

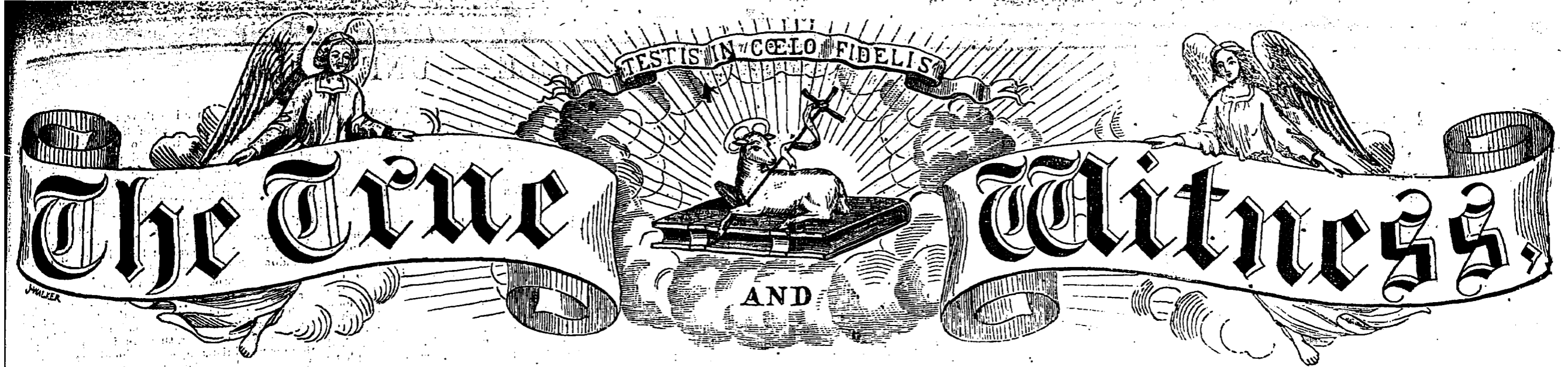
## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, JUNE 27, 1873.

NO. 45

FOREIGN BOOKS.

- Sacred and Legendary Art. By Mrs. Jameson. 6 vols., cloth, illustrated. \$33 00
The Life and Labors of S. Thomas of Aquin. By the Very Rev. Roger Bede Vaughan, O. S. B. in 2 thick vols., cloth. 8 50
The Life and Times of Sixtus the Fifth. By Baron Hubner. Translated from the Original French. 2 vols., cloth. 7 20
The Evidence for the Papacy, as Derived from the Holy Scriptures, and from Primitive Antiquity. By the Hon. Colin Lindsay. 1 vol., cloth. 3 75
The Condition of Catholics Under James I. Father Gerard's Narrative of the Gunpowder Plot, Edited with his Life. By Rev. John Morris, S.J. 1 vol., cloth. 4 25
Peace Through the Truth; or, Essays on Subjects connected with Dr. Pusey's Eirenicon. By Rev. T. Harper, S.J. First series. 1 vol., cloth. 5 00
Essays on Religion and Literature. By Various Writers. Edited by H. E. Manning, D.D. First and Second Series. 2 vols., cloth. 7 00
The Formation of Christendom. By T. W. Allies. First and second series. 2 vols., cloth. 7 20
Petri Privilegium; Three Pastoral Letters to the Clergy of the Diocese. By Henry Edward, Archbishop of Westminster. 1 vol., cloth. 3 25
England and Christendom. By Henry Edward, Archbishop of Westminster. 1 vol., cloth. 3 25
The Priest on the Mission. A Course of Lectures on Missionary and Parochial Duties. By Canon Oakley, M.A. 1 50
Any of the above sent free by mail on receipt of price.

D. & J. SADLER & CO., Montreal.

THE LIMERICK VETERAN;

OR, THE FOSTER SISTERS.

BY THE AUTHOR OF "FLORENCE O'NEILL." (From the Baltimore Catholic Mirror.)

CHAPTER VII.—DENIS MAKES PROPOSALS TO THE WIDOW REGAN.

Some little distance from the residence in which the Marshal and Lord Mar resided, apartments had been engaged for the widow, and thither honest Denis bent his steps, the little waif who had so unexpectedly fallen in his way crying lustily in his arms.
Widow Regan was a pretty little woman, with a clear skin, a pair of flashing black eyes, and hair of the same color, which was neatly gathered together in a snood or net. Her dress was clean and simple, but coquettishly arranged, and she sat alone at her little breakfast table, on which was spread porridge, milk and bannocks, pouring out a cup of hot milk with one hand, whilst with the disengaged arm she held the orphan child to her breast.
"Why, Mr. Denis, man, how you startle a body; and holy St. Bridget, why, if it isn't a baby he's got in his arms. Arrah, thin, bring it to me to kiss; sure, and I love babies. Sorra's the day my own child died, though I ought not to say so, for it's in heaven, it is."
"Och, thin, mavourneen, cast the light of your bright black eyes on my girlieen, and tell me if this one isn't prettier a dale than the wee thing the Marshal gave you to suckle."
"Nay, thin, Mr. Denis, I shall not go far to say that same," and the pretty widow laid the pretty Margaret on her lap beside the other child, adding, "but I do myself think black eyes the prettier by a dale; the wee thing is smart enough shure."

"Be angry wid yourself thin, the beauty that ye are. I—"
"Well, what on airth can you do wid a baby, Mr. Denis? Yez has no wife to look after it at all, at all."
"Whisht, mavourneen; that's just the thing I came to consult ye about. I want a rale purty colleen like yerself, Mrs. Regan, to marry me, if yez know any sich about here. I would say, 'My darlint, will ye take me for better, for worse,' and, Mrs. Regan, she should have her lines in her pocket afore the blessed sun sets to-night."
"Ah, Mr. Denis, its the droll boy ye are. I know a power o' purty girls in ould Ireland, but niver a one in this place, and that's the thruth of it."
"Och, but you do though, Mrs. Regan, and by this token, my darlint, it is yer own sweet self I mane. Say the word, mavourneen, am I too ould or too ugly? If not, I've a purty bit o' money to the fore, good wages, and a kind master, and barrin I'm a bit hot at times, I beg lave to say I'm the boy who would make a good husband to the Widow Regan. So make me happy, darlint, and say yes."
"Oh, yes, Mr. Denis, sartainly," said the blushing widow. "I'm sure you have so surprised me. And the wee thing, will I be after suckling it as well as t'other."
"Yez, yes, plase, my own darlint. Och, but it is the happy boy I am," said Denis, capering with delight. "But now I must go to his honor, and thin to bury the poor woman, God rest her soul; thin after that I'll come back to yer, and if we cannot get a priest in this haythenish place, we must be after gettin the lines as soon as we are in France, and its the happiest couple we'll be in the big, wide world, alanna, and—"

CHAPTER VIII.—OVER TO FRANCE.
True to a moment, at the hour the Marshal had appointed, Denis was in attendance.
"The clans march at eight o'clock for Aberdeen, Denis," said his master; "but, before that hour, you will be in readiness to follow the king by a back way to the water-side. He will be accompanied by Lord Mar. A boat will be in readiness to convey him on board a small vessel."
"Ah, the king's baggage, your honor?"
It has been sent forward with the main body of the army, in order to excite suspicion. For this reason, sentries are as usual placed at the door of his lodgings. Several gentlemen of his household will follow later, joining him in the same vessel. But we have unfortunately two poor infants to look after. Rather awkward baggage," he muttered to himself. "So you must at once hurry to Mrs. Regan and bid her go with you to the vessel directly; see her and her charge safely stowed away, and then hasten back; time wears away; two hours hence the king must be on his way to the boat."
Denis bowed in true military fashion, and hastened to Mrs. Regan.
"Is sorry I am, darlint, that you cannot have your lines till we get out of this place; but barrin that, 'tis a lucky colleen yez are, for shure his honor has sint yez ten gould guineas for a weddin present, and its married we're to be as soon as we get over to France."
"Ten guineas!" ejaculated Widow Regan, gazing with no small satisfaction at the glittering coin which Denis counted piece by piece into her outstretched hand.
"Ah, now, my darlint," he added, "no time must be lost, the masher says, for its this very night yerself and the wee things must go wid me to the vessel."
The Marshal's handsome gift had much to do in soothing Mrs. Regan's feelings under the disappointment she felt at not having become the wife of Denis that very day, and with his help, for he was as handy as any woman, the two babies, which had so strangely fallen in the way of the good Marshal, were snugly wrapped in warm plaids and carried in the arms of the valet and his intended bride to the boat, which speedily conveyed the nurse and her charge to the vessel.
The Marshal remained closeted with the Chevalier during the two hours which preceded that flight from his native country. The proposition of which he had so indignantly rejected when first suggested to him, and which he had only acceded to later because his best friends and advisers had urged upon him that by so doing he best consulted not only his own personal safety but that of his numerous followers.
Pale and dejected, the unfortunate Prince was seated at a table busily occupied in tracing a few lines to the Duke of Argyll. That letter contained the remains of the money he had brought over from France when about to start on this disastrous expedition.
He begged that it might be distributed amongst the inhabitants of some villages which the necessities of war had compelled his followers to set fire to on his retreat from Perth. His tender conscience thus satisfied, he signified his readiness to depart. Two men whose fidelity could be relied upon had been placed as sentinels before the door of his lodgings, and after a careful reconnoitering of the immediate neighborhood by his friends, the Chevalier stepped cautiously out, attended by Lord Mar, one servant, and Denis.
Turning speedily into a dimly-lighted back street, they approached a desolate and little frequented spot which brought them to the water's-edge, at which the boat was in readiness which was to carry him to the vessel, and before eight o'clock, the hour appointed for the clans to march, he had embarked, together with several persons of distinction, most of whom belonged to his household.
Every care had been taken by the buxom Widow Regan that her infant charge should be kept as still as possible, and she succeeded well in her effort, so that when, after several hours had passed, an infant voice was at last heard to give utterance to that particular squall with which we are all more or less acquainted, it gave rise to many curious conjectures and some badinage on the part of the friends of St. John, in which the Chevalier himself joined, and finally Mrs. Regan was bade to bring the two babies for the inspection of the prince and the other distinguished personages on board.
"By my faith, St. John, this is an increase to your family; what will her ladyship say," said the Chevalier, when the burst of laughter, which had greeted the advent of the two infants, had died away.
"Like a good dame and gentle lady as she is, your highness, she will yield to them a mother's care. I nothing doubt her willingness in that respect. God hath taken from us our"

only daughter, and hath sent us two to fill her place."
"Och, one hath eyes as black as the raven's wing, those of the other are blue as the azure of an Italian sky," muttered the Chevalier. "I pray you, tell me, St. John, what you know of the parentage of these baby specimens of humanity, and how it was, that amidst the perils attendant on our departure, these young damsels fell in your way."
"They have been both made orphans by the evils of our times, your highness. The lassie with eyes of jet is the little waif whose cries we both heard when in the glen two nights since. She was in the care of a dying woman, who gave a paper to my man Denis, declaring her to be the orphan child of a Jacobite gentleman, one Robert Lindsey. The paper, moreover, adds that her maternal grandfather is a woolen merchant of Edinburgh, who turned his daughter out of doors because she had married a Jacobite and a Papist, and that the child bears her mother's name of Margaret. The woman was on her way to Dundee to seek protection from a friend of the child father, when she fell ill. After this paper was written she appears to have sought shelter in that miserable hut in which she expired, in presence of my man Denis."
"Ah, what of the blue-eyed bairn, St. John," looking intently at the infant, who, in true baby fashion, held one of his fingers tight in her baby hand. "What may be her parentage, Marshal. I must have all the ins and outs of these little ones."
"The little blue-eyed lassie, your highness, is of real Milesian extraction. She is named Isabel Fitzgerald, and—"
The Chevalier started at the mention of the name. "Surely," he replied, "you are not about to tell me that this helpless infant is the child of Captain Fitzgerald?"
"The same, your highness; she is his posthumous daughter. His beautiful young wife was on intimate terms with Lady St. John, and begged me to protect her child should she die, and if her life was spared to allow her to accompany me to France. She died at Perth when the child was but a week old, and true to my promise to the poor young lady, I engaged the good woman now present to rear my poor friend's orphan child."
"Brave as a lion in the field, my good Marshal, and yet tender and compassionate as a woman," said the Chevalier. "I wonder now what fate has in store for you, my little ones. Your lot hitherto has not been as bad as it might have been, seeing that the Marshal St. John had you under his wing."
In order to escape the vigilance of the English cruisers, who maintained a sharp lookout for the exiled Prince, it was deemed safest to make over to Norway and coast along the shores of Germany and Holland; having done which the Prince and his companions arrived safely at Gravelines, between Dunkirk and Calais, five days after the flight from Montrose.
CHAPTER IX.—A PRINCE AT A DISCOUNT.
It has been well said of the most unfortunate Stuart race, that they were in advance of the times in which their troubled lot was cast.—The pages of history also reveal to us the fact that they were gifted with great affability and natural kindness of disposition.
The flight of the unfortunate Chevalier de St. George, who undoubtedly was the King of England, as to hereditary succession, terminated the Rebellion, as it was called, of 1715.
Easy, good natured and naturally inclined to indolence, the Chevalier was easily led astray, either by so-called friends or by the meretricious beauties by whom he was speedily surrounded, and his true friends and advisers looked anxiously forward to the time of his marriage with some young Princess. The poor Chevalier, however, was at a terrible discount in the matrimonial market.
But a fair, amiable and high-spirited Princess came to the rescue. I wish I could tell you that in the end he requited her love as he ought to have done. Some seventeen years old was Clementina Sobieski. She was daughter, you know, of Prince James of Poland, and her young heart became deeply interested in the fate of the last scion of the Stuart race, and dazzled, too, perhaps, at the glittering prospect of a throne, should the Chevalier finally succeed in wresting the crown of his forefathers from the Elector of Hanover. She joyfully acceded to the proposal of the envoy of James, when he presented himself at her father's court.
Of course, one may easily understand that it was death to the plots and plans of the Whig Government of King George who really occupied the throne of England, this overtone of marriage on the part of the unfortunate man who had been despoiled of his birthright.
If he remained unmarried, well and good; the male hereditary line would become extinct"

in his person. So that they exerted their vigilance by spies, and intrigues, and villainies in every direction, to prevent him from having a wife.
A nice business it seems, on looking back through the dim vista of years gone by. One hundred thousand pounds set on his head; and though they had driven "the King over the waters," as the Jacobites called him, to Rome for a refuge, yet this poor Chevalier and his friends had to carry out their plans by dint of stratagem; because Englishmen at the head of the British Government had elected that he whom they had cast away should not espouse a wife.
The gallant Irishman, Charles Wogan, who had been in the field at Preston, and then taken prisoner and sent to Newgate, and who had cleverly managed to make his escape, was chosen by the Chevalier as his envoy to the young lady whose hand he sought; and she who had pitied the misfortunes of the Stuart race—and pity is near akin to love, we are told—after all preliminaries were settled, set off with a small escort to meet her future husband at Bologna.
But matters oozed out, as they often do, when of a necessity there are many perforce invited to keep a secret; added to which, we are told, that the Princess was a long time making her preparations, just as ladies do now-a-days, I suppose. But, however, be it as it may, it got bruited abroad that the Lady Clementina and her mother were passing through Innsbruck in the Tyrol. Whereupon the English Minister at Vienna applied to the Emperor for aid, who, by the way, shines in this rascally piece of business, seeing that this Clementina was the grand-daughter of that John Sobieski, who defeated the Turks before the walls of Vienna.
Nevertheless, there are wheels within wheels in political as well as in private matters. The Emperor cared very little about Clementina's grandfather having saved his own father, and very much for the support which England afforded him in his efforts to acquire fresh possession, and not at all, one may well suppose, about the lovely young girl whom it was just likely might prove a thorn in the side of a certain party in England, as by becoming the bride of the Chevalier she might also perpetuate the Stuart line.
Fancy, young ladies what your feelings would be, if on your way to meet your future husband, you were suddenly arrested and put in confinement, as was this Clementina. In company with her mother she was arrested and detained under guard of General Heister, at Innsbruck.
More powerless than the meanest man in the land to obtain an act of justice, such as the immediate liberation of his intended bride, the Chevalier was fain to allow Wogan to descend to stratagem in order to extricate the Princess from the position in which she was placed by the vigilance of the English Government.
He obtained fictitious passports, and induced three of his own kinsmen to help him carry out his plans. He decided that they, with one trusty valet, should form the male portion of the party.
Mrs. Misset, the wife of Captain Misset, one of Wogan's relations, was prevailed on to lend her aid and personate the aunt of the Princess, and a smart, intelligent maid of her own, by name Jeannette, was to be introduced to her, change clothes with her, and remain in her bed for one day after the flight of the latter, in order to deceive her Austrian keepers and lead them to believe she was still under their charge.
Wogan had taken out passports as for the Count and Countess de Cernes, who were traveling to the Santa lake at Loretta. The supposed Count and his wife were one Major Gaydon and Mrs. Misset. Captain O'Toole, the valet, with Misset, were to act as armed outriders.
Clad in a shabby hood and riding habit, both made in the English fashion, Jeannette, pleading that the Princess required her attendance on some feminine occupation, was allowed to pass unquestioned, the gentleman usher, Chateaudan, having asked permission to let her out at what hours he pleased.
No fear as to the chance of failure dismayed the mind of Clementina; on the contrary, the excitement was a source of pleasure to her.—She was infinitely delighted at the hope that after all she and her friends might prove more than a match for the cold calculating policy of the English Ambassador and the crafty Emperor, who, to answer his own selfish political ends, was prosecuting even to imprisonment the grand-daughter of the man who had so heroically delivered Vienna from the Turkish army.
To be Continued.

The aim of all intellectual training for the mass of the people should be to cultivate common sense, to qualify them for forming a sound, practical judgment of the circumstances by which they are surrounded.
\* See Chamber's History of Rebellions in Scotland.
\* Jesse's Memoirs of the Pretenders.



FATHER DAMEN.

ELOQUENT LECTURE BY THE GREAT JESUIT IN BROOKLYN.

A MULTITUDE OF PROTESTANTS SEATED WITHIN THE ALTAR RAILS.

The Catholic Church alone True.

A GREAT SUBJECT DISCUSSED WITH POWER AND UNCTION.

THE CHURCH, NOT THE BIBLE, THE TRUE RULE OF FAITH.

The Vagaries and Absurdities of Protestantism.

NO SALVATION OUTSIDE THE CATHOLIC CHURCH

(From the Irish World.)

Some time ago the Jesuit Fathers, under the lead of Father Damen, opened a mission at St. John's Church, South Brooklyn. The mission was a success, in every way—as are all the missions conducted by the Jesuits. Father Damen announced that he would speak on the claims of Catholicity, and would prove that "the Catholic Church is the only true Church of God," and an immense multitude gathered to hear him. The church was thronged—there was not even comfortable standing-room; and many persons were unable to gain admission at all. In the sanctuary were a number of the clergy, and over a hundred Protestants:—

"He that believeth and is baptised shall be saved; but he that believeth not shall be condemned."—MARK, 16 chap., 16 verse.

DEARLY BELOVED CHRISTIANS:

On last Thursday night I spoke to you on this text of Our Blessed Saviour, and you saw then that when He sent out His apostles and disciples with the commission to teach all nations of the earth, He laid down the conditions of eternal salvation, and He said: "He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." Or, as it reads in the Protestant version of the Bible: "He that believeth not is damned." Hence, faith is necessary to salvation, and without faith there is no salvation. For as St. Paul the apostle says: "Without faith it is impossible to please God." I have explained all this to you on Thursday night. Now, then, what kind of faith must a man have in order to be saved? Will any kind of faith save a man? Is it a matter of indifference what religion a man professes and what he believes? Is it not sufficient that he be a good man, a moral man, a charitable man, a benevolent man? No, that is not enough.

FAITH IS POSITIVELY COMMANDED.

It is not a matter of indifference what religion a man professes. He is bound to profess the religion established by God. Man is just as much bound to believe what God teaches, as he is bound to obey what God commands. God has a right,—as the infinite wisdom that cannot be deceived, and the infinite truth and veracity that cannot deceive—He has a right to be believed when He teaches. God, therefore, has a right, and He claims the right, that He shall be believed whenever He speaks or teaches. If it were a matter of indifference what a man believes or what religion a man professes, then it would be useless for God to make any religion for us. If man had liberty either to accept or reject the teachings of God, what use for Christ to come here upon earth or to teach certain truths and certain doctrines? What use for Him to send out His apostles with the command to "teach all nations of the earth"? The apostles are bound to preach and to teach what they learn from the lips of Jesus Christ. "Go ye therefore," says He in St. Matthew, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Here I say,

CHRIST LIMITS AND BOUNDS

His apostles to preach and teach something that they learn from Divine lips, and His apostles are not at liberty to teach or to preach anything they might fancy; they were bound to preach, of necessity, what they had learned from the lips of Jesus Christ, and by divine inspiration, and nothing else. Hence, my dear people, it is not a matter of indifference what religion a man professes, or what a man believes, provided he be a good man. He is bound to believe the revelation of God, the teaching of God; and if he does not he shall never see the face of God—he shall never be saved, and has no hope of salvation. Is that not reasonable? Is it not reasonable that a man should believe, and is bound to believe, what God teaches? Where is the man in his senses—where is the man who professes to follow—where is the man if he has any pretence to Christianity at all, but will admit that we must believe what God teaches? Not to believe what God teaches is

TO INSULT GOD.

It is to outrage God, it is to call into question the wisdom and veracity of God. Don't you feel insulted when any one calls into question your veracity, when any one calls into doubt what you say? You are relating a story, and some one is listening to you, who says after you have finished: "Now, sir, I can't believe what you say." "Do you mean to tell me I lie?" "No; I mean to say I don't believe what you say." "Then you mean to say I am a liar." Don't you feel insulted—is it not an outrage? So with God. If we doubt anything which God has revealed, that is an insult to Him. It is calling into question either His infinite wisdom, or His infinite veracity. We are therefore bound, my dear people, to believe all the revelations of God, all the teachings. For, if I should believe nine truths which God has revealed, but doubt of the tenth truth, then I insult God just as much as if I denied the whole ten; and, therefore, I would be guilty, as the apostle says: "He who is guilty of one is guilty of all." If I believe all of the truths that God has revealed with the exception of one, then I call into question the truthfulness or infinite wisdom of God. I shall not dwell upon this any longer.

THE GREAT QUESTION

now is: If I am bound to believe what God teaches, under the pain of eternal damnation? Then God is bound to give me the means of knowing what He teaches. God is a just God, a fair God, a reasonable God; and He will not claim anything, which it is not necessary for me to comply with. What is the means that God has given us, to know what He teaches? "The Bible," the Protestants say, "the whole of the Bible, and nothing but the Bible," and we Catholics say: "Not the Bible, sir." The Bible is a holy book, the Bible is the language of inspiration, but yet, with all that, it is not the Bible that God has given to man as a teacher. For, if God had left man to preach and to learn his religion from his book, He would have given that book to man from the beginning. Christ established His church before he left the earth, but he did not give the Bible to man. The church was established and was spread over all the earth before a line of

THE NEW TESTAMENT

was written. St. Matthew was the first one that wrote, and he wrote seven years after Christ had left this earth. St. Mark was the second one, and he wrote ten years after Christ had left this earth— at the special request of some Catholics at Rome. St. Luke was the third one, and he wrote between twenty-four and twenty-five years after Christ had left the earth. St. Luke was the disciple and companion of St. Peter the apostle; he followed St.

Peter everywhere; and all that St. Luke knew about Christ was what he learned from the teaching of St. Peter. And he wrote his gospel for the benefit of one single individual; for in the very first chapter of his gospel, he tells you he wrote for the benefit of one named Theophilus. St. John wrote his gospel sixty-three years after Christ had left this earth, and St. John, perhaps, would never have written but at that time there arose a heresy which denied the Divinity of Christ. Then all the apostles had died, martyrs already for the faith. St. John was the only survivor of the apostles; so the Christians of Asia proposed to him and begged of him to write something on the Divinity of Christ, and St. John did so, writing his gospel to prove that Christ is God. Finally, St. John wrote the "Book of Revelations," as it is called in the Protestant Bible, or as it is called in the Catholic Bible, the "Book of the Apocalypse." Now, that made sixty-five years after Christ had left this earth, when the Bible was completed. Already the church of Jesus, the Catholic church, was established all over the earth; only then the Bible was written. Now, during these sixty-five years, there were millions and millions of Christian Catholics all over the earth. Were these real Christians that lived during the sixty-five years after Christ had ascended into heaven? "Why," says the Protestant man, "why, sir, they were the very best of Christians; they were

THE PRIDE OF CHRISTIANITY,

the first fruits of the Church of Jesus on earth." Did they believe all that they had to believe in order that they should be saved? "They did, sir," answers the Protestant. How did they know what to believe? Did they know it from the reading of the Bible; No; there was no Bible—it had not been printed at that time. And how did they know what to believe, what they had to do to save their souls? They knew just precisely as you, my dear Catholic friends, know to day; they knew it from the teaching of the Church of God, and they had no other means of knowing.

Moreover, even then, sixty-five years after Christ had left this earth, the Bible was not put together. It was not in one book yet; there were fragments and various parts of the Bible—some of them in Asia, some of them in Europe, and some of them in other parts of the world. They had to be collected in order to be put together. But, at the same time, there were a great many false scriptures in circulation. There was the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, the Gospel of Mary—all these false gospels were in circulation, and the people did not know which of them were true and which were false. Even the most learned did not know which of them were inspired, and which of them were only the fancy of man. It was not until the Fourth Century, or over

300 YEARS AFTER CHRIST.

300 years after Christ, had left the earth, that the Pope of Rome assembled all the bishops of the world and the learned men of the church of God in council, and in that council it was decided that the Bible should consist as we Catholics have it now—not as you, my dear Protestant friends, have it, for we don't recognise your version at all. Only then, over 300 years after Christ had left this earth, was it decided that the Catholic Bible, which we have now, is the word of God in the language of inspiration; and that the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, and the Gospel of Mary—I have copies of all these—were false and spurious and not inspired by God. Hence, for three hundred years, the world was left without the Bible; men didn't even know what constituted the Bible. Well, now, I ask you, my dear Protestant friends, and especially the intelligent and informed ones—during these three hundred years, was the world Christian, were there any real, genuine Christians? "Why," say all Protestants, "the Church of God was then in all her purity; during these three hundred years the Church of God had all revelations of God. The church of Rome wasn't corrupted at that time." And I answer them, it is not corrupted now, either—it is now as it was 1750 or 1860 years ago.

Well, during these first three centuries, how did the Christians know what they had to believe and what they had to do to save their souls? Did they know it by the reading of the Bible? Why, no! for they did not know that Gospels constituted the Bible, whether it was the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, or the Gospel of Mary. It was not until

AT THE COUNCIL—

called by the Pope—that it was decided what constituted the Bible. Hence, they could not take the Bible for their light, for their teacher, as they did not know what really was the Bible. Not only for three hundred years was the world left without the Bible, but for fourteen hundred years; before the art of printing was invented, as I explained to you last Thursday night; and now I want to repeat a few words which I said then.

Before the art of printing was invented—that was about the middle of the fifteenth century, or 400 years ago—books were rare things; they were costly things, and not one in ten thousand could procure himself a Bible. There was many a priest, even, who had no Bible at that time. Martin Luther was a priest when he saw a Bible for the first time, and he opened his eyes when he saw it. That was in the sixteenth century, mind; and he says himself in his writings that when he found the Bible he opened it with great eagerness, and he found it was chained. Bibles in those days were so costly, so precious, that when there was one in a library, they put an iron chain to it for fear it might be stolen. That is what

MARTIN LUTHER

says in his writings. Bibles were so rare at that time, though it was nearly one hundred years after the art of printing was invented. Before that, not one in ten thousand out of the whole Christian world had ever seen the word of God. Now, therefore, if the Bible is the guide of man, if God had intended that man should learn his religion from a book, why should he have left the world for fourteen hundred years without that book? It would have been unfair and unjust in God if he should. If it were God's law that man had to learn his religion, and had to learn what he was to believe under the pain of damnation, from that book, it would have been unfair and unjust on the part of God not to have given that book to man. But let us pass over all I said on Thursday night. Let us suppose for a moment that all had the Bible from the beginning, we would then have to suppose that all knew how to read it; and now even in the 19th century, one half of the inhabitants of the earth cannot read at all; and what good is a book to a man or woman who does not know how to read it?—Is that sufficient for them? Then, again, the Bible was written in Hebrew and in Greek. Well, now you don't know either Hebrew or Greek. But you say: "We have translations of it in all the languages of the earth." How do you know whether these translations are correct? How do you know whether that is a faithful translation? And if you have not

A FAITHFUL TRANSLATION,

it is not the word of God, it is not the Bible any more. How shall you ascertain that this is a correct translation of the word of God and the Bible? Well, you say, "Of course we must depend upon the honesty of translators and the opinions of the learned." Very well, what do the learned tell you with regard to your own Protestant version? The most learned men amongst you tell you that your own Protestant translation of the Bible is a very corrupt one. You may reply that it is some old Papist said that—some old Pope, or bishop, or priest. Well, it is some old bishop,—but it is a Protestant bishop, mind; and many a Protestant bishop, and minister, and learned Protestant layman, that knows the Hebrew and the

Greek, testify to the fact that the Protestant Bible is a very faulty and a very corrupt translation of the word of God. These are your learned men, these are your own bishops, these are your own preachers, these are learned amongst you that know the old languages; they have studied Hebrew and Greek, and they tell you that your Protestant version of the Bible is full of faults and full of errors. Well, what have you to go for? Let us suppose for a moment that you have a correct translation of the Bible, then you can never be sure that you have the true meaning of the scriptures. (The Bible my dear people, is a very difficult book to be understood.) How shall you ascertain that you have the true meaning of the Bible? For when you have not the true meaning of the Bible, you have not the word of God. "Why," say some of my enthusiastic Protestant friends, "why, my dear Father Damen, the Bible is so plain a book that there is not a man or a woman who can go astray in it." Well, there are a great many that go astray in it. It is so plain a book, they say, that a fool can understand it. All that I can say is, there must be a great many fools in the world; for now, my dear friends, there are some

THREE HUNDRED AND FIFTY-THREE DIFFERENT PROTESTANT CHURCHES.

in the world—353, and all of them read the Bible alike take the Bible for their guide, and all form from the Bible's doctrines, conclusions in opposition and in contradiction of each other. Are all true? One sect says: "There must be Bishops;" and another says: "Bishops are a humbug;" and they all have the Bible as their teacher. One says there is a hell; another says there is no hell at all. One says Christ is God, and another says He is not. Are all of them true? All of them take the Bible for their guide. The cry is the Bible! The Bible! The Bible!!! It is the Bible that says to one: "Baptize;" and to another: "Don't baptize at all." To one: "There is a hell;" and to another: "There is no hell." Does God say these things? If He does, He is not a God of truth. "Well," says my Methodist friend, "Well, sir, it is because they do not read the Bible prayerfully. If they did read it prayerfully, we would all have the same sentiments and the same truths." Here we see a man, a prayerful man, and an honest man, a sincere man, and a learned man, and he reads his Bible; he comes to the conclusion that the Presbyterian is without the truth of God. And the Presbyterian minister, who is a learned man, a sincere and prayerful man, from the reading of the Bible comes to the conclusion that Episcopalianism is but a remnant of Popery. That Episcopalianism is but half reformed. "And there is that in Presbyterianism," says the Episcopalian, "that makes no progress and does no good, because you have reformed too much, sir, you have gone too far in the reform, and you have nothing left of Christianity at all." The Baptist is a learned man, sincere, honest and prayerful, and he says to the Episcopalian and the Presbyterian:

"YOU ARE NO CHRISTIANS"

at all. "Why?" "Because," answers the Baptist, "you are not baptized." "Oh, yes," says the Episcopalian, "I was baptized by sprinkling." Says the Baptist: "I was baptized in a pool; yours is no baptism at all, unless you are dipped all over with the waters." One breaks in and exclaims: "Don't baptize in water at all; we baptize in the Holy Ghost." Then another says: "Don't you depart from the word of God. Baptize the men, but let the women alone; for the Bible says, 'Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.' Don't you see there," he continues, "that a man must be of necessity baptized, but the Bible does not say anything about the woman." Therefore let the woman alone; they will be all right, they will go to Heaven without any need of it. (Laughter.)

And so with regard to every article of Faith.— Sometimes you will hear a Protestant say: "Well, sir, of course we can't deny it; we do differ from one another, but then we are all united in the essentials. We may differ from one another in minor points, in things of no consequence, but in essential points, we all agree." In God's name, who has constituted you to say what is essential and what is not essential? I was under the impression that whatsoever God teaches is essential. For God never does non-essential things. In His infinite wisdom He never acts without reason and without divine understanding. Whatsoever, then, God has revealed, He demands that all shall believe. There are no such things with God as

ESSENTIALS AND NON-ESSENTIALS.

Whatsoever He has revealed, man is bound to accept and believe. God does not speak at random. God does not speak, like man, without thought, without reason, and without wisdom. But you say, my dear Protestant friends, you all agree in essentials; you may differ from one another in many points, in things of no consequence. Well, let us see that; let us examine whether you all agree in essentials. First of all, I do not admit that you have a right to say what is essential and what is not essential; but even if you have—even then I say you do not and I will prove it to you.

Some years ago, before Prussia was an Empire, the predecessor of the present Emperor held a convention in Berlin to which the ministers of all denominations were invited. That King wanted to unite all his kingdom in one faith, and he himself presided at the meeting. Ministers of all denominations were assembled there, and their object was to make a profession of faith. They were to compose dogmas to which all could agree. What was the consequence? The consequence was this: they became more divided than ever before, and out of this division started the present evangelical church. Before that, in appearance, all were Lutherans. But Methodists and others had crept in; the King saw his people dividing; he wanted to unite them all in one—the one profession of faith, and the consequence was that more sects sprang out in Prussia than there were before! Now Bismarck is aiming at that, to establish religion, by uniting the Church to the State; and you will see that infidelity and atheism will be the final result of it. However, that has nothing to do with the present subject. Then, in England, there was held

"A VOICE'S CONVENTION"

"A VOICE'S CONVENTION" Ministers of all Protestant creeds throughout the world were invited to this world's convention in London. Many of you may have read the accounts of this in the papers. It was held in order to unite all the Protestants sects into one church, that thus they might be the more powerful against Popery.—The world's Convention was held, and a decree was to be made in London—a profession of Faith that all might agree in. What was the consequence?—They could make no profession of faith at all, no creed at all; they couldn't agree in anything; they couldn't agree on the subject of baptism; they couldn't agree on the subject of hell, for the Universalist would never believe in that bad thing—hell. They could not agree even on the divinity of Christ, and that, my dear people, is the pivot on which the whole machine turns. For, if we deny the Divinity of Christ, and if there is no God, then there is no Christianity at all.

Now, when they wanted to insert in the profession of faith, that Christ is God, what could the Unitarians do but deny it? So they couldn't agree in a single point, except that there is a Supreme Being! And had they to go to London to learn that there is a Supreme Being? They might just as well go to the wilds of the Rocky Mountains, and the Indians would have taught them that much. Now they say that they all agree in essentials; I say they don't agree in anything; and if they don't agree in anything, they are cut off from civilization, and can be nothing more than the savages of the Western prairies or mountains—there would not be a frag-

ment of Christianity left. Hence, they say: "We all agree in essentials." From this, my dear people, you see their private interpretation of the Bible is not the language of God to man or the teacher of man. The Bible is the book of God. The Bible is the language of inspiration; but we Catholics claim that your explanation of the Bible is not the language of inspiration, and your understanding of the Bible is not the word of God. The Bible is a good book; it is really inspired by Almighty God, and we claim that you have not been constituted to explain the Bible, either for yourselves or for others. It is with the Bible as it is with the Constitution of the United States. The constitution is an excellent document; we cannot wish for anything better for a free, independent and prosperous people. But, when George Washington and his associates wrote the Constitution and the Supreme Law of the United States, they did not say to the American people or to the colonies: "Here is the Constitution, here is the Supreme Law,—now let every one read it and form a government for himself." If they had said that there never would have been a Union, there never would have been a Republic; there never would have been a United States. Everywhere the people would have studied the Constitution, and would have formed some government or another; but they would have had no such country as this is. The States would have been divided, and there never would have been the Republic as we have it now. What then did George Washington and his associates do in order to unite the people and to make them a great, powerful, prosperous and healthy people? He and his associates appointed a supreme judge and a supreme court, and commanded the citizens of the government to be guided by the decisions of that supreme court. Thus we have in this land of liberty a supreme power and a supreme judge, and all persons, from the highest to the lowest, from the President to the beggar, all are bound to go by the decisions of that court. It is this that binds us together; it is this that preserves the Republic, and from this sprang up the motto—"United we stand; divided we fall." That was the teaching of the great General George Washington. That has been the teaching of every legislature. In all governments where there is to be a kingdom or an empire, a supreme court and a supreme judge, from whose decisions there is no appeal. So, in like manner, the Blessed Saviour has established a supreme court and a supreme judge, who is to give us the true meaning of the Scriptures, and that supreme court is the court of the living God, the supreme judge, its head the Pope. And Christ himself says: "He that does not hear the Church, let him be to thee as the heathen and the publican." Even though he knew the Bible by heart, let him be a heathen, that is, a worshipper of a false God, as one who has nothing to do with Christianity at all. Now, the question is, what church shall they hear? It is evident that Christ established His church when He was here, and they believed the church.

WHAT CHURCH?

The Methodist, the Quakers, or the Shakers, Episcopal, the Congregational, the Unitarian or Universalist? What church must they hear? The Church, the Supreme Court, and the Supreme Judge established by Jesus Christ; for that is the church to which Jesus Christ spoke when He said, "Hear ye the Church, and he that does not hear the Church let him be to thee as the heathen and the publican."

Christ, then, has established the church and He has established a teaching church, a church which He has commanded to teach all nations of the earth. Which is that church? I have said there are 353 different Protestant Churches, and every day a little more is added to the number. Every day a new sect springs up; sometimes it is a Mrs. Willard, and sometimes another Mrs. Woodhull, and sometimes another Mrs. or another Mr. Of all these, which must we hear? Which is the church established by Christ? It is the church which has existed from the time Christ established it on earth. No church can claim to be the church of Jesus, except the one established by Jesus. How long is it since Christ has left this earth? Eighteen hundred and forty years, Christ came upon earth 1,873 years ago. We reckon our time from the birth of Christ, and therefore we say, "In the year of Our Lord Jesus Christ 1873. He lived upon earth thirty-three years, take thirty-three from 1873 and we have 1840 years over; that is the length of time since Christ left this earth. Now, the church established by Christ must have existed that long. Which is the church that has existed 1840 years? There is only one church in the whole world, and that is the Catholic Church, as we call it. The Roman Catholic Church,

THE ROMAN CATHOLIC CHURCH,

or the Pope's Church, I don't care a fig what you call it. That it is our Church, and that it alone has existed 1840 years, is a fact of history, just as much as the existence of Alexandria, of Rome, or of Jerusalem. All history bears testimony—not only all Catholic history, but all Protestant history, Pagan history, Jewish history, and profane history—in a word, the history of all peoples bears testimony to this: that the Catholic Church is the oldest, the first, is the one established by our Lord and Saviour Jesus Christ. All monuments of antiquity bear testimony to it, and all the nations of the earth acknowledge it. I ask any man, any preacher, if he be a man who has a little historical knowledge—for you know some of these preachers are very ignorant men, especially among the Methodists—but if I should ask a man of any information: "Which is the Church established by Jesus Christ?" he will say in an instant it is the Catholic Church. Some say, in order to evade the difficulty: "It is the Greek Church." The Greek Church and the Latin Church were one for 900 years and more, and they remained one under the name of Catholics. Even now a great portion of the Greeks are still united to the Latin Church, the Church of Rome, accepting all its dogmas, acknowledging the sacraments, and recognizing the supremacy of the Pope as the head of the Church.

As to yourselves, you must acknowledge it; you can't deny that the Catholic Church is the oldest and the first, the one established by Jesus Christ. Now, if you acknowledge that; why are you not a Catholic? To this they answer: "Of course, the Catholic Church is the Church established by Jesus Christ, it is the oldest, and the first; but it has fallen into error; it is no longer what it was 1800 years ago." To this we reply that, if the Catholic Church ever has been the true Church of God, then she is

THE TRUE CHURCH OF GOD

now, and shall be the true church of God until the end of time. For Jesus had pledged His sacred word that the church which He has established shall never fall into error. He says that He has built her upon a rock, and that the gates of hell shall never prevail against her. He has built her upon a rock, he says, in order to indicate her solidity and her firmness; and the gates of hell,—the powers of darkness and heresy,—shall never prevail against that church. Now, if this church has fallen into error, as our Protestant friends say, then Christ has failed in His promises. If He has deceived us, then He is an impostor.—then He is: not God!—

Hear, then, Jesus, hear what I have to say. I say, if the Catholic Church to-day is not the true church of God, and is not the same that she was 1800 years ago, then, O Jesus, I say that art an impostor; and thou hast deceived us!—And if I do not speak the truth, O Jesus, strike me dead here to-night! Let fire fall from heaven, and let me be consumed to a cinder! Such is our conviction, and it is—

A REASONABLE CONVICTION,

that the church is to-day, what it was 1800 years ago. "Again," the Blessed Saviour says "Go ye,

therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold, says Jesus to that Church, "Behold, I Jesus, I, the King of heaven and of earth, I, the eternal truth, I am with you all days, even to the consummation of the world,—until the end of time." Now, if the Catholic church has fallen into error, then Christ has abandoned her, for He cannot remain with a church that teaches error and falsehood. If He has abandoned her, then he has

BROKER HIS SOLEMN OATH,

for He swore He would be with this Church always, even unto the consummation of the world. And, if He has broken the solemn promise that He made, then He is an impostor, then He is not God, then there is no Christianity—it is a humbug and a cheat. Again, the Blessed Saviour, in St. John says: "I will send to you another comforter, the Spirit of Truth, even the Holy Ghost." "He shall teach you all truth," said He, "and shall abide with you forever." He promised that He would send to the Church, the Holy Ghost, the spirit of truth, that should teach her all truth and should abide with her forever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth and shall so teach her forever, then there never has been and there never can be one single error in the Church of God, for within His church there is no error. And the fact is: from the very first, Christ commands us to hear her and to believe what she teaches, and it follows, that the Church can teach no error. For, if Christ commands us, under the pain of being looked upon as heathens and publicans, to believe whatsoever the Church teaches from that very fact it follows that she can not and never shall teach error. Moreover, He tells us that we must believe the teachings of the Church of God in the same way as if He himself were speaking to us. "He that heareth you," said He to the Church, "heareth me, and he that despiseth you despiseth me." If ever I hear and believe what the Church teaches, then I hear and believe what God himself teaches. If I refuse to hear and believe what the Church teaches, then I refuse to hear and believe what God himself teaches. Therefore, St. Paul in his Epistle to the Ephesians says: "Even if an angel from Heaven were to come to preach to you a different gospel, a different religion.

HEAR HIM NOT,

having nothing to do with it." Paul was an apostle, he was a man of signs and wonders. He is called in the Bible a vessel of riches, carrying the name of Jesus Christ, a man raised up to the third heaven; and he says: "If even an angel from heaven were to come and preach to you a different gospel and a different religion, hear him not; have nothing to do with it." And he says more than that: "Let the curse of God be upon his head." St. Paul, a man of God, an apostle and a disciple of Jesus; a vessel of election, says: "The church is the pillar and the ground of Truth." She is the teacher that is to give us the true meaning of the Scriptures; she has been appointed by God for that; she has been promised the Spirit of Truth to abide with us and to correct us in our interpretation of the Holy Bible. Now, as it is a fact of history, that our church is the only one established by Jesus Christ, and in a like manner it is a historical fact that all other churches are but institutions of man. Where was Protestantism 400 years ago? It was not to be found on the face of the earth. The first Protestant that ever came into the world was Martin Luther, a Catholic priest who broke his solemn vows to God, who became a perjurer, and married a nun, who in like manner had made vows to God and set the seal of virginity on her brow.—He was the first one that raised the standard of Protestantism, in 1510 in Wurtemberg, Germany. Before that, there was no Protestantism in the world. This is a historical fact. Now, had Luther a right—has any man a right to establish a new religion? What man or woman has a right to dictate to his fellow-man or his fellow-woman what they shall do in order to save their souls? Religion must come from God; God alone has the right to dictate to man what he shall do, in order to save his soul. After Martin Luther, came several others; Martin had several disciples, and all of them he told to read the Bible and take it for their guide and for their teacher. They took their man at his word, and in the very life-time of Martin Luther there were already seventy-five different religions, all explaining the Bible differently from their master, Martin Luther; (laughter.) Then came John Calvin, and established the Presbyterian religion in Geneva. After John came Henry the Eighth, King of England, and established the Episcopal religion, or the Church of England. Henry VIII, was a Catholic and he was called "the Defender of the Faith." He wrote a book against Martin Luther, defending the Catholic religion and the Seven Sacraments. I have seen that book, written by

HENRY THE EIGHTH,

I saw it five years ago when I was in Rome, in the library of the Pope. One of the Kings of England had presented it to the Pope, and it was then in a glass-case. Henry the Eighth would have never fallen away from the Church of God had he not been a lustful man. He was married, but there was a very beautiful woman, a very charming woman, the maid of honor to his Queen. Anne Boleyn was her name. He fell in love with her and he was anxious to marry her; but, unfortunately for himself, he was a married man already. So he wrote to the Pope for a dispensation, to be allowed to marry Anne Boleyn. Why! the Pope could give him no dispensation. The Pope has no right to do away with the law of God. The gospel is plain on the subject, for the blessed Saviour said: "That man that puts away his wife and marries another one, he commits adultery." Hence, the Pope could give him no dispensation, for the Pope has no power over the commandments of God. If, for instance, any one of you marry and put away your wife, and take another one, you are an adulterer, and there is no hope of salvation for you.—"for the adulter shall never enter into the Kingdom of Heaven," says Saint Paul. Well, the Pope did not give the dispensation, and Henry took out a dispensation, for himself and married Anne Boleyn. After a while there was another handsome woman and he says: "I must have her;" and so he put away Anne Boleyn and took the other to his embraces. And there was a third one. "Well," says he, "I have gone so far, I might as well go a little farther." So he took a fourth one, and a fifth one, and a sixth one, in like manner. This is

"THE FOUNDER OF THE CHURCH OF ENGLAND— that man, with his six wives! They might just as well have taken Joe Smith for their founder! (Laughter.) Henry the Eighth was excommunicated from the church, and then he commenced a new religion, which was called the Church of England. As the law established it, the law, too, forced it upon the people. After Henry, came his bastard daughter, Elizabeth, to persecute and put to death all those that were professors of the Catholic Faith. This Elizabeth was called "Good Queen Bess." Ah! the Lord save us from Good Queen Bess, who murdered and put to death forty thousand people! (Laughter.) There is not an English historian but would be mightily glad if he could tear out those pages of their history which contain the names of Henry VIII, and Elizabeth. But their names stand there as founders of the Church of England. Many years after that, came John Wesley. He was first an Episcopalian; then he joined the Moravian Brethren, and finally John Wesley made a church for himself, establishing the Methodist religion. This was about 160 years ago. Then Alexander Campbell, a Scotch-

(CONCLUDED ON FOURTH PAGE.)



IRISH INTELLIGENCE.

**WHAT WE MEAN BY HOME RULE.**—A correspondent asks us what we mean by Home Rule. He says there is a difference between Mr. Butt's concession scheme, and Home Rule as understood by John Martin; and wants to know of which we are a disciple. We have a very great respect for Mr. Martin and Mr. Butt, but we respectfully hold that every civilized people, have in matters of their own, the right to make their own laws, and that Ireland, should not be legislated for by the British Parliament, as in Hindoostan. We firmly believe that no man can tell the wants of a people better than those who are of that people, and that therefore, English members of Parliament cannot know the wants of Irishmen. Since the day that the Anglo-Norman gained a foothold in Ireland he has held her in leading strings. Her so-called Parliament was only a myth—its enactments were always made at the dictation of England. For a century and a half, Ireland has had no independent Parliament. Even during the last century, her Parliament was far from representing her people. The Catholic million had been and remained disfranchised, and were not represented by it. They had stood in the ranks of the volunteers, but a vote or a voice in the government of their country was denied them. But enactment of intolerance hanging round still, with the treatment of intemperance round still, with the short term of untrammelled Home Rule was that short term of Catholic grievances. It passed a Bill in 1794, to which it took the united Parliament in England until 1829 to add a consequence, the Act of Union, which, in consequence, free trade, and agriculture began to decay. It was a link in the adverse ratio to decay. It was no wonder that bribery should thrust its golden temptation into the pockets of the representatives of the minority in the Parliament of College Green to effect, the Union. This Union, in the consummation of which the Catholics of Ireland had no share, was the ruin of Ireland. It paralyzed Irish industry, turned away commerce from the Irish shores, greatly injured agriculture, and made the country a vast nursery for emigration. It satisfied the pride of Englishmen, in giving them the power to legislate for Ireland as they would for India; it enriched English merchants, but it has not made England as a nation, any greater.

Our notion of Home Rule is a repeal of the Union, and consequently, a means to the discontinuing of these evils. We feel confident that the relations between England and Ireland will never grow better, but will continue to grow worse as long as the Union is continued. This we say, not because we think there are not Englishmen in the English Parliament who know Ireland's just complaints and would like to put an end to them by just legislation, but because we know of the prejudice and the home interests which such men would have to combat, did they lend themselves to such measures. Not Ireland's one hundred and five representatives, even though they represented the whole Irish people, can ever get just laws for their country, while six hundred English and Scotch representatives are ready, with national and religious prejudice, to stand up against them. Give Ireland her native parliament. Let her make her own laws for her own internal affairs, and we have no objection to any nominal compact or confederation which may involve a certain right for the English sovereign, that Mr. Butt may advocate. But still we say we are not his disciple, neither are we the disciple of Mr. Martin; in the sense of Daniel O'Connell, we advocate a full repeal of the Union. This is our meaning of Home Rule.—*Celtic Index.*

**RESOLUTION OF THE ROCK OF CASHEL BILL BY THE LORDS.**—At five o'clock on Monday the appearance of the House of Lords was very different from the usual quiet aspect of the hereditary house of legislation. The Tory benches were crowded. The bishops appeared in numbers in their lawn sleeves, ladies were in the seats at the end and in the galleries, and there was all the appearance of an exciting debate. Their lordships now quietly end their debates before the dinner hour of eight o'clock, and the speaking is short, sharp, and decisive.—Lord Stanley of Alderley moved the second reading of the Rock of Cashel Bill in an admirable speech, full of power and good sense. Lord Middleton moved the rejection of the bill in a speech vigorous and eloquent, denouncing the Roman Catholics as being guilty of usurpation. The Earl of Limerick's speech, which made a deep impression, supported the bill; and the Marquis of Clanricarde, in an eloquent oration, worthy of an old and practical statesman, advocated the rights of the Catholics of Ireland to the restoration of an old venerated spot on which they had erected a public edifice. Lord Monck and Lord Granville temporised with the measure. Under the pressure of the dinner hour, the debate collapsed, and the Rock of Cashel Bill was defeated by 120 to 23. In the minority were the Dukes of Norfolk and Bedford, the Marquis of Clanricarde, the Earl of Devon, Lord Houghton, the Earl of Denbigh. The whole scene to an outsider was a melancholy illustration of the depth to which the root of bribery has penetrated. The Church Body will not have it. They will not spend a shilling on it. Yet they lock the door, and will not allow the Catholic people of Ireland to utilize the old site, and light anew the old altar before which their fathers knelt, and around which they freely offered themselves up a sacrifice for faith and fatherland. This piece of scandalous bigotry will cost the Church a great deal. A ruin on a rock was a small portion of the Church property of Ireland for the Irish people to beg of their conquerors, yet that old relic of the past was, in solemnity, denied them.—*Freeman.*

It is curious that when, some thirty years since, Sir Robert Peel instituted a Board of Charitable Bequests for Ireland, O'Connell imagined just such a case as Mr. O'Keefe has now furnished the lawyers with. He asked if, in similar circumstances, "the Board would recognise the Popish Bishop's decree, or investigate for themselves?" The question was serious and that Board decided unanimously that they would simply recognise the decree of the Bishop or other authority. The anticipation of the administrative difficulty, and the surmounting of it, was a decision of the O'Keefe case in advance. Its reversal now would necessitate the re-settlement of workhouse and prison chaplaincies, as well as of that local matter—the management of the Callan schools. Judge, jury, and a parliamentary majority may unfortunately imitate the ostrich's policy and refuse to recognise a Roman Catholic Bishop; but though they are competent to ignore patent facts they cannot "abridge the power of Rome" by constituting themselves canonical inquisitors. Earl Russell might command the Channel Fleet at twenty-four hours' notice to his own (and the enemy's) entire satisfaction, and Mr. Harcourt's friends are equally capable of plunging into theology at ten minutes' preparation. But should they take the plunge it will prove fatal, for their big bundles of official documents tied up with orange tape, will prevent their return to the surface. Our religious social arrangements, our agreements to differ, are the slow growth of centuries; and precedent and reason are in this unhappy Callan case against the bigotry which, though strong in Parliament and in the Radical constitutions, has not a vestige of argument to fall back upon, however loud it may bluster.—*Catholic Opinion.*

Irishmen are not blind to the reason for combination on the part of the Dissenters, Secularists, Presbyterians, and others who form the "Education League," against Irish Catholic demands for educational equality; men who are ever willing to put chains on others which they would not endure on their own limbs. The Mayo Telegraph in an able article which shows how prejudice is among the worst foes of Ireland, observes: "It is pitiable to see the havoc that these anti-National anti-Catholic prejudices are making among us. The Protestants and Presbyterians, looking to England and Scotland for leading, cannot see the inconsistencies that make their conduct a byword. Their honest but foolish prejudices blind them. It would be impossible for Catholics to entrust the education of their children to such prejudiced educators. We have a right to be liberal—we are bound to be charitable; but we cannot allow liberality or any mistaken notion of charity to supersede the dictates of conscience, or render us indifferent to the good of our country. We think it is a mistake on the part of too many well-meaning, timid Catholics, to shrink from the charge of what is now generally termed Ultramontanism—that is, being influenced in our educational views by the advice of the Pope. We are the spiritual children of His Holiness, and shall we dishonestly put up false colours or mealy raise a neutral flag? The Great Archbishop of the West, at the dawn of the so-called National System of Education, protested against it as a cheat, and demanded for the Catholics the right to educate their people in their own principles and in their own way. Others thought the plan should be accepted as an instalment, and the majority agreed to give it a fair trial. It has been fairly tried and found wanting. It has not a Prelate in its favour at this hour, and is virtually inoperative save where it is worked on the Denominational plan. There is no use in saying one thing and thinking another. To play fast-and-loose with conscience is neither politic nor manly. Why are Catholics at all unless they consider themselves to be right?—and how can they exhibit the sincerity of their convictions so effectually as by never swerving from the principles they profess?"

**FUNERAL DEMONSTRATION IN CORK.**—On Sunday last a public funeral took place over the remains of J. F. Kearns, a printer, who was sentenced at the Special Commission, held in this city in 1867, to fifteen years' penal servitude, for his connection with Fenianism. After a detention of two years the deceased became of unsound mind. At the time of the amnesty he was discharged, but his condition compelled his friends to make him an inmate of the Cork District Lunatic Asylum, where he died on Tuesday last. His remains were conveyed to the residence of his friends at Ashburton, where they remained till Sunday last. It was announced by advertisement that he would receive a public funeral in recognition of the sufferings he underwent as a political prisoner, and which accelerated his death. Accordingly, yesterday, at one o'clock a large number of persons assembled at Ashburton, the starting point of the procession. One o'clock was fixed as the hour for the departure of the funeral, but it was deemed better to postpone it to three o'clock, when the places of worship were closed. From one o'clock, however, St. Luke's and the neighborhood became very crowded, while the trades and the working men were assembling and being got into line for the procession. At half-past two o'clock the remains, which were enclosed in a beautiful solid oak coffin, were placed on a bier drawn by four horses. Thrown over the coffin was the Irish flag, a harp and sunburst, and the pall was borne by the following:—Colonel Richard Burke, T. Dillon, P. F. Barry, M. F. Murphy, Jeremiah O'Donovan, and Morgan M'Sweeney. The chief mourner was James Kearns, a brother of the deceased, and there followed a general procession, including the trades, with several bands playing the Dead March in Saul.—Amongst the bands were No. 1, Barrack-street, Globe-lane, and the Garryowen brass band, which came from Limerick accompanied by about a hundred and fifty of their friends. Between two and three thousand people walked in the procession, which was witnessed by several thousands more, who gathered along the route of the cortege, which passed down St. Luke's, through King-street, the Parade, South Mall, over Anglesea Bridge, on to the Botanic Gardens, where the interment took place. Mr. J. P. Ronayne, M.P., was present at the funeral in a closed carriage. There was no demonstration at the interment. The burial service was read in which the immense concourse of people joined, after which the remains were consigned to their last resting-place.—*Cork Examiner.*

**IRISH BUSINESS IN PARLIAMENT.**—The *Freeman* of Tuesday says:—Last night three important Irish measures were dispatched with all possible brevity in the "painted chamber." The Dublin University Tests Bill received the Royal assent, and Trinity is launched on its new career as a fourth Queen's College. The Peace Preservation Act also passed through its final stage and a country, peaceful, tranquil, and undisturbed as any in the world, is saddled with a new and oppressive coercion code. The ready alacrity with which the House of Lords adopted their absurd and unjust measure is now a matter of record, and that august assembly last night exhibited at least equal alacrity in defeating a bill in which the people of Ireland were profoundly interested, but which unhappily roused the lightly slumbering fond of English bigotry. This measure was the Rock of Cashel Bill, by which it was proposed to restore to its original purpose, as a temple of the Most High, the most interesting and one of the most beautiful ecclesiastical piles in Europe. A scheme more just more innocent, less calculated to wake a suspicion or provoke dissent, was never yet introduced. And yet it was complementarily resisted by 112 votes to 23 in the House of Lords. The record of this year's Parliament, the story of the Irish University Bill, of the Peace Preservation Bill, and the Rock of Cashel Bill, will not soon be forgotten in Ireland. They are strong evidence of the fact that the Parliament of England has departed from that new and generous policy towards Ireland on which it was at one time fondly hoped it was entering.

**BIBLE SCATTERING.**—We have been amused by the April report of the Hibernian Bible Society. A retrospective gentleman, a Rev. Mr. Robinson has taken the trouble to ascertain the total number of Bibles distributed in Ireland by the society since the year 1804. He puts the total down as 65,000,000! Not content with this evidence of his powers in the science of enumeration, he fairly paralyses the unlearned reader by further calculations of wondrous profundity and extent. Here language fails us, and we are compelled to allow the rev. gentleman to tell his own tale:—"In order to estimate the success of this prodigious distribution, you should reflect that, if each volume were only six inches broad, it would take a book-shelf one thousand miles long to hold them. If each volume were half a pound weight, they would weigh fourteen thousand seven hundred tons. If any body had the patience to undertake the counting of them, and if he were to work ten hours a day, and six days in the week (and that is more than Lincolnshire tradesmen are willing to work) counting six copies a minute, he would come to the end of his task in seven years." Thus Mr. Robinson calculates or estimates the success achieved by the Bible Society, not by the number of "converts" made in Ireland (thank God they cannot boast of that) but by the number of books dispersed and thrown away by the Society. That the publishers and printers, trunk-makers and buttermen, regard this as an unqualified success is very possible, and, after all, it is something in the nature of an achievement to put employment and money-in-the-way of the working men.—*Catholic Opinion.*

**THE DEEP SEA FISHERIES.**—Would it be possible to raise in Ireland the sum of £20,000 in order to secure the noble donation of £2,000, and thus to form a Loan Fund of £18,000 for the benefit of poor fishermen for all time to come? Mr. Benjamin White-

worth of Manchester, late member for Drogheda, offers to give £2,000 to the Irish Fishery department for the purpose we have stated, if the Irish public will contribute £8,000. The total is to be lent out in small sums, on good security, to enable the fishermen to procure sound lines, nets and gear, and to provide better boats, so that they may carry on their trade at a greater distance from the land. We have stated the case and Mr. Whitworth's generous offer plainly. We now await the national reply.—*Irish Times.*

**SAD DEATH FROM EXCESSIVE DRINKING.**—D. R. H. Wood, borough coroner of Sligo, held an inquest last week on the body of a lad named Patrick Conington, who met his death under the following circumstances:—"It appears that two boys named Scanlan, on removing two whiskey casks from an establishment in Sligo, discovered that they contained a quantity of whiskey and water. They drank some of this compound and gave a portion of it to deceased, who drank it until he became helplessly drunk. He was removed to his father's residence, and the resident dispensary physician, Doctor Tucker, called to attend him but he never recovered from the stupor, and died on Wednesday morning. The jury found a verdict in accordance with these facts.

**EMIGRATION.**—The desire to flee from the "old country" instead of waning seems to be increasing. On Monday the number going away by the mid-day train completely blocked up the platform of Enniskillen station, so that it was with difficulty the porters and officials of the company could move about. Most of those who left came from Leitrim and Cavan, and were going to friends on the other side of the Atlantic who had paid their passage, and sent ship certificates in this country instead of cash.—*Cor. of Daily Express.*

A Galway correspondent, writing on May 28 says:—"The outpour of emigrants from this portion of the country exceeds by half the number which left for many years, or at least an equal number is scarcely remembered by 'the oldest inhabitant.' The first three days of each week finds our terminal station here crowded with sightseers from an early hour in the morning anxious to take a last fond look of their dearest and oldest friends."

In the O'Keefe case the time for applying to set aside the verdict which would have expired to-day was extended until Wednesday next, when the full Court will sit to hear an application for a new trial. The charge of the Chief Justice is still keenly criticized.

The *Freeman* having made inquiries is satisfied that there was no foundation for the statement on which it commented, that the ship carpenters of Belfast were at all concerned in the last riots in that town. There is, therefore, an end to the actions for libel by 1,200 plaintiffs.

Mr. Kirk, High Sheriff of Armagh, was on Saturday killed at Richmond, near London, by his horse taking fright. The groom, who accompanied him, was seriously injured.—*Times.*

A woman has been sentenced to two months' imprisonment in Belfast for seditious language in the street, and another for attempting to rescue her, has got a fortnight.

It is stated from Enniskillen that several members of the constabulary force in various parts of the country are throwing up their positions, with a view to emigrating.

Sir Robert Kane has resigned the presidency of Queen's College, Cork, and it is rumored that a Protestant, and an Englishman, is to succeed him.

The Irish peasantry are beginning to form an Agricultural Laborers' Union to co-operate with that of England.

A Parliamentary return just issued shows that the total number of persons who emigrated from Ireland last year was 78,781, of whom 46,741 were male and 32,040 female emigrants.

GREAT BRITAIN.

**COMMUNISM.**—THE INTERNATIONAL.—A meeting of 26 delegates styled in the programme "the second annual congress of the British Federation of the International Working Men's Association," was opened on Sunday in a room of the Manchester Mechanics' Institute. Citizen Samuel Vickery presided. The following motion was proposed by Citizen Rouge (of Nottingham), seconded by Citizen Tyler, and adopted, not, however, without two dissentients and one protest against its language, as likely to bring the association into disrepute and give the governing powers reason for interfering and imprisoning its members:—"Considering that the International is a militant association, and that its members, though united by the bonds of solidarity, in view of universal peace and brotherhood, should not hesitate to take up arms for the defence of their rights if duty or necessity commanded it; that, consequently, our association can be justly considered as the international army of workers; that every army must have its flag to serve as a rallying point to the soldiers who compose it; and considering, on the other hand, that the red flag is the only one which is emblematical of the principles and objects of the International, for the red is the symbol of the blood of the people shed for the cause of liberty and progress, while the single colour represents the unity of the human kind and the abolition of classes; that all other flags, whatever be their origin, have been sullied by the reactionary parties—the Congress declares, first, the red flag is proclaimed the flag of the British Federation; second, that each section of the British Federation is invited to provide itself with a red flag, on one side of which shall be inscribed the names of the association and section, and on the other the following motto:—'No duties without rights, no rights without duties'; thirdly, the Congress invites all federations, sections, and groups of the association to propose to the next general Congress the proclamation of the red flag as the flag of the International, and the adoption of the red card as the universal card of membership in the International." The protest as to the language of this resolution was answered by Citizen de Morgan, who said he would be glad to see the red flag adopted, as it would serve to frighten the timid away from their ranks. He only wished the governing classes would interfere and send some of them to prison, as it would rouse the people throughout the country. A resolution was also adopted, on the motion of Citizen Murray, declaring that the emancipation of the working classes must be brought about by themselves by the exercise of political power, and enjoining on the Federation that, since "the political power of the country was monopolized by the upper and middle classes, the common enemies of the working classes," it was necessary to establish "a new political party separate from and opposed to all existing parties." The Congress was again continued on Monday, but the greater part of the day was occupied with the private discussion of matters of administration. In the afternoon and evening the number of delegates in attendance was 19, Citizen Vickery presiding. A young lady was also in the room. Citizen M'Dermott of the Manchester Central Section, moved, and Citizen Weymann, of Manchester Foreign Section, seconded, a resolution declaring that the possession of the land is the inalienable right of the people, and that the people, having been deprived of the land through the fraudulent devices and tyrannical usurpation of the governing classes, are justified in enforcing the restitution of the same by any means that circumstances may place within their power, and recommending that "this association use every means in its power to propagate the idea of the nationalization of the land, and endeavour by every possible means to bring about the speedy realization of the same." The chairman said this resolution was not in advance of the one already arrived at on the preceding night.

Citizen de Morgan moved, "That this Congress, recognizing as a right that the present ownership of land originated in fraud and conquest, the people have a perfect right to demand the immediate resumption by the State (as the custodian of the rights of the people) of all lands, mines, and rivers. But as a matter of conciliation, it suggests that the land be purchased from the present owners at an equitable rate, and let to the people either for private or co-operative cultivation; no person or co-operative company to have more land than he or they can personally cultivate. The rents of the land to bear all the burdens of taxation." Citizen Farrell, Birkhead, seconded the motion. A delegate said it was altogether foreign to his principles to enter into a compromise with thieves, and, therefore, he did not support Citizen de Morgan's proposal. The discussion was carried on between four or five delegates for about three-quarters of an hour. The chairman then announced that he had received a note signed by four gentlemen, suggesting that the debate should close, and he would take the vote of the meeting as to whether it should be concluded or not. A majority decided for its termination. On a division on the motion and amendment before the meeting, the latter was negatived, and Citizen M'Dermott's motion carried. Citizen Barry, on behalf of the British Federal Council, moved,—"That, considering the law of inheritance is unjust and unequal and immoral, and creates and fosters classes, enriching the wealthy and impoverishing the poor, the Congress pronounce in favour of its total and immediate abolition." Citizen Weymann seconded the motion. Citizen M'Dermott moved an amendment that the Congress defer the consideration of this question until the previous resolutions are generally adopted by the sections, and that the subject be left in abeyance for the present. Citizen Alfred Days seconded the amendment, which, however, was rejected in favour of the resolution. The Congress afterwards adopted, by 9 votes to 3, a resolution of the Federal Council, to the effect that considering the instruments of production are indispensable to the creation of the means of life, are themselves created by the working class, and that their appropriation by the idle classes enables these classes to dictate to the working classes the very conditions of their existence, the Congress proclaims the necessity for the appropriation by the State of all instruments of production. The following resolution was also passed:—"Considering that the national credit rests on the wealth-producing power of the country; considering that the working class are the sole producers of wealth; considering that industrial co-operation is in some degree a means to the economical emancipation of the working class; considering that the use of the national credit would facilitate co-operative industry, the Congress declares the right of the working class to the use of the national credit for the purposes of co-operative industry." The Congress adjourned till next year at Birmingham.

**THE RESULT OF TRADE COMBINATIONS.**—We are informed by one of the leading firms in the steel trade that within the last few days letters have been received from the United States countermanning a large number of orders on account of the high prices which now prevail. These orders are being placed in America, and both manufacturers and workmen in England are likely to feel the effects of the grasping policy which has been recently pursued by too many coalowners as well as by the best paid artisans. The result of that policy has been an advance of price which is quite as prejudicial to the interests of this country as are the heavy protective duties on the other side of the Atlantic—of which we have all been complaining so loudly. The increase of our exports of iron and steel has recently been at a diminishing rate, and it is high time that the question how far we are driving trade from the country should be carefully considered by mine-owners as well as by workmen.—*Sheffield Telegraph.*

Sorry indeed should we be to incite severity in punishment, but on one point of magisterial discipline we would be firm as adamant. There can be no grosser crime in the domestic life of a nation than adulteration of food, and to those who indulge in such offences we would deal out justice almost untempered by mercy. We have laws ample sufficient for checking such adulteration, but traders laugh at them because they know the magistrates never dream of punishing offenders with imprisonment, when a fine can be imposed instead. In France they manage these things differently—and better.—The Paris Tribunal of Correctional Police has just sent two coffee adulterators to prison for six months, and twelve retail dealers to a month apiece. Had these men lived in England they would have been fined a trifle, have paid the money, and walked away laughing, to devise further nefarious schemes for making up the sums in which they were mulcted.—*Catholic Times.*

We clip the following able little paragraph from the *Spectator*.—"The new ecclesiastical laws of which Prussia is so proud were promulgated in the *Official Gazette* of Thursday, and now at last the Church of Prussia is a mere department of the Civil Service, and that in a sense in which it would be absurd to say the same of any other State Church in the world, except, perhaps, that of Switzerland, which is being modelled on the same type. On the same day the *Times* correspondent telegraphed from Berlin that the German State Council (we suppose the council of German princes, or Bundesrath, is indicated) had determined unanimously to expel the monastic orders of the Redemptorists, the Lazarists, and the Congregations of the Holy Ghost and of the Most Holy Heart," "as coming under the law against the Jesuits." We have a very indistinct conception what the latter and apparently mystical orders really are, but surely the Redemptorists are about as closely connected with the Jesuits as the University of London is with the Royal Artillery, both being institutions under the Crown, and not otherwise connected at all. It would be more manly to make the observance of the Roman Catholic religion in Germany penal at once. That is evidently the goal to which cautious advances are being made.

The number of readers of the British Museum Library within the last ten years has actually decreased in the face of an enormously increasing population. While in 1861, the number of readers was 130,410, or 47 for every 100 of the population of London, in 1871 there were 105,006, or only 32 for every 100.

In last night's *Gazette* official notification appears of a Knighthood conferred upon Mr. Charles Gavan Duffy, late Chief Secretary of Victoria.—*Times.*

UNITED STATES.

The Brooklyn *Catholic Review*, in commenting on the "Fruits of Protestantism" gives an illustration of how Christianity is flourishing in the Sandwich Islands, fostered by the missionaries sent only from Puritanical New England:—"What are the fruits of Protestantism? We see what they are in our own land—but what are they in other countries? Let Protestants themselves answer. The New England missionaries undertook the Christianization of the Sandwich Islands, and what did they make of them? A land in which the people wasted away from the effect of an all but universal licentiousness; a land where the communicants of the Protestant churches, 'accustomed to pray extempore in their meetings, and to expound' united with their religious professions immoralities too gross to name among Christians, the practice of sorcery, and the worship of a host of *dii minores*; a land where 'the maternal sentiment was so low that the majority of children died from mere neglect.' It is a Protestant writer from whom we are quoting; and he is not our only witness. Here are extracts from the reports of seven different Protestant missionaries—American—sub-

mitted at one of their annual meetings:—"The large number of professors of religion who take no interest in worship indicate a sad sad need of the influence of the Holy Spirit. . . . The evils here are indolence, licentiousness and superstition. . . . The ignorance of the larger part of church members as to the fundamental facts and doctrines of the Bible is very great. . . . The public sentiment as to impurity of speech and conduct is very debased. Sorcery has for four years been increasing in this district. . . . Many of the remaining church members are apparently dry branches. Licentiousness more common than in former years. . . . A general apathy pervades the Church. . . . The whole population (of the Islands) are under the influence of sorcery, and some deaths undoubtedly occur from superstitious fears. We may as well have a ninth witness; and this shall be the Rev. Dr. Anderson, Secretary of the Congregational Missionary Society. He tries to make the best of the case by showing that, as bad as they are, the Sandwich Island Protestants are not so very much worse than the New England Protestants. 'The pity (?) of Hawaii,' says he, 'differs from that of New England Christians more in circumstances than in reality. They have their easily-besetting sins; ours, as a commercial people, are covetousness and luxuriousness; theirs, licentiousness and intemperance.' Yes, they are all 'tarded with the same stick.' Protestantism—the child of the Devil—does the works of the Devil everywhere."

CAPT. JACK STOKES AND GEN. DAVIS.—What beautiful ideas General Davis has about justice. He says that he thought it would be better to avoid the expenses of the farce of a trial and hang up the Modocs at once. Is it such an unusual thing in the United States that a murderer has to wait six months for his trial? Stokes killed Fisk eighteen months ago, and we may say his trial has not begun. If he was treated according to General Davis' method, what would Davis say? But then there is a difference between Capt. Jack and Stokes. There is, indeed, and "the biggest rascal of the two is not the one you think." The Modocs have no respect for civil justice. Have we, when we see that a man can saw and burn up a man with impunity? The views of Davis will be stigmatized as infamous by the civilized world.—*Courier des Etats Unis.*

A Mrs. Earhart, of Germantown, Ohio, has been arrested, with her son, charged with having poisoned during the past twenty years her father, two of her children, her son's wife and two of his children, and burning her uncle's barn about five years ago. She is about seventy years of age, wrinkled, gray and ugly, and utterly refuses to be interviewed by any interpreter. The bodies of her supposed victims will be disinterred next week, and further horrible developments in confirmation with the dark hints thrown out against her will be awaited with the utmost impatience.

The wicked of Chicago have discovered a new swindle. An old hat, which would be costly at 4s. is packed in a box and taken to the residence of some gentleman whose name is in the directory, at an hour when the gentleman is not at home. His wife is informed that her husband has purchased a hat, has paid \$1 on it, and wishes her to pay the remainder, which she does. When the husband comes home at night there is trouble and some profane language. At one house the lady, having no money gave an order on a neighboring shop for \$4.50. This the sharper raised to \$14.50, took it to the shop, and received the money. Some people may think that the people of Chicago had better be looking out for another fire.

The trial of Dr. West, the Dover doctor who killed a negro, and then cut off his head and skinned the body, with the apparent intention of destroying the identity of the murdered man and leading it to be inferred that it was the doctor who was dead, has terminated in a verdict of acquittal without the jury leaving the box. The ground upon which the jury came to this conclusion was that the act was in their opinion committed in self-defence. Feeling against West at one time ran high, but the verdict was received with much satisfaction, the opinion being expressed that "it would have been rather rough upon the prisoner to hang him for killing a nigger!"—*Gazette.*

DIVORCE IN NEW HAMPSHIRE.—In four counties of New Hampshire more than one hundred and eighty miserable married couples were made happy by obtaining divorces in the year 1872 and the four first months of 1873.

WOMEN'S RIGHTS.—It has been very justly observed that, were it not for female society the beginning of men's lives would be helpless, the middle without pleasure, and the end without comfort; but if all women were like what Mrs. Stanton suggests they should be, in the following extract, neither the beginning, middle nor end of man's life would be even endurable. We sincerely pity the man united to a woman who can rave in this manner:

"Let women assist themselves now as they never assisted themselves before. Let them take care of their own interests. They have too long let their benevolent instincts work toward the Church and men; let them now attend to themselves. Let the churches alone; don't carpet churches, don't have fairs to deck them with painted windows; don't give your ministers donation parties; put all your energies into earnest work for your own emancipation. Make a social resolution. Carry the war, if need be, into your own families; let the baby go without bibs, the husband's shirts without buttons, the home without care, until the men give in. When they find their comfort depends on allowing us the ballot, they will wheel into line and give it to us. Women have too long petitioned and begged of men; let them now make a siege and carry the war into their homes. It is coming to that, sir, and it is going to be a dear piece of business for you. We are going to vote—peaceably if we can but with war if we must."

By all means, "let the baby go without bibs, the husband's shirts without buttons, the home without care, until the men give in and allow women to carry the war into their homes," or, in other words, to blight its happiness and blast domestic peace and virtue for the sake of obtaining what, at best, would be a very questionable privilege. Let home be neglected; let women, instead of striving to make it bright and happy, insist on obtaining what such persons as Mrs. Stanton are pleased to call their rights, and they will find, when perhaps too late, that men, instead of "wheeling into line," will become disgusted with married life, and that the consequences will be to women simply degradation and ruin. Let women attend to their legitimate duties; let them manage their household, educate their children and secure the affection of their husbands, bear with their husbands, bear with their infirmities and strive to make them better and happier men, and then they can claim their just rights and leave the redress of their many grievances which they undoubtedly suffer to the good sense, intelligence and generous consideration sure to follow from the examples and teachings of Christian mothers.—*Western Catholic.*

Maine is supposed to be kept free from temptation and much evil by the Prohibitory Law. An article in the *St. Stephen Journal* says:—"Rum is again in the ascendency in Calais, so much so that it is a common occurrence to see women drunk and disorderly on our principal street. Only last Sunday two women, whose names could be easily produced were so intoxicated and abusive that Marshal Carley was obliged to lock them both up; and a few days previous a man and woman, arm and arm, were seen staggering through this city, yet we do not wonder at this when we consider the fact that rum is allowed to be sold in every saloon and shanty in the place."



REV. FATHER DAMEN'S LECTURE.  
(Continued from 2nd Page.)

Presbyterian, came over to this country. After his coming here he became imbued with the Baptist Religion, and finally he made a mixture of the two and he established the Campbellite Church, or as they style themselves, "The Church of the Disciples." This church of his was established about forty-five years ago in this country, and there are a great many churches now of the Campbellites, or Disciples. It is told that fifty years ago you could have travelled all over the world, and if you had asked at any place: Are there any Campbellites here! the people would have said, "What kind of an animal is that?" (Laughter.) Fifty years ago it was not known whether a Campbellite was

A MAN OR A BEAST; and now they claim to be the only church of God. (Laughter.) Some time ago I was giving a mission in Indiana, and I invited any of my Protestant friends who wished to be instructed in the Catholic faith to call on me after my lecture, and I would be happy to see them. Well, a man called, and he said: "You have invited all non-Catholics to see you, and I have come to converse with you." "May I ask," said I, "to what denomination you belong?" "I am a member of the Church of the Twelve Apostles!" he answered. "Then we can shake hands," I said, "for I, too, am a member of the Church to which the Twelve Apostles belonged." "You don't quite understand me," said he. "You see, we didn't like the preaching of our minister, and so twelve of us farmers set up a religion of our own, and we called it the Church of the Twelve Apostles." (Laughter.) Not long after I went to Terre Haute to give a mission, and I asked the pastor with whom I was staying if he would please show me the "Church of the Twelve Apostles." "Certainly, come this way," said he, "that's it over there." "Why," said I, "that building has a sign on it?" "Yes," said he, smiling, "the Apostles couldn't make the church any, and so they turned it into a harness-maker's shop," and these men took the Bible as their guide. (Renewed laughter.) As late as last winter Mrs. Willers established a new sect in Chicago which is called the "Church of the Divine Fraternity." Mrs. Willers published her card in the Chicago Times and the Chicago Tribune, and the advantage she claimed for her church was, that it was for women, for men (she says) have no souls at all! (Renewed merriment.) Mind, all these take the Bible for their guide and teacher.

But we come nearer home; Mrs. Woodhull in New York has another religion. Mrs. Woodhull teaches, that a woman is allowed to change her husband every day—can have a fresh one every day. They say she has one to take care of the babies and another to wait upon her. All these religions—do they come from God? Are not all these inventions of man? and I ask the question, what man has a right to establish a religion or a church? You might just as well take any good old woman in this congregation, and form an independent church in Brooklyn. She has just as much right as Mrs. Willers or Mrs. Woodhull, or Henry VIII, or John Calvin, or John Wesley. Religion must come from God, and any religion that is not from God is not a religion that can save man. "Well," you say, "Father Damen, you are a very uncharitable man, indeed; you tell us we can't be saved unless we are of your faith." That is precisely what I do tell you. You say that is very uncharitable.

UNCHARITABLE! Well, I thought I was very charitable to point out to you the right road, and to admonish you of the way you are going to hell. Uncharitable! Let us suppose there is a deep hole cut in the middle of a street; it is a dark night, a man is walking along the middle of the street; two men are standing upon the sidewalk, and one of them says: "My friend, stop! stop! don't go ahead, for if you walk there in the middle of the street, you will fall into the hole and break your neck. Come here on the sidewalk." And the other one says: "What right have you to interfere with that man? If that man wants to break his neck, why let him break it." Now, which of the two is the most charitable,—is it not the one who says, "My friend, don't go ahead; come on the sidewalk here? That is what we Catholics say. We say: 'Don't go ahead in your error, for if you do, you will break your neck and go to hell.'" (Laughter.) "Oh," say my Protestant friends, "but we mean well." A man wants to go to Boston, and he buys his ticket for that city. Well, he gets on a train that is going to Chicago; by-and-by the conductor comes around and he says "your ticket, sir," and he gives him the ticket. "What's this?" says the conductor, "you are on the wrong train, sir; this train does not go to Boston, it goes to Chicago." "But I mean well," says the man, "I mean to go to Boston." "But you have taken the wrong train!" "But, sir, I mean well!" "No matter what you mean," says the conductor, "if you were to ride on this train forever, sir, you will never get to Boston! Get off this train, and take the one going in the other direction, and you will surely reach Boston!" So we say to Protestants: "You are on the wrong train; and you must stop and take the right one if you wish to go to Heaven." Did the apostles ever preach such a doctrine as this? Did they say: "If men go wrong, why let them go wrong?" Did the apostles say to the Jews: "Well, I guess you are well meaning, and you are charitable, and so on; therefore, go ahead?" No, but they told them emphatically: "There is but one Faith, and one Baptism, and one Lord, and without that Faith there is no salvation." But, you ask, will one that dies outside of the Catholic Church, will he go to hell? The Catholic Church teaches that there is no salvation out of the True Church of God, which is

THE CATHOLIC CHURCH; therefore there is no salvation outside the Catholic church. That is what we Catholics teach and profess. But there are many that belong to the Catholic church without knowing it. For instance, here is a good, honest, virtuous Presbyterian; he thinks he is right. He has no doubt on a subject in observing the law of God. He confesses that if he knew he was wrong he would abandon his errors; he would embrace the truth. Now, that man belongs in soul to the church,—the man is before God a Catholic, although externally, he is not united with the church. He is a real Christian, for, as I said before, if he knew his error he would abandon it, and he would embrace the truth, no matter what it should cost him. Such a man we look upon as belonging in soul to the church and we hope such a man God will save. But if a man knows he is wrong, and yet is not willing to abandon his errors, what right has he to be saved? He knows that he is in error, yet he will not abandon his errors—such a man as that is condemned and it is his own fault. Such a man has no right to be saved because he is in direct opposition to the teaching of God.

There are many other objections which I should now answer but time does not permit me, for I have talked to you already nearly two hours. I will on Friday night answer all the objections the Protestants have or can make against the Catholic church.

Crop prospects are very despondently spoken of by farmers in the southern townships of this county and Prince Edward. It is now the generally expressed belief that the hay crop will be very light, especially clover, whilst grain cannot now be otherwise than a short crop, even should the most favorable weather prevail from the present time until harvest. From the far north of the County, the reports are much more favorable, rain having been plentiful and the season having been about an average as regards temperature and growth.—Belleville Intelligencer

The True Witness

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 210, St. James Street, by  
J. GILLIES.  
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:  
To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

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.

S. M. PATTENGL & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, JUNE 27, 1873.

ECCLIASTICAL CALENDAR.

JUNE—1873.

Friday, 27—St. Norbert, B. C.  
Saturday, 28—Fast, Vigil. St. Leo IX., P. C.  
Sunday, 29—SS. Peter and Paul, Aps.  
Monday, 30—Commemoration of St. Paul.

JULY—1873.

Tuesday, 1—Octave of St. John the Baptist.  
Wednesday, 2—Visitation of the B. V. M.  
Thursday, 3—St. John of San Facunda, C. (June 12.)

NEWS OF THE WEEK.

The health of the Holy Father continues good. It is reported by telegram that the personal excommunication of Victor Emmanuel is shortly to be pronounced.

Several cases of cholera are reported in the Province of Treviso, Italy; the authorities are taking precautions to prevent the spread of the disease.

A despatch from Dantzic say 42 Polish raftsmen on the Vistula were attacked by cholera, and 25 of them died. Of the remaining number four have recovered.

A despatch to the Post from Paris says Prince Jerome Napoleon who is now in that city has had an interview with M. Emile Olivier, who was President of the Council, and Minister of Justice and Religion during the last days of the Empire, and with a number of Republican leaders.

The Union, a Paris newspaper, publishes a rumor from Berlin that the Emperor William is incapacitated for further duty, and that the Crown Prince, Frederick William, will soon be proclaimed Regent.

From Spain it is reported that Senor Castelar is engaged in drawing up a constitution for the federal republic, which is to be analogous to that of the United States of America. The number of States, it is understood, will be fifteen, including Cuba and the Philippine Islands. Madrid is to remain the capital. The President of the federal republic is to be elected by universal suffrage, and the term of office is to be five years. Senators are to be chosen by the Deputies, and the Deputies will be elected by universal suffrage.

The Russians under General Kaufman, captured a fort sixty miles from the capital of Khiva.

Cholera has appeared in Boustchouk, in the Province of Bulgaria, Turkey.

The magnificent docks in Cardiff, Wales, constructed by the Marquis of Bute at a cost of upwards of £300,000, took fire on Monday.

One of the grandest naval displays ever seen in British waters was made on Monday in honor of the Shah of Persia, at Portsmouth.

The steamer Columbus from Dublin, for Holyhead, ran ashore on St. Kent's Rock, near Holyhead, on Sunday and soon afterwards broke in two amidsthips. She had on board 200 passengers, of whom 12 were drowned; three of the crew were also lost.

ELECTION OF A POPE.—The late indisposition of the Sovereign Pontiff has naturally given rise to many discussions in the Protestant press as to the consequences of his death, and the ceremonies that would be used in the election of his successor. Much nonsense has of course been written on the subject; and our attention has been particularly directed to an article published by several of our contemporaries, and copied from Chamber's Journal. To the request that we should notice this article, it would be sufficient to reply that its author—as is generally the case with Protestants when writing on matters connected with the doctrine and discipline of the Catholic Church—has but a very superficial knowledge of the subject of which he treats. The best comment, however, that we can make on the said article is to give our readers a short account of the ceremonies that actually occur upon the death of a Pope, and the election of his successor.

DEATH OF THE POPE.  
The moment that the eyes of the Pope are closed in death, the Master of the Ceremonies

reports the fact to one of the Cardinals, known as the Cardinal Camerlingue, who, approaching the bed on which the body of the defunct is lying, reverently removes the white veil with which its face is covered, and strikes three times respectfully with a silver hammer on the head, calling at each blow the name of the deceased. The fact of death being thus established, the same Cardinal announces it officially to the assistants; and at the same time the Senator is instructed to cause to be tolled the bell of the Capitol, whose mournful notes are immediately taken up and re-echoed by all the bells in the Holy City.

The body of the deceased is embalmed, and the viscera deposited in an urn, which is sealed and borne in the evening in a carriage preceded by lighted torches to the church of SS. Vincent and Anastasias.

The body, dressed in sacerdotal garments, is exposed in State on a funeral couch in the chapel of the Palace from which throne and Pontifical Chair have been removed. The great officers of the household are in attendance, and put on mourning dress only on the third day, when the corpse is laid in its third coffin.

On the fourth day, the Cardinals and others meet in the Sixtine chapel, and after the prescribed religious offices, the corpse is deposited in the chapel of the Blessed Sacrament, the feet still exposed to the view of the faithful.

On the same day commences the nine days services—Novendiales—during the course of which Requiem Mass is daily sung by the Cardinals, and other religious rites are solemnly observed. On the last day, and after a funeral sermon, the body is removed to the place which it occupies till the death of the next Pope; and to which on certain great days of the year the latter is carried that he may have before his eyes the evidence of the nothingness of life, and the emptiness of all earthly greatness.

PREPARING FOR THE CONCLAVE.

In the meantime, and during the Novendiales, or nine days obsequies of the deceased Pope, the Cardinals hold ten Congregations, or preparatory meetings for the election of his successor. During the course of these assemblies they elect the officers of the approaching Conclave—doctors, confessors and others, who during the time that the election lasts, are strictly cut off from all communication with the outer world. During this time the Papal authority is vested in the Sacred College.

On the day appointed for the opening of the Conclave, all the Cardinals assist at the Mass of the Holy Ghost. In the afternoon they meet again in the church of St. Sylvester on Mount Cavallo, from whence they march processionally to the Quirinal, and listen in the Pauline chapel to an exhortation from the Dean of the Cardinals on their important duties and where they take the oath faithfully to observe all the rules of the Conclave.

In the evening of the same day the Master of Ceremonies rings three times the bell of the Conclave, and visiting in person the cells of the several Cardinals he warns all strangers to retire with the words "extra omnes." Next the Cardinal specially charged with this duty makes a personal inspection of all the places that should be cloistered, to assure himself that the Apostolic rules are rigidly in force, and that no communication with the outer world is possible.

On the morning of the next day, the Master of Ceremonies, having rung the bell of the chapel three times, visits the cells of the several Cardinals inviting them to unite in the chapel. "Ad Capellam Domino." Then when all are reunited, in the chapel, Mass of the Holy Ghost, at which all Communicate, is sung after which commences,

THE ELECTION OF A POPE.

There are two ballots taken every day; one in the morning immediately after Mass, the other in the afternoon. The voting, or filling up of the ballot papers, takes place in the chapel. Each Cardinal, sitting at a table, in the sight of all, but so arranged, as that no one can see what he writes, inscribes on a paper the name of any Cardinal he pleases, for whom he intends to cast his vote. This paper he then carefully folds in three, affixing to it his seal in four places, and then carries it reverently to the altar, and deposits it in a silver chalice, pronouncing a solemn oath that his vote is cast in the fear of the Lord.

This having been done by the Cardinals present the several ballot papers are carefully shaken together, and examined by one of the Cardinals whose special function it is to do so, and who assures himself that the number of ballot papers corresponds with the number of electors present. The first scrutineer then takes out and opens one of the papers, and passes it to a second scrutineer who reads aloud the name thereon inscribed. Should it then appear that any one of the Cardinals proposed has in his favor two-thirds of the votes, he is declared elected.

But should this not be the case, a second balloting must be resorted to, but with a slight variation from the course pursued at the first

ballot. The elector was at liberty on the first ballot, to write on his paper the name of any one of the Cardinals "Elego in summum Pontificem R. D. Neum D. Cardinalem N.," but on the second, and on all subsequent ballots, the elector is restricted in his selection; he can vote only for one of the Cardinals whose name had previously appeared on the first ballot papers; and the formula is not "Elego," but "Accedo Reverendissimo Domino Meo D. Cardinali N." After each scrutiny of the ballot papers they are burnt in a small furnace behind the altar.

At last, and after the process of balloting has been continued for a longer or shorter period as the case may be, it is found that some one Cardinal has reunited in his favor the requisite two-thirds of the votes. Immediately the Master of Ceremonies is summoned, and the Dean demands of the elect if he is willing to accept the vote in his favor. This consent having been given, the Dean asks the Pope elect what name he will in future take? and in the presence of witnesses a formal Act is drawn up in authentication of all the proceedings.

Then at once all the canopies which till this moment had been placed over the chairs of all the Cardinals alike, are withdrawn except from that of the Pope elect; and at the same time, the two Cardinals nearest to the elect, withdraw to a certain distance, by way of testifying their respect to him whom the Lord Jesus has chosen as His Vicar on earth. The Pope elect then retires behind the Altar where he is vested with the special ornaments of the Papacy; after which, taking his place on a seat prepared for him on the steps in front of the Altar, he receives the first homage of the Cardinals, who kneeling before him kiss his foot and his hand. The Cardinal Camerlingue then places on his finger the ring called the "Fisherman's Ring," which is handed over to the Master of Ceremonies whose duty it is to have engraved thereon the name of the new Pope.

The Pope is then, and without any waiting for the veto of the Kings of France, &c., led to the balcony of the palace by the first Cardinal Deacon preceded by a Master of Ceremonies bearing the cross, and the great news is announced to the people assembled in front of the Palace, together with the name adopted by the newly elected Pontiff. After this, the latter, accompanied by the Sacred College, proceeds to the Vatican, where in the Sixtine Chapel the second ceremony of homage is performed, and again for the third time in the Church of St. Peter. We need scarcely add that the Church displays at this solemn moment, all her grandeur, and that her songs of triumph are loud and joyous.

The crowning of the Pope is marked with many important and deeply significative rites. In the midst of all the pomp, the Master of the Ceremonies kneeling before the Pope, burns a piece of tow on the end of a silver rod pronouncing the words, "Pater sancte sic transit gloria mundi." This ceremony is thrice repeated.

From what we have given above our readers will of themselves be able to detect the inaccuracies of the article to which we have above alluded. It is utterly false that the King of Spain, or of France, or of any other country, severally or conjointly have, or ever had, any the slightest right, to veto the election of the Sacred College. It is as absurd as it would be to pretend that the Mayor of Montreal has the right to put his veto upon, or in any manner interfere with, the election or call of a minister by the Methodists—or Presbyterians of the City of which he is chief civil magistrate. By the exercise of brute force, the sovereigns of Europe have the power no doubt to imprison the Pope elected by the Sacred College, to drive him into exile, to put him to death; but right over him or his election they have none, never had, and never will have. Their rights over the election of the rulers in the Church are to-day precisely the same as were those of the heathen Roman Emperors, neither more nor less; and in spite of all the vetoes of all the crowned heads of the world, and of all the Republics, the Pope duly elected would be Christ's Vicar on earth, and as such will receive the absolute allegiance of the Catholic world.

But for the particular disciplinary arrangements of the Church with regard to the election of a Pope, there is not, that we are aware of, anything in the nature of our religion to prevent the choice of the electors from falling on a layman. Of course, this election would be worthless, unless the layman so elected should immediately accept the election, which of course would entail the conferring on him of Holy Orders, and of Episcopal Consecration, after which indeed, but not before, he would be really and truly Pope. That a layman has ever been crowned and installed Pope is a precious piece of nonsense worthy of a Protestant press.

Whether in view of the peculiar circumstances in which the Church is placed to-day, and of the fact that the Holy City is in the hands of her enemies, all the details of the ceremonial

given above would be carried out to the letter, is more than we can pretend to say. But Catholics may be sure that the rulers of the Church have taken all necessary precautions to ensure a regular election of a new Pope whenever the death of the present occupant of St. Peter's Chair shall render such an election necessary; and that Our Lord Jesus Christ, Who has been present with His Church for nigh two thousand years, Who has again and again brought down, and confounded all who have presumed to lift sacrilegious hands against His Vicar on earth, will not absent Himself to-day, will not abandon His servant to the brutality of the dogs, and the filthiness of the swine of the Revolution.

FUNERAL OF THE LATE MAYOR.—The last sad rites of affection, and devotion were tendered to the deceased Mayor—Francis Cassidy, Esq.—on Wednesday last week. The funeral was not only an imposing pageant, but a striking testimony to the esteem in which a good man was held by all classes of society in Montreal.

About 8 a.m. the friends and mourners commenced to muster on the Champ de Mars, and the coffin being placed on the hearse—the cortege commenced its march from the residence of the deceased, on St. Denis Street, along the line of route laid down in the programme for the parish church of Notre Dame. The Procession was composed of all the members of the Corporation, of the Bar, of the Legislature in town, of the clergy of all denominations, of the St. Patrick's Society, (of which the deceased was President), St. Patrick's Benevolent Society, Catholic Young Men's Society, Irish Catholic Benefit Society, St. Ann's and St. Bridget's Temperance Societies, Pupils of St. Mary's College, en masse, with their Professors, St. Jean Baptiste Society, Union St. Joseph, Union St. Jacques, Caledonian and St. Andrew's Societies, the rear being brought up by the citizens. In this order, along St. Denis, St. Catherine, St. Lawrence, and Craig Streets, the procession slowly moved to the door of the Church, where the body being received by the clergy, High Mass Requiem was sung by the Rev. P. Dowde, assisted by the Rev. T. Carroll.

On coming out of church, about 11.30 a.m., the procession passed along St. James Street, up Beaver Hall to Sherbrooke Street, and thence to the Cemetery where the remains of our respected friend were deposited to await the great day of the Lord's coming.—R.I.P.

Throughout the line of route the stores and places of business were closed, and many of the buildings were tastefully decorated with black and white draperies.

"FETE-DIEU" IN OTTAWA.

On Sunday, June 15th, the usual procession in honor of the Blessed Eucharist took place through the streets of Ottawa. The students of eight educational establishments, the members of fourteen religious and national societies, and a large number of the Rev. clergy formed the solemn cortege which preceded the venerable Bishop carrying the Ostensorium under a gorgeous canopy. A guard of honor was furnished by the Fire-Brigade; and the Canadian and College Bands performed sacred music along the line of march. At the head of the Catholic Young Men's Society was borne a very handsome banner in green and gold, kindly furnished for the occasion by the St. Patrick's Society of Kingston. MARK.

A CONTEMPTIBLE TRICK.

Doctor Cramp, a distinguished—in the ironical sense of the word—Baptist clergyman of Nova Scotia, recently addressed a letter to the Montreal Gazette on the school difficulties that at present agitate New Brunswick. Owing to some oversight, this letter did not appear immediately after reception, and the Doctor, thinking that it had been slighted, forwarded a copy of the same communication to the St. John Telegraph, stating the full circumstances of the case, and requesting the editor to insert his favor; and the editor, of course, complied. In the mean time, the letter had seen light in the Gazette, contrary to the expectations of the writer. Strange to say, Cramp in one paper did not agree with Cramp in the other. In the Gazette one paragraph read thus:—

"It comes to this. Let the Roman Catholics avail themselves of the provisions so liberally made for the whole population. If they cannot or will not do it, let it be considered whether some plan may not be adopted (there will be difficulty and awkwardness in it, I know) whereby dissenters from the established order may support their own institutions, without being called on to sustain what is contrary to their conscientious convictions. At any rate, Roman Catholics ought not to be taxed for the incultation of Protestantism, nor Protestants for the incultation of Romanism. Secular instruction at the public expense avoids both, and is just to all." (The italics are our own.)

And it ran as follows in the Telegraph:—  
"It comes to this. Let the Roman Catholics avail themselves of the provisions so liberally made for the whole population. Roman Catholics ought not to be taxed for the incultation of Protestantism, nor Protestants for the incultation of Romanism. Secular instruction at the public expense avoids both, and is just to all."  
A glance at the two passages just quoted will convince the reader that there is to use an Americanism—a screw loose somewhere.



The first passage contains far more substance, far more meaning, and far more common sense than the second. Who is responsible for this remarkable discrepancy?—Doctor Cramp or the *Telegraph*? Not the *Telegraph*, because in the *Freeman* (St. John), it has been declared that the letter was published *verbatim*, asterisks and all, as received. Can Dr. Cramp himself be guilty of such a serious mutilation? We would fain throw the charge upon other shoulders, but, unfortunately, this cannot be logically done. The distinguished Baptist clergyman has, therefore, deliberately (we say deliberately) garbled his own written expression of his own thoughts; and this indecent act is unprecedented in the annals of journalism.

And why did Dr. Cramp suppress in the *Telegraph*, a portion—the most important and the only sensible portion—of what he had written to the *Gazette*? Why did he not stand by his own suggestion, "let it be considered whether some plan may not be adopted, etc.?" Is he a fool or a knave? He must certainly be the one or the other. If he be a fool, his insanity is a sufficient excuse for the tergiversation alluded to above. But if he be a knave, a treacherous cheat, there is nothing to extenuate his offence, and he should be scouted by every candid man. What will the *Gazette* say, what will the press of these upper provinces say, and such contemptible and cowardly shuffling? It is the duty of the press to encourage honesty and to condemn dishonesty under every form, and here is a glorious opportunity to perform this double duty.

MARK.

**ORDINATION.**—In the list of Ordinations published in our issue of the 13th instant, the following names were omitted:—

Tonsure.—John J. Marrin, Diocese of Brooklyn; James Goodwin, Diocese of Providence; Order of the Holy Cross.—Alfred Roy, St. Laurent College.

**MONTREAL WEST.**—Mr. James McShane is spoken of as about to come forward as a candidate for the honor of representing the Western District of the City, in the Quebec Legislature.

We beg to call the attention of the Reverend Clergy and those interested, to the advertisement in another column, of Messrs. Hudon & Co.

**MR. J. M. BELLEW ON EMIGRATION AND TEMPERANCE.**—At a public meeting in Liverpool, where some 2,000 women of the labouring classes were present, in connection with the Total Abstinence League of which the Rev. Father Nugent is Director, Mr. Bellew, who on rising to address the assembly, was received with loud and prolonged cheers, said:—

"My countrywomen, our friend Father Nugent has called upon me to address you, and as you have heard I have only arrived this day from America, full of fatigue and many thoughts of the great country from which I have come, and totally unprepared to face such a meeting as this. In fact for the last four months I have done nothing but face meetings perhaps two or three times as large as this, and I thought on returning to England that I was coming to rest. This is the beginning of it. (Laughter and applause.) However there is no rest so sweet to any man whose heart is in the right place as the rest of feeling that he may perhaps do a little good to a good cause for his own labouring countrymen and countrywomen (hear, hear and applause), and as it has been my privilege and opportunity to observe something of the condition of America and Canada, and more particularly of the Catholic condition of those two countries, I am sure my remarks will not be out of place if I give you one or two ideas that have struck me while travelling there. It is common here and especially in Ireland, to say 'You must emigrate to the United States.' Only last Saturday week when I left New York the emigration agent there told me that during that one week alone in that port no less than 10,000 emigrants had landed (Sensation.) But allow me to draw your attention to another dominion—that of Canada. In America you have immense opportunities but you have also immense expenses, while in Canada you have immense opportunities but you have small expenses. We think of the United States and America, and justly so, as of a very great and almost boundless country, but I question whether there is one person within these walls, who will not be astonished when I say that the dominion of Canada is as large as the United States, that is a fact our people do not bear in mind, and that great dominion belonging to their country only wants opening up, and cultivation, and that which you can carry out into it, to become one of the greatest appendages to the crown of England. At the present moment there is an endeavour being made by the head of that great steamship company, the Allan Line, plying between this country and Canada, to carry out a railway called the Pacific Railway to run straight through Canada, the object being to open the high way from the Atlantic to the Pacific; travelling for thousands of miles and bringing into cultivation thousands and millions of acres which at present lie unused. How is this to be done? By one means only, and that is emigration. When I was lately in Canada in the city of Quebec some of the senators and members of the House of Commons there were pleased to give me a public supper and toasts were made, and as I left the room that night one of the senators said to me: 'When you return to England do not forget to speak on emigration

to Canada.' I have not forgotten it. By God's help, Providence has thrown it into my way upon this very day to be able to come forward here and speak on behalf of that country. (Applause.) In Canada at this very moment while I am speaking there are some three or four great commercial gentlemen meeting together for the purpose of building large cotton mills a few miles from Montreal. A gentleman who has lived in the United States for more than forty years conducting the largest cotton mills in the country, is there at the present time. That gentleman told me that in the whole of the country there never was such water power as could be brought to bear upon these mills if they were built. I lately asked how are those immense mills you propose to build, to be worked. By 'Emigration,' was the answer! One of the greatest mistakes—I speak it fearlessly—you in Ireland and in this country make, is that of supposing that it is more beneficial to emigrate to the United States than it is to emigrate to Canada. It is a mistake for this reason: while in the United States you seem to earn larger wages, yet in Canada you can live for a much smaller sum; and in addition to that let me tell you what perhaps you are unaware of. I believe that I address for the most part Catholics; I am glad to hear that this movement has the support of Protestants—let us work hand in hand (applause), but in Canada you have advantages which as Catholics you could not possibly have anywhere else in the whole of that great continent—I mean the foundations originally laid down by the French, the endowments which under the treaty with France when Canada was ceded, England bound herself to support, and always has loyally and honourably supported, those ancient Catholic foundations in Montreal, Quebec, and other cities, which afford to Catholics means of education so cheap, so perfect and so complete, giving them all the institutions that they have in their own country so fully that allow me to say there is no spot on the face of the Catholic globe that can excel in its attractions at the present moment, Quebec and Montreal. (Applause.) Father Nugent knows that what I am saying is true, because he has seen those places for himself; and therefore I feel that in turning your attention in that direction I am doing a good work. Do not suppose that I am at all opposed to emigration to the United States. God forbid! America has received me in a manner which on this day I wish to speak of with the deepest and most heartfelt gratitude. Wherever I have been throughout the United States, and especially by the Catholic population, I have been everywhere received with an hospitality that has been most unbounded, and in public with generosity and with crowded houses have sent me back here with a purse considerably well-filled. (Laughter and applause.) I have therefore the greatest reason to speak gratefully of the United States. I only hope to return there again within a short time. I will draw my remarks to a conclusion, because I feel that I have fulfilled my promise to the prime minister and senators of Canada. May I ask you to think of what I have said, and before I sit down let me echo the words of Father Nugent: there is no good to be done in the Far West by any man or woman who does not go there determined to lead a painstaking, persevering, temperate life. (Hear, hear, and applause.) Americans are very hard working people, they rise up early and late take rest, and they expect everyone coming to that country to do the same, and no Catholic or Irishman has any chance unless he is prepared to do so. I was in New York on St. Patrick's day, and saw the whole of the great processions walking past—some 8,000 Irishmen lining past in processions before me, and what was the standard of every one of those men? They were all members of Guilds from beginning to end, and every one of them carried a banner, and that banner was the banner of the Temperance Society. (Hear, hear and loud applause.) If you go to America, if you go to Canada, that is the banner under which you must enlist. Unless you do so, you will go no good; if you do so, you will have God's blessing." (Loud and continued applause.)

At the conclusion of the concert, Father Nugent administered the pledge to 350 females.

**THE MAYORALTY.**—Last night, the Council elected Alderman Bernard, Mayor, in the place of the late Francis Cassidy, Esq., deceased.—The mayor elect, on taking the chair, was warmly congratulated by the members of the Council and others, and returned thanks in a speech of remarkable ability. We congratulate the Council upon the choice made by them of a chief magistrate. Mayor Bernard has worthily earned the honours thus bestowed upon him and we are sure will perform the duties of the office with dignity and with great advantage to the community.—*Gazette of Tuesday.*

**THE SHAMROCKS.**—The Shamrock Lacrosse Club will, on Saturday, play a game for the championship with a picked eleven from Caughnawaga, prior to their departure on an extended tour through the United States and Great Britain. A team of redskins will accompany the members of the club on their tour. The names of the adventurous Shamrocks will be forthcoming in a few days.—*Id.*

**THE ACCIDENT ON THE MIDLAND.**—The evidence given at the inquest held on the poor fellow who was killed in the accident that befell Lent's circus train near Omeme, so vividly illustrates the perils of railway travelling, that it is surprising disasters are not more numerous. A worn out king-bolt breaks; and twenty cars are brought to the verge of death. One almost worthless life is sent on the long journey. It comes out in evidence that the fatal bolt could not be duly inspected without a box or frame being bodily lifted. That it was ever duly inspected does not appear, for the defect is said to have been of long standing. The verdict, it is quite unnecessary to state, is unsatisfactory. The Midland Company is acquitted of blame rightly enough; but there is not even an attempt made to fix the respon-

sibility on those who were responsible for the defective. If coroner's juries were to perform their duties thoroughly in such cases their representations would not fail in time to produce the desired effect; much greater care in regard to everything connected with railway travelling. The investigation is also unsatisfactory in that no attempt was made, apparently, to ascertain further particulars concerning the ties the engine-driver says were on the track this side of Omeme. The inquest should not have been closed without searching enquiry into that matter. The conclusion caused by the obstructions broke the train into two parts; and one practical witness hints that it may have led to the disaster by disturbing the king-bolt. It is of too much importance in the interests of the travelling public that the matter should be passed over in silence; and another investigation should take place.—*Lindsay Post.*

**INFORMATION WANTED** of Michael, Thomas, and Julia Doyle, natives of Crosona, county Roscommon, Ireland, who emigrated to America about 1852, and who lived for some time at Thorald, Canada West.—Any news from or of them will be thankfully received by their brother, John Doyle, care of Very Rev. Canon Motter, St. Mary's, Bradford, England.

The arrival of warm weather has excited some discussion upon the old question of hydrophobia. It is quite a common thing to see infallible cures printed in newspapers. But it is sad to have to state that the very highest medical authorities confess that there is no cure for hydrophobia. The best treatment for warding off the disease after the bite has been received is immediate and total excision of the part bitten; pending thus, forcible suction will remove some of the poison. A bandage should at the same time be applied about the part. If excision cannot be safely performed, lunar caustic should be freely used. If the matter be neglected until the disease appears, treatment of any sort will do little good, because the symptoms of hydrophobia are rarely developed before the fortieth day, and the virus is then circulated through the system. The fact that cures are often reported is attributed by medical men to the absence of true hydrophobia in the animal which inflicts the injury, there being a form of insanity among dogs which has not the characteristics of hydrophobia.—*Gazette.*

**A WORD TO THE WISE.**—The summer season is upon us. Many of our citizens have gone, or are going, to the sea-side or to the country to recuperate from the physical wear and tear of the last ten months' life in town. They have doubtless gone with the full intention of enjoying themselves; but some of them on leaving will have misgivings as to the safety of their household gods during their absence. At the close of each pleasure season we have uniformly had to announce the discovery of burglaries, and when or how perpetrated there have been no means of ascertaining. It would be well for all who contemplate an exodus to take good care that all their valuables have been deposited in a place of safety, and that either their houses are not left altogether unoccupied, or that a watchman shall make it his duty to visit the premises twice or more during the twenty-four hours. Of late there have been a number of robberies committed, so that the warning should come at this time with special force.—*Montreal Herald.*

"A Presbyterialian," says the *Star*, writes from Lake Megantic, on the 16th inst., as follows:—"We have had a large fire here, originating in the woods, and some of the people have lost their all, French as well as Scotch. We also had a visit from Canon Moreau, of your city, who showed his sympathy, regardless of religious feeling. A priest of this kind will do more towards uniting our great Dominion than newspaper agitation can do. I am happy to inform you that our French and Scotch colonists in Marston are on the best of terms, and Canon Moreau, at the head of the Montreal West Colonization Society, deserves great credit for his energy in making things so smoothly."

**OUR WATER WORKS.**—The contract for the new turbine, has at length been completed, and in order to increase the pumping power and secure its continuance at all seasons, it is proposed to connect it with a pair of high pressure steam engines whose maximum power in the boiler shall be sixty pounds. The work is a mere experiment, but fortunately for the city a clause in the specification expressly provides that the contractor is personally responsible for the successful working of the machinery to be erected. It is not for us to prophesy whether or not the project will be successful, our hope being that this and every other step taken will serve to give us immunity from what we most dread, and of which we have had such unfortunate experience—a water famine.—*Herald.*

**QUEBEC, June 18.**—At noon to-day the infant daughter of the Governor-General was baptized at the Cathedral. Those present at the front were Lord Dufferin, the Countess as proxy for Her Majesty the Queen, who graciously consented to be godmother; Sir John Macdonald, K. C. B., godfather; Lady Harriet Fletcher, godmother; the Hon. Alex. Campbell, Col. Fletcher and Mr. Hamilton, A. D. C. The infant was baptized by the names of Victoria Alexandrina Marcella Mary. The two former names by the express wish of Her Majesty.

**THE ADJUTANT-GENERAL.**—A rumor is abroad, based on a letter from England, to the effect that Adjutant-General Ross will shortly be recalled to England, to be replaced by Col. Jennings, late of the 13th Hussars, who commanded that regiment while it was stationed in Canada, and who is one of the survivors of the celebrated Charge of the Light Brigade.—*Ottawa Free Press.*

**SETTLING IN MANITOBA.**—The *Manitoban* of the 7th inst. says: "Over 200 locations were entered at the Land Office here last month, one-half of which were bona fide homesteads. Most of the new comers are going to Woodlands, about 30 miles north-west, towards Shoal Lake. Parties just in, who have located there, report heavy timber and rich soil; and one party says he dug seven feet and found a rich spring of good water. Many are going to the Riding Mountains, where surveys are being prosecuted; and some are going to the township north-west of White Mud River mouth, on Luke Manitoba, where C. P. Brown is now surveying. He reports the section as very favourable for settlement."

**PROBABLE FATAL ACCIDENT.**—On Saturday afternoon about half past two o'clock, a young man named Henry Mailloux, aged seventeen years, employed as a carter at Pooley's bridge, was struck on the head by a flying stone from a blast at the waterworks, and, in all probability, fatally injured. It appears that the youth was leaning against the shaft of his cart, waiting for a load, when a stone from the blast, weighing about four pounds, struck the poor fellow on the head, knocking him senseless and bleeding on the ground. A number of the workmen immediately ran to his assistance, and conveyed him to his home, off Queen street. Drs. Lewis, Henderson and Hill were promptly in attendance, and after examining the wound found that the skull was fracturing the wound found as he lay motionless and insensible on the bed, presented a fearful spectacle. A large ragged wound, about four inches in length, A gash about two inches in length on the forehead showed that he had been knocked with great violence to the ground. Immediately after the accident he vomited up large quantities of blood, indicating internal injury of more or less severity. At a late hour last night Mailloux was still living, but very feverish and restless. He spoke a little yesterday, but very incoher-

ently. Mailloux had the character of being a sober hardworking industrious youth, and much sympathy is expressed for his aged parents. The blast must have been terrific, stones having been thrown a distance of three or four hundred yards. It is stated that the blast was carelessly exploded, and if such be the case the matter should be enquired into.—*Ottawa Times, June 16.*

**QUEBEC, June 18.**—The investigation into the grounding of the steamship Northern commenced to-day at the Trinity House, before the Court of Inquiry. The commander, Captain Fullerton, the first mate, the man at the wheel and the Montreal pilot were examined. From their evidence it appears that just before the accident the vessel was steaming along the north shore, and when approaching the St. Lawrence Point lighthouse, the strong eddy caused her to sheer in, and before its effects could be counteracted, the vessel being very long, and going full speed, she struck the rock.—The Governor-General and the Countess of Dufferin, the Lieutenant-Governor, and Mme. Caron, with their respective suite, attended the distribution of prizes, yesterday p.m., at the Convent. Her Excellency the Countess of Dufferin handed the prizes to the successful pupils.

From almost every section of the lake shore townships, we hear bad reports concerning the growing crops. The trouble was caused by severe drouth succeeding a very cold, wet spring, and all sorts of grain as well as the meadows have suffered severely. Prominent farmers assure us that in many localities spring wheat must prove a failure; fall wheat not more than half a crop, and hay very poor. Corn, the staple product of the county, has done very poorly so far, but if the rains of Tuesday in this section extended as was hoped to the lake shore, it would probably give this crop a start that might ensure its safety.—*Essex Record.*

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

**MANUFACTURE OF COCOA.**—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London."—See article in *Cassell's Household Guide.*

**MARRIED.**

At St. Mary's Cathedral, Kingston, on the 17th June, by the Right Rev. the Lord Bishop, assisted by the Rev. E. O'Boyle, Mr. Thos. A. Power, son of Wm. Power, Esq., Shipbuilder, to Mary T., daughter of the late Isaac Noble, Esq., of that city.

**REMITTANCES RECEIVED.**

Lindsay, W D F, \$2; Carleton Place, A G, 1; Clayton, M T, 1; Savage's Mill, D K, 2; Deschambault, Z B, 1; St. Marthe, F H, 1.50; Eardley, J Mc G, 2; Bermingham, A Mc L, 2; Norwood, T M, 4; Marysville, T D, 2; St. Dumase, Rev G N G, 4; Hochelaga, Rev J L, 2; Dundee, D J Mc R, 2; Otterville, J F, 4; St. Sophia, J G, 4; Stella, J O N, 1; Park Hill, C C, 2; Dewittville, J D, 1.50; Toronto, J J M, 2; Coles des Neiges, J J M, 1; St. Marys, W T, 6; West Osogode, J M Mc E, 2; Kingston, J H, 2; East Dunham, M Mc C, 2; St. Agathe, J D, 6.25; Westport, J O N, 1; Hawkesbury Mills, P O K, 2; Charlottetown, P E J, Reading Room, 1.25; Winnipeg, C W B, 2; West Winchester, P Mc M, 2; Elginfield, Rev J G, 4; Barrie, M K, 4.  
Per P P L, Bellville—West Jersey, III, P Mc C, 4.  
Per J O B, Hastings—Dartford, T O R, 2.  
Per J Mc G, Cobourg—J F, 5.  
Per J C H, Read—J O N, 1; J T, 1; D L, 1.  
Per P L, Escott—Lansdown, P S, 2; J B, 1; Caintown, M R, 1.  
Per Rev B C B, St. Patrick's Hill—T C, 2.  
Per D A C, Alexandria—A Mc D, 2; K Mc D, 2; K Mc D, 2; J Mc D, 2; L Mc C, 1.  
Per J Mc I, Port Hawkesburg, N S—Schf, 2; M D, 2.  
Per J B, Mitchell—Barnholm, J H, 1.50.  
Per Rev J M, St. Raphael's—D J Mc R, 3.  
Per P G N, Perth—Harpers' Corners, H L, 1.  
Per W C, Cornwall—St. Andrews, J H Mc D, 1.  
Per F F, Prescott—M F, 4; F G, 1.

**MONTREAL WHOLESALE MARKETS.**

Flour, 47 bbl. of 196 lb.—Pollards.....	\$3.00 @ \$3.55
Superior Extra.....	0.00 @ 0.00
Extra.....	6.65 @ 6.75
Fancy.....	5.97 @ 6.10
Wheat, per bushel of 56 lbs.....	0.00 @ 0.00
Supers from Western Wheat [Welland Canal].....	0.00 @ 0.00
Supers City Brands [Western wheat].....	0.00 @ 0.00
Fresh Ground.....	0.00 @ 0.00
Canada Supers, No. 2.....	4.90 @ 5.00
Western States, No. 2.....	0.00 @ 0.00
Fine.....	4.10 @ 4.15
Fresh Supers, (Western wheat).....	0.00 @ 0.00
Ordinary Supers, (Canada wheat).....	5.50 @ 5.55
Strong Bakers'.....	5.75 @ 5.90
Middlings.....	3.70 @ 3.80
U. C. Bag Flour, per 100 lbs.....	2.65 @ 0.00
City bags, [delivered].....	2.90 @ 0.00
Barley, per bushel of 48 lbs.....	0.50 @ 0.55
Lard, per lbs.....	0.10 @ 0.11
Cheese, per lbs.....	0.09 @ 0.10
do do Finest new.....	0.10 @ 0.11
Oats, per bushel of 32 lbs.....	0.30 @ 0.35
Oatmeal, per bushel of 20 lbs.....	5.40 @ 5.50
Corn, per bushel of 56 lbs.....	0.00 @ 0.45
Pease, per bushel of 66 lbs.....	0.74 @ 0.80
Pork—Old Mess.....	16.50 @ 00.00
New Canada Mess.....	18.00 @ 00.00

**TORONTO FARMERS' MARKET.**

Wheat, fall, per bush.....	\$1 10	1 20
do spring.....	1 17	1 17
Barley.....	0 60	0 61
Oats.....	0 43	0 00
Peas.....	0 60	0 61
Rye.....	0 65	0 66
Dressed hogs per 100 lbs.....	7 00	8 00
Beef, hind-qrs. per lb.....	0 06	0 06 1/2
"fore-quarters.....	0 04	0 04 1/2
Mutton, by carcass, per lb.....	0 07	0 09
Chickens, per pair.....	0 50	0 60
Ducks, per brace.....	0 60	0 75
Geese, each.....	0 70	0 80
Turkeys.....	1 00	1 75
Butter, lb. rolls.....	0 15	0 17
"large rolls.....	0 13	0 15
"tub dairy.....	0 00	0 00
Eggs, fresh, per doz.....	0 11	0 12
"packed.....	0 00	0 00
Apples, per doz.....	2 00	3 00
Cabbage, per bbl.....	0 40	0 50
Onions, per bush.....	1 00	1 10
Carrots.....	0 55	0 60
Beets.....	0 60	0 75
Parsnips.....	0 60	0 70
Potatoes, per bush.....	0 40	0 50
Turnips, per bush.....	0 30	0 40
Hay.....	20 00	24 00
Straw.....	11 00	12 50

**KINGSTON MARKETS.**

Flour—Superior extra selling at \$7.00 to \$8.00; per 100 lbs, \$3.75 \$4.00 per 100 lbs. Family Flour \$3.00 to 3.25, retail. Grain—nominal. Rye 60c. Wheat \$1.10 to \$1.20. Peas 60c steady. Oats 36c to 40c. No change. Potatoes are now selling at 50 to 55c per bag. Turnips and carrots 50 to 60c per bushel.

**BUTTER**—Ordinary 14c, packed by the tub or crock; fresh sells at 15 to 16c per lb. Eggs are selling at 11 to 17c. Cheese, 12c; in stores 13 to 14c. MEAT.—Beef, grass, 6 to 7.00; grain fed, 8 to 8.50 per 100 lbs.; Mess Pork \$19 to \$20; Mutton from 7 to 10c.; Lamb per quarter 80c to \$1. Veal 5. Hams, sugar-cured, 15 to 17c. POULTRY.—Turkeys from 75c to \$1.00. Fowls per pair 50 to 60c. HAY \$14.00 to \$16.00 a ton; Straw \$6.50. WOOL selling at \$3.25 to \$5.50 for bad, and \$3.25 to \$3.50 for soft. Coal steady, at \$7.50 delivered, per ton. Saff 8c. HIDES.—Market steady at former rates, \$6.50 for No. 1 untrimmed per 100 lbs. Wool, 30 to 31c for good Fleeces. Calf Skins 10 to 11c. Tallow 7c per lb., rendered; 4c rough. Deacon Skins 30 to 45c. Pot Ashes \$6.00 to \$7.00 per 100 lbs.—*British Whig*



**GRAND ANNUAL PIC-NIC OF ST. PATRICK'S SOCIETY, ON DOMINION DAY, 1st JULY.**

Gentlemen's Tickets.....50 cents.  
Ladies and Children.....35 cents.  
For particulars see hand bills.  
SAMUEL CROSS, Rec.-Sec.

**MASSON COLLEGE.**

The Distribution of Prizes of this Institution will take place on TUESDAY, the 1st of JULY, at 11 o'clock A.M.  
JOSEPH GRATON, Sup.

**MYLES MURPHY, COAL AND WOOD MERCHANT,**  
OFFICE AND YARD:  
135 ST. BONAVENTURE STREET,  
MONTREAL.  
All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to, and weight and measure guaranteed. Post Office Address Box 85. [Jun. 27]

**FATHER BURKE.**

A SPLENDID CHROMO LIKENESS of the great Dominian, Rev. T. N. BURKE, O.F., is given to all subscribers to *THE PILOT* (the leading Catholic paper of the United States), on the payment of TWO DOLLARS and SEVENTY-FIVE CENTS, Canadian currency, or THREE DOLLARS U. S. currency. This includes U. S. postage. The Chromo alone is worth the price of *The Pilot*.  
Address  
PATRICK DONAHOE,  
The Pilot Office,  
Boston, Mass.

**FATHER TOM BURKE.**  
A splendid Chromo of the great Irish Vindicator (frame-work of polished Walnut) will be raffled at the Bazaar to be held shortly in Ottawa, in aid of the St. Patrick's Church of that city.  
A Ticket sold at Twenty-five Cents entitles the purchaser to one chance on the Chromo.  
Mr. S. Cross, True Witness Office, has kindly consented to act as Agent in Montreal for this charitable enterprise. 45-3

**J. HUDON & Co.,**

IMPORTERS OF GROCERIES, WINES, LIQUORS AND PROVISIONS,  
305 St. Paul St. and 247 Commissioners St.,  
MONTREAL.  
HAVE always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Sicilian, and French Wines, imported direct by themselves and approved for Altar use.  
June 27th, 1873. 45-1y

**A SURE CURE FOR CATARRH.**  
Instantaneous relief guaranteed to any one afflicted with catarrh or cold in the head, by using Dr. William's (the noted Indian doctor) cure for Catarrh, (a vegetable remedy, prepared from roots and gums.) One box will cure the worst case—has cured cases of 25 and 30 years standing. It cures every other remedy fails. Sent by mail for \$1.00. William's Proprietary Medicine Company, Sole Manufacturers and Proprietors, Pittsburgh, Pa., U.S.A., P. O. Box 1236. 45-3m

**MOTHERS, MOTHERS, MOTHERS.**  
Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.  
Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP"  
For sale by all druggists. 1

**A SURE CURE FOR THE PILES.**  
Dr. William, the noted Indian Physician, has discovered a positive cure for the blind, bleeding, itching and ulcerated piles, (a powerful healing Vegetable Ointment.) One box is warranted to cure the worst case. Not one single failure in five years. Sent by mail, securely sealed from observation, for \$1.00. Those who now suffer with the loathsome disease should suffer if they don't use Dr. William's Remedy. William's Proprietary Medicine Company Sole Manufacturers, Pittsburgh, Pa. U. S. A. P. O. Box 1236. 45-3m

**INSOLVENT ACT OF 1869.**  
In the Matter of EDWARD WOODS,  
An Insolvent.  
A first dividend sheet has been prepared subject to objection until the Fifth day of July next, after which date, the dividend will be paid.  
L. JOS. LAJOIE,  
Assignee.  
Montreal, 17th June 1873. 45-2

**INSOLVENT ACT OF 1869.**  
In the Matter of JOSEPH DUMOUCHEL,  
An Insolvent.  
A first dividend sheet has been prepared subject to objection until the Fifth day of July next, after which date, the dividend will be paid.  
L. JOS. LAJOIE,  
Assignee.  
Montreal, 17th June 1873. 45-2



FOREIGN INTELLIGENCE.

FRANCE.

M. RANC'S PROSECUTION AUTHORIZED.—VERSAILLES, June 19.—The case of M. Ranc was taken up in the Assembly this afternoon. A member of the Left offered a resolution, directing an enquiry into the charges against M. Ranc, before the authority for his prosecution be given, but it was rejected by a vote of 450 nays, against 250 yeas. The report of the special committee, granting General L'Admiral authority to prosecute M. Ranc, was then adopted by a vote of 485 to 137.

It is impossible to study too closely the peculiarities of the French people, with all the odd and surprising characteristics which are peculiar to the nation. Here we have had the Republic in existence for two and a half years, and at its head has been a man whose name, even at the age of 74, was synonymous with order and labour. The most daring speculator would hardly have ventured three years ago to predict that M. Thiers would become a danger to France and its bourgeoisie, that industrious saving portion of the nation regarding him as its natural chief, who was to bring about the definitive adoption of Liberal doctrines and of institutions which should at the same time satisfy the requirements of Equality and of Conservatism. But no sooner had M. Thiers succeeded to power than the bourgeoisie discovered that "business was not doing well."

The Radicals distrusted him, and the aristocracy enveloped themselves once more in that majestic silence which they had observed for nearly 40 years, and which becomes them so well that they ought never to depart from it. Then began a series of combined attacks by all parties. The Radicals came to the front, the extreme Conservatives retired and the moderate parties broke up and permitted the fall of a Government which had been weak enough to rely upon them. To-day the triumphant parties maintain each for itself that it has gained the victory. The Orleanists reckon a good number of appointments in the late administrative changes; but the men of that party are moulded not in bronze but in wax. They take with marvellous facility all impressions, and as soon as a Government relies upon them they are, as it were, stamped with its particular sign. The Bonapartists have some representatives in the new Government, and some former functionaries, who during the last three years have walked the Boulevards in dejected idleness, have again been called to administrative activity. As to the Legitimists, as they have sulked for 40 years and have held aloof from all public affairs, they might be able to furnish young soldiers and old Deputies, but they could not be expected to produce administrators or men of business. Still, the Legitimists also wish it to be understood that they have gained the victory; but as in the Coalition quadrille that was executed at Versailles on the 24 and 25th of May they were not able to supply dancers, they seek to establish the fact of their triumph by supplying the fiddlers. For the last three years there has been no dancing in the houses of the recognized representatives of Legitimacy. This state of things is about to end, and everybody will be convinced that the Legitimists gained the victory of the 24th and 25th of May, when they learn that, on Wednesday next, the Duc de la Rochefoucauld Bisaccia will give a grand ball at his mansion in the Rue de Varenne.—Times Paris Cor.

THE SITUATION OF FRENCH PARTIES.—France could not well be in a more uncertain position than she is to-day. For the moment all factions falter; a new and surprising situation confronts the struggling aspirants to power. Marshal Mac Mahon, representing no phase of the national thought, committed neither by his past career nor by direct pledges to any particular line of policy, is suddenly made the custodian of the national executive. The Right, unable to instal a king, have resolved to place the Presidency in the hands of a military man possessing the confidence of the people and the affection of the army. For the moment the situation seems bewildering; but the Left in the Assembly will become a unit under M. Thiers and M. Gambetta, and will form the most powerful opposition yet organized at Versailles. It is plain that the election of Marshal Mac Mahon is but a temporary expedient—indeed the only one that would not have precipitated a civil war and delivered the country over to the rage of eternal strife. President Mac Mahon finds himself the head of a government which does not represent the national will, and which has been weakened at every election for deputies. Those who sustain him are divided among themselves, while those who oppose him unite in but one cry—"A permanent Republic!" It is highly probable the Republic will gain by the new presidency. M. Thiers will go from the palace to the tribune, and his splendid oratory will again sway the Assembly. All compromises between him and the republicans are at an end. Marshal Mac Mahon will discover that he has undertaken a task which has no prospect of an immediate settlement, and in which he can only be a ruler by becoming a dictator. Thus far nothing definite has transpired, and we shall have to await the arrival of fresh intelligence before we can pronounce accurately on the peculiar phases of the situation. It may be assumed, however, that there will be a general outcry in Paris against a Military President. Even when the exigencies of war required Gen. Trochu should assume the Presidency of the provisional government he was assailed in every republican gathering in the capital and his usefulness greatly impaired by the bitter opposition of the Jacobin chiefs. He did not wield his power longer than five months, and passed from fair reputation into an unmerited obloquy. Marshal Mac Mahon never placed his popularity in a greater peril than when he accepted the position rendered too difficult for such an astute but trimming statesman as M. Thiers.

BISHOP DUPANLOUP.—But though cheerful in his morality M. Dupanloup was always as austere as an anchorite toward himself, and while vicar of St. Roche some rich penitents subscribed to furnish his room, which was uncomfortable enough to excite their commiseration. When the upholsterer came with his goods, and showed his receipted bill, the Vicar smiled and answered, "A few sticks were sufficient for me. I beg, therefore, that you will sell these fine things, and pay the money to the clergyman of your parish. I shall always be too well lodged while the poor are hungry." Indeed, his charities were so large that he once gave his pastoral staff in pledge to a beggar, having nothing else; and it had to be bought back again for him. Every week he invites the workmen of Orleans to his house, where they pass the evening in playing dominoes, chess, or draughts; but no cards are allowed. On these occasions he gives moderate refreshment and homely advice, not unmixed with shrewdness, to anybody who asks for it, and they generally go away pleased with their visit, though some of them complain of the episcopal tea, which, according to the notions of French country people should only be offered to the sick. As soon as he is up the Bishop has several secretaries hard at work upon the correspondence, and employs others in pamphleteering. His conception of an idea is lively, and his dictation rapid; but he returns again and again to the first draft of a book, and corrects every line minutely. Publishers and printers are driven to despair when they find that he wants as many as twenty proofs of a single sheet; and probably nothing but the prodigious sale of his writings when thus laboriously polished, would reconcile them to having anything to do with him. From long before dawn, often till deep into the night, he toils unceasingly; and when exhaustion overtakes him at last, he seizes a stonied stick for support, and sets off for a walk by the banks of the Loire. It is his mental fatigue resists this rough treatment, he takes a journey to Switzerland, and seeks health in his native air, wandering about on foot among the Alps, where his reputation has gone before him—fortunately; for in one of these pedestrian tours he was benighted in a storm, and could not get shelter at a curate's house till he had assured the worthy man that he was "the bishop of the newspapers."—The Leaders of France.

THE BELGIAN GOVERNMENT AND COMMUNISTS.—LONDON, June 19.—A Brussels despatch says the Belgian government has refused General Cluseret, the French Communist, a safe conduct to visit Belgium. It also says General Cluseret was further informed that if he came into the country he would be arrested and surrendered to the French authorities.

SPAIN.—The stories from Spain about Carlist Chiefs cutting off People's arms before they shoot them, about their shooting children, and executing their prisoners at Sanahujin in batches of so many at a time, are of course pretty equally baseless; and are contradicted one after another at nearly the same interval after the date at which they appear in the telegrams. It would appear, however, as if the proceedings of the "intransigent," or irreconcilables, were almost as atrocious as those of their Paris brethren. Under Salvosche, the despot of the moment at Cadix, Nuns are expelled from their Convents and subjected to indescribable outrage, crucifixes and sacred images—especially of the Blessed Virgin—profaned and destroyed, the religious instruction of children forbidden, and objects of any value belonging to divine worship seized and sold. At Barcelona, matters appear to be still worse. The public exercise of religion is impossible, Mass is only said in a few private oratories, priests are obliged to disguise themselves, and at least three have been assassinated with circumstances of peculiar atrocity, one of the three being in the act of bearing the Blessed Sacrament to a sick person, when, on his refusal to utter blasphemies, he was murdered and the Sacred Species thrown under the feet of the rabble with horrible imprecations. Such are the creatures into whose hands the government of Spain is rapidly passing; and over whom Senores Castelar and Figueras will have about as much control as Gambetta would have had over MM. Delescluze, Fyast, and Vermerch. The present Ministers are already publicly stigmatized as traitors and reactionaries.—Tablet.

ITALY.—ROME.—M. LOUIS VEUILLON ON THE HOPE.—We read in the Univers:—The Italians, who for a long time back have been circulating false reports of the ill-health of the Pope, are redoubting their efforts at the present moment. The death of the Pope is announced to us every day, even by zealous friends of his, who have been made victims of Italian duplicity. Some days ago an excellent Catholic came to us in great trepidation with a "secret" telegram which professed to confirm the account. The day before yesterday the awful news was spread from a very reliable source; yesterday evening it came from the Italian Embassy. Other accounts, which also profess to be true, say that the Pope is not dead, but that he is so ill that his death may be hourly expected. These false statements are received with a most surprising credulity. Hatred and love are equally credulous, and bribery has left its effects so evident on both, that it will probably be found at the bottom of all these accounts. The latest news (even of this morning) is, alas! that the Holy Father has suffered for some days from rheumatic pains, which, however, did not hinder him from giving several audiences, and that these pains have entirely disappeared. We often have had an opportunity of speaking with persons lately arrived from Rome who have conversed with the Holy Father, and even accompanied him on his now circumscribed promenade. They all say that he is full of health and that the thirty months which have elapsed since the invasion of Rome, seem rather to have made him look younger. His active and energetic character has preserved him from illness; and neither his eyes, his hand nor his memory, have been debilitated by the calamities of the last three years. His countenance still preserves that tranquility and benevolence which, during the last 27 years, has been the living expression of justice, hope, and power on earth. We exhort all Catholics to have confidence in the well-grounded hope that God will long continue to preserve Pius IX.; for the world certainly stands in need of such a grace. Although Providence has granted him to pass the years of Peter, still the favour would seem too small if he were taken away from us in the time of danger. Alas! the time must however come when we will lose him. His hour is already fixed in the inscrutable designs of God. Pius IX. will die! He knows it,

and we know it. When this thunderclap will shake the ruins of the world it will not die away without an echo. It will cause in every heart an unspeakable terror. We will ask ourselves what are the designs of God on the human race presented more in Pius IX. than in the kings of the earth? and those who now imagine that they will find the fulfilment of all their hopes in his death, will then have reason to believe that civilization disappeared with him in the tomb. A voice will go forth from the grave of Pius IX., a prophetic voice, which at the foot of Calvary announced that the days of Jerusalem had come, do not weep for me, but for yourselves and your children. But the people of Christ will leave the storm. The Pope will be dead but the Papacy will still exist. When Moses learned that his hour had come, he ascended the mountain opposite Jericho, where he intensified the sight of his servant which had remained undimmed by age, non coligavit oculus ejus, and showed him all the promised land. "And the Lord said to him: Behold the land of which I have sworn to Abraham, Isaac and Jacob, saying to them: I will give you this land to your posterity. Thou hast seen it with thy eyes, and thou shalt not enter therein." And Moses died. But since Peter has received, the name of Moses with the heritage of the Son of God, Moses is in Peter, and Peter in the immortal Christ, and there is no path on earth which cannot be traversed by him whose feet can be bound only by death. LOUIS VEUILLON.

GERMANY.—THE CHURCH UNDER BISMARCK.—Commenting upon a recent article in one of Bismarck's journals, the Deutsche Wochenblatt, which pretty plainly stated that the state of German Catholics would soon be similar to that of Russian (Polish) Catholics, a Berlin correspondent writes to a French contemporary:—"Our adversaries deceive themselves if they believe that we have any fear of becoming a new Poland. In spite of the threatening forecast, borrowed from recent Muscovite transactions between the Czar and the Emperor, we shall not lose the faith until its final triumph—it is our strength that we can fling ourselves on the bosom of God. Besides, it is so very sure that Poland has said her last word? Martyrdom and death have always been for Christians the most seductive prize and the guarantee of their victories." AN IRISH LEGACY IN PRUSSIA.—There is at present in the hands of the authorities of the City of Dantzig, in Prussia, a sum of upwards of £300 waiting the appearance of a legitimate claimant under the following circumstances. In the year 1799 there arrived in Prussia a native of Dublin, Mr. Charles Henry Lee, who appears to have taken military service, as he is described as Captain (Hauptmann) in the 2nd Battalion of the 5th Regiment of Militia or Landwehr. He married on the 17th January, 1805, Louise Hoffman, and died on the 14th of May, 1821, at Elbing, where also his wife died. There were three children by the marriage, the last of whom Henrietta Louise, born on the 29th October, 1809, died at Dantzig on the twenty seventh of May, 1872, never having been married—her brothers, Carl Heinrich and August Ferdinand, having died previously, without leaving children. As there are, therefore, no heirs forthcoming in Prussia, the family in that kingdom having become extinct, the authorities have advertised that they hold the amount, over two thousand thalers, which the property of the late Miss Lee, who resided at Dantzig, has realised; and invite claimants, who, probably are in Ireland to apply, and to prove their title to it.

REPORTED FOR THE TRUE WITNESS. FATHER STENSON'S SERMON AT THE LAYING OF THE FOUNDATION STONE OF THE NEW CATHOLIC CHURCH AT PEMBROKE, CNT., JUNE 1st.

"He shall build a house to my name, and he shall be a son to me, and I will be a father to him; and I will establish the throne of his Kingdom over Israel for ever." Such, my brethren, are the words of God spoken to David when the latter had determined on building up to the honor of his Creator, a great temple. God told him, that he should not build, but that He would give unto him a son, whose name should be "The Temple" and that that son should build the temple. With these same words I address you today, you are the sons of God, and to whom He is so good a father?

In the life of man my brethren, days of joy and of sorrow must ever have their place, to-day, the mind is calm in the remembrance of a happy scene, once our lot to witness; and thus indeed the Christian heart feels, as the Christian travels back in spirit, the road which great and mighty ones did once traverse; thus the soul of man experiences joy, when the mind all eager seeks to view the grand march of the Apostolate, and the grand success of the Apostolic Church. But praise, eternal glory and benediction to the Triune God, as we follow in this grand march to-day; as we in spirit and in truth do travel on that road which Christ himself did walk; as we in all reality do find ourselves, far, very far away from its beginning; as we I say do find ourselves in its continuation, age, and in its miraculous progress; so do we with thanks, with every feeling of pure love and veneration praise and bless Thee, O Lord, to-day; for yet again hast Thou given us a place wherein to build a Church, yes, yet again hast Thou aided us in raising to Thy honor, a temple, wherein man in time may pray; a holy house wherein the heart may worship!

In the primitive ages of the world, the God of eternal power and glory, had no special place of worship consecrated to him; the universe was his church, every habitation was his sanctuary, every heart was his altar, and continually were ascending sacrifices of love and thanksgiving. Times changed, and then, the common stone became the altar whereon to sacrifice to the Trinity of Persons. Abel, Noah, Abraham, Isaac and Jacob erected stone altars in solitary places and beheld them as they offer, while their tribes do kneel and pray. The ancient faith and divine revelations had become nearly extinct in the hearts of the unfortunate children of Adam, and hence the Omnipotent ordered Moses to construct a church. The order was given on Mount Sinai and the church was built in the desert of Arabia. It was a splendid tent made of inimitable wood and the purest linen of Egypt. The interior was embellished with purple, scarlet, hyacinth, gold and silver ornaments a mysterious cloud in rays of glory surrounds it. Such, my brethren, was the first tabernacle, the first sanctuary in which the Lord of eternal praise and glory deigned to reside with man. Solomon, that wisest of Israel's kings, entered into league with Hiram, king of Tyre, that latter might assist him in building up a mighty temple. View the thirty thousand men of Israel as they work in honor of the living God. View them as they bring those great and costly stones, and behold how well they square them. What a massive foundation is here; three score cubits in length by twenty in breadth. The cedars of Libanus are cut down, gems and precious stones are well shaped to adorn the vast edifice. What hand of man, what mind created could ever form and fashion so massive and so intricate a building were not the hand of the Omnipotent One guiding well the helm—were not the intellect of the Omnipotent devising well the work. No doubt there must have been great labor in building so vast a temple; yet my brethren you too have had to experience labor; you too have had to endure much anxiety; for your undertaking has been an onerous one, yet the same God who ruled the destinies of man in Solomon's time is the God of to-

day and for ever, and as He directed and aided the men of Israel so does He direct and aid you. Indeed it is but natural, for notwithstanding the exquisite beauty, grandeur and magnificence of Solomon's great temple, it is by far excelled in sanctity and glory by the most simple and humble of the many Churches throughout the world of churches in which the word of God made flesh doth dwell. When the great temple was dedicated, the King employed all the means within his reach, all that art could devise, all that riches could procure, all that a nation could supply to celebrate with becoming dignity this great and solemn gift to God. The Israelites were called together from the farthest parts of the land, and if they were, is it not right that you too should manifest the feelings of loving hearts in thanks towards God. Oh! my friends the temple of the ancients was not like unto ours! theirs was but the figure, ours is the reality; they had but the shadow, we have the substance; their temple contained the tables of the law, ours, the author of the law Himself; in theirs were offered sacrifices of oxen and of rams, in ours the author of all good, the Redeemer of mankind is daily offered up as a propitiation for our sins, and with his blood are hearts replenished with all grace, in his blood are souls made pure; on our altars dwells the Sacred Heart of Jesus, a vast central fire melting away the frozen thoughts of men, warming up their life blood, till they draw near and look upon their Creator, and thus in looking on they learn to love.

Such is the dignity of the Temple that will soon stand in your midst. If Solomon on beholding the mystic cloud (which nearly shadowed the awful presence of God) descend upon the temple, and if in ecstasy he cried out—"is it credible then, that God should dwell with men upon the earth," what joy, what delight must be yours. Oh Christian men! when you behold these rising walls, these beginnings made, of a temple in which God Himself shall dwell day and night, where not alone shall He aid us by opening His eyes in mercy upon it, to grant the prayers offered up within its walls, but in which He shall dwell, establishing there His throne, from which He will dispense His graces; at the foot of which, the poor and the humble, and the broken-hearted, may kneel and speak to Him, from whom are all things, troubles to try, and consolations to encourage.

But, my friends, you must remember these are considerations common to all, whose happy lot it is to breathe the air of heaven, and feel the breath of God. Yet there is another consideration, there is one thing more which may not fail to warm up your hearts: which may not fail to tell you, that you are in a particular manner, in a most marked and striking degree, favoured by Almighty God: there is still one thing more which speaks the great predilection of our Creator for us, which teaches us that our wants, our perfect necessities, are by Him, and for us, right well provided. What is it, my friends? Well I shall tell you: These rising walls which soon I trust, shall have been completed with the wish and the direction of God in his Omnipotence: when this future consecrated church will have been given to our Creator: its patron, its shield and its strength will be none other than the great, the noble, and the saintly Columbkille. Who is he my friends? or rather who was he? Well he was descended from the great O'Neill's of Ulster. He was the dove in the Church, or cell, and no sooner was he born, than the priest of God received him, no sooner did the air of heaven feel the influence of his holy breath, than the church of Peter down to Pius, took him in her arms and claimed him as her child. I find in his life two great attributes. He was a man of great passion, full of vigor and obstinacy; a man possessing in the highest degree the peculiarities of Erin's children, the sin of Eve's transgression was firmly rooted in his flesh and blood; but side by side with this, there came a greater and a grander attribute. The character of grace stamped upon his brow; the fire of charity burned in his heart; the light of wisdom glistened in his eye; the tree of divine virtue yielded through his whole composition the most plentiful fruits of God's goodness, of his mercy and his power towards man redeemed. He was the most perfect of God's saintly monks; he was obedient at home, and more so when in exile; he had sympathy for the suffering one, and he had hate for the oppressor—nature and grace had a hard struggle for the mastery; but God liked Columbkille, and hence, the grand old Irish monk having lived a life of penance, died the death of the saint. Oh, yes, my friends, and ere he died in that adopted land of his, ere the rising sun—as in his splendor he illumined the isle of Hy—had given for the last time the smile of love and the light of hope to Columbkille, he called his chosen ones around him, and blessed them, yes, he lifted his aged hand, and before the sign of the cross was made, that hand fell by his side, the light of human love departed from his eye, and one of the most glorious saints that ever passed into thy kingdom, O Lord, beheld Thee in thy joy. As soldiers, my friends, we must in all things be like unto our great and saintly leader. No doubt the side of nature is not wanting in our regard; we have all a share of Eve's dire legacy; we may be men of obstinacy; many of us may be men of passion; a goodly number of us are men of vigor; but will we not be men of wisdom? will we not seek out the light of divine virtue? ah! if we wish for such grand gifts, let us place ourselves under the beautiful flag of old unfurled by Columbkille, and as we walk this vale of tears, its merciful folds shall enclose us. Aye! and as the exiles, as the men of Ireland and descendants of old France shall in time to come, assemble in this church and pray; as they with hearts of thanks, and tongues of gratitude shall give to God their testimony of adoration, their patron and apostle will look for them towards God, and in his intercession, will find their names inscribed in the book of life.

Your duty to-day, my friends, is a great and a solemn one; there is a heavy charge upon your shoulders, but you have willingly received the burden, and God will aid you in bearing it. You must be men of courage. You must learn to labor and to wait. You are not unmindful of the mission you have received. You are giving to this rising city a new ornament to religion, a new monument, and to God, to Ireland and to France, a new proof of your filial love! Courage, then! to the end; the task is not beyond your strength, for the hands and hearts of all—the young, the old, the rich, and the poor—all must be engaged in adding to their future crown of glory another gem! "What doth it profit a man to gain the whole world if he suffer the loss of his own soul?"

The raising of this church is an imperative duty. Its existence is an absolute necessity. "You have received for nothing so also give." Give unto Him a little of the many things from whom you have received all. Oh! my friends, if Hiram so well assisted Solomon in building the grand temple of old, and if Solomon "set seventy thousand men to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains, and three thousand and six hundred to be overseers of the work of the people" if "the nails were of gold and the weight of every nail fifty sickles," if the might and strength of the country over which he reigned was employed in forwarding on the work of a house which was but to contain figures! what exertions, what exercise of willing hands and of loving hearts is expected from you, my brethren, from you to whom Almighty God has been so good as to give a wish that you do build a church wherein He, the Omnipotent One, may dwell: that you do erect an altar whereon the Sacred Heart of Jesus in love for us in future years may beat!

Now, my brethren, you are all, I suppose, aware of the truth, that the nearer the act of creation from

Almighty God approaches to perfection, so much the more does it redound to His greater honor and glory; so much the more does it vest itself with the semblance of His greatest attributes—those of mercy and of harmony. The greatest and the grandest work of God's creation, the most powerful exercise of His Omnipotence has been the creation of the human nature of Jesus Christ. In comparison with the Incarnation all other works of God's hands are as nothing. Next to this comes the immaculate purity of Mary, "The Star of the Sea." Nothing less than the mind of God could conceive its creation, its preservation and its crowning in perfection. What is this work of ours to-day? Is it not a work of mercy? Is it not the testimony of united hands and hearts, procuring for the troubled one a house of refuge and protection, giving to the broken heart a seat of peace the means of getting consolation? Is it not a work of harmony, of harmony, in thought, in word, in work? Have you not all united in praising God, in aiding man to work out the designs of God in our regard? Yes; and since the work is a work of praise and thanks towards God, since the work is one of charity towards man, therefore are you working out the great and grand design of the Almighty One in His creation of Mary, and in His creation of the human nature of Jesus!—And if such be true, and true it is, does not the building of this church claim for itself the sign of harmony, and if it does, since it is another exercise of God's creation and His power, may it not claim for itself the glorious prerogative of being a work right far advanced on the road of perfection.—Hence, my friends, you are engaged in a noble work; God will aid you in its completion. You will do your best to give him testimony of your thanks—You will remember that the little you give unto Him shall be repaid in measure seven-fold. You will not fail to return Him thanks, that since you are here to-day, so also have you means to praise Him. Yes, and when in future days, this church will be thrown open to receive within herself her faithful loving children; when in times to come the Priest shall stand and offer sacrifice on her altar; when the Sainted Columbkille shall in his happiness, in his peace, and in his glory look towards Christ Our Lord, oh! that look will be of intercession. It will be a token of protection. It will be full assurance of God Almighty's never ceasing care!

Indeed it is in heaven where the sainted ones do dwell; it is in that holy house where ever may be heard the gentle hymn of praise; it is there and there alone, that there exists a just appreciation of God's mercy towards us to-day.

But my friends we must unite, we must send up prayers of thanks, we must beg of God to guard us, to aid us in our wants to direct us in our possessions. We must give unto St. Joseph this new and lovely place. He will take it under his protection. He is guardian of the universal Church! we will band ourselves together and thus we shall call upon our Mother, the peerless Immaculate Virgin Mother of the Word made Flesh.

So on then my friends! to the good work. Take that stone in hands and lay it. Give unto our God this new proof of our love, and may He, Oh! may He the great God of Abraham, of Isaac, and of Jacob, may He the beginning and the end of all things, right soon perfect this work so happily begun, and when the task is finished when yet the bells shall ring forth calling mortals to their duty, telling them to pray. May the prayer of Solomon be theirs "For Thou art my God! let thy eyes I beseech Thee be open and let thy ears be attentive to the prayers that are made in this place." And may that prayer be heard, bringing unto them, now peace, again increase of virtue and for eternity, the light of Thy Divine vision—

"Oh God, my Creator, my strength, and all my hope." The Rev. Father Stenson having concluded, and the usual ceremonies having been gone through, a collection amounting to the very handsome sum of \$500, was taken up.

The Advance—the organ of the Congregationalists—in its issue of the 1st inst., in a very able article on compulsory education in Germany says that Bismarck has entered upon a road from which he must inevitably retreat, and that his scheme of universal education must necessarily be a failure, because it is at war with true liberty. It concludes as follows—"This matter of education is vital to the individual Christian and to the organized church. No father can consent that another authority (be it, for that matter, in Church or State) shall dictate the education which he shall give to his child. No young man, seeking the highest self-development, can submit to have a course of study imposed upon him by the civil power. No Christian Church can forego its right to make its own arrangements for the training of its ministers. Conscience has thus three-fold resistance to offer to Bismarck's legislation, and it will yet drive him to the wall. His course is antagonistic to a true Liberalism as it is to Romanism. The principles involved would sacrifice all liberty, and would justify any party temporarily in power in attempting by civil authority to make its ideas forever dominant, by seizing upon the educational influences of the country. If the German Empire relies upon such measures for support, it will soon find itself face to face with an enemy infinitely more dangerous than the armies of France.

A NEW TRIAL TO STOKES.—New York, June 11.—Regarding the Stokes case, the Times thinks the excluded testimony of threats, to which the Court of Appeals alludes, will not, if admitted in the new trial, materially alter the case. The Herald says it is time to be anxious whether we have any law at all that is reliable. The Tribune says, in spite of its obvious justice and legality, the decision will produce a disagreeable effect on those who believe in prompt hanging. The World says there is a ridiculous wrong in a system which takes 18 months, 3 juries and a dozen courts to find out whether a man, in killing another, committed murder or not.

Two members of the Kentucky Legislature being noisily drunk on a railway train, the conductor remonstrated. One of them pompously demanded, "Do you know, Sir, that I am a member of the Legislature?" The conductor quietly replied, "You've got the symptoms."

A SCENE FROM LIFE.—A young man entered the bar-room of a village tavern and called for a drink. "No," said the landlord, "you have had too much already. You have had the delirium tremens once, and I cannot sell you any more." We stepped aside to make room for a couple of young men who had just entered, and the landlord had waited upon them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord, and thus addressed him: "Six years ago, at your age, I stood where those young men now are. I was a man with fair prospects. Now at the age of twenty-eight I am a wreck, body and mind. In this room I formed the habit that has been my ruin. Now sell me a few glasses more and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved; they may be men again. Do not sell it to them. Sell to me and let me die and the world will be rid of me; but for Heaven's sake sell not a drop more to them!" The landlord listened, pale and trembling; setting down his decanter, he exclaimed: "God helping me, that is the last drop I will sell to any one!" And he kept his word.—Abolitioner.

CAUTION!—In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Croup consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. Williams' Balm of Wild Cherry.



**INFORMATION WANTED.**  
OF PETER OSSELINE, aged about 36, and who during the Summer of 1872, was employed as a miller on Lake Superior. Any information would be gratefully received by his Father, ANTHONY OSSELINE, Montclair, P. Q., Ontario.

**WANTED.**  
A first class teacher will be open for an engagement on the 1st of September or sooner if required. Would prefer teaching classics and French. Best of references. Address "Tutor" True Witness office.

**WANTED,** a R. C. Teacher to teach English and French in an Elementary School.  
Apply to  
**C. BARSALOU,**  
CALUMET LESARD.

**WANTED—A TEACHER** for a French and English School. A liberal salary.  
**JOHN HANNON, Sec.-Treas.**  
St. Canot, P. Q.

**\$5 TO \$20 per day.** Agents wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at any other place. Particulars free. Address G. STINSON & CO., Portland, Maine.

**CITY AND DISTRICT SAVINGS BANK.**  
**BRANCHES**  
Have been Opened in  
**St. Joseph Street, No. 396,**  
AND  
**St. Catharine Street, No. 552.**

DEPOSITS from Five Cents to Two Thousand dollars will be received, but re-payments will be made only at the Head Office,  
**GREAT ST. JAMES STREET.**  
Office hours from 10 to 3, and in the evening from 4 to 8.  
Another Branch will shortly be opened in the neighborhood of St. Jean Baptiste Village.

**S. M. PETTENGILL & CO.,** 10 State Street, Boston, 37 Park Row, New York, and 701 Chestnut Street, Philadelphia, are our Agents for procuring advertisements for our paper (The True Witness) in the above cities, and authorized to contract for advertising at our lowest rates.

**P. F. WALSH & CO.,**  
DEALERS IN  
**BOOTS AND SHOES,**  
WHOLESALE AND RETAIL,  
**177 & 179 St. Lawrence Main Str.,**  
(One door South of Market, between Blacklock's and Goulden's.)  
MONTREAL.

**CURRAN & COYLE,**  
ADVOCATES,  
**58 ST. FRANCOIS XAVIER STREET,**  
MONTREAL.

**JOHN BURNS,**  
(Successor to Kearney & Bro.)  
**PLUMBER, GAS & STEAM FITTER,**  
**TIN & SHEET IRON WORKER, &c.**  
Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES AND STOVE FITTINGS,**  
**675 CRAIG STREET**  
(two doors west of Murray.)  
MONTREAL.

**JOBBING PUNCTUALLY ATTENDED TO.**  
**MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.**  
**F. GREENE,**  
**574 & 576, CRAIG STREET.**

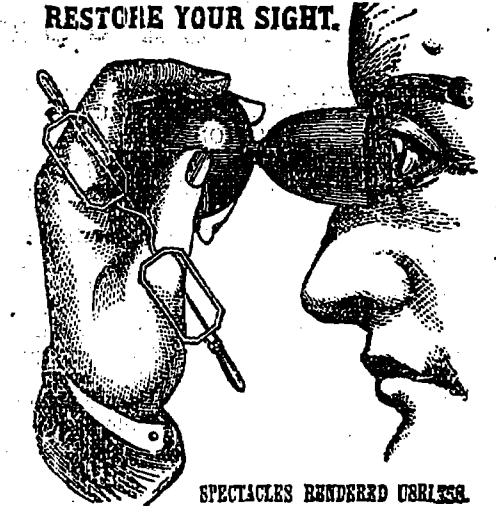
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Vineries, &c., by Green's improved Hot-Water Apparatus, Green's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended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

**INSOLVENT ACT OF 1869.**  
AND ITS AMENDMENTS.  
In the Superior Court.  
District of Montreal.  
In the Matter of **PARADIS & LABELLE**, and the said **J. B. LABELLE** as well individually as being a member of said co-partnership.  
An Insolvent.  
The undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-sixth day of June next he will apply to the said Court for a confirmation of the discharge thereby effected.  
**J. B. LABELLE,**  
by **ARTHUR DESJARDINS,**  
his Attorney ad litem.  
Montreal 14th May 1873. 40-5

**INSOLVENT ACT OF 1869.**  
In the matter of **MOISE BOURQUE**, of L'Epiphanie, Trader.  
An Insolvent.  
The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business in the village of L'Epiphanie on Wednesday the twenty fifth day of June instant at 10 o'clock a.m., to receive statements of his affairs and to appoint an Assignee.  
**L. GUILBAULT,**  
Interim Assignee.  
L'Assomption, 4th June 1873. 43-5

**INSOLVENT ACT OF 1869.**  
In the Matter of **SYLVESTER DEMPSEY,**  
An Insolvent.  
A first and final dividend sheet has been prepared subject to objection until the Twentieth day of June 1873, after which date, the dividend will be paid.  
**L. JOS LAJOIE,**  
Assignee.  
Montreal, 13th June 1873. 44-5

**NOTICE** is hereby given that Emily Paisley of the City and District of Montreal, wife of William Paisley of the same place, Carter, has instituted an action in the Superior Court, at Montreal, under the No. 2149 against her said husband to obtain separation from him as to bed and board.  
Montreal, 17th June, 1873.  
**ABBOTT, TAIT & WOTHERSPON,**  
Attorneys for Plaintiff.



**RESTORE YOUR SIGHT.**  
**OLD EYES MADE NEW.**  
All diseases of the eye successfully treated by **Ball's new Patent Ivory Eye-Cups.**  
Read for yourself and restore your sight.  
Spectacles and Surgical operations rendered useless. The Inestimable Blessing of Sight is made perpetual by the use of the new

**Patent Improved Ivory Eye Cups.**  
Many of our most eminent physicians, oculists students, and divines, have had their sight permanently restored for life, and cured of the following diseases:—  
1. Impaired Vision; 2. Presbyopia, or Far Sightedness, or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the loss of sight.  
Any one can use the Ivory Eye Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

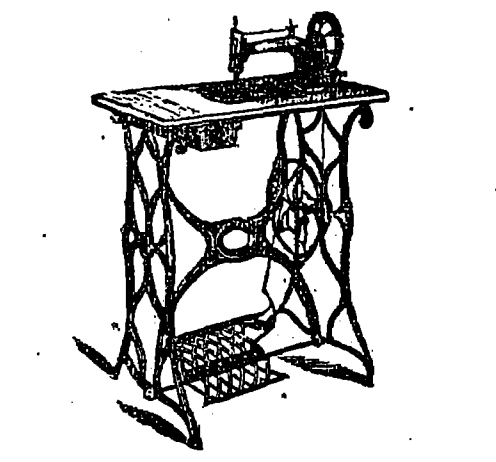
**2309 CERTIFICATES OF CURE**  
From honest Farmers, Mechanics and Merchants; some of them the most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office.  
Under date of March 29, Hon. Horace Greeley, of the New York Tribune, writes: "I, Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."  
Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I can now see this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted Eye."  
Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using Spectacles twenty years; I am seventy-one years old.

Truly Yours, **PROF. W. MERRICK.**  
**REV. JOSEPH SMITH,** Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye Cups.  
E. C. Ellis, Late Mayor of Dayton, Ohio, wrote on Nov. 15th, 1869: "I have tested the Patent Ivory Eye-Cups, and I am satisfied they are good. I am pleased with them: they are certainly the Greatest Invention of the age."  
All persons wishing for particulars, certificates of cures, prices, &c., will please send your address to us, and we will send our treatise on the Eye, forty-four Pages, free by return mail. Write to **Dr. J. BALL & CO.,**  
P. O. Box 657,  
No. 91 Liberty Street, New York.

For the worst cases of **MYOPIA** or **NEAR SIGHTEDNESS**, use our New Patent Myopic Attachments applied to the **IVORY EYE CUPS** has proved a certain cure for this disease.  
Send for pamphlets and certificates ree. Waste no more money by adjusting huge glasses on your nose and disfigure your face.  
Employment for all. Agents wanted for the new Patent Improved Ivory Eye Cups, just introduced in the market. The success is unparalleled by any other article. All persons out of employment, or those wishing to improve their circumstances, whether gentlemen or ladies, can make a respectable living at this light and easy employment. Hundreds of agents are making from \$5 TO \$20 A DAY. To live agents \$20 a week will be guaranteed. Information furnished on receipt of twenty cents to pay for cost of printing materials and return postage.  
Address **Dr. J. BALL & CO.,**  
P. O. Box 587,  
No. 91 Liberty Street New York.  
Nov. 18, 1871.

**Dr. J. BALL & CO.,**  
P. O. Box 587,  
No. 91 Liberty Street New York.  
Nov. 18, 1871.

**INSOLVENT ACT OF 1869.**  
In the matter of **MOISE BOURQUE**, of L'Epiphanie, Trader.  
An Insolvent.  
The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business in the village of L'Epiphanie on Wednesday the twenty fifth day of June instant at 10 o'clock a.m., to receive statements of his affairs and to appoint an Assignee.  
**L. GUILBAULT,**  
Interim Assignee.  
L'Assomption, 4th June 1873. 43-5



(ESTABLISHED IN CANADA IN 1861.)  
**J. D. LAWLOR,**  
MANUFACTURER  
OF  
**SINGER'S,**  
**B. P. HOWE'S**  
AND  
**LAWLOR'S**  
**SEWING MACHINES**  
PRINCIPAL OFFICE:  
**365 NOTRE DAME STREET,**  
MONTREAL.  
BRANCH OFFICES:  
**QUEBEC—27 St. JOHN STREET.**  
**St. JOHN, N. B.—83 KING STREET.**  
**HALIFAX N. S.—103 BARRINGTON STREET.**

**JOHN CROWE,**  
**BLACK AND WHITE SMITH**  
LOCK-SMITH,  
**BELL-HANGER, SAFF-MAKER**  
AND  
**GENERAL JOBBER**  
No. 37, BONAVENTURE STREET, No. 37,  
Montreal.  
ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO



**IT'S A CHARM**  
That fills the soul of an Artist with delight, when a long sought subject of unparalleled beauty bursts upon the view. And it's a charm that only those can appreciate who have long tried in vain to get a really good fitting Suit, and have at last succeeded by getting the new style brought out by  
**J. G. KENNEDY**  
AND COMPANY,  
DESIGNATED THE  
**Regent Street Walking Suit,**  
From a large variety of  
**NEW GOODS,**  
IN  
**HEATHER MIXTURE, SILURIAN CLOTHS,**  
ANGOLAS,  
&c., &c., &c.  
From \$12.50, \$14.50, \$16 & \$18.  
To be had only at  
**J. G. KENNEDY & CO'S.,**  
The Dominion Tailors & Clothiers,  
No. 31 St. Lawrence Street.

**PETER M'CABE,**  
MILLER,  
PORT HOPE, ONTARIO,  
MANUFACTURER AND WHOLESALE DEALER  
in Flour, Oatmeal, Cornmeal, Pot-and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.  
Price list on application.  
**PETER M'CABE,**  
Ontario Mills, Port Hope, Ont.



**THE GREAT REMEDY FOR CONSUMPTION**  
which can be cured by a timely resort to this standard preparation, as has been proved by the hundreds of testimonials received by the proprietors. It is acknowledged by many prominent physicians to be the most reliable preparation ever introduced for the relief and cure of all Lung complaints, and is offered to the public, sanctioned by the experience of over forty years. When resorted to in season it seldom fails to effect a speedy cure in the most severe cases of Coughs, Bronchitis, Croup, Whooping Cough, Influenza, Asthma, Colds, Sore Throat, Pains or Soreness in the Chest and Side, Liver Complaint, Bleeding at the Lungs, &c. Wistar's Balsam does not dry up a Cough, and leave the cause behind, as is the case with most preparations, but it loosens and cleanses the lungs, and allays irritation, thus removing the cause of the complaint.  
PREPARED BY  
**SETH W. FOWLE & SONS,** Boston, Mass.,  
And sold by Druggists and Dealers generally.

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

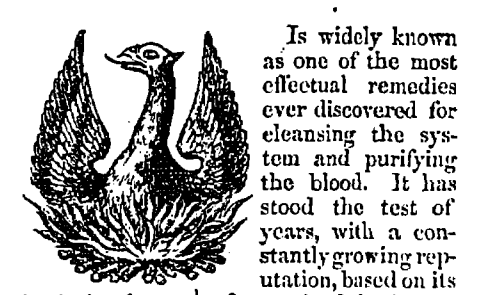
**M. & P. CAVIN,**  
COACH AND SLEIGH BUILDERS,  
759 Craig Street,  
MONTREAL.

**DOMINION BUILDING SOCIETY,**  
Office, 55 St. James Street,  
MONTREAL.

APPROPRIATION STOCK—Subscribed Capital \$3,000,000.  
PERMANENT STOCK—\$100,000—Open for Subscription. Shares \$100 00 payable ten per cent quarterly. Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the  
**SAVINGS DEPARTMENT:**  
For sums under \$500 00 lent at short notice ..... 6 per cent  
For sums over \$500 00 lent on short notice ..... 5 " "  
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months ..... 7 " "  
As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.  
In the Appropriation-Department, Books are now selling at \$10 premium.  
In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.  
Any further information can be obtained from **F. A. QUINN,** Secretary-Treasurer.

**PETER M'CABE,**  
MILLER,  
PORT HOPE, ONTARIO,  
MANUFACTURER AND WHOLESALE DEALER  
in Flour, Oatmeal, Cornmeal, Pot-and Pearl Barley, Grain, Bran, Shorts, Middlings, and feed of all kinds. Orders from the Trade solicited and promptly attended to, which can be forwarded in Bags, Barrels, or Bulk by the car load. Bakers and flour dealers that require an extra good strong flour that can be warranted to give satisfaction, will find it to their advantage to send me their orders.  
Price list on application.  
**PETER M'CABE,**  
Ontario Mills, Port Hope, Ont.

**Ayer's Sarsaparilla**



Is widely known as one of the most effectual remedies ever discovered for cleansing the system and purifying the blood. It has stood the test of years, with a constantly growing reputation, based on its intrinsic virtues, and sustained by its remarkable cures. So mild as to be safe and beneficial to children, and yet so searching as to effectually purge out the great corruptions of the blood, such as the scrofulous and syphilitic contamination. Impurities, or diseases that have lurked in the system for years, soon yield to this powerful antidote, and disappear. Hence its wonderful cures, many of which are publicly known, of Scrofula, and all scrofulous diseases, Ulcers, Eruptions, and eruptive disorders of the skin, Tumors, Blisters, Boils, Pimples, Pustules, Sores, St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, and internal Ulcerations of the Uterus, Stomach, and Liver. It also cures other complaints, to which it would not seem especially adapted, such as Dropsy, Dyspepsia, Fits, Neuralgia, Heart Disease, Female Weakness, Debility, and Leucorrhoea, when they are manifestations of the scrofulous poisons.  
It is an excellent restorer of health and strength in the Spring. By renewing the appetite and vigor of the digestive organs, it dissipates the depression and listless languor of the season. Even where no disorder appears, people feel better, and live longer, for cleansing the blood. The system moves on with renewed vigor and a new lease of life.  
**PREPARED BY**  
**Dr. J. C. AYER & CO., Lowell, Mass.,**  
Practical and Analytical Chemists.  
SOLD BY ALL DRUGGISTS EVERYWHERE.  
**NORTROP & LYMAN,**  
Newcastle,  
General Agents.

**F. CALLAHAN,**  
**JOB PRINTER,**  
MONTREAL.

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

**BROTHER ARNOLD,**  
Director.  
Toronto, March 1, 1872.

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

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

THE  
CHEAPEST AND BEST  
**CLOTHING STORE**  
IN MONTREAL

**P. E. BROWN'S**  
Nos. 9, CHABOLLEZ SQUARE  
Persons from the Country and other Provinces, will find this the  
**MOST ECONOMICAL AND SAFEST PLACE**  
to buy Clothing, as goods are marked at the  
**VERY LOWEST FIGURE,**  
AND  
**ONLY ONE PRICE ASKED**  
Don't forget the place:  
**BROWN'S,**  
O 9, CHABOLLEZ SQUARE,  
opposite the Crossing of the City Cars, and near the  
G. T. R. Depot  
Montreal, Sept. 30 1872

**THE OLD SPOT,**  
So long and favorably known, is now Supplied with  
A VARIED AND COMPLETE  
ASSORTMENT OF  
**MENS', YOUTH'S AND BOYS HATS.**  
R. W. COWAN.  
CORNER OF NOTRE DAME AND ST. PETER STREETS.

**DE LA SALLE INSTITUTE.**  
Nos. 18, 20 & 22 Duke Street,  
TORONTO, ONT.

**DIRECTED BY THE CHRISTIAN BROTHERS.**  
This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.  
The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised play grounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Class-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.  
The system of government is mild and paternal, yet firm in enforcing the observance of established discipline.  
No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.  
The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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

**PRIMARY DEPARTMENT.**  
SECOND CLASS.  
Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object lessons, Principles of Politeness, Vocal Music.  
FIRST CLASS.  
Religious Instruction, Spelling and Defining (1th drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

**COMMERCIAL DEPARTMENT.**  
SECOND CLASS.  
Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic, (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.  
FIRST CLASS.  
Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.  
For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written, Arithmetic, Grammar and Composition, will be taught.

**TERMS.**  
Board and Tuition, per month, \$12 00  
Half Boarders, " " " " " 7 00  
**PREPARATORY DEPARTMENT.**  
2nd Class, Tuition, per quarter, 4 00  
1st Class, " " " " " 5 00  
**COMMERCIAL DEPARTMENT.**  
2nd Class, Tuition, per quarter, 6 00  
1st Class, " " " " " 6 00  
Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.  
EXTRA CHARGES—Drawing, Music, Piano and Violin.  
Monthly Reports of behaviour, application and progress, are sent to parents or guardians.  
For further particulars apply at the Institute.  
**BROTHER ARNOLD,**  
Director.  
Toronto, March 1, 1872.



