the Irish; give Ireland to English Protestants and Puritans, and you will regenerate the land!" Oh! from such regeneration, for my own land, or any other land or people, good Lord deliver us! [Great laughter and applause.] "This rebellion," says Mr. Froude, "began in massacre and ended in ruin." It ended in ruin most terribly; but if it began in massacre, Mr. Froude, you must acknowledge as historical truth that the massacre was on the part of your countrymen and your religionists. Then the war began, and it was a war having arisen between the Irish and the Puritan Protestants of Ulster and other parts of Ireland, aided by constant armies that came over to them from England. It was a war that continued for seven years; it was a war in which the Irish chieftains had not the destinies of their nation in their own hands, but were obliged to fight, and to fight like men in order to try and achieve a better destiny and a better future for their people. [Applause.] Who can say that the Irish chieftains held the destinies of Ireland in their hands during these nine years when they had to meet every successive army that came to them, inflamed with religious hatred and enmity, but animated, I must say, by a spirit of bravery of which the world has seldom seen the like. [Applause.] Then he adds "That these were years of anarchy and mutual slaughter." Now let us consider the history of the event. No sooner had the English Lords of the Pale, who were all Catholics, joined the Irish, than they at once turned to the Catholic bishops who were in the land. They called them together in Synod, and on the 10th of May, 1642, the bishops of Ireland, the lords of Ireland, the gentry, and commoners of the estates—the gentry of Ireland met together and founded what is called The Confederation of Kilkenny. [Applause.] Amongst their numbers they selected for the Supreme Council, three Archbishops, two Bishops, four Lords and fifteen Commoners. These men were to remain in permanent session, watching over the country, making laws, watching over the army, and, above all, preventing cruelty, robbery and murder. A regular government was formed, and they actually established a mint and coined these money for the Irish nation. They established an army under Lord Mountcashel and Lord Preston; and in a short time afterwards under the immortal and glorious Owen Roe O'Neill. [Great cheering.] During the first month they gained some successes. Most of the principal cities in Ireland opened their gates to them; the garrisons were carefully saved from slaughter, and the moment their opponents laid down their arms their lives were as sacred as that of any man in the ranks of their own army. Not a drop of blood was shed by the Irish with any sort of connivance by the government of the country—that is to say, the Supreme Council of Kilkenny. I defy any man to prove that there was a single act which that Supreme Council enacted that was not an act to prevent bloodshed and murder. Now, after a few months of successes, the army of the Confederation experienced some reverses. The Puritan party was recruited and fortified by English armies coming in, and the command in Dublin was given to a gentleman whose name ought to be familiar to every Irishman. His name was Sir Charles Coote, and I want to read some of that gentleman's exploits to you. "Sir Charles," and mind you this is by Clarendon, no friend of Ireland, "besides plundering and burning the town of Clontarf, at that time did massacre sixteen of the towns-people, men and women, besides three suckling infants; and in that very same week fifty-six men, women and children in the village of Bullough, being frightened at what had been done in Clontarf, went to sea to shun the fury of a party of soldiers which had come out of Dublin, under Col. Clifford, and being pursued by the soldiers in boats, they were thrown overboard." Sir William Burliiss advised the governor, Sir Charles Coote, to the burning of corn, and to give man, woman and child to the sword. [Applause.] "An idiot of the council at that time will tell you in what

spirit our Protestant friends waged their wars with us. "It is resolved that it is fit that his Lordship do endeavor" [this was given to Earl Ormond] "to wound, kill, slay and destroy by all the ways and means that he may all of the said rebels and their adherents and relatives, and burn, spoil, waste, consume, destroy and demolish all the places and towns and houses where rebels are or have been relieved or harbored, and all the hay and corn therein, and to kill and destroy all the men there inhabiting capable of bearing arms. Given at the Castle of Dublin, on 23rd of February, 1641." And signed by six precious names. Listen to this. Sir Arthur Loftus, Governor of Naas, marched out with a party of horse, which was joined by another party sent from Dublin by the Marquis of Ormond, and they killed such of the Irish as they met, without stopping to inquire whether they were rebels or not. Oh, my friends! listen to this. "But the most considerable slaughter was in the great strait of furze situated on a hill where the people of several valleys, taking the alarm, had sheltered themselves. Now, Sir Arthur, having invested the hill, set the furze on fire on all sides, where the people being in considerable numbers, were all burned and killed, men, women and children. I saw," says Castlehaven, "I saw the bodies and the furze still burning." In the years 1641 and '42, many thousands of the poor innocent people of the County of Dublin, shunning and fearing the English soldiers, fled into the thickets and furze, which the soldiers actually fired, killing as many as endeavored to escape, or forcing them back again to be burned. "And for the rest of the inhabitants, for the most part they died of famine." Not only by land where we read of sometimes 7,000 of our people, men, women and children, without discrimination, being destroyed by these demons; but even by sea we read that there was a law made if any Irishman were found on board ships by his majesty's cruisers they were to be destroyed. "The Earl of Warwick [this is in Clarendon's account] and the officers with him at sea, as often as he had met with any Irish frigates, or such free-boaters as sailed under commission they were taken, all the seamen who became prisoners to them of the nation of Ireland, they bound them back to back and threw them overboard into the sea without distinction as to their condition, for they were only Irish. In this cruel manner very many poor men perished daily of which the king knew nothing and said nothing, because his majesty could not complain of it without being concerned in favor of the rebels in Ireland. (Hisses.) Again the Marquis of Ormond sent Captain Anthony Willoughby with one hundred and fifty men who had formerly served there themselves, mind you, men who were actually in the guard service of the king, and who had fought for him. The ship that carried them was taken by a Captain Swanley, who was so inhuman as to throw seventy of the soldiers overboard, under the pretence that they were Irishmen, although they had faithfully served his majesty against the rebels there in the time of the war. You will ask if that captain was punished for the slaughter. Here is the punishment he got. In June, 1644, we read in the journal of the English House of Commons, that Captain Swanley was called into the English House of Commons and had given to him by the English House of Commons for his good service a chain of gold of £200 value, and Captain Smith had another of £100 value. Sir Richard Grenville was very much esteemed by the Earl of Leicester, who was Lord Lieutenant of Ireland, and more still by the Parliament, for the signal act of cruelty he had committed upon the Irish, hanging old men who were bedridden because they would not discover where their money was; and old women, some of whom he killed after he had plundered them and found less than he had expected. In a word, they committed atrocities which I am ashamed and afraid to mention. They tossed infants taken from their dear mothers' bosom upon their bayonets. Sir Charles Coote saw one of his soldiers playing with a child, throwing it into the air and then splitting it upon his bayonet, and he laughed and said he enjoyed such frolic. They brought children into the world before their time by the Cæsarian operation of the sword, and the children thus brought forth by them into misery from out of the womb of their dead mothers they immolated, sacrificed in the most cruel and terrible manner. I am afraid, I say again, afraid of your blood and mine, to tell one-tenth—aye, one-hundredth part of the cruelties that these terrible men committed upon our race. (Prolonged and terrific hisses.)

Now I ask you to contrast with that the manner in which the Irish troops and the Irish people behaved. "I took Naas," says Lord Castlehaven, "and I found in it a garrison of English soldiers 700 strong, and I made them a present to Gen. Oliver Cromwell, with the request that in a like circumstance he would do the same by me. But," he adds, "a few days later Goull capitulated. Cromwell promised quarter, but as soon as he entered he took the governor of the town and all the officers of the army and he put them all to death. Sir Charles Coote, going down into Munster, slaughtered every man, woman and child he met upon his march. Among others, a man named Philip Ryan, who was the principal farmer of that place, he put to death without the slightest hesitation, but some of Philip Ryan's friends and brothers and relatives related somewhat on the English, and there was fear that the Catholic people would massacre all the Protestant inhabitants of the place. Now mark what follows: "All the rest of the English" (this is in Cartes' life of Ormond), "All the rest of the English were saved by the inhabitants of that place. Their houses and all their goods which they confided to them were safely returned. Dr. Samuel Pullen, the Protestant Chancellor of Cashel, and the Dean of Clontarf, with his wife and children, were preserved by Father James Saul. (Applause.) And several other Catholic priests distinguished themselves on this occasion by endeavoring to save the English, particularly Father Joseph Everdell and Redmond English, both Franciscan friars, who hid some of them in their chapel and actually under the very altar. (Applause.) The English who were thus preserved, were carried by their desire safely into the county of Cork, by a guard of the Irish inhabitants of Cashel. Now, my friends, the war went on from

1641 to 1649 with varying success. Cardinal Rinuccini was sent over by the Pope to preside over the Supreme Council of the Confederation of Kilkenny, and about the same time news came to Ireland that gladdened the nation's heart, namely: that the illustrious Owen Roe O'Neill had landed upon the coast of Ulster. (Applause.) This man was one of the most distinguished officers in the Spanish service, at a time when the Spanish infantry were acknowledged to be the finest troops in the world. He landed in Ireland. He organized an army, drilled them and armed them—though imperfectly, but he was a host in himself, and in the second year after his arrival he drew up his army and met General Munro and his English forces at the ford of Benburb, on the Blackwater. (Applause.) The battle began in the morning, the battle raged throughout the early hours of the day, and before the evening sun had set England's main and best army was lying in confusion, and thousands of their best soldiers were stretched upon the field and choking up the ford of Benburb, whilst the Irish soldier stood triumphant upon the field which his genius and his valor had won. (Great cheering.) Partly through the treachery of Ormond and Preston, partly and mainly through the agency of the English lords who were coquetting with the English Government, the Confederation began to experience the most disastrous defeats and Ireland's cause was already broken and almost lost, when in the year 1649, Oliver Cromwell arrived in Ireland. Mr. Froude says, and truly, that he did not come to make war with rosewater, but with the thick, warm blood of the Irish people. Mr. Froude prefaces the introduction of Oliver Cromwell to Ireland by telling us that the Lord Protector was a great friend of Ireland—(laughter)—a liberal-minded man that interfered with no man's liberty of conscience, and he adds that if Cromwell's policy was carried out, "in all probability," he says, "I would not be here speaking to you of our differences with Ireland today." (Laughter.) He adds, moreover, that Cromwell had formed a design for the pacification of Ireland, which would have made future trouble there impossible. (Renewed laughter.) What was this design? Lord Macaulay tells us what this design was. Cromwell's avowed purpose was to end all difficulties in Ireland, whether these arose from the land question or from the religious question, by putting a total and entire end to the Irish race by exterminating them from the face of the earth. This was the admirable policy, my friends, in order to pacify Ireland and create peace; for the best way, and the simplest way, to keep any man quiet is by cutting his throat. (Great laughter.) The dead do not speak, the dead do not move, the dead do not trouble any one. Cromwell came to destroy the Irish race, and the Irish Catholic faith of the people; and so to put an end at once to all claims for land, and to all disputes arising out of a religious persecution. But I ask this learned gentleman does he imagine that the people of America are either so ignorant or so wicked as to accept the monstrous proposition that the man who came into Ireland with such an avowed purpose as this, could be declared to be the friend of the real interest of the Irish people? Does he imagine there is no intelligence in America; that there is no manhood in America; that there is no love for freedom, for intelligence, and for life in America—(applause)—and the man must be an enemy of religion and of life itself before such a man can sympathize with the blood-stained Oliver Cromwell. (Immense applause.) These words of the historian, I regret to say, sound like bitter irony and mockery in the ears of a people whose fathers Cromwell came to destroy. "But," he says, "the Lord Protector did not interfere with any man's conscience. The Irish," he says, "demanded liberty of conscience. I interfere with no man's conscience," he says, "and if by liberty of conscience you Catholics mean having a priest and the mass, I can tell you you cannot have this, and you never will have it as long as the Parliament of England has power." Now, I ask you, what do these words mean? To grant the Catholics liberty of conscience; their consciences telling them that their first and very greatest duty is the hearing of the Mass; to grant them liberty of conscience, and then to deny them the priest and their Mass forever. Surely it is a contradiction in words and an insult to intelligence to propound so monstrous a proposition. "But," says Mr. Froude, "you must go easy. Of course I acknowledge the Mass to be an ancient and beautiful rite; but you must remember that in Cromwell's mind the Mass, why it meant a system that was shedding blood all over Europe; a system of the Church that never knew mercy, but slaughtered the people everywhere, and, therefore, he was resolved to have none of it." Ah! my friends if the Mass was the symbol of slaughter, Oliver Cromwell would have had more sympathy with the Mass. (Laughter and applause.)

And so the historian seeks to justify the cruelty in Ireland against the Catholics by alleging cruelty on the part of the Catholics against their Protestant fellow-subjects in other lands. Now, this word of the historian has been repeated over and over again in many of his writings at other times and in other places, and I may as well put an end to this. (Great applause.) Mr. Froude says: "I hold the Catholic Church accountable for all the blood the Duke of Alva shed in the Netherlands; and I say to Mr. Froude, I deny it. [Applause.] Alva fought in the Netherlands against subjects that rebelled against the King of Spain. The first principles of whose new religion seemed to be an uprising against the authorities; of the state questions the Catholic Church had nothing to say. If Alva shed the blood of the rebels, and if these rebels happened to be Protestants, there is no reason for fathering the shedding of that blood upon the Catholic Church. [Applause.] Mr. Froude says that the Catholic Church is in answerable for the blood that was shed in the massacre of St. Bartholomew's Day under Mary de Medicis in France. I deny it. The woman who gave that order had no sympathy for the Catholic Church. It was altogether a state measure. She had France divided into factions, and she endeavored by court intrigue and villainy of her own—for a most villainous woman she was—to stifle the opposition of the people with blood. The representations that were made in Rome were that the king's life was in terrible danger, and that that life was preserved of heaven; and Rome sang a *Te Deum* for the safety of the king and not for the shedding of the blood of the Huguenots. And then among these Huguenots there were Catholics who were slain because they were in the opposite division and faction. That proves that the Catholic Church was not answerable for the shedding of such blood. But, on the other hand, the blood that was shed in Ireland was shed exclusively on account of religion at this particular time: for when, in 1643, Charles I., made a treaty for a cessation of hostilities with the Irish through the Confederation of Kilkenny, the English Parliament, as soon as they had heard that the king had ceased hostilities for a time with their Irish patriotic fellow-subjects, at once came in and said, "The war must go on; we won't allow hostilities to cease; we must root out these Irish papists, or else we will incur danger to the Protestant religion." [Laughter.]

I regret to say, my Protestant friends, that the men of 1643, the members of the Puritan House of Parliament in England, have fastened upon that form of religion which you profess; they have fastened upon it the formal argument and reason why Irish blood was to flow in torrents—lest the Protestant religion might suffer. (Hisses.) In this day of ours we are endeavoring to put away from us all sectarian bigotry, and we deplore the faults committed by our fathers on both sides. Mr. Froude deplors the blood that was shed, and so do I. But, my friends, it is a historical question, resting upon historic fact and evidence, and I am bound to appeal to history as

well as my learned antagonist, and to discriminate and put back the word which he puts out, namely, "that toleration is the genius of Protestantism." He asserts in this astounding assertion, of this, his third lecture that this persecution was hostile to the genius of Protestantism. Nay, he goes further and says, speaking of the Mass, that "the Catholic Church has learned to borrow one beautiful gem from the crown of her adversary—she has learned to respect the rights of conscience in others." I wish that the learned gentleman's statement could be more fully proved by history. Oh how much I desire that in saying these words he had spoken historic truth. No doubt he believes what he says; but I ask him, and I ask every Protestant here to-night, at what time, in what age, in what land, has Protestantism ever been in the ascendant without persecuting the Catholics who were around them? I say it not in bitterness, but I say it simply as historic truth. I cannot find in the records of history in any time during these ages up to a few years ago any time when Protestants in Ireland, in Sweden, in Germany, or anywhere else, gave the slightest toleration; or even permission to live when they could take life, from their Catholic fellow-subjects. "Even to-day where is the strongest spirit of religious persecution? Is it not in Protestant Sweden? Is it not in Protestant Denmark? Who to-day are persecuting, I ask you? Is it Catholics? No! but Protestant Bismarck in Germany. (Hisses.)

All this, I say with regret and shame. I am not only a Catholic, but a priest; not only a priest, but a monk; not only a monk, but a Dominican monk—(applause)—and from out of the depths of my soul I repel and repudiate the principle of religious persecution in any cause, in any land. (Great cheering.)—Oliver, the apostle of blessings to Ireland—(great laughter)—landed in 1649. He besieged Drogheda, defended by Sir Arthur Aston and by a brave garrison, and when he had breached the walls when they found their position was no longer tenable, they asked, in the military language of the day, that they would be spared and quarter given. That quarter was promised to all the men who ceased fighting and laid down their arms. The promise was observed until the town was taken. When the town was in his hands Oliver Cromwell gave orders to his army for an indiscriminate massacre of the garrison, and of every man, woman and child in that large city. The people, when they saw the soldiers slain around them, when they saw the men killed on every side, when they saw the streets of Drogheda flowing with blood for five days, they fled, to the number of a thousand of aged men, and women and children, and they took refuge in the great Church of St. Peter, in Drogheda. Oliver Cromwell drew his army around that church, and out of that church he never allowed one of these thousand innocent people to escape alive. (Hisses.) He then proceeded to Wexford, and there a certain commander of the garrison, named Stafford, admitted him into the city, and he massacred the people there again. Three hundred of the women of Wexford, with their little children, gathered around the great market cross, in the public square of the city; for they thought in their hearts, all terrible as he was, that he would respect and save those who were under the sign of man's redemption, that he would spare all those who were under the image of the rood. Oh, how vain the thought! Three hundred poor defenceless women screaming for mercy under the cross of Jesus Christ, and Cromwell and his barbarous demons around them. He destroyed them, so as not to let one of those innocents escape until his men were ankle-deep in the blood of the women of Wexford. He retired from Ireland after having glutted himself in the blood of the people. He retired from Ireland, but he wound up his war by taking 80,000 and some say 100,000 and driving them down to the southern parts of Munster. He shipped 80,000 at the least calculation to the sugar plantations of Barbadoes, there to work as slaves, and in six years time such was the treatment they received there, that out of the 80,000 there were not twenty men left. (Hisses.) He collected 6,000 Irish boys, fair, beautiful, stripling youths, and he put them in ships and sent them also off to Barbadoes, there to languish and to die before they ever came to the fulness of their age, and of their manhood. Oh, great God! is this the man? is this the man? who has an apologist in the learned Frank, generous and gentlemanly historian, who comes, in silly words, to tell the American people that Cromwell was one of the bravest men that ever lived, and one of the best friends that Ireland ever had? (Laughter.) Now we must pass on. Oliver died in 1658. Here I meet a singular assertion of Mr. Froude, who tells us that "as much as he regrets all the blood that was shed by a terrible vengeance and poured out, still it resulted in great good for Ireland." And the good consisted in this: the parliament after Cromwell's victories found themselves masters of Ireland, and the Irish people lying in blood and ruin before them, what was their next measure? Their real measure was to pass a law driving all the people of Ireland who owned any portion of the land, all the Irish landowners and the Catholics out of Ulster, Munster and Leinster. On the 1st of May, 1654, all Ireland was driven across the Shannon into Connaught. The curse and phrase used by the Lord Protector on the occasion was "That they were to go to hell or Connaught." (Laughter.) The solemnity of the historic occasion which brings us together will not permit me to make any remarks on such a phrase as this; however, the Irish did not go to hell, but they were obliged to go to Connaught. (Renewed laughter.) Lest, however, they might have any relief come to them by sea, lest they might even enjoy the sight of the fair provinces and the fair land which was once their own, he made a law that no Irishman was transplanted into Connaught was to come within four miles of the river Shannon on the one side, or within four miles of the sea on the other side. There was a cordon of English soldiery and English forts drawn about them, and there they were to live in the bogs, in the fastnesses and in the wild wastes of the most desolate country in Ireland; and there they were to live and expire by famine, and by every form of suffering that their Heavenly Father might permit to fall upon them.

Then we read that numbers of Englishmen came over to Ireland, and I don't blame them! The fair plains of Munster were there desolate, waiting for them, the splended valleys of Leinster, with their green bosoms, were waiting for the hand to put in the plough or to put the spade into the beautiful earth. They were waiting for an owner, so the English came over, and they were very glad to get this fair land of Ireland for almost nothing. Cromwell settled down his troops there. Those rough Puritan soldiers who came to Ireland with the Bible in one hand and the sword in the other, they took possession of this country and according to Mr. Froude, here is the benefit that resulted from Cromwell's plantation. "In fifteen years they changed Ireland into a garden: all the bogs were drained, all the fields were fenced; all the meadows were mown, all the fallow fields were ploughed and the country was smiling; never was there anything so fine seen before in Ireland as the state of things brought about by Cromwell. The poor Irish peasantry that were harassed by the priests, bishops and chieftains, now enjoyed comfort, peace and quiet, as the servants of the new English owners and possessors of the soil." Well! I wish for Ireland's sake that this picture were true. I would have no objection to see Ireland—say for a time in the hands of English settlers, and the other part possessed by the Irish if they let them live comfortably in their homes. And this fifteen years of which Mr. Froude speaks may have begun in 1659; because it was only in September of that year that the war was over in Ireland. Up to that time there was war and bloodshed. Now there was peace. Oh, my friends! he made it a solitude, he made it a desert and called it peace. But was it a peaceful desert?

Oliver Cromwell died in 1658, and now I want to read for you the state of Ireland and Mr. Froude's "Garden" at that time. "Ireland, in the language of Scripture, now laid void as a wilderness, six-sixths of her people had perished—men, women and children were found daily perishing in distress starved. The bodies of many wandering orphans whose fathers had embarked for Spain and whose mothers had died of famine, were fed upon by wolves. In the years 1652 and '63 the plague and famine had swept away the inhabitants of whole counties, so that a man might travel twenty or thirty miles and not see a living creature, man, beast or bird; they were all dead or had quit these desolate places. The troops would tell stories of places where they saw smoke; it was so rare to see fire or smoke either by day or night. In two or three cabins where they went they found none but aged men with women and children, and they in the words of the prophet "they became as a bottle in the smoke," their skin was black like an oven because of the terrible famine; they were seen to eat filthy carrion out of the ditch, black and rotten, and were said to have even taken corpses out of the graves to eat. A party of horse, hunting for Tories on a dark night, discovered a light and thought it was a fire which the Tories used. They made fires in those waste countries to cook their food and warm themselves. Drawing near they saw it was a ruined cabin, and posting themselves around they peeped in at the windows and there they saw a great fire of wood, and sitting around it was a company of miserable women and children and between them and the fire a dead corpse lay broiling, which as the fire roasted, they cut and eat.

A year before Oliver died, in 1657, we find a member of the Irish Parliament, Major Morgan, declaring "that the whole land of Ireland was in ruin, for beside the cost of rebuilding the churches and court-houses and market-houses which were very heavy, they were under a very heavy charge for public rewards paid for the destruction of three beasts." What do you think the three beasts were? The wolf, the Priest, and the Tory. Now let me explain the state of the "garden" to you. (Laughter.) During these years of which Mr. Froude speaks so flatteringly, there was actually a grant of land issued within nine miles of the city of Dublin, on the north side, to a man—that is to say, on the most cultivated side of the land—there was an abatement of a hundred pounds in his rent, provided he would kill the wolves. The wolves increased in Ireland from the desolate state of the country; they fed on the dead carcasses of men and beasts; they increased in Ireland so that they actually came furnished to the very gates of Dublin, and had to be driven away. Does this look like a garden. (Laughter.) Is this the kingdom of peace, and plenty, and comfort, and happiness into which the Irish peasant had come at last—where everything was peace and security where the bogs were all drained, and the fields beautifully fenced by the dear Cromwellians who got possession of the land, which the relics of the army were embarking for Spain? Some of the soldiers had magnificent Irish wolf dogs, and managed to take their dogs with them. They were stopped at the port and the dogs taken from them for the purpose of hunting the wolves that infested the country.

This is my first answer to Mr. Froude's assertion that Ireland was a garden. The second beast mentioned by Major Morgan of the Irish House of Commons was—the priest. And he was to be hunted down like a wolf. There were five pounds set upon the head of a dog-wolf, and there were five pounds set on the head of a priest, and ten pounds upon the head of a Bishop or a Jesuit. Mr. Froude says that these severe laws were not put into execution. He tells us that whilst parliament passed these laws they privately instructed the magistrates themselves not to execute them. So merciful, so tolerant, is the genius of Mr. Froude's Protestantism! (Laughter.) We have, however, the terrible fact before us that a parliament made the laws commanding the magistrates, under heavy fine, under heavy penalties of forfeiture, to execute these laws. We had the country filled with informers, we had priest-hunting actually reduced to a profession in Ireland, and we find strange enough, the Portuguese Jews coming all the way from Portugal in order to hunt priests in Ireland, so valuable was the privilege regarded. In 1698, under William III., there were in Ireland 495 religious and 872 secular priests, and in that very year, out of 495 friars, 424 were shipped off from Ireland into banishment and into slavery; and of the eight hundred and odd secular priests that remained in the land, not one of them would be allowed to say Mass in public or private until he first took the oath to renounce the supremacy of the Pope—of Papal abjuration—in other words, as soon as he became a Protestant. It is all very well for my learned friend to tell us that the laws were not put into execution. But what is the meaning of such entries as these: "Five pounds on the certificate of Major Thomas Stanley"—this was in the year 1637, the year after the severe laws were in vogue—"to Thomas Greyson, Evan Powell and Scannel Asley, being three soldiers in Colonel Abbott's horse dragoons for arresting a popish priest by the name of Thomas Haggerty, taken and now secured in the county jail of Clonmell, and the money," it says, "to be equally divided between them." "To Arthur Spinnel, Robert Pearce and John Bruen, five pounds, to be divided equally between them, for their good service performed in apprehending and bringing before the Right Honorable Lord Chief Justice Peppes, on the 21st of January, one popish priest named Edwin Doney." "To Lieutenant Edward Wood, on the certificate of Wm. St. George, Esq., justice of the peace, county Cavan, twenty pounds for four priests and friars apprehended by him namely, Thomas McMullin, Turlough O'Gowan, Hugh O'Gowan, and Hugh Fitzsimmons, who on examination confessed themselves to be priests and friars." [Cheers.] "To Sergeant Humphrey Gibbes—a nice name—[laughter]—and to Corporal Thomas Hill, of Colonel Lee's company, ten pounds, for apprehending two popish priests, namely, Morris Prundergast and Edward Pry, who were sentenced to the jail of Wexford, and afterwards were transported to foreign parts."

The third beast was the Tory, which means in these terrible years, several of the Irish gentlemen of Irish blood who were ordered to transport themselves into Connaught—these, they not finding the means of living in the desolate provinces of Leinster and Munster, and goaded to desperation, formed themselves into wild bands of outlaws, robbing the cattle of the Cromwellian settlers, descending upon them with fire and sword, and achieving in their own way the wild justice of revenge. [Cheers.] If Ireland was the garden that Mr. Froude describes it to be, how comes it to pass, that no Cromwellian settler throughout the length and breadth of the land dared take a piece of land unless there was a garrison of soldiers within his immediate neighborhood? [Applause.] Nay, even under the very eyes of the garrison of Timollon, in Meath, the Tories came down, robbed, plundered, set fire and destroyed the homesteads of certain English Cromwellian settlers, for which all the people of the neighborhood of Irish names and of Irish parentage were at once taken and banished out of the country. In a word, the outlaws, who, thirty years afterwards, appeared as Rapparees, who are described to us in such fearful terms by the English historian, continued to infest and desolate the country, and we find accounts of them in the State papers down to the latter year of George IV. And this was the garden! [Laughter.] This was the land of peace, of comfort, and of plenty. [Renewed laughter.]

Now, my friends, came the restoration in 1659. Charles II., was restored to the throne of England.

IRISH INTELLIGENCE.

The Cardinal Archbishop of Dublin, in a letter addressed to the clergy, secular and regular, of the diocese of Dublin, accompanying an appeal of Mr. Woodcock on behalf of the collection for the Catholic University, says: "The question of Catholic education is of paramount importance at the present time. In almost every country in Europe attempts are made to poison the sources of knowledge, and to imbue the minds of youth with the most pernicious principles of Atheism or indifference to all religion."

Canada enjoys a Catholic University, chartered and endowed for her Catholic people. Australia enjoys a Catholic University for her Catholic people. The Scotch people have Presbyterian Universities for the Presbyterian population, chartered and endowed for their instruction, though originally founded by Catholic prelates. The Hindus of India, under British rule, have Hindoo Colleges and a Hindoo University, where "religious" instruction is united with secular teaching. In Ireland alone the Irish Catholic people are excluded from the benefits of the only education they will accept—that which accords with their religious principles and is approved by their religious guides.

Table with 3 columns: Representation, Catholics, Seats, Cath. Memb.
Represented: 938,822
Not (or Mis) Represented: 1,546,758
Total: 4,141,933

Irish Representation.—The question of the distribution of representation has been discussed very fully in the metropolitan press, and remarkable results elicited. It appears that the anomalies in representation are so gross as to be utterly indefensible. The main facts are that, in 1832, when the Reform Act passed, Ireland was entitled to 211, whereas she was allotted only 105, or somewhat less than half her fair proportion of members in the Imperial Parliament.

Deserted Children.—The letter which we print below draws attention to a very gross abuse in the present poor law system. We need scarcely say that the vast majority of the inhabitants of Dublin, and almost all the poorer classes, belong to the Catholic faith. When, then, a deserted child is found in the streets, there is an overwhelming presumption that in the majority of cases it is born of Catholic parents.

of their friends. "Gin's Baby" did not call forth more pious zeal than recent infants found within the bounds of the South Dublin Union. If, however, the finder of the child be baptized at the nearest Catholic church before he brings it to the workhouse it must be registered as a Catholic, and the guardians cannot subsequently interfere with its faith.

The following placard has been posted on the Catholic churches of the city:—
DESERTED CHILDREN.

"By order of his Eminence the Cardinal Archbishop, the finders of deserted children are to have them brought in the first place, and without delay to the nearest Catholic church for baptism, in order that they may be registered Catholics in admission to the workhouse."

"N.B.—When this precaution is not taken, such children are registered and brought up Protestants." —Dublin Freeman.

Canada enjoys a Catholic University, chartered and endowed for her Catholic people. Australia enjoys a Catholic University for her Catholic people. The Scotch people have Presbyterian Universities for the Presbyterian population, chartered and endowed for their instruction, though originally founded by Catholic prelates. The Hindus of India, under British rule, have Hindoo Colleges and a Hindoo University, where "religious" instruction is united with secular teaching.

The Late J. F. Maguire.—From all quarters fresh tokens are being received of esteem and regret at the death of Mr. Maguire. A private letter says that in France his loss is deeply felt. Masses were celebrated for him at the cathedral church of Notre Dame, at St. Sulpice, at the church of the Oratoire, at the Irish college, Paris, and at the cathedral church, Orleans, as well as in Rome, Belgium, and Switzerland.

The Callan Disturbances.—Judgment has been given in Dublin, by Mr. Justice O'Brien in the suit brought by Father O'Keefe against the Commissioners of National Education in Ireland, relating to the management of the National School at Callan. The decision was in favor of the Commissioners. A procession of persons in favor of Home Rule was held at Derrynane on Nov. 3, some distance from Arlough. The processionists, to the number of 400, started from Derrynane Chapel after 12 o'clock Mass, and marched to Derrynane, and then back by another route to the place from which the start had been made.

Mr. Gladstone has intimated, in reply to a communication urging the purchase by the State of the Irish Railways, that the subject is being examined by the Government, with a view, if possible, of making some proposal to Parliament, but they were unable to give any pledge as to the result of their deliberations.

GREAT BRITAIN.

ALTERED STYLE OF ANGLICAN PREACHING.—Some of the ritualists have recently adopted a style of address from the pulpit unknown before in Anglican Churches. Setting their Bishops and formularies alike at defiance, they boldly teach many doctrines and practices distinctively Roman.

The nomination of the Catholic Bishop of Waterford took place on the 16th Nov. The Rev. Dr. Fitzgerald, Carrick-on-Suir, the Rev. Dr. Power, Clonmel, and the Very Rev. Dr. Murray, Catholic Bishop of Meathland, were nominated. Their names will be submitted to the Pope.

Mr. Dr. La Poer, M.P.—The Daily News says there is no truth in the rumor that Mr. Dr. La Poer, member for Waterford county, has entered, or is about to enter, a religious order. It is probable, however, that he will presently retire from the representation of Waterford.

Anglicanism.—What that sect really becomes, as soon as the wholesome restraint of the civil power is removed, even the Standard reveals in the following graphic description of its Irish offshoot:—
The stormy character of the debates in the Dublin Synod has elicited comments from the Roman Catholic journals, which are so far deserved as to forbid any answer from the Church papers. It is stated that his Grace the Archbishop of Dublin was so annoyed by the turn of affairs on Saturday, that he expressed an intention of reading to the assembled representatives an article from the Freeman's Journal, as a rebuke for their want of self-command.

Irishmen in the House of Commons.—The English press regrets that Mr. Dowse, now Baron Dowse, will not enlighten the House of Commons' debates next session—and some of them quote him. "All seem to have forgotten the best thing Mr. Dowse ever said. Mr. Disraeli had one evening counselled Mr. Newdegate not to divide, but that gentleman was insubordinate, and insisted on pressing the question to a division, whereupon Mr. Disraeli followed him into

the lobby. A few nights afterwards Mr. Disraeli quizzed the member for Londonquerry as a mistake in a Latin quotation a mere lapsus lingue. Mr. Dowse rose after the leader of the opposition, and said, "The right honourable gentleman may find bad Latin on this side, but there is one thing he never will see, as we saw the other night, 'the tail dragging the head into the lobby.'" The Telegraph writes as follows:—

Mr. Dowse reminds us that the unpleasantness of the connection has been mitigated in many ways by the importation into English politics of Irish genius and Irish fun. The historical oratory of Parliament would miss some of its finest gems if we took out the best speeches of Burke, Sheridan, Grattan, Curran and Shiel. We omit O'Connell, for his highest efforts were made out of doors. Mr. Dowse was not equal to any of those we have named in real eloquence, but he had a great command of fun in his manner, his readiness of repartee, the astounding audacity of his jokes, and the rollicking delivery of what was sometimes not much more than a shower of Parliamentary "chaff." He had the courage to say things of the gravest men, and on the gravest topics, that no other man in the House would have said. Delivered with cool precision of dignity, they would have offended everybody; but rattled out in the boldest of brogues by an Irishman whose every feature and gesture betrayed his nationality, they were readily forgiven; his very victims were forced to laugh at and condone his offences.

NEW READINGS OF THE ENGLISH MARRIAGE SERVICE.—A Hampshire clergyman lately reported in an evening contemporary some of the blunders he had heard in the marriage service by that class of persons who have to pick the words up as best they can from hearing them repeated by others. He said that in his own parish it was quite the fashion for the man, when giving the ring, to say to the woman—"With my body I thee wash, and with all my hurdle goods I thee and thou." He said the women were generally better up in this part of the service than the men. One day, however, a bride startled him by promising, in what she supposed to be the language of the Prayer Book, to take her husband "to have and to hold from this day forth, for better horse for richer power, in signerness health, to love cherries, and to bay." What meaning this extraordinary vow conveyed to her own mind the clergyman said it baffled him to conjecture.

London, Dec. 4.—Five hundred of the strikers employed in the London Gas Company, who are now on strike, have been summoned to appear before the Police Court, under the Masters and Servants Act. The summons of several of the strikers charge them with conspiracy. The companies show no disposition to concede the demand of the strikers, and the latter announce that they are determined not to resume work until their companions are taken back. Meanwhile the absence of gas is severely felt throughout London.

Punch has a cartoon representing John Bull seated at an inn table, gazing in dismay at Mr. Gladstone, who, as a smirking waiter, is placing a pie before him. The following dialogue illustrates the picture: Mr. Bull—"Humble pie again, William! You gave me that yesterday? Head waiter—"Yes, sir—no, sir—that were *Genova* humble pie, sir. This is *Berlin* humble pie, sir!"

WANTS TO BE A MARTYR.—The good Dr. Cummings, of London, has recently been making some very pleasant remarks about his own infallibility and goodness, and the foolishness and wickedness of the Pope. It was probable, said he, that the Pope, driven out of Rome, would come to England, and he would "go and pay his respects to the Sovereign Pontiff." The Pope would likely say: "Well, Dr. Cummings, I am glad to see you in London, since I had not the pleasure of meeting you at Rome.—Kneel down and I will give you my blessing."

LARGE PURCHASE OF RIFLES BY THE PRUSSIAN GOVERNMENT.—The Prussian Government have, it is stated, ordered from the Westly-Richard's Small Arms and Ammunition Company in Birmingham 150,000 rifles on the improved pattern, together with a million cartridges. This new weapon is said to be capable of being fired, with effect, in action twenty-five times in a minute. If every bullet, says the Echo, has it hit, 1,500 men an hour, and if all the 150,000 rifles are discharged continuously for one minute, and each bullet takes effect, 3,750,000 corpses will strew the ground in front of them. This ought to make the next war short, sharp, and decisive and leave nothing to be desired in the way of "doddy liveliness." Perhaps our most active ingenuity will some day take the form of saving life as well as destroying it.

London burglars have hit upon a dangerous expedient to draw off the scent from their exploits. It appears that, after entering and ransacking a house they, upon leaving, set it on fire in two or three places, without any regard to the lives which they thus jeopardise. A discovery has been made at the Marquis of Granby Tavern, Chandos street, which seems to afford conclusive proof of the existence of this practice, and several cases of a precisely similar

ed, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

THE ARCHBISHOP OF WESTMINSTER AND THE CATHOLIC POOR CHILDREN.—Some of the public bodies in London have been making great efforts to take from the Catholics the guardianship of poor Catholic children. In order to carry out their plans with more success they have tried to blacken the character of the several Catholic educational institutions. The Archbishop of Westminster asked to be allowed to show the error of these attacks, and the assailants would only allow his Grace to write a letter. This he has done, and clearly shows that the statements made for the purpose of injuring Catholic interests, are false and unfounded.

JESUIT EMIGRATION.—The London Times understands that Mrs. Stapleton Brotherton, of Ditton Hall, near Prescot, Lancashire, has placed her mansion at the disposal of such members of the Jesuit body as may be driven to England from Germany, and that a considerable number of Jesuit fathers and lay and ecclesiastical students are expected to arrive there before Christmas. Mrs. Stapleton Brotherton has received many anonymous letters threatening to burn down her house should the Jesuits be received within its walls. It will be remembered that some three-quarters of a century ago the mansion and estate of Stonyhurst, in Lancashire, was in like manner placed at the disposal of the Jesuits, who were driven from France at the time of the first revolution, by its owners the Welds, into whose hands it had come by marriage from the Shireburnes, the heiress of that ancient house having married one of their ancestors, William Welds.

GLADSTONE AND THE EMIGRATION SCHEME.—Mr. Gladstone's position as Prime Minister of England is a very perplexing one at present, and the future promises anything but a relief from his difficulties. Apart from the many serious questions relating to Ireland, he will find knotty problems to solve in reference to the laboring classes of his own country. Labor is at war with capital, and the result must be some great social change. A number of "influential gentlemen" are stirring themselves as friends of the agricultural laborers. They have devised a plan whereby half a million of that class of grumblers can be got rid of in a conveniently short time. The scheme is emigration. A batch has already left for New Zealand; and the "Minnesota Colony List" is filling up rapidly. But within half a million of agricultural laborers have gone the social problem of the day will be no nearer its solution than at present.

UNITED STATES.
The Memphis Baptist has unearthed a new cause of alarm to quaking Protestantism. Father Burke provokes its last cry of fear. In an agony of distress it wakes up its readers to a full appreciation of the dangers which threaten them by this stirring information: "DARKNESS AHEAD.—Our Philadelphia letter this week develops a startling fact that should awaken every American, and especially every Baptist. Father Burke is the recognized general-in-chief of the Jesuits, and by a word can command millions of men, who, at an hour's notice, day or night, in this country or in Europe, will act, regardless of all nationality, or civil obligation, or oath, or ties of blood, or God, or man, in obedience to his orders."

As men who live on the breath of popular applause always side with majorities, we are not surprised at Mr. Froude's characteristic inability towards the citizens of the United States when speaking history according to American ideas.—However, the "cute citizens" read him through, and his stumping expedition is not likely to prove a brilliant success, after Barnum's lectures on Humbug. Of this he got a foretaste at a recent banquet where William Cullen Bryant, the poet, talked at him in a very brief speech, teeming with sarcasm. Speaking of *post mortem* fame, he said: "But when my time comes to go, if the story of my life should be deemed worthy to occupy a page in a biographical dictionary, I hope to fall into the hands of some one who will chronicle the brief history of my life, with the same talent, the same indulgence as has been shown by the eminent chronicler of the life of Harry the Eighth of England—(laughter and applause) endowed with the same skill and the same perspicacity in searching out extenuating circumstances (great laughter and applause); and the same power, the same magic, let me say persuasion, in setting them forth which he has shown. I will not propose the memory of that remarkable monarch, inasmuch as you will find it embalm'd and enshrined in the luminous pages of our illustrious guest, the guest of the evening (great laughter and applause)." Thus the company got amusement at the expense of their ingenious guest. Pity no one told Mr. Froude on the voyage out that New York is a half-Irish city! He has, for once, mistaken his audience.—Catholic Opinion.

A Signal Service observer was stationed at Boston for the purpose of observing atmospheric phenomena connected with the great fire in that city. His report, just issued, contains some curious information. The induced currents of wind to take the place of the heated air rising from the fire, flowed inward toward it through adjoining streets with great velocity, so much surpassing on the lee side that of the prevailing wind that the fire itself was driven to windward. He reckons the velocity of this indraught on the lee side at 30 to 35 miles per hour, making the fire somewhat like that of a blast furnace. The heated air, gases, smoke, and steam in rising took, as might have been anticipated, a spiral movement. The circumference that the Boston observer's thermometer rose five degrees at a distance of 2,000 feet from the fire and directly to windward, gives some notion of the intensity of the heat. One of the dispatches from this fire mentioned a circumstance similar to what was averred to have frequently occurred at Chicago—that flames broke out ahead of the fire in buildings it had not yet reached. It is probable that the intense heat vaporized the contents of the buildings in advance, while the more abundant supply of air in rushing at the outskirts added to the facility with which new flames could be started.—Montreal Gazette.

ABOUT "LIBERALISM."—A school-boy told his comrades that his father was a "Liberal," and that he intended to be one, also.

"What is necessary, in order that one may be a Liberal?" asked an inquisitive lad.

"To eat meat on Friday, not to go to Church on Sunday, and right heartily to abuse the priests," was the reply.

The *Katholische Volks-Zeitung* of Baltimore is responsible for this.

The latest instance of misplaced confidence on cord is that of a Connecticut man who rescue another from a watery grave, only to find that instead of his long lost brother, it was a person to whom he owed three dollars and a half for turnpikes.

A learned German who has been studying on the matter for some time, announces that there are more than forty four millions of devils, which is a good deal more than one to every printing office.

Jones wrote to a friend, and closed by saying, "I am glad to be able to say that my wife is recovering slowly."

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MONTREAL, FRIDAY, DECEMBER 13, 1872.

ECCLESIASTICAL CALENDAR.

DECEMBER—1872.

Friday, 13—Fast. St. Lucy, V. M. Saturday, 14—Of the Octave. Sunday, 15—Third in Advent. Monday, 16—St. Eusebius, B. M. Tuesday, 17—Of the Feria. Wednesday, 18—Ember Day. Expectation of the B. V. M. Thursday, 19—Of the Feria.

NEWS OF THE WEEK.

The past week has been full of rumors of the break up of the Thiers' Government; one day we were told that that event was imminent, the next that an arrangement had been arrived at. The latest news up to the 9th inst., was to the effect that M. Thiers and his political opponents were about to be reconciled. This may be true, but it can scarce be expected that a reconciliation will be sincere or lasting, or anything but a mere temporary expedient. In other respects the European news is decidedly barren of interest.

The Cork election has terminated in the election of Mr. Ronayne, a Nationalist.

THE "WESTMINSTER REVIEW" ON PROTESTANTISM.—In its July number, this great organ of the more advanced section of the Protestant Church has a very remarkable article under the caption of "The Difficulties of Protestantism," suggested by the controversial writings of Dr. Newman. Of course it must be kept in mind that by the term "Protestantism," the Reviewer, himself a Protestant or non-Catholic, intends to denote that section only of the Protestant community which professes to retain some portions of Christianity as held by the Catholic Church; and which arrogates to itself the title of orthodox; and which boasts that the Bible alone is its religion." This phase of Protestantism the Reviewer admits is fast fading away; amongst the educated classes it has few supporters; its ablest champions are unable to stand before the blows of such an adversary as Dr. Newman; and the difficulties of maintaining the orthodox Protestant position against the assaults of the Catholic controversialist are admitted to be insuperable. The Reformation may in the eyes of the Reviewer have been good, so far as it went, as a protest against authority; but Protestantism must, in virtue of its origin, and as its name implies, either go on to Denialism, or relapse into Romanism. As a *via media*, as a religious system, Protestantism cannot so well satisfy either the heart or the head, either the vulgar, or the philosopher, as does its rival.

The Reviewer having made allusion to a passage in Macaulay's Essay on *Ranke's History of the Popes*, to the effect that Roman Catholicism has not only witnessed the birth of all the existing ecclesiastical systems in the world, but may be destined to outlive them all, goes on to say:—

"We think that it is at any rate destined to outlive the system known as Protestantism. Leaving out of consideration its superior antiquity, its unity, its matchless organization, and other advantages of an external kind, there are two internal characteristics in which it far surpasses its rival. Its promises are more satisfactory to the instincts of the vulgar. The grounds upon which they are based are, upon the whole, more satisfactory to the mind of the philosopher. On the former point it is unnecessary to enlarge. . . . Whatever benefits a change of creed may confer upon a Roman Catholic, it cannot give him.

"*Tam praxantes alibi cognoscere divos.*" In the second place, Roman Catholicism is a system very logically reasoned out from certain premises. These, it is true, are only assumptions, but they are assumptions in a great degree common to itself and to its reforming opponents. Whatever may be thought of its axioms and postulates, its propositions do result from them. Protestantism, on the other hand, with far better foundations laid on its edifice, finds itself unable to build in any direction but one, without the risk of seeing the structure crumble into pieces on the heads of the builders. The corner-stone is an admirable one for a temple of Free Thought, and for nothing else.—Granting that God Almighty came upon earth to found a religious system, we are at a loss to make out where such a system is to be found, if not in the Church of Rome. Granting the right of free judgment as applied to the Bible, we are equally at a loss to understand how any one can be called upon to believe in the inspiration of the Bible; or, in the event of his doing so, to what part of it he is to be

referred for the distinctive tenets of Protestantism.—p. 36.

The case is fairly enough put by the Protestant Reviewer, and much as the Catholic would put it. Admit the latter's premises—what the Reviewer calls his assumptions, and which the Catholic asserts in common with the so-called orthodox Protestant—to wit, that God Almighty came upon earth, or even interfered, to found a religious system, and you must admit that the Roman Catholic religion is that system. From this there is to him who can reason logically, no possibility of escape; for, as again the non-Catholic Reviewer admits—the Catholic conclusion *does* logically or necessarily result from the above given premise—to wit, that God has supernaturally interfered to found a religious system upon earth. He therefore who abjures the Roman Catholic religion, does virtually deny the premise from which it logically results. This is the position of the Reviewer.

The Reviewer's estimate of the Protestant position is certainly correct. The logical deduction from its fundamental principle of private judgment is Free Thinking, and nothing else. It cannot build in the direction of faith, or attempt even so to do without confusion; but as the foundation "for a Temple of Free Thought, and for nothing else," it is admirably adapted. In other words, as the acceptance of Roman Catholicism is the logical consequence of admitting a revelation *ad extra*, by God to man—so the rejecting of all such supernatural revelation is the logical consequence of Protestantism.

But, though considered as a phase of Christianity, or a sort of religious system, Protestantism is fast dying out, or rather is fast assuming its true character of Denialism—it did at first present itself, and up to the present day still presents itself, to the world, as the form of Christianity as it came from Christ, considered as a divinely commissioned and supernaturally endowed messenger from God to man. This, as the Reviewer shows, was the result of a compromise to which men of intelligence cannot much longer submit. Every one was to be at perfect liberty to use his own private judgment on the Bible which, however, he was to believe to be infallible, and in which he was bound to see certain mysterious dogmas, but none others. If he saw therein for instance the doctrine of the Mass a sacrifice, he was, if in England, in danger of the rack; if he did not see therein the dogma of the Trinity, he was, if in Geneva, in danger of the stake:—

"These dogmas varied slightly in different regions; but there was for a long while a general agreement or undertaking in Protestant countries to burn all those who persisted in seeing the real presence in Scripture, or who stumbled in the matter of the Godhead of the Son, or of the Trinity; while persons who denied that predestination is to be found in the New Testament, and minor offenders of that description, were allowed to rot leisurely in gaols."—p. 37.

Within these limits, Protestantism secured, or rather professed to secure, the right of private judgment to its votaries, and the compromise has lasted to the present day:—

"The most fanatical Evangelical bishop, or Methodist tub-thumper, imagines that he is carrying out this principle of free judgment. It seems to him impossible that any one can examine into the subject of Theology without arriving at the same conclusions as his own."—p. 36.

And even the Quakers, who as the Reviewer says "have pushed Protestant principles to the extreme limit to which these can be carried in combination with a belief in the inspiration of the Bible, with the result which might have been foreseen of merely figuring as an anteroom to Unitarianism and Deism"—even the Quakers, who go in for Immediate Revelation; Inward Light, and Perceptible Guidance, are not in this respect a whit more logical or consistent than is "the Methodist tub-thumper" as the Reviewer styles him. The "Inward Revelation" which the Quakers admit means,—

"for these good people a revelation not incompatible with the views of the Society of Friends. Guidance means guidance within the limits traced by George Fox and Robert Barclay. Nothing can be more preposterous than this, yet nothing can be more beneficial in its results. For the doctrine of direct communication between man and his Maker, however disguised, saves the Society from a priesthood."—p. 36.

In spite therefore of its absurdities and its inconsistencies, even orthodox Protestantism, as a compromise did, so thinks the Protestant Reviewer, good service in its day. But that day is past:—"compromises are from their very nature but temporary expedients; and we do not think that the one agreed to in the sixteenth century is likely to form an exception to the rule."

Impossible that it should do so. Progress is the rule of Protestantism; and so,—

"the question soon arose, and still presses for the reply which it has not yet received. 'Having gone thus far, why may I not go further? Why on your principles am I called upon to believe in the infallibility of a book, which nowhere proclaims itself infallible?' And Protestantism has no answers to this question, which are not beside the mark, or absolutely suicidal."—p. 37.

The Reviewer goes on to say:—

"The inspiration of the whole Bible rests, in fact, upon the authority of the Church; and this is the case not less with the Old Testament, if the matter be carefully examined, than with the New. There is no argument for it that will bear a moment's consideration. We may admit the excellence and sublimity of the books, or of parts of them; we may rank them, as a whole, far above all other books; we may postulate for them every quality but one; but, if we put aside this testimony of the Church,

there is no reason whatever for supposing them to be other than human compositions marked by human imperfections. As a result of their being human, what follows? The downfall of orthodox Protestantism. It may seem a very simple thing to take the dogma of scriptural inspiration from the Church, and at the same time discard a variety of the other dogmas of the Church as so many parasitical growths and impudent inventions. But this course is open to the inevitable retort that, if the Church was fallible in other matters, it may have been fallible in inspiration."—p. 42.

Besides, as the Reviewer admits, Protestant though he be, "all the special dogmas of Rome may most conclusively be shewn to have been held during these centuries"—the first three centuries—p. 37—and therefore before the existing Canon of Scripture had been defined by the Church; that is to say, before there was a Bible, or book universally accepted as inspired, and therefore infallible.

This line of argument is familiar to all Catholics, and orthodox Protestants never have so much as attempted to reply to it; and yet as the Westminster Review shows, unless in the present progressive and enquiring age, a satisfactory answer can be given to the question—Why must I submit my reason to the book called the Bible? why must I accept as true its wonderful stories about the birth of the person therein spoken of as Christ—and as to the truth or falsity of which the writers had no natural means of information whatsoever? orthodox Protestantism must give place to some other system more satisfactory to the heart and to the intellect. But as the Reviewer recognises—orthodox Protestantism "has no answers to this question which are not beside the mark, and absolutely suicidal."

The Reviewer sums up the future of Protestantism:—

"Speaking broadly, it may be said that it is next to impossible now-a-days to convert any one to it. To turn a grown up man into a Protestant is about as difficult as to turn him into a Jew. Shoals of people give up Catholicism all over Europe, but only a few here and there are attracted by the teaching of Luther and Calvin. . . . very few men, and consequently no large body of men, will ever, we may be sure, desert Catholicism for such a system as Protestantism."—p. 43.

"We deem not only its eclipse, but its disappearance to be merely a question of time; yet at no time will the services it has rendered to humanity be forgotten. Incapable from its nature of forming a permanent dwelling place for the mind, it has been a temporary construction of the greatest value, a resting place which has happily sheltered man on his way from bondage to freedom, from darkness to light, from Theology to truth."—p. 45.

In other words; as, according to St. Paul, the law was the pedagogue to bring men to Christ, so, according to the Westminster Review, Protestantism has been the pedagogue or schoolmaster to bring men to, what the Witness, and the evangelical world generally would call, the devil. We know not how these will relish the laudation of Protestantism by the great organ of nineteenth century Protestantism, or accept its predictions as to its future; and yet these predictions are fully justified by what is actually taking place before our eyes in Italy, Spain, and other countries in which the agents of orthodox Protestants are most active, and most successful. In these we see numbers renouncing the Catholic faith; but of these there are none who embrace what is known as the "religious system" of the Reformers. In this sense again in the eyes of the Reviewer Protestant missions are of great value, though most contemptible considered by themselves. They are the instruments which leads man from superstition to freedom of thought, from darkness to light, from Theology to truth—to the truth as it is in Voltaire, and Diderot, and Strauss, and Renan, and Tom Paine, and the Westminster Review. This is the function of orthodox Protestantism; this the one direction in which it is able to build; but this accomplished its work on earth will have been done, and it will die out.

This is the opinion of one certainly not hostile to Protestantism, but a Protestant of Protestants; of one not prejudiced in favor of Romanism, but the avowed enemy of authority over, or restraints upon private judgment. We should like to see a reply to the Reviewer from the evangelical section of the Protestant community, but this we are not so sanguine as to expect. He will be abused, denounced as an infidel, and called hard names, by brother Protestants, and by papers like the Witness; but none will so much as attempt to refute his arguments, or to deny his facts.

The Montreal Witness is hard to please. He considers that what we have said concerning Knox, the jail bird saint of Protestant Scotland, "amounts to wonderfully little" since it is for the most part,—

"a rapid collection of passages from Buckle and other historians of that ilk."

The Witness does not see that by this he exonerates us, since what we have said about the holy associate of assassins whom he so much admires, is based upon the testimony of a Protestant historian like Buckle, and others of that ilk. But who are those "of that ilk" on whom, because of his superior erudition and intelligence, the Witness looks down with such contempt? Their names he prudently withholds from his readers.

Well then: besides the Protestant Buckle whom we have called as a witness to Knox's holy character, and saint-like acts, we have also brought forward:—

(1.) The Protestant historian Hallam, a

name more widely known—we say it with no intention of giving offence—than that even of the editor of the "only daily religious paper in the world."

(2.) The Catholic historian Dr. Lingard, whose name also is known wherever the English language is spoken; and who by Protestants of education, as well by Catholics generally, is deemed to be fully the equal of the Witness in intelligence, erudition, and love of truth.

(3.) The Protestant historian Froude, of whose merits it is not necessary for us here to speak.

(4.) The Protestant historian Dr. Robertson, D.D., a distinguished minister of the Established Presbyterian Church of Scotland, a Fellow of the Royal Society, and by many deemed entitled to rank amongst the most elegant writers of the eighteenth century—even though he may not have attained to the heights of perfection from which the editor of the Montreal Witness now looks down upon him.

These are the "historians of that ilk" whom, besides Buckle, we have quoted in support of the thesis that Knox, so far from being entitled to be considered a saint, did not rise above the ordinary low standard of morality of his own age—an epoch when both in England and in Scotland that standard was unusually low; a statement which, should the Witness contest its truth—we are prepared to make good by the evidence of "other historians of that ilk."

We admit that Knox was not an illiterate man. He was well versed in Latin and Greek literature; his acquaintance with Hebrew was good; and upon the whole the title of "a ripe scholar" may be well given to him. But this is not to be wondered at, seeing that he received his education for the Catholic Church, in a Catholic house of education; and that the Church has ever been at great pains to give good and thorough education. Knox's literary attainments on which his admirers lay so much stress, were due to the pains that his spiritual mother, whom he afterwards abandoned and persecuted, had taken with him in his youth; and they furnish a conclusive answer to, and an unanswered argument against the accusation often urged against the Church, of having been at the Reformation epoch, sunk in stupor, and indifferent to the cause of education. In his literary attainments Knox was an average specimen of the scholars turned out by the Catholic educational institutions of the sixteenth century, and therefore was he a good scholar.

If we spoke of him as a "renegade" we did so, as we were careful to state, in a political and patriotic sense. He was false to Scotland, since he intrigued with Scotland's hereditary enemy, and belonged politically to the party called the "English party." If Knox were a patriot, then were the men who sought to maintain Scotland's national independence beneath the standard of Wallace and the Bruce, nothing but false loons. Certainly they were not of the "English party."

The Witness knows that we did not apply the term "joke" to the well deserved execution of Wishart—the traitor, and would-be assassin of Cardinal Beaton; but to the details as given by the Rev. Mr. Burns of that rascal's death, and to the words attributed to him in the flames. It is a "joke,"—we think some stronger term almost might be used—to put a pathetic speech into the mouth of a man who had been hung; and of this joke the Rev. Mr. Burns was guilty, by the evidence of Froude and "other historians of that ilk."

SEANCE AT THE GESU.—CLOSE OF THE NOCES D'OR OF HIS LORDSHIP THE BISHOP OF MONTREAL.—The fête which since the month of September last, has been in the course of celebration throughout the Diocese of Montreal, was brought to a conclusion by the splendid seance at the Gesu, given under the auspices of the Reverend Jesuit Fathers on the evening of Tuesday 3rd inst. Feast of St. Francis Xavier. Long before the time marked on the programme for the opening of the doors had arrived, large crowds were collected in front of the Gesu and all along Bleury Street; and when the doors were opened the large Salle was in a few minutes filled to its utmost capacity. The anxiety of the Catholic population of Montreal to pay this well deserved tribute of respect to their venerable Bishop was very conspicuous, and very gratifying.

About 8 p.m., His Lordship, Mgr. Bourget, attended by about a hundred of the priests of the diocese entered the Hall, and was greeted with marks which well showed how sincerely that Prelate is respected and loved by his people. His Lordship having taken his seat, the entertainments of the evening commenced.

The piece selected was one that records the great deliverance wrought by the Lord for the Hebrews, whom under the leadership of Moses, with a mighty hand He brought forth from the land of Egypt. The several parts were well sustained by the pupils of the Collego; and the music—Rossini's—was skilfully rendered. The decorations excited much admiration, especially those of the closing scene representing the overwhelming of the host of Pharaoh in the waters

of the Red Sea. During the course of the performance, the Address and the offering of the pupils of the Collego were presented to His Lordship; the Address in French was read by M. J. Beaudry; that in English by Mr. Jos. Phelan, of New York. To both, His Lordship made a gracious reply.

We congratulate the Rev. Jesuit Fathers on the splendid success of this the last act of the ever memorable Noce D'Or of our beloved Bishop. It was indeed the fitting crown or consummation of the long protracted festivities in which all the diocese has been called upon to partake.

To the Editor of the True Witness.

SIR,—When again your contemporary, the other Witness, shall feel inclined to exercise his wit at the expense of Ireland, and to enumerate the sources of the sufferings of the Irish people, which he attributes to "Pigs, Priests, and Popery,"—(see extract given in TRUE WITNESS of 6th December.)—I, as a lover of fair play, would beg of him to take note of, and reproduce the following extracts from Mr. Froude's lecture, delivered at New York, on the 25th October, and which I find reported in the London Times:—

WHAT PRIESTS AND POPEY HAVE DONE FOR HONESTY IN IRELAND.

"He"—Mr. Froude—"did not question the enormous power for good which had been exerted in Ireland by the modern Catholic priests. Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. In the wild district where he lived they slept with unlocked doors, and open windows, with as much security as if they had been—he would not say in London or New York, for he should have been extremely sorry to have tried the experiment in either place (laughter); he said they might as well have been with the Saints in Paradise for any danger to which they were exposed."

WHAT THE PRIESTS HAVE DONE FOR PURITY IN IRELAND.—"In the last 100 years, at least, impurity had been almost unknown in Ireland. This absence of vulgar crime, and this exceptional delicacy and modesty of character was due, to their everlasting honor, to the influence of the Catholic clergy."

This is what Mr. Froude says on the subject of Irish honesty and Irish purity. I have yet to see the writer who shall have to explain to us the causes of the honesty of the Protestant people of New York, or of the "exceptional delicacy and modesty of character" of the people of England, Scotland, and the United States. Neither have I as yet, whether in the poetry of Burns, or in the prosaic numbers of the Registrar-General,—under the caption "Illegitimacy"—been able to discover any very striking symptoms of that "absence of impurity" in England and Scotland, which is characteristic of Ireland.

Yours respectfully, FAIR PLAY.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. XX.

"All that take the sword shall perish by the sword" (Matt. 26.)

The gravity of a sin increases in proportion to the injury done to God. Hence we may learn the enormity of the sin of murder from the grave injury it inflicts upon the Divine Majesty. It is no less a crime of high treason to overturn a statue of the reigning monarch, which is wont to be punished by the severest punishments. We have an example of this in the Emperor Theodosius. The inhabitants of Antioch overturned in a sedition the Emperor's statue and dragged it in the dust. The Emperor in punishment of this conduct ordered their city to be reduced to ashes and the citizens to be put to the sword. This would have undoubtedly been done, had not the good Bishop Flavian, and a number of holy men prevailed upon the Emperor by their prayers to condone the offence. By this single example we may learn the enormity of the injury done to the Divine Majesty by the sin of murder. Man is a living statue or image of God, having been created to His image and likeness. The murderer ignominiously destroys that image and tramples it in the dust. This is high treason; not indeed against a mere temporal prince, but against a Divine and Omnipotent Sovereign. The Roman Catechism considers murderers the most cruel enemies of the human race, and even of all created things, because as much as in them lies they annihilate the works of God, in destroying man for whom all things are created. When in Genesis murder is denounced, the reason assigned for this denunciation is because God has created man to his own image and likeness, and therefore in striking at the life of man, we attack the Almighty God himself. Could there be a greater crime than this? The murderer's knife when it let's out the life's blood of its victim strikes at God himself! What punishment is great enough for so heinous a crime? If a whole city is to be reduced to ruins; if all its inhabitants are to be put to the sword because in a fit of madness they have destroyed the King's image, how much greater ought to be the punishment of him, who has destroyed the image of the King of Heaven, who is the Eternal God? What a monster that man must be, who for a hasty or imprudent word; perhaps for a slighting look; nay, perhaps for nothing at all, im-

bues his hands in his brother's blood; and lets out that life which the omnipotent power of God could alone give, and which it alone can restore? The murderer says St. Thomas, is more cruel and more savage than the beast. However much animals of different species may war against each other, Ecclesiastes tells us that every animal loves its kind. The lion does not fight against the lion; nor tiger against tiger; nor serpent against serpent. But the man who strikes his brother; who wounds him, or who kills him, is more ferocious than a lion, more barbarous than a tiger, more cruel than a serpent. In one word he is the most ferocious of beasts since he preys on his own flesh, and drinks the blood of his own kind.

And think not that God ever allows this crime to escape punishment even in this world. Nay, so inevitable is the detection and punishment of murder in this life, that it has passed into a proverb, "Murder will out." Almighty God himself tells us that he wishes the punishment to be proportionate to the crime, and that it be punished in its own kind. "Blood for blood." He that takes the sword shall perish by the sword, (Mat. 26.) Of this punishment in kind—blood for blood—we have many notable examples in Holy Writ. Cain slew his brother Abel and was himself slain. Absalom slew his brother Amnon, and was in his turn pierced with three lances. Saul, Achab, Jezebel, and many others having been guilty of murder, themselves at length met violent deaths. The murderer himself feels instinctively, that he must die. Cain said to Almighty God, "Everyone therefore that findeth me shall kill me."

There is, Catholic souls, a maudlin philosophy on this subject of capital punishment which it is well for us as Catholics to combat. The spirit of the age together with many other unscriptural tendencies, is in favor of abolition of the death penalty. The life of the poor bleeding innocent victim is held of no account, whilst the life of the brutal assassin is held as of such value, that it must not forsooth be laid down even in expiation of his crime. Was there ever anything so unreasoning? Was there ever anything so unscriptural and therefore so un-Catholic? Has not Jesus Christ said that all that take the sword shall perish by the sword? and does the present age know better than Jesus Christ? The punishment of every crime should be proportionate to the crime. This, the Divine Justice demands. To award a punishment short of the crime is to rob justice, and is to become guilty by favouring the crime. The aider and abettor of a crime, whether he be judge or jury, is as bad as the criminal. And the judge or jury who awards a punishment to the murderer less than his crime, is undoubtedly aiding and abetting the crime. And speak to me not of mercy; mercy is the special virtue of the Christian dispensation I admit, and it is indeed in the cause of real mercy that I speak. Depend upon it, that is a false mercy which spares the murderer's life. For what has been his offence? He has been guilty against God of one of the greatest crimes of which a human being is capable. And is he not bound, before he can hope for salvation, to expiate his crime? And how can he better expiate his crime, than by laying down his life for it? Life for life. He has taken one life from the Almighty God, let him give Him back another if he would expiate the robbery. You injure the criminal and you rob God, by not allowing the criminal to lay down his life for his crime.

The crime of murder may be committed in many ways. Not only is it murder to kill one's fellow-man with one's own hand, but he also is guilty of murder, who uses others as the instruments of murder. King David was guilty of murder in using the sword of the Ammonites to destroy Uria. He also is guilty of murder, who counsels it, whether by exaggerating the injury received—by representing it as cowardice not to be avenged, or by exciting others to do it under pretence of the public good, as did Caiaphas when he counselled the death of our Divine Lord. They sin against this commandment who harbour murderers, knowing them as such; or who assist them to escape. They sin also against this commandment, who furnish arms for the murder, and who decoy or detain the victim for the murderer. St. Austin holds Saul guilty of the death of St. Stephen, because he guarded the clothes of those who stoned that Saint; nay! he considers him more cruel to the Saint in having assisted the others, than if he had cast stones at him with his own hands. (Serm. 14 de Saul.)

And here Christian souls, let me speak to you upon a subject of the gravest importance, but a delicate one withal. There is a festering spot in modern society which is gangrening the whole social fabric. Like a physical pestilence arising from the sloughs and swamps outside the City of God, it is to be feared, that it may at length gain entrance and spread throughout that holy city. I speak of the horrid crime of

feticide; as yet, thank God, this horrid crime is unknown within the Catholic Church. But how long its blighting influence may be excluded from the City of God, who shall say? How long Catholic mothers will continue to be mothers and not monsters, I know not; but this I know; what with English and American papers openly preaching the doctrine of infanticide, or what is the same thing—of small families—it will only be the special protection of God which will save them from this contamination. Already is this crime shockingly rife around us. Thousands (it is their own estimate that I take) thousands of non-Catholic mothers (married and unmarried) stand this day in silks and satins before High Heaven with the brand of Cain upon their brows, from having murdered their offspring before it had seen the light. In American society, "large families" which in all Catholic countries are looked upon as the crown of the mother, are openly spoken of as "a mistake." Good God! can it be, that thy creatures created to inherit an eternal throne, and redeemed at the infinite price of the blood of thy Eternal Son—can it be possible that these thy creatures are becoming monsters; and that murderesses, open avowed unblushing murderesses, are to form the bulk of our modern societies in a professedly Christian country? Thank God! that the crime of the mother is as often the death of the mother as of the child—of the murderess as of the murdered. St. Jerome writing to Eustacius says of these inhuman monsters, that they go down to hell guilty of three enormous crimes; the murder of themselves, the murder of their child, and forsworn in their promises to Jesus Christ. And let no one deceive you with the plea, that these children were not yet born. Born or unborn, they are as much alive as their mothers, and it is as much a murder and more a crime to kill them unbaptized, than it would be to kill the mother. Tertullian living in the Church when it was surrounded by paganism, has formally declared that to hinder the birth of an infant is an anticipated murder.

HOME RULE.—When will men begin to look at Irish affairs in a straightforward, matter-of-fact, go-about-their-business kind of a way?—When will they cease to talk nonsense on this subject of vital importance to six millions of Irish people? Mr. Froude thinks! that Ireland under Home Rule would quarrel with itself.—The New York Independent thinks the apostles of Home Rule, Messrs. Butt & Co., are humbugs. Was there ever such sickening nonsense? Is the meretricious hussey Expediency to be the sole rule of modern morals? Are there no grand first principles—no paramount moral axioms to direct mankind in its conduct. I am thirsting for the bread of life and you reach me a stone. What has the Irishman's supposed love of fighting to do with the question? What has the inpecuniosity of Mr. Butt, or the ambition of King Harman, to do with this truly momentous and national affair? The whole question before mankind and high heaven is simply this. What is the right? 1st. Has Ireland a right to govern herself? or has she not? 2nd. Has England a right to hinder her? The wife and husband who asked the stranger who interfered in a family jar, whether they had not a right to thrash each other without his interference, put the matter on its proper basis, and answered, in one word, all Mr. Froude's disingenuous tirades. It may do for Englishmen, who are nationally interested, and Protestants, who are religiously biased, to endeavor to shirk the question; but the outside world, and indeed every honest Englishman, who looks upon right—*Dieu et mon droit*—as above expediency, will ever revert to the first principle WHERE IS THE RIGHT? To hear a professedly religious paper such as the New York Independent talking about Gladstone's liberality!—(there is no liberality surely in giving a man his own)—to Ireland, and arguing therefrom that Ireland ought to be content, is certainly humiliating and sickening enough. What has Gladstone's kindness—(supposing even it were kindness and not simple justice only)—to do with Ireland's rights? If Gladstone gave a Disestablished Church and Tenant Right to Ireland, it was because she had a right to them—because an Established Church for the minority was an injustice crying to heaven for vengeance and because the Landlords of Ireland were grinding her down, until English law in Ireland had become a mockery and a bye-word amongst the nations. But what has all this to do with the question whether Ireland has or has not a right to govern herself. Were I a magician I would carve on every tree in Ireland's meadows and stamp in monster letters on every rock of Ireland's coast this single question—*Has Ireland a right to govern herself?* I would write it on her sky and print it on her ocean in order that the true question at issue might be put before the nations.

"From the Giant's Causeway to Cape Clear Orangerian and Catholic and Tory are ever eager for the fray," says the Independent taking its key note from emissary historian Froude.

Well! What then? What in the name of all the mischiefs that ever swarmed the earth has this to do with the question? What if from the Giant's Causeway to Cape Clear Orange and Green, Whig and Tory had already eaten each other up until like the fabled Kilkenny cats, they had left nothing but their tails behind them—how would that affect the question? The sole question is this—shirk it as they may. Have Irishmen a right to govern themselves? or have they not? If they have, then in the name of "Dieu et mon droit" GIVE IT THEM. If they have not, in the same sacred name GIVE IT THEM NOT. To affirm that they don't know how to govern, is only to raise a false issue, to apply for change of venue, because you are afraid of the straightforward matter-of-fact go-about-one's-business verdict, and will deceive none but the fool or the madman. If Home Rule sank Ireland to the bottom of the sea to-morrow, if she has a right to it, she ought to get it. Fiat justitia solum. One word of advice Irishmen. In every dispute, it is the height of folly to allow oneself to be drawn off by side issues from the main question. The General who allows himself to be led into an ambush is immediately drum-headed. Keep your opponents to the main question, squirm as they may. Has Ireland a right to Home Rule? or has she not? That is the question. Answer it if they dare. SACERDOS.

BLESSING OF A BELL.—3,101 lbs. To the Editor of "The True Witness."

SIR,—Early this Fall a bazaar was held in this town under the auspices of our respected P. P., the Rev. J. O'Brien, for the purpose chiefly of purchasing a bell for our splendid stone church. That the several parties concerned entered on the undertaking with zeal and a determination to realize an amount sufficient to buy one suitable to the building, the result proves. The proceeds of the bazaar fell very little short of \$4,000. Without delay the bell was ordered, cast, and sent from Troy, arriving here about ten days ago. It weighs 3,101 lbs., a splendid one indeed, second I believe to none in the Province. Sunday last being appointed the day for the blessing of the bell, the Right Rev. Dr. Horan, Bishop of the Diocese, intended to perform the episcopal duty, but was prevented—we very much regret—from carrying out his resolution by temporary illness. His Lordship was anxious to be present on that occasion not only to perform the ceremony, but also to testify by his presence and in words, his admiration of the generous spirit that was productive of such a result. The duty was delegated to the Rev. Mr. Chisholm, P.P., Perth. When the hour arrived, 3 o'clock, p.m., the Rev. Mr. O'Brien, P.P., ascended the pulpit, and in his own clear, lucid manner particularly explained the mystic meanings of the various benedictions, washings, perfumings, and anointings that were about to be gone through, thus supplying his very large and respectable audience verbally with a programme, as it were, of the various acts about to be performed in that interesting ceremony. This large audience was not exclusively Catholic; it comprised very many of our most intelligent and most respectable Protestant fellow-citizens, by whose presence he is accustomed to be favored whenever it becomes known to them that he is about to preach or lecture on any subject of peculiar importance. His able advocacy of Catholic doctrine seems never to have prejudiced their minds against him or lessened the admiration, in which, it is well known here, the most learned of them hold him, because of his profound learning and all-embracing charity. If they go away still adhering to their own views, they do not leave without proof sufficient that the doctrines he advocates are the dictates of Him of whose teaching on a certain occasion the Jews said—"It is a hard saying and who can believe it."

At the conclusion of his exposition addressing himself to the many Protestant friends whom he saw around him, with feelings of heartfelt gratitude he returned them thanks in appropriate terms for their generous co-operation in making the bazaar what it was, a perfect success; and in conclusion invoked the blessing of God upon them, praying that they and their posterity might live long in prosperity within range of the sound of that bell whose blessing was about to be performed.

The blessing was then proceeded with, during which some appropriate pieces were exquisitely rendered by the choir.

As I write preparations are being made for hoisting the bell to its place in the tower, whence the tones of the "Angelus bell" will have issued before these lines see the light. CATHOLICUS.

Brockville, Dec. 3rd, 1872.

Dr. Wistar's Wild Cherry Balsam.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy. It can be relied upon, the mass of testimony that has been published since its introduction, being ample proof of its efficacy.

It is with much pleasure we notice that the Boston Pilot has again attained its original size. Great credit is due Mr. Donahoe, its esteemed proprietor, for his energy, in being able so quickly after his late losses, to furnish his patrons with their usual weekly visitor, unshorn of any of its fair proportions. We congratulate Mr. Donahoe, and hope he will be supported by the Catholic public of the U. States and Canada.

Our readers will not, we are sure, grudge the space we devote to Father Burke's lectures, even though it may cause the exclusion of other matter. Anyone of these lectures alone, is worth more than the price of a year's subscription to the paper.

The Catholic public will learn with pleasure, that on last Sunday 24th inst., Rev. James Fraser was installed Parish Priest, by the Bishop of Anichat, in the mission of Georgetown, Cape George. Father Fraser is a native of the County Antigonish. The College of St. Francis Xavier is his Alma Mater. He finished his Theological course in the Grand Seminary of Quebec. After five years of zealous missionary labors amid the wilds of Cape North, County Victoria, he was called by his Bishop to the mission of Cape George. In the meantime, Rev. Donald Cameron, also native of the County of Antigonish, and student of St. Francis Xavier's College, on account of bad health, has been transferred to the missions of Bridgeport and Little Glace Bay, County Cape Breton, to become assistant Priest to the Rev. John Shaw, incumbent of that very important mission.

Rev. Martin McPherson, native of the County of Cape Breton, who lately returned home after having terminated, with honor, his Theological studies in the Grand Seminary of Quebec, succeeds Father Fraser in missions of Cape North. The College of St. Francis Xavier, Antigonish, also claims Rev. Mr. McPherson for one of its students.

Rev. Joseph McLeod, native of the County of Inverness, and a student of St. Francis Xavier's College, who left home last fall on account of bad health, we are happy to inform his family and numerous relatives in Cape Breton and on the main land, that by recent letters received from him, he is now a guest of the good and kind Bishop of Richmond, Virginia. Rev. Mr. McLeod entertains strong hopes that he will be able to return home next Spring in restored health and vigor. We say God grant it.—Casket.

THE MAYORALTY.—We understand that our respected Mayor, despite repeated solicitations, has declined to be renominated for the civic office which he so worthily fills. This decision will occasion regret not only to those who by official relationship are best able to appreciate Mr. Cunsol's services to the city, but also to those who have partaken of his generous hospitality and are delighted with his urbanity.—Mont, Herald.

QUEBEC, Dec. 5.—At 1:30 this afternoon the Vice Rector of Laval University, the Deans, Professors and Students of the different Faculties of the University, with a large number of former students, proceeded in a body to pay a farewell visit to the Archbishop and to the Rector of Laval University before their departure by to-day's train for Rome. The members of the Cabinet, members of both Houses of the Legislature, members of the Bench and of the Bar, and other learned professions, the Mayor, and members of the City Council, officers of the Militia and number of prominent citizens paid their respects during the forenoon to His Grace who received them in the reception room of the Archbishop's Palace. His Grace was attended by Vicar Gen. Casault and the Revs. M. Bouchet and Legare and M. LaLiberte. At 4:30 o'clock the Archbishop and the Rector proceeded to the French Cathedral, where solemn prayers were offered, and at 5 o'clock they took the ferry boat, being accompanied to the wharf by a great number of clergymen, citizens, professors and students of the University, Seminary and Normal Schools. At six o'clock the distinguished party dined at the Levis College, and afterwards proceeded to take the train for Portland where they will embark on board the Polynesian for Liverpool.

One of our exchanges remarks that one of the saddest sights in this season of the year is a young man who has waited outside the church of an evening until he is chilled through, only to see his girl walk off with some young rascal who has been inside all the time toasting his sinful self at the stove.

Among the long list of complaints brought against the street Arabs of Windsor, the *Mail* says they "take liquor into church on Sabbath and holdly drink it there, get drunk, and interrupt the Church services."

M. Ponchet, in his great work "The Universe," says that "Anatomically and physically speaking, the human mechanism is very rude and coarse compared to the exquisite delicacy revealed in the organization of certain animals. But in us, the intellect the real sceptre of the universe predominates over the apparent imperfection of matter. Through it man alone approaches the chosen creatures who shine near the throne of the Eternal, and form a bond of union between heaven and earth. If in his structure he belongs to our sphere, he seems already to elevate himself towards the Supreme Essence by the splendor of his genius. A grand and philosophic truth, and yet how comparatively small the number, and rare the genius, displayed in proportion to the number of the earth's inhabitants. Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous."

BREAKFAST—EPPS' COCOA—GRATEFUL AND COGNIZING.—"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. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co, Homoeopathic Chemists, London." Also, makers of Epps' Milk Cocoa (Cocoa and Condensed Milk.)

AGENTS WANTED \$150 per month. To sell the TINKER, the most useful Household article ever invented. Address H. K. ANDERSON, P.O. Box 368, Montreal, P.Q.

WANTED For a School at St. Columban, a MALE TEACHER, (Elementary Diploma). For particulars apply to JOHN BURKE, President.

WANTED For the SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of January. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials, given if required.—Address (Stating Salary given) "S. X. T.," Martintown P.O., Glengarry Ont.

REMITTANCES RECEIVED. Beauharnois, J. M. \$5; Blessington, J. L., 2; Ingonish, NS, Rev. M. McC, 2; Cornwall, D. A. McD, 2; Seneca, Rev. J. McN, 2; Morrisburg, J. C., 2; Alexandria, Rev. J. S. O. C., 2; Sierra, A. R. K., 2; Tullamore, Rev. J. G., 2; Lacolle, E. D., 1; Halifax, Sergt. J. M., 2; Norwood, T. S., 1, 25, South Duro, J. H., 8; Carleton Place, J. V., 2; St. Valier, Rev. L. A. P., 2; Beauvillage, Rev. M. G., 2; River Beaudette, T. McC, 2; Sierra, D. McD, 2; Carleton Place, A. G., 1. Per J. G.—Napans, T. T., 2; J. D., 2; M. F., 2; Kingsford, R. C., 2; Pictou, Mrs. P. L., 2; Wolfe Island, E. S. G.; P. M. C. E., 6; J. G., 2; P. D., 2; Ralton, D. O'D., 2; Rev. J. O'D., 2; J. W., 4; Stella, A. S., 1; Odessa, J. K., 1; Loughborough, L. O. B., 1; Kingston, W. P., 2; Gannaque, L. B., 2; M. O. C., 2; F. McD, 2; R. C., 2; W. W., 2; J. G., 1; M. O. C., 2; L. O. N., 6; D. B., 3; J. P. McN, 1; Lansdown, D. McC, 1; Warburton, B. G., 1; P. McN, 1; B. McN, 2; Elgin, Mrs. M. D., 2; Portland, M. R., 2; C. W. M., 1; Newborough, D. M., 2; Westport, E. McC, 1; J. O. N., 1; P. D., 1; J. M., 2; P. McC, 8; D. R., 2; M. McC, 1; Escott, P. L., 8; Mallorytown, J. G. K., 2; Caintown, J. F., 2; Farmersville, W. S., 2; J. S., 1; T. C., 2. Per A. B., St. Stephen, NB—A. McC, 2. Per J. C., Port Hastings, NS—Archat, Rt. Rev. J. C., 2. Per F. O. N., Antrim—Tanmore, J. L., 2. Per J. C. H., Read—T. C., 1; J. H., 1; P. B., 1; J. T., 1; D. L., 1; D. H., 1; J. J., 1; J. O. H., 1. Per T. D., Marysville—J. W., 2; M. R., 2; D. W., 2. Per W. C., Cornwall—A. T., 2. Per Rev. M. M., St. Raphael—Self, 2; A. McD, 2. Per M. D., North Onslow—J. M., 2. Per L. M., Seaford—Egmondville, J. D., 2. Per Rev. F. T., River Desert—Rev. R. D., 2; J. D., 2. Per M. J., Calumet Island—S. McN, 1.40; Sheenboro', Rev. P. M., 2. Per Rev. J. J. C., Perth—Self, 1; Rokeby, J. F., 2.

Births. At Tannery West, on the 5th inst., Mrs. Michael McShane, of a son. Died. In this city, on the 26th Nov., Amelia Margaret, twin daughter of Francis Bourark, Esq., M.D., aged 14 months.

DOMINION BUILDING SOCIETY, Office, 55 St. James Street, PRESIDENT—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq. DIRECTORS—La. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Brisette, Esq., L. W. Teinasse, Esq., Robt. McCready, Esq. FOUNDED, 14th AUGUST, 1872. First issue, subscribed Appropriation Stock, \$1,000,000. Second issue, \$2,000,000, open for subscription. As the Subscription Books for the first issue, are now closed, persons wishing Books of \$1,000, payable fifty cents a week during about thirteen years, can do so only by purchasing and having transfers made of Books from actual members. Owing to the success of the first issue, and the many applications for new shares, the Directors have resolved to issue 20,000 new shares of appropriation stock in Books of \$2,000 each, payable at the rate of one dollar a week, during about 13 years, with an entrance fee of one dollar a Book. Subscription Books for such second issue are now open, the entrance fee and Book are payable on subscription. Permanent Stock, shares \$100, payable ten per cent, every three months; dividends half-yearly. MONEY TO LEND, On Mortgage, repayable yearly, or half-yearly, or by monthly instalments, during any period of time that may suit borrowers, from one to twelve years, or more if necessary. Also on Collateral Securities, repayable on call, at short dates, or by monthly, half-yearly, or yearly payments, to suit borrowers. SAVINGS DEPARTMENT. Until further notice, interest at the rate of six per cent shall be granted on all loans, under \$500, made to the Society on call or short notice, as in a Savings Bank. Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six per cent on such amounts over \$500, if lent to the Society for fixed dates. The 15th, 16th, 17th, and 18th Appropriations on the first issue will be balloted for about the end of the present month. Persons wishing to subscribe in the Permanent Stock, or in the second issue of Appropriation Stock are requested to do so at once. F. A. QUINN, Secretary-Treasurer.

INSOLVENT ACT OF 1869. IN the matter of JOHN PATERSON, of the Parish of St. Joachim de la Pointe Claire, as well individually as co-partner of the partnership of PATERSON & WURTELE, Insolvent.

I, the undersigned, have been appointed assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the Insolvent, and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869. IN the matter of ZOLLIE alias ZOEI FOREST, of the City of Montreal, Trader, Insolvent.

The Insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at his place of business, No. 104 Visitation Street in the city of Montreal, on Friday the Twentieth day of December instant, at Eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. MONTREAL, 3rd December, 1872.

INSOLVENT ACT OF 1869. IN the matter of CHARLES ASSELIN, Insolvent.

I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament street, and to meet at my office the 3rd of January next at 10 o'clock a.m., for the examination of the Insolvent and for the ordering of the affairs of the estate generally. The Insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. MONTREAL, 2nd December, 1872.

INSOLVENT ACT OF 1869. CANADA, } Superior Court. Pno. of Quebec, } Dis. of Joliette. In re, FRANCOIS FOREST, Insolvent.

On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST, by GODIN & DESROCHERS, his Attorneys ad litem. JOLIEFFE, 4th December, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

VERSAILLES, Dec. 5.—The Assembly this afternoon elected the members of the Committee of Thirty proposed by Minister Dufaure. The Committee as formed by the Assembly consists of nineteen Deputies from the Right, representing 361 votes, and eleven Deputies from the Left, representing 333 votes. What course Government will take under the circumstances is at this time unknown.

PARIS, Dec. 6.—The governmental situation at Versailles has unsettled business of all kinds throughout the country. The Committee of Thirty formed yesterday by the Assembly is regarded as hostile to the Republic. The Republican journals of Paris declare that the Assembly does not represent the will of France, and demand its immediate dissolution. President Thiers is expected to resign. The Government will probably make a statement at the session of the Assembly to-day as to the course it intends to take.

PARIS, Dec. 6th.—The committee of 30 appointed by the Assembly yesterday held its first meeting. The following officers were elected: President Baron de Lucy; Vice-President, M. Audeffret Pasquier; Secretaries, M. Lefevre, M. Pourtales and M. Haussmanville. The organization having been completed, the Committee adjourned till Monday. The committee is instructed to draw up a project of law defining the responsibility of Ministers, and regulating the relations of several powers of the State. It is expected it will report a bill declaring that any Minister who shall be censured must resign, and excluding the President from debates in the Assembly but giving him by way of compensation limited veto powers. It is inferred from the political composition of the Committee that any proposition for the dissolution of the Assembly will be rejected, and nothing more radical than a partial renewal of the Chamber once a year or once every two years, like the American Senate, will be entertained.

The *Bien Public* says the complexion of the Committee makes the situation all the more precarious, while the executive of the Assembly are equally averse to a coup, the country cannot tolerate the present state of affairs. The country should spontaneously intervene. This is interpreted to mean that it should continue to send petitions in support of Thiers. Thiers has resolved that there shall be no change in the Ministry until the report of the Committee is presented. If unfavourable he will oppose it in the Assembly. The official reception at the executive residence last night was numerously attended. Thiers freely conversed with his friends on the political crisis. He regretted that the partial renewal of the Assembly seemed impossible, and declared he was determined to adhere to the policy announced in his message. At the meeting of the extreme Left to-day, it was decided to move for the dissolution of the Assembly until the question had been agitated by petitions. This idea is rapidly gaining ground, and petitions for the dissolution are coming in from all parts.

The committee charged with the consideration of electoral law have decided to recommend that the franchise be given all males over 25 who have lived over one year in the district in which they vote, and that the day of voting be made compulsory.

Marshal Bazaine has figured somewhat prominently of late in French affairs, and the grave charges impending over him have caused no little excitement. It is now seriously stated that Marshal Bazaine, a few days before the surrender of Metz, without consulting any one, proposed to Bismarck a capitulation which should leave the Army of the Rhine free to turn its arms against the Republic in favour of the Empire. Bazaine, who appears to have desired to play the parts of Monk and Arnold at once sent a note to the German headquarters, in which he says, that "society is menaced by the attitude of a violent party," meaning the Republic, and that the question arises in his mind whether the army of the Rhine is not destined to become "the palladium of society." The army under Metz, he continues, is the only force which could obtain the mastery over anarchy in France, meaning the only force which could subvert the Republic. It would re-establish order, and a regular legal power, and would give Prussia, as a consequence of its action, the guarantee she demanded. The perpetuation of the Republic, said the Marshal, would render the victory of Prussia barren. In reply to Bazaine's note Bismarck sent a series of conditions looking toward the re-establishment of the Empire, and demanded certain guarantees preliminary to entering into negotiations with the Imperial regency. These guarantees were refused, he it said to be credit, by the Empress, before whom they had been laid by Gen. Boyer, sent from Metz for that purpose, and Bazaine had to surrender himself and army as prisoners of war.—*Mont. Gazette.*

THE FRENCH ARMY FOR 1873.—The *Journal de Paris* gives the following figures for the French army during the coming year:—Total effective force, 454,170 men; of whom 282,044 are infantry, 60,044 cavalry, 51,308 artillery, 8,000 "equipages militaires," 29,170 gendarmes and 14,604 miscellaneous.

SPAIN.

MADRID, Dec. 6.—The Cortes has rejected a motion to impeach the Minister Sagasta. Armed bands are roving near Villa Fraca and Indespena Mountains.

December 4.—A dispatch from Bayonne, in the Department of the Bases Pyrenees, says 250 Carlists entered Spain from France yesterday. President Thiers has sent a despatch to King Amadeus of Spain, congratulating him upon his convalescence. There is much excitement in Malaga over the apprehension of a Carlist demonstration in that city. Many families are leaving, and troops are being quartered in the Custom House and Cathedral.

ITALY.

TURIN, Dec. 5.—The waters of the River Po have again overflowed their embankments, and inundated the adjacent country. At last, advice the flood was spreading.

TURIN, Dec. 6.—The river Arno, as well as the Po have overflowed. Many bridges crossing those two streams have been destroyed, and the communes are inundated, causing great destruction to property.

ROME, Dec. 6.—A deputation of Americans had an audience with the Pope yesterday, and presented an address expressing the devotion of American Catholics to him. The Pope made a feeling response, and concluded by giving his blessing to the Catholics of America.

FATHER BURKE'S LECTURE. Continued from 2nd Page.

Well, the Irish had been fighting for his father; the Irish had bled and suffered fighting his enemies, and they were now banished into Connaught; they naturally expected that when the rightful heir to the throne would come into his rights they would be recalled and put into their estates. They might have expected more. They might have expected to be rewarded by honors, titles and wealth. But what is the fact? The fact is that Charles II., at the restoration, left nearly the whole of Ireland in the hands of the Cromwellian settlers, and by an act of settlement secured them in their estates, leaving the property and the wealth of the country to the men who had brought his father to the scaffold, and leaving in beggary, destitution and in ruin the brave and loyal men who had fought for him and his house. At first, indeed, there was a Court of Claims opened; for, remember, in England, no sooner had Charles come to the throne than all the Cromwellian settlers who had taken the property of the English royalists were at once put out and the English lords and gentlemen got back their property and estates. Not so in Ireland. The Court of Claims was opened in the first year of the reign of Charles. As soon as it was perceived that the Irish Catholic gentlemen began to claim their property they shut up the court at once. Three thousand of these claims remained unheard. As Leland says, "the people of Ireland were denied the justice which is given to the commonest criminal—the justice of having a fair and impartial hearing." Nugent, afterwards Lord Riverstone, writes at this time, "there are in Ireland to-day 5,000 men who never were outlawed, who yet have been put out of their estates, and now by law can never recover their estates again." More than this; no sooner is Charles seated on the throne of England than the Irish Parliament began to afflict the already down-trodden people of Ireland by a legislation the most infamous that can be imagined. In 1673 the English Parliament furiously demanded of the king to expel all the Catholic bishops and priests from Ireland, and to prohibit the Papists from dealing there without a license. In order to encourage the Protestant plunderers, Charles, against his conscience and against his royal gratitude, obeyed them. Law after law was passed in that year and the succeeding years abolishing and destroying, as far as they could, every vestige of the Catholic religion in Ireland. Mr. Froude here again makes the astounding assertion "that when the restoration came the Catholic religion and the Catholic people came back with it." He tells us that the Catholic Archbishop of Dublin was received in state after the exile. What are the facts? The Primate, Edmund O'Riley, was banished. Peter Talbot, the Archbishop of Dublin, although he was in a dying state got leave but a short time before to return to Ireland that he might die in the land of his birth. He was arrested in Mayoob near Dublin, and shut up in a dungeon, and there he died a miserable death of martyrdom.

We find at this very time a reward offered of ten pounds for any one who would discover an officer of the army attending at "Mass" five pounds for a trooper, and four shillings for a private soldier who was discovered to have heard "Mass." Oliver Plunkett, the holy primate of Armagh, was seized by Lord Ormond, in 1670. They knew that they could not condemn him of any lawlessness or treason in Ireland, and the brought him over to London, packed an English jury to try him, and they murdered him at Tyburn, in this year. (A voice—"That's liberty of conscience!")

It is true these penal laws were somewhat relaxed for some years before Charles the Second's death. That event took place in 1685, and James II came to the throne. Three years afterwards William of Orange landed to dispute with him the title to the Crown of England. Now, although James II. was a Catholic, he was the lawful King of England, and that no man will deny. William was married to James' daughter Mary, and William came to England with an army of 15,000 men at his back; he came to inquire who was the lawful heir to the crown. Well! James fled to France as soon as William landed with his army. Mr. Froude says "that he abdicated when he fled to France." I deny that James abdicated. When he retired for a time from the face of his enemy, he called upon his subjects both in England and Ireland to stand to their king like loyal men. The English betrayed him; the Irish rose up again for the Stuart king, and declared they were loyal men, and they would stand by their monarch. James came to Ireland in 1689, and the same Parliament of which Mr. Froude speaks of in his lecture—he speaks of that Parliament as a persecuting Parliament—he says that "they attained every single Protestant proprietor in Ireland by name; that they did this lest anyone should escape out of their net." Now what are the facts of that Parliament of 1689? The very first thing that they declared, although they had suffered more than any other people of religious persecution, the very first law they made was, "that there should be no more religious persecution in Ireland, and that no man from that day forward should suffer for his conscience or his faith." (Cheers.) It is perfectly true, that they passed a bill of attainder, but they passed that bill not against Protestants, but against every man of the land that was in arms against King James, whom they recognized as their king—every man who refused to obey him and his government. I ask you, in doing that, did they not do their duty? Did they not do precisely what is always done in time of rebellion? England was in rebellion against James its lawful king. James was in Ireland, and there was an Irish Parliament with James as its head, declaring every man was an outlaw who was in arms against him. Against these outlaws the Bill of Attainder was passed—this persecuting measure of which Mr. Froude speaks when he mentions this Parliament.

William came to Ireland and opened the campaign in 1690. Mr. Froude says in his description of this "that William brought with him only a small army, badly equipped, badly drilled, but that the Irish were never so strong, never were so well drilled, or so perfectly equipped as they were at the time." Now here are the proofs as given by history. "William's army consisted at first of 45,000 veteran soldiers, well clad and fed, and perfectly drilled and equipped; the Irish army of James numbered 23,000 imperfectly drilled troops, wanting in nearly everything necessary for a campaign." This we have on the evidence of the Duke of Berwick; he was serving in the army at the time. At the Battle of the Boyne, Mr. Froude says "that the Irish did not make even a respectable stand," and I regret, bitterly regret, that the learned gentleman should have forgotten himself so far, what was due to himself, as to have ventured in the faintest whisper to impute even a want of courage to the soldiers of the Irish race. (Cheers.) At the Battle of the Boyne James and his army were on the south bank of the river. William with his army advanced down from

the north. William's muster roll of the army on that morning shows the figure of 51,000 men—James' army had not increased from the original 23,000. William was a lion-hearted, and brave soldier. James, I regret to say had forgotten the tradition of that ancient courage and gallantry which flowed to him as Duke of York—when he was Lord High Admiral of England. The one had the heart of a lion, the other that of a stag. The Irish fixed upon James an opprobrious name in the Irish language, which on an occasion like this, I will not permit myself to repeat. (Laughter.) On the morning of the Battle of the Boyne, William detached 10,000 men who went up the stream some miles to ford it near the hill of Slane. James could scarcely be prevailed upon to send one or two regiments to oppose the 10,000 men with their artillery headed by the Duke of Schomberg. Even before the Battle of the Boyne, James sent away six guns towards Dublin. How many do you think remained? Only six pieces of artillery remained with the Irish army on that day. How many were opposed to them? We have it on historic record that William brought into the field on the day of the Battle of the Boyne fifty heavy pieces of artillery, and four mortars. Then he advanced and crossed the river. These Irish troops of whom Mr. Froude says that they did not make even a respectable stand were out-generalled that day; they had at their head a timorous king who had already sent away his artillery and his baggage; who had already drawn around his person two miles away, all the best-disciplined of the French soldiers and the raw levies—all the young Irishmen—were opposed to the 51,000 of the bravest men of Europe. Well! they crossed the Boyne, and the Duke of Berwick is my authority for stating this. He says, "with admirable courage and gallantry the Irish troops charged the English ten times after they had crossed the river." (Cheers.) Ten times!—these poor young fellows with no Generals scarcely charged upon the English with a dash as brave as that with which O'Brien, Lord Clare swept down upon them at Fontenoy. (Great cheering.) Ten distinct times did they dash against the terrible lines of William's veterans, and then they retreated like an army in perfect order at the command of their superior officers. (Renewed cheers.) Now came the first siege of Athlone; that same year, 1690, the English army advanced on the line of the Shannon. "At Athlone," Mr. Froude says, "the Irish deserted posts which they easily might have made impregnable." Now, what are the facts? The town of Athlone stands on the River Shannon, partly on one bank, and partly on the other, connected by a stone bridge; the position of the town that is on the Leinster side is called the "English town," that upon the Connaught side is called the "Irish town." When the English army advanced against the town of Athlone there was a Colonel Fitzgerald, who held English town; he had only 400 men; Col. Richard Grace, who held the town, and who beat back the English enemy, ay, eight times and more, with so much bravery that the whole army of England was obliged to retire from Athlone and give up the siege. Then William advanced upon Limerick; he brought with him the whole strength of his army. He had when he went to Limerick 26,000 men in regular line of battle. In the town of Limerick there was the army of James made up partly of Irish under the immortal Sarsfield, (Cheers), and partly of French under a General named Laour. When the great English army with its king was approaching the city the French General seeing it so defenceless, actually left the town with his troops, swearing that "the town could be taken with roasted apples." (Great laughter.) Sarsfield with the Irish remained. William advanced before the town and battered it with his cannons until he made a breach thirty-six feet wide, and then assaulted it with 12,000 of his picked men. They actually entered the town, and were beaten out of the walls of Limerick; beaten back over the exterior walls. Beaten so that every woman of Limerick entered into the contest, fighting side by side with their brothers, husbands and fathers. (Great cheering.) After three hours, however, of fighting, William Prince of Orange withdrew from the assault and left 2,000 men in the breaches of Limerick; 2,000 men and 158 officers were destroyed in that assault on Limerick. (Applause.) The next day King William sent a message to the city asking them for leave to bury his dead. And the answer he got was—"Begone! We will give you no leave. Take yourself away, and we will bury your dead." (Applause.) In the second siege of Athlone of the following year the English town was occupied by Colonel Fitzgerald. St. Ruth, with the Irish army, lay two miles away on the other side of the Shannon. The English town was assailed by 9,000 men against the 400 commanded by Fitzgerald. The Irish troops who remained under Fitzgerald stopped the whole English army, and fought until out of the 400 men not 200 were left before they crossed the bridge that goes to the other end of the town. Before they crossed the bridge they broke one of the arches. The English army with all their artillery battered that Irish town until they did not leave a house or stone upon stone in it. After the Irish troops retired, the English attempted to plank over the broken arch of the broken bridge. They had their guns fixed to sweep the plank off; and out of the eleven, such was the fierce sweeping fire of the English artillery, that only two of them escaped. [Applause.] Again the English advanced to the attack and again eleven other Irish sergeants of the various regiments came out in the face of the whole English army and of their artillery and deliberately, under their very eyes, destroyed the wooden bridge they were making over the Shannon. [Cheers.] And when the town was taken at last it was a mere heap of ruins. It was taken not from any want of bravery on the part of the Irish soldiers, but through the folly and misguided conduct of the French General, St. Ruth, who refused to succor them.

Of Aughrim I will not speak; because, my friends Mr. Froude himself acknowledges that at Aughrim the Irish soldiers fought bravely. And because I have for this English gentleman really and truly a sincere regard and esteem, I would ask him to do what I myself would do if I was in his position, I would ask him to reconsider the word in which he seems to imply a taint of cowardice on Irishmen at home and abroad, and in the name of God to take that word back. (Cheers.) Because that word will remain and breed bad blood for many a day. (Cheers.) In 1691 the second siege of Limerick began, and so gallant was the resistance, so brave the defence that William of Orange, who was a brave man—and if left to himself would have been a tolerant and mild man—he bore no ill will to the Irish, because he was a stranger to them and only came to Ireland simply to further the service of war—saw in the Irish a high-spirited and brave people, and was obliged to come to terms in this second siege of Limerick. In the capitulation Sarsfield signed for the Irish, they received honourable terms from the royalty of England. By those very articles, as citizens and as Catholics their rights were recognised to every liberty of conscience and of religion. Scarcely was the treaty of Limerick signed by the Lords Justices than the French fleet entered the Shannon. The French fleet of 18 ships of the line; a French fleet with twenty transports, 3,000 men, 200 officers, and above all, 10,000 stand of arms, with clothing and provisions. They came! but they came too late, for Sarsfield and for Ireland. Sarsfield had surrendered. He might have taken back that word; he might have broken these articles, with the French forces and fleet at his back. But Sarsfield to his honor was an Irishman—(Cheers)—and he was far too honorable a man to violate the treaty of Limerick which he had signed with his honorable hand. (Renewed cheering.) Would to God that

the honor of Sarsfield had also been in the hearts of the other men who, on the part of England, signed that treaty! No! the Lords Justices went back to Dublin with the treaty signed with the honor of the royalty of England committed to it, and the next Sunday after they arrived in Dublin they went to Christ Church Cathedral to perform their devotions, and the sermon was preached by a Dr. Dopping, the Lord Bishop of Meath. Now, I am more or less a professional preacher, and I have a certain feeling of *esprit de corps*. (Laughter.) I have the feeling for preachers that every man has for his own profession. I like to see them uphold the honor of their profession. What do you think was the sermon that Dopping preached. He preached, and I am ashamed to say—it is true he was a Protestant Bishop—(laughter)—"on the sin of and the sinfulness of keeping your oath or faith with a Papist." (Hisss.) Immediately after the articles of Limerick were signed, we have the testimony of Harris, the historian of William III. He says; "The justices of the peace and sheriffs and other magistrates, presuming on their power in the country, did in an illegal manner dispossess several of their majesties subjects, not only of their very goods and chattels, but of their lands and tenements, to the great disturbance of the peace of the kingdom and to the reproach of the law and their majesties government." We find that those Lords Justices themselves complaining in a letter of the 19th November, six weeks after the treaty was signed, that their lordships had received complaints from all parts of the land of the ill-treatment of the people, who had submitted to their majesties protection and were included in the articles of that treaty. And the consequence was that actually the men who refused to embark with Sarsfield to go to Spain and France with him, came back in thousands, back to the English Government to give them leave to join Sarsfield in exile; let them go to fight the battles of France, Spain and Austria, because there was no room in Ireland for a Catholic Irishman nor even for an honest man. Now began a time the most lamentable for Ireland William himself was anxious to keep his royal word and would have kept it if they had allowed him. But the same pressure was put upon him as was brought to bear upon Charles I. The Irish Protestant faction would not allow the Catholics to live in the land. The English Parliament would not allow a Catholic to breathe in the land; and William was coerced to comply with their request, and a series of the most terrible laws that can be imagined were passed in the very teeth of the articles signed in Limerick. Three years after the siege of Limerick, the Parliament were urged by the grievances of the Protestants of Ireland—the poor fellows complained "that the Catholics would not give them leave to live!" They poured in their petitions to the House of Commons. We find a petition from the Protestant mayor and aldermen of the city of Limerick, complaining, in their own words, "that they were greatly damaged in their trade by the great number of Papists residing there," also praying to be relieved of them. We find the coal-porters of Dublin sending in a petition to Parliament, and it was as follows; A petition of one Edward Seragg—another nice name!—(Laughter)—and others, in behalf of themselves and other Protestant porters in and about the city of Dublin, complaining that one Darby Ryan, a Papist, actually employed porters of his own religion, and the petition was entertained by the Irish House of Commons and sent to the "Committee on Grievances." Listen to the words and description of the historian John Mitchell, of this time. (Applause.) "The Parliament met, and they passed an act for the better securing of the government against the Papists; and the first act of that Parliament was that no Catholic in Ireland was to be allowed to have a gun, pistol, or sword of any kind, or weapon of offence or defence. The consequence of disobeying this law was banishment or fine and imprisonment, at the discretion of the court, or else the pillory, or whipping and scourging them." Now, here are the reflections of Mr. Mitchell. "It is impossible to describe the minute and curious tyranny to which this statute gave rise in every parish of the land, especially in districts where there was an armed yeomanry, exclusively Protestant. It fared hard for any Catholic who for any reason fell under the displeasure of his Protestant neighbor. Any pretext was sufficient to point him out for suspicion. Any magistrate might visit him at night, and search his bed for arms; and woe to any Papist who had saved sufficient money to pay his fine, or who had a handsome daughter!" (Sensation.)

The second act that they passed was for the purpose of brutalizing the Irish Catholic people by ignorance. They made a law that no Catholic was to send his son to a Catholic school or to a Catholic teacher. No Catholic child was to be sent out of Ireland to receive a Catholic education elsewhere; or if any parent or guardian was found sending money, clothing or anything else to a Catholic child in a Catholic school, there was forfeiture, imprisonment and fine; and for the second offence, he was treated as guilty of high treason and was liable to be put to death for it.

took it or not, the Protestant was at liberty to seize the Catholic's property. In a word, every enactment that could degrade, vilify or annihilate the people was the order of the day, and the business of days when America burst her chains, and before her terrible presence England grew afraid of her life, and began to relax her penal laws. (Enthusiastic cheers.) I feel, my friends, that I have detained you too long was dreary and desolate ground to travel over. I fear my part never would have invited the citizens of America or my fellow-countrymen to enter upon such a desolate waste, to renew in my heart and yours so deep and terrible a sore, if Mr. Froude had not compelled me to lift the veil, and to show you the treatment our fathers received at the hands of England. (Applause.) I do it, not at all to excite national animosity, not at all to stir up bad blood. I am one of the first willing to say "let by-gones be by-gones, let the dead bury their dead." But if any man, I care not who he be, how great his reputation, how grand his name, in any walk or line of science in history; if any man dare to come—as long as I live—to say that England's treatment of Ireland was just and was necessary, was such as can receive the verdict of an honest man or of a nation of people; if any man dare say that either at home or abroad that Irishmen have ever shown the white feather in the hour of danger—if I was on my death bed I would rise to contradict him. (Great cheering.)

The audience continued the cheering, as usual, until the speaker had retired, and this ended one of the most enthusiastic occasions ever witnessed in the Academy.

WANTED. AN EXPERIENCED ENGLISH TEACHER, desires to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F." Buckingham Post Office, Co. Ottawa, P. Q.

WANTED. A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montclair and Hershel, Co. of Hastings, Male or Female, holding Second or Third Class Certificate, for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN.

INFORMATION WANTED OF PATRICK CONROY, native of Queen's Co., Ireland, aged about 54 years, Cooper by trade, who emigrated to this country about 40 years ago, and settled in St. Columban, which place he left about 30 years ago. When last heard of he was at the Day of Quinto, Ont., about 16 years ago, since which time nothing has been heard of him. To any one giving information of his whereabouts will be given the sum of Ten Dollars. Address, James Conroy (his nephew), care of Mr. Michael Sheehan, St. Columban, Co. Two Mountains P. Q.—(Belleville and Ontario papers please copy.)

WANTED. For the Male Department of the Roman Catholic Separate School at Alexandria, Glengarry, a FIRST CLASS MALE TEACHER, to whom a good Salary Will be given.—Address, D. A. CHISHOLM, Clk'r of Bd. Alexandrin, 13th Nov 1872

WANTED. A HEAD MALE TEACHER for the Roman Catholic Separate School, Lindsay. Duties to commence 1st January, 1873. Good testimonials required.—Address (stating salary), JOHN O'LEARY, Sec.

JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFF-MAKER AND GENERAL JOBBER, No. 37, BONAVENTURE STREET, No. 37, Montreal.

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

INSOLVENT ACT OF 1869. In the matter WILLIAM P. O'BRIEN of the City of Montreal, Trader,

Insolvent. I the Undersigned, L. JOS. LAJOIE of the City of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me, within one month and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Saturday the Twentieth day of December next at Eleven o'clock A.M. for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 20th November 1872.

INSOLVENT ACT OF 1869. AND AMENDMENTS THEREOF. In the matter of MELINA LEBEAU, of the City of Montreal, Trader,

An Insolvent. I, the undersigned, Joseph N. Dupuis, have been appointed assignee in this matter. Creditors are requested to file their Claims before me, at my office in Montreal, within one month. JOSEPH N. DUPUIS, Assignee. Montreal, 15th of November, 1872.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of CHARLES F. PERRIN, of the City of Montreal, Trader,

An Insolvent. I, the undersigned Andrew B. Stewart, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month; and are hereby notified to meet at my Office, Merchants' Exchange, St. Sacrament Street, in the City of Montreal, on Tuesday, the thirty first day of December next, at the hour of eleven 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, 26th November, 1872.

INSOLVENT ACT OF 1869. In the matter of ISIDORE GAUTHIER, Contractor, of Montreal,

Insolvent. The insolvent has made an assignment of his estate and effects to me, and the creditors are notified to meet at his place of business, No. 408, Montcalm Street, in the City of Montreal, on Thursday, the Twelfth day of December next, at Eleven o'clock A.M., to receive statements of his affairs and to appoint an Assignee. L. JOS. LAJOIE, Interim Assignee. Montreal, 26th November 1872.

**EDUCATIONAL ESTABLISHMENT**  
FOR  
**YOUNG LADIES,**  
UNDER THE  
DIRECTION OF THE SISTERS OF ST. ANN,  
**ST. REMI, (Near Montreal, Can.)**  
THIS institution was established in 1870, and recommends itself, both by the elegant style of the building, its spacious dimensions, the comfort it affords, and by its facility of access from Montreal and the United States, being situated on the Montreal and New York Railway line, and only at a short distance from the Provincial line.  
The course of instruction, entrusted to Seven Sisters, is complete, comprising French, English, Fine Arts, &c., &c., and tends to the cultivation both of the mind and of the heart.  
TERMS OF THE SCHOLASTIC YEAR.  
(Payable Quarterly, and invariably in Advance.)  
Board and Tuition (Canada currency) \$50 00 yearly  
Half-Boarders..... 25 00 "  
Tuition only..... 10 00 "  
Music, Piano, \$1 50 per month..... 15 00 "  
Drawing..... 0 50 " " 5 00 "  
Washing..... 1 00 " " 10 00 "  
Uniform (Black), but is worn only on Sundays and Thursdays. On other days, the young Ladies can wear any proper dress they please. A white dress and a large white veil are also required.  
Thursday is the day appointed for the Pupils to receive the visit of their Parents.

**MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.**  
**F. GREENE,**  
574 & 576, CRAIG STREET.  
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

**FALL TRADE, 1872.**  
NEW WHOLESALE WAREHOUSE IN MONTREAL.  
**J. & R. O'NEIL,**  
Importers of British and Foreign  
**DRY-GOODS,**  
DOMINION BUILDINGS,  
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TO THE DRY GOODS TRADE OF CANADA:  
In presenting to you a notice of our having commenced the business of Wholesale Dry Goods and Importing Merchants, we have much pleasure in informing you that we will have opened out in the above large premises a very full and complete assortment of General Dry Goods, to which we respectfully invite your inspection on your next visit to this market.  
Our stock will be found very complete in all its departments.  
We intend keeping our Stock constantly renewed, so as to keep a complete assortment of all goods required for the general Retail Dry Goods requirements.  
We shall be pleased to see you early.  
No effort will be wanting on our part to promote the interest of our customers.  
Having an experience of over twenty years in one of the largest retail and jobbing trades in Ontario, we flatter ourselves we know the wants of the Retail Trade thoroughly, and have been enabled to select in Great Britain and the Continent the most suitable goods, as well as the best value those markets contain.  
Assuring you of our best services at all times,  
We are, truly yours,  
J. & R. O'NEIL.

**CARROLL AND FLANAGAN,**  
PRACTICAL  
PLUMBERS, GAS & STEAMFITTERS,  
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MONTREAL.  
ALL JOBBING PERSONALLY ATTENDED TO.

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SCULPTORS AND DESIGNERS.  
MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.  
IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.  
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FIRE AND LIFE:  
Capital, TWO MILLIONS Sterling.  
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Advantages to Fire Insurers  
The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:  
1st. Security unquestionable.  
2nd. Revenue of almost unexampled magnitude.  
3rd. Every description of property insured at moderate rates.  
4th. Promptitude and Liberality of Settlement.  
5th. A liberal reduction made for Insurances effected for a term of years.  
The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurers:  
1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.  
2nd. Moderate Premiums.  
3rd. Small Charge for Management.  
4th. Prompt Settlement of Claims.  
5th. Days of Grace allowed with the most liberal Interpretation.  
6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.  
H. ROUTH, Agent, Montreal, 12th.  
February 1, 1872;

**DE LA SALLE INSTITUTE.**  
Nos. 18, 20 & 22 Duke Street,  
TORONTO, ONT.  
DIRECTED BY THE CHRISTIAN BROTHERS.  
This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City.  
Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.  
The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised playgrounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" what ever its directors could claim for it, or any of its patrons desire.  
The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country.  
With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.  
The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.  
No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.  
The Academic Year commences on the first Monday in September and ends in the beginning of July.  
COURSE OF STUDIES.  
The Course of Studies in the Institute is divided into two departments—Primary and Commercial.  
PRIMARY DEPARTMENT.  
SECOND CLASS.  
Religious Instruction, Spelling, Reading, First Notions of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.  
FIRST CLASS.  
Religious Instruction, Spelling and Defining (with drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.  
COMMERCIAL DEPARTMENT.  
SECOND CLASS.  
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.  
FIRST CLASS.  
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonymes, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.  
For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.  
TERMS:  
Board and Tuition, per month,..... \$12 00  
Half Boarders, "..... 7 00  
PREPARATORY DEPARTMENT.  
2nd Class, Tuition, per quarter,.... 4 00  
1st Class, " "..... 5 00  
COMMERCIAL DEPARTMENT.  
2nd Class, Tuition, per quarter,.... 6 00  
1st Class, " "..... 6 00  
Payments quarterly, and invariably in advance.  
No deduction for absence except in cases of protracted illness or dismissal.  
EXTRA CHARGES.—Drawing, Music, Piano and Violin.  
Monthly Reports of behaviour, application and progress, are sent to parents or guardians.  
For further particulars apply at the Institute.  
BROTHER ARNOLD, Director.  
Toronto, March 1, 1872.

(ESTABLISHED IN CANADA IN 1861.)  
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SEWING MACHINES  
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That fills the soul of an Artist with delight, when a long sought subject of unparalleled beauty bursts upon the view. And it's a charm that only those can appreciate who have long tried in vain to get a really good fitting Suit, and have at last succeeded by getting the new style brought out by  
**J. G. KENNEDY AND COMPANY,**  
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From \$12.50, \$14.50, \$16 & \$18.  
To be had only at  
**J. G. KENNEDY & CO'S.,**  
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**THE GREAT REMEDY FOR CONSUMPTION**  
which can be cured by a timely resort to this standard preparation, as has been proved by the hundreds of testimonials received by the proprietors. It is acknowledged by many prominent physicians to be the most reliable preparation ever introduced for the relief and cure of all Lung complaints, and is offered to the public, sanctioned by the experience of over forty years. When resorted to in season it seldom fails to effect a speedy cure in the most severe cases of Coughs, Bronchitis, Croup, Whooping Cough, Influenza, Asthma, Colds, Sore Throat, Pains or Soreness in the Chest and Side, Liver Complaint, Bleeding at the Lungs, &c. Wistar's Balsam does not dry up a Cough, and leave the cause behind, as is the case with most preparations, but it loosens and cleanses the lungs, and allays irritation, thus removing the cause of the complaint.  
PREPARED BY  
SETH W. FOWLE & SONS, Boston, Mass.,  
And sold by Druggists and Dealers generally.

The only reliable covering for the Foot,  
**GOOD CABLE SCREW WIRE BOOTS AND SHOES.**  
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Plans of Buildings prepared and Superintendence at Moderate Charges.  
Measurements and Valuations Promptly Attended to  
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MANUFACTURER AND WHOLESALE DEALER  
in flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.  
Price list on application.  
PETER McCABE.  
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**Ayer's Cherry Pectoral,**  
For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping-Cough, Bronchitis, Asthma, and Consumption.  
Among the great discoveries of modern science, few are of more real value to mankind than this effective remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of our best citizens, of all classes, establishes the fact, that CHERRY PECTORAL will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Consumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy, it is adequate, on which the public may rely for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challenges trial, and convinces the most sceptical. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence; and it is unwise to be without it. As a safeguard to children, and the distressing diseases which beset the Throat and Chest of childhood, CHERRY PECTORAL is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenza and painful Bronchitis, when they know how easily they can be cured.  
Originally the product of long, laborious, and successful chemical investigation, no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has ever exhibited, and capable of producing cures as memorable as the greatest it has ever effected.  
PREPARED BY  
Dr. J. C. AYER & CO., Lowell, Mass.,  
Practical and Analytical Chemists.  
SOLD BY ALL DRUGGISTS EVERYWHERE.  
NORTHROP & LYMAN,  
Newcastle,  
General Agents.

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UNIVERSAL EXHIBITION OF 1868  
FIRST-CLASS MEDAL  
**ALF. LABARRAQUE AND Co**  
**QUINUM LABARRAQUE**  
Approved by the Imperial Academy of Medicine  
The Quinum Labarraque is an eminently tonic and febrifuge Wine, destined to replace all the other preparations of Peruvian Bark. The Bark Wines usually employed in medicine are prepared from Barks which vary considerably in the degree to which they possess the desired properties. Besides, owing to the manner in which they are prepared, these Wines contain scarcely more than the traces of active principles, and these always in variable proportions.  
The Quinum Labarraque, approved by the Academy of Medicine, constitutes, on the contrary, a medicine of determined composition, rich in active principles, and on which Physicians and Patients can always rely.  
The Quinum Labarraque is prescribed with great success for persons of weak constitution, or for those debilitated by various exhausting causes or past sickness; for youths fatigued by too rapid growth; for young girls whose development takes place with difficulty; for women in childbirth; and for aged persons enfeebled by years or illness.  
In cases of Chlorosis, Anemia, or Greenishness, this Wine is a powerful auxiliary of the ferruginous preparations. In conjunction, for example, with VALLET'S PALLS, the rapidity of its action is really marvellous.  
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MANUFACTURER  
OF EVERY STYLE OF  
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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

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**PRACTICAL PLUMBERS,**  
GAS AND STEAM FITTERS,  
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Zinc, Galvanized and Sheet Iron Workers,  
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JOBBER PUNCTUALLY ATTENDED TO.  
THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.  
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THE  
CHEAPEST AND BEST  
**CLOTHING STORE**  
IN MONTREAL  
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**P. E. BROWN'S**  
No. 9, CHABOLLEZ SQUARE  
Persons from the Country and other Provinces, will find this the  
**MOST ECONOMICAL AND SAFEST PLACE**  
to buy Clothing, as goods are marked at the  
**VERY LOWEST FIGURE,**  
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ONLY ONE PRICE ASKED  
Don't forget the place:  
**BROWN'S,**  
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Montreal, Sept. 30 1872



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**OLD EYES MADE NEW.**  
All diseases of the eye successfully treated by  
**Ball's new Patent Ivory Eye-Cups.**  
Read for yourself and restore your sight.  
Spectacles and Surgical operations rendered useless  
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Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—  
1. Impaired Vision; 2. Presbyopia, or Far Sight-ness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epl-phora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the Loss of sight.  
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.  
2300 CERTIFICATES OF CURE  
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Under date of March 28, Hon. Horace Greeley, of the New York Tribune, writes: J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition.  
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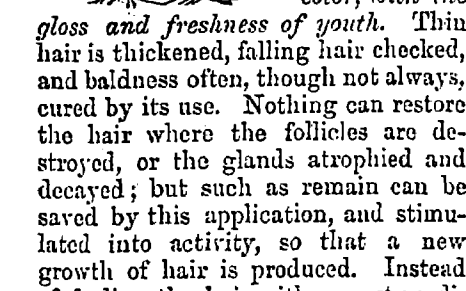
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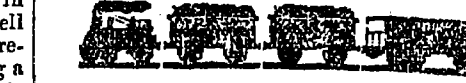
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