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# The True Witness

AND

CATHOLIC CHRONICLE.

VOL. XXII.

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## FLORENCE O'NEILL, THE ROSE OF ST. GERMAINS, OR, 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 through the curtains, partially drawn aside at 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 Whitehall.

A few moments more and a deep sigh breaks upon the dead stillness around, and then she hears the rustling of paper, and becomes aware that some one whose chamber is very close to her own, is keeping watch that cold December 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 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 murmur 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 engaged.

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 winter's night.

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

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 terrible 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 asleep, 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 their best of fathers. Old letters from her 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 retace one step, she could not any more than

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 glanced at those old letters and documents, then tears them, or crushing them in her hot hands, throws them beneath the stove, 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 opened, patiently scanned, and the greater portion 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 *sic short years* of restless ambition."

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 ear. 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 earnest 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 idolatrous 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 ebony cabinet, where, of course, it was found after all was over.

Now it very probably was this letter she was writing, when all was still beyond the heart-rending sobs Florence had overheard, for there was no more rustling of papers, and a very little time afterwards, after the clock had struck four, she heard the queen pass into the adjoining bed-chamber, and you may suppose that Mary was worse, as she really was after such a watch as this. The following day she was declared 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 queen's frame of mind on the previous night).

The princess did her duty; she was ill and 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 bed-chamber; 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 carbuncle 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 escreteiro 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 slumbered 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 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 the room being immediately cleared, Tension awaited in breathless impatience, the expected communication.

He afterwards said that the queen's mind was wandering, "she had fancied 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 Tension, 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 last day."

At that most solemn hour between night and morning, the spirit of the queen went forth, without one word of reconciliation or remorse with regard to her injured father, either to ask his forgiveness or to express sorrow for her conduct.

Father Lawson was yet lingering in the vicinity of the palace when the queen's death 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 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 Tension respecting his conduct at the queen's death-bed, charging him with not acting up to his position as primate, in failing "to call on the queen to repent on her death-bed of her sins towards her father," reminding him in very strong language of the horrors Tension had expressed to him of some circumstances in the queen's conduct at the time of the revolution, affirming that they would compromise her salvation, without individual and complete repentance.

Three times had the king swooned when word was brought him that the queen was no more. He persisted in remaining at Kensington, and as no one dared intrude on his grief, Florence was at a loss how to convey to him the letter of the queen; chance, however, threw her in his way.

The queen's funeral had taken place, and 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 about 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; 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 left 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, wheresoever she shall see fit; and as she has now turned her twenty-first year, that she may have the full and entire management of her late uncle's property, as well as of the Irish estates inherited from her aunt, Catherine O'Neill.

MARIE R.

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 grief 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?"

\* Kennet.

\* Barnett's History of His Own Times.

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

"I have permission of the king. A voice from the grave, which he dared not refuse, has 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 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. Germain's? Oh, no; she should act upon a hint the Queen Mary Beatrix 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, more than four years since, he had told her he would grant any boon she at any time wished to ask of him.

I shall not say what boon she meant to ask, but her thoughts might be thus construed into words.

"I shall go to Paris, and then enquire where 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. Germain's. How surprised they will all be to see me again; and he, to 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 Queen Mary. How little did she think that the queen, on that morning her hand had traced 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 property, as well as her freedom. Probably when she begged her so earnestly to give the king the paper the day after her death, the thought 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 loss, to heal up before the request was made.

There was no small surprise evinced by the ladies of the court at the departure of Florence; but with persons of greater importance, even as with Mary herself, she speedily passed out of the minds of those amongst whom she had moved.

Half fearing to put herself in the way of the king, and yet not liking to leave the palace without craving an audience, she begged one of the ladies in attendance on the Princess Anne to ask if she might have an interview with him. The king's boorish and uncouth message was worthy of himself:

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

### CHAPTER XXXI.—THE KING'S PLEDGE REDEEMED—ST. GERMAINS.

Well was it for Florence O'Neill that she was able to be chaperoned into France by one as staid and faithful as Grace. The young lady, as we have intimated, by no means intended to visit St. Germain's first. It was not her intention to go thither till she had first 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 unconscious that she was performing a rather daring feat in being under no protection, when presenting herself at the court of the gallant monarch, beyond that of Grace, a woman of middle age, whom Florence had insisted on raising from the humble calling of an attendant to the position of a friend and companion, and which, by her education and good breeding, she was eminently calculated to fill.

On arriving in France she heard that the king was holding his court at Marly, and she immediately proceeded thither. She had resolved, first, to gain an interview with Madame de Maintenon. She knew well that that lady was the bosom counsellor of the king. Moreover, under her patronage, notwithstanding her doubtful rank, she should present herself before Louis with less diffidence.

It was more than four years since that pleasant summer day, when she had accompanied the king and queen to Marly. The place, and persons, and times, are altered now.

Then roses, and lilies, and verbenas, and sweet-scented heliotrope cast their balmy perfume on the air, and the fields and hedges were gay with the wild violet and peppy. Now, the hand of winter was spread over the scene; the hoar frost glistened on the trees and porticoes, and the miniature lakes of Marly were covered with a sheet of ice.

She, too, is changed; she had sprung from girlhood to womanhood; her almost matchless beauty matured, but in no degree lessened. Others have changed; she will find traces of the pressure of its hand on those from whom she has been separated, even as they will no longer behold in her the Florence of four years

since. Times, too, have altered. She had smiled when Louis had promised to grant her any boon she might wish for, wondering, in the proud recklessness of youth, what she could ever want to ask for herself in the way of a 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 his haughty temper, and that he will never complete that betrothal by marriage, unless he can retrieve his shattered fortunes.

"And you are the *petite* O'Neill, whom I have heard Madame de Beau-deploire 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. Germain's."

"Ah, *c'est vrai*, I had forgotten; the girl is now a woman."

"And lovelier far than when she was a girl, *mon Dieu*," said the king, coming forward from an inner apartment, in spite of the significant glances of Madame, who knew well he was near at hand. "My cousins at St. Germain's," he added, "will scarce recognize the runaway O'Neill again."

"Oh, sire, I am indeed unprepared to meet your majesty," said Florence, rising, with a blush upon her cheek; and Louis put out his hand to raise her from the kneeling attitude she had assumed.

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

A deep blush again suffused the face of Florence. She had not counted at all on meeting the king on this first visit. 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 been half got over.

At length she, with difficulty, stammered out:

"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 confiscated and—"

"Aye, prithee, what then?" interrupted the king. "Art pleading for a mate for yourself, maiden? We must see you do not wed a landless knight."

"Your majesty," replied Florence, blushing yet more deeply, "I have lands and estates in abundance, being heiress to the last of my kindred; but, alas, he to whom I am betrothed has lost his all, and it is for him I beg the performance of your kindly promise. If your majesty would allow him to fight under your standard, and—"

"Fair Florence," said the courtly monarch, interrupting her, "the boon I have promised you I will not fail to pay. Are you pleading for a certain Sir Reginald, who, on account of his poverty, shrinks from redeeming his troth with a maiden of good lineage till he can make good his ruined fortunes?"

"It is in behalf of Sir Reginald St. John that I crave the fulfilment of your majesty's promise," answered Florence.

"Assuredly I will redeem it; nay, I have redeemed already to the full the promise I gave four years since. Rest content, Florence, I knew your secret before you came hither. The good queen has already mentioned your betrothal to me. But yesterday Sir Reginald was appointed to a command under one of my brave marshals."

Florence would have spoken her thanks, but could not. She was moved to tears at the delicacy with which *le grand monarque* had conferred the appointment.

"Nay, weep not, Florence," he said; "I am rejoiced I have had it in my power to serve you, and by so doing forward the nuptials of a brave gentleman with a fair and virtuous lady. Now, to turn to other matters. When do you return to St. Germain's?"

"As soon as possible, your majesty. I am most anxious again to see my dear mistress."

"Let the young lady partake of refreshments, madam," said the king, turning to Madame de Maintenon, "and a carriage shall be in readiness a little later to convey you to St. Germain's, 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 at the well-remembered chateau of St. Germain's.

The king and his consort were together seated in the closet of the former. The light of the winter afternoon was fading away, but the bright, red glow of a large wood fire fell upon the antique panellings of green and gold, and gave a cheery appearance to the chamber and its surroundings. Beside the fire sat the queen, her hands folded on her lap. Time had left its traces on her fair face, but withal there was an expression of patience and resignation

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 impaired by sorrow than by years. He had not yet recovered this second scar from the grief which his daughter's death had caused him, dying, as she did, unrecalled, 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 feet.

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, exclaiming, "My dear, dear mistress," Florence pressed the queen's hands to her lips, and bathed them with her tears.

For a moment Mary Beatrix 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. Germain's, 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. Germain's, 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-Catholics 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 entrusted with a more important subject than that of the Christian 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 blood. 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 lands the beavers of wood and the drawers of water? "Que regio in terra nostra non plene habetur!"—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 man? Well, there may be many reasons for this undoubted fact. It may be our generosity, 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 devil-may-care kind of a spirit—"come day or night, God send Sunday"—that doesn't take much heed 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 pot 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 large-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-men 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 cause of temperance, but to try, every man of you, like an evangelist of this holy gospel to gather as many of your friends and associates, and of those whom your influence reaches, to become members

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 relations to God who made him; to God who redeemed him upon the Cross; his relations to his neighbor; and his sacred relations to himself. Consider the vice of intemperance,—how it affects the triple relation of man. First 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, breaking 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 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 with those hidden principles of life that break forth in the Spring time, and cover hill and dale with the verdure that charms the human eye. But, when it was the question of creating man, Almighty God no longer said, "Let him be"; but He said,—taking council, as it were, with Himself,—"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 knowledge; 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 libertas," says 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 quintessence 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 except 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 miscreant 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 exist 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 art the 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 gluttony. Upon that altar he has left his reason, his 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 child, 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 bitter 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 saying 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 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.

Son of the Eternal God. As such He can share our 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, cast 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 humanity that Christ our Lord holds, as He is seated at the right 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 degrade ourselves to the level of the beasts of the field, and beneath them, then we are degrading, casting down, that sacred humanity which Christ took to Him at His incarnation. The Son of God respected it so much,—He respected human nature so much,—that He took to Him into Heaven, and seated it at the right hand of God. The drunkard disrespects the same nature so much, that he drags it down and puts it beneath the very beasts of the field. Therefore, a special and specific dishonor does this sin, above all others, do to our Lord and Redeemer. 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 mercy. "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 impotence 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 reeling in his impurity, if he feel the chilly hand 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. The 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 merciful hand the sinner who is in the act of 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 there is one that You must not have, and must not exercise in my regard. I put it out of Your power. 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 enemy. 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 mercy 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, not, 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 sacred 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—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 beauty; 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 remember 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 your religion,—bear with them. Remember that nothing that they can do can justify you in hatred of them. I remember once being grossly insulted by a miserable little creature,—an over-rotted snipe of a miserable little Protestant man, that a big fellow like me could have taken, and given him a shake that would have frightened the life out of him. He insulted me grossly—most outrageously—

in an omnibus 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, had 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 them—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 foolish fellows 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 keep this in view about the Orangemen. The like of them may say, "To hell with the Pope!" but the Pope is the most likely to go to Heaven 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 where in the drunkard, the intemperate man, shows himself more hard-hearted 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 him, "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 dressed shabbily; scarce a shoe to his feet, though it was a 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. 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 had two sons and a daughter—a woman. He told me, 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 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 ran out. I went after him. "Oh, no! Oh, no!" he said; "there is no mercy in Heaven for me. I 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 perdition; 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 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 roared like a maniac! "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 have, thereby, asserted the glory of God in His image—man. The glory of your humanity is restored by the angel of sobriety and temperance. The glory of Christ restored from the dishonor which is put upon Him by the drunkard amongst all other sinners.

The glory of the Christian woman retrieved and honored, as every year adds a new, unallowing 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 and 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 prominent a 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 in the root of all our national misfortunes and misery. On the part of your Bishop,—holy, loving, laborious and earnest,—whose joy and whose crown you are,—I congratulate you for the comfort and the joy that 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 enshines 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 Babbeo of Nations, is a land of ruins, 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 Martin-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 relics remind him of the one unchangeable Catholic Church, "ever ancient, ever new." Wherever he treads 'tis 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, ay, in the very heart of world-wide famous "Garryowen," the magnificent Cathedral of St. John has risen up, year after year, aided by the munificence of the rich, and the lumber, but not less effective, bounty of the poor; and now, in place of the weather-bitten, 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 every shady valley, and visible from every mountain-top, speak eloquently of the storied past. The present triumphs of modern ecclesiastical architecture 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. KILRUSH.—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. A. 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 Catholics 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.—Irishman.

DEATH OF THE VENERABLE ARCHDEACON BROWNE, P.P., CASTLEBAR.—The Thom 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 irrevocable. 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 spent in the best missions of the Archdiocese—in his native parish of Annadown, in Thom; 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, Drumshanbo, County Leitrim—the ladies who received the black veil being named respectively Sister Mary Elizabeth and Sister Mary Leonard, and those who received the white veil Sister Mary Raphael, Sister Mary Paschal, and Sister Mary Stanislaus. The Most Rev. Dr. Courry, Lord Bishop of the diocese, officiated, and with his usual

eloquently delivered a most impressive and learned discourse on the religious life specially referring to the interesting fact that on that day six hundred years ago, the seraphic founder of the order had himself made 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.

**NURS AS HOSPITAL NURSES.**—We learn from a Wexford correspondent that the poor law authorities have opposed the erection of a house on the workhouse grounds for the accommodation of the Sisters of the Infirmary order, who propose to devote themselves to the nursing of patients in the hospitals, on selves to the nursing of the order who offer the ground 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 workhouse buildings for competent nurses. We believe 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 has been caused by the want of suitable accommodation, which should 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 luckeyed 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 malorum*?" "I am aware of that."

But, counsel priding himself apparently on his Latin, explains this phrase, in English:—"You are aware that you are charged with having been the culprit?" "Oh, yes; it was a fine classical allusion." 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 subtlety 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 clerical 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 palmy 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. Appeared to respecting the popular estimate of the Church Disestablishment, as though it should have drawn great popularity to the Whigs, he slightly 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 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 justly expected, they have been somewhat disappointed." 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.) When upon 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."—*Irishman.*

**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 accidentally 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 him. 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 recalcitrant 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 of Ireland, he is entitled to the substantial recognition 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 dissensions, 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 Crown, 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 had paid any attention to what preceded the ceremony. 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 their rights. There was none of that embarrassment which one might have expected from an assembly composed of such diverse 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 '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 their 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 will not fail to find in it instruction and guidance for themselves. The Hungarian people were not discouraged. They stood faithfully by their national cause, and their perseverance, their courage, and their pride 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 Capuchin Friar, he pleaded the cause of the wandering beggar of the pavement. 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 idleness:—"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." This 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 clergyman 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 their 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 voted for 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 subject of Home Rule was for the moment precipitated upon the House of Commons on Friday night,

when Mr. DeLahanty suggested the extension to 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 sympathy of its people, unless Ireland was governed by a Parliament of her own; and he believed the day was not far distant when the necessities of legislation would force on every member of that House the conviction that there was no other way to 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 altar. 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 niches will be wrought into panels which will be surmounted by coracles 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. McClure, 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 Harrington 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 EMIGRANTS.**—The number of emigrants who left the Irish ports in 1871 was 72,000, 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 1,101 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. Laminie, Esq., deceased.

From Mr. Gladstone's remarks in answer to Mr. Butt, 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 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 Phoenix Park; but surely "immediate consideration" should have led to something more definite in the shape of reform than the practical maintenance of a "blue-ribbon 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 Hyde Park should be law for Phoenix 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 bound 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 feuds 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 earnest support accorded him may be attributed to the fact that a stupid, 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 nine-tenths 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 directed 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 disaters 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 reformers ignore, but it cannot be forgotten by Irish Catholics. Continuing the subject to prove that it is beyond the power of Parliament, and beyond the skill of the most astute druggist-man, 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 recruiting for votes in its support, he called one day on Sir John Blackwood, member for Killybegh, in

the county of Down. Sir John was no time-server, and he hated the idea of a Union. In the olden time a branch of his family had borne the title of "Duffin and Claneboey," and on his chimney-piece lay a snuff-box adorned with the family arms. Lord Castlereagh took it up and said: "How well a coronet would become this box! and if you like it, you can easily have it by voting for the Union." The offer was tempting, but Sir John scorned a peerage to be purchased by the sacrifice of his principles and his honor. He despised the costly angle 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 off 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 Trillick—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 "insensate" him into the superior fitness of Trillick for the purpose indicated. We believe some other Southern town also have entered into the running, all for the present, crying out against Trillick, as that appears to be the selection made by the Government; and all ready to cry out against Mallow, or Banon, 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 world 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 coat-tails of the officials, and contending with each other for the "advantage" of having the localities from which they come made military headquarters. 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 Ireland is as truly an army of occupation as the Prussian army in France.—*Nation.*

**GREAT BRITAIN.**  
**THE "SMILING COMMITTEE."**—There is not the slightest fear of Mr. Newdegate's being able to carry a bill through Parliament which should trench 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 men themselves and their fathers and brothers are the best judges as to whether they are molested or treated kindly within the convent walls; and the matter is one which concerns us exclusively, and not those who are without our gate. 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 incurable obstinacy not unmixd with malevolence. It was amusing to hear the honorable gentleman bid for the support of Catholic members on the ground that certain Roman Catholic Governments had done what he proposes to imitate. There is nothing which Catholics are more anxious to avoid than the proceedings of those semi-illibid Cabinets and Parliaments which Mr. Newdegate calls Roman Catholic. In vain does he try to keep up a paltry agitation on a subject already exploded. In vain, we believe, will he endeavor to revive violent Exeter Hall meetings to shout and howl at "No-Popery," to pay Murphy lectures, and to stir up George Gordon riots. The character of the times has changed, and a Newdegate in the House of Commons is as eccentric as a Titus Oates would be in a witness-box. People are not to be frightened now by bugbears and watchwords. They have discovered that Nuns and Sisters of Charity are gentle, laborious, charitable beings, ready to head the broken-hearted, to instruct the ignorant, and find honest refuges for the orphan and the outcast. 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 concern 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'Loughlin 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, throw open to Catholics 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, Ambassadors, 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 therefore 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 resign his seat for Huntingdonshire. Twelve months ago 200 of his constituents petitioned his lordship to vacate his seat the 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 our English cotemporary to the conduct of the Catholic constituencies of Meath, Limerick, and Kerry,

who have recently returned Protestants and Presbyterians to represent their interests in Parliament. This should be instructive.—*Evening Post.*

**THE MORTALITY RETURNS.**—According to the Registrar-General's return the aggregate mortality in twenty-one of the leading cities and towns of the United Kingdom for the week ending Saturday last amounted to 26 per 1,000. In London the death-rate was 22; Bristol, 26; Leeds, 31; Wolverhampton, 16; Birmingham, 21; Nottingham, 23; Liverpool, 25; Manchester, 29; Bradford, 28; Sheffield, 31; Oldham, 32; and Newcastle, 22. In London the births amounted to 2,315, and the deaths to 1,315.

**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, when the case would be different, when the ascendancy 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 Altar and the Throne have been immemorably linked in the declaration of Conservative principles. Conservatism has ever professed to be religious and Christian. At present, however, Conservatism has assumed towards Catholic education in Ireland an attitude that is distinctly irreligious and unchristian. The *Standard* and the *National Reformers* are on this point undistinguishable. Sooner 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 Ireland 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 assailing the rights of conscience of the Irish Catholics, Liberalism no less than Conservatism betrays its most solemn profession. If there be anything which Liberalism most distinctly urges as its badge, its distinction, and its motto, its especial *raison d'être* 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 fine sentiments is afforded whenever a Liberal writer touches the subject of religious persuasion. 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 extensive series and combination of religious persecutions—a very slight demand, a demand which does not even remotely infringe the religious or irreligious freedom of any person or persons. Straightaway a multitude of Liberals, and especially that fine flower of them, the advanced Liberals, interpose and declare with various sects of association 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 in a position to propose. If Catholicism is not to be absolutely proscribed, at least Secularism is to be still more favored 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 to the Catholic scholars of Ireland. But even the gift of a sort of London University for Ireland is more than can be expected from a Conservative cabinet. The Conservatives are too deeply pledged to the policy of wrong doing to be able, even if they were willing, to reverse that policy on coming to the head of affairs. Whatever surprises have been heretofore created by sudden changes of front, there is little chance that any surprise is in store on the subject of the Catholic claims. If Mr. Gladstone goes out, it is because he has felt himself obliged to express some sympathy or compassion for the Catholics of Ireland, who are still no better off 43 years after the era of so-called Catholic emancipation than when that halting measure of semi-secularism was passed. If Mr. Disraeli comes in, it will be because Mr. Disraeli has cooperated in the designs of the latter-day fanatics who may be presumed to wish in their hearts, if not with their lips, that not one link had ever been struck from the galling burden of the 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-Popery must, for the moment be the policy of Mr. Disraeli.

**UNITED STATES.**  
**OBSESSION.**—On Saturday week the Rt. Rev. Bishop Bayley of Newark, conferred the order of Priesthood on the Rev. Joseph J. Stanton. 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 against indecent publications includes only those of the utterly undisguised filthy 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-sloughed 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 for the present, and give them hope of being able to retrieve their fallen fortunes in the future.

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MAY 24, 1872.

## ECCELESTIASTICAL CALENDAR.

MAY—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 Carmichaeli, C.

Wednesday, 5—Of the Octave.

Thursday, 6—Of the 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 affairs 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 groundwork 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 unparalleled condescension it receives its fulfillment in the love of neighbor. Boundless its range since there is no wretchedness beyond the sphere of her love 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 their zeal damped!—How often have they not to stand aghast 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 institution 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 decrepit, 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 echo 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 fee 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-subjects.

By the British North America Act, sect. 93, it is expressly provided that the several Provincial Legislatures, exclusively, may make

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 Legislature.

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 questions 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 questions.

A way out of the difficulty has been suggested 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 bringing 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 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. Chauveau replied, and we have much pleasure in giving in full, as we find it in the *Gazette*, his powerful and temperate speech:—

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 religious 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 had a right to expect that if they gave nothing, they should lose nothing. He agreed that the constitu-

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 Prussia, 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-sectarian, simply meant that Catholics should be taxed for schools 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 arise 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 amending 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 [Westmorland] asked the adjournment of the debate to allow time for consideration and consultation among the members from New Brunswick.

Mr. Connell also hoped that the debate would be adjourned.

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

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

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 any particular denomination or of mixed denominational opinion, could by law 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, 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 arises, 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 Province at the Union"? If it did, then the Legislature had clearly no right to pass it; if it did 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 principle in our constitution had he disallowed the 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 case—have 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 old and respected citizen of Montreal, after making an ample fortune, has retired from business, and in company with his wife left here last Friday evening, per Steamer *Prussia*, on a visit to his friends in the old country. Mr. Cuddihy is accompanied in his trip by our respected townsmen, Mr. P. J. Duraok and Mr. R. Drake and his wife, who have also gone home to see their friends. We wish them a pleasant journey and hope they will arrive all safe at their destination and return in the enjoyment of improved health.

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 expansiveness (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 mediaeval 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 conceiters 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 a Christian Bishop's duty, is equally curious. Speaking of Dr. Temple's episcopal 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 worldly 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 "discreet handling of religious topics" is a euphuism for "a concealing of principles," it reduces him to the grade of the rankest hypocrist. Any way it is a curious picture of a Christian Bishop though popular and genial withal.—SACERDOTAL.

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 plaintiff to pay the cost of the first action, amounting to from £70,000 to £100,000, before commencing another suit. After a lengthy argument before the Lord Chief Justice, and other Judges, the motion was sustained; and as it is not likely that the claimant will be able in the course of the next six months to raise the required amount, we may take it for granted that we have heard the last of the civil proceedings in the case. The criminal trial for perjury will not come off before the autumn, as the presence of witnesses from Australia, and Chili is required.

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 of young children, of both sexes; and in the afternoon, by their confirmation by His Lordship, the Bishop of Birtba, after which the young 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 become 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.

Sir—With reference to the paragraph, under the above heading, which appeared in your issue of yesterday, I request you to be kind enough to insert the following:—

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 could he blame them, when matters affecting them were brought up in Parliament, and he instanced a case. I did not, however, understand that the Cure said 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 suffice.

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 ignored. Now this should not be. Domestic comfort and discomfort, we may go further 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 fluently in four different languages, sing and perform brilliantly on various instruments, painted 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 scene 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 "Jephtha's Daughter," we will not dwell further 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 accomplishments. What interested us equally we will frankly acknowledge, were the ample evidences of careful training in the science of house-keeping, in plain sewing of which admirable specimens were shown, and in the culinary art. A rigorous examination of 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 meats, 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 learn to prepare not only ornamental desserts, but the more solid dishes that go to make up a 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 honor 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-rooms.

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 hay loft of a stable in German street, owned by Mr. Scannin. 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 GOD.

1. "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 custom 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 God.

3. "Because He who made man can communicate with him as He pleases." 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 believe.

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 *nucleus* 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 God and by man." There it is—the 10th reason for believing the Bible to be the word of God—there is sense—there is grammar Mr. Editor. When you got 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—"Byerson'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 articles; 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 pmo 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, apoloque, 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 controllable 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 MISSIONS.

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 Vaughan, D.D.*, Superior of the Society, at St. Patrick's Church; or to the *Rev. F. Vigneron*, a Missioner of the Society, at the Seminary of St. Sulpice, near the French Church.

THE WORK OF THE SOCIETY

Is to utilize the vocations, which are going to waste in the old country; to educate Apostolic men in St. Joseph's Missionary College, Mill Hill, near London; 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 Bishop 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 miserably 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 BEGINS 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. Quinnan, Bishop of Mobile, writes that

"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 your 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 the 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 *Trustees 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 departure.

HERBERT VAUGHAN, D.D., Superior of St. Joseph's Society, St. Patrick's, Montreal.

CHARLES VIGNERON, 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 Glengary is not behind. The first regular society was started some months ago by Rev. Father O'Connor, the worthy and energetic pastor 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 gluttonous 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 powers.

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

Remind me of brave Father Boyle in the country of Tyrone, 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.,

PROGRESSOR.

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

The Treasurer submitted his semi-annual report as 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 06 Sundry expenses, . . . 110 28

Making a total of, . . . \$514 48 Leaving \$628.13 to the credit of the Society over and above expenses for six months ending 2nd May. Amount deposited in Bank, . . . \$1,916 45 Amount in Treasurer's hands, . . . 50 08

Total 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 Geur, and M. Foley, Assistant Marshals.

Committee of Enquiry.—P. Galvin, P. Brazear, J. C. Sullivan, P. Enright, John Mullins, P. Lyman, M. Flood, J. Corcoran, T. Aultmans, M. Quinn, T. McAdams, J. C. Doyle, J. Fitzgerald, M. Fitzgibbon.

OBITUARY.

It is a very melancholy duty we have to discharge this week, in announcing the death of Mrs. Joseph Kidd, of Carleton Place. The sad event took place on Thursday 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 ever seen. Mrs. Kidd was widely known, and esteemed by all who knew her, for her kindly, genial, motherly heart—her 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, Bradford, 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. The 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.—Toronto 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 inst., 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 generous. 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 B. JOHNSON.

Though some time has elapsed 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 Bretiller Johnson received his commission in the 10th Hussars as a gift from the Prince of Wales, 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 Arthur Wellesley's staff, he was invalided. His health was so much shattered that he had to retire on half-pay, 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 1826, 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 forgotten, and there are many in the community who must remember the tall handsome figure of the gallant old Major.

Ralph Bretiller Gruschal Johnson was the youngest son of Gruschal Johnson, Esq., the Hon. Eliza Lodge, his wife, and brother of Gruschal 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 Reverend B. Mottram, whose health necessitates a trip to Europe. The Rev. Mr. McGarran 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.—Ottawa Mercury, of Monday 20th inst.

BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicate and nourishing beverage which may save many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

The extraordinary effect of Fowell's 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 suitable for all ages and all constitutions. The blood is restored to purity and health, the nerves and muscles are strengthened, while tuberculous or consumptive deposit is retarded. 46

PARSONS' PURGATIVE PILLS.—First family physic; Sherman'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 3rd of JUNE. Chair to be taken at 8 P.M. By Order D. GORMAN, Sec. Sec.

WANTED.—A TEACHER for Roman Catholic Separate School, Napanee. Duties to commence on May 15th. Salary liberal. Address—JAMES CULLANE, Chairman, Napanee, Ont.

POETRY.

Come little 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 overcoats, 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 wares for all trades, laborers, subsistence, &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 markets. It will save you time, trouble and expense. Say what paper you see this in, and address W. F. HAZELTON, Land Agt., Silver Lake, 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 Assignee of Montreal have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month. L. JOS. LAJOIE, Assignee.

MONTREAL, 27th day of May, 1872.

INSOLVENT ACT OF 1869.

IN the matter of PIERRE POTRAS, Jr., Tinsmith and Hooper, of the City of Montreal, as well individually as having done business with FRANCOIS BEAUCHAMP, Roofer, of the City of Montreal, under the name and style of POTRAS & BEAUCHAMP. Insolvent. 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 Assignee. L. JOS. LAJOIE, Interim Assignee.

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. Montreal, 15th day of May, 1872. L. JOS. LAJOIE, Assignee.



**SPECIAL NOTICE.**

**AGENTS WANTED TO SELL OUR PATENT IVORY AND LIGNUM VITÆE EYE CUPS.**

Spectacles rendered useless, Chronic Sore Eyes, and all diseases of the eye successfully treated, and all diseases of the eye successfully treated, (guaranteed) by the greatest invention of the age.

**DR. J. BALL & CO.'S PATENT EYE CUPS.**

The value of the celebrated well-known Patent Eye Cups for the restoration of sight, breaks out in the evidence of over 6,000 testimonials, and is recommended by more than 1,000 of the best Physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as Mayor Ellis, of Dayton, Ohio writes, they are the greatest invention of the age.

Certificates of cures performed by the application of Dr. J. Ball & Co.'s Patent Ivory and Lignum Vitæ Eye Cups:—

CLAYSVILLE, Washington County, Pa., Sept. 20th, 1871.

Dr. J. Ball & Co.—Gentlemen:—I have now thoroughly tested and proved the Patent Eye Cups to be the *ne plus ultra* of all treatments of impairment of vision, from advanced life or other causes, and are an invariable cure of Myopia and Near Sight. I have in the last few days entirely cured several cases both of acute and what is called chronic inflammation. These had tried every known and available species of treatment without the slightest benefit, but on the contrary detrimental, and great expense.

My mother, an old lady of sixty-four years, is an enthusiastic advocate of the Cups. Three months since she could not read a letter, or letters as large as her thumb, as she sometime expresses herself. It is, that her eyes were unusually old, and she was beyond her age to such an extent that she could not read the heading of the New York Tribune, without her glasses. You may judge, therefore, the effect of the Cups, when I inform you that she can now read every portion of the Tribune, even the small diamond type, without her glasses. She now habitually reads her Testament, ordinary print, without her glasses. You can imagine her pleasure. The business is beginning to assume something like form and shape. I have inquiries from all directions, and often great distances, in regard to the nature of the Cups. Wherever I go with them, they create intense excitement. But a few words are necessary to enlist an attentive audience anywhere. I can be found, I was at our fair last Tuesday, 27th inst., and I can safely say that I myself, rather than the Eye Cups, were the main portion of the attractions of the occasion. I sold and detected hundreds liberally. They will make money, and make it fast, too. No small cat-in-penny affair, but a respect, No. 1, tip-top business, that promises, so far as I can see, to be life-long.

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

FENTON, MOH., July 17, 1871.

Dr. 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 operations, but work on a sure plan. People are afraid of being humbugged, but I have convinced them of reality. The Patent Eye Cups are a perfect success. They have restored my son's Eye Sight who was blind in his right eye since he was a lad, the optic nerve was injured; after applying your Patent a few times he can read with that eye unassisted. He can shoot as many birds from the cherry tree, with his right eye that was blind, as any other person.

I have applied the Patent Eye Cups with Myopic attachments, to two persons eyes who are Near Sighted; their sight is improving at an astonishing rate.

Old eyes of 14 years standing are perfectly restored.

Many blessings on the inventors of the Patent Eye Cups, for the great good they have done to suffering humanity.

I remain, most respectfully,  
REV. ISAAC MORTON.

BLOOMING VALLEY, Pa., Sept. 4, 1871.

Dr. J. Ball & Co., Oculists.—Gentlemen:—I received your Patent Eye Cups by the hand of Mr. Ronchick; after testing the efficacy of the Cups for two weeks, I am satisfied they are what they are purported to be.

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

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

CHICHESTER, Sussex Co., England, Dec. 15, 1871.

Dr. J. Ball & Co.—Gentlemen:—On the reception of the Patent Ivory Eye Cups, on the first application, I found benefit, and now, I am happy to say unhesitatingly, from my own practical experience, that in my opinion the result produced through using your Patent Ivory Eye Cups is one of the greatest boons that ever God bestowed or man received (Spiritual Eye Sight excepted).

Over 12 years I have worn spectacles, and to my own amazement, I can read Newspaper print, and I am writing this letter without my spectacles.

I cease to wonder at once why people are so anxious for them, now I have tried them myself, and proved them with an ocular demonstration. They are simple in construction, and could not possibly, think, be more suitably adapted for the Eyes, besides being Harmless, Painless and Pleasant. I speak with all the deference of the Faculty, but at the same time, I cannot divest myself of the fact that the present treatment, in the cases of Myopia, or Near Sightedness, Dimness of Vision, Cataract, Partial or Total Blindness, is a failure in nineteen cases out of every twenty when they resort to the knife, and am very sure, I know cases that have ended in total blindness, which cannot possibly occur in using the Patent Ivory Eye Cups.

And now in conclusion, I beg to return you my sincere thanks for the inexpressible benefit received by using 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 time since I wrote to you. I have wanted to see what effect the Patent Eye Cups that you sent me last January would have upon my eyes. I can truly say the effect produced upon my eyes is truly astonishing. Before using the Eye Cups, a printed sheet was like a dirty blank paper to my naked eyes, but now I can see to read without glasses any print with apparent ease. The glasses I was compelled to use before I applied the Eye Cups were of the greatest magnifying power to enable me to read or write, but now I can read and write as usual and can read diamond print, and write without them. My sight is restored as in youth.

A young lady, the daughter of my tenant, which I have on my place, was affected very badly with near-sightedness, brought on by inflammation. She came to me to have the Eye Cups applied to her eyes, and, strange to say, after a few applications, (after reading) the book was removed from six inches focus to nine inches focus, and she can see objects at a distance distinctly, a thing she could not do before.

The Patent Eye Cups are the greatest invention of the age. May heaven bless and preserve you for many

years, for the benefit you may confer on suffering humanity.

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 fully 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,  
E. G. HOLBROOK.  
J. H. 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 perfectly 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 behind 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,  
REV. 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, after using them for over 20 years. Yours, &c.  
P. WALDEN, M.D.,  
Lucan, Middlesex Co., Canada West.

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee that your old and diseased eyes can be made new; spectacles be discarded; sight restored and vision preserved. Spectacles and surgical operations useless. See our advertisement in another column of this paper.

All persons wishing for full particulars, certificates of cures, prices, &c., will please send their address to us, and we will send our treatise on the eye, of forty-four pages, free of charge, by return of mail.

Write to  
DR. J. BALL & CO.,  
No. 91 Liberty street,  
New York City, N. Y.  
P. O. Box 957.

Agents wanted for every County in the United States and the Dominion of Canada not yet disposed of. Send for Pamphlet, Circulars, and price list, sent free of charge.

**WILLIAM H. HODSON, ARCHITECT,**  
No. 59 St. BONAVENTURE STREET  
MONTREAL.  
Plans of Buildings prepared and Superintendence at Moderate Charges.  
Measurements and Valuations Promptly Attended to.

**JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER,** constantly keeps a few good Jobbing Hands.  
All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury), will be punctually attended to.  
Montreal, Nov. 22, 1866.

**GRAND DRAWING OF PRIZES,**  
Will take place in Renfrew,  
**THURSDAY, JUNE 27th, 1872.**  
In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

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., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

A Splendid Gold Watch,	valued at \$100
A very fine Melodeon,	" 80
A Magnificent Eight-Day Clock,	" 80
Gerald Griffin's Works, (10 vols)	" 20
One large Family Bible,	" 10
One Gun,	" 10
One Microscope,	" 10
One Concertina,	" 10
A beautiful Statuette Tableau,	" 10
One ditto	" 8
McCle's History of Ireland,	" 80
One new Double Wagon,	" 50
A Splendid Cow, (gift of Rev. P. Rougier),	" 40
A new Set of Double Harness,	" 30
A new Cooking Stove,	" 30
Six prizes of \$5.00 each, in cash,	" 30
Forty-four yards of Dress Silk,	valued at 24
A new Saddle,	" 15
One Cattle of Tea,	" 15
Two prizes of \$10.00 each, in cash,	" 20
A new Saddle,	valued at 10
One Plough,	" 10
One Irish Poplin Dress,	" 24

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.

All communications and remittances to be made to Rev. P. Rougier, P.P., Renfrew, Ont.

**ACADEMY OF THE SACRED HEART,**  
SAULT AU RECOLLET, NEAR MONTREAL.  
THIS institution is beautifully and healthfully situated about six miles from Montreal. Every facility is afforded for acquiring a thorough knowledge of the French language.  
Terms. Board and Tuition for the Scholastic year, \$150. Piano, Vocal Music, Harp, German &c., are extras. For further particulars apply to the Superiors.

**INSOLVENT ACT OF 1869.**  
IN the matter of GEORGE H. MAUSHAU, 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 estate and effects to me, and the creditors are notified to meet in the Insolvency 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 Assignee.

L. JOS. LAJOIE,  
Interim Assignee.

MONTREAL, 29th May, 1872.

**JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER,**  
AND  
**GENERAL JOBBER,**  
No. 37, BONAVENTURE STREET, No. 37,  
Montreal.  
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

**JOHN BURNS,**  
(Successor to Kearney & Bro.)  
**PLUMBER, GAS AND STEAM FITTER, TIN & SHEET IRON WORKER, &c.**  
Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES AND STOVE FITTINGS,**  
675 CRAIG STREET  
(TWO DOORS WEST OF BLEURY.)  
MONTREAL.  
JOBBER PUNCTUALLY ATTENDED TO.

**KEARNEY & BRO., PRACTICAL PLUMBERS, GAS AND STEAM FITTERS, BELL HANGERS, TINSMITHS, Zinc, Galvanized and Sheet Iron Workers,**  
699 CRAIG, CORNER OF HERMINE STREET,  
MONTREAL.  
JOBBER PUNCTUALLY ATTENDED TO.

THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.  
KEARNEY & BRO.

**PETER M'GABE, MILLER,**  
PORT HOPE, ONTARIO,  
MANUFACTURER AND WHOLESALE DEALER in flour, Oatmeal, Cornmeal, Pot and Pearl Barley, Grain, Bean, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, to which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.  
Price list on application.  
PETER M'GABE,  
Ontario Mills, Port Hope, Ont.

**GRAY'S SYRUP OF RED SPRUCE GUM**  
FOR  
COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer,  
HENRY R. GRAY,  
Chemist,  
Montreal, 1872.

**F. CALLAHAN, JOB-PRINTER,**  
CORNER OF NOTRE DAME AND ST. JOHN STS.,  
MONTREAL.

**UNIVERSAL EXHIBITION OF 1868**  
FIRST-CLASS MEDAL  
**ALF. LABARRAQUE AND Co**  
**QUINUM LABARRAQUE**  
Approved by the Imperial Academy of Medicine

The Quinum Labarraque is an eminently tonic and febrifuge Wine, destined to replace all the other preparations of Peruvian Bark. The Bark Wines usually employed immediately are prepared from Barks which vary considerably in the degree to which they possess the desired properties. Besides, owing to the manner in which they are prepared, these Wines contain scarcely more than the traces of active principles, and these always in variable proportions.

The Quinum Labarraque, approved by the Academy of Medicine, constitutes, on the contrary, a medicine of determined composition, rich in active principles, and on which Physicians and Patients can always rely.

The Quinum Labarraque is prescribed with great success for persons of weak constitution, or for those debilitated by various exhausting causes or past sickness; for youths fatigued by too rapid growth; for young girls whose development takes place with difficulty; for women in childbirth; and for aged persons enfeebled by years or illness. It is the best preservative against Fevers.

In cases of Chlorosis, Anemia, or Greenishness, this Wine is a powerful auxiliary of the ferruginous preparations. In conjunction, for example, with VALLET'S PILLS, the rapidity of its action is really marvellous.

Depot in Paris, L. FRERE, 19, rue Jacob.  
General Agents for Canada, FABRE & GRAVEL, Montreal.

**OWEN M'GARVEY MANUFACTURER**  
OF EVERY STYLE OF  
**PLAIN AND FANCY FURNITURE,**  
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(2nd Door from M'Gill Str.)  
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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

**BELLOC'S CHARCOAL**  
Approved by the Imperial Academy of Medicine of Paris

MODEL OF TO LOZENGES PARIS

It is especially to its eminently absorbent properties that Belloc's Charcoal owes its great efficacy. It is specially recommended for the following affections:

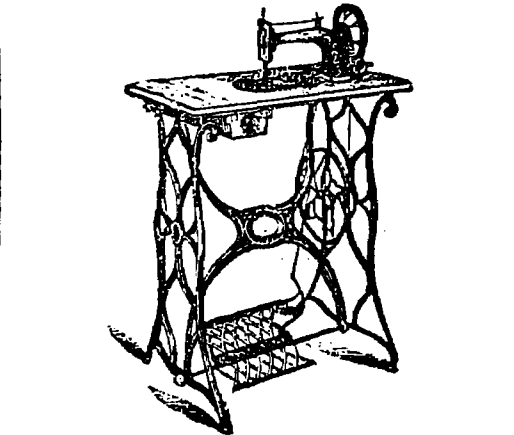
GASTRALGIA  
DYSPEPSIA  
PYROSIS  
ACIDITY  
DIFFICULT DIGESTION  
CRAMPS IN THE STOMACH  
CONSTIPATION  
COLIC  
DIARRHŒA  
DYSENTERY  
CHOLERINE

MODE OF EMPLOYMENT.—Belloc's Charcoal is taken before or after each meal, in the form of Powder or Lozenges. In the majority of cases, its beneficial effects are felt after the first dose. Detailed instructions accompany each bottle of powder and box of lozenges.

Depot in Paris, L. FRERE, 19, rue Jacob  
General Agents for Canada, FABRE & GRAVEL, Montreal.

**MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.**  
**F. GREENE,**  
574 & 576, CRAIG STREET.

Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Greene's Improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Colds or Pipes. Plumbing and Gas-Fitting personally attended to.



(ESTABLISHED IN CANADA IN 1861.)  
**J. D. LAWLOR, MANUFACTURER OF SINGER'S, B. P. HOWE'S AND LAWLOR'S SEWING MACHINES**

PRINCIPAL OFFICE:  
365 NOTRE DAME STREET, MONTREAL.

BRANCH OFFICES:  
QUEBEC—22 St. JOHN STREET.  
ST. JOHN, N. B.—82 KING STREET.  
HALIFAX, N. S.—103 BARRINGTON STREET.

**ROYAL INSURANCE COMPANY.**  
FIRE AND LIFE:  
Capital, TWO MILLIONS Sterling.

FIRE DEPARTMENT.  
Advantages to Fire Insurers

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:

- 1st. Security unquestionable.
- 2nd. Revenue of almost unexampled magnitude.
- 3rd. Every description of property insured at moderate rates.
- 4th. Promptitude and Liberality of Settlement.
- 5th. A liberal reduction made for Insurances effected for a term of years.

The Directors invite Attention to a few of the Advantages the "Royal" offers to its Assured:—

- 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
- 2nd. Moderate Premiums.
- 3rd. Small Charge for Management.
- 4th. Prompt Settlement of Claims.
- 5th. Days of Grace allowed with the most liberal Interpretation.
- 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence.

H. ROUTH, gent, Montreal.  
February 1, 1872.

**THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL**  
**P. E. BROWN'S**  
No. 9, CHABOILLEZ SQUARE.  
Persons from the Country and other Provinces, will find this the  
**MOST ECONOMICAL AND SAFEST PLACE**  
to buy Clothing, as goods are marked at the  
**VERY LOWEST FIGURE,**  
AND  
**ONLY ONE PRICE ASKED**  
Don't forget the place:  
**BROWN'S,**  
O 9, CHABOILLEZ SQUARE,  
opposite the Crossing of the City Cars, and near the  
G. T. R. Depot.  
Montreal, Sept. 30 1871

**P. J. COX,**  
MANUFACTURER OF  
**PLATFORM AND COUNTER SCALES,**  
637 Craig Street 637  
SIGN OF THE PLATFORM SCALE,  
MONTREAL.

**HEARSES! HEARSES!**  
MICHAEL FERON,  
No. 23 ST. ANTOINE STREET,  
BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges.  
M. Feron will do his best to give satisfaction to the public.  
Montreal, March, 1871.

**RESTORE YOUR SIGHT.**

**SPECTACLES BESTOBBED USELESS. OLD EYES MADE NEW.**  
All diseases of the eye successfully treated by  
**Ball's new Patent Ivory Eye-Cups.**  
Read for yourself and restore your sight.  
Spectacles and Surgical operations rendered useless. The Inestimable Blessing of Sight is made perpetual by the use of the new  
**Patent Improved Ivory Eye Cups.**  
Many of our most eminent physicians, oculists, students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—

1. Impaired Vision; 2. Presbyopia, or Far Sightedness; or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Erythema, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups; Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Myopia, or moving specks or floating bodies before the eye; 11. Ammaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; or the loss of sight.

Any one can use the Ivory Eye-Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles, or if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

2309 CERTIFICATES OF CURE  
From Honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.  
Under date of March 20, Hon. Horace Greeley, of the New York Tribune, writes: "Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."  
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 days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."  
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using Spectacles twenty years; I am seventy-one years old.  
Truly Yours, PROF. W. MERRICK.  
REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.  
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote us Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them; they are certainly the Greatest Invention of the age."  
All persons wishing full particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, of forty-four Pages, free by return mail. Write to  
Dr. J. BALL & CO.,  
P. O. Box 957,  
No. 91 Liberty Street, New York.

For the worst cases of MYOPIA, or NEAR SIGHTEDNESS, use our New Patent Myopic Attachments applied to the IVORY EYE CUPS has proved a certain cure for this disease.  
Send for pamphlets and certificates free. Waste no more money by adjusting huge glasses on your nose and disfigure your face.  
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.  
Address  
Dr. J. BALL & CO.,  
P. O. Box 957,  
No. 91 Liberty Street, New York.  
Nov. 18, 1871.

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No. 59 St. BONAVENTURE STREET  
MONTREAL.  
Plans of Buildings prepared and Superintendence at Moderate Charges.  
Measurements and Valuations Promptly Attended to.

**JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER,** constantly keeps a few good Jobbing Hands.  
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In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

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., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

A Splendid Gold Watch,	valued at \$100
A very fine Melodeon,	" 80
A Magnificent Eight-Day Clock,	" 80
Gerald Griffin's Works, (10 vols)	" 20
One large Family Bible,	" 10
One Gun,	" 10
One Microscope,	" 10
One Concertina,	" 10
A beautiful Statuette Tableau,	" 10
One ditto	" 8
McCle's History of Ireland,	" 80
One new Double Wagon,	" 50
A Splendid Cow, (gift of Rev. P. Rougier),	" 40
A new Set of Double Harness,	" 30
A new Cooking Stove,	" 30
Six prizes of \$5.00 each, in cash,	" 30
Forty-four yards of Dress Silk,	valued at 24
A new Saddle,	" 15
One Cattle of Tea,	" 15
Two prizes of \$10.00 each, in cash,	" 20
A new Saddle,	valued at 10
One Plough,	" 10
One Irish Poplin Dress,	" 24

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AND  
**GENERAL JOBBER,**  
No. 37, BONAVENTURE STREET, No. 37,  
Montreal.  
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

**JOHN BURNS,**  
(Successor to Kearney & Bro.)  
**PLUMBER, GAS AND STEAM FITTER, TIN & SHEET IRON WORKER, &c.**  
Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES AND STOVE FITTINGS,**  
675 CRAIG STREET  
(TWO DOORS WEST OF BLEURY.)  
MONTREAL.  
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FOR  
COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes.

Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution all the Tonic, Expectant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle.

Sole manufacturer,  
HENRY R. GRAY,  
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**UNIVERSAL EXHIBITION OF 1868**  
FIRST-CLASS MEDAL  
**ALF. LABARRAQUE AND Co**  
**QUINUM LABARRAQUE**  
Approved by the Imperial Academy of Medicine

The Quinum Labarraque is an eminently tonic and febrifuge Wine, destined to replace all the other preparations of Peruvian Bark. The Bark Wines usually employed immediately are prepared from Barks which vary considerably in the degree to which they possess the desired properties. Besides, owing to the manner in which they are prepared, these Wines contain scarcely more than the traces of active principles, and these always in variable proportions.

The Quinum Labarraque, approved by the Academy of Medicine, constitutes, on the contrary, a medicine of determined composition, rich in active principles, and on which Physicians and Patients can always rely.

The Quinum Labarraque is prescribed with great success for persons of weak constitution, or for those debilitated by various exhausting causes or past sickness; for youths fatigued by too rapid growth; for young girls whose development takes place with difficulty; for women in childbirth; and for aged persons enfeebled by years or illness. It is the best preservative against Fevers.

In cases of Chlorosis, Anemia, or Greenishness, this Wine is a powerful auxiliary of the ferruginous preparations. In conjunction, for example, with VALLET'S PILLS, the rapidity of its action is really marvellous.

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**JAMES CONAUGHTON, CARPENTER, JOINER and BUILDER,** constantly keeps a few good Jobbing Hands.  
All Orders left at his Shop, No 10, St. EDWARD STREET, (off Bleury), will be punctually attended to.  
Montreal, Nov. 22, 1866.

**GRAND DRAWING OF PRIZES,**  
Will take place in Renfrew,  
**THURSDAY, JUNE 27th, 1872.**  
In aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

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., M.P., T. Watson Esq., Agent of Bank B.N.A. and John D. McDonald, Esq., Barrister, Renfrew.

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

A Splendid Gold Watch,	valued at \$100
A very fine Melodeon,	" 80
A Magnificent Eight-Day Clock,	" 80
Gerald Griffin's Works, (10 vols)	" 20
One large Family Bible,	" 10
One Gun,	" 10
One Microscope,	" 10
One Concertina,	" 10
A beautiful Statuette Tableau,	" 10
One ditto	" 8
McCle's History of Ireland,	" 80
One new Double Wagon,	" 50
A Splendid Cow, (gift of Rev. P. Rougier),	" 40
A new Set of Double Harness,	" 30
A new Cooking Stove,	" 30
Six prizes of \$5.00 each, in cash,	" 30
Forty-four yards of Dress Silk,	valued at 24
A new Saddle,	" 15
One Cattle of Tea,	" 15
Two prizes of \$10.00 each, in cash,	" 20
A new Saddle,	valued at 10
One Plough,	" 10
One Irish Poplin Dress,	" 24

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.

All communications and remittances to be made to Rev. P. Rougier, P.P., Renfrew, Ont.



