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CATHOLIC CHRONICLE.

VOL. XX.

MONTREAL, FRIDAY, DEC. 10, 1869.

No. 17.

(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPENA GATE.

Freely Translated from the French of M. A. Quignon

PART THIRD.—THE VESTAL.

CHAPTER IX.—(CONTINUED.)

It was the triumph, going his rounds who, perceiving the light of torches at this unseasonable hour, had ordered the party to be challenged.—Now, Gurgus had had more than once trouble with the triumph capital. In his nocturnal expeditions, during the time that he was a vespillo, he had often been stopped by the chief of the urban police, and searched for such prohibited articles as human hair and teeth—spoils robbed from the grave by the vespillios. But never had the encounter caused him so much uneasiness.

“If this triumph proceeds to search my person as usual,” thought Gurgus, with a certain tremor, “what will become of the Grand Vestal’s letter?... What will become of me?...”

The danger became imminent, for the triumph, obtaining no reply, was galloping towards the suspicious party.

“Who goes there?” he repeated, when he was about twenty steps from them.

“Gurgus?” replied the son of Tonghianus, almost firmly.

“Gurgus, the designator?” asked the triumph.

“Ah! now I understand.... They are waiting for you over yonder!.... Pass on!....”

Gurgus hastened to avail himself of this permission, but he could not get over his astonishment at the facility of his escape, and at the words spoken by the triumph.

“This triumph understands,” he muttered, “that is very well.... but what is it that he understands?... They wait for me over yonder!.... That is not likely.... By Venus-Libitina! my intellect is at fault.... Well, never mind, that is of no importance.... let us make haste, lest this night bird should change his mind.”

Another state of astonishment awaited Gurgus and his men. As they came in sight of the sacred grove of the Muses, they perceived that the base of the dark mass, scarcely visible in the gloom of the night, was illuminated by thousands of lights, some stationary and some moving in the direction of that part of the woods consecrated to Libitina.

“What are those Christians about?” exclaimed Gurgus, “that they are not asleep, but wandering out at this late hour, with torches.... Could it be that they really expect me!.... This would be curious!.... But let us go on, we will soon find out!....”

When the party left the Appian way to enter the grove of the Muses, they were again stopped with the challenge: “Who goes there?” by two Christians, placed as sentries on the outskirts of the woods.

“Gurgus!” replied the designator, in a much firmer tone than he had answered the triumph’s challenge.

“You are welcome?” said the voices.

“This is well, what you are doing, Gurgus,” said one of the Christians, coming forward and grasping the designator’s hand.... “But we should have expected as much from your friendship and devotion.... Thanks, in the name of our brethren!.... You will find them all in tears!”

“But what has happened?” inquired Gurgus, completely bewildered. “I cannot understand what you say!.... You can know nothing of the business which brings me here?”

“You ask what has happened?” replied the Christian; “we have lost our mother.... Petronilla, the sainted virgin, fell asleep in the Lord, day before yesterday, and we are watching here to welcome the Christians who will attend her funeral at day break.... I thought you had been informed of this great misfortune....”

“No,” said Gurgus, “I had not heard of it.... Ah! Petronilla, the poor old woman whom I loved so much for the affection she bore Cecilia, is dead,” he added, with emotion, returning the pressure of the Christian’s hand. “This, then, is the reason why the triumph told me I was expected here.... Let your mind be easy, everything will be done in a suitable manner.... Only I should not have been advised so lately.”

It was the Christian’s turn to wonder.

“Are Olinthus and Cecilia here?” asked Gurgus.

“They closed Petronilla’s eyes.... But returned to Rome yesterday, to bring back Flavia Domitilla and our other brethren. We are expecting them....”

“And the Pontiff Clemens?” inquired Gurgus, remembering the mission he had undertaken, “is he not here?”

“Clemens has not left Petronilla.... He is praying for her, at this moment before the altars of the Lord.”

“Very well,” said Gurgus. “I shall go and see how matters stand, and give my orders without delay.”

Gurgus and his vespillios penetrated into the grove. The worthy designator had never done so much thinking as on this eventful night.

“Let us see,” he reasoned as he walked on, “these Christians are poor.... This is evidently why they did not send for me.... I understand this.... But Gurgus loves his friends, and the occasion presenting he will prove it.... I liked Petronilla; I shall take charge of her funeral, and I want people to sneak off!.... Let us organize the ceremony.... First, I walk at the head of the cortege with my lictors dressed in black, this is understood.... Next come the images of the ancestors.... Did Petronilla have any?... Yes, one Peter, a very celebrated man, I have heard! Besides, I have in my store rooms any quantity of images of ancestors for families.... Very well!.... We shall want twenty mourners.... I shall see to this.... I shall say a word to the ‘procurator’ (the woman who acted as chief mourner at funeral).... and they will utter lamentation cries!.... There will be no lack of relations.... I imagine all those Christians will follow Petronilla.... The funeral bed, the pyre? That’s my lookout.... Ah, the funeral discourse?... It is rather late to get somebody to prepare it.... But I shall ask the Pontiff Clemens for a delay of twenty-four hours to organize my ceremony. He cannot object to this....”

The meditations of the designator were interrupted by the sound of pure voices ascending to heaven in pious concert. Looking up, he stopped in a respectful attitude. The corpse was before him.

Petronilla, the octogenary virgin was placed in a reclining position, on a bed of leaves. Her eyes turned to heaven. She was clad in white garments, studded with flowers—emblems of the purity of her life: a wreath of white roses encircling her brow. One would have scarcely realized that she was dead, such was the serenity of her features, which retained an august expression very different from the rigidity of death.—Around her burned torches of resin, emitting an aromatic odor, and perfumes that filled the atmosphere with their fragrant emanations.

On each side of the funeral bed was a choir of women and young girls who watched, and sang alternately sacred hymns or passages from the holy canticles. These were the voices Gurgus had heard.

The women sang:

“Blessed be the Lord! She died in His grace; the betrothed came; she held her lighted lamp in her hand.”

The young girls replied:

“She has flown to heaven like the dove of the desert; her soul is as white as the lily in the vale; no impure breath has touched her virgin body.”

And all repeated together, three times:

“Glory be to God! Glory be to God! Glory be to God!”

The designator looked at these arrangements with a critic’s eye, and communicated, in an undertone, to his vespillios his condemnation of such things as did not appear to him in harmony with the established usages.

“Where are the embalmers,” he whispered, “to wash and perfume the body of this respectable matron? Where are the faces which should surround that bed? By-the-by, it should have been decorated with better taste. I don’t see the black hangings.... Nor the cypress trees, clipped into a mournful shape, nor the flute players who should accompany these funeral songs. If I had been advised of this, nothing would be wanting in the marks of respect due this old Petronilla....”

A hand laid on the designator’s shoulder interrupted the expression of his regrets.

“Ah,” said he, turning round, “Olinthus and Cecilia.... Why,” he added reproachfully, “did you not inform me of this sad event?”

“Dear friend,” said Olinthus, “since two days we have not left our mother one moment. She passed away in our arms....”

“Olinthus,” exclaimed Gurgus, “I must take charge of the funeral.... I only ask for a few hours delay in order to prepare it with becoming solemnity!”

“Thanks, Gurgus, but this cannot be....”

“And why not, my dear Olinthus?... Should a friend’s services be refused?”

“No, Gurgus, but Libitina, the goddess of funerals cannot preside over the obsequies of a Christian virgin,” replied the centurion, with a smile.

The designator looked shocked.

“You, Christians, are very exclusive!” he remarked, discontentedly.

“Gurgus! Gurgus!” said Olinthus, in a tone of friendly reproach, and pressing the worthy designator’s hand. “Do not feel vexed.... Here comes the pontiff Clemens,” he added, pointing at a cortege in the distance, “he will tell you, better than I could, the reasons of our refusal.”

The dawn lighted faintly the sacred grove. The first rays of the rising sun tinged with gold the cloudlets on the horizon. The damp mist of night melted, driven by the morning breeze. The loud chirp of the insects mingled with the voices of the birds celebrating with joyful songs the return of light.

Amidst this concert of awakening nature, grave and pious voices intoned the sacred canticles; a long file of men and women bearing green palms, approached slowly, and surrounded the bed upon which rested Petronilla. Each one, as he or she passed the foot of the bed, made the sign of the cross, and sprinkled the body with the holy water used in Christian ceremonies.

Then, in the rear of these men and women, came the Bishop Clemens surrounded by his priests and deacons. The pontiff blessed the crowd who bent their heads reverently. Having arrived near the corpse, he sprinkled it three times.

The time had come for the funeral.

Olinthus and Cecilia joined the cortege; they were followed by Flavia Domitilla, and by Flavius Clemens and his two sons, who had hastened to pay the last honors to the daughter of the chief of the Apostles. They had been detained in Rome by important cares. During the night, Domitian’s summons to attend on the next day the examination of the sons of David, had been delivered to them.

Gurgus and his vespillios mingled with the crowd.

“My brethren,” said the pontiff, addressing the silent and collected multitude, “Petronilla is no more. Almighty God has recalled her to Him. She is in His Tabernacles, repeating the eternal Hosanna, and singing the praise of the Lamb. She awaits us amidst the just with the Apostles of Christ, the first martyrs of the faith, the holy virgins whom the mysterious Spouse glorifies and consoles.

“Let us rejoice, my brethren, for this day is not a day of mourning; let us, too, sing Hosanna, for the Lord has manifested in this humble servant His grace and the most precious gifts of His love!”

“Glory be to God! Glory be to Jesus Christ! Glory be to His elect!”

The assemblage repeated these three invocations.

“My brethren,” continued Clemens, “the days of persecution are near; I feel it in my heart, God has revealed it to me by secret warnings. Let us await with peaceful souls the hour of trial; let us bless the Lord if He wisheth that we should confess His name.

“I have appointed seven notaries to preserve the names of those who shall fall by the sword, in order that the memory of their constancy shall not be lost for the encouragement of the weak and the imitation of future Christians; I have prepared the asylum where the bodies of our martyrs will rest until the day of eternal life.

“We are going to place Petronilla in this first Christian field of rest; it was meet and just that Peter’s daughter should be the first to enter that asylum which will extend one day under the city of Rome like an invisible boulevard, and where the bones of our brethren who died for the faith of Christ, will be so numerous, that they will serve to make the cement of its walls, and the stones of its vaults!”

“Glory be to God! To our Lord Jesus-Christ! To His elect!”

The assemblage again repeated the joyful words.

“And now, Christians,” continued the pontiff, “having celebrated the holy mysteries, let us lay Petronilla in the grave whence her body will arise, impassible and glorious, at the consummation of ages. We shall not, as the Gentiles do, throw to the winds her ashes gathered from a funeral pile; she will remain among us as a pious memento, as a sacred relic—humble and gentle example during her life, glorious exhortation after her death!”

“Amen!” responded the multitude.

The pontiff then took a palm from the hands of one of the faithful, and having dipped it into a vase containing water, sprinkled a few drops upon the venerable virgin asleep in the Lord; after this he turned around and sprinkled the assemblage.

The sacred dew fell on Gurgus as well as the other assistants.

“That’s the lustral water,” whispered the designator to his vespillios. “It is the way to throw it on the relatives and friends of the deceased, but this should be done at the end, not

the beginning of the ceremony. Another mistake! Why did they not let me do it?”

The bed of leaves was lit by twelve young maidens dressed in white and crowned with white flowers. Near them walked other young girls, also clad in white, and singing sacred songs. Next came the women carrying pine torches, and lastly the men grouped around the pontiff and his priests and joining their deep voices to those of the maidens.

A young woman, dressed in the deepest mourning, walked immediately behind the funeral bed, supported by Flavia Domitilla, the Emperor’s niece, and Eutychia, the mother of the plebeian centurion. The disconsolate mourner was Cecilia. The young matron was so overwhelmed by her grief that she would have fallen but for the assistance of her two friends.

As for Gurgus, he followed the cortege at some distance, still criticising the arrangements, but respectful and with uncovered head.

The funeral procession soon reached the crypt which was to receive Petronilla’s body. Some of the men took the place of the young maidens, to lower the body in the grave which was lined with a thick layer of laurel leaves. The sainted octogenarian was placed on the aromatic bed, with her head towards the East; and the young girls kneeling around the grave, threw into it their wreaths and palms.

Cecilia, still sustained by her two companions, approached to deposit also her pious memento. This was the slave’s garments she had worn on the day of her emancipation, and with which she now wrapped the rigid limbs of the loving friend who had received her in her arms on that memorable occasion.

The songs had ceased. The pontiff sprinkled the body once more, and threw upon it a little earth. The women put out their torches; the men filed past, each throwing a handful of earth upon the body and inclining his head reverently; and soon there was left near the levelled grave but two persons kneeling and weeping together—Olinthus and Cecilia.

When, at last, they arose to go, Olinthus found himself face to face with Gurgus. The designator’s eyes were wet with tears.

“Take me to the pontiff Clemens, my dear Olinthus,” said Gurgus, “I must speak to him.”

“Come with us,” replied the centurion, too much absorbed in his grief to say more.

Gurgus followed silently. When they arrived near the pontiff he was inviting Flavius Clemens and the young Cæsar to join the other Christians in the agapæ which followed the funeral ceremonies.

“We cannot,” replied Flavius Clemens. “The Emperor has sent for us; and it will soon be time to go to the palace, in obedience to his orders.”

“Ah,” thought Gurgus, “if this consul and those young Cæsar had seen the letter I have under my tunic.... how quick they would turn their backs upon Domitian!”

When Flavius and his sons had taken leave of the pontiff, Olinthus introduced Gurgus to the latter, whom he acquainted with the designator’s generous offer.

“Thank you, my son,” said the priest, with a smile. “But you see we have our rites.”

“Which are better than ours,” replied quickly Gurgus, moved by Clemens’ kindness and this name of ‘son’ which the venerable man had applied to him. “But, my lord, I have called to see you upon a grave matter,” he added, “will you permit me to speak to you privately?”

Olinthus left them. The designator then hastened to hand Metellus Celer’s letter to the pontiff, saying:

“Read, my lord, this writing which has been in the Emperor’s hand.”

When the pontiff finished reading, Flavius and his sons were still in sight. Clemens saw them ready to step into their litters. He made a motion as if to call them back, but withheld the cry ready to escape from his lips.

“No,” he said, thoughtfully, “I must not recall them.... It is better that they should obey Domitian.... If they showed the least hesitancy.... if they attempted to justify themselves.... they would be lost.... Let them approach the Emperor, ignorant of this accusation.... Their surprise and indignation will only have truer and more convincing accents.”

He turned to Gurgus.

“You say, my son,” he added, “that the Emperor has read this letter?... How do you know it?...”

The designator narrated briefly what had happened to him.

“You have acted right, my son,” said Clemens, “I shall justify your confidence.... You may rest assured that this letter will be handed to the Grand-Vestal. But be silent concerning these matters.”

Gurgus promised to obey.

danger, to save alike the gentle and the Christian, the priestess of false divinities as well as the virgin consecrated to Christ.... It may happen that I shall come to you, one day, as you have come to me.... Will you do then what I shall ask you?”

“I wear it!” exclaimed Gurgus, with enthusiasm, “at any time, in any place, and for anything, I devote myself to the pontiff of the Christians....”

Gurgus could not resist when one appealed to his heart.

“Farewell, my son,” said Clemens, with an affectionate smile.... “We shall doubtless meet again.... For the present my flock require my care.”

Gurgus bid farewell to the pontiff, and having joined his vespillios, returned with them to Rome.

CHAPTER X.—WEALTHY, BEAUTIFUL, GREAT AND UNHAPPY.

Whilst Domitian is marching against Lucius Antonius, we shall go back to Cicero’s house, to find the divine Aurelia, of whom we had lost sight.

It was a few days after Cecilia’s emancipation. Aurelia, alone in her cubiculum, was reclining on rich cushions, playing listlessly with some flowers, which she took from a beautiful murrhin-vase and picked to pieces. The young girl was sad and pensive. Some bitter sorrow seemed to weigh on her heart. She had sent for her old tutor, and was waiting with impatience for his arrival.

From the time when she had thrown herself, weeping, into the Grand Vestal’s arms, exclaiming: “Vespasian is a Christian! all my hopes of happiness have fled!” this thought had not left her mind, and none could have guessed what despair had filled her heart when, before the pretor’s tribunal she had seen Flavius Clemens and his two sons surrounded by the Christians, receiving their homages, and, in return, showering marks of sympathy upon these despised people.

Aurelia abandoned herself to the bitterness of her thoughts in the midst of the solitary life led by the Roman women, and which is little known in our days. Such a thing as the family circle or the pleasures of home was unknown. The adage: “Mulier familiaris suæ et caput et finis est,” had necessarily passed from the laws into the customs, or rather custom had introduced it into the law, and this habit of looking upon woman as a being left to its own resources, commencing and ending in the same person, had destroyed even the meaning of natural family ties.

The words which, in the Roman law or in the ancient writers, expressed the relations established by consanguinity between individuals, designated ties very different from those known at the present time. With a little attention we discover in the writings of the old authors the absolute void of a Roman woman’s life, and the forced solitude which surrounded her. We realize all the frivolity and idleness of that existence so forcibly styled “mundus mulieris.” So, we might give the list of her numerous garments; we might say which she wore in the morning, which at mid-day when visiting the porticoes, and which she reserved for evening wear; we might name the perfumes and cosmetics prepared to enhance the brilliancy of her complexion, the essences in which she bathed, the jewels with which she loaded her fingers, her wrists and ankles. All these things have been minutely described.

We see her plunged in indolence in the midst of numerous slaves always ready to spare her the least exertion; we follow her in her shopping and visiting excursions in the city, and gaze with astonishment upon the extravagant splendor of her cortege, when she repairs to places of public amusement.

But it is seldom that we see her surrounded by her family; seldom that she is shown to us enjoying the pure happiness of the home circle, she hardly seems to know the sainted affection which unites beings in whose veins the same blood courses.

Cornelia, the mother of Gracchus, so proud of her two sons whom she called her most precious jewels, presents a pure picture seldom reproduced in Roman history.

The matron, having a husband and children, felt necessarily some movement around her, but the motherless young girl, the orphan, “sui juris,” was truly alone in the world; she was as lost in the immensity of that city of Rome with its three millions of inhabitants. Wherever she turned, she saw a moral wilderness; from the uproar of the thousand noises which filled the city, not a voice spoke to her soul.

It is Christianity which has created the intimacy of modern relations; it is through the emancipation of woman restored to her primitive equality with man that the politeness of customs was founded; to religion we owe the charm—unknown to ancient civilization—of the pure and respectful friendship which transformed society. This thought is not new, but it is so true, that it cannot be proclaimed too often.

Woman, raised in her own eyes, returned to the joys of the family, delivered from the cares of loneliness, and now honored and loved, is no longer the implacable and blood-thirsty being, the monster of cruelty revealed to us by the ancient writers.

Aurelia was far from resembling these matrons; not only her youth, by the secret tenderness of her heart, the peculiar circumstances which had surrounded her infancy, made her an exception to the common rule.

When she returned from the Forum, after Cecilia's emancipation, all her relations hastened to thank her for her generosity towards an obscure young girl she had returned to a father's embrace.

'Always in tears, my dear and august ward,' said Vibius Crispus, entering the room suddenly.

'Come, my dear ward,' Vibius affectionately asked, 'what has happened?'

'Sirene and incredible things, dear guardian... You suspected Flavia Domitilla and my other relations of being Christians...'

'Yes, guardian, it is not a dream... it is not a doubt... Vespasian himself told me so, here, sitting near me as you do now...'

'And Aurelia, hiding her face in her hands, sobbed bitterly. Vibius walked about the room, plunged in deep thought and uttering only incoherent words.'

'He will not abandon it, dear guardian... But he can have the empire only at that price?'

'Here is what took place between Vespasian and me,' resumed Aurelia, when she had recovered a little calm.

'Yesterday, my cousin came here... I had seen him several times since that eventful day in the Forum, but I had not been able to converse freely with him...'

'Dear Vespasian,' said I to him, seizing this opportunity, 'what I did for this little Cecilia is very simple. What reason have you for being so grateful to me?'

'Dear Aurelia,' said he without hesitation, 'do you not know with what courage she glorified our God for the salvation of our brethren?'

'Dear Vespasian,' said I to him, 'are you not aware that I am a Christian?'

'Yes, my dear Aurelia, I am a Christian. Flavia Domitilla who instructed my father and mother in this holy law could not overlook their children...'

'Oh, Flavia Domitilla did not forget me either, said I, ironically... Aurelia, Aurelia,' said Vespasian sadly 'why defiled yourself by invoking Jupiter?'

'Enough of this, dear Vespasian... I do not suppose you have lost your mind...'

'Yes, dear cousin, provided it is not contrary to my religion.'

'Can you stile that strange worship a religion?'

'It is the only true religion, dear Aurelia...'

'Aurelia here interrupted her narrative to address herself to Vibius Crispus who, according to his prudent custom, was listening attentively without expressing any opinion.'

'What!' he exclaimed, 'is it my dear Aurelia who makes such a request?'

'Aurelia,' he replied impetuously, 'do you love me as I love you?'

'Oh!' I exclaimed, in a tone of reproach, 'can you doubt it, dear Vespasian?'

'Well, dear cousin, instead of asking me to sacrifice my faith, seek to learn the truth, and trample under your feet that Jupiter of which you speak just now...'

'Ah, what answer can I give you? But, dear Vespasian, think of what will happen...'

'Indeed, Vespasian,' I exclaimed in a tone of doubt, 'do you speak seriously?'

'Quite seriously, and with joy, dear cousin... And would you feel that joy also, if you knew that your betrothed cannot become your wife?'

'You are cruel, my dear Aurelia... The young girl paused again, to interrogate her guardian's face. Vibius remained impassible. She suppressed a sigh and resumed: (To be Continued.)'

THE LAND QUESTION OF IRELAND

(FROM TIMES SPECIAL COMMISSIONERS.)

No. 14.

ENNISCORRY, Sept. 21.

The railway from Dublin to this place runs along a succession of beautiful lowlands, covered with the encroaching suburbs of the capital, or thickly studded with country seats along the slopes of overhanging mountains. This is the character of the landscape until you reach the gay town of Bray; and you look with delight on the contrast between the brown heather-crowned hills and the exquisite scenes of civilization and wealth that expand as you travel along the valley beneath.

As in the instance of the Fingal estate we saw the influence of aristocracy in its most gracious form upon social life, so in the instance of the Portsmouth estate we see the effects of security and justice. And what makes this the more remarkable is that this triumph has been achieved, notwithstanding certain unfavorable circumstances, for the Court of Chancery is seldom a beneficent manager, and though the present Lord Portsmouth has for some time paid an annual visit to his Irish estates, where he meets the reception he deserves, the family have been for centuries absentees, and have done little personally in the way of improvement.

of Portsmouth, and have been for a long time in his family; and the general opinion of all classes, men in business, bankers, merchants, and farmers, is that the prosperity existing around is caused almost wholly by the peculiar manner in which the estate has been managed and administered during a considerable period.

Some 50 years ago the Portsmouth estate was worth about £5,000 a year, and differed but slightly from many estates in Ireland at the same period. A considerable portion had been let to middlemen at low rents under old leases; and from the stimulus of war prices and of that multiplier of mankind, the potato, a dense population of small tenants had accumulated under these rural owners.

A native of Ulster, he encouraged the practice of the good will of farms, then just beginning to grow on around, and he introduced the system of tenant-right, and allowed it to flourish without restriction.

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The railway from Dublin to this place runs along a succession of beautiful lowlands, covered with the encroaching suburbs of the capital, or thickly studded with country seats along the slopes of overhanging mountains.

insisted on disregarding his Lordship's ruling, he was undoubtedly justified in point of law. This fair creation of prosperity, therefore, in a great measure rests upon the will and pleasure of a single man; and though during the life of Lord Portsmouth this, morally, is a solid basis, it is, in the nature of things, perishable. It is true, indeed, that Lord Portsmouth has added protection to the custom by granting a very large number of leases and that the purchasers of these interests have thus a security for their tenures better than reliance on a single existence. But, in the first place, from what I have heard, the sums expended on the Portsmouth estate for tenant-right in some instances would not be returned to those who gave them within the period during which they hold, even in the case of considerable terms, unless the customs were to continue; and this certainly would not occur in the case of terms of brief duration or of the few existing tenancies at will.

Lord Portsmouth, is an admirable letter to The Times, has explained what has been, from his own experience the consequences of security of tenure. He has been answered in a singular strain by a noble neighbor, who expresses his 'surprise' at several of Lord Portsmouth's statements, and seems to think that certainty of possession is of no advantage to a tenant in Ireland. In my next letter, when I shall review the general condition of this county, I shall possibly adduce some good reasons why, in the opinion of the many landlords quoted by that noble Lord with evident approbation, nothing is so admirable as tenancy-at-will, and estates are best managed with out leases. In the meantime, I would ask Lord Courtown, on the supposition that the Irish tenant has the ordinary instincts of human nature, how he can imagine that a precarious can be as conducive to a durable tenure to the true well being of landed property? No doubt leases do not necessarily assure the prosperity of an estate, no more than food of the very best kind inevitably causes perfect health.

I shall not, at present examine at length the causes that have reduced the number of leaseholds in Ireland in an extraordinary way, have substituted for them tenancies-at-will, and have produced the insecurity of tenure that exists. I reserve this and similar questions for the general review of the landed system of Ireland which I hope to make on a future occasion. Here, however, I shall just now observe that four circumstances have co-operated in inducing this unfortunate result. In the first place, the sudden rise of rents that was an incident of the great war with France, and that led to middlemen and sub letting, discouraged landlords on every ground of selfish interest, and even enlightened prudence, from binding their estates by granting leases.

A gentleman, taking an apartment, said to the landlady: 'I assure you, madam, I never let a lodging but my landlady shed tears.' He answered: 'I hope it was not, sir, because you left without paying.'

INFORMATION WASTED. — The Poor Law Commissioner, at the request of the Lord Lieutenant, has directed the Clerks of Unions to procure for the Government detailed information as to the tenure of all agricultural holdings in Ireland. The nature of the tenure, and the net annual value to be stated in each case. Some landlords have already declined to give any information, — one landlord gives as a reason for declining 'that he is not quite certain what power governs in Ireland at present.'

The expressed intention of the Irish Protestant Bishops to form a separate Chamber in the new Church Convention does not meet with the approbation of a great part of the laity. At a meeting of lay delegates held at Nenagh the arrangement was characterized in a resolution as 'highly undesirable.'

The London correspondent of the 'Freeman' thinks that the Land Bill as proposed by the Premier, will be simple and uncomplicated, and that it will be a large and comprehensive reform of the present land code. Those who profess to know something of the secrets of the Cabinet say that it will be based on the idea that firm tenure is essential to good agriculture, and is demanded by the justice of the case; and that any additional provision, save that against arbitrary increases of rents, would only tend to spoil the measure. How the varied opinions of irresponsible men may mould the intended measure hereafter, is hard to say. One thing only is clear, that if the landlords be not demoralized, they will press on a settlement with all possible energy, as they must feel that every year will add to the complication of their position and increase the demands of those who would not be satisfied with bare justice, if granted in time and with a good grace.

We are glad to learn that the Lord Lieutenant has at length broken in upon the unjust Protestant monopoly of functions which has so long prevailed in the county Tyrone. Two Catholic gentlemen have been appointed to the Board of Superintendence of the Omagh District Lunatic Asylum gentlemen who were long since qualified to fill the position which should have been many years ago assigned to them. We allude to the Rev. Mr. McAuley P.P., Carranmore, Omagh; and Mr. Hugh Quinn, J.P. the first Catholic magistrate of Tyrone since the Revolution. The latter gentleman has also become an ex-officio member of the Cookstown Union where his services will be productive of many beneficial results. We give the Government all credit for these appointments, and trust that they are intended to form the beginning of a new and more liberal regime in Tyrone.

The conduct pursued in Limerick, when the tenant right meeting was interrupted has been continued in Waterford and other places. We regret this very much, because it damages the cause of the tenant farmers, and injures the prospects of the political prisoners. We cannot see what service such conduct can do to those who promote it. Its only result will be to disgust the entire country, and earn a bad character for the young men who thus conduct themselves. We must have toleration of speech and action in Ireland. The war party need not expect that they will be able to force the men of the peace party to do their bidding. If those who rely on physical force and the sword to right the wrongs of Ireland think that the best policy, why let them, if they think proper, have their own way. But they must permit men who will not fight, to follow their own mode of seeking the redress of the injuries they suffer from misgovernment. To interrupt them when they assemble is a tyranny which no man of sense could defend. It is despotism in its worst form, because it condemns men to slavery who are striving to gain the position of freemen — Dunca's Democrat.

The tenant question has been discussed at several Poor Law Boards during the week, among others at the Killybegs Board, where Lord Headley, Mr. Herbert, M.P., Sir J. O'Connell and other landed proprietors took part in the debate. Charges were preferred against the management of Mr. Herbert's property, which were repelled by his agent, Sir J. O'Connell, the brother of the 'Liberator.' Stated his belief that the tenants of the county of Kerry were never more prosperous than at present. The result of the proceedings was the adoption of a resolution proposed by Mr. Dorring, M.P., declaring in favor of a settlement of the question 'without interfering with the rights of property.'

The Committee of the Central Franchise Association of Dublin has issued a report, which states that the result of the Parliamentary revision just concluded is to give the Liberals on the registry for 1870 a majority of 695. The numbers admitted are Liberals, 7,149; Conservatives 6,454. The registry on which the last election was fought stood thus—Conservatives 6,418; Liberals 5,777; Conservatives majority on register of 1868 639. The present working majority for the Liberals is over 1,100, but the Conservatives have a large number of non-resident voters.

FIRE IN CANNON IS PROCLAIMED DISTRICT.—At an early hour on Friday morning, the 5th of November, being the anniversary of the Gunpowder Plot, an orange and blue flag was hoisted on Walker's Pillar, and a salute of three guns fired; it is not stated by whom nor how, as yet ascertained. It is supposed that it will remain a mystery like the affair of the 12th of August. Last evening the Orangemen of the city, at was intimated in the Sentinel, snipped together in the Northern Hotel and the Maiden City Tavern, to commemorate the anniversary of the Gunpowder Plot and the arrival of King William in England. — Derry Journal.

DUBLIN, Nov. 5.—All the Catholic Bishops who are proceeding to Rome to attend the Ecumenical Council are writing valedictory pastorals before leaving. Archbishop M'Nally has written to the clergy of his diocese urging them to pray for the success of the Council. He does not forget subjects of pressing interest at home, but commends them to the prayers of the faithful. He sketches the points of these pious petitions. 'To check the further progress of those wanton and cruel evictions, so long resorted to in banishing to foreign lands the bone and sinew of our industrious people, you will fervently pray that God may enlighten the misguided men who are pursuing a course so fatal to the peace and prosperity of the country, that He will take away the stony heart out of their flesh and put a new spirit in their bowels.'

NON-PAYMENT OF RENTS.—The 'Daily Express' states that several of the tenantry in Westmeath have met the agent with the stereo assurance that no more rent would be paid until the next Parliament should have settled the land question.

RAID ON THE CENTRAL ANNUITY ASSOCIATION.—On Tuesday night a number of men broke into the committee room of the Association at Rastace street, and, throwing a quantity of flour into the faces of the chairman and other persons present, proceeded to tear up the papers and minute-book and to smash the furniture, after which they decamped. It is said that the perpetrators of the outrage are known and will be prosecuted.

EARL FINGALL AND THE IRISH LAND QUESTION.—Earl Fingall in a letter to the Dublin Freeman says:—'I am an Irish Landlord, or I am not being. I am proud of my position, but it would be vain for me to without the good will of those whom my lot is cast. I therefore say forthrightly, that I prepared cheerfully to accept, and cordially to support whatever measure of tenant right may be brought before Parliament by the present or any other Liberal Administration; and I shall allow no considerations of personal or class interest to stand between me and a satisfactory settlement of the land question, feeling, as I do, that my interest must be best secured by the general welfare of the country.'

LAY DELEGATES TO THE PROTESTANT SYNOD - The Rev. Dr. Sadler, Prebendary of Castleknock and Rural Dean of Dublin, thus describes the four delegates elected to represent his parish and who are to have a voice in settling the doctrines which he and his brother clergymen will be expected to teach and to whom they are asked to confer the payment of their fee and action by handing over their liberty of speech comes: "No. 1 (says the doctor) does not conceal his preference for Presbyterianism and his dislike his disapproval of the Prayer Book. Though I have been over 21 years incumbent of this parish, I never recall to have seen him at the Sacrament of the altar, the poor-box, or any other of our many parochial charities. No. 2, though a most pious and consistent member of our Church, and a bright ornament to it, as the son of a Presbyterian and accustomed to the Kirk in his youth, may naturally be expected to have leaning that way. No. 3 is in the habit of having scholastic meetings in his house, and lately walked out of the church because I ventured to mention in my sermon that lay preaching was in direct opposition to the 23rd Article; and No. 4, though a schoolmaster of an important Church of Ireland boarding-school, asked me lately what is the difference between our Church and that of the Presbyterians! Dr. Sadler complains that though his parish is large and populous only eleven persons took any part or interest in the election. Six of these belong to the humbler ranks of life and were induced to attend in order to support No. 1 in what he represented as his opposition to the Pope. The other five dropped in one by one apparently by accident.

ORANGE AND GREEN - A respectable Dublin journal, the 'Evening Mail' commented on the late of its Conservatism, has lately taken to the unprofitable if ancient occupation of endeavoring to 'catch old hags with chaff'. It publishes a letter manifestly 'hugus' signed 'A Fenian and a Catholic,' wherein Irish patriots are enjoined to firmly and unflinchingly keep Cardinals, Bishops, and Priests, in their proper places and to fly to their natural allies, the Orangemen, who are ever ready to receive them with open arms - by the way they received them in a rather hilarious manner at Drumalloor, near Ovens on Monday week. Taking this opportunity of a text the 'Mail' holds forth in self-gratulations on the separation taking place between the Nationalists and the Romanists, and argues that no man can be a patriot unless he be in spirit free; and as Protestantism is the essence of individual freedom, the most patriotic thing in the world is to renounce the dogmas of the Church of Rome. We are ready to do this, 'Mail,' to fraternize with our fellow countrymen of all forms of religious opinions when they give us some material guarantee that they are prepared to some extent to renounce the unnatural and anti-national aspirations of the Roman party. Irish Catholics are too likely to take much to heart advice of any kind tendered through the columns of the 'Mail' or to forget the experiences of the penal laws, pitch caps, and triangles so soon and so completely as to render alliance with Orangemen possible. Some misguided poor fellows have stepped from the ranks and accomplished a miserable failure, but the 'Mail' should remember that they failed solely because the people thought sympathizing in their desire for freedom, are still 'Roman' to the core, and adhere with all their souls to the teachings of the Catholic Church, and are not prepared to purchase freedom at the price laid down by the 'Mail.' The freedom offered from all religious authority, is not quite the description of article we require.

THE DRUMALLOOR OUTRAGE - As it is audaciously put forward by some Orange journals by way of excuse for the bloody action of the Drumalloor assassins, that they were threatened by the Catholic party, we made it our business to make strict inquiry into the matter, and so far from that being the case, the Orangemen fired a bravo shot in the morning when the Catholics were passing Drumalloor on their way to the meeting. Not to their credit be it said the Catholics took no notice whatever of the occurrence, either by observation or by gestulation. A correspondent, writing from B. Blintempe, informs us that the Drumalloor Orangemen were not the only assassins that were lying in ambush on Monday night, as some of the Orangemen of B. Blintempe were concealed behind the churchyard wall, and as three men were passing on their way home from the meeting a shot was fired after them. - Anglo Celt.

The following is a literal copy of a notice which was posted on Sunday night or Monday morning on the gate of a gentleman residing at Killucan, County Wick: - Notice to the public - We hereby warn all landowners to desist from taking in Fenians as we considered the former notice too late to act up to; but we give this as a final, which will be acted on under any circumstances. Any person persons acting contrary to this notice will be shot; so you have the alternative. You may take the land, but mark the consequence. - ENEMY TO OPPRESSION. The writer of the above notice is evidently a person not illiterate as he pretends to be. Two notices to the same effect were received by the same gentleman last year, and several others were posted up through the county.

THE FENIAN PRISONERS ON THE AMNESTY MEETINGS. - The Cork Examiner of Wednesday contains a long article on the recent Amnesty Meeting, in the course of which we find the following important passage: - We referred to what the prisoners think of their platform friends. We happen to have an evidence of their feelings on the subject at our hand; and quote the following from a reliable correspondent, we leave the speeches of certain sublime and disingenuous orators of amnesty platforms to the calm judgment of our readers, and especially to the best consideration of the real friends of the prisoners: - "Sir, I have been commissioned by a friend, who visited one of the political prisoners at Portland last week, to write to your influential journal and express a wish, on the part of the incarcerated man, that all public demonstration on their behalf should cease. The prisoner said that he and his fellow prisoners were convinced that public meetings were only adding to their sufferings, and from the tone employed at nearly all of them by some of the speakers, they had no hopes whatever of being released. "They had no confidence in the efforts now being made for their release, and he expressed a wish that their platform friends will give themselves no further concern about their welfare. "They know the masses are favourable to their liberation and attended the meetings with honest intentions, and several excellent gentlemen exerted themselves from the same pure motives. But they blame the pretended zeal of false friends, whose ambition is to make their sufferings a passport to public favour. I have this day received the following communication from an influential friend in England: - "I have not the least doubt but the present Government were intent on the release of the Fenian prisoners before now, and were only waiting a favourable opportunity; but no government could do anything under threatening like what are now being carried on in Ireland by a few of your people. I shall consider the promoters of public Amnesty meetings guilty of all further sufferings which their unfortunate fellow countrymen may have to endure."

IRISH LAND AND ULSTER TENANT RIGHT. - Englishmen are beginning to inquire what Ulster Tenant Right means. There has been a rumour this week that Ministers have had before them, for consideration, a plan for the enforcement and extension of this Ulster custom. At the risk of repeating statements already made and explanations already given we will, therefore, set forth as briefly as possible the nature of the tenant right in question, the benefits it confers, and the defects which diminish its usefulness. In the first place, the phrase itself is a misnomer; to English ideas the tenant right of Ulster

does not seem to amount to a legal right of any kind, since it really depends - as far as the law is concerned - on the voluntary forbearance of the landlord. This preliminary remark is not made in any spirit of cavil, but for the mere purpose of letting it be clearly understood in England that the custom known under the name of Ulster Tenant Right is one which confers upon the tenant no right whatever which the landlord is legally bound either to maintain or to respect. On this account, although it is highly valued in some counties of the province of Ulster, it is held to be utterly worthless elsewhere. Historically, its origin is to be traced from the time of James I; after the devastation of several counties by civil war, grants of the then waste lands were made by the Crown upon condition that they should be colonized and brought again under cultivation; and the persons who had become landowners on these terms, are correctly stated in Mr Fitzgibbon's pamphlet to have induced colonists to settle on their estates by 'an assurance, express or implied, that if they would reclaim the waste lands, the law rents which represented the then present value should not be raised; and that, if the tenant, after reclaiming his land, desired to sell it, the landlord would accept the purchaser, as his new tenant, at the old rent.' The same useful and trustworthy authority, so many times already cited in these columns goes on to say: - 'Original confidence in this salutary compact stimulated industry and produced the prosperity of which Ulster justly boasts; while the compact was recent and the memory of it fresh, the landlord dared not violate it: to do so would have broken up his colony and spoiled all his hopes; forbearance thus enforced by mutual interest became in the course of time a settled habit of the landlord; the right to claim this forbearance was traditionally remembered by the posterity and the successors of the original tenants, and upon this traditional memory tenant right now rests in Ulster.' So far Mr Fitzgibbon who as a Conservative lawyer and a Protestant landlord, has strong claims to be received as an impartial authority in the matter. For ourselves, just seven weeks have elapsed since we expressed an opinion which our readers will forgive us for reproducing in the same words: - 'There can be but little, if any, tenuity in assuming that Mr. Gladstone's Irish Land Bill, next Session will propose to legalize the Ulster tenant-right wherever it exists, and to extend its benefits to other parts of Ireland.' First, then, we presume that legal force will be given next Session to that which at present is a right only in name. Either by purchase or by inheritance a bad landlord may take the place of a good one, and may be disposed to press to the extreme point the powers which he finds conferred on him by the law of the land; either through providence or by misfortune a landlord may lose the control of his property, and trustees or assignees may deem themselves compelled by the responsibilities of their position, to set aside the spirit of an implied understanding and to act upon the strict letter of the law. In any case it needs no argument to prove that the property which men either in person or by their predecessors, have acquired by their money or created by their industry must be made theirs by law, as it is now theirs in equity, and must not be allowed to depend upon the caprice or the accidental circumstances of others. Secondly, we presume that the same rule will be made to apply to those parts of Ireland which are not yet blessed with even an Ulster tenant-right. - Tablet.

The London correspondent of the 'Froeman's Journal' writing on Monday evening, says: - 'The general impression here is that the folly of the course adopted by the Fenian leaders will tend to strengthen, not to weaken, the tenant cause, if the friends of the tenantry continue firm and steadfast, and neither abate their demands nor overlay them with new and extraneous claims. The summary of the Fenian and of the national organs, printed in the London papers to-day, indicates that a broad line of demarcation has been drawn by the Central Fenian Organisation between their party and the National Tenant Right party, and statements begin to say the Cabinet must elect between encouraging one or other of these parties. No alternative seems open to them save the one. They must either play into the hands of Fenianism by a miserable and delusive tenant bill - and thus demonstrating that the Fenian policy of denouncing parliamentary action and trust in the constitution is well founded - or give the tenant-farmers who, with their immediate families, number over three millions of souls, such fixed tenure as will root them in their native soil, and permanently enlist them in favor of the policy which secured their freedom, and laid in the dust eviction and agrarian outrage. The misstep men here say that tenant-right has entered on a new phase of its progress, and that the form the question henceforth must take in the minds of statesmen, is, as we by timely legislation of a bold and striking character to rescue the Irish nation from the yawning abyss of revolution, or as we, by ignoring the demands of 600,000 tenant-farmers, to force them into the arms of Fenianism? It is now patent that the Fenian party do not desire to see Irish grievances redressed. The inference is plain if our rulers would only see it. The way to open their eyes is to be firm and resolute. Gladstone and Bright do see their way, and will, I believe, do all that men can do to get full justice done. But many of their colleagues are not far-seeing men, and may raise difficulties. It is said in the Reform Club that many of the Irish Liberal members are urging the Government not to go beyond leases and some form of commutation. I cannot believe it, but give the rumor as it reached me. If it is not true you can contradict it. If it be true the constituencies must act on it.

A POPULAR DITTY. - A horrid correspondent of the 'Express,' writing from Clonmel on Saturday, says: - 'I beg leave to represent to you the following fact which I took notice of a few days ago in this town. On Saturday last, a market day here, I observed a crowd of persons assembled in the main street, say about fifty or sixty in number; they were listening to two ballad singers, a man and a woman, singing the following song, to the tune of an old popular ditty, well known by the name of "Betsy Baker," and after a few moments delay I took down in writing one verse of the song they were singing. It ran thus: - "Those Landlords all - Both great and small - We'll shoot them down by dozens, We'll hold our lands, And pay no rent, And serve out those bloody ruffians, For with Gladstone, Bright, And all the boys, We'll wallop all before us, And we'll shout and shout, And speak our minds, And sing out our jolly choruses - Re, fol, de roll, Re, fol, de roll, Re, fol, de roll, de roll, &c."

There were two of the Royal Irish Constabulary standing looking on. I subsequently heard that these two ballad singers were arrested and brought before a magistrate, who immediately discharged them, and the two Royal Irish Constabulary were hooded and hauled into their barracks, and grossly insulted by the mob. I am informed that the police have no orders to arrest any party except for singing Fenian songs only. - Dublin Times.

THE POPE UPON NON-CATHOLICS. To the Editor of The Times. Sir, - The Archbishop desires me to place the enclosed letter of the Holy Father at your disposal for publication. I remain, Sir, your obedient servant, W. A. JOHNSON, Secretary. 8, York-place, W., Nov. 15.

TO OUR VENERABLE BROTHER, HENRY EDWARD, ARCHBISHOP OF WESTMINSTER. Venerable Brother, - Health and the Apostolic Blessing. Having said in the letter which we addressed to you, Venerable Brother on the fourth day of September last, that subject which had already been carefully examined and decided by an Ecumenical Council could not again be called in question, that therefore no place could be given in the approaching Council for any defence of errors which had been condemned, and that for this reason we could not have invited non-Catholics to a discussion, we now learn that some of those who dissent from our faith have so understood those words as to believe that no way is left open to them of making known the difficulties which keep them separated from the Catholic Church, and that almost all approach to us is cut off. So far so are we, the Vicar upon earth, although unworthily, of Him who came to save that which was lost, from repelling them in any way whatever that we ever go forth to meet them, and nothing do we seek for with a more ardent wish than to be able to stretch out our arms with a father's love to any one who shall return to us. And never, certainly, have we wished to impose silence upon those who, misled by their education, and believing their opinions to be right, think that their dissent from us rests upon strong arguments which they would wish to be examined by wise and prudent men. For although this cannot be done in the Council, there will not be wanting learned divines, appointed by ourselves to whom they may open their minds, and may with confidence make known the reasons of their own belief; so that even out of the contest of a discussion, undertaken solely with a desire of finding out the truth they may receive a more abundant light to guide them to it. And may very many propose this to themselves, and carry it out in good faith! For it could not be done without great profit to themselves and to others; to themselves indeed, because God will show His face to those that seek Him with their whole heart, and will give them what they long for; to others, because not only the example of eminent men cannot fail of its efficacy, but also the more diligently they shall have laboured to obtain the benefit of truth the more earnestly will they strive to impart the same benefit to the rest. Earnestly praying the God of Mercy for this most happy issue we desire you to receive, Venerable Brother, the Apostolic Blessing which, as a token of the Divine favour and of our own especial goodwill, we most lovingly grant to you and to your whole diocese. Given at St. Peter's, in Rome, on the 30th day of October, 1869, in the 24th year of our Pontificate.

THE LATE EDWARD MARTIN. - The Manchester papers tell their townspeople by surprise last week by quoting in substance, the report of some correspondent to the effect that the Edward Martin, the compositor, who died from the effects of a fall from a cart some time since, was none else than the veritable Colonel Kelly. The Manchester Guardian says: - 'Shall we ever get at the bottom of the mystery about Edward Martin, the man who died some time ago in King's College Hospital? It was established to the satisfaction of a coroner's jury that he was not Kelly, the Fenian leader, who was rescued from the prison van in Manchester. The Irishman's' week or two ago, published a letter from its New York Correspondent, in which it was stated that Kelly was married on the very day on which the news reached America of his alleged death in London. It is now asserted that if information has just reached the Government which places it beyond doubt that this supposed Martin was Kelly, of Manchester authority. The Examiner and Times, another of our local papers in the most positive terms, affirms that the 'Edward Martin' was, beyond question, the celebrated Colonel Kelly; and the latter exponent of public opinion seems to be well supported in its assertion, because of its being the organ of the Liberal party, and supposed to know 'real facts.' - Dublin Irishman's Cor.

IS IT MENTIONED THAT THE CONGREGATION assembled in the parish Church of a Cornish village were greatly astonished on a recent Sunday, when their minister ascended the pulpit, to hear the following announcement: - 'My beloved parishioners, last Sunday evening I entered into an engagement of marriage with a gentlewoman of suitable age a widow, and childless like myself. With God's assistance she will very shortly take the place of that beloved wife lying in the churchyard yonder. The promise of a speedy grave is a poor prospect for the lady, or she marries a gentleman who has a turn for bulls.

COLONIAL POLICY. - We and our rulers live in hard times. The modern policy of England - Foreign as well as Colonial - has incurred reproach that it ought surely to be safe from the reproaches of ancient date. If we are unambitious, apathetic, and peaceful, content with ignominious isolation, and little given to intervention or conquest, at all events we may pretend to be also lenient, unexacting, and inoffensive in our dealings with others. It has even been thrown in our teeth that the sole thought of this once intrepid country was to avoid giving offence to any one. In particular, our Colonial policy has been carried to such extreme indulgence that every dependency of the Empire has been allowed to regard independence as a blessing as its own command. If there is a single precedent of History which we have been taught to abominate, it is that of the American War just a century ago. Canada is now permitted to consider allegiance as optional, and to discuss without reserve the alternative of independent sovereignty or annexation to the United States. We are willing to be on the best of terms with our Colonies, but if they are desirous of severing their connexion with the Empire, we are not likely to repeat the mistake of attempting to coerce them with fire and sword. All this, in comparison with the doctrines of 1769, may be termed a spiritless and perhaps unhappy view of affairs; but at any rate, Lord Granville, whatever may be the merits or demerits of his policy, ought not to be likened to Lord North. Nothing less, however, than this identification will satisfy Mr. Edward Wilson. That eminent Colonialist actually describes us as 'Norths and Georges of the present century,' and is evidently convinced that we are 'driving poor New Zealand smarting and growling from the Empire by exacting such conduct as cost us the American Provinces a hundred years since.' - Times.

WHAT PROTESTANTISM TOLERATES? - A certain Mr. Voysey, a beneficed clergyman of the Church of England, and rector of a large and important parish, has for two years or more been writing and preaching doctrines which can only be termed the most 'advanced' Socialism. To Catholic ears the sayings of Mr. Voysey sound as the rackest blasphemy. How far so long he has been allowed to poison (even from an Anglican point of view) the minds of his parishioners, whom he is paid to teach Christianity, seems to us who have discipline and order in the church something very wonderful indeed. The Archbishop of York has at last determined to prosecute this gentleman, and to try whether he has the right to preach what he likes. No sooner is this decision taken than a subscription is opened at Lubbeck's Bank for a defence fund, by which Mr. Voysey may be provided with the means to fight his Archbishop, and amongst the names of the committee (all those of gentlemen who are members of the Church of England) are to be found those of Dean Stanley and six

other clergymen. The matter is, strictly speaking, one with which we, as Catholics, have, thank God, nothing to do. But as journalists we record the fact, and ask, in all good faith and charity, how, in the name of all that is truthful, can men like Dr. Pusey, Mr. Liddon, Mr. Mackenzie, and others, delude themselves into the idea that the Church of England can ever become Catholic in its discipline, far less in its faith or practice? Here are seven most respectable Anglican clergymen, one of them a professor in one of our leading universities, another a dean who is talked of as likely to become a bishop, all coming forth to support a brother clergyman who is simply as avowed, energetic Deist, if not something worse. For men to shut their eyes and persuade themselves that the Church of England ever can, as a body, become Catholic, is really child's play. Still more utterly absurd is it that, as a body, the Anglicans can enter into communion with the Catholic Church. The 'Pall Mall Gazette' remarks that 'Mr. Voysey and Mr. Liddon are both members of the same religious body, and when neither can silence the other internal harmony is hopeless and the claim of the church to preach any one set of doctrines is, brightly absurd. The law of the land, nothing else, is the bond which keeps together the Church of England, in so far as it is held together.' And we are quite of the same opinion. Internal harmony in the Church of England is indeed utterly hopeless - far more so than in any of the Presbyterian or Nonconformist denominations; but it is not one iota more hopeless than that, as a body, she will ever become Catholic, or ever enter into communion with the Catholic Church. - Weekly Register.

THE LONDON TIMES OF THE 18th OF NOVEMBER has an editorial commencing thus: - 'The splintering of the granite columns of our five new viaducts is hardly a more astonishing or unwelcome phenomenon than the outcry against Mr. Cobden's French treaty. That favourite work of our great free trader, the complete which was to cement two mighty nations in the bonds of peace and profit - has come to be denounced by clamorous parties in both countries as a measure fraught with economical error and commercial ruin. The first murmurs of complaint were heard some time ago in Manchester itself, and now Birmingham is following in the same track.

THE SWITZERLAND GOLD DIGGINGS. - The operations of the diggers have during the last week or two been interrupted by unfavourable weather, and the success of those employed has not been equal to that of former months, so that it is generally believed gold digging in Switzerland is for the present at least, at an end. The number employed during the past month did not exceed 50, and the licence fee of 20s. per month will deter the natives, who are not in a position to pay that amount, from entering upon the work. This state of matters is not attributed so much to the scarcity of the precious metal as to the fact that the days are now getting short, and that many of those who might otherwise feel inclined to try their fortunes at the gold diggings are busily employed in taking up their crops. During the past month the average earnings of those employed at the diggings would not exceed from 5s. to 8s. a day, but some of the more fortunate diggers - and these were few - would average from 12s. to 14s. a day. The anticipated extension of the workings has not yet been granted and it is generally understood that the issue of licences will cease with the close of the present month.

THE PATRIARCH OF CONSTANTINOPLE AND THE 39 ARTICLES. - The Guardian publishes a translation of a letter addressed by the Patriarch of Constantinople to the Archbishop of Canterbury, in reply to one written by his Grace, forwarding (as would appear) a copy of the Anglican Prayer Book. The Patriarch after a great many compliments finds the 39 Articles rather hard of digestion, and complains that their statements on the Eucharist, the number of the Sacraments, the authority of Councils, the honour due to the Saints, &c., savour too much of novelty, so that his Holiness doubts what he is to judge of the rule of Anglican orthodoxy. The Telegraph says that for the present meetings of the Cabinet have been suspended, but they will be resumed on the 7th of December when the preliminary discussions on the momentous Irish Land Bill will, do doubt, amid necessarily clearer views and with more direct purpose, bear excellent fruit in the definite shape of the great measure. The Times says: - 'The time has arrived when it is necessary that the principles of action to be recommended to the legislature with reference to the Irish Land question should be plainly stated. There is no person of authority in England, whether in the Cabinet or among the most advanced supporters of the Ministry who has ever said anything to countenance the delusions industriously fostered, and neither the Ministers of the Crown propose nor Parliament entertain any scheme for dealing with the Irish Land question which does not proceed on the old lines of procuring public good by respecting private rights, and passionate attempts to drive the legislature to depart from this course are only too likely to bring the deplorable consequence of a postponement of legislation.

LONDON DEC 2. - The Times considering the policy to be adopted in the Irish questions says: if we are not prepared to abandon altogether the exercise of our functions, we must stop the development of the Irish demands. We cannot excuse ourselves of guilt in allowing such mischievous delusions to be propagated, if we leave it to be inferred that our Legislature will be limited by the demands of the peasants of Ireland, we cannot free ourselves from blame of contempt of law, and ripen into outbreaks of organized violence against authority and order. We must declare reform in the land laws in the next session of Parliament, but in the meantime the authority of law must be maintained, and any infraction thereof punished. A large meeting of Catholics has been held at Birmingham in opposition to the scheme of the National Education League, and in favour of the continuance of the denominational system. HIGH CHURCH OR LOW CHURCH. - A clergyman went to an hotel to order dinner for a number of clerical friends: - 'May I ask, sir, demanded the manager, gravely, "whether the party is High Church or Low Church?" - "Now, what on earth," cried the clergyman, "do my friends' opinions matter to you?" - "A great deal, sir," rejoined the manager, "if High Church I must provide more wine; if Low Church, more wittles."

HARTFORD HAS DIVORCED 29 COUPLES this term, and the estimate for the whole State is 500. CONGRESS - Mr. Parton, in an article in the November number of the 'Atlantic Monthly,' states that he has tried in vain to ascertain the total cost of a Session of the Congress of the United States, but that it is certain it costs the country as much as \$1,000,000, or, taking the Session at 20 days a month for six months more than \$3,000,000 a day. The chaplain's prayer, which usually lasts one minute, consumes \$138 worth of time every morning.

what the editor will do then. The Brick' says that if he keeps on as he is going now, he will not need any fuel. But he will offer a premium for a piece of ice.

This is a copy of an advertisement, addressed to 'sporting men' in the columns of a New York paper: - 'Marked cards - for poker, euchre, seven up, or other games, with private key or instructions, whereby any player can tell every card one or a half a dozen adversaries may hold, and defy them to know what he has in his hand. They are the same as are used by all expert players and sporting men in large cities. Ten different designs. Sent by mail or express. \$2 per pack, or ten packs for \$15.

It is stated that a member of the U. S. House of Representatives from Ohio will present a bill at the ensuing session of Congress, providing a final settlement of the question of using the Bible in the public schools, by establishing a Federal school system under the control of the Bureau of Education, and declaring that sectarianism must be avoided. The idea evidently is to apply the principle of freedom in religious affairs guaranteed by the Constitution to educational matters.

A CAMP MEETING FROM THE 'JAIL JOURNAL.' BY JOHN MITCHELL. Tucaleechee Cove, Summer of 1855.

It is the season of "Camp-Meetings" After the wheat and oat harvests have been gathered in, the people of this region - like country people in other parts of the earth - must have their gatherings for some purpose more or less festive. Here, their style of amusement is a little festive as can well be conceived. It takes the sombre form of religious excitement. The people seem to be all either Methodists or Baptists; and there are in the valley, three or four miles below us, two very mean shanties - one a Baptist and the other a Methodist place of worship; where a preacher or exhorter of one of those two denominations, as I was informed, sometimes makes his appearance, when the rivers are not too high for travel and performs services. But at that season religion comes to a crisis, or species of paroxysm. In fact, we are here in the very midst of the district were a kind of jerking Christians have periodically undergone their convulsions; shaking the elbows and leaping in a St. Vitus dance of nervous palsy. These peculiar phenomena do not always manifest themselves, even at camp meetings; but there is always a most doleful shrieking of hysterical women and of penitent men. It is a real fair; some counting the exercises to "awful hours," some to count the girls; while there is always, in a secret place, here and there around the camp-ground, a keg of apple-whisky, with other refreshments.

There has just been one of these patron - as we would call them in Ireland - going on for three or four days away down the valley, and when the wind is fair, we can hear a faint echo of the miserable cries and howling psalmody. One of our neighbors has given us a friendly warning to mind our chickens; adding that the only occasions when things are stolen 'up in here' are those days of camp meeting. But it is only fair to mention that nothing was stolen from us. We have taken care not to see the performances however; as indeed I entertain a strong repugnance against witnessing human nature reduced to its grovelling. Accordingly, when I have had occasion to ride down the river during these days, I have sought a side path through the woods; giving the camp-ground a wide berth.

Nevertheless, a day or two after this I did actually see a camp meeting. I had stopped for a night at the house of a very decent countryman, about halfway between this place and Knoxville, a most grave and sedate man, who has a mill and large farm. After supper my host, Giddard, told me he was going to camp-meeting about two miles off and invited me to accompany him. The night had fallen very dark; and our way was a rough sort of track in the dense shade of the forest. At length the peculiar kind of outcry which characterizes such assemblages was audible; and as we approached the spot the effect was very dreary and dispiriting. I felt inclined to turn back but knew I should never find the way. There lay before us a beautiful glade, with a small clear stream and some clusters of noble trees; all around were rough and thickly wooded hills. On a knoll near the stream was a frame building, and in front of it were rows of benches including a fence-line, like a cattle-pen. The benches were crowded with men, women and children, all white people. The men were strewn with straw. Upon this straw about fifteen persons were undergoing various kinds of religious awakening. The thing took them differently. Two were thrown by still, as if in a kind of trance; others were on their knees, but their hands flung themselves forward upon their heads, wringing dreadfully on Jesus. Some were leaping, and shouting inarticulately. Others were weeping and twisting their hair. Amidst these people six very ill-looking persons, purporting to be preachers, moved about continually, and with a tremendous voice bellowed psalms and prayers into the ears of the sinners. I observed that two of these ministers would frequently get hold of the same penitent man or woman, one screaming a psalm into the poor creature's right ear, the other vociferating short ejaculatory prayers into the left; while at the same moment the rest of the pastors were doing their very worst with the remaining patients. Sometimes one of the speakers would leap from his seat on the benches, clear the fence with a piercing shriek, and go rolling with the rest. On these occasions the outcries were redoubled (if possible) and the woods re-echoed with horrible halloing. One young woman, who had been sitting very quiet on one of the benches bounced up and with terrible hysterical cries of Jesus! Jesus! flung herself over the barrier and embraced a hateful-looking preacher. At once there were two of them roaring into her ears in a manner well calculated to aggravate the poor soul's excitement and drive her altogether insane.

I had heard of camp-meetings, and had even seen some strange hymns said to be used on such occasions; but had really believed there was much artifice in all this. Here, however, was the reality before me; and I think it would be impossible to exaggerate its monstrous wildness. A favorite chant amongst them was that one announcing a distinct intention of going to heaven, and with these lines always sung with manic emphasis: -

If you git that here I do Tell them I'm a coming too, Halleluoy!

But it was rarely that any one psalm or prayer occupied the meeting at once; for all their preachers and most of their victims were generally howling altogether; so the noise was quite infernal. If forty balls of Basan had been in that pen, they could not have made a grander roar.

I looked on with violent indignation; especially when I saw that the preachers, who sometimes clasped their hands before their faces while intoning their most despairing groans, often glanced keenly between their fingers to see if any more of the people were showing symptoms of the mania. It would have given me immense pleasure to see a squad of policemen break up the assembly, tie up the six preachers, and let them have three dozen each. But on calmer reflection afterwards, I recollected that this might be considered religious persecution - a thing which is by no means to be commended, even when the provocation is so very strong and offensive. Four hours I sat and witnessed the scene; for not one moment of all that time did the noise cease or even slacken. At last my guide was willing to come away, and went back to his house. He was very serious and silent. I made no observation upon what had passed.

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 663 Craig Street, by J. GILLIES. G. E. OLERK, Editor.

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MONTREAL, FRIDAY, DEC. 10, 1869.

ECOLESIASTICAL CALENDAR.

DECEMBER—1869. Friday, 10—Fast. Of the Octave. Saturday 11—St. Damasus P. C. Sunday, 12—Third of Advent. Monday 13—St. Lucy, V. Tuesday, 14—Of the Octave. Wednesday, 15—Ember Day. Of the Immaculate Conception. Thursday, 16—St. Rose, B. M.

AUDI ALTERAM PARTEM.—With reference to a paragraph in Monday's Herald, and reproduced by the Star, reflecting upon the conduct of the Rev. M. Rousselot, cure of Notre Dame, in the Guibord affair, we are in a position to say that the allegations therein contained are FALSE; and we invite the public to suspend their judgment till the real facts are laid before them. There are two sides to every story.

NEWS OF THE WEEK.

The speech of the French Emperor pronounced before the Chambers, promising reform, and concessions to popular opinion, does not seem to have given general satisfaction in France. The opposition is as bitter as ever, and if its members could convince the people that they had anything to substitute for the Government which they propose to overthrow, they might have some chance of success.

The health of Victor Emmanuel is re-established. The public papers discuss the question whether during his sickness he received absolution, and was reconciled to the Church. He certainly made no public confession of his guilt or reparation for his many acts of robbery; and under such circumstances any absolution pronounced by a servile priest would be void and of no effect.

The affairs of Ireland are such that, so it is said, the Government is becoming alarmed, and is making preparations to meet another armed outbreak, which every true friend of Ireland will pray God to avert.

The Red River imbroglio attracts no doubt the attention of the authorities at Ottawa, but as to how they propose to deal with it, we are not informed. Conciliatory measures will of course be first resorted to, and if these do not succeed—what then?

If the approaching General Council were to have no other effect than that of provoking the hostile criticisms of the enemies of the Catholic Church, it would still have done much good service: it would have shown us how feeble, how silly, may we not add, how dishonest in many cases, are our adversaries, how ignorant they are of the teachings of the Catholic Church: or if not ignorant, how unscrupulous they are in their misrepresentations of these things.

Every scribbler, learned or unlearned, improves the occasion by having a fling at the Papacy, and the constitution of the Catholic Church. Cumming, Tribulation Cumming, brays and lashes out with his hind feet with more than ordinary assinine ferocity: the London Times hurls its thunderbolts at the head of the successor of St. Peter: and even the staid Edinburgh Review joins in the outcry. The little dogs, the big dogs and all, bark, each according to its gift, at the enemy whom they bate, whom they fear, and whose stately majesty and dignified attitude rebuke them, and their slanders.

Foremost of course amongst the "little dogs" stands our old acquaintance Cumming. He seems to cherish the hope that by his loud and incessant barking he may at last attract some notice from dignitaries of the Church, even though that notice may assume the contemptuous form of a kick, or a cut of the whip. But again his vanity will doom him to disappointment, for we may be very sure that not again will a courteous gentleman, like His Grace the Archbishop of Westminster, condescend to take heed of him or his yelpings. Any moderately well informed

boy of 10 years of age who has studied his catechism, is more than sufficient to silence such a silly though noisy babbler. Take as a sample of the nonsense the man writes, and which learned Protestants editors reproduce, a string of questions, which, laboring under the idea that he is thereby impugning Popes and Councils on the horns of a dilemma, he publishes in the form of a letter to the Pope, in the columns of the London Times. We have not room for all these questions; but we lay before our readers a few of the more important, as specimens of the silliness that pervades the whole lot:—

1. 'Will the Council'—so Dr. Cumming wrote—"be good enough to explain why Peter, the alleged first Pope, was married, and why no succeeding Pope prelate or priest dare marry? Why does Paul require a Bishop to be the 'husband of one wife'? Does he refer to Protestant Bishops only? If so in what epistle or address does he or Peter give the information that a Roman Catholic Bishop must not be the husband of any wife?"

The schoolboy of 10 years of age to whom such questions might be addressed would, with a smile at the ignorance of the questioner, reply—1. That St. Peter was married before being chosen by Christ to the office of Apostle, but that after that office had been conferred upon him, there is no reason for believing that he led the life of a married man. 2nd. That St. Paul does not "require" a Bishop to be the husband of one wife: that the precept referred to, Timothy iii., 2, is restrictive, not permissive, and prohibits the raising to the office of bishop as unworthy of that dignity, any man who has been married twice. That there can be no doubt as to the Apostle's meaning is plain from this, that he was himself unmarried; and that in his first Epistle to the Corinthians, c. vii. v. 7, he expressly says that in this respect he would to God that all men were even like himself. It would not be easy to express in more forcible language the superiority of the celibate over the married state, though the latter is honorable.

Mr. Cumming also desires the Council to enlighten him as to why it is that St. Paul in his Epistle to the Romans makes no allusion to St. Peter, when he sends his greetings to numbers of Christians in that City? We do not need a Council to explain so simple a matter, as our ten year old schoolboy will suffice for such an easy job. St. Paul writing to the Christians of Rome, which city he had not then visited, though the faith of its Christian population the converts of St. Peter was celebrated throughout the world, naturally enough sent his salutations to those of the said converts with whose names he was familiar: but as we also know that St. Peter did not always reside in the Imperial City betwixt the period of his first visit to the commencement of the reign of Claudius—and the time when the Epistle to the Romans—A.D. 58 was written, the silence of St. Paul is easily accounted for on the hypothesis that, at the date indicated, St. Peter was not in Rome: especially since by a decree published in the ninth year of Claudius, all Jews, and St. Peter was a Jew, were banished from the City.—Acts. c. 18 v. 2.

If the above illustrate the silliness of the objections raised by men like this Great Tribulation Cumming, the following criticism on the closing scenes of the Council of Trent illustrate their dishonesty, and wilful misrepresentation of historical facts.

The passage begins in this wise:—"The final vote related to the confirmation of the Council by the Pope. The members then present felt it was expiating the whole fabric to grave disaster if they called in one infallible to authenticate and give force to another infallible. If the decrees were as they alleged, infallible, the Pope could not make them more so."

The dogmatic decrees of a Council have no more binding force on the consciences of Catholics until they have been confirmed by the Pope, than an Act of our Colonial Parliament has the force of law until it has been sanctioned or allowed by the Queen, or Her representative. There is no Council, there can be no Council without the Pope: and there are not therefore two infallibles, but only one infallible authority: to wit, the Bishops united with their head, the Pope.

Secondly as to the matter of fact:—The Council of Trent did in its 25th and last Session 4th December, 1563, vote publicly and unanimously that the confirmation of its decrees by the Pope be asked for by the Legates of the Holy See. Whereupon on Wednesday, 26th January, 1564, on the motion in consistency of Cardinals Moronus and Simoneta, the reigning Pope Pius IV. did confirm them in the following words,—

"Confirmamus, atque ab omnibus Christi fidelibus recipi, inviolabiliter observari, mandamus, in nomine Patris et Filii, et Spiritus Sancti. Amen."

Then, and not before, and in virtue of this confirmation, did the decrees of the Council of Trent become binding on the consciences of Christians. So much for the assertion—That the Council of Trent did not invoke the confirmation by the Pope of its decrees. Dr. Cumming, with his usual disregard for facts, then pretends that the following compromise was agreed upon by the two infallibles—the Pope and the Council.

"Confirm the decrees but ordain that no one shall have the right, or ought ever to entertain the thought of interpreting them (the decrees). Pius IV. was delighted with this resolution."

The only reply that this statement requires is this: That whilst by his Bull Benedictus Deus,

Pius IV. makes known that he has confirmed the decrees of the Council; and whilst in order to prevent the confusion which would inevitably result were every one to deem himself at liberty to interpret these decrees according to his caprice, he forbids any such interpretations to be put forth, without his sanction or authority, reserving to himself and the Holy See the right of interpreting them, should any disputes as to their true meaning arise—the Pope did order that a full and authoritative interpretation of the said Tridentine Decrees be prepared by competent theologians: which work, when completed, and approved of by the Holy See, was given to the world under the title of the "Catechism of the Council of Trent," a work that has been translated into all the languages of the world, in accordance with a decree of the Council itself Sess. 24, c. 7, which had itself provided beforehand for the interpretation and explanation of its teachings. So thoroughly was the work accomplished that, though men may dispute as to the truth of what the Council of Trent teaches, there have never been any doubts either amongst Catholics or Protestants as to what it teaches, so plain is its language, so lucid are the commentaries thereupon of the Catechism which contains the authorized interpretation of its teachings.

We should but weary our readers were we to take up one by one all the absurdities and untruths of the critic of the Council of Trent: we have done enough to show how false in fact, how weak in argument are his criticisms.

In the Montreal Witness of the 3rd inst., we find the following paragraph which we must confess somewhat startled us:—

"We do not see that any of the speakers at the recent right meetings in Ireland are half so truculent as our own True Witness. That veracious journal has over and over again informed us that the Irish people will be satisfied with nothing less than the land of Ireland for the people of Ireland, the present proprietors being merely robbers, or the representatives of robbers, whose title no length of possession can render good."

We challenge the Witness to cite any one passage wherein the TRUE WITNESS, speaking of the Irish Land Question, has used "truculent" language: wherein it has ever called in question the legal validity of the titles on which the present landlords of Ireland hold their property: or wherein directly or indirectly it has ever employed language that, taken in connection with its context, can be so interpreted to bear the construction that the Witness puts upon it.—And we pledge ourselves, should the Witness be able to produce any such passage, publicly and formally to retract it, and to express our abhorrence of its sentiments, since it would be in direct opposition to our views. It is indeed strange that whilst the TRUE WITNESS has been in some quarters and only the other day, denounced as a Scotch advocate of Irish Landlordism, it should by the Witness be accused of advocating extreme opinions which it has always, to the best of the editor's ability openly condemned, as revolutionary, and savouring of rank communism.

It is true that we have always insisted that Mr. Gladstone's Church Bill would not satisfy the people of Ireland, since the principal cause of Irish dissatisfaction was to be found in the Land question. We have in this simply stated a fact thus recognised in the Evening Telegraph, a thoroughly Conservative journal:—

"From the telegraphic news as to the state of Ireland, it now appears more than ever clear, that the church robbery act of last session has had no effect in bringing about the pacification of Ireland."—Evening Telegraph, 3rd inst.

As a matter of history we may have asserted—and if we have not, we assert so now—that much of the property now held by the actual landlords of Ireland was obtained originally by force of arms, by iniquitous confiscations, by the wholesale banishment of the native and lawful proprietors, and by means of the operation of the old Penal Laws, now repealed; but whose disastrous effects survive in the unhealthy social conditions of Ireland generated by impolitic and immoral legislation. But that the validity of titles, though in their inception bad, should be after centuries of prescription called in question, we have never so much as insinuated. We do not believe that a wrong done in the sixteenth and seventeenth centuries can be set right by a wrong done in the nineteenth century to the legal holders of property which has fallen into their hands by inheritance or purchase; and who are neither morally nor legally responsible for the wicked acts of Cromwell, of James the first, or of Elizabeth.

We have given the views of the several parties in Ireland on the Land question, to the best of our abilities, fairly and impartially: quoting for that purpose the language of the Dublin Irishman on one side, of the London Times, and of English conservative papers on the other side. We have never ventured to hazard an opinion of our own as to how the question should be dealt with, seeing that it is a question so difficult—the most difficult with which a British Legislature has ever had to grapple: but we have expressed an ardent hope that, whilst in all cases the rights of property are religiously respected, the grievances of the Irish tenants—and they are many and great, as the Times, as Mr Gladstone admit—may be removed; and the cultivator of the soil may be secured against rack renting, capricious evictions, and the risk of having the labor

of years, seized upon and appropriated by an unscrupulous landlord. We have also asserted that "property has its duties as well as its rights": and that it would be well if the State could enforce the performance of the former, as well as guarantee the enjoyment of the latter. This, under the old feudal tenure, was to a considerable degree accomplished: but under the modern commercial system which has supplanted the old feudal system of tenure, the rights of property are alone considered, or dealt with by the legislator, and its duties are neglected. We have therefore contended that Free Trade principles—that is "Buy in the cheapest, sell in the dearest, market" with unlimited competition, as applied to the sale or letting of Land in Ireland, would not redress the grievances of which Irish tenants complain, but would rather aggravate them.

To those who at any time may have honored the TRUE WITNESS with a perusal, this explanation, this disclaimer of the abominable views attributed to us by the Witness—views which we repudiate, which we abhor—is, we know, unnecessary. But as there are many who form their estimate of the TRUE WITNESS from what the other Witness says of it, and as we should be loth to have it believed that a journal calling itself Catholic, and professing to speak in subjection to the teachings of the Church, should hold, or advocate liberal, democratic, revolutionary, or communistic opinions—all of which we hate as we do the devil himself—we demand as a right that the Witness do one of two things.—Either that he quote our very words, together with their context, which are justly obnoxious to the reproach of "truculent," and susceptible of the revolutionary interpretation that our contemporary puts upon them; in which case we promise to retract them, as unworthy of a journal which piques itself upon being Catholic, Loyal, Conservative, Tory if you will—for God forbid that we should be ashamed of being called a Tory. Or that failing in this, the Witness retract its mendacious and utterly groundless charge against us. We wait for a reply.

ADULTERY, MURDER, AND BLASPHEMY.—Is no country in the world, at the present day, at no period of the world's history, if we except the epoch of the French Revolution, when hell itself seemed to have broken loose upon earth,—have these three flourished so luxuriantly as in the United States. In all ages have there been crimes, adulteries, murders, and blasphemies; but it is the peculiar manner in which these—the last products or bright flowers of modern non-Catholic civilization—are entwined or wreathed together in one pestiferous bouquet, that specially distinguishes New York and the nineteenth century, from all other climes, and other epochs. We will tell the story as shortly and as inoffensively as possible.

A man and wife in New York lived, as is too often the case, unhappily together. A third party, now deceased, made love to, and seduced the wife, with the promise of obtaining for her a legal divorce, which promise it seems he fulfilled. The indignant and drunken husband—for it seems he was drunk at the time—shot his unfaithful wife's paramour, who lingered for about a week, and expired a day or two ago. So much for the Adultery and the Murder part of the business: and here then the Blasphemy is most appropriately brought in.

Shortly before the wounded man expired, being in articulo mortis, there was enacted at his bedside the blasphemous farce of a marriage between him and the unhappy woman whom he had seduced, whom he had detached from her real and living husband, and with whom his connexion had been simply mortal sin. The chief dramatis personæ in this hideous comedy were the notorious Protestant minister Mr. Henry W. Beecher, assisted by another minister of the name of Frothingham; the other parts were well and appropriately filled by the Hon. Horace Greeley, and other friends of the dying man, and the relations of the unhappy woman. God Himself was, in the course of the piece, deliberately invoked, and outraged by prayer. Yes, by prayer; that He the Holy One would bless His creatures then deliberately violating His law by contracting an adulterous union. Nay, the aforementioned reverend ministers of God, as they style themselves, still more blasphemously ventured to thank God for the adulterous intercourse that had previously existed betwixt the guilty pair. Scarce would we believe it, but that we find it related editorially by the Globe, whose editor, though not very thin-skinned, and not extreme to mark what is done amiss by such eminent Yankee non-Catholics as Henry Ward Beecher, and the Hon. Horace Greeley, cannot in this case conceal his disgust at the whole proceedings. We copy from the Globe then, as a valuable commentary upon the Christianity and morality of the American non-Catholic community:—

"Perhaps the most extraordinary expression is one used by the clergyman who assisted Mr Henry Ward Beecher to marry the divorced wife of Mr. Richardson as the latter was dying. He returned thanks to Heaven for 'what these two have been to a jobber, for what they may be yet.' * * Bless those who * * * Thou shalt not covet thy neighbors wife."—Old Book.

may depend on her. Bless the little ones who are left in the world without their father. Considering that Mr. Richardson and the lady were then being married, the reference to past relationship is rather puzzling when coming from a clergyman. On the one hand, it is denied that the two have been anything to one another, and on the other, the officiating clergyman returns thanks for their past alliance. The reference, also, to the father whom the children are about to lose makes the matter more perplexing.

The tone of everything that has been said or written upon the subject of the Richardson-McFarland affair betokens an extremely lax idea on the part of Americans of the obligations undertaken by those who marry. Marriage in the United States seems to be looked upon as a conventional arrangement which can be set aside at the pleasure of either party by merely undergoing certain formalities: and the act of marrying her, instead of being viewed with disapprobation is received with laudatory comments. When the husband shoots the person whom he deems to have injured him, there is a cry for his death: that is if the man who has been killed belongs to a portion of the community powerful enough to press their views; in other cases the murderer becomes the hero: the room of him he has displaced. This may be all very suitable to a go-ahead people despising the conventionalities of *effete* Europe, but it isn't law, justice, or morality.

To the Globe we would say, let us take heed lest in a few years the same may not be said of Canada. We are on the verge of the precipice, and no man can leap off, and say "thus far will I fall, and no farther." Let us take heed how we take the first step over the perilous brink, by legalising the immoral, anti-Christian principle of divorce *a vinculo*, on any pretence whatsoever; for if we do, we shall not be able to stop ourselves till we reach the bottom of the foul abyss wherein decency and morality in the United States now lie crushed and mangled. There is but one way of avoiding the catastrophe; and that is by holding fast to the Christian rule, "One with one, and forever."

THE PATRIARCH OF CONSTANTINOPLE, AND THE PROTESTANT ARCHBISHOP OF CANTERBURY.—The latter, as representing the Protestant Church of England, has been negotiating with the Greek Patriarch as representative of the Oriental schismatics, in expectation of obtaining from the Patriarch a recognition of the Catholic status of the Anglican Protestant Establishment. For this purpose it seems that a copy of the Anglican Prayer Book, and a report of the Pan-Anglican Synod at Lambeth, were forwarded to the Patriarch, whose rejoinder is now published.

We doubt if that reply will please the Anglicans, since, in plain, even if in polite terms, it taxes them with heresy, with novelties, and abandonment of the old Catholic Faith—with regard especially to the Eucharist, to the number of Sacraments, Tradition, the infallible authority of the Councils of the Church, and the invocation and cultus of the Saints. These things throw the poor Patriarch into suspense, and make him doubt as to the propriety of recognising in the Anglican Establishment, a branch in any sense of the Catholic Church. It is, as he sees, essentially a Protestant institution. Here is that portion of the Patriarch's letter wherein these his views are respectfully communicated to the Anglican official:—

"But on descending to the particulars of the contents of the Prayer book, and of the distinguished Confession of the Thirty-nine Articles contained in it,—since in the perusal of them, both the statements concerning the eternal existence of the Holy Spirit, and those concerning the Divine Eucharist, and, further, those concerning the number of the Sacraments, concerning Apostolical and Ecclesiastical Tradition, the authority of the truly genuine Ecumenical Councils, the position and mutual relations of the Church on earth and that in Heaven; and, moreover, the honour and reverence due from us to those who are, in theory and practice, the heroes of the faith—the adamantine martyrs and athletes—since, we say, these statements appeared to us to savour too much of novelty; and that which is said (p. 592, Art. 12) 'As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith,' deprives the Eastern Churches of the orthodox and perfection of the faith—(let us be permitted to say that accusations of our neighbours are out of place in a distinguished Confession of Faith)—these statements throw us into suspense, so that we doubt what we are to judge of the rule of Anglican orthodoxy."

We do not wonder at the reluctance of the Greek Patriarch to admit Anglican orthodoxy, when he sees that the liturgy of the Church of England expressly repudiates the infallibility, and in consequence the existence, of an *eclesia docens*; since if there be on earth a body with authority from God to teach, in its teachings that body must be infallible. The "rule of Anglican orthodoxy" is simply the Protestant rule of private judgment; and it is the adoption of this rule of faith, no matter what its results, that determines its essentially Protestant, or anti-Catholic character.

This Protestant principle is clearly and broadly laid down in the Times, commenting upon the cautious reply of the Patriarch to Anglican overtures, and the letter from the Pope to the Archbishop of Westminster. There is no infallible authority on earth, says the Times; in matters of faith every man must follow the dictates of his own conscience, for God has given him no better guide than this natural faculty:—"What we do say is that * * * in fact no such infallible living authority exists on earth, and that in consequence individuals and communities can recognise no ultimate authority on earth but their own consciences." In other words the idea of a revelation is a humbug: for if God had supernaturally made a revelation of His will to man, the latter would surely recognise as the ultimate authority on earth that

revelation—and not his own conscience. The fundamental idea of Protestantism is incompatible with the idea of Revelation, and as expressed in the Anglican Articles naturally excites the astonishment of the Greek Patriarch.

We have received, but unfortunately too late for this issue of our paper, a Circular Letter from the Administrator of the Diocese of Montreal, announcing the intention of Mgr. de Montreuil to proceed immediately with the building of his Cathedral, and inviting the co-operation of the Clergy and laity of the said Diocese in this great work. We will give the letter in our next.

(To the Editor of the True Witness.)

DEAR SIR,—A letter appeared in the Gazette written by the Rev. Edmund Wood, in which this gentleman severely criticizes Dr. Rogers, who lectured in our Hall a week or two ago on the subject of Ritualism. If Mr. Wood had decided to publish his letter immediately after the Lecture, Dr. Rogers would have been able to reply to it himself. As it is, I feel bound, in his absence, to take up his defense. Being reluctant however even to appear to wish to quarrel with Mr. Wood—though not at all afraid of controversy—I have chosen to answer his letter rather through the medium of your journal, than in the daily press.

Nothing but Mr. Wood's irritation could make him believe that Dr. Rogers meant "to stamp his old friends with the brand of dishonesty." I can safely leave it to the whole auditory present, whether the impression produced by all that Dr. Rogers said was not the very contrary. He declared, strongly enough, that he believed the Ritualists to be the real earnest men in England, sincerely tending to the truth, but unfortunately still groping in the dark. That he, and we sought "to damage" them—in this sense that we seek to show them and those they teach, that they must go still further before resting in the full possession of the truth,—oh! this charge we certainly admit; this is legitimate warfare, such as St. Paul waged on the ancient Greeks and Romans. I do not see the "hidden sting." Nor did I see anything indecorous, or even unkind, in the tempered wit with which Dr. Rogers judged right once or twice to relieve the monotony of a long discourse, nor ought it to offend the susceptibilities of a sensible religious person.

As to the question of what the Ritualists teach and believe, I do not think they would ever be able to settle that among themselves; they are, like all the sects,—divided, changing, and obscure. Of course some go far, and others go farther. We did not need Dr. Rogers to know what Ritualism is. The world is so well acquainted with that subject now, that anything Dr. Rogers or Mr. Wood can say to enlighten it, would not change its opinion of this new phase of Anglicanism a bit. Outsiders even are inclined to think that they are better in a condition to "philosophize" on the "movement" than those engaged, or who have been engaged, in it. The expression "Ritualists are Roman Catholics in all but the Pope's supremacy;" which may or may not have been exactly what Dr. Rogers said, if anything, seems to fall short of the truth with regard to the really advanced Ritualists. Not only do they adopt our doctrines and our practices, but they are willing to accept the supremacy of the Pope. What was the purpose of Dr. Pusey's Eirenicon but to propose a reunion, a "compromise" or the basis of the Council of Trent. Does Mr. Wood know the doctrines of the Council of Trent? I do not mean to say that these men apprehend the Catholic doctrine correctly on all points; nor need a recent convert to the Church necessarily be able to detect all the differences between heterodox and orthodox teaching. Even if some divergences on minor points, or on points requiring theological subtlety, could be shown, the expression "Ritualists are Catholics in all but the Pope's supremacy," would remain substantially correct. I do not remember Mr. Rogers speaking of Transubstantiation in particular: he alluded to them "saying mass" offering a sacrifice; but whilst obliged to subscribe to the 39 articles, in any sense, probably none of these gentlemen have dared to make use of the word "Transubstantiation," or adopt the exact doctrine it expresses, and no doubt they act conscientiously in wishing to keep within the letter of their Church's teaching. But whether if the 28th article were not so positive in its prohibition of this doctrine, there would have been a moment's doubt or hesitation on their part in Catholicizing themselves on this point, every candid reasoner can judge for himself. In Dr. Pusey's Eirenicon I find this sentence: "My own conviction is that our Articles deny Transubstantiation in one sense, and that the Roman Catholic, according to the explanation of the catechism of the Council of Trent, affirms it in another." Dr. Pusey is mistaken, for the most he can do with the Article is to bring it to admit communion, which was the doctrine of Martin Luther. Since publishing the Eirenicon, I have been informed that Dr. Pusey has advanced considerably. Poor people! they are like those mathematical quantities which approach indefinitely towards a certain limit, but always with a gulf between them and it.

When we take in connection with Mr. Wood's letter the further explanatory note published by a friend of his in the Daily News of the same date, the object of his letter becomes more clear. If he does not wish to "innovate" on the old cold service of the Church of England, then he is not a Ritualist, and should have left Mr. Rogers alone. "With Dr. Rogers' reasons for abjuring his old creed, or his evident anxiety to strengthen himself in his new position, at all risks," I am not now compelled to meddle, says Mr. Woods. Dr. Rogers, whose wife is living—who is the father of six children dependent on him—for twenty-five years a minister of the Episcopal Church—threw up everything, friends, comfort, home, and reduced himself to poverty, by entering the Catholic Church. This is answer enough to the insinuation contained in the above lines. Somebody else is apparently, if not "evidently," anxious to strengthen himself in a new position. We feel sad at seeing Mr. Wood throw himself into the arms of Protestantism. We thought his aspirations were more Catholic. But it is hard to sit between two stools. Let Mr. Wood not deceive himself,—he is not an extreme man of the extreme. When he shall have opened his eyes, and seen how he is committing himself to low Church principles, may God grant him the light to understand that there is no choice between Martin Luther z.e. Protestantism, and Rome. May he then understand the awful responsibility of keeping souls back from the truth: and grace helping him, may he have the moral courage, now rendered more difficult, to imitate my friend, Dr. Rogers.

Very respectfully,
D. A. MERRICK, S.J.

COMMON SCHOOLS OF ONTARIO.—Now that every one is talking schools and school law in our Province it may not be without interest to many of our readers to hear the fact published that there is more "elasticity" in the common school law than people are generally aware of. It is not generally known that the "Roman Catholic Catechism" may be taught in the common schools, and yet such is the fact. In common school sections in which the majority of the Trustees are Roman Catholics, they can adopt a resolution fixing the hour for the opening of school at half-past nine a.m., if they choose at ten o'clock in the morning, and oblige the teacher to teach the Catholic children their catechism from 9 o'clock till half past nine or 10 o'clock, or any other hour they please. The Trustees are not bound to have school kept from nine a.m. till four o'clock p.m.; they are bound not to have school open longer than between these hours, but they are free to open or close any where between those hours.

There is another privilege Catholics ought to avail themselves of, and that is to procure Catholic books as prizes for their children from the Department. The R. C. Separate Schools are allowed the \$100 per cent equal with the Common Schools. In the Common Schools the last Report shows about 50,000 Roman Catholic children receiving education. In 1531 schools prizes have been distributed in the last year, and if the Catholic children in those schools have not received Catholic books as prizes, it is not the fault of the law, nor of the administration of the law, but solely and singularly of the Roman Catholic parents who neglect to ask the Trustees to procure such prizes. The money of Roman Catholics goes for the purchase of prizes, and to form the government equivalent. There are plenty of the best and most carefully chosen Catholic works always at the Department, even the Douay Testament at so low a price as 21 cents a copy; and if the Trustees would ask for Catholic books for Catholic children, and Protestant books for Protestants, they would be forwarded in separate parcels from the Department; and their distribution, besides being a very equitable thing, would tend to supply a want sadly felt. If you wish to have said all this in fewer words. If you wish to condense do so please, but spare my facts and the law.

M. S.

The Toronto Telegraph pretends, we know not how truly, that after the Rev. Mr. MacMahon had been pardoned, he gave the following answers to questions addressed to him:—

- 1. How long have you been in the Penitentiary? Answer—About two years and six months.
- 2. Have you suffered any, and if so, what punishments during your imprisonment? Answer—No.
- 3. Have you seen any cruel treatment inflicted upon the prisoners? What is your opinion generally as to how the convicts are treated. Answer—I was not aware of any. Treated pretty well.
- 4. Have you found the cells and other parts of the Institution sufficiently heated and ventilated? Answer—Yes.
- 5. Are the cells sufficiently large? Answer—Too small.
- 6. Is the food of the prisoners sufficient, and of good quality? Answer—Meat sometimes poor; other articles good.
- 7. Are the bedding and clothing suitable and sufficient for the various seasons? Answer—Yes.
- 8. Are the sick prisoners treated with attention and humanity? Answer—Yes.
- 9. Is the conduct of the officers in the Institution humane and kind towards the prisoners? Answer—Yes.
- 10. Do you think, under all circumstances, things go on as well as possible in the Penitentiary? Answer—Yes.
- 11. What is the greatest privation that prisoners are subjected to? Answer—Liberty; anything else I cannot say.
- 12. Do you think the system adopted in the Institution, together with religious instruction, tends to reform the prisoners? Answer—I am sure of it.
- 13. Do you think the fear of confinement in prison or penitentiary tends to deter from crime? Answer—Yes.
- 14. Have you heard prisoners manifest feelings of revenge against officers? Answer—No.
- 15. What effect does the prospect of being pardoned have on the prisoner? Answer—Great effect indeed.

16. Have you at any time heard news from persons outside, and from what sources do persons generally receive such information? Answer—I cannot tell.

17. What has been the cause of your misfortune, and what has been the immediate cause of your being sent to Penitentiary. (Not answered).

18. What is in your opinion the best means of reforming criminals? Answer—Kindness.

We deeply regret to learn of the death at Aylmer, Ottawa, on the 17th inst., of James Colman, Esq., a leading member of the Bar of that District. The deceased gentleman was well known in Montreal, where, as in his own neighbourhood, he was much respected, not alone for his private virtues, but also for his profound legal attainments. We copy an obituary notice from the Aylmer Times:—Mr. Colman was born in the City of Quebec, and was educated at the Petite Seminaire in that city. He was in due time admitted to the Bar, and after practising for a few years in Quebec, his desire for the quietude of a country life drew his attention to the rural districts, and he finally determined to take up his residence in this village. He immediately entered into partnership with Thomas McCord, Esq., son of the late W. K. McCord, and entered upon the practice of the law, and step by step, surely but unobtrusively, he advanced towards the front rank of the profession. He died at the age of thirty four years—an age at which a lawyer is supposed to have merely begun to become familiar with the difficult science of the Law. He had however attained the full powers of a rare legal mind. He was gifted with an excellent memory, which made his reading permanently profitable to him, and his knowledge of precedents extensive and correct. His mind was of that calm, deliberate tone and temperament which is best situated to the acquirement of an exact science. His judgment was more than ordinarily clear and sound, and his opinions could be relied upon. Had he been spared to complete the ordinary span of life he would certainly have attained an eminent place in the profession. Mr. Colman's mild and urbane disposition and conciliatory manners endeared his memory as well to his conferees as to his numerous circle of friends in private life. Whilst we condole with his wife and family in their great bereavement, we cannot but deplore his loss as a public one to the Ottawa District.

SANITARY ASSOCIATION.—At the regular meeting of the Sanitary Association, held at the Mechanics' Institute, Dec. 1st, 1869. Mr. G. W. Weaver, Vice-President, in the chair, it was unanimously resolved:—

- 1. That after making all due allowance for the incomplete character of the official returns of the city statistics, the main conclusions based upon them and published in the annual report of the Association, and in their memorials to the City Council, remain unshaken and incontrovertible.
- 2. That, while there may be different opinions as to the calculated population of the city, and the ratio of its deaths and births to the country round and to other cities, there can be but one opinion on these main points—viz., (1) that the proportion of deaths which occur in infancy to the total deaths is frightfully high; and (2) that this extreme mortality uniformly prevails during the summer months;
- 3. That this extreme mortality is the natural and necessary consequence of the pollutions in and about the dwellings, the yards and the streets of the city, and cannot be materially lessened until owners of property take the necessary steps to make their houses healthy; and until the Council keep the city in a clean condition, and enforce their sanitary laws;
- 4. That with a view to the accuracy of future returns, we earnestly call upon the Government to enforce a complete system of registration of births and deaths, and to take such measures that the approaching census may furnish reliable returns.

We see that slow old Quebec has given the generally more go-ahead people of the Western part of the Province an example of enterprise, which they would do well to follow. Eighteen of the twenty-five miles of the Gosford Railway, ground for which was broken a few weeks ago, have already been graded. The whole road would have been completed, in fact this year, had the company been able to obtain the right of way.—Mont. Gazette.

In reference to the same railroad the Montreal Herald has the following remarks:—

In contrast to the policy of some of those who are stopping the way, is the conduct of the Ladies of the Hotel Dieu and the Ursulines, who have given a splendid terminus at St. Saviour, and a lot communicating with it on the River St. Charles where boats can load and discharge, and from which the ship building timber brought down the line can be put into the water and floated down to the ship yards.

The Pope held a Consistorial Court on the 22nd ult., at which Monsigneur de Charbonnel, ex-Bishop of Toronto, was appointed Bishop of Szczepol.

We are glad to learn that the Rev. Mr. Toupin has recovered from his recent serious illness, and is about to proceed to the country for a change of air.

SCHOOL LEGISLATION.—It is proposed by the Ontario Government that the rights of the Catholics shall be trampled on in the matter of higher education? Shall the supporter of Separate Schools be compelled to pay his quota towards the support of State High Schools to the management of which he has strong and conscientious objections? Are the Catholic minority of Ontario forever to be made to feel that their Protestant neighbors are less liberal in the matter of education than the Catholic majority towards the Protestant minority of Quebec? The generous and truly liberal manner in which the Quebec Local Government has legislated towards the Protestant minority, giving them a larger measure of privileges than they ever received—i. e. more than fair play—than they ever received under the old Union, forms a singular commentary on the threatened encroachment upon the existing rights of the Catholic minority of Ontario. The proposed endowment of (so called) non-sectarian High Schools, from the public Exchequer and from the taxes of the people, is a direct attempt to compel Catholics to pay for the education of the children of Protestants, and for an education, too, of which they conscientiously disapprove. We shall have more to say on this important subject next week, in the meantime, we advise our legislators to remember the spirit as well as the letter of the Union Act, and surely they will not pretend that the contemplated state endowment of High Schools is not contrary to the spirit of the existing law, in so far as it will compel Catholics to pay for schools, of which they

cannot conscientiously take advantage.—Toronto Freeman.

The best evidence to prove that the Ottawa Cabinet is becoming alive to the state of Affairs at the Red River is the selection of James Erving to proceed thither and act as a pacemaker.—Daily News.

It is the general opinion of the legal fraternity that the Guibord case celebre will not be argued before the 20th inst., owing to the time which will be taken in filling the pleas and counterpleas, and the other quiddities consecrated to the practice of the profession.—Gazette.

Counterfeit United States \$10 bills have just made their appearance. They are an excellent imitation of the genuine. The face of the bill has a faded look. They can be detected by a careful examination of the work on the back of the bill with a powerful glass, the lines and the curves being blurred and irregular, while in the genuine they are distinct and perfect.

BRITISH PERIODICALS.—We insert in other columns the advertisement of the Leonard Scott Publishing Company, of reprints of the British Quarterly Reviews and Blackwood's Magazine. The New York publishers state that they pay a liberal price to the British publishers for advance sheets, and that they are thus enabled to issue them almost as soon as subscribers in America could purchase the originals. They certainly furnish them at very cheap rates, and in no other way can the public obtain so cheaply the leading periodical literature of Great Britain, and the ablest in the English language.

BOY DISCOVERED.—QUEBEC, Dec. 1.—Yesterday morning the body of a man was discovered lying on the line of the Grand Trunk Railway between Craig's Road and Chandiere station. The express train of Monday night had evidently gone over him as his head was found severed from his body, and one of his arms cut off. It is supposed that he had fallen asleep on the track and met his melancholy fate.

The "Alexandra limp" is the latest eccentricity of fashion. It is produced by wearing a very high heeled boot on one foot, and a flat heeled boot on the other. The result is highly effective. The young lady waddles about like a goose, and is, of course, supposed to be one. Great St. James street will soon be treated to the sight, the disease having already broken out in New York.

MAN KILLED.—A deck hand employed on the Loqui ferry boat came to a Lorrain end at nine o'clock this morning. He was in the wheel box with another man busily employed removing the ice from the paddles, when the engineer unaware, through some gross carelessness that the men were there, started the engine and the unfortunate man was crushed to death.—Gazette, Saturday.

THE NON-RES.—Some letters which appeared in the St. Paul Press, in Selkirk Settlement, indicate that the American residents in that territory are far from being uninterested spectators of recent events. They were and entreat the American Government not to permit Canadian troops to pass through the United States. A meeting is also to be held at St. Paul, designed to influence the Washington authorities to take that course. There is nothing, however, in the actions or proclamations of the insurgents to indicate that they have any desire to bring about the annexation of the Territory to the United States. The Catholic clergy, by whom they are influenced will certainly do everything in their power to prevent any such result, and we do not doubt that any attempt on the part of Fenian sympathizers to reach the Territory, would be met with stern resistance by the present insurgents. The last news from the Territory indicates a desire on the part of the French half-breeds to join themselves to the English population in the formation of a Government. The French cannot control the Territory alone and the proposal is an indication of returning moderation of feelings which will undoubtedly be welcomed by the rest of the population. When a rapprochement takes place between the two classes an opportunity will be presented for the opening of negotiations, which will probably lead to the conclusion of peace. It is said that a very strong prejudice has been excited by Mr. McDougall's appointment. It remains to be seen whether it can be removed. We hope that it may for a change of G vero: will be a sign of weakness which we should regret; but no personal considerations ought to stand in the way of a peaceable settlement of the issue which has been mainly raised by the errors of our Government. We observe that it is reported in Ottawa, that inquiries are being made as to the feasibility of sending troops to Red River by the Port William route. A much more reasonable proposal would be to enlist the French half breeds themselves as the preservers of order in the Territory. We have not the least doubt that, when the causes of dissatisfaction which at present exist are happily removed, they will be loyal supporters of Canadian authority, and admirably qualified to act as frontier police. They are excellent horsemen, accustomed to the use of arms, and to obey the leaders whom they themselves select, when they traverse the plains in search of Buffalo. Give them leaders of the right sort and neither Fenian sympathizers nor misadventuring Sioux will be able to stand before them.—Globe.

Birth,

In this city, on the 2nd inst. the wife of Hugh Gallagher, of a son.

MONTREAL WHOLESALE MARKETS

Montreal, Dec. 3, 1869.
Flour—Pollards, \$3 20 to \$3 25; Middlings \$3 40 to \$3 50; Fine, \$3 60 to \$3 65; Super., No. 2 \$3 90 to \$3 95; Superfine \$4 35 to \$4 40; Fancy \$4 40 to \$4 45; Extra, \$4 60 to \$4 65; Superior Extra \$0 to \$0 00; Bag Flour, \$2 10 to \$2 17 per 100 lbs.
Oatmeal per brl. of 200 lbs.—\$4 25 to 4 35.
Wheat per bush. of 60 lbs.—U. C. Spring, \$0 90 to \$0 90.
Ashes per 100 lbs.—First Pots \$5 20 to \$5 30 Seconds, \$4 08 to \$0 00; Thirds, \$4 20 to 0 00.—First Peasle, 5 55 to 0 00.
Pork per brl. of 200 lbs.—Mess, 28 50 to 28 75;—Prime Mess \$00 00; Prime, \$21 00 to 21 50.
Butter, per lb.—More inquiry, with latest sales of common to medium at 18c. to 19c.—good per choice Western bringing 20c. to 21c.
ONIONS, per lb.—12 to 13c.
LARD, per lb.—16c.
Barley per 48 lbs.—Prices nominal,—worth about \$0 50 to \$0 60.
PEAS, per 60 lbs.—\$0 70.

MONTREAL RETAIL MARKET PRICES.

Dec. 3, 1869.
Flour, country, per quintal 12 0 to 12 6
Oatmeal, do 12 6 to 13 0
Indian Meal, do 9 6 to 10 0
Rye-Flour, do 00 0 to 00 0
DAIRY PRODUCE.
Butter, fresh, per lb 1 6 to 1 8
Do, salt do (inferior) 0 11 to 1 0
FOWLS AND GAME.
Turkeys (old), per couple 09 00 00 0
Do (young), do 7 0 to 8 0
Geese, do 6 3 to 7 6
Ducks, do 3 3 to 3 6
Do (wild), do 1 6 to 3 6
Fowls, do 2 1 to 2 6
Chickens, do 1 9 to 2 0
Pigeons (tame), do 1 7 to 1 3
Partridges, do 3 6 to 3 9
Hares, do 1 3 to 1 6
Rabbits, (live) do 0 0 to 0 9
Woodcock, do 0 0 to 0 0
Snipe, do 0 0 to 0 0
Plover, do 0 0 to 0 0

MEATS.

Beef, per lb	0 4 to 0 9
Pork, do	0 7 to 0 8
Mutton, do	0 4 to 0 6
Lamb, do	0 4 to 0 6
Veal, per lb	0 5 to 0 9
Pork, per 100 lbs	\$5 00 to \$5 00
Beef, fresh do	\$9 50 to 10 00

MISCELLANEOUS.

Potatoes per bag	4 6 to 5 0
Lard, per lb	0 11 to 1 0
Eggs, fresh, per dozen	1 3 to 1 6
Haddock	0 4 to 0 0
Turnips do	2 6 to 2 9
Onions, per minot	0 0 to 0 0
Maple Syrup per gallon	0 0 to 0 0
Maple Sugar, per lb	0 5 to 0 6
Apples, per barrel	\$3 50 to \$4 50
Hay, per 100 bundles,	\$5 00 to \$7 50
Straw	\$4 00 to \$6 00

TEACHER WANTED.

Wanted for the Roman Catholic Separate School at Brockville, a MALE TEACHER, holding a First Class certificate, to enter on duty the 3rd of January next.

Testimonials of moral character required. Application, stating salary, to be made to JOHN O'BRIEN, Priest.

COLLEGE OF OUR LADY OF THE SACRED HEART.

The Rev. Fathers of the Congregation of the Holy Cross, having the pleasure of being able to inform the parents of their pupils, and friends of Education in general, that the commencement of the different Classes in the College of Our Lady of the Sacred Heart, Cote des Neiges, will take place on Thursday next, 25th November, Festival of St. Catherine, and anniversary of the opening of the first school in Montreal by the venerable Sister Bourgeois. C. VILLANDRE, S. S. C. 21c15.

TEACHERS WANTED.

WANTED for the Roman Catholic Separate School at Lindsay, Head Master. One holding a First Class Normal School certificate preferred.

Applications with Testimonials, addressed to the undersigned, will be received until first of January next.

JOHN KNOWLSON, Secretary.

Nov. 12th, 1869.

TEACHERS WANTED.

TWO TEACHERS WANTED in the Parish of St. Sophia, County Terrebonne, one capable of teaching French and English, and one the English language only. Female Teachers preferred.

Address,—PATRICK CAREY, Sec.-Treas., St. Sophia, Terrebonne Co., P. Q.

INFORMATION WANTED.

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

SITUATION WANTED.

A YOUNG MAN who has taught in Nova Scotia since December 1861, and who holds a First-Class Provincial License for that Province will be open to an engagement after the 31st inst., the expiration of his term. One comes well recommended by his Parish Priest and the Inspector of Schools &c., to all of whom he can refer. Any good school acceptable, yet would infinitely prefer a Catholic Separate one. To obviate disappointment no communication can possibly be attended to before 6th November. Address, "Teacher," office of this paper.

WANTED.

A Clergyman living in a Country Place wants a housekeeper. Apply at the Office of this paper.

STANDARD PERIODICALS

FOR 1870.

Published by the LEONARD SCOTT Publishing Company, New York.

Indispensable to all desirous of being well informed on all subjects of the day.

1. THE EDINBURGH REVIEW.

This is the oldest of the series. In its own features it still follows in the path marked out by Brougham, Jeffrey, Sydney Smith, and Lord Holland, its original founders and great contributors.

2. THE LONDON QUARTERLY REVIEW,

which commences its 128th volume with the January number, was set on foot as a rival to the Edinburgh. It regularly maintains its opposition in politics, and shows equal vigor in its literary department.

3. THE WESTMINSTER REVIEW

has just closed its 92d volume. In point of literary ability this Review is fast rising to a level with its competitors. It is the advocate of political and religious liberalism.

4. THE NORTH BRITISH REVIEW,

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FOREIGN INTELLIGENCE.

FRANCE.

OPENING OF THE CORPS LEGISLATIF.—THE EMPEROR'S SPEECH.—PARIS, Nov 29.—Session of the Senate and Corps Legislatif re opened to-day with great ceremony by the Emperor, who delivered the opening speech from the throne.

The Emperor in opening the Corps Legislatif said: 'It has not been easy to establish regular and peaceful liberty in France for months past; society seemed to be menaced by subversive passions, and freedom was compromised by excesses of the press and of public assemblies. But common sense has already properly judged those culpable exaggerations, which after all have served but to prove the solidity of edifice, founded by popular suffrage; but this uncertainty and trouble must last no longer.

LONDON, Dec. 1st.—Various Paris letters published in the morning papers to-day agree that the Emperor's speech on the opening of the Corps Legislatif fell flat. The public mind is disappointed; the more the speech is considered, the less it is liked.

The "Left," whose "divisions" have been too fondly speculated upon by government, met yesterday at M. Jules Favre's and drew up the following very important manifesto:

"The undersigned thought it their duty in July last to abstain from any manifestation, in order not to throw an impediment in the way of the interpellations presented by 116 of their colleagues. But now that, after having submitted to a long and unjustifiable interregnum, the Chamber is about to resume its labours, the Left thinks it fit to declare publicly the line of conduct which it proposes to pursue in order to attain the end which it has ever had in view—namely, the Government of the country by itself, for and by means of liberty.

The recent election has conclusively proved that France is resolved to put an end to personal Government; and to this determination of the country personal power yet opposes a resistance which must be overcome at any price. The first task of the undersigned will, therefore, be to present an interpellation, backed by an ordre du jour motive, touching the unjustifiable delay in the convocation of the Corps Legislatif. Thank to the good sense of the people of Paris this delay has not led to any disturbances in the streets. But the government which wilfully provokes the terrible risk of a riot, has incurred a great responsibility, for which the undersigned are determined to require a severe account, and as a corollary they will demand a law rendering to the chamber the absolute right of deciding when it is to be prorogued. They will also interpellate the government touching the disorders in some quarters of Paris in June last. The Amnesty prevented any judicial investigation of the alleged plot, about which so much fuss was made, but this is no reason for stifling inquiry concerning the deplorable scenes, the part of the government in which yet remains shrouded in mystery. The bloody drama in two of our great manufacturing districts must also be a subject of enquiry. Besides the interpellations destined to submit the past acts of government to the judgment of the Chamber the undersigned deputies will use their right of initiative, and propose such reforms as seem to them immediately necessary.

PARIS, Dec. 3.—At a sitting of the Corps Legislatif to-day Henri Rochefort rose and demanded that the national guard be ordered to guard the hall of the Corps Legislatif in future, for the protection of members. The demand took the Chamber by surprise, and created an extraordinary sensation. Expressions of astonishment burst forth from all parts of the hall. Cheers followed, which were answered by cries of derision and disapproval. The Opposition members generally applauded, but the majority protested against the demand and the demonstration made in its favor.

The fears of disorder to-day on account of the anniversary of the barricades of 1851, and of the death of Bauden, have not been realized. The city has been unusually quiet all day. M. Rochefort has been hissed in the streets and almost sent home with the appropriate cry of "a la lanterne." M. Rochefort is now an "incapable," a "gamin," a "pleutre," an "embodied outrage," worst of all, an "Oleanist." He is accused of having gone to London, not to sound Ledra-Rollin, but to ask instructions of the Duke of Anmale. What is the meaning of the sudden gust-puff of opprobrium, no one exactly knows, but even a mob gets fired after a while of violence and caricature. M. Rochefort declared intentions of drawing his salary as a deputy, although he will not vote the taxes from which it is to come, has acted as a wonderful demagogue. He has succeeded, however, in proving to his questioners that he meant nothing by acting as godfather to M. Charles Hugo's child; he has a boy of his own, eight years old, he declares, "who has never been baptized, and never shall be."—Tablet.

A Paris showman has been fined and imprisoned for exhibiting a picture of a gigantic Napoleon I. inseparably united to a diminutive Napoleon III. with this explanation: 'Messieurs, the singularity of these twins consists in the fact that instead of being brothers, like the original Siamese twins they are uncle and nephew, and while both of the brothers would die in case they were separated, only the smaller one of my twins would waste away into nothing if he were severed from his uncle.'

Monsieur Dupanloup, the Bishop of Orleans, says the Westminster Gazette, in addressing the clergy of his diocese a few days ago, said: 'I shall go to the General Council at the summons of the Supreme Head of the Church. I go as a judge and a witness of the Faith. When there I shall be, I trust, with the assistance of our Lord as a judge free, attentive, and stern; and as a witness watchful. When the Council is ended, whatever may be its decisions, whether they agree or not with my desires or my votes, I shall return having submitted to all in word in spirit, and in heart, and in soul as the humblest sheep of the fold. Such is my faith; such is yours. It is by that we live and by that we shall die.'

SPAIN.—The Political Situation of the country continues as entangled and chaotic as it was this day last week. All the evils from which the nation is suffering, and to which I have so often alluded, are of course gaining intensity from day to day; the Ministers have the name, indeed of Government but that is all; anarchy and confusion reign in every department of the administration, our despotic manifest such listless indifference that it is with difficulty that even half a hundred of them can be made to attend the House; nobody pretends to foretell whether we are drifting; and people in general are at last so disenchanted of the benefits of our glorious Revolution, that it is usual to hear them exclaim: 'Would to God that not only Don Carlos, but even the Grand Turk himself might come to govern us!'—Tablet.

It cannot be too clearly stated or too seriously urged that the real difficulty in Spain is far less one of political opinion than of religion. The people of Spain have remained Catholic; their greatest Governors have ceased to be Christians. The last crisis was really occasioned not by the choice of any King but by the attempt of Ruiz Zorrilla, the present Minister of Public Worship, to rule clerical affairs without Rome and in defiance of Rome. This it was which drove away the late Ministers, Sivells and Ardanaz, the two last representatives of the moderate party in the Government. As to a choice of a King, the whole proceedings resemble a farce which is only too liable to end in a tragedy. Topeke resigned, as every one knows, because he will not have the Duke of Genoa; when the young Italian has been rejected, Prim will make a difficulty because he will not have the Duke of Montpensier; then the two may make peace together, because they will no longer keep Serrano; but, then, what will they have?—Tablet.

AUSTRIA.—The attitude of Austria towards the Council although far from what it should be, is less hostile than that of Bavaria. Entraged at the non-success of the note which in concert with the Italian Government, Prince Hohenzollern addressed to M. de la Tour d'Auvergne demanding the recall of the French troops during the Council, in order to its free deliberation, the Bavarian minister has recalled M. Sigmund, the Bavarian charge d'affaires here as too well affected to the Pope, and another is to be immediately accredited with fresh and adverse instructions especially as to the enrolment of Bavarian subjects in the Papal army. M. de Binneville has been here some time, and of his personal sentiments there is happily no question; but the Archbishop of Paris is considered to represent the Emperor's feelings towards the Holy See far more than the excellent Ambassador of France. M. de la Tour d'Auvergne's resignation on the meeting of the Chambers is considered more than probable and would be deeply regretted here. His Excellency frankly told the Emperor that he would at once resign if anything came to his knowledge of the religious interests of France, were asked of him. M. Tauffkirchen replaces M. Sigmund as Minister of Bavaria, and is very hostile to the Holy See.—Cor of Tablet.

UNITED STATES

THE CATHOLIC PRIEST v. THE PROTESTANT MINISTER IN THE UNITED STATES.—The New York correspondent of the 'Post' writes a very interesting letter on the Catholic Church in the United States: it appeared on Thursday. The letter contains much valuable statistical information, but we have not space for more than that follows: which shows the influence exercised by the Catholic priest over even irreligious Americans: They (the priests) exert a curious influence over the minds of a great mass of men who are not spiritual allies. 'Individualism' exists among the Americans to a far greater extent than is generally supposed. The men who have fallen into this mode of thought have been rarely educated as Protestants, but their Church has wholly lost its hold upon them, and they have drifted away into what is not exactly infidelity, but which practically comes very near to it. 'I live in a boarding-house on the Avenue,' said an American friend to me the other day, 'where there are 25 gentlemen and 15 ladies. Three of the gentlemen, two of whom are Catholics, go to church, the other 22 never go; seven of the ladies are Catholics, and go to church, the other eight never go. And I think you will find about this proportion all over the country among the richer part of the community.' Now these 'Individualist' Americans, somehow or other, have generally come to conceive a curious respect and esteem for the Roman Catholic priests—a respect and esteem, I am sorry to say, which they in nowise extend to the Protestant clergy. They see these Catholic priests hard at work, devoting their whole time to a service which has no earthly reward, and denying themselves all share in the joys and delights of this life; and doing this, by the way, not with sour faces and canting voices, but cheerily, as a matter of business, and as if they liked it. The Protestant clergyman in New York has his fine house, his pretty wife his family of beautiful children, his books, his pictures, and his friends to smother him, and \$10,000 a year to live on; and he gives, in return for all, two sermons a week.—The Catholic priest, on the other hand, lives in a humble parsonage at the back of his church; he is the servant of a parish of 25,000 souls; he says Mass every day and three Masses every Sunday; he hears confessions by the hundred, visits the sick, buries the dead, reproves the erring, baptizes the babies; is the father, friend, and counsellor of all the poor in his parish; is seen diving down into dark cellars or totting up the narrow stairs of tenement houses to carry the viaticum to the dying; is found at the hospital, the gaol, and the house of correction, and wears himself out in endless toil; and all he gets for it is the food he eats, prepared by an Irish cook, and the clothes he wears. Now, this contrast strikes the mind of the keen American, who detests cant and humbug, and who honours earnest and honest work; and, in spite of all his prejudices, he inevitably conceives an admiration and respect for this priest and thinks that he would like to do him a good turn. 'When we first went into action,' said a gentleman who served as a volunteer in the late war, while relating to me some of his adventures, 'our brigade was very nervous, and as we had to stand still and occasionally receive some stray shots from the enemy, we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down; it was an Irish regiment, and presently I saw their captain—a Catholic priest, going through the field, kneeling down by each wounded man, and staying with him for some minutes, although the bullets were rattling around quite lively. Our captain, who

was a Methodist minister, all this time lying behind a haystack, reading his Bible and drinking butter-milk. I have had a liking for a Roman collar ever since.'

THE CHIMNEY IS CHANGING.—There are only two seasons in the region round about Mono Lake—and these are the breaking up of one winter and the beginning of the next. So uncertain is the climate in summer that a lady who goes out visiting cannot hope to be prepared for all emergencies unless she takes her fan under one arm and her snow shoes under the other. When they have Fourth of July procession it generally snows on them, and they say that as a general thing when a man calls for brandy toddy there, the bar-keeper chops it off with a hatchet and wraps it in a paper, like maple sugar. And it is further reported that the old soakers haven't any teeth—wore them out eating gin cocktails and brandy punch.

The New York 'World' thinks that in consequence of the depressed state of trade in that city hard times are coming. Peter Cooper and several leading wholesale merchants predict a crisis. Many marble stores on Broadway and other downtown streets are unoccupied; several small firms have been 'wiped out' by the heavy house and extravagant business expenses, and about half the number of last year's travelling agents are now employed. H. B. Claffin & Co. think business, although not active, is not as dull as '57 or '58, and this firm is cautious in giving credit. Arnold Constable and Co., Lord & Taylor, James McCreery and Co. think the present condition of the dry goods business very bad, and a general state of inactivity prevails, particularly among the jobbing houses.

MARY OUR MODEL—GOOD EXAMPLE.—It is not enough to speak prudently, we must also act wisely. If we would edify our neighbors, for words are liable to the imputation of hypocrisy when unaccompanied by corresponding actions. Besides, example is more powerful than precept. We are persuaded by counsel, says the proverb, 'but we are carried away by the force of example.'

Was it not evidently for this reason that our Lord commenced His career by a course of action and deferred preaching until he had shown an example? Did He not devote the first thirty years of His life to the practice of humility, obedience and the domestic virtues, in obscurity and poverty, amidst coarse and laborious occupations, before He announced the Gospel? Was He not satisfied with devoting the comparatively short space of three years to His ministry? He knew well the spirit of men, foresaw that these thirty years of hidden life would be incomparably eloquent.

In truth, what sermon could be more deeply eloquent? When the apostles revealed these mysteries to the world, and men of good sense contemplated the Incarnate Word lying on straw in a manger watched over by a mother in the humblest condition of life, were not all their ideas upset? This divine Infant has not yet uttered a cry when His first worshippers understood, or at least were able to understand, the whole scheme of redemption! The foundations of Christianity were laid. This abasement, this poverty, this studied contempt for everything which men had hitherto sought so eagerly, condemned the world of that day, and proclaimed aloud a new era.

Is there anything which strikes us so forcibly and comes home so directly to our hearts as this choice of a life of poverty, followed by the rude trials of His infancy, the labors of His youth, the heroism of His apostolic mission, and, to close all, His death upon the cross? There is no text which stands less in need of any commentary, and which can be better understood by the high and low, by the ignorant as well as by the learned—which is less open to objection, and which shuts more completely the mouths of unbelievers.

Now we may say almost the same thing of the august Virgin Mary—her different sphere being of course kept in view. Associated from the commencement with her divine Son, reflecting His virtues and sentiments as far as was consistent with her nature as a created being, she shares in the same exalted sanctity, humility, poverty, meekness, and devotedness. Who can contemplate without admiration and emotion the poverty and trials of this young Virgin, so rich in graces, so elevated in dignity as the Mother of God destined to the throne of Heaven and the adoration of all generations! What a complete break-up of all our worldly ideal! How Providence seems to pique itself in disconcerting our ambitious calculations and proud pretensions! To what trials does it not subject souls which it holds most dear, and which it wishes to crown with the purest glory!

At the same time, how these lessons arrest our attention, accompanied by such an example? There is no heart so cold and hard but it must be profoundly touched in following this amiable Virgin in all the humiliating or sorrowful vicissitudes of her life, from the grotto of Bethlehem to the mount of Calvary. Contemplate the Mother of God and the future Queen of heaven engaged in household cares, going to draw water at the neighboring well, bearing back the dirt pitcher on her head, preparing the repasts of her husband and her Son, eating with them the bread of poverty, devoting the remainder of the day to labor and entirely devoid of envy when comparing her own lot with that of others! O ladies, this is sublime! this is truly eloquent! This condemns in you much vain delusion, and many foolish pretensions.

Follow Mary farther. She is not less admirable, and is even still more heroic, in the days of her most bitter anguish, during the passion of Jesus, as the foot of that cross where, speechless with grief, she contemplates in His dying agony Him whom she loved more than her own life, and yet had it not in her power to do it with Him. O Christian mothers! there are no sufferings which cannot find consolation in the remembrance of her sufferings. How many tears have they not dried up!

What is heartburn?—A pungent acid gas evolved in the stomach gives rise to this unpleasant sensation. The alkalis administered to relieve it are of no permanent use. They do not touch the cause which is imperfect digestion. Tonic the stomach with Bristol's Sugar coated Pills, and the food will then be so completely dissolved, and so faithfully applied to nutritive purposes, that no irritating element will be generated in the process of digestion, and heartburn will therefore be impossible. It is merely one of the consequences of indigestion; and as that source of pain and inconvenience invariably yields to the tonic, aperient, and antibilious action of the pills there is no reason why any human being should continue to endure any of its penalties.

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AFRICAN WINES. It is not generally known that Cape Colony produces the most delicious wines grown on the face of the earth. A cargo received as a remittance by our neighbors Dr. J. C. Ayer & Co contains several varieties raised there, among which the Constantia commands the highest price of any wine in the world. Almost the entire crop of it is consumed in the palaces of Europe, this rare exportation being sent to them in exchange for their medicines, which have long been the staple remedies of South Africa. [Boston Journal.]

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

D. SHANNON, COMMISSION MERCHANT, And Wholesale Dealer in Produce and Provision, 443 Commissioners Street opposite St. Ann's Market. 12m June 14th, 1868.

INSOLVENT ACT OF 1864. PROVINCE OF QUEBEC, SUPERIOR COURT. In the matter of John Desjardins, Trader, of the Parish of Vaudriol, District of Montreal. Insolvent. Notice is hereby given that on the seventeenth day of November next, at ten o'clock in the forenoon or as soon thereafter as Counsel can be heard, the undersigned will apply to the said Court for a discharge under the said Act.

JOHN DESJARDINS. By DESJARDINS & DESJARDINS, Attorneys ad Litem. Montreal, 6th October, 1869. 1m9

JUST PUBLISHED BY BENZIGER BROTHERS, Cincinnati and New York: BIBLE HISTORY, Containing the most remarkable events of the OLD AND NEW TESTAMENT. Prepared for the use of the CATHOLIC SCHOOLS IN THE UNITED STATES. BY REV. RICHARD GILMOUR, Approved by the Most Rev. J. B. Parcell, D.D., Archbishop of Cincinnati. 8 346 Pages. Beautifully illustrated with 140 cuts and a map of the Holy Land, printed from electrotype, on excellent paper, substantially bound. PRICE—Free by Mail—70c.



APPROBATION. The Illustrated History of the Bible, Old and New Testaments, compiled by a priest of the Diocese of Basil, translated into French by Rev. D. Escouard, of Paris approved by many Bishops in Europe, and reproduced in many languages, is presented, with our approbation to the reverend clergy, school teachers, parents and youths of this diocese, by all of whom we desire it to be extensively used and circulated. Never was the thorough and intelligent teaching of the Catholicism more needed than at the present day, and the Catholicism of Christian Doctrine can neither be well taught, nor properly understood without the Catechism of the Bible. This translation has been well made by Rev. Richard Gilmour, of the Archdiocese. J. B. PUROELL, Archbishop of Cincinnati, Cincinnati, August 5, 1869.

Messrs. Benziger Brothers.—I find your Bible History exceedingly well adapted to the object for which it is designed, a school book. The style is so purely English that it has not even the semblance of a translation. It is evident that the translator aimed to use Saxon words, where it was possible. While his language is elegant it is at the same time fitted to the comprehension of children. The moral reflections, the allusions to the mysteries of the New Testament, combined with the well executed illustrations of the work, render the book a valuable acquisition, both for teachers and for school-children. We will adopt it in our school. Rev. W. H. HILL, S. J., President of St. Xavier College. Cincinnati, Aug. 10, 1869. 4m5

INSOLVENT ACT OF 1869. PROVINCE OF QUEBEC, SUPERIOR COURT. Dist. of Montreal. In the matter of GEORGE WILSON, of the City of Montreal, Shoemaker, An Insolvent. On Monday, the twenty seventh day of December next, the undersigned will apply to the said Court for a discharge under the said Act. Montreal, 24th Nov., 1869. GEORGE WILSON, By C. P. DAVIDSON, His Attorney ad Litem. 4115.

PROVINCE OF QUEBEC, SUPERIOR COURT. DAME FRANCES E. CARLISLE, Plaintiff. SAMUEL McCONKEY, Defendant. Notice is hereby given that the above named Plaintiff has instituted an action en separation de biens against her husband the above named Defendant. CARTER & HATTON, Attorneys for Plaintiff. Montreal, 28th October, 1869. 1m11

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

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

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The course of instruction, of which Religion forms the leading object, is divided into two sections, the Classical and the Commercial Courses. The former embraces the Greek, Latin, French and English languages, and terminates with Philosophy. In the latter, French and English are the only languages taught; a special attention is given to Book keeping and whatever else may fit a youth for Commercial pursuits. Besides, the Students of either section learn, each one according to his talent and degree History and Geography, Arithmetic or higher branches of Mathematics, Literature and Natural Sciences. Music and other Fine Arts are taught only on a special demand of parents; they form extra charges. There are, moreover, Elementary and Preparatory Classes for younger students.

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PERUVIAN IRON TONIC SYRUP. MAKES THE WEAK STRONG. CAUTION.—All genuine has the name "Peruvian Syrup" (not "Peruvian Bark") blown in the glass. A 32-page pamphlet sent free. J. F. DIMMOCK, Proprietor, 38 Day St., New York. Sold by all Druggists.

RICHELIEU COMPANY. DAILY ROYAL MAIL LINE OF STEAMERS BETWEEN MONTREAL AND QUEBEC. ON and after MONDAY, the 8th November, the new and magnificent Iron Steamers, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows: The Steamer QUEBEC, Captain J. B. Labelle, will leave every MONDAY, WEDNESDAY and FRIDAY at FIVE o'clock P. M.

ON and after MONDAY, the 8th November, the new and magnificent Iron Steamers, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows: The Steamer QUEBEC, Captain J. B. Labelle, will leave every MONDAY, WEDNESDAY and FRIDAY at FIVE o'clock P. M. The Steamer MONTREAL, Captain Robert Nelson, will leave every TUESDAY, THURSDAY and SATURDAY, at FIVE o'clock P. M. RATES OF PASSAGE. Cabin (Supper and State Room Berth included).....\$3.00 Steerage..... 1 00 Tickets and State-rooms can be secured at Office on Richelieu Pier only. This Company will not be accountable for specie or valuables, unless Bills of Lading having the value expressed are signed therefor. L. B. LANIERE, General Manager. Office of the Richelieu Co., 201 Commission Street, Montreal, 4th Nov 1869

Ayer's Cathartic Pills. For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative pill. It is a more reliable and far more effectual remedy than any other. Those who have not known that it cures their neighbors and friends, and all know that what it does once it does always—that it never fails through any fault or neglect of its composition. We have thousands upon thousands of certificates of their recovery from various kinds of complaints, but such cures are known in every neighborhood, and we need not publish them. Adapted to all ages and conditions in all climates; containing neither calomel nor any deleterious drug, they may be taken with safety by anybody. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity. They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and curing or removing the obstructions which cause it. Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure: For Dyspepsia or Indigestion, Loss of Appetite, Languor and Loss of Appetite, they should be taken moderately to stimulate the stomach and restore its healthy tone and action. For Bile Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Head and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsy and Dropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge. For Suppression a large dose should be taken as it produces the desired effect by sympathy. As a Diaper Pill, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus. DR. J. C. AYER & CO., Practical Chemists, LOWELL, MASS., U. S. A.

GRAY'S UMBRA. A new preparation for restoring grey hair to its original color. Warranted free from Sulphur, Sugar or Lead or Nitrate of Silver.—Price 50 cts. per bottle. GRAY'S WILD FLOWERS OF ERIN, A delicate and lasting perfume.—Price 50 cts. per bottle. GRAYS VINAIGRE DE TOILETTE (perfectionne), This Toilet Vinegar will be found superior to most of the imported articles of this description.—Price 25 cts. per bottle.

HENRY B. GRAY, Dispensing and Family Chemist, 144 St. Lawrence Main street, (Established 1859.) Physicians' prescriptions carefully prepared and forwarded to all parts of the city. Physicians supplied cheap for cash.

GLASGOW DRUG HALL, 396 NOTRE DAME STREET. Housekeepers Economize. Save your money and make your own Soap. Harte's celebrated Concentrated Lye is sold by all Druggists and Grocers throughout the Dominion. Beware of Counterfeits. Price, 25c. per tin. PARODIE'S EPILEPTIC CURE.—The extraordinary curative effects attending the use of this valuable medicine in every case, warrants the proprietor in recommending it strongly to sufferers from that distressing malady Epilepsy. To avoid disappointment ask for Parodie's Epileptic Cure, which is the only genuine article. Price, \$1 per bottle. PERFUME FOUNTAINS. No Party is complete without one of Rimmel's Perfume Fountains. To be had only at the Glasgow Drug Hall. HOMOEOPATHY. This subscriber has a full stock of Books of Instruction and Medicines always on hand. Humphrey's Specifics—all numbers. J. A. HARTE, Druggist, Glasgow Drug Hall 36 Notre Dame Montreal, March 19th, 1869

A BAZAAR AND GRAND DRAWING OF PRIZES! ON THE PRINCIPLE OF THE ART UNION IN THE MUSIC HALL, TORONTO, ON Tuesday, Wednesday and Thursday, 8th, 9th and 10th February, 1870.

To raise funds for the building of the new Church of St. Patrick, Toronto, of which REV. J. M. LAURENT is Pastor. The old Church was some years since totally destroyed by fire, since which time the services have been conducted in a school room which is now found quite inadequate to the accommodation of the congregation. The new Church is therefore very urgently needed.

THE PRIZES: 1st Prize—A fine Cameo, presented by His Holiness, Pope Pius IX. 2nd Prize—A collection of Roman Views, presented by the right Rev. Dr. Lynch, Bishop of Toronto. 3rd Prize—A handsome Clock, encased in marble surmounted by a bust of the Prince Imperial, the special gift of their Imperial Majesties the Emperor and Empress of the French. 4th Prize—The gilt of His Excellency W. P. Howland, C.B., Lieut.-Governor of Ontario. 5th—A splendid Piano from Messrs. Nordheimer's Music Warehouses Toronto. 6th—A fine Pairing by Berthou, presented by the Artist. 7th—A sewing Machine. 8th—A Cup of solid Silver. 9th—A rich Poplin Dress. 10th—A Bouquet of Wax Flowers, with stand and glass shade valued at \$10. 11th—A set of Books from P. Donahoe, Esq., Editor of the Boston Pilot. 12th—A Chair by Jacques and Hay's employees. 13th—A handsome piece of Embroidery, valued at \$50. 14th—A Lady's Work-box, velvet finish. 15th—A valuable Silk Dress. 16th—A Doil magnificently dressed, of large value. 17th—A Suit of Scotch Tweed. 18th—A Sofa Cushion, worked in wool. 19th—A Case of Hennessy's best Brandy, (old.) 20th—A beautifully embroidered Portmanteau. 21st—A Fancy Table. 22nd—A Medallion of the Holy Family after Raffaele, on marble.

Together with a large assortment of other valuable Prizes, which will be added to from time to time up to the date of the drawing. The Prizes will be on exhibition at the Bazaar on the Tuesday and Wednesday. On the Thursday evening at eight o'clock, a Grand Concert, under the direction of Father Laurent, be given, at which the drawing of the Prizes will take place. As a guarantee that this undertaking—the most important of the kind ever submitted to the Canadian public—is bona fide and will be properly and impartially conducted so as to insure to every ticket a fair and equal chance, the following well known gentlemen will superintend the drawing, and form (with others) the HONORARY COMMITTEE.

S. B. Harman, Esq., Mayor of Toronto. John Crawford, Esq., M.P. for South Leeds. John Wallis, M.P.P. for West Toronto. W. J. McDonnell, Esq., French Consul, Toronto. Frank Smith Esq., Toronto. Michael Lawlor Esq., M.D. Toronto. The winning numbers will be published in two papers. Lists of winning numbers will be forwarded on receipt of a stamped addressed envelope. The Prizes can be obtained on production of the winning tickets, either personally or by letter. Parties residing out of Toronto can have their prizes forwarded to any Railway or Express Station if required. To everyone who takes or disposes of a book of ten tickets, a special (free) ticket is presented. Parties desiring to purchase or act as agents for the sale of tickets can obtain them either singly or in books on application. Tickets for the Drawing, one dollar each. All communications and remittances and demands for tickets to be sent (postage paid) to Rev. J. M. Laurent P. St. Patrick's Church, Toronto, Ontario, to whom all drafts and Post Office Orders are to be made payable. Tickets are also for sale by Messrs. D. & J. Sadler & Co., Montreal.

COLLEGE OF OUR LADY OF THE SACRED HEART. COUVEURS NEIGES NEAR MONTREAL. This Institution conducted by the Fathers of the Congregation of the Holy Cross, is a branch of St. Laurent College, now too small for the accommodation of its numerous applicants is located on the well-known Site of the Bellevue Hotel, on the north side of Mount Royal and about one mile from Montreal. The locality is both picturesque and beautiful overlooking a delightful country and is without doubt unsurpassed for salubrity of climate by any portion of Canada, besides its proximity to the city will enable parents to visit their children without much inconvenience.

Parents and guardians will find in this Institution an excellent opportunity of procuring for their children a primary Education nurtured and protected by the benign influences of Religion and in which nothing will be omitted to preserve their innocence and implant in their young hearts the seeds of Christian virtues. The Course of Studies will comprise a good elementary education in both the French and English languages, viz: Reading, spelling, Writing the elements of Arithmetic, Geography and History besides a course of Religion, suitable to the age and capacity of the Pupils.

TERMS: 1. The Scholastic year is of (10) months 2. Parents are perfectly free to leave their children in the College during the vacation 3. Board and Tuition (\$10 00) per month payable Quarterly in advance (Bankable money) 4. Washing, Bed and Bedding together with table furniture will be furnished by the House at the rate of \$2 00 per month 5. The House furnishes a Bedstead and Straw Mattress and also takes charge of the boots or shoes 6. Doctor's fees and Medicines are of course extra. 7. Every month that is commenced must be paid entire without any deduction. 8. Parents who wish to have clothes provided for their children will deposit with the Superior of the House, a sum proportionate to the clothing required. 9. Parents shall receive every Quarter with the Bill expenses, an account of the Health, Conduct, Assiduity and improvement of their children. OH VILLANDRE, Superior. Nov. 5th 1869. 3ml2

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

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

VARENNES MINERAL WATERS VARENNES SELTZER. 1st Prize and Medal at the Industrial Exhibition of Canada 1868. Price, varrenes seltzer, 33 per doz. (empty bottles to be returned); Varennes seltzer, (quarts), 21. 61 per doz. (empty bottles to be returned); 50c for four gallons, delivered. Orders to be left for the present with Messrs. Kenneth, Campbell, & Co., Medical Hall, Great St. James street, and Phillips Square.

SEWING MACHINES. THE FIRST PRIZE was awarded to J. D. LAWLOR at the late Provincial Exhibition held in Montreal, September 1868, for making the best SINGER SEWING MACHINES manufactured in the Dominion of Canada.

The Subscriber, thankful for past favors, respectfully begs to announce to his numerous customers and the public in general, that he has always on hand a large and varied assortment of First-Class Sewing-Machines, both of his own manufacture, and from the best makers in the United States,—having all the latest improvements and attachments. Among which are—The Singer Family and Manufacturing Machines. The Howe Family and Manufacturing Machines. The Sewing Family and Manufacturing Machines. The Florence Family 'Reverable Feed'; a new Family Shuttle Machine, with stand, price \$30; also a new Elastic Family Machine, (with Stand complete), \$25; Wax-Thread Machines, A. B. and C. I warrant all Machines made by me superior in every respect to those of any other Manufacturer in Canada. I have Testimonials from all the principal Manufacturing Establishments, and many of the best families in Montreal, Quebec, and St. John, N.B., testifying to their superiority. My long experience in the business, and superior facilities for manufacturing, enable me to sell First-Class Sewing Machines from 20 to 35 per cent, less than any other Manufacturer in the Dominion. I therefore offer better machines and better terms to Agents. Local Travelling Agents will do well to give this matter their attention. A Special Discount made to the Clergy and Religious Institutions. Principal Office—365 Notre Dame street. Factory—48 N. zereb street, Montreal. Branch Offices—23 St. John Street Quebec, 73 King Street, St. John, N.B.; and 18 Prince street, Halifax, N.S. All kinds of Sewing-Machines repaired and improved at the Factory, 48 N. zereb street; and in the Adjusting Rooms over the Office. J. D. LAWLOR, 365 Notre Dame street, Montreal.

STOVE. COLE & BROTHERS. HAVE opened with a splendid lot of COAL and WOOD COOK STOVES from \$60 00 up, warranting them to be the best makers in Canada. COME AND SEE THEM. All kind of Tinmith's Work, Tin and Japanese Ware, B. Cases Wooden Wares, Brooms, &c CHILDREN'S CARRIAGES very cheap. Iron Bedsteads the strongest, best made, and cheapest in the city. No. 1, ST. PATRICK'S HALL, 15 Victoria Square. COLE & BROTHERS

NEW BOOKS AND NEW EDITIONS. Recently Published and for Sale by MURPHY & CO., PUBLISHERS AND BOOKSELLERS, 182, Baltimore Street, Baltimore. Just published, in a neat 180 vol. cl., 75 cts.; o. gilt, \$1.25. THE CHOICE OF A STATE OF LIFE, by Father Rossignoli, S. J. Republished, with the approbation of the Most Rev. Arc. Bishop Spalding. This little work is dedicated, under the auspices of the B. V. Mary to Catholic Youth.

Yielding to the earnest solicitation of many Members of Religious Orders and others having the charge of Youth who feel the great necessity of a Work like this, as a guide to the Choice of a State of Life, this New and Improved Edition has been issued, in an attractive style, with the view of its adaptation more especially as a Premium Book. Such a Work may feel an inter at its disseminating, this Book, and especially Educational Institutions, who may desire to use a good and appropriate Premium Book, will have the kindness to order at once. Just published, in a neat and attractive vol. suitable for Premiums, eq. 160. cl. 60; cl. g. 80 cts.—FATHER LAVAL; or the Jesuit Missionary a Tale of the North American Indians by James McSherry Esq. Recently Published, in a neat 120 vol. cl. \$1.25 cl. g. \$1.75. THE STUDENT OF BLENNERHIM FOREST; or, the Trials of a Convert by Mrs Dorsey. "This little narrative illustrates, in a happy manner some of the difficulties and trials which those who become converts to the True Faith are frequently destined to encounter from the persecutions of the world, and to exhibit a model of that constancy and fortitude which a Christian is bound to exercise under trials of this description." Recently Published, in a neat 120. vol. cl. \$1.15 cl. g. \$1.75—MANUAL OF LIVES OF THE POPES, from St. Peter to Pius IX. The Dublin Review says:—"We notice with great pleasure the appearance of this invaluable Manual. It meets a want long felt in English Catholic Literature and will be exceedingly useful in our Colleges and Schools." A more appropriate Premium Book, cannot be selected. Just published, in a neat 320. of nearly 500 pages, various Bindings, from 45 cts to \$1 50.—THE KEY OF HEAVEN, A Manual of Prayer, by Rt. Rev. J. Milner D. D. This can be recommended with confidence, as the best and most complete edition of this popular Prayer Book. The Daily Prayers and Devotions for Mass, in large type. Approbation of the Most Rev. Archbishop Spalding. Our Examiners of Books having reported favorably to us of the late famous Bishop Milner's Prayer Book, entitled The Key of Heaven, and having ourselves carefully examined the same, and found that the regulations of the Holy See in reference to Litanies and other devotions have been fully attended to and several improvements more especially adapted to the wants of this country introduced. We hereby approve of its publication by John Murphy of Our City, and recommend it to the faithful of Our Archdiocese. Given from Our Residence in Baltimore, on the Feast of St. Charles Borromeo Nov. 4th 1867. MARTIN JOHN, Archbishop of Balt. Just Published, in a very neat 180, various Bindings, from \$1 to \$3 50.—THE PURGATORIAL CONSOLER, A Manual of Prayers and Devotional Exercises, for use of the members of the Purgatorial Arch-Confraternity By Rev. Michael Muller, C.S.S.R. With the approbation of the Most Rev. Archbishop Spalding. Recently Published, in a neat 320, price reduced to 35 cts. The Second Revised Edition.—THE MANUAL OF THE APOSTLESHIP OF PRAYER. Recently Published, in 120., price reduced \$1 50.—THE APOSTLESHIP OF PRAYER. Just Published, in a neat and attractive style suitable for Framing.—FIRST COMMUNION AND CONFIRMATION CERTIFICATES. RENEWAL OF OUR BAPTISMAL PROMISES on the occasion of FIRST COMMUNION and CONFIRMATION, illustrated with neat and appropriate Engravings, printed on Fine Paper, 9 x 12 inches—First Communion Certificates, per doz, 50 cts., ex 100, \$3 50. First Communion and Confirmation Certificate per doz 50 cts.; per 100, \$3 50. Attention is respectfully invited to the above as the neatest, most practical appropriate and Cheapest Certificates ever offered to the public.

IN PRESS—READY IN JUNE: ACTA ET DECRETA CONCILII PLENARII BALTIMORENSIS SECONDI. This important Work which will embrace all the Acts of the late Plenary Council of Baltimore, together with all the official Documents from Rome, will be issued in a superior style, in various Bindings, from \$3 50 to \$7 per copy. Early orders, from the Most Rev. Archbishop the Rt. Rev. Bishops, the Rev Clergy and others are respectfully solicited. THE FORM OF CONSECRATION OF A BISHOP OF THE ROMAN CATHOLIC CHURCH, According to Latin Rite. With explanations By Francis Patrick Kerpick, D. D. Archbishop of Baltimore. 18.) paper, 25 cents. Several New Books, in active preparation will be announced soon. BOOKS SUITABLE FOR PREMIUMS. M. & Co. desire to invite the attention of Colleges, Academies, Schools, &c., &c., to their Extensive Stock of Books suitable for premiums, and for Parochial and Sunday School Libraries, &c. Catalogues can be had on application. Upwards of twenty-five years' experience in supplying many of the leading Institutions, enables them to offer their customers advantages and facilities, as regards Variety Styles, Prices, etc., not attainable under other circumstances. LATE AND DIRECT IMPORTATIONS. MISALS, BREVIAIRES, DIURNALS, RITUALS, &c., containing all the New Masses and Offices, in plain and superb bindings. Parties ordering will secure the latest editions at Greatly Reduced Prices. Constantly on hand a good stock of Missal lectiones, Theological and Liturgical works, Writings of the Fathers, Abbe Migon's Sacramentals, &c., at the very lowest prices. Early orders, respectfully solicited; J. MURPHY & CO., Publishers.

