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\mathbf{AND}

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, MAY 31, 1872.

NO. 42.

NEW BOOKS FOR MAY.

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FLORENCE O'NEILL, THE ROSE OF ST. GERMAINS,

THE SIEGE OF LIMERICK.

By Miss Agnes M. Stewart, author of the "World and Cloister," "Life in the Cloister," "Grace O'Halloran," &c.

(From the Catholic Mirror.)

CHAPTER XXX.—(Continued.)

The beams of the wintry moon streamed the foot of the bed. The room was flooded with its strong light; she could see around it, all was perfectly still and safe.

But again she heard that noise, and again she fears, for she remembers the night at

night. And, moreover, that their occupation must needs be the examination and destruction of papers of importance. Then Florence began to think what rooms were between her own and the queen's bed-chamber, and she remembered that the bed-room gave admittance to a private closet used by the queen, and that the corner The princess did her duty; she was ill and closet used by the queen, and that the corner of her own room, near the head of her bed, must run parallel with this very closet.

A thrill of horror ran through her veins, and she still listened attentively, hoping she might hear the murinur of the king's voice or some other person's. It seemed so very terrible to her to think, that ill as she was, the queen was sitting up alone, forgetting the folly of such a step. She had partially thrown aside her bedclothes with the idea of going to the queen's room and urging her to go to rest, and allow her to perform the work on which she was en-

Again a deep sigh, and a moan as of a soul in anguish, as it looks over the records of the past. It is followed by sound of paper being crushed or torn; she hears, too, the queen's low cough, and shudders, for she knows well what her occupation must be that long cold

She was alone, quite alone; of that Florence was now perfectly convinced; nor is it likely was she at all incorrect in surmising that the queen's occupation was that of destroying important papers connected with her usurpation of

Florence remembered having heard the late king speak of the pains he took before he left Whitehall, to preserve every document or paper which could inform posterity as to his conduct, whilst his more fortunate and guilty daughter was evidently destroying with her own hand, every paper that could speak with certainty of her own personal history.

"She does then entertain an idea that she will not live," said Florence; "and how tertrible must such an occupation be."

One, two, and three o'clock struck, and though she fought against it for a long while, Florence at last fell usleep, but not for long. She dreamed she was sitting with the queen looking over old letters; old letters that had passed between herself and the Princess Anne, when they were villainously plotting about father to herself, old records of the times forever gone, in which she had taken so prominent a part. Having taken which, if she would retrace one step, she could not any more than . Burnett's History of His Own Times.

that the dead can come to life again. And the queen sat opposite to her, looking, as perchance she really did look, as she must have looked on that terrible night, unless she was more than human, for the fever of death was even then, be it remembered, coursing madly through her veins. One after another, one after another, she glances at those old letters and documents,

then tears them, or crushing them in her hot hands, throws them beneath the steve, watching the blue flame play over them, with a smile of infinite satisfaction at the thought that she has robbed posterity of much it would have liked to know.

One after another, have rolls of papers been ppened, patiently scanned, and the greater porion of them committed to the flames. And Florence in her vision of the night, sees she grows weary of her task; she leans forward, pressing the throbbing head with the hot hand and says to herself: "Three hours and not yet done," for the crowing of the cock in a distant farm-yard, tells the unhappy queen how long into the night, or rather the morning, her watch has extended; and Florence fancies she hears her say, "and if I die now it was all done, but for six short years of restless ambi-

She awakened at first scarcely conscious till a smothered exclamation, alike of bodily and mental suffering, followed by a sound as if the unhappy occupant of the adjoining cabinet were sobbing violently, burst upon her car, All was then perfectly quiet. The dream of Florence, you see, was but the recitation of what she had heard whilst she was awake. It was hard to think the sight, if mortal eyes could have beheld it, were one whit less pitiful than she had dreamed it to be. If you bear in mind what such a sight would be to you, if death were coming on with rapid strides, and if carnest to destroy records of your past life, instead of the rest so necessary, such occupation as I have described was yours, and if you closed it too, as Mary did with a letter to her boorish, brutal husband, reproaching him with his love for the notorious Elizabeth Villiers. She had sinned very deeply in her idelatrous love of him, and this was the last letter she ever wrote, endorsing, "Not to be delivered except in case of my death," then she locked it up in an elony cabithrough the curtains, partially drawn aside at net, where, of course, it was found after all

Now it very probably was this letter she was writing, when all was still beyond the heartrending sobs Florence had overheard, for there hears the rustling of paper, and becomes aware Mary was worse, as she really was after such a her in his way. that some one whose chamber is very close to watch as this. The following day she was deher own, is keeping watch that cold December | clared to have the small-pox; think, I beg | you, how her previous night had been spent.

Florence, with the other ladies of the court. wondered much what steps the Princess Anne would take (of course I need not tell you she said nothing of what she knew respecting the

confined to a couch; nevertheless, she sent a message to her sister entreating her to allow her the happiness of waiting on her. She would, notwithstanding the condition she was in, run any hazard. The message was delivered to her Majesty, and the messenger sent back with word that "the king would send an answer the next day."

No kind sisterly message was returned; no reconciliation could have been desired. Have we not seen all along that Mary's heart was almost dead to human feeling except for her husband? And even to him she left a letter of rebuke.

It happened the next day that Florence was with two other ladies in the queen's bedchamber; the queen was sinking fast into unconsciousness, when Lady Fitzharding, who undertook to express to all the concerns of the Princess Anne, forced herself into the queen's bed-chamber; the dying queen gasped out one word "Thanks." That single word was, indeed, all she was able to utter.

At length a terrible erysipelas spread itself over the queen's face, and a frightful earbuncle settled immediately over the heart. The king was in despair, he ordered his camp-bed to be placed in the chamber of his dying consort, and remained with her night and day.

She received the communication that she was dying with calmness, said, "that she had wrote her mind on many things to the king." and spoke of the escretoire which he would find in her closet; and avoided giving herself or her husband the tenderness a final parting might have caused to them both. This idea is, however, much at variance with the rebuking letter she wrote to him a few nights since in her closet.*

After receiving the Sacrament, she composed herself solemnly to die. She slumpered some time, but said her soul was not refreshed by it and that nothing did her good but prayer. Once or twice she tried to speak to the their best of fathers. Old letters from her king but could not go through with it. For some hours she lay silent, then when she spoke she wandered very wildly and her hallucina-

tions led those who were around her to believe that there was something still upon her mind.

"I have something to tell the Archbishop; leave me alone with him," said the queen, and awaited in breathless impatience, the expected communication.

He afterwards said that the queen's mind was wandering, "she had funcied Dr. Radcliffe, her Jacobite physician, had put a Popish nurse upon her, and that she was lurking behind a screen. One who lived in the time of the queen on speaking of her last moments uses these words.

* "But whether she had any scruples relating to her father, and they made part of her discourse with Tennison, and that arch-divine took upon his own soul the pressures which, in those weak unguarded moments might weigh upon hers, must now remain a secret until the

At that most solemn hour between night and morning, the spirit of the queen went forth, without one word of reconciliation or remorse his forgiveness or to express sorrow for her

Father Lawson was yet lingering in the vicinity of the palace when the queen's death but her thoughts might be thus construed into an inner apartment, in spite of the significant took place. There were others, besides Florence and her handmaiden, secretly of the proscribed faith, and by one of these, the tidings was conveyed to James, who though he would not put himself in mourning for her death, shut himself up in his apartments and refused all visits. His horror was great on finding that one he had loved so dearly had expired without sending him the slightest expression of they will all be to see me again; and he, to she had assumed. sorrow, at the misery she had been the means of causing him.

To the great honor of that primate, Dr. Ken, who had been Mary's chaplain in Holland, we may add, that he wrote indignantly to Tennison respecting his conduct at the queen's deathbed, charging him with not acting up to his queen to repent on her death-bed of her sins to-wards her father," reminding him in very strong language of the horrors Tennison had queen's conduct at the time of the revolution, affirming that they would compromise her salpentance.

Three times had the king swooned when word was brought him that the queen was no loss, to heal up before the request was made. more. He persisted in remaining at Kensingwas no more rustling of papers, and a very lit- more. He persisted in remaining at Kensing-tle time afterwards, after the clock had struck ton, and as no one dared intrude on his grief, A few moments more and a deep sigh breaks four, she heard the queen pass into the adjoin- Florence was at a loss how to convey to him ence; but with persons of greater importance, upon the dead stillness around, and then she ing bed-chamber, and you may suppose that the letter of the queen; chance, however, threw even as with Mary herself, she speedily passed self, maiden? We must see you do not wed a

The queen's funeral had taken place, she was beginning seriously to think of addressing herself to the Princess Anne, when, wandering down one of the galleries of the palace, she met the king advancing toward her: to retreat was impossible. He would have passed her by, for his head was bent downwards, and he seemed lost in thought.

Her step, however, aroused him, and he seemed abovt to pass on, when, as if a sudden idea struck him, he paused.

"I will speak of you to the Princess Anne." he said, and was walking on, when summoning courage by the thoughtfulness he had expressed. she knelt down, and gracefully presented to him the dead queen's letter. A flush akin to anger, it might be, passed like a momentary shadow across his countenance; and in somewhat harsh tones, he exclaimed:

"You may go." She scarcely understood his meaning, and rising, and turning as to leave the gallery, looked enquiringly in his face.

"You may go," he repeated; "go from here; go where you will, with your maid; monarch, beyond that of Grace, a woman of was appointed to a command under one of my read, and go quickly."

Her eyes fell on the few lines the dying queen had written, and which, passing on without further word or comment, the king which, by her education and good breeding, she cacy with which le grand monarque had conleft in her hand. They ran thus:

"In remembrance of my maid of honor, Florence O'Neill, having saved my life during the fire at Whitehall, and also of her submission to our will respecting the overtures of marriage from the Count Von Arnheim, I beg that you will allow her to leave the palace, with her maid, whenever she pleases to go, wheresover she shall see fit; and as she has now turned her twenty-first year, that she may have the turned her twenty-first year, that she may have the doubtful rank, she should present herself before most anxious again to see my dear mistress."

"As soon as possible, your majesty. I a doubtful rank, she should present herself before "Let the young lady partake of refres er aunt, Catherine O'Neill.

Florence was alone in the gallery, and, for two or three minutes after reading the paper, remained in the position in which William of Orange had left her. Joy is near akin to griet in its manifestations, and her tears fell abundantly over the paper as she proceeded to her own chamber, her mind busily weaving a thousand delightful images by the way.

When she reached her rooms she immediately summoned Grace. When that imperturbable hand-maiden made her appearance she was seated with that small piece of paper open on the table, her hands clasped, and an expression of joy on her countenance.

"Grace," she said, "I am going to France. Will you accompany me thither?"

"To France, madam," said the astonished since. woman, and her eyes fell on the open letter of the queen.

the room being immediately cleared, Tennison from the grave, which he dared not refuse, has ever want to ask for herself in the way of a spoken to him. You may read if you wish," and, with a something of reverence, she put the dead queen's letter in her attendant's hand. You must make your election, Grace, and | make it quickly.'

"It is already made, madam," said Grace. "I love the queen better just now than I ever his haughty temper, and that he will never loved her in her lifetime. When shall we go?" "Pack up my clothes and books at once, Grace; let us go as speedily as possible."

Then Florence withdrew to her private apartment, and you may be quite sure that for some little time she felt like one in a dream, dazed, bewildered. Should she go straight to St. Germains? Oh, no; she should act upon a hint the Queen Mary Beatrice had given her. She should seek out King Louis, and beg him to redeem his word; because you will please to remember that when she met the king at Marly, with regard to her injured father, either to ask more than four years since, he had told her he would grant any boon she at any time wished

I shall not say what boon she meant to ask,

King Louis holds his court. If I can get speech of Madame de Maintenon I will, because the king will refuse her no favor she asks of him, though he has already passed his word to me to grant whatever boon I solicit. I shall then go to St. Germains. How surprised hand to raise her from the kneeling attitude whom I have been so long betrothed, what will he say when I give him the message I am sure to take him from King Louis."

Do not blame her, too, that when her soliloquy was ended, her tears fell to the memory of Let me know, and I will right it for you." Queen Mary. How little did she think that the queen, on that morning her hand had traced position as primate, in failing "to call on the those lines, was thinking how she should at least remedy one wrong. She had decided on speaking to her husband, as it were, from the grave. Thus she secured to Florence her proexpressed to him of some circumstances in the perty, as well as her freedom. Probably when been half got over. she begged her so carnestly to give the king the paper the day after her death, the thought vation, without individual and complete re- may have occurred to her that permission would be refused, if time were allowed to pass over, so as for the wound, occasioned by her

There was no small surprise evinced by the cated andladies of the court at the departure of Florout of the minds of those amongst whom she landless knight."

king, and yet not liking to leave the palace without craving an audience, she begged one of kindred; but, alas, he to whom I am betrothed the ladies in attendance on the Princess Anne has lost his all, and it is for him I beg the perto ask if she might have an interview with formance of your kingly promise. It your him. The king's boorish and uncouth mes- majesty would allow him to fight under your sage was worthy of himself;

"Tell her I do not want to see her."

CHAPTER XXXI. - THE KING'S PLEDGE RE-DEEMED-ST. GERMAINS.

as staid and faithful as Grace. The young good his ruined fortunes?" lady, as we have intimated, by no means intended to visit St. Germains first. It was not | that I crave the fulfilment of your majesty's her intention to go thither till she had first promise," answered Florence. armed herself by receiving the boon concerning which she was about to throw herself at the feet of the French king. Perhaps she was not four years since. Rest content, Florence, I unconscious that she was performing a rather knew your secret before you came hither. daring feat in being under no protection, when The good queen has already mentioned your presenting horself at the court of the gallant | betrothal to me. But yesterday Sir Reginald middle age, whom Florence had insisted on brave marshals." raising from the humble calling of an attendant to the position of a friend and companion, and could not. She was moved to tears at the deliwas eminently calculated to fill.

On arriving in France she heard that the solved, first, to gain an interview with Madame

Then roses, and lilies, and verbena, and sweet-scented heliotrope cast their balmy perfume on the air, and the fields and hedges were gay with the wild violet and poppy. Now, the at the well-remembered chateau of St. Gerhand of winter was spread over the scene; the mains. hoar frost glistened on the trees and porticoes, and the miniature lakes of Marly were covered with a sheet of ice.

longer behold in her the Florence of four years was an expression of patience and resignation

Times, too, have altered. smiled when Louis had promised to grant her any boon she might wish for, wondering, in the "I have permission of the king. A voice proud recklessness of youth, what she could boon from Louis.

She was at Marly now as a suppliant to beg of the gallant king to make good his word. And why? Two fair estates are hers. Joyfully would she fling it all at the feet of him to whom she was betrothed; but well she knows complete that betrothal by marriage, unless he can retrieve his shattered fortunes.

"And you are the petite O'Neill, whom I have heard Madame to Reine deplore the loss of so bitterly," said Madame de Maintenon, in a tone not unmingled with surprise, as she fixed her eyes on the somewhat stately and elegant lady before her.

" You must be pleased to remember, Madame, that four years have passed since I left St. Germains.

"Ah, elest rrai, I had forgotten; the girl is now a woman."

" And lovelier far than when she was a girl, mon Dicu," said the king, coming forward from glances of Madame, who knew well he was near "I shall go to Paris, and then enquire where at hand. "My cousins at St. Germains," he added, "will scarce recognize the runaway O'Neill again.''

"()h, sire, I am indeed imprepared to meet your majesty," said Florence, rising, with a blush upon her check; and Louis put out his

"Never fear, maiden," he replied, "I passed my word as a king that I would grant any boom you should ask of me in the day of trouble or distress. What is the trouble, my fair O'Neill?

A deep blush again suffused the face of Florence. She had not counted at all on meeting the king on this first vist. She had hoped to ingratiate Madame de Maintenon in her favor, and tell her story to her first, when the delicate portion of her visit would have

At length she, with difficulty, stammered

"Oh, sire, I know not how to prefer my petition. It was to ask a boon for a brave English gentleman whom William of Orange has outlawed, and whose estates he has confis-

"Aye, prithee, what then?" interrupted the "Art pleading for a mate for your-

"Your majesty," replied Florence, blushing Half fearing to put herself in the way of the yet more deeply, "I have lands and estates in abundance, being heiress to the last of my standard, and-"

"Fair Florence," said the courtly monarch, interrupting her, "the boon I have premised you I will not fail to pay. Are you pleading for a certain Sir Reginald, who, on account of Well was it for Florence O'Neill that she his poverty, shrinks from redeeming his treth was able to be chaperoned into France by one with a maiden of good lineage till he can make

"It is in behalf of Sir Reginald St. John

"Assuredly I will redeem it; nay, I have redeemed already to the full the promise I gave

Florence would have spoken her thanks, but ferred the appointment.

"Nay, weep not, Florence," he said; "I king was holding his court at Marly, and she am rejoiced I have had it in my power to serve immediately proceeded thither. She had re- you, and by so doing forward the nuptials of a brave gentleman with a fair and virtuous lady. de Maintenon. She knew well that that lady was Now, to turn to other matters. When do you

"As soon as possible, your majesty. I am

"Let the young lady partake of refresh-It was more than four years since that ments, madam," said the king, turning to pleasant summer day, when she had accom- Madame de Maintenen, "and a carriage shall panied the king and queen to Marly. The be in readiness a little later to convey you to place, and persons, and times, are altered now. St. Germains, fair Florence," added Louis. touching her forehead with his lips.

It was drawing towards the close of the winter afternoon ere our heroine arrived again

The king and his consort were together seated in the closet of the former. The light of the winter afternoon was fading away, but She too is changed; she had sprung from the bright, red glow of a large wood fire fell girlhood to womanhood; her almost matchless upon the antique panellings of green and gold, beauty matured, but in no degree lessoned. and gave a cheery appearance to the chamber Others have changed; she will find traces of and its surroundings. Beside the fire sat the the pressure of its hand on those from whom queen, her hands folded on her lap. Time had she has been separated, even as they will no left its traces on her fair face, but withal there that told she had learned to place her hopes on other than an earthly kingdom.

Beside a small table, in the centre of the room, sat the king, his countenance more tions to God who made him; to God who redeemed impaired by sorrow than by years. He had him upon the Cross; his relations to his neigebor; not yet recovered this second sear from the and his sacred relations to himself. Consider the vice of intemperance,—how it affects the triple relations to himself. grief which his daughter's death had caused him, dying, as she did, unreconciled, and without sending him one kindly word.

Suddenly there was a slight tap at the door,

and the page announced a lady.

Tall, and veiled, and slender, a female form advances; but uncovering her face as she approaches the queen, she throws herself at her

King James started at the intrusion. He had not recognized the visitor. For a moment, too, the queen was equally lost in surprise, but the tones of the voice are remembered, as, exclaiming, "My dear, dear mistress," Florence pressed the queen's hands to her lips, and bathed them with her tears.

For a moment Mary Beatrice could not speak. Then she pushed back the golden locks that clustered over her brow, saying:

"Yes, it is herself, her very self; but yet how changed, the girl has become a woman, but it is the face of Florence still."

"Now, Florence, Florence, is it possible," said the king, good-humoredly, rising, as she drew near. "At least, then, you have got quit of the court, and come back like a weary bird to its nest. I wonder not that the queen did not know you; you are changed, very changed," and an admiring gaze it was that he fixed upon Florence, while his queen overwhelmed her with enquiries as to how she had at last got away from Kensington, the manner of her route to St. Germains, and many other questions.

Of course her replies involved making the queen acquainted with the visit to King Louis. It was a step rather at variance with the notions of the queen that Florence should have visited the king's court alone. But she was safe at St. Germains, and had faced and braved dangers greater than that of making detour in her homeward way to pay a short visit to the King of France.

(To be Continued.)

FATHER BURKE'S ADDRESS

"Total Abstinence."

(From the New York Irish American.)

The following beautiful address was delivered by the Very Rev. Thomas N. Burke, on the occasion of the Second Annual Convention of the New Jersey Catholic Total Abstinence Union, at Paterson, on Thursday, April 25th :---

My Friends,-I have more than once had the honor of addressing a congregation of fellow-Catholies and fellow-countrymen since I came to the United States. I have spoken to them on various subjects, all of them important, but never have I been entrasted lith a more important subject than that of the Chr. tian and Catholic virtue of Temperance. I cannot forget that most of you, if not all of you, are of my own race and my own It is a race of which none of us need be ashamed. Perhaps our brightest glory, next to that of our Catholic faith, is the drop of Irish blood that is in our veins. And I have more than once asked myself-What is it that condemns this race, whom God has blessed with so much intellect and genius, upon whom God has lavished so many of His highest and holiest gifts,-crowning all with that gift of National faith, that magnificent tenacity that in spite of all the powers of earth or hell has clung to the living Christ and His Church,—what is it that has condemned this race to be in so many ands the hewers of wood and the drawers of water " Que regio in terris nostri non plena laboris!"-where is the nation, or the land, on the face of the earth that has not witnessed our exile and our tears! And how is it that, whilst this man or that man rises to eminence and prosperity, we so often, though thank God not always, find that the Irishmen, by some fatality or other, is destined to be a poor man, a struggling Well, there may be many reasons for this undoubted fact. It may be our generesity, and I admit that it enters largely as a reason. It may be a certain,-if I may use the expression in this sacred edifice,—a certain devilmay-care kind of a spirit—"come day, go day, (fod send Sunday"—that dosen't take much head or much concern to the scraping together of dollars in this world. But amongst these there certainly is one and that is the fatal vice of intemperance. Now. mark me, my friends, I do not say that we drink more than our neighbors. I have lived amongst English and Scotchmen, and I believe that as a race -as a nation-the Scotchmen drink more than the Irishmen. I have often and often seen a Scotchman at it and he could drink three Irishmen blind. But, somehow or other, they have a trick of sticking to the beer or the porter; and that only goes into their stomachs and sickens them ; whilst the Irishman goes straight for the poteen or the whiskey; and that gets into his brain and sets him mad.

Now, my friends, I want to speak to you as a glorious, most honorable body of Catholics,-mostly of Irishmen,-banded together as one man, for one purpose; and that purpose is to vindicate the honor of our manhood, of our religion and of our nationality by means of the glorious virtue of self-restraint, or of temperance. And I say that I congratulate you as a Society, as the component elements of a largely-spread association or society, because in this our day everything goes by association. In every department, in every walk of commercial or social life we have what in this country are called "rings," circles, associations, societies. Get up a railway; you have a "ring." Open a canal; you work it by a "ring." Start a political idea; you bring it prominently before the people by a "ring". Elect an officer to some public office; it must be done by a "ring." The world that we live in now-a-days is a world of associations; and, unfortunately for us, most of these associations are in the hands of the devil. God must have His; the Church must have hers: and men must save themselves, in this our day, just as many lose themselves, by association. And, therefore, it is necessary, for the purpose of strengthening oneself in good resolutions, and in spreading the light of good example around him, that, in such a society as this, a man should act on his fellow-man by association. Moreover, if you wish to know the glorious object for which you are associated in this grand temperance movement, if you wish to know the magnificent purpose which you should have in view, all you have to do is to reflect with me upon the consequence and the nature of intemperance against which you have declared war. Let me depict to you, as well as I can, what intemperance is,
—what drunkenness is; and then I will have laid a solid foundation for the appeal which I make to you not only personally to persevere in this glorious as many of your friends and associates, and of those | -to-day, in the sacred humanity of our Lord, be-

of this most salutary and honorable body. No man can value a virtue until he knows the deep degradation of the opposite vice.

Now, man has three relations; namely, his rolations to God who made him; to God who redeemed tion of man. Eirst of all, my friends, what is our relation to God? I answer, if we regard Almighty God as our Creator, we are made in His image and likeness'; if we regard him as our Redeemer, we are His brothers, in the human nature which He assumed for our salvation. Consider your relations to God as your Creator. The Almighty God, in creating all His other creatures on the earth, simply said, " Fiat," -Let it be-and the thing was made, " Let there be light," said the Almighty God, breathing over the darkness; immediately, in the twinkling of an eye, the glorious sun poured forth his light; the moon

took up her reflection, which she was to bear for all ages of time; and every star appeared, like glittering | grade ourselves to the level of the beasts of the field, gems, hanging in the newly created firmament of Heaven. God said, "Let there be life," and instantly the sea teemed with its life; the bird took living wings and cleaved the air; the earth teemed it so much,—He respected human nature so much, with those hidden principles of life that break forth —that He took it with Him into Heaven, and seated in the Spring time, and cover hill and dale with the it at the right hand of God. The drunkard disreverdure that charms the human eye. But, when it | peets the same nature so much, that he drags it was the question of creating man, Almighty God down and puts it beneath the very beasts of the no longer said, "Let him be;' but He said,-taking | field. Therefore, a special and specific dishoner council, as it were, with Hmself,-" Let us make man in our own image and likeness." And then, says the inspired writer, "Unto His own image He made him, forming his body from the slime of the earth"-the body which is as nothing ;-and breathing from His divine lips the breath of life, which, in the soul of man, bears the image of God, in being capable of knowledgs; in being capable of love; in the magnificent freedom of will in which God created man. We know it ; we love it ; we are capable freely of serving Him. Behold the image of God reflected

in man, uncreated and infinite wisdom. God is knowledge; God is love-the purest, the highest, the holiest, and most benevolent love-eternal and infinite love. God is freedom, " Deus est libertus." savs the Psalmist. God's vengeance, even in the moment of His terrible wrath, yet acts in beneficence. Man has power in his Knowledge, in his intellect. Power of the highest and purest love in his heart, in his affections, freedom in action. In these three we are

the image of God. Now, my friends, it is a singular fact that the devil

may tempt a man in a thousand ways. He may get him to violate the law of God in a thousand ways; but he cannot rob him of the Divine image that the law of God set upon him, in reason, in love, and freedom. The demon of pride may assail us but the proudest man retains those three great faculties in which his manhood consists: for man is the image of God. The image of God is in him; his intelligence, love and freedom are the quintescence of his magnificent human nature that the devil must respect. Just as of old the Lord said to the demon-"You may strike My servant, Job; you may afflict him; you may cover him with ulcers; you may destroy his house and his children; but respect his life: you must not touch his life." So Almighty God seems to say to the very devils of hell: "You may lead man, by temptations, into whatsoever sins; but you must respect his manhood; he must still remain a man." To all eccept one!-There is one devil alone, -one terrible demon, alone, who is able not only to rob us of that Divine grace by which we are children of God, but to rob us of every essential feature of humanity, in taking away from us the intelligence by which we know, the affection by which we love, the freedom by which we act as human beings, as we are. Who is that demon? Who is the enemy not only of God but of human nature? Who is the powerful one who, alone, has the attribute, the infernal privilege not only of robbing the soul of grace but of taking from the whole being-from the time he asserts his dominion there - every vestige and feature of humanity. It is the terrible Demon of Intemperance. He, alone, can lift up his miscreated brow and insult the Almighty God, not only as the author of grace, but as the very author of nature. Every other demon that tempts man to sin may exult in the ruin of the soul; he may deride and insult Almighty God for the moment, and riot in his triumph; insult Him as the author of that grace which the soul has lost. The demon of drunkenness, alone, can say to Almighty God: "Thou, alone, O Lord as fountain-the source-the creator of nature and of grace. What vestige of grace is here? I defy You, I defy the world, to tell me that there is a vestige even of humanity!" Behold the drunkard. Behold the image of God, as he comes forth from the drinking saloon, where he has pandered to the meanest, vilest, and most degrading of the senses,—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all-the devil of glut-Upon that altar he has left his reason, his tony. affections and his freedom. Behold him, now, as he reels forth, senseless and debauched, from the drinking house! Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an idea, with his babbling tongue, which pours forth feebly, like a shild, some impotent, outrageous blasphemy against Heaven!-Where are his affections? He is incapable of love; no generous emotion can pass through him. No high and holy love can move that degraded, surfeited heart. The most that can come to him is the red, horrible demon of impurity, to shake him with emotions of which, even in that hour, he is incapable! Finally, where is his freedom? Why, he is not able to walk! not able to stand! he is not able to guide himself! If a child came along, and pushed him, it would throw him down. He has no freedom left,—no will. If, then, the image of the Lord in man be intelligence,—in the heart and in the will,—I say this man is no man. He is a standing reproach to our humanity. He is a deeper and bitterer degradation to us even than the absurd theory of Darwin, the English philosopher, who tells us that we are descended from apes. I would rather consider my father an ape than see him lying in the kennel, a drunken man. Such a one have I seen.-I have seen a man in the streets, lying there drunk -beastly drunk; and I have seen the very dogs come and look at him-smell him-wag their tails, and walk off. They could walk, but he could not. And is this the image of God? Oh, Father in Heaven! far be it from me to outrage Thee by say-

man blinded, when he has no honor-when he has lost his intelligence—He compares to a senseless beast, like unto them,—no longer the image of God, but only a brute beast. And if such be the outrage that this demon of intemperance is able to put upon God, the Creator, what shall we say of the outrage upon God as the Redeemer? Not contented with being our Creator and our Sovereign Lord and Master,-with having conferred upon us the supreme honor of being in some degree like unto Him,-Almighty God, in the greatness of His love, came down from Heaven and became man; was incarnate by the Holy Ghost of the Virgin Mary and was made man. He became our brother, our fellow and companion in nature. He took to Him our humanity in all its integrity, save and except the human person. He took a human soul, a human body, a human heart,—human affections, human relations, for He was truly the Son of His Virgin Mother. And thus He became, says St. Paul, "the first-born amongst many brothers." cause of temperance, but to try, every man of you, like an evangelist of this holy gospel to gather of God,—a mere servant of God and nothing more,

ing that such a beast as this is Thy image! No; he

is no longer the image of God, because he has lost

his intelligence. What says the Holy Ghost,-the

sorrows and our joys: we may give Him human pain and human pleasure. If we are all that true men ought to be,—all that Christian men ought to be, the honor and glory goes to Christ, the author and finisher of our faith, who in His sacred humanity purchased grace for us at the cost of His most precious blood. If, on the other hand, we degrade ourselves, east ourselves down, lie down at the feet of the devils, and allow them to trample upon us,then, my dear friends, the dishonor falls not only upon us but through us upon the nature and at the night hand of His Father. Our shame falls upon Him, because He was man; and so our honor, our sanctity is reflected back from Him, because it can only come to us from His most sacred humanity. Therefore, I add, that this sin of drunkenness has a particular and a special enormity in the Christian man; for, what we are, Christ, the Son of God, became. We are men: He became man. If we deand beneath them, then we are degrading, casting down, that sacred humanity which Christ took to Him at His incarnation. The Son of God respected does this sin, above all others, do to our Lord and Redcemer. More than this, the Son of God became man, in order that He might bring down from Heaven the mercy and the grace that was necessary for our salvation. The mercy of God, my friends, is His highest attribute, surpassing all His works. The greatest delight of God is to exercise that mer-"It is natural to Him," says the great St Thomas Aquinas-and, therefore, it is the first of His works; for, it is the first prompting of the nature of God. The mercy of God prompted Him to become man. Now, the greatest injury that any man can offer to Christ, our Redeemer, is to tie up His hands and to oblige Him to refuse the exercise of His mercy. This is the greatest injury we can offer to God; -to tell the Almighty God that He must not - nay, that He cannot - be merciful. There is only one sin, and one sinner, alone, that can do it. That one sin is drunkenness; that one sinner is the drunkard;—the only man that has the omnipotence of sin, the infernal power to tie up the hands of God, to oblige that God to refuse him mercy. I need not prove this to you. You all know it. No matter what sin a man commits,-if, in the very act of committing it, the Almighty God strikes him,—one moment is enough to make an act of contrition,-to shed one tear of sorrow,-and to save the soul. The murderer, even though expiring with his hands reddened with his victim's blood, can send forth one cry for mercy, and, in that cry be saved. The robber, stricken down in the very midst of his misdeeds, can cry for mercy on his soul The impure man, even while he is reselling in his impurity, if he feel the chilly band of death laid upon him, and cry out, "God be merciful to me a sinner !"-in that cry may be saved. The drunkard alone-alone amongst all sinners-lies there dying in his drunkenness. If all the priests and all the Bishops in the Church of God were there, they could not give that man pardon, or absolution of his sins, because he is incapable of it,—because he is not a man! Sacraments are for men, let them be ever so sinful,-provided that they be men. You might as well absolve the four-footed beast as lift your priestly hand, my brethren, over the drunkard! I remember once being called to attend a dying man. He was dying of delirium tremens: and he was drunk I went in. He was raving of hell, devils, and flames; no God! no mercy! I stood there. wife was there, breaking her heart. The children were there weeping. Said I, "Why did you send for me, for this man? What can I do for him? He is drunk! He is dying; but he is drunk! If the Pope of Rome were here, what could he do for him, until he gets sober?" The one sin that puts a man outside the pale of God's mercy! Long as that arm of God is, it is not long enough to touch with a mereiful hand the sinner who is in the actof drunkenness. And this is the greatest injury, I might say again, that a man can offer to God, to say to him "Lord, you may be just. I don't know that You don't wish to exercise Your justice; but You may. You may be omnipotent; you may have every attribute. But here is one that You must not have, and mus exercise in my regard. I put it out of Your pewer. And that is the attribute that You love the most of all—the attribute of mercy." For the Father in Heaven sees, - Christ most of all, sees, in the drunkard, His worst and most terrible enomy. If, then, I say to you, as Christian men and as Catholic men, if you love the God who created you,-if you love the God who redeemed you,-if you respect the sacred image of God, which is in you, and if you respect the mercy of God, which alone can save us all,—oh! my friends, I ask you for all this, net, indeed, to be sober men—(for, thank God, you are that already)-but to be zealous, to be burning with zeal to make every man, and especially every Catholic man, sober and temperate as you are, by every influence and every power which you may bring to bear upon him. I say that, in this, every Catholic man ought to be like a priest. When it is a question of confession or communion - when it is a question of any other Christian virtue-it is for us priests to preach it; it is for us to impress it upon you; but, when it is a question of the virtue which is necessary for our common humanity; when it is a question of putting away the sin that robs a man. even of his human nature, and his manhood-every man of you is as much a priest of that manhood as I am, or any man who is within this sanctuary. We are priests of the Gospel; You, my friends, as well as we are priests of that sucred and magnificent

humanity, of which our God is so jealous. Consider next the relation of man, as to his neighbor. We are bound to love our neighbor. Every man-I don't care who he is, or what he may be,he may be a Turk, he may be a Mormon, he may be an Infidel-but we must love him; we are bound to love him. For instance, we are bound to regret any evil that happens to him; because we are bound to have a certain amount of love for all men. Well, in that charity which binds us to our neighbor, there is a greater and a less. A man must love with Christian charity all men. But there are certain individuals that have a special claim on his love,—that he is bound, for instance, not only to love but to honor, to worship, to maintain. And who are they? The father and the mother that bore us; and the wife that gave us her young heart and her young heauty; the children that Almighty God gave us .-These, my friends,—these gifts of God given to you,—the family, your wife, your children—have the first claim upon you, and they have the most stringent demand upon that charity concentrated, which, as Christians, you must still diffuse to all men .-Any man that fails in his fraternal charity is no longer a child of God; "for if any man says he loves God, and love not his neighbor, he is a liar, and the truth is not in him." Any man that hates his fellow-man, or injures him wilfully, is no child of God. And I hope that you will remembes this, my friends, whenever your fellow-countrymen or fellow-citizens try to provoke you-whenever they try to put something before you calculated to exasperate you; -whenever they insult rour religion ;-bear with them. Remember that nothing that they can do can justify you in hatred of them. I remember once being grossly in-

Son of the Eternal God. As such He can share our in an emnibus in the city of Dublin, where, if I had only lifted my finger I could have him pounded into a jelly ;-but there was nothing of him to pound .-I said to him, "My dear fellow, I have here hundreds of friends who, if I only lifted my finger, would tear you into small bits. I could do it myself, if I wanted. I have enough in me to shake your poor little body out of your clothes; only, bad as you are, I am bound to love you (laughter). My friends, I look upon you-I look upon you as the very cream of the men whom I have the honor to address in this country—the very cream of themhumanity that Christour Lord holds, as He is seated | their representatives - and, in your way, quietly, modestly, but emphatically, the apostles of the grand virtue of Christian temperance. And, therefore, I say to you, who assuredly will have influence amongst your fellow-men-(for there is a quiet influence, but a powerful influence, that the temperate man and the gentle man has over his fellow-men); -I ask you, therefore, not to forget this word I say to you. If, for instance, on the 12th of next July. you see a parcel of foelish follows coming out to breathe a little air-to take a little walk amongst themselves,-they will be clubbed together, and there will not, perhaps, be a hundred of them in all; -they are the most harmless fellows in the world if they are let alone ;-if they come out and say : "To hell with the Pope!" let them alone. Try to and earnest,—whose joy and whose crown you are keep this in view about the Orangemen. The like I congratulate you for the comfort and the joy that of them may say, "To hell with the Pope!" but the Pope is the most likely to go to Henven of any of them all,—King or Kaiser. The probability is that their shouting "To hell with the Pope!" will only send the Pope a little nearer Heaven! I say this simply incidentally; because, whenever I speak to my fellow-countrymen, so long as I remain in this country, I would ask them to spare me, an Irish priest, the agony of the bitter tears that last July brought to me, when I read the account of it at home in Ireland.

Well, let us return to our subject. Amongst those I say, whom we are bound to love, are the wife,the children. And this is precisely the point wherein the drunkard, the intemperate man, shows himself more hard-heart of than the wild beast. The woman that, in her youth, and modesty and purity and beauty, put her maiden hand into his before the Altar of God, and swore away to him her young love; the woman who had the trust in him to take him for ever and for aye; the woman who, if you will, had the confiding folly to bind up with him all the dreams that ever she had of happiness, or peace, or joy in this world; the woman that said to "Next to God, and after God, I will let thee into my heart, and love thee and thee alone;" and then, before the altar of God received the seal of sacramental grace upon that pure love,—this is the woman, and her children and his children, upon whom the drunkard brings to bear the most terrible of all calamities, -poverty blighted beauty, premature old age, misery, heart-breaking, sleepless eyes broken hearts, ragged, wretched poverty of the direst form;—the woman whom he swore to love, and to honour and to cherish, and to render her the homage of his true and manly affection! Oh, my friends, every other sin that a man may commit may bring against him the cry of some soul scandalized; but the drunkard's soul must hear the accusing voice of the passionate cry of misery wrung from the broken heart, and the curse laid at the foot of the altar where the sacramental blessing was pronounced when that young heart was given away! Such a one did I meet. Hear me. I was on a mission, some years ago, in a manufacturing town in England. I was preaching there every evening; and a man came to me one night, after a sermon on this very subject of drunkenness. He came in,-a fine man; a strapping, healthy, intellectual looking man. But the eye was almost burned in his head, and was glassy. The forehead was furrowed with premature wrinkles. The hair was steel-grey, though the man was evidently comparatively young. He was drossed shabbily; scarce a shoe to his feet, though it was wet night. He came in to me excitedly; after the sermon; but the excitement had something of drink in it. He told me his history. "I don't know," he said " that there is any hope for me; but still, as I was listening to the sermon, I must speak to you. If I don't speak to some one this heart will break to-night." What was his story? Five years before he had amassed in trade twenty thousand pounds, or one hundred thousand dollars. He had married an Irish girl-one of his own race and creed, young, and beautiful and accomplished. He two sons and a daughterme, for a certain time everything went on well. "At last," he said, "I had the misfortune to begin to drink; neglected my business, and then my business began to neglect me. The woman saw poverty coming, and began to fret, and lost her health. At last, when we were paupers, she sickened and died. I was drunk," he said, " the day that she died. I sat by her bedside. I was drunk when she was dying." "The sons - what became of them?" Well," he said, "they were mere children. The eldest of them is no more than eighteen; and they are both transported as robbers to Australia." "The girl?" "Well," he said, "I sent the girl to a school where she was well educated. She came home to me when she was sixteen years of age, a beautiful young woman. She was the one consolation I had but I was drunk all the time." "Well, what became of her?" He looked at me. "Do you ask me about "Well, what became that girl ?" he said, " what became of her?" And, as if the man was shot, down he went, with his head on the floor-"God of Heaven! God of Heaven! She is on the streets to-night,-a prostitute!" The moment he said that word, he run out. I went after him. "Oh, no! Oh, no!" he said; "there is no mercy in Heaven for me. 1 left my child on the streets!" He went away, cursing God, to meet a drunkard's death. He had sent a broken-hearted mother to the grave; he sent his two sons to perdi-

tion; he sent his only daughter to be a living hell; and then he died blaspheming God! Finally, consider the evil that a man does to himself. Loss of health, first. You know the drunkard's death. You hear what it is. I have, over and over again, on my mission,-twenty-five years a priest, naturally enough, I must have met all sorts of cases. -I have, over and over again, had to attend many dying from drink; and I protest to you, I have never yet attended a man dying of delirium tremens, that, for a fortnight after, I was struck as with an ague, at what I had witnessed. On one occasion, I attended a man. He had sense enough to sit up in the bed and say, "You are a priest?" I said, "Yes, I am." "Oh," he said, "I am glad of it. Tell me; I want to know one thing. I want to know if you have the Blessed Sacrament with you?" "I have." The moment I said so, he sprang out of the bed, on to the floor, kicked, and plunged, and reared like a maniae! "Oh! take away that God! take away that God! That man has God with him. There is no God for me!" Oh, I protest to you, he was dead before I left the room, crying out to the last, "there is no God for me!"

The drunkard loses health, loses reputation, loses his friends, loses his wife and family, loses domestic happiness, loses everything. And in addition to this, is the slavery that no power on earth, and scarcely-be it said with reverence-any power in Heaven, can seem to be able to assuage. All this is the injury that man inflicts upon himself by this terrible sin,—the worst of all, as you may easily imagine. What a glorious mission yours is. You have raised the standard in defiance to this demon that is destroying the whole world. You have declared that your very names shall be enrolled as a monument against the vice of drunkenness. You sulted by a miserable little creature,—an over-roasted | have, thereby, asserted the glory of Ged in his image snipe of a miserable little Protestant man, that a big | -man. The glory of your humanity is restored by fellow like me could have taken, and given him a the angel of sebriety and temperance. The glory of shake that would have frightened the life out of Christ restored from the dishonor which is put upon Mary Stanishaus, The Most Rev Dr Courby, Lord him the insulted me greatly made and the life out of Christ restored from the dishonor which is put upon Mary Stanishaus, The Most Rev Dr Courby, Lord him the insulted me greatly made and the life out of Christ restored from the dishonor which is put upon Mary Stanishaus, The Most Rev Dr Courby, Lord

The glory of the Christian woman retrieved and honored, as every year adds a new, mellowing grace to the declining beauty which passes away with youth. The glory of the family, in which the true Christian son is the reflection of the virtues of his true and Christian father. Finally, the glory of your own souls, and the assurance of a holy life and a happy death. All this is involved in the profession which you make to be the Apostles and the silent but eloquent propagators of this holy virtue, -Temperance. Therefore do I congratulate you on the part of God who created you. I congratulate you for the regard that you have for the image of that God, on the part of that God who redeemed you. I, His most unworthy but anointed minister, have to congratulate you on the respect which you have for the humanity which the Lord Himself took to Him. On the part of your family and your friends, and of the society of which you form so prominenta feature, I congratulate you for the happiness and domestic comfort which this virtue will ensure to you and to yours. On the part of dear, and faithful, and loved old Ireland, as an Irish priest, I congratulate you for your manly efforts to raise up our people and our race from a vice which has lain at the root of all our national misfortunes and misery. On the part of your Bishop,-holy, loving, laborious you will bring to him, to enable him to bear up the burden of the spiritual solicitude of your souls and of the Church. As a priest, for every highest and holiest cause, for every purest source-from which human joy can come, I congratulate you, my dear friends, and I ask you to persevere in this glorious effort in the cause of temperance,-the first, the greatest of moral virtues ;-the grandest virtue which enshrines and preserves in it the integrity of our humanity, and prepares that humanity to receive the high, the Divine gifts of grace here, and of glory hereafter in the everlasting Kingdom of God. Finally so deep is the interest I take in this subject, that I shall be only most happy, on every occasion, when my services can be of any benefit or comfort to you, to render those services to you in the sacred cause of temperance.

The effect of Father Burke's splendid address upon the vast congregation is indescribable. As he proceeded, the audience, by one impulse, stood up in their seats and crowded up through the aisles, as if each one were anxious to get nearer the speaker, as if to fix his very features on their memories.

IRISH INTELLIGENCE

HIBERNIA REDIVIVA .- Ireland, the Balbec of Nations, is a land of rains, speaking to us mournfully of the past, but still beautifully, even in their decay To the antiquarian, who visits the country with a reverence for these solemn memorials of departed ages, there is scarce a hamlet, particularly in the south and west, which is not associated with some ancient shrine, the record of whose glories has long since been forgotten by the busy world. And to the man of Christian faith, who sees in every broken arch and ivied oriel the standing witness, however mute, of a religion that is to-day as it was when the Matin-bell resounded through cloister and dormitory, calling the monk to early prayer, there is hardly a townland where he may not trace the time-worn walls of some grand old monastery, or celebrated abbey, whose moss-grown relies remind him of the one unchangeable Catholic Church, "ever ancient, ever new." Wherever he treads its haunted holy ground. But if Ireland be a land of ruins, it is also, thank Heaven, fast becoming a country whose stately cathedrals and crowded churches, and multiplied religious services, rival the old sanctified glories of the island, and, in the most striking manner, attest the fidelity of the people to the Church of Rome. In the old historic city of Limerick, aye, in the very heart of world-wide famous 'Garryowen," the magnificent Cathedral of S. John has risen up, year after year, aided by the muniticence of the rich, and the humbler but not less effective, bounty of the poor; and now, in place of the weather-beaten, white-washed "chapel" stands a stately pile, worthy of the best ages of faith, which forcibly illustrates the vitality and the unsubdued power of recovery which exists in the religious heart of the people of Catholic Ireland. The old hoary ruins to be met with in overy shady valley, and visible from every mountain-top, speak cloquently the storied past. The present triumphs of modern ecclesiastical architecture which are again springing up throughout the land, bid us hope that the Ireland of the future will realise the visions of a glorious regeneration vouchsafed to some of her sainted men of old, -Catholic Opinion.

DEATH OF THE REV. FATHER DALEY, C.C., KILRUSE. -May 1, 1872 .- On last Sunday the trades and men of Ennis paid a very high mark of respect to the memory of the late Father Patrick Daley, C.C., Kilrush, who died last week in that town. A meeting having been called, Mr. Thomas Scully in the chair, the Secretary of the Trades, Mr. M. G. Considine, addressed the meeting at some length on the death of the departed clergyman, and concluded by saying that his unsullied virtues, pure disinterested love for Ireland, combined with most rare talents, were an ornament to the sacred altar and an honor to his country. A resolution of sympathy was proposed by Mr. John Clancy, brother of the Rev. Michael Clancy; seconded by Mr. Michael O'Shea :- "Resolved-That we, the men of Ennis, believe it to be our duty, as Catholies and Irishmen, to offer to the friends and relatives of the late Father Patrick Daley our deep and heartfelt sympathy in their present great bereavement, through his departure in death; and we also declare that we believed him to be a priest of the purest virtues, a scholar of most rare talents, a patriot of the noblest principle, ever anxious to struggle for the liberty and independence of his country. By his death Ireland has lost one of her most faithful sons." The resolution having been put to the meeting, passed unanimously, and the meeting separated.—"God Save Ireland."—Irish-

DEATH OF THE VENERABLE ARCHDRAGON BROWNS, P.P., Castlebar.—The Tuam News announces the death of Archdeacon Browne on Thursday the 2nd inst. Blessed with a singularly strong and healthy constitution, the Archdeacon enjoyed remarkably good health till within a few months of his death, when, as usually happens with the sound and vigorous, the break-up was rapid and irrotrievable. At an early age he went to St. Patrick's College, Maynooth, which he entered September, 1829, and matriculated for the class of physics. After half a century sport in the last century spent in the best missions of the Archdiocese—in his native parish of Annadown, in Tuam, as President of S. Jarlath's College, as parish priest of Balla, and afterwards of Castlebar-he possessed much less of this world's goods than could well be supposed. And we believe we are correct in stating that whatever he did possess he disposed of principally in the interests of religion and of charity. The funeral obsequies took place on Saturday last a solemn High Mass de requiem being celebrated in .) the parish church, Castlebar.

Of your charity pray for the repose of the soul of the Right Rev. Dr. Sheil, Lord Bishop of Adelaide, who departed this life on the 1st March, 1872.

PROFESSION AND RECEPTION .- On the 16th inst, the Feast of St Raphael the Archangel, five young ladies were admitted into the Franciscan Convent of the Perpetual Adoration, Drumshambo, County Leitrim —the ladies who received the black veil being named respectively Sister Mary Elizaboth and Sister Mary Leonard, and those who received the white veil Sister Mary Raphael, Sister Mary Paschal, and Sister whom your influence reaches, to become members comes associated in brotherhood with Christ, the him. He insulted me grossly—most outrageously— Him by the drunkard amongst all other sinners. Bishop of the diocese, officiated, and with his usual

eloquence delivered a most impressive and learned eloquence on the religious life specially referring to the interesting fact that on that day six hundred years ago, the semphic founder of the order had years neo, and profession, and thus commenced that unbroken procession of holy souls who in every age and every country have embraced his rule, and enrolled themselves under his banner. The ceremony was honored by many of the surrounding clergy and a numerous congregation.

NUSS AS HOSPITAL NURSES .- We learn from a Wexford correspondent that the poor law authorities have opposed the erection of a house on the workhave opposed the accommodation of the Sisters of the Infirmarian order, who propose to devote them selves to the nursing of patients in the hospitals, on serves to the that the ladies of the order who offer for this charitable work are not officers of the union, and that the burthen proposed to be placed on the ratepayers by its erection is not a matter of actual necessity, there being ample accommodation in the necessity, enter bound for competent nurses. We beworknows outside the services of the good lieve the idea of having the services of the good nuns made available for the sick poor in the workhouse originated with the Earl of Granard, and we have no doubt that the obstacle to their introduction nave no council want of suitable accomodation, will be speedily removed in Wexford.—Dublin Freeman.

The election petition against Nolan, in Galway has done some good: it has brought the Archbishop of Tuam before the public, in a new light. He was called as a witness, but appeared a judge. "So you have been examining Dr. Doyle," said a member of Parliament to the Duke of Wellington, as he came out of a committee. "Gad, sir," answered the Duke, "Dr. Doyle has been examining us?" This conversation we immediately recalled on reading of the "examination of the Archbishop of Tuam." Some passages are exquisite. Take the following, for example. There is a hackneyed Latin quotation, fons et origo malorum (fount and origin of evils), which had been applied to the Archbishop's political action. Counsel, misquoting the phrase, says:-

"Have you learned or heard that you were charged upon the part of Captain Trench as being fons et origo "I am aware of that."

But, counsel priding himself apparently on his Latinity, explains this phrase, in English:—
"You are aware that you are charged with having been the culprit ?" "Oh, yes; it was a fine classical

The Archbishop did not require an explanation. The next question and answer showed it :-

"But was it in the least well founded" "Not at all; there is no more poetry than fact in it."

Thus, with a fine and polished suggestiveness, it was shown that the counsel had misquoted the phrase he so affably deigned to explain. It is pure wit, all the more exquisite from its subdued and subtle nature. Not till then did the learned judge and gentlemen of the bar remark the defectiveness of the Latin quotation.

Sergeant Armstrong, with that etherial grace characteristic of his cross-examination days, pressed the Archbishop about his influence. Said the learned sergeant :--

"Am I wrong in thinking your Grace is the most influential man in the province, most deservedly the most influential prelate or potentate in the province of Connaught?

His Grace answered :-"In the sense that you are the very light of the bar of Ireland"—(much laughter).

Curran, in his palmiest day could not more deftly

have parried the stroke and beaten in his opponent's guard, by one simple phrase.

The frank and candid way in which the Archbishop firmly stated the people's rights and wishes was not less noted, and was naturally more readily caught and generally appreciated. Appealed to respecting the popular estimate of the Church Disestablishment, as though it should have drawn great popularity to the Whigs, he slightingly but justly remarked—"Oh, the only feeling they had is that it appeared to be very tardily given, and not at all as full a measure as they expected." This is rather a different sentiment from the "profound awe" with which the Irish peasants reverentially spoke of it, according to the Dublin Review. So, when they expected probably that he would say the people justly expected, they have been somewhat disap-When Home Rule was referred to, he calmly declared that he was as he had ever been, a firm Repealer: for he has always believed in Ireland's right and ability to govern herself.

Not the least impressive passage was that, where, being pressed as to his influence with the people, he said his clergy had influence because they advised the people for no selfish object, not to advance relatives, but to serve the people. "I speak for myself," he said, "any influence I have is derived from that."

"And is exceedingly disinterested?" said Sergeant Armstrong. To this, whether meant sarcastically or not, the Archbishop nobly answered :-

"As to my political 'influence,' as you call it, you will be surprised to hear that never was there a situation of even twenty shillings a year given to any man through me; I never solicited the slightest favor from the Government or members of Parliament, either members or candidates." (Applause.) Whereupon Judge Keogh, glancing severely at those who applauded, very naturally said :-

"I shall have the gallery cleared if any demonstration of feeling on either side takes place."-

MR. BLENNERHASSETT AND THE EDUCATION ACT .-Mr. Blennerhassett has addressed the following to the Dublin Evening Post :- Sir-I have just seen an article in your paper in which you refer to my recent vote on Mr. Candlish's motion in favor of the repeal of the 25th clause of the Education Act .-You will, I trust, allow me to state that, not having had much experience in the House, I accidently went into the wrong lobby. I clearly expressed my opinion in favor of the Denominational System of Education in my address to the electors of Kerry, and to that opinion I still adhere.-I remain your obedient servant, R. P. BLENNERHASSETT.

A TRUE CATHOLIC AND A TRUE PATRIOT .- A retrospective glance at the history of Irish Parliamentary representation is not calculated to promote the most cheerful feeling in the minds of Irishmen. From a Catholic point of view we are bound to admit that the conduct of members representing Catholic constituencies has been, on the whole, unexceptional; they having generally kept their trust in all matters where the interests of religion were concerned. On questions affecting the social and political condition of Ireland, however, on the other hand, the people have only too often experienced fervid promises of patriotic efforts, which seem to have been made only to be broken when time and the occasion tempted the member to harter the welfare of his country for his own personal advancement. So often has this occurred, that it is not surprising that many honest Irishmen should despair of any good from Parliamentary agitation. While pledge-breakers and traitors of every kind have been so plentiful, there have been some bright examples, not only of religious devotedness but also of political honesty. Foremost among these, whether viewed as a fearless, able, and conscientious journalist, as a Catholic, or as an Irishman, stands John Francis Maguire. We are rejoiced to find that his countrymen are making their appreciation of his character and faithful services by raising a testimonial for presentation to The sum received up to the present time, we are glad to see, from the contribution list which

appears in another column, over £4,000. It is only right, when the Government has rewarded so many unworthy Irishmen who have been recreants to their trust, that Ireland should thus reward one of her sons who has proved to be as pure gold tried in the furnace. The bishops and clergy of Ireland and their flocks, besides many of other creeds, are fully represented in the subscription list. As in Ireland Mr. Maguire's services have been recognised by many who are not Catholics on account of what he has done for the advancement of his country, so, out tion of Catholics of every nationality, for his zealous and untiring championship of religion .- Catholic Times.

The Emperor Francis Joseph, in his speech at the closing of the Hungarian Diet, bore testimony to the excellent working of the system of Home Rule established in Hungary, without detriment to the Austrian Empire. This indication of the satisfactory state of the relations now existing, between two countries so long estranged by bitter dissentions, is worthy of the serious considerations of our home politicians, who will be called upon shortly to risk a somewhat similar settlement. In the course of an article on the Imperial policy, which culminated in that grand act of political restitution which secured internal peace to Austria, without sacrificing her greatness, the Nation asks:-" When shall we in Ireland witness such a scene as the Hungarian correspondent of the Times describes in the following passage?- 'A mixture of reverence and affection beamed on all faces when first her Majesty the Queen, who is looked upon by every Hungarian as a sort of tutelary angel, came in, accompanied by the Crown Princess, lately betrothed, and the promising young heir to the Crown, and Archduke Joseph, the son of the well-beloved and long-remembered Palatine of Hungary. But when, soon after, the doors opposite opened, and the King, preceded by the Ministers and great officers of the Grown, appeared a foreign spectator would probably have been at a loss to understand how it ever could have come to pass that the Sovereign and people of Hungary could have been at such deadly issue for so long a time. He might, however, have found easily the explanation of this if he paid any attention to what preceded the eremony. He had only to look at the way in which the members of both Houses gradually assembled to see that he had before him a proud and sensitive people, jealous of its rights. There was none of that embarrassment which one might have expected from an assembly composed of such divers elements, and which characterises such gatherings elsewhere. There was no trace of any servility or intimidation, nor of its counterpart, false pride and pretension, either. Every one seemed to feel more or less at ease, like people who know that they are not there by favour alone, and yet are quite willing to let it appear, that they are. It was the mixture of loyalty and independence, become so rare on the Continent of Europe, which forms the keynote to the whole history of Hungary.' "Such a scene can never be witnessed in Ireland until 4 the members of both Houses' of the Irish Parliament assemble to receive the Sovereign in their ancient Senate House in College-green. Then, perhaps, witnessing the satisfied and joyful air of all present, a foreign spectator may be at a loss to understand 'how it ever could have come to pass that the Sovereign and People' of Ireland 'could have been at deadly issue for so long a time. But in this case also the explanation would be easy, for on the one side there had been love of power, and on the other 'a proud and sensitive people, jealous of its rights." The correspondent of the Times goes on to express a hope that the facts stated in the paragraph above quoted—the perfect reconciliation of the King and the People-the dignified and self-respecting, yet friendly and affectionate conduct of each-did not escape the attention of the Ambassadors and Ministers who graced the ceremony with their presence. We share in that hope, especially if an Ambassador or Minister of England were amongst the number. He could scarcely shut his eyes to the fact that Englishmen have very near home a splendid opportunity for giving effect to the same conciliatory, strictly just, and highly successful line of policy. It would be well if they would lay to heart and realise in action the lesson which the Hungarian Settlement has for them; the Irish people were enthusiasts about the Land Act, he observed: "All I can say is that they have been gratified much at the small instalment they have received; but comparing what they received with what they cause, and their perseverance, their courage, and their prudence were at last rewarded with a glorious success. So will Irishmen persevere in their cause, and never desert it. Austria gave way in good time; she did not wait until she was environed by frightful perils. If England be wise she will follow her example."

In the life of that great and good man, Father Mathew, there are few instances which more strikingly display the real character of the holy servant of God, who became afterwards the celebrated Apostle of Temperance, than the fervent pathos with which, while he was still only the simple Capachin Friar, he pleaded the cause of the wandering beggan of the payement. There is a beautiful passage on this subject in one of his sermons, which is worth whole volumes of the prudent discourses of your workhouse chaplains. "I never meet," he said "in the street a ragged child, asking me for charity in the name of God, that I do not think I see the infant Jesus, with outstretched hands, and hear the petition for human mercy emanating from the lips of the divinity." In another of his touching appeals to the compassion of the wealthy for the poor vagrant, he anticipates the objections of those who are afraid to do good lest they might encourage imposition-"Wretched excuse!" he exclaims-"It is safer to be imposed upon by nineteen than to allow one deserving object to depart unrelieved. Many, says the Sacred Text, imagining they received weary hungry travellers, entertained angels." might almost be added to the sermon on the Mount -or rather it is the spirit of the sermon on the Mount carried into action.

GALWAY ELECTION PETITION. - Mr. John Walker, of Liverpool, an English gentleman, who was fortunately present at the conversation which took place between the Rev. P. Conway and Mr. Blake, of Tuam, absolutely contradicts the testimony of the latter gentleman with reference to Mr. Conway having said, when referring to Mr. Kirwan's death:-"He's down — down, I'll put you all down;" or, "He's dead—He could, not help dying because I cursed him." Other testimony as to improper expressions having been made use of by the clergy has been contradicted by trustworthy evidence. His Grace the Archbishop of Tuam, in his evidence, said that every student of theology knows that it is the duty of the elergyman to advise the people as to the qualifications of candidates for any position to which they are elected by suffrage, and also to sustain their hearts and consciences against temptation from whatever quarter it comes-to secure them perfect freedom. He denied that coercion or threats of any kind were used. The Bishop of Galway said that any "undue influence" would have been unnecessary, as well as improper, as the people were determined that even if the priests were against them they would not vote for Captain Trench: and he said, I know that of my own knowledge; if any priest showed any leaning for Captain Trench, that priest would be a marked man among his own congregation. Captain Cowan, a landed proprietor, said that if the tenants were left to themselves they would have polled to a man in favor of Captain Nolan, but that, coerced by the landlord, they would vote for "the gentleman in black."

THE HOME RULE QUESTION CROPPING UP. - The

when Mr. Delahunty suggested the extension to the county of Down. Sir John was no time-server, Ireland of the Local Government Board Act, 1871. Mr. Butt, following Mr. Bruce, condemned the practice of governing Ireland by boards, and said there would never be a Government in Ireland, administering the government of the country with the symby a Parliament of her own; and he believed the you can easily have it by voting for the Union."day was not far distant when the necessities of legislation would force on every member of that peerage to be purchased by the sacrifice of his prin-House the conviction that there was no other way of Ircland, he is entitled to the substantial recognito administer Irish affairs in accordance with the principles of the Constitution.

> THE CASTLECONNELL NEW CATHOLIC CHURCH.-In accordance with his previous expressed intention and in order to effect the completion of the new church, the Rev. Mr. Hennessy, P. P., has entered into a contract for the erection of a new Virgin ultar. The design is of a chaste and beautiful character, The statue will be borne on a capital ornamented with a beautifully carved cup and the canopy will be supported by four slender pillars. The reredos will be wrought into panels which will be surmounted by cornices with elaborately pierced foliage. The work when erected will add materially to the splendour of the building, and stand as a living monument to the charity and munificence of the people of Castleconnell, who their venerable pastor feels just pride in saying, have supported his exertions with a spirit and warmth he didn't expect and in every respect far more than realised his most sanguine expectations. The altar has been designed by Mr. M. A. Hennessy, C. E.

> THE GOVERNMENT AND HOME RULE. - In a letter addressed by Mr. M'Clure, M. P., to Mr. Biggar, he says:-" I have myself passed on the Government, not only during the last session, but also in the recess, the absolute necessity of making some alteration in the machinery of private legislation; and I believe it is very generally felt. Indeed Lord Hartington has stated unless some measure is brought forward to facilitate private and local legislation throughout the entire kingdom, he will himself bring in a measure for Ireland,

> IRISH EMIGRATION .- The number of emigrants who left the Irish ports in 1871 was 72,004, being a decrease of 3,476 compared with 1870. The number of males who emigrated in 1871 was 41,924, being 2,375 less than in the previous year. The females amounted to 30,080, being a decrease of 1,161 compared with 1870.

> DEATH OF THE MAYOR OF LIMERICK. - Alderman Mahony, Mayor of Limerick, died on Saturday from paralysis, with which he had been attacked a week before his death,

> Mr. Joseph Sheridan of Castlebar, treasurer and secretary to the Mayo County Infirmary, has, on the recommendation of George Browne, Esq., Mayo, been appointed distributor of stamps for that county, in room of J. C. Larminie, Esq., deceased.

From Mr. Gladstone's remarks in answer to Mr Buff, it appears that the assurance given by Government as to holding public meetings in royal parks does not apply to Phoenix Park. That park is placed under a different authority. Pending the final settlement of the question, Mr. Gladstone considers the in France.—Notion. declaration made last year by the Chief Secretary for Ireland a satisfactory answer. The Chief Secretary said: "With respect to the meetings in the park the matter will be taken into immediate consideration, and in the meantime the Government will not interfere with any meeting otherwise unobjectionable that is held in a part of the park not inconvenient to the public or persons residing in the park." This pledge was given just after the collision between the police and people in Phonix Park; but surely "immediate consideration" should have led to something more definite in the shape of reform than the practical maintenance of a "bludgeon law," of which the Government was ashamed; and under which the people have no guarantee against the extra-officiousness of a too zealous constabulary. It would be more merciful to declare all such meetings illegal until such time as the Government can see that law for Myde Park should be law for Phenix Park too.

WEXFORD BOROUGH ELECTION.-The Wexford People says :- Of the events of the past week, Wexford may be proud for all time. During the past few days her cheek flushed with its wonted pride, her heart bounded with the old hope of national disenthralment, and she rose majestically in her might, and asserted boldly and emphatically her dignity and her patriotism. Old enmities have been reconciled, and old fends quenched for ever; but what is still more gratifying, the union that has been formed is the result of calm deliberation and moral conviction. We therefore say that never was there so brief a period in the history of Wexford, of which she has such just reason to feel proud. To the leading principles enunciated in Mr. Redmond's address, namely, Home Rule and Denominational Education, together with his own rectitude of purpose, and capacity for political action, may be attributed the singular unity of feeling which has characterized his election Some share of the credit of the carnest support accorded him may be attributed to the fact that a stuped, mean, malignant, and dishonest trick was attempted to be played off against him and the electors, one which was intended to rob the electors of their right to select a candidate and to subject Mr. Redmond, if not to defeat, at least to expensive litigation. The result shows that schemers are not necessarily really clever men. The trick attempted to be played upon Wexford has defeated the design of those by whom it was concocted; for had their view of the case been correct, they would have won the seat in an open, fair, and honourable manner. Whatever cause we have to condemn the attempted perpetration of this shabby trick and the dishonest instincts which prompted it, we have no reason to complain of the results to which it has given rise; for it has roused up the latent spirit and energy of the town and like an electric shock has shaken its political and mercantile classes from their ordinary sluggish and phlegmatic condition. We may even add that it has stimulated commercial enterprise in a direction which may prove of vast advantage to the town. The number of votes polled for Mr. Redmond, indicates pretty accurately the feeling which his election evoked. For him and his brother were polled 371 votes which would be about ninetenths of the available votes in the borough. As a matter of necessity, one-twentieth of these need not have been recorded, but the electors desired to identify themselves with Mr. Redmond's principles, and to manifest their sense of the insult which was direct-

ed against him and them In an able argument, built upon the leading facts in the history and operation of Trinity College, the Tablet proves that institution to have been in character both anti-Catholic, and anti-Irish; founded in antagonism to every feeling, religious, social, and political, in the kingdom; endowed from the plunder of the secular and ecclesiastical property of the nation; and grown opulent from the disasters of Ireland, with the chronicle of its "benefactions" running parallel with the enactment of the most savage, and the most infamous of the Penal Laws against Catholics and Catholic education. All this Mr. Fawcett and other speculative reforms ignore, but it cannot be forgotten by Irish Catholics. tinuing the subject to prove that it is beyond the power of Parliament, and beyond the skill of the most astute drughtsman, to frame a statute that could whitewash such a foundation, or render the Irish mind oblivious to the wrongs which Trinity College has inflicted.

When the question of the Union began to be seriously discussed and Lord Castlereagh was re-

time a branch of his family had berne the title of This should be instructive. - Evening Post. angler no less than the gilded bait; rang the bell immediately, and desired his servant to "show that gentleman down stairs," Without one word more, Castlereagh was turned out of the house; and it was not, if report says true, the only house from which he was expelled for similar attempts at bribery. The old baronet set oil in January 1799 to vote against the Union, but illness and infirmity prevented his reaching Dublin, and he died shortly afterwards.-Tablet.

"BRIGADE CENTRES." - A great contention is at present going on between Mallow and Tralet-that is to say, between gentlemen professing to act in the interest of those towns-as to which of them is to enjoy the immense benefit, and we suppose the honour also, of being made a "Brigade Centre" under the new military arrangements. Rival deputations have been with the Secretary of State for War, one to urge on him the superior fitness of Mallow, and the other to "insense" him into the superior fitness of Tralee for the purpose indicated. We believe some other Southern towns also have entered into the running, all, for the present, crying out against Tralee, as that appears to be the selection made by the Government; and all ready to cry out against Mallow, or Bandon, or Kilmallock, or any other place that may next be named for the purpose. One might fancy from the efforts which are being made in this matter that the presence of a squad of British soldiers in any Irish town was a positive blessing. But the very reverse is the fact. In Ireland, as also in England, the presence of those men is found to be a moral pollution, for which the money they spend is not, and never can be, a compensation to the community. Granted that some of the local traders derive a small pecuniary benefit from their custom, that is a trivial gain which is obtained at a word cost in other respects. Wherever the Government may choose to place these men, the inhabitants, we dare say, have no help for it; their assent is never asked, and their objections would certainly be unheeded; but it is quite another thing to find deputations from Irish towns rushing breathlessly to the War Office, tugging at the coattails of the officials, and contending with each other for the "advantage" of having the localities from which they come made military head-quarters. We think it would be much more becoming of the inhabitants of those towns if they had sent deputations requesting the Government to keep her soldiers away from them. From the political as well as the moral point of view the present contention among them appears to us to be the reverse of creditable, French towns do not compete for the presence of Prussian soldiers; and the British army in Irelandis as truly an army of occupation as the Prussian army

GREAT BRITAIN.

THE "SMELLING COMMITTEE." - There is not the slightest fear of Mr. Newdegate's being able to carry a bill through Parliament which should intrench so fearfully on the liberty of the subject as his pet measure proposes to do. It will occur to almost every one but the member for North Warwickshire that nuns themselves and their fathers and brothers matter is one which concerns us exclusively, and not those who are without our pale. The calumnies urged by Mr. Newdegate against the monastic system have been so completely refuted by witnesses examined before a committee of the House of Commons, that to reiterate them as he does is a sign of bid for the support of Catholic members on the now by bugbears and watchwords. They have discovered that Xuns and Sisters of Charity are gentle, laborious, charitable beings, ready to heal honest refuges for the orphans and outcasts. They will not believe that those who spend their lives in prayer and in the worship of God can be doing much harm to their fellow-creatures, or enduring much misery themselves. The truth is that the few who concur with Mr Newdegate and would strengthen his hands are frightened at the rapid strides which they believe Catholicism to be making in this land, and, with a secret mistrust of their own powers of religious resistance, their first thought is to apply to the State, and get it, if possible, to revive part of the old system of persecution which Edward VI, and Elizabeth practised with so much success. But what are their chances of success? The very next day after the introduction of Mr. Newdegate's inquisitorial Bill, Sir C. O'Loghlen moved the second reading of a Bill which, whether it becomes law in the present Session or not, must of necessity prevail ere long, and has even now infinitely more chance of success than Mr. Newdegate's preposterous proposition. It would, if passed, threw open to Catholies the offices of Lord Lieutenant of Ireland and Chancellor of England. The fact of Catholics being admissible to the Lord Chancellorship of Ireland makes it inconsistent and absurd to exclude them from the woolsack in England; and the fact of the present Chancellor in Ireland being a Catholic, and having extensive Church patronage, removes one grand objection to the Viceroy being a Catholic .-Again, it is vain to fence round these high offices against the approach of Catholics when the last are capable of being made Cabinet Ministers, Ambassador, and Governors General of India or Canada.-London Tablet. THE WAY IN ENGLAND .- We should be the last in

the world to object to the fitness of any man to represent this country on the score of religious belief and therefor it is impossible not to notice a very suggestive little incident which has just occurred in England. We learn from our contemporary, the Pall Mall Gazette, that " Lord Robert Montagu has expressed his intention to resigh his seat for Huntingdonshire. Twelve months ago 200 of his constituents petitioned his lordship to vacate his scat thi reason assigned being that Lord Robert had avowed himself a Catholic." We will not say that it was under the influences which the petition of 200 of the most bigoted of his Lordship's constituents presented to him that he has taken his present resolution. We can easily conceive that his Lordship could have afforded to look with supreme contempt on the illiberality which could have induced 200 bigoted petitioners to call on him to resign because he ceased to be a Protestant. This is what we call the way in England, and as comparisons are often instructive, we would invite the attention of subject of Home Rule was for the moment precipi- cruiting for votes in its support, he called one day our English cotemporary to the conduct of the Cath- for the present, and give them hope of being able tated upon the House of Commons on Friday night, on Sir John Blackwood, member for Killyleagh, in olic constituencies of Meath, Limerick, and Kerry, to retrieve their fallen fortunes in the future.

who have recently returned Protestants and Presbyand he hated the idea of a Union. In the olden terians to represent their interests in Parliament.

THE MORTALITY RETURNS -According to the Registrar-General's return the aggregate mortality in pathy of its people, unless Ireland was governed coronet would become this box! and if you like it, United Kingdom for the week ending Saturday last The offer was tempting, but Sir John scorned a was 22; Bristol, 26; Leeds, 31: Wolverhampton, peerage to be purchased by the sacrifice of his prin-25; Manchester, 29; Bradford, 28; Sheffield, 31; Oldham, 32; and Newcastle, 22. In London the births amounted to 2,315, and the deaths to 1,415.

THE "No POPERY" POLICY .- The Tablet observes that there can be little doubt that the resignation of the Gladstone Cabinet, and the accession to power of a Conservative Ministry at this particular juncture, could have none but the worst results as regards Catholic interests. There have been often occasions, and such occasions may be reasonably expected to occur again, whon the case would be different, when the ascendency of Conservative principles would be rightly regarded as in the highest degree advantageous and salutary. Things are otherwise at present, for the reason, it may be said, that the Conservatives have adopted a policy contrary to Conservative traditions. The Altur and the Throne have been immemorially linked in the declaration of Conservative principles. Conservatism has ever professed to be religious and Christian. At present, however, Conservatism has assumed fowards Catholic education in Ireland an attitude that is distinctly irreligious and unchristian. The Standard and the National Reformer are on this point undistinguishable. Somer than sanction a religious education for the people of Ireland, sooner than allow the Catholics of Ireland to receive instruction in conformity with the faith of ages, Conservatism, religious and Christian Conservatism, chooses to hand over freland to that shallow godlessness and scepticism which is the common enemy of every conception of man and man's nature that is higher than the merely animal and merely material.

It is true that in asseiling the rights of conscience of the Irish Catholics, Liberalism no less than Conservatism belies its most solemn profession. If there be anything which Liberalism most distinctly arges us its badge, its distinction, and its motto, its especial raison detre in fact, it is the most profound and boundless respect for the rights of conscience. Read the organs of Liberalism, and it is this profession which meets you on every page. What a feast of time sentiments is afforded whenever a Liberal writer touches the subject of religious persecution. With what a double indignation is he not possessed. If you want an example of toleration personified, it is surely he. It so happens, however, that a demand for religious equality is made on behalf of a whole population which has hitherto been subjected to the most varied and exhaustive series and combination of religious persecutions-a very flight demand, a demand which does not even remetely infringe the religious or irreligious feer-form of any person or persons. Straightway a multitude of Liberals, and especially that fine flower of them, the advanced Liberals, interpose and declare with various sorts of assevention that there shall not and must not be religious infringement, that there shall and must be religious persecution. This may only prove, however that the advanced Liberals are liberal only in name, or that there is a common abandonment of principle among both Liberals and Conservatives. What remains clear then is, that the fall of the present Ministry would be most inauspicious. It would be absurd to hope that their successors could venture to be even as just. There is not much of justice, indeed, in what Mr. Gladstone feels himself are the best judges as to whether they are molested in a position to propose. If Catholicism is not to be or treated kindly within the convent walls; and the absolutely prescribed, at least Secularism is to be still more favoured in the future than in the past. No penny of public money is to come to Catholic education as such, but thousands of pounds of public money are to come to godless education as such. Some increased facilities of competition are about all that the First Minister of the Crown has to offer incurable obstinacy not unmixed with malevolence, to the Catholic scholars of Ireland. But even the It was amusing to hear the honorable gentleman gift of a sort of London University for Ireland is more than can be expected from a Conservative ground that certain Roman Catholic Governments cabinet. The Conservatives are too deeply pledged had done what he proposes to imitate. There is nothing which Catholies are more anxious to avoid were willing, to reverse that policy on coming to than the proceedings of those semi-infidel Cabinets | the head of anairs. Whatever surprises have been and Parliaments which Mr. Newdegate calls Roman heretofore created by sudden changes of front, there catholic. In vain does he try to keep up a paltry is little chance that any surprise is in store on the agitation on a subject already exploded. In vain, subject of the Catholic claims. If Mr. Gladstone we believe, will be endeavor to revive violent goes out, it is because he has felt binself obliged to Exeter Hall meetings to shout and bawl "No- express some sympathy or compassion for the Ca-Exeter Hall meetings to shout and law! "No-Popery," to pay Murphy lecturers, and to stir up tholics of Ireland, who are still no better off 43 years after the cra of so-called Catholic emancipation has changed, and a Newdegate in the House of then when that halting measure of semi-restitution Commons is as eccentric as a Titus Oates would be was passed. If Mr. Disraeli comes in, it will be bein a witness-box. People are not to be frightened cause Mr. Disraeli has co-operated in the designs of the bitter fanaties who may be presumed to wish in their hearts, if not with their lips, that not one link had ever been struck from the gailing burden of the the broken-hearted, to instruct the ignorant, and find | Catholic fetters and manacles. It is the bigotry of the No-Popery sentiment which will have precipitated the fall of the Government, and however some Conservatives may shrink from a success purchased by such means No Popervism must, for the moment be the policy of Mr. Disrneli.

UNITED STATES.

Omniation.-On Saturday week the Rt. Rev. Bisiop Bayley of Newark, conferred the order of Priesthood on the Rev. Joseph J. Sumner. The Bishop, on the days preceding, raised a considerable number of young gentlemen to one or other of the lower orders. The occasion was very impressive, at all these ordinations.—New York Freeman.

DANGEROUS LITERATURE.-It is a pity that the law gainst indecent publications includes only those of the utterly undisguised fifthy class. There are others, though not illustrated with disgusting pictures, that are but little less destructive to the morals of the young. The reading matter in these journals appeals forcibly to the lowest passions of human nature, and is more dangerous in one view, as it makes its approaches under the guise of a pretended moral sentiment. These publications are particularly dangerous to the half educated young girl. The trashy nonsense is devoured by hundreds of work girls, and creates an unhealthy yearning for the heroic, and a dislike for their work day existence. Such reading familiarizes them with the details of viciousness, and their better nature is over-slaughed by the fictitious existences depicted, and the ability to resist temptation is slowly but surely weakened. There is no doubt that many a weak-minded girl can trace the beginning of her downfall back to the insidious lessons of that class of literature. As the law is helpless in killing all the noxious weeds that crowd the literary field, a close supervision by parents and guardians over the publications that find their way into the family circle, and the exclusion of all of an immoral or of a sickly romantic character, should be strictly observed. Such publications are prolific fountains of vice. They bring disgrace and destruction upon all weak enough to be influenced by their baleful teachings.—N. Y. Advertiser.

The condition of the people in the burnt districts of Wisconsin has been made the subject of a very interesting report by a Legislative Committee. It appears that some 1,580 families, or 6,907 persons, have been rendered almost entirely destitute through the effects of the fire which spread over the State last October. These families have since been supported, for the most part, by the relief committee of Green Bay and Milwaukee. Their horses and cattle have also been provided for. In fact, nothing appears to have been left undone to make them comfortable

The True Witness

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The TRUE WITNESS can be had at the News Depots.

MONTREAL, FRIDAY, MAY 24, 1872.

ECCLESIASTICAL CALENDAR.

илт-1872. Friday, 31-St. Angela Merici, V.

JUNE-1872. Saturday, 1-Of the Octave. Sunday, 2-Sunday within the Octave of Corpus Christi.

Monday, 3-Of the Octave. Tuesday, 4-St. Francis Carracciolo, C. Wednesday, 5-Of the Octave. Thursday, 6-Octave of Corpus Christi.

PROCESSION .- On Sunday next within the Octave of Corpus Christi, the usual Procession in honour of the Blessed Sacrament will take place. It will gather at the usual hour in front of the Church of Notre Dame, and will follow the lines of Notre Dame, St. Joseph, Mountain, St. Antoine, Craig streets, across Place d'Armes to the place whence it started.

NEWS OF THE WEEK.

The past week has produced nothing of importance to note. The Senate of the United States has been debating the supplementary article to the Washington Treaty, and discussing the several amendments brought forward. The impression is that the said article will finally be adopted with the approbation of the required majority of the Senate.

The troops of the intrusive government of Spain continue gaining great, and final victories over the routed Carlists. Of the insurgents some two-thirds have been slain outright we are told; another two-thirds of them or perhaps more, have been captured and the remainder have dispersed, and thrown away their arms, so that the number actually in the field must be small. Still, somehow or other, they continue to show fight, and to cause the government much uneasiness. There is no change in the state of offairs at Rome to report.

As will be seen in another column there has been a lively and important debate in our Canadian Parliament on the New Brunswick School Law. The state of the question, as it now stands before the House, is this-It is moved that since there are doubts amongst the lawyers, as to the constitutionality of the New Brunswick School Law of 1871, and of the duty of the Federal government to disallow it, because of the somewhat ambiguous wording of the section of the British North American Act relating to school legislation in the several Provinces -an address be laid before the Queen, praying for such amendments in the said Act, as shall remove these doubts, and secure to the New Brunswick Catholic minority, the religious liberty and freedom of education that they demand. This motion if carried in the Legislature of Canada-as we think it will be-since the Conservative party is strong, and if true to its principles must be in its favor; and if supported by the recommendations of the Federal Government as it certainly ought to be-will have the effect, no doubt, of giving our New Brunswick co-religionists the relief to which they are entitled. We await with anxiety the decision of the House on this great and to Catholics most interesting question. If this scheme does not answer however, some other must be tried.

Heavy rains have fallen since our last, refreshing the parched earth, and giving us reason to hope that, in spite of the long protracted dry season, a bountiful harvest may yet reward the toils of the farmer.

BAZAAR OF THE SISTERS OF PROVIDENCE Charity, externally manifested by alms and the relief of the poor is not only an exclusively christian virtue, unknown to the ancients, but by far the greatest of them all. It is the groundword of our Holy Religion, the law and the prophets are one on this point. St. Charles Borromeo was wont to say to the faithful of his diocese that fasting without alms-deeds would be of no avail. Though to love God above all things be the first and greatest of all commandments, yet by a divine and unparalelled condescension it receives its fulfilment in the love of neighbor. Boundless its range since there is no wretchedness beyond the sphere of her leve and multifarious its moods in alleviating the ills and woes of suffering humanity. At times her mite directly and unostentatiously glides into the bosom of the poor; at others like the waters of Jerusalem issuing from the upper fountain, she gathers as she passes on the streams of every charity into one fountain or institution purposely prepared thence to overflow on the wretched and needy.

Both ways are equally meritorious, but not equally useful to the poor. Charity that is not organized is oft the dupe of laziness and hypocrisy, whilst a charitable institution with its daily visits and knowledge of the subjects far more easily steers clear of those unpleasant shoals of but too common deception.

We have in our midst such an institution wherein organized charity stands on the best footing possible. In the immense district confided to their zeal, they go in quest of the unfortunate; the recipients of charity are individually known. They are visited in sickness; and from the dispensary which the establishment owes to the munificence of the Seminary, remedies are dealt out gratis to the sick and ailing poor.

This Institution is the "House of Providence," which, by the object of its foundation, has become the true mother of the indigent.-Miseries unknown to, and unheeded by, the prosperous world are daily and hourly ferreted out and assuaged. When the solemn moment of death comes, and the souls of both rich and poor flutter over the yawning abyss of eternity, the gentle voices and delicate hands of those ministering angels whisper the consoling thought, and soothe the burning pillow. Disease, ever so loathsome and contagious, which causes even affectionate nature to recoil, finds them intrepid and undismayed.

Yet, how often is not their zeal damped !-How often have they not to stand against with aching hearts, over indescribable miseries. -True; willing is the heart, and ingenious the hand to devise means of solace; but-like the fond mother singing her plaintive lullaby over the couch of her child, whose life is fast ebbing away, unable to unclinch the grasp of the fell destroyer from the throat of her darling-so repeatedly are the Sisters of Charity impotent to snatch the sufferer from his sad doom !-Why? No means. Blame not the Good Samaritan if he bind not up the bleeding gashes, or pick not up the prostrate frame .-There is no oil, no wine in his wallet. Charity has exhausted it. The founders of this institu tion have sown the grain of mustard-seed, and it has grown into a stately tree. In their confiding faith and undying love, they trusted that charity would continue to water it. Are they to be deceived? Why! in days gone by, the monks of St. Bernard were able to engraft charity on canine instinct, and this prodigy continues still. What then may they not expect from this boasted age of enlightenment and philanthropy? Let us then encourage . their noble and sublime efforts. They have given their lives to the poor, the infirm, the decripit and the orphan.. Will we refuse our mite? By giving your alms to the Providence, you pour them into the lap of the unfortunate, with the perfect security that they will not be squandered away, but that the truly poor and deserving will be comforted in your place. This Institution, unlike some others of this city. has neither gold or silver to back up her charities, but has entirely to trust to public generosity, and the God who clothes the lily of the field and feeds the birds of the air. Will not this, their appeal, find an coho in every christian heart? Bears it not the stamp of activity? Has not the long winter, with its long train of miseries exhausted their coffers? Has not the dire and loathsome plague, which has and is still ravaging our city, told on their means For the last three months 26 of those Ladies from breathing the foul and pestilential atmosphere of those haunts and hovels of sickness and wretchedness, have crowded the infirmary with impaired healths and broken down constitution, victims of their zeal. Who will dare say they have not a claim on public charity? Will not their calm and resigned sufferings mingling with the wail of the orphan rouse our hearts to deep and effective sympathy?

To the Bazaar, then, on the 3rd of June next, at the Orphan Asylum, corner of St. Denis and Mignonne Streets.

The Community, at the suggestion of the charitable ladies of the city, has decided on removing a nuisance which gave rise in past years to a most legitimate outcry. Free admittance to the Bazaar is to be done away with, as a means of excluding from the Hall roughs and rowdies who only add insult to nuisance. In consequence, an admittance few of 25 cents will be collected at the door, for which the donor will receive a lottery ticket entitling him to a prize at the Lottery-Table. Remember, rich, the 3rd of June. Religion, clean and undefiled before God and the Father, is this: to visit the fatherless, and widows, in their tribulations .- Com.

THE NEW BRUNSWICK SCHOOL LAW .-What is meant by the words "by law?" The answer to this question determines the "constitutionality" of the unjust law which a tyrant Protestant majority in New Brunswick are trying to impose on their Catholic fellow-

By the British North America Act, sect. 93, it is expressly provided that the several Pro- had a right to expost that if they gave nothing, they safe at their destination and vincial Legislatures, exclusively, may make should lose nothing. He agreed that the constitution of improved health.

their own laws in relation to education—but with this proviso:-"Nothing in such law shall prejudicially affect any right or privilege with respect to denominational

schools, which any class of persons have BY LAW in the Province at the Union." It may be true that at the Union, there was

not on the N. B. Statute Book any law expressly, or by name recognising "denominational schools."

On the other hand, it is certainly true that, at the Union, the Catholics of New Brunswick had the power within the existing law, of setting up schools in which their children could receive a positive Catholic education.

Now to a layman it appears that what can be done legally, or within the law, is really done "by law." It was legal for Catholics in New Brunswick to demand and receive for the support of their particular schools a share in all monies raised by Government for educational purposes; this was their legal right, and of this right the new School Bill deprives them. It seems to us therefore that, to their injury, the letter, as well as the spirit of the Act of Union, has been violated. But for the two words we have Italicised there would to-day be no question as to the unconstitutionality of the recent action of the New Brunswick Legis-

Lawyers, however, with whom, on a question of pure law, we have not the presumption to enter the lists have given it as their opinion that the words "by law" must be interpreted strictly to signify, by positive Statute law .-This may be so; but still, it seems to us that that which the law allows to be done, is done "by law;" in which case Catholics in New Brunswick had, before the Union, their separate schools "by law;" and of these by an Act of their Legislature, passed since the Union they have been deprived.

Who is to determine the meaning of the words "by law?" Not the Provincial Legislature of New Brunswick; for it is an interested party, and therefore incompetent to discharge the functions of the judge, who must, above all things, be impartial, and disinterested To remit the decision to the Dominion Government would be open to the same objections; for neither as a general rule can the latter be impartial and disinterested on ques tions that may arise out of the conflicting pretensions of the Federal, and Provincial governments; and as we argued in our last, the first named is, in the very nature of things, too amenable to political influences, to be able to discharge judicial functions. It is here that we see the necessity of a Supreme Court of Judicature-not a Court of Legislature-to hear, and determine these knotty and delicate

A way out of the difficulty has been sug. gested by the Hon. M. Chauveau, which, if adopted-as we think it will be-will cut the knot, and give us all we want, without any infraction, or even straining of the Federal principle in our Government. He proposes that, since there do exist doubts as to the constitutionality of the N. B. School Bill, an address be presented to Her Majesty praying for such amendments in the Act of Confederation as shall bring the letter of the law into harmony with its spirit. This motion was to have been considered on Wednesday, 29th inst.

We give below an analysis of the debate which ensued on Mr. Costigan's motion bring. ing the N. B. School Law again before the notice of the House. There is no political subject on which Catholics can be more deeply interested than this, or to which we can more principle in our constitution had he disallowed the profitably devote our columns.

Col. Gray defended the action of the N. B. legislature, for which he challenged the right to deal with the subject, and moved an amendment to Mr. Costigan's motion :-

"That it is essential to the peace and prosperity of the Dominion that the constitutional rights of the several Provinces shall in no way be impaired by the action of this Parliament; that the law passed by the Legislature of New Brunswick, respecting common schools is strictly within the limits of its constitutional powers, and is amenable to be repealed or altered by the local legislature, should it prove injurious or unsatisfactory in its operation, and that this House does not deem it proper to interfere with the advice that may be tendered to the Governor General, respecting the New Brunswick school law."

Col. Gray also admitted that he feared that it was true, that the School board were carrying out the new School Act with a strictness not contemplated by the framers of the law, in which case things might be set right without the interference of the Dominion Parliament,

The Hon. M. Chanveau replied, and we have much pleasure in giving in full, as we find it in the Gazette, his powerful and tem-

Hon. Mr. Chauveau believed that much of what had been stated by the last speaker was worthy of consideration, and he would have preferred that the Catholics of New Brunswick had fought out the battle on their own battle ground. But the question was here and there were two points to be considered; whether the House had the power to deal with it, and whether it was just. He believed the matter should be settled according to the spirit as well as the letter of the law. The spirit of the constitution was to preserve the privileges of every re-ligious denomination and to grant the fullest liberty to all. Reading it by that light, he believed that the minority in New Brunswick and Nova Scotia

tionality of the bill should be kept in view, but if the bill was not unconstitutional, it was the next thing to it. He quoted the clauses respecting education in support of this argument. The act provided that once a liberal step was taken it could not be repealed. The New Brunswick law was that there should be no sectarian schools, which simply meant that schools should be established to which no Catholic parent could send children. He did not believe that unmitigated non-sectarian schools could be successful. In Ontario they had been mitigated. The same thing took place in Prussin, where there was a Protestant majority. Non-sectarian schools meant what Catholic schools would mean where there was a minority of Protestants. The teaching and educational atmosphere of these schools were just as obnoxious to Catholics as Catholic schools to Protestants. The clause in the New Brunswick school act that schools receiving Government aid should be non-secturian, simply meant that Catholics should be taxed for school which they could not use. He admitted that the objection that the law did not infringe the constitution, and must therefore be dealt with on its merits was weighty, but seeing the pressing nature of the case he felt that something must be done to meet the views of the minority, who never contemplated, on entering Confederation that their consciences were to be assailed. He felt that their appeals ought to be listened to. If the constitution could be amended he did not see that danger would mise by granting what the majorities of Upper and Lower Canada had already granted.— Let the constitution be thus amended and that question would be done away with once and forever .-He moved in amendment that all words after "that" in the original resolution be struck out and the following substituted, namely :-- that an address be presented to Her Majesty, praying for an act amend-ing the British North America Act [in the sense he believes to have been intended at the time of its passage] by providing that every religious denomination in New Brunswick and Nova Scotia shall continue to possess all rights, privileges and advantages with regard to their schools as such denominations enjoyed at the time of the passage of the act, to the same extent as if the rights, advantages and privileges had been then duly established by law."

Mr Smith [Westmoreland] asked the adjournment of the debate to allow time for consideration and consultation among the members from New Bruns-

Mr Connell also hoped that the debate would be adiourned.

Mr Bolton also remarked that the question had been sprung upon the New Brunswick members and some time should be allowed to them for consulta-

Hon Mr Chauveau had no objection to assent to the request which he thought was a most reasonable

Mr. Costigan would not object to the adjournment of the debate if it would not put it out of the power of the House to deal with the matter.

With this the debate closed, to be resumed again on Wednesday, the 29th inst., when we anticipate a favorable issue. There can be no doubt that the feeling is general, that the spirit of the Union Act has been violated in New Brunswick; whilst it is a matter of doubt whether the letter of that law has not also been something more than strained. In a very able editorial of the Gazette of the 23rd inst., the editor of that Conservative and Ministerial paper discusses the question at length; and after enumerating the provisions made by the Act of Union for the protection of minorities in the matter of education, it thus sums up :--

But it is by no means so certain that the New Brunswick Legislature in passing the school law of 1871 have not infringed upon the first exception of the educational clause of the Union Act. So far as we have been able to gather from the debates, it appears that under the law as it existed at the time of the union, any number of persons, being members of any particular denomination or of mixed denominational opinion, could by law establish a school, and obtain thereby the right of local taxation for the naintenance of the se grant from the Legislature, although it is not certain that they had this grant by any more fixed right than the annual will of Parliament. By the law now passed this right is taken away to this extent at least, that no school can receive any public money, unless it is absolutely non-sectarian in its teaching. That is the position of the law as we understand it from the discussions which have occurred; and the question axises, did the Act of 1871 "affect any right or privilege with respect to denominational schools which any class of persons had by law in the Pro-vince at the union?" If it did, then the Legislature had clearly no right to pass it; if it do not, and there were admittedly neither separate nor dissentient schools by law established, then the Parliament of Canada has no right or power of interference, and the Governor in Council would have been guilty of a very serious attack upon the federal Act."-Gazette, 23rd inst.

But if "by law"-as the Gazette asserts they could-Catholics could, before the Union, establish a school, and obtain thereby the right of local taxation for the maintenance of the school, and secure an annual grant from the Legislature;" and if, because of the School Law of 1871, Catholics are deprived of these privileges-which is certainly the casehave not "Rights and Privileges," which Catholics enjoyed "by law" at the Union, been "prejudicially affected?" in violation of the letter as well as of the evident spirit of the 93 sect. of the British North America Act.

However, if the action of the New Brunswick legislature be in harmony with the letter of the law, we must do what the Hon. M. Chauveau recommends, and address ourselves to the Imperial authorities to have the law so amended as to bring its letter in harmony with its spirit. The battle must be fought out to the last, and No Surrender.

We learn that M. Cuddihy, Esq., J.P., an plaintiff to pay the cost of the first action, old and respected citizen of Montreal, after making an ample fortune, has retired from fore commencing another suit. Aftera lengthy business, and in company with his wife left here argument before the Lord Chief Justice, and last Friday evening, per Steamer Prussian, on other Judges, the motion was sustained; and a visit to his friends in the old country. Mr. Cuddihy is accompanied in his trip by our able in the course of the next six months to respected townsmen, Mr. P. J. Durack and raise the required amount, we may take it for Mr. R. Drake and his wife, who have also gone granted that we have heard the last of the civil home to see their friends. We wish them a proceedings in the case. The criminal trial pleasant journey and hope they will arrive all for perjury will not come off before the autumn, safe at their destination and return in the en- as the presence of witnesses from Australia,

Protestant theology is a curiosity in its way, and must not be measured by the ordinary laws of hermeneutics. A Kingston Protestant divine thinks that "the world did not learn true Protestantism in a day. Indeed we have not learnt it in all its beauty and expansiveness wholly yet. But we are fairly started on our road and are travelling towards our goal," etc. This is rather a gloomy but curious view of Christianity withal. Christ, the Bible and Christianity, a total failure for sixteen hundred years! (until the divine Luther was born)—a partial failure for the remaining three hundred years! and not expected to be a decided success until some small point of time in the shadowy future (on the road to which however we are fairly started) when the goal Protestantism in all its beauty and expansive ness (whatever that means) shall at length have been fully attained! This theory, though decidedly desponding as to the past and present, has yet the redeeming feature of hopefulness in the future; but is nevertheless hardly in harmony with that infallible promise of Christ: Behold I am with you all times (second century as well as the first-fourteenth century as well as the second—in fact all centuries) even to the consummation of the world. This kind of a thing may do for Protestantism, which being a negation, may easily not be as yet fully developed; but will not do for the Church of Christ. Of the desirability of an expansive Christianity, we have grave doubts. Protestantism having well studied out its theory, must naturally have more confidence in it. We have always looked upon Christianity as having sprung like Minerva armed cap-a-pie from the brain of Christ; as perfect in the first moment of its conception as at any subsequent period. But ours is the theology doubtless of "a mediaval serf." Christ and the Bible being a failure, Luther (himself a failure until carnal love enamoured him of a German Nun) became necessary to ensure a partial success. To whom is to be due, the decided success in the shadowy future which is here predicted and hoped for, it is not perhaps given to man yet to determine. This theory however is hardly respectful to Christ, putting Him as it does so decidedly below the unfrocked monk, and the future hero of the decided success; and should, one would think, appear even to its concocters slightly derogatory to that Bible, which is supposed to enlighten all, who "it hear and read." But Protestantism in its theology does not stick at trifles.

The Methodist Recorder's estimate of ; Christian Bishop's duty, is equally curious. Speaking of Dr. Temple's espiscopal labours it says "So discreetly has he handled religious topics, that some leading laymen who protested against his elevation! are now proud of their popular genial laborious and Christian Bishop." It may be "en regle" for a Christian Bishop to be popular; (though we suspect St. Paul sought none of this;) it may be commendatory to be genial, but we suspect that this discreet handling of religious topics, has more of wordly wisdom about it, than Christian zeal and episcopal duty. We are inclined to believe, that every Christian Bishop has had handed down to him a sharply defined and uncompromising code of articles of faith (religious topics) which he is bound to promulgate and proclaim under pain of loss of his episcopal character. This may be a too strict view of an Anglican Bishop's mission, but it is our view of a Christian Bishop's duty, and if Dr. Temple by discreet handling has moulded his doctrines to his men, rather than his men to his doctrines, we cannot help thinking that Dr. Temple has been more of an Anglican than a Christian Bishop. It is just possible that these "leading laymen" protested against Dr. Temple's elevation on account of certain religious opinions held by him, and indeed the context would rather favour this interpretation. If so, this is a still more melancholy view of the case; because if Dr. Temple's "discret handling of religious topics" is a cuphuism for "a concealing of principles," it reduces him to the grade of the rankest hypocrisy. Any way it is a curious picture of a Christian Bishop though popular and genial withal.—SACERDOS.

The Tichborne case has again made its appearance in the Civil Court. The discomfited claimant has been trying to renew his pretensions to the Tichborne property by means of civil process; but was met by a motion on the part of the heir's representatives calling on the amounting to from £70,000 to £100,000, beas it is not likely that the claimant will be and Chili is required.

TRUE WITNESS AND CATHOLIC CHRONICLE.— -MAY 31, 1872.

FIRST COMMUNION.—A sublime and touching spectacle was presented on Thursday 23rd inst., in the vast church of Notre Dame, in the morning by first communion of several hundreds multiple of young children, of both sexes; and in the of journe, by their confirmation by His Lordship, the Bishop of Birtha, after which the young sup, soldiers of the cross renewed the promises made for them at their baptism by their sponsors. The total number who thus received the Sacraments of the Church to strengthen them to fight the good fight, and to live and die as becomes the soldiers of Jesus Christ, was about four hundred and thirty.

The Montreal Herald of the 23rd publishes the annexed communication which effectually disposes of the malicious charges brought against the parish priest of Lachine :-POLITICS IN THE PULPIT.

To the Editor of the Montreal Herald.

Sm - With reference to the paragraph, under the above heading, which appeared in your issue of yesabove nearing, which appeared in your issue of yesterday, I request you to be kind enough to insert the

ollowing:— The Cure said that in a Catholic county they ought to elect a good Catholic to represent their interests, and not one who would oppose the Church on religious matters, or belong to such as L'Institut Canadien, and that, of course, Protestants could not be supposed to vote against their co-religionists, nor supposed to some them, when matters affecting them were brought up in Parliament, and he instanced a case. I did not, however, understand that the Cure gaid all this in compliance with instructions from his Bishop, but merely as his own opinion, for the advice from his Lordship given before parliamentary elections was invariably non-political.

ONE WHO WAS PRESENT. Lachine, 22nd May, 1872.

N.B.—I enclose my card, which I presume will

The Montreal Gazette has the following remarks upon a fete that took place the other day at the Convent of Villa Maria, under the management of the Ladies of the Congregation of Notre Dame. All honest and intelligent Protestants take pleasure in admitting the excellence of the education given by these excellent and devoted ladies :-

VILLA MARIA .- House-Keeping and the Culinary Art--One of the complaints often alleged of late years against our present system of female education is that the useful is generally sacrificed to the ornamental, and that whilst nearly all other sciences have a fair share of attention paid them, the pre-eminently important one of house-keeping is almost Now this should not be. Domestic comignored. fort and discomfort, we may go farther and say domestic happiness and misery are too closely dependent on the degree of skill and experience a woman brings to the management of her household to allow of that question being so lightly overlooked. Many of us have heard and probably smiled over the story of the hapless school mistress, who, though able to converse theently in four different languages, sing and perform brilliantly on various instruments, paint artistically in oil as well as in water colors, was yet unable on an occasion of great emergency to make for a sick father a bowl of gruel. We have been led to forming these remarks by a scance at which we had the pleasure of assisting on Thursday last at the Convent of Villa Maria, Monklands. Now, though rare proofs of musical and dramatic

ability were given on the occasion, among which we will particularly cite the drama of "Jeptha's Daughter," we will not dwell farther on that point, knowing that ample justice has often been rendered to the admirable proficiency which the young ladies of the Institution always exhibit in such accomplish-What interested us equally we will frankly acknowledge, were the ample evidences of careful training in the science of housekeeping, in plain sewing, of which admirable specimens were shewn, and in the culinary art. A rigorous examination ca these subjects elicited from the pupils clear, comprehensive answers, proving that they thoroughly understood the theory, whilst a table in the centre of the room laden with ments, jellies, cakes, salads, preserved fruits, all prepared, and well prepared, by the young ladies themselves, gave tangible and positive proof that they could put in practice what they knew so well in theory. There is a regular course of house-keeping and cookery taught, we understand, in the establishment, and followed by the senior pupils. The latter, twice a week, don calico wrappers, and descend to the kitchen, where, under the superintendence of one of the sisters, herself a competent mistress of the art, they loarn to prepare not only ornamental desserts, but the more solid dishes that go to make upa substantial dinner. Never was such knowledge more necessary than at the present time, when domestic assistants are growing daily more and more rare, unreasonably exacting, and at the same time incompetent. Our grandmothers and great-grandmothers were in general notable housekeepers. Why should their female descendants, who have made such wonderful progress in other branches, degenerate in this truly womanly speciality? All honour then to a system that proves women may so easily unite the useful with the ornamental, and that a short time daily given by them to household duties, need in no manner interfere with the intellectual pursuits, or graceful accomplishments of which they may a few years later give brilliant proofs in our drawing-

Friday, 24th, was observed generally as a holiday in honor of the Queen's Birthday. There was no public celebration; and the most prominent feature of the day was the discharge of fire crackers in the streets, which, in spite of the law, and the Mayor's Proclamation, and without any hindrance from the Police, went on merrily till a late hour. Luckily everything was wet from the effect of the late rains, or we should probably have had some serious calamity to record. The Gazette of Saturday morning has the following:-

FIRE.—Shortly after one this morning a fire broke out in the bay loft of a stable in German street, owned by a Mr. Scanlin. Four horses in the stable were taken out. The fire was prevented from communicating with the lower portion. The contents of the loft and the roof were severely damaged. We believe there is insurance in the London and Lancashire. Fire crackers were, we learn, used in the yard up to a late hour last night, by a lot of boys, in spite of the proclamation of the Mayor.—Gazette, 25th inst.

This about the fire crackers should be enquired into; and if proved, the Insurance Company should refuse to pay damage.

Remittances in our next.

The Montreal Witness of the 21st ult., brings a very serious charge against the Roman Catholic Church. "She," so our contemporary says, "has fomented rebellion, compassed the death of a Protestant and got 1,400,000 acres of land for distribution amongst the metis." We wonder whilst the Witness was at it, he did not enumerate amongst the crimes of which the "Church of Rome" has been guilty in Canada, the present epidemic of small-pox, and the disaster that has occurred to the SS. St. Patrick. The Church of Rome has just as much to do with these, as with the troubles in the Red River district, or the shooting of the Protestant Scott by Riel.

FURTHER REMARKS ON THE "LITTLE BOOK." PAGE 66-TEN PROOFS THAT THE BIBLE IS THE WORD OF

I. " How do you know that the Bible is the Word of God?" "Just as I know that you, and not another person, have asked me this question. . . . As I know that thunder is the voice of God in nature," &c. This is convincing. Long, long time ago, in Mullingar, when I was a little fellow, a oustom was among children to answer the question "How do you know?" by looking up at you, and innocently replying " Every how." " Why did you do it?" " Every why"—similar arguments to the Doctor's.

Page 68-2. "Because, as I do not know your mind and will unless you make it known to me, so we cannot know the mind and will of God unless he communicate it to us." I ask, in all candor, is this a reason for believing the Bible to be the word of God? Is there a child ten years of age-is there one uneducated person in the country-that cannot see the absurdity of giving such a statement as a reason for believing the Bible to be the word of

3. "Because He who made man can communicate with him as He please." Does this again prove the Bible to be the Word of God?

4. "Because the Holy Prophets and Apostles who wrote the Bible professed to have been taught to do so by the Holy Spirit of God." This statement is untrue, as any one may see who will take the trouble to read the Bible just once, and a little attentively.

5. A gratuitous assertion.

6. Another assertion. 7. Unsatisfactory to those who do not already beli**ev**e.

8. Another assertion.

9. A fragment of a sermon; something in it in favor, not of the Bible, but of the Catholic Church being the only true guide to Heaven.

10. Reason for believing the Bible to be the word of God.

The best and strongest arguments, when you have several, are generally placed at the opening and close of your discourse. The first reason was " Every why," and was very clear, logical and convincing .-The tenth and last is a muckle reason-unco guid in every respect, logically, metaphysically, morally historically, grammatically, and any other you may choose. I give it word for word-here it is. The page is 69. Read :-

"Tenthly.-We know that those who pretend to reject the Bible have no certain standard of faith and morals, if they have any of either; having nothing but the shifting sands of expediency, and that blown about by every wind of passion, as the rule of their practice; are irregular in life, and miserable in death, as their greatest modern apostle, Voltaire, said in his dying hours,-"I am abandoned by Goo and by man." There it is-the 10th reason for believing the Bible to be the word of God-there is onse-there is grammur Mr. Editor. When you get a sentence to come anything near up to that will you please swap.

Let us be serious .- Is it not too bad to hear such silly absurdities given as reasons for believing a book to be the word of God. Poor Protestants-God help them. If those are their reasons for believing in the Bible, they are to be pitied. But we know there are Protestants-we know there have been Protestants, with brains to conceive, and with words to express correctly and grammatically, something very closely bordering on the truth. Let us take the great Edmund Burke. He was a Protestant; he was an educated man. Listen to him on this question of the Bible-("Ryerson's only infallible guide to heaven-so plain that a child cannot miss his way"). Listen to Burke :- " Gentlemen so acute have not, that I have heard, ever thought of answering a plain obvious question-What is that Scripture, to which they are content to subscribe? They do not think that a book becomes of divine authority, because it is bound in blue morocco, and is printed by John Basket and his assigns. 'The Bible is a vast collection of different treatises; a man who holds the divine authority of one may consider the other as nearly human. What is his canon? 'The Jewish-St. Jerome's? That of the Thirty-nine Articles-Luther's? There are some who reject the canticles; others, six of the epistles. The apocalypse has been suspected even as heretical, and was doubted of for many ages and by many great men. As these narrow the canon, others have enlarged it by admitting St. Barnabas's epistles, the apostolic constitutions, to say nothing of many other gospels. Therefore, to ascertain Scripture, you must have one article more: you must define what that Scripture is which you mean to teach. There are, I believe, very few who, when Scripture is so ascertained, do not see the absolute necessity of knowing what a man draws from it, before he is sent down authorized by the State to teach it as pure doctrine, and receive a tenth of the produce of our lands.

" The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy; a collection of an infinite variety, of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes.

"It is necessary to sort out what is intended for example, what only as narrative, what to be understood literally, what figuratively, where one precept is to be controlable and modified by another; what

is used directly, and what only as an argument ad hominem; what is temporary, and what of perpetual obligation; what appropriated to one set of men, and what the general duty of all Christians.

We owe the best we can (not infallibility, but prudence) to the subject; first, sound doctrine; then ability to use it."-Speech in the House of Commons on the Acts of Uniformity.

How refreshing to read the truth well worded; but then the great Protestant Burke was a scholar, and not a pretentious charlatan.—Com.

INVITATION TO THE ENGLISH-SPEAKING CATHOLICS OF MONTREAL TO BECOME MEMBERS OF ST. JOSEPH'S SOCIETY OF THE SACRED HEART, FOR FOREIGN MIS-

This is an Association of Clergymen and of zealous men and women, who are united together by a determination to carry out, so far as they can, the work of the Apostles and to spread Christianity among the yet unconverted races of the earth.

Men, women, and children can become Members -and thus piously unite themselves with the Missionary Priests and Sisters who spend their lives for souls on foreign Missions. Each Member shares in all the Masses, prayers, labors and good works of the entire Society.

The duties of the lay-members are very simple:-1 .- To be enrolled on the books of the Society. For this purpose a list will be kept open for a short time, in Montreal, at the Pastoral residences of St. Patrick's and St. Ann's; at the Parlour of the Seminary of the French Church, and at the Jesuits College.

2 .- To " pray to the Lord of the Harvest that he would send laborers into his Harvest"; and to pray for the conversion of Souls.

3.-To give an alms, annually if possible towards the works of the Society. These alms may be inscribed upon the books on which the members are enrolled, or they may be given direct to the Very Rev. Herbert Vanghan, D.D., Superior of the Society, at St. Patrick's Church ; or to the Rev. F. Vigneront, a Missioner of the Society, at the Seminary of St. Sulpice, near the French Church.

THE WORK OF THE SOCIETY

Is to utilise the vocations, which are going to waste in the old country; to educate Apostolic men in St. Joseph's Missionary College, Mill Hill, near Loudon; and to send them to any mission out of Europe, the Holy Father may appoint. Your alms will therefore help to multiply Priests. Sisters are also prepared for the same good work.

WHO AUTHORIZED IT?

The Sovereign Pontiff himself. He has blessed it and he sends his Blessing to all of you who help it At His command the Cardinal Prefect of Propaganda wrote in a circular letter the following words:

"We beg of the bishops and of the Faithful whom the Rev. Dr. Herbert Vaughan may visit, to receive him with kindness, and to assist him by all means in their power to attain the proposed end." To the approbation of Bishops in various parts of the world, we can now add the approbation of the Venerable Bishon of Montreal and his encouragement of this work among the zealous Catholics in his Diocese.

WHAT CLAIM HAS IT ON ME?

It has many claims. The command of our Lord to "teach all nations," presses upon each one of us. Gratitude, for the light of faith which we received freely in times past through the generous sufferings of St. Patrick and others, bids us, in like manner, freely make sacrifice to carry it on to those who are still in darkness. Charity, to the hundreds of millions-at least 600,000,000-who know not even the name of our Blessed Redeemer, constrains us. Our Providential position of power and influence among the nations—for good, if we will so use it—demands our co-operation. Were the English-speaking races united in the Missionary work of God's Church, under His grace they would convert the world.—The prodigious efforts of error stimulate our zeal. Millions of souls are miscrably perishing, while we abound in every grace and blessing.—The Precious Blood of Christ pleads with us-the millions in darkness plead-our own best interest plead. Good! you reply, but

CHARITY REGINS AT HOME.

You are right! But when the Holy Father heard that this pretext was used as an excuse for shutting up the purse, He forthwith took His pen and wrote in Latin the following answer: "Do your works of charity at home, but do not neglect this other work of charity in favor of Foreign Missions."

THE FIRST MISSION CONFIDED TO ST. JOSEPH'S SOCIETY By the Sovereign Pontiff has been to the 5,000,000 colored people in North America. We have begun among 38,000 colored people in Baltimore. The success of this first Mission has already exceeded all expectations. The late Archbishop Spalding writing of these Missions said "The harvest is already ripe for reaping."

The Archbishop of New Orleans speaks of the people in the South as ruined, and of the absolute necessity of obtaining help abroad to establish Missions and Schools for the poor colored people in those parts. Dr. Quinlan, Bishop of Mobile, writes

"No more favorable time to begin the conversion of the non-Catholic colored people of the Southern "States could in God's good Providence be afforded " than the present."

We need therefore your alms for the education of Missionary Priests, many of whom will be of Irish parentage; for carrying on the Mission confided to our Society; and also for the completion of St. Joseph's Memorial Church, attached to the Missionary College where our Priests are educated.

Blessed is the man who understandeth concerning the poor and the needy.'

"Give and it shall be given back to you again." Children of the Apostle Patrick, remember you tradition and your noble title as "the Apostolic people" and be inscribed in this Apostolic Society.

SUBSCRIPTIONS AND DONATIONS. 1.—The smallest donations will be thankfully

received, as well as annual subscriptions. 2.—The donors of £50 (\$250) or upwards, are enrolled as special benefactors. Masses are celebrated every year, according to their intention.

3.—The donor of a burse (£1,000 or \$5,000) for the perpetual education of Missionary Priests thereby becomes a Founder of the Society and of the College. In order to perpetuate of memory of an act so pleasing to God, and to secure for the Founders constant and daily prayers, their names are inscribed on a Tablet placed within the College Church, and during their life, and after their death, the Holy Sacrifice is, and will continue to be, offered twice a week for their intention.
4.—Gifts and Legacies may be bequeathed to the

Rev. Herbert Vaughan, D.D., Superior of St. Joseph's College, Mill Hill, London, N. W.; or to Trustes of St. Joseph Missionary Fund, London Joint Stock Bank 69 Pall Mall, London.

The Missioners of St. Joseph's Society will remain but a short time in Montreal to collect. The Rev. Father Dowd has kindly consented to take charge of any gifts which may be made after their de-HERRERT VAUGHAN, D.D.,

Superior of St. Joseph's Society, St. Patrick's, Montreal. CHARLES VIGNERONT, Missioner of the same Society, Seminaire de St. Sulpice, Montreal. May, 10th, 1872.

TOTAL ABSTINENCE IN GLENGARY. To the Editor of the True Witness.

Sir.—As the Total Abstinence movement is getting very common in this country, I presume to say that Glengarry is not behind. The first regular society was started some months ago by Rev. Father O'Connor, the worthy and energetic paster of St. Finnan's Church, Alexandria, and though only a few months in existence, it is gratifying to know that its members exceed 500. Next to God we owe this grand success to Father O'Connor, who has overcome that fearful demon, Intemperance. To think of all the evils which have followed it, poverty, vice, crimes of all shades and colours, every man in his own experience has seen some time or other the fearful ravages caused by this demon. Many a man who is to-day a disgrace to his family, to society, and to mankind, was once a man but he is not so now. He has disgraced his manhood by gratifying his glutinous desires. And to-day, he defiles the image of God which his body once represented. But to return to our society, several other priests, followed the example of Father O'Connor; and now, Father Masterson, of St. Raphael's, and Father MacDonell, of Lochiel, have established Total Abstinence Societies.

Father O'Connor is worthy of great praise for the pains he took to have this society established. We can indeed say with the Prophet: "He walked with me in peace and equity, and turned many away from iniquity. It is gratifying to see in this far western land an Irish Priest, an ornament to the Church, and an able preacher, possessed of very high oratorical

In Glengarry, I think, the only Irish Priests, are Fathers Masterson, McCarthy, and O'Connor. These Rev. gentleman.

Remind me of brave Father Boyle in the country His name will still be dear to me wherever I may

roam: Though absent now and far away, I always bear in

mind, His holy words, his good advice, so generous brave and kind

Dear Mr. Editor, excuse me for trespassing so much on your valuable space.

I remain, dear Sir, Yours, &c.,

ST. PATRICK'S BENEVOLENT SOCIETY. At the semi-annual meeting of the above Society ield on Thursday, 2nd May.

The Treasurer submitted his semi-annual report is follows:--

Total receipts for the past six months....\$1,142-61 The expenditure for the same period is as follows: Widows and orphans......\$250 20 Sick members...... 154 05

Leaving \$628.13 to the credit of the Society over and above expenses for six months ending 2nd May. Amount in Treasurer's hands...... 50 08

Fotal to the credit of the Society......\$1,966 53 The following gentlemen were elected officers for the ensuing six months:

R. P. Burke, President; John Whitty, 1st. Vice-President; Thos. Grangle, 2nd. Vice-President; Charles Shea, Secretary; Thos. Quinn, Assistant Secretary; B. Connaughton, Treasurer; J. Claffey, Collecting Treasurer; J. Power, Assistant Collecting Treasurer; Patrick Murphy, Grand Marshal, Samuel Grear, and M. Foley, Assistant Marshals.

Committee of Enquiry-P. Galvin, F. Brazeau, J. C. Sullivan, P. Enright, John Mallins, P. Lynman, M. Flood, J. Corcoran, T. Aultimas, M. Quinn, T. McAdams, J. C. Doyle, J. Fitzgereld, M. Fitzgibbon.

OBITUARY.

It is a very melancholy duty we have to discharge this week, in announcing the death of Mrs. Joseph Kidd, of Carronbrook. The sad event took place on Thursday of last week, and though there was plenty of time for the reception of all the rites of the Church, still the death was very sudden. At church, in her usual health, on Sunday, she was taken ill on the evening of the same day, and in spite of the skill and assiduous attentions of the physicians, she sank gradually, till on Thursday evening about five o'clock, in the full possession of all her faculties, she passed into the presence of God.

The funeral took place on Saturday at 10 a.m. and was the largest, by far, we have over seen. Mrs. Kidd was widely known, and estcemed by all who know her, for her kindly, genial, motherly hearther characteristic,-for her hospitality and generous charities; and hence thousands thronged to pay her memory this last tribute of affection.

The procession, nearly three miles in length, contained friends from Toronto, Brantford, Stratford, London, Goderich, and many other distant places, besides almost the entire population, Catholic and Protestant, of the district in which she lived.

The Mass of Requiem was sung by the parish priest—the Very Rev. Father Murphy—who all through her illness, had been unremitting in his attentions, and neglected no means of showing his respect for the virtues of the deceased lady. sermon, shortened by the emotions of the audience, and chiefly of the speaker himself, was delivered by Father Ferguson, of Toronto, an attached friend of

the family.
We offer Mr. Kidd our sincere condolence in his distressing bereavement, and pray the good God to sustain him and his amiable family in the deep affliction that has so suddenly fallen upon them.-Toranto Freeman, May 23rd.

MARGARET POWER.

Another land mark of Ottawa has been removed from our midst. Death quietly, but surely, gathers the old residents to their long homes until now their number remaining can be easily counted. On Thursday, the 9th instant, about midnight, Margaret Power, relict of the late Daniel O'Connor, Esq., departed this life. She had been sick for about three weeks and bore her illness in the spirit of a true Christian. In life she made to herself during her long residence here many and warm friends. To know her was to esteem and respect her. The poor, the widow and the orphan will especially miss her for she was always to them kind hearted, charitable and gencrous. To her family she was a most loving and affectionate mother, and God blessed her by seeing them all around her in her last moments. She has passed away sincerely regretted by all who knew her and deeply mourned by her respected family .-Her reward with her Creator, let us hope, is great for she was one of those good and faithful servants to whom God has promised the reward of glory and eternal life. The deceased came to this city on the 8th May, 1827. The funeral took place on Sunday last from the residence of her son, D. O'Connor, Esq. As might naturally be expected an exceedingly large number of persons participated in paying the last tribute of respect to the deceased lady. In fact the largest funeral seen in Ottawa for a long time. Ottawa Times.

THE LATE MAJOR RALPH R. JOHNSON. Though some time has clapsed since the death of this fine old gentleman, we cannot allow his death to go by unnoticed. Major Johnson died on the 14th of last February in his quiet home, on the shores of Lake Memphremagog. He had not yet quite completed his 89th year. His was a varied existence. At the age of fifteen Ralph Bretiler Johnson received his commission in the 10th Hussars as a gift from the Prince of Walcs, who then commanded the gallant 10th. After three years' service in this regiment, Mr. Johnson got his troop in the 16th Lancers.

and afterwards served on his uncle's (General Gordon) staff in Jersey. The Peninsular War breaking out, Captain Johnson joined his regiment in Spain. He was there for over two years, but having been twice wounded at Talavera while acting on Sir Acthur Wellesley's staff, he was invalided. His health was so much shattered that he had to retire on halfpay, and entered the diplomatic service.

He was attached to the Embassy in Paris, and was there for two years. Shortly afterwards he became Queen's messenger, owing to the emancipation of the slaves in the West Indies. Major Johnson found himself about this time almost completely ruined-he came to Canada about 1820, and has resided here ever since-for over forty years he served under this Government in various positions of importance, and earned the affection and esteem of all who came in contact with him. He had been superannuated about eighteen months before his death. During all that time he was a great sufferer, but bore his troubles calmly. His gentlemanly bearing, refinement of manner, were things which cannot be forgotion, and there are many in the community who must remember the tall handsome figure of the gallant old Major.

Ralph Bretiler Graschal Johnson was the youngest son of Graschal Johnson, Esq., the Hon. Eliza Hodges, his wife, and brother of Graschal Johnson, late Consul General at Antwerp, uncle of the Hon. Justice W. Johnson, now in Manitoba; the deceased was also first cousin of the late Lord Palmerston.

St. Patrick's Church.-At a meeting of the members of St. Patrick's Church held immediately after Mass yesterday at the St. Patrick's Institute, it was unanimously resolved to present an address accompanied by a testimonial to the Reverned B. Motiauran, whose health necessitates a trip to Europe. The Rev. Mr. McGauran has been connected with the Church for nearly twenty years and has now the respect and esteem not only of his congregation but of other sects. We hope he may return with renewed health and vigor to resume his pastoral duties .-Quebec Mercury, of Monday 20th inst.

BREAKFAST-EPTS'S COCOA-GRATEFUL AND COMFORTixs.—" 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's & Co., Homeographic Chemists, London," Also, makers of Epps's Milky Cocoa (Cocoa and Condens-

The extraordinary effect of Fellows' Compound Syrup of Hypophosphites is due to its power of imparting the vital principle to all constitutions impaired by wasting or debilitating maladies. It is acceptable to the palate, and switable for all ages and all constitutions. The blood is restored to purity and health, the nerves and muscles are strengthened, while tuberoulous or consumptive deposit is retard-

PARSONE PURGATIVE PRAS - Best family physic Sheridan's Cavalry Condition Powders, for horses.



THE REGULAR MONTHLY MEETING OF THE ST. PATRICK'S SOCIETY, will be held in the ST. PATRICK'S HALL, on MONDAY Evening and of JUNE. Chair to be taken at 8 P.M.

D. GORMAN, Rec. Sec.

WANTED .- A TEACHER for Roman Catholic Separate School, Napanee. Duties to commence on May 13th. Salary liberal. Address—JAMES CUL HANE, Chairman, Napance, Ont.

POETRY.

Come hither, friends!-come one and all. And leave your dreary climes; Come east your lot in Kansas, where The sun forever shines! You'll have no need of over-coats,

Nor ever fear the snow: You'll want no scarf around your throat, No matter where you go!

Reader, send twenty-five cents and receive by return mail a large forty-column paper, containing Market Reports, prices of Stock, Horses, prices of wages for all trades, laborers, salesmen, &c.; prices of board; also a large map, showing every city, town and village, every railroad, river and stream.

It will guide you to the best homes: It will save you money when traveling; It will keep you posted on the Kansas markots. It will save you time, trouble and expense. Say what paper you seen this in, and address W. F. HAZELTON, Land Ag't. Silver Loke, Kansas.

INSOLVENT ACT OF 1869. IN the matter of GEO, H. HENSHAW, formerly in partnership with JNO. NELSON, Jr., doing business in Montreal, under the name of JOHN NELSON, Jr., & CO. Insolvent.

I, the undersigned L. Jos. Lajoie, Official Assigned of Montreal have been appointed Assignee in this matter. Creditors are requested to file their claims before

me within one month. L. JOS. LAJOIE,

MONTREAL, 27th day of May, 1872. INSOLVENT ACT OF 1869.

IN the matter of PIERRE POITRAS, Jr., Tinsmith and Roofer, of the City of Montreal, as well individually as having done business with FRAN-COIS BEAUCHAMP, Roofer, of the City of Montreal, under the name and style of POITRAS & BEAUCHAMP. Insolvent

Interim Assignee.

The Insolvent has made an assignment of his estate and effects to me, and the Creditors are notified to meet at the Court House, in the Insolvency Room in Montreal, on Tuesday, the 11th day of June next, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignce.
L. JOS. LAJOE,

MONTREAL, 23rd May, 1872.

INSOLVENT ACT OF 1869.

IN the matter of FRANCIS N. LAW, Insolvent. I, the undersigned, L. Jos. Lajoie, Official Assignee of Montreal, have been appointed Assignee in this

matter. Creditors are requested to file their claims before me within one month.

ne within one month.

Montreal, 15th day of May, 1872.

L. JOS. LAJOIE, Assignee.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 23rd.—President Thiors has given permission for the remains of ex-King Louis Philippe to be brought from England and interred at Creux in the Department of Eure et Loire.

Paris, May 23.—Henri Rochefort, whose departure for New Caledonia had been delayed will sail to-morrow for that island, together with several other prisoners, who have been convicted of participation in the Communists

PARIS, May 24.—Le Gaulois publishes a letter from the Emperor Napoleon dated Chiselhurst, May 12th, and addressed to the Generals and Commanders of the French army. enemics; the Prince smiled and bowed, but In this communication the Emperor makes the following acknowledgment: -I am responsible for Sedan. The army fought heroically with Royal Highness spoke Spanish. The Prince an enemy double its strength. After 14,000 had been killed or wonnded I saw the contest was merely one of desperation. The army Madrid, or Queen) is the daughter of the honour having been saved I exercised my sovereign right and unfurled the flag of truce. It was Impossible that the immolation of 60, 000 men could save France. I obeyed a cruel inexorables necessity. My heart was broken, but my conscience was tranquil.

As Marshal Bazaine is to be brought before a Court-Martial, the result of the inquiry regarding the capitulation of Metz will not be made public until the Marshal has appeared. As Marshal Vaillant is the only French Marshal who can "sit" as a member of the Court, about the middle size, slight, and well formed; it is probable that Marshal Bazaine will be tried he is somewhat reserved, or rather grave in shortly by Generals of Division.

Paul de Cassagnae, commenting in the Pays on a recent canard that an "emissary" arrested at Calais, was the bearer of 35,000,000 of francs for the exiles at Chislehurst, the irrepressible Paul exclaims: "Thirty-live mil- not Carlists, call him-was, during the seven lions! Oh, ye pure and immediate snobs of democracy, if we had such a sum we should earnest upholders of the Carlist pretender; have been back long ago. We would have bought you neek and crop—every man of you—and have still a handsome balance left."

THE PUBLICATION OF THE VATICAN DE-CREES .- That the Archbishop of Paris should have issued an admirable Pastoral, promulgating the decrees of the Vatican Council, is very natural, and only what one would have expected. But the incident calls for special notice for two reasons; one, because it is accompanied by the text of the letter of the late Archbishop to the Pope, expressing his adhosion to the decrees, and of the Pope's replydocuments which we publish in part elsewhere -as attempts have been made before now, as our readers will recollect, to question the fact of Mgr. Darboy's having so written. The other remarkable fact is, that the anti-Catholic press in France do not seem to have expected it at all, and moreover to be under the strange delusion that the Archbishop of Paris has been the first to publish the decrees, whereas he has only done what almost all the Bishops, with very few exceptions, have done already. The extreme papers, not content with a decree of "abuse" from the Council of State, demand the separation of Church and State; or in other words, the confiscation of the indemnity which the Church receives in lieu of her original possessions; on the ground that the Biany sense a party to the organic articles, and has always persistently protested against them; So, we suppose, if the Americans has subsequently added to the Washington Treaty articles distinctly affirming the principle of the indirect claims, those articles might have been called a development of the Treaty, but we should scarcely consider ourselves bound by them. As to the assertion eleverly slipped in. that in publishing the bulls, the clergy violate the Concordat itself, this is simply not the case.—Tablet.

SPAIN.

MADRID, May 20 .- It is stated that the attitude of the Government of France towards the Carlists, and the facility with which retreating insurrectionists escaped into France, have caused a deep feeling of irritation on the part of the Spanish Government. Garcia Gutverrez, Spanish Consul at Bayonne, France, has arrived in Madrid. He comes for the purpose of formally complaining of the course pursued by the French authorities towards fleeing Carlists.

Madrid, May 23.—The crisis in the ministry continues. The secret funds of the Government were used during the recent elections for the members of the Cortes. Sagasta insists upon tendering his resignation. King Amadeus has called in Senor Zabal for a consultation relative to the formation of a new Cabinet, should the present members insist upon their charmed by the dulect notes of their betters. The determination to resign.

Although one of the first acts of the Duke of Aosta on ascending the Spanish throne was to send Senor Ximenes to Rome to endeavour to obtain the recognition of his royalty by the Pope, yet his reign has been all along marked by successive acts of hostility and aggression against the Church. The odious law of last January ordering the offspring of marriages | who on coming down from the pulpit, after one of not solemnized by the civil officer to be registered his anti-Papal harangues, was rewarded with sundry as "bastards," proved that Amadeus was in earnest in his inaugural speech, when he said: -"I shall make it my glory to walk in the with this Congress, another Congress is sit-footsteps of my illustrious father." By this ting at the Mausoleum of Augustus, and is week's Spanish news we learn that the Minister is proclaiming itself the real workmen's Congress, of Grace and Justice, having just published a decree, declaring the royal exequatur to be necessary for all Papal bulls, briefs, dispensations, indults, and other acts of the Holy Sce, Cardinal Moreno, Archbishop of Valladolid, has addressed an able and energetic remonstrance to the Minister, pointing out the gross Italy. inconsistency of this interference with the ac-

which has so far ignored the Church as to deny its competency to celebrate a valid marriage.

Don Carlos.—The Prince is the son of Don Juan, second son of the old Pretender (the eldest was the Count de Montemolin), who was known among his partisans as Carlos V., as the present is as Carlos VII. He was born after the Bergara Convention between Maroto and Espartero at the end of 1839, which put an end to the Carlist war in the Basque provinces. This is, I believe, the first time of his entering the country ruled by his ancestors. A friend of mine, who had served on the Queen's side till the end of the war, paid a visit to the Prince and Princess when they were in Paris a few years ago. Before entering into conversation he thought it but fair to tell the Prince that he had formerly been in the ranks of his said nothing. In the course of conversation my friend inadvertently asked whether his replied with an air of much dignity " Si Senor, es mi lengua." The Princess (Duchess of Duchess of Parma, and niece of the Comte de and unaffected, and her voice is soft and low. elegantly as well as fluently. The Prince's features are of the true Spanish Bourbon type, and he is, I believe, like what his great-uncle Ferdinand must have been when a young man. His complexion is dark, and in this respect he differs from his father and grandfather. He is manner, and perfectly courteous. He speaks a that Charles Albert, grandfather of King Amadeus-El Reg intruso, as many Spaniards, years' civil war, one of the most persistent and and during the war, and some time after it, refused to recognize Queen Isabella as the lawful Sovereign of Spain. At the Court of Sardinia the exiled family received the best welcome. It was then little expected that the grandson of Charles Albert would occupy the throne which the grandson of Don Carlos claim as his own. -Times Cor.

ITALY.

PIEDMONT .- The Italian Government has brought in a measure for compulsory education; M. Guizot has just made a speech in favour of education being compulsory, but not secular or gratuitous, and M. Louis Blane has published a manifesto in the Independance Belge declaring that it must be all three; as 'secular schools are the only schools in which good actions are inculcated for their own sake and without reference to rewards beyond the grave"-"the only schools where the reason is not stifled by a teaching which denies it" -" the only schools where intellects can be formed capable of drawing from themselves alone the law of their development."

ROME.—The report that the Duke of Parma had gone to the Vatican to solicit a declaration from the Pope in favor of Don Carlos is false, The Pope, it is stated, in no way meddles with politico-religious questions. The Duke, who shops have violated the agreement with the only called upon the Pope during an interval State. But as to an agreement there must be between the arrival and departure of a train, two parties, and as the Church was never in merely presented his homage to His Holiness.

The programme of the Old Catholic Committee in Rome, of which Father Hyacinthe is the Debuts, which joins in the cry, speaks of them as "a development" of the Concordat. President, declares the work undertaken to be them as "a development" of the Concordat. and the decrees of the Vatican Council, accepts legitimate ecclesiastical authorities, and demands a reform of the Church, both as regards the pastors and their flocks, without, however, wishing to form a sect apart. Father Hyacinthe leaves Rome to-day for Paris.

THE POPE ON MODERN UNBELIEF .- The Romans continue to give almost daily public proofs of sympathy with the Holy Father, and unshaken fidelity to his cause. Thus we have, from week to week, reports of deputations, headed by the best and noblest of Roman citizens, which continue to flock to the Vatican to express eloquently the sentiments that are reciprocated by every individual member of the world-wide church. On Monday last the Pope gave audience to about 3,000 Romans in the Ducal Saloon. His Holiness said: "The plague of modern times is unbelief. The unbelievers pretend to be triumphant; but they are mistaken, for God is just. The powerful of this world who play with revolution are, sooner or latter, overwhelmed." According to the Voce della Verita, the Pope added: "May God keep the good always apart from a Government which merits no confidence."

OPERATIVE MOVEMENT IN ROME,-With reference to the workingmen's congress, which is being held in Rome, the correspondent of the Tablet writes: "The Government is uneasy at it, and is using every measure to defeat its working. One of the devices is for dukes, marquises, gentlemen, and capitalists to go to the meetings, makes speeches, embrace and profess to fraternise with the working man. The ruse does not answer. The operatives refuse to be speeches are received either in chilling silence or with derisive laughter. None of these patrons have made any sacrifice for the benefit of the suffering working class. Which of them has sold his carriage horses to relieve distress-which has founded hospitals and asylums for the benefit of the poor? Pius X has done all these things, but the men who curouse at the Quitinal have not. The workingmen know this. Their present patrons will not succeed with them better than Pere Hyacinthe did, punches a l'Anglaise from the fists of working-men, and, what he would feel even more acutely total absence of sympathy. Collaterally and excommunicating the other. Who shall decide between them? This last, the one that cries out from Casar's tomb, is certainly no favourite with the Government; no dukes, marquises, gentlemen, or capitalists, have joined it." Nor are they likely to join a "congress" which aims, not at the arrangement of difficulties between masters and employees, but the subversion of all law and order throughout

OUTRAGES IN ROME.—As we (Tablet) have been tion of the Church on the part of a Government accused of exaggerating the numbers and character and it is to be hoped that the excellent and energetic

of the outrages which take place in Rome we may as well note a few additional particulars. An attempt is being made to represent the murderous onslaught on the Pontifical gendarmes as a mere drunken quarrel between the two parties, and the papers which have adopted this line have entirely passed over the fact that the assailants were waiting, armed with bayonets and sabres, for their victims, and that the latter were entirely unarmed. Some of the partizans of the Revolution went so far as to assert that the Pontificals were all armed with daggers and revolvers, but on the body of the murdered man, left as he fell, were found only a scapular, a prayerbook, and a rosary. It would seem as if the advanced Liberals had undertaken the task of justifying afresh the assertion respecting the outrages on priests and religious. A short time age an aged priest named Matalin was assaulted and severely beaten by a young man outside the door of S. Adriano in the Forum; and only last week, outside the Gate of S. Panerazio, the Rector of the German Campo Santo near S. Peter's was assailed by a band of ruffians who came out of a public-house and threw stones at him, inflicting severe injuries on the head and shoulder. On the Monday a Sister of Charity was beaten, and her weil and habit torn, by men who wished to carry off a little girl whom she was leading; and she would have been still more severely hurt if she had not been defended by a real Roman artizan who happened to be near. The Univers records 18 cases of wounding or stabbing on the previous Sunday, and quotes Chambord. She is of fair complexion, and rious offences during the week amounted to 163. rather low of stature. Her manners are gentle | The Government can no longer shut its eyes to the fact that this class of crime is seriously on the in-She speaks English pretty well, and French crease, and, amongst other expedients, is said to have seriously considered the propriety of disarming the National Guard. But it is the story of Paris over again. It is easy to arm a mob, but not always so easy to disarm it.

Naples,-Enuption of Vesuvius,-April 28,-Hapthe mountain presents an awful spectacle. Here, in Naples, we are walking on dust, we are eating dust, and are breathing it too, far more than is agreeable. Clouds of fine ashes have succeeded to those of fire and the mountain and every object for miles towards little English, but good French; of course his the north are obscured by a dense cloud. Emerging own lengua perfectly. It is curious enough from it-for I have been half round Vesuvius to-day -respiration became clearer as one got to Torre del to us from that place! The heavy breathing of the volcano was distinctly audible as it sent up continufurther I learnt from the authorities at the Prefect-Reale, was safe, although at one time a stream was rapidly running down in that direction. Heavy showers of pumice stone and fine ashes, however, fell on Scafati and Cava, which might have produced a disaster at the former place, where there is a powder magazine, but water was thrown over the pow-der; and from Pompeii, as also from Resina, all the Government employes were removed. There were still, as I looked up, jets of smoke or vapour bursting forth from a dozen places, indicating great activity, and one shot out horizontally for a considerable distance above Torre dell' A: ounziata; but what are these compared with those rivers, those oceans of flame and fire which blazed all Friday, and brought ruin on some thousands? I almost fear to enter on the subject, lest I may unconsciously exaggerate the disaster, and must beg you not to attach inlimited confidence to my statements at present. Official reports give the number of the victims at 200. It is, I hope, something less, and I believe it to be so, for even men in office with whom I have conversed are of that opinion. A considerable number of persons no doubt fell sacrifices to their curiosity late on Thursday night, or rather Friday morning, when the burning fountains of the deep were opened, and the living fire burst forth impe-tuously and pursued and overtook many a poor wretch. They were brought into the hospitals as soon as they were found, some roasted, some skinned from head to foot; and this sad work continued at stervals through one were pendant with the skin," says a medical friend, "and one man I was obliged to leave on the mountain, who was dying, and must now be a Most of these have died. There were many, however, who were buried beneath the lava. From 10 to 15 peasants who were cutting wood between Somma and Vesuvius were, according to the newspapers, swallowed up by the deluge, and 40 persons were destroyed in a like manner at San Sebastiano, a small town with 2,000 inhapitants on the western side of the mountain. On seeing the lava approach they ascended a belfry, one of the distinctive features of the country; but another stream surrounded it, it fell, and all were lost. I rive the reports as I have heard them. San Sebastiano, and Massa, a township of 9,000 inhabitants, are both almost entirely destroyed by that great stream which rushed down upon them from the north-west side of the cone. "I witnessed the desolating scene," said one who had been a spectator, when the first houses were destroyed. There was a brilliant conflagration, and then a crash, and, as it were, a grand display of fire-works, occasioned, as I imagine, by the lava falling into the wells."-Times

GERMANY,

German journals state that Strasbourg is to be surrounded by a girdle of 18 forts, at an average distance of one mile from the enciente of the town. Two of these to the north-west of the city, have been already begun by the contractors engaged, and are to be finished by April, 1875. The remainder will be begun when these are completed, the total expense being estimated at from 30,000,000 to 40,000,000 all the forts are finished the old fortifications will be demolished.

The resignation of his seat in the Reichstag by Mgr. von Ketteler has been followed by that of Herr Mallinkrodt, the principal Catholic member of the central fraction, on the ground that it is impossible for a Catholic to assist in the legislation which is to be expected from that assembly. The Bishop of Mayence and Herr Mallinkrodt know much better than we can possibly do, whether their presence in the new legislative assembly of the German Empire would be productive of good or not, and no doubt they are right in this particular case; but we should regret to see a policy of political abstention inaugurated amongst the Catholics of Germany. A very remarkable article in the Civilla Cattolica of the 20th April points out the evils of abstention, as well as the reasons why in Italy Cathelies have no power to act otherwise. There even the permission to accept the office of deputy, on condition of making an express reservation of the laws of God and of the Church-even if the Italian Government permitted that reservation—is no longer in force. In consequence of the occupation of Rome, that Pontifical dispensation has of itself censed to exist. For, whereas, before this, Catholics had to deal with a Government which, although guilty of unjust and even sacrilegious annexations, was originally a legitimate one, the whole edifice now rests on a sacrilegious foundation, and every one who in Rome assumes a part in the Government, "clothes himself with fragment torn from the royal mantle of the Poutiff." This, however, is not the case in Germany

Catholics which that country possesses will keep well before their eyes the picture drawn by the Civilla Cattolica of the state of things in Italy, where "the two parties which dispute the field of the elec-tions, that of the Reds, and that of the Consorti, (the Government party) have it all their own way. By reason of the abstention of the good and immeasurably the larger portion of our population, the seats in the Chamber, with but few exceptions, have become, as it were, the settled property of the represontatives of those two parties, who are much more concerned with the interests of faction than with the public good, and, perpetually at war with each other, aim at nothing so eagerly as to keep in their own hands or to wrest from their rivals the reins of the State. Hence the immense difference between the legal Italy, and the notorious mismanagement of everything.

RUSSIA.

THE CATHOLICS IN RUSSIA.—Intelligence from St. Petersburg states that an imperial ulasse imposes new restrictions on Roman Catholic worship in ithuania and the southwestern provinces of Russia.

BAPTISM OF MRS. EX-PRESIDENT TYLER .- An event of no less importance in the social, than the religious world, took place on the 1st of May, in the chapel of the Visitation Convent, at Georgetown, where the widow of ex-President Tyler with her young daughter and infant grandchild were baptised and received into the Catholic Church. The beautiful and imposing ceremony was performed by Rev. P. F. Healy, S. J., assisted by Rev. J. Early, President of Georgetown College, and was especially interesting, inasmuch as all present were acquainted with the life and history of the distinguished neophyte, and one could not but be impressed by the solemn beauty of the scene. The little chapel fragrant with flowers and illumined by the mellow radiance of the evenng sun, lingering, it would seem, to light those regenerated souls into the haven of Christianity. The pily the action of the volcano is in decreecenza; still rich tones of the organ pealing forth a hymn of the mountain presents an awful spectacle. Here, in praise, and then, stillness so profound, one seemed to hear the restless flutter of angels wings—angels waiting to draw back the veil of Eden's gate, and bid those white robed souls gaze on the loveliness within. The touching sacredness of the mother's face, as she knelt with her little ones at the portal of the sanctuary and begged to be admitted, seemed to tell of hearts in this busy world that yearned for Greco, but even now what a grand sight is presented | a higher love than earth had yet afforded, and turned from its delusive peace to seek that of which the world cannot rob them. These three generations ally masses of smoke, which mounted high into the were stamped with the seal of faith and received in-air, until the highest fell over by its own weight and to the tender embraces of that royal mother, the were stamped with the seal of faith and received inwas scattered over the soil for many mites. For Holy Catholic Church. One, a woman who has ever gushing out and swelling in proportion they rise one over the other and fill the air, so that the in a great nation: yet turns without flattering from sun this morning looked like the moon in a mist.

Breathing was laborious close under Vesuvius, and strong prejudices of a life-time and even at the risk my eyes are smarting even now. On proceeding of sundering ties strengthened by years of fond association, seeks peace and happiness in the bosom ure that the country on the east side of the mountain, including Ottagano, Pompeii, Scafati, and Bosco she so richly deserves, and may the good angels, who have guided her footsteps into the true path, still watch and guard her with her little ones through the turmoils of life, until at last they repose for eternity in the sweet tranquility of a Savior's breast. –Cutholic Standard.

The Bangor (Maine) Whiy says a thirsty fellow entered a meat shop on East side a day or two since, and, approaching one of the proprietors in a mys terious manner, asked if he could get something to drink there. He was answered in the affirmative, and told that the firm had some splendid ale on tap. The stranger's eyes glistened, and his mouth watered when he of the cleaver, after a trip to the back shop, returned with a big mug filled with clear, amber-colored fluid. "Drink quick; the police may be in at any moment," cautioned the meat man, and the stranger, hastily following the advice, swallowed a couple mouthfuls of the liquid. "The scene that ensued" can best be imagined when we state that the "ale" was old beef-pickle, as salt as the Dead Sea, with a "body" unequalled by

A boy twelve years old, of Montgomery County, Ky., whose father is serving a term in the Missouri Penitentiary, having insultingly disobeyed his mo-ther, she attempted to punish him, when the little savage drew a knife, and plunging it into her bosom inflicted a mortal wound.

Carpenters in New York, having obtained eight ours work now strike for

WHAT THE POOR MAN CAN AFFORD .- Farmers are often censured by those having little experimental knowledge of the farm for neglecting certain labors or improvements designed to add beauties or comforts to their homes. Doubtless the majority of farmers would willingly make such improvements did their means justify the outlay. The man of wealth need not stop to count the cost; but the farmer whose income is limited to the proceeds of his farms must decide whether he can afford the expenditure. The farmer is often accused of meanness or lack of enterprise for neglecting costly improvements that would swallow up his little farm half a dozen times over; but he has fortunately learned to distrust such advice. It is folly to suppose that the farmer of moderate means can surround his home with the most costly adornments, or even make such improvements as he might desire. It is fortunate for the community that we have one class of citizens willing to carn their luxuries before they enjoy them. But there are certain improvements which the poorest farmer can afford, and which he cannot afford to neglect. He can afford to plant the best variety of seeds, and keep and breed the best animals. He can afford good, convenient tools, and employ good help. He can afford to read and pay for good agricultural books and papers. He cannot afford to grow crops that will not pay for production, or squander his resources by commencing labors that cannot be completed. Governing himself by these simple axioms, he will soon find himself in a position to gratify every desire instead of being bound by the stern demands of economy.—Farm and

FARMING AS A Business. - A man who is not smart enough to run a store is not smart enough to run a farm. Farmers are not to be made of what is left after lawyers, doctors, ministers and merchants are sorted and picked out. And if a man fails on a farm, it is not likely he will succeed in a store, for it requires more talent to be a thriving farmer than to be an average merchant. The one cause of great failure is the disproportion between a man's farm and his capital. A farmer's capital is skill, labor, and his money. If he has little cash, he must have no more land than he can thoroughly manage by his personal labor. Every acre beyond that is an incumbrance. One acre well worked is more profitable than twenty acres skimmed over .-It is this greed of land by farmers that have not the capital to work it that keeps so many poor. Small farms are better than large ones, simply because they are better suited to the capital of common farmers. Large farms with large capital are better than small ones. Farming is a good business for all men who conduct it on proper principles, and have capital according to the size of their farms.

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B. J. Ball & Co.—Gentlemen :- I have now tho-Da.J. Ball & Co.—tremmen:—I have now tho-gely tested and proved the Patent Eye Cu grave the ne plus ultra of all treatments of impair-ity are the new plus ultra of all treatments of impair-dision, from advanced life or other causes, and are disson, none actioned the or other causes, and are sinariable cure of Myopia and Near Sight. I win the last few days entirely cured several both of scute and what is called the both of acute and what is called chronic in-These had tried every known and missile species of treatment without the slightest missile, but on the contrary detrimental, and great

arease.

If mother, an old lady of sixty-four years, is an interest advocate of the Cups. Three months and the could not read a letter, or letters as large where thinh, as she sometime expresses herself. retain it is, that her eyes were unusually old, and on beyond her age to such an extent that she and not read the hending of the New York Tribune, filled her glasses. You may judge, therefore the get of the Cups, when I inform you that she can getorme oups, which I morn you that she can now read even posterior of the Trionne, even the small diamond type, without her glasses. She now isbitually reads her Testament, ordinary print, shouther glasses. You can imagine her pleasure. The business is beinning to assume something the form and shape. I have inquiries from all diactions, and often great distances, in regard to the anchous, and once good distances, in regard to the sature of the Cups. Wherever I go with them, they create intense excitement. But a few words are necessary to enlist an attentive audience anywhere the people can be found. I was at our fair last Tuesday, 27th inst., and I can safely say that I my elf, or other the Eye Cups, were no mean portion of the attactions of the occasion. I sold and effected uncesales liberally. They wili make money, and make it fast, too. No small catok-penny affair, but aspell, No. 1, tip-top business, that promises, so tres I can see, to be life-long.

I am, very truly yours,
HORACE B. DURANT, M.D.

FENTON, MICH., July 17, 1871. B. J. Ball & Co .- Gentlemen :- It is with pleasure that I am able to inform you of my success with the Patent Eye Cups. I have been slow in my operafiers, but work on a sure plan. People are afraid often humbugged, but I have convinced them of rally. The Patent Eye Cups are a perfect success. The have restored my son's Eye Sight who was lind in his right Eye since he was a lad, the obtic after using them for over 20 years. Yours, &c.

shoot as many birds from the cherry tree, with his icht eye that was blind, as any other person. Have applied the Patent Eye Cups with Myopic machments, to two persons eyes who are Near shted; their sight is improving at an astonishing

times he can read with that eye unassisted. He can

I old eyes of 14 years standing are perfectly

Many blessings on the inventors of the Patent he Cups, for the great good they have done to suf-

I remain, most respecially, REV. ISAAC MORTON.

BLOOMING VALLEY, Pa., Sept. 4, 1871. Da J. Ball. & Co., Occusts .- Gents. :- I received cks, lam satisfied they are what they are purported of.

After wearing glasses for 19 years, for reading and niting, I can now see to read any print in your amplet without my spectacles. I can, therefore, commend the Patent Eye Cups.

Very respectfully yours, REV. J. SPOONER. Blooming Valley, Crawford County, Pa.

Chichester, Sussex Co., England, Dec. 15, 1871. Da J. Ball & Co.-Gentlemen, -On the reception the latent Ivory Eye Cups, on the first applica-im, I found benefit, and now, I am happy to say massitatingly, from my own practical experience, that in my opinion the result produced through sing your Patent Ivory Eye Cups is one of the matest boons that ever God bestowed or man resided (Spiritual Eye Sight excepted).

Over 12 years I have worn specks, and to my own soutement, I can read Newspaper print, and I am

ming this letter without my spectacles.

ious for them, now I have tried them myself, and fived them with an ocular demonstration. They mainple in construction, and could not possibly think, be more suitably adapted for the Eyes, besides king Harmless, Painless and Pleasant. I speak with all due deference of the Faculty, but at the same time, I cannot divest myself of the fact that represent treatment, in the cases of Myopia, or Near Schiedness, Dimness of Vision, Cataract, Partial or lital Blindness, is a failure in ninetoen cases out of menty when they resort to the knife, and am in to say I know cases that have ended in total indness, which cannot possibly occur in using the Patent Ivory Eye Cups.

and now in conclusion, I beg to return you my there thanks for the inexpressible benefit received Wing your Patent Ivory Eye Cups.

Yours faithfully, REV. J. FLETCHER.

CANBORO, C. W., June 13th, 1871.

Dr. J. Ball & Co.—Gentlemen :—It has been a long the since I wrote to you. I have waited to see that effect the Patent Eye Cups that you sent me he effect produced upon my eyes. I can tenly McGee's History of Ireland, blete using the Eye Cups, a printed sheet was like a like using the Eye Cups, a printed sheet was like that blank paper to my naked eyes, but now I can see to read without glasses any print with apparent the glasses I was compelled to use before I will be been used to use before I will be seen that the Eye Cups were of the greatest magnifying power to enable me to read or write, but now I will be seen as a proper of the greatest magnifying between the capture of the greatest magnifying the capture of be laid them aside and can read diamond print, and write without them. My sight is restored as in

Ayoung lady, the daughter of my tenant, which have on my place, was affected very badly with One Plough, One Plough, One Irish Poplin Dress, Special Research Property of the Plants of the Plough of the came to me to have the Eye Cups applied to her eges, and, strange to say, after a few applications, for reading) the book was removed from six inches lons to nine inches focus, and she can see objects it a distance in the state of the it a distance distinctly, a thing she could not do

The Patent Eye Cups are the greatest invention of the

years, for the benefit you may confer on suffering ACADEMY OF THE SACRED HEART,

Yours most truly, ISAAC BOWMAN, Canboro, Haldimand, Co., C. W.

NEAR BOONE FURNACE, Greenup Co., Ky., \ February 8, 1872. DR. J. BALL & Co. Gentlemen: This is to certify that, having been

afflicted with sore eyes for several years, to such an extent that my sight was almost gone-could not see to walk about—having tried almost everything known in the Materia Medica, I was constrained to try Dr. Ball's celebrated Eye Cups, with happy results. My eyes are entirely cured, and my sight is ully restored. After such results, one of my neighbors, who had been entirely blind for three years, commenced using the Eye Cups, and now he can see to do any kind of work, and is restored to his full eye-sight. To those suffering from such afflictions, try Dr. J. Ball & Co.'s Eye Cups, and you will never regret the cost. Yours respectfully, Sworn before E. G. HOLBROOK.

Sworn before J. R. Thompson, Justice of Peace.

DEMORESTVILLE, C.W., Feb. 2, 1872. Dr. J. Ball & Co.

Gentlemen: When I obtained your Patent Eye Cups from you I was suffering very much from inflammation, dimness of vision, and weak eyes; I have been so bad for several weeks that my sight became so affected that I could not distinguish a man from a woman eight rods off. I applied your Patent Eye Cups a few times, as per your special directions, and to my great delight, they have perfeetly and permanently restored my sight, cured all inflammation and weakness of my eyes. I am now able to see a bird, where I could not see a man at the same distance.

I will also state my friend's case, who applied your Patent Eye Cups. I returned this morning from visiting an old lady that was almost totally blind in one eye, and could see no person standing before her with the other eye. After I made an application with the Patent Ivory Eye Cups of two and one-half minutes, she could see her hand and fingers with her eye that was totally blind, and the other was greatly improved. Your Eye Cups are simple, can do no harm to any eye, and far surpass any invention of the present age. I remain,

Very respectfully yours,

RÉV. JOHN HILL.

LEEDS, C. E., March 13, 1872.

Dr. J. Ball & Co.

Gentlemen: I sold a pair to a man that was so blind he had to be led about by the hand; now he can see to go where he pleases. I sold another pair to a boy that had sore eyes, and had spent \$100 trying to get his eyes cured; the Eye Cups have cured him.

JOHN DONAVAN, Leeds Village, Canada East.

LUCAN, C W., Feb. 7, 1872. Dr. J. Ball & Co.

Gentlemen: I have some good news to tell you, My father and mother have been using the Cups since I received them; they are improving fast. Father is beginning to read without his spectacles,

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Write to DR. J. BALL & CO. No. 91 Liberty street,

New York City, N. Y. P. O. Box 957. pur latent Eye Cups by the hand of Mr. Ronde-ish after testing the efficacy of the Cups for two States and the Deminion of Canada not yet disposed Send for Pamphlet, Circulars, and price list, sent free of charge.

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GRAND

DRAWING OF PRIZES, Will take place in Renfrew,

THURSDAY, JUNE 27th, 1872. In aid of the Catholic Church, now in course of con-

struction, in the village of Renfrew, Ont. The strictest impartiality will be observed in the The strictest impartiality will be observed in the Drawing, which will be conducted under the superintendence of the Managing Committee, viz:—J. P. Lynn, Esq., M.D. Patrick Devine, Esq., J. W. Costello, Esq., Patrick Ryan, Esq., Patrick Kelly, Esq.; and Rev. P. Rougier, P.P., J. L. McDougall, Esq.; and Rev. P. Rougier, P.P., J. L. McDougall, Esq., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

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A new Set of Double Harness,

A new Cooling Stove,

30 valued at 24 A new Saddle, One Cattic of Tea, 15 Two prizes of \$10.00 each, in cash, valued at 10

And hundreds of other prizes. TICKETS ONE DOLLAR EACH. Winning Numbers, together with the Numbers of

all Tickets sold, will appear in the Renfrew Mercury, the True Witness and the Irish Canadian Newspapers, in their Second Issue after the Drawing. May heaven bless and preserve you for many made to Rev. P. Rougier, P.P., Renfrew, Ont. All communications and remittances to be

February 1, 1872;

24

existence.

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IN the matter of GEORGE H. HAUSHAW, Merchant of the City of Montreal, formerly in partnership with JOHN NELSON, Jr., doing business under the name and style of JOHN NELSON, Jr., & CO., of Montreal,

Insolvent. The insolvent has made an assignment of his state and effects to me, and the creditors are notified to meet in the Inselvency Room, at the Court House, in the City of Montreal, on Monday the 27th day of May, 1872, at 11 o'clock, a.m., to receive statements of his affairs and to appoint an Assignce.

L. JOS. LAJOIE, Interim Assignee,

MONTREAL, 9th May, 1872.

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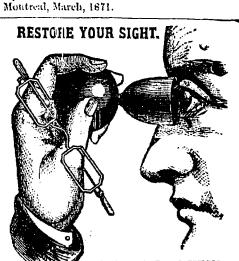
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the loss of sight. Any one can use the Ivery Eye Cups without the aid Any one can use the tvery type cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles;; or, if using now, to lay them as ite forever. We guarantee a cure in every case where the directions are follow-

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the New York Tribure, writes: 3 all, of our city, is a conscientions and responsible man, who is incapable of intentional deception or impost-Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: Without my Spectacles I pen you this note, after using the Patent Ivory Eye Cups thirteen

of a Daily News Paper, and all with the unassisted Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spiritudes twenty years; I am seventy-one years old.

days, and this morning perused the entire contents

Truly Yours, PROF. W. MERRICK. REV. JOSEPH SMITH, Malden, Mass., Cared of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.

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