

best a farce to speak in Ohio of the "Marriage tie."

Well it is: but Ohio is not worse in this respect than is every other non Catholic Community, for wherein it differs, it differs only in degree. It is a farce and nothing more to speak of the "Marriage tie" as existing in any community that on any pretence whatsoever admits divorce, and does not recognise the fact that only to sexual unions, which are essentially indissoluble, can the honorable name of Marriage be applied. All other unions, that is to say all dissoluble sexual unions are simply concubinage—legalized concubinage if you will, but still at their best concubinage legalized.

By this we do not mean to impugn the validity or sanctity of Protestant Marriage. God forbid; all we mean is that, whenever and wherever the "Marriage tie" is contracted, that tie, all laws of man to the contrary notwithstanding, is indissoluble. The legislator may repeal his laws against bigamy, and do away with all civil penalties for the offence under certain circumstances, but he cannot alter the nature of things: he cannot dissolve the "Marriage tie," or by any act of his mitigate the penalties which God Himself has pronounced, and will doubtless inflict upon the adulterer and adulteress, even though they sin with the sanction of an Act of Parliament, and a decree in their favor from the highest civil tribunals of the land.

"We do not belong to the order"—of Freemasons says the Daily News—but as an act of justice to that body we must confess that we cannot recall any proof, in past or contemporaneous history, that Free Masons have excited political strife, engaged in conspiracies against constituted authority, or made themselves an evil name.—Daily News, 20th inst.

We would respectfully invite our contemporary to study carefully the history of the 18th century, and he will therein find proofs that the Free Masons did play a very active and a very important part, in that great and terrible drama known as the French Revolution. Indeed the part they therein played was so important, and their action upon the course of event was so great and decisive, that Louis Blanc, the historian of that Revolution, and one certainly whom no one can suspect of sympathies either with the Church or the Throne, deems it necessary in the commencement of the second volume of his great work, to devote a special chapter under the caption of "Les Revolutionnaires Mystiques" to Freemasonry, its origin, its organization, its designs, and its effects on determining the direction, and force of the violent political and social tempest of the last century. "It is fit," says Louis Blanc, before commencing the narrative "the reader be introduced to the mine which revolutionists, very different in depth and activity from the encyclopedists, were then digging beneath the thrones and the altars."—Vol. ii., c. 3, p. 75.

He then gives us the history of Freemasonry; its origin, its three-fold degrees, and its great influence over European society towards the close of the 18th century. He says in the same chapter as that from which we have quoted:—"But on the eve of the French Revolution Freemasonry had taken an immense development. Spread over the whole of Europe it seconded the meditative genius of Germany, it silently agitated France and everywhere presented the image of a society based upon principles contrary to those of civil society."

And again, after having given the details, as far as was free to give them, of the ceremonies and inner life of the Lodges, he asks "What could be better fitted to make men conspirators? and how could such an institution, as the crisis longed for by society in labor drew nigh, have failed to furnish arms to the calculated prudence of the sectaries, to the genius of prudent liberty."

As it existed on the Continent, Louis Blanc in short tells us that Freemasonry was one, and a most important branch, because the most widely spread, of the mystical and revolutionary societies which aimed at the subversion of the Church and the Throne, of all the existing political and social systems of the world; for he adds in explanation—of all these mystical and revolutionary societies, the only religion was deism. Now Louis Blanc says all this not to throw odium on the Freemasons, of whose designs he heartily approves as a revolutionary Socialist himself; but in their honor, and to claim for them their share in what he looks upon as the great and good work which the Revolution only partially effected, but the greater part of which is yet to be accomplished. To a certain extent the Revolution may have given Europe "Liberty"—that is political liberty—and "Equality"—that is political equality. But "Fraternity," that is to say the social liberty, and the social equality, which was the main object of the mystical revolutionists, as distinguished from the "Doctrinaires" or Political Economists and the Encyclopedists—it has as yet failed in establishing. Superstition, that is to say, Christianity, still obscures the glorious light of reason; but still social inequalities, still the deadly principle of competition, and consequent struggle of man with man for the very necessities of existence, make wretched the human race; and still the earth is encumbered with those Thrones and those Altars beneath which the Freemasons had long been, and still are, digging their deadly mines. This

is the testimony of one so well qualified a witness as is Louis Blanc; and to a study of his writings we respectfully commend the editor of the Daily News, would he wish to learn what are the real tendencies and designs of Freemasonry, as it exists in Continental Europe.

A WORD IN SEASON.—The Recorder, like a good and worthy magistrate, delivered the other day a sound rebuke to the owners of houses of debauch, who live on the wages of prostitution. One of these gentry—"a gentlemanly looking person"—as we read in the Witness, a specimen of your respectable "gig-driving" humanity, made his appearance as a witness in a case pending before the Recorder's Court. His Honor plainly told him that, degraded as were the vile women the inmates of the houses in question; the proprietors who knowingly rented those houses to bad women, and made their filthy living off the wages of prostitution—were still more infamously culpable, and that their proper place would be inside the dock, in company with the unclean creatures to whom they leased their property. "The gentleman," adds the Witness "to whom this unexpected lecture was addressed, left the Court somewhat crestfallen."

The following report of the Idaho Penitentiary is a rich thing in its way, and reminds one of Uriah Heep's experiences of convict life, as detailed by David Copperfield:—

"The prisoners have formed a Bible class, and spend part of each day in reading and commenting on the Scriptures"—easier and pleasanter work than picking oakum or breaking stones—"Two of the prisoners" so we are told "who were pardoned, left the institution with great reluctance; and one of the inmates who attempted to rob an express wagon train, is now studying for the ministry, expecting to preach the gospel when he is set at liberty."

We fear that there is little chance that the Yankee scoundrel Fletcher, and his worthy associate Ragner who conjointly committed the burglary on the premises of Mr. Mussen will be brought to justice. The rascals got over the lines with their booty, and it is said that their crime is one for which they cannot be extradited.

The Dublin Freeman's Journal reports—date not given—an interview of Mgr. Lynch, Archbishop of the newly erected Province of Toronto, with His Holiness the Sovereign Pontiff, and during which the venerable prelate first named was presented with the pallium.

We have much pleasure in laying before our readers a translation of the Pastoral Letter addressed by Mgr. the Archbishop of Quebec to the Clergy and Faithful of his Archdiocese upon the occasion of his return from Rome. We are compelled much against our will, to divide this important document in two, but the conclusion shall appear in our next.

We have received the first number of a new paper printed in this city—the Weekly Times. Its aim is to be an Irish paper; in politics it will be independent, and it "will not aspire to the character of a religious paper."

It is in contemplation to raise in Canada another detachment of Zouaves for the service of His Holiness the Sovereign Pontiff.

H. R. H. Prince Arthur will, to the great regret of the citizens of Montreal, take his departure from them on Tuesday next, the 31st inst. The Prince will take steamer at 9 a.m.

TO CORRESPONDENTS.—Again we are obliged to hold over some interesting communications. Poetry respectfully declined.

THE LONDON QUARTERLY REVIEW.—April 1870—Messrs Dawson Brothers, Montreal.

This is a very excellent and interesting number, containing articles on the following subjects:—1. The English Bible; 2. Landreay's Napoleon; 3. The Church in Wales; 4. Sir Charles Eastlake, and the English School of Painting; 5. Non—Historic Times; 6. The Education of the People; 7. Mr. Froude's Queen Elizabeth; 8. Annals of an Eventful Life; 9. Government Dealings with Irish Crime.

THE EDINBURGH REVIEW—April, 1870.—Messrs. Dawson Bros., Montreal.

We should call this a heavy number, or even dull. We give a list of the contents:—1. The Viceroyalty of Lord Lawrence. 2. Juana la Loca; 3. M. de Paneri on Taxation. 4. Eastlake and Gibson. 5. Non-restraint in the Treatment of the Insane; 6. Smith's Tour in Portugal. 7. Resan's St. Paul. 8. The Epic of Arthur; 9. Balfour not Secret Voting. 10. Earl Russell's Speeches.

THE DUBLIN REVIEW. April, 1870.—Quite a sensation has been created by a political article headed, "Is Ireland Irreconcilable?" which appears in the current number of the great Catholic periodical. The writer believes in a policy of conciliation, and warmly deprecates the violent acts, and violent language of the extreme or

revolutionary party in Ireland. The articles are as under:—1. Janus and False Brethren; 2. Indian Theism; 3. Fra Paoli Sarpi; 4. M. Renouf's Reply on Pope Honorius; 5. Dr. Molloy on Geology and Revelation; 6. Mr. Tennyson's Arthurian Poems; 7. The Ministerial Education Bill; 8. Is Ireland Irreconcilable? 9. Controversies on the Council; 10. Roman Documents; 11. Notices of Books.

At the Semi-Annual Meeting of the Saint Patrick's Benevolent Society, held in the Saint Patrick's Hall, on Thursday, 5th inst., the following gentlemen were elected office-bearers for the ensuing six months:—

President—Mr George Murphy. 1st Vice do—Mr Thos. Phelan. 2nd do do—Mr R P Burke. Secretary—Mr J P Whelan. Assistant do—Mr H O'Connor. Treasurer—Mr James O'Farrell. Collecting Treasurer—Mr J Whitty. Asst. Col. do—Mr H Heaton. Committee of Inquiry—St Ann's Ward—Messrs J McLaughlin, John Fitzgerald, John Tisdale. St Antoine Ward—Messrs John Foley, S Grier. St Lawrence Ward—Mr P Dillon. St Louis Ward—Messrs M Cavenaugh, B Emmerson. St Mary's Ward—Mr A Purcell. West Ward—Messrs John Burke, M Bergin. Centre Ward—Mr P Reynolds. East Ward—Mr E Spelman.

TREASURER'S REPORT. Cash on hand, November 1st, 1869.....\$1894 45 Cash received during the last 6 months.... 1054 14 \$2948 59 Paid to widows and orphans....\$ 800 00 Miscellaneous expenses and Rent 189 63 Paid for funeral expenses..... 83 80 Paid as benefit to sick members. 231 00 1364 20 Balance on hand..... \$1684 39

The Montreal Witness recently published the following:—

THE REWARD OF TREASON.—The Ministry has carried out its secret compact with the Church of Rome. Nearly the whole New Province of Manitoba, except what is now in the possession of a Protestant minority, is so tied up by reservations and confirmation of H. B. grants as to render it necessarily a nearly solid French speaking Roman Catholic Province in the future, which will, on the dictation of the priests, in all probability, extend the parish and tithing system of Lower Canada over the new Province. And even this is not the worst. The rest of the vast Territory is to be, during its minority, under the management and control of the Government of Manitoba, probably to be formed into provinces upon the same model.

We protest against these statements for our ultra Protestant contemporary. It speaks in this case as in some others, in ignorance, and through prejudice.

It is not true that there has been any compact made or fulfilled. It is false that any grants of land have been recognized in Manitoba except those given for mere sites for churches and parsonages, which we in old Canada itself have not refused to recognize. It is false that the grants of a large reserve to the half breeds have been given with this notio. Our contemporary and those who go with it, ignore, purposely we fear, for the sake of abusing the Government, five things:—First, That the majority of the inhabitants of the Province of Manitoba are Protestants. Second, That of the half breeds, entitled to shares in the reserve, a large proportion are English-speaking and Protestants, and the proportion of lands to which they are entitled will pass into their hands, if they have the manhood to recognize both their parents and claim it. Third, That these lands once transferred to individuals, may be sold to anybody. Fourth, That the greater part of the emigration thither is likely to be from Protestant Ontario, New Brunswick, and Nova Scotia and the United States, and not from Quebec. Fifth, That any pretended grant to any church other than the above, is subject to the decision of a court of law, no one ought to question legal right. And we may add now a sixth, That a Protestant has been named Lieut-Governor, not likely to countenance Roman Catholic usurpations on the one side, but so far and honest a man as not likely to be a mere tool of partizans on the other.

Our contemporary cannot, of course, be blamed for not knowing this last. But it should have been known, if at all well informed—and it should not have spoken in ignorance in terms to inflame unchristian hatreds among christian men,—that no compact was ever entered into, and therefore, none could be fulfilled. When something like it was hinted at in the House of Commons, Mr. Morris, the Minister of Inland Revenue, at once met it with a frank and unreserved denial, which no one could rebut, or tried to do so. There are few better Protestants in Canada than he—not even excepting the conductors of The Witness. If they did not desire to gain an unjust end by untrue statements, that ought to have sufficed them. But we fear that, with their Protestantism is more than christian charity, their party more than truth. Protestantism and hatred of the priests has been made a thing to trade on. Is this not a case in which it has been done? Done, too, when everything—the state of our relations with the territory, the attitude of the chief of the Roman Catholic religion in the territory, and of the enemies of our flag and of all religion without, showed to reasoning and honest men alike, the benefit and the necessity of conciliating prejudices and not inflaming them. I may say The Witness to foster prejudices and arouse ill blood, which will necessitate the expenditure of many needless millions to make Manitoba a part of the Dominion. It may be willing to add immensely to the burden of our debt to promote its exaggerated notions of Protestant dominancy there. We regret such folly.

It is one thing to march a small body of men into that territory as friends of the people; it is quite another to fight our way in as conquerors of its more warlike inhabitants. We prefer to grant fair play to Roman Catholics, and send a small force—(only really as Police)—rather than attempt Protestant domination and conquest of the North West by so large an army as will be necessary for the purpose—and we appeal to the whole common sense of the Dominion for a judgment between us. Not less, truly, than our contemporary are we opposed to exorbitant Roman Catholic claims. We differ only in this—that it bases all its argument on ignorance or falsehood, and we on knowledge of facts and a respect for truth.—Montreal Gazette 20th inst.

RESCUED FROM DROWNING.—Shortly after six o'clock on Saturday morning, three brothers were rowing in a hired skiff just above the Grand Trunk Wharf, and endeavouring to pass under one of the arches of the Victoria Bridge, as they struck the current, which is exceedingly rapid at this point, the boat was caught by it and upset. One of the young men was an excellent swimmer and reached the shore in safety; but his two younger brothers clung to the boat, which fortunately was turned uppermost, and were floated down the stream. The unlucky boat soon came to grief upon the rocks which were protruding in all directions, and was rapidly going to pieces, when Wm. Askew came to the rescue of the half-drowned lads in his skiff. He had been told of the danger the boys were in, and leaving his home and bed, in Forfar street, went to the rescue. The youths, shivering and dripping were, once on shore, taken to Askew's house where they turned out the bed he had a short time before turned out of, and in about an hour were so far recovered as to be able to go home in a carriage. On the previous Saturday night, Askew, who is a smith in the employ of the Grand Trunk Railway Company, rescued two young men from drowning near the old Grand Trunk Wharf, and in gratitude for this service, they presented him a few days ago with a volume of the British Workman, richly bound in Morocco.

THE ROUTE TO THE NORTH WEST.

The following statement of the route to be taken by the troops in going to Red River, and the distance between the various points on the road, will be of general interest for some months to come, especially to the friends of the volunteers. Out it out, it will be referred to very frequently:—

Table with 2 columns: Location and Miles. From Collingwood to Fort William in Thunder Bay, Lake Superior, 510 miles. Next stage along Dog Lake and River, 28 miles. Through Prairie Middle Savanne Portages (boats must be drawn by horses and oxen), then down Savanne River to Lac des Mille Lacs, 19 miles. Across Lake to the Seine, 35 miles. Through Seine to Eric Steel River, 10 miles. Down River to Rainy Lake, 68 miles. Through Lake to Fort Francis, 50 miles. Rainy Lake and Lake of the Woods where boats are left, 85 miles. Then over prairie, due west wooded and swampy, 50 miles. Open prairie to Fort Garry, 32 miles. Total distance from Collingwood, 952 miles.

We understand that Mr. Thomas Howard, of this city, a military school cadet and Captain in the 'Royals', has received the appointment of Paymaster in the Quebec Rifle Battalion, detailed for service in the North West, and leaves for headquarters immediately. The appointment is a very satisfactory one. Mr. Howard being eminently qualified for the responsible position he has been selected to fill.—Gazette.

It is evident that the Algoma did not pass through the Sault Ste. Marie Canal a day too soon; and her fortunate escape from detention, should the absurd proceedings of the United States Government be persisted in, will prevent more than temporary delay or inconvenience from arising to impede the journey of the troops or the conveyance of munitions of war to Thunder Bay. A telegram from Chicago reasserts that the Fenians are bent on mischief at Red River, and that armed bodies of them are at St. Paul and other points with the view of attacking General Wolsley's force, or as one despatch puts it, preventing its landing at Fort William. We still incline to the opinion that the want of means of transport and subsistence, for which they are said to be waiting—two slight necessities to any great military expedition—will prove an insuperable difficulty in the way of any efforts on a bold scale to intervene in Red River affairs.—Toronto Globe.

It has been definitely decided to abandon the land route from Lake of the Woods to Fort Garry, and follow instead the Winnipeg river into Winnipeg lake, and then down the river to Fort Garry. This route has been adopted to avoid the swamps on the direct land route which would be deleterious to the health of the men, and afford ample opportunity for skirmishing attacks, and to prevent all chances of a collision with the Fenians, by throwing between them and the Canadian force such a stretch of country that no disorganized force, such as the Fenians, could possibly march over. The troops will encamp under canvas for a fortnight, or until the arrival of other contingents. A man thought to be a Fenian spy came on board the Ontario at Collingwood and narrowly escaped lynching.

A patent hay-fork swindler, named Cook, has been arrested on the cars at Ingersoll on his way to Suspension Bridge. The St. Thomas Home Journal says he had been travelling the western counties as the agent of one Morey, of Windsor, who had a valuable patent right for a hay-fork. Cook was in the habit of taking \$150 promissory notes, payable in a year, in every case to be returned to the maker if a clear profit of \$300 were not made by the purchaser of the township right. The bait took and many notes were made, but as time passed the farmers got suspicious and telegraphed to Windsor and Hamilton, the factory being plausibly located at the latter place, but no Morey was known at either place. In the meantime Mr. Clark, of St. Thomas, warrant for Cook who was followed by the constable to Ingersoll, where he was arrested and taken to St. Thomas for examination.

MONTREAL WHOLESALE MARKETS

Montreal, May 24, 1870. Flour—Pollards, \$3 00 to \$3 00; Middlings \$3 40 to \$3 60; Fine \$3 75 to \$3 90; Super., No. 2 \$4 00 to 4 10; Superfine \$4 30 \$4 35; Fancy \$4 70 to \$4 80; Extra, \$4 80 to \$4 90; Superior Extra \$4 85 to 5 00; Bag Flour, \$2 15 to \$2 20 per 100 lbs. Oatmeal per bbl. of 200 lbs.—\$3 90 to 4 40. Wheat per bush. of 60 lbs.—U. O. Spring, \$0 95 to \$0 96. Ashes per 100 lbs.—First Puta \$5 50 to \$5 52

Seconds, \$0 00 to \$5 00; Thirds, \$0 00 to 4 10.—First Pearl, 6 75 to 6 90. Pork per brl. of 200 lbs.—Mess, 27 50 to 28 00.—Thin Mess \$25 00; Prime, \$0 00 to 00 00. BUTTER, per lb.—More inquiry, with latest sales of common to medium at 14c to 15c—good per choice Western bringing 15c to 16c. CHEESE, per lb.—14c. LARD, per lb.—14c. Barley per 48 lbs.—Prices nominal,—worth about \$0 40 to \$0 50. PRASE, per 66 lbs.—\$0 80.

MONTREAL RETAIL MARKET PRICES.

Table with 3 columns: Commodity, Price per unit, and Date (May 24, 1870). Includes Flour, Oatmeal, Indian Meal, Rye-Flour, Butter, Cheese, Turkeys, Geese, Ducks, Poultry, Beef, Pork, Mutton, Lamb, etc.

Table with 3 columns: Commodity, Price per unit, and Date (May 24, 1870). Includes Potatoes, Turnips, Onions, Maple Syrup, Honey, Eggs, Haddock, Maple Sugar, Apples, Hay, Straw.

Birth: In this City, on the 18th inst., the wife of Mr. J. Cox, of H. M. Customs, of a daughter.

Married: In Mars, on the 10th inst., by the Rev. K. A. Campbell, Mr. A. A. Bethune, Teacher, late of Kenyon, Glengarry, to Miss Hannah Tyrrell, from the City of Dublin, Ireland. The happy couple left by the evening train to spend the honeymoon in the Far West.

Died: In this City, on the 17th inst., Catherine Cecilia Donovan, aged 15 years and 7 months, daughter of Mr. T. J. Donovan, Tanner. In Oubourg, on Sunday evening, 15th inst., after a short but painful illness, Margaret, the beloved wife of Mr. John O'Neill, merchant, deeply regretted and mourned by a large circle of sorrowing friends and relatives, aged 35 years. Requiescat in pace.

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