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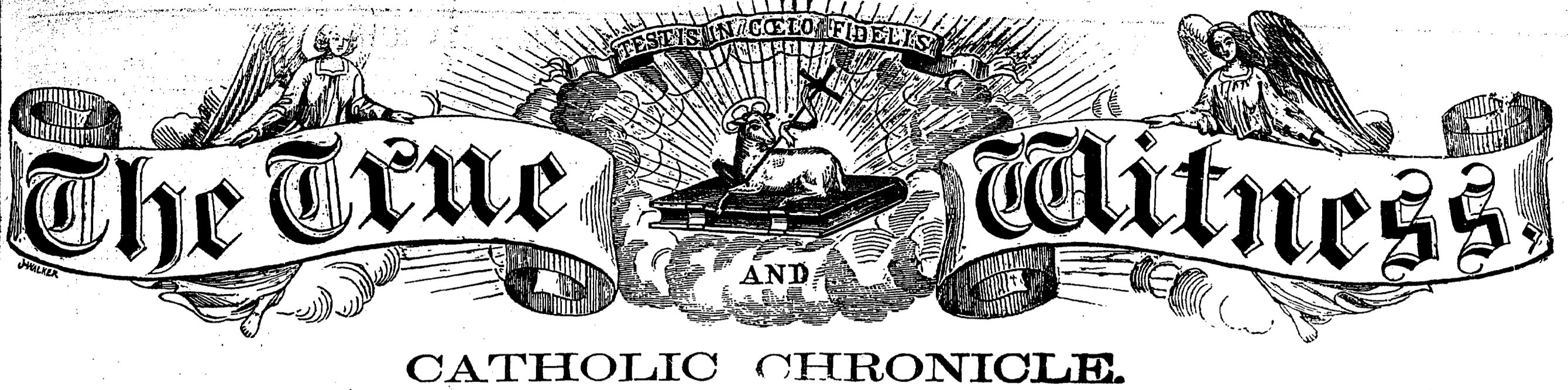
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CATHOLIC CHRONICLE.

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NO. 29.

MR. ANGLIN AND THE SIGN OF THE CROSS.

"In the Name of the Father, and of the Son, and of the Holy Ghost, Amen,"—first symbol of Christianity ever enforced by law in the House of Commons, Ottawa, Canada. To the accident of having a Catholic Speaker we owe the happy augury of the "sign of the Cross" preceding prayers in the Parliament of the Dominion. Mr. Anglin is a man with the courage of his conviction, and when the House decided that business should commence with prayer, as a Catholic Speaker, he simply followed the dictates of his conscience in making the "sign of the Cross." All Catholics commence prayer by making the symbol of man's redemption, and Mr. Anglin could not as a consistent Catholic, shrink the responsibility of the situation. Nor should Protestants object to the formula when a Catholic Speaker presides over the debates. When a French Canadian, or an English Protestant sits in the Speaker's chair, they too will follow the custom to which they have become familiar, and obey the form which conscience tells them is in harmony with their belief. We shall not object when a Protestant opens the business of the Session, or of the day, by repeating the form of prayer which the House has decided to adopt. We shall not expect him to make the sign of the Cross, nor to depart from the manner of Protestant formula. We expect no man to abandon the worship in which he conscientiously believes, for the conscientious apostate, be he Catholic or Protestant, is the least reliable, and the most objectionable of men. Let, then, our Protestant fellow-citizens generously bear with us for a while; their day will come round, and we shall not grudge them the observance of Protestant formula; while, however, we shall endeavor to advance the success of our own.

THE PRESIDENCY.

A movement is on foot to provide for President Grant by making him president of a new banking firm to be started in New York. Meanwhile the question of who will be the next President is drawing to a settlement. It is expected that the Court will be finished to-morrow. What Hayes thinks about it may be gathered from a speech he made at Cincinnati the other day, and when he said that in another week

"The business which has engaged the attention of the country for eight months would be over. He hoped the people would acquiesce quietly whoever might be the person declared elected. He believed the country desired peace and security, and thought this idea should be the expression of the people to their representatives at Washington. Realizing his lack of special fitness for the duties which he might be called on to perform, he placed his trust in Almighty God, who rules the destinies of nations."

THE O'MAHONEY DEMONSTRATION.

By cablegram we hear that the remains of Colonel O'Mahoney arrived in Dublin on the 26th ult. O'Sullivan, M. P. for Limerick, is said to be the only M. P. present when the remains arrived at Cork, and that there was no excitement. Here is the news now to hand:—

"DUBLIN, February 26.—The remains of O'Mahoney arrived here this morning. The funeral committee received the corpse at the railway terminus. The coffin, placed in a hearse, was escorted through the streets by a torchlight procession, in which 8,000 persons took part. On the railway between Cork and Dublin people flocked to the station to witness the passage of the train with the remains, and a large assembly at Charlesville Junction; 500 persons awaited the arrival at King's bridge. The procession, however, was deferred till dark. A disorderly crowd blocked the road to the terminus. The procession, with several bands playing dirges, began to move at 8 p.m., and marched along the quays. One account says there were 200,000 spectators. The remains were taken to the Mechanics' Institute, in the hall of which they lie in state until Sunday. Despite the efforts of the committee, thousands forced their way into the buildings after the remains were deposited therein."

DISSATISFACTION IN SCOTLAND.

Day by day evidences of dissatisfaction are being noted in Scotland. Scotchmen are beginning to find out that their interests are being neglected in the British House of Commons. The plain fact is that the Imperial Parliament has not the time, even if it had the will of attending to the work of each Session. Gladstone admits it, and the Government confesses it by leaving undone many of those things which

ought to be done during each Session. Our contemporary the United Irishman informs us that:—

"Scotland is drifting rapidly into a Home Rule agitation. Dissatisfied, and justly so, with the total neglect of Scottish business last session in Parliament, a large meeting of representative Scotchmen was held in Edinburgh on Tuesday to protest against the continuance of this neglect. The first resolution was proposed by Sir Robert Anstruther M.P., and ran 'This meeting being of opinion that Scottish legislation has not in recent years, obtained its fair share of time and attention in Parliament remonstrates against the continuance of such neglect, and resolves to memorialise the Prime Minister, the Home Secretary, the Lord Advocate, and the other members of Government, with the object of securing for Scotland that just share of Parliamentary attention to which the country is entitled.' As Irishmen we can speak feelingly on the subject and may tell our Scotch friends that their 'memorialising' will be of little use. Matters are evidently coming to a crisis in Scotch politics and we confidently look for the unfurling of the Home Rule banner in Scotland."

TENANT RIGHT.

The tenant farmers of Ireland are working on in the cause of Tenant Right. The leading members of the association took advantage of the presence of the Home Rule M.P.'s in Dublin, and they were invited to a conference by the Parliamentary Committee of the Tenant Right Association. Of the last conference however we hear that it was attended:—

"By a considerable number of representative men from all parts of the country. Several members of Parliament who were absent sent letters of apology, some of them promising concurrence in whatever course of action might be adopted. That course was to amend Mr. Butt's bill in certain particulars, and then to resolve to bring it into the House of Commons at the earliest possible period in the present session. The harmonious manner in which the proceedings were conducted is an earnest of thorough unity in the popular ranks when the hour of battle shall have arrived."

THE INDIAN FAMINE.

The Indian famine is becoming appalling in its magnitude. The regal festivities at Delhi contrast with the misery of the people. A contemporary draws a parallel between the Indian famine and the scourge that decimated Ireland:—

"The accounts" says the Catholic Times "of famine in India read like those once told of famine in Ireland. As yet they are not darkened by the tidings of plague and death; on the contrary we are assured that the Indian administration is taking every precaution to prevent any of the sufferers from falling victims to sheer hunger. Herein, then, the cases of India and Ireland are very different; but we have no guarantee how long they will so remain. The destitution spreads apace, and the Exchequer is even now seriously strained by the pressure. Reading these facts, we cannot help looking back to the gorgeous glitter of the Imperial proclamation pageant, and the enormous waste of money that then took place. If no more opportune time could have been chosen for the ceremonial, it might, in deference to the gaunt spectre striding over the land, have been carried out a little more modestly."

SUNDAY CLOSING IN IRELAND.

At last the advocates of Sunday closing in Ireland have had a substantial victory in the Imperial Parliament. The almost unanimous voice of the Irish people could no longer be constitutionally resisted. Ireland united carried victory in its wake. The Nation tells us now:

"The advocates of Sunday closing have scored another victory in the House of Commons. On Monday night, Professor Smyth, by the aid of the Government, brought forward this measure out of its order, and, after several Irish members had spoken Sir Michael Hicks Beach formally surrendered, declaring that he would not further oppose a trial of the 'experiment.' The Government, however, were, he said, desirous that the experiment should be safely tried, and therefore proposed that the bill should be referred to a select committee with a view to determining what exactly should be done in the five largest centres of population in Ireland—Dublin, Belfast, Cork, Waterford, and Limerick. There was some hesitation about accepting this offer, seeing that the large towns are precisely those places in which Sunday closing might be expected to do most good. But eventually it was accepted by Professor Smyth, and the second reading was carried 194 votes to 23. Of this latter number, it is important to add, only five were contributed by Irish members."

THE LATE SIR JOHN GRAY.

Sir John Gray is to have a monument erected to his memory in Dublin. The monument is either to cost £2,000 or £4,000. At a recent meeting held in Dublin, it was explained that:—

"The memorial is designed as a pyramid group in connection with a fountain, a colossal statue of Sir John Gray being the principal feature. The accompanying colossal figures are so designed as to be equally effective when viewed from the side pathways as when seen in front. They represent Patriotism and Erin. Patriotism, or love of one's country, is represented dressed in armour, to indicate that the patriot fears no danger when engaged in his country's cause, and that his courage surmounts every difficulty. The crown of laurel

which she holds alludes to the distinction conferred on Sir John Gray for eminent public services, while the dove which forms the crest of the helmet denotes the peaceful nature of his labours. Erin is represented holding a cornucopia of fruit and crushing beneath her feet the chains of tyrannical power, to indicate restrictions removed and blessings conferred by his labours and works of public utility. The height of the principal statue to be 10 feet; the accompanying figures to be of heroic size—8 feet; the entire height 25 feet by 18 feet. The material used in the entire work, statues, pedestal, and basin, to be of campanile marble; the steps underneath to be of granite. The cost to be £4,000, including all expenses of erection, &c.

A RIFT IN THE CLOUDS.

When a Lord Mayor assumes the official robes, and enters the official Mansion in Dublin—he gives an inaugural dinner after the fashion of his caste. In Dublin these official dinners have been too often used to proclaim the "prosperity of Ireland" cry, and the evasion of national sentiment was a marked feature in the entertainments. A rift has however come in the cloud. We hear that at the last inaugural banquet given by the new Lord Mayor:

"The prosperity-mongers and the admirers of the connection with England were not allowed to have things all their own way. The only hearty and genuine ovation accorded during the evening took place in honour of the Home Rule leader, and afterwards, when Mr. Butt, in response to the toast of the House of Commons, referred to the old Irish parliament, and 'sat upon' the Lord Lieutenant for his 'prosperity' delirverances, there were frequent bursts of loud and continued cheering. Almost equally emphatic was the hostile demonstration which Lord Lifford provoked by his eulogy of the British Parliament. Altogether, the demonstration was significant and gratifying in the highest degree, and, if the Lord Lieutenant and his superiors be wise, it will be a token to them of the temper of the great body of the Irish people at the present day."

When we remember that Mr. Butt spoke in the presence of the new Lord Lieutenant, the Duke of Marlborough, and after the Duke had made his "prosperity" speech the importance of the incident will be more fully realized. It is all good work, we must box our corner where, when, and how best we can.

AN ENGLISH M.P., ON HOME RULE.

Mr. Joseph Cowan, M.P., for Newcastle-on-Tyne, is a well known supporter of the Home Rule Cause. He is too a consistent supporter of every Irish measure which is for the popular good. He is in favour of Irish laws being made by Irish men. He is perhaps one of the ablest men in the House of Commons, and what he says carries with it considerable weight all over England. His views of the situation may be understood from what he recently said when speaking at Newcastle-on-Tyne. He referred to the Home Rule M.P.'s, as being composed of:—

"Radicals, some Liberals, and some Conservatives, yet before they were either Radicals, Whigs, or Conservatives, these Home Rulers were Irishmen. They put the Home Rule question pre-eminently in front, and if there was an Irish question at issue, or supposed to be at issue, they ignored all considerations of Imperial politics. They held the balance between Whig and Tory. He had no fault to find with it, but he would point out that as long as that party existed and followed that course of procedure the Liberals had little prospect of returning to office. For this reason. Since the Reform Bill there had never been in England, but once, an absolute majority of Liberals. There had been a majority of Liberal representatives from English boroughs, but the members from counties always outweighed and outnumbered them. Take England altogether since the Reform Bill, the majority of members had been Conservatives. It had been different in Wales and Scotland. In these two portions of the United Kingdom Liberals were in the majority, not only amongst the people but amongst the national representatives. With respect to Ireland it was somewhat different. Irish Liberals were formerly recognised as members of the party, but since the Home Rule organisation was constituted they had stood a distinct party, and occupied an independent position. Irishmen were acting clearly within their rights. And so long as they followed their present course it would unquestionably be a source of weakness to the Liberal party."

ITALY THROWS OFF THE MASK.

At last the Government of Italy has fairly thrown off the mask, and openly avowed itself the bitter foe of the Catholic Church. The world is prepared for this development. The Tablet in reviewing the situation reminds us:—

"In 1870 Victor Emmanuel affected to venerate the Holy Father, and previous to dethroning him addressed him 'with the affection of a son and with the faith of a Catholic.' His Minister, Signor Visconti Venosta, assured the English Government, in a document dated September 6, 1870, that the Pope had 'nothing to fear from Italy, either as regards his security, his independence, or his dignity.' His Majesty himself, in his letter of September 8, 1870, hoped that 'the Chief of Catholicism, surrounded by the devotion of the Italian peoples, would preserve upon the banks of

the Tiber a seat glorious and independent of all human sovereignty.' The very Ministers who introduced the bill for suppressing the Religious Orders pretended a zeal for religion, and, in the preamble to that Bill, used this language:—'To respond to the confidence of Europe and to the expectation of the Catholic world the safest and easiest way is that of giving to the Church that full liberty which, in the celebrated formula put forth by Count Cavour, finds its counter-part in civil liberty, of which it forms the completion and the seal.' From the moment this Bill against the supposed clerical abuses receives the Royal assent, the Government of the King will be the supreme arbiter in all disputes touching the performance of Divine worship and the administration of the Sacraments. King Victor Emmanuel will be, in effect, although not in title, the supreme head of the Church in Italy, and His Majesty's Courts of Assize will be the actual tribunal for regulating ecclesiastical affairs."

IRISH MUSIC.

Sylvester Giraldu, commonly called "Geraldus Cambrensis" has left on record his testimony of the excellence of Irish Music. He tells us that the Kings of Scotland and of Wales came thence to Ireland to look for harpers and minstrels to take back with them. We are induced to think of this historical event when we read of the Annual meeting of the Irish Academy of Music, which took place in Dublin some time ago, and at which:

"Lord O'Hagan contrasted the neglect of the musical art in Ireland with the attention bestowed on it abroad. In this country, said he, the cultivation of music is not encouraged; yet it is 'a unique possession which we should cherish tenderly and proudly. It has been the subject of admiration to other countries since the early days when teachers were brought from the Abbey of Bangor to teach the students of France in Irish palmy days. It compelled the praises of Cambrensis and of Bacon, and drew from Handel the declaration that he had rather be the author of one Irish air than of all the compositions that had won his reputation.' His lordship, says the Irishman, told his audience how the world is filled with the fame of Irish music since the great composers of other lands have made its melodies familiar to every civilized nation. Lord O'Hagan could not understand why our native music should command so little love and sympathy at home. Could not he understand the reason why it is so coldly neglected? Yes, we do believe he could explain the cause as briefly and as accurately as any man in Ireland. With all this well deserved praise of Irish music, the pupils of the so-called Irish Academy, when they came forward to exhibit their proficiency before the distinguished audience, did not play an Irish air, nor sing a single Irish song. 'Sognal' and 'La dove,' and 'Flow on, oh Silver Rhine,' were rendered, but 'Eileen Atoon,' or 'Savourneen Dhoelish,' or 'The Last Rose of Summer'—where were they? Their absence was a commentary on the speeches."

GREAT HOME RULE MEETING IN DUBLIN.

A Great Home Rule meeting was held at the commencement of the month in the Rotunda, Dublin. There were about twenty M.P.'s present as well as many of the leading citizens. Twenty six new members were elected including Captain O'Beirne, M.P. The room was crowded and an enthusiastic audience proclaimed their adherence to the principles of Ireland's right to Legislative Independence. The renegade O'Keefe was held up to the contempt of his countrymen, and was publicly expelled the organisation. The following are the resolutions passed at the meeting:—

"Resolved—That Mr. John O'Keefe, M.P., a member of the Home Rule League, having publicly assisted and supported the anti-Home Rule candidate, Mr. Lehmann, in the late county Waterford contest, against Mr. Delahunty, the Home Rule candidate, adopted by the League, it is expedient that Mr. John O'Keefe should cease to be a member of the League. That this resolution be submitted for approval to the next meeting of the League."

This is good work, when such political apostates are scourged out, honest men may come by their own. But the good cause moves onward in spite of renegades. The next resolution proclaimed the determination of the Home Rule party to continue the work, and it appeals to the "Irishmen abroad" as well as those at home to assist in the struggle:

"Resolved—That we desire once more to record our unalterable conviction that it is not possible to secure peace or prosperity to Ireland save by the restoration of our native Parliament, and we confidently rely on our countrymen at home and abroad to continue to the Home Rule League and the Home Rule parliamentary party the cordial and unflinching support which they have hitherto afforded to them in their struggle to obtain that all-important object."

The last resolution carried was:— "Resolved—That the recent memorable victories won for the Home Rule cause in the large and important counties of Sligo and Waterford furnish convincing proof that time is only strengthening the determination of the Irish people to remain constant to the principles laid down at the Home Rule Conference and affirmed by the country at the last general election."

There is no doubt about it. Meanwhile we in Canada should do something to help the

men in the gap. Ireland requires the services of all her sons, in this struggle for National autonomy.

THE POPE.

Our latest news from Rome tells us that the Holy Father has recovered from his temporary indisposition, which caused the suspension of the public reception for a time. Other items of news from the Vatican inform us that:—

"On the 28th of January the Holy Father received in audience a deputation from one of the Catholic Associations of Naples—that, namely, for the collection of Peter's Pence.— It was introduced by Cardinal D'Avanzo, and the address was read by Duke Raimondo del Balzo, Cameriere Segreto to his Holiness. The Pope replied in a speech in which he exhorted the Catholics of Naples to persevere in well-doing and to set a good example by virtue and piety. The deputation brought an offering of 7,000 lire. Fourteen Cardinals and many of the prelates of the Court were present, and many distinguished Romans and foreigners. The Pope, on this occasion, gave with his own hand to the master of the Sistine chapel, Dominico Mustafa, a magnificent gold snuff box, produced in the mines of California, and a gold medal, of beautiful workmanship. On the 29th of January, M. Rouher, formerly Prime Minister to Napoleon III., was admitted to private audience by his Holiness. On the 30th of January, a deputation consisting of persons belonging to Grottaferrata, of both sexes was admitted to audience. On Friday, the 2nd of February, the Besancon pilgrims, to the number of 200, had audience of the Holy Father in one of the Loggie of the Vatican. Mgr. Paulmier, Archbishop of Besancon read the address. The sum of 150,000 francs was presented as Peter's Pence. The reply of the Pope to the address was given in the happiest manner and with very clear and distinct utterance. The Besancon pilgrims were entertained on the evening of Sunday, February 4, in the Palazzo Attems by the Roman Society for Catholic interests. The Earl and Countess of Kenmare and Lord Castlerosse had a private audience with the Pope, on Saturday, the 3rd of February, and on Sunday, the 4th, received Holy Communion from the hands of the Holy Father. The Pope received on Friday, February 2, the customary visits from the heads of the Religious Orders and of the Colleges in Rome.

NEW CARDINALS.—It is rumored that among the new Cardinals to be created in Consistory in March will be the Archbishop of Vienna, Mgr. Kutschker; Mgr. Eder, Archbishop of Salzburg; and the Archbishop of Rheims, Mgr. Langenieux.

LATEST FROM THE VATICAN.

We rejoice to know that the health of the Holy Father is much improved. The latest news from the Vatican inform us that:—

"A Brazilian pilgrimage, numbering one hundred souls, will leave Rio Janeiro, for Rome, on the 5th of April next, under the direction of Monsignore de Lacerda, Lord Bishop of St. Sebastian di Rio Janeiro. It may here be observed that the difficulties between the Brazilian Government and the hierarchy are about to form the subject of consideration in the Sacred Congregation.

"The unique cabinet, or bookcase, presented by French Catholics to the Pope, has arrived at the Vatican. It is a masterpiece in design and detail. The bull promulgating the dogma of the Immaculate Conception, is written out in over 300 different languages, and each language has a separate volume. The books are marvellous of high art, and the bookcase is worthy of its contents. It is lofty, massive, and beautifully carved of precious woods, inlaid with precious metals, and surmounted by a miniature statue of the Sacred Heart, in silver. Genius conceived the whole gift, the most perfect skill was called in to realise the conception, and the world was laid under contribution for materials.

"His Holiness delivered an address to the Lent preachers on the 8th ult. His theme was suggested by the present condition of Rome. A few years have made a sad change in the city—a change which must be intensely painful to all who deplore the march of irreligion. What were the guides of the people to do? His Holiness furnished the reply unhesitatingly. The new laws had deprived them of almost all power of raising their voices; nevertheless it was their duty to speak, that all might hear. They must fight against the emissaries of Satan. They must teach that Christ was the Way, the Truth, and the Life, and especially the Truth in His threats; and to point out the alternatives offered to all men.

"Assurances have been received from Constantinople that no changes of Government there up to the present have had the slightest influence on the relations between the Porte and the Vatican."

THE EASTERN QUESTION.

The news from the East is still conflicting. Diplomats are manoeuvring, the armies are still mobilizing, and the people are uneasy. Russia has asked the Powers if they will remain passive, if the troops of the Czar cross the Pruth. If they do Russia measures weapons with Turkey at once:

A despatch from St. Petersburg says Prince Gortschakoff urges a reply to the Russian circular as to whether England will remain passive in case of coercion against Turkey. If so Russia will cross the Pruth; if otherwise Russia demobilises. A Russian council is sitting to-day, and a decision is imminent.

FRANCE TREATY SIGNED.—A Constantinople despatch says the treaty of peace between Turkey and Servia was signed to-day.

DEMILITARIZATION OF RUSSIAN TROOPS.—LONDON, Feb. 27.—A despatch from St. Petersburg to-day announces that the Council of Ministers has resolved to demobilize the troops immediately.

THE EMIGRANT.

CHAPTER I.

"Willy, Willy darlin'! Rise, agra, rise; day is breakin', and ye've many a long mile afore ye this mornin'—and for many a mornin' after it."

As she spoke the last words the woman's voice trembled, and she hid her face in the bed clothes to stifle the grief that was welling up in great sobbing waves from her breaking heart. As the sound of her voice broke in upon his slumbers, a man rose from the bed where he had thrown himself, half-dressed, a couple of hours before, and, not yet quite awakened to consciousness, he looked around the room in a bewildered way.

Then he sat down on the side of the bed, and covered his eyes with his hand, vainly endeavoring to hide the tears that half-blinded him.

A chair stood near the bedside, and the wife drew it toward her and sat down, laying her hand upon his knee. Very softly and tenderly she stroked the dark hair two or three times, then, while a great sob convulsed his frame, he bent his own head till his lips touched her forehead. "Willy, Willy, don't you give way," she said, passionately, looking up at him with sorrowful eyes; "keep a brave heart, ashore; it's often ye'll need it where ye're goin'."

With a desperate effort he checked his emotion, and smiled sadly, still tenderly smoothing her hair.

"Shure it's dreamin' I was, Mary," he said; "and the strangest dream! I thought I was away in America, and walkin' in the purest greenwood your heart ever pictured. The birds were singin' and the daisies growin' as they would be in heaven; and the sky was as bright and as blue as our own. But through the middle of the land ran a great wide river, and it was between you and me. I didn't care for the beauty and greenness, Mary, when I hadn't you wid me; and although where you stood wasn't half so purty a spot as where I was, it seemed the most beautiful place in the world, because ye wur there. Ye were goin' to cross over to me, and the children pullin' at your gown and pintin' to me always. Somehow, it seemed to me of a sudden that if I stretched out my hands to ye, ye might come; and I did it; and ye came without any fear of the water, right through and across it, and I almost touched Katie with my hands, and felt her sweet breath on my cheek. But just as ye would have set your foot on the ground beside me, something came between us like a flash of fire, and ye were gone all o' ye, and I held out my hands to the empty air. And then, thank God! I heard ye callin' 'Willy, Willy darlin', and I saw yer own sweet face bendin' over me as I woke."

The wife put one arm around her husband's neck as he ceased speaking, and with the other smoothed back the masses of wavy brown hair that fell over his forehead, while she said, in tones scarcely audible through her tears, "It's nothin', nothin', allanna; shure it's a sin to mind dreams at all; and ye know that it's often when we're troubled, we carry the trouble wid us into our sleep. It was all owing to the talk we had before ye lay down of the weary, weary way ye were goin' and leavin' us behind. But we won't feel the time passin' till we'll be together again, and we'll all be as happy as the day is long. 'As happy as a queen,' do you mind it, Willy, the song ye wur so fond of hearin' me sing when I was a colleen and you the blitheest boy in the three parishes?"

"Do I mind it, acushla—do I mind it? Ah! well as I mind the merry voice, and the bright eye, and the light step that are gone forever. God is good, Mary, God is good; but English tyrants are cruel, and Irish hearts are their meat and drink."

"God is good to us, Willy; better than we deserve. He's leadin' us to Himself by hard and bitter ways; but He loves His own. He's takin' you to a land of plenty, where there'll be no hard landlords nor their proctors to make yer blood boil and yer eyes flash, and me and the little ones'll soon follow."

By this time two little girls had crept from a bed at the foot of the larger one; tiny things, scarcely more than babies, either of them, and they stood looking wonderingly up into the faces of their father and mother.

The elder of the two, dark eyed and black haired like her mother, seemed, as she nestled close to her parents, to take in some of the sorrow of the situation; but the younger, a beautiful, blue-eyed, fair haired little creature buried her curly head in the bed clothes, and began to play "peep" with all her heart.

"Maybe I'm foolish, Mary," said her husband, as he watched the playful child, "and it's ashamed I ought to be, breakin' down when you're so brave; but you'll have the little ones to comfort ye, and I'll be all alone."

Then with an effort he arose, and bustled himself in completing the arrangements of his dress, while his wife placed breakfast on the table. It was a very poor and scantily furnished room in which the little family sat down to take their last meal together, but it was exquisitely clean and neat. They had known comfort and prosperity, and even in their poverty could be seen the traces of better days.

When William Leyden married Mary Sullivan, "the prettiest and sweetest girl in the village," they were unanimously voted the handsomest couple that ever left the parish church as man and wife. All the world seemed bright before them; they had youth, health and strength, and sorrow and pain seemed things afar off from them; and they loved one another. Smile, cynic as cynics do— but love is the elixir of life, and without it any life is poor and incomplete.

For a time—a sweet, short, happy time—all went well. Then misfortunes began to gather one by one. First the crops failed, the cows died, and Leyden fell ill of a fever, and lay helpless for many months. Little by little their savings dwindled into insignificance, and to crown all, the landlord gave them notice to vacate their farm, for which he had been offered a higher rent.

There was but one hope and prospect for the future. Through many a sorrowful day and weary night the husband and wife endeavored to combat the alternative, but at last they could no longer deny that the only hope for days to come lay in a present parting.

So it had come to pass that Leyden was starting for America, leaving his wife and children partly to the care of a well-to-do brother of the former, partly to the resources she might be able to draw from fine sewing and embroidery, in both of which she was very skillful. Our story opens on the morning of his departure.

It did not take the sorrowful couple many minutes to finish their morning meal. As the hour for parting approached, each strove to assume a semblance of cheerfulness before the other, while each read in the other's eyes the sad denial.

Soon kind-hearted neighbors dropped in, one by one, to wish the traveller God speed, and to take a sorrowful leave of the friend from whom poverty and misfortune had not estranged his more prosperous neighbors. For it is in adversity that the fidelity of the Irish character manifests itself, and proves by what deep and enduring ties heart clings to heart.

It was not long before the car that was to convey Leyden to the next town came rolling along the road. As he heard the sound of the wheels, he turned from the fire place where he had been standing, and motioned to a young fellow near him to carry out the heavily strapped box that contained all a thoughtful though straitened love could provide for his comfort.

As though respectful of their grief, the neighbors passed from the room, and the husband and wife were left alone.

Very quickly but tenderly the man lifted each of the children from the floor and kissed them several times.

Then he turned to where his wife stood, close to him, yet not touching him, as though she felt that a nearer presence would destroy her well assumed calmness. He looked at her for an instant, yearningly, then held her away from him for another, while she buried her face in her hands; then with a convulsive sob he flung both strong arms around her, and they wept together.

"God and His Blessed Mother and the angels guard ye, myvourneen," he said at last; "guard ye and keep every breadth of evil away till I hold you again. The great sea seems wider than ever darlin', and the comfort and the meetin' further and further away. You wur always dear to me, always the dearest; but I never thought it would be so hard to part wid ye till now. Mauria, Mauria, acushla machree."

No answer—no wail of anguish from her woman's lips; but her woman's heart grew cold as death; her head leaned more heavily upon his shoulder; the clasp of her arms about his neck grew tighter, then slowly relaxed; and placing her gently upon the bed, with one long, lingering look, he left the house.

When Mary Leyden lifted her aching head from the pillow, kind, womanly hands and compassionate voices were near to soothe and comfort her; but her husband was far on his lonely journey.

CHAPTER II.

Swiftly the emigrant ship out the blue waves, boldly her sails wooed the winds, and hearts that had been despondent at parting grew hopeful and buoyant as they neared the promised land.

Port at last; and, with a party of his countrymen, William Leyden sought the far West, and before many months had elapsed, the letters he despatched to the loved ones at home contained not only assurance of his good fortune, but substantial tokens of the fact; and Mary wrote cheerfully and hopefully, ever looking forward to the time when they would be re-united.

For two years our brave Irishman struggled and toiled. Sometimes his heart would almost fail him when he thought of the ocean that intervened between him and his dearest treasures; but these sad thoughts were not familiar visitors, for unusual good fortune had attended his efforts. By the end of the second year he had cleared and planted several acres of rich, fruitful land, and the first flush of autumn saw the completion of a neat and compact little dwelling as ever western pioneer could claim. Then went "home" the last letter glowing with hope and promise, and sending wherewith to defray the expenses of wife and children, who were at length to rejoin him in the land where he had toiled for them so hard and so patiently.

"My heart is so light," Mary wrote to him; "my heart is so light that I can hardly feel myself walkin'; it seems to be flyin'! I am all the time.—And when I think of how soon I'll be near you, of how short the time till ye'll be foldin' yer arms about me, many and many's the time I'm cryin' for joy. Was there ever a happier woman? And Katie and Mamie haven't forgotten a line o' your face or a tone of your voice, ye'll not know them, Willy, they've grown so tall. My tears are all happy ones now, allanna; my prayers are all thankful ones, ashore machree."

How often Leyden read and re-read this letter, its torn and ragged appearance might indicate, and as the intervening days sped by, each, seemed longer than the last. Mary and the children were to come direct from New York with a party who also expected to meet friends in the West, and he felt quite easy as to their safety and companionship. But ever and anon, as the time drew near, he half reproached himself that he had not gone to meet them, a pleasure he had only foregone on account of his scanty resources.

At last they were in St. Louis—they would be with him in three days. How wearily those days dragged on. But the beautiful October morning dawned at last; a soft mist hung over the tree tops, and the balmy breath of the Indian summer threw a subtle perfume over the thick forest and its wide stretch of meadow land beyond.

It was fifteen miles to the nearest town, and fifteen more to the railway station. The earliest dawn saw William Leyden up and impatient to be away. In company with one of his old neighbors, he took his place in the rough wagon that was to figure so prominently in the "hauling home." About eight o'clock they reached their first stopping place where Leyden's friend had some little business to transact that would detain him a short time in the town.

Not caring to accompany him, too restless to sit still in the public room of the tavern, the impatient husband and father wandered into the spacious yard behind the house. A young girl stood washing and ringing out clothes near the kitchen door. Mechanically he took in every feature of the place; the long, low bench over which she leaned, her happy, careless face; her bare, red arms and wrinkled hands; the white flutter of garments from the loosened line; the green grass, where here and there others lay bleaching; the broken pump and disused trough; two or three calves munching the scattered herbage; in the distance a wide, illimitable stretch of prairie.

How well he remembered it all afterward! As he stood watching her, the girl nodded smilingly and went on with her work. After a while she began to hum softly to herself. Leyden caught the sound and listened. "What tune is that?" he asked eagerly. "Sing it loud."

"Shure I dunno," the girl answered. "I heard my grandmother sing it many's the time in the old country, and I do be croonin' it over to myself sometimes here at my washin'."

"Have you the words of it, colleen?" he inquired. "I'd give a dale to hear that again." "Tis the song my own Mary likes best; and thanks be to God! I'll hear her own sweet voice singin' it shortly. It's to meet her this mornin' I'm goin'—her and the childer, all the way from Ireland; but if ye have the words and will sing it for me, I'd like to hear it."

"Aych but your's the happy man, this day!" she replied. "I'm not much of a hand at singin', but I believe I have all the words, and I'm shure ye'er welcome to hear them as well as I can give them."

With a preparatory cough and a modest little blush, the girl began in a timid voice the familiar melody. It was a sad, dirge-like air, as are so many of that sad, suffering land, "whose children weep in chains."

Add yet, it was not in itself a mournful song. Ever and anon the glad refrain broke forth exultingly and joyously from the monotone of the preceding notes.

Simple as were the words, they found a welcome in the heart of the listener; and unpretending as the words seem written, they may find a like responsive echo in the heart of the Irish reader:

"My love he has a soft blue eye
With silken lashes drooping;
My love he has a soft blue eye
With silken lashes drooping.
Its glances are like gentle rays
From heaven's gates down pouring,
As bright as smiles of paradise, as truthful and serene."

And when they shine upon me, I
Am jewelled like a queen.

"My love he has the fondest heart
That maiden e'er took pride in;
My love he has the fondest heart

That maiden e'er took pride in;
Twas nurtured in that fair green land
His fathers lived and died in;
He holds us dear, his native land and me his
dark Allen;
And just because he loves me, I am as happy as
a queen.

"My love he wraps me all around
With his true heart's devotion:
My love he wraps me all around
With his true heart's devotion;
With wealth more rare than India's gold, or
all the gems of ocean,
He clothes me with his tenderness, the deepest
ever seen,
And while I wear that costly robe I'm richer
than a queen.

"Oh! kindly does he soothe me when
My trust is faint and low;
Oh! kindly does he soothe me when
My trust is faint and low;
My joy is his delight and all
My griefs are his, I know.
In the spring-time he is coming, and I count
the days between;
For with such a royal king to rule who would
not be a queen?"

William Leyden wiped the tears from his eyes as the girl concluded the song.

"Thank you, dear. God bless you," he said, "for singin' me Mary's song!"

The next moment he saw his friend advancing toward him, and in another they had resumed their journey.

Not much was said on either side as they rode along. At intervals our hero's heart gave a great throb, almost painful in its joy, and once in a while he made some casual remark: but that was all.

As they neared their destination, they noticed an unusual stir and excitement in the vicinity; and as they approached the depot, they saw knots of men scattered at intervals, apparently engaged in discussing some event that had recently transpired.

"There must have been a fight hereabouts, Will," said his friend; "but as every minute will seem an hour to you now, we'll not stop to ask questions. The train has been in half an hour by this time. I wonder if Mary'll know you with that great beard?"

Leyden had no time to answer him, for at that moment a man advanced from the crowd that blocked up the road in front of them, and, checking the horses, said quickly, "Can't drive any further. Way up yonder blocked with the wreck."

"What wreck?" exclaimed both men with a single voice. "Haven't heard about it?" he replied. "Down train, this morning, met the up train, behind time—collision—cars smashed—fifty or sixty killed—as many wounded—terrible accident—no fault anywhere, of course."

But he checked his volubility, at sight of the white face that confronted him, and the strong, convulsive grasp that seized his hand. Then, in a softened tone, he said:

"Hope you ain't expecting no one," and moved back a pace.

There was no answer; for William Leyden had sprung from the wagon, dashing like a lunatic through the group of men on the roadside, and in an instant had cleared the hundred yards between him and the station.

The crowd that stood upon the platform made way for him as he advanced; for they felt instinctively that he had come upon a melancholy quest, and the man whom he had clutched violently as he asked, "Where are the dead?" pointed to the inner room, where lay the mangled corpses of the victims.

Alas! in a few moments after he had stepped across the threshold his eye fell upon the corpse of a fair-haired little girl, beside whom, one arm half thrown across the child, a woman lay, with a calm holy expression on her dead face. Just at her feet, which some merciful hand had covered, the body of another child was lying; but the black wavy hair had been singed, and the white forehead had been burned and scarred, and the little hands were quite disfigured.

And they had left the dear old land for this! They had borne poverty and separation, and the weariness of waiting; through lingering days of anticipation they had traversed miles upon miles of dangerous ocean to be dashed, on the threshold of a new life, at the portal of realization, into the pitiless, fathomless abyss of eternity! Ah! no; rather to be gathered into the arms of a merciful God—to be folded close to His heart, forever and ever. Truly His ways are not our ways and who can understand them?

In a moment more the husband and father had sunk upon his knees beside the lifeless group; but no words came from his lips save "Mauria, Mauria avourneen, acushla machree." Then he would pass his hands over the ghastly faces, pressing tenderly and often the little childish fingers in his own, and kissing the scarred and disfigured forehead.

He never knew who it was that bore him away from the dreadful spot; what hands prepared his loved ones for the grave, he never knew and never asked to know. He only remembered waking momentarily from a stupor on that sad night, and seeing the benevolent face of the priest bending over him, and hearing something he was saying about Calvary and the Cross, to which he replied half unconsciously and with a feeling as though there were angels near him, "God's will be done."—Catholic World.

TWO THEORIES OF CIVILISATION.

The favorite charge of the age against the Catholic Church is that she is an enemy to civilisation. Liberalism throughout the length and breadth of Europe rings the charges upon this oft-repeated accusation. Upon this standpoint Bismarck and Gladstone have founded their respective indictments. The German Statesman, with a keen-sighted sagacity which none can deny him, perceived that in order to combine the aspirations of national unity with Prussian monarchial institutions he must also combine the principles of 1789 with the despotism which he desired to perpetuate. He resolved to outdo the French Revolution in order to convert revolutionists into the accomplices of his tyrannical policy. The French had failed in making Voltairianism a State policy. In France the Church still held her ground as the centre of Conservatism, and infidelity became communistic and anti-social in its aims. The Prussian Statesman perceived that German thought was drifting in the same direction, and that Democracy would infallibly prevail unless he could stem the tide by making his own policy more modern and more anti-Christian than the very Revolution itself. He resolved to outdo the age with the actual weapons of atheistic progression, and thus render this monarchy the very vanguard of materialistic thought and progress. Prussia had already outstripped the rest of Europe in her educational system, and German Protestantism had for the most part thrown aside all remnants of distinctive Christian dogma. The only barrier that remained was the Catholicism of some eight millions of Prussian subjects, among whom there was likewise a leaven of Liberalism tending to indifference and secularism. The Vatican Council sought to stem this anti-Christian spirit within the Church, and hence the decrees of that Council, which afforded Bismarck the excuse for waging open war upon the Centre of Christian unity. The Falck Laws were the response with which Bismarckian policy met that consolidating effort of the Christian commonwealth. By those laws and thier administration Bismarck succeeded in enlisting on his side the whole of that great anti-

Christian phalanx throughout Germany, which would otherwise have become a hotbed of political liberalism and democracy. The democrats were satisfied with this sop. Infidelity was their chief aim, and they were brought to feel that they could gain their ends more effectually by the help of a popular revolution. Even the despotism of Caesarism is acceptable to Freemasonry, and materialistic progress when it comes forward as the champion of modern paganism. The natural man hates above all things the restraint of God's supernatural law, and the one ideal which he seeks to obtain as the acme of what he calls civilisation is the abrogation of that pure spiritual system which Christ came on earth to establish and of which He left His Church as the perpetual witness. Democracy and popular suffrage, nay, social equality itself, are with the doctrinaires of this modern school only so many means to an end but if that end can be better attained by a strong centralisation they willingly accept its Caesarism, postponing their aspirations after a social utopia to some more convenient opportunity. The supreme idea with them is the destruction of Christianity and the emancipation of the human mind from the trammels of dogma which they term superstition. Modern science has erected itself into a materialistic religion and the supernatural is entirely discarded from its schools. The philosophy of Comte never had a more powerful champion than Bismarck, who has managed to consolidate a great empire on the basis of reason versus faith. Hence even among the foes upon whom he has trampled are to be found thousands who admire his principles, and we have met with atheistic Frenchmen who, to their shame be it spoken, almost pardon him the humiliations inflicted upon their country in consideration of the triumph he is preparing for their cherished aspirations. There are English Protestants, who in their traditional hatred of Popery, are sufficiently blind to the future to hail him as a Protestant champion, as if unaware of the fact that all that is really Christian in Protestantism is almost as completely opposed to his policy as the Catholic Church herself. The pietists of Prussia, who are few in numbers compared with the rationalist Protestants, are more and more prepared to side with the Church in her struggles against the anti-Christian State. Catholic populations are called ignorantines because they are taught the Catechism in preference to that secular knowledge which has only this world for its end. In the Rhineland, the Black Forest, the Bavarian Tyrol, the Vorarlberg, and the Austrian Tyrol itself, the peasantry are all instructed in reading and writing, but they are doubtless better grounded in the Catechism than in that secular learning imparted in our modern schools. They are taught to honour God our Blessed Lady and the saints, and to live contented in the sphere of life in which God has placed them. It has been said that a little child who knows his Catechism knows more than the greatest philosopher of antiquity; but our modern philosophers think they know more than the Church herself and than even her Divine Original. According to these pioneers of modern thought, contentment with a humble lot is a state of things to be deprecated. Progress rather than contentment is the aim which they advocate. Poverty, which is a Catholic virtue, is in their eyes a vice to be contemned and execrated. The priesthood and the religious orders which preach and set examples of holy poverty are, from their point of view, the permanent abettors of a modern community. Industrial development for the sake of acquiring wealth is their standard of advancing civilisation, and anything that retards this go-a-head species of progression is considered retrograde and barbarous. The world is all on their side. Material progress, as it is termed, is the order of the day, and the maxims of the Sermon on the Mount and the Eight Beatitudes of the Son of God are superannuated teachings of the past. It would be well for those English Protestants who continue to believe with all their hearts in a fragmentary Christianity and who profess profound veneration for the inspired Word of God, to reflect upon what they are doing when they join in the popular outcry that the Catholic Church is irreconcilable with modern civilisation. What is this modern civilisation to which the Church of God is said to be opposed? St. Paul preached unqualified contentment, saying that having food and covering, with these we should be content, for they that seek to become rich fall into temptation . . . for the desire of money is the root of all evils. Our Blessed Lord was so far from advocating the pursuit of wealth that He bade His disciples not to be solicitous for their life what they should eat, nor for their body what they should put on, telling them to imitate the birds of the air in these matters, and adding that after all these things (that is to say the strivings at material progress) do the heathens seek?

It was a favourite theme with a certain set of Protestants in past times that almost all Protestant populations exhibited a marked contrast with neighbouring Catholic communities in the signs of material prosperity—and that the cantons of Switzerland were commonly pointed to as affording the most flagrant instance of this contrast. To this argument there are two answers to be given. In the first place the flourishing and opulent communities were precisely those which changed their faith. According to the axiom of St. Ignatius, riches beget ambition, and ambition leads to pride, and pride is the sure prelude to apostasy. The poor cantons inhabited by mountaineers of the simplest kind were those which adhered to the faith and continued in the routine of their ancestors, caring little about that material prosperity which is engendered by the pursuit of wealth. In the second place, the incitement to industry in a non-Catholic community is gain, whereas the incitement to industry in a Catholic community is duty. The pursuit of wealth for its own sake is reprobad by Christianity, and yet alas! with the majority of mankind it offers a far stronger inducement than any to labour. A Catholic is taught that *laborare est orare*, that it is the lot of man to earn his bread by the sweat of his brow; that he is born to labour; that idleness is a sin, and sloth a mortal sin, and that duty requires him to work in order to earn his bread. Beyond this amount of necessary toil there is no need of labour. He has fulfilled his duty by earning sufficient to support his family. He is prohibited from labour on Sundays and the feasts of the Church, and labour ought never to supersede or interfere with the duty of prayer. To labour for the mere sake of accumulating wealth is so far from praiseworthy that it seems contrary to the spirit of the Gospel. Poverty is a virtue rather than a degradation. Our Blessed Lord was so poor that he had not where to lay his head. He was born in a stable and died on a gibbet. The highest perfection is to be found in following in His footsteps. In non-Catholic communities poverty is not only not prohibited but they are the *summum bonum* of life. Toil is no mere duty but the road to wealth and affluence. The race for wealth becomes the great motive to exertion. Material progress is the grand desideratum both for the individual and the State. The pursuit of wealth is an axiom in modern political economy, and it is taken for granted that its diffusion ensures the greatest happiness to the greatest number and forms the basis of civilisation. Adam Smith laid the bases of his political economy upon these foundations, while Buckle and others have combined its theories with statistical calculations in order to create a positivist science of history completely antagonistic to the Word of God. The latter teaches us that man was created to praise, honour, and serve God, and by so doing to attain eternal felicity, and that all other

creatures were formed as instruments to help him to this end, and that he must use or discard them as they severally aid or impede him in this one object of his being. His existence is not for happiness here so much as eternal felicity hereafter. The world is only a state of probation, and consequently the inequalities, joys, sufferings, goods, and evils of this brief life are to be compensated in a never ending future. The Church regards the soul as the paramount object of human life, and all else as subservient to its interests. Catholic communities are societies in which these doctrines of the Church hold their sway, and in which temporal advantages are subservient to eternal interests. The Apostles regarded the establishment of a purely Christian commonwealth as a practical and feasible achievement, for we read that the multitude of believers had but one heart and one soul; neither did any one say that ought of the things which he possessed was his own, but all things were common unto them. The religious community was the nucleus of the Christian system and the model upon which Catholic society was to be formed. From age to age the Church has perpetuated the primitive type in her monastic institutions, and wherever she has had the opportunity she has sought to infuse some spirit into the ordinary life of the populations subject to her sway. In Paraguay, for instance, the Jesuits trained a whole province upon this pristine model, and the peasantry of the Tyrol have presented the spectacle of as near an approach to the same ideal as was compatible with the weakness and frailty of our human nature. These Catholic mountaineers are, it is true, not as progressive in the pursuit of wealth or as apt in commercial industry as the Protestants of Zurich or Geneva; but they are more contented with their lot than the proletaires of non-Catholic communities, and if the happiness of the greater number is as political economists declare, the end of good government, they appear to have attained it to a greater degree than any other European population.

The Catholic idea of civilisation is based upon the Christian doctrine the true end of man's creation, and embraces the preparation for eternal life. A pure morality founded upon the sanctity of marriage and the family life pervades this system of culture. Woman is venerated as the daughter of Mary, in whom her sex is raised to the highest rank in creation. Female purity forms the keystone to the arch, and chastity is the virtue most extolled and practised. Self-restraint is of the very essence of human perfection and the one quality which raises the intelligent man above the brutes. Savage life is that which knows no such restraints and, according to the Christian theory, civilisation is its very antitype, namely, the state in which the superior mind of man holds its full sway over the inferior appetites—in which the soul dominates over the body.

Steam-engines, railways, electric telegraphs, the printing press, the mechanical development of arts, sciences, or manufactures, may be adjuncts, appliances, or proofs of civilisation, but they are not civilisation itself. They are mere materialistic results of human intelligence; and intellect itself unless subordinated to the higher will, is incompatible with barbarism. Barbaric powers are now-a-days as fertile in mechanical resources as those which deem themselves the pioneers of modern civilisation, and both Turkey and Russia will go to war with all the most advanced contrivances of the age. Scientific instruction and even culture such as that which permeates the German nation is only another form of mechanical development. These constituents of so-called modern progress are entirely independent of that highest quality which Christianity regards as of the essence of true civilisation. Intelligence, unless sanctified by a pure unselfish will conformed to the will of God, is not in itself an element or criterion of Catholic civilisation. A Bismarck, a Moltke, or a Napoleon may be mere barbarians in their aspirations, and, to judge of the tree by its fruits, what can be more barbarous than the gigantic aggregations of men maintained for the sole purpose of effecting the destruction of their fellow creatures? It is a question whether nationalism itself is not likewise a form of barbarism. If men are brothers, cosmopolitanism would be a more enlightened aim than nationalism.

The fundamental difference between the true and the false civilisation seems to reside in the elementary principle upon which each is based. The one takes its start from the head, the other from the heart. The first aims primarily at the development of the intelligence, the second at the sanctification of the will. The former makes reason the motive for humanitarianism, the latter proclaims intelligence to be the handmaid of Faith, Hope, and Charity. Unlimited secular knowledge is the primary desideratum of the modern system, whereas faith in the Incarnate Son of God is the *unum necessarium* of the true civilisation. The theory of the former supposes that if men were thoroughly educated, so that reason should hold its perfect sway, crime would cease and a millennium would dawn upon the world. It considers that commerce, arts, and mechanical inventions are gradually tending to advance the reign of reason and that scientific knowledge is destined to exalt mankind to a standard of perfection which he has never yet attained. Thus with them material progress, though perhaps not civilisation itself, is an important means for its attainment. Railways and the Press are agents for the diffusion of intellectual culture, and by them man is being improved and raised to a higher state of existence. All that enlarges the rational capacities of the masses of mankind is hailed as the harbinger of advancing civilisation. According to the Catholic idea of civilisation all this is utterly false. However much his rationalistic powers may be developed, man will still be corrupt as long as his heart remains unsanctified. No amount of intellectual or material progression will serve to change human nature, or to cancel its innate depravity. The heart must first be changed and the conscience enlightened, and then the primary work of true civilisation is achieved. Intellectual culture follows as a proper sequence. The arts and sciences are beautiful handmaids to develop the faculties with which God has endowed his creatures. Secular instruction, mechanical and material contrivances are to be hailed as most useful auxiliaries, and human progress is to be regarded as the natural growth of humanity from childhood to adolescence and manhood. Nations, as aggregations of individuals, possess like them a conscience, and the proper conscience of Christendom is the centre of Christian Unity, the Head of the Catholic Church. A Christendom thus guided would gradually advance towards the utmost perfection to which human nature can ever hope to attain in this sublunary world. Material progress would consolidate into a united whole. Instead of the huge standing armies which are the bane of our age disputes would be referred to the arbitration of the Sovereign Pontiff. As Christian education advanced, immorality and vice would be eliminated, and both science and art would extend their sway, inasmuch as both the intellect and the imagination are faculties given us by God for our present and future benefit. Such is the bean ideal of Catholic civilisation and the aims to which it soars. We are not sanguine enough to believe that it will ever be attained, and now-a-days the world and the devil are leading in the other direction. Bismarck's civilisation is that which has the approval of the age, and this it is which the Holy Father has condemned in condemning the false maxims of modern civilisation.—Catholic Progress.

* I Tjm. vi. 6-10; Heb. xiii. 5.
† St. Matt. vi. 25-34.

* Acts iv. 32.

CATHOLIC INTELLIGENCE.

It is rumored that Queen Marie of Hanover and her three children have been converted to Catholicism.

The Religious Review, of Rodez, announces that the garrison officers there have offered their chaplain a salary of 2,000 francs, in order to retain his services.

EXTRADITION REFUSED.—A despatch from Rome says that Italy has refused Germany's demand for the extradition of Archbishop Ledochowski.

It is stated on good authority that the Archbishops of Ragosa and Santiago will be raised to the cardinalate at the next Consistory.

The Semaine Liturgique, of Marseilles, has opened a subscription list for the coming episcopal jubilee of our Holy Father. The amount collected by this excellent journal during one week is £160.

The Rev. John Conway, P. P., has been appointed from Cappa to Feenagh, in place of Rev. P. Lee, P. P., and Rev. Dennis McCarthy from the curacy of Patrick's Well to be Parish Priest of Cappa, diocese of Limerick.

The new Catholic Church at Laytown, County Meath, during the late stormy weather, from its exposed position suffered somewhat. The large window over the altar was blown in, and part of the protection wall in front thrown down.

In anticipation of the Pope's jubilee next May strenuous exertions are being made in France to honour it. At Paris special committees have been formed, with headquarters at Notre Dame des Victoires, to collect and take charge of any offerings, of whatever kind, the love of the faithful may induce them to send to their Sovereign Pontiff.

THE POPE AND THE EMPEROR OF BRAZIL.—The Emperor of Brazil visited the Pope on Ash Wednesday. He expressed the hope that the Pope would in accord with the Brazilian Government, assist in removing all ecclesiastical difficulties in Brazil. The Pope replied that the Church was rather accustomed to smooth than to create obstacles. He hoped to be able to restore religious harmony, which had always been the glory of Brazil.

A schismatic priest of Collonge, canton of Geneva, has given up his heresy. Before leaving, he addressed a humble letter to the legitimate parish priest, asking pardon for the offence he had committed. Here is one sentence:—"Oh, Holy Catholic Church, mother of all the people, mistress of the power and wisdom of God, the miraculous conservation of which is the grandest event of our times; I rejoice with great joy that I once more enter your fold."

A large meeting of Catholics was held at the other week in Guessen, at which it was unanimously resolved to send an address of loyalty to Cardinal Ledochowski. Among others, the Assembly declared that the Cardinal diocesan has preserved firm and unaltered their fidelity and devotion to the Holy See, and that with God's help they will stand true to their rightful Chief Pastor and his priests.

The Right Rev. Dr. Conaty, Lord Bishop of Kilmore, on the Feast of the Purification, conferred the order of priesthood on the Rev. Hugh Brady, a student of St. Patrick's College, Cavan, who was also appointed by his lordship bursar and professor of philosophy in the college. The Rev. Terence Murray, P. P., Kildare, has been translated to be parish priest of Carrigallen, vice Rev. Patrick Galligan, deceased; Rev. Dominick Breen, Adm., Castleknock, promoted to be parish priest of Kildalena.

THE NEW CATHOLIC CATHEDRAL, N. Y.—This magnificent structure, built of solid marble, and extending from Fifth street to Fifty-first street, and running from Fifth to Madison Avenue in the rear, progresses well under the direction of Mr. Joyce, the architect, and when completed will be one of the grandest sacred edifices in the city of New York or elsewhere. It looks very well in the exterior, and when viewed in the interior will be truly magnificent and an ornament to the Catholic Church. The great altar, with the other furnishings, will be superb to behold, while the ornamental designs cannot be surpassed in the United States.

Mr. Gilbert, Bishop of Gap, who has been a Knight of the Legion of Honour since 1856, has just been appointed an officer of the same order. It is thought that this step has been taken by the Government to show approval of the letter, which his lordship published some months ago. It will be remembered that in these letters the bishop maintained that the Church could be equally prosperous under every kind of government. The *Sole* is very well pleased with this nomination, for it considers it to be an encouragement to a bishop who has shown how it is possible to be a Catholic without being an Ultramontane.

RECEPTION BY THE POPE OF FRENCH PILGRIMS.—The pilgrims from Besencon had an audience of the Holy Father on the 1st Feb. They presented themselves under the leadership of their beloved archbishop, who was prepared with a beautifully wrought purse containing 150,000 francs, and an address breathing the warm love and veneration for the august person of the Pontiff of the faithful children of the historic archdiocese. The banner of the Franche Comte, unstained by the three great evils of Jansenism, Gallicanism, and Liberalism, was a fitting accompaniment to the money gift, and emblematic of the sturdy fidelity of the Franche Comte people to country and God. The Pope was touched by the scene and the devotion manifested, and there was much of his characteristic vigour in his accents as he replied. He deplored the errors into which modern thought and modern political developments had precipitated many peoples mainly Catholic; and in the instance of Italy, he said that while the majority were well-intentioned, they had been seduced by a comparatively small sect of crafty men. After the reception the Archbishop (Monsignor Paulinier), accompanied by the bishops of Cahors, Nîmes, and St. Die, had special audience in the library.

TEMPLEBERY NEW CHURCH.—This remarkably beautiful building, which is being erected is rapidly approaching completion, so that with the opening of summer it will be ready for consecration, when a mission will be commenced by the Redemptorist Fathers of Mount St. Alphonsus, Limerick. It is 92 feet long from the apse to the end of the nave, and 72 feet wide at the transepts. The roof will be an open stained one. The style is the Early English and with a tower and belfry it will be one of the most beautiful parish churches in North Tipperary or in the diocese of Kilkalee. The Rev. Michael Gleeson, P. P., is making strenuous exertions in raising subscriptions to complete the edifice, while his curate, the Rev. Denis O'Brien, is on a collecting tour through the principal parts of Ireland and England, and it is hoped that he will meet with every success. Templebery is a parish that deserves much for its high national tone. It was here the gifted and patriotic Father John Kenyon died. It was in this parish he spent the chief part of his ministerial life, and in it he has left a memory, that will live in the hearts of the parishioners, of all that was praiseworthy in a priest of God, and noble in the aspirations of a patriot.

The Catholic Columbian speaks sharply of a certain class of Catholics who are possessed of more self-conceit than faith: "But just now the American Church has grown into enough importance to attract that class of men whose instincts make them deny all connection with her in former times. This brings counterfeited Irish Catholics around her, who, while waiting some chance to get temporal profit have leisure to form a party, to impede good enterprises, to insinuate suspicions, and foment discords. These are they who look upon what is given for God's sake as so much income, and strain their wits to lay hand upon a share of it; who, if they contract for a church building, expect a larger profit than for a secular job; if they solicit help for the orphans think it right to pay themselves for the trouble by a percentage of what they collect. These are they who, speak of churches—and works of God—as if they were the fruits of taxation, and call the generous offerings of pious people something that Catholics are taxed for and debts fearlessly incurred with reliance on Almighty God, as burdens on lay people created against their will. Those people neither feel nor understand with the Church. Their views and sympathies are on the other side. They talk about danger of the Church's losing them. Why, they are lost already. To be out of the Church, they have not to change—but only to strip off the mark."

CARD MANNING ON CHURCH MUSIC.—His Eminence the Cardinal Archbishop of Westminster has addressed to his clergy the following "Pastoral Letter on the Music to be used in Divine Worship":—"REV. AND DEAR FATHER.—The state of our Church music has now for a long time occupied my serious attention, but I have been anxious to wait until some of the Bishops should have formed and expressed a judgment on this subject. The Bishop of Beverley has now done so, and has addressed to his clergy two Pastoral letters very carefully weighed and written. They so nearly express my own mind that I have directed the greatest part of them to be reprinted for your use.

"The first letter is on Church music in general, and I have prefixed it to a translation of the decree of the Fourth Provincial Council of Westminster, in order that all organists may be made thoroughly aware of its prescriptions.

"I request special attention to the following points:—"1. That no music taken or adapted from the theatre, the opera, concert, or become familiar by secular usage, shall be introduced into the Holy Mass or the Rite of Benediction, or by way of voluntary or interludes. The Church has its own music, and to this I request that all organists will strictly confine themselves.

"2. That in Requiem Masses the organ shall not be used; and the music shall be strictly of the plain chant.

"3. That in Lent and Advent the organ shall be silent excepting on Mid-Lent and Mid-Advent Sunday.

"The second letter about the Benediction of the Most Holy Sacrament is of especial value and I request attention to the following points:—"1. That all solos shall cease.

"2. That the Litanies shall be led by two cantors at least.

"3. That the music of the Litanies be as congregational as possible.

"4. That the Divine Praises be said *coram Sanctissimo*, by the officiant as soon as he returns to his place, before the deacon begins to replace the Holy Sacrament in the tabernacle.

"After this, and not before it the organ may commence the 'Agnus in Eternum', etc.

"May all blessings be with you in your zealous care for the glory of our Divine Master in the Sanctuary. I am, reverend and dear father, your affectionate servant in Christ. HENRY EDWARD, Cardinal Archbishop of Westminster. Archbishop's House, Jan. 25th, 1877."

THE LATE FATHER McDONALD, OF DUMFRIES, SCOTLAND.—The Very Rev. Archibald McDonald died at the clergy house, Dumfries, on Friday, 26th January. The sad event occurred after a protracted illness of three months, during which the piety, patience, and resignation of the deceased edified all who approached him. Prayers for the dead were read by the Rev. Father Agnew and his assistant, Rev. Father O'Neill; after which the whole congregation remained a considerable time in silent supplications, many continuing their prayers until a late hour. After Mass the Very Rev. Father Vaughan, of Kinnoull-hill, Perth, preached from the words: "Blessed are the dead that die in the Lord." The sermon being ended, the funeral procession was formed. It consisted of the school children dressed in white, with black sashes; the Marist Brothers, in the habit of their order; a numerous body of the clergy, among whom were represented the Franciscans, the Redemptorists, the Oblates of Mary Immaculate, all in their religious habits; the coffin borne shoulder high; the bishop in mitre, cope, and crozier; and his assistants in full vestments. The procession descended to the vaults beneath the sanctuary; and while the coffin was being carried down the steps, the school children from above strewed it with flowers. Father McDonald was born in Perthshire. He studied at the Scotch College, Valladolid, and lastly at St. Sulpice, in Paris; was ordained priest at the age of 25 years, and sent to Dundee, where he laboured for upwards of 20 years in the capacity of curate, parish priest, and vicar general to the late Bishop Gillis. He governed the vicariate between the death of that prelate and the appointment of the present bishop, Dr. Strain. Though only curate at the time, he may be said to have been the principal mind in the erection of St. Mary's Church, Dundee. He was also instrumental in establishing a convent of the Little Sisters of the Poor at Lochee; and in founding the Redemptorist Fathers' at Kinnoull Hill, Perth. He gave the fathers the use of his own house for two years while their monastery was being built. His last work in Dundee was the purchase of a larger house for the Marist Brothers, ten of whom he has left in charge of three flourishing boys' schools, attended by upwards of 1,000 children. Providence then called him to another field of labour. In Dumfries he found a benefactor in the late Honorable Marmaduke Maxwell, of Terregles. The plans for enlarging the parish church were soon conceived and executed, and then a boys' school and teacher's house seemed indispensable. He began the good work; and having carried it on through unparellel difficulties, left it flourishing under the direction of the Marist Brothers. His last labour of love and disinterested zeal was the founding of a novitiate and boarding school of the Marist Brother sin Dumfries. Almost every inhabitant of Dumfries remembers what bitter complaints were promulgated when it was understood that the old infirmary was to be turned into a monastery. It is now a flourishing institution, affording board and education to 70 boys from different parts of the world. A novitiate was formally approved by the Holy See, and has within three years established two other branch houses, one in Jarroon-Tyne and another in Edinburgh. Among patrons Father McDonald was the most liberal; among pastors the most watchful, attentive, tender and consoling; to his brother priests most agreeable, warm-hearted, and hospitable; and all who had the pleasure of his acquaintance, believed and esteemed him even to veneration. May his soul rest in peace, while his name will go down to posterity in the annals of the good works he has left behind him.

PROGRESS OF CATHOLICITY IN SCOTLAND.—During the thirty years which have passed since the

Franciscan Nuns established themselves in Glasgow they have taken a very large share, and one that is becoming daily larger both in the city itself and in other parts of Scotland, in the great work of Catholic Education. As this work is undoubtedly one of the most important that the Church has to do and one of her strongest helps to her progress in Scotland, a short sketch of the past labours and present condition of the above community may be interesting to our readers. The settlement of the sisters in Glasgow was owing principally to one of the city priests, Father Peter Forbes, who had seen for a long time the great need that there was of such a community in a city where many of the Catholic children were being brought up in Protestant schools. Being in France in the summer of 1846, visiting the Convent of Our Lady of Angels, at Tourcoing, in the Archdiocese of Cambrai, Father Forbes spoke to the sisters there of his idea of founding a community in Glasgow, in the hope that some one or other might be found hopeful enough to see a chance of success in the plan, and courageous enough to realize it. Two of the nuns were particularly impressed by what he told them of the state of matters at home, and of the noble work that was waiting for some able and willing hands. Without much consideration they volunteered at once, and offered to set out for Glasgow immediately. However, on their asking permission to do so from their archbishop, he told them to wait a little, think the matter over, and if after twelve months, they were still of the same mind, to come and tell him so. Next year came and found Sisters Adelaide and Veronica as anxious to set off as ever; and set off they did, with the permission of the archbishop on Corpus Christi, 3rd June, 1847, taking with them Maddle Marchand, a lady of means, who thought she could not employ her money more usefully than in helping the two brave nuns in their first struggles in Scotland. She afterwards joined the community. Towards the middle of June the three arrived in Glasgow. It would take too long to tell of all the preliminary anxieties and disappointments they had to go through before they got fairly settled down at all. It will be enough to say that after a great deal of trouble they at last set up house in Montethrow, a quiet place in the East-end of the city. By the end of 1851 there were 16 sisters in the little convent; by 1852 there were already 26. Their own school would hardly have given them all employment, but other and heavier work was soon found for them. Large poor-schools had been opened in the missions of St. Andrew, St. John, and St. Joseph, and the managers thought they could not do better than entrust the work of teaching to the sisters. By 1851, the house was already too small for them. Another was bought in the same street and taken possession of early in the next year. Additional school and house buildings, and a neat chapel were put up; and by February 1852, (the chapel was opened on the Feast of the Purification) Sister Veronica, only three years from the day when her companion died, and she herself seemed to have no prospect but of returning to France, found herself with a thriving community, well housed, and with good schools. The first chapter and election took place in 1854 when, as might be expected, Mother Veronica was chosen superior. One of her first works was to establish a branch-house at Inverness; and two years afterwards she opened another at Aberdeen. In the same year 1856, the number of nuns, boarders, and day scholars had so much increased that the adjoining property had to be purchased. A few details will give a better idea of their work.—In the Convent at Charlotte street, Glasgow, there are 55 Sisters; at the orphanage, seven; in Inverness, five; Aberdeen, nine; Greenock, eight. Of these 59 are choir and 23 lay sisters. In Glasgow they have two middle-class schools—one for boarders, the other for day scholars—with in all nearly 200 pupils. The other three middle-class schools in Inverness, Aberdeen and Greenock have 184 pupils, bringing the total for middle-class schools up to 380. Of the ten parochial schools, as already stated, one is in Greenock, one in Inverness, and one in Aberdeen. The remaining seven are in Glasgow—i.e., those of St. Andrew's, St. John's, St. Patrick's, St. Francis, St. Alphonsus, St. Mary's, and the Sacred Heart. Each of these ten schools, two only excepted, has its three separate departments—day, night and infants—so that in reality there are 26 distinct schools: ten day schools for girls over seven years of age, eight infant, and eight night schools, each having its separate staff of teachers. The total average of girls attending these schools is 4,021; 2,264 between the ages of seven and thirteen, 937 infants, and 820 generally above the age of thirteen attending the night schools. Of this number, of course, by far the largest contribution is from Glasgow: its numbers reach the grand total of 3,259; 1,675 day, 576 evening, and 828 infants. Besides this, the industrial school has 170 girls, who, besides the usual school work, are taught in sewing and knitting and household and laundry work. Finally there are the Sunday schools, in which religious instruction is given to an average of 5,000 girls. This is the work done by the sisters. Let us see how it is done. We have a sure test in the reports of inspectors whose high and responsible position prevents any suspicion of partiality. All but two of the 26 poor schools and their two evening schools are under Government inspection; and by seeing how the work is done in them, we shall at the same time be able to have a good guess of how it is done in the middle-class and Sunday schools which are not inspected. If we look now for a moment again at the past, and remember that the number of children in the parochial schools first entrusted to the sisters' care in 1850 was about 800, and that the number has been steadily growing till it has reached its present high figure of 3,629 in Glasgow, and 4,575 in all the schools, and if we bring the average attendance of scholars during 26 years to one average taking in the whole period, we shall have a daily attendance of no less than 2,110 children. If we suppose, then, that each child remains, say five years at school, we shall find that 10,773 children have passed through the sisters' hands during their 26 years' work, each child receiving five years of good religious, moral, and secular education. The rule observed by the community is that of St. Francis for the Third Order of Penance, approved by Pope Nicholas IV., and confirmed (for members of the order living in community) by Pope Leo X. A special approbation for their recently revised constitutions has been also received from the congregation of Propaganda, confirmed by the Pope. Curiously enough, it was in the very first year of the pontificate of Pius IX. that the very first step was taken towards the formation of this community, and their work seems to have shared in the special blessings which have been given to all the undertakings of the Church during his reign. This then is briefly an account of the sisters' thirty years of hard work for Catholic education. Considering the great good they have done already, and the still greater that they are sure to do as their field of labour widens and their number increased—as they are increasing every day—one may be justified in looking upon this community as likely to be an important factor in the working out of the problem of Scotland's conversion. Certainly, for the mass of vice and irreligion which surrounds us in this country, and chokes, as it were, the Church's efforts to extend herself, no more active, purifying agent could be found than this earnest body of single-minded women bent on sacrificing themselves by saving others, and sending out every year a fresh corps of well instructed young people, confirmed in goodness and purity to do the great work that can be done by good example.—*Corr. of Catholic Times.*

IRISH INTELLIGENCE.

The floods in county Armagh are unprecedented. A considerable portion of the Great Northern line, between Madden bridge and Portadown, is covered with water to a depth of five or six inches.

Ireland is not a very large place, but it contains the largest lake (Lough Neagh) in all Europe. It contains the longest river (the Shannon) in the three kingdoms, and the highest salmon leap (Ballyshannon) perhaps in the world.

PEACE PRESERVATION ACT.—By proclamations in the *Dublin Gazette*, the Lord Lieutenant has relieved the county of Kilkenny and Queens County of the restrictions of the Peace Preservation Act applied to them in 1868. The proclamations took effect on the 10th ult.

An address, accompanied by a splendid gold watch and chain has been presented by the parishioners of Borrisoleigh and Leigh to their late curate, the Rev. James Hickey, C.C., on the occasion of his leaving them for the parish of Ballingarry, County Tipperary.

IRISH UNIVERSITY EDUCATION QUESTION.—The Irish Catholic prelates have communicated to Mr. Butt their intention to hold forthwith a series of diocesan meetings in support of his University Bill. It is stated that their decision in its favour has caused quite a sensation among the students of the Catholic University.

A Galway man, Mr. Gerald Fitzgerald, has been selected Comptroller-General of the Finances of Egypt. Mr. Fitzgerald was sent from the War Office to India in 1863, in order to revise the India accounts' system. It was intended that the employment should be temporary, but Mr. Fitzgerald proved too valuable a servant and he was retained on the permanent staff after five years' labour.

At the meeting of the Dublin Corporation on Jan. 29, a letter was read from Dr. Caulfield, Cork, asking the Council to accept a copy of his work entitled "The Council Book of the Corporation of Cork," which the letter explained, included the records up to the year 1643, and from 1690 to 1800. On the motion of Sir George Owens, seconded by Mr. Warren, the work was received, and the thanks of the Council passed to Dr. Caulfield.

Patrick Commins, T.C., proprietor of the Commins Commercial Hotel, Waterford, died, on January 23rd, after a long illness. Mr. Commins, who was brother of the Rev. George Commins, C.C., and of Alderman Commins, ex-Mayor of Waterford, was generally esteemed for his business qualities and kindness of heart, the best proof of which was the long and most respectable *cortesy* which followed his remains to their last resting place in Knock-boe.

A couple of Irishmen distinguished themselves on January 26, at the great Cambridge (England) University Mathematical Tripos examination. The fifth on the list of Wranglers was M. C. V. Coates, son of Mr. James Coates, of Belfast, a graduate of the Queen's University in Ireland; and the eleventh on the list was the Hon. Charles Algernon Parsons, brother of the present Earl of Rosse, who was educated in Trinity College, Dublin.

On Jan. 27th, Sir Arthur and Lady Olive Guinness, accompanied by Mr. Burke, paid a visit on foot to Cong, where they entered all the poorer habitations of the town, minutely inspecting them and cheering the occupants with encouraging promises of soon making them comfortable, and not leaving without bestowing some proofs of their charity and benevolence. It is understood that Sir Arthur intends to improve generally the condition of all his tenantry.

The viaduct crossing the river Nore at Jerpoint, full, on Jan. 30th, during the prevalence of a severe storm which raged over the county. By the fall of this viaduct communication between the cities of Waterford and Kilkenny by the Limerick, Waterford, and Central Ireland Railway will be interrupted for a considerable time. A new viaduct was in course of erection to supersede the original one which has fallen. Portions of the new bridge have also been carried away by the force of the wind. Much damage has resulted from the storm.

On January 30th, a young man named James Reilly, aged 22 years, was drowned near Trinity Island, Cavan. Deceased observing a number of wild fowl near the edge of the lake went into the house for a gun, which he discharged at them, and a wild duck having been wounded, he went out in an old "cot" to get possession of it, and when a few perches from the shore, the "cot" owing to the roughness of the water, overturned and sank, and he was drowned. The body was recovered near where the disaster took place.

The *Freeman's Journal* says:—"The Home Rulers have solemnly renounced all connection with the English Liberal party, and after that renunciation the action of the Liberal chief in sending a 'whip' to a Home Rule member is an impertinence that deserves to be resented. Major O'Gorman is perfectly right in reminding the noble leader of the Whig party that to him the Home Rulers owe no allegiance; that with his followers they have no solidarity, and that he has no right whatever to address to him his summonses and ukases. It is quite right and necessary to mark on all fitting occasions that the Home Rulers have no connection with an English party."

On Sunday, Jan. 28th, a terrific hurricane, accompanied by unprecedented lightning and thunder passed over the Islands of Arran. The gale commenced on Saturday evening and raged with unabated fury until Tuesday morning. The lightning struck the spire of the Protestant church situated in the centre of the village of Killoonan, and literally set belfry, roof, portion of front wall, gables and stones flying through the air. At the time the church was struck two young men were taking shelter under it in an angle of the wall near the vestry door, and strange, this is the only portion of the wall that remains uninjured. The sea was never observed so high around Arran. Great panic and excitement prevailed in the place during the existence of the storm.

An address, signed by 148 students and ex-students of the Catholic University, was presented to Mr. Butt, M.P., in Dublin, on the evening of January 26th, thanking him for his efforts to settle the Irish University question, and urging him to renew those efforts in the ensuing session. Mr. Butt, in the course of his reply, expressed his belief that the best mode of solving the question would be to unite two distinct Colleges into one national University, rather than to have two distinct and separate Universities, and he pointed out the advantages that would result from constituting Trinity College, with its splendid associations, the national University, in which Catholics in their separate College would have a partnership.

The agricultural returns for 1876, show that the total quantity of land returned in 1876, as under all kinds of crops, bare fallow, and grass, amounted for Ireland to a total of 15,725,000 acres. In corn crops in one year there has been a decrease for Ireland alone of 68,000 acres. The cultivation of flax has increased, but it is still little more than half what it was in 1867. It is noticeable that the acreage under the head of potatoes was during 1876 considerably less than at any time in the past

decade. The stock of cattle has also decreased. Of sheep in Ireland a decrease of nearly a quarter of a million, or 54 per cent, has occurred, the number of sheep being in 1876, 4,006,000, against 4,248,000 in 1875, and 4,438,000 in 1875. The stock of pigs is increasing.

EXTRAORDINARY CASE.—A strange case has opened before the Master of the Rolls in Dublin. Mr. Philip Sheridan Lefanu, son of the celebrated novelist, who was also author of the famous poem, "Shamus O'Brien," is seeking to have certain deeds set aside under which he conveyed away property in the neighbourhood of Dublin for a sum greatly below its value. It is alleged that he has been for years a person of dissipated habits, and in needy circumstances, and that in the course of 1874, after his father's death, he fell into the hands of Mr. Dutch, a money-lender, who encouraged his vicious propensities, supplied him with the means of indulging them, and ultimately induced him to enter into a highly improvident bargain, by which he parted with all his property for a nominal consideration.

A very large and enthusiastic meeting of the surrounding parishes was held at Headford on Feb. 1st. The object of the meeting was to protest against the exorbitant demands made by some landlords in the districts on their tenantry. Landlord's receipts were produced at the meeting and handed in by the tenants as evidence showing that the rent now demanded was 300 per cent. over what the tenants were paying heretofore. In some instances, and in other cases where a fine equal to what ought to be the fee-simple was demanded, besides paying the present rent annually. Despite of great opposition given by some of the landlord class, who tried to keep their tenantry from the meeting, it was a large and successful one, and resulted in a great deal of practical work being done. The meeting, which comprised over 2,000 persons, was held close to the Parish Chapel, in the vicinity of which a platform was erected.

MR. GLADSTONE AND THE LIBERAL PARTY.—On the 24th ult., Mr. Peter Sheridan of Dublin enclosed to Mr. Gladstone printed copies of two letters recently published by him, and in his letter stated that he always had been a supporter of the "so-called Liberal party up to '74," but that at the present time it was difficult to know what English party to trust as far as Ireland was concerned. To this the following reply, was received from Chippenham, as usual on a post card:—"Sir—I thank you for your letter and enclosure which have followed me to a distant quarter. I have no responsibility for the proceedings of the Liberal party, but I have also a pretty decided opinion, I am afraid not in accordance with yours, as to the relations between that party and the greater part of Ireland, in respect to which country at least it seems to me that it has been something more than a so-called Liberal party."

VICEGERAL NOTICE TO THE LORD MAYOR OF DUBLIN.—We (Freeman) perceive by the official lists that on Thursday evening his Grace the Lord Lieutenant gave what may be called the inaugural Vicegeral dinner party. To it were invited the Mayor of Cork, the Mayor of Belfast, the ex-Mayor of Belfast, the High Sheriffs of Down, Waterford, Antrim, Londonderry, and a number of distinguished private individuals. Afterwards there was an evening party, to which the Lord Mayor and Lady Mayoress of Dublin (had the honour of being invited.) Last evening (Friday) there was another dinner party, to which the Lord Mayor and Lady Mayoress of Dublin were invited. The order of precedence observed on the two occasions will be duly appreciated by the citizens of the capital of Ireland. It is, perhaps, a question altogether for the taste of his Grace; but we may say that we doubt the course observed on the occasion is calculated to stimulate admiration for the Vicegeral office amongst the citizens or their representatives.

DEATH OF ANOTHER NATIONALIST.—The hand of death is rapidly thinning the devoted band of men who have given their young lives to the holy cause of Ireland and freedom. On Saturday last, 3rd inst., Mr. Patrick O'Brien, of 22 City Quay, died at the early age of 26 years, leaving behind him a memory which will not soon die out amongst those who had the pleasure of knowing him in life. An ardent lover of his country, he devoted himself in season and out of season to the task of lifting his Fatherland up to his ideal of a nation free independent, and happy. His was no mere passing enthusiasm, but he carried with him a set determined purpose, and a resolve to do and dare everything for the darling object of his ambition. But, alas! consumption—that deadly foe to those who think and toil too much—set in and carried him off before the powers of his mind were developed, and ere he could see the fruition of his labours. Peace be to his ashes, and may his life not have been wholly a vain one.—J. K.—*Irishman.*

This highly interesting journal of the *Gazette*, in which is published the proclamations of the Lord Lieutenant, and other documents relating to the government of Ireland, on Tuesday last made the welcome announcement that the County of Kilkenny and Queen's County have been relieved by proclamation from the operation of the "Peace Preservation Act" under which they had been placed in 1868. This act was in force since the time of its enactment all over Ireland, except in the County of Tyrone and the borough of Carrickfergus, up to 1875, when by proclamation it was removed from Carlow and Wexford. Last year the County of Dublin (outside the metropolitan police district), Kildare, Waterford, Wicklow, parts of Donegal, and parts of Fermanagh were also exempted from its operation. To these we have now to add the County of Kildare and Queen's County. The first part of the act which has been removed from the above counties prevents people having arms without a license. It therefore follows that people so disposed are free to have arms without a license in the counties of Dublin, Carlow, Kildare, Kilkenny, Wexford, Waterford, Wicklow, Queen's County, and parts of Donegal and Fermanagh. This is one of the things not generally—but which should be well—known.—*Dublin Irishman.*

The great topic in commercial circles in the North is the ascending of Mr. W. J. Devlin, of Cookstown, who was recently sworn in as a magistrate for the co. Tyrone. Mr. Devlin was a flax dealer and general merchant in Cookstown and chairman of the Town Commissioners. He took an active part in the return of Mr. Macartney at the last election. He leaves liabilities amounting to it is said, to £40,000. He has been some time embarrassed about pecuniary and his difficulties reached a cli-max on 22d, January when he left town via Dungannon for Dublin, and has not since returned. It appears that he has compromised not only his own aristocratic and political patrons, but the small tenant farmers of the district, with whom his principal business was transacted, and to whom he was indebted in sums more or less considerable. An extraordinary scene was witnessed when his departure and the cause of it got noised abroad. Hundreds of his creditors poured in from the country districts and surrounded his house in a state of great excitement. At length they broke all bounds and rushed into the house, seizing chairs, sofas, coaches, pier glasses, &c., and carrying them away until, in a short time, the house presented the appearance of a looted barracks, in besieged town. Those who could not make an entrance in the front made a flank movement in the rear, and entered the stables, taking the horses machines, and every available chattel about the premises. A warrant has been issued for his apprehension.

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MONTREAL, FRIDAY, March 2, 1877.

CALENDAR—MARCH, 1877.

- 2nd—St. Chad, First bishop of Lichfield 673. St. Chad passed some time in Ireland where he received much of his education. He was remarkable for his amiable simplicity, humility and apostolic zeal.
 The Holy Lance and Nails.
 Alabama admitted into the Union of the United States 1819.
 Lord Gough died 1865.
 Louis Philippe escaped to England 1848.
 John Wesley died 1791.
- 3rd—St. Cunegundes, Empress. Daughter of the first Count of Luxemburg, married St. Henry, Duke of Bavaria, who was upon the death of Otho III. chosen King of the Romans and crowned at Mentz 1002. By mortification she reduced herself to a weak condition and brought on her last sickness. She died lying on a coarse hair cloth, on 3rd of March 1040.
- 4th—St. Casimir, Prince of Poland 1483. We read of this prince that his clothes were very plain, and under them he wore a hair shirt. His bed was frequently the ground, and he spent a considerable part of the night in prayer and meditation. The Palatines and other nobles of Hungary, begged the King of Poland to allow them to place Casimir on the throne. The saint was then only fifteen years of age and was unwilling to consent, but his father insisting Casimir went at the head of 20,000 men to the frontier. The expedition was, however, displeasing to the Pope Sixtus IV. and Casimir returned. He lived twelve years afterwards, and died in 1483.
 Third Sunday in Lent.
 First American Congress 1789.
- 5th—St. Porphyrius, Bishop of Gaza 420. Was of noble family. At the age of twenty-three he devoted himself to God. He lived for five years in a cave in great austerities. He afterwards returned to Jerusalem. After he was made Bishop of Gaza where the heathens persecuted him so that he had to fly. He afterwards returned and had the happiness of seeing the pagan temples demolished, and a magnificent church erected on the spot where the temple to the heathen God Marnas stood. He died 420.
 Dr. John Connolly died 1866.
- 6th—St. Colette, virgin and abbess. St. Colette was a carpenter's daughter, and was born in Picardy in 1380. She became Superior-general of the order of St. Clare. So great was her love of poverty in imitation of that of Christ, that she never put on so much as sandals, always going barefoot. She died 1447.
 Catholic Ecclesiastical Council Quebec 1688.
 Michael Angelo born 1474.
 Most Rev. John MacHale Archbishop of Tuam born 1788.
 York changed to Toronto.
 Artemus Ward died 1867.
- 7th—St. Thomas of Aquin. St. Thomas was born in 1226, of noble extraction, nearly related to the Imperial family of Germany. The excellency of his lectures, and his numerous theological writings, gained him the appellation of *The Angelic Doctor*.
 Champlain sailed for Canada 1614.
 The Press, organ of the United Irishmen, seized and the office destroyed by Government 1776.
- 8th—St. John of God. Founder of the order of Charity. St. John surnamed of God was born in Portugal in 1495. His parents were of the lowest rank in the country. He was himself a shepherd. Joined the army of Charles V. in 1522 where he lost all fear of God. At forty years of age his troop was disbanded and he soon afterwards became an altered man. He founded the Order of Charity in 1540. He expired on his knees before the altar on the 8th March 1550, being fifty five years old.
 William III. of England died 1702.
 Layard, Antiquarian born 1817.
 Roscoe, historian, born 1753.

CATHOLIC YOUNG MENS' SOCIETY.

LECTURE.

M. W. KIRWAN,

Editor of the TRUE WITNESS.
 Will answer the Rev. Mr. BRAY'S Lecture on the "ROMISH" CHURCH, in the MECHANICS' HALL, on MONDAY EVENING, 12th MARCH, 1877.
 Lecture to commence at Eight o'clock.
 Admission—25 cts; Reserved Seats, 50 cts.
 P. RIGNEY, Sec.

REV. MR. BRAY ON THE "ROMISH" CHURCH.

The Rev. Mr. Bray is supposed to be a Christian. It is thought so because he is an ordained clergyman. Holy orders, however, do not constitute a cycle of Christian virtues, no more than swallowing a tailors goose can make a gentleman. Shakespeare tells us that the "devil hath power to assume a pleasing shape" and we all know that he can quote Scripture by the yard. Appearance is everything, both to his sable majesty and to—Rev. Mr. Bray. Between the two it is hard to tell "who is King, and who is Pretender." But let us not be misunderstood! Let it not be thought that we attribute satanic powers to the Rev. Mr. Bray. By no means! Our "idolatry" does not carry us so far. We hold a very different opinion of his vices. The devil is all wisdom in his way, while the Rev. Mr. Bray is all froth and folly. With the devil, at every word a reputation dies—the Rev. Mr. Bray, however, in every word, declaims—an infinity of nothing. But there is a missing link between them—they both hate the "Romish" Church. They both too assume to be "Sir oracle am I, and when I ope my lips let no dog bark." Worse man than Mr. Bray have been reformed. "St. John of God," whose anniversary occurs about this day, was a very old sinner before he saw the wickedness

of his ways. There is still time for conversion, but scarcely for atonement. If Mr. Bray counted his "time by heart-throbs, he would require some decades to wipe out the catalogue of his infirmities. The one word "BIGOT" would consign him to an eternity of woe. No Bigot can be a true Christian. Christ was not crucified to teach mankind to hate each other for His sake. "My peace I give—My peace I leave you" is not the language used by the Rev. Mr. Bray. But still he may change. Some time ago he openly confessed that he was a very weathercock, rounding like an atmospheric turn-stile, as the air in motion directed. He is a kind of "changee for changee," who, like the acrobatic Jim Crow "twists about, and turns about, and does just so." Nor is he without a vocation. His friend from below has seen to that part of the business. He is an active partner in the firm of Satan and Co. At present then this man of doubtful belief and of clerical garb, is engaged in propagating his gospel which, in a sentence, is—"To hell with the Pope and all his belongings." It is not a charitable text, but it pays. He has advertised a "course of six lectures" on the "Churches of Christendom," and to the memory of which, Zion Church Montreal, will be for ever sacred. The Greek Church has already gone by the board, and as we do not belong to the Church which followed Photius out of the fold, we shall not pause to reflect on the doom to which the Rev. Bray consigned those millions of miserable sinners all. 'Tis true indeed he spoke more in pity than in anger, of the schismatic Church of Greece. He even exhibited a little of that touch of nature which makes the world akin. But it was only as a prelude to the more serious attack. It was a skirmish in advance. The citadel of the "Romish" Church was the objective point, and the Greek schismatics were merely used to sap at the foundation. Well, the accepted time arrived last week, and Zion Church is reported to have been crowded to its "utmost capacity." It was too said that the editor of this journal was among the many who went to scoff yet who might have remained to pray. This is a mistake. The editor of this journal was better employed—doing nothing. It is a wonder indeed that the gentleman who "finds some mischief still, for idle hands to do," did not inveigle the editor of the TRUE WITNESS into Zion Church upon that auspicious night, when Babylon was falling and hallelujahs were about to proclaim the advent of Evangelism. But we have the scene in our mind's eye. The Rev. Bray mounted the rostrum. He looked around in order to take in "the simplicity of the three per cents." His voice was against Rome; his pocket for the "filthy lucre." The "Romish" Church drew a good house, and the Rev. Bray drew a good return of that stuff that makes the mare go. The prospect was satisfactory, and the man commenced to declaim. By courtesy indeed the daily papers claim the rant which occupied about two hours—a lecture! But truthful reports describe it as—fuddle and fuss. The short-hand notes taken for the *Gazette* and *Star* give but meagre accounts of the mouthing mountebank's performance, while the manuscript supplied to the *Herald* exposes the diseased mind of a man for whom no fellow could successfully prescribe. He commenced by saying that he had no intention of being discourteous "to his Roman Catholic friends" in using the word "Romish" Church, and when this decoy bird was fairly in tempting view, he launched forth into—his ruin. We will pass over that early period of which the manuscript treats with charming innocence of historical research, and come to a time when the Rev. Bray's soul is in arms and eager for the fray. We shall come to the date of "despotic" Rome. Let us picture to ourselves the laborious hours spent over what is called the "midnight oil" which enabled the Rev. Bray to discover that "Rome had done much towards civilization." This is a marvellous discovery indeed. Yes, Rome has done much towards civilization. Christianity found man a mystery to himself. Morality unreal, manners without modesty, the passions without restraint, love without authority and religion without God.

"Rome did much for civilization." It is thus the Rev. Bray dismissed the history of twelve centuries of progress. But what did Rome do for civilization? The Church found ancient civilization shattered like a reed. In the fifth century Vandalism was triumphant in the ancient capitals of the world—Greece and Rome. Arts and sciences were destroyed as Goths and Huns, Visigoths and Ostrogoths, brought ruin in their wake. Alaric and Attila destroyed all before them. Civilization was checked all over the world—literature was paralyzed—the libraries were destroyed, and Rome fell to rise as Pagan Rome—no more. Who rescued the world from anarchy and decay, and made Rome magnificent even in her ruins? Who founded those great mediæval universities, and preserved the splendour of all that it is now admire the Pagan literature

of ancient times? Let a Protestant reply:—
 "If the Catholic Church had done nothing more than to preserve for us, by painful solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities in Christendom were founded by monks or priests, bishops or archbishops. This is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were educated by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor parish priest, in an obscure village; and Galileo lived and died a Catholic. The great Kepler, although a Protestant himself, always acknowledged that he received the most valuable part of his education from the monks and priests. It was easy to add to these illustrious names many equally renowned, in other departments of science, as well as literature and the arts, including those of statesmen, orators, historians, poets, and artists."
 Yes, Rev. Bray, Rome has indeed done much for civilization—may let us tell you how much—well as Bossuet, admits, she simply "saved Christianity to the world."
 But we must pass on in frivolous review. Mr. Bray appears to be far above quoting authorities to sustain his wild freaks of mental malformation. His only authority is—himself—the Rev. Bray—bigot, and—we hesitate to give him his rightful designation. Accusation is not argument, Rev. Bray, and when you come before the public with some respectable authority, or indeed with authority at all, to prop your fallen fortunes, we shall deign to pay some serious attention to their words, for we find it difficult to do so to yours. You tell us, however, that Gregory VII. was a very naughty man—usurping regal power and placing the Church before the State with lordly disregard for civic rights or national jurisprudence. According to the Rev. Bray the authority of the Popes was forced upon the "poor people in a baptism of blood at the point of the sword."
 Where did you get your history Rev. Bray? Please give us some, ANY, authority for what you say. Are we to accept your word as substantial, nay superior to, all recorded testimony. Well so be it for fun sake; we shall take you as you stand. This naughty man then Gregory VII., forced the temporal power upon "the poor people in a baptism of blood." Listen to what—mark you we quote no Catholic authority, but take Infidel or Protestant to sustain us—listen then to what the infidel Gibbon said of the temporal power, and contrast it with the mere assertion of the Rev. Bray.
 "The Pope's temporal authority," said he, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they have redeemed from slavery."
 We thought, too, that the temporal power was given to the Popes by King Pepin and confirmed by his son, Charlemagne. The Rev. Bray says this authority was usurped.
 But what does Voltaire, Kent, and Wheaton say? Let us see. In the first place then the Pope was a little more than a mere spiritual head of Christian Europe. In those early days there was a kind of federal alliance between the Christian Nations of Europe, with the Pope at their head; not as a temporal sovereign indeed, but as a recognised authority. Voltaire expressly says so,* Chancellor Kent is emphatic in proclaiming the same thing? Wheaton admits it? while all history sustains their declaration. Thus then we commence with the confederacy, and account for the "interference" of the Pope in the domestic affairs of Nations. The temporal power of the "States of the Church" arose out of this Alliance. It came about because the Emperor Leo Isauricus, like Henry VIII., attempted to usurp spiritual jurisdiction as well as civil power. He commanded the paintings of our Saviour to be removed from the Churches. The Pope remonstrated, the people were alarmed at the infidel Leo. The gap between the Emperor and the people had commenced. Leo and Gregory passed away, but the gap widened. Italy was shortly afterwards invaded; the Pope sought assistance from the legitimate ruler—it was refused. Pepin of France comes to his assistance. Italy was saved, not by its Emperor, but by a French King, who, seeing the Italian people deserted by their legitimate defenders, placed the Pope upon the throne, amidst the acclamation of an emancipated race. He was a saintly Washington of his time, and as Washington's triumph was usurpation, so was the triumph of the Pope over the enemies of His faith, and the invaders of the fatherland. Thus came about the temporal power, which the Rev. Bray falsely—for there is no other word for it—falsely misrepresents.
 But this is not all. Gregory VII. was a naughty man was he—"between him and the

* Essai sur l'Histoire Generale t. ii. ch. xviii.
 † Commentaries on American law, part 1, lib. i. p. 10.
 ‡ Elements of International law. Psa. to third edition.

Kings of Germany and Italy one of the most wonderful trials of skill and strength took place." What trial Rev. Bray? Tell us man what you mean, or let us tell it for you. What then was this "trial of skill." Why not come out man with proofs not with vague assertions. Why not admit that Gregory VII. was the guardian of popular freedom, the champion of popular liberty. Did you ever hear of what he said to that same Emperor of Germany with whom he had a "trial of skill." Mass, we are told, was being celebrated, the Emperor was present, Gregory took the Blessed Eucharist in his hands and as an eminent divine tells us he said:—
 "O Majesty I am about to give you the body and blood of Jesus Christ. I swear before God," said the Pope, "in whose presence I now stand, that I have never acted save for the Church which He loves and for His people. Now O King! Swear the same; and I will put God upon your lips."
 The Emperor, history informs us, hung his head and could not swear. Was that the "trial of skill?" Rev. Bray, a trial in which the defender of the people triumphed over the despotism of the Emperor.
 This is truth, while the Rev. Mr. Bray indulges in fiction. Again a mythical series of accusations are made upon the unsupported authority of the Rev. Mr. Bray. What a picture for a Christian (?) minister to draw. Read:—
 "Church dignitaries were always at hand to baptize and bless iniquity, while the priesthood, wringing every secret from every heart at the confessional, invented miracles and such like things. When bad men ruled they forced the Church to cover up their foulness with her sacred garments, degraded the Church with their own degradation and played the tyrant over them as she had played it over them. (Applause.) At one time kings called upon the church and asked her to bless them. The flagrant and utter immorality of the priesthood was largely instrumental in bringing about the ruin of the Church. The Church which should have been the shrine of justice, the place where mercy and truth meet together was a colossus of crime. (Applause.) The flesh and the devil seemed to have "taken Holy Orders." (Laughter and applause.) For gain great sinners were absolved from their crimes past, present and future; ill-gotten gold was wrung out of tyrants at their death-beds; the clergy were emancipated from secular law, thus getting a license to sin, which they freely and fully used. (Hear, hear.) To be rich the Church absolved men from oath, broke marriages, forged characters, and for the gratification of its own bestial passions spared nothing."
 "O, for the rarity of Christian Charity under the sun." How is this unhappy bigot to be answered? Are we to be serious or frivolous, are we to pity or to despise. We shall, unlike you, make no vague assertions Rev. Bray.
 As for the array of charges laid at the door of the "Romish" Church in the preceding paragraph, we can well afford to laugh them all to scorn. The "tyrants" "invented miracles," "baptized in iniquity," "flagrant immorality," "colossus of crime," &c., &c., &c., are simply the ravings of an energetic fool. At one stroke of his pen he destroys—on paper—what his able confere of dark repute, and all the world outside the "Romish" Church has for centuries failed to accomplish. Presto! and it is done. The Popes are charged with being for ages "guilty of almost every crime which could be committed under heaven." Like the rest of the Rev. Mr. Bray's ravings, this is a school boys charge. It is too like the rest, all accusation. They are a fund of crude guesses.—"The Popes were wicked," says the prophet of Zion church, Montreal, and ergo, the Popes must have been very debauches. Protestant theologians of some repute hold different opinions. The impious windage of the Rev. Mr. Bray is refuted by a thousand authorities.—It is like the famous "Popess Joan," exploded as a fiction and a fraud. Gibbon, Bayle, Blondel, and hosts of others reject the absurd story, which has been proved to be untrue. Gratius lamented that such a wicked lie should have ever been invented by Protestants. Considering their long succession, the convulsions of society, the vicissitudes of Rome, no other crowned heads in the world have left so glorious and so pure a record of piety as the Popes. Shall we trace the lives of the head of the Church in England. Shall we inquire into the morals of Harry and Elizabeth, and of the four Georges. Shall we rake up the vicious career of other "spiritual" heads of European Empires, and can we not challenge them all to the issue. Shall we expose the character of Luther and picture his intolerance towards the Jews, specimens of his violence, his grossness and his lust. Shall we point out how infidelity advanced as the "Reformation" progressed, and how it triumphs to day, wherever the principles of the "Reformation" prevail. Shall we recapitulate the terrors which Catholics endured in every country on the face of the globe where Protestantism succeeded! What of the Puritans? Who cut the ears of the Quakers? Has the Rev. Bray ever read the testimony of the Protestant Ranke—the German historian? Could we not quote from Luther, Calvin, Papin, Puffendorf and a host of other "Reformers" evidences against the very Protestantism they professed. If we did so we would over tax the shallow clerical clown who throws his mud from Zion at the "Churches

of Christendom." But what does Voltaire say: "The wealth which the Popes acquired was spent not in satisfying their own avarice and ambition, but in the most laudable works of charity and religion. They expended their patrimony in sending missionaries to evangelize pagan Europe, in giving hospitality to exiled Bishops at Rome, and in feeding the poor. And I may here add that succeeding Popes have generously imitated the munificence of the early Pontiffs."
 What do you say to that, Rev. Bray. Again, this man glories in the fall of the Papacy, yes so did its enemies when Cornelius, Literius, John I., Martin, Leo III., John VII., John XII., Pascal Innocent II., Alexander III., Innocent IV., Urban, Boniface, Eugenius, Clement, and Pius IX., were forced by persecution to leave the Eternal City, but only to return to their patrimony as the storm of tyranny passed away. Yes, the Rev. Bray may glory in the fall of the "Papacy," but the Church lives on—it has lived on—and it will live on for ever. It has outlived the persecution in the past, and it will outlive it in the present, and in the future.
 Yes, the temporal power fell, but the Church remains. Greece and Rome have passed away, Assyria and Carthage have become as myths, Antioch and Mecca are no more, and Britain itself will some day witness
 "In the midst of a vast solitude, a traveller from New Zealand taking his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."
 Yes, all will pass away like the baseless fabric of a vision, and the Church, with Pope and people, will still live on forever and forever. Yes, it will stand then, as now, Infalible and One.
 The dissolving doctrines of the "Reformation" furnish us with hosts of arguments against this man's rant. The "Romish" Church has civilized the world. Letters and arts owe it centuries of encouragement and support. All the world admits it. Protestants of high repute have proclaimed it, and it is only miserable bigots like the Rev. Bray that these foul mouthings find support.
 But we must notice a few more mistakes made by this man in order to post him in his work. He speaks of the Church being antagonistic to learning, and in the same breath admits that the "art of printing" caused a spirit of inquiry to go abroad. This is as good as the story of the "Starry Galileo" who was so often trotted out to prove the hostility of the Church to all kinds of scientific research. Men who read history can afford to laugh as these displays of fanaticism and ignorance. We thought indeed that all the world by this time knew that the Pope protected Galileo and encouraged him in his research, and that his imprisonment was due to causes outside religion altogether.
 "The Church the enemy of learning," the gaoler of the brain! The Church that rebuilt Rome, that rescued civilization, that discovered America, that invented printing, that proved the rotundity of the earth, that made education compulsory centuries ago, that attached a school to each edifice erected to the worship of God—the Church that made civilization what it was, aye what it is at the present day—the enemy of learning! Proof, proof Rev. Bray proof. Give us we repeat some ANY authority. Quote some high toned impartial man as your source of information. To the proof, Sir, to the proof. We shall do a little of it for you. Did you ever hear of Froude Rev. Bray, who admits that the Catholic Church:—
 "was always essentially democratic while at the same time it had the monopoly of learning."
 Did you ever hear of Ranke, who was not a Catholic but who said:—
 "A slow but sure and unbroken progress of intellectual culture had been going on within its (the Church) limits for a series of years. All the vital and productive energies were here united and mingled."
 Did you ever know that Lecky said that:—
 "There can be no question that the Papal power was on the whole favourable to liberty, and the special representative of progress!"
 Did Hallam's words ever cross your vision as he said that:—
 "The praise of having originally established schools belongs to some bishops and abbots of the sixth century, and that it was owing to the influence of Theodore, Archbishop of Canterbury, sent thither by the Pope in 602, that the knowledge of the Latin and Greek languages was propagated in the Anglo-Saxon churches."
 Who was the most eminent mathematician of the fourteenth century—who but Thomas Bradwardine, Archbishop of Canterbury. What does Maucaulay say about the:—
 "Ruined revival of letters in the sixteenth century was at least as active within the court of Leo X. as outside it, and that the advancement of learning and philosophy has always been so acceptable to the Catholic Church in the past, that it is not easy how it can be any danger to her in the future."
 Are we to go on forever heaping up authorities against the world, mark you the mere word of the Rev. Bray of Zion Church, Montreal.
 This man is ignorant of the past, he is blind to the present. We could quote a hundred Protestant authorities to refute the ravings of this bigot. Aye here too in Canada, and in Montreal, must this low creature incite his fanatical mob to hate, by wilful falsehoods. We have here as well as in Europe produced men who are a credit to Canada. What of the Valliores, Lafontaines, Bedard, Morins, Vigers, Cartiers,

Cheaveaus, O'Sullivan's, Drummonds, and Hingstons, most if not all of whom were educated in the Montreal College. Did that same College too not turn out such noble Protestants as Stephenson and McKay, men whose generous souls were above the curse of bigotry, and who respected the Catholics divines by whom they were trained.

He speaks too of "liberty." Yes, of "liberty," forsooth. Who secured it? Who was it that at Runnymede made a tyrant king grant that glorious *Magna Charta*, and headed the barons in their defence of popular freedom? Who but the Archbishop of Canterbury. Was Italy ever so free as she was when she had the mediæval republics of Genoa, Pisa, Lucca and Florence. He speaks of "excommunication," as well. Yes, "excommunication" is a bad thing. It was bad to Philip Augustus of France when he was threatened with it if he did not respect the virtue of his wife. Excommunication was the defence of the weak and the virtuous, the bulwark of the people's liberties, against the lust and tyranny of their oppressors. Yes, excommunication was bad for "the grossest of all pigs," as Luther called Henry VIII. It was bad for Luther, who was called by Erasmus "a savage beast and a furious wild boar." It was bad for all those "reformers" of whom Mr. Froude tells us "an unfavourable estimate is unquestionably gaining ground among advanced thinkers."

Again he says the Church claims to be all powerful over the State. It is surprising to hear a man, even if he had an unsound mind in an unsound body, talk so much of that measure generally called, nonsense. Let us tell the Rev. Bray that all the Church claims is precisely what other Churches claim—the supreme control over, direction and interpretation of, spiritual affairs.

The Catholic Church exercises no more authority than other Churches claim as their own. But this is an "assertion" of ours, like the assertions of the Rev. Bray; well, then, to proof. In the Westminster Confessions, which are still confessedly believed by all Presbyterians in England, Scotland, Ireland and the United States, the following passage occurs:—

"Civil magistrates may not assume to themselves the administration of the word and sacraments, or the power of the keys of the Kingdom of Heaven, or in the least interfere in matters of faith."

In the Thirty-nine Articles the same rule is laid down. It is, too, found in the "Book of Concord," and in the Acts of Parliament of Henry VIII. The Catholic Church claims no more, nor will she be satisfied with less. If individual cases of excess occur, then they must stand upon their own merits. All the Church claims is spiritual authority, rightly, however, reserving to herself the decision of what belongs to the Church and what belongs to the State. If you think that this is not so, then no more assertions, Mr. Bray; produce your proofs, man, your proofs.

And now let the Rev. Bray rest easy upon his palate. No "Romish" priest will harm a hair of his head, no dark lantern scheme will disturb the witching hours with proclamation of his doom. His lecture (?) was too weak to affect our people. It was, we repeat, all accusation. So far he has done our Church a service. He has shown the bigotry of the assault, and has given us an opportunity of showing some Christianity in our defence. If we have held up the Rev. Bray to the ridicule he deserves, we have said no unkind word of the faith he professes. We hit the man, but not his creed. We have made no attempt to thrust back at our Protestant fellow citizens, the foolish attack of this pugilistic ecclesiastic, whose highest flight of oratory was a silly pun, "No no—Pio Nono." The Rev. Bray is simply a bigot, and a bigot must be either an idiot or a rogue. Perhaps he is a jolly good fellow in his way, but a Christian clergyman he cannot be.

But now to a more serious mood. We now speak to you, Protestant citizens of Montreal; we shall make Mr. Bray a present of the fanatics, but we just want a serious word with unprejudiced men. We would ask you then if you are willing to encourage this "communion of hatreds" which this man Bray is preaching in our midst? Are you anxious to promote a war of creeds between the Catholics and Protestants of Montreal? Are you, or are you not, willing to live with us or terms of social intimacy and general good will? Is this erratic stranger, with firebrand in hand, to be allowed to disturb the harmony which has hitherto existed between us? Do you wish to force us into a corner where we will be compelled to turn at bay? We for our part do not think so. Our mission is one of peace and not of war. We wish to be friends with you. We have no desire that hate and bigotry should divide us, Christ died for us all. Allow us to go our way without insult, and we shall allow you to go yours, and even pray for your happiness at its end. We are no bigots—we are Christians—brothers—and friends. We

extend to you the hand of social friendship and good will. If this will not do—then, gentlemen, we assure you of our resolution to look after our interests, and if the worst comes, to face the difficulty like men.

FALL IN!

Two weeks from now will be "St. Patrick's Day in the Morning," and the sons and daughters of that dear old land of ours will once more joyously proclaim the advent of the morn. On the prairie, and on the pampas; on the hill-side, or in the valley; in the desert, or in the mighty Babylon of the Gentiles, wherever Irishmen have found a refuge or have made a home, the 17th of March will be a day of thanksgiving and of gladness to all. On that auspicious morn the re-echoing strains of our National Anthem will float over millions of our race, and stalwart men in serried lines will, all the world around, once more swear allegiance to the old, old cause—

"Which onward must go,
Through joy or woe or
Till we've made our Isle
A Nation free and grand."

All over the world the children of Ireland—faithful to the traditions of the past—are preparing to take their place in line, and the marshaling hosts are already responding to the authoritative command—"Fall in, Fall in!" It is a glorious anticipation! Right or wrong, there is National Life in this annual celebration of Ireland's Patron Saint. It may not be the wisest thing to spend money in the gaudy paraphernalia of a promenade, or to squander our hard-earned dollars in a masquerade or a show. There may be something imprudent in trotting out the "Annual Irishman" who once a year sticks a shamrock in his caubeen, and, with the greenest of green neck-ties, loudly boasts of his fidelity to his native land. There may be something wrong in all this, and men of thoughtful mood may pause to ask themselves, if this annual celebration is the best thing we could do to forward the old cause, and to convince mankind of our unalterable attachment to Ireland and her interests. But if there be some doubtful counts upon those issues, there is after all some compensation in this periodical gathering of clans, which, responsive to the sentiment emblazoned upon the old green flag, rallies to the call of "St. Patrick's Day" millions of our race. The world furnishes no parallel to the spectacle witnessed every 17th of March all over the earth. No other nation retains its love of Fatherland with such unmoving attachment as the expatriated Irish. They are nations within nations, never losing those instinctive characteristics which they pride in tracing to the land of their fathers. Let men call this a "sentiment" if they will, but it is a "sentiment," which has guided the policy of the first Emperors of the world, and which in the hour of peril, has prompted Irishmen to wade through streams of blood and carve their names upon monuments of glory. For fifteen centuries has the memorable day been sacred in our annals, and to day it is as fresh and as green in our memories as "that little plant"

"Which grows through the bog, through the break
and the mireland,
And they call it the dear little Shamrock of Ireland."

Yes, the land that sent a Columba to Iona, a Virginus to Italy, a Rounald to Brabant, a Gaul to France, and has inundated every country on the habitable globe with faithful soldiers of the Cross which Patrick bore, has also sent abroad the standard-bearers of her nationality, who carry the harp of Erin high above all the conflicting elements of party feuds and petty warfare. On the 17th of March Irishmen can put aside their "Liberalism" and their "Conservatism," and remember only their dual attachment to Faith and Fatherland. On St. Patrick's Day we can all be Irish, and so long as our countrymen think it prudent to march in processional array—we can rejoice in that Brotherhood which springs from a common country. Fifteen hundred years ago Patrick preached the same cycle of Catholic truth which is preached to day—as it was in the beginning, it is now, and ever shall be world without end. For fifteen hundred years Ireland has remained the faithful guardian of that Faith, and the scattered sons and daughters of the race here in Canada, have in many a stormy current of their history, proved their Faith in that old creed still. Patrick engrafted in Ireland a "glorious church without spot or wrinkle." He brought our rude forefathers to venerate the Mother of Christ, and purified the nation by teaching it to respect our first Virgin Saint—Bridget—"the Mary" of our land. In its religious aspect, the Irishmen of Montreal will pay respectful obligation to the day, and in the spacious aisles of St. Patrick's church will prove how insane a thing it is to attempt the apostacy of a faithful people. In its national aspect, the welkins will ring along the line of march, the green flag will flutter in the breeze, and as the shades of evening close upon the glorious day, many a prayer will ascend to heaven, asking God in His mercy to bless our native land.

THE MISSION.

The grand mission being given by the Redemptorist Fathers in St. Patrick's and St. Ann's churches in this city is a great success. The opening of the exercises took place on Sunday the 18th ult. Three times each day the two churches were filled to their full capacity by the females of the two congregations to listen to the learned and truly zealous Fathers, whilst from five o'clock in the morning till ten at night the confessionals are crowded. The exercises for the females of the respective congregations continued till the evening of Tuesday the 27th. The mission for the men commenced on the evening of Thursday the 1st March, and will be continued for ten or more days according to the wants of the congregations.

A truly edifying feature of the mission was the care bestowed on the little ones. The kind Fathers, in the intervals of the public exercises, gave them a mission of four days with instructions suited to their capacity and to their wants. All concluded for the children with a general communion in which six hundred received the adorable sacrament. The English speaking Catholics of Montreal will long remember the labors of the good Redemptorist Fathers whom God has evidently sent amongst them to do His own work.

Every Sunday about 800 children attend catechism at St. Patrick's, these children are divided into classes of eight taught by members of the congregation according to the sex of the children. Butler's Catechism is the one used. About 150 of the more advanced children study a controversial catechism adapted to their capacity. After the recitation of the Catechism by the teachers a familiar instruction is given from the pulpit.

POINT ST. CHARLES.

The exercises of the mission were preached at St. Gabriel's by Rev. Father Glackmeyer, S.J., assisted by Rev. Fathers Jones and Grenier, the concluding ceremonies being presided over, on Sunday evening, by His Lordship Bishop Fabre, accompanied by Rev. Messrs. Lussier, McGarr, and Beaubien.

It is seldom that a missionary priest has the satisfaction of seeing his zealous endeavours to do good crowned with such complete success as that which has marked the efforts of the Jesuit Fathers at Point St. Charles. The Rev. parish priest Father Salmon assures us, that the good accomplished is unparalleled. Men who have not entered a church for years, to whom confession was a thing unknown, were won back to religion and God, by the persuasive powers of Father Glackmeyer's eloquence. His sermons appealed to all the finer qualities of man, they struck his mind by their force, and worked their way to the most obdurate soul by an eloquence peculiarly his own. In hearing him, one could not but feel that all he taught must be true, and by thus winning the confidence of his penitents, it was an easy task for him to lead them on to the path of virtue. Rev. Fathers Jones and Grenier ably assisted their leader in the arduous work of the mission, giving an instruction every day, and aiding him in hearing confessions, which latter, by the way, were more numerous than the most sanguine dared to hope. During the mission over 1,500 approached the Holy Table!! On Sunday, the Church, a most beautiful one inside, was very elegantly decorated, our Lady's shrine, especially, being tastefully, yet simply arranged. The edifice was literally packed, and at 7.30 His Lordship sang Benediction, to conclude the exercises. The choir, under the leadership of Dr. Proulx, rendered the anthems in a very acceptable manner, and, at the close, Father Glackmeyer spoke his farewell address. It were useless for us to laud, any further, the Father's able delivery. Thousands who have heard and blessed him will testify to his magnificent eloquence and soul-winning power. His mission at St. Gabriel's is over, but his work still remains; hundreds of souls brought back to the "one true fold" by his heaven-born teachings, will long remember and put in practice the wise counsels taught by Father Glackmeyer. The parishioners, prior to his departure, presented him, through their pastor, Rev. Father Salmon, with an address, accompanied by a handsome, well-filled purse.

THE PILGRIMAGE.

A Correspondent sends us a suggestion that the Irish Societies in Canada should each make an effort to send a delegate to the Pilgrimage, which will soon start for Rome. We commend the suggestion to our friends.

NEW AGENTS.

Mr. J. H. Daly, Jr., of Rawdon is our duly authorized Agent in his locality and neighborhood. We have much pleasure in announcing that the Rev. J. A. McEvoy, P. P., Hinchinbrook, has kindly volunteered to act as the agent of the *True Witness* in his locality and neighborhood. Mr. Maurice A. Egan, of Woodstock, Ont is our duly authorized *Travelling Agent* in Ontario, we bespeak for him a kindly reception from our friends.

OUR OTTAWA LETTER.

FROM OUR SPECIAL CORRESPONDENT

PARLIAMENTARY NOTES.—RELIGIOUS REVIVAL.—EMIGRATION MATTERS AND AGENTS.—ST. PATRICK'S BAZAAR. Our Parliamentary orators on both sides of the house have spoken on the budget and minor topics but as yet no pitched battle has been fought nor a division taken to test the strength of parties. It is said the opposition is bracing itself up for a fight on protective duties and especially the duty on tea. The result of the Kamouraska election has made the Conservatives jubilant, so much so that it is expected Mr. Roy, the victor will receive an ovation from his political friends on his arrival here to-day (Monday) Mr. John Macdonald, the member for West Toronto has succeeded in effecting a reformation in the morals of the house in a small way. He expatiated on the wickedness of allowing the business of the Dominion to be transacted daily without a prefatory blessing, which gave rise to a discussion and resulted in the appointment of a committee to draw up a form of prayer acceptable to members of all religious persuasions. The prayer was accordingly composed and on Monday Mr. Speaker Anglin said it for the first time, after having first devoutly made the sign of the Cross.

As your articles in the *True Witness* have brought the Emigration question prominently forward, I will give you a short sketch of the principal Dominion agents, so that your readers may judge what assistance intending Catholic immigrants to Canada are likely to receive from them. You will remember that Mr. Edward Jenkins M.P., for Dundee was at one time appointed by our Government, Emigration agent for Canada with the rank of almost an Ambassador, a salary of \$5,000 a year, and control over the large sum of \$150,000 as the expenses of, what I may term, his department, owing to public opinion as emphasized by the Ottawa press the author of Lord Bantam, etc., was relieved of his duties and Mr. Dove appointed in his place with lesser powers and salary but still sufficiently large to excite the wonder and envy of many. This Mr. Dove was at one time in a subordinate position as clerk, in a department presided over by an Irish Catholic gentleman but threw it up because his conscience or dignity would not allow him to serve under a person of that nationality and creed. You may guess therefore he is in no hurry to assist Irish Catholics out here. Indeed so far as I can learn the agents in the South and West of Ireland were often indirectly reminded by that gentleman that they need not be over zealous at the present time in sending out immigrants as the times were hard in Canada, while at the same time he encouraged his assistants in England and Scotland to collect recruits. In fact it is well known that the Irish Emigration agents, excluding the North where Mr. Foy was granted almost unlimited powers, were hampered and trammelled in every conceivable shape until their situations became sinecures and their duties irksome.

Another Dominion agent is Mr. Lachlan Taylor, from Clackmannanshire. This gentleman has a roving commission, and can—they say—speak all the languages. He visits Denmark, Norway and Sweden and the Calvinistic cantons of Switzerland, but he never crosses the Alps where the citizens are Papists. He delivers glowing lectures on Canada, telling his audience that men such as they are wanted to counteract the influence of the "illiterate French and low Irish at the ballot boxes." He has great respect for Lutherans and the "hardy men of the North."

These, I beg you to believe, are expressions for which your correspondent holds himself in no way responsible. They were made use of by Mr. Lachlan Taylor in his lecturing tour. So utterly bigoted were the emigration lectures of this polyglot that the *Kingston News*, an honest Protestant journal, grieved and rebuked them, and called him to order last year. The St. Patrick's Bazaar, (for the benefit of the Church) closes to-morrow night with a concert. Considering the hard times the bazaar has been a success and no efforts have been spared to make it so by the rev. gentlemen principally interested. Fathers Collins and Whelan, whose popularity among citizens of all creeds is one of the principal causes of its well doing. The Hon. Mrs. Scott is Lady President, Mrs. Mayor Waller and Mrs. Friel act as Lieutenant Generals. Mrs. Scott chose her staff judiciously and well from among the most beautiful young ladies in Ottawa. One source of revenue was the balloting for expectant M.P.'s and in this the ladies were intensely interested, or more properly speaking enthusiastic. Several gentlemen were duly proposed and seconded and large sums of money expended by quasi-politicians. Mayor Waller came out pre-eminently victorious. Over \$100 was realized in this little speculation. And so on. I shall give you the total amount realized next letter. Several ladies and gentlemen, prominent in our city in charitable undertakings of this nature, gave presents to the bazaar, chief among them being the Lady President, the Hon. Mrs. Scott, who is always ready with her purse and influence on such occasions, Mrs. F. C. Caldwell, Mrs. Waller, Mrs. Friel, Mrs. Steekle, Mrs. Ryan and a host of others. Protestants as well as Catholics contributing in the common cause of Christianity. The Misses Gough, Miss Heney, Miss Wade, Mrs. Ryan and a great many of our Catholic ladies have contributed by their untiring exertions to the success of the bazaar for the benefit of St. Patrick's Church building fund.

This is the season of lectures. Mayor Waller, Dr. Grant and Mr. McCabe, the talented principal of the Normal College, have all lectured here lately in the St. Patrick's Hall, for the benefit of the St. Patrick's Literary and Catholic Young Men's Societies, to very good houses. The last named Society, which, of late, has been lying rather quiescent, is bestirring itself, and now encourages lectures, readings and debates which tend to the advancement of knowledge and the expanding of the intellect of the rising generation. I am ashamed to say that our young men, in this connection, are not as much alive to the necessity of acquiring true Catholic knowledge as they should, and stay away, in contradistinction to those of smaller localities with sparser Catholic populations, such as Cobourg, Belleville and St. Thomas, each of which towns numbers in its C. Y. M. Societies over 150.

PERSONAL.

NEILSON.—Miss Neilson is playing in Montreal.
ROY.—Mr. Roy's majority for Rimouski is now put at 54.
STAFFORD.—Father Stafford has been lecturing at Toronto.
MURPHY.—Mr. Murphy, Mayor of Quebec has returned from Europe.
MCKENNA.—Senor Vicuna McKenna, the present Prefect of Chill, is of Irish descent.
O'BRIEN.—His Lordship Bishop O'Brien ordained the Rev. Edward Walsh at Kingston, this week.
MCKEON.—P. E. McKeon, M.D., formerly of Montreal, is secretary of the Academia, at St. Paul, Minn.
MACINTYRE.—Dr. MacIntyre, Bishop of Charlottetown, Prince Edward's Island, is now staying in Rome.
LYNCH.—Archbishop Lynch is recovering from his attack of erysipelas; prayers have been said throughout the archdiocese for his recovery.
GOODWIN.—Colonel Goodwin the Waterloo veteran who died at Toronto was a Catholic and an Irishman.
ROYAL.—Attorney-General Royal, and Martin, of the Winnipeg Opposition, had a recontra the other night with fists.
ROGERS.—Bishop Rogers, of Chatham, and Father Richard, of St. Louis, N. B., are to go on the pilgrimage to Rome.
McGEEVEY.—Hon. Mr. McGreevy, M. P. for Quebec West, has left for Ottawa to attend to his sessional duties.
DUFFERIN.—The Earl and Countess of Dufferin have consented to be present at a concert to be given in the evening of St. Patrick's Day, in Ottawa.
MANNING.—Cardinal Manning will contribute to *The Nineteenth Century* a series of papers from original sources to be called "The True Story of the Vatican Council."
MITCHELL.—News has reached England of the massacre by Abyssinians of Captain Mitchell—an English engineer in the service of the Khedive and fifty soldiers who accompanied him on an exploratory expedition.
O'KEEFE.—An East Indian estate valued a twenty-five millions is stated by a Boston despatch to be divided among Mrs. Mary Ann Madden, of that City, and other relatives of Chas. R. O'Keefe, of Calcutta.
McKINNON.—Bishop McKinnon, of Arichat, Nova Scotia, has been permitted to retire from the active duties of the episcopate, and Bishop Cameron, who has been his conditor, will assume the administration of the diocese.
O'MAHONY.—The remains of Colonel O'Mahony have been removed from Cork to Dublin. The procession was a mile long. The hearse was drawn by six horses; the coffin was covered by the flags of the 93rd New York Regiment and the American and Irish Colours.
BAKER.—Ex-Colonel Valentine Baker a friend of the Prince of Wales and a gentleman who served twelve months in prison for committing an indecent assault upon a lady in a railway carriage, is organizing a police force in Turkey, "to preserve order." The force is to number 60,000.
WILKES.—Admiral Wilkes is dead. He it was who, in 1861, captured the Confederate Commissioners, Mason and Slidell, from the British Mail Steamer *Trent*, a transaction for which the Government of the United States had to apologise to Great Britain.
CRINNON.—In view of the approaching pilgrimage to Rome, Bishop Crinnon of Hamilton, Ont., has appointed the third Sunday in Lent for a collection to be taken up in his diocese as an offering to His Holiness, the Pope. A sub-committee has also been appointed to organize the pilgrimage in his diocese.
EDHEM PASHA.—A Constantinople despatch announces that Edhem Pasha has been requested by the Sultan to appoint another Grand Vizier. Mahmood Damoud brother-in-law of the Sultan, is his probable successor, with a policy aiming at the abrogation of the Constitution.
DALZIELL.—Another Canadian claimant to an earldom has come to light in the person of C. J. French Dalzell, who has just returned from England, where he has been pressing his claim to the title and estates of the Earl of Carnwath. His visit here is said to be for the purpose of raising money to carry on a suit for the recovery of the above.
FISH.—The *Times* Washington special says the Democrats hold that in case that no President is chosen by March 4th, under existing laws, there is no one now in official position who will be entitled to the presidency. A bill has been prepared providing that Hamilton Fish shall be president until a new election can be held.
VINCENT.—Montreal's well-known boatman, Joe Vincent, has at last been deservedly rewarded by the Society for Saving Life, of the city of Havre, France, which, through the efforts of Mr. C. O. Perrault, Vice-Consul of France, has conferred on him the gold medal and diploma as honorary member of the Society.
ALLAN.—Sir Hugh Allan has retired from the presidency of the Merchant's Bank. The Hon. John Hamilton has taken his place, and Mr. John McLellan has been elected vice-president. Government has been notified that the subsidy to the Allan line, granted by the Imperial Government, will be withdrawn after March next. The subsidy to the Bermuda line will also be withdrawn.
McCLANAGHAN.—In the case of international smuggling reported by the New York papers, McClanaghan, proprietor of the Express Hotel here, who has been reported as being implicated in the matter, states that he is open to interview by the authorities, and they could search his premises when they liked. He admitted having purchased goods for them here, but states that everything was done honourably and above board.
BURKE.—We are requested to state that the new Irish National Society, which the congregation of St. Patrick's Church, Quebec, is about to form, will in no wise interfere with similar institutions in that city. It is to have at its head as Honorary President, Rev. Father Burke, and its main objects, are to celebrate the anniversary of St. Patrick in a national manner, most pleasing to all Irishmen, and to watch and guard over the poor, sick and dying sons, and relieve them when in distress.
O'BRIEN.—The Right Rev. Bishop O'Brien, of Kingston, Ont., held an Ordination Service at St. Patrick's Church, Ralston on Sunday last. A full choir from Kingston were present. His Lordship delivered a lecture in the evening at 7 o'clock. As Ralston was His Lordship's old parish, and where his eloquence has always been warmly appreciated, there was a large congregation present. His Lordship returned last week from his trip east, and brought from Kempsville, North Augusta and Prescott the handsome sum of \$800.

FATHER BURKE.

The following eloquent sermon, the last of his Advent discourses, was delivered by Very Rev. Thomas Burke before a large congregation in the Dominican Church, Dominick-street, Dublin.

"Drop down your dews, ye heavens, from above, and ye clouds rain down the just one; and open thou earth and bud forth a Saviour." These words, my dearly beloved brethren, taken from the 45th chapter of the Prophecies of Isaiah, were the text to which I invited your attention and consideration when we began our novena, and to the same words I turn this evening at the conclusion of our Christmas devotions. I told you that in this divine and adorable mystery of the Incarnation we had to consider the action of heaven and the action of earth. The action of heaven—because it was a mystery accomplished first of all in heaven, and through heavenly influence in the person of the Divine and Eternal Word; the action of earth—because it is also a mystery of earth consummated on earth, consummated in a child of man, a true child of a mortal woman, the infant Son of the Blessed Mary, as truly human as He is Divine. Up to the present time in all the reflections that I have put before you, I have only spoken to you of the heavenly aspect of this mystery, the attributes of God as they are revealed through it to us, and the advantages resulting to man from the revelation of the divine attributes of God. But neither you, nor I, nor the angels that are listening to my voice, nor God himself who is about to be born into the midst of us, would be satisfied if we were to conclude these discourses without special allusion to the Virgin Mother of our Saviour. To her therefore and to her part in the adorable mystery of the Incarnation I invite your particular attention this evening.

such a tale, for if I shall say to the sons of men behold, a virgin shall conceive and shall bring forth a son, and His name shall be called Jesus, and He shall be the Son of God, what man will believe me? Yet it was all accomplished in Mary. For over four thousand years darkness overshadowed the world, and the face of God was hidden from His creatures. Mary was the bright day star that was to herald the rising of the glorious sun of justice upon the world. Sixteen years, according to the best authorities, were spent in ardent preparation for the great mystery she was destined to accomplish, and every moment of her existence was an accumulation of God's graces in her soul. Oh, wonderful are God's dealings with a faithful soul. The soul that corresponds to God's favours receives graces one hundred fold—a thousand fold—receives graces in an inconceivable addition known only to God. From the moment of Mary's conception she received grace after grace from God. Oh, how wonderful must have been that supererogation of graces to Mary when the first gift bestowed upon her surpassingly, exceeded the highest favour conferred upon man or angel. God's favours are over and over the preparation for some crowning favour which He intends to bestow if we merit it by faithful correspondence—some favour that will surpass and consummate all that have gone before. It is so in our own lives. I have had the happiness of administering the Holy Communion to many whom I see here to-night. God could give no higher favour than this, for it was Himself he gave; but many graces thankfully received, faithfully improved, must precede the worthy assistance at the table of the Lord. Great grace went before the horror of sin, the spirit of repentance, the grace that made you resolve that you would die rather than that you would again offend the Almighty. All these were necessary to fit you for the crowning grace of communion with God. Even so it was with Mary. Sixteen years of saintly sinlessness, of exalted purity, were her preparation for the crowning favour of God; and oh, how marvellous must have been that preparation of which the consummation was so high and noble, the highest and the noblest that God Himself had it in His power to accomplish. Surely might the archangel of God exclaim, "Hail Mary full of grace, the Lord is with thee," for she indeed abounded in grace. The crowning gift of God to Mary, was God Himself, the eternal Son of God, the light of the Fathers glory, before whom the purest and the highest in heaven kneel in speechless admiration, came down from His throne in heaven, from the bosom of the Almighty, to dwell in her pure bosom to be her Son for ever. There had been pure and holy women on the earth before Mary's time, but to none but her had this great grace been granted, for none but she was worthy. There was Mary the sister of Moses, the friend of God, who led the virginal choirs of the chosen people; but she was not worthy. There was the daughter of Jephthah, who, when it was announced to her that she must die, for her father had sworn it before the Lord, asked for a little space of time that she might mourn amongst her maidens, not that she might sacrifice in obedience to her father's vow, but that she might fulfil that which she might be the chosen Jewish maiden who would become the mother of the Messiah. Even to the strong woman and the valiant, the mother of the Maccabees, who died seven deaths in the death of her seven sons for the faith of God, even she was not deemed worthy of this crowning favour. For Mary, and Mary alone, was reserved the highest, the grandest gift that an omnipotent God ever did and will ever bestow upon His creature. Such were the favours that Mary received from God. Let us consider now the favours that Mary conferred upon men. "Drop down your dews ye heavens from above, and ye clouds rain down the just one; and open thou earth and bud forth a Saviour." It is the latter part of the text that we are now to consider. Earth as well as heaven, Mary as well as God, had her part in the glorious mystery of the Incarnation—that mystery by which man was redeemed from bondage and from sin and restored to the hope of heaven. We must consider now the essentials in this great sacrifice. Man has outraged the eternal majesty of God by sin. The offence is infinite, the atonement must be infinite to satisfy the justice of God. The offence was committed by a man and a man must be the victim. An infinite and a human victim is necessary for the sacrifice. God is necessary in this work of our redemption, for God alone is infinite. Man is necessary, for man alone has offended. The victim must be human and divine, true God and true man; as truly God as he is man, as truly man as he is God. Well, then, might the prophet exclaim, "Oh, ye heavens send down your dews, and ye clouds rain down the just one; and well might he add "and open thou earth and bud forth a Saviour." For the purposes of the Incarnation, therefore, the human element was as necessary as the divine. The victim must be God, that he may offer to God's justice an infinite atonement for an infinite offence. He must be man that he may suffer and die for the sins of man. In Jesus Christ the Man-God that victim was found. He preserved in His person all the power, all the wisdom, all the glory, all the infinite merit of God; but He took to Himself a human nature, capable of sorrow, shame, suffering, and death. That assumption was real, that assumption was eternal. This is difficult to conceive, this is difficult to believe. There were heretics that recoiled from this, they could not believe that the great and eternal God could associate to himself forever this debased and degraded nature of ours, and some said—"Oh, yes, He was a good man, He was a just man, He was a holy man, but He was only a man, He was not God; and they are burning in hell, for they denied the divinity of Christ; and there are others who said He was God indeed, His life proclaims it, His words proclaim it, but He was not man; and they too are burning in hell, for they denied the humanity of the Redeemer. Belief in His divinity and belief in His humanity are equally essential for salvation. It is as necessary to believe that Jesus Christ was the Son of Mary as it is to believe that He was the Son of God. Mary was an essential instrument in the hands of God to effect the redemption of the whole human race. She gave the blood of her blood, the flesh of her flesh, the bone of her bone to form the humanity of the Saviour. In her womb the Second Person of the blessed Trinity assumed that human form that was necessary for Him to work out our salvation. "And the word was made flesh and dwelt amongst us." Of all the human beings that lived upon this earth Mary alone was pure enough to become the mother of God. Oh, how perfect must have been the purity how spotless the sinlessness of that humanity of Mary from which the all pure and all holy God did not disdain to assume a body to Himself. Remember Mary's free consent was necessary for the consummation of this sacrifice. God never did and God never will coerce the will of one of His rational creatures. He sent His angel to announce to Mary the honour that was intended for her, but she was free to refuse that honour if she choose, and her consent was necessary for our redemption. "Behold," said the angel, "thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call his name Jesus." And Mary answered, "How can this be, for I know no man?" Even for the dignity of the mother of God she was unwilling to sacrifice the virginity to which she had vowed herself before the Lord, and the angel eased her fears and told her by the instrumentality of the Holy Ghost should the mystery be accomplished, and then indeed the Virgin cried out—Behold the handmaid of the Lord, be it done as the angel hath spoken. God that instant became man in Mary's womb. Her free consent was given, and the work of man's redemption was begun.

In this wonderful mystery in which God himself declines not to ask the consent of His creatures for the great work which he was about to accomplish, we have before our eyes a wonderful proof of Mary's purity and Mary's grandeur, mark the language in which the inspired prophet speaks of the Queen of Heaven. Who is she, he exclaims, that comes like the morning rising fair as the moon, bright as the sun terrible as an army set in battle array. Yet she is humble and loving as she is beautiful and glorious. Behest, dearly beloved, what Mary has done for man in the mystery of the Incarnation. By that mystery in which her part was so large salvation was purchased for us all. We may scorn and trample upon the priceless gift if we will, but salvation is offered to us all, and there is no soul to-day in the abyss of hell that might not be in Heaven if he chose. Oh how much, my brethren, has the Incarnation of Jesus in Mary's womb given to man. It gives us the right to hope that when our dying eyes close for ever upon this world they may open upon a world that is brighter far than this, that in death we may behold our Redeemer. It gives us the right this holy Christmas season, by confession and communion, to approach our Saviour; the certainty that if we be but faithful to the graces we receive we shall never know death, but shall live for ever in the Kingdom of our Father. All these priceless privileges were conferred upon us when Mary said to the messenger of God "Behold the handmaid of the Lord be it done unto me according to thy word." Behold, then the position which this wonderful woman holds among the human race. Behold all she has received from God, behold all she has given to man. God has made her His mother; we have become her sons. She is our mother; when our Redeemer was expiring on the cross and His mother stood at its foot in speechless agony, our Saviour in His dying words said to her, indicating his beloved disciple John, Woman behold thy son; and to St. John he said, son behold thy mother. St. John stood thus the representative of the whole human race. That moment we became sons of the mother of God, that moment all the intense love in Mary's breaking heart was poured out upon us. We are commanded to love and honour our parents. The same God that demands our adoration for Himself demands our reverence for them. The same God that has said "I am the Lord thy God, and thou shalt not have strange gods before me," has said also "Honour thy father and thy mother, that thy days may be long in the land." We must honour our fathers and mothers in the order of nature because God has commanded it, but God requires a reasonable not a blind obedience, and it needs no command to induce us to honour the mother who bore us into this world. We honour and love her instinctively, we honour and love her because of the untiring care and tender love she has lavished upon us, because of the fierce throes of her maternity the agony she endured that we might be born into the world. But if we thus honour our mother after the order of nature how much higher should be our honour, how much deeper our love for our mother after the order of grace? Our mother brought us forth to this material life, and Mary brought us forth to life eternal. With much suffering and with many prayers did our natural mother give us birth; but Mary suffered for our sake such affliction, such agony as woman never before endured. We are the children of her agony and of her grace. She has proved her affection by the depth of the sorrows she has suffered for our sake, by the priceless value of the benefits she has conferred. But above all in this sacred season when we commemorate the adorable mystery in which her share was so large, we should turn to our sweet and gentle mother with renewed reverence and love. While we adore the Son the mother should not be forgotten, and in the temple of our hearts, purified by the Holy sacraments of the Church, we should erect for her an altar where we may offer our humble homage to our glorious Queen, our earnest gratitude to our munificent benefactress, and our warmest love to our tender mother.

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MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, will allow the usual discount TO SCHOOLS AND COLLEGES.

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MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, No. 87 & 89 St. Joseph Street, MONTREAL.

GRAND LOTTERY, TO AID IN THE COMPLETION OF THE HOSPITAL FOR THE AGED AND INFIRM POOR OF THE GREY NUNS OF MONTREAL.

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600 Amount of Prizes \$10,120 00 100,000 Tickets. The month, day, hour and place of drawing will be duly announced in the Press. Tickets can be procured at:— The Bishop's Palace, from Rev. Canon Dufresne, The Seminary, Notre Dame Street, from Revs. M. Bonnissant, and Tambareau, The General Hospital of the Grey Nuns, Guy Street, Savings Bank of the City and District, 176 St. James Street, and at its different Branches—St. Catherine, 392; 466 St. Joseph, and corner of Wellington and St. Stephen Streets. At Messrs. Devins & Bolton's, 195 Notre Dame Street.

THE MENEELY BELL FOUNDRY. [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Stripper Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Addressed

MENEELY & CO., West Troy N. Y. PROVINCE OF QUEBEC, } DISTRICT OF MONTREAL } SUPERIOR COURT. No. 2035. Francois X. A. Coulu, Plaintiff, vs. James Park, junior, Defendant. On the 28th day of February instant at nine of the clock in the forenoon, at the corner of William and Young streets, business place of the said Defendant, in the City of Montreal, will be sold by authority of justice, all the goods and chattels of said Defendant, seized in this case, consisting of 300 cords of Wood. P. ARCHAMBAULT, B. S. C. Montreal, 17th February, 1877.

PROVINCE OF QUEBEC, } DISTRICT OF MONTREAL } SUPERIOR COURT. No. 841. Dame Janet McAdam, of the City and District of Montreal, wife of Daniel Munro, of the same place, Plumber and Trader, and judicially authorized a *ester en justice*. Plaintiff, vs. The said Daniel Munro, Defendant. An action *en separation de corps et de biens* has been instituted in this cause. GILMAN & HOLTON, Attorneys for Plaintiff. Montreal, 8 February, 1877. 27-5

INSOLVENT ACT OF 1869, 1875. CANADA. PROVINCE OF QUEBEC } DISTRICT OF MONTREAL } SUPERIOR COURT. In the matter of Amable Bouchard, Merchant, of the city of Montreal, in the District of Montreal, Insolvent. O. LECOURS, ASSIGNEE. On Wednesday, the seventh day of March next, at the hour of eleven o'clock in the forenoon, the undersigned will apply to the Superior Court, at the Court House, in the City of Montreal, for discharge under said act. AMABLE BOUCHARD, By TRUDEL, TAILLON, & VANASSE, His Attorneys *ad litem*. 25-5

PROVINCE OF QUEBEC, } DISTRICT OF MONTREAL } SUPERIOR COURT. No. 370. Dame Caroline Ploude, Plaintiff, vs. Auguste Grundler, Defendant. The Plaintiff has the Seventeenth day of January, instant, instituted at the said Court an action *en separation de biens* against the Defendant, her husband. Montreal, 23rd January, 1877. ERNEST DESROSIERS, Attorney for Plaintiff. JUST RECEIVED, AT THE CENTRAL CLOTHING HOUSE, A Choice Assortment of GENTLEMENS' HABERDASHERY.

FARMERS' COLUMN.

A writer in the *Pravie Farmer* claims to have demonstrated by experiment, that soaking seed corn in copperas water will prevent the ravages of the wire worm.

Agriculture is an employment the most worthy the application of man; the most ancient and the most suitable to his nature. It is the common nurse of all persons in every age and condition of life; it is the source of health, strength, plenty of riches and of a thousand sober delights and honest pleasures. It is the mistress and school of sobriety, temperance, justice, religion, and, in short, of all virtues, civil and military.—*Socrates*.

There are many householders whose means will not enable them to buy a cow, or provide keeping for her were they in possession of one. But they may be equal to the purchase of a colony of bees and provide hives for the swarms resulting therefrom. Bees, like other stock, require pasture, but, unlike horses, cattle and sheep, they are free commensals, ranging at will in search of stores, nor can they be arrested and punished for their intrusion on premises, alias their owner. A single colony of bees, in good condition in the spring, may be counted upon to double or treble their numbers in a single season, securing ample stores for winter consumption, while supplying a gratifying surplus each autumn for household uses. This accumulation will prove most acceptable in families, especially while the price of butter rules so high as to place it beyond the reach of those not blessed with elongated and plethoric purses. Try a colony of bees as an experiment.—*Farmer's Union*.

MOULTING FOWLS.—We are accustomed to see the poultry left to its own unhappiness during the moulting season, and the "masterly inactivity" with which the fanciers permit the birds to look after themselves is almost epidemic. The moulting season is really the most trying to fowls, and if nature can be assisted in the process of changing the feathers a real benefit will be done. The blood is during the moulting period heavily drawn from for the materials which compose the feathers, and although birds may at the outset be strong and healthy, the drain upon their system is so great that they are weakened and debilitated, and their laying proclivities are entirely abandoned. If we are able to give as food elements which will quickly replace the exhausted constituents of the blood, we obviously assist in its transformation. We have found that fowls supplied with refuse, and powdered scorched oyster shells moult quickly and do not lose their strength and vivacity to any perceptible degree. If their drinking water is supplied with rusty iron, all the better, and one drink of milk each day is of great value.

WHEAT GROWING.—At a meeting of the Central New York Farmers' Club, held at Utica, Dec. 1st, Mr. John Osborn, of Paris Hall, told the Club how he had learned to secure absolute certainty against complete failure. His method is to plough good clover sod as soon after haying as possible—(between the first and fifteenth of August) subsoil-ploughing to a depth of six or eight inches; pulverize the soil as thoroughly as possible until the last week in August, and apply manure evenly, working it completely into the soil. He stated that he had never suffered entire failure when he pursued this plan, though of course the yield was better some years than others. A somewhat different plan should be employed to produce an extreme crop, all things being favourable. To do this, instead of ploughing the sward, he would plough lands which had been under cultivation the preceding year, or which had yielded crops of sowed corn. He recommended manure to be so much ammonia, and cautioned his hearers against applying an excess of manure, thus causing the wheat to lodge. He was in favor of sowing as deep as three inches to prevent upheaval, and he preferred broadcast sowing. He would never plough more than once, nor would he summer-fallow. He was especially strenuous in urging the protection of exposed surface during the winter. Some means should be employed to collect a covering of snow. Rust and blight are caused by partial winter killing more than any other thing. He had tried an experiment with a view of discovering a method of protection. He planted rows of corn north and south, four rods apart, across his wheat field. This was done because the prevailing winds are easterly or westerly. He gathered the corn and left the stalks to collect the snow and arrest the sweeping winds. He thus gained complete protection for his exposed field. He did not approve of ploughing in farm-yard manure, and believed that a mixture of hog dung and horse dung made in the pen by the swine is the most efficient fertilizer for wheat. A sprinkling of this compound should be spread over the field. He had found that turf ploughed in the spring and sowed to peas, is a valuable preparation for wheat sowing in the fall. To kill quack he would summer-fallow thoroughly.

HERBIC FARMING.—The mode of culture, and the liberal manuring practised by market gardeners, cannot of course be generally adopted by those who cultivate large areas of land. But I have always noticed that those farmers whose methods approach nearest to the standard of the garden are the ones who obtain, as a rule, the largest yields and the highest rate of profit. It is true enough that to invest yearly in manure at the rate of \$0 to \$0 tons per acre, requires more faith and courage, as well as more money, than the average farmer commands. Yet it is mainly in this extensive mode of culture that the market gardener finds his best remuneration. The man who cultivates half a dozen acres must get larger returns from each than those who cultivate from fifty to five hundred. To get seventy tons of cabbage from an acre, and other products in a similar ratio, the gardener can well afford to invest liberally in plant food and other expenses of culture. If he knows, or can nearly determine, the value of each intended crop he can generally calculate how much it will be safe to pay out in order to obtain it; and having made the calculation, he does not hesitate to make the investment. Now, there is clearly no reason why the same general rule is not equally sound for the farmer. His business is subject to the same natural laws, and his crops are augmented by the same process. The grand fact to be considered is this: In all cases where manure is abundantly supplied, and the tillage is thorough and deep, the soil responds in a corresponding degree, and becomes, in the hands of a skilful cultivator, simply a machine for converting chemical elements into food; and whether a man cultivates ten acres, or ten hundred, the more plant food he supplies of the right kind (other conditions being equal), the larger will be the result; the lower the cost, and the higher the rate of profit. The lost few dollars added to the cost of the crop is nearly always the secret of the extra profit, and sometimes makes the whole difference between profit and loss. All practical farmers profess to understand this, yet few of them have proved the courage of their opinions by reducing it to practice. And here is just the point where men of timid and conservative policy halt and hesitate, while the clear-headed farmer fearlessly meets the expense, and wins the prize. There is in fact scarcely a crop raised on the farm that might not be materially increased with but slight additional cost, provided the owner could determine in each case the additional outlay needed, and the right place to put it. As this question is often easily solved, and not always as difficult as it seems, it challenges the attention of farmers, and well deserves further discussion.—*Correspondent Country Gentleman*.

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GRAND LOTTERY OF THE SACRED HEART!

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List of Prizes:

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1	"	2,000 00	2,000 00
1	"	1,000 00	1,000 00
1	"	500 00	500 00
5	"	100 00	500 00
5	"	50 00	250 00
25	"	10 00	250 00
500	Building Lots, valued each at	500 00	250,000 00
50	Prizes,	24 00	1,200 00
20	"	20 00	400 00
42	"	18 00	756 00
8	"	6 00	48 00
12	"	32 00	384 00
12	"	6 00	72 00
12	"	30 00	360 00
290	"	3 00	870 00
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3000	"	1 00	2,000 00
1	"	4 00	4 00
Total			\$272,594 00

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St. Liguori's Way of Salvation. 75

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" " Spirit of. 30

" " Moral Dissertations. 38

" " Life of. 75

" " On the Love of Our Lord Jesus Christ. 30

" " Jesus Hath Loved Us; or Clock of the Passion of Jesus Christ. 25

" " Meditations on the Incarnation of Jesus Christ. 75

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Animus Devotus; or, the Devout Soul. 60

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Collage Conversation. 75

Manual of the Sacred Heart. 60

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Life of Revd. Mother Julia. 1 50

Flowers of Mary, or, Devout Meditations. 1 00

Religion in Society. Martineau. 30

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Following of Christ. 40

St. Augustine's Confessions. 60

God our Father. 90

Holy Communion It is My Life. 90

The Love of Jesus. 45

Devotions to St. Joseph. For the month of March. 60

Legends of St. Joseph. By Mrs. J. Sadler 80

Life of St. Joseph. 60

Month of St. Joseph. 60

CITY ITEMS.

The Police Commissioners have permitted the City Passenger Railway Company to run waggon.

A medical gentleman reports a large number of malignant cases of diphtheria. Six deaths occurred from this disease last week.

The Board of Health is being reorganized and several important changes will be made.

In regard to recent smuggling into the United States, principally carried on in this city, it is stated on reliable authority that the U.S. Customs Inspectors here have no connection therewith.

The Montreal Telegraph Company announces that on and after March 1st the tariff between Canada and the United Kingdom and France will be reduced from 75c to 25c per word.

As to rents, houses in Montreal valued at about a hundred pounds rent hold their own, but the finest houses and small tenements and dwellings of the same rank are not so much sought within the city, and the latter are outside of it.

The learned profession are loud in condemning the length of time taken by some of the judges in rendering judgment in *casus* and ejectment cases.

A bogus detective, with a loaded seven-shooter on his person, was arrested on Friday in a saloon, where he had a short time previous arrested a colored man.

While some of the workmen on Section No 5 of the canal were taking their dinner the other day they got a lively scare on perceiving a spark from the forge inside of their dining shed alight on the top of a keg of gunpowder.

The Emerald Snowbird Club—Last week the Emeralds closed their annual celebration in the St. Lawrence Hall, Montreal, where a numerous gathering of members and their friends met to dine.

To the Conventive.—Wilbor's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the articles as heretofore used, is endowed by the phosphate of lime with a healing property which renders the oil doubly efficacious.

REMITTANCES RECEIVED. Grenville, M. McA, 2; Canaan, J. M., 3; Chrysler, W. C., 2; Stratford, J. P. O. H., 4; Trenton, T. C., 2; Maynooth, M. M., 4; St. Justine de Langevin, Rev. H. de B., 2; Port Mulgrave, T. K., 2; Marysville T. L., 2; L'Ardoise, P. M., 2; Point St Charles, J. C., 2; Quobec, F. F., 2; Mabou, Rev. K. J. McD., 2; Port Hood, R. McD., 2; Jarvis, T. H., 4; Walkerton, Rev. J. K., 2; Point St Charles, M. M., 2; Vankeel Hill, D. H., 2; Collingwood, C. G., 1; Lochiel, Rev. A. McD., 2; Loberough, J. L., 2; Quebec, C. L. I., 1.00; Yorkville, A. A. P., 2; Point St Charles, J. C., 1; Cornwall, D. & J. B., 2; Morrisburgh, H. B., 2; Tracadie, W. F., 2; Mount Forest, Rev. J. C., 2; Covey Hill, J. C., 2; Carlisle, P. C., 4; Lachine, J. N., 2; Hastings, Minn., P. M. C., 2; St. Philomee, J. B., 2; Williamstown, Rev. C. H. G., 4; Berne, R. S., 2; Peterboro, T. B., 2; Hamilton, W. H. H., 2; Madoc, R. O. C., 2; Longue Point, L. D., 2; Longueuil, J. K., 2; Gait, H. A. B., 2; Point St Charles, J. C., 2; Goderich, P. N., 2; Glen Robertson, J. McD., 2; Fair Haven, Vt., T. C., 2; St. Alphonsus, M. K., 1; Norton Creek, Mrs. J. B., 1.50; Westport, D. F., 2; Uxbridge, Rev. J. J. McD., 2; Shamrock, P. F., 1.50; Lindsay, M. M., 2; Peterboro, G. T. L., 4; Ona, E. F., 1; Caronbrook, L. K., 1; Mayo, A. B., 1.50; Marysville, E. P., 1; Woodlee, H. McP., 2; Martinow, J. B. McI., 1; Cambria, M. H., 2; St. Brigitte des Sault, C. B., 2.

Per P. W. Erinville—Rev. M. O'D., 3; P. McA., 1. Per S. L. St. Eugene—Vankeel Hill, T. H., 1.50. Per P. H. Osceola—M. S., 1.

Per A. McC. Norton Creek—Self, 1.50; St. John Chrysostom, M. C., 1.50. Per F. F. Prescott—P. M., 2.

Per M. J. C. Hawkesbury Mills—Self, 2; J. O., 2; T. O. M., 2.

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A Saline Spring of extraordinary richness has recently been struck on the property of Mr. Bouchette, at Portouge, on the line of the North Shore Railway; the water has been analyzed by eminent chemists, and reported to be highly impregnated with mineral, and of great value in a medical point of view.

There is now residing in the Grand River Road Settlement, Prince Edward Island, a lady named Mrs. McGilvary, who will shortly have completed her 108th year, and still enjoys good health, and can walk around without much apparent difficulty. Her eyesight alone has become impaired, but yet she is able to recognize the friends of bygone days. She is quite cheerful, and sings familiar old songs while nursing and rocking her great-grand-children to sleep.

CATHOLIC YOUNG MEN'S SOCIETY, OTTAWA.—At a recent meeting of the Trustees of the Catholic Young Men's Society, of Ottawa, the following resolution was unanimously carried:—Resolved, that the thanks of this Society are due, and are hereby tendered to the Rev. Father Brettagh, of Trinton, for the very able and instructing lecture delivered by him in the St. Patrick's Hall, Ottawa, on the 17th January, in aid of said Society.

Resolved that a copy of this resolution be sent to the rev. gentleman and to be inserted in the True Witness, Irish Canadian, and Tribune newspapers.

EPPE'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. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Sold only in Packets labelled—"JAMES EPPE & Co., Homoeopathic Chemists, 48, Thredneedle Street, and 170 Piccadilly, London."

TO THE CONSUMPTIVE.—Wilbor's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the articles as heretofore used, is endowed by the phosphate of lime with a healing property which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to feel them. For sale by A. B. Wilbor, Chemist, Boston.

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THE KINGSTON MARKET.—(British Whig.) FLOUR—XXX per bbl. 0.00 to 9.00. " " " " 100 lbs. 3.50 to 4.25. Family " 100 " 3.00 to 3.50. GRAIN—Barley per bushel. 0.00 to 6.00. Rye " " 0.62 to 0.62. Peas " " 0.70 to 0.71. Oats " " 0.40 to 0.45. Wheat " " 1.00 to 1.15. Fall Wheat 0.00 to 0.00. MEAT—Beef, fore, per 100 lbs. 0.00 to 0.00. Mutton per lb 0.05 to 0.06. Ham " in store. 0.12 to 0.13. Veal " " 0.00 to 0.00. Bacon " " 0.12 to 0.13. Pork 0.65 to 0.70. POULTRY—Turkeys, each 0.40 to 0.60. Geese " 0.50 to 0.50. Ducks per pair 0.60 to 0.70. " per pair. 0.30 to 0.40. GENERAL—Potatoes, per bag. 0.75 to 1.00. Butter, tub, per lb. 0.20 to 0.20. do print 0.22 to 0.25. Eggs, per dozen 0.20 to 0.23.

GUELPH MARKETS. Flour, per 100 lbs. \$3.45 to \$3.50. White Wheat, per bushel. 1.40 to 1.50. Treadwell do 1.25 to 1.40. Spring Wheat (Red) per bu 1.25 to 1.35. Spring Wheat (Glad chaff) per bu 1.20 to 1.30. Oats, per bu. 0.40 to 0.50. Barley, per bu. 0.45 to 0.55. Peas, per ton 0.70 to 0.72. Hay, per ton 8.00 to 10.00. Straw 3.00 to 4.00. Wood, per cord. 3.25 to 4.00. Eggs, per dozen 0.20 to 0.20. Butter, dairy packed. 0.19 to 0.21. Butter, rolls. 0.18 to 0.21. Potatoes, per bag. 0.75 to 1.00. Beef, per cwt. 5.00 to 7.00. Hides, per cwt. 6.00 to 6.00. Sheepskins 1.00 to 1.50. Hogs 6.50 to 6.70.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, MONTREAL.

FOR SALE—A BRICK HOUSE in good condition, No. 237 St. Martin Street. Apply to the proprietor, D. HANDRAHAN, on the premises.

THE REGULAR MONTHLY MEETING of this CORPORATION will be held in the ST. PATRICK'S SOCIETY'S HALL, corner of Craig and St. Alexander Streets, on MONDAY Evening next, 5th March at 8 o'clock. SAMUEL CROSS, Rec.-Sec.

HOME RULE LEAGUE. THE REGULAR MONTHLY MEETING of the Montreal Branch of the HOME RULE LEAGUE, will be held in the ST. PATRICK'S HALL, Corner of Craig and St. Alexander Streets; on WEDNESDAY EVENING, 7th inst. By Order M. McNAMARA, Rec.-Sec.

MULCAIR BROS., PROPRIETORS OF THE CENTRAL CLOTHING HOUSE, No. 87 & 89 St. Joseph Street, MONTREAL.

A GREAT OFFER!! We will, during these Hard Times dispose of 100 PIANOS & ORGANS, new & second-hand, of first-class makers, including WALTERS' at lower prices for cash or installments, or to let until paid for, than ever before offered. WALTERS' GRAND square and Upright PIANOS & ORGANS are the BEST MADE. AGENTS WANTED. Illustrated Catalogues mailed. Liberal discount to Teachers, Ministers, Churches, etc. Sheet music at half price. HORACE WALTERS & SONS, Manufacturers, and Dealers, 40 East 14th St. Union square, New York. 29 4.

PROVINCE OF QUEBEC, In the SUPERIOR COURT District of Montreal, of Lower Canada.

The twentieth day of January, one thousand, eight hundred and seventy-seven. The Honorable Mr. JUSTICE PAPINEAU. No. 1871. Jean Baptiste Amedee Mongenais, grocer, of the village of Rigaud, in the district of Montreal, doing business as such at Montreal, District of Montreal, under the name, style and firm of "Dufresne & Mongenais," PLAINTIFF,

vs. Dame Mary Cassidy, of the City of Montreal, widow of the late Myles Murphy, in his lifetime of the said City of Montreal, wood and coal merchant, and with whom she was commune en biens, and Myles Murphy, of the City of New York, in the State of New York, one of the United States of America, Police Officer, and Thomas O'Rourke, of the City of Montreal, laborer, and Demeselle Anne Murphy, of the said City of Montreal, fille majeure et usante de ses droits and Edward Murphy, of the City, County and State of New York, one of the United States of America, and Thomas Murphy, of Tarrytown, County of Westchester, in the State of New York, one of the United States of America, and Michael J. Murphy, of Yonkers, County of Westchester, in the State of New York, one of the United States of America, DEFENDANTS.

IT IS ORDERED, on the motion of Messrs Pagnuolo & Major Counsels for the Plaintiff in as much as it appears by the return of R. Lessard, one of the sworn Bailiffs of this Court, on the writ of summons in this cause issued, written, that the Defendants, Myles Murphy, Edward Murphy, Thomas Murphy, & Michael J. Murphy has left their domicile in the Province of Quebec in Canada, and cannot be found in the district of Montreal that the said Defendants by an advertisement to be twice inserted in the English language, in the newspaper of the City of Montreal, called The True Witness and twice in the French language, in the newspaper of the said city, called Le Nouveau Monde be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial and judgment as in a case by default. (By the Court) HUBERT, HONEY & GENDRON. P.S.C.

MAYORALTY. CANDIDATE. HONORABLE J. L. BEAUDRY, M.L.C. February 23, 1877. 28 JUST RECEIVED, AT THE CENTRAL CLOTHING HOUSE, A LARGE ASSORTMENT OF French Coatings, Tweeds, &c.

AGENTS WANTED, in every City Town and Village, to canvass for the "TRUE WITNESS." Energetic canvassers can make from \$3 to \$5 a day. Apply at once.

WANTED—A Lady holding a Diploma from Laval Normal School, and who has had several years experience in teaching wishes to obtain a situation. Address, W. SCHAMBER, Sec. Treas., Schools, South Halifax, Megantic, P.Q. 25-3

\$5 to \$20 per day at home. Samples worth \$1 free. STINSON & Co., Portland, Maine.

SEND 25c. to G. P. ROWELL & CO., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising.

\$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Maine \$66 a week in your own town. Terms and \$5 outfit free. H. HALLETT & CO., Portland, 19-12m. Maine.

ST. PIERRE & SCALLON, ADVOCATES. No. 6 ST. JAMES ST., MONTREAL. [16-6m]

PRIZE DRAWING AT LINDSAY THE LAST WEEK in March, 1877, FOR THE LINDSAY CONVENT. TICKETS are being distributed in all parts of the country.

JAN. 23rd 1876.—The Roman Catholics of Ontario have an opportunity of showing their grateful appreciation of the labours of Rev. Father Stafford in the cause of Temperance and Education by taking an active interest in this prize drawing.—Canadian Post, Lindsay, Jan. 26th, 1877. 26-8.

P. DORAN, UNDERTAKER & CABINET MAKER 186 & 188 St. Joseph Street, Begs to inform his friends and the general public that he has secured several Elegant Oval-Glass Hearses, which he offers for the use of the public at extremely moderate rates. Wood and Iron Coffins of all descriptions constantly on hand and supplied on the shortest notice. ORDERS PUNCTUALLY ATTENDED TO. [47-52]

JOHN CROWE, BLACK AND WHITE SMITH, LOCKSMITH, BELL-RINGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST GEORGE, First Door off Craig Street. Montreal.

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