

## CONSECRATION OF THE BISHOP OF HAMILTON.

The Rev. Peter Francis Crinnan, late Parish Priest of Stratford, was consecrated Bishop of Hamilton on Sunday last. The august ceremony took place in St. Joseph's Church of that town, and was attended by His Grace Archbishop Lynch, of Toronto, consecrator; Bishop Walsh, of London; Bishop Horan, of Kingston; Bishop Fabre, of Montreal; Bishop McGinnis, of Quebec; Bishop Gilmour, of Cleveland; Bishop Burgess, of Detroit; Bishop Foley, of Chicago; Bishop McNamara, of Albany, N. Y.; the Rev. Geo. Bishop, V.G., Vincent, Superior St. Michael's, Fathers Rooney, V.G., Vincent, Superior St. Michael's, Campbell, of Toronto; Very Rev. Dean Laurent, Fathers O'Connor, Kilroy, O'Neill, Boubat, Gerard, Wagner, Murphy, Oullett, Watters, and Darab, of London; Heenan, Lennon, McNulty, Ryan, Dowling, Funken, Chertier, Holzer, Bardon, Grenetier, Rossier, and Maurice, of Hamilton; Farrelly, V.G., O'Connor, and Boyle, of Kingston; Very Rev. Father Baile, Superintendent of the Seminary of St. Sulpice, Hogan and Therian, of Montreal; M. J. O'Farrell, St. Peter's, N. Y.; Keveney and Harriet, of Albany; Carron, Walsh, and Goodwin, of Portland; McCauley, of Burlington; Hannon and Gauthier, of Cleveland; Joas, of Detroit; and Dr. McMullen, of Chicago.

Bishop Crinnan was born in Louth, Ireland, was educated at the Seminary of St. Sulpice, Montreal; afterwards removed to this city where he was ordained by Bishop Charbonnel. Proceeding West shortly thereafter, he was appointed to the mission of Bidulph, thence to Mitchell and Kinkora; and finally to the Parish of Stratford. The incessant and successful labors of the good Priest remain in the numerous schools and churches with which he has dotted the different fields of his labors; and now that he is raised to the purple, all will rejoice that he has received so fitting and exalted a reward.—*Irish Canadian.*

## A WOLF IN SHEEP'S CLOTHING.

The Salford (Eng.) Diocesan Crusade against Intemperance has adopted, amongst other sound rules, the following:—

"As there unhappily exists in this country a heresy in respect to the nature and use of spirituous liquors; and as the 'Salford Diocesan Crusade' is determined, above all things, to preserve inviolate the True Faith, without which it is impossible to please God—it hereby enters its protest against even the suspicion of heretical teaching. Every member of the Crusade, therefore, declares that he heartily rejects and anathematizes the detestable heresy of the Manicheans—condemned by the Church fifteen centuries ago—which teaches that spirituous liquors are not the creatures of God; that they are intrinsically evil; and that whoever uses them is thereby guilty of sin. No person can be a member of the 'Salford Crusade against Intemperance' who does not from his heart reject this, and every other heresy condemned by the Church."

This heresy—Manichæism—which admits the existence of two First Principles, the one good and the other bad, and which thereby denies the Unity of God, is not confined to England. In the United States, and here in Canada its adherents may be numbered by the thousands. They are the "Sons of Temperance," the "Good Templars" and the brazen jades who, with psalms on their lips, congregate in crowds around low taverns for the purpose of praying the proprietors out. These do not war against the vice of Intemperance, but against spirituous liquors because they are intrinsically evil. But all God's creatures are intrinsically good. Therefore if spirituous liquors are not good they are not creatures of God. Therefore there exists another Creator, another First Principle! Therefore God is not One!

This false proposition—"spirituous liquors are intrinsically evil"—from which such impious conclusions are drawn, is laid down at almost every one of those numerous meetings held ostensibly in the name of Temperance, and presided over by some Person or Elder who gains a livelihood by committing assault and battery on the True Faith. They who trade in heresy find it just as easy and convenient to deny the Unity of God as to deny the Immaculate Conception, or Papal Infallibility. Nay, they find it more easy and convenient, for they attack the very Essence and Existence of God under the cloak of Temperance, in the garb of Religion—wolves in sheep's clothing—and thus lead many Catholics, who go in heart and soul for Temperance, to participate, at least materially, in their detestable heresy. Their favorite teaching is, that to drink any kind of spirituous liquor is a sin, a crime hardly second to murder and adultery; for Protestantism draws no line between sins. To this the doctrine of the Catholic Church on the subject is diametrically opposed. The sin lies in the abuse not the use of spirituous liquors; and that sin may be venial or mortal according as the abuse may be small or great. The virtue of Temperance does not forbid the use of spirituous liquors, and the man who makes a rational and moderate use of them is really a Temperate man. For instance, the writer, who drinks wine and ale in moderation, (and is not ashamed to say it) maintains, because the Church teaches him, that there is in him at least as much of the virtue of Temperance as there is in the Total Abstinence. No Catholic can deny this.

We have stripped the wolf, Manichæism, of its sheep's clothing, and have shown the dangerous tendencies of the Temperance movement as conducted by Protestants. It now remains for our Catholic Temperance and Total Abstinence societies to say whether they will, whether they can as Catholics, unite with the Manicheans in the war the latter are waging against spirituous liquors, as things intrinsically evil, and therefore not the creatures of God; or whether they will on the contrary, adopt the rule of the Salford Diocesan Crusade, and reject and anathematize the detestable heresy condemned by the Church fifteen centuries ago. The course they are bound to pursue is obvious.

KRAM.

## TEMPERANCE SKETCHES.

## I.—THE WHISKY SELLER.

How the Traffic harms Himself.—The Father.—The Husband.—The Young Wife.—The Widow and her Son.—The Color of Dishonesty in it.—The Words of Our Lord.

By Rev. M. STAFFORD, OF LONDON, ONTARIO. ADVISING ONE OF HIS PARISHIONERS NOT TO ENGAGE IN WHISKY SELLING.

The sale of liquor is bad for him who sells it. The liquor seller knows it is bad. When he hands liquor to a man and takes money in return for it, he knows he has given no value for the money. Liquor is not value—it does injury and no good. The liquor seller knows this in his conscience; he knows the more he gives of his liquor for a certain sum of money, the less value he gives, or rather, the more injury he does. In all legitimate objects of purchase and sale, the more you get, the better—the richer you are. In the liquor traffic alone, the more you get, the poorer you are, and the worse in your poverty. The liquor seller knows this to be a fact, and this knowledge that he has of the injury he does you by supplying you with liquor, does him harm—hardens him. This giving what generally does harm, and getting value in return for it, has a color of dishonesty about it. From this point of view the trade is not safe looking.

Then the liquor seller takes money from FATHERS which would be required to procure food and clothing, and to educate the children. He knows what he is doing; he knows the children will shiver in the cold and cry with hunger; he knows they will

course their drunken father; he knows they will grow up in ignorance and vice, and fill our jails, poor-houses, and prisons and lunatic asylums—he knows the boys will grow into criminals of every caste, and the girls will sink down into those haunts of escape from which liquor makes difficult if not impossible—he the liquor seller, knows all this—he sees it—it is the fruit that grows from his trafficking, and he, with this sight before him goes on selling to that father that without which these evils would not come. This has a hardening effect on the liquor seller. It is ugly looking also from the point of view of honesty. He does not take the bread out of the children's mouths—he does not take the coat off their backs—but where is the difference?—he does not steal the coat, but he prevents it from coming on the child's back at all; and in the act of doing so, he shortens the father's life. This, also, has a dishonest air about it. It looks bad; and in reference to those children, he is not doing as he would like to be done by. The liquor seller sells liquor to

HUSBANDS, and what follows? He knows. There is a young man who has but recently married the choice of his heart. He loves her next to God—first among the creatures of God in his heart is her place. He would part with his life rather than cause her one pang of pain. The man who would offer her insult or harm would do it at his peril. He is loved in return, and the sound of his coming step is sweetest music to her heart. They are happy. The liquor seller sells of his liquor to this young man, and then a change begins to take place. That young husband begins to care less for his wife, and if the liquor seller continues to supply the liquor for a certain time, he will cease to love his wife—he will transfer all his love to the whisky seller's bottle. The bottle will supplant the woman. The much-loved wife is first an object of indifference, then of contempt, then of cruelty. He neglects her—he insults her—he maltreats her—any one can do the same! She sickens—fades; she is heart broken. The thing that drags her husband down to death is given him by the whisky seller, who sees the work of his hands, sees this woman's sufferings, agony, and death. He looks on; he takes the money which is the price of these sufferings, and he proceeds with his traffic—his blighting traffic—his selfish traffic. This tends to harden the liquor seller's heart, but he goes on smilingly in search of another victim. Who does he meet next?

A YOUNG MAN, —It may be an only son of a mother, and she a widow. The liquor seller will have no more compassion on him or on her than he had on the young husband's wife; he will take all this young man's earnings and let the widowed mother die in misery and despair. He takes the money out of her son's hand, and he puts a dagger in its place. The mother dies in misery—the son dies on the scaffold; the liquor seller makes a little money, and on he goes with his liquor sales. This is bad, and must tend to harden the heart of the liquor seller.

There are many other ways in which the liquor seller hurts himself in the trade and exposes himself to become dishonest and bad. When he "treats" customers, in order to overreach them in his dealings or even to influence them in their purchases; when he treats them to induce them to drink, and drinks with them for that purpose; when he gives them liquor knowing it will incite them to blasphemy in his own hearing and in the presence of others, and even of his own children—all these practices are ungodly looking and must of necessity do

HARM TO THE LIQUOR SELLER. These practices are not to be reconciled with the principles held sacred among Christians: Do as you would be done by; Love your neighbor for the love of God—do good to him—bear his burdens—clothe him—give him to eat—lead him not into temptation—he is not a stumbling block in his way. Whether you eat or drink, or whatever else you do, do it in the name of one who says, He is the way, the truth, and the life. If any one will follow Him, he must take up his cross and follow Him—he must walk in His footsteps, and he must imitate His example.—Voe be to him by whom scandal cometh.—Let your light shine before men, that they may glorify your Father who is in heaven. These are principles and truths and warnings that must be embarrassing at times to the liquor seller, and must make him pause often and say within himself, "I am afraid there is something not quite right about all this business; I am afraid I will never hear these words of the Master addressed to me." Well done! thou good and faithful servant! There is nothing well done in this business—it is ALL BAD. Under all these circumstances the sale of the liquor seller is hard, and I think the sooner he gets out of the business the better. Those who are not in it should keep out of it. If men are bound to shun even the occasion of evil, surely the liquor traffic is at least an occasion of evil. No one will dispute that. The case is clear, and for my part I would cheerfully give my life to make others see it in this light in which it appears to me.

## FASHIONABLE WEDDING.

On Wednesday morning last, (April 22nd), an immense concourse of spectators assembled at the R. C. Church in this Town, to witness the double marriage of Mark Kelly, Esq., Merchant of Prescott, to Miss Anne Hughes, of Toronto, and P. C. Murdoch, Esq., of Augusta, to Miss Hattie Murphy, daughter of Jno. Murphy, Esq., J.P., of Prescott, which was one of the grandest events of the kind which has ever taken place in this Town. The rain poured down, in torrents, and thereby rendered it more disagreeable than it would have been had the day been fine, but, after all, the affair passed off in a manner that reflected great credit on all parties concerned.

Never, perhaps, on any occasion do the ladies of Prescott "turn out" so numerously as when the object of their attention and curiosity is to be a "fashionable wedding," and therefore large numbers of them did not fail to put in an appearance at the Church early in the morning, and the view of hats, plumes, bouquets, pretty faces, &c., which presented itself was enough to strike terror to the heart of the most obstinate bachelor. The ceremony was to take place at 10 o'clock, a.m., but hours before that time the spacious edifice was literally "jammed" with expectant lookers-on impatiently waiting for the arrival of the bridal party. Sharp at 10 the commotion near the door caused the eyes of all to be concentrated on the entrance, and exactly at 10.15 the wedding party entered the Church and proceeded up the aisle to the altar, where the marriage ceremony was performed by the Rev. E. P. Roche, P.P. of Prescott. The brides were magnificently attired in white with veils and wreaths of Orange blossoms.

The bridesmaids, who were for Miss Hughes, Miss Bella Murphy and Miss Mary Kelly; and for Miss Murdoch, Miss Mary Murdoch and Miss Bella McCreary, were also arrayed in white with the addition of blue and pink trimmings. The bridegrooms were faultlessly dressed in black cloth suits with white kids and kerchiefs, and the groomsmen, who were for Mr. Kelly, Messrs. David McCarthy and Thos. J. Tracy; and for Mr. Murdoch, Messrs. Patrick McAuloy, and Jas. McNulty, were similarly "shrouded," and the entire party presented a most splendid appearance.

After the ceremony at the Church, the wedding party returned to the residence of Mr. Jno. Murphy, where a reception, at which over fifty guests were present, was held from 12 o'clock, noon, till 4.30 p.m., when the married couples embarked on the G. T. Train en route for the East on their wedding tour.

Among those present at the reception, we noticed the Rev. Father Kelly, P.P. of Kitley; the Rev. Fathers Genotte and Walsh, of Ogdensburg, and

the Rev. Fathers Stensen, of Ottawa, and Graham, of Kingston, all of whom delivered happy speeches of congratulation to the brides and grooms, and expressed their earnest wishes for their future welfare and happiness.—Communicated from Prescott.

Died, suddenly, of Heart Disease, at St. Raphaels, Ont., April 22nd, Mary McDonnell, wife of Duncan McPherson, Esq., aged 71 years.—May her soul rest in peace.

I am lonely, lonely, lonely,  
For the loved one is not here;  
And I weep, but weeping never  
Will recall my mother dear.

Ah, my friends, who ne'er have listened  
For a mother's voice in vain,  
Can ye blame me if I miss her,  
Whom I ne'er shall see again?

Little know ye, who ne'er felt it,  
Of the anguish in my heart;  
Clouds take now the place of sunshine;  
Hot tears from my eyes will start.

Motherless? how can I say it!  
Motherless? take back the word—  
Pray for me, to Mary, mother—  
Let thy loving voice be heard:—

Mother! mother! list!—no answer—  
Must I see her face no more?  
No more clasp the hand that led me,  
Till my dreary life is o'er?

No more wait the coming footsteps  
Of the form I loved so well;  
No more hear her words of counsel;—  
Oh, let not my soul rebel.

Dearest Mother, now we miss thee;  
Tears ne'er show our sorrow here;  
Home is no more home without thee,  
But we love it more for thee.

But, kind, sainted, best of mothers,  
Here thy loss we deeply feel—  
But 'tis God that hath bereft us,  
Pray; He will our sorrow heal.

One by one we soon shall meet thee,  
And those friends who went before;  
Then we'll be a happy circle,  
Met above to part no more.

Lancaster, April 27th, 1874.

## SHERBROOKE ST. PATRICK'S SOCIETY.

The Annual Meeting of this society was held in the College school-room, on Tuesday evening, the 14th inst., for the election of Officers-bearers for the ensuing twelve months, and the transaction of other business, M. L. Connolly, Esq., President in the chair.

The minutes of the previous meeting were read and confirmed. The auditors, Treasurers, and Committee annual reports were also read and adopted; after which the election for office-bearers was proceeded with, and the following is the result of the ballot:—

President—M. L. Connolly Esq., (re-elected)  
1st Vice President—Mr. W. Murray (re-elected)  
2nd Vice President—Mr. P. Pierson  
Treasurer—Mr. J. Doyle (re-elected)  
Corresponding Secretary—Mr. J. R. McDonnell  
Recording Secretary—Mr. W. Shea  
Chaplain—Rev. A. E. Dufresne  
Physician—E. D. Worthington Esq., M. D.  
Committee of Management—Messrs. F. Murphy, J. Côtter, H. Connors, J. Treacy, J. Welch, H. Myers, and J. McGowan.

Grand Marshal—Mr. J. P. Connolly.  
Assistant Marshal—Mr. T. B. Dyon.  
The meeting then adjourned until the first Tuesday in May.

By order,  
J. R. McDONNELL,  
Cor. Sec.

SERIOUS FIRE AND LOSS OF LIFE.—About 2 o'clock yesterday morning a fire was discovered in a 3-story tenement house, 35 Latour Street, owned by Mr. Thomas Bell and occupied by Messrs. E. A. and Moses Cohen, of the firm of Cohen & Lopez, tobaccoists. The firemen, who were soon on the spot, set strenuously to work, and had succeeded in partially quenching the flames when the voice of a female, evidently in great distress; was heard coming from the upper tier of the gallery in the rear. All possible efforts were made by Chief Bertram, Mr. A. Perry, several men of the brigade and Mr. E. A. Cohen to rescue the wretched victim, but in vain, as the fire had entire possession of that portion of the building. When, at last, they succeeded in penetrating to the spot whence the cry had proceeded, it was to find Mrs. Cohen, a corpse, lying prostrate on the floor of the gallery. From her position and the nature of the surroundings it was apparent that the unfortunate woman, who was sixty-two years old and exceedingly corpulent, had made desperate exertions to escape from the doom which awaited her. Other members of the family had saved themselves by surmounting the partition on the gallery which separated it from that of the neighbouring house, but this partition proved a fatal barrier to Mrs. Cohen too effectually cutting off all retreat, Mr. E. A. Cohen tried to break it down and so open a passage to his mother, but his efforts were fruitless and so also were those of a neighbor, who, summoned by his cries for help, came with an axe to his assistance. It is supposed that the fire had its origin in the chimney. The house-servant testified at the inquest that she had left the fire in the kitchen stove almost burnt out before retiring to bed at 9 o'clock and that when she awakened by the stifling smoke, the stairs leading from the kitchen were on fire. Mr. Moses Cohen, husband of the deceased, was badly hurt by falling down the stairs, fracturing three of his ribs. He sustained a similar injury, we understand, several years ago, having broken the very same ribs by a fall.—*Gazette*, 23rd ult.

CONVULSION WOUNDS CONFOUNDED.—Patrick Gillen, one of the jurors who rendered the verdict against the Witness, entered a complaint at the Police Court this morning that he had been twice beaten by one Stewart, a tavern-keeper, on account of the verdict in which he had acquiesced.—*Evening Star*, 25th inst.

A FISHER STORY.—Our contemporaries state that Patrick Gillen, one of the jurors in the late Witness libel case, complained at the Police Court, on Saturday morning, that he had been several times assaulted by a tavern-keeper named Stewart, for acquiescing in the verdict of "guilty" in that case. They might have gone further and said that the alleged deposition of Gillen bears no signature; one of the officials of the court stating that Gillen had been sent out to obtain a stamp, without which the deposition is not valid, also for a physician's certificate to show that he was injured, and had not since returned; whilst the person in whose handwriting the deposition is said to be forgets all about the circumstance. Gillen, by the way, our reporter believes to be the juror who ran up stairs for protection from a mob he said was at the door thirsting for his blood on the night of the trial, and who, when guided down stairs by said reporter, found no one at the door at all.—*Witness*.

MINOR OUTRAGES.—Complaints have been made to the police of the conduct of some loafers who amuse themselves during the night by cutting door-bell cords, smashing door-bells and other similar acts. These cowardly villains are allowed to go at large because there is an insufficiency of police in the neighborhoods which they frequent—especially Bleury street.—*Gazette*, 25th.

The officers of the Great Western Railway have determined to take immediate steps to clear the road of the "mob" of pickpockets who have infested it for months past under the leadership of "Mollie

Matches" and if it cannot be done otherwise an officer will be placed aboard each train. "Matches" and his gang have picked dozens of pockets on the road within the past six months, and though well known in Windsor they are allowed to make their headquarters there undisturbed.

The Citizen has the following special:—"Four GARRY, 22nd ult.—Last evening, before dark, two French half-breeds went to the house of ex-President Bruce, armed with guns, and demanded of Bruce that he should promise to cease writing letters to newspapers upon the rebellion, or they would shoot him. They maltreated him fearfully, frightened his family, breaking the windows of the house, and committing other outrages. They then left the house uttering all manner of threats if Bruce made any further exposures. One of the parties was arrested to-day. He said the action was instigated by a prominent French Canadian, who sported the prefix of honorable, in the interest of Riel. The case is to be heard to-morrow. Intense excitement prevails on account of the outrage. Bruce has moved into the city, fearing further persecution. The *Métis* newspaper insists upon the re-election of Riel for Provenccher."

## BIRTH.

At 217 St. Joseph Street, on the 26th ult., the wife of F. Rourke, M.D., of a son.

## DIED.

In this city, Francis, son of James McFarlane, aged 17 years and 4 months.

## MONTREAL WHOLESALE MARKETS.

Flour #1 of 196 lb. — Pollards	\$3.50 @ \$4.00
Superior Extra	6.40 @ 6.80
Extra	0.00 @ 0.00
Fancy	0.00 @ 0.00
Wheat, per bushel of 60 lbs.	0.00 @ 0.00
Western States, No. 2	0.00 @ 0.00
Fine	4.90 @ 5.00
Ordinary Supers, (Canada wheat)	0.00 @ 0.00
Strong Bakers'	5.00 @ 5.15
Middlings	4.40 @ 4.50
U. C. bag flour, per 110 lbs.	2.70 @ 2.85
City bags, (delivered)	3.00 @ 3.07 1/2
Barley, per bushel of 66 lbs.	1.10 @ 1.15
Lard, per lbs.	0.11 @ 0.11 1/2
Cheese, per lbs.	0.13 @ 0.15
do do do Finest new	0.00 @ 0.00
Oats, per bushel of 32 lbs.	0.43 @ 0.44
Oatmeal, per bushel of 200 lbs.	5.10 @ 5.35
Corn, per bushel of 56 lbs.	0.70 @ 0.72 1/2
Pease, per bushel of 66 lbs.	0.77 1/2 @ 0.78
Pork—New Mess.	18.50 @ 18.75
New Canada Mess.	00.00 @ 00.00

## TORONTO FARMERS' MARKET.

Wheat, fall, per bush	\$1 30	1 33
do spring do	1 12	1 22
Barley do	1 32	1 33
Oats do	0 48	0 48
Peas do	0 69	0 70
Rye do	0 00	0 75
Dressed hogs per 100 lbs.	7 50	8 25
Beef, hind-qrs per lb.	0 06	0 08
"fore-quarters "	0 04	0 05
Mutton, by carcass, per lb.	0 03	0 10
Potatoes, per bush	0 60	0 65
Butter, lb. rolls	0 28	0 35
"large rolls	0 25	0 28
"tub dairy	0 30	0 33
Eggs, fresh, per doz.	0 14	0 15
"packed "	0 13	0 14
Apples, per bri.	2 50	3 00
Carrots do	0 50	0 60
Beets do	0 55	0 75
Farnsips do	0 60	0 75
Turnips, per bush	0 30	0 40
Cabbage, per doz.	0 50	1 00
Onions, per bush	1 50	2 00
Hay	20 00	28 00
Straw	14 00	16 00

## KINGSTON MARKETS.

Flour—XXX retail \$3.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs. and Fancy \$3.50.  
GRAIN—nominal; Rye 72c. Barley \$1.10. Wheat \$1.15 to \$1.15. Peas 70c. Oats 00c to 43.  
BUTTER—Ordinary fresh by the tub or crock sells at 26 to 27c per lb.; print selling on market at 00 to 00c. Eggs are selling at 15 to 16c. Cheese worth 10 to 11c; in stores 15c to 17c.  
MEAT—Beef, \$8.00 to 9.00; grain fed, none in Market; Pork \$7.00 to 8.00; Mess Pork \$17 to \$18 00; Mutton from 8 to 9c. to 00c. Veal, none.  
HAMS—sugar-cured, 13 to 15c.  
POULTRY—Turkeys from 80c to \$1.50. Fowls per pair 50 to 80c. Chickens 00 to 00c.  
Hay steady, \$19 to \$20.00. Straw \$8.00 to \$10.00.  
Wool selling at \$4.50 to \$5.00 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$8.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.  
HIDES—Market unchanged, quiet, \$6.00 for No. 1 untrimmed per 100 lbs. Wool 00c for good fleeces; little doing. Calf Skins 10 to 12c. Tallow 6 to 00 c per lb., rendered; 4c rough. Dekia Skins 30 to 60c. Pot Ashes \$5.25 to \$5.50 per 100 pounds.—*British Whig*.

## J. H. SEMPLE,

IMPORTER AND WHOLESALE GROCER,  
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(Corner of Foundling.)

MONTREAL.

May 1st, 1874.

37-52



THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the new ST. PATRICK'S HALL, (Corner of St. Alexander and Craig Streets,) on MONDAY EVENING next, 4th of May, at 8 p.m.  
(Entrance by St. Alexander Street.)  
By order,  
SAMUEL CROSS, Rec.-Sec.



THE REGULAR MONTHLY MEETING of the Montreal Branch of the IRISH HOME RULE LEAGUE will be held in the IRISH CATHOLIC BENEFIT SOCIETY'S HALL, corner of St. Alexander and Craig Streets, on TUESDAY EVENING, 5th inst., at EIGHT o'clock, sharp. It is requested all members will be present. Election of Officers will take place at this meeting, and business of importance will be also submitted.  
Persons in the country desirous of sending remittances to the Home Rule Association, Montreal, will please address Esq. MURPHY, Esq., President, or the undersigned,  
JOHN F. FENTON, Sec.

The Sun says the rumour gains ground that Walter Shanly, ex-M.P., is to be Manager of the Grand Trunk Railway in place of Mr. Brydges, retired.

Public religious discussions are the order of the day in Nova Scotia. Rev. Henry Stamer, Episcopalian, and Rev. W. E. Hall, Baptist, have had a public discussion at Margarets Bay on the question of baptism.

At Present when there is some talk of the absence of shipbuilding in Canada proper, the following item regarding the shipbuilding of Quebec may prove valuable and interesting:—At present there are being built in this port 15 sea-going vessels, 13 schooners, and 16 barges, against 10 ships, 7 schooners and 6 barges at the same time last year.

## NOTICE.

MESSRS. D. & J. SADIET & CO., Catholic Publishers, Montreal, HAVE REMOVED to No. 275 NOTRE DAME STREET, next to William Dangerfield's, a few doors East of the French Square.

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May 1, '74 MONTREAL. [37-52]

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H. J. MUDGE, Inspector. Chief Agents.  
Montreal, 1st May, 1874. 37-52

## THE MONTH AND CATHOLIC REVIEW.

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