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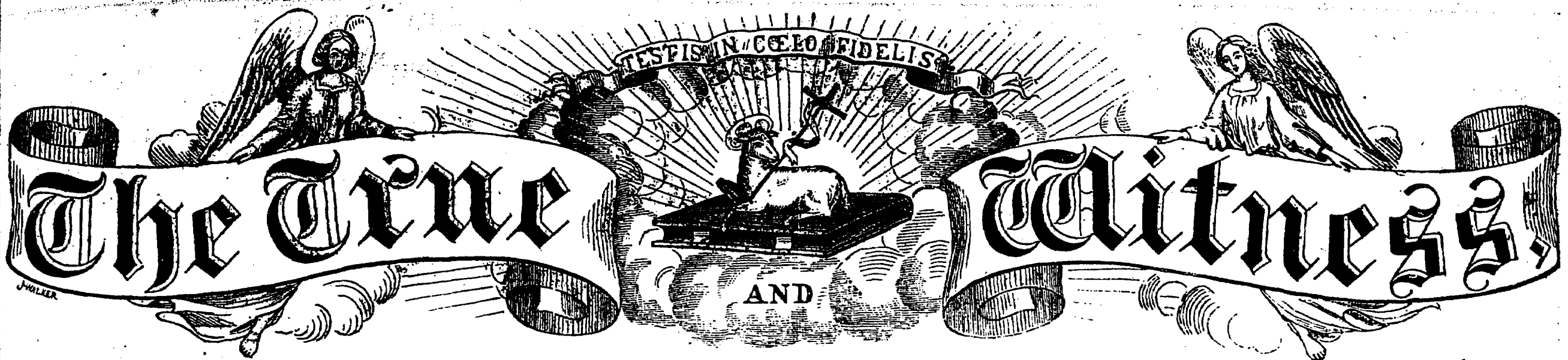
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CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, JAN. 10, 1873.

NO. 22

BOOKS FOR DECEMBER. Sadler's New Uniform and Complete Edition of— LOVER'S WORKS, Comprising Rory O'Moore, Handy Andy, Treasure Trove, Legends and Stories of Ireland; Poetical Works, 5 vols. in Box. Per vol. 1 00 THE LIFE AND TIMES OF FATHER MATHEW, the People's Soggarth Aroon. By Sister Mary Frances Clare, Author of Life of St. Patrick, etc. 75 THE HEART OF MYRRAH LAKE; or, Into the Light of Christianity. By Minnie Mary Lee. 1 00 THE LIFE AND TIMES OF POPE SIXTUS THE FIFTH. By Baron Hubner, Late Ambassador of Austria at Paris and at Rome. Translated from the original French by James F. Melroe. 1 00 FLEURANGE, By Madame Augustus Craven Author of "A Sister's Story," etc. 1 50 ALL-HALLOW'S EVE; or, The Test of Futurity, and other Stories. 2 00 THE HISTORY OF THE BLESSED VIRGIN MARY. Translated from the French of Orsini, by Very Rev. F. C. Huesenbeth. 2 00 THE ILLUSTRATED CATHOLIC FAMILY ALMANAC for 1873. 25 THE CATHOLIC WORLD. Contents:— The Spirit of Protestantism; Flourange; Sayings of John Climacus; Dante's Purgatorio; Sanscrit and the Vedas; The House that Jack Built; St. Peter's Roman Pontificate; Sayings; The Progressionists; Christian Art of the Catacombs; Beating the Air; A Retrospect; The Russian Clergy; The Cross Through Love and Love Through the Cross; Odd Stories; Signs of the Times; New Publications, etc. Terms, per annum. 4 50 Single Copies 45 Sent free by Mail on receipt of price. D. & J. SADLER & CO., Montreal.

FAITHFUL AND BRAVE. AN ORIGINAL STORY. (From the Dublin Weekly Freeman) CHAPTER VIII.—(Continued.)

"Then you will not forget to come to me; you will not deceive me." Then suddenly sleeping both Kate's hands in her own, she continued, "Tell me, once more, just once more, that, come what may, you will never hate me for bringing such danger upon you." "Hate you, my poor child! I would incur any risk to make you happy; and remember, my darling, if any accident were to befall me I would never blame you, for I go of my own free will. Give me one kiss, then run away, for time is flying fast, and I have a great deal to do. God bless you, Eda," Kate fervently whispered, as the child-like figure clung lovingly, tearfully around her neck. Eda threw herself on her bed. One; half-past one; two. "When will she come? It will soon be daylight." The ornate clock on the mantelpiece chimed the half-hour. "Half-past two; Kate has gone, she has forgotten me," and springing up she cast herself beside her bed and sobbed aloud in her bitter trouble. "Heaven send ye comfort. What ails ye, avillish?" A tall, stout woman stood beside the drooping, golden-haired child, who started for fear at the sound of the strange voice; "Kate, is it you?" she exclaimed so loudly that the seeming beggar laid a heavy hand on her arm. "Whisht, whisht, mavourneen; if your voice is heard, it will be the bad job for Biddy Kelch. Shure they might think I'd have come to take the grand silver spoons that are lying in the pantry drawer. Whisht, whisht," she repeated; "no name is Biddy Kelch, want I was Kate Vero, but now I'm a lone widdy, that can toss the tay cup and lay the cards for those who can give me a bite and a sup in return. I'm an allin' crathure, too," she continued, as she limped across the room, "and the sight iv me eye gone. I'm almost fit for nothing now." Even in that hour of racking anxiety the comic side of the adventure was predominant with Kate as she pursued her rambling remarks, given with the richest brogue imaginable. "I bethought myself that you'd like a taste iv my account afore I went to Bray, and shure is'nt it the right place for an ould donkey like myself to be goin' to?" "Oh! Kate," gasped Eda in utter bewilderment. "Be aisy, asthore, its Biddy you mana," interrupted Kate. "Oh! Kate, Biddy, or whatever you like, you talk exactly like the ould women in the village. I won't be half as anxious now, for no one could possibly know you. How on earth did you pick up the brogue and those odd sayings?" "In the cottages round about." Kate did not tell her from the time she was a child, she had gone into the cabins of the poor with wine, food and kindly words.— She did not tell how her name was never mentioned but with blessing. No, she never

mentioned that to Eda, but beneath her disguise her cheeks burned when she thought, with just pride, that her name was loved by those humble cotters, whose greatest wealth lay in their grateful hearts. Not in vain had the young lady from "the big house" come beneath their lowly roofs, for her imitative talent was always wonderful, and now her extraordinary mimic genius was to stand her in good stead. Eda had spoken of Kate's haughty head and glossy hair. Both were now well concealed by an old poke bonnet and projecting frilled cap, which had done good service before in the private theatricals at Castle —, where "Miss Vero's acting had brought down the house." On the first occasion a professional from town had taught her how to disguise the lines of her full red lips, and how to tone down her fair complexion. Over one eye hung a tattered green shade, and the pearly teeth were effectually discolored. Who could possibly recognise the *distique* Miss Vero in the broad, square-figured woman, from whose shoulders limply hung a shabby black shawl? Who could realise that Kate's arched feet were hidden beneath the untidy, uncouth boots which appeared from under the soiled black and white check dress? It would be a brave "Bobby" who would dare to apprehend her on the charge of being Miss Vero of Oakfield. Three, the hour had come for Kate to leave the house. "Eda," she whispered, "good bye; when evening comes don't forget the glass door." One fond kiss, and Kate had left on her perilous task. Through the silent hall she passed into the pleasant school-room. How inconspicuous Biddy Kelch seemed in Kate Vero's luxurious sanctum. For a moment she looked lingeringly, almost despairingly, round the room in which so many happy hours had been spent. It seemed as if Mark's voice filled the place, and in fancy she saw Harry lolling in the easy chair, his hat on the back of his head, and his blue eyes twinkling with fun. But, last scene of all, she saw Eda's clinging form, heard her passionate wail, "Save him, save him," and this endowed her with fresh courage. The canary twittered in his cage, roused by the unfastening of the door. One more look round, and the door closed behind her. She was standing alone on the damp grass. A gust of wind whirled round the corner of the house, and dashed withered leaves into her face—"a dreary, dreary omen," she thought, while, with nervous fingers, she drew her thin shawl round her. The wind in the cedar trees gave a mournful sigh, the firs waved their stately heads like funeral plumes, and the rustling pampas grass in the shrubbery seemed like a company of ghosts. It was not yet light. The sky was lowering, and splashes of rain pattered with dull heavy sound upon the ground. "If I should never come back," Kate moaned, as she reached the avenue. "If Mark knew," and she shivered bitterly. How distinctly the gravel crunched beneath her feet; then, as if pursued, she diverged from the avenue, and through the fields took a short cut to the village. In speed lay safety, so on the panting girl fled, through the briers, through the muddy ditches, and over the loosely-built fences. At last she reached the village, and to her excited fancy, her shuffling footsteps sounded as loud as the tramp of armed men. No cabin door was open, nothing stirred in the High-street, and the only sound that broke the stillness was the lowing of cattle in the village pound. Kate Vero was free. She could breathe again as she stood on the high road to Dublin. She knew now she need not hurry along at the rapid pace which made her breath come so heavily. She paused, and, as she leaned against an old tree, watched the inky black clouds ascend from the horizon. "No use wasting my strength; if it gave out all would be lost. It is only four o'clock now, and I am in as great a dilemma as ever. It is not too early to leave Oakfield, but it is a great deal too early to go to Bray. Courtenay cannot possibly get off by this morning's mail-boat; he must wait until the evening. It would be running a risk to give him the clothes early in the day. Suspicion may already be attached to nurse Kavanaugh; therefore the police will probably search her house, and if they found the uniform concealed, it would not only be a tacit admission of Courtenay's guilt, but its ownership might possibly be traced to Harry. No, I must contrive to let him know that a friend is near, but that he must not stir. As for me, I must loiter about one way or the other until it is safe to give him the uniform." So Kate pondered, as she rested by the roadside to let the time pass by. Again she hobbled along, again she rested. Whoever called Time winged, leaden-heeled rather should it be termed. It was weary watching. The hours since she had quitted Oakfield seemed as days, aye weeks, yet the town clocks were only

clanging eight as she turned the corner of Cabra-road. She, Biddy Kelch, was almost in the city now; she must be very careful, poor old soul; she had a terrible halt; she was truly very lame; so would any one be if they had two boots on one foot and only one on the other. However, considering the circumstances, Biddy made her way very successfully past Phibsborough, through Stephen's green, into Harcourt-street, where the railway station is. Poor Biddy had been on foot for hours, and was right glad to reach the terminus; so up the steps she went, then in at the door, with the intention of taking her ticket to Bray; but very quickly that intention was abandoned when she perceived whose company she might have on that journey. There were too many of the "Peelers" leaving Dublin by that train for Biddy's fancy; they might be very inconvenient fellow-passengers. All she could do now was to walk out by Ranelagh to Milltown, which is the first country station on that line. It was revolting to Kate's feelings to loiter in a city terminus among those whose manner of speech was far from being agreeable to the high-bred girl. It would be better then to walk along the pretty suburban roads with her own thoughts for company. As she turned to leave the station she had to pass the spot where two newspaper vendors, a man and a woman, were standing, and like all the lower class of Irish making their remarks upon the passers by—those remarks, either partaking of the broadest fun, or seasoned by the most pungent satire. "It's thimselves is out early this morning," said the woman, with a knowing wink at her companion, as she looked after the retreating figures of some fine young constabulary men. "Fair, Mike jewel, there's something in the wind, and what are they after, agra?" she whispered, as she leaned confidentially towards Mike. "Iv course, they're after game," he replied with a shrewd nod and a broad grin—"Like the gentleman, they're going to have a taste iv September shooting, and bedad the coverts in the Wicklow mountains." "Ye don't say so, Mike, and who is it honey?" "Och, the devil a know I know," he responded with a wink, as much as to say—"I know, but I won't tell;" not that the fellow really knew anything, but the Irish will never, if possible, admit that they are ignorant of any subject whatsoever. "Faith, Mike, its yerself that can keep a saycrit," scornfully observed his companion. "You might tell a thing to many a worse than Sally Flannagan, but no matter. Och, my bud that's a fine young man; look at him, Mike, isn't it a cryin' shame to have such an illigit, straight man a Peeler. Faith it's himself that's like my poor Jim that went to Amerikay, whin Lawson of Tipperary turned us all out on the road side to die, but we didn't go dead to the church yard, it's alive we went, and shure we sheltered for tin days under the church-yard wall, and it's there two of the obidre' died wid the fever, and whin I berried them, me and the wan that was left, we went as tramps through the country, and poor Jim he says, 'Mother,' says he, 'I'll go to Amerikay,' and so Mike, jewel, Jim worked his way to Amerikay, but died on the passage out, and now that I've nobody to care for, in troth I'd like to be sodded myself." "Arrah, thin, will you whist, Sally Flannagan," roughly growled the attentive Mike, though he slyly drew his coat sleeve across his eyes. "Shure its yerself is the lucky woman this blessed day to have all yer childre' in Heaven afore ye, and its down on yer two headed knees you should be, to think they are beyant trouble intirely. Never you mind, Sally, the doins of such men as Lawson, they've had their day and we'll have ours yet." On passed Kate, the conversation ringing in her ears, its purport overpowering her. This delicately nurtured girl was no skilled politician, but plainly she reasoned down to the point. Was it fair that landlords should have such absolute right over their tenants? Was it just, that at the caprice of a single individual, whole families at a moment's notice should be turned out on the road-side to starve and die? So she thought as she wearily treaded the pretty suburban roads leading to Milltown, which she entered at about half-past nine o'clock. A busy thrifty village did it appear to Kate, as jaded and footsore she hobbled through its single street. The smith was at his forge, the wheelwright at his work, the children at their lessons in the wayside school, and the women in their cabins busy at their daily work, many of them lightening their labours with snatches of quaint, sweet songs. (To be Continued.)

FATHER BURKE'S LECTURE IN ANSWER TO "Froude's Last Words." (From the N. Y. Metropolitan Record.) On Tuesday evening December 17th, the Brooklyn Academy of Music was again literally jammed to hear Father Burke's final argument in answer to Mr. Froude. The subject was "The Last Words of Froude." The lecture below will show how ably and thoroughly the Reverend Father finished the discussion and the falsifier of Irish history and character. The lecture was given for the benefit of St. Mary's Hospital in Dean street, and must have realized a very large sum, as the immense edifice was filled to its utmost capacity, hundreds being compelled to depart without admission. On the stage were very many prominent clergymen and citizens, among whom we observed the Right Rev. Bishop Lynch, of Charleston; the Rev. Fathers Corcoran, Leueuf, Larkin, Taff, McDonell, Cassidy, McGuire, McGuinness, McShay, Navin and Mc Carthy, and ex-Gov. Lowe, of Maryland, Hon. Wm. E. Robinson, Cornelius Dever, Esq., Judge Pratt, Hugh McLaughlin, Esq., and Robt. A. Furey, Esq. Father Burke spoke as follows: LADIES AND GENTLEMEN: I need not tell you that this world in which we live is a very changeable world. We have seen so many changes ourselves in our own day that we have learned to be astonished at nothing. We have seen but a few years—only four years ago France, reputed the bravest and the most powerful nation in Europe, to-day France is down in the dust and there is not one that is poor enough to do glorious France honor. So in like manner a few years ago, when Lord Pulteney was at the head of the English ministry, England was considered one of the most influential and one of the most powerful nations of Europe; and to-day we see how things are changed. In our own time we remember, whenever England had any argument to state, any theory of a national kind to propound, any cause to defend, she sent her fleets and she sent her armies. Even as late as 1853 she had an argument with the Emperor of Russia, and she sent her fleets and armies to discuss the question at the point of the sword. Later still, a few months I may say ago, she had an argument with the Emperor, as he was called, of Abyssinia, and she sent her army there, to try conclusions and to reason with him. To-day, my friends, she has an argument with Ireland, and instead of debating with Ireland by sending some Cromwell over there at the head of an army to argue with the Irish, with the bible in one hand and the sword in the other, she sends over to America a talking man to talk it over. (Laughter.) She reminds me in this of a man who was once in Galway who had a quarrel with a friend of his, and he went and he tried to settle the quarrel fairly like a man, and he got a good thrashing.—(Laughter.) And when he got up after being knocked down several times, he said: "I see I am not able for you, but I'll tell you what I will do. My wife has the devil's own tongue and I would like to let her at you." (Great laughter.) England has tried issues with my native land for many a long century; for 700 years on the national question, or 300 years on the still more important religious question. On the religious question England has been beaten, and on the national question, although we have not yet triumphed, she has never been able to knock the nationality out of Ireland. (Great applause.) So what does she do my friends? The days are past and gone when she could send her Cromwell or her William of Orange to Ireland, and to-day she has nothing better to fall back upon than to send an Englishman over to America to abuse us—(laughter)—to try and make out that we are the most ungovernable and the most God-abandoned race on the face of the earth. So he comes and he delivers his message. When first he came he told the people of America, if you remember—you all remember it as well as I do—that he intended, as far as he could, to justify England's treatment of Ireland; and consequently, that this was his intention, is clearly manifested by the simple fact that he has gone into the history of the whole relations between England and Ireland. He has gone through them all; he began with the Norman invasion, and he came down to the present year, for the sole and avowed purpose of whitewashing England as far as he could, and make out that she was not so bad as people were inclined to believe she was. And when he was met on this great issue, my friends, Mr. Froude turns around and says: "You are slightly mistaken; I don't want a verdict from the American people to justify England, to put England in the confessional and make her kneel down and get a plenary absolution for all that England did to Ireland. That is not my intention at all.

My intention is, and the verdict I seek is simply this: There is a movement going on in Ireland now called the Home Rule agitation. "Irishmen," he says, "are beginning at home to say that they have the right to make their own laws. They say it is not right nor fair nor just that the things that could be so well done at home should be so badly done in London by men who know very little about Ireland and who care less. "Now," he says, "I come to America simply to obtain the verdict of an American public opinion to this effect: that the Irish don't know how to govern themselves; that whatever other virtues or talents they may have, they have not the talent nor the virtue of self-government; they are not wise enough, they are not prudent enough, they are not temperate enough, they are not sufficiently civilized nor sufficiently tolerant to govern themselves, and I ask the American people to send over word to the Irish. "Now boys, have sense." (Laughter.) "You don't know what is for your own good—you never did and Mr. Froude has brought it home to us. You may have a great many virtues, and he acknowledges that you have some, but you have no sense at all. We have the sense and the English people have twice as much sense and always had, as you have. They know how to govern you beautifully—sweetly. Leave yourselves entirely in their hands and they will make the finest laws for your own special benefit. They love you like the apple of their eye. They are anxious to see Ireland prosperous, wealthy, rich and powerful; they are very anxious to give you all they have themselves and a great deal more. Mr. Froude says: All you have to do now is to keep yourselves quiet, leave the Parliament where it is and leave the Parliament over there. Let the English members and the Scotch members, who have a sweeping majority—let them make laws for you, and these will be salutary and beautiful laws for Ireland. You don't know anything about your own interests and principles of government; you don't understand your own country." And he expects America, like an ould woman, to send over this advice to Ireland. (Laughter.) It is not with Mr. Froude's facts in detail so much I have to deal as with the spirit of the man. In his reply to my lectures he distinctly states that he does not seek justification for England's past conduct, but that he is here in America to rouse American public opinion against the principle, so dear to Irishmen, that they have and that God has given them the intelligence and capability to make their own laws and to be governed by them. (Applause.) He has traced England's dealings with Ireland, and he has traced them, no doubt in a masterly manner—I wish to God I could do it half as well. (Laughter.) But, my friends, throughout, the leading idea of this historian, clearly manifested and avowed by him, is to bring home to every thinking man in this land the conviction that we Irish did not know how to govern ourselves. He says: "They have had the country in their own hands for centuries, and how did they govern it? The chieftains were harassing the very life out of the people. Ireland was divided into factions; and, indeed," he went on to say, in a manner that does not reflect credit upon the man; "every family in the land had its own independence and governed itself. Ireland was divided into small factions; each faction had its own chieftain, and every chieftain was engaged from Monday morning till Saturday night, including Sunday, in cutting somebody else's throat and getting his people to help it along." According to Mr. Froude, it was a miracle from God that there were a hundred people left in Ireland at the time when there were three, four, and five millions. What would you say, my friends, if I went back to Ireland, or England, after my year's residence in New York, and if I said in a public lecture, "Do you know what life is in New York and Brooklyn? Every family is independent, and every father of a family, with his sons, are engaged every day in cutting their neighbor's throats, and I will give you proof of it in their own newspapers." They tell me that at this moment there are eighteen or twenty men in jail in New York for murder; how in the saloons and drinking places they stab one another, and they shoot one another; they tell us how men are knocked down in the street; how a gentleman from Kentucky walked out of his hotel, and sight not light of him was ever seen again; how the people are barbarians and savages, "worse than the red Indians." Now, I ask you, if I went back to Dublin or London and said these words, how would you feel about it? Would you say I was telling the truth, or would you say, "Oh, Lord I didn't think that Father Tom Burke was such an infernal liar!"—(Laughter.) I assert that there is not a people living more capable of self-government and of making their own laws and living under them than the Irish people to which I belong. (Applause.) And I will prove it from Mr.

A soldier telling his mother of the terrible fire at Chickamanga, was asked by her why did not get behind a tree. "Tree" said he, "there wasn't enough trees for the officers."

Froude himself. I will not go outside of him. Mr. Froude admits, as every thinking man...

say, a child without reason, without wisdom. And the curse of Ireland has been that she has been governed for seven hundred years...

And for three hundred years she struggled on. At length she cast the Dane to the earth, and Christ put his foot on the neck of the pagan faith of the Scandinavian. (Applause.)

which our fathers lived in peace and happiness. In a moment of anger the God of Heaven sent down upon the States of old, so the Saxons were let down upon Ireland. If time permitted, I could...

them were three thousand men, women and children killed in that massacre. The man who published it defied any one to contradict it, and no man...

ness in slavery." I deny that it was an Irish... I hold that Mr. Froude has no business... to tell us so; because a few Protestant Orangemen...

But after all these things are questions of the past... and we are more interested in the questions of the present...

IRISH INTELLIGENCE.

NATIVE LEGISLATION.—This appears to be the great point of interest with the men who have the affairs of Ireland nearest to their hearts.

by homes of their own, and from which no avicious landlord can drive them? Notwithstanding the assertions of Mr. Froude...

We are informed by Mr. O'Neill Daunt in his "Catechism of the History of Ireland," that on the 25th of May, 1798, twenty-eight men (Catholics) were brought out at Carnew...

THE CASE OF MR. DANIEL REDDIN.

THE CASE OF MR. DANIEL REDDIN.—We have received a long communication from Messrs. Thomas Glynn and John C. Walsh, witnesses to the statement of the ex-political prisoner, Mr. D. Reddin...

him degradations of a perfectly horrible character, and we confess that astonishment at the possibility of the story being false is only equalled by astonishment at the possibility of its being true.

DUBLIN, Dec. 7.—There never were two countries which resembled each other in so many ways as England and Ireland, and yet whose people so thoroughly misunderstood each other on many important points.

FROM THE FAULTFINDER.—Mr. Froude in his last book and Mr. Froude addressing mixed audiences in New York are rather different men.

THE PRESENTATION TO LADY MAYO.—The following correspondence took place on the occasion of the recent presentation to Lady Mayo...

My dear Lady Mayo.—Accept the accompanying Memorial Testimonial, in the name of most of your fellow-countrywomen...

23 Upper Brook-street, London, 29th Nov. Mr DEAR LADY CHARLEMONT.—I am quite unable to confess how grateful I feel to you and those ladies who have sent me the very beautiful "Memorial Testimonial," which I have just received.

worth of my beloved husband, and am sure that his successors will ever value it as a precious heirloom and as a token of the warm appreciation of our fellow countrymen of a noble character and a tender heart.

On Monday Dec 2nd the elections for Mayors took place in the various Irish Municipalities. Most of the gentlemen chosen in the capacity of chief magistrates were Liberals.

THE ENGLISH CATHOLIC UNION.—The Westminster Gazette states that a deputation headed by the Duke of Norfolk lately waited on the Archbishop of Westminster for his approval of the English Catholic Union...

Every theory, no matter how absurd, will gain some supporters—till they are tired of it—and so it has been with Ritualism. It was taken up for some time by a crowd of fashionably dressed idlers...

The London police have recently discovered a firm of cripple manufacturers, where children of tender years are taken in, and their limbs are distorted in various ways, the better to excite the pity of the charitable.

What remarkable offences sometimes get into court! In London, recently, a Mrs. Matilda Howard was charged with assaulting her husband, Benjamin Howard...

A terrible battle has been fought in the island of Lewis between two sheriff-officers and the Amazons of the district. It seems from the evidence given in the trial of Miss Christina Murray before the Sheriff Court at Stornoway...

new of carrying off the animal, and not only found Miss Christina Murray, "at home," but also had the pleasure of meeting several other ladies of the island, who with their friendly surroundings the cow, and defied the intruders.

AN AMUSEMENT MEETING.—An amusement meeting under the auspices of the Dublin Amusement Association, held in the Market-place, Stockton, terminated in a general riot. Much indignation was evoked among the inhabitants of the borough when it became known...

JAPANESE AMBASSADORS AT COURT.—The London Daily Telegraph pre-supposes that when we hear that the members of an Embassy from Japan have been presented to Her Majesty of England, it is not difficult to conjure up in the mind's eye an idea of the spectacle.

ORDINATIONS.—On last Saturday, Dec. 21st, the Most Rev. Archbishop McCloskey raised to the priesthood, the Rev. James M. Stone (not William Kent Stone, as his name was wrongly given, last week). Mr. Stone, formerly was President, consecutively, of Hobart College, in Western New York...

UNITED STATES.

THE NEW YORK WORLD, in noticing the arrival of the destitute Italians in New York, says, "but it was certain that they detested Victor Emmanuel and the new government rule."

A big Indian, of the Arapahoe persuasion, has embraced Christianity in Washington.—Pat. North American. A mighty small Indian could embrace all the Christianity there is there now.—New Orleans Times.

CRIME IN KENTUCKY.—There is a murder trial going on at Owensboro. When it is disposed of another one will commence. Merder county is excited over a most disgraceful case, now before the Criminal Court. In Louisville we had two murders in one week! Up in Marion county a fellow who had already killed one member of a family concluded "to clear out" another. He did it. He was not arrested. Governor Leslie's late proclamation does not appear to have made a deep impression on the citizens of the Commonwealth.

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

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MONTREAL, FRIDAY, JANUARY 10, 1873.

ECCLESIASTICAL CALENDAR.

JANUARY.—1873.

- Friday, 10.—Of the Octave. Saturday, 11.—Of the Octave. Sunday, 12.—First after Epiphany. Monday, 13.—Octave of the Epiphany. Tuesday, 14.—St. Hilarius, B. D. Wednesday, 15.—St. Paul, Hermit. Thursday, 16.—St. Marcellus, P. M.

NEWS OF THE WEEK.

The fall in the political world still continues, but it cannot last long, for with the re-assembling of the legislators of France the storm will break out with renewed fury. From Italy, too, we may expect some lively squalls ere long.

The social question is becoming the great question of the day, compared with which political, national, and dynastic questions sink into insignificance. Society has to be fused down in the furnace of revolution, and re-cast in a new mould; but what mould shall be, and who shall have the moulding of it, no one can say. The form in which this social question most forcibly thrusts itself upon public attention in England is that of "strikes." Policemen strike, and the streets are left unpatrolled, unprotected. Gasmen strike, and for a season the streets are left in darkness. Soldiers cannot exactly strike, but they are doing the next thing to it,—they are deserting in thousands; upwards of eight thousand, so we are told, having been advertised in the Pall Mall Gazette during the last twelve months. And now, most portentous of all, the inferior clergy of the Anglican Church are going out on a strike, of which we find the following soul-harrowing details in one of our exchanges. On Sunday morning four of the curates—that is vicars, as we should say in Canada speaking of our parochial arrangements; four curates or hired preachers of the Vicar or Rector of the Parish of Richmond, struck on Sunday morning last week, and refused either to preach or read the prayers proscribed by Act of Parliament until their demands were complied with. Here was a terrible "go," as Mr. Squeers would say; but the Vicar, who by-the-by, seems to be no end of a pluralist, approved himself equal to the emergency. He telegraphed at once for fresh hands to take the place of his refractory vicars. In a short time assistance arrived, and he was thus enabled to run his ten accustomed services in two churches. It will be a blessing if this mania for striking do not extend to the Bench of Bishops; but most fearful of all would it be should the long suffering laity strike for shorter sermons and fewer of them.

The State in Germany still continues its war of aggression upon the Church; prohibiting certain devotions in one place, cutting down prayers in another, restricting expressions of love to God, and the Sacred Heart of Jesus, and, in a word, exercising all the functions of the supreme spiritual authority. Strange to say, Catholics manifest no gratitude for all this tender solicitude on the part of their civil rulers, and persist in praising God in their old way, and in putting their trust in Him. It is clear that the Government must have resource to more stringent measures, or retire discomfited from the combat.

LATEST TELEGRAMS.—PARIS, January 6.—New census of France shows the population to be 36,102,921, a decrease of 366,935 since 1866.

ROME, Jan. 6.—A large deputation of Catholics from Ireland waited on the Pope to-day and presented an address reciting benefits conferred upon Ireland by the Holy See and tendering His Holiness a contribution of Peter's pence. The Holy Father in responding deplored the ingratitude of the people who permitted spoliation of the Church. He made exception in favor of the Irish people whom he praised for their enduring attachment to the Church and congratulated them on the preser-

vation of their faith. He concluded by giving the Apostolical blessing to Ireland.

BERLIN, Jan. 6.—The Ministry have settled the provisions of the bill which regulated authority of superior over inferior clergy, controls livings of the latter, and sets up rules governing ecclesiastical appointments.

The Gazette de France reports that Don Alphonse entered Catalonia on Saturday night; 7,000 Carlists are concentrated on Spanish territory. A lot of insurgents are about to enter on a vigorous campaign.

ORDINATION.—At Kingston Ont., on the feast of St. Thomas the Apostle, His Lordship Bishop Horan conferred the holy order of priesthood on the Rev. C. J. Duffas, deacon of the diocese.

On the following morning the Rev. gentleman sang his first mass in St. Mary's Cathedral.

"Hail Mary, conceived without sin, Let us greatly rejoice in this day that the Lord has made."

PASTORAL LETTER OF MGR. DE MONTREAL, ON THE FORTY HOURS OF 1872-73.

VENANTIS BOURGET, BY THE GRACE OF GOD, AND OF THE APOSTOLICAL SEE, BISHOP OF MONTREAL, &c., &c.

To the Clergy secular and regular, to the Religious Communities, and all the faithful of our Diocese, Health and Benediction in Our Lord.

Since the institution of the Forty Hours, Our Lord in His infinite goodness has been pleased N. T. G. F. yearly to make the tour of the diocese, passing from town to town, parish to parish, from one religious community to another, to evangelise souls, and to run after the wandering sheep of the fold of Israel.

Everywhere He shed the benefits of His love, and His presence is marked by great wonders which announce the presence of a God as good as He is powerful. For sinners are converted, the just fortified, the lukewarm re-animated, the weak strengthened, the afflicted consoled. Must we not thence conclude that this incomparable Master works to-day in the "Forty Hours" as during His mortal life He worked when passing through the towns and hamlets of Judea? The same virtue that then went out from His adorable person visible to men, does it not to-day breathe from His divine body hidden beneath the sacred host? Virtus de illo exibat, et savabat omnes.

Thus, N. T. G. F., a happy experience has taught you that the Forty Hours are indeed times of extraordinary mercy; tempus acceptabile, veritable days of joy and salvation, dies salutis. It is then with you that with the close of each year joy see them return, and that you prepare yourselves with all care for the great solemnity so as to share plentifully in the precious advantages thereunto attached. We have then nothing to say to you, to engage you to celebrate piously the Forty Hours, since you have already acquired that holy custom.

Still We will not let pass the ordinary epoch of the opening of the Forty Hours for all the Diocese without lifting up Our voice to speak with you about these holy exercises. For this purpose We are about in this Pastoral Letter to pause and consider the touching ceremonies observed in this great solemnity. For, to pious souls they are sacred symbols that enclose treasures of grace, beneficent clouds which distil their celestial dew into hearts well prepared, never drying streams flowing with milk and honey, that is to say with abundance of spiritual sweetness. May this instruction be as the sounding trumpet that announced to the Jews the return of the great national festivals, and supply the place of the Preacher. For as you know during the Forty Hours Our Lord alone is preacher. Thus you will listen in the interior of your souls with attention; for He is about to speak to your hearts, and to draw you to Himself by the ravishing spectacle of the holy ceremonies.

Now all these pious ceremonies have been instituted by the Church to teach that Our Lord should be honored in the Most Blessed Sacrament as our God and sovereign master, as Our Saviour and Redeemer, as our father and friend, as the companion of our voyage in the pilgrimage of life. It will then be easy in the contemplation of these august ceremonies for us to be penetrated with the religious sentiment that should animate all in offering to the King of Ages, to this God invisible because hidden in His adorable sacrament, all honor and all glory. Regi seculorum immortalis et invisibili soli Deo honor et gloria in secula seculorum. Amen.

We will enter then into the spirit of these holy ceremonies and try and seize their meaning, so that they may be as it were the symbols of our faith, the images of our piety, the teaching of our religion in the pious practices which we have to pursue, to honor, glorify and love Our Lord Jesus Christ in the adorable Sacrament, the most wonderful invention and the most incomprehensible work of His Love towards men.

OF THE RINGING OF THE BELLS.

The Forty Hours both in the towns and rural districts, are heralded by the joyous sound of the bells of the church in which they are to take place. The blessed sound of these

bells takes amongst Christians the place of the sounding of the trumpets that proclaimed to the Jews the feasts of their nation: canite tuba in Sion. Summoned by these sonorous instruments they met together in the holy place for prayer and sacrifice: Quibus * * * populus monitus, ad te adorandum fieret preparatus et celebrandum sacrificii conveniret, &c., Pont. Rom.

So the Church when blessing the bells fails not to warn her children that one of the sacred ends to which they are destined is the summoning of the faithful to give to God due honors. Ut per illarum tactum fideles invitentur ad premium. But N. T. G. F. what are we to understand by this premium, this reward here in question except that true devotion, the affectionate sentiment of a lively faith; the delicious peace of a good conscience, in a word, all those emotions and interior delights which can only be known by tasting them.

His Lordship in like manner proceeds with an explanation of the ceremonies employed during the Forty Hours Devotion to the B. Sacrament; and insists most seriously upon the amende honorable, or reparation to be made by all the faithful to Our Dear Lord for all the outrages and insults offered to Him by heretics, sinners, and worst of all by bad Catholics, whose offences are of all the most malignant. On this head our beloved Bishop addresses his people as follows:—

"The main object of the Church in the institution of the Forty Hours is to engage her children to make reparation for the outrages which Our Lord receives in the sacrament of His love.

"Alas! He is daily insulted by the impious who to such lengths carry their fury as to trample under foot the holy species; by heretics who obstinately refuse to believe in the real presence in this venerable sacrament; by bad Catholics who receive it unworthily; by ungrateful Christians who prefer rather to yield to their shameful passions than to correct themselves of them, so as to render themselves worthy to receive it; by ungrateful men who display towards Him distaste, or indifference."

To excite us the more to this duty of reparation the Pastoral bids us—

"Consider carefully what is passing in the world, and to observe the fearful ills prevailing everywhere. Alas! Our Mother Holy Church more than ever is in suffering. Our holy pontiff, Pius IX., is still a prisoner in his own palace. The nations rage, and the people conspire vainly against the Lord and His Christ. The gates of hell move and open with great tumult; from the pit arise swarms of locusts, that is to say monstrous errors which darken the intellects of imprudent men of whom so many will follow only the false lights of their bewildered reason.

"Everywhere is God blasphemed, religion insulted, justice oppressed, impiety triumphant; whilst the shameful vices of impurity, libertinage, and drunkenness overflow as a flood. Luxury, vanity, pride, and every kind of excess extend their ravages everywhere, and corrupt all society.

"The entire world is as it were on a volcano; and the International drugging in its train all the damnable secret societies, is waiting the moment to let loose on all governments, the frightful monster of revolution, to overthrow them at a given time.

"And whilst in attend of this dread catastrophe, foreseen and decreed by all, from one end of the earth to the other devastating scourges make themselves felt. Here large cities fall a prey to fire; there the sea is lashed to fury and swallows up multitudes of vessels. Rivers overflow their banks carrying everywhere terror and death; contagious diseases show themselves with symptoms that appall our nature; rumors of war give reason to dread that all nations will soon be at death struggles with one another, and that human blood will flow in streams in all parts of the world.

"Such, N. T. G. F., are the manifold evils which should engage our attention during the Forty Hours, and chiefly whilst making humble reparation to the B. Sacrament. Let us try and divert by our prayers our sacrifices, our fasts and alms, these lamentable calamities. With this intent let us offer all the exercises made during these days of benediction."

His Lordship concludes by prescribing the exercises of devotion during the Forty Hours, reiterating the regulations previously in force.

There has been quite an amusing row in the Church by Law Established in England—one which cannot but seriously affect it, though for the moment the Times may affect to treat it as of little consequence. It had its origin in the following circumstances.

It is the custom at the University of Oxford to appoint a person as Select Preacher before the Undergraduates and, we suppose, other persons connected with the institution. The nomination is vested in certain officials who constitute the Board; but its confirmation rests with the larger body of Convocation which has the right, a right but rarely exercised, of putting its veto on the appointment.

This year it seems that the University Board entitled to nominate, appointed for the office of Select Preacher, Dr. Stanley, Dean of Westminster. Now Dr. Stanley, though a Dean and high dignitary of the Church of England, can scarcely be called a Christian. He is a distinguished scholar, a most amiable gentleman no doubt; but if to be a Christian it be necessary to hold certain dogmas as revealed truth—then most decidedly the Dean of Westminster is no more a Christian than was Hume, or Voltaire, of the last century, or than is M. Renan of the present day. A Protestant he is no doubt; but certainly he is no Christian if belief in certain dogmas be an integral part of Christianity.

Thus thought and reasoned a large body of those clergymen of the Anglican denomination; of those at least, who still hold as essential to the Christian character some of those mysterious dogmas which were not officially repudiated at the time of the Reformation, and which are still actually embodied in certain un-

repealed Acts of Parliament. They therefore with Dean Goulburn of Norwich at their head, a gentleman whose official position is equal to that of Dr. Stanley, warmly opposed the nomination of the latter, and provoked a meeting of Convocation to test the sense of the Anglican community on the subject. Warm, not to say angry, letters appeared in the London Times, some advocating the appointment of Dr. Stanley; others loudly condemning it, as incompatible with the distinctively Christian character of the University and the Anglican Church.

On the day appointed Convocation met, and the vote having been taken, it appeared that the appointment of Dean Stanley was sustained by a majority of 349 to 287. Hereupon Dean Goulburn who was also one of the Select Preachers to the University, has thrown up that post in disgust.

Can he stop there? Not if he be consistent, which alas few Anglicans are: for were they consistent, how could they remain where they are? If the appointment of Dr. Stanley to an office or function at the University be a good reason why the Dean of Norwich should throw up a similar appointment, the retention by the former of a high post in the Anglican establishment is a sufficient reason for Dr. Goulburn to separate himself from the Church of England. For of two things one. Either Dean Stanley is a true Christian, or he is not. If he is, why should Dean Goulburn refuse to occupy conjointly with him the situation of Select Preacher? If he is not a true Christian, how can Dean Goulburn reconcile it to his conscience, to remain a member of, and to hold high office in a Church, which not only tolerates within her fold, but advances to her highest offices of trust and dignity, men who are not true Christians? This argument cannot fail to present itself forcibly to the minds of many of these gentlemen who conscientiously opposed the nomination of Dr. Stanley; and as of these, many of course are not bound to the Parliamentary establishment by ties quite so strong as those which impede the free action of a Dean, it is reasonable to expect that this business will lead to many serious defections from Anglicanism.

PROTESTANT SCHOOLS IN ROME.—We hear a good deal about these institutions, and could we believe the glowing accounts of their numbers, their prosperity, and of the large numbers of pupils by whom they are frequented, we should come to the conclusion that the next generation of Romans would be composed of evangelical Protestants.

We do not however believe the accounts in the Protestant press, because we well know what are the agencies actually at work in Rome, as elsewhere, to procure attendance at the Protestant schools. It is of no use, however, for Catholics to denounce the system actually in vogue, as a system of bribery; as an appeal, not to the heart or conscience, but simply to the back and the belly; our statements though strictly true, are rejected as slanders, and the proselytising business is stoutly maintained to be indeed the work of God, in which the butcher and baker have no part.

But when Protestants themselves, yea Protestants of Protestants, endorse the so-called slanders of the Romish calumniators; when journals such as the London Times—a journal far above any suspicion of a bias towards Popery, or the ancien regime—come forward to reiterate the statements of the Catholic press on the subject of Protestant schools in Rome, and the influences actually at work to procure a show of pupils in those schools—the case is different; and the Protestant evangelical press will have a hard battle to fight to persuade the world of the reality of the conversions from Romanism to the "truth as it is in Jesus," of which it boasts.

Well then, here is what the Roman correspondent of the London Times, writing under date December 6th, says upon the matter. It will be seen that this, to us, hostile witness fully confirm all that Catholics have said on the subject of Souperism and "Belly-Conversions":—

"I confess," says Our Own Correspondent—"to have felt some surprise at the great zeal for learning or Protestant tendencies thus manifested by the lower order of Romans, until I noticed a passage in the speech of Signor Mussi, the Opposition champion on this occasion, in which he mentioned that, besides spiritual nutriment, food for the body was also provided for these children of the poor who attended these schools. On these terms"—adds our informant in the Times—"I suspect that missionaries, and schoolmasters in Italy will have no difficulty in gathering around them numerous flocks, and in retaining them—as long as the maccaroni lasts."—Cor. of London Times.—(The Italics are our own.)

Here as in a nutshell lies the entire story of "Missions to Romanists." They are in Rome what they are in Ireland, in Canada, and in every country where they have been established. The Gospel or good news that they preach, and for which alone they are valued is the "Gospel of the Belly." Whilst the oatmeal or the maccaroni lasts, they make converts. This be it remembered is not the reckless and malignant assertion of Papists, but the candid avowal of Protestants themselves.

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

"THOU SHALT NOT KILL." "LOVE YOUR ENEMIES."

Let not a false honor, Christian soul, deter you from the love of your enemies. What will become of my honor, you ask, if I take not vengeance upon my enemy? Your honor then is sacrificed, if you neglect to chastise your enemy who has insulted you. What sort of honor is this Christian soul? What sort of honor can only be preserved at the price of your soul and the loss of your eternal salvation? It would indeed be deplorable for human nature, if it could not free itself from disgrace except by a manifest disobedience and great crime against Almighty God. But let us examine your objection. According to whom, pray, do you lose honor in loving your enemy and forgiving injuries? According to the world? Yes, but according to which world? Certainly not according to a wise and sensible world, for the man who is not vindictive is loved and honored by all good and sensible men. It must then be according to that world which has no fear of God, no love of his divine maxims, no religion, no faith. It must be according to that world which revolts against the teaching of Jesus Christ and His benign and holy law and which impiously dares to usurp that divine prerogative: "Revenge is mine, I will repay." It must be according to that rowdy world which looks upon the gratification of its passions and lusts as the sole end of man, and which knows no law but might and self. And this is the world, Christian soul, whose opinion you value so greatly, that you prefer rather to lose your soul, than its esteem: that you prefer to follow its degraded maxims rather than the elevating maxims of Jesus Christ. This forsooth, is the world whose disciple you would be! Where will honor be, Christian soul, when you have become its disciple? Yes, indeed, where?

O glorious Patriarch of Constantinople! O holy Chrysostom! thou who, from thy pulpit of St. Sophia hast by thy eloquent praises held up the great king David to the love and veneration of mankind, tell me which was the most heroic—which was the most admirable—of all his actions? which covered him with the greatest glory? Was it his victory with sling and pebble over the giant Goliath? Was it his victories over his numerous enemies, who sought his destruction and the annihilation of his people? No, you tell me, his most illustrious action, his greatest glory was his not revenging himself upon Saul, when he had him in his power; his greatest victory was his victory over self; his stifling his resentment, his suppressing his desire of revenge (II. 2 de Saul et David). Yes, Christian soul, "this is true honor—not to avenge but to forgive." It was the meekness of the first Christians towards their enemies and their forgiveness of their tormentors, that won the admiration of the pagan world, and drew it towards our holy religion. Amidst the most bloody persecutions; amidst the most terrible torments and barbarities, they suffered with patience, praying for their persecutors and kissing the hands of their executioners. And did they lose honor by this? Certainly not in the eyes of a just and sensible world. Nay! even the rowdy world, whilst it has not the moral courage to imitate their example, yet applauds in its secret heart their high and holy conduct. Even the pagan world knew how to appreciate the beauty and comeliness of this heavenly virtue. "True honor is in forgiving; vengeance alone is infamy." And indeed it must be so. For how, Christian soul, can that be an honorable and glorious action which dishonors and offends Almighty God? Can there be any honor in offending the King of Heaven? Can there be aught but contempt and infamy for the pigmy puppet who insults the Great Creator of the Universe? And even if you lost your honor, Christian soul, which, I pray you, is of more account? thy honor before a vile and senseless world? or the eternal honor of God? Dare you for one moment prefer the one to the other? thy honor to the honor of God? But where can you find honor in revenging? Where can you find disgrace in doing good to those that hate you? Not depend upon it, even the damned in hell bow their heads in awe and astonishment when they behold the Christian soul "doing good to them that hate him, and praying for them that persecute and calumniate him."

There is no dishonour but in sin alone. To lead an unchristian life,—a life unrestrained by the teachings of Jesus Christ and the promises made in Baptism; to satisfy the passions and lusts of the flesh; to live in rioting and wantonness; in chamberings and impurity; to usurp the rights of others; to rob your neighbour of his goods; to oppress the poor; to crush the weak; to enrich oneself by extortion, these are dishonour. Dishonour consists in giving oneself up to a life of debauchery and gambling; in luxury of dress at the expense of the merchant, the artisan, the domestic or the workman whose salary you retain. In one word dishonour alone consists in breakin God.

commandments and not fulfilling his holy law. This is disgrace and infamy; not the forgiving injuries for the love of God.

Where is your faith Christian soul? If you have not entirely left it you must feel that this honour, of which a senseless world prates so continually, these worldly goods, this life and all that passes with it, are but as the shadows of clouds that pass over the face of the world without leaving any record behind.

Your interest, Christian soul, besides the express command of God, requires you to lay aside all hatred and desire of revenge; to love those who offend you; to do good to those who hate you, and to pray for those that persecute and calumniate you; for Jesus Christ has attached thereto a most munificent reward.

A strange story of either imposture or diablerie comes to us from Nevada, and is alluded to with his usual good faith by the Montreal Witness of the 21st Dec., as a "Romish Wonder," as one of "Romish Delusions," as if it were countenanced by the authorities of the Catholic Church; the truth being that their attention having been called to the circumstance by the strange notoriety it had obtained, they instituted enquiries on the spot; and that, tho' they have pronounced no definite sentence thereon, they have plainly given their people to understand, that the story of the apparition is either a tale of diablerie, or a fraud—in either case a thing to be treated with contempt by all Christians.

The story is to the effect that a certain Agnes Donough, a young girl, pretended to have had a communication from her deceased father, who was in purgatory, and who is now in heaven. It is certain that the story created much excitement in Nevada; the Bishop of the Diocese instructed one of his priests, the Rev. Father Manogue, to inquire into the matter; the priest did so enquire; and as the N. Y. Freeman tells us, made his report to the Bishop, in which, "while admitting the facts of the apparition, rappings, &c., he holds them in very salutary contempt," whether they be, as some think of diabolic origin, or whether, which to us seems the more probable, the phenomena are but the tricks of a clever and unprincipled girl.

So far then from the thing being a "Romish Delusion," or a "Romish Wonder," it is one which the Catholic authorities and the Catholic press have done their best to discredit and to hold up to public contempt. There are many Catholics who believe in the supernatural, or rather infra-natural origin of the phenomena of spiritualism, and much may be said on this side of the question; but whether of diabolic or human origin, all Catholics entertain for them a feeling of sovereign disgust. It is thus the N. Y. Freeman, of the 21st Dec., criticises the pretended apparition at Nevada:—"We are surprised at the attention excited in various parts of the country by what we published two weeks ago. Such thimble-rigging devilries as these in Nevada are not of such rare occurrence."

It is thus clear that the Romish clergy and press so far from encouraging the delusion are doing their best to discredit it, and make it contemptible. We are well pleased to see that the Montreal Gazette does justice to the Director of the Catholic Deaf and Dumb Asylum, M. Belanger, as having first introduced the novel system of articulation into Canada:—"In the Spring of 1871, the Principle of the Mile End Institution, Mr. Belanger, was persuaded to cross over to Europe to study the German system of articulation. He repaired to Aix la Chapelle, where for several months he devoted himself to the study in both French and German. The outbreak of the war interrupted his labors, but he learned sufficient to make his voyage profitable, and sailed for Montreal with the glory of being the first to introduce the new system in its entirety into Canada. He set to work at once, and with such success, that at the end of four months he was enabled to exhibit pupils who spoke out loudly, distinctly and quite intelligibly in both French and English."

before us, a lecture delivered by him in June last taken from the Berks County Times, in which this sentence occurs: "The great curse of Canada was Roman Catholicism, against which Protestantism had to combat." And that we are assured is mild compared with some of the expressions used by him. In fact, his lectures were largely tinged with anti-Popery sentiments, the Roman Catholic residents in the Dominion being described as "a priest ridden degraded crew of Papists." Now, whatever opinion may be entertained in Canada, we are satisfied that all parties will agree with us in denouncing in the strongest terms the conduct of a Government appointed emigrant agent, who can thus insult the religious faith of, at least, three-sevenths of the people of this Dominion. Protestantism has no struggle with Roman Catholicism in Canada. In every part of the Dominion the most perfect religious liberty prevails. And he is neither more nor less than a bigot and a slanderer, who could thus present the religious life of the Dominion to an English audience. What amazes us is that in the face of such statements as we have quoted, statements to which we have very good reason to know, the attention of the Ontario Government was directed at the time they were made by Mr. Crooks, he should have been honored with a position of so great trust and responsibility as that of Chief Commissioner of Emigration by the Government of Ontario. We fancy our Roman Catholic fellow subjects in that Province, who have recently been the subjects of a good deal of political coquetry by their former traducers, will be able to appreciate the conduct of a Government, which, with its eyes open, commissions a gentleman to brand them throughout the United Kingdom as "a priest-ridden, degraded crew of papists."

We agree with the Gazette that "the most perfect religious liberty prevails in every part of the Dominion of Canada," which in this respect stands out in striking contrast with Germany, Italy, and Switzerland. The praise of Canada is in fact the strongest condemnation of the last named countries. For the rest we think that the appointment of this Rev. Mr. Crook—if the language attributed to him by the Gazette be correctly reported—is a wanton and intolerable insult to the Catholics of the Dominion; and we thank our contemporary for calling attention to it. If the entente cordiale now happily existing betwixt Her Majesty's loyal Protestant and Catholic subjects in Canada, happy in the full religious liberty that all enjoy is to be maintained, such appointments as that which the Gazette condemns must be put a stop to.

The last solemn offices of the Church for our lamented pastor, Vicar General Truteau, were celebrated on Thursday, 2nd inst., in the Cathedral chapel. Mgr. Bourget, Bishop of Montreal, assisted on his throne. Mgr. Pinnoneault, Bishop of Birta, officiated, and delivered a magnificent eulogy of the deceased, touching by its simple pathos. From all parts of the Diocese, indeed of the ecclesiastical Province, the numerous concourse of clergy testified to the universal esteem in which our dear friend departed was held. The Rev. M. Truteau was one of the clergy honored by being selected to form the new Chapter of the Diocese of Montreal, and on the 27th December, 1847, he was appointed Vicar General. Of the original Chapter none now remain except the Rev. M. Pare, Chanoine Secrétaire. In consequence of the affliction that has befallen our Bishop, no visits were received at the Episcopal Palace on New Year's Day; and to the same cause must be attributed the non-payment of the usual visits by its inmates.—The house is a house of mourning, for in the death of Vicar General Truteau it has sustained no common loss.

PRESENTATION.—Shortly before Christmas, the gentleman of the Committee of St. Mary's Church, Williamstown, Glengarry, presented the Rev. Father MacCarthy the very handsome sum of \$203.96. The ladies met in the Sacristy on New Year's morning, immediately before Grand Mass, and with an elegantly written address—read by Mrs. Wm. MacPherson—presented the same Rev. gentleman a magnificent gold watch. This makes the sixth time the devoted, generous people of this parish have thus nobly testified their love and respect for their cherished pastor, since his advent among them.—Com.

TO OUR DELINQUENT SUBSCRIBERS.—We take this opportunity of informing all subscribers in arrears to this office, that, wearied out with reiterated and fruitless appeals to their sense of justice and common honesty, we have commenced handing over their accounts to a lawyer for collection; and shall for the future continue so to deal with all those who will not, except on compulsion, pay their just debts.

THE AUSTIN & CO. FAILURE.—The failure of the above named firm on the 19th November last, when their liabilities were said to be over \$300,000.00 with a small proportion of assets, created quite an excitement among commercial circles; it has since been ascertained that the liabilities are close on a half million of dollars with assets of over \$200,000. In connection with this we may state that their book-keeper, Mr. William Booth, was arrested on two charges, the most important of which was at the instance of the Bank of British North America, for having uttered forged promissory notes for account of his employers. After a protracted investigation, he was on Friday last, on the application of his counsel, J. A. Chapleau, Esq., M.P.P., honorably discharged by the Police Magistrate (Mr. Brehaut), it having been established that the notes said to be forged, were discounted for the firm anterior to his engagement as book-keeper. We are sure Mr. Booth's many friends will be pleased to learn the result, as he has been long and favorably known amongst the commercial public of this city, with whom he has lived during the last quarter of a century.

BLACKWOOD'S EDINBURGH MAGAZINE—Dec. 1872. The Leonard Scott Publishing Co., New York; Messrs. Dawson Brothers, Montreal. The December number is first rate, though the story of a True Reformer is a little heavy this month—heavy at least as compared with its predecessors. The Parisians, however, is not only very interesting, but very instructive also, as giving a correct view of social life in Paris, and the inner life of Frenchmen during the second Empire before the outbreak of the German war. The other articles are all good. We publish the list:—The Parisians, Book III.; A Century of Great Poets, from 1750 downwards; A True Reformer, Part X.; Midlemarch; New Books; The Strike and the Lock-Out.

Rev. J. J. Schmitz, Rural Dean of the County of Bruce, died on the 28th ult.—R. I. P. Hamilton had 245 marriages, 254 deaths, and 517 births during the past year.—Globe. The Globe says wood is only \$2 a cord at Napance.

CATHOLIC EDUCATION IN ONTARIO. PENETANGUISHENE. It is gratifying to observe the advance of Catholic education in this remote but historic portion of Ontario, as evinced lately at the Christmas examination of the Catholic school in the Town of Penetanguishene. The school is under the direction of MRS. POOR, a lady of decided ability and attainments of a superior order. Educated in a convent she has there imbibed that conscientious devotion to the meritorious work to which she has so earnestly addressed herself that the most excellent results are naturally anticipated, as they have been so happily realized in regard to the children under her care.

The children were on this occasion subjected to a critical examination in reading, spelling, geography, history, grammar, and arithmetic; in all of which branches much progress had been made. Some dialogues and pieces of declamation having been recited: and vocal music rendered, in English and French, with precision and gracefulness, the children took advantage of the occasion to present the following address accompanied by a valuable gift to the Rev. J. P. Kennedy, P. F. who visited the school for the purpose of examining the pupils.— THE ADDRESS: Rev. Father Kennedy, Penetanguishene. REVEREND FATHER.—We, the pupils of the Catholic Separate School assembled on this thrice joyous day to offer you our heartfelt sentiments of love and gratitude. Your untiring zeal in the cause of education and the many acts of kindness which you have manifested towards us shall always be to us a source of esteem and veneration.

Accept, kind Father, this trivial offering as a token of the love and gratitude we owe you and rest assured that when kneeling at the crib of the Infant Jesus you will not be forgotten in our prayers; we will ask the Holy Child to grant you unbounded success in the accomplishment and perseverance of your pious labor, confidently hoping that you in return will remember us in your prayers when pleading before the Throne of Mercy. A Merry Christmas! A Happy New Year! and many, many returns of the same, is the sincere wish of the grateful pupils of the Catholic Separate School. Penetanguishene, Dec. 20th, 1872.

In the Reverend gentleman's reply he succinctly stated the happy results of the last quarter's scholastic labors. He took occasion to say that having been present at many examinations, none pleased him more than the present. He referred to the very creditable manner in which the children had acquitted themselves, especially in arithmetic; in which the readiness, rapidity, and correctness of their answers had attracted much attention and industry both on the part of the teacher and pupils. He alluded to the vast improvement in the gentleness of manners and politeness of the children of such various nationalities attending the school; a compliment which reflected a well deserved eulogium on the amiable tact of the lady teacher.

Having thanked them for their very kind address, so well composed and written, and so full of sentiments of reverential affection, and having returned thanks for the very unexpected and costly present, he concluded by saying that he thanked them above all for their promised prayers to the Infant Jesus, hoping that they would endeavor to imitate the example of that Holy Child, who having returned to Nazareth, was subject to His parents, and who grew full of wisdom, and the grace of God was in him. He was certain that under the direction of the excellent lady whom he thought Divine Providence had placed over them they would with their growth, advance in wisdom, and knowledge and the Grace of God.—Canadian Freeman 2nd inst.

A farmer from St. Catharines was brought to the Hotel Dieu the other morning, says the Quebec Chronicle, with his feet so badly frozen that it is feared they will have to be amputated. He left town on Christmas eve for home considerably under the influence of liquor. It was intensely cold, and the man fell asleep, awaking to find himself lying on the Valcarrier Road, his horse and sleigh gone. He walked about to warm himself, and when he got heated, he changed the process by taking off his coat and one boot, in order to get cool again. When he did get cold he took shelter in a hollow of the wood, where he remained till morning, when his shouts for help brought a passing farmer to his aid, who took him to a small cabin, some ten acres off. He was subsequently brought to town.

All in all British Columbia is a tempting part of the world for any sturdy young men who are determined to "go west." Only let them make a note of this fact before starting, that young ladies are very scarce in the new colony, men outnumbering women there by nearly two to one. In this circumstance, you better convert Miss Brown into Mrs. Jones and take her with you. SLAVERY IN CANADA.—We were shown to-day by Mr. Ashworth, the following receipt which was given to his grandfather in Montreal for the sale of a negro wench and child. Mr. Ashworth remembers having seen one of the slaves when he was a boy:—"July 11th, 1777, received of Mr. James Caldwell, £80 in full for my negro wench and child, which I promise to him to-morrow and give him a bill of sale for them."—Ottawa Citizen.

On Wednesday last Bishop Farrell, of Hamilton presented the band of St. Patrick's Society with a handsome banner as a mark of his appreciation. The banner was executed in Lyons, France, and is an elegant piece of workmanship. In the centre is an interesting mingling of musical instruments, with a semi-circle of shamrocks.—Globe 6th inst. PRESENTATION.—We are happy to learn that Mr. Palmer, the recently appointed chief of the delivery

staff of the Post-office, has been presented by the clerks with an address expressive of the esteem in which he is held by those under him. This is an evidence of good-will, which unfortunately, is not often seen in public departments.

His Excellency the Governor General and Lady Dufferin arrived from Ottawa on Saturday night, and were received at the depot by His Worship the Mayor, the Vice-Regal party proceeded at once to St. Lawrence Hall.

The harbors of Picton and Charlottetown in the Lower Provinces are frozen over.

New York, Jan. 6.—Stokes was in the Oyer and Terminer Court this morning to receive sentence, Mr. Tremain, his counsel, made an address in relation to a bill of exceptions to the Judge's rulings, which he proposed to offer. The prisoner was asked what he had to say why sentence of death should not be passed upon him? Stokes thereupon said he had not violated the law nationally; that the testimony upon which he was manufactured and perjured. Judge Boardman then, in a feeling address in which he alluded to the prisoner's youth and social surroundings, sentenced the prisoner to be hanged on Friday, the 28th of February next, being the shortest time that could be legally allowed the convicted man.

The Municipal Elections for Ottawa, Toronto and Kingston passed off very quietly. The Mercury says the employees of the Quebec Legislative Assembly received an increase of £50 each to their salaries, commencing with the new year.

SUDDEN DEATH.—A man named Harry Johnson, 30, residing in Shaw Street, an employe at the City Gas Works, fell dead at 10 o'clock last night. He was in the act of "drawing the bench" when he suddenly fell back a corpse. The deceased, who was a steady man, and respected by his fellow workmen, leaves a wife, but no children.

Snow Storm.—St. Louis, Mo., Jan. 6.—The snow storm which prevailed over a large part of this State and Kansas on Friday and Saturday was very severe. The snow is from one to two feet deep on the level. Trains were delayed several hours and many of them stuck fast in drifts. New York, Jan. 6.—Yesterday morning a rain-storm began, which soon turned to sleet and continued. No such spectacle was witnessed for years. Trees were cased in ice; locomotion on the sidewalks became almost impossible, and throughout the day the streets looked deserted.

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 will save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

REMITTANCES RECEIVED. Beaverton, D. J. McB., \$2; Lonsdale, J. M., 2.50; Coldwater, P. R., 1; Galt, P. L., 2; Netherby, C. McP.; 2; Burnetown, M. A., 2; Brockville, J. L. D., 1.50; Hemmingford, Rev. F. G., 1.50; Rockton, M. O'G., 2; Assametsungun, C. McC., 2; Napance, P. S., 2; Gonsrock, J. K., 2; St. Johns, R. H., 2.50; Compton, J. F., 2; Applton, E. D., 2; Jeannerette, La., J. McA., 2; Curran, J. McC., 2; Riviere Raisin, D. F. McP., 4; Alexandria, A. S. McD., 2; Cape George, N. S. Rev. J. F., 2; Clayton, E. L., 2; Lewis, T. D., 2; St. Sylvestre, D. H., 1.50; Lanark, M. T., 1; Streetville, L. M., 2. Per F. O'N., Antrim—Cedar Hill, T. O'G., 2. Per Rev. K. A. G. Ustergrove—Solf, 2; T. H., 2; Brechin, P. M., 2; R. M., 2. Per W. C. Dalhousie Mills—J. J., 1. Per P. L. Scott—J. G. K., 2; Mallorytown, T. G., 2; O. H., 2; Caintown, T. F., 2; J. H. S., 2. Per Rev. D. O'G., South Douro—J. B., 2. Per Rev. J. Mac C., Williamstown—D. J. McD., 7. Per D. S. Pakenham—White Lake, T. M., 2. Per F. J. McG., Trenton—T. C., 2. Per J. C. H., Read—T. S., 2; P. S., 1; Belleville, T. H., 2; Hastings, J. S., 1. Per B. L. St. Eugene—D. H., 1.50; P. D., 1.50; W. G., 1.50; T. H., 1.50; J. M., 1.50; P. K., 1.50; Point Fortane, P. H., 1.50.

BIRTH. In this city, on the 1st January, Mrs. J. J. Curran, of a son. DIED. In this city, on the 4th inst., John Looney, plumber, aged 20 years, second son of Mr. John Looney.

MONTREAL WHOLESALE MARKETS. Jan. 7. Flour & brl. of 196 lb.—Pollards... \$2.25 @ \$3.00 Super Extra... 0.00 @ 0.00 Extra... 7.10 @ 7.20 Fancy... 6.60 @ 6.70 Fresh Supers, (Western wheat)... 0.00 @ 0.00 Ordinary Supers, (Canada wheat)... 6.00 @ 6.20 Strong Bakers'... 5.30 @ 6.50 Supers from Western Wheat (Welland Canal)... 0.00 @ 0.00 Supers City Brands (Western wheat) Fresh Ground... 0.00 @ 6.00 Canada Supers, No. 2... 5.55 @ 5.75 Western States, No. 2... 0.00 @ 0.00 Fine... 5.00 @ 5.10 Middlings... 4.00 @ 4.25 U. C. bag flour, per 100 lbs... 2.85 @ 2.85 City bags, (delivered)... 3.10 @ 3.15 Wheat, per bushel of 48 lbs... 0.90 @ 1.40 Barley, per bushel of 48 lbs... 0.00 @ 0.60 Lard, per lbs... 0.10 @ 0.10 Cheese, per lbs... 0.11 @ 0.11 Oats, per bushel of 32 lbs... 0.32 @ 0.34 Oatmeal, per bushel of 200 lbs... 5.00 @ 5.10 Corn, per bushel of 56 lbs... 0.87 @ 0.68 Pease, per bushel of 66 lbs... 0.77 @ 0.80

TORONTO FARMERS' MARKET. Jan. 4, 1873. Wheat, fall, per bush... \$1.25 1.35 do spring do... 1.22 1.23 Barley do... 0.69 0.65 Oats do... 0.38 0.39 Peas do... 0.68 0.70 Rye do... 0.00 0.65 Dressed hogs per 100 lbs... 5.25 5.50 Beef, hind-qs, per lb... 0.05 0.06 "fore-quarters" 0.03 0.04 Mutton, by carcass, per lb... 0.05 0.05 Chickens, per pair... 0.30 0.50 Ducks, per brace... 0.40 0.60 Geese, each... 0.40 0.60 Turkeys... 0.40 1.00 Butter, lb. rolls... 0.18 0.20 "large rolls" 0.14 0.16 tub dairy... 0.15 0.17 Eggs, fresh, per doz... 0.05 0.07 "packed" 0.18 0.22 Apples, per brl... 2.00 3.00 Potatoes, per bag... 0.50 0.60 Onions, per bush... 1.50 Tomatoes, per bush... none Turnips, per bush... 0.30 0.40 Carrots do... 0.40 0.50 Beets do... 0.60 0.75 Parsnips do... 0.40 Cabbage, per doz... 0.40 0.50 Hay... 23.00 28.00 Straw... 9.00 13.00

FOREIGN INTELLIGENCE.

FRANCE.

At Versailles President Thiers held the usual New Year's reception. The diplomatic body was first received, but no speeches were made.

The members of the National Assembly followed, and the deputies of all shades of political opinion were cordially welcomed and heartily congratulated.

Paris, Dec. 14.—It is now beginning to be pretty generally admitted even by the Left that they have entirely mismanaged their Dissolution campaign. The whole affair has fallen flat, and worse than that, has incurred a certain amount of ridicule.

It happened yesterday that anxious to see what was doing in those haunts familiar to me in the days of the Commune, I accepted the invitation addressed by a number of the most Radical members of the Municipal Council to the citizens of the most Communist arrondissements of Paris to go and sign petitions for the Dissolution of the Assembly.

ITALY.

The best friends and the warmest admirers of Italy must at times be tormented by doubts whether her people are fit for Parliamentary Government, and whether what is commonly called an enlightened despotism would not be better suited to their character and requirements.

Rome, Dec. 30.—The German Charge d'Affaires informed Cardinal Antonelli last week that he had been instructed to take unlimited leave of absence.

Rome, Jan. 2.—The Pope, on receiving the Palatine Guard yesterday, made a brief address, alluding to the persecution of the church, and declaring the cities of Europe were dancing on perilous ground.

WEALTH OF ROMAN RELIGIOUS ESTABLISHMENTS.—The Roman correspondent of the Cologne Gazette points out that the religious establishments at Rome are far from being so wealthy as is generally supposed.

The Russian Empire now abuts upon our possessions in India, and is more immediately affected by outbreaks of cholera in that distant quarter than any other country, and is, therefore, more directly concerned in endeavoring to ascertain the cause of

AN ENGLISH RADICAL AT ROME.

One of the English delegates who went to attend the universal suffrage meeting at Rome, which was not held, has addressed the following letter to the editor of the Swiss Times:—Sir, I want to complain of the conduct of your reporter in his Report of the meeting on Sunday Casting a slur on the appearance of the London Delegates I dare say Mr. Editor that you will not publish this letter but I wish to tell you some plain truths.

SWITZERLAND.

GENEVA, Dec. 16.—Yesterday the Consistorial elections were held, the number of voters being 3,777. The list of the so-called Evangelical party was beaten by 400 votes. The average majority of the Liberals amounted to 2,090, that of the Orthodox party to 1,690; thus, of 31 members, of whom the Consistory is composed, 15 belongs to the old Evangelical and 16 to the new Liberal party.

GERMANY.

BERLIN, Dec. 30.—The journals of Konigsberg and Posen have been threatened with immediate confiscation if they publish the insulting references to Germany in the recent Papal allocution.

The Charge d'Affaires of the German Government at Rome will probably be instructed not to attend the reception of the diplomatic body of the Pope on the 1st of January, on account of the allocution.

There are now in Germany two sects of new Protestants the "Old Catholics" and the "Protestant Union." Professor Bluntschli is the Dollinger of the Protestant Union. The Protestant Unionists go much farther and have much better prospects than the Old Catholic Brothers. Their creed and new doctrines are more suitable to the German Liberals, as they rest, though they do not speak it out openly, on new apostles, like Strauss, Renan, and other heroes of modern anti-Christian science.

Under the title "Prince Bismarck and the three Emperor's Meeting," the Belgian Minister, Deschamps, has published a pamphlet which causes a great sensation. Nowhere have Prince Bismarck's views, his principles, and objects, the great dangers and probable results of his policy, been described and exposed more successfully.

PERSECUTION OF GERMAN CATHOLICS.—Some of the London papers (the Spectator especially) have published articles pointing out the folly and weakness of the Prussian Government in its persecution of Catholics. They point out that to resort to the old fashioned method of persecution proves that fear exists, and that the result will probably be that impartial Germans will begin to suppose that there must be truth behind a system which is so formidable as to call for an attack on the part of the State.

RUSSIA.—The Russian Empire now abuts upon our possessions in India, and is more immediately affected by outbreaks of cholera in that distant quarter than any other country, and is, therefore, more directly concerned in endeavoring to ascertain the cause of

the pestilence with a view to its prevention. The cholera would have its way to Europe, and in Russia itself the disease seems to be becoming permanently localised. The thoughtful, prescient, and logical letter of Mr. Notten Radcliffe, on the recent diffusion of cholera in Europe shows how much the former danger is increased, how pressing it is. A valuable volume recently published by Dr. Hubner, of St. Petersburg, exhibits the statistics of all diseases in that capital in 1870, and among others of cholera. Careful records of cholera in St. Petersburg have only been kept since the taking of the Census of the city in 1869. In 1870 and 1871 there were three distinct visitations of cholera in the capital of Russia. The first began in August, 1870, and lasted until March of the succeeding year. It caused 980 deaths. The second visitation lasted three months, March, April, and May, 1871, and caused 1,310 deaths. The third visitation commenced in June, 1871, and caused 1,910 deaths. The death-rate from cholera to general population in the two years was 8.27 per 1,000. In 1872 there was another visitation, which was gradually dying out when Dr. Mouatt was in St. Petersburg in September last. Dr. Mouatt feels assured that Asiatic cholera must now be regarded as an epidemic disease in St. Petersburg, and that in regard to the necrodesences of the disease there, it is not necessary to look for fresh importations of the disease from distant sources. His grounds for believing that this wandering and migratory pestilence has abandoned its nomadic character in Europe, and found a resting place at St. Petersburg, rested upon the neglect of sanitary precautions in that city. The soil upon which the houses are built is so saturated with sewage matter, that it would scarcely be an overstatement to say that the capital floats upon a bed of sewage. The majority of the houses have porous cesspits into which excremental matters are cast, the liquid portions soaking into the earth beneath the foundations of the buildings. The canals which intersect the city are gret open sewers, and at the same time sources of water supply to a portion of the population. The amount of filth deposited in these canals is so great that the authorities, it is said, are afraid to disturb it for the purpose of removal, lest the attempt should cause a pestilence. There is no pretence of drainage in the city, and the drinking water is almost universally most impure. The Russian authorities are now fully alive to the existence of these evils, but it is to be regretted that they do not deal more energetically with them.

RUSSIA AND THE HOLY SEE.—Many of our English journals have lately filled their columns with extracts from the Russian press, by which it would appear that the most friendly relations exist between the Government of the Czar and the Holy See. This is not true, and although the accounts are particularly amusing to the better informed they are likely to mislead the unsuspecting and ignorant. About two years ago the Russian Government was anxious to enter upon friendly terms with Pius IX, but before any amicable arrangements could be made, his Holiness insisted on his right to elect and approve of the Bishops nominated. This the Czar was unwilling to accede to, as many of the bishops nominated were mere creatures of his despotic will. Accordingly, official communication was broken off, and so the matter rests to the present day. The only gain was, that five or six bishops, elected by the Pope, were allowed to govern their dioceses, whilst many schismatic bishops were appointed by the Czar but never approved of by the Holy See. The same journals have constantly repeated that an agreement had been concluded with the Sovereign Pontiff and Czar, to the effect that the Russian language should be used in the Church services. This is totally untrue. The Pope has not forgotten that in 1833 the substitution of the Russian language was the cause of many Greek Catholics entering the Russian Church. Again we are told that a Papal Nuncio is to be appointed at St. Petersburg. This is also a pure invention. It is true that during the last Polish insurrection the Czar made proposals to the Holy See to send a Nuncio to St. Petersburg but the proposition came to naught when the insurrection was quelled. In conclusion, the fabricators of lies assert that an envoy has been accredited to the Holy See by the Russian Government in the person of M. Kapnist. This is false; for though M. Kapnist is in Rome at the present time, and on intimate terms with the members of the Papal Court, he is there in no official capacity.

SPIRITUALISM.—A novel Spiritual seance was given in New York, recently, at which Miss Thackerbury, a Cleveland Spiritualist, figured as the medium. She was placed in a cabinet, her mouth tightly sealed up with rolls of sticking-plaster, and her body securely fastened to a chair with ropes. The room was then darkened. A murmuring sound followed. Strange lights appeared in different parts of the room, and the cabinet moved about in a mysterious manner. One of the audience then inquired who was present, and a voice in the cabinet replied that a spirit had come; whereupon there was a long conversation between the audience and the spirit. At the expiration of an hour, the cabinet was opened, and Miss Thackerbury was found untied, with the ropes in her lap, but with the sticking plaster still on her mouth. The cabinet was then closed for another hour, during which new lights and spirits came on the scene, and there was much talking and singing. At the expiration of the second hour, the cabinet was opened, and Miss Thackerbury was this time found tied up again, and with her mouth still tightly sealed. The rope-trick is a dodge known to jugglers long before Spiritualism was invented by the Fox sisters, and as to the sticking-plaster, every one at all acquainted with the peculiarities of the sex knows that all the sticking-plaster in the world cannot prevent a woman from talking, if she wishes to do so.

The following letter from a probable future President to his sister, which is now going the rounds of the newspapers, is classified as an "Epistolary Effort."—DEAR SISTER, The horses is all got the epigram very badly. Us boys had so much fun the other day! Little Frank's hobby horse had glue running out of his nose, so we knew he had it, and we took him into the bath-room, and got some of Ma's fine towels and wrapped his legs up in hot water, and burned sulphur matches under his throat and swung his mane off, and the paint came off of his legs, and all the glue come unstuck, and Frank can't ride him any more. Wasn't it jolly? Then the matches put us in mind of havin' a Boston fire, so we coaxed sister Sadie to give us her box of Swiss houses you brought her from Uri; and we set 'em up, and teached 'em off, and let her rip. The town, went like blazes, and we throwed some of Sis's dolls in for dead bodis, and then saved thearms and legs for trofys. But you bet we got scared when the flames went so high, so we turned on the hose, and that fool Jim Blain let the water run all over the floor and down the kitchen on the cook's head, and she thought the pipes had busted, and run for a man to fix 'em, so Ma caught us in there, and the boys run home, but I got a thrashing. It didn't hurt much, cause I had on thick clothes. Our Frank is in pants. He went in last Sunday. I've got a new girl. I don't like Jonnie Bird any more, cause when I give her a handful of peanuts she throwed 'em in my face, and I expect Jim Blain told lies about me. I'd lick him, only his father keeps a candy store, and I get all the candy I want for nothin'. Your affectionate brother, CHARLES. P.S.—Please bring me a goat.

THE SCOTCH MARRIAGE LAW.—Lord Gifford has for some time past been engaged in the trial of a cause which illustrates the peculiar features of the

marriage law of Scotland. The heir (since death of one of our oldest baronets, and to a splendid Highland estate, fell in love with the daughter of an Edinburgh fishing-boat maker, and one evening he dined in her father's house, in presence of the assembled family, offered marriage to her. He was accepted, and the parties declared themselves man and wife there and then. The law requires no formal ceremony for the completion of a marriage, holding it sufficient that the parties did, with a matrimonial purpose, interchange their consent. Marriage, in this allowed to be proved precisely as other contracts may be proved. The real question in dispute is, whether there was a matrimonial purpose in what passed between the parties, and whether the subsequent cohabitation was matrimonial. A son was the issue of the alleged marriage; but the case has lost much of its interest through the boy's death, the money stakes being very much reduced, and nearly all the poetry taken out of the case in consequence of that untimely event.—Law Magazine.

Kansas is doing up divorces with a promptness and despatch which threatens to interfere with the custom of Indiana. A lady who was somewhat pressed for time the other day was unmarried, licensed, married, and off on her second wedding trip, all within a quarter of an hour.

It is an established fact, that Consumption can be cured; but it is far better to prevent the cruel disease from fastening itself on the system, by the timely use of a remedy like Dr. Wistar's Balsam of Wild Cherry. This standard preparation will speedily cure a cough or cold, and even Consumption often yields to its great power.

DR. S. JACOBS, ON APHONIA, OR LOSS OF VOICE. Orange Street, St. John, N.B., 1869.

MR. FELLOWS—Sir: I am bound to award the palm of merit to the preparation of Hypophosphites discovered by you. I had occasion to use it myself in a case of Aphonia, which would not yield to regular treatment, and am happy to say, it proved to be all that you claimed for it, having acted with expedition and entire satisfaction. I feel called upon to publish the fact, that the profession may avail themselves of a remedy in your Compound Syrup of Hypophosphites. Yours, very truly, S. JACOBS, M.D.

THE ALMANAC Publishers complain that their business is destroyed by Ayer's American Almanac. The people prefer it to any other, the Farmer's, Western, Southern or the numerous local almanacs when they get Ayer's. It supplies the best astronomical data, weather and jokes of them all, and above all, medical advice which is invaluable for every family. It is supplied gratis by the druggists, and should be preserved for constant reference and use. We are sure that no good housekeeper or grandmother goes willingly without one.—Anti-Slavery Standard, N. Y.

AGENTS WANTED \$150 per month. To sell the TINKER, the most useful Household article ever invented. Address H. K. ANDERSON, P.O. Box 369, Montreal, P.Q.

WANTED, FOR THE SEPARATE SCHOOL of the Town of PICTON, P. E. County, a duly qualified Male or Female TEACHER, to enter on duty on or before the first of JANUARY. Salary liberal. J. BRENNAN, P. P. Picton, October 28th, 1872.

WANTED. AN EXPERIENCED ENGLISH TEACHER, desires to obtain employment in an Academy, or other Institute of Education, where a proficiency in Latin and Greek Classics with a perfect knowledge of French would be required. Satisfactory references can be given. Address to "M. F.," Buckingham Post Office, Co Ottawa, P. Q.

WANTED. A THIRD CLASS TEACHER wishes a SITUATION will be ready to commence in January; satisfactory Testimonials given if required.—Address (Stating Salary given) "S. K. T.," Martintown P.O., Glengarry Ont.

READ THIS! All persons having leisure and wishing to increase their income, please send address repaired to undersigned. Occupation easy and honorable, suited to all, and especially TO LADIES. \$2 to \$10 per day without risk or expense. C. L. BOSSE, Montreal.

DOMINION BUILDING SOCIETY, FOUNDED, 14th AUGUST, 1872.

Office, 55 St. James Street, President:—Edm. Gravel, Esq.; Vice-President, P. Donnelly, Esq. Directors:—Ls. Belanger, Esq., Chas. Lamoureux, Esq., M. H. Brissette, Esq., L. W. Telmoose, Esq., Robt. McCreedy, Esq.

First issue, subscribed Appropriation Stock, \$100,000.00. Second issue \$200,000.00 now open for subscription in Books of \$2,000 each, payable \$1 per week with an entrance fee of \$1 and 25 cts for the book. \$8,000 to be given in appropriation on the 8th of January, 1873.

Owing to the rapidity with which a greater portion of the second issue has been subscribed, the Directors have been enabled to give \$4,800 in appropriations for the 8th of January next, at 8 p.m., in the "Cabinet de" Lecture Paroissial, No. 327 Notre Dame Street, Montreal; and at the same time they have declared the 19th and 20th, appropriations on the first issue.

On no consideration can payments of weekly fees be made on the day of an appropriation. To participate in the drawings of the first issue, members must have made their 22nd weekly payment, unless they shall have paid in advance. It is a feature peculiar to this Society alone, that by paying in advance you are qualified for double the time actually paid for. Thus the payment in advance for two weeks qualifies for four.

Permanent Stock-shares, \$100.00, payable ten per cent. every three months dividends half yearly; in this stock there remains only \$12,000 open for subscription.

MONEY TO LEND AT SEVEN PER CENT. On mortgage repayable yearly or half yearly or by monthly instalments. Also on collateral securities repayable on call or at short dates or by monthly, half yearly or yearly payments to suit borrowers.

SAVINGS DEPARTMENT. Until further notice, interest at the rate of six per cent shall be given on all loans under \$500, made to the Society on call or short notice, as in a Savings Bank. Five per cent shall be given on loans of over \$500, but arrangements can be made to obtain six or even seven per cent, on amounts lent to the Society for stated periods. For further information apply to A. QUINN, Secretary-Treasurer.

WANTED. A CATHOLIC SCHOOL TEACHER for the coming year, for School Section No. 1, in the Township of Montego and Havelock, Co. of Hastings, Male or Female, holding Second or Third Class Certificate for Upper Canada. Apply (stating salary) to JEREMIAH GOULDEN, 100 St. James Street, Montreal.

WANTED. For a School at St. Columban, a MALE TEACHER (Elementary Diploma). For particulars apply to JOHN BURKE, President.

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

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, Province of Quebec, IN THE SUPERIOR COURT, Dist. of Montreal. In the matter of JOHN MORRIS, the younger of the City and District of Montreal, carrying on business under the name and style of M. W. Avery & Co., as well individually as having been in co-partnership with the said M. W. Avery. On the seventeenth day of February next, the Undersigned will apply to the said Court for a discharge under the said Act, JOHN MORRIS, Jr., By ABBOTT, TAIT, WOTHERSPOON & TERRILL, His Attorneys ad litem. Montreal, 18th Dec., 1872.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. CANADA, Province of QUEBEC, SUPERIOR COURT, Dist. of Montreal. THE undersigned has filed in the Office of this Court a consent by his creditors to his discharge, and on Monday, the seventeenth day of February, next, A.D. 1873, he will apply to the said Court for a confirmation to the discharge thereby effected. Montreal, 18th December, 1872. CHARLES F. PERRIN, By CASSIDY & LACOSTE, His Attorneys ad litem.

INSOLVENT ACT OF 1869. In the matter of SYLVESTER BONNEVILLE and ALFRED GARIEPY, Traders, of the City of Montreal, and there doing business together in partnership under the name and style of BONNEVILLE & PARADIS, Insolvents. The insolvents have made an assignment of their estate and effects to me, and the creditors are notified to meet at their place of business, No. 62 Common Street, in the City of Montreal, on Saturday, the Fourth day of January, 1873, at eleven o'clock a.m., to receive statements of his affairs and to appoint an Assignee. I. JOS. LAJOIE, Interim Assignee. Montreal, 16th December, 1872.

INSOLVENT ACT OF 1869. CANADA, Province of QUEBEC, SUPERIOR COURT, Dis. of Joliette. In re, FRANCOIS FOREST, Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST, By GODIN & DESROCHERS, his Attorneys ad litem. JOLLETTE, 4th December, 1872.

INSOLVENT ACT OF 1869. CANADA, Province of QUEBEC, SUPERIOR COURT, Dis. of Joliette. In re, FRANCOIS FOREST, Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST, By GODIN & DESROCHERS, his Attorneys ad litem. JOLLETTE, 4th December, 1872.

INSOLVENT ACT OF 1869. CANADA, Province of QUEBEC, SUPERIOR COURT, Dis. of Joliette. In re, FRANCOIS FOREST, Insolvent. On Monday, the Seventeenth day of February next, the undersigned will apply to the said Superior Court for a discharge under the said Act. FRANCOIS FOREST, By GODIN & DESROCHERS, his Attorneys ad litem. JOLLETTE, 4th December, 1872.

INSOLVENT ACT OF 1869. In the Matter of GATIEN BERNIER, Shoemaker & Trader 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 Thirtieth day of January 1873 at Three 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, 11th Dec., 1872.

INSOLVENT ACT OF 1869. In the matter of JOHN PATERSON, of the Parish of St. Joachim de la Pointe Claire, as well individually as co-partner of the partnership of PATERSON & WURTELE, Insolvent. I, the undersigned, have been appointed assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the insolvent and for the ordering of the affairs of the estate generally. The insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 2nd December, 1872.

INSOLVENT ACT OF 1869. In the matter of CHARLES ASSELIN, Insolvent. I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the insolvent and for the ordering of the affairs of the estate generally. The insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 2nd December, 1872.

INSOLVENT ACT OF 1869. In the matter of CHARLES ASSELIN, Insolvent. I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the insolvent and for the ordering of the affairs of the estate generally. The insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 2nd December, 1872.

INSOLVENT ACT OF 1869. In the matter of CHARLES ASSELIN, Insolvent. I, the undersigned, have been appointed Assignee in this matter. Creditors are requested to file their claims to me, within one month, at my office, No. 5 St. Sacrament Street, and to meet at my office on the 3rd day of January next, at 10 o'clock a.m., for the examination of the insolvent and for the ordering of the affairs of the estate generally. The insolvent is requested to be present at said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 2nd December, 1872.

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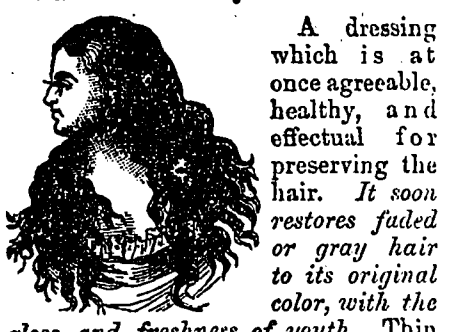
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