Mercantile Advertisements.

SPRING GOODS.

THE subscribers have received, by recent arrivals from Great Britain, the United States, Dominion of Canada, and the West Indies, the following Goods, which they offer to the trade on

REASONABLE TERMS.

80 chests choice Tea, 26 half do
6 hhds. 10 tbls. Muscovado sugar
10 bbls. crushed sugar
30 hhds. bright retailing Molasses
20 do De Kuyper's Gin.
15 do Demerara Rum
10 qr. casks Campbeltown Whiskey
10 do do Hennessy's Brandy
6 do do Jules Robin & Co., do
4 do do Otards do
3 do do Pinets do
50 cases Hennessy's do
5 hhds. Berlin Spirits
20 boxes American Tobacco
15 bbls Barcelona Nuts
5 do Walnuts
5 do Currants
20 kegs Coleman's Mustard
2 cases ground Black Pepper
1 hhd. refined Saltpetre
2 bbls. Bleached Jamaica Ginger
1 case ground do
10 bbls Barnes Pickles
5 bbls Crosse & Blackwell's do
10 kegs baking soda
10 bbls soda Crystals
15 do Bass and Allsops Ale
40 boxes Valentia Raisins
35 do starch
30 do Glass
1 bbl Logwood
1 do Cudbear
10 bbls Scotch Mixtures, (Confectionery)
1 case Lozenges
40 gross Sixsy's Black Lead
30 sets Plough Metals
12 casks Paint Oil, (raw & boiled)
100 kegs White Lead & Black Paint
30 boxes T. D. Pipes
4 cases and 4 bales Dry Goods
80 bags Nails
100 boxes Liverpool soap
1 case fancy do
15 crates assorted earthenware
10 bags Rice
20 casks Kerosine Oil
5 cases matches
60 gross Blacking
100 doz. corn Brooms
5 casks malt Vinegar
10 do Cider do
50 sides solé Leather
60 reams Wrapping Paper
400 bbls. Flour
100 do Corn Meal
30 doz. Pails
20 nests Tubs.

MACDONALD & OWEN.
Water Street, Ch'town, }
May 31, 1871. } 2m

SPRING & SUMMER GOODS.

1871.

McKinnon & McDonald
have received, per steamers and spring ships,
A LARGE STOCK OF
MERCHANDIZE!
CONSISTING OF
Dry Goods,
—IN—
Dress Materials, Skirting, Skirts, Velveteen and Cloth Jackets, Velveteen, Flowers, Feathers, Ribbons, Straw Hats, &c., Grey and White Cottons, Prints, Cotton Warp, Shirtings, Sheetings.
BROAD CLOTH.
Fancy Coatings, Tweeds, Doeskins, Tailor's Trimmings.
CLOTHING.
Coats, Pants, Vests, Shirts, L. W. Shirts, &c., &c., &c.
BOOTS & SHOES, HATS, CAPS & BUCK TIES.
HARDWARE.
Iron, Steel, Plough Metals, Shear Plates, Shovels, Hoes, Traces, Back-bands, Hames, Nails, Window Glass, Putty, Paints, Paint Oil, Olive Oil, &c.
TEA!
(A SUPERIOR ARTICLE.)
Sugar, Groceries, &c., Buckets, Brooms, Rope, Ext. Logwood, English Milk Pans and Crocks, in great variety, all in good qualities, and Lower Prices than usual.
M'KINNON & M'DONALD.
Old Rogers' Brick Building, }
Queen Square, June 7, 1871. }

SPRING GOODS.

APRIL, 1871.

FOR GENTLEMEN!!

Superfine Black and Blue
BROAD CLOTHS,
from good finish, 8s. 6d. to 25s. per yd.
New and Desirable Patterns, in
Fancy Mixed Coatings,
Fine Black Doeskins,
VERY CHEAP!
Fancy Tweeds and Trowserings!
GOOD STYLES!
Silk and Worsted Vestings,
Stylish Patterns—for Spring wear.
Suits or single Garments made to order, by first-class Cutters, &c.
Also, in Stock, a prime lot of
JACKETS, COATS, PANTS, VESTS, &c., &c., &c.
Umbrellas,
Men's and Boys' Hats and Caps,
Collars, Ties and Scarfs, Handkerchiefs, Braces, Kid Gloves, Dress Shirts, &c., &c.
A. WEEKS & CO.,
Queen Street.
April 5, 1871. city papers. Other adv't out.

THE HERALD.

NEW SERIES. VOL 1. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 19, 1871. NO. 33.

THE HERALD
IS PRINTED AND PUBLISHED EVERY WEDNESDAY MORNING, BY
REILLY & Co.,
EDITORS AND PROPRIETORS,
At their Office, Prince Street, Ch'town.

TERMS FOR THE "HERALD:"
For 1 year, paid in advance, £0 9 0
" 6 " " half-yearly in advance, 0 10 0
Advertisements inserted at the usual rates.

JOB PRINTING
Of every description, performed with neatness and despatch and on moderate terms, at the HERALD Office.

ALMANACK FOR JULY, 1871.

MOON'S PHASES.

FULL MOON, 2d day, 9h 24m., morn., N. W.
THIRD QU'RT'R, 9 h day, 8h. 57m., morn ,S. W.
NEW MOON, 17th day, 1h. 14m. eve., S.S.W.
FIRST QUARTER, 25th day, 1h 39m., eve., W.N.W
FULL MOON, 31st day, 5h. 4m. even. E. by N.

DAY OF MO.	DAY WEEK	SUN rises	SUN sets	MOON SETS	HIGH water	DAY'S ln'th
		h m	h m	h m	h m	h m
1	Saturday	4 18	7 49	rises	9 24	15 31
2	Sunday	19	49	8 20	10 25	30
3	Monday	20	49	9 13	11 21	29
4	Tuesday	21	48	9 55	even	28
5	Wednesday	21	48	10 52	1 10	27
6	Thursday	21	48	11 25	2 1	27
7	Friday	22	48	11 56	2 48	26
8	Saturday	23	48	morn	3 35	25
9	Sunday	24	47	0 30	4 23	24
10	Monday	24	47	0 56	5 11	23
11	Tuesday	25	46	1 18	6 3	21
12	Wednesday	26	46	1 40	6 55	20
13	Thursday	27	45	2 0	7 45	18
14	Friday	28	44	2 29	8 37	16
15	Saturday	29	44	2 59	9 28	15
16	Sunday	30	43	sets	10 15	13
17	Monday	31	42	7 36	11 2	11
18	Tuesday	32	41	8 32	11 44	9
19	Wednesday	33	40	9 21	morn	7
20	Thursday	34	39	10 2	0 25	5
21	Friday	35	38	10 37	1 8	3
22	Saturday	36	37	11 12	1 50	2
23	Sunday	37	36	11 40	2 31	11 59
24	Monday	38	35	morn	3 14	57
25	Tuesday	39	34	0 4	3 59	55
26	Wednesday	40	33	0 29	4 52	53
27	Thursday	41	32	0 53	5 50	51
28	Friday	42	31	1 19	6 55	49
29	Saturday	43	30	1 38	[illegible]	[illegible]
30	Sunday	45	28	2 25	9 11	43
31	Monday	46	27	rises	10 14	41

Banking Notices.

BANK OF PRINCE EDWARD ISLAND!
(*Corner of Great George and King Streets.*)
HON. DANIEL BRENAN, President.
WILLIAM CUNDALL, Esquire, Cashier.
Discount Days—Mondays and Thursdays.
Hours of Business—From 10 a. m. to 1 p. m., and from 2 p. m. to 4 p. m.
☞ The P. E. Island Saving's Bank is in connection with the Treasurer's Office. Days of deposit: Tuesdays and Fridays, from 10 a. m. to 3 p. m.

Union Bank of P. E. Island.
(*North Side Queen Square*)
CHARLES PALMER, Esquire, President.
JAMES ANDERSON, Esquire, Cashier.
Discount Day—Wednesdays and Saturdays.
Hours Business—From 10 a. m. to 1 p. m., and from 2 p. m. to 4 p. m.

Summerside Bank.
Central Street, Summerside, P. E. Island.
President—JAMES L. HOLMAN, Esquire.
Cashier—R. McC. STAVART, Esquire.
Discount Days—Tuesdays and Fridays.
Hours of Business—10 a. m. to 12 p. m., and from 1 p. m. to 2 p. m.

Farmers' Bank,
Rustico, - - P. E. Island.
President—JEROME DOIRON, Esquire.
Cashier—MARIN J. BLANCHARD, Esquire.
Discount Day—Wednesday in each week.

Business Notices.

RONALD MACDONALD,
COMMISSION MERCHANT,
AUCTIONEER,
—AND—
COLLECTING AGENT.
Souris, P. E. I., January 2, 1871. 1y

Card.
JAMES BEARSTO, M. D.,
PHYSICIAN AND SURGEON,
OFFICE AND RESIDENCE:
MRS. DEWARS'S KING ST.,
Charlottetown, - P. E. I.
May 17, 1871.

HENRY J. CAFFNEY, M. D.,
PHYSICIAN & SURGEON
OFFICE IN
North American Hotel.
KENT STREET.
Charlottetown, August 3, 1870. 1y

AXLE GREASE!
FOR
WOOD OR IRON AXLES!
REALLY GOOD!!!
A. A. BALDWIN & CO.
May 17, 1871.

FOR SALE
—AT—
LOWER PRICES
THAN EVER BEFORE OFFERED TO THE PEOPLE OF PRINCE EDWARD ISLAND.

BOOTS & SHOES.
PANAMA HATS,
CANTON HATS,
STRAW HATS,
P. LEAF HATS,
FELT HATS,
PARA HATS.
LINNEN HATS.
HOLLAND HATS,
CAPS.

HATS AND CAPS.
FRENCH KID BOOTS,
KANGAROO BOOTS,
PEB. GOAT BOOTS,
GLOVE KID BOOTS,
BUTTONED BOOTS
HIGH CUT BOOTS,
BRONZE BOOTS,
COLORED BOOTS,
CROQUET SLIPPERS.

LATEST DESIGNS BRONZE SLIPPERS.
GENTS'
BLACK SILK HATS!
Styles:
MARQUIS OF LORNE,
METZ, PREMIER, &c.
A. B. SMITH.
Ch'town, June 7, 1871.

CLOTHING EMPORIUM.

CHAPTER II.

To the Gentlemen of P. E. Island, Greeting:
GENTLEMEN,

TIME and Tide wait for no man, and in order to keep pace with time, we must travel a railroad speed if we expect to possess ourselves of the tide there is in our affairs. Time passes very slow with the youthful mind. But with the middle aged man, how swift! Swifter than a weavers shuttle, we are told. Yes, gentlemen, the world is growing wiser and weaker—weaker in superstition and idolatry—wiser in training up the mind to perfect manhood—keeping all our appetites and passions under subjection—clothing the body with the finest, neatest, and most fashionable productions of the NEW YORK CLOTHING STORE, until you become like the lilly of the valy, which neither toils nor spins, yet Solomon, in all his glory, was not arrayed like one of these. Gentlemen, as

'Broadway'

undertakes to furnish you Suits of Clothes unsurpassed in
STYLES,
FITS, and
WORKMANSHIP,
I modestly invite you to call and see for yourselves, and, like the Queen of Sheba, you will be led to exclaim the half was not told you of their beauty and durability

STYLES!
MANUFACTURED AS FOLLOWS:—
In English Walking Coats, PRINCE ALBERT, &c.
French Walking Coats, NAPOLEON, &c.
Scotch Walking Coats, MARQUIS OF LORNE, &c.
German Walking Coats, BISMARCK, &c.
And the BROADWAY and FIFTH AVENUE
American Walking Coats,
Business,
Frock,
Surtout,
Overs,
and a number of others, too numerous to mention.

BOYS' CLOTHES
In variety and sizes to suit.
Come one, come all. The Rocks must fly from their firm base as soon as I, at the
NEW YORK CLOTHING EMPORIUM,
BROADWAY,
D. H. MACKINNON.
Ch'town, May 31, 1871.

(Continued in the "Examiner.")

ROME.

The following document will be, for after ages, an historical monument of rare importance. It is the address of the venerable Pius IX., on the completion of the twenty-fifth year of his Pontificate. Our readers can learn from it the triumphs which the great Pontiff has already achieved, and the hopes which, notwithstanding the present gloom, animate him in respect to the future:—

ENCYCLICAL EPISTLE OF OUR MOST HOLY LORD PIUS IX., BY DIVINE PROVIDENCE POPE.

To all Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in the Grace and Comaunion of the Apostolic See.

PIUS PP IX.

Venerable Brethren, Health and Apostolical Benediction.

The benefits of God call upon Us to celebrate His goodness, whilst they manifest anew His gracious protection over Us, and the glory of His majesty. For now has elapsed the twenty-fifth year since, by the disposation of God, We undertock the ministry of this Our Apostleship, of which the troublous times are so fresh in Your memory that they require no long mention from Us. Truly, Venerable Brethren, it is evident, from such a series of events, that the Church militant holds on her course amidst request conflicts and victories; truly does God rule and govern the changes of affairs in the world, which is His footstool; truly does He often employ weak and contemptible instruments, thereby, to fulfil the designs of His wisdom.

Jesus Christ Our Lord, the Author and Supreme Ruler of the Church, which He purchased with his blood, has, for this long period of the duration of Our Apostolic service, deigned to govern and support by His grace and strength Our weakness and littleness, to the greater glory of His name, and to the benefit of His people, the merits of most Blessed Peter, Prince of the Apostles, who in this See of Rome ever lives and rules, pleading in our behalf. Therefore, have We, being upheld by His divine aid, and continually availing Ourselves of the counsels of Our Venerable Brethren, the Cardinals of the Holy Roman Church, and, not unfrequently, of yours also, Venerable Brethren, who were present here in Rome with Us, in great concourse, doing honor to this Chair of Truth, by the brightness of your virtue and of your unanimous devotion, been able, in the course of this Our Pontificate, to define—in accordance with Our own wishes, and those of the Catholic world—by dogmatic definition, the Immaculate Conception of the Blessed Virgin Mother of God; also to decree heavenly honors to numerous heroes of Our religion, whose guardianship, and especially that of the Divine Mother, will, We doubt not, be exercised in favor of the Church in these her times of adversity. Equally was it by the aid and for the glory of God, that We were enabled to carry orth the light of the true faith into distant and inhospitable regions, by the missions of evangelical laborers; in many places to establish the order of the Ecclesiastical Hierarchy; and to brand with solemn condemnation the errors especially prevalent in this age, and alike hostile to human reason, to good morals, to Christianity, and to the State. Moreover, by the help of God, We have been able to join together in as firm and solid union as possible, the Ecclesiastical and Civil Power, both in Europe and in the parts of America; and to provide for many needs of the Eastern Church, which, from the commencement of Our Apostolic Ministry, We have always regarded with fatherly affection. Lastly, it has been recently vouchsafed to Us, to commence and carry forward the work of the Œcumenical Council, of which, however, the great results had been only partially attained, some of them being still awaited by the Church, when, on account of well-known circumstances, We were compelled to decree its suspension.

Nor have We ever failed, Venerable Brethren, by the help of God, to carry out all that the rights and duties of Our Civil Government made incumbent upon Us. You remember how, at the commencement of Our Pontificate, We were greeted with congratulations and plaudits, soon to be turned into such insults and attacks as drove Us from this Our well beloved City into exile. But when, by the general efforts of Catholic loyalty and valor in peoples and Princes, We were restored to this Pontifical See, immediately We exerted all Our energy and endeavors to promote and secure to Our faithful subjects the solid and not fallacious prosperity which We have always recognized as the most important duty of Our Civil Princedom. But the cupidity of a neighboring Potentate coveted the territory of Our Temporal Government, and obstinately preferred the counsels of the Sects of perdition to Our paternal and oft-repeated admonitions; and, at last, as you well know, far outdoing the shamelessness of the Prodigal Son, whom We read of in the Gospel, he has attacked and taken with force and arms this Our City, which he claimed as his own, and now retains in his possession, against all right, as if it were the share of substance which fell to his lot. Venerable Brethren, it is impossible but that We should be greatly moved to indignation and sorrow by the nefarious usurpation under which We are suffering. We are very greviously afflicted at the great wickedness of the design which aims, if it were possible, at the downfall of Our Spiritual power and of the King dom of Christ on earth, together with the destruction of the Temporal Power. We are afflicted at the sight of so many grave evils, especially those by which the eternal salvation of Our people is imperilled; and in this affliction nothing is so grievous to Us as that, by reason of the coercion put upon Our liberty, We are debarred from applying the remedies needful for such evils. Added to these sources of affliction to Us, Venerable Brethren, is another, in that protracted and deplorable series of calamities and misfortunes which has so long smitten down and crushed the noble French nation; which have been enormously aggravated recently by the unheard of excesses perpetrated by a ferocious and abandoned horde, the offcourings of society, and particularly by the dreadful wickedness of the impious barricade, consummated in the murder of Our Venerable Brother the Archbishop of Paris. You can well understand what feelings these events must excite in Us, when they have filled the whole world with fear and horror. Lastly, Venerable Brethren, there is one bitterness greater than any other; it is to see so many rebellions sons involved in so many and so terrible Ecclesiastical censures, and yet disregarding Our fatherly appeals, disregarding their own salvation, disregarding and despising the season of repentance still allowed them by God; obstinately determining rather to brave the Divine vengeance in eternity than, in time, to experience the benefit of mercy.

Now, however, through so many vicissitudes, under the protection of the Most Merciful God, we behold the approach of the anniversary of Our election, on which We, having succeeded to the See of Blessed Peter, although as far as possible from equalling his merits, have yet shared his length of years in Apostolic service. This, truly, is a new, it is a singular and great instance of the Divine goodness; it is conferred by the dispensation of God on Us alone, out of the great succession of Our holy Predecessors, in the long course of 19 centuries. In it We recognize the wonders of Divine mercy towards Us, seeing that during this time, We have been thought worthy to suffer persecution for the sake of justice, and beholding that marvellous sentiment of devotion and love with which the Christian people is strongly moved over the world, and is drawn with unanimous affection towards this Holy See. As these gifts have been conferred on Us wholly unworthy, so We find Our own powers quite unequal to the duty of returning thanks. Wherefore, We pray the Immaculate Virgin Mother of God, to teach Us, in the same spirit as She did, to give glory to the Most High, in these sublime words: "*Fecit mihi magna qui potens est*"—"He that is mighty hath done to me great things."

You also We entreat, Venerable Brethren, that you, together with your flocks, would offer to God, with Us hymns of praise and thanksgiving. We say, in the words of Leo the Great, "Magnify the Lord with me, and let us exhalt His name together; so that the entire catalogue of favors and mercies which we have received, may be referred to the praise of Him, their author." And do you make known to your people Our burning charity towards them, and Our deepest gratitude for their noble testimonies and acts of filial piety so long and so perseveringly exhibited towards Us. And We, as far as regards Ourself, while We may use the words of the Royal Prophet, and say:—"Incolatus meus prolongatus est,"—stand in need of the help of your prayers that We may obtain strength and confidence to render up Our soul to the Prince of Pastors, in Whose bosom is refreshment from the ills of this turbulent and troublesome life, and the blessed haven of eternal calm and peace.

And, in order that the blessings which He of His bounty hath bestowed on Our Pontificate may redound to the greater glory of God, We, Venerable, Brethren do, on this occasion, unlock the treasury of spiritual graces, and do grant to you, in each of your dioceses, on the 16th or 21st day of the present month, or on any other day, to be chosen by you at your discretion, the power of imparting the Papal Benediction, with the application of a Plenary Indulgence in the accustomed form. And, desiring to consult the spiritual benefit of the faithful, We do, by these presents, grant, in the Lord, to all the faithful, secular and regular, of both sexes, in whatever place of each of your respective Dioceses they may be, that all, who having made their sacramental confession and received Holy Communion, shall offer up devout prayers for the concord of Christian Princes, for the extirpation of heresies, and for the exaltation of Our Holy Mother the Church, on that day which you, by Our authority, shall have been chosen and appointed for bestowing the aforesaid Benediction, (or in dioceses where the See is vacant, on the day which the Vicars-Capitular, for the time being, shall have so chosen and appointed) shall be enabled and empowered to obtain Plenary Indulgence for all their sins. And We do not at all doubt but, by this opportunity all Christian people will be the more effectually stirred up to prayer, and that so, prayers being multiplied, We may deserve to attain the Divine mercy, which the view of present evils obliges Us most earnestly to implore.

For yourselves, Venerable Brethren, We beseech Almighty God to grant you constancy, heavenly hope, and all consolation, and We intend, as the augury of these graces and the testimony of Our especial regard, the Apostolic Benediction, which, from the full exuberance of Our heart, We hereby impart to yourselves, to your clergy, and to the people committed to your charge.

Given at Rome, at St. Peter's, on the 4th of June, being the Feast of the Most Holy Trinity, in the year of Our Lord, 1871. In the 25th year of Our Pontificate.

PIUS PP IX.

FRANCE.

THE MASSACRE OF THE PRIESTS IN LA ROQUETTE PRISON.

The following extract is from a private letter, and the particulars it contains are based upon information supplied by Pere Bazin and the Abbe Petit, who were prisoners in Mazas and La Roquette:—

The Commune, fearing that the regulars would rescue the hostages, transferred them to La Roquette, situated in Belleville, the wickedest part of Paris, where they expected to hold out the longest. The prisoners were crowded in carts to make this change. Abbe Petit heard his name pronounced in a low kind voice by another prisoner he did not recognize. It was the Archbishop, much changed by sickness, confinement and privation. Abbe Petit was his Secretary General. At La Roquette all the prisoners were put together into a common hall, and the meeting is spoken of with intense joy and consolation. All went to confession and received Holy Communion; for, thanks to Pere Matignon and a pious lady, the Blessed Sacrament had been brought to them in a cream jug with a false bottom. Each Father had his reserve of consecrated hosts in a linen bag, worn round his neck, and, at this meeting some who had been hitherto deprived of this supreme consolation, had the happiness of sharing it. Monseigneur Surat was one of these. In his humility he had not dared to accept the proposals made to him on the subject by the nuns of the Sacred Heart, fearing an exception. He said, "Oh, if I had known, what strength I should have found." The Archbishop was humble, cordial, like a simple priest. All made generously the sacrifice of their lives. Pere Olivaint and the other Jesuits raised their sentiments to a pitch of heroism. Monseigneur Surat is spoken of as the apostle of the Divine will. The next day they again met in their new *cenacle*. The Archbishop and Monseigneur Surat, whether purposely or not, seem to have been the worst treated and were exhausted by want of food. Abbe Petit got a courageous messenger to bring a good dinner for them, which they divided with the rest. On the 24th they all prayed to the Blessed Virgin, as people pray at the hour of death, remembering it was on that day she heard Pius V. That evening the sound as of a horrible outbreak round the prison thrilled them with horror. Soon a name was called. It was that of the first victim. P. Bazin does not know the name. He passed out. Then the next—it was for citizen Darboy (the Archbishop) The Archbishop gave his blessing and went out, too, with a peace and dignity which could only come from God. The Abbe Duguerry waited, holding his last consecrated host in his hand. His name was called; he consumed the host and ended his thanksgiving in heaven. President Baujin was one of those executed that evening. He was an energetic Christian; had been prejudiced against the Jesuits because he did not know them until he saw them in prison. Then he regretted that he knew them so late. The next day, Thursday, the surviving prisoners passed the afternoon together as usual. Pere Olivaint was as cheerful as ever, keeping up the courage of the others, especially trying to comfort Monseigneur Surat, who was terribly shocked and grieved at the death of his fifth Archbishop, and suffering from heart disease, so that his color and features were quite changed. He thanked the fathers for their kind words with his usual gentleness and gratitude. That day passed. On the 26th (Friday) they agreed, should any call be made in any corridor, a white paper was to be shown at the window. The prison yard being round, they could all see the opposite windows. In the afternoon, a white paper was seen in a window. I forget whose, but I think it was the Abbe Petit's. He made signs that sixteen priest's names were called for execution. Pere Olivaint, De Bengy and Caubert were of the number. The Abbe Petit waited with a sacred host in his hand, but, not hearing his name called, put the host back in his little bag to be his companion to the end. Those taken were walked about the streets to the sound of internal music, and then taken to an old cemetry, turned into an infamous garden, where their pure blood was to wash out some of the iniquities of the place. The Jesuits died offering their lives for the salvation of souls. The Dominicans were exhorted by the Superior to suffer for the love of God. On the conclusion of the execution—which included forty or fifty gendarmes, who had all confessed to the Fathers—the wretches who had murdered them resumed their music and danced like fiends round them. Many women and children had run to see the sight. Can we wonder that Paris is punished with such wickedness in it? The next day (eve of Pentecost) the jailor told the priests who remained that all the thieves were to be let out by order of the Commune, and that if they wished to run the fearful risk it was, they might go out too. Pere Bazin saw Monseigneur Surat cross the court. He was dressed in his soutane and buckled shoes. The fathers called to him, and represented either by words or signs the imprudence of the costume. But he disappeared and they never saw him again. He left the prison after changing his soutane—which he carried like a bundle under his arm with another Vicar General and the Abbe Petit. The state of the streets was fearful. The Abbe Petit thought the prison preferable, and returned to it, and the jailor put him into the infirmary, in a bed, disguised as best he could. The other two were separated in the confusion and firing of a barricade. Monseigneur Bayle made his way out of Belleville, safely, and next day arrived at the palace. But poor Monseigneur Surat was recognized and shot on a barricade, probably betrayed by the inhabitants of a house in which he took refuge. His faithful servant found his body, and he still had on the pectoral cross of Monseigneur de Quelen. Pere Bazin remained in the prison with some other priests, and numbers of soldiers of the regular troops, who all made good confessions. They asked if it was allowed to defend themselves. Pere Bazin said most certainly it was. Then they made barricades, internally resolved, if possible, to hold out till the Versailles troops could deliver them. At last they heard a cry of "Les Versaillais." They would have opened, but Pere Bazin said, "*Tenons bons; c'est un trahison*"—"Hold hard; it is treason." He was right. It was an infamous trick to get them out to murder them. On Pentecost Sunday morning the Versaillais really did arrive, and broke in the prison doors. Fearing to be again deceived, Pere Bazin demanded the name of the officer in command. He was answered "De Turenne," and, as a guarantee, M. de Turenne passed his ring through a little opening. The soldiers asked for arms. They were passed to them. Then they undid the barricades and found themselves opposite a detachment of their own regiment, and consequently saved. Pere de Pontevoy, who had arrived with all speed on hearing the news, went next day, Whit Monday, to Belleville to seek for the bodies of the fathers executed on Friday. Pere Bazin was with him. They found them at last. Pere Olivaint had in his pocket the large magnifying glass he always used in reading. Pere Caubert had still his linen bag round his neck. Pere de Bengy was easily recognized by his great height. The other two fathers who had been shot with the Archbishop had already been taken to the house of the Jesuits in the Rue de Sevres. The funeral was most touching. Pere Olivaint's bier was alone nearest the altar, the other four in a row backwards. Pere Pontevoy said mass. The Cure of St. Sulpice preached. Pere Bazin said, in telling it, "a fifth bier was wanting—mine." He can scarcely reconcile himself to live; and the Abbe Petit is also sighing for Heaven. But I am very glad he is not there yet, for though I never spoke to him, his devotion at Mass and Benediction was irresistibly catching—he was so fervent and looked so holy. On the coffins were crowns of everlastings, on that of Pere Olivaint's a bouquet of red roses, the emblem of martyrdom. It was sent by the nuns of Sacred Heart, and would have been wished for afterwards as a precious remembrance; but the veneration of the crowd made each one anxious to get a leaf, and they were all taken. Pere Olivaint evidently laid himself out for martyrdom from the beginning. He chose the Jesuits, because it was the Order most persecuted, and when warned on the day of his apprehension that the reds were coming, he only answered, "*Je les attends*"—"I am waiting for them," and went on saying his office.

THE FUTURE OF FRANCE.

The civil war is over in France; but there is every symptom that dynastic troubles are on the eve of commencing. The Republic can never exist in that country, for the reason that Republicans always push their doctrines to excess. The uprising at the end of the last century was consummated in the terror; that of 1848, in the bloody scenes of June; and the last in the butcheries and burnings of the Commune. The existing forcible-feeble form of Government removed, what is to succeed? That is the question which Freeplanen are put-