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The True Witness,

AND

CATHOLIC CHRONICLE.

VOL. XXII.

MONTREAL, FRIDAY, MARCH 8, 1872.

NO. 30.

FLORENCE O'NEILL,
THE ROSE OF ST. GERMAINS,
OR,
THE SIEGE OF LIMERICK.

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

(From the Catholic Mirror.)

CHAPTER IV.—(Continued.)

Florence had turned her steps to an almost uninhabited wing of the mansion, and entering a small ante-room, to which she obtained admission by a pass-key which she kept in her possession, she entered a spacious apartment, which had not been tenanted for a long series of years. Its antique oak furniture, with cushions of Utrecht velvet, was covered with dust; spiders had woven their webs in every nook and corner of the room, and the tapestry hangings were in many places falling to pieces.

Advancing to the further extremity of the room, she raised the tapestry, and pressing her finger on a spring which lay concealed in the wall, the panel flew back, and disclosed a recess large enough to allow of a person passing through in a stooping posture. This was, in fact, one of those places of concealment known by the name of "priests' hiding holes," and which are still to be found in many of our old mansions.

Florence then passed through the aperture, and making her way through a passage built in the wall, at the end of which was a small arched door, she tapped gently for admittance, and was answered by the mild *Benedicite* of the good Father, who, concealed a captive, had remained within since the arrival of Sir Reginald and Benson.

Commanding as to personal appearance, and the qualities of his mind as noble as the expression of his countenance, Father Lawson received with a smile the intelligence of Florence that the Grange was now free of its visitants, and that the baronet wished the society of the good Father that evening.

"I fear, Florence," said the priest, "that evil will come of this visit of Benson, for, unfortunately, he caught a glimpse of me the night of his arrival. I did not like his manner when we last met. You have heard me speak of the man. He was not always the fanatic which he has become for some years past. In our youth, and before my own conversion to the Catholic faith, we were college mates together, and though, even then, he had a tinge of moroseness in his character, no one would have imagined he would have become one of the most fanatical of men. I fancy it was first adopted to ingratiate himself with Sir Reginald's father, whose preceptor he, unhappily, became, much to the horror and distress of the worthy Lady St. John, who was far from being an illiberal woman in her religious views. However, my child, the narrow mind of Benson has never forgiven me the step I took in joining the Church of Rome; and I am positive that if he can bring me into trouble he will not hesitate to do so. In order, therefore, not to be the cause of anxiety to Sir Charles, I shall, for a short time, leave this place and go to the metropolis, for I am quite sure the recognition was mutual on the part of Benson as well as my own."

When the priest had concluded, Florence acquainted him with the story of her own trouble, touching lightly, however, on the portion of her story relating to Sir Reginald. The Jesuit, however, knew the history of her betrothal, and he warned and exhorted her against the evil that would infallibly attend her nuptials should she become the wife of one now the avowed favorite of William. "You must suffer with others, my child," said he, "for our lot is cast in troublous times. There is nothing to be done but to wait, and watch, and pray lovingly and trustingly that, in God's own good time, if He sooth fit, these clouds may pass away, and, as far as you are yourself concerned, that Reginald, to whom you are betrothed, may become wise in time, and cast away his allegiance to the usurper for fealty to his exiled king. As to the news about your uncle, I, indeed, grieve to hear such tidings, wondering that William of Orange can lure him from his life of peaceful indolence, now to him a second nature from the mere force of habit, to the busy scenes of public life. But we shall see, Florence," he continued; "we can, as I have just told you, only watch and pray."

Then giving her his blessing, the good Father, ever her comforter and adviser in the time of trial, bade her farewell, and gliding through the long passages and open apertures, she replaced the panel and hastened to the library, in which, as she expected, she found her uncle seated, clad in a robe of pale green brocade, made in the simplest manner, Florence looked exquisitely lovely. She needed no extraneous aid to add to the charms with which nature had endowed her, and advancing to the old man's seat, even before he was aware of her approach, her golden hair had waved upon his withered cheeks, and a tear fell on the forehead she reverently kissed.

"Why, Florence, my child, what ails you?"

said the baronet, drawing her to his side.— "Why are you in tears? Do you know I am going to London? Cheer up now, or I promise I will not please you by showing you the great city during the few weeks that will pass before you go back to France."

"Alas! it is that very journey that grieves me, for I have ascertained the cause that brought Reginald hither. Think twice, uncle, before you take this step."

"I have thought about it, Florence, and my word is pledged to meet the king. Do not look. I will call him the Dutch usurper then, as that is the term you like best, my loyal one. But, look you, Florence, because I have an audience with William of Orange, I do not, for this reason, forswear my fealty to King James."

"It is, uncle, a tampering with honor that is not strictly honorable," said Florence, "and may lead to great dissatisfaction in the usurper's cause, when all your life you have been inactive for your lawful kings. How can I tell my royal master at St. Germain that my own uncle has acted thus?"

"Silence, Florence," said the old man, in a playful voice, yet half annoyed at the pertinacity with which Florence pressed her point; "I will give you no cause for shame. And, now, I have a question to put to you. If you feel my acquaintance with William's wishes for an audience, which I could not well excuse myself from, as kings' requests are akin to commands, you might, one then, how do you like the knowledge that your future husband is the favorite of the Dutchman, as you so carefully call him? He left me full of sorrow at your anger towards him, and begged me to intercede in his behalf."

"Let him win my love by deserting the court of the usurper," said Florence, in a bright glow of indignation mantling her cheeks. "My heart may break under the trial, but I will never marry St. John, while he is the avowed friend and favorite of William of Orange; and as far as you are concerned, my dear uncle, I shall see you enter the precincts of that hateful court with dread and abhorrence, lest unlooked-for evil may befall you. When we are in London I shall count the days till I leave for France."

"We begin our journey to-morrow, Florence; when we meet next try and put a brighter face on things," said Sir Charles, who then left the room, anxious to close the conversation.

For a few moments Florence stood in a musing attitude, then she exclaimed, with a smile on her face, "Yes, it may be as well, for in London I, too, shall have my part to play; I will see Ashton, and who knows, weak as I am, I may have it in my power to aid my royal mistress."

CHAPTER V.—THE CONSPIRACY.

The shades of the early December evening were fast deepening into night, and a misty rain, which had been falling for several hours, had now resolved itself into a determined heavy shower, gradually emptying the streets in the neighborhood of Covent Garden of the few wayfarers whom business or other needful occupation drove from the shelter of their homes, to encounter the miseries of the inclement weather. Closely veiled, and her form shrouded in the heavy folds of a dark mantle, a lady passed rapidly along, accompanied by a young man, whose dress and bearing betokened him to be of the middle class. His hat was drawn low over his forehead, evidently with a wish to shun observation, and with a swift step, his companion leaning on his arm, these two persons emerged from the friendly shelter afforded by the garden wall of the Earl of Bedford's mansion.

The house in question was a wooden building, erected on the site now occupied by the lower end of Southampton street, and the garden traversed that very spot where the southern row of the buildings of Covent Garden is now situated.

"Have we got far to walk, my good friend," said Florence, who, accompanied by Ashton, had on this evening left her uncle's house, in the village of Kensington, thus involving herself in the perilous enterprise entrusted to Ashton.

"We are watched," she whispered, before he had time to reply, as she observed a man, evidently disguised, accompanied by another whose features she well knew, now standing beneath an archway on the opposite side of the road. "I have heard distinctly," she continued, in a whisper "the sound of footsteps following our own for some time past. Tell me, Ashton, are we near your home?"

"Be not alarmed, dear lady," said Ashton, in a voice as low as her own; "a few moments more, and I shall have the pleasure of seeing you safely lodged."

Almost immediately, indeed, a turn in the road brought them in front of the house occupied by Ashton's family, and glancing warily round he perceived, not without sharing in the uneasiness of his companion, that the persons who have alluded to were evidently still on the watch, they having left the archway in which they had concealed themselves.

By means of a pass-key Ashton introduced his companion within the house. Their arrival, however, had been expected, for as he closed

the door, a young and pretty woman, her countenance bearing traces of intense anxiety, as also of joy at seeing him again, welcomed his return. Then turning to Florence, she said:

"I fear, Madam, you have suffered much during your long and hasty walk this inclement night. Let me at once afford you all the assistance in my power."

Then, accompanied by Ashton, she led Florence to a small parlor on the ground floor, the genial warmth of which afforded a pleasant contrast to the inclement weather she had recently braved. A huge log of wood hissed and crackled cheerily, as it lay in the large fireplace, beside which Florence beheld herself quickly installed, whilst on a table, in the centre of the room, a snow white cloth was spread, covered with several dainties, not the least substantial of which was a huge venison pasty. Covers were placed for six persons, and Florence was cogitating already as to who the other visitants might be, when a low tap was heard at the window. Ashton immediately rose, and, advancing gently to the door, admitted two gentlemen, in one of whom Florence recognized a disaffected noble attached to the court of William, but whom she was aware, from a conversation she had heard between himself and her uncle, was playing an active part in the efforts now being made to re-establish James on the throne of Great Britain.

This nobleman, in whom the reader will recognize Preston, who played so conspicuous a part in a plot which involved some of the best and bravest of the nobility, as also not a few of the most estimable of the clergy, was accompanied by a gentleman named Elliot, to whom Florence was a stranger. Then drawing near, Lord Preston said to her, in a tone of surprise:

"My dear young lady, is Sir Charles aware of your presence among us? He has become almost a favorite with the king, and I should not think would approve of his niece joining our ranks; but if, as Ashton informs me, you have sufficient courage, we shall duly value the accession."

"I am not likely to lack courage in the cause of our gracious king and queen," said Florence, "and have already told Master Ashton, who escorted me to England by her Majesty's command, that I am willing to lend my help in any way in which it may be made useful."

Ashton then begged his guests to partake of the substantial fare his hospitality had provided, and drawing round the table, they did ample justice to the viands before them, conversing meanwhile, in an undertone, of the attempt about to be made in favor of King James. A heavy gloom, however, hung over the spirits of poor Mrs. Ashton. Her attempt to smile, when rallied by her guests, was perfectly ludicrous, and more than once Florence observed she was in tears, and on her husband bidding her keep up her spirits, she replied:

"A deadly apprehension of approaching evil rests upon me; I cannot shake it off."

Somewhat hastily, Ashton replied: "Repress such foolish forebodings, Janet. As for us, who have the work to perform, it is essentially necessary to set about it in a hopeful state of mind."

The cloth being removed by an elderly maid servant, too deaf to listen to their conversation, even if she had had the will to betray them, the real business of the evening commenced—that business which had brought together, in such close converse, the noble and the esquire, the simple Ashton and the high-bred Florence, with his wife Janet, formerly the richly dowered and handsome daughter of the wealthy citizen and craftsman, Richard Dawson.

"Now that we have at last met, my lord," exclaimed Ashton, "let us decide as to what will be the best course for us to pursue. In less than a month Christmas will be at hand, before which time we must be out of England. Mistress Florence, also, must again be at St. Germain, and if we defer any longer we shall find it impossible to dare the hazardous stake we have to play."

"And what plan would you adopt?" asked Lord Preston. "How can we best arrange, in secrecy and silence, to convey to those who languish at St. Germain news from friends devoted to their interests? I marvel, Ashton, if even your ready wit has yet seen the way by which we can effect our object. I fancy you have thought the matter more easy than we may chance to find it."

"Ah, my lord," replied the brave and gallant Ashton, with a sigh, "trust me; love and loyalty know nought of obstacles, or if prudence demands caution and care in their dealings with those around them, still they pass on fearlessly to their work. Do not let us grow depressed at the outset, my lord, for, as I just warned my wife, it will most effectually prevent our success."

As Ashton spoke, Florence noted the sigh which accompanied his words, and observed a scarcely perceptible flush, mantle the cheek of Lord Preston; she knew it to be the flush of rising vexation of spirit, at the contrast which the bold, enthusiastic daring of the intrepid Ashton, presented to his own vacillating humor. A shade, too, had passed over Ashton's features, and a something of fear possessed him as

to whether the noble lord was an instrument quite fitting for himself and those whose interests he had at heart, to deal with; and it may even be, that with that sight came a sad foreboding of impending evil, and he could not but look with contempt on this nobleman, who having put his hand to the plough, was yet half-minded to look back and retrace his steps. Ah, could he have seen the sad future which loomed so darkly over and around, could he have foreseen that his own head would fall, and the ignoble peer be saved, as the page of history shows, and saved, not because more innocent than Ashton, for in the sight of the ruling powers each was alike guilty, but merely because, coward like, he screened himself from the punishment he had equally merited, by disclosing all the windings and ramifications of a plot, which compromised not only persons of rank and consideration in England, but also in Scotland! But Ashton's vigorous mind had planned things much more cleverly than Lord Preston surmised, for he had said truly that where either was or loyalty are concerted, obstacles are only thought of as things that must be overcome, and he then narrated how through a person named Burdett, with whom he had become acquainted, he was about to be introduced to a woman whose husband possessed a smack which would carry over to France his lordship, Ashton himself, Florence Mr. Elliott, and if required, also any other persons who might wish to join them.

"I shall offer," continued Ashton, "100 guineas, for the amount of money to be agreed on shall not be an object, and if I do not meet the master of the vessel at Burdett's house, we have arranged to appoint an evening to see him at the Wonder Tavern on Ludgate Hill, and I hope, my lord," he added, "to be able to set sail at the latest, early in December. These are my present arrangements," he added, "and as your lordship has honored my poor house so far as to make it the place of our meeting to-night, I shall be glad to know if these, perhaps, still undigested plans meet your approval; for if they satisfy your lordship, they will also have the kindly favor of those in whose behalf you have come here to-night."

"Really, Ashton, I do not see you could have arranged better," replied Lord Preston, "and now, gentle lady," he continued, turning to Florence, "will you let me know at what time you intend to seek the presence of Queen Mary? Your worthy uncle," he added, "had so easily fallen into the toils spread for him by the flatteries of William, that the task of introduction will not be a difficult one, but trust me, you may as soon think of turning the lion's whelps as softening the queen's heart, if such should be your idea. Indeed, putting aside Mary's own evil inclinations, has not her husband made it his study since the fatal day on which King Charles decreed that she should become the bride of the then Prince of Orange; has it not, I say, been his constant effort to steel her heart against every natural emotion of filial love, to deny in her presence all that she has been taught to consider holy, for his own vile purposes, to make her utterly unmindful of house and home affections? Ay!" continued Lord Preston, now carried away by the enthusiasm of the moment, and by his dislike of William III, so as to forget the minor considerations of self love or self preservation by which he was generally distinguished, "have I not myself heard him dare to speak disparagingly of her royal father even when in public, and revile all that she was ever taught to love?"

Florence, as Lord Preston spoke thus, remembered also a certain speech which was said on good authority to have been uttered by Mary; for when the unfortunate James wrote after her coronation, reproaching her for having suffered this ceremony to have been performed whilst himself and the Prince of Wales lived, William vindicated himself declaring that he had done nothing but by her advice, when this most dutiful of daughters replied with irritation, that if her father regained his authority, her husband might thank himself, for letting him go as he did.

Florence was aware that from this hour, James always believed that his daughter wished some cruelty to be perpetrated against him, and whilst she pondered over this remark, she thought, and perhaps not incorrectly, that where there was so much evil of natural growth, there could not be much required in the way of prompting by others, but be it as it may, Florence had resolved on finding her way to the presence of Mary, hoping to be able in some way or another, though at present she knew not how, to be of use to the exiles at St. Germain. Then to her amazement, names were mentioned of persons whom she had little deemed were averse to the rule of William and Mary, the Bishop of Ely, Clarendon, the queen's uncle and many other persons of consideration and note, were alluded to as being concerned in the meditated conspiracy. And still conversing, they after a short time, gradually arranged the line of action to be pursued with regard to the journey to France, they had some time meditated, for in Louis XIV all their hopes were founded, and without him there could be no good effected.

And in the cause of loyalty, Florence had her part to play, and it was one beset, too, with difficulties; none other in fact, than to be introduced through the means of Lord Preston and her uncle, to the presence of Mary, and once within the precincts of the court, to watch and note all that passed around her, to be the medium for conveying letters, written in cipher, to and from the disaffected nobles who dwelt around the court, receiving from them in return missives, which would hereafter be conveyed to France as soon as their plans were fully mastered. Not till a late hour of the night did the party break up, Florence being escorted to a sleeping apartment prepared for her reception by Mistress Ashton, who as soon as they were alone, exclaimed, bursting into tears:

"My mind, dear madam, is tormented with fear and anxiety, one constant thought torments me, it is that this rising will be discovered, and my husband fall a victim to the fury of the queen."

With many gentle words Florence strove to allay her apprehensions, but her efforts were for some time in vain, and she felt no small relief when after Mistress Ashton had insisted on her own maid discharging for her the duties of the toilette, weary and fatigued she laid her head on receiving an assurance from her still weeping friend, that she would not fail to have her aroused in time to insure her return to Kensington, before Sir Charles by missing her from the breakfast should be aware that she had been from home.

We must now look back into the courts of the last two months, taking up the thread of our narrative, from the moment at which Sir Charles resolved on visiting London in company with his niece.

A wearisome time indeed succeeded that which would elapse ere Florence could hope to return to France, and the days of her sojourn in London promised little else than restraint of spirit, unless her busy and ever active mind could be in any way engaged by taking part in the conspiracy which was being so diligently hatched against the present possessor of the English crown.

Again, too, every effort was made by Florence to prevent the possibility of any future meetings with St. John, unless she was previously made aware that he had become a convert even to the political opinions of her somewhat imperious self.

Then too, came a new torment in the person of the once timorous old baronet, who now appeared to the excitable Florence, full of an unholy exultation at the thought of his approaching presentation to William; indeed, had he at once pledged himself to the prince of darkness himself, we question if this enthusiastic adherent of the Stuart race would have been more shocked.

In the village of Kensington, then in the palace of which place William and Mary at that time held their court, the baronet had deputed Sir Reginald to hire for his use, a somewhat handsome residence; and flattered in his old age by the idea of notice even from usurped royalty, though he had never cared to receive or court its favor in the days of his youth and strength, Sir Charles really appeared as if he was meditating undoing the work of his whole life, during which he had lived entirely aloof from any interference with politics.

The case was altered now, and fluttered about the old baronet a coterie of persons favored at the Court of the Dutch monarch, anxious to make a proselyte, and entangle in their meshes, the hitherto inflexible old Papist. Amongst these hangers-on at the court, was a favorite page of the king, named Walter Harding. As to personal appearance few men of his time could compete with him; his sobriquet was "the handsome page," and none stood higher in the favor of William than did this youth, who was also well known to and an intimate acquaintance of Reginald St. John; of him we shall have cause to speak later.

It was with feelings of mingled alarm and indignation, that Florence beheld the foolish old baronet fall unresistingly and readily into the hands of the court parasites, who all had a keen eye to the influence he possessed as well as to the broad acres in the respective counties of Cumberland and Gloucestershire of which he was the master, and she witnessed the time approaching for his presentation at Kensington with absolute horror; meanwhile, her mind was harassed at the thought of the distress which her friends at the Court of St. Germain would experience at the lapse of time which must pass before that originally intended for her return. And she well knew the agony of apprehension that Mary of Modena would endure did she not return at the appointed time. However there was nothing to be done but wait with patience, and with this resolve she endeavored to watch calmly the present demeanor of her fickle old uncle and his future behavior, and also to strive by his means to procure admission to the English Court.

(To be Continued.)

A Java grandee is coming to this country with his eighty-one children, and wants to secure board in some quiet family.

A LECTURE ON CHRISTIAN FREE SCHOOLS. BY THE RIGHT REVEREND BISHOP OF ROCHESTER.

(Continued.)

To quiet the Rev. Mr. Young and the Presbyterian congregation of Warsaw, the superintendent of schools judged it expedient to reply to say:

"Shall the great body of Roman Catholics in the State be exempted from their share of the general tax for the support of Public Free Schools, and the money raised upon the residue of the taxable property of the State be paid over to teachers employed by their respective churches, whose duty it shall be to incorporate into their system of daily instruction the peculiar tenets of their religious faith."

We have listened to the utterances of distinguished men in the leading Protestant denominations, and if we take up the statistics of educational establishments in the country, we shall find that all the denominations of Christians are putting forth great exertions to found and endow Universities, Colleges, Seminaries and Academies—institutions for the higher studies of the wealthier classes. Catholics also found and establish Colleges and Academies for the rich members of their church, but their principles are as good and as applicable for the poor as for the rich. Here is where we find the difference between them and the various Protestant denominations.

Whilst the latter have written wisely, leniently and beautifully on the absolute necessity of religious instruction in schools and colleges where the young are to be educated, they make the application of their principle only in behalf of their rich communicants. Catholics, on the contrary, have put forth their strength in behalf of their poor children. These need religion and all its helps in the church, and at the fire-side, but still more in the school which is the child's church.

There are at the present time not far from one hundred thousand Catholic children in the Christian Free Schools of this State of New York, and there are over four thousand children in the Catholic schools of Rochester. These children are the children of the people; among them are children whose fathers' bones lie bleaching on the battle-fields of the late war. Among them are many whose mothers' little earnings can ill be spared from the family's support.

It is to-day we have one hundred thousand children in our schools, ten years hence that number in all probability will be doubled. For the past thirty years, since the first serious discussion of the right of religion to be in the schools, when we had very few Catholic schools in the State, we have been too busy providing church accommodation for our ever increasing members to give that earnest attention to our schools which they merit.

In the years to come we shall be more occupied with school building and with the education of our children than with the erecting of churches, although this work will not be permitted to stand still.

A plan or system of schools which excludes one hundred thousand children of the very classes in whose behalf Free Schools are supposed to be maintained, cannot be said to be a success. Schools that are carried on upon a basis so thoroughly defective as those in this city of Rochester, which are able to gather within their walls no more than 5,500 children in daily average attendance, whilst a portion of its citizens, who are unwilling to separate religion from education, can show an average daily attendance of 4,900 in special schools of their own, can scarcely be called Common Schools for all.

It is, we know well, the system which the majority of our fellow-citizens have adopted, but we have yet to learn that majorities, even if all-powerful, are infallible, or that minorities have no rights, or that a system that falls back in its ultimate defence when logic, sound sense and fair-play have stormed all its positions, on the mere power of numbers, is a system that can, or that deserves to be permanent.

Much is said about sectarianism, sectarian schools and sectarian institutions. Indeed, you have only to mention the name to disturb the equanimity of many of our worthy fellow citizens. It is singular how little attention they have given the subject, and how completely blinded by the prejudices and feelings of their early education, they lose sight of reason, sound logic and fair play.

Two authorities will suffice to show what is truly meant by sectarianism. My first authority is John C. Spencer, Secretary of State and Superintendent of Schools, who in his report to the Legislature of New York in 1840, said: "To this plan objections have been made, that it would enable different religious denominations to establish schools of a sectarian character, and that thereby religious dissensions would be aggravated, if not generated. It is believed to have been shown that there must be some degree of religious instruction, and that there can be none without partaking more or less of a sectarian character; and that even the Public School Society has not been able, and cannot expect to be able, to avoid the imputation. The objection itself proceeds on a sectarian principle, and assumes the power to control that which is neither right nor practicable to subject to any domination. Religious doctrines of vital interest will be inculcated, not as theological exercises, but incidentally, in the course of literary and scientific instructions; and who will undertake to prohibit such instruction?"

"It is believed to be an error to suppose that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism. On the contrary, it would be in itself sectarian; because it would be consonant to the views of a particular class, and opposed to the opinions of other classes. Those who reject creeds and resist all efforts to infuse them into the minds of the young before they have arrived at a maturity of judgment which may enable them to form their own opinions, would be gratified by a system which so fully accomplishes their purpose. But there are those who hold contrary opinions; and who insist on guarding the young against the influence of their own passions and the contagion of vice, by implanting in their minds and hearts those elements of faith which are held by this class to be the indispensable foundations of moral principles. This description of persons regard neutrality and indifference as the most insidious forms of hostility. It is not the business of the undersigned to express any opinion on the merits of these views.—His only purpose is to show the mistake of those who suppose they may avoid sectarianism by avoiding all religious instruction."

Another who has discussed this question of sectarianism with force and plainness of speech, is the Rev. Dr. Spear, of Brooklyn, in the columns of the Independent, thus:—"It is quite true that the Bible, as the foundation of religious belief, is not sectarian as between those who adopt it; but it is true that King James' version of the Holy Scriptures is sectarian as to the Catholic, as the Douay is to the Protestant, or as the Baptist version would be to all Protestants but Baptists. It is equally true that the New Testament is sectarian as to the Jew, and the whole Bible is equally so as to those who reject its authority in any version. . . . There is no sense or candour in a mere play on words here. It is not decent in a Protestant ecclesiastic, who has no more rights than the humblest Jew, virtually to say to the latter: 'You are nothing but a good-for-nothing Jew; you Jews have no claim to be regarded as a religious sect, or included in the law of State impartiality as between sects which Protestants monopolize for their special benefit. Away with your Jewish consciences. You pay your tax-bills and send your children to the Public Schools and we will attend to their Christian education!' It is not decent to say this to any class of citizens who dissent from what is

known as Protestant Christianity. It is simply a supercilious pomposity of which Protestants ought to be ashamed. It may please the bigotry it expresses, but a sensible man must either pity or despise it. In the name of justice we protest against this summary mode of disposing of the school question in respect to any class of American citizens. It is simply an insult."

We are frequently told by our non-Catholic friends that really we have no just cause of complaint; that if the State takes our taxes, it gives us in exchange schools for our children to which we can send them, if we please; that if we do not choose to patronize these Public Free Schools, we have no one to blame but ourselves.

This argument is readily accepted by those whom it suits. It does not answer us. In the first place, if we are not to go back to the days of pagan Sparta and resign all control of our children to the State, it will not be denied that parents have the natural right and duty to provide for their children the best education they can. Not many will question this right and duty; it is generally acted on by all parents who have the means to pay taxes and at the same time provide education, other than State education, for their children in seminaries, colleges and private establishments, in harmony with the religious views and wishes of their patrons; it is acted on by others, not so able to bear double taxation; but who are willing to make great sacrifices to fulfil a conscientious duty. There are others who are not able to provide for their own children the kind of education which they would wish to give their offspring, because the State intervenes, and by taking a portion of their small resources, and by establishing with a lavish expenditure of the public funds, rival and competing schools, has rendered well nigh impossible the fulfilment of a bounden parental duty, and to this extent, is guilty of a gross wrong to many of its citizens.

There are citizens then who complain with truth and reason on their side that the legislation of the State operates unfairly and wrongfully, depriving them of equal rights. They might provide for their children the kind of education they deem suitable, and they, and not the State, are the judges of what that education ought to be, if the State did not tax them for the education of other people's children, or if the State did not put religion under a ban and interdict and make laws discriminating in favor of education without religious instruction, and against the efforts of its poorer citizens who prefer education with all the helps, influence and sacred spirit which religion alone can give.

The men who are advocating the establishment of Colleges and Universities for the training of Baptists, Episcopalians, Presbyterians and Methodists, surely will not discountenance the humbler efforts of their poor fellow citizens who seek for their children in the simple week-day school, that religious knowledge joined to secular learning, which alone gives hope of forming the character to morality and virtue.

What is good and useful in the College, is good and useful in the school; what is right for the rich, is right for the poor. No rich man loves his child with more fondness, nor seeks its future advantage for this world and the next with more sincerity than does the plain mechanic, or humble laborer in his simple cottage.

The fallacy of unsound argument is in time detected by the people, and the play upon words, under cover of which many are deceived, ceases to avail.

Hence, whilst for a long time sectarianism meant only Catholicism, and could be used as a battle cry to rally the unthinking or malicious bigotry of the crowd, now that it is coming to mean any aspect of religious teaching, or the plain reading of the Bible, without note or comment, sensible men will begin to ask, "Where is this going to end?" I have never yet heard an honest argument to disprove or invalidate the views of John C. Spencer or Rev. Dr. Spear on this question of sectarianism. And I have no hesitation in asserting that the sectarianism prevailing in the public schools of this State is as objectionable to a large class of citizens as any other form of sectarianism that could be introduced.

It is the sectarianism of no-religion, of infidelity; it is the sectarianism of those who have no form of religious belief, or are indifferent to all forms; it is a sectarianism that being in a majority plays the tyrant with fearful injustice. Listen to its cry which it passes for an argument: "If we give these religious people what they want, if we help sectarian schools, in their sense of sectarianism, what is to become of us?" It was the sectarianism of no-religion which broke down the religious denominational schools in New York city, and all over the State in the first years of this century. And it is the religious people of the different Protestant denominations who with one breath blow hot and cold, knowing that education without religious instruction is harmful, and yet trembling lest such a true doctrine might help the Catholics.

Here are two resolutions passed by a Convention of Methodist Ministers held at Syracuse, this very week:

"Resolved, That we as a convention insist upon the moral element in the instruction afforded in our common school system, and especially the teaching of the moral system of Bible Christianity, which is the foundation of our civil law."

"Resolved, That the time has come when the constitution of the State of New York should be so amended as to prohibit peremptorily the appropriation by State or municipal authority of public funds for the support of sectarian schools, and we hereby solemnly and urgently petition the next Legislature to inaugurate the action by which this amendment may be secured."

To understand what these gentlemen of the Methodist Church mean by the moral element and the teaching of the moral system of Bible Christianity, we must listen to the explanations given by these same reverend gentlemen. Rev. Mr. Jones of Iliou, said:

"Our right to sustain and control them [the public schools] was found in their Christian origin. He argued that moral culture must come from drill, and this must be given in childhood and in school. After a passing denunciation of political corruption, he said the teacher should not have to deal with the intellect alone. The State, in assuming to act in loco parentis could not refuse to take care of the spiritual education of the children. Teachers must not be allowed to substitute the demoralizing doubtings of irreverent speculation for the grand saving truths of divine inspiration, whose essentials long ago became and by the blessing of God shall continue to be the unwritten creed of this great American people."

Dr. Peck is already on record. He wants none of your milk and water christianity—your liberal religion that means nothing; he wants the religion that will bring men to Christ—the religion that will suit the Methodists.

At the same Convention in Syracuse, Rev. Mr. Taylor ventured to say that Methodists did not wish to teach religion in the Common Schools, but upon being taken to task for the utterance of such a heresy, and it was called a heresy by two of his brother ministers, he quickly explained and joined hands with Rev. Mr. Peck, who said that if the terrible heresy presented by Mr. Taylor should prevail he would not hold his place a day as principal of a place of learning.

There is great confusion of ideas in these resolutions and speeches of the Methodist ministers. They call for a constitutional amendment to prohibit the giving of money to sectarian schools, and at the same time and in the same breath insist that the public schools shall teach religion, Bible Christianity, etc. To clear up the difficulty, to get at what is in

their minds, substitute Catholic for sectarian and you will let in a ray of light, if not of honest mindedness.

And so in this whole controversy, from its origin to this day, whenever you hear a religionist of any kind speaking of sectarianism, when you reach what is in his mind, you discover that it is the spectre of Catholicism that frightens him.

After what you have heard from me this evening, many may be anxious to know what do these Catholics really mean, and what is it they want—what are their views upon this great question of education. In the first place, we are in favor of education for the people. We are in favor of the most general system of education that can be devised. We favor a system that will bring in all the children of the State. But we do not favor a system that gives them a defective, injurious, poisonous education. Hence, since under the present system formed by the State we cannot take our stand upon the platform with our fellow citizens, we retire to one of our own. We build school houses and establish schools. I think that here in this city of Rochester we need not fear comparison with the public school houses of the city. Here are the two school houses of St. Joseph's, the largest school houses in the city; the school house at the Cathedral on Frank street; the very large and beautiful school house of St. Peter's congregation; and the not so large but more beautiful school house of the Immaculate Conception. We build school houses, large, spacious, roomy, well ventilated, well provided with all the appliances for imparting instruction. We supply teachers and books. And I would not fear, although in these schools religion holds the first place like a beautiful goddess presiding over all—I would not fear to bring out the children of all these schools and place them side by side with the children of any other schools in the city for examination in those secular branches which we are told are so valuable. We know their value. And while these branches are studied in our schools, we wish to bring in the beautiful hand-maid of religion to help the child and improve its mind, to mould its young heart, and to draw the mind and heart to God. Our schools furnish the children all the other schools do, and furnishing this education, doing the very thing for which the State collects taxes and supports schools, we ask, and rightly and justly we ask, why is it that the money must all go in one direction and none of it come where so many of the children are to be found receiving the education the State means they shall have, and receiving at the same time that interdicted thing called religion? But whilst we claim these rights for ourselves we are equally strong in our convictions that the same rights belong to others. That whilst we bring religion into our schools and mean always to have religion there, we say to our non-Catholic fellow-citizens, bring into your schools whatever of religion you have—bring in prayer and religious singing, and Bible reading. These means of good you hold as sacred and precious; we would much prefer good Protestants of any kind to infidels and deniers of all Revelation; we thank God for any and all truth wherever we find it. If but the beginning of truth to-day, we pray God that this small beginning of truth may grow into the fullness of all truth.

I do not propose to tell my fellow citizens of the State this evening how they are to meet this subject. Little by little, next year, ten years hence if you please, the question will be settled upon a fair and just basis, without any more of those disastrous compromises which in the past have made the subject so difficult. Among those who have their children in our schools are foreigners from all the countries in Europe—Germans, and Swiss, and French, and Irish. These people come here to a land of liberty, and we tell them what a glorious country it is; and we can never exaggerate in praising the beauty, glory and advantages of this noble country of ours. We tell them of all its many blessings ready for every poor down-trodden European who comes to our shores. But when these foreigners come they bring with them their consciences—they bring with them the religion in which they were born and educated, and that religion they prize more than the advantages the country offers, that religion they prize beyond all earthly gain. Shall we tell them that when they come to this country their own religion they may look after as they please in their own churches, but their children the state will take care of, and the state will see that no religious instruction is given them? Some of them come from Prussia, where the state most cautiously guards the religious interests of all. There are schools for Catholics and in those schools religion is attended to with the greatest care under the supervision of the parish priest. There are Protestant schools and the children are carefully instructed and trained in their religious duties by the ministers of the parishes to which they belong. There the Jews have equal advantages. In Republican Switzerland we have the same wise, just and equitable arrangement. In Great Britain these schools for all kinds are favored and encouraged by the government. In Ireland it has happened that years ago, in those earlier days when the poor people were trying to emerge from a slavery of hundreds of years, they gladly accepted any boon of education the government gave them, and the government gave them one very much like the one we have in this country—secular education without religion—religion before and after school hours, but no God in the school. And this very year, almost this very month, although all through the land there were none but Catholics, the teachers and children Catholics, because God had been told to stand at the door of the school house, the Bishops of Ireland have passed condemnation upon these schools, and they insist that the schools shall be schools in which shall be found the cross upon which their Savior died—schools in which the exercises may be opened in the name of the Father, the Son and the Holy Ghost, in which the children may go upon their knees and adore the great and good God that made them.

I am not here this evening to find special fault with the common schools on any other score than the single one of banishing religion from them. If I were to do so I might take up the statement of Prof. Agassiz. "Not many papers care to publish it. It is too terrible a thing to state."

But people say, "if you Catholics have schools, and our taxes go there, we shall be supporting Popery." I would like to know who pay the taxes. I always thought when the tax-gatherer came around he did not stop long to examine whether the dollars were Catholic or Protestant. That objection I think amounts to but very little. If the taxes do help us in our Catholic schools perhaps it will be the Catholic money that comes there.

Now what is the meaning of my speaking here this evening? I come here as an American citizen, speaking to American people. I have no other country. I come before the American people loving the country as dearly as any one else can. No one ever traveled through Europe who held his head higher and with more pride, or who more frequently spoke out in praise of this country than I did when there a year ago. After my God and my religion, my country is the dearest object of my life. I feel to-night in my heart the blot and disgrace that is upon the country by the wrong and unjust system of public schools that is now upheld in the land simply and solely by the power of the majority. I do not wish to say a single unkind, hard or threatening word. I come this evening to ask a fair discussion—to ask my fellow citizens to look at this great question without prejudice, without bigotry, having dispelled those unfortunate clouds that have been in their minds for so many years past. If no discussion can be permitted—if from first to last we can hear but the words, "we will it, we have made the law and the law shall stand, and the might of the majority shall prevail in spite of justice and of

truth," then I would say that ten or twenty years hence the issue will not be with the gentlemen from Ireland and Germany, although their right to stand here is as good as the right of any man in the country—the issue will be with the children of these men from European countries. They are the children we are educating in our schools—into whose minds and hearts there will be planted deeply the true American feeling and principle that whilst they ought always to be good and law-abiding citizens they ought also to cherish with all the power of their souls the thought and the feeling that they should not submit to injustice or wrong one day longer than is absolutely necessary. It will be an unfortunate condition of things if this great and vital question of the education of the people finds no solution through reason, common justice and fair play, but must abide as it is until the majority is found on the side of justice and right. And whenever that majority—when the youth of to-day, come to be the men of ten years hence, you will find that American, and Irish, and German Catholics, on this question, in this matter, will stand as one man in defence of their rights, in claiming them, in asking for them, and, by those means which the constitution and the laws of the State place in their hands, in obtaining them. But how much better for us all to come together, brothers as we are, in this mighty and glorious country which the good Lord has given us, and discuss these matters—talk them over, not permitting prejudice and bigotry to stand in our way; for if they do stand in the way, they will stand in the way of the glory and stability of this country whose future God only knows. It is the duty of all citizens to labor with a good heart, a clear mind, an earnest soul, to do all they can in building up and strengthening, and making still more glorious, this great American people.

HOME RULE.—XIV.

THE UNION DEBATES.—(Continued.)

As it became evident that a vital struggle between the adherents of the English Government, on one side, and the real representatives of the Irish people, on the other, was now imminent, every engine of power was set in motion to influence persons of position and authority in favour of the Union, and to neutralise the adverse sentiments of the great mass of the people, who had everywhere joined in denouncing the odious measure. Whilst Castlereagh and his abominable crew were employed in bribing, corrupting, and intimidating those who were open to such influences, Lord Cornwallis, the Viceroy, appealed personally and by letter to all whose support he deemed it prudent to solicit. It is not much to be wondered at that such applications prevailed in overcoming the repugnance of many who would otherwise have opposed the project; but there were still some men of independent minds, who could not be wheedled, or seduced, or bought over to the side of an unscrupulous administration. Amongst others, the aged Lord Rokeby, in reply to the Lord-Lieutenant, wrote a powerful letter, "as a Briton and Englishman," in direct opposition to the proposed measure. And when the question was again introduced in the British House of Peers, Earl Fitzwilliam said he "deemed the agitation of it unreasonable. It would tend to inflame dissension, and impair the strength and vigour of the empire.—The House had the experience of ages, that the dangers apprehended from a separate legislature had not arisen. It was then to be considered whether this were the proper time for an Union. On the part of Great Britain he would say, Do you wish to introduce into the British Parliament the rebellion of Ireland? Do you wish to introduce the representatives of Ireland—representatives elected by the free electors of Ireland? Oh, no, no; but by British bayonets." In this debate also that great and good man, that noble, wise, and honest statesman exposed the duplicity of the Government with regard to the question of Catholic Emancipation which led to his untimely, and for Ireland, most unfortunate recall. He then stated upon his honour that, "though he had agreed to assume the Government of Ireland on the understanding that he was not to bring forward the question of Emancipation on the part of the Government, he had entered his protest against resisting it, should it be brought forward from any other quarter, and that he had made most distinct declarations that, in case of its being so brought forward, it should receive his full support. With these declarations he had assumed the Government of Ireland." Such an admission was too inconvenient to the English Minister to be allowed to pass, and accordingly Lord Grenville pressed to have "no recollection of the circumstances," and coolly asked for the production of papers on the subject, knowing well that the protest, although made in his own presence, was a verbal one; but any excuse was deemed good enough, at that time, to serve the purpose of a Minister in carrying out his Irish policy.

Lord Rawlin (Earl of Moira) declared that "no one would more heartily concur in the proposed measure than himself, if it should meet the approbation of the greater part of the Irish community; but, as it had excited general disgust and vigorous opposition, he was convinced of the danger of prosecuting the scheme. Even if the Irish Parliament should be disposed to adopt it, the disinclination of the people ought to have been deemed a sufficient ground for relinquishing it; otherwise we might nourish in delusive security a secret fire, which might ultimately consume the vitals of the empire." Lord Darnley also gave his voice for suspending the scheme, and Lord Holland, "though he did not consider the adjustment of 1782 as a bar to a new agreement, disapproved the proposal of an Union at a time when it excited strong disgust in that kingdom."

The Minister's proposition, however, was carried and subsequently a conference was held between the two Houses of Parliament in England, when it was proposed by the Lords that a joint Address to the Throne should be presented by both. A fresh discussion of the Union however took place on 22nd of April in the Commons, when Pitt moved that they should join in the Address voted by the Peers; but this was ultimately carried, after some strenuous, but fruitless opposition on the part of Sir Francis Burdett, Lord William Russell, General Fitzpatrick, and others. The address, which was presented in due form to the king, included the following paragraph, which reads like a cruel mockery, a bitter, heartless satire in the face of the system of Imperial legislation adopted by England towards Ireland for seventy years afterwards: "We entertain a firm persuasion that a complete and entire Union between Great Britain and Ireland, founded on equal and liberal principles, on the similarity of laws, constitution, and government, and on a sense of mutual interests and affections, by promoting the security, wealth, and commerce of the respective kingdoms, and by allaying the distractions which have unhappily prevailed in Ireland, must afford fresh means of opposing at all times an effectual resistance to the destructive projects of our foreign and domestic enemies, and must tend to confirm and augment the stability, power, and resources of the empire."

Thus was Ireland sacrificed to gratify the national ambition and jealousy of Englishmen, who flattered themselves that they were advancing their own selfish interests, while talking grandly of securing the glory and greatness of "the empire," and therefore paid little heed to the angry feelings of wounded pride, which were sure to be engendered in the hearts of Irishmen, and which have become more and more embittered every succeeding year, as it has become more and more evident that the hopes then held out, in regard to Ireland, were fallacious, and the promise illusory.

In the discussion on the Regency Bill, which was introduced on 11th April, 1793, by the Right Hon. James Fitzgerald (late Prime Sergeant) for the purpose of fixing the regency in the same individual in

Ireland as in England, Foster, the Speaker of the Irish House of Commons, raised the whole question of the Union once more in an unanswerable speech. "The pretences," he said, "for a legislative Union were ill supported. The risk of a disagreement on the subject of peace or war, or regard to foreign treaties, would not justify the adoption of a measure so unconstitutional. The case of regency afforded the only apparent foundation of alarm; but the Bill now under consideration would remove all apprehension on that head." There are some who still make use of the same arguments, as he combated, against granting Home Rule to Ireland; and the matured opinions of such a constitutional authority still carry weight. "The arguments adduced for an Union of the two legislatures were," he said, "equally applicable to the Union of the two Houses of either Parliament. These might disagree, and ought by parity of reasoning, to be formed into one assembly. Where would then be our Constitution? It would yield to Monarchical or Republican despotism. The balancing principle composed the chief excellence of our Constitution; and why might not the two legislatures, guarded by one head, perform national and imperial functions in a better and more efficacious manner than a combined Parliament? If unanswerable argument, powerful reasoning, and the most lucid exposition of constitutional law and government, sustained by a lofty spirit of true patriotism, could save a country, the luminous speech which Foster delivered on this occasion would not have been in vain. After asserting, in the strongest manner, the incompetency of Parliament to surrender their legislative powers he made a stirring appeal to Irishmen of all creeds and classes. He said: "Your country is in danger; a desperate attempt is on foot to seduce you to surrender the independence of your Parliament. You are all natives of the same island; interested in its trade, its property, its freedom, and in all the blessings of a glorious and happy Constitution; bounden by every tie of duty to yourselves, your country, and your posterity to preserve it, join all hands and hearts together, bring the vessel into port, forget all family differences, all local or partial jealousies, and save Ireland, save your country. Tell the bold Minister who wants to take away your Constitution that he shall not have it, that you will not be his dupe; that you love Britain as a brother; but you will be his brother, not his dependant; and that you will not degrade yourselves from an independent kingdom into an abject colony." Would to Heaven that these noble words might sink deep into the hearts of Irishmen to-day; and that every creed, every party, every social rank and distinction in the land might lay aside all political differences, and offer up the mutual sacrifice of patriotism on the altar of their common country.

The Bill, which at first seemed to meet approval, was ultimately postponed, and finally lost for the session. It was about this time, as Plowden observes, that began "the very singular system of members shifting their seats in Parliament according to their various feelings and sentiments, and in some instances according to the most unaccountable modes of squaring their honours and consciences on this critical and important measure. It would be task false and stupid to deny that the whole powers of Government, patronage, influence, and ornament were now devoted to proselytizing for the Union." And an angry debate took place about the same time in the Irish House on the question of issuing a writ to enable a supporter of Government to take the place of a member who had retired. Mr. Arthur Moore (afterwards Judge of Common Pleas) observed that he "did not conceive how ministers could justify such a partial and unfair exercise of the prerogative of the crown, unless they were determined openly and broadly to confess and declare (that which every day's events rendered useless for them longer to conceal) that they were resolved to carry the measure of Union by any and by every means, and to use all the engines and influences of power, and the insidious practices of fraud and unfair dealing to bring about its completion. Sir, there is no man who is an attentive observer of public occurrences, and who keeps an eye on the conduct of the administration, who must not have seen, and seen with affliction, that the measures which have been taken, and were now in daily and unremitting practice, to effectuate the Union, were such as no honest man could justify, and which, while they stamped the authors of them with indelible disgrace, must render the incorporation of the legislatures of the two countries, if carried, impermanent, and the discounts and calamities of that union eternal."

On this occasion Plunket also spoke with trenchant force and bitterness. "The question," he said "had been brought into that house accompanied by the execration of the people of Ireland, but at the same time with the proud boast and childish hope, on the part of the noble Lord (Castlereagh) that it would be carried by a triumphant majority. It was dismissed and defeated by the intellect, and the reason, and the virtue, and the talents, and the prosperity of the country." "At first the noble lord professed that no man should be allowed to vacate unless he gave satisfactory assurance that his seat was not to be sold. He stated it as a fact, and declared to be contractually if it were not so, that the noble lord had totally abandoned that principle, which he admitted was a fair and honorable one. He stated it as a fact, since he made that profession, he had allowed seats to be vacated, where he knew that money was to be given by the successor, and that he had refused permission to vacate, where he knew that no money was to be given. He stated it as a fact, that it was publicly avowed by Government that voting or not voting for the Union was the sole rule by which the permission to vacate should be regulated. Would any man after that be so senseless as to believe that Government wished for the fair sense of the Parliament or of the people? Would they deny that they had purchased the newspapers to admit publications only on one side? would they deny that they had instructed sheriffs to prevent the sense of the counties being collected by the convening of county meetings? Were they ready now to have the counties of Ireland convened, and to abide the test of their declaration on the question? It was notorious that the power of Government had been strained in every corner of the kingdom to prevent the sense of the people from being declared. He was informed that their emissaries had actually descended so low as to threaten a publican in the city of Cork that his license should be withdrawn if he ventured to receive into his house a number of gentlemen who afterwards affixed their names to an address, thanking the Parliament for having rejected the Union."

But the ministers succeeded in putting an end to further debate by forcing an adjournment; and little more was done in Parliament for the remainder of that session. In the interim, the myrmidons of Government were not idle. Ireland was dishonoured by the introduction of the foulest system of bribery; and no expense was spared in the wicked efforts to stifle the natural voice of the country. Many of the members sold their seats, by retiring in favour of the nominees of the administration; and when the last Parliament of Ireland opened, on 15th January, 1800, several of the former anti-Unionists were conspicuous by their absence.—Castlereagh having gained, by purchases and changes in the representation, not less than forty-three votes from the opposition. But there reappeared on the scene, on this memorable occasion, one whose name alone was a magic talisman to conjure up the spirit of patriotism; whose glowing eloquence was once more to stir the soul of Ireland to its depths, and make the hearts of her enemies quake with fear; one who had, eighteen years before, mainly contributed to raise his country out of the slough of subjection, and whose name came to shed, by his genius and his virtues, a lustre over her fall; who watched, as he pitilessly and

over the cradle of Irish independence, and now came to follow her to the grave. But the re-entry of the illustrious Grattan into that house which had so often before reverberated to the applause of his countrymen, who had been kindled into enthusiasm by the fire of his burning words, must form the subject of a fresh paper.

IRISH INTELLIGENCE.

CATHOLIC EDUCATION.—The Queen's Colleges of Ireland have always been especially obnoxious to the censure and condemnation of ecclesiastical authorities. Being essentially secularized institutions, and recognizing no particular religion, they are strictly speaking "godless," and even more objectionable to Catholic minds, and repugnant to Catholic instincts, than Trinity College, Dublin, which does recognize God, and teaches the Christian religion, though in an imperfect and erroneous way. The National Synod of Thurles, however, has united the two systems in a common condemnation; and the one because it directly fosters infidelity, and the other because it gives life and force to Protestant errors. The opinion and feeling of the vast majority of the Catholic population of Ireland is decidedly adverse to mixed, and in favor of denominational education. A thousand of the leading Catholics there, including several noblemen and members of Parliament, have lately declared this plainly in an address to the Prime Minister. The Queen's colleges and model schools are well high decried by Catholics; and in the year 1868-9 there were only 37 Catholic students acquiring education in arts in the former of those mixed establishments, namely, 3 in Belfast, 16 in Galway, and 18 in Cork; while in several model schools in populous towns and cities, there are sometimes not 10, sometimes not even two, children of Catholic parents. Nearly all the Liberal candidates at the last elections declared themselves in favor of denominational education, and they have not failed to advocate their views in Parliament. By acting otherwise, indeed, they would equally displease their Bishops and their constituents, who are agreed in pressing their claims on Government on this behalf as earnestly, and with as much perseverance, as their fathers before them urged the necessity of emancipation. Professor Huxley has endeavored to alarm the Educational Board and, through it, the nation at large by depicting in dark colors the designs of "the Ultramontane section of the Catholic Church." He has made a bugbear of this popular phrase, and tried to establish an ideal difference between "Ultramontanes" and Catholics in general, as if our principles were twofold, instead of being one and indivisible. He charged us with employing an "engine carefully calculated for the destruction of all that is highest in the moral nature, the intellectual freedom, and the political freedom of mankind;" and he thinks we are to be blamed because we can "never be satisfied with anything whatever but complete possession of the whole minds and souls of the children" whom we have in our hands. In this Dr. Huxley is right. Why should we be satisfied with anything less, with anything different? This is the great end which we have in view in education, and in which we are encouraged by the Divine Founder of our religion, by his apostles, and the pastors of the Christian flock. Complete subjection of the soul, the heart, the understanding of our young ones to the Gospel of Christ, and the Church to which that teaching and preaching of that Gospel is entrusted, is, doubtless, our aim; and in pursuing it we are so conscious of rectitude that we can well afford to smile at calumnies as old as Christianity itself. It is true that a large number of persons amongst us realize in so lively a manner the great truths of Christianity that they are comparatively indifferent to secular knowledge. It is true that here and there individuals, ladies of men, and even states and provinces, among Catholics may be found, in which the intellectual culture is at a lower ebb than in some non-Catholic provinces, states, bodies of men, and individuals that may be contrasted with them, each to each. Yet, in spite of these exceptions, the Catholic religion will be discovered to be, on the whole, the great civilizing agent in every age—the grand promoter of arts and sciences—the encourager of commerce—the opponent of tyranny on the one hand, and democratic violence on the other. It was only three years ago that a pamphlet published in France, and endorsed by 80 Bishops, set forth the dreadful calamities which might be expected to result from education without religion. The reign of the Commune in Paris has supplied a terrible comment on this publication, and it has been verified in letters of blood and fire. The International creed, and still cries, aloud for compulsory and gratuitous education up to the age of 15, and separation of the schools from the Church. A large party in this country blindly advocates the same pernicious system, and our rulers are only half alive to the evils and miseries which it will inevitably entail. It will retard the social progress which they so earnestly desire, and overthrow the constitution of which Englishmen in general have hitherto been so proud. Professional schools for females of 12 years old and upwards, such as those which exist in France, in which morality is taught without religion ever being mentioned, would be certain to eliminate from the female character all modesty and decorum, and to turn out sentimental viragos and pedantic coquettes; women unlikely ever to make prudent wives or exemplary mothers, or to promote the welfare of their children either in this life or the next. The impious association which goes by the name of the *Solitaires* in France and Belgium has for its avowed object to prevent persons from receiving the sacraments or any rites of the Church in life or death; and these *Solitaires*, with the *Freemasons*, have established in France an Educational League for the purpose of raising up a new society based solely on learning and instruction. Religion is represented by these people not merely as useless, but as "capable of leading children to abandon all moral principle;" and one of their organs declares itself happy to announce that the Educational League and the status of "our brother" Voltaire meet with the greatest support in all the (masonic) lodges. There could not, it says, be two subscription lists more in harmony with each other: Voltaire, the representative of the destruction of prejudices and superstition; the Educational League, the engine for building up society anew on a basis excluding religion. The founder of the League, at a great masonic dinner, proposed a toast to the memory of Voltaire, and the same organ from which we have quoted informs us, that at one of the "professional schools" above referred to, the prize for good conduct was awarded "to the daughter of a free-thinker, who had never attended any place of religious worship." Lectures in the School of Medicine in Paris have been inaugurated amid shouts of "Vive le materialisme! Moral responsibility is openly denied and argued down in the same famous medical school, and the conduct and actions of men are represented as the necessary and inevitable results of physical conformation. Prizes and medals are given for dissertations in which the act of creation and the existence of a creator are disputed; every metaphysical idea is rejected as dangerous and useless; human thought is ascribed to heat; matter is made eternal; and the notion of a First Cause is scouted as chimerical; and the idea of the soul, as an immaterial power, is made a mere abstraction. A professor of the University of France in Bordeaux asserts that moral ideas among different nations are so conflicting, that it is impossible to find an absolute definition of goodness. M. Vercauvel, a physician of the faculty of Paris—another instructor of youth—regards himself to the doctrine that Fate is blind, and yet presides absolutely over our lot; that the fragments of matter—the imperceptible elements

of the great social organization—called men, are born, live and die unconscious of their destiny, and "have in the midst of the darkness which covers their origin and their end only one consolation: the love of their fellow man." They expect their "Messiah, the true Messiah, of the mind and reason—universal education." We know the bitter disappointment in which their expectations will end. We know what results education without religion has produced in the devastated streets, the charred palaces, and the blood-stained prisons of Paris. We are anxious to avert from England the pernicious principles and the awful calamities which have come upon France; we would save society in general from them if we could; and, above all we would save the souls of our own children from being contaminated with the former as they would be of necessity in secular State schools, teaching no religion, or false religion, or mixed religions, yet open to "children of all persuasions, without religious distinction."

To this kind of education several members of her Majesty's present Government are undoubtedly inclined. The dangers of Positivism and the worship of Humanity do not seem to appal them; and the very words which Auguste Comte used in reference to his own adherents are applicable to them: "The servants of Humanity exclude, once for all, from political supremacy, all the different servants of God—Catholic, Protestant, or Deist—as being at once behindhand and a cause of disturbance."—*London Tablet*.

Mr. Bright has got into bad odor with the National and Home Rule party in Ireland. His hatred of a landed aristocracy, and of gentlemen generally made him for a season pass muster as a patriot; but his opposition to Home Rule has cured the Irish of this delusion. Here is what the *Dublin Irishman*, the chief organ of the National party, says of him:—

OUR FAT FRIEND.—The Prince Regent prided himself on being a dandy, but a tendency to obesity marred his hopes. The obesity increased, and the ambition of the first gentleman in Europe was eclipsed, when an irreverent wit named him, "Our Fat Friend." Destiny has ruled that two men so unlike as John Bright and George IV. should form a parallel, and point a moral. John Bright came into the public arena, priding himself on being a patriot, but though his attitude was attractive to the public eye, a close observer must have seen that much of his charm was due to the way his cloth was cut. He provided his own material, and never quarrelled with his tailor. But a tendency to political obesity manifested itself strikingly in latter years. Since he gave up an active life for a sedentary occupation on the Treasury Bench, the fatty degeneration has gone on as rapidly as ever a consumption zapped. His afflicted admirers can no longer disguise to themselves the too obvious change. The same meaning is no longer attached to his "broadside." He once shouldered certain abuses out of the way, his shoulders have sunk to mere dimples like the knuckles of the Claimant. In three words, the once active and graceful and brilliant Bright has become "Our Fat Friend." It is a pity. Degeneracy of any kind is lamentable, but fatty degeneracy is fatal. He was good for Disestablishment—good for Land Reform. But why? Because his interests and prejudices lay against Bishops and Landlords. As a Quaker, he might well be expected to knock down a Bishop—politically speaking—and, therefore, his determined opposition to the Establishment was in his line. It cost him nothing; he had to abandon no prejudices, nor practice abnegation of self. His case, in this respect, was very different from that of those Episcopalian Protestants who assisted in disestablishment; they had to make some sacrifices. Would Bright have laboured to upset a Quaker Establishment? Then, as to the Land Reforms—Mr. Bright was not an Irish landlord. He was an English manufacturer, and between English factory lords and English land lords there has been a long feud. We are willing—nay, anxious to believe that he was inspired by the best feelings of sympathy with the Irish tenantry, but he made no sacrifices for them. He had not to deny himself indulgence in any prejudice in denouncing Irish landlords, or in promoting Irish land reforms. If he had been an Irish landlord, would he have thus acted? As a factory lord did he oppose the abuses of his own class?—did he advocate the case of the factory hands? He did neither. Factory reforms were promoted by English landlords and were opposed by Mr. Bright, because he was a factory owner. Thus, he opposed the bill to limit the hours of employment of those unfortunate children whose young lives were ground out of them in weary factory work. Again, adulteration of food is not only a fraud, but a tax upon humble artisans and the poor. Mr. Bright, as a middle-class mercantile man, opposed legislation against it, on the plea that it was a legitimate consequence of competition. Again, he delivered fiery philippics against the Tories for their measure of personal rating, by which small occupiers should no longer pay their rates through their landlords, but pay in person. Yet, when the Whigs adopted the measure, and he became one of their ministers, he saw the error of his way, and discontinued further opposition. Thus, Mr. John Bright opposed abuses in whose continuance he had no interest, and supported abuses in whose continuance his own class (if not himself) were interested. He attacked institutions against which all his life long prejudicially he supported those which suited his own peculiar views.

ALLEGED THREATENING LETTER.—John O'Donnell, jun., a man in rather a respectable position in life, and who had been for many years in the employment of Messrs. Middleton and Pollexfen, merchants, Sligo, was recently charged before a very full bench of magistrates with having written a series of threatening letters to Colonel Whyte, D.L., of Newton Manor, near Sligo. It appears that a good many years ago Mr. O'Donnell's father was dispossessed of some holding of land by Colonel Whyte as landlord, and the letters, which were written within the last few months, have it is alleged reference to this transaction. In those epistles Colonel Whyte's life was threatened, and he was warned that he would be put out of the way in divers ways. Suspicion alighted on the accused, and the constabulary procured a letter of his, which was sent to an expert in Dublin for comparison. The expert was examined, and he swore that he had no doubt but that the threatening letters and this acknowledged letter of Mr. O'Donnell were in the same handwriting. Other evidence having been given the magistrates decided on sending the accused for trial at the ensuing assizes, and refused to take bail. Mr. Croker, Sessions Crown Solicitor, prosecuted, and Mr. Michael Mallonee, solicitor, defended Mr. O'Donnell. The case has created considerable excitement in this locality.

MR. GLADSTONE AND THE CATHOLIC UNIVERSITY.—I notice a very strong feeling here in Dublin that there is some pressure being brought to bear by Mr. Gladstone's government on different parties in Ireland to have the Home Rule movement buried, or at all events shelved for the present. I would advise those who are subjected to such influence, under the impression that Gladstone will give a charter to the Catholic University, to beware lest they be duped. The late answer to a deputation from certain Protestant Dissenters, Presbyterians, Independents and Baptists ought surely to open the eyes of people in Ireland as to the Premier's intentions in this respect. In answer to their expressions of alarm as to certain rumours in connection with Mr. Gladstone's intention to sanction a charter to the Catholic University, the answer from Mr. Gladstone (Mr. Gladstone's secretary) was, that such rumours "are opposed to the public declarations of her Majesty's Government, and which, therefore, it is

hardly necessary to add, have no foundation in fact."—*Corr. of Catholic Times*.

The bulls for the consecration of Dr. Moran, as Coadjutor Bishop of Ossory, have been received by the Cardinal Archbishop of Dublin.

In '61 we exported linen manufactures from the United Kingdom to the amount of three and a half millions sterling; last year the sum touched seven millions.—*Dublin Freeman*.

THE CASE OF DANIEL REDDEN.—The Home Secretary has given an assurance that the case of Daniel Redden, subjected to torture in Chatham Prison, on the alleged ground of his feigning paralysis, shall be immediately inquired into.

THE EDUCATION QUESTION AND THE CABINET.—It is well known in political circles that the Cabinet has occupied itself seriously with the Irish Education question, and that serious divisions are said to exist in that body as to the course to be taken. Mr. Gladstone, it is said, will endeavor to redeem his pledge by dealing with the primary schools, which, though requiring serious alteration, are not in the execrable condition in which the intermediate and university systems are. There are those who say that he will represent this dealing with one third of the question as keeping a promise made as to the whole, but which in fact was made directly in reference to superior class education. I cannot bring myself to believe that Mr. Gladstone would adopt or could adopt such a course, so unworthy of himself and delusive as to the hopes and aspirations of the country. I have been at some pains to estimate the actual forces on each side of the question, and can confidently assure you that if the Government will it they can settle the education question as a whole, and carry the measure by a large majority. The "Union," which is strongly in favor of religious education, is more powerful and its numbers more numerous than the "League" which opposes it. In Parliamentary force the "Union" is strong and the "League" is weak. I do not exaggerate when I say that those who adhere to religion as a proper element of the education to be given to the youth of the country would poll in the present Parliament two to one of the opposite side, if no political question affecting place, power, patronage, and pension were allied to the issue. It is not, however, by any means certain that a ballot Parliament would be so well disposed. Prudence, then, would suggest that now is the time to settle this great question, for if the present be allowed to lapse the future may be found a less "convenient season."—*Corr. of Dublin Freeman*.

IRISH MINERAL RESOURCES.—Ireland (says the *North British Mail*) is richer in mineral resources than she herself knows. Now and again within these years have metallic and other deposits been brought to light there, sufficient to move the envy of England and Scotland. We have to import from England a variety of iron ore which Ireland possesses in abundance, and new discoveries in the county of Fermanagh have just been made of deposits of this kind. Trains of waggons are daily to be seen in our streets laden with the red ore of Cumberland imported into the Clyde. We cannot do without this substance for all our more important iron castings, and for the manufacture of that expensive variety of pig iron found best for the production of less-mer steel. The deposits of this hematite iron ore are being worked out in England and Wales, and the price has gone up from 13s. to 33s. per ton, and is still advancing.

A correspondent of the *Freeman* writes:—Mr. P. J. Smyth has given notice that he will move an address for the return of maps and descriptions of non-resident or absent Irish proprietors, giving the number of acres owned by each, the county or counties in which situated, and the estimated annual value. The term non-resident or absence to apply to those (whether individuals or corporations) whose fixed residence are out of Ireland, and who only reside occasionally or not at all in that country. Mr. Smyth has also given notice that he will ask the Attorney-General for Ireland if the county Westmeath be not, on judicial testimony, in a state of perfect tranquillity, and if it be the intention of the Government to propose the removal of the stigma affixed to it.

IRISH CATTLE TRADE, 1871.—The arrival of sea-borne cattle into the port of Liverpool for the year ending December, 1871, amounted to 234,244, to which must be added those that arrive by railway, which are estimated at 20,000 more; and the total of sheep at 420,000. This shows an increase in the number of cattle of 31,811; but of sheep there was a considerable decrease.—*Dublin Freeman*.

We have heard on what newspapers are wont to call excellent authority, that very many persons have caught small-pox from reading books taken through a circulating library. There is nothing unlikely in this; though there is something startling. When we remember that the diseased patient has thumbed every leaf and positively "passed" (as mesmerists say) every square inch of the volume, there is nothing at all improbable in the result we have indicated. The remedy lies only with patients themselves. Conductors of libraries could not possibly contrive to discover to whom they were lending their books; and unless they stopped the whole business—which were preposterous—they can do nothing. But surely selfishness is not so deeply rooted in those who have been almost in the Valley of the Shadow of Death that they cannot content themselves with such books as their home may afford, but must spread disease and death broadcast in the city. We can hardly imagine anything more directly and recklessly cruel than this savage indifference. It is plain, too, that the friends of convalescents must be parties to this scheme; and anything more criminal than this we cannot imagine. It is something new to find death in a three volume novel.—*Dublin Freeman*.

ABOUT CHRISTMAS, Mr. Delaney, one of the relieving officers of the Thomastown Union, disappeared suddenly after transacting his business at the board. At the time it was thought he had been drowned, as he used to make a short cut from the workhouse to his own residence by the edge of the Nore, and on the day he was missed that river was very much swollen. Those fears have unfortunately been verified. His body, very much decomposed, was found on Monday, February 5th, by some fishermen. An inquest was held, when there was a verdict of "found drowned."

GREAT BRITAIN.

LORD SALISBURY ON "UNSECTARIAN" RELIGION.—At a meeting held at Manchester in favour of public schools for the middle classes, Lord Salisbury made a speech which, though intended exclusively to support education on Anglican principles, was equally strong in defence of the Catholic position. After observing that the sacrifices which had been made for education hitherto had not been made, and would not be made, for education without religion, he proceeded to discuss the question of "unsectarian religion." "The truth was," he said, "unhappily that the divisions of Christianity were so deep that, if unsectarian religion was professed to be taught, it meant no religion at all, or the religion of a group nearly allied to denominationalism, who taught their own belief and ignored the belief of everybody else." All that had made Christianity famous in the world, all the great work it has done, all the change it has brought over the face of civilization, has been done, said Lord Salisbury, entirely by men "whose intense religious enthusiasm sprang from an intense and definite belief. Those, therefore, indulged in a mere dream who imagined that they could so eliminate dogmas as to obtain the enthusiasm which had covered the land with schools without the definite belief from which that enthusiasm sprang." It will be said

that, when the State has taken the work into its own hands, enthusiasm will no longer be needed; but when individuals cease to take an interest in the national system of education, we shall soon see the evidence of it in the routine character of the work done, and in the machine-made scholars which the system turns out.—*London Tablet*.

MORTALITY IN ENGLAND.—According to the London Times the death rate for the last year is almost identical with the rate for the preceding ten years; but in some respects the dangers to human life have been growing rapidly since the last census. Drainage appliances and the supply of water has not kept pace with the increase of the population of cities, and hence an increase of zymotic diseases which in 1871 were the cause of one-fifth of all the deaths which occurred, though all diseases of this class are more or less preventable. The apparently extraordinary number of 16,000 deaths occurred from violence—suicide, murder or manslaughter, but the vast majority were cases of accident or negligence, mainly in railways, and due largely to the gross ignorance of the population. Out of 100,000 deaths last year from zymotic diseases 25,000 were due to small pox—a figure without any parallel during thirty years. Yet against this one disease there is a method of obtaining almost complete security. With that view the vaccination bill of last year came into operation, which obliges every parish or union to have a vaccination officer, and arms him with powers to enforce a general use of vaccination. In spite of deaths and emigration the population of the United Kingdom increases at the rate of 500 per day.

Great activity is shown at Woolwich Arsenal in the manufacture of heavy cannon for naval service and coast defences, and other material of war. The colonies and outstations are being supplied with new guns, and experiments are being made by night with torpedoes.

A BETTING-BOOK IN THE TEMPLE.—In a certain part of England stands a village church that lately has had a new curate and a fresh clerk, the latter of whom acts as sexton and general factotum. The latter in addition to his religious pleasures, has some enjoyment of a worldly kind, and for his especial gratification he keeps a dog that he names "Jerry." This animal, who enjoys some local celebrity is now and again entered in races, bets are laid for and against it, occasionally it wins a heat, and with a sufficient number of yards start might come in first in a general race. The church, in addition to the curate and the clerk, possesses a choir, and lately they determined to sing an anthem. When a general occasion of this sort happens the clerk receives from the leader of the choir a paper wherein is inscribed the place whence the words of the anthem are taken, and sundry other particulars—known to those who "raise their voices high"—and it is the duty of the clerk to convey this paper to the minister so that he can make this announcement. The other Sunday the choir prepared to sing an anthem, the clerk, who is short-sighted, received the paper from the leader of the choir, stuck it in his waistcoat pocket, and at the proper period took it to the curate in the pulpit. The curate stood up, and reading mechanically from the paper, said loudly "Jerry" when feeling annoyed at the leader of the choir for writing so brief and ineffectively headed, "the words of the anthem are from the book of Jeremiah." With another glance at the paper he proceeded hurriedly in the manner of one waiting to get through some formal business "2 to 1 taken—(ahem)—from the 1st to the 3rd verses are taken—fifth beat, 25 yards start (ahem)." Fortunately for the Rev. gentleman; at that moment the choir started with a grand burst and he sank to his seat utterly appalled by the discovery that his unlucky clerk had lauded to him a wrong paper, and instead of the words of the anthem he had been announcing to a remarkably attentive congregation several of the particulars connected with a forthcoming race, in which one of the competitors was the clerk's dog "Jerry."—*Leeds Times*.

PROGRESS OF DEMOCRACY.—Politicians often complain, more especially in private, of the increasing power of the press, which, they say, with its constant criticism, renders action almost impossible; but we view with much more alarm certain symptoms which suggest to us that the power of the press, especially for good, is steadily decreasing. The fact has been noted some time in America, where the journals have upon certain subjects apparently lost all influence whatever. They cannot, for instance, ostracize individuals who ought to be ostracized. If a really bad man runs for office they, as a rule, condemn him in the most outspoken way, but the condemnation never seems to cost him a vote. The classes they address either set the journalists down as mere partisans, or think them over-scrupulous, or, as is most often the case, admire their favorites for qualities which to journalism seem no recommendations at all. New York journalism, for instance, wrote down James Fisk as sternly as man ever was written down, but without the smallest effect upon the masses. The papers abused his dishonesty, and the "people" thought it smart; they ridiculed his vulgar splendor, and the people, whose lives are uniformly so grey, thought it gave color to the scene; they recorded his lavishness, and the people exulted in his free-handedness; they hinted at his immoralities, and the people were pleased to find a hero so very human. They liked his Sultanish parade, his fussiness, his audacity, his humor—far the best thing about him—and his presence, and read newspaper denunciations of his conduct as they would have read sermons against drunkenness—with perfect respect, but no inclination whatever to act upon their lessons. They attended his funeral in thousands, and tried to crush the ring—but it was his comments which did that—it was done—but his figures, obtained from the Comptroller's office, and without them it might have preached till doomsday without ever rousing up its audience. Indeed, even aided by the figures, the press was powerless to prevent Mr. Tweed's election by an entire district as Senator of the State, in the face of the most popular rival the doctor Irish could set up. Power seems to have passed to a class as incapable of being moved by written notice as the highly cultivated are of being moved by "highfalutin" eloquence. There is evidence of the same decline of power in England, though it must be sought in a different direction. Our people do not as yet like corruption, except in the form of extravagant wages for needless state work—about that they behave as disgracefully as any American roughs—but they have a sneaking kindness for brutal horse-play, which always degenerates into physical violence. Accordingly the journalists, in denouncing rowdiness, preach to the winds. As a rule, to which we know scarcely an exception—though the *Telegraph* is very tender to rioting in defence of the sacred right of getting drunk—they dislike and discourage political rowdiness, object to see public meetings broken up by roughs, and would gladly strengthen the law on the side of order. Not to mention that the tendency of English journalism is to throw the press into the hands of cultivated men, or men with the tastes created by cultivation, they feel instinctively that their role is argument, or satire, or abuse, not fatigues; that physical demonstrations supersede leaders, that discussion and brickbats are incompatible. They rate the roughs somewhat enough, and they might as well rate dogs for barking. Rowdiness increases in every direction till the right of public meeting, once supposed to be a bulwark of freedom, is not only threatened, but is gone. Monarchy is defended against Republicanism by cayenne pepper, Republicanism against respectability by chair-legs, the right to drink against the right to abstain by bags of flour. Look at this scene of Tuesday at Exeter. If there is a sin among us it is drunkenness. If there is a man among us supposed to be authorized by law, and opinion, and

social habit in denouncing sin, it is a bishop. If there is a bishop on the bench supposed to be popular it is the Bishop of Exeter. Yet Dr. Temple sooner appears on a platform in his own cathedral city to speak in favor of the temperance his practices than he is silenced, booed at, assaulted with bags of flour, and may think himself fortunate in escaping the fate of one of his supporters, who was sent into hospital with crushed ribs. We confess, radicals though we are, we watch the gradual pulverization of all the restraining influences except force, legal and illegal, with an increasing dismay. When a respected bishop cannot lecture in safety in a county town against a recognized vice, what is freedom worth, or rather, where is it? Only imagine that in 1872 it may be needful to bring in a bill for the better protection of the right of public meeting, not against the Crown or the Ministry or the police, or any other of the old bogeys, but against the mob, which has found out, as James Fisk found out, that it has only to disregard decency, opinion, and the law, and it is beyond them all. Is the bill to be the only remedy for our James Fisk also?—*London Spectator*.

THE PRINCE OF WALES AND THE CATHOLICS.—On Sunday a letter from the Archbishop of Westminster was read at the High Mass in all the Catholic churches and chapels of the metropolis, ordering that the prayer lately used for the recovery of the Prince of Wales should be omitted, and that in its place should be substituted an "Act of Thanksgiving to Almighty God" for the mercies which He has shown, in answer to the prayers of many, in raising up the life of his Royal Highness from the brink of the grave—an act in which the officiating priest was instructed to invite the congregation to join.

Two leading English churchmen, Earl Nelson and Bishop Piers' Laughton, have made a vigorous attempt to bring about a reconciliation between the Wesleyans and the Church of England. It seems, however, to have proved a lamentable failure.

ASSASSINATION OF LORD MAYO.—The following are additional particulars of Earl Mayo's assassination:—The Viceroys and his friends, after inspecting the convicts on the 8th of February, climbed Mount Iberia and rested there for a quarter of an hour. Upon reaching the pier for re-embarking it was quite dark. The embarkation was made by torch-light, the Viceroy being surrounded by his friends and guards. General Stewart turned to give directions, and immediately a man spring forward through the guards and stabbed the Viceroy in both shoulders. His Excellency leaped forward from the narrow pier into the water, which was very shallow. The assassin was immediately arrested. Major Birnie supported his Excellency, who said "Bury, they have hit me" and spoke no more. He was taken in a launch to the Glasgow, but died before his arrival, having been insensible and apparently without pain. The assassin is from Cabul, and is a prisoner for life, but was allowed to be at liberty in consequence of his good conduct. There is no political motive discoverable.

One effect in England of the feeling caused by the American "case" is thus described by the London correspondent of the New York Tribune:—All the American business and American enterprise which have either their headquarters or their agencies in London are at a complete standstill. A month ago they were in the full tide of activity, and there was a flow of British capital to America, where much had gone before it, to build our railways, and work our mines, and enrich new States. I need not remind you with what brilliant success Messrs. Jay Cooke, McCulloch & Co. have engineered our Funded Loan, and the Northern Pacific Loan, and what they hoped to do in connection with the Rothschilds, with their gigantic joint effort to take six hundred millions of American securities. There were scores of American applications of every sort in London for capital. Not only Jay Cooke, McCulloch & Co., but others of the American financial houses newly established in London, were doing a prosperous business, and daily extending their connections. The disagreement about the Treaty has postponed everything. More than one banker has said to me that the losses already incurred on account of this difficulty far exceed anything we shall ever get, or hope to get, on account of the Alabama claims. That is no argument for waiving any of them; but I repeat it as showing the practical way in which some business men strike a balance-sheet in politics and diplomacy.

Addressing an audience at Airdrie, near Glasgow, last week, the Rev. R. Thomson, ex-president of Queensferry, and formerly of Newentale, said he thought the working men present would do well if they went in for the four eight's—"Eight hours' work, eight hours' play, eight hours' sleep, and eight shillings a day."

UNITED STATES.

How is this for II.—In looking over a New York daily, we notice seven innatings and nine divorces. What does the *N. Y. Post* think of this for mixing.

Baltimore leads even New York in the number of small-pox cases.

In New York the prevalence of small-pox has made it the fashion to "fumigate and disinfect houses." An average of seventy-five dwellings a week are so cured for.

A FRENCHMAN'S VIEWS OF AMERICA.—Capoul, the famous tenor now in this country, writes a letter to one of his friends in Paris, a portion of which is copied in the *Figaro* of the 6th inst. He writes:—What a country, my dear Grevier, this America is! Rivers so wide that it is impossible to see from shore to shore, suspension bridges with either end lost in the clouds, railroads where you find good meals, good sleeping apartments, and sometimes all the rest! Immense theatres, in which your Varieties Theatre might be hid on the left wing of the stage, and hotels everywhere immense, uniting the telegraph, post-office, book store, confectionary shop, and tobacco shop—all warmed up by innumerable steam pipes, and representing American comfort. The cookery is detestable; soups, fish and water fearfully peppered, roast beef flavored with cloves and boiled potatoes, and no getting away from it. For activity, the arrangement of their steam engines, and their commerce in general, the Americans are perhaps our superiors. The splendid situation of their cities on the banks of immense navigable rivers, the richness of their coal mines aid them wonderfully. But as to art and even civilization, oh! how small a people! You may take the infinitely small aristocratic portion of the American people as absolutely English, for they have all the English manners and appearance; but as for the other class—the brokers, the puffists, the Barnums, the business men—the whole commercial portion in fine, you will find among them the oddest and most American types possible. In the streets and in the hotels you will find tall fellows incessantly chewing the quid (excuse me) of friendship. They wear long goatees with moustaches, and look like Indian Brahmins as soon as they get old. The peculiar characteristic is no necktie, and a big diamond in the shirt front.

JESUIT MISSIONS.—Fathers Damen, Koopmans, Converse, and Driessen, of the Society of Jesus, who opened a grand Mission at St. Peter's Church, Jersey City, on Septuagesima Sunday, closed it on Monday of last week. Seven thousand three hundred, and more, persons received the sacraments. One hundred and thirty adults were prepared for their first communion. A considerable number of these were converts to the faith.—*N. Y. Freeman*.

The following bill was presented to the Board of Supervisors of Cedar county, Iowa, by an occasional dispenser of the Gospel in that vicinity: To offering prayer at the grave of a pauper, \$5.

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S. M. PETERS and Co., 37 Park Row, and Geo. Rowell & Co., 40 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, MARCH 8, 1872.

ECCLESIASTICAL CALENDAR.

MARCH—1872.

Friday, 8.—Of the Five Wounds of Our Lord. Saturday, 9.—St. Francis, W. Sunday, 10.—Fourth in Lent. Monday, 11.—St. John of God, C. Tuesday, 12.—St. Gregory, P. C. D. Wednesday, 13.—Forty Martyrs. (March 10.) Thursday, 14.—Of the Echin.

NEWS OF THE WEEK.

On Tuesday, 27th ult., the Queen went in state to return thanks for the restoration to health of her son the Prince of Wales. Her reception by the people was enthusiastic; the crowd was immense, and several accidents, some fatal, in consequence occurred. On Thursday 29th, as Her Majesty was returning from a drive, and had arrived at Buckingham Palace, a lad about 20 years of age, whose name is given as Alfred O'Connor, and who is called a Fenian, rushed up to the carriage, and holding a pistol to the Queen's head, demanded her signature to some papers he held in his left hand. He was at once knocked down by Prince Arthur, and secured by the attendants. Her Majesty manifested no emotion, but with the courage which is hereditary in her family, took the whole affair very quietly. There seems to be no reason to believe that the pistol was loaded; and there is every reason to believe that the fellow was crazy, and that his is a case rather for a lunatic asylum, than for a High Treason trial. In Ireland there has been something of the nature of a riot on the arrival of the The O'Donoghue at Kerry. Stones were thrown at the Police, who however charged with bayonets on the mob, which was dispersed without any loss of life. The London Times scents the idea of any composition on the Alabama claims. England, so it declares, will pay nothing but what she may be required to pay by the decision of the Geneva tribunal. It is reported that the Queen is about to pay a visit to Germany to her daughter the Princess Imperial.

The preliminary examination of the young man O'Connor, charged with the assault on the Queen, took place before the magistrates on Friday, and confirms our first impression that the prisoner is more fool than knave, a crack brained, half witted fellow with a hankering after notoriety. He meditated evidently no attempt on the life of the Queen, for his pistol was unloaded, and what he could have expected to accomplish by his exploit no one can tell. It is said that he is of Irish Protestant origin, and a grandson of Fergus O'Connor a noted Chartist in his day.

The famous Tichborne case seems to be approaching its close, the jury having on the 4th inst., informed the Court that they had heard sufficient evidence whereon to base their verdict. This would imply that they have come to the conclusion that the claimant is an arrant impostor.

The Dominion Parliament is expected to meet for business on the 11th of next month.

THE REV. MR. RYERSON'S CATECHISM.—We have shown that even from a Protestant stand point this compilation is "sectarian," and therefore not suited for use in the Common Schools. From a Catholic point of view it is still more objectionable, as we propose to show by one or two examples.

"The Bible furnishes the only infallible rule and authoritative standard of right and wrong."—p. 66.

This is false. The Church, or body commissioned by Christ Himself to teach all nations, and with which He promised to be present all days even to the end of the world, is the only infallible rule, and authoritative standard of right and wrong—that Catholics acknowledge. It is only through its teachings that they learn that the Bible is in any sense inspired, or the Word of God, as well as a credible narrative of events that preceded and accompanied the establishment of their religion.

The Rev. Mr. Ryerson next proceeds to give ten reasons in proof that the Bible is the Word

of God; but unless it was his design to show how utterly incapable of proof is his theory of the inspiration of the Bible, he had better have left it alone. His advocacy does but weaken a good cause.

His first reason is, that he has an intuitive apprehension that the Bible is the Word of God. I know, he says, it is so, "just as I know that you, and not another person, have asked me this question—how do you know that the Bible is the Word of God? just as I know that thunder is the voice of God in nature, * and not that of man." He knows it is the Word of God—because he "seems to hear the voice of God in it"!!!—p. 67. The Italics are our own.

His next reason is, because uninspired men could not write such a book of themselves. This is the staple argument of Mahomedans in proof of the inspiration and divine origin of their Koran; and it is just as good in one case as in the other. Dr. Ryerson also knows that the writers of the works comprised in the Bible were inspired by God, because we cannot know the mind and will of God unless He communicate it to us: *id.*; and,

because He who made man, can communicate with man in whatever manner he please!

Because the writers of the Bible professed to have been taught to do so by the Holy Spirit of God. False in fact; this, as a rule, they do not profess. The writer of the biography of Christ, under the name of St. Luke, professes to assign his reasons for writing; but therein he makes no allusion to having been moved thereunto by the Holy Ghost.

Because the morals and doctrines taught in the Bible are superior to any taught by any teachers in any time or country. Leaving out of sight, that the question—what are the doctrines and morals of the Bible?—is one over which Protestants have disputed for centuries, without as yet having arrived at any conclusion—we do not see how the fact that those teachings are superior to the teachings of other men, avowedly uninspired and fallible, can prove their inspiration. Gas light is far superior to that of a tallow candle; but gas need not therefore be looked upon as a divine revelation.

Because the writers of the Bible did not write for any "private interpretation," or for selfish purposes, but for public warnings. But so also do many good men who have no pretensions to inspiration.

Because many of the predictions in the Bible have been verified by subsequent events. This would prove only the inspiration of him who prophesied; not that of those who have merely recorded those prophecies; neither can the fulfilment of the Old Testament Messianic prophecies (whose authenticity is questioned by a very large, and learned school in the Protestant world) prove the inspiration of the writers of the New Testament who record that fulfilment.

Because there are hundreds of thousands of living, as well as millions of departed, Christians—men of rank, science, scholarship and statesmanship—who have testified, and do testify, that the Gospel of Jesus Christ is invested with more than human power. This may be so, but it is only an amplification of the first reason assigned:—that "I,"—Dr. Ryerson—"seem to hear the voice of God in it—the Bible." The Rev. Mr. Ryerson's subjective impressions, those of millions of other men however learned, can be no evidence to any except those who feel as they do. Besides, the question is not as to the inspiration of the "gospel of Jesus Christ," but as to the inspiration of the men who after his disappearance from earth, professed to give not only a report of that gospel or good message, but their comments upon it, and their interpretation thereof.

And lastly, the Rev. Mr. Ryerson knows the Bible is the Word of God, because those who pretend to reject it have no certain standard of faith and morals. We may say with as much truth the same of those who reject the authority of the Church. They have no certain standard of faith and morals; they cannot after centuries of wrangling agree amongst themselves whether Christ be God, or only a creature; whether His death on the cross, were an atonement for sin, or merely a beautiful example of philanthropic self-devotion; whether marriage be indissoluble; whether a man is restricted to one wife at a time—see *Life of Luther*; whether divorce be allowable, and if so under what circumstances, &c., &c., &c. The Bible alone, interpreted by private judgment, has failed to determine any of these rather important questions in faith and morals—and may therefore be fairly looked upon as incompetent to determine them, and as never having been compiled as a rule of faith, or "only infallible rule, and authoritative standard of right and wrong."

"God defend us from our friends; we can protect ourselves against our enemies," may the

* This favors more of poetry than of theology, of a dissolute Horace, than of a respectable Methodist minister—"Caelo tonantem credidimus Jovem regnare." In what sense we should like to know, is thunder more the "voice of God in nature," than is any other noise, great or small, produced by natural causes?

believers in the inspiration of the Bible exclaim when they have finished the perusal of the "ten reasons" above given for believing therein. These reasons we have given fully and fairly—though we have of course abridged the worthy Doctor's platitudes; and if in these be all that can be said in proof of the inspiration of the Bible, the sooner we renounce belief therein, the more creditable will it be to our intelligence. Dr. Ryerson may make sceptics, with his ten reasons, but never will he make a convert or confirm a believer. There is not a Catholic child of ten years old, who would not laugh at such "reasons" as the Reverend Superintendent of Education in Ontario puts forth in defence of the Bible; and no Catholic parent should allow his child to be taught that belief in the inspiration of the Holy Scripture rests at all upon the grounds assigned in the Catechism recommended by the Council of Public Instruction.

One thing therein is good; as where speaking of the duties of parents, Dr. Ryerson says—"The second duty of parents is the education of their children." Now the "duties," as before God, of parents towards their children, is but another mode of expression for their "rights" as against the State. It is the duty of the parent to educate his child; it is his right therefore to resist State interference with the discharge of that duty; it is therefore the duty of the State to abstain from doing anything which may restrict the rights of the parent; from so legislating as to compel the Catholic parent to send his child to a school against which he, in the discharge of his duties, entertains conscientious scruples; from taxing the Catholic parent for the support of such schools—since by so doing the State encroaches upon a fund which the parent would otherwise have appropriated to the giving what he deemed a suitable education to his child; and therefore to that extent imposes obstacles in the way of his discharge of his duties towards God. If "the duty of parents is the education of their children," then the School Laws of U. Canada, of the U. States, of New Brunswick, and of almost every country in the world, are a monstrous outrage upon the rights of the parent, and a sin against God. In short, when he comes to morals, even Dr. Ryerson is virtually compelled to admit our thesis—that the child, in what pertains to its education, belongs not to the State, but to the Family; not to the civil magistrate but the parent. In this, as in a nutshell is contained the entire Education Question—Whose duty is it to educate the child? Dr. Ryerson says it is the parent's duty; pity 'tis that he does not reduce his theory to practice.

We have said enough to show how unsuited is Dr. Ryerson's Catechism for use in the Common Schools. Because it is "sectarian" even from a Protestant stand point; and because its teachings are the direct contradictory of those of the Catholic Church on the all important question of the "rule of faith." Dr. Ryerson has failed, however, only where others have failed before him; and his failure is but another proof, that a Common School system of Education must totally ignore God, religion, and morals if it would avoid the rock of sectarianism.

THAT AGED AND VENERABLE PRIEST.—The Rev. Richard Nelson Newell, M.A., (University of Paris), LL.D., (University of Nashville, Tenn.), whose conversion, at the age of 75 years, to the episcopal branch of the Protestant Church was pompously announced in a recent issue of the *Montreal Witness*, and on the authority of a United States paper, the *Baltimore American*, as having occurred in St. Mary's Cathedral, Memphis, on Sunday the first of the Epiphany—seems to be a very mysterious sort of person indeed; closely resembling in this respect, the Mrs. Harris, to whose sayings and doings Mrs. Gamp was in the habit of constantly appealing, and whose name was the cause of the ever memorable quarrel betwixt that exemplary old lady, and Mrs. Betsy Prigg. In the very words of the latter, and much as they may astound the editor of the *Witness*, we say it deliberately, "we don't believe there's no such a person" as the Rev. Richard Nelson Newell, M.A.—LL.D., &c., &c.

We have carefully consulted the complete lists of the Catholic clergy on this Continent, annually published in the Catholic Directory, Almanac, and Ordo, by the Messrs. Sadlier of New York. From 1861 to 1872 no such a name as that of Newell is to be found amongst the Catholic clergy in America; and most reluctantly we have been forced to the conclusion that either our evangelical contemporary has been egregiously hoaxed; or that he has evoked the entire story about the conversion of the aged and venerable Mr. Newell out of the depths of his own moral consciousness.

Be that as it may, the fact is that no Catholic in the United States seems to know, or to have ever heard of the man, and his conversion, until the story appeared in the *Witness*. We have applied for information on the subject, and

here is what we got from that most excellent and well informed paper, the *New York Freeman's Journal*:—

"Will some friend in Memphis tell us about this venerable old priest? Memphis seems a funny, and out-of-the-way place for a priest seventy-five years old to turn up, that nobody ever heard of before.

But we reckon the good people of the Protestant Episcopal body in Memphis have been hoaxed. Not but what there are priests vagabond from their office in the Catholic Church, and ready to fill their bellies with the husks the swine are eating. But there is a fishy smell about that M. A. of the University of Paris. That is not a title used by the French University—and graduates of the French University rarely become priests. The Episcopal Bishop of Tennessee would be loathed to tell in what Diocese, and when, this old Mr. Newell was ordained a Catholic priest. If he tries it, we will have the second looked up.

However, Rev. Geo. C. Harris' presentation is a good enough ordination for a Protestant Episcopal minister. Old Mr. Newell is as much a "priest" as Mr. Harris, or Mr. Harris' Bishop. But we will be obliged to any friend in Memphis for telling us what is known, there, of this Mr. Newell, who has never been known as a priest on the clergy list in America, nor heard of anywhere else."

Laws for the protection of property, are unpopular with both thieves, and with the receivers of stolen goods; and we can therefore well understand why the gentlemen of the Seminary of St. Sulpice, by enforcing their proprietary rights over their seigniorly of the Lake of Two Mountains, to the extent of prohibiting the Indians whom they maintain thereon, from selling wood off the said property, do give offence to those who are thereby debarred from the chance of getting cheap fuel. We can understand the annoyance to which these gentry are subjected; but we cannot find therein any excuse for the language of the *Montreal Witness*. He says in his issue of 26th ult.:—

"The dealings of the priests with the Indians at Lake of Two Mountains is a most scandalous instance of Rome's greed and tyranny, exercised at the expense of these poor people." And he adds:—

"When we read of a Chief being cast into prison for cutting sticks on what he considers—(with considerable foundation in justice)—to be his own land, and utilizing his time in jail to translate the New Testament into his native tongue, the feeling of indignation excited by such an outrageous system becomes intolerable."—*Id.*

"Intolerable," that is to say, to those who thereby find themselves disappointed in their expectations of getting fire wood cheap, because stolen from the lands belonging to the gentlemen of the seigniorly; but perfectly tolerable to honest men, and to all who desire to see the rights of property, whether vested in Catholic or Protestant, in priest or layman, protected by law, and respected by all.

The legal question of ownership of the Seigniorly of the Lake of Two Mountains has been repeatedly adjudicated upon by the highest tribunals, and always in favor of the actual possessors, the gentlemen of the Seminary. Protestants of undoubted ability, well acquainted with the facts, and far above all suspicion of being amenable to priestly or ministerial influences—as for instance the editor of the *Montreal Herald*—have after a careful and impartial review of the entire circumstances of the case, thus frankly expressed their conviction—

"we have no doubt at all that the gentlemen of the Seminary are as absolutely proprietors of the Seigniorly of Two Mountains, as Major Campbell, or any other Seignior is proprietor of his Seigniorly."—*Montreal Herald, February 26th, 1870.*

Now such being the case, it is a gratuitous and unwarranted assumption on the part of the *Witness* to allege that the Indians who cut and try to sell fire wood—(for their own use the Indians are at liberty to take what wood they want)—off the property of the Seminary, have good reasons for believing the land to be their own. And even were there, which there is not, room for any reasonable doubts on the matter, the Indians would not be thereby justified in taking the law into their own hands; and appropriating to themselves that which the law decides to be vested in another party. Because I claim my neighbor's property; because I think that if justice were done, it would be adjudicated mine, I have not, so long as the law decides in favor of the actual possessor, any right to exercise proprietary rights thereon; and should I, in defiance of law, attempt to exercise such imagined rights, law would most justly visit me with punishment; and the public opinion of the civilized world would approve, even though I should seek, like another Bunyan, to beguile the hours of my imprisonment by translating the New Testament, or any other religious work.

All this is so obvious that we should marvel at the wrath of our evangelical contemporary at the restriction placed by the Seminary on the cutting for sale, of wood on its property, did we not remember the close connection that necessarily subsists betwixt thieves, and the receivers of stolen goods; so that if the trade of one be interfered with, the profits of the others are greatly curtailed. For be it remembered that, with their usual liberality, the gentlemen of the Seminary allow the Indians whom they have located, and harbor on their lands, to take therefrom what wood is necessary to them, for building, fencing, or fuel; but the Seminary does not allow the said Indians to cut wood for sale on land which is undoubtedly as absolutely its own property, as is the landed

property of any other holder to whom the law awards it. This is the very head front of the offending of the Seminary.

A French priest, the Rev. M. Michaud, and who officiated as vicar, or, as we would say in England, as curate or assistant, to the Parish priest of the Madeleine in Paris, has broken away from the Catholic Church, and proposes to set up on his own hook, at No. 74 Boulevard de Neuilly. Here, if he can raise necessary funds, he intends to run a church of his own; to dispense religious instruction, the sacraments, and means of grace generally, to all who will honor him with their custom. Attendance regular, and all orders promptly attended to.

The cause for this opposition to the Catholic Church with Pius IX at its head, that M. Michaud assigns, is the late action of the General Council of the Vatican, in defining the Pope's infallibility. This M. Michaud does not approve of; and so, being infallible, we suppose, himself, though the Pope is not, he intends to start this opposition concern, whereby he hopes, with the assistance of his many friends and patrons, to drive his rival off the field entirely. Though it is not yet announced, we expect that he will try to enter into partnership with Messrs Dollinger & Co. in Germany; and so joined together the firm may be able to do a good stroke of business in the religious line. In the mean time, he has fitted up an altar with all requisite fixings in his own bed-room; and has hung out his shingle, informing the public that he is ready to baptize, marry, and administer the sacraments on the most reasonable terms, to all who may please to patronize him, and forsake the rival establishment of Mgr. the Archbishop of Paris over the way.

This is the news which is filling the hearts of many sound Protestants with extreme joy.—Their songs of triumph are premature, however, as soon the result will show. The Catholic Church has had greater defections to record than that of the members of the new firm, dealers in heresy, MM. Dollinger, Michaud & Co.; and she has somehow or other—perhaps the presence of Our Lord has had something to do with it—contrived to get along without them.

THANKSGIVING.—To return thanks to the Lord for having spared the life, and restored to health the heir apparent to the throne, was an appropriate recognition of the divine sovereignty, which every one, whether Catholic or Protestant, must approve of. It must be looked upon as an outward profession of a national belief in Christianity.

But apart from its religious aspect,—and considered solely from a political point of view,—there was in the events of Tuesday, 27th of last month, much to rejoice the hearts of all loyal subjects, and lovers of their country. The crowds wherewith the streets of London were encumbered as the Procession wended its way from Buckingham Palace to St. Paul's; the deafening shouts of the assembled thousands; the roar of the people as their Queen came in sight—were proofs whose force no frothy declamations of rabid demagogues can weaken, of the loyalty of the mass of the people of England; of their attachment to those principles of Government which happily still prevail amongst them, and to which, under God, they are indebted for the liberties that they enjoy, and their immunity from the corruption of democratic rule. Men like Sir Charles Dilke may spout what fustian they please; they were all fully answered, and abundantly refuted by the loud spontaneous cries of "God Save the Queen," which, on the day of thanksgiving, burst out irrepressible from millions of English lips, and free English hearts. Thank God! the country is yet loyal at core.

Throughout the country the day was observed as a holiday; and everywhere the demonstrations were such as to assure us that the loathsome cancer of democracy has as yet made but little serious inroads on the body politic; and that the unsightly blotches which appear in some places, may yet by a course of judicious treatment, be entirely removed. The Prince of Wales with his wife, assisted at the ceremony; and we hope that he noted well the symptoms, and has learned the secret of his royal mother's well deserved popularity. If he would preserve his people's love, he must, like his mother, deserve it.

The evangelical sects appeal to the number of bibles and tracts by them sold, distributed, or otherwise disposed of, in proof of the progress their opinions are making in Catholic communities. With more of logical force do the members of an advanced Protestant sect, whose headquarters are in Belgium, and whose members style themselves the Society of Free-Thinkers, point to the increasing number of civil or irreligious funerals, and of civil marriages, in proof of the progress that their opinions are making. The Society has just held its anniversary meeting, and published its annual report—after the fashion of its sister evangelical Societies; and from these we learn that for the year just ended,

CIRCULAR.

MONTREAL, May, 1867

THE Subscriber, in withdrawing from the late firm of Messrs. A. J. 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 late business at 451 Commissioners Street, opposite St. Anne'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, POULTRY, LARD, HERRINGS, DRIED FISH, DRIED APPLES, SHIP 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. 12m. June 14th, 1870.

DE LA SALLE INSTITUTE, Nos. 18, 20 & 22 Duke Street, Toronto, Ont. DIRECTED BY THE CHRISTIAN BROTHERS. This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been endeavoring in their efforts to procure a favorable site thereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds, and the ever-refreshing breezes from great Ontario, all concur in making "De La Salle Institute" what every its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

The system of government is mild and paternal, aiming in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

PRIMARY DEPARTMENT. SECOND CLASS. Religious Instruction, Spelling, Reading, First Principles of Arithmetic and Geography, Object Lessons, Principles of Politeness, Vocal Music.

FIRST CLASS. Religious Instruction, Spelling and Defining (with drill on vocal elements,) Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, Mental and Written, Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

FIRST CLASS. Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Agriculture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

TERMS: Board and Tuition, per month, \$12 00 Half Boarders, " " " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " " 8 00 Payments quarterly, and invariably in advance. Deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Latin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHIER ARNOLD, Director.

Toronto, March 1, 1872.

C. F. FRASER, Barrister and Attorney-at-Law, Solicitor in Chancery, NOTARY PUBLIC, CONVEYANCER, &c., BROCKVILLE, ONT. Collections made in all parts of Western Canada.

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GRAND DRAWING OF PRIZES, THURSDAY, JUNE 27th, 1872.

Will take place in Renfrew, in aid of the Catholic Church, now in course of construction, in the village of Renfrew, Ont.

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

THE FOLLOWING ARE AMONG THE PRIZES TO BE DRAWN.

- A Splendid Gold Watch, valued at \$100
A very fine Melodeon, " 80
A Magnificent Eight-Day Clock, " 80
Gerald Griffin's Works, (19 vols) " 20
One large Family Bible, " 10
One Gun, " 10
One Microscope, " 10
One Concertina, " 10
A beautiful Statuette Tableau, " 10
One ditto, " 10
McGee's History of Ireland, " 8
One new Double Waggon, " 80
A Splendid Cow, (gift of Rev. P. Rougier,) " 50
A new Set of Double Harness, " 40
A new Cooking Stove, " 30
Six prizes of \$5.00 each, in cash, " 30
Fourteen yards of Dress Silk, valued at 24
A new Saddle, " 15
One Cattie of Tea, " 15
Two prizes of \$10.00 each, in cash, " 20
A new Saddle, valued at 10
One Plough, " 10
One Irish Poplin Dress, " 24
And hundreds of other prizes.

TICKETS ONE DOLLAR EACH. Winning Numbers, together with the Numbers of all Tickets sold, will appear in the Renfrew Mercury, the True Witness and the Irish Canadian Newspapers, in their Second Issue after the Drawing.

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

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.

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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.

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 Freight loaded with despatch, and no transhipment when in car loads.
H. ABBOTT, Manager for Trustees.

PORT HOPE & BEAVERTON RAILWAY.

Trains leave PORT HOPE daily at 9:15 a.m. and 3:00 p.m. for Perrytown, Summit, Millbrook, Fraser and Beaverton.
 Leave BEAVERTON daily at 2:45 p.m. for Fraserville, Millbrook, Summit, Perrytown and Port Hope.
PORT HOPE AND WAKEFIELD RAILWAY.
 Trains leave PORT HOPE daily at 10:25 a.m. and 4:25 p.m. for Quay's, Perrytown, Campbell's, Summit, Millbrook, Fraserville, Peterboro, and Wakefield.
 Trains will leave WAKEFIELD daily at 8:30 a.m., for Peterboro, Fraserville, Millbrook, Summit, Campbell's, Perrytown, Quay's, arriving at Port Hope at 11:40 a.m.
A. T. WILLIAMS, Superintendent.

GREAT WESTERN RAILWAY.—TORONTO TRIP

Depart 6:15, 12:00 Noon. 4:25, 9:10 P. M.
 Arrive 5:45, 10:00 P. M. 7:15, 9:55 A. M.
 Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY.—TORONTO TRIP

City Hall Station.
 Depart 7:45 A. M., 3:45 P. M.
 Arrive 1:20 A. M., 9:20 P. M.
 Brock Street Station.
 Depart 5:10 A. M., 3:00 P. M.
 Arrive 11:00 A. M., 9:30 P. M.

VERMONT CENTRAL RAILROAD LINE

WINTER ARRANGEMENTS.
 Commencing December 4, 1871.
 Day Express leaves Montreal at 8:40 a.m., arriving in Boston via Lowell at 10:00 p.m.
 Train for Watlow leaves Montreal at 3:00 p.m.
 Night Express leaves Montreal at 3:30 p.m. for Boston via Lowell, Lawrence, or Fitchburg, also for New York, via Springfield or Troy, arriving in Boston at 8:40 a.m., and New York at 12:30 p.m.
TRAINS GOING NORTH AND WEST.
 D Express leaves Boston via Lowell at 8:00 a.m. arriving in Montreal at 9:45 p.m.
 Night Express leaves Grand's Corner at 9:00 p.m. South Vermont at 9:58 p.m., receiving passengers from Connecticut River R.R., leaving New York at 3:30 a.m., and Springfield at 8:10 p.m., connecting at Bellows Falls with train from Cheshire R.R., leaving Boston at 5:30 p.m., connecting at White River Junction with train leaving Boston at 5:00 p.m., leaves Rutland at 1:50 a.m., connecting with train over Rutland and Saratoga R.R. from Troy and New York, via Hudson River R.R., arriving in Montreal at 9:45 a.m.
 Sleeping Cars are attached to the Express trains running between Montreal and Boston, and Montreal and Springfield, and St. Albans and Troy.
 Drawing-Room Cars on Day Express Train between Montreal and Boston.
 For tickets and freight rates, apply at Vermont Central R. R. Office, No. 136 St. James Street.
G. MERRILL,
 Gen'l Superintendent
 St. ALBANS, Dec. 1 1871.

SELECT DAY SCHOOL.

Under the direction of the
SISTERS OF THE CONGREGATION DE NOTRE DAME,
 744 PALACE STREET.
HOURS OF ATTENDANCE—From 9 till 4 A. M.; and from 1 to 4 P. M.
 The stem of Education includes the English and French Languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Music Vocal and Instrumental; Italian and German extra.
 No deduction made for occasional absence.
 Pupils take dinner in the Establishment \$6c extra per quarter.