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# The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, NOV. 24, 1871.

NO. 15.

FATHER CONNELL; A TALE.

BY THE O'HARA FAMILY.

CHAPTER XX.

Robin Costigan and his apprentice gained the street. It was still very dark, though past midnight. Persons all crying—"fire!—fire!" continued to run by them. From these they concealed themselves as well as they could, sometimes by standing stock-still in a doorway, sometimes by turning for an instant into the sevenfold darkness of a lane, or an open archway; and thus, by degrees, they crept, or dodged on until they were within a few yards of the bridge, to cross which would have been their nearest route to the shower of houses.

But the nearest route they did not contemplate taking. Costigan now knew quite enough of young Ned Fennell, to be assured that he would not neglect, on this occasion, to send some persons to look after him, and his youthful colleague. So, turning to the right from the bridge, the pair entered, still very stealthily, upon the beautiful walk called the canal walk, which, for a considerable distance, ran by the river's edge; and, having once thought themselves fairly free of observation here, they ran forward with a speed that could only be surpassed by that of two courier devils, despatched on a mission of great importance to Beelzebub, along the kind of black causeway, which Milton has built between his hell and earth.

Gaining the rear of some mills, a good distance from the town, they jumped upon a weir, which in a diagonal sweep allowed passage, though a slippery and unsafe one, to the opposite side of the river; and thence, it was the intention of the fugitives, to gain, by a wide detour, Joan Flaherty's house.

Costigan, still of course leading the way, had not proceeded, ankle deep, in the foam at its top, more than a few yards along the weir, when he suddenly stopped, bent and crouched down his body, and looked keenly through the darkness before him. The next instant, he turned and stopped as rapidly as was possible through the polished, slimy stones under his foot, whispering to his follower as he passed him:—

"They're lookin' fur us along this road; bud come aftther me still."

"Who's lookin' fur us?" demanded the boy, in alarm, and he too peered through the thick darkness.

Some shadowy figures certainly approached them; the foremost one, that of a woman. The young observer still looked, till fear and fancy invested this female with a face and features now never to be forgotten by him. They seemed alive too, only that the eyes were closed. He trembled, turned, tripped, and fell; and as he arose, still to follow his leader, blood was flowing from the wound on his forehead, over his haggard, young features. The persons from whom they fled were, after all, a poor, old, tottering man, his wife, equally old and feeble, and a little grandson, then returning from a begging expedition, along the well-known short cut of the weir.

As fast as they had run down the canal walk, they now ran back along it, until they were again delivered from it, into the town. And even now, they would not venture over the bridge they had before avoided. Passing it, they turned into a narrow street, making a parallel with that in which Nick M'Grath lived. Here all was comparative quiet; they could hear, however, the distant noise of voices around his house. At the end of the narrow street, they were in the very heart of the town, and in the widest part of it. To their right hand few or no persons hastening to the scene of the fire appeared coming against them; and they therefore skulked forward at that side of the way. They passed the city jail, surmounted by its court-house, both scowling sideways at it, although Costigan had, before now, made very light of its thick walls, iron doors, and black dungeons. They journeyed on, to the extremity of the town; crossed a little bridge, covering a narrow, but rapid stream, into the Irish town; now, completely unobserved, raced through it, leaving behind them on their way the fine, old cathedral with its very oddly-shaped steeple, and mysterious round tower; turned down a suburb street; gained another bridge of three arches, spanning the river, and about three quarters of a mile of that they had shunned; continued to run against its steep rise; arrived on its highest point, and stood still to breathe.

A few poor puffs of breath had not escaped them, however, when, fancying that footsteps echoed behind them, they again broke away. Not far from the other end of the bridge, a wretched by-road led immediately into Gallow Green. But, believing that pursuers were still in their rear, and gaining fast upon them, Costigan would not run the risk of misspending the half minute necessary to arrive at it. Nearer to him, to one side, off the road, a new cabin had been half erected; and at its back an old churchyard out through to allow sufficient space for its site; so that it was overtopped by an almost perpendicular bank of loose, crumbly

earth, studded—though they were only now half embedded in it—with human bones and skulls, layer over layer. After darting through the open cabin, against this bank, Robin Costigan and his apprentice began to scramble upwards. The loose, dry earth, and the poor relics of mortality, gave way under their hands and feet, and clattered about their ears; but still up they toiled, until fairly exhausted, they at length sank in a luxuriant broad-bladed, dark green grass which plumed the graves in the most populous recesses of the ancient and long neglected cemetery.

Here Costigan uttered not a word; only growling as he fell flat, and buried his face in the grass. His companion sat up, resting his back against a headstone, and gazing vacantly upon another, at only a few steps' distance.—The faintest, faintest gleam of dawn now began to move, like a changing spirit, through the deep murkiness of the November morning. As the boy continued to gaze upon the blank of the headstone, he believed that a something, a little less dark than itself, came and stood against it. Still he looked, and the blank, vague thing became by degrees the shade of that aged woman, life moving her lips, though her eyes were still shut as he had seen them on the weir, and her brow was now stained with blood. His hair stirred and erected itself on his scalp; he screamed, jumped up, and ran wildly through the churchyard. Costigan, with horrid curses, also rose and strode about in quest of him. When found, he beat with his fists his wretched pupil until the boy's flesh was black and blue, and even his conscience quieted for the moment under the influence of a new terror. In a few moments afterwards the pair were standing at Joan Flaherty's door.

CHAPTER XXI.

As soon as Ned Fennell had left the beggar-girl, the poor thing sat down on the straw which was to be her bed for the night, and laying her forehead on her knees, and closing her eyes, as if purposely to shut out all surrounding evidences of her real lot, began to indulge in bright visions of happiness and heart's ease to come; nor were the long fluttering sighs that soon escaped from her bosom, nor the stilly and dew-like tears which gently won their way through her shut lids, indicative of any interruption to this fascinating series of castle-building.

"Thackee, thackee", hearkee to me," said a whispering voice almost over her.

She looked up, and by the dim light of her greased rush saw a grey-headed woman leaning over the mud wall, fumed to us of yore.

"Come here, an' hearkee to me," continued this near neighbor.

"What is it, honest woman?" questioned the beggar-girl, standing upon the spot which the other overlooked.

"I was overhearin' your discourse just now wid Masther Neddly Fennell; an' it's a good right you have to be afraid of Darby Cooney's hand as you call him; for Darby Cooney knows by this time that yourself and the young man were together, an' he knows you're aftther informin' on him."

"Och, och, don't say that to me, good woman, whoever you are, an' may the blessins shrew your path every day you rise."

"It's as thrue as that you're standin' on Joan Flaherty's flure. The boy—the devil's baby I mane in the shape iv a boy—that fells Darby Cooney, was on Ned Fennell's thrack when he came here, an' he hard a'most every word ye said through the cracks in the door; I seen him wid my own two eyes."

"Och, then, pray fur my soul, honest woman, for Darby Cooney's hand will soon spill my blood, an' he'll throw the poor corpse where no eye will ever see id more, an' where no blessed sod will cover id! Och, och, what am I to turn myself from this spot!"

"You must make a bowld run for id, ma colleen, an' you must hurry too, an' you must hide yourself well from Darby Cooney's eye, or it's a thruth that all will soon be over wid you."

"An' och, och, who'll hide me, or who'll screen me from him? He'd find me out anywhere at all; oh, I'm lost an' gone fur ever."

She wrung her hands and beat her breast in despair. "Hush! hush! isn't that his step outside o' the door?"

Her friendly neighbor hastily dropped from her place on the wall into her own cabin; and the girl stood palsied with terror, straining her eyes and ears towards the door of Joan Flaherty's house.

But the new-found comforter quickly showed her head again over the top of the dividing wall, whispering:—

"It was a false alarm, ma colleen; he's not there this time."

"May the Heavens be your portion for that one little word!" cried poor Mary, clasping her hands.

"But I tell you you haven't a moment to look behind you or before you; if he comes back an' finds you there—"

"Och, you needn't tell me, you needn't tell me! I'll run the world over from him, an' I'll hide—"

She paused as she was opening the

door, and added, broken-heartedly, "but where can I hide from Darby Cooney?"

"Lave the door half open, that he may be thinkin' id was by it you left the cabin—no—wait—don't stir till I go round to you—don't stir beyond the threshold till I bid you."

In a moment after, the beggar-girl heard this person speaking in to her from her own doorway—the thresholds of the two doors met in fact.

"Are you listenin' to me, good child?"

"Och, I am listenin'."

"When Darby Cooney comes back an' misses you, he'll look fur the thrack o' your bare feet in the puddle here, but he mustn't find id: see—make one step on this from your own door, an' another on my threshold, an' then in here with you to myself."

While delivering these instructions, she placed in the mire an upturned stool; the poor girl understood and obeyed her, and in a few seconds jumped on the floor of her compassionate and zealous neighbor, who quickly and cautiously fastened her door.

"You're too purty, colleen dhas, to let us lave you in the power of Robin Costigan—Darby Cooney, I mane—aftther what has happened; an' young Ned Fennell won't keep the shet hand to them that saves you fur himself, I'm thinkin'."

"He said long, long ago, he'd give me money, an' when he does I'll give id all to you, if you'll keep me from Darby Cooney."

"Money makes the ould mare throt, good child, and if I don't get the price o' new duds from Neddly Fennell, I haven't knowledge, that's all. Bud there's no time fur discoursin'. Come, this is the last place Darby Cooney will look for you in; he'll never think you stopped so near him. Bud we'll make sure. An' first we must hide your ould mantle; an' we must hide this gownd too; an' we must put this ould bed-gownd on you; an' we must tie this ould cap around your purty face an' your purty jaws; ay, we'll play some o' Darby Cooney's thricks on his ownself, ay, mostha, we will—bud, mother o' glory!" the woman now shrieked out, "what's this I see on your bare back and under my eyes?"

During the course of her last speech her fingers were as busy as was her tongue, stripping off the little beggar the articles of dress that she deemed for a time to oblivion; and thus Mary's neck and back became exposed.

The astonished girl demanded the cause of her sudden exclamation.

"Tell me," and she gasped out the questions, "tell me, an' tell me thruly, as there's a heaven above us! who are you? whose child are you? are you Darby Cooney's daughter? do you know yourself to be Darby Cooney's daughter?"

"Och, no, avourneen, I don't know any such thing; an' I'm shure I'm not Darby Cooney's daughter—an' the Lord forbid I was! He tells me I am not his child, every day in the year, to slow me what a burthen I'm to him; an' shure—as I said to my tender-hearted boy afore now—it's out o' the course o' natur' that I could be the child of the man that holds such a hard hand over me, an' that 'ud take my very life this blessed night wid as little murey as he would a dog's—och, no, no, no, I'm not his daughter!"

"An' whose child are ye, then? tell me, for your life!"

"Avoch, I don't know whose child I am—may the heavens pity me, I don't know."

"Do you remember anything that happened to you afore bein' wid Darby Cooney?"

"No—stop—bud no again. There was a little shade o' a notion came across my mind that moment—but it's gone away again—gone—gone—it was like a dhas o' a song beginnin' to croone in my very soul, widin'—"

Her new friend interrupted her by suddenly singing out a part of a wild, melancholy air. The girl started.

"That's the very tune," she said, "an' I'm shure I hard id afore I came to be along wid Darby Cooney."

"An' tell me another thing—do you remember bein' carried about the country on a woman's back?"

Mary again started, and her beautiful, young face glowed with intelligent anxiety, as she replied:—

"I do—for the first time, I call id to mind now—an' I am shure it was the woman that carried me on her back that used to sing the dhas o' a song—and wait a bit over again. There's another thing coming on my mind at present—the woman left me in the middle of a field one day, an' I fell asleep, I believe, an' when I woke I wasn't on the woman's back bud on a man's back; an'—"

The listener here cast her arms round Mary Cooney's neck, kissed her again and again, but was silent, for tears and sobs would not let her utter a word. At length she spoke in broken sentences.

"You're my own daughter, colleen beg, you're my own daughter! The blood o' my heart is round your heart, and I gave you the milk from my breasts! ay, ay, I'd know you for his child and mine by barely lookin' at you," she placed her hands on the girl's shoulders, and her eyes ran wistfully from one to another

of the features she gazed upon. "Ay, ay, you have his very look, fur he was handsome then, tho' he's ould an' cantankrous now. An' there's the mark an' token between your shoulders—och, yis, my own own child you are!" She again embraced the beggar girl, who warmly returned the caresses, saying:—

"Och, och! if it's the thruth that I find a mother in you, this night, the Lord above be praised fur ever!"

"I'll make you shure, I'll make you shure. Bud there's no time for spakin'—hurry into this bed now—an' now lie down—lie down—I'll cover you up—an' don't have fear—don't have fear, colleen beg—I saved Darby Cooney's own life wanst—an' Darby Cooney's bad, black blood shall make that threshold wet afore he harms one o' the shinin' hairs o' your head, my own chona-ma-ehree; lie down, lie down, an' lie quiet, quiet, an' never fear. I'll hide you, I'll hide you. Darby Cooney has his match in this cabin, to-night, and hurt shan't come near you, my colleen beg. There, you're covered up well now; and I'll hide your ould duds—"

She stepped nimbly upon her three-legged stool, and stuffed them into the thatch of her house, nearest to her hand—and, as will be recollected, that was near enough—"an' I'll fasten the door well; and I'll put out the rush; an' then let me see if ten Darby Cooneys dares to lay a finger on you. Often I see the poor, little wake hen keepin' off the bull-dog from her chickens—an' I'll keep off Darby Cooney from my chicken. Whisht! I hear somethin' like a far noise; don't as much as draw your breath loud—an' don't have fear still; I'll sit here on the stool, close by you, in the dark, an' a little mouse 'ud make a louder noise nor I'll make; bud for all that I'll watch you well; and by the soul o' my body! if a bad hand does come over you—"

She sprang up, seized the only knife in her establishment, the wooden-hafted one, and began sharpening it very cautiously, on the bars of her little grate.

"Whisht, over again!" The clang of the alarm-bell, for the fire at Nick M'Grath's house, now reached them. "That's a fire-bell, and the Lord defend your tender-hearted boy from the hurns of fire, this holy and blessed night!"

"Och, amen, amen, I say!" wailed poor Mary in her bed; "bud the fear is on my heart that Darby Cooney is the man that makes it ring out, for all that."

"Never mind, never mind, ma colleen; you will be safe from him, at any rate, while Nelly Carty's soul and body stays together."

She ran back to her stool; after puffing out her substitute for a candle, sat on it, the sharpened old knife now held tight in her right hand, and continued in a whisper:—

"Lie quieter nor ever now, colleen beg—not a stir from you—not another single word from you—and I'm not going to spake another single word myself, only I'll sit here and watch over you—watch over you."

Perfect darkness, and perfect silence now prevailed in the hovel. No stir of her person, no rustle of her garments came from Nelly Carty's stool, and her supposed new found daughter remained as stilly as herself. Hours were away, and it was the same, except that now and then Bridget Mulrooney gave a sudden tumble and snore in her own bed, at which misther pig would also turn in his snug corner, and grunt out—"what in the world is that?" And yet another hour might have passed, and despite her mortal fears, the way-weary poor beggar-girl began to breathe hard, in overpowering slumber, when suddenly the watcher at her bedside withdrew the hand which, expressive of protection, had hitherto rested on her shoulder, and putting back with it the grey locks from her ears, prepared them to listen intently. She could not be mistaken. It was Darby Cooney's growl, though now escaping him in the lowest possible key, that sounded at Joan Flaherty's door.

"Mary!" he called, evidently with his mouth to one of the chinks of the ricketty barrier, thinking that it was secure on the inside. He kicked against the door and it flew wide open. Nelly Carty next could distinguish that he lit a fresh rush, and was searching for Mary Cooney from corner to corner of his lodgings. Next she heard a low conference between him and another person, and immediately after rays of a red light darted like golden arrows through the chinks of her own door, as, in fulfillment of her anticipations, the old robber went out to look for footprints in the mire.—There was a pause: Had he gone away? No. She heard his breathing outside her threshold—and she believed that his fall eye was scrutinizing the inside of her dwelling—or, at least, vainly endeavoring to do so, for, notwithstanding that the faint dawn began to grow more visible out of doors, little chance had it of yet becoming even hinted in the interior of one of the shower of houses; and, as will be recollected, Nelly Carty had long ago extinguished her rush-light.

He returned into Joan Flaherty's hut. Hah! was he clambering up the dividing wall, with his light, to take a more satisfactory survey of his neighbor's premises? Without the slightest noise, Nelly Carty slid from her stool, and

then, without rustling a straw of her bed, stretched herself under the tattered coverlid, as still as if she were dead. Her eyes seemed closed too, yet could she peer between their lids.

Upwards and still upwards, over the wall came the feeble beams of Costigan's rush, and she soon saw himself, or at least his head and shoulders leaning forward, while he held the light above him, and every now and then changed his position, that he might shed it by degrees upon every spot of Nelly Carty's floor. His glance fixed, and became fearfully steady on the couch occupied by Nelly Carty and poor Mary; and it seemed to his old friend that he detected the presence of a second person at her side. He was preparing to descend from the wall into her cabin. She vainly tried by a soft whisper and pressure to awaken the beggar-girl, and warn her against screaming out, or in any other way betraying herself, and was obliged to start up in a sitting posture, as Costigan's motions became more alarming.

"Who are you? and what do you want?" she demanded.

"You know well who I am—and you know well who it is that I want. I want Mary Cooney—the little girl that's in the bed with you," Mary here shrieked. "Yes, that's her purty little voice—she's calling out to come to me."

"Don't come down there, like a robber and a murderer, in the dead of the night into my house, or I'll make you rue the hour!"

"We'll thry."

Some ten years ago, Costigan would have made light of jumping from the top of the wall on the floor beneath him. At present, however, he was obliged to turn and suspend himself by the hands, from its edge, that he might allow himself to drop easily downward. While proceeding in this operation, Nelly Carty standing on her stool, and desperately gripping the haft of her old knife, was immediately at his back—nay, she had even fixed her eye upon the spot where she was to strike him. But one thought of other days, and then a rapidly succeeding dread of taking human life came upon her. Her knife fell from her hand. She did not, however remain inactive; summoning all her strength, which was by no means contemptible, she suddenly seized, ere he had dropped upon her floor, both his feet, and shoved him upwards over the wall, until he fell heavily at his own lawful side of it.

"Still have no fear, ma colleen beg!" now shouted the triumphant Nelly Carty, remaining fixed on her stool, her eyes steadfastly riveted on the place where she expected Costigan to re-appear.

In a little time, indeed, his head again began to emerge over the wall, concentrated hell blackening his seowl, and all his features.

"An' you'll thry id again, will you?" demanded Nelly Carty, baring her stalwart arms for another deed of prowess.

"Mary Cooney, my poor child—where are you, Mary Cooney?" called out the voice of a new-comer, in kindest accents, under Joan Flaherty's roof.

The poor girl, shivering and chattering in her straw, could not call to mind whose voice it was, and yet, instant relief came to her heart as it struck upon her ear. Nelly Carty did not know whose voice it was, and stood greatly amazed, and almost as much afraid of it as she was of Robin Costigan's. A third individual in the neighboring wigwam, after he heard it, and had glanced into the features of the person from whose lungs it proceeded, began to howl like a lashed hound, and crying out—"Run for id, masther—run for id!" raced out of the apartment, still howling.—Robin Costigan himself just turned his head, looked downward, and with the bellow of a wild bull, now dropped of his own accord upon the floor of his hovel, and then, to the observant ear of Nelly Carty, evidently followed the advice and the example just proposed to him.—After a second pause, the woman, from one touch of her newly come feelings, upon her very heart's pith, lost all her former dread of the accents of old Father Connell's voice, and serious and saddened, but with more respectability than had ever marked her expression during her whole wretched life before, approached Mary Cooney's bed.

"You're free ov him, colleen," she said—"Darby Cooney is gone from this neighborhood, and that bad boy wid him."

The girl started up, clapping hands for joy.

"And who made them go?" she asked.

"The good man that you hard calling out for you in the next house—the good ould priest that Masther Neddly Fennell told you last night would help him to keep you from Darby Cooney; and he went to talk to the good ould priest about you, I'll be bound, last night, after quitting you, for all that you said to hinder him; and I'll guess another thing for you: the good ould priest is now looking for you, to take you home to his own house—will you go wid him, alanna?"

"Och, an' I will, surely! If 'twas nothing else, hasn't he the power, however he came by it, to frighten away Darby Cooney from me—and who else, wid Masther Neddly Fennell's help, can hide me, and keep the hand over me,

for the time to come? But you say you're my mother, and will you bid me to go?  
 "Yes, I will bid you go wid him, ma vouneen; 'twill be for the best, 'twill be for the best—' for the present, at last, 'an' listen! there is the old priest calling out for you, over again. Bounce up on the flure, 'an' here's your own old things to put on afore I let him in to you; an' don't spake a word to him, alanna, about my thoughts that you are my child, till another time, when I'll bid you; an' hurry, hurry, now; I'm goin' fur him."  
 (To be Continued.)

ALLOCATION OF OUR MOST HOLY FATHER POPE PIUS IX.

Delivered on the 27th day of October, 1871, to the Cardinals of the Holy Roman Church in the Vatican.  
 (New York Freeman's Journal's Translation from the Latin text.)

VENERABLE BRETHREN.—We have called hither your Most Illustrious Order, omitting the usual pomp of observance, that we make part to you of that which, because of the weight of the matter, we have decided to do, for mitigating the spiritual wants of the people in Italy. Needless is it, Venerable Brethren, for us to recount to you, here, those things that we have so often deplored, whether in our Allocations, or in our Encyclical Letters to all the Bishops. For the unfriendly and great wrongs inflicted on the Catholic Church in unhappy Italy, and on the Apostolic See, have been so thoroughly made known, and certified to all, that they can neither be denied without the greatest shamelessness, nor cloaked by any excuse for the lightening of their reproach. These, we, with you, are compelled to behold and to bear, in this city, now occupied by force; so that we could rightly say, in the words of the Royal Prophet:—"I have seen wickedness and strife in the City; crime will compass it about by night and by day, on the walls thereof; and trouble and wrong within it!" (Psalm LIV. 10-11.) We are, indeed, Venerable Brethren, almost overwhelmed by these so great waves of overflowing evils; but, God helping our weakness, we will not avoid suffering even harder things for the right.—Nay, we are ready to go to meet death itself, with great joy, were it to please the merciful God to accept the lowliness of this sacrifice for the peace and the liberty of the Church.

But among so many other sorrows, the sharpest is, always, for us, the widowhood of so many Sees in wretched Italy, that have so long been without the guardianship of Bishops of their own; and the need thence arising of spiritual help, by which faithful populations are daily more and more affected, in so direful a state of times and of affairs. This need has grown to such proportions that, as the love of Christ presses us, we cannot refuse to seek a remedy. Considering the great number of Sees widowed, and the wide and thickly peopled provinces of Italy that number hardly two or three Prelates of Episcopal powers—considering the violence and craft of the wicked for uprooting from the minds of the Italians the Catholic faith—considering the dangers of the greatest convulsions that are hanging over civil society itself—we have judged that there should be no more delay in our bringing such aid as may be in our power, to our faithful and beloved children of Italy, whose cries of distress at their deprivation have often reached us, and that we should set over them Prelates signal in virtue, who may devote all their care and zeal to the work alone set them to do—seeking the glory of God and the salvation of souls.

Therefore, in the name of Jesus Christ, the Son of God, we assign to-day, in part, Bishops proper to the widowed churches in Italy. As to the other portion, we will appoint them at an early period; trusting that it will so be that according to His infinite mercy He will bless and prosper the work, Who has given us the authority, and required of us the duty, of performing it; and that all obstacles may be removed, if any be raised against this use of our office, which we have exercised, only, for the spiritual salvation of souls.

But, at the same time, we do protest, before the whole Church, that we altogether reject those pledges that are called "guarantees," as in our Encyclical of May 15th, of this year, we have set forth in the plainest terms; and we declare, openly, that in this most weighty act of our Apostolate, we use the power conferred by Him who is the Chief of Pastors, and the Bishop of our souls—the power given to us by Jesus Christ our Lord, in the person of the most blessed Peter; from whom, as was said by St. Innocent our predecessor, "The very Episcopate has sprung, and all the authority of the name of Episcopate." (Epist. ad Conc. Carth.)

But, here, we cannot pass in silence the impious hardihood and perversity of certain men in another region of Europe; who, miserably wandering from the rule and communion of the Catholic Church sometimes in writings, full of all manners of errors and falsehoods, and sometimes in meetings held in a sacrilegious manner, openly impugn the authority of the Holy Ecumenical Council of the Vatican, and the truths of faith by it solemnly declared and defined; and, especially, the supreme and full power of jurisdiction which the Roman Pontiff, successor of Most Blessed Peter, holds, by Divine ordination, over the whole Church, as well as the prerogative of infallible guardianship which he fully possesses, (pölet,) when he exercises the office of Supreme Pastor and Teacher of the Faithful, in defining doctrines of faith, and of morals.

And these children of perdition, in order to rouse against the Catholic Church a persecution by the secular powers, endeavor fraudulently, to make it seem that the old doctrine of the Church has been changed by these decrees of the Vatican Council; and that a grave peril has thus been created for the commonwealth, and for civil society. What more wicked, and, at the same time, more absurd, could be fancied or devised, Venerable Brethren, than these calumnies?—And yet the cause of grief is given, that, in some places, it has happened that the very

Ministers of a Government have been caught by wicked suggestions of this kind; and caring nothing for the scandal given to the faithful, have not hesitated to shield with their patronage, and openly to foster by their favor, these new-sectaries, in their rebellion.

While thus simply and briefly we complain with you in our grief, we understand that we ought to bestow the praise, so entirely deserved, on the distinguished Bishops of that country, amongst whom we especially name, with honor, our Venerable brother the Archbishop of Munich. With a singular union of minds, pastoral zeal, admirable writings, these Bishops are defending the cause of truth with great renown, against all these intrigues. And we bestow part of this same commendation on the remarkable piety and devotion of the great body of faithful, clergy and people, who respond grandly, by God's help, to the care of their Pastors.

But our eyes, Venerable Brethren, meantime, and the yearnings of our hearts, must be turned thither, whence the necessary and present help can come. Let us then never cease, by night or by day, to call out to God most merciful, that through the merits of Jesus Christ His Son, He may pierce the minds of those who are in error with the rays of His light; by which, beholding the abyss to which their way leads, they may not delay to take thought for their eternal salvation. That He may, also, afford to His Church, most richly, the spirit of fortitude and of zeal, in this so great a contest; and that He will vouchsafe to hasten for her—by the oblation of holy works—by worthy fruits of faith, and sacrifices of justice, those longed for days of propitiation, in which, freed from errors and adversities, and in the restored reign of justice and peace, she may offer the sacrifices of praise and thanks due to His Divine Majesty!

THE HOME RULE ASSOCIATION.

A meeting of this association was held at half-past three o'clock on Tuesday, the 24th of October, at their rooms, Great Brunswick-street, Captain M'CARNEY presiding. Amongst those present were:—

Isaac Butt, M.P.; Captain Macartney, D.L.; P. J. Smyth, M.P.; J. T. Hydes, solicitor; Rev. Thomas O'Malley; John Tew Armstrong, solicitor; Rev. Professor Galbraith, F.T.C.D.; Robert Butt, Laurence Waldron, D. L.; Dr. Stewart, J. J. Dodd, solicitor; James Cantwell, Thomas Ryan, Alfred Webb, A. M. Sullivan, T. D. Sullivan, George Plunkett, J. Keegan, Rev. G. W. Carroll, &c.

The following new members were proposed and admitted:—Richard Bolger, Grafton-street; Francis Byrne, 14 Denzille-street; P. Finnegan, Aungnael; Michael Hanrahan, 72 Upper Dorset-street; and Sandymount; Percival William Keane, Beech Park, Ennis; Christopher Macken, Ballymahon; Dr. Mutall, Stephen's-green; John Spain, 79 Middle Abbey-street.

The Rev. Professor Galbraith moved the admission of the Right Hon. Viscount Garvagh, D. D., Garvagh House, county Londonderry (applause). He looked upon this accession to their society as of great importance (hear, hear). Lord Garvagh was a young nobleman possessed of considerable estates in the county Londonderry, and he believed the only resident nobleman in the whole of the county of Londonderry. Like Mr. Blennerhasset, Lord Garvagh was at present a student in the University of Oxford, where there were a large number of young gentlemen whom he might call missionaries of this Home Rule principle. The rev. gentleman combated the idea that Home Rule for Ireland was a visionary project, which never could be obtained. Lord Garvagh was the representative of the statesman Canning, who had declared Catholic Emancipation was a wild notion, which never could be realized. It was said to that Reform and other great measures could not be secured, but in the end the popular will triumphed. So it would be with Home Rule (applause).

Mr. L. Waldron, D. L., seconded the admission of Lord Garvagh. It was passed by acclamation.

The Rev. Mr. O'Malley, proposing some of the new members, observed that one of the advantages of the weekly meetings which Mr. Butt was about to propose would be to enable them to snuff out at once any misguided false lights that would fain lead them astray, and to stop the flight of any coward or the evading of any lame duck that should cross their path to disturb or distract them. Such a lame duck he found in the *Irish Times* of yesterday in an article on Home Rule, which, though exceedingly pretentious and assuming a high tone of hoity-toity self-sufficiency, was really mere bosh, exhibiting upon the part of the writer an absolute ignorance of the vital principle of the federalism they aimed at. The *Irish Times* called their Irish Federal Parliament "the new municipality for all Ireland playing the antics of legislation in the halls of our ancient Houses of Lords and Commons;" and again, with the same exquisite wit, "the little make-believe Dublin Debating Society." And the writer grounded that silly insolvency upon his own ignorant presumption, that their Parliament would be "a subordinate Parliament, the proceedings of which would command no respect in Ireland itself," or, as he put it in another place, "a provincial diet sitting in College-green, and overshadowed by an Imperial Parliament, constituted as at present, and sitting in Westminster." Now, their Irish Federal Parliament would be subordinate in no sense whatever to the English Parliament, and the Imperial Parliament, constituted as at present, would not be the Federal Imperial Parliament according to their scheme of Home Rule; and therefore there could be no overshadowing, as the *Irish Times* idly imagined. The English, Irish and Scotch—he always included Scotland, for he was convinced she would fall in with the movement in due time—would be in their system precisely like those of New York, Maryland and Massachusetts in the United States.

Each Parliament had a separate and perfectly distinct orbit, and the true Federal Imperial Parliament would be like that grand Congress at Washington, in which the peoples of the three countries would be proportionately represented in the lower house, and the three countries equally represented in the upper. That was the grand principle of perfect equality of their Federal scheme. Would the *Irish Times* now say, "is this all," or was he for cutting the painter absolutely, and bidding Ireland go adrift into the unknown. As the father of Federalism in Ireland he (Rev. Mr. O'Malley) did not like to see his fine boy, who was going on so well, snubbed so harshly without some expression of parental resentment (cheers and laughter).

The chairman said no one regretted more than he did that a journal calling itself the *Irish Times* should turn round as that paper had just done he hoped unthinkingly, and do all it could to injure Ireland's cause and to aid their enemies.

On the motion of Mr. J. J. Dodd, seconded by Mr. Webb, Mr. J. F. Maguire, M.P., was approved of for one of the vacancies on the council.

Mr. Butt, M.P., in handing in the subscription of Dean O'Brien, P.P., V.G., said he had great pleasure in being made the medium of expressing his continued adhesion to their principles. He was the first person who in '67 when the national spirit was depressed, raised the standard of Home Rule, and in the splendid declaration, signed by 1,300 of the Catholic clergy of Ireland, which was a rich repository of arguments for their cause, and which he would wish to see again circulated through the length and breadth of the land, some circumstances that had since occurred gave him (Mr. Butt) great pain; but he had the greater pleasure in referring thus to him now. It would be idle for him to bear testimony to his talents, to his high position, or to the fidelity with which he had adhered and would adhere to the national cause. In all these respects he could not speak too highly of his valued and distinguished friend (cheers).

Mr. Webb, honorary secretary, read several communications, including one from Sir George Bowyer, enclosing 5/ subscription, and stating that he felt honoured in being elected a member, and that he would do all in his power to forward the principles of the association, which he was convinced would promote the welfare both of Ireland and of England, and of the whole empire. His experience of sixteen years in Parliament convinced him that Home Rule is necessary for Ireland, because the wants of Ireland can never be fully understood and practically dealt with except by a native Parliament; and, as he was an Englishman, his testimony must be unbiased (cheers).

Mr. Butt, M.P., moved, pursuant to notice, that weekly meetings of the association be held every Tuesday, at three o'clock, at such places as the council might appoint. He said he thought the time had come when it was absolutely necessary that the association should keep its views and sentiments before the public to correct misrepresentations—and some extraordinary misrepresentations were abroad—with respect to the object of their movement. He would take the opportunity of shortly reviewing what they had already done. It was now a year and a half since the first movement was made towards Home Rule in a private meeting held in the Bilton Hotel. The committee then formed soon resolved itself into an association. It was a great mistake to suppose that the association ever intended to form itself into a great popular organisation—such a thing was never contemplated. What the association was intended to do, and what he believed it had done successfully, was to bring the question of Home Rule before the public mind, to familiarise the public with it, and to explain the principles upon which Home Rule was asked. That, he repeated, had been done—and done to an extent few could have anticipated within the time. Another object of the association had also been achieved, namely, the uniting of men of different political and religious opinions in the common cause of their country (applause). The association did not contemplate raising a great fund. It had defrayed the expenses out of the ordinary subscriptions of its members, and succeeded in bringing together more than 800 Irish gentlemen of different religious creeds, of different political persuasions, the great majority of whom, at all events, were honest, since labourers in the cause of Home Rule (applause). Now that, he thought, was a great achievement (hear, hear). As he had said, the time had now come for weekly meetings, by which he was certain the association would produce a great impression on the public mind. He would also be glad to see district associations formed throughout the country—associations acting with, but at the same time independent of the central association in Dublin. There were other things he would be glad to see carried out. One was the raising of a fund for the special purpose of enabling the association to print and circulate, both in Ireland and England, publications on the Home Rule question. Another was the employment of public lecturers in support of their cause. That course was adopted during the agitation on the corn laws with great effect, and he believed its result now would be the formation of district associations to advance their cause all through England. In Birmingham he lectured on Home Rule before 6,000 of the working classes, one half only of whom were Irish, and whenever he spoke of doing justice to Ireland the applause of the English part of the audience was greater than that of the Irish. He had always impressed on the Irish people that they had no quarrel with the English people; that the masses of the English people, who every day were getting more and more the power of England into their own hands, had no interest in crushing the Irish people; and he believed that the majority of them had no wish to see the Irish people in any other position than one of equality with themselves (hear,

hear). The essential principle of the association and the object it sought to accomplish was a Federal union between Ireland and England. That was the proposal of the association as the settlement of the quarrel that for centuries had existed between the two countries. It was put forward as an honorable compromise, and he knew it would be accepted as such by many who, sooner than submit to the present state of things, would risk liberty and life to effect a change. It was his experience, indeed, that it was those with whom talk was cheap, and who were most ready to talk of violence, that affected to be dissatisfied with a Federal union with England, and that those who really were prepared for extreme courses were prepared to accept an honorable compromise, which would save them from risks and danger that no man who could avoid them would willingly undergo. With regard to Federalism, he found that in 1844 it was proposed by Mr. Sharnan Crawford, and he believed, by Mr. John Grey Porter, and that the principle met the unequivocal approval of Daniel O'Connell, though he disapproved of Mr. Crawford's plan, because it was utterly inadequate to the necessities of Ireland, in not securing to the country an Irish Ministry.—O'Connell conclusively answered the argument that the Parliament contemplated by a Federal union would only be a municipal council, and that argument was used against the Home Rule movement now. Mr. Butt, having read extracts from a speech of Mr. O'Connell in relation to Federalism, proceeded to say that the Home Rule contemplated by the association included an Irish Ministry, which would be subject to the opinion of the Irish Parliament and the Irish people. They heard of England sending a message of peace to Ireland, but he contended that in demanding Home Rule the Irish people were sending a message of peace to England, which would effectually settle the quarrel of centuries, bind Ireland and England together in bonds of mutual interest, and do away with the hostility which had been England's disgrace and might prove her ruin. The Irish people would be satisfied now to accept an honorable compromise that would save the two countries from collision. They insisted on self-government, and did not desire separation. But they would not continue as they were to save the union with England, and if they did not get self-government Irish dissatisfaction might be driven into seeking separation. If the English statesmen were wise they would receive this message of peace by granting Home Rule in a way that would secure the stability, peace, and prosperity of the empire (applause).

The Rev. Professor Galbraith seconded the resolution, which, after some observations from Dr. Stewart, was adopted with an alteration that their weekly meetings should be held either during the day or evening as the council thought best.

Mr. T. Ryan was called to the second chair, and the proceedings were closed with a vote of thanks to Captain M'Cartney for presiding.—*Dublin Freeman.*

IRISH INTELLIGENCE.

RIGHT REV. DR. FURLONG ON THE EVILS OF INTemperance.—The following Pastoral was read from the several Altars of the Diocese of Ferns on Sunday last:—

St. Peter's College, Wexford, Oct. 15, 1871.

MY DEARLY-BELOVED PEOPLE.—A dreadful malady, whose very name inspires terror, has made its appearance in Eastern Europe, and, as on former occasions, is likely to pursue its onward course to the West. We can well remember the intense anxiety with which in former times we watched each stage of its fearful progress. With a mysterious but infallible certainty it followed its appalling career. No natural barrier could impede its progress and it defied every effort of human skill. No other disease, we may affirm, presents such unequivocal marks of a visitation from Heaven, no other is marked with such striking features of a chastisement inflicted by the hand of God. In such disastrous times salutary measures are adopted which, if they cannot arrest its progress, may at least mitigate its severity—nuisances are abated, which would taint the atmosphere and predispose for this fearful disease. But there is a moral nuisance, which whilst it invites and propagates contagion, arms the wrath of God with this terrible scourge to avenge His offended majesty—need I say that I refer to the vice of drunkenness. It is the enfeebled and exhausted frame, in which the springs of life have been poisoned by excess, that this dread disease selects specially for its prey—and it is the soul steeped in that stupefying vice, almost unconscious of guilt and incapable of repentance, that specially attracts the lightning of the divine indignation. Perhaps we should say, that it is often in mercy as well as in wrath that the Almighty arrests, by a fatal illness, the downward career of the drunkard, before the light of reason is altogether extinguished, and he is ushered unconscious and impotent into a woful eternity. It is really awful to contemplate the amount of outrage against God and society that is perpetrated during one year by this vice in our towns, and at our fairs and markets, and it is wonderful that God, in His merciful forbearance, abstains so long from sending us some fearful calamity to purge the earth from this pollution. It is with deep affliction, my dearly-beloved people, that I witness the ruin spiritual and temporal, which this detestable vice is daily spreading around us. Were all the misery and wretchedness caused by drunkenness, at once exposed to our view, it would fill us with horror and appal the stoutest heart amongst us. Were the dismal array of so many afflicted mothers and squalid children, the ill-fated family of the drunkard, at once exhibited before us, it would be a scene, over which to shed tears of blood. And all this fruit of the indulgence of one base passion—and all this perpetrated by men with hearts of flesh, by Christians enlightened by the Gospel of love, by Fathers to whom their children should be as dear as their very lives—by husbands who vowed before God's altar to love and cherish their partners till death. And what shall I say of those pest-holes, that dispense the maddening draught without measure or restraint, that vomit out often at the dead hour of night those brutalized and frenzied beings, that bring terror and dismay and savage cruelty to their wretched homes, their unhappy families. Will not the cry of that afflicted mother and her starving children ascend to Heaven, and bring down a malediction upon those who are accessory to such a melancholy wreck of all human comfort and happiness. See how the Lord has delivered over one of the fairest countries of Europe to famine and the sword, because her children trampled upon His law and despised His covenant, were deaf to His warnings and heeded not the day of His visitation. Should the dire pestilence, that is

laying waste other countries, reach our shores, it is the drunkard and those who, for the sake of filthy lucre, minister to his excesses that will be mainly responsible for his disaster. Awake then, unhappy drunkards, from the sleep of death, in which you have been buried, and by a timely repentance endeavour to stay the uplifted arm of God that is ready to strike you. I conjure you in the name of that family you have ruined, of that Church you have dishonored—of that God you have so grievously offended—to renounce once and for ever this detestable sin of drunkenness. You will then give peace and happiness to your afflicted family—joy to the Church of God, comfort to the bleeding heart of Jesus, and jubilee to the Angels of Heaven. Let us, my beloved People, unite in prayer, earnest, fervent, and confident, that God will, in the bowels of His mercy, visit during these days the Vineyard which His own right hand hath planted, and by His all-powerful grace expel from amongst us this monster vice, which is blotting out every day our Christian character, and likening us to the nations that know not God and "are sitting in darkness and the shadow of death." Let us in united supplication address ourselves with a heart steeped in sorrow, at the foot of the cross, and sacrificed all the tenderest feelings of that heart, in union with the sufferings of her beloved Son, for the redemption of the world—to intercede with her divine Son that He will wash out in His own redeeming blood this plague-spot upon our social happiness and our Christian virtue. Let us entreat holy St. Joseph, who reared up the victim of sacrifice, by which the sins of the world were cancelled, and all the choirs of Saints and Angels that stand before the throne of God, to obtain for us this choicest blessing, which God could bestow upon His people—the extirpation of the vice of drunkenness. And oh! my dearly beloved People, whilst I am obliged to warn you in the words of St. Paul—"Drunkards shall not possess the Kingdom of God," what a source of joy will it be to me, if hereafter I can address you in the words of the same Apostle—"And such some of you were, but you are justified in the name of our Lord Jesus Christ and in the spirits of our God." "Grace be with you." Amen.  
 T. FURLONG.

DEATH OF NICHOLAS VALENTINE MAHER, Esq., J.P. TERTULLIA HOUSE.—The veteran patriot of Tipperary, the cordial friend, the consistent politician, the indulgent landlord, the honest man, "the noblest work of God," has just been gathered to his Father at a ripe old age, in the person of the respected and excellent gentleman whose name heads this obituary. From our earliest days in political life, through many eventful years, and up to the latest period, we have known Mr. Maher; we have regarded his career with admiration; we have respected his fearlessness, his courage his fidelity in his country's cause; and we have done battle by his side in that cause on many memorable engagements, in which he was always the victor. As a juror and a grand juror of his native Tipperary, as a magistrate, neighbour, there was no one who won more sincerely the esteem of all classes and parties. With the great O'Connell, and with his sons; with Maurice and John O'Connell particularly, Nicholas Maher was ever on terms of intimacy and cordial friendship.—The Liberator had no more determined, no more efficient, no more single handed aide-de-camp, than Mr. Maher; nor indeed had the people a more true-hearted and thorough representative. On the death of his friend and relative Valentine Maher Esq., J.P., of Tullamore Castle, he was called on we may say, by the unanimous voice of Tipperary to take the seat which had just been vacated in the representation of the county; this was in the memorable Repeal year of 1843. He obeyed the call and sat for Tipperary until the general election in 1845, when he was again returned victoriously with Francis Scully, Esq., and Mr. Maher might have chosen have occupied the exalted position of member for Tipperary from that day until the day of his death. His remains were laid in the ancient family vault at Thurles.—R.I.P.—*Tipperary Vindicator.*

DROGHEDA LIFE-BOAT.—DROGHEDA, Oct. 19.—In consequence of the recent disaster at the mouth of the bar, upon which occasion the brig Manley, of Whitehaven, was wrecked, a meeting was held yesterday, in the board-room of the harbour commissioners office, for the purpose of re-organizing an efficient local committee. The chair was occupied by Francis Brodigan, Esq., J. P., of Hilton House, and there was a large attendance of the harbour commissioners. After considerable discussion, a committee was formed, consisting of the harbour commissioners and several of the gentry of the neighbourhood. The committee named appointed Wednesday, the 23th inst., for holding their first meeting, to arrange preliminaries for procuring a second life-boat for the south of the river.

COUNTY WEXFORD IMPROVEMENT CLUB.—At the quarterly meeting of this club, held on the 21st Oct in Wexford—John Walsh, Esq., presiding—the terms of the leases lately given by Mr. D'Arcy, M. P., to his tenants were discussed. It was resolved, on the motion of Michael Browne, Esq., "That our secretary convey to Matthew D'Arcy, Esq., the thanks of this club, for the manner in which he has given his tenants perpetuity of tenure, and that we call the attention of the landlords in this county to the noble example." Mr. Roice, in seconding the resolution, said Wexford was famous for good landlords, among whom he might mention the Earl of Granard, the Earl of Portsmouth, Lord Monck, Messrs. Le Hunt, Walker, Cliffe, &c.; but he thought it would confer incalculable benefit on the county if those gentlemen imitated the generous act of Mr. D'Arcy.

CONSERVATION OF THE SUIR, NORE, AND BARROW.—The annual meeting of the Conservators of Fisheries of the Suir, Nore, and Barrow, was held in Waterford on Friday afternoon. A petition was presented from the single-rod fishers of the Nore complaining of the exorbitant price charged for licenses, while the cotman, who caught sixty times as many fish were let off with very little more duty. There were some complaints by conservators that the sums granted for the preservation and protection of the fish were frittered away otherwise. Mr. J. L. Conn stated that in his division, out of £250 granted, only £27 went for the prevention of poaching, the remainder being swallowed up by secretary's expenses, law costs, &c. Major Hayes, Inspector of Fisheries, recommended that the bailiffs appointed should be respectable men and well paid, as they were worth scores of the class now common.

PECULIAR CASE UNDER THE LAND ACT.—At the Newry Land Sessions, on Tuesday, Smyth McGreannon, Jun., sued Mr. Heron, of Killyleagh, county Down, for the value of tenant right of a farm held by his father. The tenancy of the father ceased before his death; but he continued on the land, and was personally entitled to the value of the tenant right. He bequeathed the farm to his two sons; and the claimant, who is the eldest, had taken out administration under the will. The younger son, it appeared, resided on the farm, and it was stated that the landlord was willing to accept the younger son as his tenant. The chairman held that this was perfectly reasonable on the part of the landlord, and disallowed the present claim of the eldest son.—*Dublin Freeman Oct. 28.*

The following is from the *Woman's Journal*, published in Boston:—"Everybody knows how the self-denying Irish people of our country deny themselves almost every luxury to send home a little money to Ireland to help a brother, sister, parent, or friend to come out to America; but it will surprise many to know that in 1870 the amount so sent was 3,630,000 dollars in gold, of which 1,603,120 was for prepaid passages. During the last twenty-three years the sum of \$81,070,000 dollars has been so disposed of, besides what was sent through private channels. When we reflect that nearly all this vast sum of

money was earned by the hardest and most menial drudgery, that it was the real heart's blood of the servants of our happy land, who will gain; the statement that no nation or fragment of a nation on the page of history has ever excelled the Irish in surrounding the evils of poverty, ignorance, and stupid legislation, or more patiently worked to attain a more sublime result—the bettering of their social and physical condition? All honour to the man that has won a renown in peace second to none ever acquired in war!

**LEGAL APPOINTMENT.**—In consequence of the illness of Mr. O'Donnell, Q. C., Chairman of Westmeath, Mr. John B. Murphy has been appointed by the Right Hon. the Lord Chancellor to act as Chairman at the present sessions for that county.

It is said that a powerful effort is shortly to be made to introduce the organisation of the International Society into Ireland.

**THE CATHOLIC TRAINING SCHOOL.**—The Most Rev. Dr. Nulty, Lord Bishop of Meath, and the Most Rev. Dr. Durnan, Lord Bishop of Achonry, have added their names to the list of contributions already published for 100*l.* each, towards the establishment of the Training School. Dr. Anderson has forwarded 5*l.* for the same object.

**THE LANSDOWNE TENANTRY.**—As the best means of testifying their esteem and regard for the Marquis of Lansdowne and his amiable and accomplished wife his Lordship's tenantry of the Queen's County estates have presented her ladyship with a magnificent pendant, richly studded with rare and valuable brilliants, and a massive gold chain. Both are of great beauty of design and workmanship, and have been manufactured at the establishment of Messrs. Waterhouse, Dame-street. The pendant bears the following inscription:—"Presented to the Marchioness of Lansdowne, by the tenantry of the Queen's County estates, on her first visit amongst them, October, 1870."

**A REAL TRADE GRIEVANCE.**—We bring under the notice of the public a real trade grievance, which should receive attention from those interested in the particular trade to which it has reference. The case of the shoemakers—those who as small manufacturers supplied the retail establishments of the city with home-made boots and shoes—seems to us to possess features of special interest, and to be attended with a hardship which should, as a mere matter of justice, of common fair play, and honest dealing between man and man, be at once removed. The shoemakers' case is that the price of what we may call the raw material—leather and skins—has risen fully twenty-five per cent., and that this rise is not acknowledged by the large houses and other retailers in taking the work from the shoemakers, whose earnings are thereby reduced fully twenty-five per cent. If this be correct, and it is an ascertainable matter, we cannot conceive on what ground the wholesale purchasers refuse to recognise the claim of the makers; whose case becomes doubly strong from the circumstance that English makers insist on the wholesale purchasers taking into account and allowing for the great rise which has recently taken place in the leather and hides markets. Surely in this case the claim of the workers is irresistible, and should not cause a moment's hesitation in complying with a request at once fair and reasonable.—*Weekly Freeman.*

**CONFIRMATION IN TATHAMON.**—On Sunday last His Lordship the Bishop of the diocese made his official visitation of the parish of Tatham. A large number of children and some adults were confirmed on the occasion. In the course of the examination in Christian Doctrine, His Lordship expressed himself highly pleased with the answering of the children. Having explained the nature and effects of the Sacrament he was about to administer, he pointed out to them, in clear and impressive language, the means of preserving its fruits long in their souls. After the Mass, which immediately followed the Confirmation, His Lordship read his pastoral address, on the crime of drunkenness, for the people. At its close he dwelt for a considerable time on the sad consequences of this hateful vice—its degrading influence—the misery it entails—the scandal—the chastisements it draws down on its unhappy victims, and the scourges it may bring on the entire land. In concluding, His Lordship exhorted all to combine in the adoption of every means in their power to put an end at once and for ever to this terrible evil, and wipe its disgrace from off the national character. In the evening His Lordship assisted at the devotions of the Holy Family and Benediction of the Blessed Sacrament.—*Wexford People, Oct. 28th.*

**THE RESOLUTIONS OF THE BISHOPS.**  
8 York-place, London, W., Oct. 23.  
DEAR SIR—You will have more important correspondence than mine on Irish Catholic education and on the manifesto of the hierarchy of Ireland, which I have read with intense pleasure and gratitude. Nevertheless my intimate and cherished connexion with Ireland induces me to claim space for these few lines. I can add my testimony to the fact that forcing of a godless education on Ireland—to use the felicitous and repeated expression of the resolutions—is the fixed determination of some among the leading and most influential public men. It is the intolerant tyranny of a so-called liberalism, and has about it all the ring of Cromwell's Ironsides. Ireland will know how, with a calmness and peaceableness that multiplies strength, and with an equally fixed determination, to resist this despotic encroachment. A whole people, gathered in orderly array under their constituted pastors, will present a phalanx which no external power can break through; and it is well to recognise at once this irreconcilable opposition between two principles; for the chief danger to the integrity of Irish education would arise from the Gallic spirit of some who might represent to themselves and others that the gravity of the situation had been overstated. "Anything for a quiet life" is practically the maxim of men whose love of ease overmasters their care for the best interests of those around them. But, in truth, the interests at stake are vital, as is amply proved in other instances. Where is the country in Europe in which imperial versus church education is not, or has not been, the question of the day? What has England become under state education in an imperfect religion? What has France become under state education in no religion at all?

I regret that the enclosed contribution of 5*l.*, which I will beg you to hand to the treasurer of the proposed Central Training School Fund, bears so poor a proportion to my sense of this important crisis. Dear Sir, yours faithfully,  
W. H. ANDERSON.  
—*Weekly Freeman.*

**GREAT BRITAIN.**  
**CATHOLIC EDUCATION.**—The following letters have appeared in the *Times*.—  
Sir,—Under the above heading you have opened your columns—to use a hackneyed word—to the ventilation of a most important question to Catholics. As one who has had experience for years as a boy at one of the largest English public schools, and after that at two of the chief Catholic colleges in England, I hope you will allow me to say a few words on the subject.

The question as to what amount of Greek and Latin, modern languages or science, should be taught at colleges is one that as yet has received no authoritative reply. "Catholics" gives expression, however, to a very prevalent feeling among Catholics—that at none of their colleges can a thorough education in modern languages and science be obtained, nearly all the time being spent at them in acquiring a small knowledge of Greek and Latin; and the consequence is that many boys are sent to

Germany and France to obtain what they cannot get here. This will remain so unless Catholic parents bestir themselves, for the reason that at all the Catholic colleges the studies are arranged so as to suit the need of those destined for the ecclesiastical state. The only modern language professedly taught at all the colleges is French. At Ascot, when the boys are about to leave, a little German is instilled into them. It is true a German Professor is on the staff, but his labours commence too late in the day to be of any practical benefit to his *alumni*. The consequence is that boys after leaving college have to be "coached" up, at great expense to their parents, by private "coaches," before they can go in, with any chance of success, to the open competitive examinations.

The President of S. Edmund's College, in his letter, declares that an education at once "liberal" and practical would be impossible if the "lay element" were withdrawn; thus acknowledging that the lay boys have to pay more than they otherwise should because their clerical fellow-students pay less. To how great an extent the "lay element" is thus inuited in support of the clerical may be gathered from the consideration that only about 10 per cent. at this College, 12 years ago, when I was there, were lay. Is this just to the laity? What is really wanted, then, is a College with a staff of Catholic lay Professors, of whom plenty able and even eminent could be obtained, and, say, a couple of priests as chaplains, instead of, as at present at all the Colleges, nobody but priests for Professors, with now and then a solitary exception, and who cannot be expected to be able to fit the boys for the world as lay Professors could.

The Catholic hierarchy would discourage any such plan, but that it would be a great boon to the Catholic laity no one is more convinced than, Sir, your obedient servant,  
A LIBERAL CATHOLIC.  
Lincoln's-inn, Oct. 19.

Sir,—While I deprecate the tone adopted by "A Liberal Catholic" in advocating a more thorough education in modern languages and science than is now to be obtained in our colleges, I am too much a victim to the existing system not to be painfully aware of its shortcomings. Having a large family of boys who, in order to take their position in the world, must necessarily compete in the public examinations, I have been forced to adopt the two expedients which he names, of sending my sons to Germany, and of having them "coached up at great expense" by private tutors.

The old-fashioned notion prevalent among our fathers, both Catholic and Protestant, was that public education was not intended so much to impart accomplishments as to discipline the mind and form the character. It was contended that Latin and Greek afforded the best mental training, and that by long classical study men were best prepared for the great purpose of life, which is to educate themselves. This was all very well so long as there were no competitive examinations, and while men could enter the professions without any special training for them, and could educate themselves as they advanced in their career, as lawyers do still to a great degree. But, unfortunately, there is now scarcely any position at all to be attained without the ordeal of a competitive examination, and for this modern languages and science are absolutely necessary. Under these circumstances it is positively cruel that we should be debarred from the advantages possessed by Protestants in such schools as Cheltenham, Marlborough, Rugby, and even now, I believe, at Harrow and Eton.

However, with the example of the Rue des Postes before me, I cannot assent to "A Liberal Catholic's" exclusion of the clerical element. The young men trained by the Jesuit Fathers at the Rue des Postes have always taken the highest places both at the Ecole Polytechnique and at St. Cyr, and I believe rarely, if ever, failed at the preliminary competitive examinations. The same unvarying success has also attended the training at the Jesuit College of St. Michel, at Brussels, which prepares young men for the competitive examinations for the various civil and military offices in Belgium. If the Jesuits would only establish a "Rue des Postes" here in England, I, for one, should feel that I had no further cause for complaint; for, although this might not satisfy the secular aspirations of "A Liberal Catholic," it would be in perfect harmony with the views of your obedient servant.

AS AN ANTI-LIBERAL CATHOLIC.  
Athens, Oct. 25.

**CATHOLIC CLUB FOR MANCHESTER.**—On Tuesday October 24th the Bishop of Salford (Dr. Turner, presided at the formal opening of a Catholic club for Manchester. The club premises are at No. 20, St. John-street, and comprise dining room, reading room, smoking room, billiard room, and other accommodation, suitably and comfortably furnished and fitted up. The Secretary, Mr. M. A. Motter, in his opening statement, said that for a long time the Catholic Association had seen the necessity of the establishment of such a club, and about a year ago appointed a committee to seek out suitable premises, which had now been secured. They were already promised nearly 120 members, and they felt confident that when the club was fairly opened there would be such an increase as to make it a very prosperous association. Their objects were not at all political, but merely social. Amongst other apologies for non-attendance, Mr. Motter intimated one from Archbishop Manning, who sent a valuable donation of books for the library. Bishop Turner, in declaring the club open, said he hoped it would have the effect of bringing Catholics more frequently together, and would prevent the young from resorting for amusement to places of a more dangerous character.—Canon Toole, in proposing "Success to the Catholic Club," said he was glad that politics were to be excluded. They were not very well-liked amongst themselves about politics, and therefore the further they kept off that matter the better. He rejoiced in the establishment of the club, because it would have the effect of bringing Catholics closer together. The sentiment was seconded by Mr. Richardson.—On the motion of Canon Benoit, a vote of thanks was given to the committee; and a similar compliment to the chairman, proposed by Canon Wilding, and seconded by Mr. Hill, terminated the proceedings.—*Catholic Times.*

A new Catholic place of worship, called the Church of the Holy Name, was opened for divine service in Manchester on Sunday, Oct. 20th. It has cost nearly £40,000.

**CATHOLIC LITERARY SOCIETY AT FLEETWOOD.**—A meeting of the Catholics of Fleetwood was held on the 17th ult at No. 4, Kemp-street, for the purpose of forming a Literary Society. The meeting was addressed by Father Bridges, and Messrs. Brenard, Ball, and Walmsley, who pointed out the advantages to be derived from such associations. Mr. Ball was appointed president, and Mr. Brenard secretary to the new society. Messrs. Ball and Walmsley were commissioned to make arrangements that the room at 4, Kemp-street, might be a cheerful and comfortable resort for the members. It will be well lighted with gas, there will be good fires kept during the coming winter, and to keep the minds of the members in a healthy condition also, all the Catholic papers and publications, and judicious selections from the general literature of the day, will be available for their use. The room will be opened on next Monday evening, when no doubt the Catholic young men of Fleetwood will mark their appreciation of the zeal of their good pastor, Father Bridges, and also of the gentlemen named to carry out the arrangements, by attending in large numbers and joining the new society, which is to be worked at a light expense; so as not to press heavily on the means of the members. We understand that proper arrangements will also be made for visitors.—*Catholic Times.*

**THE MISSION AT ST. MARY'S, RICHMOND HILL, LEEDS.**—The mission that is taking place at this noble church, under the auspices of the Fathers Oblato of Dublin, Messrs. Hickey, Nichols, and Murray, seems to have thoroughly roused the Catholics of this extensive parish from the lethargy that unfortunately so long prevailed with many who were only Catholic by name. Night after night this magnificent edifice is crowded to overflowing, and the grace of God seems to be showering down upon all in abundant showers. The stream of eloquent and fervid appeals flows on alike from each of the three gifted and pious Fathers. Father Murray, who was formerly connected with St. Mary's, seems to have gained abundance of grace from God as a great preacher since he left Leeds, and there are few indeed who can listen to his pious and impassioned exhortations and not feel their heart yearning to be reconciled to their Maker. The mission which commenced on Sunday the 18th inst., closes on Sunday, November 4th, when the Lord Bishop of the diocese, Dr. Cornthwaite, will be present.—*Catholic Times, Oct. 28.*

The Deputy Recorder of the London Central Criminal Court does not seem a whit wiser than other judges. What the reporter calls "a respectable-looking young man" pleaded guilty to forging an acceptance to a bill of exchange for £195. 10*s.*, thereby defrauding the London and Westminster Bank. It seems the prisoner was really a respectable man, but he had become involved with bill discounters. The judge, having regard to "circumstances brought to his notice" (very odd, this), sentenced him to hard labour for four calendar months. The next prisoner in the dock was another "gentlemanly-looking man," charged with precisely the same offence, the amount being £30. His employers were sewing-machine manufacturers. It appeared from the trial that the prisoner endeavoured to stop the bill, and actually paid the money; but the bank refused to compromise, and he was arrested. The judge strongly recommended him to mercy, possibly because of his righteous afterthought. The judge then sentenced him to twelve months' hard labour. We cannot discover any the least difference in these two cases. Both were respectable-looking men, both were forgers; one pleaded guilty, the other repented half-way; the guilty one went in for £195, the repentant sinner for £30; the guilty gets four months and the repentant twelve. Really we do think something ought to be done to sweep away the glaring inconsistencies so forcibly illustrated by this case.—*Weekly Freeman.*

**THE ACQUISITION OF WESTMINSTER BY THE PROLETARIANS.**—At the great Alliance meeting held in Manchester last week the Archbishop commented as follows upon the term *proletarian*, as applied to English working men:—"I call upon the working men in virtue of their patriotism, their philanthropy, and their Christian zeal, to strike against drink. If there were a look-out all over the country, and if the publicans will not turn the key on the inside, I hope the working men will turn the key on the outside. There are friends of the working man who have introduced a word lately which I hope we shall never hear again. The word 'working man' is a word of dignity. The two noblest things on the earth are man and work, and I know no title more dignified than that of the working man. I am quite confident, sir, it is your ambition to be a working man, and I hope to live and die one myself. Well now I heard the other day of 'proletarians' and 'proletariat.' Do men know where that comes from? It comes from the abominable pedantic paganism of the first French Revolution, and let us have nothing more to do with proletarians. If you wish to know what the proletariat is I will tell you as shortly as I can. It is a word taken out of the old slavish Roman law; men who had nothing but their head on their shoulders and could contribute nothing to the service of the State but their hands and feet were called *capite censiti*—men told by the head—the lowest form of population. Those who had children were called *proletarians*—that is they could serve the State not only with their hands and feet, but with the hands and feet of their children, but they possessed nothing else; they were next door to the slaves and the grave-diggers of Rome. Well, now, if anybody calls the working men of England proletarians, I hope each working man will say, 'Please to call me by my Christian name.' Let us hear no more about 'proletarians.' The working men of England, or the peasantry, or the artisans of England will, I hope, make a strike as I said against the drink trade, because theirs is the only power which can counterbalance the capitalists who brew and who distil. There is a tyranny of capital over all the springs and powers of politics and legislation, and the only power in this country that can counteract it is the unanimous will of the working men."—*Tribune.*

In all the principal towns of the North of England the workmen are following the example of the Newcastle engineers, by demanding a reduction of time of labour to nine hours per day. The iron-workers of Middlesbrough the shipwrights of Stockton, the dyers of Leeds, and many other large bodies of workmen have already insisted upon the reduction. The latest accession to the number is an important one. The whole of the employees of Messrs. Laird, the great ship-builders of Birkenhead, have resolved to insist upon the reduction of the hours of labour to nine.

**UNITED STATES.**  
**ST. PATRICK'S CATHEDRAL, NEW YORK.**—SOCIETY OF THE DEPARTED.—SERMON BY THE REV. FATHER KANE.—There was a full congregation at this church on last Sunday. Father Kane preached the discourse from Matthew v, 26—"I say unto thee that thou shalt not go out from thence until every farthing be paid." He commenced his discourse with the remark that this month of bleak November, with its chilling winds, is a fitting time for serious thought and sad reflection, and perhaps for this reason our Mother Church selects this time as fitting to direct our minds and hearts towards those who have gone before us, and for whom we mourn. Although suffering and disease do not always presuppose the existence of guilt and sin, yet invariably the consequences of sin are punishment and suffering. The laws of man so regulate it, and much more necessary is it that the laws of God should conform to the same principle for the preservation of His kingdom. Of the truth of this there are many examples. Adam, in the beginning, committed a sin which has been atoned for only by the suffering of his entire race. And when Nathan felt repentant at the Prophet's feet he was told his tears had wiped out his sins, but that he must receive that punishment from which there was no escape.

"THE WAGES OF SIN IS DEATH"  
God has given us plenty of opportunity to atone for sin; how many of us neglect these and strive to reach heaven on the easy road of luxury. The Church enjoins us to do penance by prayer and self-denial. In that other world there is a place where dwell the souls of those whose sins are unatoned; and under the oldest laws, as in the Book of Maccabees, sacrifices were offered for the souls of the departed; and in one instance 20,000 pieces of silver were given for the repose of the souls of departed soldiers. The doctrine of the Church on this point of "Purgatory" is concise: it requires us to believe that there is such a place, and we must have faith that our prayers will be efficacious in behalf of our friends there. In this world, when the young heart commits sin it is appalled at the sight of its own first self-conviction. So it is with the soul when firsts emerging from this mortal body. It becomes overwhelmed with the terrible spectacle of its sins and with the thought that it may be denied the privilege of beholding.

**THE GLORIES OF OUR GOD,**  
who contains all that is beautiful and grand and good in the universe. This privation is the greatest punishment of the damned, and this enjoyment composes the chief happiness of the saints in heaven. We all know the sad suffering of weary and deferred hopes in this world; and so it is with the souls of those in purgatory. The Church feels that they are great. During this month she puts on bright vestments in honor of the saints who have earned their reward, and the next day she is clad in vestments of mourning for the purgatory whose souls are unatoned. In Requiem Masses we ask Christ to snatch them from the lion's mouth, and that the Angel Michael may be permitted to lead them to the presence of God's glory. Three times a day the Church prays that her faithful departed children may rest in peace. St. Thomas teaches us that the "combined sufferings of the world are not comparable with those of purgatory." We should take more account of our smaller sins, and above all should practise penance and mortification. The saints, mindful of the sufferings of purgatory, fasted and practised austerities. St. John clothed himself in camel's hair and fed upon wild honey. These should teach us to pray for

**THE SOULS OF OUR DEPARTED FRIENDS,**  
as at some time in the future we may be as they are now—craving the prayers of those they left behind. Look back; have you not lost a dear friend in the past? And, perhaps, to-day they are crying, in the words of the prophet, "Have pity on me, for the hand of the Lord hath touched me?"—*N.Y. Tablet, Nov. 18th.*

Another fearful accident, consequent in the want of presence of mind, resulting in death outright of eleven persons, two of whom were infant children, and the more or less serious wounding of perhaps a hundred, occurred last Sunday night at the colored church, corner of Fifth and York, in this city. It seems that quite a large congregation were assembled there, and in the midst of the services, the center of the floor commenced to sink, giving the impression to the frightened people that the whole was about to give way. A panic immediately seized them, and the whole crowd commenced at once to rush to the narrow door, believing that their only safety was in getting out instantly. The consequence was, those in front were beaten down, trampled over, and crushed by those in the rear.—The fire alarm was given from the nearest station box, and the engine was quickly on the spot, of course they were not needed, though the gallant firemen, as well as the police and citizens rendered great assistance in getting out the dead and wounded.—*Louisville Catholic Advocate.*

New York Nov. 16.—It is understood that Charters, proposed to be adopted, have been drafted by Mr. O'Connor, Mr. Tilden, and other leading lawyers, with the approval of the New York reformers, and will be such as will meet the approval of the people and of all the honest men of both parties in the next Legislature.

At several municipal meetings, held yesterday in this city, want of money for various purposes was the subject of consideration. The Board of Health is unable to continue precautionary measures against the spread of small-pox for want of funds. There was a scene at the Board of Supervisors at Brooklyn yesterday when the late frauds were exposed. In one district five hundred fictitious names were said to have been added to the list; and the Democratic members were accused of sanctioning the frauds.

Elder Knapp, the great revivalist of religion down in Arkansas, when about to baptize a new convert called out in a loud voice: "Does any one know why this man should not be baptized?" and to his surprise a long specimen of an Arkansas traveler shouted in response: "See here, Mister Preacher, I don't want to interfere in that, ere business of yours; but if you expect to get the sin out of that old cuss you will have to anchor him out in the river every night."

Three more patients have died at quarantine of cholera, and twelve more cases are reported. The arrival of the *Humboldt*, which is expected in a few days, is looked forward to with interest. She belongs to the same line as the *Franklin*, and comes from the same port. She will doubtless undergo a most rigid overhauling from the quarantine officials, who are now thoroughly prepared for any emergency. The cause of the sudden breaking out of the disease is said to have been the closing of hatches in a rain-storm.

Some time ago Rev. J. Wagner and Professor C. H. Budd, of Lancaster, Pa., left the German Reform Church and went over to Rome. The *Messenger*, a Protestant paper, announces that Rev. John S. Ermantrout, George D. Wolf and Wm. Phillips have followed the example and made their submission to the Romanist Church. The latter had some time previously left the Reformed and united with the Episcopal church, but, having been recently silenced by his bishop, he applied and was received into the church of Rome.—*N.Y. Herald.*

WASHINGTON, Nov. 16.—The American and British Claims Commission at their meeting yesterday amended rule 2 so as to read as follows:—"Every memorial shall state the full name of the claimant, place and time of his birth, and place or places of his residence between the 13th day of April, 1801, and the 8th of April, 1865, inclusive; if he be a naturalized citizen or subject of government by which his claim is presented. An authentic copy of the record of his naturalization shall be appended to the memorial, and the memorial shall also state whether he has been naturalized in any other country than that of his birth, and if so naturalized, whether he has taken any or what steps towards being naturalized. The memorial, which was dismissed by the Commission yesterday, for disrespectful language contained therein towards the United States, was from a woman. Should she present another respectful in terms it will be received.

SAN FRANCISCO, Nov. 16.—Despatches from Arizona mention that the Indians who butchered the Wickenburg stage passengers left the greenbacks belonging to the party scattered on the ground, and did not even take gold coin from the dead bodies of some of the victims. This is regarded as a full confirmation of the belief that the murderers were savages and not white highway-men in disguise. Active Pursuit of the Indians is being made.

New York, Nov. 16.—The *Times* in a financial article says we understand that some of our shipping merchants are preparing as their claims against the British Government to be presented to the Geneva Commission, the return of the war premiums which they paid in 1863 and 1864, after the escape of the pirate *Alabama* from the port of Liverpool. The papers for about a million dollars of such claims have already been put in form. If allowed, the question may come up; as to how far, if at all, the claims of the underwriters, under the Washington Treaty, are to be taxed for these war premiums received.

Detectives of the secret service department, are on the alert to recapture a notorious counterfeit Tom Ballard, who escaped from Ludlow goal. Col. Whitley offers a reward of \$1,000 for his recapture; also \$300 for Quimby, and \$200 for Brown, who escaped at the same time. Warden Tracey also offers a liberal reward for each. The prisoners have been for years engaged in the counterfeiting business. Ballard is beyond question the most dangerous counterfeit in the country. He engraved the plates for the Poughkeepsie tens and Forth National twos; he also discovered the secret manufacture of the government paper. At present eight indictments are pending against him. Quimby was recently sentenced by Judge Benedict to five years in Kings Co. penitentiary.

A special to the *Evening Post* from Washington says: Mr. William M. Everts and Gen. Caleb Cushing, counsel for the United States before the Geneva Commission, leave on this mission towards the end of next month. The Commission meets in December, and after hearing the statements of both sides, adjourns until April when the formal arguments of the counsels will be submitted. In view of the fact that additional arguments may be called for by the arbitrators at the last meeting in June, Gen. Cushing and associates will remain abroad until the final hearing and it is not expected they will return before July next.

Mr. James Brooks, editor of the *New York Express*, writes thus from Peking:—"There is an English church on the English Legation grounds, near by, where we were invited to go; and there are several Protestant missionaries in Peking—but the Roman Catholics had such large establishments here, and their history for three centuries in China had been so great and brilliant, that I resolved to see them worship on the Sabbath day. The distance was nearly three miles and the service began at 8 a.m. and a fit-out to go anywhere in roadless Peking is so serious a matter—to rally the coolies for the chairs, the ponies, etc.—that no wonder, the service was nearly over when we got there. The French priests however most graciously received us and welcomed with warm hearts European faces from so distant a region as America, and the Sisters of Charity came out in full numbers, and showed us all parts of their great establishment. The Chinese children some two hundred and fifty in number, "all Christians now were drawn up for us to see. Their nice embroideries as well as their spinning and weaving were shown us. These good sisters seemed to be happy in their isolation and their Christian mission—happy in the good they were sowing and the harvest they were reaping and earning—for the propagation of the faith throughout all China. The priests wore their hair as the Chinese do and but for their priestly robes would be taken for Chinese. The Sisters preserve their home Catholic costumes. The Cathedral itself is a wonderful building for such a distance from civilization. The organ in it cost some \$40,000 here. Many Chinese worshippers were about and the spacious grounds seemed to be teeming with Chinese people, some of whom were Sisters of Charity too."

**THE ABSURDITY OF DRINKING.**—It has become a sort of popular—almost national—faith that it is not possible to be happy unless you drink. Among certain classes—and they are by no means exclusively the lowest—drink is the beginning and end of every thing. The very name of liquor is held to be synonymous with enjoyment, and the dearest liquor the more it is prized and coveted. As every man who is not a downright drunkard is aware that the pleasures of drinking are, beyond a certain point, a mockery, a delusion, and a snare. I put it to any one who has stood half the night at a bar, or sat half the night in a club-room, drinking, smoking, and bandying reckless talk, if the enjoyment of such an evening has been anything like that of a few quiet hours spent at home with a book or a newspaper? The evil influence of tavern pleasures on the health is too obvious to be denied by any one, and the illusory nature of the pleasures themselves would be indeniable also, if the persons who indulge in them did not deceive themselves, and put the truth out of sight. No one ever brought any good out of a drinking bout yet. It is a short, feverish span of animal enjoyment, which leaves nothing behind but moroseness, regret, bad temper, self-preach, and headache. I should like to ask you, sir, if you say your prayers when you come home in that state? No you don't. You are ashamed to say them. You postpone them until you have purged yourself, your mind, your lips by more sober and rational behaviour. Next night, when you pass your hours quietly with a book or a friend, you feel that you have had real enjoyment, and that the time has passed pleasantly, that you have learned something, and that you have not injured your health.—You are not ashamed to say your prayers, and you get up next morning with a clear head, a good appetite, and an increased facility for work and enjoyment of life. The enjoyments of the man of pleasure are but few and transient. His appetites, like angry creditors, are continually making ruthless demands for what he is unable to pay; and the greater his former pleasure the more strong his regrets, the more impatient his expectations.

**MARK TWAIN'S TRIBUTE TO WOMAN.**—At an annual banquet of the Washington Correspondents' Club, the following toast was read:

Woman—The pride of the profession and the jewel of ours.

To which Mark Twain responded in part as follows: "Human intelligence cannot estimate what we owe woman, sir. She sews on our buttons, she ropes us in at church fairs; she consoles us; she tells us whatever she can find out about the private affairs of the neighbors; she gives us good advice and plenty of it; she gives a piece of her mind sometimes, and sometimes all of it. In all the relations of life, sir; it is but a just and grateful tribute to say of her that she is a 'wrick.' Where-soever you place a woman, sir, in whatsoever position or estate, she is an ornament to the place she occupies and a treasure to the world. Look at the noble names of history! Look at Desdemona! Look at Lucretia Borgia! Look at Joyce Hoth! Look at Mother Eve! I repeat, sir, look at the illustrious names of history! Look at the Widow Macchree! Look at Lucy Stone! Look at Elizabeth Cady Stanton! Look at George Francis Train! And, sir, I say it with bowed head and deepest veneration, look at the Mother of Washington! She raised a boy who could not lie—could not lie. But he had never had any chance. He might have been different if he had belonged to a newspaper correspondents' club." (Mark looked around placidly upon his excited audience and resumed.) "I repeat, sir, that in whatever position you place a woman, she is an ornament to society and a treasure to the world. As a sweetheart, she has a few equals and no superiors. As a wealthy grand-mother with an incurable distemper, she is precious. As a wet nurse she has no equal among men. What, sir, would the people of the earth be without women? They would be scarce, sir; almighty scarce. Then let us give her our support, our encouragement, our sympathy—ourselves if we get a chance."

**DEATH TO BUGS.**—The following recipe for destroying bugs on squash and cucumber vines has been successfully tried for years. It is certainly worth a trial.—Dissolve a tablespoonful of saltpetre in a pint of water; put one pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. Use more saltpetre if you can afford it—it is good for vegetables but death to animal life. The bugs burrow in the earth at night, and fall to arise in the morning. It is also good to kill the grub in peach trees; only use twice as much, say a quart or two to each tree. There was not a yellow or blistered leaf on twelve or fifteen trees to which it was applied last season. No danger of killing vegetables with it. A concentrated solution applied to young beans makes them grow wonderfully.

**PAINT CLEANING.**—Smear a piece of flannel in common whitening, mixed to the consistency of common paste, in warm water. Rub the surface to be cleaned quite briskly, and wash off with pure cold water. Grease spot will in this way be almost instantly removed as well as other filth, and the paint will retain its brilliancy and beauty unimpaired.

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ECCLESIASTICAL CALENDAR.

NOVEMBER.—1871.  
Friday, 24.—St. John of the Cross.  
Saturday, 25.—St. Catherine, V. M.  
Sunday, 26.—Twenty-sixth after Pentecost.  
Monday, 27.—Of the Ferial.  
Tuesday, 28.—St. Irenaeus and Comp., MM.  
Wednesday, 29.—Vigil of St. Andrew.  
Thursday, 30.—St. Andrew, Ap.

NEWS OF THE WEEK.

The re-organization of the French army is making rapid progress. By the end of the year the strongest strategic positions on the eastern frontier will be occupied by completely reconstructed and thoroughly equipped corps d'armee. The trial by court-martial of the parties accused of the assassination of Generals Thomas and Lecomte has ended. Nineteen of the prisoners were pronounced guilty. Verdagner and seven others were sentenced to suffer death, one to imprisonment for life at hard labor, and ten to various terms of imprisonment. The Constitutionnel says the Duc d'Harcourt, French Ambassador to the Papal Court, has sent a telegram to the Count d'Remusat, stating that the Pope has expressed his intention of leaving Rome when a bill is passed concerning the Italian Parliament in that city.—Count de Chambord, chief of the elder branch of the Bourbons, contradicts a report that he intends to surrender his hereditary right to the throne of France.

At Madrid the Committee of the Cortes on the Budget have agreed to report in favor of a tax on interest on Spanish bonds held at home and in foreign countries. Movements of the Radical members of the Cortes have resulted in the defeat of the Ministry upon a test question, and a Cabinet crisis has occurred. The debates at Friday's sittings were intensely exciting.—During the discussion a proposition to censure the Government, was brought forward by the adherents of Zorilla. A counter motion was submitted by Ochoa, providing for granting entire liberty to religious societies throughout Spain, and the suppression of the decrees of the Provisional Government, of which Zorilla was a member, relative thereto. Pending this, a motion was made to declare the sitting of the Cortes permanent. A spirited discussion followed. The Government eventually demanded its rejection as a Cabinet question, but their opponents had the majority, for upon a division of the House, the motion was found to be adopted by 173 to 118. Admiral Malcampo, President of the Council of State and head of the Ministry, at once mounted the tribune and read a Royal Decree, proroguing the sitting of the Cortes without delay. The King held a council, after which the Ministry resigned in a body, but the belief is expressed in high quarters that, with some modifications, they will continue in office.

There are great complaints of disorganization in the public departments at Constantinople. The Sultan's orders requiring economy in the administration of public affairs is misinterpreted, and not satisfactorily carried out. Harmony does not prevail in the cabinet, and a crisis is looked for.

A despatch received in London from the State Department at Washington thanks the Consuls of the United States in England and on the Continent for their efforts in behalf of the inhabitants of Chicago. It says that the American Government is gratified to see, in the liberal response to the appeal of its representatives abroad, evidence of international sympathy. Dr. McLeod states officially that he has attended the Queen for over thirteen years, and declares that all reports to the effect that Her Majesty has shown symptoms of weakness are unqualifiedly false. The Standard announces that negotiations between the British and French Governments for a modification of the Commercial Treaty have been broken off; no cause for the interruption is assigned. A large Radi-

cal meeting attended by 4,000 persons, was held in the City of Bristol on Saturday. Sir Charles W. Dilke, M.P., addressed the assemblage. There was much uproar and fighting during, the progress of the meeting, and a band was prevented playing the National Anthem—"God save the Queen."

Mexico is engaged in a civil war. Many States are pronouncing for the revolutionists, and a change in the Government is anticipated before long. Large armies are being collected, and moved through the country. General alarm prevails everywhere.

The Russian Grand Duke has at length arrived at New York, the vessels comprising the squadron having experienced headwinds and heavy weather throughout the voyage. Small pox is spreading in New York and creating much alarm among the population of the city. Thirty-three new cases were reported during the last two days.

Dr. Dollinger, in recognition of his services to the cause of Protestantism, has received, by a large majority of voices, from the University of Oxford, the honorary degree of D.C.L. It is true that with amusing inconsistency Dr. Dollinger professes still to hold all the doctrines of the Catholic Church, with the exception of that defined by the General Council of the Vatican; doctrines which, as the Times, commenting upon this marvellous inconsistency, truthfully observes "are scarcely less antagonistic to intellectual liberty than the Vatican dogma. He, and his chief allies, still profess to believe in the existence of an infallible authority somewhere;" though where, and how it obtains utterance, and what its organs are, as the Times adds, "points left conveniently indefinite."

And herein lies the absurdity of the position assumed by Dr. Dollinger and his allies. They see that they must, if they would not renounce all supernaturalism, all belief in anything beyond the grasp of reason, and their senses, admit the existence somewhere of an infallible and supernatural authority. No man by the exercise of his natural reason can convince himself of the truth of the doctrine of the Incarnation. It is, to say the very least, a doctrine as much repugnant to natural reason, to believe that a Virgin could have conceived and borne a son, as it is to believe that, on certain matters, the Pope is, by the Grace of God, supernaturally preserved from error; as to the truth of the statements made in the works commonly called the Gospels of St. Matthew and St. Luke. Dr. Dollinger & Co. have no, and in the nature of things can have no, personal cognisance. Tested by human reason, and the physiological laws supposed to govern the world the thing is impossible—and therefore incredible; and if any believe the story on which the entire Christian system is based, they must do so in reliance upon the infallibility of the authority on which it is propounded to them. Now this is the actual position of the Dollingerites, and of all Protestants who still retain some taint of Christianity. To them there must be, somewhere, some infallible authority, or there would be no assignable reason for their believing anything in the supernatural order, not cognisable by reason and the senses; and yet where is this infallible authority to be found? Dr. Dollinger as yet, has not attempted to answer this question; and as the Times remarks his position is therefore logically untenable.

The position of the Catholic is logical, and therefore tenable. If he assert the existence of an infallible authority, he will also, tell you where it is to be found, how it gives utterance to its decisions. To him the Catholic Church, speaking by the organ of a General Council whose decrees are sanctioned by the Pope, or speaking by the Pope *ex cathedra* on a question of faith and morals and addressing the Universal Church, is to the Catholic the one infallible authority by Christ Himself appointed for all time, to which all are bound reverently to submit themselves. The Catholic position is at least consistent, and logical. So also in a certain sense is that of the sceptic who, denying the existence or possible existence at any time, or at any place, of an infallible authority, denies also the possibility of attaining to certainty in matters above the natural order and which do not fall within the ken of the senses. He also is logically consistent, and his position is intellectually respectable in comparison with that of the Dollingerites, who, till they proclaim themselves out and out Protestants recognizing as the sole supreme judge in all questions of faith and morals the individual conscience, do but make themselves by their inconsistency ridiculous and contemptible in the eyes of the intelligent public. Their present position is untenable, and must soon be exchanged for that of unqualified Protestantism. This the Oxford University sees, and therefore it confers its honors upon their chief. This too the London Times perceives; for in the editorial article from which we have already quoted it says:—

"If Dr. Dollinger and the Bavarian Catholics are prepared to dispute the Dogma on independent grounds, they have started a Protestant movement;

they have declared that there is an authority superior to Councils, Popes, Bishops, and Priests; and that this is the purely spiritual authority which abides in each individual conscience."

Of course they have; but unless this spiritual authority be infallible it is not worth the lowest copper coin, the "red cent," in circulation on this Continent; and cannot therefore determine the somewhat important questions in dispute, amongst Protestants; whether for instance the Person known in history as Jesus, were the son of the carpenter Joseph, or of the Holy Ghost? Reason alone would to this question suggest the answer that He was the son of Joseph; and we cannot conceive how the individual spiritual authority resident in every individual conscience can suffice to overthrow, and set aside the conclusions of reason, fortified by all physiological experience since the world began.

We publish a letter that appeared in the London Times under the signature of J. A. Wylie, and is interesting, as showing how the Dollinger—or so-called "Old Catholic"—movement now progressing in Germany presents itself to the eyes of an intelligent Protestant:—

To the Editor of the Times.  
Sir,—I have just returned from a six weeks' tour in Germany. One object of my journey was to look a little into the Alt-Catholic movement on the spot, and to hear what the leading Protestants in those countries which are more immediately the seat of this movement have to say about it. Your own columns, so far as I have had opportunity of seeing them in foreign towns, have during these past weeks borne ample evidence to the interest with which this movement is regarded by the people of Great Britain, and, although as a nation we are not in communion with Rome, the influence of that ecclesiastical body is far too powerful both in our own country and in the world to permit us to be indifferent to the changes it is undergoing. In these circumstances it may be of some consequence to know how the Alt-Catholic movement is regarded by those who have nearer opportunities of studying it.

I have seen some of the representative men of German Protestantism, and in their eyes the movement, I must confess, does not bulk quite so largely as it does in ours. Professor von Ranke, the author of *The History of the Popes*, whom I saw in Berlin, expects very little from it. He feels that the position of its leaders—neither in the Roman Church nor out of it, excommunicated by Rome, and yet refusing to adopt the Protestant creed—is an equivocal and weak one; and such too is the opinion of Dr. Hoffman, the General Superintendent, or Primate, of the Protestant Church of Prussia. The Munich meeting of Old Catholics had not then been held, but in the anticipation of that meeting it was Dr. Hoffman's opinion that if they should take up Tridentine ground matters would be worse rather than better as respects the hope of the movement issuing in a reformation of the Church of Rome. The Munich Council has since met; the ground it has taken up is very decidedly that of Trent, and so ends the hope, in Dr. Hoffman's opinion, of the movement becoming a reforming one. I travelled with Professor Vogel, of Vienna, from Dresden to Prague, and had a full interchange of sentiments with him both as regards this particular movement and as regards the whole attitude of Rome to the age. His opinion regarding the Alt-Catholic movement—for I will not trouble you with the other questions—was, in brief, that it will have no future. All these men very clearly see, what you have already pointed out, that the position taken up by the Old Catholics has not breadth enough for a popular movement. It may influence intellectual and speculative men, but it will fail with the masses. Those Protestant ministers who have lately visited Austria all agree in saying that the Catholic populations of that empire are not prepared to follow their leaders.

Agreeing in the main with the opinions of the distinguished men to whom I have referred, I expect a little more from the movement than they do. I have no idea that it will grow into a Reformation. It starts from a different point, and tends to another goal than the movement of Luther. It is based, not upon the Bible, but upon the Church, or, as Dr. Dollinger terms it, upon "History." He wishes to reform the edicts of Councils and Popes, and he takes the edicts of Councils and Popes to do this. This agency may read or destroy the Church, but it will never reform it. He must have a power outside Councils. This Dr. Dollinger does not see. For his learning, his character, and the singleness of his aims I have a very high respect, and in passing through Munich waited upon him to express my sympathy in the movement he had inaugurated. I expressed my opinion, delicately but plainly, that the movement, to succeed, must be based upon the Bible and the exemption of the conscience from all other authority. But Dr. Dollinger protested, as he had declared in public, that his standing was on History—that is, on the historical development of an infallible rule of faith in a living and organized body, the "Church" to wit. But here is the weak point of Dr. Dollinger's position. Why does he arrest that historical development at the 16th century? He accepts the dogmas of Councils and the teaching of the Church down to the close of the Council of Trent. But why does he stop there? Why does not the infallible guidance of the Spirit, conveyed through the Church, run down to our own times? If ever dogma was historically developed it is the infallibility of the Pope. It has been the teaching of the Church these two centuries. It is held by Liguori, and by Professor Perrone, of the Collegio Romano at Rome, that when the Pope speaks *ex cathedra* on matters of faith and morals he speaks infallibly. And last of all this dogma has been declared to be true by a Council possessing all the elements of ecumenicity, and in a higher degree than any other Council in the whole history of the Church. Dr. Dollinger's position just comes back to the old controversy, "Where is the seat of the Infallibility?" and there is not breadth enough here for a great popular movement. The Catholic nations, accepting the Infallibility, concern themselves but little about where it resides. Besides, the movement has had birth in a sceptical age. The times in the 16th century were very different indeed.

But I don't think the movement will die. If not as a reforming, it will live as a destructive power. Rome, by her excommunication of Dr. Dollinger and his compatriots, has secured this. Rome cannot revoke her sentence, and the Alt-Catholics cannot bow to it, and so they must go on to form a Church of their own, and are in fact doing so already. To support themselves, and make way against their great opponent, they must agitate and discuss, and, above all, enlighten the people. Every day their views will enlarge, and their sympathies widen, and this alone will be no slight emancipation from a system where there is but one principle—authority, and but one virtue—obedience. In short, in this movement we see another agency added to the many already existing, both political and intellectual, which are slowly breaking up the iron unity of a body which has weighed so heavily upon the liberty and civilization of the world.

I am, &c.,  
J. A. WYLIE.  
London Oct. 12.

Yet, though intelligent as Protestants go, Mr. Wylie must have appeared very silly to Dr. Dollinger, when he asked the latter why, instead of taking his stand on History, he did not take it on the Bible? But how was Dr. Dollinger, if he gave up his stand-point of History to get the Bible? how ascertain of what writings it, the Book, *par excellence*, was made up. True History alone can not give this; nothing but a living infallible authority can tell us what is the Bible, or compel respect for it as the inspired Word of God; but Mr. Wylie's proposition about making the Bible the basis of a movement calling itself "Old Catholic" must have struck the schismatic professor as silly indeed.

CIVIL AND RELIGIOUS LIBERTY.—SECTARIES AND LIBERAL CATHOLICS.—In the warfare that has been waged from time immemorial by sectaries against the Church, the words, civil and religious liberty, have been used by them in a style that would imply the existence of a belief in the proposition, that the Church was opposed to both. Perhaps at no time in the history of the Church since its foundation by our Divine Lord, have these terms been used to a greater extent than at present, and perhaps at no time in the history of Christianity, has there existed a body of men holding such a contradictory set of principles as the individuals who term themselves liberal Catholics. Between both parties however, the sectaries and the liberals, the Church holds on her independent course, looking neither to the right nor to the left, but leaves herself entirely in the care of her Divine Pilot, her Creator, her Perfector. Although the Church needs not the help of our feeble pen in her defence, still we may be permitted to examine the proposition of her enemies that she is opposed to liberty. In this examination which we propose to make, we deny flatly the premises of anti-Catholics, and non-Catholics. Our position is this. The Church has ever been favorable to sound liberty while she has been the antagonist of license. But license is the worst feature of despotism, therefore she has been true to liberty and opposed to despotism. What is liberty? It means an exemption of some kind from external restraint; but there is no fixed standard of such exemption, and while it varies in different states, so it may materially differ in its effect at different times. The mere notion of government implies restraint. This restraint when complete we would term slavery; where no restraint exists savagery triumphs, and such non-restraint can never obtain in any civilized community. In speaking therefore of Civil Liberty and the attitude of the Church thereto it behooves our opponents to state distinctly what they mean by this phrase which has become a conventional one on their part. It devolves upon them to shew clearly the principle of liberty, true, sound, orderly liberty to which the Church is opposed and we shall be grateful also, if when they cite—if they can—a case in point they will tell us by what standard or authority they judge the case, and when, where, or by whom such a standard or such an authority was accepted as binding by the civilized community. In our opinion as government expresses in its very existence, a compact between the governed and the governors, involving upon all some amount of sacrifice of person for the general good, so the amount of this sacrifice must be determined by the character and surroundings of the people; such amount to be equal to the first duty of a well-organized civil community, namely, the protection of the possession and enjoyment of life and property. The enlightened in different countries differ in opinion as to the best form of government. Our neighbors to the South of us never tire of proclaiming their form to be *par excellence*, the best and most useful and liberal in the world. The Englishman justly proud of his Constitution and the general system of his government which are in truth the foundation-stones of the system which was inaugurated by Washington and his confederates, and which remained comparatively pure until the Radicals swept away the rights of States and the safe-guards of American freedom is equally positive that no system under the sun equals his, and so on with the list of peoples. However

"For forms of government let fools contest  
That which is best administered is best"  
is our opinion. That system, not of universal but of local application which gives the greatest good to the greatest number within the governed locality or country ought to prevail in the locality or country. We deny that a system of Government whether monarchial or democratic which works well in a particular place should because it so works be applied, or sought to be applied, by the people of that particular locality to the nations at large, and hence we join issue distinctly with those who assert that the Catholic Church, the Church of God, is opposed to liberty, because she had not sided with this or that theory of government. The fourth of July orator, heaping abuse upon

Protestant Great Britain for its tyranny, flings his puny sayings against the Church. The Englishman forgetting his treatment of Ireland, when welcoming some Garibaldi or Mazzini or other dastardly blasphemer and revolutionist throws his small venom against the system which gave him Magna Charta. Then follow the new lights; the persons who teach themselves liberal Catholics, persons for most part of small minds who finding that truth is not always palatable seek to cover it and sugar it and suppress it; who in fact fear to confess Christ and who are running the risk of a refusal of confession from Him. All these anti-Catholics and non-Catholics, that is the liberal Catholics are arrayed against us. It is well that we know our friends and our opponents; we have been troubled with snakes in the grass for some time but the attitude of Pius has killed the reptiles. Rome has looked through her garden and thrown the weeds which were growing over the wall. The Catholic Church was founded by God Himself. In the foundation her mission was clearly defined; to teach the nations the truth as it is in God, and by the propagation of Christian principles to elevate the condition of man, by making all men good, by making one to love another. Thus although Christ did not come to found a Church which was to interfere with or to decide upon the complications of human governments yet the tendency of the doctrines which He embodied and which the Church conserved was to equalize the social condition of mankind, to solace the poor, to make humble the powerful, and to make all orderly and religious by telling us to "Render unto Cesar the things that are Cesar's and unto God the things that are God's." But as the Church is a Kingdom not of this world; as its mission is spiritual and therefore holier and higher than the things of earth, so she should only be judged in this matter by her external influence, her external action upon civil society. During the first three centuries of her existence her influence could not be extensively felt owing to the persecutions and sorrows she endured at the hands of the Pagan Emperors. But behold her action when she emerged from the gloom of the Catacombs. When without distinction of the guilty or the innocent Theodosius massacred his people in Thessalonica, the great Ambrose at Milan refused him communion and enjoined upon him a public penance. During the Middle Ages, when the world was but recovering from the tremendous raids of the Northmen, the Church sought first the conversion and then the alleviation and elevation of the people. In 1845 an American Protestant writer said—"Though seemingly enslaved, the Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. . . . The ruler learned from her some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition which teaches that the Church has always upheld the cause of the tyrants.—Through the middle ages she was the only friend and advocate of the people and of the rights of man." In England, in Spain, in Germany and Italy the influence of the Catholic Church was ever on the side of the people. In Spain her influence was such that Mr. Hallam admits—"The civil rights of rich and poor in (Spanish) courts of justice were as equal as in England." In England on the famous plain of Runnymede, the Catholic barons headed by Catholic bishops obtained Magna Charta. The Free Cities of Germany and of Italy owe their origin to the influence of Catholicity while it is a fact notorious to all, that in the sixteenth century, when Protestantism obtained, liberty declined in Europe. In England tyranny of the darkest dye resulted from the rebellion of her monarch against Rome and it is a well known truth that while the Catholics of Maryland proclaimed liberty of conscience their fellow colonists of the North were burning witches and whipping Quakers. The Evangelicals to the South of us who tolerate Catholicism "from low and unworthy motives" ought to be the last to reproach Catholicity with intolerance. In the Plymouth Code to play on a Sunday subjected the plover guilty of "recreations" to be publicly whipt, and in Gov. Eaton's Code we read: "No priest shall abide in this dominion; he shall be banished, and suffer death on his return." In Connecticut it was decreed that "no food or lodging shall be afforded to a Quaker, Adamite or other heretic," and these people and their children in despite of well attested historical facts which go to prove that the influence of Catholicity and the Church has ever been towards the people and liberty and that Protestantism with all its train, liberal Catholicism into the bargain, has always been productive of tyranny prate about Catholic intolerance and Protestant liberality. It is almost useless to argue this point with those whose non-acquaintance with history proves their ignorance and their flippancy, and while our space forbids us to enter at large into a full and proper discussion of the question, yet we

declare and point to well authenticated history for our proof, that the Church has been not only favorable to, but also has been the promoter of liberty. As to the term "Religious Liberty" we confess our want of knowledge as to the meaning attached to it by anti-Catholics.

THE CATHOLIC ASSOCIATION OF OTTAWA.

FATHER MATHEW'S T. A. SOCIETY.

We have a Temperance Society in Ottawa; not one of those bodies of "Knight Templars" who array themselves in antic costume, preach "total abstinence" at monthly socials, froth and foam about the evils of drunkenness, and then (as profane rumor hath it) seek refreshment and comfort in liberal potations of what they think, a little better than Adam's pure ale.

We beg to inform our friends in Antigonish, N.S., and neighborhood that ANGUS M'ISAAC, Esq., has kindly consented to act as agent for the TRUE WITNESS.

A CARD.—The Sisters of the House of Providence, Kingston, Ont., desire to thank the Rev. Pastor and people of the Mission of Picton for their generous contribution towards the support of the aged, infirm and orphan boys under their immediate care.

We have received the Illustrated Catholic Family Almanac for 1872, published by the New York Catholic Publication Society. It contains a large collection of very interesting matter. Can be had at the Messrs. Saddler of this city, price only twenty-five cents.

ERRATUM.—In our issue of last week a slight mistake was made in the communication received from our Correspondent Lochiel, for "In the United States, they say 'any Nationality before a Catholic,'" read "In the United States, they say 'any Nationality before the Irish; and any Christian before a Catholic.'"

ADDRESS AND PRESENTATION.

TO THE REV. JNO. McEATEE, R. C. Curate, Thorold, Ont.

REV. AND DEAR SIR,—On behalf of the Roman Catholic congregations of Thorold and Merriton, we desire to express to you the high esteem in which you are held by the members of the church.

ON THE STUMP.—A day or two ago we were inclined to ridicule Darwin's famous man-monkey theory, but we are now compelled to do homage to its principles, at least in part. You ask dear readers,—why this sudden change? We answer,—Ogle R. Gowan, Esq., the venerable parent of Canadian Orangism, the crowned champion of Protestant liberty, has spent a whole week in Ottawa.

Popery." This was news at any rate, news so astounding that we fear the printers have made some mistake in setting the report. What in the world can the learned orator mean by the expression loved? Is it such a love as the wolf bears towards the lamb? He then invited all to "look at Italy the home of the Popes. There we have seen the head of the Catholic Church kept upon his throne by a succession of foreign bayonets."

But let us throw frivolity aside, and ask ourselves seriously: how can an honest, an intelligent people, (as Orangemen pretend to be) brook such idle, canting, lying language? No gentlemen, you are not honest, you are not sincere; you are insulting, you are intolerant.

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of the officers and members of the Thorold Temperance Society to follow your instructions and example.

You will please accept this gift not for its intrinsic worth, but as an expression of the hearty good will of the people. Permit us to give expression to the hope that your future career as a soldier of the Church may meet with marked success, and that the pleasing associations which have at all times happily existed between yourself and the people of this neighborhood, may continue on your path through life.

- John Battle, A Schwaller, John O'Connor, Thos. Conlin, Neil McKeague, Daniel Leo, M. Battle, M. Brennan, John McSovern.

PEPLY.

GENTLEMEN,—Whilst returning my most sincere thanks for your very flattering address, I must say the present occasion is likewise one of joy and sadness for me. It gives me the opportunity of thanking you, in the name of the Congregation for the continual marked respect and kindness they have always shown me, and thus amid the many arduous duties that I was called upon to perform I found a pleasure rather than a task.

During my residence amongst you I have endeavoured to labour for the welfare of those to whose wants God in his mercy has allowed me to minister, but all I have done falls far short of the splendide ulogium you have passed upon me.

Your remarks concerning the establishing of Temperance Societies I fully endorse. And I only hope and trust the Temperance Society of Thorold, commenced under such favourable auspices, will treble its number under the guidance of the present pastor, the good Father Sullivan, and likewise grow old with years.

In conclusion allow me to return you my most heartfelt thanks for your very liberal present and also for your good wishes, so kindly expressed, concerning my future career. And that God may bless yourselves and families will be my constant prayer.

JOHN McEATEE.

St ANN'S Church.—Last Sunday night Father Maher, of Tennessee, delivered a most eloquent address in St. Ann's Church, on the subject of "Irish Faith at Home and Abroad." The address was one of considerable length, and evidenced an intimate knowledge of Celtic history, both ecclesiastical and secular.

John Lee, the Swedish sailor, the murderer of Mrs. Foster, was hanged on the morning of the 17th inst. at 8 o'clock in the jail yard. But 200 people were admitted. The gallows was in rear of the guard house. The prisoner pinioned, and attended by the priest, sheriff and executioner, walked firmly on to the drop, and after thanking the jail officials for the great kindness shown to him, confessed to dying in the Roman Catholic faith, and then expressed himself prepared to meet his doom.

Mr. Edward Carter, Q. C., of this city was returned on the 17th inst., by acclamation for Brome in the place of the Hon. Mr. Dunkin, elevated to the Bench.

THE SMALL-POX.—There are, it appears, quite a number of cases of this dreadful disease in the city. The Health Officers, Constable Cardinal and Butler, while examining the houses on St. Paul street, found one in which were six families including about 15 or 20 children, one of whom had the small-pox. The mother was unable to pay for a doctor, and the constables brought the matter under the notice of the Corporation. There are, we believe, quite a number of cases in the Hospital and Hotel Dieu.—Daily News.

Mr. Carpenter has returned to Montreal with a supply of English sparrows for the city and suburbs. They will be set at liberty in the French Square, the Seminary gardens, and the Mount Royal Cemetery. There are several hundreds of them, and a few have died. They had a long and stormy passage of sixteen days, but, on the whole, they seem to have stood it remarkably well, and are very lively.

The Lindsay Warder says—A very interesting ceremony took place last Friday week in the Roman Catholic Church in this town—the ordination, by Bishop Moran, of Kingston, of Rev. T. Spratt, eldest son of our townsman, Mr. Thomas Spratt. The Bishop was assisted by the Very Rev. James Farrelly, V. G., of Belleville and Rev. Messrs O'Boyle, Bruyere, Brown, McWilliams and Dr. Chisholm. The other reverend gentlemen present were the Rev. Messrs. O'Connell, Coyle, Davis and Stafford. The Bishop entered soon after ten o'clock and the ceremony commenced in the usual form, the choir singing in excellent style Gloria in Excelsis. After the ceremony an eloquent address was delivered by the Rev. Dr. Chisholm on the meaning of the ceremony and the duties of the priesthood. Mass was afterwards celebrated by the Bishop, and the services terminated about noon.

CHOLERA.—This continent has been so long menaced with a visitation of cholera that when it appears in New York it comes stripped of half its terrors.—Nevertheless there are in the incidents connected with the voyage of the "Franklin" many facts claiming serious consideration. One might suppose that the captain of a steamer conveying seven hundred emigrants would, when he found the cholera had declared itself on board, have made for the nearest port. We are not told when the first case occurred or how far the "Franklin" was then from her port of departure. All that we learn is that forty victims of the disease were committed to the deep, and that the cabin passengers and crew escaped. Water had not been provided in sufficient quantities and the apparatus for distilling sea water was defective, so the unfortunate steerage passengers were, when they most needed a pure article, condemned to drink the brackish water furnished by

the engine. There must always be some origin for cholera, that is if we accept the doctrine of infection—in this instance a chest of clothes, it is alleged, contained the virus—a statement perfectly in accord with past experience; but if a chest of clothes can convey the infection on board a crowded passenger steamer, assuredly there ought to be some precautions adopted at the port of embarkation. How can the health authorities at New York know intuitively whether a chest landed from a healthy vessel be not a veritable Pandora's box in disguise. Fumigation at the port of shipment would have saved the two score passengers who perished on board the "Franklin," and to fumigation the health officer at New York must resort. Cholera, small-pox and typhus are bred amongst filth; they can only be fought by cleanliness, pure air and pure water. We must not delude ourselves with the hope that we can exclude the cholera. The current of emigration is so huge and there are so many infected ports on the continent from which emigrants take passage, that hardly any amount of vigilance can preclude the ingress of the disease. Our principal duty should be to look to the sanitary condition of Montreal; and if the City Council have not sufficient authority to enforce proper precautions in suburban villages, they should claim such powers from the Legislature.—Daily News.

OTTAWA, Nov. 16.—Comparative statement of population with the Census of 1861, showing the increase for the past ten years: Ontario—Total, 1,620,842; increase, 224,751, or 16.9 per cent. Quebec—Total, 1,192,505; increase, 79,841, or 7.18 per cent. New Brunswick—Total, 285,777; increase, 33,730, or 13.38 per cent. Nova Scotia—Total, 387,800; increase, 56,943, or 17.21 per cent. Total, 3,484,924; increase, 395,265, or 12.79 per cent.

CUSTOMS REVENUE.—The Customs revenue of the Dominion for the four months and ten days of this financial year up to November 10th, exceeded that of the similar period last year by \$2,000. This result is very extraordinary, as showing the elasticity of the revenue, and the general prosperity of the country, because according to the estimates their ought to have been a decrease of almost \$600,000. The estimates anticipated the taking off of taxes to the extent of a million and three quarters. Nevertheless the revenue exceeds that of last year, and if it keeps on at the same rate, it will show a surplus of about \$2,000,000.—Ottawa Free Press.

The Cornwall Gazette states that Mr. D. McInnes, of Hamilton, with Mr. George Stephen, of Montreal, was in that town on Saturday week with the view of making arrangements for the erection of a large cotton mill on the Mattice farm. Mr. McInnes thinks it will require all the land now owned by Mr. Stephen, east of the pottery, and Mr. Stephen has consented to give it. It is contemplated to erect at first a mill of ten thousand spindles, but the plan adopted will be such as to admit of its enlargement to a capacity of twenty thousand, if found necessary. The necessary building material, stone, timber &c., will be got out this winter, the erection commenced next summer, and it will be in full running order by June, 1873—at least such is the present intention.

THE STORM ON LAKE ERIE.—PORT ROWAN, Nov. 17.—The following vessels were driven ashore on Long Point on Wednesday viz:—Barque E. C. Sherman rolled over on the end of the Point. The crew left the vessel with the yawl boat, and were driven out into the lake; they are supposed to be lost. The vessel is a total loss. The schooner A. C. King is ashore two miles west of the light, with twenty-two thousand bushels of corn on board. The cargo and vessel will probably be saved. The crew were all saved. The propeller Esopion City is ashore eight miles west of the light. She had no cargo, but will likely prove a total loss. The crew were all saved. Brig Resolute is ashore at the lighthouse, laden with stone. The vessel is a total loss. Two of the crew, a man and a woman, were frozen to death. The remainder of the crew were saved, coming ashore on pieces of the wreck. The schooner Susan, which was driven shore last Friday, will not be got off.

With the exception of one regiment of the line at Halifax, and a few artillerymen at Quebec, Canada is wholly without Imperial Troops. Whether this is better or worse for the Dominion is a problem to be solved. That the presence of a regiment or two in a Canadian Garrison City is an ornament and a pleasure we freely admit. The officers give tone to Society, and the money spent by them, and by the men adds to the business of the place, and must be a benefit of some kind. But then on the other hand, cities without the Military seem to prosper better than with them. Kingston was ever the least commercial city in Canada, and always enjoyed the presence of a full regiment of the line and a couple of hundred artillerymen; and yet strange to say, it never did so much commercial business in any previous year as it has in 1871 when it has no Military to take care of it, and to furnish money to spend.—We know no reason for this, and yet it is a simple fact. Much as the departure of the Troops was regretted in 1870, no one in 1871 wishes them back again. The spirit of self-reliance has been exercised. That may be the cause.—British Whig.

DEPUTY CLERK OF THE CROWN AND CLERK OF THE COUNTY COURT.—This office has been worthily filled by the appointment of Mr. Peter O'Reilly, the son of the late respected incumbent. Every one in Kingston is pleased at the appointment, the Bar particularly, as they know that in Mr. Peter O'Reilly they will meet with an obliging, attentive and efficient officer.—Whig.

The Journal de Quebec says that the revenue of the Dominion this year will be \$19,000,000, and a comparison of this with the revenues of the Provinces composing the Dominion in 1841 will show the astonishing result obtained in thirty years. That of the two Canadas was, in 1841, \$269,000, or \$1,076,000. If to the \$19,000,000 revenue of the Dominion be added that reserved to the Provinces by the Act of 1867, it will be found that the total revenue of British North America has increased twenty times since 1841. This is certainly a prodigious result, and of which we may be proud, besides which Confederation has, above all, given a wonderful impetus to our commerce and industries.

A STORM SIGNAL STATION.—The Dominion Government are about to connect Canada with the Storm Signal system of the United States. Meteorological Stations are to be established at Montreal, Kingston, Port Stanley, Toronto, Goderich, Collingwood, Halifax, St. John and Quebec. At Ottawa, under the charge of the Marine and Fisheries Department, will be opened an office, not for the taking of observations, but for exhibiting the system. The Kingston station is to be one of the chief ones, and will be supplied with the full complement of instruments. There are already here and filled up, a barometer, dry and wet thermometers, self registering maximum and minimum thermometers, and anemometer, wind vane, and the necessary attachments, all newest models. It is the intention for the present to take observations at 7:30 a.m. and 4:30 and 11:30 p.m., reporting twice each day by telegraph to Toronto, from which direct communication will be made to Washington. At the opening of the next season, the proper signals will be displayed in some conspicuous point. Mr. Menzies, of the Toronto Observatory, has been here for the past two days fitting up the instruments. The Kingston station has been placed in charge of Mr. S. Woods, and in this respect the Government made an admirable selection.—British Whig.

Capt. W. W. Madden, of Hilton Park, County of Monaghan, Ireland, passed through Sarnia last week,

says the Canadian. The occasion was seized by us many of the Orangemen of the town as could be inferred from the fact to give him a reception. As Capt. Madden's time was limited, a supper was given him on last Friday night. In replying to the toast of his health, he made a speech, giving a vivid picture of the present condition of Ireland, contrasting the glorious freedom enjoyed in Canada by all sects with the grinding tyranny and oppression now common in his native land. Capt. Madden left next day for Detroit.

REMITTANCES RECEIVED.

- St Sophia, J Griffin, \$1; St Raphael, Rev F. Paradis, \$2; Leeds Village, J Donovan, \$2; Uperter Grove, T Healy, \$2; Hamilton, N J Power, \$2; Richmond Station, J Murphy, \$2; Baie St Paul, Rev H Gingsberg, \$2; Marsville, Rev M Mackey, \$2; London, W P Harper, \$4; Melbourne, J Flynn, \$2; Almonte, P Reilly, \$2; Crookmont, Rev J J Kelly, \$3; St Andrews, D McDonald (Hugley), \$3; Kingsford, D McHenry, \$2; St Leon, Rev H Alexander, \$2; Sierra, D McDowell, \$2; Port Hope, Rev J Browne, \$2. Per J. Nolan, Kingston—J. Wafer, 4; P. Conroy, 2; M. James, 2. Per W. W. Groom, Port Carling—H. Tobin, 1. Per J. Murphy, Quebec—D. Bogue, 2; Rev. Mr. Anclair, 2; L. A. Cannon, 2; J. Brennan, 2; H. Martin, 2; P. Ahern, 2; J. Enright, 2; J. Burroughs, 2; H. Bennett, 2; H. McHugh, 2. Per Rev. D. Clisholm, Portmouthe, N.S.—Self, 2; St. Francis Harbor, J. Grady, 2. Per E. Cummings, Montreal—J. P. Gallagher, Philadelphia, U.S., 2. Per P. McGoldrick, Montreal—Cushing, E. Whelan, 1. Per W. Hart, Lacolle—E. Dowling, 1.

BREAKFAST.—Epps' Cocoa.—GRATEFUL AND CONFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The Civil Service Gazette remarks—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast table with a delicately flavoured beverage which will save us many heavy doctors' bills. Made simply with boiling water or milk. Sold only in tin-lined packets, labelled—JAMES EPPS & Co., Homoeopathic Chemists, London.

PARSON'S PURGATIVE PILLS.—Best family physic; Sarsaparilla's Cough Condition Powders for horses. 14

BE WISE TO-DAY.—This medicine to neglect a cough or cold, however slight. Consumption may follow, and though Dr. Wistar's Balsam of Wild Cherry has frequently cured this much dreaded disease, it almost invariably cures the primary diseases of the throat, lungs, and chest, where other remedies fail. 38

I have used Fellows' Compound Syrup of Hypophosphites freely in my practice, both in diseases of Chest, as Consumption and Bronchitis, &c., and in infantile diseases of the primæ viæ, or stomach and Bowels, with eminent success, considering it superior to any similar preparation yet offered to the public.

CHANDLER CRANE, M.D., Halifax, N. S.

Died. At Longue Pointe, on Wednesday, the 15th inst., Edward Quinn, Esq., at the age of 64 years.—R.L.P. At Beauharnois, on the 3rd October, Mary Duffey, aged 75 years, relict of the late Dennis McNulty, formerly of Norton Creek, P. Q.—R.L.P.

MONTREAL WHOLESALE MARKETS.

Table with columns for various goods and prices. Includes Flour, Middlings, Superior Extra, Extra, Fancy, Fresh Supers, Ordinary Supers, Strong Bakers, Supers from Western Wheat, Supers City Brands, Canada Supers, Western Supers, U. C. bag flour, City bags, Oatmeal, Corn, Dense, Oats, Barley, and Cheese.

MONTREAL RETAIL MARKET PRICES.

Table with columns for various goods and prices. Includes Flour, Oatmeal, Indian Meal, Wheat, Barley, Oats, Buckwheat, Indian Corn, Rye, Flax Seed, Timothy, Beef, Pork, Mutton, Lamb, Veal, Beef, Pork, Potatoes, Turnips, Hares, Woodcock, Snipe, Plover, Butter, Cheese, Onions, Maple Sugar, Honey, Lard, Eggs, Halibut, Haddock, Apples, and Hay.



**WANTED.**  
A TEACHER for the Male Department of the R. C. Sep. School at Alexandria, Co. of Glengarry, Salary liberal—to enter on his duties in January, 1862—must be well recommended. Applicant to state Salary and qualification.  
GEO. HARRISON, Chairman.  
Alexandria, Nov. 14th, 1871.

**WANTED,**  
IMMEDIATELY for School Section No. 1, Co. of Hastings, Townships of Monticello and Herschel, a R. C. MALE or FEMALE TEACHER, holding Second or Third Class Certificate, to open school immediately for the term ending and the coming year. A liberal salary will be given. Application to be made by letter (pre-paid) to JEREMIAH GOLDEN, School Trustee, Maynooth P. O., Hastings County.

**WANTED,**  
AN APPRENTICE. Apply to  
J. CROWE,  
Black and White Smith,  
No. 37, Bonaventure St., Montreal.

**CIRCULAR.**  
MONTREAL May, 1867  
THE Subscriber, in withdrawing from the late firm of Messrs. A. & B. 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, PORK, HAMS, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SWEET BREAD, 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 Provisions,  
451 Commissioners Street,  
Opposite St. Ann's Market.  
June 14th, 1870.

PROVINCE OF QUEBEC,  
District of Montreal.  
No. 2297.

Dame SERAPHINE GADBOIS, of the Parish of Belœil, in the District of Montreal, wife commune en biens of FLAVIEN GUERTIN, farmer of the same place and duly authorized *Déclarer en justice*.  
vs.  
The said FLAVIEN GUERTIN,  
DÉFENDANT.  
The Plaintiff in this cause has brought before this Court an action in separation of property, *en séparation de biens*, against the Defendant, the twenty first day of October instant.  
TRUDEL & DE MONTIGNY,  
*Procureurs de la Demanderesse.*  
MONTREAL, October 21st, 1871.

**MONTREAL SELECT MODEL SCHOOL.**  
NO. 6 AND 8, ST. CONSTANT STREET.

THE duties of the above Institution will be resumed on MONDAY, the FOURTH DAY of SEPTEMBER next, at Nine o'clock A.M.  
For terms, and other particulars, apply at the School, or at 185 St. Denis Street.  
WM. DORAN, Principal.

**CONVENT OF THE SISTERS**  
OF THE  
**CONGREGATION OF NOTRE DAME,**  
WILLIAMSTOWN, ONTARIO.

THIS Institution is directed by the Nuns of the Congregation of Notre Dame, who have charge of the most celebrated establishments for young ladies, in the Dominion.

The system of education embraces the English and French languages, Vocal and Instrumental Music, drawing, painting and every kind of useful and ornamental needle work.

Scholastic year, 10½ months.  
Terms:  
Board and Tuition. (English and French).....\$6.00  
Music.....2.00  
Drawing and Painting.....1.00  
Bed and Bedding.....1.00  
Washing.....1.00

Bed and bedding, washing, may be provided for by the parents.  
Payments must be made invariably in advance. (Quarterly.)  
The Convent having been considerably enlarged there is ample accommodation for at least fifty boarders.  
Williamstown, August 5th, 1871.

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

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

**OWEN M'GARVEY**  
MANUFACTURER  
OF EVERY STYLE OF  
**PLAIN AND FANCY FURNITURE,**  
Nos. 7, AND 11, ST. JOSEPH STREET,  
(2nd Door from McGill Str.)  
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Orders from all parts of the Province carefully executed, and delivered according to instructions true of charge.

**HIGH COMMERCIAL EDUCATION.**  
MASSON COLLEGE,  
TERREBONNE, (NEAR MONTREAL) P.Q., CANADA.  
THE RE-OPENING of the CLASSES will take place on the FOURTH of SEPTEMBER.  
J. GRATON, Sup.

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

ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO.

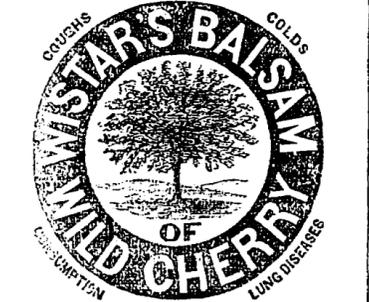
**JOHN BURNS,**  
(Successor to Kearney & Bro.)  
**PLUMBER, GAS & STEAM FITTER,**  
TIN & SHEET IRON WORKER, &c.  
Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES AND STOVE**  
**FITTINGS,**  
675 CRAIG STREET  
(TWO DOORS WEST OF BLEURY.)  
MONTREAL.  
**JOBING PUNCTUALLY ATTENDED TO.**

**GEO. T. LEONARD,**  
*Attorney-at-Law,*  
SOLICITOR IN CHANCERY,  
PETERBOROUGH, Ont.  
Office: Over Stethem & Co's., George St

**MONTREAL HOT-WATER HEATING**  
**APPARATUS ESTABLISHMENT.**

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

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



**PROGRAMME OF TUITION**  
IN THE  
**LYCEUM OF VARENNES.**

PREPARATORY COURSE.  
French and English Reading. Mental Arithmetic. Writing.

FIRST YEAR.  
The Elements of French and those of English Grammar. Sacred History. Reading in French and in English. Arithmetic. Epistolary Art. Writing. Vocal Music. Geography.

SECOND YEAR.  
Syntax of French Grammar and Syntax of English Grammar. History of Canada (French Domination). Arithmetic (all the Commercial Rules). Book-keeping by Single Entry. Writing. French and English Reading. Translation of English into French. Vocal Music. Geography.

THIRD YEAR.  
Exercises on all the parts of French Grammar and of English Grammar. Translation of English into French and French into English. Book-keeping by Double Entry. The Principles of Literature and Composition. Notions on the English Constitution and that of this country. Notions of Agriculture. Notions of Algebra and Geometry. History of Canada (English Domination). Vocal Music. Geography.

Tuition in English is on the same footing as in French.  
Book-keeping in all its branches is taught by an Accountant well versed in all commercial transactions.

The utmost care is bestowed on the morals and health of Pupils.  
Should a number of Pupils desire to learn Instrumental Music, Drawing, etc., a Professor will be given to them; but Pupils will have to pay extra for that particular teaching.

N.B.—Pupils, before passing to the second or third year of the Course, will have to stand an examination and prove that they have made satisfactory progress.

Pupils may either be boarders or half-boarders (the latter going out of the House only for their meals), at the following rates:

Boarders.....\$80.00  
Half-Boarders.....10.00

The children of the Parish of Varennes standing in an exceptional position with regard to the Establishment, their parents will have to come to an understanding with the Director of the College.

Pupils will find in the house the Books and all the other school requisites, at current prices.  
Religious teaching forms part of tuition in each class.

F. X. SAURIOL, Ptre,  
DIRECTOR.  
VARENNES, 15th August, 1871.

**LEEDS CLOTH HALL.**  
**JOHN ROONEY,**  
**CLOTHIER,**  
35 St. LAWRENCE MAIN Str.,  
MONTREAL.

BOYS' TWEED SUITS.....\$ 3.50  
MENS' " ".....\$ 8.00  
MENS' BLACK CLOTH SUITS.....\$10.00  
MENS' TWEED COATS.....\$ 4.50  
MENS' TWEED VESTS.....\$ 1.50  
MENS' TWEED PANTS.....\$ 2.50

The Subscriber has opened this Establishment with a large and unequalled Stock of

**TWEEDS, CLOTHS, AND GENTS' FURNISHINGS,**  
In endless variety, which he now has the pleasure to offer at Wholesale Prices.  
He has unusual facilities for purchasing his Stock, having had a long experience in the Wholesale Trade, and will import direct from the manufactures in England, giving his Customers the manifest advantages derived from this course.  
In the CLOTH HALL, are, at present employed, five Experienced Cutters, engaged in getting up MENS' and YOUTHS' CLOTHING for the Spring Trade.  
Gentlemen, leaving their orders, may depend upon good Cloth, a Perfect Fit, Stylish Cut, and Prompt Delivery.  
L. KENNY (Late Master Tailor to Her Majesty's Royal Engineers) is Superintendent of the Order Department.  
Inspection is respectfully invited.

**JOHN ROONEY,**  
35 St. LAWRENCE MAIN STREET, MONTREAL.

**J. D. LAWLOR,**  
MANUFACTURER  
OF  
**SINGER'S,**  
**B. P. HOWE'S**  
AND  
**LAWLOR'S**  
**SEWING MACHINES,**  
CASH PRICE LIST.

(ESTABLISHED IN CANADA IN 1861.)

PRINCIPAL OFFICE:  
**365 NOTRE DAME STREET,**  
MONTREAL.

BRANCH OFFICES:  
QUEBEC:—22 St. JOHN STREET.  
St. JOHN, N. B.:—82 KING STREET.  
HALIFAX, N. S.:—133 BARRINGTON STREET.

**ROYAL**  
**INSURANCE COMPANY.**  
FIRE AND LIFE:  
Capital, TWO MILLIONS Sterling.  
FIRE DEPARTMENT.  
*Advantages to Fire Insurers*

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:  
1st. Security unquestionable.  
2nd. Revenue of almost unexampled magnitude.  
3rd. Every description of property insured at moderate rates.  
4th. Promptitude and Liberality of Settlement.  
5th. A liberal reduction made for Insurances effected for a term of years.  
The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurers:—

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

E. J. ROUTH,  
gent, Montreal.  
12m.  
February 1, 1870.

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

**WRIGHT & BROGAN**  
NOTARIES,  
OFFICE—58 St. FRANCOIS XAVIER STREET,  
MONTREAL.

**G. & J. MOORE,**  
IMPORTERS AND MANUFACTURERS  
of  
**HATS, CAPS, AND FURS,**  
**CATHEDRAL BLOCK,**  
No. 209 NOTRE DAME STREET,  
MONTREAL.  
*Cash Paid for Raw Furs*

**JONES & TOOMEY,**  
HOUSE, SIGN, AND ORNAMENTAL  
PAINTERS,  
GRAINERS, GLAZIERS, PAPER-HANGERS,  
&c.,  
No. 118 & 120 ST. ANTOINE STREET,  
MONTREAL.  
ALL ORDERS PUNCTUALLY ATTENDED TO.

**F. A. QUINN,**  
ADVOCATE,  
No. 49, St. James Street,  
MONTREAL.

**JOLIETTE COLLEGE.**  
THE above Institution is situated in one of the most agreeable and healthful parts of the Diocese of Montreal. A Steamboat leaves Montreal twice a week (Tuesday and Friday) for Lanorac, in connection with the Joliette Railroad.

Able Teachers are always provided for the various departments. The object of the Institution is to impart a good and solid education. The health, morals and manners of the pupils will be an object of peculiar attention. The course of Instruction includes a complete Classical and Commercial Education. Particular attention will be given to the French and English languages, as well as to Arithmetic and Book-keeping.

TERMS:  
Board and Tuition.....\$100 (Academic Year)  
Payable half-yearly in advance.  
EXTRA:  
Piano.....\$ 20  
Violin.....15  
Drawing.....4  
Bed and Bedding.....10  
Washing.....6

The Annual Session Commences on the FIFTH SEPTEMBER.  
C. BEAUDRY, Principal.

**CATHOLIC HIGH SCHOOL**  
AND  
**COMMERCIAL ACADEMY**  
PLATEAU STREET,  
MONTREAL.  
THE Opening of the Classes of the above Institution will take place on MONDAY, the 11th SEPTEMBER next, in the New School Building erected on the "Plateau," by the Catholic School Commissioners of Montreal.  
The Opening has been deferred till this date to allow the Completion of divers essential works about the building.  
For the Prospectus—and further particulars—apply to the Principal at the Academy, Plateau Street.  
U. E. ARCHAMBAULT,  
Principal.  
Nov. 19, 1870.

**CHURCH VESTMENTS**  
SACRED VASES, &c., &c.

T. LAFRICAÎN begs leave to inform the gentlemen of the Clergy and Religious Communities that he is constantly receiving from Lyons, France, large consignments of church goods, the whole of which he is instructed to dispose of on a mere commission. Chasubles, richly embroidered on gold cloth, \$30. 250 do. in Damask of all colors trimmed with gold and silk lace, \$15.  
Copies in gold cloth, richly trimmed with gold lace and fringe, \$30.  
Gold and Silver cloths, from \$1.16 per yard.  
Coloured Damasks and Moires Antiques.  
Muslin and Lace Albs, rich.  
Ostensoiriums, Chalices and Ciboriums.  
Altar Candlesticks and Crucifixes.  
Lamps, Holy Water Fountains, &c., &c., &c.  
T. LAFRICAÎN,  
302 Notre Dame St.  
Montreal, March 31, 1871.

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

**RESTORE YOUR SIGHT.**

**SPECTACLES BRIDGED USELESS.**  
**OLD EYES MADE NEW.**  
All diseases of the eye successfully treated by  
**Ball's new Patent Ivory Eye-Cups**  
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