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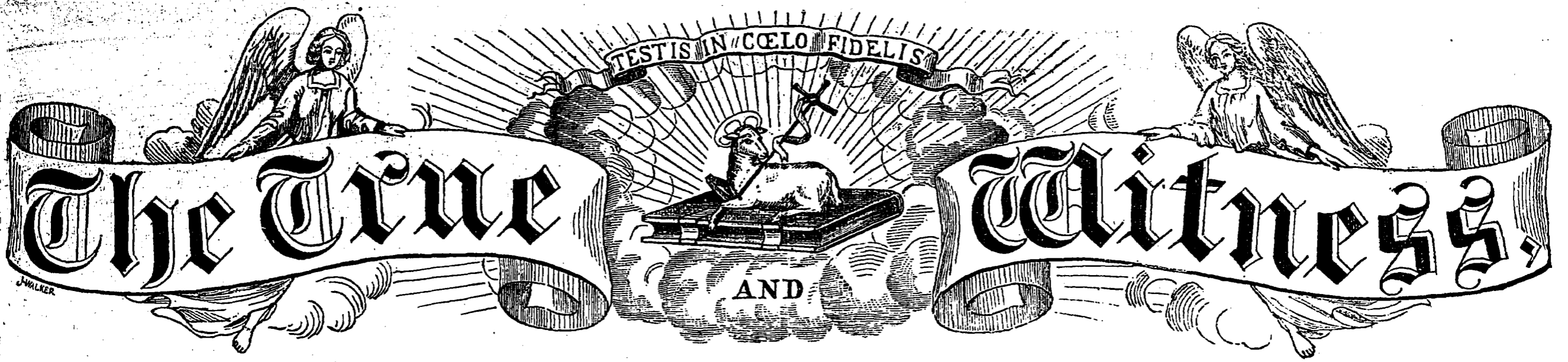
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THE LAST OF THE CATHOLIC O'MALLEYS.

A TALE. BY M. TAUNTON.

CHAPTER I.

In a darkened room, from which the bright July's evening sun had been excluded, lay a man, hardly in his fortieth year, dying of a broken heart. His wife sat by his side, whose countenance showed the effects of the trials and sorrows she had passed through, by its stern and unbending expression; and although she knew that in a few hours at most she should have to part with her husband, yet no tear dimmed her eye, nor nervous tremor prevented her attending fully and ably to the duties of the sick room. She was not alone with the object of her solicitude; his old nurse was quietly moving about, fixing this thing and that, in the apartment, but sensitively alive to the least motion of the invalid. Therefore, when he turned his head, and said, in a low voice, "Norah," she was at his side in a moment. "And what is it, allannah,* that you would have?" "Norah, where is Grace? Send for her." His wife said, "I sent her, Tom, into the garden. The poor child wanted air. What do you want her for?" "I want to see her once more, Ann. I am going fast, and I must speak with our child before I die."

and wiped the death dew from her husband's forehead. Stimulated by the strengthening draught, he said to his child, in feeble accents: "Oh, Gracey, my only pain is that you are not a boy; that I might tell you never to forget that your father died of a broken heart, caused by the wicked laws of the country; that I might leave you the only legacy I have to leave—that of revenging me on the wicked robber of my home." The voice of the dying man became loud and clear, from excitement, as he said, "As you value my blessing, child, promise that you will never marry, but on the condition that he you marry will act a son's part, and revenge me on the foul robber of my rights." "Stop, my son," said the venerable grey-headed priest. "Stop, my son, that impious injunction on your child! 'Vengeance is mine, said the Lord; I will repay!' Leave it in His hands, and learn to imitate Him, who prayed for his enemies; let better thoughts occupy you now. Remember in whose presence you soon will stand, and think of asking mercy for yourself, not vengeance on others!" The sick man's energy was gone; but he muttered, "Tis true, Father Joe; it is true; and may I be forgiven the impious wish, as you say; let us pray, that I may obtain mercy. I thought that I had freely forgiven my enemies when you were with me last; but the thought of leaving these two so badly provided for, roused within me the sinful desire. Pray with me." "We will, Tom, we will; and don't fear to leave your widow and orphan in His care, who feeds even the birds of the air! Now, Mrs. O'Malley, and Grace, kneel down, and let us say the prayers for the departing." They did so, and hardly had he got to that beautiful portion of the prayer for the dying, "Depart, Christian brother," than the dying man cast a fond look on his wife and child, and, closing his eyes, the spirit of the last of the Catholic O'Malleys was gone to its Maker. Mrs. O'Malley rose up, her face still un-
CHAPTER II. I need not describe the next few mournful days, nor the funeral rites: suffice it to say, that all the peasantry from Mallerina who could come, came to show respect "to the Master" (as they still called him), although some had to walk twelve Irish miles; and, although, as was customary in those days, the hired keepers (as they were called) were there, they need not have attended, for there were real and heartfelt mourners enough on the occasion. A few days after the last duty had been performed to Tom O'Malley, and that Father Joe had announced that now he must no longer stay with them, Grace, perceiving him walking in the garden alone, went out to him; for the words her father had addressed to her were fresh in her memory; and as she had not understood to what he had alluded, she was determined to ascertain from his old friend and relative, before he left, what was the history of that vengeance to which her father had alluded so strongly, and with so much feeling. You will, perhaps, think that Grace was too young for such a thing to have so much impression; but, hearing such words on so solemn an occasion, and their being almost her father's last words to her, of course they made a very strong and indelible impression. Moreover, in Ireland, in those days, as on the Continent, girls became mature much sooner than now, or at least than they are considered to do now—a-days; and being an only child, she had been the constant companion of her parents. "Dear Father Joe, tell me what revenge was it, my dear father was urging on me? I do not like to speak to my mother on the subject, but thought that I would ask you." "For what purpose do you wish to know, Gracey? Surely you do not mean to notice a few words, said in excitement by a dying man, and which he repented of as soon as he had said them?" "Oh, no, Father Joe! surely you do not think that I forget, or that I shall ever forget the beautiful words you said about it? More-

over, what could a girl do, even were I to wish to do as he said? I have never heard of my father's troubles. I can remember for the last four years, in fact ever since we came here to Galway, that my parents have been in sorrow and trouble. They have never touched upon the subject; but, Father Joe, I want you to tell me all about it." "Yes, my child, I will; I think that it is right you should know what provocation your poor father had had to make him, even for a moment, forget his religious teaching the last sacrament, forgive those who had so deeply injured him—and deeply injured poor Tom has been; however, you shall judge for yourself. "I must begin at the beginning. Your father, at the age of eighteen, inherited, from his father, the large and ancient estate called Mallerina; the largest in Ireland, extending for sixty Irish miles, and one also of the most flourishing and richest. "As the agent whom his father had employed was old, and wished on the death of his patron to retire, Tom (for so I will call your father—it is more familiar to me) appointed a cousin, who solicited the office, to the management of the estate, as an assistance he much needed; and as, also, if your father had had no heir, Robin O'Malley would be his heir, Tom thought that it would be a judicious choice. I remember his telling me about it, and how I had my misgivings on the subject; for I knew Robin to be of a grasping, ambitious, and irreligious character; so I made my objections to Tom, but not very warmly; for I thought that perhaps it was prejudice on my part. Well, Tom was at that time engaged to your mother—as lovely and fine a girl as was to be seen in the countryside, and a Lynch to boot. She was very young—merely sixteen; so it was decided that Tom should travel—make the grand tour, as was usual for young men of station to do—and then return and marry Ann Lynch. Having settled everything with his agent, Robin O'Malley, and taken a tender farewell of the girl he loved; your father volunteered into a regiment of the line, and started on his travels. "Everything went on at first as it should; that is, did so for two or three years. Remittances were duly sent as required; and Tom began to write to his fiancée how soon he should be turning his steps to where his heart always was, namely, to her; but that, as the regiment had received fresh orders to march for ***, he could not just fix his time for returning to Ireland. "All of a sudden, whether Tom had been led into racing or gambling, we knew not, but demands for heavy sums were made by him to his agent; and, after a due delay, they were sent to him, but accompanied by the avowal that, to meet his demands, sundry houses on the estate—different farms—had had to be sold to realize the sum required. "At length, after another four or five years had passed, the agent had to write that he could no longer remit these extra moneys—that every available piece of land had been either sold or mortgaged. "Extremely annoyed and indignant, Tom left the regiment and hastened home. He found that the wily Robin had been the purchaser of each piece of land that had been sold, and that, at such low figures as to be almost nominal sales. Indignant at being thus robbed, and also that it had been done without the sanction of his guardians (I was one), by our advice Tom threw the whole affair into Chancery. "In the meantime I must tell you of another disappointment that awaited your father on his return home; and that was, that during his absence, Ann Lynch had had the smallpox, which had so disfigured her that all her beauty was gone. She did not hold him to his promise; but Tom was too honorable to allow such an affliction to his betrothed to alter his feelings towards her, or to allow her to think that his love had been solely for the handsome face. "Hang it, Ann!" said he, when he went to see her, (as she told me afterwards,) "I did not think that it was so bad as this; but a bargain is a bargain, and I suppose that your heart is still all right!" "There was little doubt of that, and they married at once; and he took her home at once to Castle Joanna. "The lawsuit dragged on, as Chancery suits always do, for ten or eleven years. At last, worn out with waiting so long, your father went up to Dublin, and succeeded in obtaining a commission to come down to Mallerina and settle the disputed points. "All was going on well in Tom's favor, and Robin was expected to have to disgorge his ill-gotten wealth, when I was seen one morning leaving the castle at an early hour. Notice was given by a spy who had been set on to watch the castle (to notice those who went in or out), that a priest had been seen one Sunday morning coming away from saying Mass for Mr. O'Malley. On hearing this, the commission gave notice that, by harboring a priest and

hearing Mass, Mr. O'Malley had forfeited all rights of citizenship; nor could the law recognize him. "Luckily, one of the commission was a friend of Tom's, so he urged the others to make this matter known to Mr. O'Malley, who was able to prove that no Mass had been said on that day; nor was he cognizant of my visit to the castle. Through the intervention of the friendly commissioner, things were allowed to go on as before the interruption, and now we were all hope again; nay, even felt a certainty of success, when, oh! how shall I tell you the thunder-clap we received by poor Tom's receiving a notice that, as Mr. Robin O'Malley had been to the magistrate's and recanted, and moreover had received at the church the Lord's Supper, he had become entitled, as next heir, to all the lands, tenements, &c., &c., commonly known as Mallerina; and that the recusant Papist was called upon to give up the same on such a day to our trusty and well-beloved Robin O'Malley," &c., &c. CHAPTER III. "You cannot realize our feelings, dear child! The horror that Robin could sell his soul in such a base manner, and defraud the man who had been his benefactor, befriending him when he wanted assistance, as I said, 'who could believe in such depravity?' "Of course, at the first moment, poor Tom swore that he would raise the country rather than submit to such injustice; and such was the state of feeling among the tenants and the peasantry, that it would have been an easy matter; for the wretched Robin did not dare to show himself on the land; and he had to petition the government to send a guard of a regiment quartered in Galway to force the people to submit to his orders. "I flew to your father's side immediately, as did other friends. "When we had well looked into the affair, and seen how hopeless was resistance, we urged him to leave Mallerina, and by showing a due submission to government and the law, he might petition, and hope to have the sentence revoked. I had the comfort of seeing that not for one moment did it enter your father's head or heart to imitate or circumvent his base cousin by a counter recantation, a thing which was being done every day. "The weeping and despoiled family removed to this house, living on the fortune your mother brought with her on her marriage, and which, of course, had nothing to do with Mallerina. "This happened four years ago, and I cannot tell you how often, in that interval, poor Tom has petitioned, nor how often he has gone to Dublin to present the petition himself. Once he even went to London, and succeeded in thrusting his petition into the King's hand itself, but all was of no avail—he was a recusant Papist, and his petition could not be entertained when against a good and loyal Protestant. "Robin had married since his successful wickedness; and had, with great parade, his son and heir christened at the Protestant church. "I never left your poor father's side; I felt how dangerous it would be to leave him to himself, after his unsuccessful endeavor to obtain justice in London; for he returned to Dublin, vowing vengeance, and declaring that the traitor should not enjoy his ill-gotten riches. "Oh! how I prayed that Providence would interfere to prevent his making matters worse by useless, as well as sinful, attempts at revenge. In vain I said, 'leave it to God, Tom; be sure He will punish the traitor;' but no, at that moment, I might as well have spoken to a stone wall. However, my prayers were heard in another and a different way to the one I asked. "A messenger had been sent, to meet us in Dublin to say that you were dying. Had your poor father one tender spot left in his poor tried heart it was for you. "Assuring me that his vengeance was only deferred, he hastened back to Galway, to find you despoiled of. For several nights we watched with your mother, your young life; and how thankful I was on the night when the doctor had told us that the crisis had come, and that the next few hours would decide life or death for you. I was, as I said, so thankful to hear him whisper to me, "Oh, cousin Joe, I will forego my revenge if the Lord, in His mercy, spare my child." "Repeat that," said I; and I pulled him on his knees, and held a crucifix before him; and humbly and fervently he did so, and kissed the image of his Redeemer. "What a weight was removed from my heart! But shall I ever forget the agony of that night, as we watched each breath you drew? nor the sigh of relief we simultaneously gave when your feverish restlessness gradually subsided into a gentle sleep, which lasted three hours at least? Then you opened your eyes, and—as if to reward your loving father for the vow he had made—your first look was on him; and you smiled, as it seemed to me, a heavenly, peaceful smile. From that time you went on improv-

ing; but not so your father. The excitement over—both of your illness and his endeavors to regain his lost inheritance, and to punish the traitor Robin—he gradually failed in health; and you know the rest—how the last nine months he has been getting weaker and weaker, without any specific complaint; as he said himself, 'He was dying of a broken heart!' CHAPTER IV. Grace's eyes, more than once, showed how deeply she sympathized in her father's and mother's trials! And after Father Joe had finished his recital, they both remained silent for some time. At length she broke the silence by saying, "Father Joe, how can it be possible that such a shameful and outrageously wicked deed could be allowed—and by law, too? Who made this law? Was it this king?" "No, Grace; this law was made by Elizabeth in order to exterminate the Catholics. It is a part of what is called the penal law, which makes me unable to preach or teach publicly the Catholic religion, though it is well known that it is the religion dear to the people of Ireland. It makes any Protestant able if they meet a Catholic on horseback, and they take a fancy to that horse which he is riding, it enables him, I say, to tender the Catholic five pounds, and require him to dismount there and then, and hand it over to him, however averse he may be to part with the animal." "But, Father Joe, I have often wondered how we Irish have ever allowed ourselves to be conquered by the English. Are we not ten times braver than they are?" "I will tell you why we were conquered. It was by not holding together. We were always quarrelling among ourselves—I mean our petty kings were—so that when Henry the Second came over to subdue us, he found it an easy task to discover a traitor; who, to revenge himself on his own brother, paved the way for the ruin of his country, and let in an enemy whom it was impossible to dislodge. "As in Elizabeth's time they, to exterminate and dis-Irishize (so to say) the people, enacted the penal laws, so Henry the Second, finding that the bards, who were the only depositories of the people's history, and sang the warlike deeds of their ancestors to excite them to imitate their brave forefathers—so Henry, fearing to keep alive the love for the bards, and thus the love of country, ordered the long-flowing locks of the bards to be cut off, and thus did away with their distinctive mark and their glory. Some even left the country rather than submit, for it was the glory of the race of bards that, like the Nazareans of old, their hair had never been cut!" "Oh," said the old priest, "how short-sighted are these kings and statesmen who make such laws! They will not allow the peasant to be taught his religion, which would make him a good and peaceful subject (for although we Irish may not love our conquerors, still we are taught by St. Paul 'to respect the powers that be'), and by preventing their having the means of learning to become practical Catholics, they destroy in them all religious feeling, they breed up a set of savages who have no restraint put on their evil passions, who will give way to revenge, nay, even look upon the destruction of their oppressors as lawful!" "Oh, my country!" cried the old man, raising his hands towards heaven in a supplicatory manner. "Oh, my country! I foresee all the evils attending thee in the future. At present your altars are thrown down—your priests are skulking in the bye-ways—they must not show themselves!" "How, then, can men reverence religion, when they see its ministers degraded and proscribed? It is true a few of the old faithful Catholics will love their holy religion the more for the persecutions it undergoes; but the rising generation—it is for them that I grieve.—What will they know about their faith? It is true that they will have learnt from their fathers that they are Catholics—that they must never give that faith up; they will stick to that name as something by which to thwart their conquerors, their hated oppressors! But, practically, what good will that be? Will calling themselves Catholics teach them its sublime truths? make them patient under provocation and trial? You, Grace, may live to see the day when the Irish will force their masters to remove these oppressive laws. I shall be long before that in my grave; but, as I said, you may live to see the day when the people will rise with one accord and force the English to restore their altars and give them their just and natural position! But, oh! I fear that my countrymen will have gone through a baptism of blood, will have been degraded to the very lowest depth of irreligion, ere they rise again!" "But they will rise, and the faith that they have kept but in name will raise them to their former condition. Ireland will be again the nursery of sanctity and learning!" "Oh that I might see the day! But yet I should have first to endure all the previous sor-

* A term of endearment.

FATHER BURKE'S LECTURE

"The Faith of Ireland."

HOW ITS NATIONAL EXISTENCE HAS BEEN PRESERVED.

(From the New York Metropolitan Record.)

The following lecture was delivered by the Rev. Father Burke, in the Church of St. Vincent Ferrer, New York—

Ladies and gentlemen,—
The occasion of my addressing you this evening arises from the fact that many who were kind enough to take tickets for the lecture at Cooper Institute, were prevented from being present, by the great crowds of kind sympathizing friends that greeted me on that occasion, while, therefore, I am bound in justice to do my best to meet the requirements of those who were kind enough to purchase tickets for that lecture, I also wish to apologize to you for any inconvenience that you may have suffered on that evening, from being excluded. I do not desire on this occasion to go over the same subject, or the same ground as on the evening at Cooper Institute, but I will endeavor to lead you into the inner spirit that animated the great struggle for Ireland's faith and for Ireland's nationality. To these amongst you who, like myself, are Irish, the subject will be pleasing and interesting, a national point of view. To those amongst you who are not Irish, the subject will still be interesting, for I know of no more interesting subject to occupy the attention of any honorable or high-minded man, than the contemplation of a people in a noble struggle for their life, both in their religion and in their national existence.

Now, first of all, my dear friends, consider that there are two elements in every man—two elements of life, namely, the natural and the supernatural, the temporal and the everlasting, the corporeal and the spiritual. If we reflect a little upon the nature of man we shall find that not only did the Almighty God endow us with a natural life, a bodily existence, but that in giving to us the spiritual essence of the soul which is our interior principle of life, and stamping upon that soul his own divine image and likeness as he tells us, it was the intention of the Almighty God that every man should live not only by the real, nature and corporeal life of the body, but by the spiritual and supernatural life of the soul. The body has its requirements, its necessities, its dangers, its pleasures, and so in like manner, the soul of man has its requirements, its necessities, its dangers, its pleasures; and he is indeed a mean specimen of our humanity who does not live more for the intellectual and the spiritual objects of the soul, than for the mere transitory and material objects of the body. Yet, between the material, and the supernatural, the corporeal and the spiritual, there is a strict analogy and resemblance. In the body a man must be born in order to begin his existence in this world, and the first necessary element of life is that birth, which is the beginning of life. Then when the little infant is born into the world, it requires daily food that it may grow and wax strongly every day, until it comes from childhood to youth and from youth to the fullness and the strength of the manhood of man. But when he has attained to this full growth and strength, still does he require food every day of his life in order to preserve him in that health and strength which he enjoys. Yet, with all this incipience of being and birth, with all this sustenance of daily food, from out the very nature of the body, from out a thousand causes that surround him, every man of us must at some time or other feel bodily disease and infirmity. Then the remedy—the cure is necessary in order to restore us to our health and to the vigor of our manhood.

Behold the three great necessities of the bodily or corporeal life in man. To begin to exist he must be born. To continue his existence in the full maintenance of his health and strength he must be fed, and to restore him whenever, by disease or infirmity, he falls away from the fullness of that existence, he must apply proper remedies. As it is with the body so it is with the spirit. As it is in the order of nature so it is in the order of grace. The soul also must be born into its supernatural life. The soul, whenever it falls, or falls away from that strength or supernatural existence, must be provided with remedies in order that it may return once more to the fullness of its supernatural manhood. And this is precisely the point where the world fails to comprehend, I will not say the gifts of God, but even the wants of man. If there be one evil greater than all others in this nineteenth century of ours, it is that men content themselves with that which is merely natural. They seek all that is required for the strength and the enjoyment of the natural life, and they do not rise, and they refuse—deliberately refuse—to rise even in thought, even in conception, to the idea of the supernatural life, and the supernatural requirements of man. The absence of the supernatural craving or appetite, the contentment with being deprived of the supernatural element, is the great evil of our day; and I lay that evil solemnly, as a historian as well as a priest, at the door of Protestantism. Not only did Protestantism assail this, that or the other specific doctrine of the Church of God, but Protestantism killed and destroyed the supernatural life in man. In order to see this, you have to do is to reflect what are the three elements of the supernatural life. What do I mean when I speak of the supernatural element of life? I mean this, that we are obliged to live not only for time, but for eternity; not only for this world, but for the world that is to come; not only for our fellow-men, but above all for our God, who made us; and that no man can live for God unless he lives in God. Let me repeat this great truth again: No man can live for God unless he lives in God; and in order to live in God, he must be born into God. He must begin to live in God, if he is to live in him at all—just as a man must be born into this world naturally, if he is to live in this world. If, then, God in his wisdom, in his mercy, in his grace, in his divine and eternal purposes, be the supernatural birth of the soul lies in its being incorporated in Jesus Christ, engrafted upon him—as St. Paul says: let into him—and he makes this comparison. He says: "When the gardener has a wild olive tree, stunted, crooked, sapless, bearing perhaps a few wild berries without oil or without sap in them, what does he do? He cuts off a branch of the wild olive tree, and he engraves it into the bark and into the body—the trunk—of a fully matured olive—of a fruitful tree, and then the sap of the fruitful tree passes into the wild and heretofore fruitless branch, and it brings forth the fullness of its fruit, because of the better life and sap that was let into it. So, observed St. Paul, the Apostle, we, as children of nature, and in a merely natural life, are born of a wild olive tree—the sinful man; but Christ, our Lord, the man from heaven, came down teeming and overflowing with the graces of God, and then taking us from the natural stem, he engrafed us upon himself—the true olive tree—and thus we are let into Jesus Christ, until that grace which is the essence of the divine nature of God in all perfection, is participated unto us; wherefore, St. Paul does not hesitate to call grace a kind of participation of the divine life. Then, my dear friends, this engraving upon Christ is the spiritual and supernatural birth and beginning of that supernatural life that is in man. How is it going to affect him? I answer: By the Sacrament of Baptism; and here upon the very threshold of supernatural life I find, to my horror and to my astonishment, that one of the first fruits of Protestantism is the denial of Baptismal regeneration, the denial of Baptismal grace and the practical refusal to administer the sacrament. It

was not so in the first days of Protestantism; it was not so for many a long year. The necessity of a supernatural and spiritual birth was recognized even when other things were denied, but to-day it has come to this, that the genius and the spirit of popular Protestantism is opposed to the idea of baptismal regeneration. It goes now by the name of figment of baptismal regeneration. They scoff at it, and it was only a few years ago that a Protestant clergyman in England refused to baptize the children who were born in his parish, and grounded his refusal upon an avowal that he did not believe in the necessity of baptism, or that it brought any good or grace to the young soul. At first the Protestant world was in arms. The Protestant Bishop of Exeter suspended this clergyman. The clergyman appealed to the head of the Protestant church of England—namely, to Queen Victoria and her Council; she didn't mind him at all; she knew nothing about him at all. She had her family and her children, and her husband was alive at the time; she didn't mind him at all; she took no notice of him, but the council did; and they came together, these men; they might have been Jews; they might have been infidels; they might have been anything you like; and when I say this I do not mean the slightest disrespect to the Jewish infidels, but I simply say they might have been men who did not believe at all in Christianity nor in Christ. They came together, and they decreed that baptismal regeneration, or the spiritual birth in Christ, was no part of Protestant teaching. Consequently the Bishop got an order from the Council to remove his suspension, and the clergyman triumphed. There was a solemn act, a declaration of faith on the part of what they call the head of the church, and a submission on the part of the church itself to the principle that Protestantism as such, as a religion, refused to acknowledge even the very beginning of the supernatural life, which is baptism. But when a man is baptised into Christ, and begins to live the supernatural life, the next thing that is necessary for him, just as in the natural life is to receive his food. What food has God prepared for him? He has prepared a twofold kind of food; the teaching of His truth, upon which the intelligence of the child is to be fed, and His own divine presence, and the Sacrament of the Lord, which is the food of the Christian soul in its supernatural life, necessary for that life, and without which man can have no life in him. "Unless you eat of my flesh," says the Son of God, "and drink of my blood, you shall not have life in you." But even with this Sacramental food, high and holy as it is, great and infinite in its power and strength—such is the atmosphere in which we live, such is the corruption in the midst of which our lot is cast, so numerous are the scandals and the examples around us, that there is still danger that the Christian man in his supernatural life may fall, and fall away somewhat, and perhaps even entirely, from that principle of divine grace, and from Jesus Christ who is the life of us all. This falling, this falling away, is accomplished by sin. Sin is the evil; sin is the infirmity; sin is the disease, the fever of the soul, and therefore it was necessary for the Son of God, when He made himself the supernatural life of our souls, not only to give us a beginning of life in baptism, not only to give us the food and strength of that life in Holy Communion, but also to provide a remedy for taking away sin, and restoring the soul to its first strength of that life in Holy Communion, but also to provide a remedy for taking away sin, and restoring the soul to its first strength and purity again. This He did in the day when instituting the Sacramental Penance. He gave to His Apostles the power to lift up omnipotent hands over the sinner's head, and apply to him the graces of Jesus Christ through Sacramental Absolution, and in that application of grace, to wipe away his sins.

One thought more, my friends. What is a nation, what a people, a State? Why, it is nothing more than a collection of individuals. The man, good or bad, the man faithful or unfaithful, the man pure or impure, is multiplied by three or four millions, or ten millions, or twenty millions, and there you have a nation. Therefore you see clearly that whatever the man—the average man—is, that the nation will be; that if the average man leads a supernatural as well as a natural life, then there will be a supernatural national life, as well as a natural life. Then the nation will live for something higher and better and holier and more lasting than this world, for the nation is only the man multiplied. And here again is one of the mistakes of this nineteenth century of ours, in our unreasoning and unthinking minds. We separate these two ideas, and we look upon a nation or a people as something distinct from the individuals who compose it. It is not so. Men are surprised to find a nation doing an unjust act, declaring an unjust war, seizing upon their neighbor's property, depriving some neighboring people of their liberties and their rights. Why, what is it? It is a national act, but it brings a personal responsibility home to every man, and the nation that does this is simply a multitude of robbers, a multitude of unjust men, and the Almighty God will judge that national sin by bringing it home to every man that took a part in it or that refused to offer his heart and hand in manifold resistance. When, therefore, we consider a nation and a nation's life we have a right to look for the supernatural as well as the natural, and if the supernatural be in the individual it will be in the nation. Nay, more, just as the supernatural life rests upon the natural in the individual man, so also in the life of a nation the supernatural will act upon the natural action of the nation—will shape their policy, will animate their desires, will give a purpose to their grand national action, will create public opinion, public sympathy and antipathy; and we may explain the life of a nation by the supernatural. And as we have seen that where in the individual man there is the supernatural life in God, and for God, and with God, there that supernatural life preserves the integrity of the man's whole being, preserves him in purity, preserves him in health and in the integrity of his body, shattered by licentious debauchery; also in the nation the supernatural life of a people is manifested in their natural action and in the public opinion and the public ideas and laws that sway them and govern them.

Now, you may well ask me, what does all this tend to, what are you driving at? Simply this, my friends: I told you that I invited you to enter with me into, as it were, the inner soul of the Irish people. I want to explain to you one great fact, and it is this: How comes it to pass that a nation, the most oppressed of all the nations on the face of the earth, not for a day, not for a year, but for centuries; a nation deprived of its rights, its constitutional rights habitually suspended, a nation in which the recognized nor enforced by law, a nation trampled down into the blood-stained earth by successive waves after wave of invasion, and by ruthless and remorseless persecution—how comes it to pass that this mystery exists among the nations of the earth, that that people has preserved the principle of its national existence; that it never consented to merge its name, its history, its national individuality, into that of a neighboring and a powerful nation. All that England has been doing for centuries, sometimes animated, perhaps, with a good intention, very often with a bad one, has been to try to mix up Ireland and England together that the Irish would lose sight of their national history, that they would lose sight of the great fact that they are a distinct nationality, humble, subject, obedient to law, bowing down under the yoke that was imposed upon them in spite of them, a conquered nation, but a nation still, and unto the end of time. How has this come to pass? Now, if you will reflect upon it, you will find that it is a mystery. You will find, my friends, if you carefully read the history of nations, that wherever one nation has succeeded in conquer-

ing another, provided that other lay upon their frontier, that after the lapse of ages the conquering nation has succeeded in absorbing the very national existence of the race that it conquered. Thus, for instance, we know that even in Rome, Rome, a single city of Italy, Rome, surrounded by a small state, that she began by conquering all the various Italian nationalities around her, conquering the colony of Greeks in Naples, conquering the nation of Tuscany, conquering the people of the Alps, gradually added nation after nation to herself as she conquered them. Thus she infused them into herself so that all became one Roman empire. It was nothing but Rome. It was never called the empire of Rome and Tuscany, or the empire of Rome and Gaul, or the empire of Rome. England has never been able to call the two islands by one name. It is Great Britain and Ireland, and it will be so to the end. Nay, more; we have there at our very door in that green old cluster of islands that rise out of the eastern Atlantic—we have a kingdom, not quite so ancient as Ireland, but a kingdom that lasted for centuries after Ireland's nationality seemed to be destroyed—namely, the kingdom of Scotland. They were the same race—they were Celts, as we were—the same origin. In the remoter ages Scotland derived its inhabitants from the Celtic race. The same language, almost; I have conversed with Highlanders, and almost understood every word of their language, it is so like my own native tongue. They preserved their line of kings, they preserved their magnificent nationality, splendid in its history and its virtues; they had saints in their line of kings—that glorious line of Scottish monarchs crowned in Holyrood, the ancient palace of the land, by the heroic chieftains that stood around them. Strong in her language, strong in her position, strong in her religion and in her ideas of nationality, what is Scotland to-day? A mere destroyed nation—a province of Great Britain. Every tradition of Scottish nationality seems to have perished as a distinct nation; and the only thing that a Scotchman of to-day sees to remind him of the olden time is the crumbling walls where once the monarch of the Scottish race sat enthroned. How can you explain this? Scotland never, never was subjected to the same miseries that have been the fate of Ireland. I am only speaking history, and I am speaking that history without the slightest passion. I am only analyzing and trying to explain a great fact—I am speaking history without the slightest disrespect for one people or another. If you were all Englishmen, or all Scotchmen, I would be obliged, as a truth-teller and a historical man, to state the facts as I am stating them. How can we explain these phenomena? I answer: The true explanation lies here, that the supernatural life became so much the absorbing life of the Irish people that it acted upon their natural life and preserved the principle of their nationality. Ireland was born unto Christ fourteen hundred years ago. The film of Paganism fell from her eyes, and lifting up those eyes in the eagerness of her contemplation, she beheld the transcendent beauty of Jesus Christ. She opened her arms—this nation—and called him to her bosom, and he has never quit the precious bosom of that nation from that day to this; he has been her life, generation after generation, and all her children have been born individually unto him by baptism, and so, for more than one thousand years, she lived, until three hundred years ago she was called upon to give up her life. England had already died. Protestantism arose three hundred years ago. It became the national religion of the English people, and the first principle of Protestantism was to deny the Eucharistic food—which is the principle of supernatural life and strength—and the Sacramental grace, which is the only food of the soul. Now, if we take a man, and shut him up in a room, and refuse him his food; he will starve and die. If you take a man stricken down with fever, or with cholera, or with some terrible disease, and refuse him medical assistance the man must die. The first principle of Protestantism was to deprive men and nations of the food and the medicine of the supernatural life and when the question was solemnly put to Ireland, and to Scotland, "Will you consent to die?" Scotland gave up her Catholic faith and died. Ireland clung to that faith, laid hold of that religion with a grasp firm, decided, and terrible in its clutch and refused to die. Scotland gave up the supernatural in order to preserve the natural. Ireland sacrificed the natural, her property, prosperity, wealth, let everything go for that faith which she had maintained for 1,600 years. And I assert that there, in that supernatural life, in that supernatural principle, lies the whole secret of Ireland's nationality.

Now, my friends, in these three consist the supernatural life, and you see how analogous, or how like it is to the natural. I was born into this world; I was born unto God by baptism, I was fed in my infancy, in my youth, in my manhood; I am fed with the supernatural life at the altar. I have been lifted up from the bed of sickness, from the impotency and weakness of disease, and the racking pain of fever by the powerful and skillful hand of a physician who knew how to purge and cleanse my bodily frame from the elements of that disease. I have been lifted up from the bed of sin by the wise and skillful and absolving hand of God's grace.

Let us go one step further. If a man, born into the world, an infant, a child, is denied the help of a physician or the remedies which are necessary for him, what follows? It follows that he dies. And so, in like manner, my Catholic friends, baptism alone will not preserve us in the life which it has begun in us. We must keep that life, by Holy Communion; we must restore that life, repair its losses in the Sacrament of Penance, or else we inevitably die. Oh! if I could only drive this thought into the minds and into the hearts of those Catholic brethren of mine who seem to think that a man can live without confession or communion. You would be dead after three or four days, and so I say to you, the man who neglects confession and communion must die.

Again, not only is this spiritual life of man analogous to the natural—not only is it like the natural, but it acts upon the natural. The supernatural life in man acts upon him, upon his daily actions, upon his natural desires and tendencies, shapes and influences his life, and preserves him in the integrity of his being—for, mark what I tell you, that man only lives half a life, and that the least half, who lives by the natural life, and neglects the supernatural. The integrity of man's life embraces both, and begins with the supernatural as with the natural; and that supernatural agency at work within him—that union with God, that life in God, by divine grace acts upon his natural life. Hence the difference between good and bad men. You take these two, one of them believes, the other does not believe. One bows down his head with adoration and love at the name of Jesus Christ, the other scoffs and laughs when he hears that name, and blasphemes. One restrains his passions and his natural inclinations, keeping them within strict virtue and purity, the other lets them out and lets his soul go out like water from him, lets his heart become liquified within him under the heating influence of every evil passion, and flows from him in every form of impurity and sin. How unlike are the Protestant, and the prayerful, pure-minded father of a family in a Catholic church, faithful to his paternal obligations, faithful to the wife of his bosom, faithful as the guardian and educator of his children, living for his Church, and for prayer, and for the sacraments, and living for them and for his family, and for his children, far more than for himself. Take him and put him side by side with this man with whom we are all so familiar in this day of ours, the loose living, licentious, debauchee—the man who lives as if he were not a married man at all, neglects his wife, goes in the pursuit of every pleasure, comes home jaded, disgust-

ed, surfeited with sin, until every highest and holiest purpose of life, only affords him disgust. Home has no charms for him. The pure-minded woman, the modest woman that gave him her heart and her love, despises him, until at last he puzzles his brain to try to break loose from his obligations as a husband, and a father. Whence this difference between the two men? The difference arises from the fact that the supernatural life acts upon the man who is united with God, shapes his life, restrains his passions, purifies his nature, directs his intentions, shapes and forms all his actions, and thus we see that the supernatural life acts upon the natural, and is, as it were, the soul of a man's true existence.

Take an average Irishman—I don't care where you find him, and you will find that the very first principle in his mind is, "I am not an Englishman because I am a Catholic." Take an Irishman, wherever he is found, all over the earth, and any casual observer will at once come to the conclusion, "Oh; he is an Irishman, he is a Catholic." The two go together. But you may ask me, "wouldn't it be better for Ireland to be as Scotland is—a prosperous and a contented province rather than a distressed and a discontented nationality?" Which of these two would you have the old land to be, my Irish fellow-countrymen? To which of these two would you prefer to belong—to Ireland as a prosperous and a contented province, never remembering the glorious truth of God, deprived of her religion, no lights upon her altars, no God in the sanctuary, no sacramental hand to be lifted over the sinner's head, Ireland banishing the name of Mary, Ireland cunning and cunning, fruitful and rich, but having forsaken her God—Ireland blaspheming Patrick's name, Patrick's religion—turning away from her grace and saying: "There is no hope any more—no hope, no prayer," but rich—cunning, cunning and rich. Can you imagine this? Oh no! The Irishman, wherever he is all the world over, the moment he sees the altar of a Catholic church he says: "Cold in the earth I would rather be, Than wed what I love not, or turn one thought from thee."

Ireland a province, and a mere kneeling province. No; rather be the child of a nation, rather be the son of a nation, even though upon my mother's hands I see the time-worn chains of slavery. Yet upon that mother's brow I see the light of faith, of purity, and of God; and far dearer to me is my mother Ireland, a nation in her sorrow to-day, than if I beheld her rich, and commonplace, and vulgar, and impure, and forgetful of herself and of God.

Again, a nation does not exist for a day nor for a year, nor for a century. A nation's life is like the life of the Almighty God. A nation's history is in the past, and her life is in the far distant future.—When that future comes, and it is coming in the order of things, in the order of nature; I don't profess to say that I desire it very ardently; I am a loyal subject; I don't wish to speak treason, even though I might here in this land; but I do not wish to say a single word that might on my return to Ireland be put before me as treason—but I say that in the ordinary course of things nations as great as England is and has been have been broken up in the course of time, and I suppose that the most ardent and patriotic Englishman in the world does not expect his British Empire will last forever. Greece did not last forever. Assyria, Rome, Carthage did not last. A very loyal Englishman indeed, speaking of the Catholic Church, said: "The Catholic Church existed before the British power was established, and the Catholic Church in Rome and the Pope in Rome will exist flourishing and triumphant even in the day when the traveller from New Zealand will come and take his stand upon the broken arch of London Bridge to sketch the ruins of St. Paul." Now I say that when that disruption comes, Scotland wrecks and goes down, but out of that very ruin that will slake to pieces this glorious Empire of Britain, Ireland, in virtue of her nationality will rise into the grandeur and fullness of the strength and glory of that future which she has secured to herself by being faithful. To-day she is in the dust; she has been in the dust for ages; but I ask you to look into her history, look in the past. When Holofemes came down upon Judea and summoned the Jewish people if they wished to preserve their lives and fortunes to submit, be a province of the Assyrian Empire, to give up their religion and kneel at strange altars, if Judea in that day had consented, if she had said, "Well, we believed that we were the people of God, now oppression has come upon us, and we must yield." If Judea foreswore her ancient faith, if she consented to forsake her ancient ideas of nationality, if she consented to lose her distinctness of race, and to merge herself in a stronger, a stranger in blood, in race, in religion, Oh, where would be the glories that followed that day; where would be Judas Maccabees; where would be the glory of that family who led the people of God; where would be all the subsequent distinctness of Jewish glory that followed that noble resistance, when a daughter of Judea was able to go forth, and with her woman's hand to cut off the invader's head. The Assyrian Empire broke into pieces, but Judea remained because the people had the grace to say in that day. "You say you will destroy us unless we give up our faith, unless we consent to become a province of your empire, and we look forward to the promises which the Lord hath made to that people who never changes its faith in Him." Ireland looks forward to whatever of prosperity, whatever of freedom, whatever of glory is in store for her. She will not seek it before its time with rash or rebellious hand. She has learned too well the lesson of patience. She will not seek it until God in the revolution of ages sends it to her; but it will certainly come, because that nation has preserved its national existence by presenting its supernatural life in God. It will not always be the night. The clouds will not always lie there. It will not always be that the Irishman is uncertain of the footing that he has in the land until he lies down in the grave. It will not always be, as I heard once and old woman say, weeping over her grave, "I had land, I had a place in this country, I had a house. Oh, God! they took them all from me, and nothing remains but this grave." It will not always be thus. Justice, glory, power, are in the hands of God. Glory and power are the gifts of God to every nation. To some that glory and that power is given even after they have forsaken the Lord their God, but when it comes to dear old Ireland it will be a reward for her faith, and for her love of Jesus Christ.

PERSONAL.—The Very Rev. Fr. Pius, of the Order of Passionists, late Rector of St. Paul's College Harold's Cross, Dublin, Ireland, arrived at New York on the 16th. He is accompanied by the Rev. Father Lawrence, of the same Order. The reverend gentlemen are here for the sake of recruiting their health and visiting the United States.

COLIC IN HORSES.—A Veterinarian writes.—In some cases of simple spasmodic colic, after a drink of cold water, exposure and the like, a stimulating and antispasmodic drink will relieve, and nothing further will be necessary. A good formula is one to two ounces of spirits of nitrous ether, twenty drops tincture of aconite, and ten ounces tepid water. In colic from indigestion, constipation and the like, though this may temporarily relieve, it cannot be relied on to do permanently. It is then preferable to give a laxative (four to six drachms Barbadoes aloes) and clear away the irritating contents of the bowels, and thus remove the cause. In tympanitic colic (windy colic) an ounce of aromatic spirits of anisum may be given in ten ounces of water. In all cases alike, copious injections of warm water may be thrown into the rectum at frequent intervals.

row, and who knows whether I should remain faithful? Therefore I ought to be thankful that I am spared the trial."

"And where are you now going, Father Joe? Why must you leave us?"

"My child, I must go. I go to seek out those faithful souls who are languishing for the consolations of our holy faith, who may be wanting the staff which is to sustain them on their perilous journey to their Maker. I go to console the afflicted—I go to weep with the sorrowful—I go to receive the new-born into the fold of Christ—I go to try, as far as I can, to fulfill the mission on which my Master sent me, before I lay me down in my turf."

"We must pray for each other, dear Grace, and should we never meet again in this world, let me have the comfort of thinking that Tom O'Malley's daughter will be a true daughter of Ireland—true to her religion—true to the practice of its benign rules."

"Dear Father Joe, surely you do not mean that we are not likely to meet again? Surely I must not think that I am to part with my second father, just as I have lost my own dear parent, and to part with you now for ever?—Oh! don't leave your poor Grace for long."

"I do not mean that I shall not try to see you again, Grace; but life is so uncertain. I am old, and God knows what troubles awaits me, what hardships I may be called upon to bear, and how I shall be able to endure them. But pray, my child, that I may persevere even unto the end, and that, whenever Death calls me, it may be where a good priest ought to be found—at his post."

CHAPTER V.

Grace long remembered her conversation with her father's old friend and relative. How often it made her wish that she was a man, that she might strike a blow for the regeneration of her country. Later, she would learn that woman's mission is as efficacious towards that end as man's, even more so: for has she not the forming of the mind and principles of those who are to serve and guide that country, and to fight for it?

I have never described my heroine; for, of course, Grace is my heroine, and it is her adventures and trials which are to make the interest of this tale. I suppose I must try to describe her; though, as one is always expected to make a hero or heroine something out of the common and beautiful, for variety sake I should prefer leaving it to the imagination of my reader; however, as some would be disappointed, I must just say that she was simply lovely! She was called the beautiful Miss O'Malley.

In some respects it was not the beauty that is usually seen in Ireland, and in Mallerina in particular, namely, brilliant complexion and dark hair; hers was of that beautiful brown, with a yellow tinge, that looks as if the sun was shining on it—a shade of brown so seldom seen. Her eyes were dark grey; her height above the middle size; and that is about all I can detail of my heroine.

Grace and her mother continued to live in the house we first saw them in.

The widow deeply mourned her husband, though she never mentioned his name, not even to her daughter. Sorrow had hardened her character (which had been one of those *laissez-aller* natures), and she became stern and embittered. She concentrated all her feelings on her own hardships. She felt that fate had been very cruel to her, first by spoiling her beauty, and then by depriving her of that station and those appliances which the wealth she had been so unjustly deprived of would have been able to procure for her.

She was fond of power that gave her no trouble to assert and of taking the lead in everything. What was she now in her comparative poverty? Oh! it was a bitter disappointment to her—this sinking insignificance, after enjoying, even for the short time it had been hers, the honors of such a position as that of Mrs. O'Malley, of Mallerina.

I want you to understand the kind of woman Mrs. O'Malley was; and the tone of command she would take over a being so gentle as her own daughter.

As you may suppose, there was little sympathy between mother and daughter; though Grace always paid her that duty and deference, even in her thoughts, which was never for one moment deviated from in olden days by any child well and carefully brought up, but which is so lamentably wanting now-a-days. She never for a moment disputed her mother's right to regulate her actions and dispose of her future. She knew that her mother looked upon her as a something she had to provide for—she had often told her so; and that, as long as she looked well after her worldly interest, and saw, poor as she now was, that Miss O'Malley made a suitable marriage, she should feel that she had done her duty by her. As to the girl herself having a word to say in the matter, it never entered Mrs. O'Malley's head that such a thing could be dreamt of.

This, you will say, is very like the foreign system; so it is; and the Irish had many customs (I supposed derived from the Spaniards), especially in the west, that were foreign to the English.

After all, I have my doubts as to which system is the most likely to secure that happiness the married state is supposed to ensure; and the leaving young persons to choose for themselves, or their parents doing so for them.

The Divorce Court does not speak strongly for our plan in securing happy matches! Do the French as often seek to dissolve the ties their parents have deemed best and suitable for them? *Il reste a savoir!*

(To be Continued.)

A Chicago girl recently married her lover after he had been sent to jail, and to certain matrons who ridiculed her action she retorted that she knew where her husband spent his nights—which was more than they could say of their husbands.

"Man is the only creature endowed with the power of laughter: is he not also the only one that deserves to be laughed at."

IRISH INTELLIGENCE.

REVEREND RECEPTION.—On Tuesday last, the Feast of our Lady of Mount Carmel, we had the pleasure of assisting at the solemn and impressive ceremony of reception at the convent of Mercy, St. Mary's, Westport. The young lady who purposed to devote her whole life to the service of the poor and to the education of youth is Miss Kate Carr, in religion, Sister Mary Evangelist, of Lakeview, in the County of Galway.

The ceremony was gone through in the exquisite convent chapel which has been recently enlarged and ornamented in the very first style of Gothic art. We know of no church so beautiful, so devotional, so complete in all its parts from the variegated tiling on the floor up to the ornamental gilding on the ceiling. The rich pure white marble altar and tabernacle are real patterns of taste and of beauty. The Rev. James Ronayne, C.A., Westport, pro-ter. The sermon was preached by the Rev. Sid. Richard M'Fale, Professor, St. Jarlath's, Tuam. His discourse was listened to with marked attention. There was a freshness free from affectation, and a discursive flow of simple piety which engaged the attention and secured the esteem of his hearers throughout.

After the ceremony was concluded, the assembled convent partook of a sumptuous luncheon in the congenial room in the Convent, and departed enjoying the peace, the happiness, and the order everywhere observable within the Convent grounds.—*Mayo Examiner, July 20th.*

RECEPTION IN THE CONVENT.—On Wednesday, July 10, two young ladies, Miss Magrath and Miss Talbot, were received in the Convent of the Sisters of Mercy, the Lord Primate officiating assisted by the neighbouring clergy and several priests from the late bearing parishes.—The attendance of the lady was very numerous, and the sermon on the occasion, by the Rev. Michael Logue, Irish College, Paris, was most impressive. At the conclusion of the ceremonies several of the visitors were entertained by the good nuns at a splendid dinner.—*Dundalk Democrat.*

AN FION CAPTAIN NOLAN.—The good work of completing the Galway Vicarage Fund proceeds in the most creditable manner. The sum received in the most creditable manner last night to £2,278. As *Freeman* article amounted last night to £2,278. As there is no town or district has sent a sum equal to that forwarded from Dundalk. Killany, the premier rural parish of Louth, has sent a second remittance of £2 16s through Mr. Henry B. Kelly. Tenno has also acted well, and has contributed the sum of £181 5s. Walshestown and other parishes will have collections in a few days. Ireland expects every true man in the land will perform his duty.—*Id.*

Pursuant to notice the Earl of Harrowby has presented to the House of Lords the petition of the Rev. Mr. O'Keefe of Callan. Mr. O'Keefe complained that he has been dismissed from the patronage and directorship of the parish school "in consequence of his alleged suspension from the cure of souls by the Roman Catholic Bishop of the Diocese, and the Papal Legate in Ireland." This is an absurd plea for, as Lord Harrowby admitted, the Lords can hear nothing to do with the dispute between Mr. O'Keefe and his ecclesiastical superiors; and Mr. O'Keefe was recognised by the Commissioners of National Education, not in his individual capacity, but solely as Parish Priest; his office of manager depending on his tenure of the office of Parish Priest. It is upon his tenure of the office of Parish Priest, and not, therefore, that when Mr. O'Keefe was suspended from his spiritual functions by his ecclesiastical superiors, the priest who succeeded him in the parish must also have been placed in a position to direct the schools. Lord O'Hagan, commenting upon the petition, briefly explained that the Commissioners had taken the course which they had invariably pursued in such cases; and that the gentlemen who acted with his Lordship on the Commission were not likely to do anything but what was reasonable and just.—*Catholic Opinion.*

Last spring the peaceful and tranquil condition of Ireland received the strongest confirmation from the state of things divulged at the assizes, when in almost every city and county of the island the Crown business consisted of the trial of a few petty larceny rogues. The summer assizes exhibit a state of things equally satisfactory. A few serious crimes await investigation, but as a rule, the condition of the country, as reflected in the assize calendars, is eminently satisfactory. The city of Kilkenny is, however, peculiarly fortunate in its absolute freedom from crime. Last assizes the going Judge of Assize received a pair of white gloves, and on Saturday the same pleasing ceremony was gone through. In other words a whole twelvemonth has passed by without the occurrence of a single offence of a sufficient magnitude to deserve investigation at assizes. Such a state of things is a prouder boast for the city of Kilkenny than its historical associations and its ancient renown. White gloves have often been presented at Irish assizes, but we believe that the occurrence of this ceremony at two successive assizes in the same place is unique.—*Freeman.*

The following letter has been addressed on the Portacarron award, to Sir John Gray, Mr. A. M. Sullivan, and the Rev. Patrick Lavalle, who is now suffering "seven years' penal servitude" as the indirect penalty of his advocacy of Restoration.—
Wootwich, July 11th, 1872.

Gentlemen,—I am in receipt of your suggestion that, owing to the unexpected legal impediments that have hitherto prevented me from carrying out your award for the restoration of the tenants of Portacarron, and that in view of the injury to the tenants that would result from further delay, I should adopt the alternative award and at once locate elsewhere or otherwise compensate the tenants. In reply I beg to say that I am quite ready to do so, and to carry out the alternative award in such a manner as will effect, as nearly as possible under the circumstances, the principle of "restoration" embodied in your award.

I have directed my agent to communicate personally with the tenants named in the award, and to arrange that all of them who prefer restoration to their old status as farmholders shall have forthwith allotted to each a farm on the Ballinure property equivalent in value to his old holding at Portacarron, subject to your approval or to the approval of any person you may appoint to act for you as indicated in your award. He has also instructions to compensate in money any of the tenants who may prefer that mode of compensation, and forthwith to employ workmen to build a suitable house for each tenant who, not being provided with a farm elsewhere, chooses to be restored to his former status in preference to receiving money compensation.—Yours respectfully,
JOHN PHILIP NOLAN.

To Sir John Gray, M.P.,
A. M. Sullivan, Esquire,
The Rev. Mr. Lavalle.

The average Englishman is fond of complaining that the number of murders in Ireland is too great, and that the worst feature is the mystery which surrounds them. There is some excuse for the Englishman, for he never sees any Irish news in his paper save accounts of murders and other crimes. He concludes that the bulk of the population are in a dark conspiracy against human life, and therefore shuns the island, or travels through it in undisguised trepidation. He forgets all this time that the murders in London alone are five to one compared with those in all Ireland; and that discovery is quite as rare in England as in this country. For fifteen years we have heard no clue to the dreadful mystery of Waterloowood—a crime replete with every instinct of horror. They have ceased to trouble themselves about the Eltham murder, and the name of persecuted Poole is seldom heard. Here was a girl butchered on the public road in quite as daring a

manner as Mrs. Noll was shot here. Who did the Hoxton business? We have never heard a syllable about the Massacre of the young lady who was taken out of the Serpentine with her throat cut almost through. The mystery of London murders is far deeper than that which surrounds Irish crime. Is it easier for a criminal to do this dreadful work in a country where houses are miles away, or in a city where millions jostle furiously through the streets? If English speakers and writers would but look to their own catalogue and to the crimes which darken the page, they would soon cease to point to Ireland as a country in which life was not safe.—*Dublin Freeman.*

Three children have just been discovered in a house in Camden Town formerly occupied by an undertaker. It is to be supposed that that functionary forgot these bodies in the hurry and bustle of "moving." But his forgetfulness will not account for the fact that they are chopped up in a most shocking manner. One of the bodies was that of a child said to be about a year old; and the medical evidence went to prove that the children were born alive. This looks like murder, and the mutilation was made for the purpose of defying recognition.—Here is another English mystery; but familiarity with such horrors has rendered the people of that country impervious to such shocks.—*Id.*

A SECOND ORANGE DIVINITY.—If the ghost of King William of "pious, glorious, and immortal memory" were allowed to revisit the earth, surely he would burst with envy when he found that he was in danger of being knocked off his pedestal and replaced by the "pious, glorious, and immortal" Keogh. They say, "a living ass is better than a dead lion," and so seem to think the Orangemen of Ireland, for everywhere on the late 12th July, the most glowing encomiums have been pronounced at the bacchanalian revels of the "brothers" on Justice Keogh for his late "judgment." Henceforth his name will no doubt become one of their charter toasts. We wish him joy of his friends. Keogh and the Orangemen are quite worthy of each other.—*Catholic Times.*

Mr. Callan has moved for copies of constabulary reports which throw a light on the former doings of Mr. William Keogh; chiefly of one referred to by Lord Eglinton, when Lord Lieutenant of Ireland, in the following words in the House of Lords on the 17th of June, 1853:—

More than one hundred reports of such speeches tending to excite the mob to riot and sedition came before me while in Ireland; but during the whole of my stay in that country I had no report of a speech brought to me which, in my opinion, so distinctly recommended assassination as that speech said to have been delivered by the hon. and learned Solicitor-General for Ireland in the town of Meath.

Mr. Callan moved also for the declaration and affidavits of persons who were willing to testify on oath as to the seditious speeches made about that time by Mr. Keogh. He asked also:—

If, in addition to his (Mr. Keogh's) general course of conduct, he uses words which, to the inflammable minds of the Irish population, can have no other reasonable meaning than an incitement and encouragement to riot—"in the course of the long dark nights of winter," for instance—the course they might take in the conscientious exercise of their political power, whether these words could subject him to a criminal prosecution or not—that course of proceeding and that language rendered him a man most unfit for any office; but, above all, for an office connected with the administration of the law, and the repression of disorder.

There is supposed to be some connexion between these red-hot "patriotic" speeches, delivered in Westmeath, and the deeds of some of the excited persons on whom Mr.—now Justice—Keogh was afterwards compelled to pass sentence of the law for agrarian crimes committed in the same county.—*Catholic Opinion.*

Earl Granard has resigned the Lord-Lieutenancy of Leitrim. With reference to his statement that he had found in the judgment of Mr. Justice Keogh, "scurrilous invective and insulting accusations in reference to the clergy," his lordship said that after having read the official papers respecting Judge Keogh's charge, and also other papers connected with it, he still found himself conscientiously unable to modify his previous opinion, and, therefore, resigned to spare the Government the slightest embarrassment. Lord Granard stated in the most explicit manner that he had taken the step without pressure from any member of the Government, and entirely on his own responsibility. On the same day in the Lower House Sir T. Bateson alluded to Lord Granard as "this notorious disturber of law and order." The noble Earl's resignation has been accepted by the Viceroy.—*Id.*

A most extraordinary statement, which has lived a week without contradiction, is made with reference to Lord Massarine, at present in command of the Antrim Militia Artillery. On it Mr. Maguire has based a "question" of which he has given the Prime Minister notice. It is said that Lord Massarine granted permission for 500 of the men to attend an Orange celebration held in his lordship's park, on the 12th July; that on the evening of that day he harangued the men from the officers' quarters, and ordered the band to play "The Protestant Boys"; that four of the bandsmen, being Catholics, laid down their instruments and refused to comply, but that the tune was performed nevertheless. Mr. Maguire will ask if Lord Massarine is a fit person to hold the command of a regiment, which is one-third Catholic. There is only one course open to a Government which has accepted Earl Granard's resignation on account of a letter written in his private capacity. Lord Massarine was acting in his official capacity, when inciting to the disturbance "of law and order."—*Id.*

OLIVER GOLDSMITH.—A singular anecdote is related of Goldsmith's last journey to Edgeworth's Town, previously to his entrance at college. Having left home on horseback, he reached Ardagh, where it was necessary for him to sleep at night fall. He had a guinea in his pocket, and was determined to enjoy himself. He asked for the best house in the place, and from a piece of Irish literal comprehension, or vagrancy, was directed to a private house instead of an inn. Goldsmith had no thought of a mistake, and being readily admitted by the servants, who from his confidence concluded that he was some well known friend and invited guest of their master, he gave directions concerning his horse, and being shown into the parlor, found there the owner of the mansion at his fire side.—Mr. Petherstone, a gentleman of fortune, and somewhat of a wit.—Oliver began to call about him with authority, as one entitled to attention, and his host having soon detected the youth's error, and being willing to enjoy an evening's amusement, humoured his guest, caused wine and whatever else Oliver chose to order, to be brought him: accepted with his wife and daughters an invitation to supper at his own table, and received with becoming attention strict injunctions to have a hot cake for breakfast on the following morning. It was not till he called for his bill before quitting the house that the alashed school had discovered his blunder, and learned that he had been entertained at the residence of an old acquaintance of his father. The adventure was subsequently made to furnish the main incident in the comedy of "She stoops to Conquer."

DEATH OF REV. JOHN WALSH.—On Wednesday, July 11th, at the residence of his parents, Kilkerrin, the Rev. John Walsh, C. C. Menlogh, departed this life. He had just finished his 22nd year upon the mission, part of which time he spent in the parishes of Clute Island and Castlebar.—*Tuam News.*

GREAT BRITAIN.

DEATH OF THE BISHOP OF SALFORD.—We deeply regret to announce the death of the venerable Bishop of Salford, which took place at his residence in Marlborough-square, Salford, on Saturday, July 13. His lordship was preparing to go to Stonyhurst, where he was to administer Confirmation on the next day, when he suddenly fell ill, and died in about two hours of angina pectoris. The last Sacraments were administered after Dr. Noble had been sent for, and before the doctor arrived the Bishop died. Dr. Turner was born at Withingham, near Preston, Lancashire, in the year 1799. His father was a solicitor, and his ancestors were settled and flourished in Yorkshire for some centuries. His mother was descended from the family of Father Arrowsmith, a name much revered by the Catholics of Lancashire as that of a devoted priest and martyr to the faith. He was remarkable among his playmates for the native gentleness of his character and the sweetness of his disposition. These qualities were regarded by his parents as indications of his fitness for the ministry to which he was subsequently called, and accordingly he was sent to St. Cuthbert's College, Ushaw, where he studied from 1813 to 1819. On completing the classical portion of his education Dr. Turner was sent to Rome, where, in the English College, he studied Theology and Philosophy. He was accompanied by Dr. Gradwell, afterwards Vicar-Apostolic of the London district. In Rome Mr. Turner found Nicholas Wiseman, afterwards Cardinal and Archbishop of Westminster, and amongst his fellow students were Errington, Biddell, and Rock, all of whom afterwards attained eminent positions as scholars and ecclesiastics. Young Turner's thorough devotion, and the unbounded confidence secured for him by his prudent and exemplary conduct, caused him to be appointed Prefect of his college. In 1826 he was ordained priest, and in the year following was appointed to the Mission in Rochdale, having charge at the same time of the one at Bury. The entire number of Catholics in those towns was then less than 200; but Father Turner's zeal brought about the erection of the commodious chapel of St. John in Rochdale. As an interesting proof of his self-sacrificing and devoted spirit, it may be mentioned that, being on one occasion unable to pay the weekly wages of his workpeople, he sold his own watch and applied the proceeds to this disinterested act, sent him £100. In the year 1832 he removed to Manchester, and was appointed assistant to Dr. Crook and Mr. Parsons at St. Augustine's, Granby-row. At this time the cholera broke out in Salford. Dr. Penwick, the Vicar-Apostolic of the Northern district, being at Manchester, stated to some of the clergy who grieved he was to have no priests to send in place of the devoted men who had died at their posts. Dr. Turner at once offered himself, and for several months following laboured diligently in Leeds among the poor people whom the plague was striking down by hundreds. In 1837 he was appointed to Rook-street Chapel (afterwards St. Chad's), in Cheetham, and in 1841 he became senior priest of St. Augustine's, and Vicar-General of the hundreds of Salford and Blackburn, under Dr. Brown, Vicar-Apostolic of the Lancashire district. About this time it was that the very flattering offer was made to him of the Archbishopric of Corfu, but at his most respectful but earnest entreaties the honour was bestowed elsewhere. When Pius IX. re-established the Hierarchy in England, Dr. Turner was made the first Bishop of Salford. He was consecrated in St. John's Cathedral, July 25th, 1851, by Cardinal Wiseman, and another old class-mate, Dr. Errington, was about the same time made first Bishop of Plymouth. For two years longer he remained at St. Augustine's, and took possession of his Cathedral in August, 1853. By dint of hard work and many personal sacrifices he succeeded in liquidating the large debt of £17,000 with which he found it burdened; and when in 1856, it was decimated at a cost of £5,000, magnificently supplied by Mr. Daniel Bee and Mr. William Leeming, he had the magnificent east window put in at an expense of £650. On June 8th, 1862, the Bishop was made assistant at the Pontifical Throne. Dr. Turner went to Rome in 1869 to the Ecclesiastical Council, but in the following May the intense heat of the city compelled him to return—some three months before its adjournment. The Office of the Dead was sung at St. John's Cathedral on Tuesday evening. The funeral took place on Wednesday. There were present the Archbishop of Westminster, Archbishop Errington, and the Bishops of Nottingham, Southwark, Hexham, Bayrely, Northampton, Clifton, Plymouth, and Birmingham, and a large number of the clergy of the diocese. The Archbishop of Westminster preached from the words, "I am the good Shepherd; I know Mine, and Mine know Me." After the Requiem Mass the body of the Bishop was interred in the Catholic Cemetery.—*Tablet.*

The *Manchester Guardian* pays the following tribute to the deceased prelate:—"The late Bishop of Salford was a man of singularly retired habits, and the natural diffidence of his disposition limited the knowledge of many of the most admirable traits of his character to the comparatively small circle of his intimate friends. His judgment, always clear and sound, was much sought after, and his distinguished friend, Cardinal Wiseman, was accustomed to pay great respect to his opinion on the weightiest matters. As an administrator he was vigilant, discreet, and firm. His punctuality was proverbial. To his clergy he was always accessible, and the humblest found him uniformly courteous, kind, and fatherly. Nothing that affected their comfort and happiness was indifferent to him. Though gentle in the extreme, and of almost child-like simplicity, he yet knew how to administer wholesome rebuke, and never shrank from the exertion of a reverent submission to the discipline he imposed. As a preacher he was persuasive and pleasing, making no display of oratorical skill, but leaving his style unadorned save by the grace and refinement reflected in it from his own exalted and transparent character."

THE PRISON MINISTERS' BILL.—If this bill, which is a small addition to the measure of justice which has up to the present time been accorded to Catholics, does not pass this session, the blame will, to a great extent, rest on our own shoulders. On Tuesday evening Mr. John Martin presented a number of petitions in its favour from various parts of Ireland; but with a few exceptions of this kind we fail to see any sign of interest that the Catholics of the country have manifested in favour of this measure. With the exception of Messrs. Maguire and Smyth the same may be said of almost all our Catholic members. The Bill would soon be made a Government measure if Mr. Gladstone saw in the earnestness shown by the Catholics of the Empire that they were determined that the Newgate, Whalley, and kindred classes should no longer be allowed to stand in the way of full justice being rendered to them.—*Catholic Times.*

The meeting convened under the auspices of the London Branch of the Home Rule Association at the Beaumont Hill, Mile-end was very largely attended. Sir George Bowyer, who presided, said he had, within the last few years, become an advocate of Irish Home Rule, which he considered applicable equally to England. He felt assured that the large amount of Irish business left to the English and Scotch members of Parliament together with their incapacity to deal with Irish interests, and the Irish themselves, necessitated the concession of Home Rule. Mr. Maguire, M.P., was convinced not only that a distinct National Legislature in Dublin was possible, but absolutely necessary for arranging Irish interests satisfactorily. It had been said that Home Rule would clash with the education question, but he could not agree with this. The concession of Home

Rule would involve no outlay. Let them rid themselves, however, of one delusion—the separation of Ireland from England could never be possible. It had been said, if Home Rule were conceded, the Irish would endeavour to achieve their absolute independence, but let him tell them they would be unworthy the name of Irishmen, or honourable men, did they break their pledged word. To secure Home Rule they should insist upon all candidates for Parliamentary seats advocating and being real disciples of Home Rule. Resolutions in support of the movement were then put and carried unanimously.

The gathering of Catholics held this week in London to protest against the persecution to which the Church in Italy and Prussia is now subjected was eminently a representative one, calculated to have great weight not only with the Government of England but also with those of the continental powers. It is gratifying to English Catholics to find the highest dignitaries, both clerical and lay, coming forward to stand up for the rights of the Holy See and of the religious orders. Amongst Englishmen in particular who believe so thoroughly in the influence of rank and wealth, the earnest adhesion of such men as Archbishop Manning and the Duke of Norfolk to any cause is sure to be looked upon as being significant. From Dr. Manning this was to be expected; but with the numerous temptations that surround wealth and exalted rank the young Duke of Norfolk by his uniform conduct has shown himself worthy of the admiration of his fellow Catholics. In the words of a contemporary—whether the Holy Father is menaced, or only a Catholic child in the London slums happens to find its way into a Protestant Industrial School—whether the Jesuits are expelled from Germany, or a priest is excluded from visiting a prison—whether a cathedral is to be erected or an orphanage to be founded—the head of the nobility, premier Duke and hereditary Earl Marshal of England, presides at a public meeting, to consider the question, surrounded by a large sprinkling of "the blood of all the Howards," and some of the "flower of the British aristocracy." It is well then that the Catholic laity of England are so worthily represented on such important occasions as the meeting which denounced in such forcible language the iniquitous deeds of Victor Emmanuel and Bismarck. The meeting was a sign to the enemies of the faith that the Church was indeed Catholic, and that where even the minutest members were touched the whole body thrilled with the same sympathetic impulse. It was but natural then that the Catholics of England should feel that an injury inflicted on the Holy Father in Italy or on the Jesuits in Germany was an injury inflicted on themselves, and that they should not shrink from the contest that for ages has been going on between the religion of Christ and the powers of darkness.—*Catholic Times, July 20.*

The following clipping from the last number of *Punch* shows a great faith in development.—*Font-Mother (at the militia barracks):* "How well our Joe do it, don't he? Look! I believe he'll be a general some day!" *Father:* "Shouldn't wonder at all, my dear!" *Why, I've heard as Field-Marshal the great Duke of Wellington himself was only a Irishman once!!*"

TRIAL FOR MURDER.—At the Chelmsford assizes, Ellen Kettle, a married woman twenty one years of age, was indicted for the wilful murder of Elizabeth Kettle, her husband's first wife. Kettle was a labourer in the service of a farmer at Great Bromley and the prisoner was his employer's daughter. The case for the prosecution is that the accused having conceived an unlawful passion for Kettle, resolved to gratify it by poisoning his wife. The first Mrs. Kettle died on October 10th, 1871, and the prisoner became Kettle's second wife in December of the same year. The trial which lasted the whole of the day, was adjourned. The prisoner, who had been very unwell during the day, was confined in the evening, and the jury were discharged yesterday, and the trial adjourned until next assizes.

MR. GLADSTONE'S VISIT TO IRELAND.—Mr. Gladstone has, it is believed, arranged to pay his visit to Ireland early in October. He will be accompanied by John Bright and Lord Spencer, and will address meetings in Dublin, Belfast, Londonderry, and probably in Cork. Mr. Bright, if he feels equal to the task, will speak at one or two of these places. The Government policy upon education in Ireland is likely to be the subject or the object of these addresses.

The *Manchester Guardian* says that the woman's strike against the high price of butcher-meat has at length culminated in a decided victory for the strikers at the Seaton Colliery, by an arrangement having been made with Mr. Greenfield, a Sunderland butcher, who has undertaken to supply this colliery with beef at 7½d. per lb.

DISCOVERIES OF COAL IN THE UNITED KINGDOM.—The question of coal supply is becoming so important that the *Economist* thinks that the statement made by Mr. E. Jones, President of the South Midland Institute of Mining and Mechanical Engineers, at the meeting of the institute, will be read with a good deal of interest. As the result of investigations made on the Duke of Sutherland's ancient estate in Scotland, he had found that there was coal upon it, which he believed "would prove of great value, would have the carboniferous ironstone associated with it, and would be found lying immediately beneath the ooite, which was the formation at the surface, and would prove to be of a larger area than any other known coal-field in Scotland." Mr. Jones further stated that he was having powerful machinery made for conducting the sinkings, and operations were even now being conducted.—The issue of these experimental operations, it appears, are of still greater interest than what arise from the probability of the addition of a single coal and iron field to the known resources of Great Britain. Mr. Jones stated that they have an important bearing on the question of the existence of coal between London and Dover.

MAJOR GREIG ON THE ATTEMPTED SEIZURE OF CHESTER CASTLE.—*The Times*, in an article on General Cluseret's account of his connection with Fenianism in England, states that the Fenians were only by a mere chance prevented from seizing some two thousand stand of arms in Chester Castle. Major Greig, the Chief-constable of Liverpool, who was decorated for his share in this affair, has sent an explanation of what really occurred. He says:—"On Sunday evening, the 10th of February, 1867, at a quarter-past nine o'clock, I received sudden information from the informer Corydon, detailing a complete plan of Fenian attack on Chester Castle next morning. At that time of night, with only a few hours to spare, and on so important a matter, I would not trust to a telegram. I instantly despatched my second in command, Chief Superintendent Ride, with a detective inspector, to Chester, with the utmost speed, with instructions not to rest until they had seen the mayor of the city, the officer commanding the troops, and the chiefs of police, city and county. These urgent orders the officers earnestly obeyed. They saw the deputy mayor, the officer commanding the troops, the ordnance officer (Captain Durand) in charge of the arms, and the chiefs of the city and county police. During the morning of the very Monday mentioned by General Cluseret, instead of there being 700 Fenians present, there were nearly double that number." Major Greig modestly adds:—"I do not claim for myself any great merit, but I still do claim to be the instrument of saving Chester Castle, which, if the raid had succeeded, would have been worse than the outrage at Clerkenwell."

A Northern English rector used to think it polite not to begin service before the arrival of the square. A little while ago he forgot his manners and began. "When the wicked man—" "Stop, sir," cried the clerk, "he ain't come yet!"

UNITED STATES.

On Friday, July 19th, the Rt. Rev. Bishop Gilmore conferred the Order of Subdeacon on Messrs. W. McMahon, W. Mitchell, Jas. Brennan and P. O'Brien; on Saturday, Deaconship on the same, and on Rev. Jos. Sprill. Rev. Mr. Brennan is for the diocese of Erie, and the others for Cleveland. On Sunday, the 21st, holy priesthood was conferred on the gentlemen of the Cleveland diocese.—*Boston Pilot.*

DIOCESE OF SPRINGFIELD.—Rt. Rev. Bishop O'Reilly sailed for Europe on the 27th in the City of Brussels. We trust that the voyage may restore him to health, and that he will return with renewed energies to fulfil his great mission. In the Bishop's absence, Very Rev. Patrick Healy, of Chicopee, will have charge of the counties of Hampden, Berkshire, Hampshire, and Franklin, and Very Rev. John J. Power, of Worcester counties.—*Id.*

THE KNIGHTS OF ST. COLUMBKILLE.—"The Knights of St. Columbkille" is the title of a new religious association lately organised in Washington, D.C. The name they have chosen is very appropriate. St. Columbkille, the "Dove of the Cell," was one of the brightest among the glorious Irish saints. Rev. B. A. Maguire has accepted a request to act as chaplain of the new organization.

Signor Gavazzi, in his anxiety to monopolize all the spare cash that Protestant stupidity in America is disposed to contribute for the propagation of Protestant error in Italy, has been saying some harsh things of his rival evangelizers in that country.—His greediness promises to "overleap itself and fall on either side" for the aforesaid rivals have got wind of his little game, and are now writing letters in all directions, to the Protestant papers, denouncing Mr. Gavazzi and his "Italian Free Church" as a joint lunacy. This is bad for the Signor, as it will seriously interfere with his Apostleship of Cash.—*Western Catholic.*

CHARITABLE BEQUESTS BY A GEORGIAN.—HON. J. J. Kelly, who died in Savannah a few days ago, left a large estate to the various charitable societies with which he had been connected during his life. The following was the disposal of his property by his will: Lots and improvements fronting on St. James-square, to the Union Society of Savannah, valued at \$35,000; house and lot corner of Liberty and Jefferson, valued at \$20,000, to the Liberman Society; 5,000 shares of Central Railroad stock, and 5,000 shares Atlantic and Gulf Railroad stock, to the Liberman Society; \$12,000 to a July in New York City; 50 shares Central Railroad stock, to the Orphans of St. Joseph's School, and a house and lot to the Marine Hospital, besides several smaller benefactions.—*Charleston (S. C.) Courier, July 26.*

The Chicago fire blotted out \$165,000,000 of accumulated production. Assuming the labor that produced it was equal in value to \$2 per day, the loss was equal to the combined production of 50,000 men working 1,500 days, or five years of 230 days each. Assuming that the average surplus of production is ten per cent. above what is needed for consumption, it will require the labor of these 50,000 for fifty years to produce a surplus or accumulation of property equal to that destroyed in the 24 hours of the Chicago conflagration.

A seely individual went into a store in Detroit the other day, wiped his weeping eyes, pulled out a greasy Bible, and requested a clerk to purchase the sacred volume. "It belonged to my dead mother," he sobbed, "and if I wasn't starving no money could get it from me." The clerk gave him a quarter and told him to keep his Scriptures. Toward night the man was taken to the station howling drunk. He had the Bible in his coat pocket; though several leaves had been torn out and wrapped around a herring.

A LESSON FROM PROTESTANT DIVORCE STATISTICS.—That there are some curious phases in that wonderful "Progress" of ours which is vulgarly credited to Protestantism, is no more to be denied than that one of the most curious of these curious phases, is the remarkable prevalence of "Divorce" in American society. We have lately been furnished with unquestionable evidence of the "progressive" but, to say the least, alarming fondness for "divorce," which has taken so firm a hold on Protestant Americans, indeed on all Americans, outside the Catholic Church. In Connecticut in 1871, there were 4,382 marriages solemnized, and 409 divorces granted, the proportion of divorces to marriages during the year being as one to eleven and nine-tenths. On the other hand there were only eleven more marriages in 1871, than in 1870. Our figures are from a source presumably authentic, the *Report of the Connecticut State Librarian Relating to the Registration of Births, Marriages and Deaths, and to Divorces*. Though the Report states that the proportion was the same in 1870, as in 1871, the statistics of antecedent years not being given, we are unable to fix the regular ratio of divorces granted in the Blue Law State, the Land of Steady Habits—though far from "steady" in affections, and much we fear, in morals, if the ordinary divorce ratio be anything like as large as in the two years quoted. However, though it may not be larger, we believe it is at least as large as the ratio for those years. It is, then, almost a certainty that at least one in every twelve of the marriages contracted in one of the most Protestant States in the Union, is dissolved by divorce, after longer or shorter duration, of the parties concerned. An instructive commentary on the character of Protestant "progress!" For, be the actual frequency of divorce what it may, the principle is not only conceded, but made a common and necessary element in Protestant ideas of matrimony. Is it a wonder that the marriage relation, the safeguard of the family, is so lightly thought of by Protestants?—*N. Y. Tablet.*

New York, Aug. 6.—On Sunday afternoon the children of the Francis and Patterson families, in East Marion went down the shore to a water mill to bathe. The Patterson girl went beyond her depth and sank. The screams of the other brought the miller from his house. When he learned of the drowning he dived into the water, clothes and all, and after a minute's search brought the body to the surface, having found it flat on the bottom. Fully three or four minutes had elapsed; yet notwithstanding this life was restored in about one hour.

THE END OF AN ALBANY YOUTH'S LOVE DREAM.—A young man named John Fox, farming on the King place, some ten miles above this city, died of sun stroke on Thursday. He was a native of Albany, N. Y., where his father, George Fox, now resides. From letters we have seen he loved a young girl devotedly, but his parents objected to the union, and then he wandered away from the parental roof, hoping that time would soften the influence of his passion. He came South and joined the sons of toil on the farm, but the higher and fiercer emotions of his first love, still garnered and nestled in the heart, would rise unbroken and entire. Finally father and mother became reconciled; a relative communicated his address and one evening a letter came with a message from her he loved, and an urgent appeal from father and mother to return home and wed the woman of his choice. The father evidently repented the words that drove the son from the parental roof; he implored him by the memory of everything he held dear, by the love of her who made up his life's love story to come home, offering all the means necessary to give him a comfortable start in the world. Why he turned a deaf ear to the pathetic and earnest appeals is not known. A few days ago he was prostrated by sun-stroke, and on Thursday his heart was laid away by straggers and each hope buried in the grave.—*Vicksburg (Miss) Herald, July 26.*

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AND
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MONTEAL, FRIDAY, AUGUST 16, 1872.

ECCLESIASTICAL CALENDAR.
AUGUST—1872.
Friday, 16—St. Roch, C.
Saturday, 17—Fast. Octave of St. Laurence.
Sunday, 18—Thirtieth after Pentecost.
Monday, 19—St. Hyacinth, C. (Aug. 18.)
Tuesday, 20—St. Bernard, Ab.
Wednesday, 21—St. Jane Frances de Chantal, W.
Thursday, 22—Octave of the Assumption.

OUR TWENTY-THIRD VOLUME.
With a new volume the occasion presents itself—of which we gladly avail ourselves—of returning thanks to our many kind friends, as well amongst the Clergy as the Laity, for their support of the TRUE WITNESS, and the many signs of approbation which we receive from them. Thanking them for their generous encouragement, we are, at the same time, emboldened to ask for its continuance.

Of our principles we need say nothing. We appeal to our past, as the pledge of our future. We aim at making the TRUE WITNESS a Catholic paper; that is to say, a paper submitting itself without reserve to the authority of the Church, speaking to us through the mouths of the legitimate pastors. In other matters, where the Church leaves her children free, we profess to be Conservative; conservative, that is, of what of the monarchical principle is left in our Government: conservative of our political connection with the British Empire: conservative of the autonomy of the several Provinces of which the Dominion is composed, as in the conservation of that autonomy consists in a great measure the preservation of our laws, our language, and our religion. The days are past when the Church, when liberty, of which the Church is the only sure guardian, had ought to dread from monarchical absolutism, or the iron-hand of the feudal lord. Both are menaced indeed; but the storm that menaces them comes from another quarter: from Democracy and what is called Liberalism. These are what the Catholic is now-a-days called upon to resist, and to resist even unto the death.

In compliance with the wishes of many of our subscribers we have made such changes in the heading of our paper, as, we trust, may meet their approval. For the rest we hope that by a zealous advocacy of the Catholic cause, according to the best of our abilities, we may merit the confidence of our brethren in the faith, and the approbation of those whom God has placed as rulers over His Church, and who to us constitute the only authority on matters to which we submit ourselves.

NEWS OF THE WEEK.

The Holy Father continues well, and daily walks in the Garden accompanied by the members of his Court.
The electoral movement in Naples is so strong as to cause the greatest alarm to the Liberals. 4,500 Catholic electors have already inscribed themselves for voting, and as 12,000 were previously on the lists, it makes a very large proportion of the 25,000 entitled to vote. Prussia is greatly preoccupied by the possibility of Cardinal Riario being elected Pope, his courage and energy leaving little hope of his proving a subservient ally of Prince Bismarck. As yet, thank God, there is no probability of a vacancy in the Holy See, and when there is, the Holy Ghost will give us a worthy successor of Pius IX., in spite of the new Ghibelline Empire.
One of the results of the present persecution of the Jesuits in Germany is the removal of their College from Metz. It is said that this important establishment will be at once transferred to Nancy, where the students will meet immediately after the present vacation. In the Grand Duchy of Posen the measure was carried out without an instant's delay, and a retreat in progress was actually stopped, although it would have lasted but two days longer.
The law against the Jesuits and Religious congregations of men has been promulgated in

Alsace-Lorraine. The execution of this iniquitous law encounters great obstacles, especially from the female teachers, and the Prussian Government has been forced to temporise in the latter province. In Germany the congregations of Our Lady and the guilds of the Holy Family have been suppressed as lay affiliations of the Jesuits!

Count de Vogue, the French Ambassador to Turkey, has resigned, because certain of his official actions failed to meet the approval of Count de Remusat, Minister of Foreign Affairs, Admiral Ronciere de Nouy will probably be his successor.

Owing to the prevalence of Rinderpest in Germany and Russia the Belgian Government has issued an order prohibiting the importation of cattle from these countries.

Coscorroudjouk, a village on the Asiatic bank of the Bosphorus, inhabited by poor Jews and Greeks, has been destroyed by fire. Upwards of 1,000 families are homeless and destitute.

The 600 Communist prisoners who, since their conviction, have been incarcerated in the military prison on the Island of Aix, sailed on Friday for New Caledonia where they are to serve out sentences.

Amadeus has signed the decree providing for the gradual abolition of slavery in the Spanish Dominions of Cuba and Porto Rico.

Advices from Peru to July 27, state that the revolution was begun by Gutierrez, who proclaimed himself dictator and assassinated President Balla. The people were indignant at the murder and captured Gutierrez while trying to escape. The government forces asked for a cessation of hostilities to bury the dead. The people then assassinated Gutierrez and hung his naked body to a lamp-post and then burned the corpse.

Senor Pardo has been inaugurated President and the insurrection is over.

In the House of Commons on Thursday last, the debate on the motion of Mr. Butt for the removal of Justice Keogh from the bench for the decision in the Galway election case was resumed. The Irish members strongly denounced the course of Justice Keogh, which was approved by the Government. The debate was exciting and did not conclude till four next morning when a division of the House was taken and the Government sustained by a majority of one hundred.

The new docks at Belfast were opened on Friday last with appropriate ceremonies. One of the docks was named "Dufferin," in honour of the Governor General of Canada.

The Imperial Parliament was prorogued at two on Saturday afternoon. Shortly before that hour the members of the House of Commons were summoned to the Chamber of the Peers, where the Speech of the Queen was read.

The first subject touched by the Speech, after the announcement of prorogation, is the controversy over the American indirect claims, which the Queen rejoiced to inform Parliament had been disposed of by the spontaneous declaration of the arbitrators, entirely consistent with the views announced at the opening of the session. The Canadian Parliament having passed the acts necessary to give effect to the Treaty of Washington within the Dominion, all arrangements contemplated by that instrument are now in progress, and Her Majesty reflected with satisfaction that the subject with which it dealt no longer offers an impediment to perfect concord between the two kindred nations.

The formal notification by France of the termination of the commercial treaty of 1860 is mentioned, together with the fact that the French Government indicate a desire for further correspondence on the subject.

The conclusion of an extradition treaty with Germany is announced.

The Queen declares her determination to take steps for dealing more effectually with the slave trade of Africa.

The usual acknowledgments are rendered to the Commons for ample pecuniary provision made to meet the exigencies of the public service.

The Queen reviews the most important measures adopted by Parliament during the session, recounts the changes they are designed to effect, and the improvements which must flow from them.

The tranquillity and prosperity of Ireland is favourably adverted to; and the Queen concludes as follows:

While I cordially congratulate you on the activity of trade and industry, I hope it will be borne in mind that periods of unusually rapid changes in prices of commodities and the value of labor, are likewise periods which more than ever call for the exercise of moderation and forbearance.

In bidding you farewell, I ask you to join with me in acknowledging the abundant mercies of Almighty God, and imploring their continuance.

The nomination of members to serve in the Dominion Parliament for Montreal, will take place next Monday.

THE DOLLINGERITE PROGRAMME.

The London Times publishes the programme of the new sect, which under the ludicrous misnomer of "Old Catholics," M. Loyson, and some other apostate priests are trying to run in Rome. The programme starts with an assurance that its signers "are firmly attached to the faith established in the Church by Christ and His Apostles;" that they "accept with the Holy Scriptures all the traditions of divine origin, and all legitimate decrees of the Catholic Church; but"—and it is here that the joke comes in—"they absolutely reject the human traditions which have become mingled with the results of revelation." They also reject in particular "the Council of the Vatican."

The joke consists in this:—That whilst thus rejecting a Council in which almost all the Bishops of the Church were present, to which all without exception were invited, the signers of this programme declare that "at no price will they separate themselves from the Catholic Church to form a new sect;" that they "recognize the legitimate authorities that represent, but also affirm their right and their duty to resist arbitrary prescriptions which are also iniquitous, and which can in no way bind the conscience of a Christian."

This is very funny, and almost should we suspect it of being a hoax were it not that the Times, a good authority in such matters, vouches for its authenticity. The new sect, which won't be a sect at any price, tells us that it accepts all the traditions of "divine origin, and all legitimate decrees, of the Catholic Church;" but rejects absolutely the "human traditions;" and all "abuses of authority."—Very fine no doubt; but who is to decide what traditions of the Catholic Church are of "divine," what of "human origin? what decrees of the said Church are legitimate, and what merely "abuses of authority." Of two things one. Either the new sect must challenge for itself that infallibility which it denies to the Catholic Church, since the opinion of a fallible body upon such questions are not worth a straw; or it must leave it to every one of its adherents to determine for himself in the exercise of his private judgment whether, such or such a tradition be divine, or merely human, whether such a decree be legitimate or an abuse of authority: but this is the very essence of Protestantism or that in which all Protestantism or heresy consists.

It is for instance a tradition of the Catholic Church that certain writings were inspired; that in consequence the narrative of the extraordinary circumstances preceding and attending the birth of the person known in history as Christ, as given by the author (whosoever he may have been) of the short biography called the "Gospel according to St. Matthew," and by St. Luke in his biography of Christ—although neither one nor the other could by any possibility have had any personal knowledge of the facts which they therein depose to—is true in all its details. Now if the Catholic Church, on whose authority alone, we accept the inspiration of these two biographies, and whose authority is therefore the only reason we or any one else can assign for believing the story of the Incarnation—be fallible she may have erred in her definition of the Canon of inspired scripture: the tradition, for it is after all but a tradition, that the writer of the Gospel called of St. Matthew, and St. Luke, were inspired by the Holy Ghost, and had supernatural means of learning the facts connected with the birth of the person—a short record of whose life, sayings and doings they give us—may be after all not a divine, but merely a human tradition; and our belief therefore in the Incarnation if the Catholic Church be not infallible is but idle superstition, with no better foundation than any of the wildest legends of heathen mythology. But if the Catholic Church be infallible, then are all her traditions of divine authority, since infallibility is an attribute which she must have received from God.

But the Dollinger-Loyson movement has for its starting point the assumption that the Catholic Church is fallible; may err, and has in fact in its traditions, and in its decrees. But if this be so, all its traditions are worthless, and all its pretensions to teach with authority, to define articles of faith, to determine the Canon of Scripture, the inspiration of Scripture, or any fact whatsoever in the supernatural order, or beyond the cognisance of man's natural faculties—an impertinent assumption of authority which every freeman is at liberty to, nay, is bound to resist. If in any one instance the Church can possibly err she may have erred in all her teaching; and to admit the possibility of her having erred is to admit that after all Christianity considered as involving belief in many things beyond the cognisance of our natural faculties may be no better than a lie.

The St. Patrick's Benevolent Society acknowledge with thanks the receipt of \$10, a donation from His Worship Mayor Coursol, to the funds of the Society.

PROFESSOR McLAREN AND ENGLISH HISTORY.

LETTER IV.
MOST LEARNED PROFESSOR.—Your second assertion is as extraordinary as your first.—William was tolerant. "No man, you tell us, (perhaps it was only meant for the Orangemen of Toronto,) had greater reverence for the spirit of toleration or carried out the principle more faithfully than he." Good! most learned Professor. We have heard tell of people who were said to possess a great kindness of heart, but a very awkward way of expressing it. Dicken's Quilp may be ranked as one of these. If William the Dutchman was tolerant, he had certainly like Quilp a most unfortunate mode of expressing it. But perhaps your tolerance, my dear professor, is altogether a one-sided tolerance, a tolerance for all but popery. A toleration like that of the Bandon poet:
"Heathen, Jew, or Atheist may enter here
But not a papist."

This is, we must confess, a very common kind of tolerance, and has especially flourished in our modern days. It is doubtless a portion of that modern progress which is said to have made England so great a nation. But this is digressing.

Let us examine this Dutch toleration of which you in common with all other Orangemen seem so proud.

On or about Dec. 6th, 1688, and before Dutch William had yet succeeded through the bigotry of the nation in grasping the English throne, and whilst James was yet England's lawful King, a proclamation appeared in London under William's signature, declaring all papists bearing arms, or having them in their houses, or executing any office contrary to law, robbers, freebooters, banditti, and incapable of receiving quarter, and calling on all magistrates to disarm all Papists and to execute the laws with all rigor. This proclamation so exceedingly tolerant both in spirit and in letter, was afterwards disowned by William, and some years later a disreputable character—Speke the libeller came forward to claim the merit or infamy of the imposture, but at the time of its publication no one doubted its authenticity; a fact which proves two things—1st. The men of those times thought William capable of such a proclamation and had not therefore the same exalted idea of William's tolerance ('Tis distance lends enchantment to the view) as you appear to have and—2nd. The issuing of such a proclamation even supposing it to have emanated from Speke, which is not established, shews that such a barbarous intolerance as is therein embodied was after the tastes of the age. The forger writes as near a fac-simile as possible, and in this case appears to have succeeded admirably if we are to judge from the fact of his not having been detected.

But the very calling in of William is the greatest of proof of William's intolerance. He was undoubtedly called in for no other end than to establish Protestantism. His letter to Bentick on the eve of his invasion proves this. My sufferings, my disquiet, he wrote, are dreadful. I hardly see my way. Never in my life did I so much feel the need of God's guidance. God support you, and enable you to bear your part in a work on which, as far as human beings can see, the welfare of his Church depends." His invasion of England then was undertaken for "the great Protestant cause," and his accepting the English throne under such circumstances—its lawful owner being yet alive—shews that his religion sanctioned spoliation, provided it were done for the sake, and in furtherance of Protestantism. That if left to itself the nation would not long have remained Protestant, we have already seen from the continued humiliating acknowledgments of Protestants themselves, that without the test act Protestantism was in danger. We shall have the same truth announced again presently from the royal lips of William and Mary—no mean authorities on this point. To force then a religion upon the nation, which it did not desire, was an act of extremest intolerance, and to accept the throne of England for such an end proves the Great William a bigot.

There is something deeply humiliating to our English pride in this accession of William to the British throne. Religious intolerance must be indeed intense where it is not felt.—That heart must indeed hate popery with fiercest hate, that can accept ungrudgingly England's humiliation at the hands of the Dutch Stadtholder. Forty fine regiments, a regular army such as had never before marched to battle under the royal standard of England had retreated precipitately before an invader, a foreigner and a Dutchman withal.

A great nation with a mighty fleet on the sea, with a regular army of forty thousand men and with a militia of a hundred and thirty thousand men, without one siege or battle reduced to the state of a province by fifteen thousand invaders! What a humiliating picture for English pride! And yet all this and much more is forgotten because religious intolerance reigns supreme; because "Protestant ascendancy" is to be purchased at any price, even that of a nation's degradation. How thoroughly

the religious element took the place of justice and right in William's accession—how thoroughly intolerance over-balanced the weightiest judgments of our nature in this Dutch conquest is seen from the humiliating acknowledgments of two of the ablest and most experienced English statesmen of the age. "If King James were a Protestant," said Halifax to Reresby, "we could not keep him out four months."

"If King James," said Danby, "would but give the country some satisfaction about religion" (Danby was exacting, James had already declared freedom of conscience, and lost his crown thereby) "it would be very hard to make head against him." A truly humiliating acknowledgment for an age said to be tolerant. We have this same tolerance now-a-days in our advertisements. No Irish (a modern synonyme for Catholic) need apply.

James who knew William perhaps as intimately as any one; certainly more intimately than you can, most learned Professor; had not the same exalted ideas of his liberality in religious affairs as you from some inexplicable reason appear to entertain. Knowing him intimately, he yet deemed it necessary to dispatch Sir William Penn, the celebrated Quaker to the Court of Holland to endeavor to win William and his wife—"James' unnatural daughter" to more tolerant ideas, and to endeavor to convince them that all restraint on the freedom of religious worship was opposed to the inalienable rights of conscience—was contrary to Christianity, and as a matter of political economy had already everywhere proved a failure. The worthy Quaker found his eloquence and his logic equally unavailable. The great founder of Orangeism was too deeply inoculated with the intolerance of the age, in which he lived, to be capable of accepting such liberal doctrines, and had already received from the celebrated Dr. Burnet, that hypocritical reply, which will render the memory of William and Mary execrable to all time amongst the non-Orange portion of the world. "However much their majesties might be hostile to persecution, yet they would never give their consent to the repeal of the test act, because that act was necessary for the preservation of the Protestant faith." "My little dears," said the Ogre in the pantomime, as he swallows the children wholesale down his capacious throttle, "I don't wish to hurt your feelings, but I must have my breakfast."

If we may be allowed to take the Essayist Historian as any authority upon the question of the tolerance of the age in which your Great William lived, we shall find him outspoken enough for all purposes. Summing up the abortive efforts of Convocation towards a comprehension, he says: "The prelates were as a body sincerely desirous, that some concessions might be made to the non-conformists. But the prelates were utterly unable to curb the mutinous democracy. They were few in number. * * * So ended and for ever the hope, that the Church of England might be induced to make some concessions to the scriptures of the non-conformists. Thus speaks the Essayist Historian the Great Macaulay, contradicting flatly the equally Great Professor McLaren of Toronto Orange notoriety.

SACERDOS.

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. IX.

"Thus saith the Lord I have healed these waters and there shall be no more in them death or barrenness."—(4 Kings 2.)

If parents are obliged to instruct their children in all that pertains to salvation; if they are obliged to correct them in all that is contrary to God's law, they are no less obliged to give them good example as well in acts as in words.

There is no sermon so impressive, or so powerful as example as in teaching any art, there is no instruction so efficacious as to see the thing itself done, so in the instruction of virtue there is no teaching so impressive as to behold others practising virtue. There is something imitative in our very nature; hence example appears contagious. Why does the child of English parents talk English and not French? Why does the child of French parents talk French and not English? Because without the aid of instruction, or of books, with out the aid of teacher's, it learns the language it hears spoken around it. So with virtue. The child that lives in an atmosphere of virtue becomes virtuous. The child that breathes an atmosphere of vice, becomes vicious. Christian parents, behold how much you have in your power the eternal salvation, or the eternal damnation of your children. The young gazelle learns the stately walk of its parents: the child crab walks sideways with its mother.

But of all example, that of those, whom we most esteem or revere is the most powerful. Hence the power of parents over their children. St. Chrysostom calls "the lips of the parent, the books of the child." If those lips then are pure and holy; if they ever speak words of purity and piety, the mind of the child will learn only purity and holiness; if alas! those

lips be the lips of the libertine or the blasphemer; if they pour out only a stream of impurity and blasphemy, the mind of the child will learn only libertinism and profanity.

If then, Christian parents, your example entails such grave consequences—if it exercises so powerful an influence over the minds of your children, examine well how you comport yourself in their presence—weigh well the words you are accustomed to use before them.

St. Jerome, one of the Fathers and Doctors of the Church, being asked by a lady of noble birth, how she ought to bring up her daughter, gave her the following advice.

Such, Christian parents, were the instructions which the great St. Jerome, Bishop and Doctor of the Church, gave hundreds of years ago to the Catholic mother of his day.

It is true, Catholic parents, that it occasionally happens, that we find children so bad by nature, that they are so in spite of the utmost care and good example of their parents; but this is only the exception to the rule.

bad and the ground barren, And he said Bring me a new vessel and put salt into it. And when they had brought it, he went out to the spring of the waters and cast the salt into it and said, Thus saith the Lord; I have healed these waters and there shall be no more in them death and barrenness.

THE BEAM IN THE "GAZETTE'S" EYE.

With very bad grace did the Montreal Gazette condemn the opposition to the candidature of Mr. Ross in the Central Division of Quebec. We do not defend that opposition; nor do we deny that the 10,000 Protestant residents in Old Stadacona should in courtesy be represented by one of their own cloth, although we can, without meriting the title of bigot, dispute their right to such representation.

CONVENT OF "THE MARY IMMACULATE," PEMBROKE.

To the Editor of The True Witness. Sir,—A few days ago my friend, and I had the pleasure of visiting the beautiful village of Pembroke, and were much delighted with the beauty of the place, the inhabitants are numerous and seem to be vying with some of our largest cities in the Dominion, both in trade and progress of every description; buildings of massive structure are seen erected almost in every part you turn yourself.

and I am confident in saying, without the least exaggeration, second to none in the Dominion. It is 80 by 50, built with red and white brick. The different apartments are extremely large. The dormitories are of an immense size, well ventilated and warmed in winter by pipes leading through every part of the building.

We wish the good Sisters every success in the future, as well as in the past, and sincerely hope, they will be well patronized and also assisted by those they may call upon to assist them in liquidating, no doubt, a great debt entailed on it.

We regret exceedingly to learn that the Reverend Father O'Malley, Parish Priest of West Huntly, met with an accident by which his leg was broken; he is now in the Nunnery Hospital, at Ottawa. We wish him a speedy recovery to enable him to perform his duties in the sacred ministry.

The Sisters of St. Ann, Lachine, will resume their classes on the 2nd prox. The Rev. Mr. Piche will raffle a gold watch, in the Convent, on the same day, at 5 o'clock p.m.—Cont.

OPENING OF THE NEW ROMAN CATHOLIC CHURCH IN OUELLE.—The new Roman Catholic Church in this town was dedicated on Sunday last. It is a handsome Gothic edifice, of brick. The building is 140x42 feet; the main part of the building is 73x42 feet, capable of seating about 600 persons; chancel 18 feet; tower 11 feet, spire, 120 feet high. The base is of Roman cut stone, capped with white brick. The church is placed on a commanding situation on the hill on West street, overlooking the town and lake, and when the spire is completed, will form one of the most prominent ornaments of our town.

A LIBERAL OFFER TO CANADIAN TALENT.—Geo. E. Desbarats, proprietor of the *Hearthstone*, Montreal, offers the sum of \$1,275 as premiums for the best novels and stories founded on Canadian history, experience and incident—illustrative of backward life, fishing, lumbering, farming, &c. The prizes offered are:—For a story of 100 columns, first prize \$500, second prize \$300. For a story of 50 columns, first prize \$250, second prize \$150. For the two best stories complete in one number, \$50 for the best, \$25 for the next best. Stories will be received until the first of October, when the selections will be made and the prizes forwarded.

QUEBEC, Aug. 9.—The agents of the Dominion Steamship Company received a telegram from Captain Pearson this morning, stating that the steamship *Vicksburg* is ashore and full of water in fore compartment. She now lies between Basque and Apple Island. During the storm last evening the splendid Church of St. Michel, which cost \$50,000, was struck by lightning and burned to the ground. In other parts of the surrounding country trees and fences were overthrown by the violence of the wind, and in our port the upper and lower masts of a schooner were completely shivered. Notwithstanding the thunder storms the heat continues as intense as ever. Thermometer at noon in the shade 89°.—The Countess of Dufferin, accompanied by Lady Fletcher, arrived by the Express train this afternoon from Riviere du Loup. The man Pelletier, a carter who was shot at Baker's tavern in the Suburbs, on Tuesday, died to-day from the wound he then received in the temple.—A number of rowdies from St. Roch's marched through the Upper Town last evening with the intention of creating a riot, armed with pistols and sticks. They contented themselves, however, with yelling and firing off their pistols, to the great terror of the peaceably-disposed citizens. An alarm was conveyed to Diamond Harbour that they were moving down to clear out the covers.—Preparations were at once made, and in a short time about two hundred men, all armed, were massed on Champlain-street. Cannons were obtained from ships in the vicinity, and placed in a position ready for attack. Luckily, the enemy failed to put in an appearance, and quiet was undisturbed. The cover men then marched through the lower town, halting opposite the *Chronicle* office, where they fired a salute and

cheered the proprietor and gentlemen of the staff. The party then returned to their houses. It is the intention of those who deplore the death of the young man Gandle to erect a monument in Mount Hermon cemetery to his memory.—*Gazette Cor.*

A project is on foot to establish a Scottish colony in the County of Victoria, New Brunswick. The effort is being put forth by Captain Brown, of the Anchor line of steamers, and Mr. Stuart, a gentleman interested in Scottish immigration, both of whom, says the *Express*, paid a visit to Victoria County last week for the purpose of selecting a site for a colony, to be brought out from Scotland next spring. The place selected is in the parish of Perth, on the eastern side of the St. John, and immediately above the mouth of the Mooniac. Here, a short distance back from the river, it is contemplated to settle fifty families next spring, who will come from Stonehaven, Scotland. Capt Brown has made highly favorable arrangements with the Anchor line of steamers for the passage of the colonists across the Atlantic.

TRADE OF THE DOMINION.—By far the greater part of the commerce of the Dominion is carried on with Great Britain and the United States. Of our total exports of \$74,173,618 shipped last year, we sold \$24,850,925 to Great Britain and \$32,984,652 to the United States. The importations into the Dominion are also principally obtained from the same two great nations, the mother country, however, selling us considerably the larger share of our purchases.—The remainder of the annual trade of the Dominion is carried on with the West Indies, British, Spanish and Danish, Newfoundland and Prince Edward Island, France, Germany, South America, Spain, Belgium, China, and about twenty other countries, to the extent of something like twenty millions of dollars.

OTTAWA, Aug. 9.—A grant of \$500, in aid of the Wakefield, Portland and Dunholm Colonization Road, Ottawa County, has been obtained from the Quebec Government, through the exertions of Mr. E. B. Eddy, M.P., and Mr. Alonzo Wright, M.P. This money, if properly expended, will open up a fine track of land in the neighbourhood of Lake St. Pierre.—*Gazette Cor.*

NEWSPAPER POSTAGE.—In his speech at the hustings at Newcastle, N. B., on nomination day, the Hon. Peter Mitchell said he had always objected to the postage on newspapers, and he would do all he could to have it repealed, and believed it could be accomplished if newspaper men would only act in concert. The Dominion could well afford to do away with it.—*Cobourg Sentinel.*

We observe that the New York journals make special mention of the riotous election proceedings in Quebec, and set down this Province generally as lawless and ill-disposed. Nothing could be more incorrect. The Province of Quebec will compare favorably with any State in the Union; and as for New York City, there is more crime within its limits in a month than in all Lower Canada, from Gaspe to Hull, in a twelvemonth.—*Gazette.*

LUMBERING IN THE OTTAWA VALLEY.—The total amount of timber passed through the Ottawa slides and cleared between the 20th July and 1st August or ten days, amounts to 69,093 pieces, which if taken at an average of 50 cubic feet each, will give the enormous quantity of 3,454,950 cubic feet, or in round number, nearly three millions and a half. If a statement of the number of sawlogs which have arrived for the Chaudiere mills during the same period could be obtained, it would add very largely to this amount.

OUR EXPORTS OF DAIRY PRODUCE.—The increase which has taken place in our exports of dairy produce during the last few years has been marked and striking. In no other department has there been such a rapid expansion—a fact for which we are largely indebted to the numerous cheese factories and the result flowing therefrom, which have been established in almost every part of the country. Up to as late a period as 1864-5, we were large importers of cheese, but during the last year we exported over fifteen million pounds. The number of cheese factories in Ontario is about seventy, and their productions of cheese close upon five and a half millions of pounds. Quebec has also a considerable number of factories, more particularly in the Eastern Townships, and they are steadily on the increase.—*Hellville Intelligencer.*

KILLED BY LIGHTNING.—GREENVILLE, August 9.—Yesterday morning the wife of John Pelon was found lying on the floor dead by her two children, the husband being absent from home. A Coroner's jury was summoned, but could not agree, and adjourned till to-day for medical examination. They met again this morning, and brought in a verdict of "killed by lightning during the heavy thunder storm of yesterday morning."

Large quantities of sawn lumber are passing through the canal here—about half a million dollars' worth per day.

A man named Morrell has been arrested in Toronto, charged with having murdered a girl named Rebecca Moss, in March last.

Ottawa has lost a quarter of a million of dollars' worth of property by fire since New Year.

The grain, root, and fruit crops throughout Nova Scotia are reported to be in excellent condition and an abundant return is anticipated.

On Monday night a couple of constables arrived at Kingston from Crow Lake, Township of Bedford, having in charge a man by the name of George Scott, committed to the county goal there for trial for the murder of his father on Friday last. The evidence before the coroner showed that an altercation took place between the prisoner and his brother-in-law in a hayfield, upon the evening of the day named, when the father interfered, and was stabbed with a bay-fork by the prisoner in the back, and a second time in the side, from the effects of which he died.—*Cobourg Sentinel.*

THRUSTLES.—A case of considerable importance to farmers was tried at Lunenburg on Monday before J. McIlhargey, J.P. The action was brought by a Mrs. Hogan, against one John Toolhey for allowing Canada thistles to grow to seed on the farm which he occupies and which he leases from her. The charge was proved, but as it was the first time the law was put in force in that section of the country, the magistrate mitigated the fine to \$2 and \$5.50 costs.—Farmers will do well to bear in mind that they render themselves liable to fine if they allow Canada thistles to come to full blow on their farms, and whether they are owners or occupiers, it makes no difference, for the law seeks to prevent the spread of the noxious weed.—*Cobourg Star.*

A most horrifying and sickening accident occurred on Monday last on the farm of Mr. George Mitchell, proprietor of the "Dog's Nest tavern" in the Township of Woodhouse. Mr. Mitchell had a threshing machine at work in one of his fields threshing wheat, when a poor simple man who went by the name of "Crazy Alec," real name Alex. McCummon, met with a most horrid death. He was passing over the machine while it was in motion, and fell into the thrasher, which tore one of his legs off and his bowels. Strong men fainted at the sickening sight and every one present was horrified.—*Id.*

Sixteen persons have been poisoned recently in British Columbia eating fungi in mistake for mushrooms, and three have since died.

A landed proprietor near here raised 1,500 bundles of hay this year on land which last year produced only 600 bundles. Very little fresh manure had been applied. Reports from all parts of the country speak very encouragingly of this year's crop of hay.—*St. John's News.*

make all things right. The crops are abundant, and the yield promises to be above the average.—*Richmond Guardian.*

The hay crop is now pretty well harvested. About St. John's the yield is said to be rather under the average, but the quality is good. From some parts of the Townships we have similar reports while from other sections the crop is said to be unexpectedly large. From nearly all quarters we hear of the promising appearance of grain and root crops; so altogether the prospects are favorable to "peace and plenty" this fall.—*St. John's News.*

The apple crop in this section is almost a failure. We would advise those having orchards to see that the few apples still remaining are not destroyed, as almost any quality will find a ready sale at remunerative prices. The potato-bug has done little or no damage. Fields that were preyed upon by it have thrown out new leaves and present a healthy appearance and, although perhaps a little later in consequence, will yield a good crop. The unfavorable weather has somewhat retarded haying. There is quite a large quantity to harvest yet, but if the hay-makers do not watch the clouds too much, the unusually large crop will be secured before the harvest of the cereals commences to any great extent, although the barley and some pieces of early oats will very soon demand attention.—*Cootes Paradise.*

Accounts from all parts of the country represent the crops of all kinds as promising an abundant yield. The grass is very luxuriant, and if it can be properly secured, the yield will be heavier than it has been for years.—*Fredrickton Headquarters.*

From all parts of the country we hear favorable reports from agriculturists. The crops are likely to be very good, notwithstanding the lateness of the spring.—*Georgetown, P. E. I., Advocate.*

Cable Screw Wire Boots and Shoes are sure to supersede all others because they are the most pliable—durable—do not rip or leak. Try them. All genuine goods are stamped.

PARSON'S PENICILLIN PILLS.—Best family physic; Sheridan's Cavalry Condition Powders, for horses. 48

REMITTANCES RECEIVED.

Beauvillage, Rev. Mr. G., \$2.50; Point de Bute, N. B., Dr. H., 4; Arthur, P. D., 2; St. Etienne de Bolton, Rev. A. D., 1; Hamilton, O. G., 2; Eganville, J. McK., 2; Bonnechere Point, J. W. F., 2; L'Assomption, H. McM., 2; Smith's Falls, P. McD., 4; St. Hyacinthe, J. B. B., 2; Fort Ingall, W. P., 2; Kenagh, D. M., 5; Frampton, P. E., 2.25; St. Alexander, Rev. Mr. D., 4; Sherrington, M. McC., 3; St. Raphael, D. McD., 2; Helena, P. B., 3; Westport, Mrs. A. R., 2; St. Philomena, M. B., 1.50; Douglas, H. H., 4; L'Assomption, Rev. J. M. L., 2; Narrows, M. M., 2; Rimouski, Rev. F. E. C., 2; Perth, E. B., 6; St. Julien, D. B., 2; St. Bonaventure, Rev. P. A. S. D., 2. St. Brigid—O. D., 6. Per C. D., Hamilton—P. H., 2; J. L., 2; T. L., 2. Per Rev. J. M. St. Raphael—Eau Claire, Wis., D. S. McD., 2. Per Rev. H. B. Granby—C. C., 5. Per G. M., Ottawa—H. McD., 2. Per L. M., Seaford—Varna, J. H., 5. Per J. B., West Farnham—Mrs. J. D. M., 2. Per Rev. J. S. O'C., Alexandria—J. McD., 2. Per Rev. J. J. C., Perth—M. S., 6. Per M. E. B., Tracadie, N. B.—Self, 1; Pockmouche, J. B., 1.

Died.

At Orlin, on Friday, the 2nd inst., Thomas John Joseph, infant son of Thos. Mulcahy, Esq., merchant, aged 1 year and 9 months.

In this city, on the 9th inst., John Thomas, aged 8 months, son of John Cox.

On the 6th ult., at North Sheffield, at the residence of her grandfather, P. Mulcahy, Esq., Margaret Rosanna, infant daughter of Mr. Michael James Harper, of the village of Waterloo, aged four months and six days.

On the 18th July, at his residence, Lot No. 14, in the 7th Concession of North Lancaster, Glengarry, Ont., Capt. Neil Ban McDonald, aged 84 years. The deceased participated in the war of 1812, and in the rebellion of 1837-8, in the latter commanding a company of the Lancastr Regiment of Glengarry Highlanders. At a subsequent period, he was Reeve of the County of Glengarry. His remains were followed to his last resting place (St. Raphael's Cemetery) by a vast concourse of relations and friends, who mourn over the loss of one who was universally esteemed for his sterling qualities. Of him it may be said he was a good Christian, honorable in his dealings, and kind to the poor. May his soul through the mercy of God rest in peace.

Messrs. D. & J. Sadlier & Co., Publishers, Montreal, have received the Edition of the LECTURES and SERMONS by

VY. REV. THOS. N. BURKE, O.P. Father Burke's (own edition) large 8vo., cloth, 500 pages with Portrait, containing 38 Lectures and Sermons. Price \$3 50. Sent free by Mail or Express, on receipt of price. Canvasers Wanted.

INSOLVENT ACT OF 1869. CANADA, Prov. of Quebec, } In the SUPERIOR COURT. Dist. of Montreal.

In the matter of EDWARD COOTE, doing business under the firm of E. COOTE & CO., of Montreal, Grocer,

ON Monday, the Ninth day of September, one thousand eight hundred, and seventy-two, the undersigned will apply to the Superior Court, for a discharge under the said Act.

By EDWARD COOTE, DEVLIN & POWELL, His Attorneys, ad litem. Montreal, 7th August, 1872.

INSOLVENT ACT OF 1869. In the matter of P. OCTAVE CHABOT, formerly Merchant of St. Etienne, and now of the City of Montreal,

Insolvent. I, the Undersigned, L. Jos. LaJoie, of the City of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims before me, within one month, and are hereby notified to meet at my Office, No. 97 St. James Street, in the City of Montreal, on Monday, the Nineteenth day of August, inst., at 3 o'clock p.m., for the examination of the insolvent and for the ordering of the affairs of the Estate generally. L. JOS. LAJOIE, Assignee. Montreal, 17th May, 1872.

INSOLVENT ACT OF 1869. In the matter of JOSEPH LAPLANTE, of the Parish of Montreal, and carrying on business in the City of Montreal, Undertaker and Trader,

Insolvent. The Insolvent having made an assignment of his Estate to me, the Creditors are notified to meet at his business place, No. 6 St. James Street, Montreal, the 26th day of August, instant, at 10 o'clock, a.m., to receive statements of his affairs, and to appoint an Assignee.

G. H. DUMESNIL, Interim Assignee. Montreal, 12th August, 1872.

FOREIGN INTELLIGENCE.

FRANCE.

THE BISHOP OF ORLEANS AND THE VATICAN DECREES.—A Circular has been addressed by Mgr. Dupanloup to the clergy of his diocese, promulgating the Vatican Decrees. The Bishop's letter is inserted in the Paris Constitutionnel. We (Tablet) translate the most important passages:—

Rev. and dear Fellow-labourers.—The Most Rev. the Archbishop of Paris having, as you are aware, addressed the clergy and laity, of his diocese in a Pastoral, in which publication is made of the dogmatic Constitutions of the Vatican Council, we also deem it our duty to follow the example of our Metropolitan, and to publish those important Constitutions. It is true that the obligatory character of a dogmatic decree in no wise depends on its publication in each diocese. It seems, however, desirable that you should all have placed before you, so that you may preserve it in the archives of your parishes, in an authentic and trustworthy form, a statement of the doctrine which is the rule of your faith and of ours, and which is to be the basis of the teaching which you will impart to your flocks.

Such then is the object of our present communication to you. We should have made it sooner, but that the exceptional gravity of the events which we have encountered since the prorogation of the Council has prevented our communicating to you those Constitutions with the suitable instructions; and but that the general notoriety given to them by the public press rendered it of less urgent necessity to forward them specially to each parish.

I have not delayed until now to convey to the Holy Father the expression of my own sentiments. Long since did I make known to His Holiness, to yourselves, and to the faithful of this diocese, my adhesion to the doctrine proclaimed in those Constitutions.

During the terrible sufferings of the war and the Prussian occupation, nay, even when I was shut up within the walls of Orleans, and debarred from regular communication with those outside, and even with the parish priests of my diocese, I sought a solace under those heavy trials in preparing a Pastoral in which I had intended to publish the Constitutions of the 25th April and the 18th July, 1870. That Pastoral has grown into a book, which I shall eventually publish, whenever the urgent occupation of the present time may allow of its completion. So early as February, 1871, on the morrow of our deliverance, in the letter of adhesion, which I addressed to the Sovereign Pontiff from Bordeaux, I recalled to the recollection of His Holiness, that although I had opposed by writing and speaking the opportuneness of the definition, "yet as to the doctrine, I had always made profession of it, not only in my heart, but in those published writings upon which the Holy Father was pleased to congratulate me, in several most affectionate epistles;" and I added, "I now give my adhesion, a new, and too happy should I feel, if, by that adhesion, I could afford to His Holiness any consolation amidst his bitter sorrows."

I satisfy then, to-day, no less my own desire than yours in publishing the two dogmatic Constitutions. *Dei Filius* and *Pastor Aeternus*. I do so without fearing the umbrage it may groundlessly give—the good sense of true statesmen will be able to face that—or the clamours which the enemies of the Church and the Holy See may raise. You will peruse these documents and meditate on them with faith, in the retirement of your parishes. In the first of those Constitutions you will see the solemn denunciation of those errors which Fenelon called "des monstres d'erreurs"—the energetic condemnation of them, pantheism, and materialism, which, but a few years since, denounced as the shame of our generation and the peril of the next.

In the second Constitution you will see—and you will expound it to the faithful—the beauty and the grandeur of the promises made by Our Lord Jesus Christ to Peter, the Supreme Head of His Church.

You will read over with deep consolation those incomparable words of Our Lord—words of simplicity and of force; words in which one feels the exertion of sovereign power; words of illumination most clear and most bright. For my own part, I am never weary of reading again and again that simple narrative, which is the basis on which the Constitution of July 18 is founded.

[After describing in eloquent language the act of conferring the Supremacy on S. Peter, and its results, the Bishop continues:—]

Such then was Our Lord's design in making Peter the Chief of His Apostles. From that moment Peter appears as the Chief in every sense and on every occasion. Always is he named first by the Evangelists. Paul is the great Apostle, but Peter is the Prince of the Apostles. Paul, when converted, even when instructed by Jesus Christ Himself, must come to see Peter—*videre Petrum*; to view him, to contemplate him, to study him, as S. John Chrysostom says. Peter, as the great Archbishop of Constantinople says is "the mouthpiece of the Apostles"—*Os Apostolorum*; the Corypheus of the Apostolic chorus—*Chori Apostolici Coryphaeus*.

Thus he is the first in his confession of his faith; the first in the confession of his love; the first in the election of the successor to Judas; the first in the solemn promulgation of the Gospel law, the first in the conversion of the Gentiles, the first in the Government of the Church; Peter first, always and everywhere, guides and governs all things.

After having founded the Church of Jerusalem, where he presided over the first of the Councils, after having sat at Antioch, whence the glorious name Christian took its rise, he proceeds to Rome, then the capital of idolatry, but predestined to become Peter's own See—the seat of Apostolic supremacy. Nero thought

to destroy all at a blow when he nailed Peter's head downwards to the cross, and caused the head of Paul to fall beneath the sword-stroke. But the emperor's cruelty only accomplished God's eternal plan. When Nero hung Peter on that cross, he fixed for ever at Rome the sovereignty he dreaded.

[The Bishop then quotes a passage of his own writings published during the time when Pius IX. was in exile at Gaeta, and read at that time by His Holiness—setting forth in glowing language the prerogatives and dignity of the Papacy. He concludes as follows:—]

This is what I wrote and published 25 years ago. As one who has always thought thus, you will easily conceive, my reverend brethren, with what joy in the extremity of our present affliction, amidst the universal desertion of the powers of this world—with what deep devotion—I now proclaim the high prerogatives of him, who is the Successor of S. Peter, and the Vicar of Our Lord Jesus Christ on earth. Receive, Reverend brethren and dear fellow-labourers, the expression of my affection in Our Lord.

Versailles, June 29, being the Feast of the Holy Apostles SS. Peter and Paul, † FELIX, Bishop of Orleans.

The Marseilles branch of the Society for defending Catholic interests, has received the following letter from Rome:—"By the project which you have inaugurated not only do you assure a benefit to religion and a spiritual advantage to youth, but you labor to cement union amongst the good, and thus in the most effectual manner protect yourselves against enemies by the establishment of civil order, and a desire to raise your country to her ancient greatness. We are not surprised that a great many more will be found to support a movement which promises to be of so great benefit."

The Jesuit Fathers throughout France are revered by the people, the military, especially, are fond of them as army chaplains, and this is another most cogent reason for the revolutionists desiring their expulsion. Their influence on the morality, the discipline, and fidelity of the soldier was proved through the last war, and never more so than at the siege of Belfort. One of the best and bravest regiments there—the Mobiles du Rhone—was called in ridicule by its neighbours, the "Tantum ergo battalion," because it was officered in great part by ex-Pontifical Zouaves, and had with it a Jesuit chaplain, the Pere Amedee du Damas. History will tell hereafter how, through the long and dreadful siege, when the Commandant de Place, the Republican Denfert, hid himself in the casemates, the gallant "Tantum ergo" men stood at the advanced posts under a storm of grape and grenades, their brave chaplains among them, until the honour of France was saved by the soldiers of Pius IX., who had won their spurs at Mentana and Valentano.

All the present currents of Republicanism set one way; that of the abolition of family, property, and law, and necessarily of all those influences which protect them, and especially religious, Christian education, the reception of the Sacraments, and the counsels of Christian perfection. All these are furthered and defended with ceaseless and militant energy by the Jesuits; and our Communists here, as in other parts of Europe, are too well aware of this truth not to act upon it, whenever, for the sins of our fathers and our own, they require the power of doing so. As for the "Republique sage," it could not last three months in France. There are only two forces really existing—one constructive, the other destructive—the *drapeau rouge* and the *drapeau blanc*—the Commune and the rightful King Henri V. Short of the two extremes not a single party has a leg to stand on, to use a popular, but expressive term. Events are at our doors that will prove the truth of what I write, and it is so evident to all rational Frenchmen that they are everywhere preparing for them.

The Communist refugees of Geneva held a great banquet last week. In the hall where it took place was exposed a large cartoon of the murder of the hostages, with an inscription, "The justice of the people on traitors!" It is clear there would be no scruple on the part of these amiable patriots as to beginning the same sort of thing again whenever it was safe or easy, and the army occupied elsewhere.—*Corr. of Catholic Opinion.*

SPAIN.

Castelli has just obtained an important success and entered Vich. This town, which is north of Barcelona, and has a population of 25,000 souls, was attacked by the Carlists on Wednesday last, and after a brilliant action, which began before midnight, the Carlists column carried it by assault, and entered it on Thursday morning.

The Cabecilla Saball has also had an affair with the Amideist Colonel Hidalgo, near Gerona, and forced him to retreat. The Carlists are in complete possession of Catalonia, save its capital. They have occupied Berga, Samir, Moncada, San Juan, Jelin and a number of other towns. Saball's column consists of 3,000 men. The head quarters this week have been Bruch. The little Republic of Audorra has declared itself Carlist, and gives all the aid it can to the Royal Cause.

The Barcelona papers are unanimous as to the proportions assumed by the Carlist movement. The *Diario* states that the partisans of Don Carlos were becoming more and more audacious, and that the cause is daily gaining ground. Requisitions have been made this week by them at Mayr, Yaresee, Reuss, and many other places, of horses, arms and provisions. The *Diario* adds that the operations of the Amideists are badly seconded by the inhabitants of the country, and that the villagers refuse to give the troops any information as to the movements of the Carlists—the truth being that the population are entirely devoted to the Royal and Catholic causes. The *Diario* allows that there are 12,000 Carlists under

arms in Catalonia, an admission doubly valuable, as coming from a government paper.

The news of the attempted assassination reached us yesterday. A private telegram from a very high source states it to be republican and Mazzinian origin. It is certain that the Carlists were the first to reprobate it as a crime odious to all Christians and Royalists. Cabrera has published a letter in refutation of the absurd calumnies as to his chance of party, which appear in the Bayonne papers.

The Carlists are lying on their oars this week, and waiting for further accessions of men—arms coming in. Don Carlos and his brothers and cousins are with the main body, and the movement has become permanent in Northern Spain, and is likely to continue so.—*Corr. of Catholic Opinion.*

MADRID, Aug. 7.—The cabinet has submitted to the King a series of regulations for the abolition of slavery in the Spanish Dominions.

ITALY.

THE SACRED COLLEGE.—ROME, July 13.

We have lost in one week two cardinals; Cardinal Cirillo Alameday Brea, Archbishop of Toledo, 94 years old, and Cardinal Clarelli, Cardinal Bishop of Frascati, to whom Mgr. Howard has just been appointed coadjutor, which office will now very likely come to an end, as the new Cardinal Bishop will probably not require a coadjutor. If I mistake not, the number of cardinals living is now reduced to 46; and we do not hear of any fresh creation. Cardinal Clarelli died last Sunday at Nice, near Naples. He had been ill for some time, and never seems to have recovered the violent and barbarous conduct of the Italian authorities, who, shortly after the 20th of September, gave him four-and-twenty hours notice and turned him out of the Palace of the Consulta. Three posts are vacant by his death, that of Bishop of Frascati, Secretary of Briefs, and Arch-Priest of S. Peter's. Monsignor Howard administers the first until a Cardinal is appointed. Cardinal Asquini has been named to the second, and Cardinal Borromeo to the third. Monsignor Howard, the new Archbishop, pontificated in the cathedral at Frascati for the first time last Sunday. Nothing can exceed the welcome he has received from the people, not only of the town but likewise from the adjoining villages. He is living at present in the Palace which belonged to the Cardinal Duke of York, and which contains many reminiscences of the last of the Stuarts.—*Cor. of Tablet.*

The Pope has named Cardinal Borromeo arch-priest of the Basilica of the Vatican, in place of Cardinal Clarelli, lately deceased.

His Holiness received a deputation from the city of Albano, introduced to him by Cardinal di Pietro and Prince Altieri. Also a thousand pupils of the local Christian schools were received by his Holiness, and they sang a beautiful anthem for the Holy Father, entitled "Ereviva il Sancto Padre."

Of all the Cardinals made by Gregory XVI., there remains now but eight. These are Cardinals Patrizi, Amat, De Angelis, Casani, Schwartzemberg, Asquini, Caraffa, and Sforza.

Liberal candidates are reported successful in nearly all Italian municipal elections.

The Armenian patriarch Mgr. Hassoun, expelled from Turkey, has arrived in Rome.

There are further signs of a new and worse phase being speedily inaugurated in Rome. The *Nazione*, which is considered a moderate organ compared to many others, and which is one of the most influential organs of government, has a very remarkable article on this head. "The Cabinet is resolved" it says "to take no account of the Pope's letter to Cardinal Antonelli. Several members of the government have moreover suggested the idea of profiting by this occasion to declare to Europe, that in consequence of the attitude assumed by the Papacy, Italy feels bound to modify her conduct towards the Pope. While unwilling to depart from her wise moderation, she must take care of her own dignity, and watch over her own best interests. The excess of respect which she has hitherto shown the Pope is no longer fitting. She must lay aside a policy of abnegations and useless sacrifices; her duty is to march rapidly and resolutely to the last conquests of liberty."

We therefore see that what was said by Poiza di San Martino on the 8th September, 1870, with regard to the Temporal power is now to be applied to the new attack on the Spiritual power. The Piedmontese Envoy's advice was—"Surrender Rome or it will be forcibly taken from you." The Italian and Prussian Governments say the same with regard to the Pope's spiritual action. "Silence! or we will close your lips! We have force on our side, and will use it the more quickly and certainly, that your words and writings may end by awaking the conscience of Christendom, and so bring trouble on us from abroad."

At the last riot the cries were, "A basso Pio IX., a basso la religione—Viva Garibaldi, and viva il Re Galantuomo, thus proving that a new and desperate compact has been concluded between the Monarchy and the Mazzinians, in order to push matters to the last extreme. Will no voice be raised in this country in protest against the iniquity? Will faithful Ireland return in her future representatives men unpledged to the rescue of Rome? Will she not rather exact from them a clear course of conduct in regard to the Holy See.

The English and Irish Religious will be expelled with the rest of the monastic orders, but this is too narrow a basis to act on, for religion itself is sooner attacked at the fountain head, and the storm will spare no country in Europe, unless opposed in its rise.—*Cor. of Catholic Opinion.*

GERMANY.

SCHOOL PROSECUTIONS.—Nothing more has been heard of the threatened attack on the Archbishop of Cologne for presiding at the meeting of the Bishops of the Empire at Fulda; but any Catholic action by way of protest appears to be resented as warmly at Berlin as it is at Constantinople. It was no doubt, distasteful to a bureaucracy, whose first principle is that whatever the Government does is best, to be told that the Catholic Bishops could not approve of the withdrawal of the schools from all ecclesiastical control; but how right the Bishops were in their protest has been superabundantly proved by the way in which the change is being carried out. At Gardelegen for instance—we quote this example from the *Germania*—there had for some years been a Catholic school under private management. The schoolmaster was changed last spring, and the new master's certificates were sent in two months ago for the approval of the authorities. He had passed his examinations with considerable credit, but the only answer which he received by way of confirmation was, that on the 3rd inst. the burgomaster, accompanied by the new school inspector, a Protestant pastor, appeared and closed the school. "The Catholic schoolmaster is henceforward to confine himself to teaching the Catechism, the police have ordered the parents to send their children to the Protestant school." In Rhine Prussia, West-

phalia, and Silesia, the order to expel the Sisters of charity from the primary schools has created a painful impression, especially in the last-named province, where there is a great dearth of school teachers.

THE JESUITS.—Not less bitter is the feeling excited in Alsace-Lorraine by the notification of expulsion served on the Jesuit Fathers of Metz and Strasbourg, who have been left in comparative peace till now. The Polish Jesuits at Schrimm in the Duchy of Poson, will, it is thought, migrate to Luxembourg and Holland, where a refuge, as we said last week, has been offered them. The establishments which will be closed by the act of the German Government are the house at Bonn, residence of the Provincial, the house of studies and seminary for Missions at Maria Laach, and houses at Aix la Chapelle, Cologne, Coblenz, Essen, Munster, Paderborn, Schweidnitz, Deutsch-Pickar, Ratisbon and Mainz. Feldkirch, where they have a celebrated school for the laity is in the Vorarlberg, and not within the limits of the German Empire, though the fathers there come for the most part from North Germany. On the German province of the Order depend the Jesuit Missions in Bombay, where the Society has founded an Indo-Germanic College, to the erection of which the Prussian Royal family contributed.—The German Jesuits have also the charge of the German colonies in Brazil, among whom also they have a college; and they have been invited to Quito to organize the public observatory and open a college there. Besides these, other Fathers of the German province are devoted to the service of their countrymen who have emigrated to the United States, an emigration which has enormously increased since the late war, the experience of which and the apprehension of another have made the obligation to military service anything but popular among the peasantry.—*Tablet.*

THE ANTIQUITY OF INVENTION.—To Noah is attributed the invention of wine, 2,347 B.C. Ale was known at least 494 B.C., and beer is mentioned by Xenophon 401 B.C. Backgammon, the most ancient of our games, was invented by Palamedes, of Greece, 1,224 B.C. Chess is of a later date, and originated 680 years before the Christian Era. The first circus was built by Tarquin, 605 B.C.; and theatrical representations took place as long ago as 562 B.C.; the first tragedy represented was written by Thespis, 536 B.C. So it seems that the ancients were not as destitute of amusements as one would suppose. Is it not possible that the great philosopher, Socrates, delighted in chess; that Sophocles amused his little friends by taking them to see the gladiators and the tragedians, and that even immortal Homer could play a fair game of backgammon?

As for musical instruments, they possessed the psaltry, harp, lute, and that most ancient instrument, cymbal, which is spoken of as long ago as 1,580 B.C. The flute was the invention of Hyagnius, 1506 B.C.; organs were invented by Archimedes, 220 B.C.; and Nero played upon the melodious bagpipes 51 A.D. In household furniture, glass was used by the Egyptians; crockery was known to the Egyptians and Greeks 1,490 B.C.; carpets were in use 800 B.C.; clocks, which measured time by the falling of water, were invented 153 B.C.; sun-dials, which had been in use previous to the invention of the water-clock, date from 550 B.C. Bricks were made 2,247 B.C.; the lathe was invented by Talus, 1,240 B.C. The compass was used by the Chinese 1,115 B.C. Bellows are the invention of Anarcharis 509 B.C.

Mrs. Jane Swishelm, in favour of men as cooks, and by way of illustration, relates the following:—"I never knew the significance of the impulse which leads all boys to want to bake griddle-cakes, until I saw a French half-breed from Selkirk, beside his ironless cart, on the open prairie, preparing his evening meal. He had a large fish broiling on his coils without any intervention of gridiron. His boiler and his 'flapjacks' were in a bucket. He heated and greased a long-handle sheet-iron frying-pan, poured in enough batter to cover the bottom, set it over the fire, kept on serenely attending to other matters, as though no 'flapjacks' were in danger of being burned, as it would have been if any woman had set it to bake; but just at the right moment he came up, looked into the pan, took hold of the handle, shook it gently, then with sudden jerk sent the cake spinning into the air, caught it as it came down square in the centre, with the other side up. The cake was turned as no woman could have turned it, and with an ease which showed that the man was in his proper sphere."

"ONE THING AT A TIME."—The *National Live Stock Journal* notes that the history of stock husbandry in Europe and in this country satisfactorily proves that few men succeed in any marked degree as breeders of more than one race of domestic animals, or of more than one variety of a single race. A farmer well situated to do so may attain a certain measure of success in raising and selling horses, cattle, hogs, sheep, and poultry—his operations with each may be profitable—but we believe that there are not two instances on record where remarkable eminence as a breeder has been obtained by one individual with more than one class of stock. The maxims and arguments in favour of a mixed system of husbandry in this country have little force when applied to live stock husbandry alone. The practice of mixed husbandry so often advised consists simply in growing some grain, some vegetables, some grasses and some stock—the proportions and varieties of each to be determined from year to year by the surrounding circumstances and the prospective markets. For the general farmer this is unquestionably the safest and best, but it is not the system which gave celebrity or fortune to the Bakewells, the Collings, the Bateses, the Booths, the Hammonds, and others now living. "One thing at a time as a leading speciality, and that always," seems to be a good law for the breeder who seeks distinction.

CARE OF HORSES' LEGS.—Few men who handle a horse give proper attention to the feet and legs. Especially is this the case on the farms. Much time is spent of a morning in rubbing, brushing and smoothing the hair on the sides and hips, but at no time are the feet examined and properly cared for. Now, be it known, that the feet of a horse require more care than the body. They need ten times as much, for in one respect they are almost the entire horse. All the grooming that can be done won't avail anything if the horse is forced to stand where his feet will be filthy. In this case the feet will become disordered, and then the legs will get badly out of fix; and with bad feet and legs, there is not much else of the horse fit for anything.

BALKY HORSES.—It is rarely well to whip or kick or scold a balky horse, as is the common practice. One of the best modes is to feed him where he stands with any accessible food, such as oats, ears of corn, or even grass by the way-side or hay from the wagon, which can be provided for the emergency. Forgetting his whim, he will generally start without trouble. Another good way is to do something not harmful but new: as filling his mouth with loose dirt, which a desire to get rid of will divert his thoughts, and before he knows it he will be jogging unconsciously along. We have often seen this done with most satisfactory success. Sometimes, if one can spare the day, it is best to wait till, from weariness and hunger, the animal submits to your will, and the triumph in this instance is generally complete.

TESTING FLOUR.—The following rules are given for testing the quality of flour: 1. Look at its color; if it is white with a slight yellowish or straw-colored tint, it is a good sign; if it is very white with a bluish cast or with black specks in it, the flour is not good. 2. Examine its adhesiveness—wet and knead a little of it between the fingers; if it works dry and elastic it is good; if it works soft and sticky it is poor. 3. Flour made from spring wheat is likely to be sticky. 4. Throw a little lump of dry flour against a dry, smooth, perpendicular surface; if it adheres in a lump, the flour has life in it; if it falls powder, it is bad. 5. Squeeze some of the flour in your hand; if it retains the shape given by the pressure, that too is a good sign. Flour that will stand all these tests it is safe to buy.

FORAGE CORN.—Farmers should not forget to sow down an acre or two of corn in drills three bushels per acre, on good land, either to feed green or to cure fodder. There is never too much forage damaged in the saving; the blade fodder crops may be parched from drought. Such a field of corn would feed, in the green state, more cattle and mules per acre than we could safely estimate, so long as it remains in good condition. Cured for forage when the tassels are in bloom, it saves and holds all the juices of the plant, and the whole stalk and blades will be eaten by mules in the winter. It will be found far superior in value to blade fodder, such as we usually depend on for forage.

GOOD CULTURE AND HIGH FARMING.—High farming is harmonious in everything, like timbered farms by a master carpenter. Rich food will make savory meats, yellow butter and powerful muscles. It will make heavy firm pork, and large deep colored eggs. Its benefits do not end here. There is life and potency in the very excrement. Its rich manures will make a grain of seed wheat, stool out and yield a dozen heads, and all the heads will be long and heavy and filled with plump white berries. Your bushel will weigh a pound or two above the standard, and you will get from thirty to thirty-five such bushels from each acre of the wheat-field.

The following story is told at the expense of an Oshkosh (Wis.) lawyer: One Smith had failed in business and sold out, and having to or three tough little bills had given them to his lawyer for collection. Smith went to the office to receive the proceeds. The amount collected was about \$50. "I'm sorry you've been so unfortunate, Smith, for I take a great interest in you." Here he handed Smith \$15, and kept the balance. "You see, Smith, I knew you when you were boy, and I knew your father before you, and I take a good deal of interest in you. Good morning. Come and see me again." Smith, moving slowly out of the door, and ruefully contemplating the avails, was heard to mutter:—"Thank God you didn't know my grandfather."

WHAT'S IN A NAME.—The following story is related by Mr. Jefferson concerning the first Continental Congress:—"Delegate Harrison of Virginia, desiring to 'stimulate,' presented himself and friend at a certain place where supplies were furnished Congress, and ordered two glasses of brandy and water. The man in charge replied that liquors were not included in the supplies furnished Congressmen. 'Why,' said Harrison, 'what is it, then, that I see the New England members come here and drink?' 'Molasses and water, which they have charged stationery,' was the reply. 'Then give me the brandy and water,' quoth Harrison, and charge it as fast!"

A few days since a Dutchman in Jacksonville, Oregon, carried a challenge to another, as a second friend, when the challenged party just took and gave the second a regular Western whallopping.—"May be some more of dem chaps wants to make some more troubles mit me, right away, pretty soon, don't it?" said he, after he had finished his job. Seconds who visit this man will be in more danger than their principals.

"Equality means," says a French writer, "a desire to be equal to your superiors, and superior to your equals."

HALIFAX, Feb. 10th 1872.

MR. JAS. I. FELLOWS.—Dear Sir: In order that some other sufferer may be benefited, you are at liberty to give this letter publicity.

In the winter of 1869 I was taken ill with Disease of the Heart, accompanied by violent palpitation, and from that time gradually became weaker, notwithstanding continued professional attendance, up to a few weeks ago, when your Compound Syrup of Hypophosphites was recommended to me. The use of it during a very short time enabled me to resume my usual work, and now I am as well, fat and hearty as I could wish to be. Yours very truly, W. FRANK COCHRAN.

The Heart being a great muscular organ, requires vigorous nervous force to sustain it. As Fellows' Hypophosphites restores the nervous element, it will always strengthen the Heart weakened through loss of this element. THE INVENTOR.

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

MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO., MARYLAND.

THE Scholastic Year is divided into two Sessions of five months each, beginning respectively on the 1st September, and the 1st of February.

The terms per annum are \$300, i.e. for each Session; \$150 payable in advance. Physician's fee, &c., and pocket-money for each Session \$5 each, which, besides clothing, books, and stationary supplied by the College, must be paid for in advance.

All the Students are instructed in the doctrines and trained to the practice of the Catholic religion. Applicants for admission, who have studied in other Colleges or Academies, must produce certificates of good standing and character.

Youths not qualified to enter on the Collegiate Course are admitted to the Preparatory Department. The best route to the College is by the Western Maryland Railroad, from Baltimore to Mechanics-town, near the College.

Tickets sold through to Emmitsburg. Letters of inquiry should be addressed to the President of Mount St. Mary's College, Emmitsburg, Md.

INSOLVENT ACT OF 1869.

CANADA, PROVINCE OF QUEBEC, } IN THE SUPERIOR COURT. Dist. of Montreal.

IN the matter of JAMES McMILLAN and DAVID McMILLAN, both of the City of Montreal in the Province of Quebec, Clothiers and partners carrying on trade and commerce at Montreal, aforesaid under the name or firm of McMILLAN Bros. & Co., and as individuals and as having formerly carried on trade and commerce, in partnership with one James Carson at Montreal aforesaid under the name and firm of McMILLAN and Carson Insolvents.

On Tuesday the seventeenth day of September next, the undersigned will apply to the said Court for a discharge under the said Act.

JAMES McMILLAN, DAVID McMILLAN, By their Attorneys at Law, BETHUNE & BETHUNE.

MONTREAL, 31st July, 1872.

YOUNG LADIES LITERARY INSTITUTE
 OF
NOTRE DAME DU SACRE CŒUR,
 Under the Direction of the Grey Nuns,
Rideau Street, Ottawa, Ontario.
 THE CLASSES of this Institute will RE-OPEN on
MONDAY, 2nd SEPTEMBER.

INSOLVENT ACT OF 1869.
 In the matter of **JEAN BAPTISTE MAHEIOT,** of
 the City of Montreal, Plasterer,

Insolvent.
 THE Insolvent has made an assignment of his
 estate and effects to me, and the Creditors are noti-
 fied to meet at his place of business, corner Craig
 and St. Ignace streets, in Montreal, on Monday, the
 12th day of August next, at three o'clock, P.M., to
 receive statements of his affairs and to appoint an
 Assignee.
L. JOS. LAJOIE,
Interim Assignee.
 Montreal 29th July, 1842.

EDUCATIONAL ESTABLISHMENT
 FOR
YOUNG LADIES,
 UNDER THE
 DIRECTION OF THE SISTERS OF ST. ANN,
ST. REMI, (Near Montreal, Can.)

THIS institution was established in 1870, and re-
 commends itself, both by the elegant style of the
 building, its spacious dimensions, the comfort it af-
 fords, and by its facility of access from Montreal and
 the United States, being situate on the Montreal and
 New York Railway line, and only at a short distance
 from the Provincial line.
 The course of instruction, intrusted to Seven Sisters,
 is complete, comprising French, English, Fine
 Arts, &c., &c., and tends to the cultivation both
 of the mind and of the heart.

TERMS OF THE SCHOLASTIC YEAR.
(Payable Quarterly, and invariably in Advance.)
 Board and Tuition (Canada currency) \$50 00 yearly
 Half-Boarders..... 25 00 "
 Tuition only..... 10 00 "
 Music, Piano..... \$1 50 per month..... 15 00 "
 Drawing..... 0 50 "..... 5 00 "
 Washing..... 1 00 "..... 10 00 "
 Uniform (Black), but is worn only on Sundays
 and Thursdays. On other days, the young Ladies
 can wear any proper dress they please. A white
 dress and a large white veil are also required.
 Thursday is the day appointed for the Pupils to
 receive the visit of their Parents.

PUBLIC NOTICE.
 SEALED TENDERS addressed to the undersigned,
 and endorsed *Tender for Church*, will be received
 until the **FIFTH DAY OF AUGUST** next, inclusively,
 for the **DECORATION AND ENTIRE COM-
 PLETION** of the INTERIOR of the CHURCH of this
 Parish, including HEATING APPARATUS, as
 per plans; Specification and Drawings on view at
 the office of the undersigned, in this Town, between
 the hours of nine and four every day.
 N.B.—The Fabric shall be bound to accept the
 lowest Tender.
 Conditions made known on application to the
 undersigned,
 (By Order), **J. R. JOBSON, N.P.**
 St. Johns, Que., 5th July, 1872.

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

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

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

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

GRAY'S SYRUP
 OF
RED SPRUCE GUM
 FOR
**COUGHS, COLDS, LOSS OF VOICE, HOARSE-
 NNESS, BRONCHIAL AND THROAT**
AFFECTIONS.
 THE GUM which exudes from the Red Spruce tree
 is, without doubt, the most valuable native Gum for
 medicinal purposes.
 Its remarkable power in relieving certain severe
 forms of Bronchitis and its almost certain effect in
 curing obstinate hacking Coughs, is now well
 known to the public at large. In this Syrup (care-
 fully prepared at low temperature), containing a
 large quantity of the finest picked Gum in complete
 solution all the Tonic, Expectoant, Balsamic and
 Anti-spasmodic effects of the Red Spruce Gum are
 fully preserved. For sale at all Drug Stores. Price,
 25 cents per bottle.
 Sole manufacturer,
HENRY R. GRAY,
 Chemist,
 Montreal, 1872.

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

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

DE LA SALLE INSTITUTE.
Nos. 18, 20 & 22 Duke Street,
 TORONTO, ONT.
 DIRECTED BY THE CHRISTIAN BROTHERS.

This thoroughly Commercial Establishment is un-
 der 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
 untiring in their efforts to procure a favorable site
 whereon 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 ren-
 der 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-
 ever its directors could claim for it, or any of its
 patrons desire.
 The Class-rooms, study-halls, dormitory and re-
 fectory, are on a scale equal to any in the country.
 With greater facilities than heretofore, the Christ-
 ian 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,
 yet firm in enforcing the observance of established
 discipline.
 No student will be retained whose manners and
 morals are not satisfactory; students of all denom-
 inations are admitted.
 The Academic Year commences on the first Mon-
 day 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
 Notions of Arithmetic and Geography, Object Les-
 sons, Principles of Politeness, Vocal Music.
FIRST CLASS.
 Religious Instruction, Spelling and Defining (with
 drill on vocal elements), Penmanship, Geography,
 Grammar, Arithmetic, History, Principles of Polite-
 ness, 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,
 Architecture, Navigation, Surveying, Natural Philoso-
 phy, 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, "..... 6 00
 Payments quarterly, and invariably in advance.
 No deduction for absence except in cases of protracted
 illness or dismissal.
EXTRA CHARGES.—Drawing, Music, Piano and
 Violin.
 Monthly Reports of behaviour, application and
 progress, are sent to parents or guardians.
 For further particulars apply at the Institute.
BROTHER ARNOLD,
 Director.
 Toronto, March 1, 1872.

ROYAL
INSURANCE COMPANY.
FIRE AND LIFE:
 Capital, TWO MILLIONS Sterling.
FIRE DEPARTMENT.
Advantages to Fire Insurers
 1. The Company is Enabled to Direct the Attention of
 the Public to the Advantages Afforded in this branch:
 1st. Security unquestionable.
 2nd. Revenue of almost unexampled magnitude.
 3rd. Every description of property insured at moderate rates.
 4th. Promptitude and Liberality of Settlement.
 5th. A liberal reduction made for Insurances ef-
 fected for a term of years.
 The Directors invite Attention to a few of the Advantages
 the "Royal" offers to its Assured:
 1st. The Guarantee of an ample Capital, and
 Exemption of the Assured from Liability of Partner-
 ship.
 2nd. Moderate Premiums.
 3rd. Small Charge for Management.
 4th. Prompt Settlement of Claims.
 5th. Days of Grace allowed with the most liberal
 Interpretation.
 6th. Large Participation of Profits by the Assured
 amounting to TWO-THIRDS of their net amount,
 every five years, to Policies then two entire years in
 existence.
H. BOUTE,
 gent, Montreal.
 February 1, 1872;

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

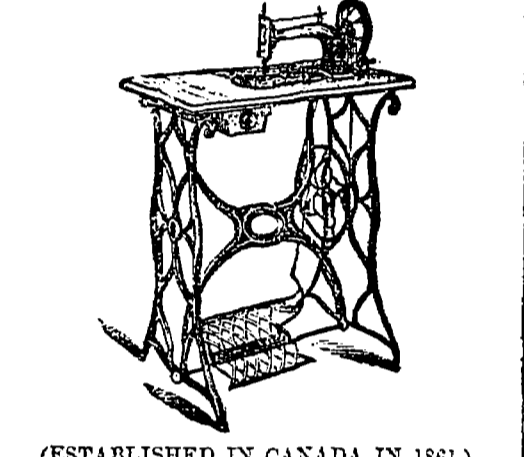
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 Approved by the Imperial Academy
 of Medicine of Paris

MODEL OF THE LOZENGES PARIS

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

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

MODE OF EMPLOYMENT.—Belloc's Charcoal
 is taken before or after each meal, in the form
 of Powder or Lozenges. In the majority of
 cases, its beneficial effects are felt after the first
 dose. Detailed instructions accompany each bottle
 of powder and box of lozenges.
 Depot in Paris, L. FRÈRE, 19, rue Jacob
 General Agents for Canada,
 FABRE & GRAVEL, Montreal.



(ESTABLISHED IN CANADA IN 1861.)
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MANUFACTURER
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SINGER'S,
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SEWING MACHINES
PRINCIPAL OFFICE:
365 NOTRE DAME STREET,
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Ayer's Hair Vigor,
 For restoring to Gray Hair its
 natural Vitality and Color.

A dressing
 which is at
 once agreeable,
 healthy, and
 effectual for
 preserving the
 hair. It soon
 restores faded
 or gray hair
 to its original
 color, with the
 gloss and freshness of youth. Thin
 hair is thickened, falling hair checked,
 and baldness often, though not always,
 cured by its use. Nothing can restore
 the hair where the follicles are de-
 stroyed, or the glands atrophied and
 decayed; but such as remain can be
 saved by this application, and stimu-
 lated into activity, so that a new
 growth of hair is produced. Instead
 of fouling the hair with a pasty sedi-
 ment, it will keep it clean and vigorous.
 Its occasional use will prevent the hair
 from turning gray or falling off, and
 consequently prevent baldness. The
 restoration of vitality it gives to the
 scalp arrests and prevents the forma-
 tion of dandruff, which is often so un-
 cleanly and offensive. Free from those
 deleterious substances which make
 some preparations dangerous and inju-
 rious to the hair, the Vigor can only
 benefit but not harm it. If wanted
 merely for a HAIR DRESSING,
 nothing else can be found so desirable.
 Containing neither oil nor dye, it does
 not soil white cambric, and yet lasts
 long on the hair, giving it a rich, glossy
 lustre, and a grateful perfume.
 Prepared by **Dr. J. C. Ayer & Co.,**
 Practical and Analytical Chemists,
LOWELL, MASS.
NORTHROP & LYMAN,
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 General Agents.

BUY GOOD
CABLE SCREW WIRE
BOOTS AND SHOES.
 The Best and Cheapest.
PETER M'GABE,
MILLER,
 PORT HOPE, ONTARIO,
 MANUFACTURER AND WHOLESALE DEALER
 in Flour, Oatmeal, Cornmeal, Pot and Pearl Barley,
 Grain, Bran, Shorts, Middlings, and feed of all kinds.
 Orders from the Trade solicited and promptly attend-
 ed to, to which can be forwarded in Bags, Barrels, or
 Bulk by the car load. Bakers and flour dealers that
 require an extra good strong flour that can be
 warranted to give satisfaction, will find it to their
 advantage to send me their orders.
 Price list on application. **PETER M'GABE.**
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