

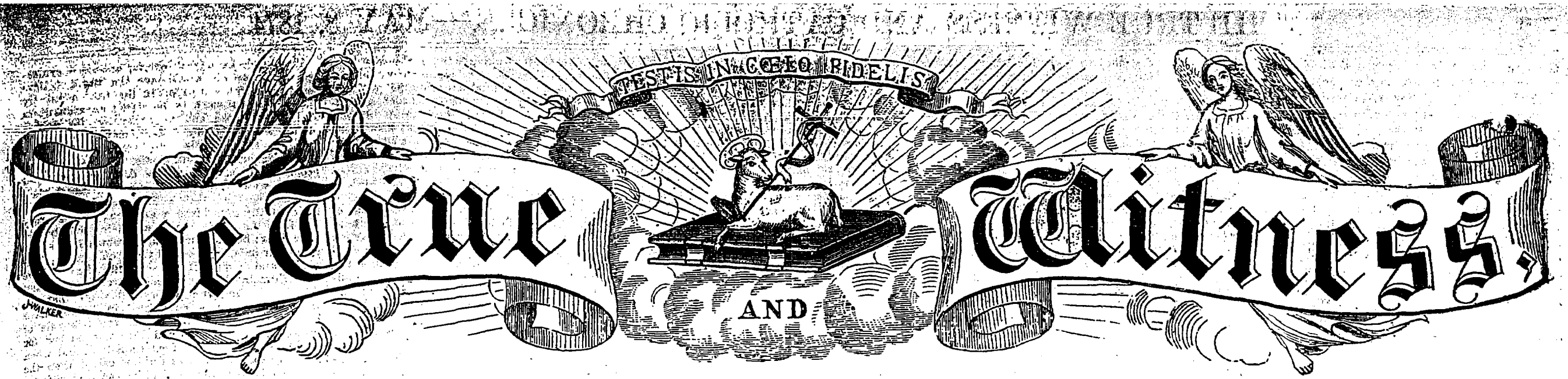
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## CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, MAY 8, 1874.

NO. 38.

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### ISABELLE DE VERNEUIL; OR, THE CONVENT OF ST. MARY'S.

BY MRS. CHARLES SNELL,

Author of "Helen and Florence, or a Month's Holiday at Rockwell Castle."

#### CHAPTER III.

Isabelle had arrived at the convent on a dark and dreary day in March. Three months had passed away since that time. June had just opened, and the soft summer air waved over the luxuriant masses of woods and the beautiful gardens surrounding the convent. The grounds belonging to the holy habitation were in a high state of cultivation, and the delicious perfume of lilacs and roses, mingled with that of other flowers, filled the air. On one side, a lawn, exquisitely smooth, extended from beneath the convent windows almost to the confines of the territory appertaining to the community, and through the tall but decayed palings that indicated on the west the limits of the property, one could distinguish the bright waters of the channel, at that season, blue, clear, and transparent as a looking-glass, and reflecting on their broad bosom the silvery beams of the moon by night. But, however ardent were the former, they could barely penetrate the thick foliage of the ancient trees forming a grand and noble avenue on one side of the lawn, beneath whose shade a gentle breeze was always playing to temper the extreme heat of the day. Altogether it was a lovely scene, and in this quiet, sequestered home, the inhabitants led peaceful and happy lives. Days, months, and even years of almost uninterrupted calm succeeded each other, and no rapid incidents, startling vicissitudes, or great and increasing responsibilities, such as destroy the rest and wear out the frames of the children of the world, were known within the high stone walls surrounding on three sides the convent of St. Mary's.

In the hedges and in the trees hundreds of birds built their nests and sang gaily to their mates, thousands of bees buzzed among the flowers, and never had the gardens presented a more lovely appearance than they did on the third of June of the year 18—.

It was the eve of the feast of the Ascension of our blessed Lord, and the day after Cecile, Clemence, and Eugenie were to kneel for the first time and receive the Bread of Life from the hands of the venerable priest: we have already mentioned as being Madame de Verneuil's confessor. In that hour of sweet anticipation and happy imagining, the three girls, full of the serious thoughts suggested by the important and solemn ceremony they were to take part in the next day, had left their companions and had sought refuge beneath the shade of the old elms to enjoy an hour of calm reflection, and to talk over the inexpressible bliss of receiving their Lord and possessing Him in their souls. Isabelle alone had ventured to follow them for she had learned to love her first friends, and although she was far from being as obedient and attentive as they were, the good nuns hoped and prayed that her generous nature would bend itself to the force of circumstances as soon as her capricious and independent temper softened beneath the influence for good exercised over her by

the amiable young girls with whom she daily associated.

However urgent or pressing had been the business or occupation of the Mother St. Euphrasie, she had nobly kept her promise to Madame de Verneuil. Watching over Isabelle with a truly maternal tenderness, she had struggled with an extreme perseverance against the innumerable difficulties that had presented themselves, and against the thousand and one faults which were only too deeply rooted in the disposition of her pupil, faults, however, which were mostly due to her want of education. Not wishing to wound the feelings of the young Isabelle, the Superior had ordered her to be placed in the Sister Josephine's class, not that she was able to follow, or even to attempt to do so, the studies occupying her school-fellows, but the kind-hearted lady was unwilling to cause her the humiliation of finding herself in a room with children of six or seven years of age presided over by the Sister Marguerite. In acting thus the Mother St. Euphrasie hoped that the example of her more advanced companions would stimulate Isabelle, and that she would, on finding herself the object of so much interest and kindness, lose her distaste for study and bring to it the indispensable attention and application so essentially necessary. The good Superior was right.— Isabelle's pride took the alarm, and if she had many faults, it was soon perceived that she had many good qualities. She set herself seriously to work, and at the end of three months the Sister Josephine, much pleased with her progress and aptitude for learning, gave such a favorable account of her to the Superior, that that lady wrote at once to Madame de Verneuil to give her the glad tidings of her stepdaughter's improvement.

"How happy you are, Cecile," said Isabelle, after they had sat for some time in silence. "O, how I wish I were in your place."

"But you will receive your first communion next year," answered Cecile.

"Yes," added Eugenie, "for the Sister Josephine was saying the other day to the Superior that she was very much pleased with you and that you were improving wonderfully."

"Did she indeed say that?" cried Isabelle in a joyous tone.

"Oh, yes, and she even said more; and then our Reverend Mother told her that she was going to write to your stepmother to tell her how well you were getting on."

"But a whole year must pass first," answered Isabelle, referring to the first communion, "and a year comprises twelve long months."

"And there is not one too many to enable you to reach the point at which we have arrived," said Cecile.

"The Cure is very severe with the catechism class, is he not?" asked the child.— "I could never answer as well as you all did."

"Yes, yes, you will, with patience and perseverance. Just remember what you were when you first came here; and if you have already improved so much in three months, what will you not be able to do at the end of the year?"

"And then you work so neatly, Cecile.— Oh! I have a great deal to do to be able to hem and stitch as well as you do. Did you remark the big tears rolling down the faces of those poor mothers when you all showed them the clothes their children are to wear to-morrow?"

"Those women are very honest and industrious. They have both of them several children and have hard matter to find bread to give them. But, hark! there is the Sister Josephine calling us, and we must go in."

The religious impression, however slight and evanescent, made on the mind of Isabelle at this period of her life, cast an influence over her future career. The example of her young companions, and it was rare to find more obedient and attentive children anywhere, contributed greatly to strengthen the resolution she had taken to pay the most serious attention to all the rules and studies of her class. Cecile, Eugenie, Clemence, and Isabelle were almost inseparable. The Mother St. Euphrasie the nuns observed this intimacy with pleasure, for they placed every confidence in their pupils, and trusting them implicitly, they knew that Isabelle would learn no harm from them. She had never once left the convent since her arrival, but her father and stepmother had been several times to see her, and her little brother had accompanied them on two separate occasions. Each visit to Isabelle carried conviction to the mind of Madame de Verneuil that she had acted rightly, and consoled her for the part she had taken in the departure of the spoiled girl from her home. It had lain heavily on her heart for many weeks, but the great and visible change that had taken place in three short months, both in the manners and conversation of Isabelle, rejoiced her sincerely, and she thanked the gracious Ruler of the universe who had inspired her with the

courage necessary to persuade her husband how highly necessary it was to prepare their daughter for the most important action of her life. Although her education had been commenced from the beginning, Isabelle was bringing herself to like her new mode of life. She had soon become accustomed to the rules, strict though they were, of the house, and had exchanged without a murmur her silk and cachemire dresses for the usual conventual uniform, composed of a black merino for winter and a simple lilac cotton for summer wear. She had repaid the kindness of the nuns by a passive obedience; nevertheless, she had much to learn and many faults to get rid of; and happily her kind mistresses, wanting neither in indulgence or patience, lent a willing assistance to the young girl to enable her to repair the lost time, and so overcome the difficulties incidental to her position.

Isabelle was present at the holy ceremony which fulfilled all the wishes of her three companions. The little girls they had dressed, and whose clothes had been made with so much pleasure by themselves, spent the day at the convent, and our youthful heroine could then see and judge for herself how supremely happy were the young communicants, who, to enable them to finish their work of charity, had given up the best part of their daily recreation and had worked for more than six months with no other motive than that of pleasing their Heavenly Father.

Isabelle was also very happy on that never-to-be-forgotten day, which made an eventful period in the young girl's life; for, in the early morning, she had been commissioned by the Mother St. Euphrasie to renew the white flowers that surrounded a beautiful statue of the Blessed Virgin that stood above the altar dedicated to her service in the convent chapel.

#### CHAPTER IV.

The Christian name of M. Blanchard, Cecile's father, was Thierry, and for some weeks his daughter had been busy preparing the presents she was accustomed to offer him every year on his name-day. A handsome pair of slippers embroidered in Berlin wool, and a purple silk purse worked in crochet with gold beads, were rapidly advancing towards completion; but as the ceremony of the first communion and the necessary religious instruction that had preceded it had somewhat retarded the work, Cecile again sacrificed a portion of her daily recreation to enable her to finish them.

Frequently the four inseparables would settle themselves in the garden, where, beneath the spreading branches of an old elm tree, they would sit and work until the bell recalled them to their studies. They were never left alone, for a nun, and perhaps two or three, was always in sight, and would occasionally approach near enough to the little group to ascertain the subject of conversation, but their presence made no difference, as, during the recreation, the pupils talked freely before them, and often appealed to them for their advice or opinion on any topic that engrossed their attention. On one particular day they had assembled as usual, and Isabelle, deeply interested in Cecile's presents, to help and expedite the work—for the young girl was then grounding her second slipper—would thread her needles and hand them to her as fast as she required them.

"What is your father's name, Cecile?" she asked, after a few minutes silence.

"Thierry," answered her friend, handing her a needle.

"And do you always make him two presents on his name-day?"

"Always, and also at the new year. I work him two pairs of slippers, one for summer and one for winter; but I vary the other presents, and last year I braided him a smoking-cap.— This time mamma has allowed me to make him a fine linen shirt for the new year."

"A shirt!" cried Isabelle. "I always thought the work-people in the town made men's things. And then I thought your father was very rich."

"That does not signify in the least," replied Cecile. "Mamma insists on my learning to work, and is anxious that I should acquire a certain degree of skill therein. She has always told me that the most difficult thing to make properly is a shirt, and that it is the thing of all others that contains the greatest variety; for there are in it hems, seams, felling, running, stitching, button-holes, and in fact everything, and I intend trying to obtain the first prize of needlework to please her.— My father may be very rich to-day, but reverses may fall to our lot as well as to that of other people, and then my work, added to the accomplishments my parents are so kindly bestowing on me, might be turned to account.— But what is your father's name, Isabelle?"

"Henry Louis Joseph," replied the little girl; "but why do you ask?"

"Simply to know why you do not make him something for St. Henry's day, once these things done, and I return to school, I shall be able to look after you and teach you the differ-

ent stitches, and between the feasts of St. Thierry and St. Henry there are eleven days."

"But I can neither embroider nor work crochet."

"Never mind; you must do something else. Let us go and consult the Sister Therese; she is walking in the avenue."

"I know what she can do," cried Eugenie. "Don't you remember, Cecile that cambric handkerchief I hemmed and marked for my father two years ago? Why cannot she do one like it?"

"What a capital idea!" answered Cecile; "and as you are not so much pressed for time as I am, Eugenie, you might teach her the marking stitch on a bit of canvas. After the third of the month I will undertake everything."

"And could I hem and mark a handkerchief by the fifteenth?" asked Isabelle, coloring with pleasure. "But you must remember that I had never done a single stitch until I came here, and that I work very badly. Besides, I have no handkerchief and do not know how to get one."

"Our Mother St. Euphrasie keeps all those kind of things for the pupils," said Eugenie, "and you will only have to ask for one, and tell her what you want it for."

As five or six days intervened between the date of this little conversation and the third of July, Isabelle had ample time to learn the marking stitch, and the letters "H. de V." had been worked more than twenty times on the piece of canvas; and when Cecile, who had spent three days at home, returned to the convent, she made her repeat the lesson on a bit of fine linen. She succeeded admirably, and her last trial having taken place on an old rag of cambric, the Sister Therese went herself for the handkerchief, and after having drawn a thread to enable her to cut it even, she tacked two very narrow hems, so that Isabelle might keep them straight. As a companion to accompany the handkerchief, she had copied out in her very best hand, under the supervision of the Sister Josephine, a little fable, to show her parents the improvement that had taken place in her writing. The day before the important anniversary, Madame de Verneuil came in her carriage to fetch her home, and we can easily imagine the joy of our little heroine on witnessing, the next day, her father's pleasure at receiving the two presents.

"Since you have been so good in trying to please me," said M. de Verneuil, "it is only fair that I should try to please you; therefore your mother shall take you to Germain's, where you may choose whatever you like best."

"What shall we buy, Isabelle?" asked her stepmother, smiling.

"I will tell you during the drive," answered Isabelle.

And she kept her word. She related to her kind companion everything that had taken place since her arrival at the convent, and wound up by asking for a large and well-fitted up work-box, and a quantity of calico, flannel, and other materials similar to those contained in Clemence Lamorliere's parcel. Her wishes were gratified, and when she returned to the convent in the evening, she hastened to call her three friends, who came flocking round her to admire her riches, and to listen to her account of the happy day she had spent at home.

But Isabelle also had something to hear.— During her absence, one of the excellent Sisters of St. Vincent had called at the convent, and had related to the nuns and assembled pupils the sorrowful history of a poor little girl only a few days old, who had, the day before, lost both her parents, and who were burned to death while endeavoring to save the humble dwelling, which by some strange accident had caught fire. The Mother St. Euphrasie had not only permitted the pupils to raise a small subscription among themselves, but had allowed them to promise a few articles of clothing for the infant, which they had undertaken to make themselves during the hours of recreation, and on the half holidays.

The Mother St. Euphrasie never lost an opportunity of accustoming her children to do good. She never allowed them to neglect a single duty, but they had her free permission to lay aside either the woolwork or embroidery that occupied the leisure moments, for the sake of working for the poor, and each and all felt, that, in consecrating these short hours to any work of charity they might have in hand, they were working for the honor and glory of God.

Some very urgent business having called M. de Verneuil to England, Isabelle spent the holidays at the convent. Cecile Blanchard and Eugenie de Grandville remained also under the charge of the good nuns; and the summer passed very pleasantly for our young friends. Clemence Lamorliere, having been very dangerously ill with inflammation of the lungs, had gone with her father and mother to Italy, from whence it was scarcely expected she would ever return. For her illness had made such fearful inroads in her naturally delicate

constitution, that the medical men had all agreed that the only remaining chance of saving her was to seek immediately a warmer climate, and sunnier skies for their precious invalid.— For Isabelle, Cecile, and Eugenie, the beautiful garden of their peaceful habitation was their world, and the ivy-covered wall of the venerable building was the boundary of all their hopes and aspirations. Not a cloud had yet dimmed the bright sunshine of their young lives. To them the world, with its artificial pleasures, was an unknown region; and if the trials and bitter disappointments of life, of which so large a share generally falls to the lot of humanity, were destined to be their portion, the heaven-born pity of the nuns of St. Mary's set them the example of every feminine virtue, and taught them that God, who measures our strength according to the demands upon it, would, if they invoked him prayerfully and fervently, send them courage to bear the heaviest dispensations with patience and resignation.

The holidays passed away, but our little friends had not spent them unhappily. The cooler weather enabled them to spend the greater part of their time out of doors, and their delight was to take long walks in the convent garden of an evening, accompanied by the two nuns, to enjoy the fresh sea breezes that played in the deep green foliage of the old elm trees. Notwithstanding that it was holiday time, the days were not spent in idleness; and Isabelle, who remembered with a sort of terror difficult to describe the weariness and dullness of those three first days, was endeavoring with all the good will she could summon to overcome her great love of play, and was beginning to understand that the mild and tender lessons these true-hearted women strove to impress upon the mind of their pupil were taught her by experience and faithful practice. Not, perhaps, that she then understood the full force of their words, but the seed fell on good ground, and in due time it brought forth fruit. The early training of that wild, unfettered spirit was indeed an arduous undertaking; but the way grew brighter as they went along, and the tender love and devoted care of those holy women were daily meeting their reward.

#### CHAPTER V.

By the last day of September all the pupils had returned to school, and on the first of October they assisted, preparatory to resuming their studies, at the celebration of a solemn Mass in the convent chapel.

A few days later, the usual routine of a school life recommenced, and the pupils of the first class set themselves seriously to work.— Although Isabelle could not as yet join in the regular lessons, and her daily conduct was so good, that, at the recommendation of her two kind instructresses, the Sisters Josephine and Therese, the Mother St. Euphrasie allowed her to join the catechism class, in order to prepare herself against the celebration of the first communion in the following spring. The good Superior had not come to this resolution, however, without much anxiety; she had narrowly watched the child committed to her charge, and had early discovered that she had not formed any habit of application, and needed powerful motives to stimulate her to exertion. But the extreme uneasiness she had at first experienced concerning this spoiled girl was rapidly decreasing, and she was beginning to look forward with the encouraging assurance that she would yet succeed in her undertaking.

In all her letters to Madame de Verneuil she gave very good accounts of Isabelle's conduct and progress, and concluded with the hope that ere very long she would develop those powers and capacities which had in her early childhood found little scope for their expansion. Under such healthful influences, and under such judicious training, it was almost impossible for Isabelle not to reap considerable benefit. The excellent nuns spared no pains to impart to their pupils the love of virtue, and particularly sought to strengthen their minds and store them with lasting treasures; and, as time rolled on, it became evident that, from the shy, unformed child she had been, Isabelle was fast becoming an amiable and affectionate girl, with a warm and sincere heart.

In one of the wings of the venerable building, and in one of the large lower rooms, the Mother St. Euphrasie had founded, some years before the period of which we write, an orphan school for the children of the neighboring village, whose fathers had been lost at sea either in fishing or merchant vessels, and when we first presented the convent to our readers there were about thirty little girls who, under the superintendance of two nuns specially appointed to this pious work, there received a good, solid, and useful education. They were taught reading, writing, and arithmetic; needlework, knitting, and netting were carried to the highest pitch of excellence; but all fancy work, such as wool-work, embroidery, crochet, &c., was strictly forbidden; and they were early trained in all kinds of domestic work, to enable



them to become in a few years either good needlewomen or hard-working, respectable, and faithful servants. They received their first communion at eleven years of age, and it was generally from amongst these children that the young ladies of what was usually called "The Great House" chose the little girl they wished to dress for the happy occasion. At sixteen they were sent to a convent, and were then either bound apprentices to some trade, or placed as servants in quiet, respectable families, according to their choice. The good qualities of these young women were so universally recognized in the neighborhood that they were much in request among the various families in the vicinity of St. Mary's, and the Mother St. Ruphrise prided herself on the fact that not one of them had ever turned out badly. But, at the same time, the rules and regulations laid down for their general conduct were extremely rigid: the nuns exercised a vigilant supervision over them, and once in the convent they never left it until they had attained the age of sixteen. No visitors from without, except those of their mothers, if they still had the happiness of possessing one, or of the nearest female relative, twice a year, were allowed; a large court and garden, separated from the main building by a high wall, were reserved for their special use, consequently the pupils of "The Great House" never met them, and rarely saw any of them except in chapel on Sundays.

(To be continued.)

FEDERALISM V. REPEAL.

THE DOWAGER MARCHIONESS OF QUEENSBERRY AND MR. P. J. SMYTH, M.P.

We (Irishman) have received the following letter from the Marchioness of Queensberry, enclosing one from Mr. P. J. Smyth, M.P. —

(To the Editor of the Irishman.)

"Sir,—You will greatly oblige me by inserting in your paper the following letter, which will assist in a work so greatly needed in Ireland—viz. the endeavor to create a free and intelligent opinion.—There can be no heart, nor courage, nor sincerity without it. I am thankful to have found a man in Mr. Smyth able and willing to explain so clearly and intelligently the true cause of Ireland, and I earnestly desire to place his letter before Irishmen and all citizens of Ireland for their careful consideration ere they sign "the roll." There is an irrevocable pledge remaining to be redeemed by them—and that is, "never to abandon the struggle for nationality." I ask, is the programme "a struggle for nationality?" Mr. Smyth's letter is the reply. It is the truth, and therefore cannot be "reformed"—that immortal truth which, despite dungeons, gibbets, and the still more fearful destroyer, slavery, still finds the few remaining loyal to her, and enforcing her claim with an undying energy.—Yours, sir, faithfully,

CAROLINE QUEENSBERRY.

April 12.

DEAR MADAM,—I have the honor to acknowledge the receipt of your communication requiring from me categorical answers to certain specific inquiries, which, for convenience, may be reduced to three leading ones—namely, "Is Home Rule, according to the Conference programme, a restoration of the *status quo ante* 1800? Will it give Ireland Legislative Independence, and the rank of an independent State? Will it satisfy the National aspirations of the Irish people, and be a settlement of the old feud between the countries? These questions, one and all, admit of but one answer—No. The programme is not restoration—it is innovation. It is not legislative independence—it is legislative restriction. It does not satisfy the National aspiration; for merging Ireland in a British Confederation, it deprives her of the very name of a nation.

Ireland has a legal, historical, and constitutional position, absolutely impregnable. It rests upon two Acts, one of the Irish, the other of the English Parliament, declaring the settlement of 1782 to be a "final" settlement—it is supported by the prosperity admittedly achieved, and the National rank gloriously held, from 1782 to 1800—and it is consecrated by the solemn declarations of the most eminent jurists of our country that the crimes of 1800 render the Union Act to all time a nullity. The Queen alone, O'Connell held, could revive the Irish Parliament. That is Ireland's natural position, and it is the most magnificent that recalcitrant nationality ever had. The programme abandons it, and takes up a quite different position, resting, not as the old one, on right, morality, and history, but on theories, speculations, and foreign examples. Contemplating, as it does, a mere "alteration of the Union arrangements" (Mr. Butt's words), not an abrogation of that vile instrument, it admits the validity of the Union, and condones the blackest crime in history. It leads the nation to abandon a claim she has an undoubted right to advance, and which England has no moral or constitutional right to refuse, and embrace a project which, whatever its merits, she has no right to enforce, and which England has a strictly moral and constitutional right to reject. The essence of the programme is local parliaments for purely local affairs for such divisions of the United Kingdom as chose to adopt the Federal principle, and a congress for Imperial affairs. Putting aside all question about the feasibility, or desirability, of such an arrangement, and having regard only to the principles of public morality, what right have we Irish to say to the people of England, Scotland, and Wales, content as they appear to be with the Imperial Parliament, "You must break up your whole constitutional system, and introduce an entirely new order of things, in order to satisfy us?" The programme, it is true, makes mention only of Ireland and England, but every intelligent person understands that Federalism involves of necessity local Parliaments for each and every subdivision of the United Kingdom that chooses to avail itself of that very elastic principle. So regarded, the programme inaugurates a British Reform, not an Irish national movement. Its predominant idea is Empire, not Ireland, and it wholly ignores the sentiment that has survived the storms of seven centuries, that of a distinct national destiny. The advocate of Federalism, to be consistent with himself, must put aside some of the most glorious names in our history, and avoid all reference to the brightest era of our country—for Repeal arguments are obviously out of place in a Federal propaganda. The advocate must stoop to the level of his cause. This was plainly illustrated in the "Home Rule debate" this session. The only speaker who asserted the right of Ireland was Lord Robert Montagu, and he could not have honestly done so had he not repudiated the programme. A cause that is not rooted in the national sentiment, that does not reflect the instincts, the feelings, and the traditions of the race, will inspire neither eloquence, enthusiasm, nor valor, and is wanting in the essential elements of success.

The decision of the Conference was to a large extent influenced by the extraordinary use made of foreign examples. The relations between Hungary and Austria and Norway and Sweden were actually quoted as examples of Federalism according to the programme. But every well-informed person knows that the constitution of Hungary is substantially the same as the Irish Constitution of 1782; and that the relation between Norway and Sweden is Dualism, the most pronounced in Europe. Canada was quite

fairly quoted, and would be a case strongly applicable to the object of the programme, were the establishment of an Irish Confederation, not a British Confederation, in the ratio of at least five parts British to one part Irish. Canada has no Imperial representation, but she has legislative independence. The position of Ireland in the British Confederation would correspond with that of Nova Scotia in the Canadian Confederation—with this essential difference, that whereas Nova Scotia, without a past, or a history, or a claim to be a nation finds herself an equal member in a Canadian Confederation; Ireland, with her past, and her history, her memories and her hopes, would be swamped in a British Confederation. For a cluster of colonies like the Canadas or the Australias, Federalism is admirably adapted; but Ireland is not a colony, her relation to England is not that of Nova Scotia to New Brunswick, or of Queensland to New South Wales; she is an ancient kingdom, the home of an ancient race, and she does aspire to a distinct destiny.

The corner-stone of the programme is Imperial representation. If that be removed, the whole edifice tumbles. How any Irishman can defend it is to me incomprehensible. It is not a right, for it did not exist before the Union, and it can be purchased only by a sacrifice of independence. No matter on what terms procured, I should regard it as unmixed evil. "Ireland a voice in Imperial affairs!" What voice? If an unready now, it would be a greater unready then. Legislation for the Colonies! The Imperial Parliament has seen its last Colonial legislation. "The Civil Service and India?" Those would be open to Irishmen without Imperial representation. "Peace and War?" Ireland would wield a much greater influence through an independent legislature of her own, than through a shadowy representation in what would still be a foreign legislature. In the words of O'Connell, there would be "inherent in the Irish Constitution ample powers to check absurdities." The immediate effects of this Imperial representation would be to make Ireland morally and materially responsible for every Imperial infamy, to reduce the local parliament to the dimensions of a local board, and to intensify and to render for ever irremovable the giant grievance—absenteeism.—Thirty years ago, Charles Gavan Duffy, writing on Federalism, said—"The Imperial representation on which it is based is calculated to perpetuate our moral and intellectual subjection to England. It will teach the aristocracy still to turn their eyes to London as the scene of their ambition. It will continue to train them in English manners, feelings, and prejudices; and to establish permanently a centre of action apart from their native country. By the same process it will plant deeper the physical evils of absenteeism. It will compel our Lords and Commons to reside out of the country, and continue the drain upon our resources on which you found so strong an argument for Repeal." Clearly, Imperial representation cannot stand, and that gone the whole programme is gone. Does a doubt, then, exist in any rational mind that to proceed further on such a basis is to court shame, humiliation, and defeat? I should greatly transcend the limits of an ordinary letter, and exhaust your patience, were I to enter upon a detailed criticism of this Federal scheme. There is one feature, though, of it which cannot be overlooked. When the Colonies claimed self-government, no question arose regarding Colonial and Imperial affairs respectively. They asked no Imperial representation; and the self-government they claimed they got by the Orders in Council. It would be well if Irish Home Rulers had followed the Colonial example. The Home Rule advocate would then be spared the necessity of defining what he means by "local" as contra-distinguishing from "Imperial" affairs. He may give a large interpretation to the word "local," but the decision will not rest with him. He will find it extremely difficult, if not impossible, to hold out for a wider interpretation than that which England, Scotland, and Wales may be willing for themselves to accept; and, as he began by an uncalculated concession, it is morally certain that he will be forced back, step by step, by an inexorable logic, till he finds himself landed in a vestry or a grand jury-room. The Minister will say, for example, "What is an Imperial affair if not the maintenance of her Majesty's Crown and dignity, and the peace of the realm?" Very well—that means Treason Felony Act, Suspension of Habeas Corpus Act, and the right generally of coercion. And so on through the endless category of things that may be construed as (in the comprehensive words of the programme) "affecting Crown and Government."

A nation should always stand upon her good right. I affirm that the right of Ireland is restitution. I said at the Conference, I now repeat, that the only rational and logical ground on which a constitutional demand for self-government can be based, is restoration, signified by Repeal of the Union. If any man be kept out of an estate which his father held, and of which his father had been wrongfully deprived, what does he do? He goes into court with clean hands, produces his maps and title-deeds, and claims the restoration of his property. He does not claim an estate quite different from that which his father held, and to which he can show no title.—That would be to jeopardise his cause. He may, indeed, if he so will, accept a different estate, but he cannot safely or with honor demand other than that which is his own by indefeasible right. So with the nation. She may accept what she pleases—let the offer come from the other side—but her demand must be based upon right and justice, morality and law. A prominent feature of the age, and the spring of its many vices, is a disdain for past wisdom. Not in modern philosophy, but in ancient faith; will Ireland find her salvation. If she be true to herself, her pledges, her traditions, and the memories of the past, she will resume possession of the old historic lines, planned in wisdom by the great and good men of old, and consecrated through generations by the sacrifices of the brave and true.—I have the honor to be, dear madam, with great respect, yours truly,

P. J. SMYTH.

PROFESSOR GOLDWIN SMITH ON HOME RULE.

(To the Editor of the Daily News.)

Sir,—Not all the actual wrongs of Ireland have made a worse impression, or done more to prevent the cordial union of Ireland with England than the want of courtesy with which a large section of English writers and speakers have habitually treated the complaints and aspirations of the Irish people. Regard for sentiment, though it is surely no mean or trivial part of policy, seems to be alien to the minds of our people and our statesmen. France would have made the Irish French in half the time that we have spent in vainly trying to make them English, not because she would have done more for them, but because she would have found her way to their hearts. Irishmen would have been made to feel themselves the perfect equals of Frenchmen.—The French press, as well as the Government, would have been studiously courteous, and French royalty would have been often seen in Ireland.—When we spurn Irish demands, when we even blame our Government for softening a denial, we forget that Irish history is a series of concessions first scornfully refused by England, then granted under constraint, and when concession by losing all its grace, had lost more than half its virtue. It is deeply fixed in my memory, by an incident which occurred at the time, that so late as 1863, a proposal to disestablish the Irish Church and to abolish what was merely feudal in the Irish Land Law was regarded as revolutionary and rejected with horror by public men who, before the close of the decade, were themselves going as far in the way of disestablishment, and a good deal farther in that of Land

Law Reform. The leader of the Tory party still tried to inflame the passions of his partisans by calling disestablishment sacrilege, and the reform of the land laws confiscation, though he no more dared to give effect to his professed conviction in either case than he dared to attempt the restoration of the penal laws. Between 1858 and 1868 did anything take place to which this complete change of opinion on the part of British statesmen can be ascribed? Every Irishman will answer, the Fenian movement. The answer will not be entirely just, for Party had its influence as well, as Fenianism; but, conviction, it is to be feared, had little or none. The Irish have their political defects like other races. But would any nation which had undergone such a training have done much better than they have? Are not some nations which have not undergone so bad a training doing worse? Suppose England had been for centuries a dependency of a strong Roman Catholic power, treating her people as misbelievers and pariahs, what would the political character of the English now be? Suppose Ireland had escaped the Norman as she escaped the Roman, might she not have become the seat of a happy and graceful civilisation? In the late elections the motives which prevailed with the Irish constituencies seem to have been at least as high and as suggestive of hope for the political future of the people as those which prevailed in England.—Home Rule, however undesirable in English eyes, is at least a public object. To those who sincerely believe in it it is a patriotic object. It is better than corruption, servility, or mere wealth-worship. It is at least as good as "Our national beverage and our national religion." If ability and public spirit have anywhere a chance of success in elections against money, it is rather in Ireland than in England. The prospect of Burke, if he were now seeking an entrance into public life, would be poor enough in either country, but hardly so poor in his own as it would in ours. Perhaps an Irishman may not without plausibility maintain that the new Irish members are on the average at least the equals of the new English members in point of political eminence, though far their inferiors in command of beer. The objects of the Home Rulers may be indefinite or impracticable; but, unfortunately, it does not follow that there is not at the bottom of the movement a real sentiment such as constitutes a political force, and calls not merely for the sneers of cynics, but for the care of statesmen. Historians cannot be worse employed than in raking up the mutual atrocities of Normans and Celts in early times, or of Catholics and Protestants in the succeeding period. These things belong wholly to the past, from which it is criminal without necessity to recall them. They cannot even be presented with historical justice except as portions, in the first case, of the general barbarism of the dark ages, and, in the second, of the great European conflict produced by the Reformation. Yet Irish history has formed Irish character. As English history has formed the character of the English people in love of England, so Irish history has formed Irish character in hatred of England. Hatred of England is the one political sentiment which fills the Irish heart at once in Ireland, in England where the Irish element is now growing formidably strong, in Australia, and in the U. States. In America I have marvelled at the strength and vitality of the feeling. To say that Ireland "is in a state of veiled rebellion" is a reckless and mischievous exaggeration. "Sacrilege" and "confiscation" have put the leaders of the people, both lay and clerical in the main on the side of order, and rebellion, veiled or unveiled, never comes into existence without leaders. But the evil spirit of Irish history has not been laid, nor has the danger of Irish disaffection been finally removed. During the struggles and controversies of the last century, between orations, pamphlets, polemical histories, and ballads, the disunion sentiment has even embodied itself in a patriotic literature, vigorous and popular enough to form another unhappy obstacle in the way of a complete fusion of the nations. Surely we do not require any extraordinary power of sympathy, or of looking at things not merely from an English point of view, to understand why an ordinary Irish Catholic, notwithstanding the concessions he has obtained, still cherishes the vision of Ireland for the Irish. After all, too, Ireland is a separate island, not a group of English counties. I once heard a Frenchman, with the gallantry of his race, impudently deny the existence of the St. George's Channel, and assert that England and Ireland were parts of the same island. Some Englishmen seem to be morally under the same impression. The extreme Home Rulers aim, I suppose, at legislative separation, with two Parliaments under one Crown. Whatever might be the case if Government were personal, it being Parliamentary, such a plan is totally out of the question. Better a thousand times would be the complete separation of the kingdoms. The two Parliaments, setting out in mutual jealousy and bitterness, would soon pull different ways. They would pull different ways in finance, in tariffs, in questions of peace and war, in the question, if it should ever arise, of a Regency, or even of the succession to the Crown. It is needless to argue where experience has decided. For nineteen years Ireland enjoyed the boon of legislative independence. During those years the harmony between the two Legislatures was preserved by foul and pernicious, but inevitable corruption. Then a hideous war of races and religions closed the auspicious annals of the Parliament of Ireland. No statesman, hardly any sane man, could deliberately propose to repeat an experiment so terribly decisive. On the other hand, it appears that some of those who call themselves Home Rulers would be likely to be content with a moderate measure of self-government. And this leads me to call your attention once more to a remedy by no means of the heroic kind, which I ventured long ago to suggest in your columns. I mean a general improvement of our local institutions extending to Ireland, but not peculiar to it, though perhaps with some allowance in the shape of special provisions for the existence of St. George's Channel.

It is obvious that the history of our local institutions points to the probable need of such a reorganization. They are the offspring of the feudal era, in which municipal life was confined to the town, the country being the domain of the feudal proprietors, and destitute of municipal life. The justice of the peace has leaped into the saddle of the feudal lord, but the grounds upon which his administrative jurisdiction is founded belong entirely to the past. Will tell you, of course, that you are proposing to restore the Heptarchy. Their study of history has led them to the conviction that the Heptarchy was a central Government, with strong local institutions. When Canning said that to repeal the Union was to restore the Heptarchy, he used a rhetorical figure, but he knew what he was saying. Some years spent, since my name last appeared in your columns, in the United States have deeply impressed my mind with the conviction that popular Government depends for its salvation on two things—public instruction and strong local institutions; and that the second of these safeguards is at least as indispensable as the first. People now fancy that since the triumph of plutocracy in the late elections safeguards are unnecessary in the country. But the masses of ignorance and poverty which have been enfranchised only to be debauched, when once they have become conscious of their power and have got leaders and wire-pullers of their own, will hardly be satisfied with a pot of beer.—When the populace of New York and other American cities was used by the slave-owning aristocracy as the Tories here are using their residuum, its services were not retained at so cheap a rate. Democracy is at the door. On public instruction in its most effective form, three powerful interests have in this country, combined to put a veto. There is all

the more reason for looking to the local institutions. In the case of England, however, no one would propose to delegate to a local assembly the power of legislating on any matters except under the supreme control of the Imperial Parliament. Subject to that control there would seem to be many matters of legislation which might with advantage be so delegated. Parliament is manifestly overloaded with work, which, as members themselves confess, is done worse every session. Much of this work is really of a local character, and there are subjects, not strictly local in themselves, local treatment of which might nevertheless be expedient. Perhaps we might include among them the liquor question and that of public education. With regard to education, indeed, the principle of local legislation has been in some measure already adopted. The difficulty of legislation on many subjects, and the perils to which governments are exposed in dealing with them, arise from the necessity of forcing the same legislation on districts varying very much in their character and circumstances, and of compelling Birmingham and Somersetshire to march abreast.—There are questions in America—the liquor question is one—which would tear the Union to pieces if they could not be dealt with separately by the legislatures of the different States. Local legislation would also mitigate the pest of election pledges on questions of local interest, which are becoming highly injurious to the character of the national Parliament.

Local legislatures would probably train and mark out a better class of candidates for Parliament.—Plutocracy may have very good grounds for exulting in the ostracism of intellect and the reduction of a once illustrious assembly to a mass of what a pungent writer among your contemporaries calls "soap-boilers." But there are probably some who regard as ominous the fact that in the last two general elections scarcely a single man of mark or promise has found his way into the House of Commons. I remember hearing the late Speaker, then Mr. Dawson, bitterly deplore the death of rising men in the house. He said that he did not know how, when the present leaders were gone, the country was to be governed. It was suggested that the need would press upon men. "Lord Palmerston," rejoined the Speaker, "was told that there was no need of a large standing army, because in case of invasion the people would rise as one man." "Yes," he replied, "and they would be knocked down again as one man." Again, local legislatures afford the means of making limited experiments in politics, for want of which a nation is compelled, on a bare balance of probabilities, to make irrevocable changes of the most sweeping kind. The result of the Ballot, whether good or evil, has shown how completely provision in politics may be at fault without experiment; while under the present system of national legislation no safe experiment can be made. Frequent elections may be in some respects a nuisance, but they are an essential condition of popular government, because in no other way can the interest of the people in politics and the political intelligence of the masses be kept alive. After seven years of political inactivity and apathy, your elections will be carried by the merest local influence, by beer, corruption, low wire-pulling, or blind chance.—Kidderminster is not the only place which in the late elections has read the nation a serious lesson on this subject. Moreover, the election of a local legislature with competent powers, might supersede the necessity of those minor elections the multiplication of which, under recent legislation caused some one to say that an Englishman's life would soon be spent in voting. If ever England musters courage to follow the example of all other nations by reforming her Upper Chamber and bringing it into harmony with her general institutions, election by local legislatures affords the obvious, and probably the only available means of accomplishing the object. I confess that for my part, after what I have seen in the United States, I should be content with a single chamber, elected by local legislatures, the local legislatures themselves being elected by the people at large. I believe that this would be the best central legislature, and the one which would most faithfully express the deliberate will of the nation, clear of passion and corruption. But there are probably few at present who share my opinion. Quite independently, then, of the Irish question, the improvement of local institutions appears to deserve the speedy attention of English statesmen. But if a national measure of self-government would satisfy and attach to the Union a large section of the Home Rulers, this seems an additional consideration of no small moment. The subject is one especially congenial to the Liberal party, which appears destined hereafter to act as the guardian of steady and enlightened progress against an oligarchy maintaining itself in power by appeals to popular ignorance and other essentially revolutionary means.—Your obedient servant,

GOLDWIN SMITH.

NEW LIGHTS IN IRISH HISTORY.

To those whose views are darkened by the haze of Exeter Hall, and who hate Ireland and Catholicity as a certain notoriety hates holy water, Mr. James Anthony Froude's work, "The English in Ireland in the Eighteenth Century Vols. II. and III.," will prove a welcome and seasonable production. We have had occasion, some time back, to draw the attention of our readers to Mr. Froude's character as a historian, and to the dual hostility he invariably manifests towards the Irish people and the religion they profess. Had Ireland followed the example of England, and thrown off the yoke of obedience to the Holy See at the bidding of a sacrilegious and bloodthirsty tyrant, the "Supreme Head" of the Anglican Church; had she yielded to bribes and menaces, to the logic of the gibbet and the dungeon, and taken part with England in her schism and apostasy she would be to-day spared the indignities and calumnies heaped upon her people by British writers and so-called historians—men who dig up out of the past every foul aspersion and groundless imputation to be found in manufactured state papers and lying records, and call this trash and rubbish the materials for history. If Ireland is no longer persecuted by penal laws she is pretty well abused from platform and in print in England. If the sword is not raised to strike her, the pen is wielded to revile her. When a man like Mr. Froude has the daring to come forth as the apologist of that human monster, Henry VIII. we need not wonder if he hold up to admiration the persecuting and exterminating Cromwell, the Attila of the Irish people, the scourge of their land, the unsparring Vandal and the heartless tyrant; the strangest mixture of enthusiasm, hypocrisy and ambition presented to us by history, ancient or modern; the most extraordinary compound of villainy, baseness, coarse familiarity and idle buffoonery to be found in the annals of mankind. It could scarcely be imagined that any man living out of Coccomassie or the realm of Dahomey would have the unblushing audacity to suggest, as Mr. Froude has done, that the complete subjugation of Ireland was owing to the timidity with which English statesmen carried out the abominable penal laws. Mr. Froude is not very tender to the memories of those English statesmen of the seventeenth and eighteenth centuries, because they lacked vigour in carrying out the Draconic legislation of the period; because in other words, they did not follow up the confiscations, the "sacrilege," the murders, the robberies of Cromwell and his fanatical followers, who swept over Ireland like a swarm of Huns, spreading devastation everywhere, and leaving only ruin, misery and the voice of wailing behind them. The authorities on whom Mr. Froude relies for his charges of atrocious cruelties and savage outrages against the Irish peasantry were men of the Lydford jury stamp, who were said to

hang and draw.

Mr. Froude has a great love for one-sided evidences. The man who would have the world believe that in the Cromwell papers in the Cotton Library and the Rolls House may be read true accusations against the monks, and a justification for robbing out the whole monastic system, may well ask incredulous readers to place implicit faith in the official documents of Dublin Castle. Because the Irish people would not "gamely" lie down like whipped spaniards while their liberties were crushed, their religion outraged, their consciences fettered and their country turned into a garrison; because they rose from time to time to defend their property and their lives; because they made chronic efforts to regain their independence and throw off a galling despotism and an ignominious servitude therefore are they stigmatised by the Froudes as cut-throats and miscreants. Impartial history will show that the worst agrarian crimes committed in Ireland have been owing to the corruption of the tribunals of justice in that country; when there was no law for a Catholic save the law of extermination, and when a society was organized in Dublin, called then the United Irishmen whose chief aim was to steadfastly and resolutely oppose the system of corrupt Government of the country, which was goading the people on to periodic resistance to their oppressors. The Irish people had unfortunately to recur to a "wild justice" to defend themselves against their persecutors. They were driven into crime by reason of the cruelties practised on them and their own powerlessness to obtain redress by legitimate means. But these crimes lack the turpitude and meanness which Mr. Froude would attach to them, but which usually characterize the atrocities that are year after year disclosed at an English assize. When as Arthur Young wrote nearly a hundred years ago, "It is domineering aristocracy of 500,000 Protestants feel the sweets of having 2,000,000 of slaves" it is not to be wondered at if a system of religious separation, fanatical bigotry and legalized persecution nurtured the passions of the Irish peasantry and drove them in despair to take the law into their own hands. But Mr. Froude is one of those who call every struggle made by the Irish people in their self-defence by the odious name of "rebellion," and who see the elements of deep premeditated and cold-blooded guilt in those excesses into which the Irish people were precipitated by the cruelties to which they were subjected. But while Mr. Froude dwells with savage unction over the atrocities of the Irish peasantry, he unscrupulously withholds from his readers the facts that would bear witness to the provocation they had received. As a writer in the Daily Telegraph says in an able review of Mr. Froude's work—

Mr. Froude does not do anything like full justice to the excesses on the other side—the judicial murders executed by the order or by the connivance of the Government, and the abominable cruelties perpetrated in the later years of the rebellion and many years afterwards by the organized Orangemen. He has a short way of writing history on these subjects; he consults the State Paper Office, and believes every official record; he reads the popular records and treats them all as lying Popish fabrications. And this is the man who is to delineate the Irish character in all historic truthfulness to his prejudiced countrymen! Need we wonder if Mr. Froude finds occasionally a mare's nest among the lying chronicles of Dublin Castle? For instance the veracious Mr. Froude has made the wonderful discovery that Wolfe Tone was ready to sell his country for a small post under Government—one of the basest calumnies ever uttered. And what opinion shall we form of Mr. Froude's historic accuracy when he tells us that the immortal Father O'Leary was a spy in the pay of Pitt?—one of the greatest libels ever penned against the memory of a devoted priest and patriot Irishman. This is the writer over whom the Daily Telegraph grows hot and cold. One day it accuses him of garbling history, of suppressing most important facts and of "seeing red" when he "comes across Roman Catholics and their priests." It says, in the critique already referred to:—

Nor can we, without something like repulsion, write that while Mr. Froude enters into the details of every atrocious outrage committed by the peasantry, he always excuses where he does not slur over the retaliatory crimes of the authorities, the troops and the Protestant settlers.

And yet a few days after it suggests that a more fitting title for Mr. Froude's work would be "Home Rule in the Olden Time," and then proceeds to dish up and spice Mr. Froude's calumnies for the English palate and enjoy the confection with evident relish. And then, after sneering at the idea of Ireland's legislative independence, it winds up a bitter diatribe against some of the greatest names in Irish history by the following non sequitur:—

Hence Home Rule is the worst political absurdity ever demanded by clever men, and the Irish ought to thank Mr. Froude for telling them the truth.

Thus it is that the Daily Telegraph, like Mr. Froude "sees red," when it looks at the Irish character and at Irish subjects.—The Universe.

ENGLISH MAJORITIES AND IRISH RIGHTS.

The anti-Home Rule press, English and Irish, are very energetically inviting the Home Rulers to consider themselves utterly and irreparably discomfited by the division on Mr. Butt's motion. They are immensely annoyed on perceiving that the Home Rulers do not seem to feel a bit the worse for their "beating," but are as full of spirit and of vigour as ever, and are evidently meditating further and early action. "Please to understand that your party has been overwhelmingly defeated, your cause tried out and the question finally disposed of," say the anti-Irish journals. And the Home Rulers reply—"We do not believe a word of it; we take quite a different view of the case." "Has there not been a large majority against your motion?" say the Tory Journals "and does not that settle for it?" "There has been a large majority against it," say the Home Rulers, "but that settles nothing. There will be majorities against it on future divisions also, but even that will not dispose of the Home Rule question." "Surely, for this session at all events you are done with it, and will now settle down to help us with the ordinary work of British legislation," say the Government prints. "You need not delude yourselves with any such notions," say the Home Rule members. "Our business here is to bush on the Home Rule question, and to forward all such measures as will strengthen the hands of the Irish nation in contending for Home Rule. That is the work the people of Ireland have commissioned us to execute, and to its accomplishment we mean to devote all our powers." In the foregoing "imaginary conversation" we have given the actual position and the ideas of both parties. Day after day we are being asked to believe that the Home Rule party are grievously hurt, mortally wounded, and actually killed by the division on Mr. Butt's motion; and when we refuse to take any such view of the case we find ourselves treated to a great amount of vituperation, and not a few violent and savage threats. These things, however, do not much affect us. Our course as Home Rulers is quite clear, and we mean to tread it unflinchingly. In Parliament and out of Parliament the agitation of the Home Rule cause must go on, no matter how distasteful it may be to the oppressors of Ireland. An adverse vote of the House of Commons will certainly not slay that cause—it would be a weak cause if it could be so disposed of. A parliamentary majority against it on one, or two, or twenty divisions will not be accepted by the Irish people as decisive of its merits. They are quite aware that in that arena the question will be defeated again and again; but they have also a profound conviction that by the might of the Irish people in Parliament and out of Parliament, they will carry it



to victory. It may seem strange to the anti-Irish press, but it is nevertheless a fact, that the Home Rulers are in no way disconcerted by the vote often returned to the House of Commons on any subject. They indulged in no expectation of having a majority of the House of Commons on any subject. They expected to put with them on any subject, before the House, and be strong and clear, before the House, and be completely fulfilled. They expected also to have a majority of the House of Commons on their side, and their expectations were realised. It is of high importance, to show the world how Ireland votes on such a motion as that brought forward by Mr. Butt, and how the opinion of Ireland, on a purely Irish question is squashed, stamped and overborne by an English and Scotch majority. These objects were attained by the division referred to, which was therefore a useful one for Ireland, and a scandal for the British Government. It neither destroys nor weakens any claim, or any argument of the Home Rule party; on the contrary, it serves to bear out their representations and to strengthen all their pleadings. Other motions will ere long be brought by the same party, before the House of Commons, the rejection of which by an English majority, if that should be their fate, will certainly not tend to make Ireland more contented with British rule, and the acceptance of which would tend to the advantage of the Home Rule movement. It is a consequence of the false position which England occupies towards Ireland that in a matter of this kind any action into which she may be forced results in some moral advantage to our cause. What she would most desire is to be left undisturbed by such motions, such proposed measures, and such interrogations as the Home Rule party have prepared for her. That repose will not be accorded her. She will not be allowed to be silent. She must speak, either to deny justice to the Irish people or to concede it—she must act, either to play the tyrant or to behave as a friend. Into that dilemma the Home Rulers will assuredly force her, and whatever line of conduct she may select, they will know how to shape theirs to meet it. The contest between her obstinacy in wrong and their determination to have the rights of their country may go on for some time; but as to what the ending will be we have no doubt whatever.—*Dublin Nation*.

**IRISH INTELLIGENCE.**

**HOME RULE AND EDUCATION.**—The London correspondent of the *Freeman* writes on Monday:—I understand that before the end of the week the Irish members will meet for the purpose of resolving upon the question of submitting to the House a specific proposition on the Home Rule question.

The Hon. Mr. O'Callaghan was to have interrogated the Chief Secretary of Ireland to-day, whether it was the intention of the Government to bring forward this session any measure relating to Denominational Education in Ireland. Sir M. H. Beach has not, however, yet returned from his Irish tour, but the notice of this question having been communicated to him this morning, the Chief Secretary telegraphed a request that the question might be postponed until he reaches London, which he will do in the course of a few days. Mr. O'Callaghan accordingly did not put his question, and will wait for an opportunity more likely to lead to definite results. The hon. member has, I understand, entered very warmly into this matter, and determined if any exertion or perseverance on his part can avail, to effect some good on this subject with the least possible delay.

**ANOTHER SHIPWRECK OFF KERRY.**—On Monday and Tuesday night a fearful storm swept over this district, doing considerable damage. Two ships are ashore in Brandon Bay, one of which is a large barque. The coastguards were on duty there all night. A barque is on shore at Ferret Island; only one man on board saved. The vessel's name is the *Glad Tidings*. She had sailed from the Shannon. This morning the bodies of the captain, the mate, and one seaman belonging to her were washed ashore. The vessel was laden with timber for Cardiff. Another vessel lies in Ballyheigue Bay in great danger. A herring smack, the *Quickstep*, was wrecked yesterday inside Puffin Island, Valencia. She had a cargo of potatoes from Galway. Crew saved. The ship will become a total loss.

Lord Robert Montagu's question, last night, relative to the Coercion Acts, elicited from Mr. Disraeli only a bantering reply such as those with which the late Lord Palmerston used to put aside the interrogations of troublesome Irish members. He frankly admitted having told his constituents that Ireland was being ruled by coercive legislation of a more severe and stringent kind than existed in any other quarter of the globe, but he jocosely reminded Lord Robert that he was then speaking as the leader of the Opposition, and he declined to say whether he considered it necessary to maintain the Acts in full force at the present period. The bantering tone of the reply appears to have afforded great amusement to the House, and was received with laughter. Lord Robert attempted to elicit a more definite exposition of the Premier's views by asking whether he did not consider it incumbent on him to remove coercive legislation, admitted to be unnecessary, but Mr. Disraeli, again copying Lord Palmerston's methods, did not vouchsafe an answer.—*Cork Examiner*, 15th April.

**SALE OF AN ESTATE.**—The Hon. Colonel Charles White, M.P., is reported to have sold to Sir Arthur Guinness, Bart., M.P., for the sum of forty thousand pounds, the Kilkenny portion of his Clare estates. It is matter for some surprise in the locality, as the property lies within earshot of Cahercon, the future residence of the gallant colonel.—*Limerick Chronicle*.

A return, asked for last Session by Mr. Pim, dealing with the statistics of the Irish Representative system, has just been laid before Parliament. We learn from this interesting return that the 103 Irish members are returned by 32 Irish counties, returning 2 members each—64; a university, returning 2 members; 6 cities or boroughs, returning 2 members each—12; and 25 boroughs, returning one member each. The statistics given with reference to some of these disclosures, display some startling anomalies. For example, Belfast, with fifteen thousand electors, returns two members; while Derry, Galway, Waterford, and Limerick, with a total of some eight thousand electors, return eight members between them. The same remark applies to Dublin; and in any future re-arrangement of seats, Dublin and Belfast would be entitled to a minority member. In passing, it may be said that the wealth of the capital of Ulster is illustrated by the fact, that with a population not two-thirds that of Dublin, it has almost as large an electorate. Some of the Irish towns returning members are very insignificant places. The ridiculous and absurd view of representative anomalies is to be found in the fact that Kingstown, with 16,000 inhabitants, has no member at all, while Downpatrick, Dungannon, Mallow, and Portlinton, with a total population of some 15,000, have four members between them. Kingstown, Queensdown, and Lurgan, are unrepresented towns, well entitled to Parliamentary rank by their importance and population. In the counties the province of Leitrim, with an electorate of 43,000, returns 24 members; Cork, with 16,000 electors, only two. We are still very far off in Ireland from realising the dream of the philosophic Radical of the *Anti-Jacobin*, who looked forward to the day when each burgh, numerically free, should choose its members by the rule of three.

**THE DRAINAGE OF THE SHANNON.**—The *Pail Mail Gazette* says:—If Sir Michael Beach deals successfully with the Shannon drainage difficulty, which he is

investigating, in person, he will earn the gratitude of a certain part of the population of Ireland more surely than it could be done by any sensational legislation: The history of this question, affords a striking example of the evil effects of attempting too much for one's means. The original design—a magnificent one in its conception—included not merely the complete drainage of a vast lake district of 200 miles in length, with varying but always considerable breadth, but the making a navigable channel throughout it from Limerick into the heart of the west country that lies between Connacht and Leitrim. Unfortunately, as usually happens in such undertakings, the means originally asked for were largely exceeded by the actual requirements of the work; and those who were responsible for the excess of their estimates do not appear to have had the courage to come forward and demand the additional sum necessary. Hence the design was only in part completed. This happening in pre-railroad days when the free navigation of the district was looked on as the primary object that portion of the plan was carried out after a fashion, but so much at the expense of the other object, that the drainage, which was to have been accomplished simultaneously, was in many portions of the course of the Shannon actually left much worse than before, the embankments raised for canalization purposes being so constructed as to throw back the waters higher up on lands that had hitherto escaped flooding. The unfortunate inhabitants have therefore suffered largely by the economical experiment, while the supposed benefit of improved intercourse by water has been altogether nullified by the advance of better means of communication, chiefly in the form of railroad. The case is one of those which merely requires a thorough looking into to secure justice for the petitioners; and Mr. Gladstone having pronounced himself of this by personal inquiry, announced semi-officially last autumn that a rectification of former blunders in the matter of the Shannon was to form part of the programme of his Administration for this session. Though that Administration is dead, the need of Government intervention is at least as strong as ever, and the result of the Conservative Chief Secretary's visit can hardly fail to be a new act of justice to Ireland, of which all parties, when once informed as to the facts, may be expected to approve.

**HEAVY PENALTIES FOR ADULTERATING MILK.**—At the Petty Sessions Castlereagh, County Roscommon, on Saturday, the Castlelea Poor Law Guardians prosecuted J. Glover and P. Leitch for supplying the workhouse with adulterated milk. Captain Wynne R.O.M., and Mr. Beckett, R.M., heard the case. The O'Connor Don, M.P., and J. Young Esq. sat on the bench, but being guardians, did not act as magister. Mr. Burke, Sessions Crown Solicitor, stated that specimens of milk supplied to the workhouse by Glover and Leitch had been sent to Dr. C. A. Cameron analyst for the county Roscommon, who certified that two samples supplied by Glover were milk which had been adulterated respectively with 33 and 100 per cent. of water. Dr. J. Brodie, Local Government Board Inspector, who had noticed the bad quality of the milk, deposed that it would seriously effect the health of the children, who were fed on it, as it deprived them of half the nutriment which they were supposed to receive. Dr. O'Donoghue testified as to the general bad quality of the milk. It was stated that one of the guardians, who doubted that chemistry could detect adulteration sent up with the contractors samples a pure specimen of milk, and one intentionally mixed with 20 per cent of water, and that Dr. Cameron stated exactly what they were. The defendants were convicted, and Glover was fined £32 1/2, including costs, and Leitch £16 7s. 6d., including costs. The fines are payable into the grand jury fund.

**A REFRAGORY JURYMEN.**—At an Enniskillen petty sessions P. J. Blake, Chairman, created some surprise by discharging a jury, who had partially tried a case, and empanelling a new one to finish it. Five young men were being tried for riot and assault. One of the jurors kept asking the witnesses for the prosecution a number of questions in rather loud voice some of which questions were hardly pertinent to the case. At last the chairman suddenly said he would take the responsibility on himself of discharging that jury and empanelling another. Another jury was then sworn. An *alibi* was proved for three prisoners, though some witnesses swore the prisoners were all in the row. The jury found four of the young men guilty, and they were ordered to be imprisoned for one month each, with hard labour, and to go to jail for three months more unless they gave security that they would keep the peace for twelve months.

**THE INSPECTION OF THE SHANNON.**—On Friday morning week the Chief Secretary continued the inspection (having previously visited the ancient Cathedral of Killaloe), and started from the Pier Head in Captain Ingham's admirable steam yacht. Meelick was then visited, and the third substantial obstruction in the river was the centre of observation. Not satisfied with a casual view of the place, the Chief Secretary got on shore, and proceeded to the bank of the old canal to the mill, where there is a mud embankment or dam across a branch of the former river course. He next went down on the opposite bank by Keelogue Tower and Forts, minutely inspecting every place that complaint was made of, at the same time making some very practical suggestions. From thence he examined all the shoals between Meelick and Shannon Bridge, on the entrance from the Shannon to the River Suick, and thence to Athlone, where the fourth of these artificial obstructions exists, after an inspection of which the Chief Secretary and Major French left for Moydrum, the seat of Lord Castlemaine, where he remained for the night. On Saturday morning he visited the Suick from above the town of Ballinacloe to the junction where it discharges into the Shannon.—*Limerick Chronicle*.

**WRECK IN DUBLIN BAY.**—On Monday morning there was a fatal casualty to the brig *Hampton*, of Dublin, laden with coal. A heavy sea, and the wind blowing more than half a gale, stranded the vessel on the rocks at the North Bull, and she became a total wreck. Owing to the well-timed exertions of Captain Knox Galway, of the Irish Lights Commissioners' steam yacht *Princess Alexandra*, the crew were saved with the exception of the master and one seaman, who were washed overboard and drowned.

**INSANITY IN THE COUNTY CLARE.**—Statements which have gained a considerable amount of currency, but no confirmation have prevailed, to the effect that in the western parts of the county Clare several persons have either died suddenly or become violently mad from some disease, the nature or the cure of which the local doctors profess ignorance of. It is believed by the inhabitants that the strange occurrences have been caused by the eating of diseased meat.

**A COUNTY CHAIRMAN ON THE IRISH LAND ACT.**—At the Enniskillen Quarter Sessions on Friday, Mr. Patrick Blake, Q.C., said, the Irish Land Act had given rise to a vast amount of annoyance and ill-feeling throughout the country. It was extremely difficult to administer it with any certainty, and it was as crooked an Act as was ever passed.

**EMIGRATION TO NEW ZEALAND.**—The *Caroline* with the 369 passengers for New Zealand, sailed yesterday.—*Cork Examiner*, 15th ult.

**GREAT BRITAIN.**  
**MR. NEWDEGATE AND THE CONVENTS.**—The fanatical member for North Warwickshire, has lost no time in proving to the world that he is still as devoted to his cause as ever, that years have had no softening effect upon his bigotry, that his hatred of monastic institutions is proof against all charitable

influences, and that while he lives he will rave against Convents and the Religious Life. It is his own idea. Only allow him to vilify Monks and Nuns, and to harrow ladies who have quitted the world for the love of God, and in order, according to their best judgment and calm reflection, to work out their everlasting bliss—let Parliament give him but this one precious privilege, and for him the millennium has come. It is, to be sure, a morose, ungenerous, unfeeling, and unmanly fancy; but Mr Newdegate's mind is constituted, his better nature is so perverted by a gloomy fanaticism, that he is unable to discern the scandalous impropriety of his proceedings in this matter. We do not know him personally, but we accept as true what we have been told as to the goodness of his character and the liberality of his conduct in everything that stands apart from Catholic institutions. But upon that one point he is the victim of the *TERRE MALADIE*. The disease seems to have acquired fresh strength from the late General Election. Parliament met for the despatch of business only on the 19th instant, and on the fourth working day of the Session he asked leave to bring in a Bill directing the appointment of a commission to inquire respecting monastic and conventual institutions in Great Britain, and for the purposes connected therewith. The terms of the motion are extremely vague; but we have no doubt the clauses of the Bill will remove all doubt respecting the design of its inventor. It can have but one object and one meaning if it have any purpose or meaning at all. Read by the light shed upon it by the anterior conduct of Mr. Newdegate, it must be obvious to all that the intention is to subject the monastic and conventual institutions in Great Britain to inspection by official inquisitors, like lunatic asylums and prisons. In the conception of his diseased mind, Nuns are lunatics or worse or a mixture of both. The public can hardly have forgotten already his charges against certain convents and Nuns in Staffordshire—the terrible stories he told in the House of Commons about dark vaults, and cruel flagellations, and terrible screams of the victims; and how he shrank from the investigations challenged by the Bishop of Birmingham, and how the false charges were blown to atoms by the report of a Protestant nobleman. But this explosion, has had no effect upon Mr Newdegate, except, perhaps, to rivet in his morbid fancy his hallucination about the Religious Life and the inmates of convents. Granting leave to bring in a Bill upon any subject at all affecting national institutions or interests being almost a matter of course, the permission asked by Mr. Newdegate on Tuesday evening was granted; but, though a Tory Administration is installed in office, and the Tory Minister has at his call a clear majority of fifty-two members in the House of Commons, we do not apprehend that Mr Newdegate's Bill will become part of this written law of the United Kingdom. It is too great an outrage upon the Catholics of the Empire—home and colonial—too gratuitous an insult to the Catholic nobility and gentry of the United Kingdom, whose sisters, and daughters, and relatives constitute the occupants of the convents against which the measure is aimed to permit its ever passing through the different stages in the two Houses of Parliament. We are well aware that in the present Administration through all its departments there is not one Catholic. We are also conscious of the fact that by the immense majority of the members of the Houses of Lords and Commons the tenets of the Catholic Church are largely rejected, and its religious institutions are wholly disliked. But modern Liberalism has more sympathy than Toryism with Exeter Hall. The Tories are at all events, ambitious of being considered gentlemen; and no gentleman, unless under the influence of a craze, will vote for such a Bill as that proposed by Mr. Newdegate. For what does it imply? Does it not imply plainly and absolutely that the Catholic nobility and gentry of Great Britain are so dead to all the feelings of humanity, so insensible to all the instincts of nature, as to allow the female members of their families to be immured in dungeons against their inclination, and subjected to open physical torture at the caprice of heartless tyrants? Is that credible? Will Mr. Disraeli affirm that proposition? Will the Earl of Derby, or Lord John Manners, or the Duke of Richmond affirm it? That will be seen by the fate of Mr. Newdegate's Bill; and for ourselves we have no hesitation of committing ourselves to the opinion that the Government will not help forward a Bill so wantonly offensive to a very large portion of the Queen's thoroughly loyal subjects, so utterly without justification by circumstances, and so wholly unnecessary and uncalled for. A large proportion of the conventual institutions in this country are educational establishments where young ladies intended for the secular life are educated, and where, consequently, the inner life of the convent is known to the laity. Many of the other religious establishments are homes for the houseless poor, schools for the education of the children of the poor, asylums for servants out of place, and reformatories for fallen women. About these there is no secrecy—nothing which the Religious Sisterhood are afraid should come to light—nothing to be concealed. Go to Blasford-square; go to Nazareth House, near Brook Green; go to the House of the Little Sisters of the Poor—and Mr. Newdegate, without the aid of an Act of Parliament or a police inspector, will find the doors open, and may satisfy his curiosity by inspection and questioning to the top of his bent. Even the cloistered Nuns have free intercourse with their families, to whom they may make known their feelings, and by whom in case of wrong or oppression they would of course be protected by appeal to the Bishop of the Diocese as Visitor-General of all monastic institutions within the scope of his episcopal jurisdiction, or to the Court of Queen's Bench, should the decision of the Bishop be unsatisfactory. There is therefore, no necessity whatever for Parliamentary interference in this matter. In the United Kingdom women become Nuns simply because they wish it, and they remain in their convents solely for the same reason. They cannot be forced into convents to lead a religious life, nor can they be forced to remain there even though their profession was the free act of their own free will. It is not Mr. Newdegate's interference in the matter an impertinent intrusion, to characterise it by the mildest phrase possible? Who asked him—a Protestant bitterly hostile to the Catholic Church—to put forth his protecting hand for the rescue of Catholic ladies whom his Protestant bigotry stimulates to represent as the victims of parental or fraternal baseness and conventual tyranny? Can he name one, even one Catholic, who has besought his interposition? Can he produce one living witness, liable to cross-examination, in support of his imputations, or any one of his gross and reckless imputations upon the monastic institutions of this country? If he can, let him do so; and the opponents of his Bill, whom it necessarily calumniate, will know how to deal with the case. If he cannot, and we are quite sure he cannot, then what justification can there be for allowing this Bill to be even read a second time? Mr. Newdegate professes to call for a Commission of Inquiry; what he wants is a law of inspection; and that really means the suppression of all conventual institutions in Great Britain.—*Weekly Register*.

**A BUDGET OF INTERESTING FACTS.**—The sixteenth annual report of the Registrar-General of births, deaths, and marriages in Scotland contains the following interesting facts noticed by the registrars:—During the year, a giant Irishman died at Hawick who was 7 ft. 3 in. in height, measured 55 inches round the chest, and weighed 42 stone. From the imperfect manner in which the old registers were kept, it is often impossible to procure satisfactory evidence of the ages of those who die at the extreme old ages. It is, however, one of the peculiarities of

the Scottish race, that they use every effort to ascertain the exact age of the deceased, so that, as a general rule, the age of death may be relied on as being correct. During the year 1870 there were 9 males and 17 females whose ages were entered on the register as being above 100 years of age at death. Of the 9 males, 2 had completed 100 years, 1 was 101 years, 1 was 102 years, 1 was 103 years, 1 was 104 years, 1 was 108 years, and 1 survived to his 110th year. Of the 17 females who died above 100 years, 9 had completed their 100th year, 2 were 101 years of age, 7 were 102 years, 2 were 103 years, 1 was 104 years, 1 was 107 years, 1 was 108 years, 1 was 110 years, and one was reported to be in her 115th year of life.—*Lancet*.

**THE INDIAN FAMINE.**—Some of the recent despatches from India give an account of the condition of things in the famine-stricken districts quite at variance with the painful statements of the correspondent of the *Daily News*. A telegram in the *Standard* of Saturday alleges that Mr. Forbes' pictures of the distress are exaggerated, and that the actual scarcity is far below the apprehensions. The famine is described as being everywhere under control, and the relief works exceed what is necessary. Government food accumulations are superabundant, and likely to go to waste. According to the *Standard's* correspondent there have been a dozen deaths from starvation altogether; the alarming telegrams that have been sent home are laughed at, and the English subscriptions are looked upon as superfluous. A letter in the *Spectator*, vouched for by the editor as having been written by one of the few Anglo-Indians who know what famine means, describes the general condition of the country as less gloomy than in former years of scarcity, and asserts that up to the 11th of March there had been no real famine.

**THE COST OF THE ASHANTER EXPEDITION.**—It is stated that the expenditure of the War Office in the current financial year will amount to, say, £260,000, excluding stores of obsolete pattern not requiring to be replaced of the value of £55,000, apart from charges incurred on account of Captain Glover, and leaving nothing chargeable to next year; that the expenditure of the Admiralty in the same period will amount to £280,000, including Captain Glover's charges, but leaving a sum of £70,000 to be paid in 1874-75; that Captain Glover's expedition will cost the Colonial Office (£118,000 to close of January), say, adding an estimate for the ensuing two months, about £150,000—making a total of £690,000.

**THE STRIKE OF THE ENGLISH AGRICULTURAL LABORERS.**—It appears that there are in England 4,600 agricultural labourers on strike, and the number of strikers is largely on the increase. The Committee of the Union, finding that the funds for the support of these men are entirely inadequate to their support notify that they are willing to refer the question in dispute to arbitration. But the great majority of farmers affected have engaged other hands, and they can tide over the next two months without serious inconvenience. The Isle of Ely farmers have been solicited by a deputation of labourers to come to a settlement, but the application is rejected.

Major Johnston, the gentleman who created a sensation the other day by sweeping the crossing near the Houses of Parliament, and was arrested by the police, has been discharged on a promise not to repeat his freak. The defendant had certain grievances, and took this singular way of making them known.

**OUTBREAK OF FEVER IN LIVERPOOL.**—Some alarm has been created in Toxteth Park, the southern suburb of Liverpool, by the outbreak of scarlet fever. It appears that several cases have been traced to the use of milk supplied by dealers whose cows had been allowed to drink of well water into which sewage had filtrated. Efforts are being made to have all such wells closed and to compel the milk dealers to use the ordinary town water.

years ago a young man came to this State without a dollar in the world. Last week he went out of the State, carrying with him the sum of one dollar and thirty-eight cents, the savings of fifteen years of frugal life. "Come West, young man, come West."

A Danbury man who recently lost his wife was asked by a friend whether she died suddenly. "Indeed she did," he exclaimed, "with much feeling; "why, only a week after there was a man around here that wanted to insure her, but I never dreamed of anything happening. And," he added, apologetically "I don't believe anybody would have thought it to look at her."

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It is stated that after leaving Denton, Caroline County, Md., and for eighteen miles below, there is not a licensed liquor saloon in that part of the county, which embraces one-half the territory and population of the county. In all this territory there is not a single criminal indictment against any citizen residing in that section.

WELL ANSWERED.—The other day a country girl was standing in front of a dry-goods store looking at the articles displayed in the window. A high-toned youth who thought himself very smart, stopped at the same window, and, noticing an article of ladies' apparel in the window, asked the girl if she knew what it was. "Well, yes," said the girl, "it's something for impertinent puppies to ask questions about." The high-toned young man suddenly remembered that he had an engagement around the next corner.

PROSPERITY OF BALTIMORE.—Baltimore finds the importation of sugar and molasses increasing from the West Indies at a great rate, and claims that the port transacts more business with Italy than any other in this country, and an increasing amount with Norway. The Baltimore and Ohio Railroad is taxed to its utmost capacity to bring the grain for vessels recently arrived, and not only were both elevators kept running to make the exchange, but grain was also put on board by hand, and the Patapsco was blocked with accumulated shipping.—This is certainly a cheering state of affairs, even though the Patapsco flows with less volume than the Mississippi. We took with pleasure to the prosperity of our sister city, and hope to parallel that in our record and see the example distributed generally.—*Philadelphia North American*.

I have heard a great deal about the rise in prices in Paris, and the fact is true as regards provisions, wine, &c., but dresses appear to me stationary at about the same prices as during the last days of the Empire. A very elegant toilette will cost from 700 to 1,000 francs, but very tasteful and handsome costumes may be procured at 400 and 500 francs. Of course, if one adds lace, the prices may be increased indefinitely, as lace may cost any price from \$8 a yard up to \$80, or even more, as witness the celebrated dress of Mrs. Sprague, of Rhode Island, the lace on which was said to be valued at \$7,000 a yard—\$35,000 for the single flounce.—*Mrs. Hooper in Philadelphia Press*.

Journalistic rivalries are sharp and decisive in Chicago. A young man acting as a reporter of the *Chicago Post* called to see Mr. Storey of the *Times*, the other day, and asked him if he had shot Dr. Johnson, as was rumored. The old man immediately pulled out his spectacles, squared round to the reporter, and replied: "Young man, do you think I am fool enough to do it in time for the evening papers?"

Listen to what a Western editor says about this time: "Wood, chips, coke, coal, corn cobs, feathers, rosin, sawdust, shavings, splinters, dry leaves, old rags, fence rails, barn doors, flint, old guns, rabbit traps, cabbages, potatoes, flour barrels, hats, beds, old iron, wire, old gimlets, or anything that can be converted into cash, will be received at this office from delinquent subscribers, as the proprietor contemplates retiring from active life."

There are shrewd boys in Burlington, Vt. On the night of the charter election they got out a drum and file, and went noisily to the house of one of the successful candidates. He thought they were the voters who had supported him, and flung wide his hospitable doors. Before he could get the boys out, they had eaten most of the supper that had been set for the real voters, who had found the table barren when they came.

The *Daily Witness* one of the most ignorant and bitter of Protestant papers, is regaling its readers with a reprint of Victor Hugo's last novel '93, and in an editorial on the subject informs its readers that Victor Hugo, as a poet, was called the "Byron of France, though he never had anything in common with Byron's licentiousness." The *Daily Witness* is doubtless not a careful reader of Victor Hugo, or what is still more probable does not understand French. At any rate, we cannot help smiling at the ways of our friends, the Protestants, for assuredly the organs of no other religion would republish the works of this avowedly anti-Christian writer as desirable reading. If Hugo is pure, George Sand and Eugene Sue are moral.—*N. Y. Catholic Review*.

The *Key West (Fla.) Despatch* says: "On Cozumel Island are yet to be seen the walls of the first church ever built on the continent of America. Cortez, before his conquest of Mexico—say about three hundred years ago—built his first place of public worship on this beautiful island. The foundation walls are yet partially preserved; each side has an elevation of some ten feet in places. The altar is covered with an almost impenetrable growth of chaparral; and all about and even inside these ruins are ancient and modern tombs, where patriarchy rest. The wild flowers bloom over them in great profusion, and the birds carol sweet songs morning and evening. A paved walk extends from the portal several hundred yards westward, but is now almost buried from sight in the soil. Excavations are seen where searchers after hidden treasures have delved. There is a fine field there for the curious to explore. But the natives of the locality allow it to rest, so quietly that the dense shrubbery almost buries it."

One House of the New York Legislature has passed a compulsory education bill. The first section will show its scope: "Section 1. All parents and those who have the care of children shall instruct them, or cause them to be instructed, in spelling, reading, writing, English grammar, geography, and arithmetic. And every parent, guardian, or other person having control and charge of any child between the age of eight and fifteen years shall cause such child to attend some public or private day-school at least fourteen weeks in each year in spelling, reading, writing, English grammar, geography, and arithmetic, unless the physical or mental condition of the child is such as to render such attendance or instruction inexpedient and impracticable." The bill passed the Assembly by a vote of sixty-eight to thirty-five. It said that the Senate will probably reject it.

A rural Vermont newspaper announces that its minimum charge for a first-class marriage notice will be \$400, or dried apples, notices with "poetry" cost 12lb. of onions more.—*Land and Water*.

A Nebraska Journal involuntarily says: "Who says farmers cannot get rich in this State? Fifteen

years ago a young man came to this State without a dollar in the world. Last week he went out of the State, carrying with him the sum of one dollar and thirty-eight cents, the savings of fifteen years of frugal life. "Come West, young man, come West."

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MONTREAL, FRIDAY, MAY 8, 1874.

ECCLESIASTICAL CALENDAR.

MAY—1874.

Friday, 8—Apparition of St. Michael, Arch.  
Saturday, 9—St. Gregory, B. C. D.  
Sunday, 10—Fifth after Easter.  
Monday, 11—Rogation Day of the Feria.  
Tuesday, 12—Rogation Day. SS. Nereus and  
Comp., M.M.  
Wednesday, 13—Rogation Day. Vigil of the As-  
cension.  
Thursday, 14—ASCENSION, Obl.

NOTICE.

On the First of May next the Of-  
fice of the TRUE WITNESS will  
be removed to No. 195 FORTIFI-  
CATION LANE, a few doors west  
of St. Peter Street.

NEWS OF THE WEEK.

Still the telegraph from Spain is very bar-  
ren of reliable news. Fighting commenced  
near Bilbao on Wednesday, the 29th ult., the  
object of the revolutionists being to dislodge  
the Royalists from the strong position which  
they occupy. Some slight successes are claimed  
for the former, but as experience shows that  
the reports which reach us from Madrid are  
very unreliable, we attach but little importance  
to those which announce Serrano's triumph.

"It is rather dispiriting" says the London  
Times, "after the triumphs and congratulations  
of the last few weeks, to be told that the worst  
of our difficulties on the Gold Coast are just  
now beginning." Such nevertheless seems to  
be the case; and the only cause for rejoicing  
over the result of the Ashantee expedition  
turns out to be that we have managed to effect  
a safe retreat. It is proposed, and it is to be  
hoped that the proposal may be carried out,  
to abandon the Coast settlements entirely, and  
to wash our hands of the whole concern.

Late telegrams report that the Carlists have  
been forced to abandon their position, and that  
in consequence the siege of Bilbao has been  
raised, and the City entered by the revolution-  
ary troops. This however is contradicted by a  
dispatch from Bayonne. The truth is hard to  
get at; but as the reports of Carlist defeats  
reach us through Spanish official sources they  
are most probably false. At the same time we  
learn that the revolutionists are enforcing the  
military conscription with great severity.

The back of the winter seems at last to be  
fairly broken, and since Sunday the severe  
cold, and almost incessant snow storms which  
have characterized the months of March and  
April have yielded to bright sunshine, and a  
mild atmosphere. As yet the navigation be-  
tween Montreal and Quebec is not open.

PASTORAL LETTER.

PETER FRANCIS OF THE GRACE OF GOD, AND APPOINT-  
MENT OF THE HOLY SEE, BISHOP OF HAMILTON.

To the Clergy, Religious Communities and Laity of our  
Diocese, Grace and Peace from God our Father and  
from our Lord Jesus Christ:—

DEARLY BELOVED BRETHREN:—

Having been appointed by the Holy Father,  
the Supreme Head of the Church on earth, to  
the onerous office of the Episcopate, it becomes  
our duty to address you, as your Chief Pastor.

We undertake this new burden with fear  
and trembling, knowing well its numerous du-  
ties and grave responsibilities, and fully con-  
scious of our own inability for so great a charge.  
But it has not been our choosing. To do the  
holy will of God is our sole object; and this  
divine will we can only discover by listening to  
the advice and obeying the commands of those  
placed over us. Our great consolation, in  
undertaking this serious charge, comes from the  
fact that God often makes use of the weak in-  
struments of this world to do His holy work.  
God acts through His agents; and the greatest  
mind and most profound intellect, unaided by  
Him, can do nothing.

In the formation of His Church, that  
glorious and imperishable work, He chose  
twelve men, poor and illiterate, who in all hu-  
man calculation, were most unfit for the ob-  
ject in view; and who, having spent three years  
in the school of Christ Himself, were still found  
with selfish and contracted ideas. But the

moment the Spirit of God descends, they be-  
come fully qualified for the great and glorious  
work of the world's conversion. It was God who  
operated in them—not Nature, but Grace.  
"Ye have not chosen me, but I have chosen  
you, and have appointed you; that you go and  
bring forth fruit, and your fruit shall remain."  
—John XV., 16.

Such has been the history of God's Church  
from the beginning; for St. Paul tells us that  
the foolish things of this world hath God chosen  
to confound the wise, and the weak to confound  
the strong, that no flesh may glory in His sight.  
So, of all that has been done great and glorious  
for religion, in the Old and in the New Law,  
in the Synagogue and in the Church—to God  
alone belongs the glory.

God, who desires our salvation, has made  
known His divine will to Man from the begin-  
ning. Our first parents, while they obeyed the  
commands of God, enjoyed the great privilege  
of conversing with Him; the earth spontane-  
ously produced its fruits, and peace and joy  
were Man's portion. But the moment he dis-  
obeyed the Divine Precept, that moment he lost  
the friendship of his Creator, and forfeited that  
rich inheritance which he could never re-  
cover, if left to himself. Man disobeyed but  
God's infinite mercy far surpassed Man's disobe-  
dience. When expelled from Eden, he was pro-  
mised that a Redeemer would come, Who  
would atone to the injured justice of God for  
the evil committed, and recover the forfeited  
inheritance. This was the fond and cherished  
hope of many generations; for four thousand  
years of sin and misery, it shone over this world  
of darkness like the morning star, denoting the  
coming Sun of the Eternal Justice, Who was to  
enlighten and bless the world by His pres-  
ence.

God requires from us unswerving belief in  
all revealed truth, and a faithful compliance  
with His commands; this comprises our entire  
duty, and on this depends our eternal salvation.  
We are not left in doubt concerning what we  
are to believe, for God provides a Teacher.  
In the Old Law, the patriarchs and prophets  
were inspired to make known God's will to  
Man; and Moses, when commissioned to free  
the Israelites from Egyptian bondage, was  
strengthened by miracles to establish and en-  
force his Divine Commission. And when God  
gave the Law on Mount Sinai amid thunder  
and lightning, He called to Himself His ser-  
vant Moses, to whom He imparted the written  
testimony of His Will; and by the authority  
of Moses, Aaron was raised to the Priesthood,  
which was to remain in his family till the com-  
ing of the Messiah; and through the order of  
the Aaronic Priesthood, the Law and Will of  
God were made known to the children of Israel.  
From this Chair of Authority, the people of  
God were taught; the Priests were the com-  
missioned teachers, and the authorized expound-  
ers of God's Law. The legitimacy of that  
authority was never questioned, and through  
it God's Will was made known; and in the  
days of our Lord and Saviour, we hear Him  
commanding the people to obey the Priests,  
who sat in the Chair of Moses, as being the  
only divinely appointed expounders of the law  
and the Prophets.

But the Priesthood of Aaron passed away,  
and in its stead the Priesthood of Christ was  
established; for our Blessed Lord was not a  
Priest of the Order of Aaron, but of the Order  
of Melchisedech. "The Lord has sworn, and  
He will not repent; Thou art a Priest forever,  
according to the Order of Melchisedech." The  
Priesthood of Christ was to remain till the  
end of time. Its holy and solemn office was  
to continue that tremendous sacrifice once of-  
fered on Calvary, which fulfilled all the types  
and figures of the Old Law, gave infinite satis-  
faction to the injured justice of God, and threw  
open Heaven to a redeemed world. "For in  
every place, from the rising of the Sun, till the  
going down of the same, there is offered to My  
Name, a clean oblation, a holy sacrifice; for  
great is My Name among the Gentiles."—  
Malachi.

Our Divine Lord established His Church,  
in which He instituted the Sacraments, the  
means of Grace, and the channels through  
which His merits are applied to our souls. By  
this Church, the world was to be taught all  
saving truth; and all generations, to the end  
of time, were here to learn the Law and the  
Prophets; were here to learn the will of God;  
for through the Priesthood the infallible voice  
of God was to be heard.

With us, the Church is an organic body, hav-  
ing its own divine life, which it imparts to its  
members. It is the Mystical Body of Christ,  
and the Soul of that Body is the Holy Ghost;  
and consequently, the faith and doctrine of  
that Church are divine, for they proceed from  
a Divine Person.

The Church is in Christ, and Christ is in  
the Church;—nothing less than the Eternal  
Son dwelling on earth and teaching men; and  
this being so, it necessarily follows that any  
appeal from the faith and the doctrine of the  
Church, is an appeal from God to the individ-

al; from the Infallible Voice of God to the  
weak and fallible voice of Man;—two judges:  
God on one side, and Man on the other. Di-  
vine Revelation, whether written or unwritten  
is of no value unless interpreted by the Spirit  
that gave;—fallible reason cannot sit in judg-  
ment upon God's infallible decrees—the stream  
cannot rise above its source.

Now if it can be seen that the Church is the  
Mystical Body of Christ, and the Holy Ghost  
is the Soul of that Body, it decides all contro-  
versy;—it precludes all further investigation;  
for then the Living Voice of the Church is the  
Living Voice of God, which all are bound to  
hear and obey. All this is sustained by  
Divine Revelation and the teaching of the  
Universal Church, from the beginning.

Here are solemn words of our Divine Lord:  
—"I will ask the Father, and He shall give  
you another Paraclete, the Spirit of Truth,  
Whom the world cannot receive, because it  
seeth Him not, nor knoweth Him; but you  
shall know Him, because he shall abide with  
you, and in you. The Paraclete, the Holy  
Ghost, Whom the Father will send in My  
Name, He will teach you all things, and bring  
all things, to your mind, whatsoever, I shall  
have said to you. It is expedient for you that  
I go, for if I go not, the Paraclete will not  
come; but if I go, I will send Him to you.  
When He, the Spirit of Truth, is come, He  
will teach you all truth, for He shall not speak  
of Himself, but what things soever He shall  
hear, He shall speak, and the things that are  
to come, He will show you. All things what-  
soever the Father hath are mine; therefore I said,  
He shall receive of mine and show it to you."  
—St. John, XIV. XV.

The foregoing are the solemn promises of  
God, the Eternal Son; they were solemnly ful-  
filled on the Day of Pentecost, ten days after the  
Lord's Ascension, when the Holy Ghost de-  
scended personally on the Church, the body of  
of Christ to remain therein forever. The Holy  
Ghost was not given to the Church, depending  
on the will of Man, but absolutely depending  
on the Divine Will of God. The Church is  
the body of Christ, and the Holy Ghost is the  
Soul of that Body, and they are inseparably  
united. Now, this is the point ever to be re-  
membered, that the Holy Ghost descended on  
the Church by the will of God the Father and  
Son, to teach Her all truth, and to remain  
with Her forever. Her voice, therefore, is the  
Voice of God, from which there is no appeal.  
"It is not you who speak, but I speak in you"

The same doctrine is taught by St. Paul.  
He calls the Church "one body and one spirit,  
as you are called in one hope of our calling.  
One Lord, one faith, one baptism. One God  
and Father of all Who is above, and through  
all, and in us all." And again he says, "He  
gave some to be apostles, prophets, doctors  
and pastors, &c. For as in one body, we have  
many members but all have not the same office,  
so we being many, are one body, Christ. You  
are members of the Body of Christ, and in one  
Spirit you were all baptized; whether Jews or  
Gentiles, bondmen or free, the same Spirit wor-  
keth in all." From the above you can see  
how clearly he teaches this doctrine; that as  
in the body we have many members, and only  
one soul that governs all, so we are many mem-  
bers, forming with Christ His Mystical Body,  
and the one Spirit animates all.

And this has been the doctrine of the  
Universal Church from the beginning. The  
Fathers of the Church ought to be of great  
authority with us; for they are the faithful  
witnesses of her teaching in their day. Some  
of them were taught by the Apostles themselves.  
St. Irenaeus, a disciple of Polycarp, who was  
a disciple of St. John the Evangelist, speaking  
of the Church, says:—"Where the Church is,  
there is the Spirit of God; and where the  
Spirit of God is, there is the Church and all  
grace. Those who are not nurtured at the  
breast of the mother, which is the Church,  
have not the Holy Spirit."

St. Augustine, on the same subject says:—  
"What the soul is to the body of a man, the  
Holy Ghost is to the Body of Christ, which is  
the Church." Elsewhere he remarks, that  
when a member of the human body is amputa-  
ted, the soul does not follow the severed part;  
so, in like manner, the Holy Ghost does not  
follow the Christian who has been separated  
from the Church, the Mystical Body of  
Christ.

Such, beloved brethren, is the teaching of  
our Holy Mother the Church; when we hear  
her voice announcing the truths of Salvation,  
we hear the Voice of God, for She is His  
Spouse and representative in this world.

But it is not enough for Salvation to be  
members of the Church, although without being  
such, we can have no hope of Salvation, for St.  
Paul expressly tells us that "without faith it is  
impossible to please God." St. James tells us  
that, "As the body without the soul is dead,  
so also faith without good works is dead;" and  
so our Blessed Lord declares that, "It is not  
he who says, 'Lord Lord' shall enter the  
Kingdom of Heaven, but he who does the will

of My Father, Who is in Heaven." And  
again, "He who would enter into life must  
keep the Commandments." So faith and good  
works are indispensable for salvation. Faith  
is the foundation on which we must build our  
spiritual edifice, if we hope to reach God and  
be saved; and the sole end of all the teaching  
of the Patriarchs and Prophets, of the Apo-  
stles and Confessors, is to lead Man to God;  
for this alone we were created and redeemed,  
and whatever draws us from it, is an evil to be  
avoided.

Let us then, dearly beloved brethren, exhib-  
it in our lives the sanctity of our faith by the  
purity of our morals. Let us confound the  
enemies of our Church, by showing in our daily  
acts the salutary effects of her teaching. It is  
thus, and only thus, that we can please God,  
and aid our Holy Mother the Church in these  
evil days of her affliction; now, when wicked  
men are leagued together for her destruction,  
her faithful children should unite in prayer,  
beseeching God to scatter these enemies and  
bring them to repentance, that peace and order  
may again be restored to the world.

Dearly beloved brethren, if God spare us, it  
will be our pleasing duty to visit the Missions  
of the Diocese this year, and to labor with our  
beloved priests for your spiritual welfare.

As the first act of our administration, we ap-  
point with pleasure the Vv Rev. Father Heenan  
our Vicar-General. This good priest deserves  
well this mark of our confidence for the serv-  
ices he rendered our predecessor, the late and  
much lamented Bishop Farrell.

Place your trust in God, and in the infinite  
merits of His Beloved Son; stand perfect in  
every good work, walk as children of light; let  
your "good example so shine before men, that  
they may glorify your Father Who is an Hea-  
ven."

Peace unto you, brethren, and charity with  
faith from God the Father and the Lord  
Jesus Christ and the Holy Ghost.—Amen.

This Pastoral shall be read in all Churches  
and Communities of the Diocese on the first  
Sunday after its reception.

Given at Stratford, on the 19th day of April,  
1874, Feast of the Holy Family.

† PETER FRANCIS,  
Bishop of Hamilton.

BABEL—THE LONDON MISSION.—Great  
things were anticipated from this spasmodic  
effort of the established church to wig back to  
Christianity the heathen myriads of Protest-  
ant London. Now that it is over, we may well  
ask, what has it accomplished?

"The Mission is an utter failure," says a writer in  
the Protestant *Manchester Guardian*. "There is no  
doubt about it." And its only result has been, so  
the same authority tells us, "to bring out more  
clearly the sectarian bitterness which exists between  
the parties within the Establishment."

So also was it with that farcical "Evangeli-  
cal Alliance" held the other day; of which  
the only permanent tangible result has been  
the starting of a new Protestant sect, the Cum-  
minites.

Indeed if Babel—which means confusion—be  
a proper term to apply to the jarring sects of  
Protestantism in general, it is no less applica-  
ble to the Anglican Establishment in particu-  
lar.

"Nothing," says the *Montreal Gazette*, speaking of  
this long heralded Mission and its results, "has oc-  
curred of late in connection with the Established  
Church which proves more clearly the need of some  
standard of church teaching, than the free outspoken  
announcements of radically different schools of  
thought so characteristic of this period of Christian  
work."

Here, from one pulpit, were taught the ne-  
cessity of Confession, and Absolution, and the  
doctrine of the Real Presence; there from an-  
other pulpit a so-called priest of the same  
church denounced these teachings as soul-de-  
stroying. Some preachers says the *Gazette*  
"taught a compound of Romanism and Ply-  
mouthism; at one moment enantiating doc-  
trine peculiar to Rome, at another doctrine  
peculiar to Mr. John Darly and his followers;"  
whilst yet again, we still quote our Montreal  
contemporary "Methodism was developed so  
earnestly as to lead people to believe that, if  
such views became common in the church" it  
was going over to Methodism,—

"No Kaleidescope could furnish more contra-  
dictory shades than those furnished by the various  
churches of either party."

Had such a picture been drawn by a Cath-  
olic, it would have been denounced as a cari-  
cature. Coming as it does from a Protestant  
hand, we see in it a faithful representation of  
Babel, that is Confusion.

Mr. D'Israeli seems to have out but a sorry  
figure in the House of Commons, on the 14th  
ult., when questioned by Lord R. Montagu,  
as to his intentions with respect to mitigating  
the severity of the Coercion Laws now in force  
in Ireland. We copy from the *Times*' report  
of the debate:—

"COERCIVE" LEGISLATION FOR IRELAND.  
Lord R. Montagu asked the First Lord of the  
Treasury whether he was correctly reported by *The  
Times* to have said at Buckingham this year that  
Ireland was "being ruled by coercive legislation of  
the most severe and stringent kind. I  
call it severe and stringent legislation because I can  
find in no Coercion Acts ever passed for Ireland  
provisions of so severe a character as I find in the

existing legislation, and which will go on until the  
year 1875." Also, whether he was correctly re-  
ported to have said at Newport Pagnell,—"Ireland  
is really governed by the most stringent coercive  
Act that ever yet has existed." Ireland at this  
moment, I believe I may say, is governed by these  
laws, which in severity—I am not saying that the  
severity is not necessary; I refrain from entering  
on any question of that kind—but is governed by  
laws of coercion and stringent severity that do not  
exist in any other quarter of the globe." And, fur-  
ther, to ask whether he now judges that "laws of  
coercion and stringent severity that do not exist in  
any other quarter of the globe" are "necessary" for  
the government of Ireland by the British Parlia-  
ment.

Mr. Disraeli.—It is some time since the observa-  
tions referred to by the noble lord were made, and a  
good deal has happened in the interval. (Laughter.)  
I have not had an opportunity of examining the  
report of these observations in *The Times* since  
the noble lord gave notice of his question, but I am  
perfectly ready to assume, from the general reputa-  
tion of that journal for its reports, that it was sub-  
stantially correct. With regard to the second, or  
rather the ultimate question of the noble lord, as to  
whether I now judge that "laws of coercion and of  
stringent severity that do not exist in any other  
quarter of the globe" are "necessary" for the gov-  
ernment of Ireland, the noble lord will remark that  
in saying what I did—although I believe that they  
are probably as necessary in the month of April as  
in the month of February—yet, in the month of  
February, I gave no opinion whatever about their  
necessity. And I am not disposed to give any  
opinion respecting it now. (Laughter.) It ap-  
pears to me that it would be extremely inconvenient  
for a Government to express its opinion upon a  
subject so important as that which has been intro-  
duced to our notice by the noble lord merely in  
answer to a question, and before the Orders of the  
Day.

Lord R. Montagu.—I wish to ask whether the  
Prime Minister does not think it his duty to remove  
from the legislation of the country any severity  
which is unnecessary. (Cries of "Order.")

Mr. Newdegate.—I respectfully ask you, Sir, whether  
it is within the understanding upon which  
questions are permitted to be put in this House that  
questions involving the gravest subject of legislation  
should be thus submitted to Ministers when the  
House has no legitimate opportunity of expressing  
its opinions upon the Ministers' replies. (Hear,  
hear.)

The Speaker.—The question put by the noble  
lord was not out of order. At the same time, the  
Prime Minister would have been quite entitled to  
decline to answer a question of that character, as an  
answer might involve argument and debate.

Lord R. Montagu.—I wish to ask whether the  
Prime Minister declines to answer me. (Cries of  
"Order.")

No answer was given.

The London *Times* publishes some extracts  
from letters of the late lamented Dr. Living-  
stone. The following paragraph throws some  
light on Protestant Missions, not only in  
Africa, but throughout the world. It is not  
by running away from danger, or by looking  
through a telescope at the "mission field"  
white though it may be to the harvest, that the  
nations will be brought to Christ. This is  
evidently the opinion of Dr. Livingstone.

PLAYING AT MISSIONARIES.

It is a sad pity that our good "Bishop of Central  
Africa," albeit ordained in Westminster Abbey, pre-  
ferred the advice of a colonel in the army, to re-  
main at Zanzibar, rather than to proceed into his  
diocese, and take advantage of the friendliness of  
the still unspoiled interior tribes to spread our faith.  
The Catholic missionaries lately sent from England  
to Maryland to convert the negroes might have ob-  
tained the advice of half a dozen army colonels to  
remain at New York, or even at London. But the  
answer, if they have any Irish blood in them, might  
have been, "Take your advice and yourselves off to  
the battle of Dorking; we will fight our own fight."  
The Venerable Archbishop of Baltimore told these  
brethren that they would get "chills and fever,"  
but he did not add, "When you do get the fever,  
then take to your heels, my hearties." When any  
of the missionaries at Zanzibar get "chills and  
fever" they have a nice pleasure-trip in a man-of-  
war to the Seychelles Islands. The good men de-  
serve it, of course, and no one would grudge it to  
save their precious lives. But human nature is  
frail. Zanzibar is much more unhealthy than the  
mainland, and the Government by placing men-of-  
war at the disposal of these brethren, though mean-  
ing to help them in their work, virtually aids them  
to keep out of it. Some eight years have rolled on,  
and good Christian people have contributed their  
money annually for Central Africa, and Central  
Africa diocese is occupied by the lord of all evil.  
It is with a sore heart I say it, but recent events  
have shown that those who have so long been  
playing at being missionaries, and peeping across  
from the sickly island to their diocese on the main-  
land with telescopes, might have been turned to far  
better account.

His Grace Mgr. Tache was presented on  
Sunday, the 26th ult., with an address from  
the Catholic population of Ottawa and Hull,  
congratulating His Grace on his services to  
his country as well as to his Church, and es-  
pecially approving of his judicious conduct  
when, at the earnest instance of the Canadian  
government, he undertook to bring about peace  
at the Red River. His Grace made a suitable  
reply; after which the assemblage was ad-  
dressed by the Revd. PP. Ritchot and O'Con-  
nor.

COME TO GRIEF.—Our readers will re-  
member how, in Geneva, the civil authorities  
have driven out the Catholic Clergy, and  
handed over the Catholic Churches to Pro-  
testants who have hired as ministers to do their  
religious business for them, a lot of priests  
under canonical censures, such as Loyson and  
others. One of these gentry has, so we read  
in the *Tablet*, just come to grief—the French  
Government having made a demand for his  
Extradition on charges of theft, swindling, and  
offences against public morals; the fellow has  
been arrested. Another of these fellows, one  
from the Seminary of Chartres, it is said was  
expelled from that institution before having  
received Orders at all. Such is the stuff of  
which the reformed pastorate at Geneva is  
composed.

TO OTTAWA CORRESPONDENT.—Your  
communication received too late for this week,  
will appear in our next issue.



WRITING FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 56.

THEY SHALL NOT STRAY.—7th. Com. Were I to tell you, Christian soul, that every man is born a thief, you would doubtless think that I was enunciating a rash proposition; and yet the conduct of every infant and of every young child proves the truth of it. For what is the ruling passion of every infant? The desire of having. Behold its hands stretched out to catch at everything, and to draw it to it. Listen to its cries. Its mother appeases it by putting the first article she can find into its hands; and its cries are stopped on the instant by the delight of having. Look at your school boys. A boy enters school with a new book, or a new toy. Every child in that school must handle it before the evening; must have it in his possession, if only for a moment. Ostensibly it is to look at it, but he will not be content to look at it in the hands of another—he must hold it—he must have it. He is incipient theft—here is that all pervading concupiscence—the concupiscence of the eyes—the strange inexplicable desire of having. Yes, Christian soul, as Eve in the childhood of her new-born life was overcome by this desire of having—as Eve's first sin was a theft, so every infant that enters into the world is by nature a thief. Do you not, then, now see why there are so many thieves in the world? Do you not, then, now see why dishonest men are as thick as ants upon the earth? Nor do I mean those thieves only who, coming in the night, break into your house and steal.—Their number indeed is great; but they alas! are not the only robbers. There are unknown and undetected robbers—men surrounded with honor and respectability—men of position and influence, whose robberies are greater and more numerous still. Remember this—every unjust man is a thief—every man who does an injury to his neighbor is a thief; and he is a thief as often as he acts unjustly and as often as he does an injury. Well then might the prophet Isaiah liken these numberless thefts to an inundation. Theft and adultery have "inundated" the land. Well might the prophet Jeremiah declare that "from the least to the greatest, all have studied avarice."—(Jer. 5.)

Thefts may be divided into two classes—vulgar thefts and genteel thefts. Vulgar thefts are those wherein one man's goods are taken by another from his premises and possession unknown to the owner. These thefts are generally punished in the common jail whenever detected. Genteel thefts are of quite another class, and comprise all cases of overreaching in buying and selling—all sharp practice in obtaining land or monies; and are oftentimes done by due process of law. These are genteel thefts, and the perpetrators thereof are not only not sent to prison, but are looked upon as smart men of business, and walk about the world clothed in purple and fine linen. We are accustomed to look upon thieves as belonging only to the poorer classes of society—as living in wretched dwellings, and clothed in rags; and yet it is a remarkable fact that the Holy Ghost no where reproves the poor for stealing from the rich, but in innumerable passages denounces the thefts of the rich from the poor. Warning you to have no fellowship with the rich, the book of Ecclesiastes says: "Have no fellowship with one that is richer than thyself. What agreement shall the earthen pot have with the kettle? for if they knock one against the other it shall be broken. The rich man hath done wrong, and yet he will fume; but the poor man is wronged and yet he must hold his peace. If he have need of thee, he will deceive thee, and smiling upon thee, will put thee in hope; he will speak thee fair, and will say: What wantest thou? . . . What fellowship hath a holy man with a dog, and what part hath the rich man with the poor? As the wild ass is hunted by the lion, so the poor are devoured by the rich." This is a dark picture, Christian soul; and explains to us the terrible denunciation of the Gospel. "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter heaven."

The thefts of the poor have been compared by a celebrated preacher, to those of the bees; the thefts of the rich to that of the bear. If the bees, wandering over the whole country in search of booty, are robbers, they are so only in an innocent manner, since they take from the flower only what it no longer requires—or, if you will make them real thieves, they are so only in light things. But the bear, when he finds the hive, is not content to take a little, but takes all, in spite of the complaints of a whole colony. Yes, Christian soul, as the bear, at one fell swoop, destroys the hard labors of thousands of bees, so the rich man, by the strength of his position and riches, is capable of destroying the labors of innumerable poor. Do you ask me how? Do you ask me to point out to you these genteel thefts? do you ask me to show you the bears of our human colony? Attend, for I will unfold to you the chiefest genteel theft of the day. Answer

me one question. Is there one single article of commerce—is there one single article of clothing, or of manufactured food that is wholly and entirely what it pretends to be?—What is the aim of the rich manufacturer?—to make the best article of the kind he is able? By no means. That would be to be honest; and to be honest would not add to his riches sufficiently quickly—would not satisfy his desire of having. What then is his object?—to manufacture the article cheaply in order to sell it cheaply? No, this would be no injury provided it were not manufactured cheaply at the expense of the artisan. But what then is his object? To manufacture as inferior an article as possible, having the appearance of as superior an article as possible. Behold here the genteel sin of the period. Our broad-cloth is shoddy—our calicoes starch—our silks albumen—all our articles of food are adulterated, because "theft and adultery have inundated" the land,—because from the least to the highest all have studied avarice—because the desire of having in the infant, has developed into cheating and robbing in the man.

Oh! but this is the custom of the trade, and if we do not follow the custom of the trade we cannot compete with our neighbor. "This the custom of the trade" forsooth.—Well! what then? If it is the custom, it is a damnable custom, and you are damnable in following it. The custom of the thief is to steal—that is his trade—and because it is his trade, is he right in following it? No! no! Christian soul. Any custom of the trade that is dishonest, is a dishonest custom, and you are dishonest in following it. It is the custom of the world to sin—are you, therefore, allowed to sin? Certainly not. It would not be a rational proceeding to go to hell for company's sake—to damn your soul because you see thousands of others doing so; neither is it a very rational proceeding to cheat and steal because others cheat and steal. "You cannot compete with your neighbour." And what right have you to wish to compete with your neighbour in sin and cheating? what right have you to compete with your neighbor in securing damnation?—For by this manufacturing of dishonest goods, by this manufacturing of inferior goods with all the appearance of superior ones, what are you doing? You are guilty of as many thefts as there are persons who are deceived by your goods. You may be clothed in fine linen—you may live in a large and sumptuous mansion—you may drive fast horses—you may be assessed for millions—but whence have all these things come?—your fine linen—your large house—your fast horses—your vast riches?—whence do they come? From the same source as that from which the thief and the pick-pocket get their support—they come by stealing. But with this difference: the petty thief steals only in few things, you steal in many; the petty thief steals only in tens, you steal in tens of thousands. He then is only ten thieves—you are ten thousand robbers. And tell me not, that "the injury to each one each time is only small—only a few cents." Well! what then?—even if it were so—what then? Have we not already seen that if you steal only a pin, with the intention of continuing your theft, still you sin mortally the very first time you steal, even though it be only a pin? But is the injury only small each time? Far! very far from it. To what has this custom of manufacturing inferior goods for superior ones led to? It has led to this—that from the least to the highest manufacturer there is not an honest article to be found. And do you call this a small injury to each one? Oh! no, Christian soul; oh! no. Every man in the land is robbed every day in everything that he uses, and everything that he consumes. And yet you call this a small injury! And let us look at this stealing of yours, irrespective of the injury done to your neighbor; let us look at it in as much as it is an offence against honesty. If a pick-pocket had stolen a thousand handkerchiefs a day for twenty years, what opinion would you form of his honesty? But you, O dishonest manufacturer! you make a million dollars a year by cheating each one that uses your goods a few cents. How many robberies have you committed every year? A hundred millions. And yet you pass for an honest man! And yet you are bowed to on the streets! And yet you hold a high chin before the world!

We have received *Chisholm's International Railway and Steam Navigation Guide for May*. This is a very useful hand-book for travellers, containing the Time Tables of all Canadian Railways; the Principal Railroads in the United States, Maps of the principal lines, and Island Steam Navigation Routes, together with General Railway information, Railway traffic returns, and miscellaneous reading interesting to the Traveller. For sale by all News Dealers and Booksellers; also by all News Agents on Trains and Steamers, and at the principal Railway Depots throughout Canada and the adjoining States. Published by C. R. Chisholm & Bro., 162 St. James St.

AN APPROPRIATE SUGGESTION.—In view of the language habitually used towards one another by members of the National House of Representatives of the United States—language which in other countries is only to be heard in the lowest pot-houses, and places where loafers do mostly congregate—a writer suggests that the incongruous terms wherewith by courtesy the several members are designated by the Speaker—to wit, "the honorable member" from New York, or the "gentleman" from Massachusetts, be abandoned; and that in lieu thereof they should be spoken of by and called upon from the Chair in such terms as these "The Bounty Jumper from Maine—The Forger from New York—The Bankrupt from Rhode Island, or the Boss Thief from Massachusetts." This, urges the writer in the *N. Y. Nation* though an innovation on the time honored usages of representative assemblies, would considering the character of United States Representatives be a more appropriate mode of address than is that at present in use.

Amongst the members of the Protestant Episcopal sect at New York there is, so we read, no little excitement. One of their leading ministers, a Rev. Mr. Sabin is about to sever his connection, and either start a new sect of his own, or ally himself with the Cumminites. The reason he assigns is that in the baptismal service which he is at present bound to use, the term "regenerated" is applied to the newly baptized infant, which Mr. Sabin opines encourages a dangerous error. He also objects to the word "priest" as implying altar and sacrifice. Thus the schism amongst the Episcopalians extends, and makes every day new converts.

We have been honored with a copy of the First Pastoral of His Lordship the newly consecrated Bishop of Hamilton; this document will be found in another column. Towards the end of the present month Mgr. Crinnan, accompanied by his Secretary will start for Rome, there to render customary homage to the Sovereign Pontiff.

Chicago furnishes an addition to the Irish Catholic press of this Continent in the shape of the "Cross and the Sword" of which the first number is now before us. It makes a very handsome appearance, and may, we trust, approve itself a brave defender of the rights of the Church, and the cause of Catholicity all over the world.

STATESMAN.—The *N. Y. Nation* thus defines the word,— "It is fast becoming a slang term applied to a politician who has stolen, or embezzled, or connived at the embezzlement of public money."

A new dictionary of the English language, as spoken in the United States will soon be required; and the *Nation* is furnishing its quota towards the much needed work.

Our esteemed contemporary the *Buffalo Catholic Union* will please to accept our felicitations upon its entry on the third year of its useful career, accompanied with our best wishes for its future success. May it see many new years.

On our advertising columns will be seen a cut of a valuable invention, the property of F. Greene of this City—its appearance on a steam boiler is decidedly ornamental—it can be attached in at most one hour to any boiler, instead of having to pierce six holes, thereby weakening the iron more or less, the combination requires only two.

We are informed orders are flooding into Mr. Greene's from all parts of the Dominion.—Com.

At the Annual Meeting of St. Patrick's Society votes of thanks were passed to the Manager of the Grand Trunk Railway and Capt. Bockus for their courtesy to the Charitable Committee of the Society during the past year.

THE IRISH MONTHLY—April, 1874—No. 10, Vol. II.—We have to acknowledge the receipt of this elegant Irish periodical which contains articles on the following subjects:—1. Eugene O'Curry; 2. Evicted; 3. A Pearl in Dark Waters; 4. Pastor Aterius; 5. The Relations of the Church to Society; 6. A Sketch of the Life of the late Father Henry Young of Dublin; 7. Field Preaching; 8. A Gleam or Two from History; 9. Jack Hazlitt; 10. The Coming Spring. The *Irish Monthly* is published by Messrs. McGlashan & Gill, U. Sackville Street, Dublin; and by Burns and Oates, London; price of single number, 6d.

THE MONTH AND CATHOLIC REVIEW—April, 1874.—This is a remarkably good number, and all its articles are of great interest.—We give the list:—1. Review of Joinville's History of St. Louis; 2. The Martyrdom of William Harrington; 3. Some Early Spanish Poetry; 4. Letters of St. Bernard, part ii.; 5. Conservatives and Liberals; 6. The Early Roman Christians; 7. Unstable as Water; 8. A Plea; 9. Reviews and Notices; Corrections of the Press.

YOUNG IRISHMEN'S LITERARY AND BENEFIT ASSOCIATION.—At a meeting of the Young Irishmen's Literary and Benefit Association, held in their hall, 199 St. Joseph street, on Tuesday evening, the following were elected officers for the ensuing term, viz:—President, M. O'Connell; 1st. Vice President, Thos. Mulcair; 2nd. Vice President, N. P. McNally; Secretary, Jas. McCormick; Recording Secretary, John T. Corrick; Treasurer, Wm. Doherty; Collecting Treasurer, John Flynn; Grand Marshal, John Coleman; Hall Committee, Messrs. J. Eoban, H. Gilchan, John Mulcair, E. Tobin, Jas. Merriman, J. Barry, John Bentley, Thos. Coffey, J. Murphy.

A SAD END.—Yesterday morning an inquest was held over the body of Margery Slemen, aged nineteen, of this city, who was found dead on the top of a high heap of hay in the barn of Mr. Pridhomme, Cole St. Antoine Road. It is stated that the unfortunate girl was of attractive appearance last winter but deranged in her mind, and she was sent to the Goal by her brother as a lunatic. Some time afterwards she was examined by the Commissioners, and although pronounced fit to have her liberty was kept in confinement two or three weeks longer, to see if her relations would take charge of her. A situation was subsequently procured for her, and she set out one day to proceed to it but never arrived at the house, and was not seen again till she was found dead. Owing to the cold weather the body was not decomposed, but was partly devoured by rats. A verdict of "Found dead, without marks of violence," was returned.—*Herald*, 2nd inst.

ROWDINESS.—Although Montreal is, for its extent, as peaceful and orderly a city as may be found, perhaps, on this continent, certain forms of rowdiness are becoming every year more and more discernible within its limits. Among these stands pre-eminent the very reprehensible and annoying practice of loitering at street corners and obstructing and often insulting passengers, especially females. Some localities are notorious for the gangs of rowdies that make their there nightly rendezvous. The corner of Craig and Bleury has long had a far from enviable notoriety for this cause. The Juror street "gang" has become matter of history. Several parts of St. Joseph street are equally bad and other points might be mentioned, which are noted for the resort of idle and impudent loafers and, what is worse, the absence of policemen. Facts have lately come under our notice which prove moreover, that the habit of carrying revolvers and other deadly weapons is becoming alarmingly common. There exists no reason of complaint of the efficiency of our police as far as they go, and our magistrates are always ready to uphold them in the proper discharge of their onerous and disagreeable duties, but it is well known that both the Corporation and Government Police are far from being numerically sufficient for all the criminal emergencies of the city. They ought to be increased by one-half their present number—indeed doubled, to make them competent to deal with the rough characters which beset our streets. It is to be hoped that means will be taken before long to raise both forces to a figure which will inspire confidence in their perfect efficiency to deal with all classes of law-breakers and to be a terror to suspicious characters.—*Mont. Gazette*.

Legitimate and reasonable as may be the pride with which we regard the growth of Montreal, our satisfaction is qualified by several unpalatable facts. The population of the city is increasing it is true, but is increasing in spite of a very heavy death rate, and in spite, too, of the devastation caused by clearly preventable diseases. While Montreal is admirably situated for health as well as beauty, parts of it are notoriously unhealthy, and the mortality in these quarters raises the death rate of the whole. The population of London is about twenty-five times that of Montreal, while the mortality is only some ten or twelve times that of this city. For the week ending April 6 there were registered in London 1,349 deaths to a population largely exceeding three millions, while our weekly rate exceeds 100, and sometimes reaches nearly 200. But there is another fact still more significant. In the whole 1,349 deaths in London there was not a single case of small-pox! So completely and thoroughly has this loathsome disease been stamped out by the skill and attention brought to bear upon it in the Metropolis. In Montreal, on the contrary, this fatal malady has found a cherished domicile. Fostered and encouraged by those Thugs of our community who have continued to defy the safeguards of science and common sense, it preys upon our population, carries off hundreds every year, and only relaxes its hold for a time when like fire it lacks food to feed it. This is a dark picture, but our experience of the past ten years bears out its truth.—*Mont. Gazette*.

Yesterday a young man, while on the witness stand, was asked by Mr. Britton, among other questions bearing on the case, whether he was married. With evident truth and much earnestness, and a thorough disregard of the dignity of the Court and the seriousness of his position in the box, he replied, "No; I wish to God I was." Every one in the Court but "My Lord" laughed a hearty laugh—a regular roar, but that young man did not sink right down under the ridicule. He meant it every word; it was a good matrimonial advertisement, and some nice young girl might do worse than set her cap for him. Perhaps the next time he is asked in Court if he is married he will answer, "Yes; I wish to God I wasn't!"—*Kingsion Whig*.

REMITTANCES RECEIVED. Ottawa, C McC, \$2; S F, 2; C, 2; F McD, 2; C S, 4; J C, 2; F B, 2; Mrs C, 2; T M, 2; K & R, 2; J Q, 2; J O L, 2; T S, 5; Rev J C, 2; G B, 2; T K, 2; Dr L, 2; B M, 2; J G, 2; A D, 2; W McK, 4; J H, 2; G M, 2; Miss McD, 2; H O, 1; M P W, 2.50; M F, 4; M J, 4; R G O, 2.50; C P C, 2.50; P G, 1; P O M, 2; P E, 1; P B, 1; P M K, 1; G G, 2; F O C, 1; Bear Brook, D S, 2; Richmond, Rev F O C, 2; Prescott, T B, 4; B W, 6; J H, 2; Brantford, E M, 4; Clontarf, J G, 9; Portage du Fort, J & P C, 2; Springtown, P K, 2; Jarvis, J McS, 4; Peterborough, T H, 2; Rustico, P E I, Rev F McP, 2; Bailton, Rev F McP, 2; Bailton, Rev M O D, 50cts; Pembroke, J G, 2; J C, 4; Ingersoll, J M, 2; Richibucto, NB, Mrs C McD, 2; St Ceme de Kenneboc, Rev J R D, 2; St Bonaventure, Rev F X L D, 2; Matitana, J McG, 1.50; Magog, Mrs J, 2; North Easton, Mass, Rev T F C, 2.50; Ottawa, W A, T, 4; Bathurst, N B, J B McM, 1.50. Per P C, Tweed—T McO, 2; D G, 2; F G, 2; J W, 1. Per C D, Hamilton—J G, 6. Per J O B, Inverness—P B, 75cts; Glen Murray, J McN, 50cts; Glenloch, L M, 1.50. Per H K, Montreal—Gaspé Basin, J J E, 2. Per J H, Chambly Canton—W H, 2. Per D O S, Picton—J M, 2. Per W C, Dalhousie Mills—D McD, 2. Per F F, Prescott—M B, 2. Per J M, Mount St Patrick—Self, 1.50; Mrs G, 1.50. Per C D, Hamilton—K F, 4. Per M O N, Downeyville—Rev B C, 2; J McG, 1.50.

DIED. On the 22nd ult, at Galinet Island, Co. Pontiac, at the residence of her son, Rev M. Ouellet, Dame Mary Justine Charlotte Deslauriers, aged 68 years. The funeral took place on the 25th ult, and was attended by a large concourse of friends, Catholic and Protestant, who came to pay a just tribute of respect to a worthy mother and kind neighbour who, for 17 years that she lived amongst them, was remarkable for many virtues. She leaves 7 children to mourn their great loss. May her soul, through the mercy of God and the intercession of the Blessed Virgin Mary, rest in peace. Amen. *Irish Canadian* please copy.

The Queen has caused it to be intimated that ladies will not be permitted to appear at Court in the low bodices which are now popular at fashionable assemblies. It appears that at the last Court several ladies did appear in the objectionable garments, much to her Majesty's displeasure. The rules of the Court are every year becoming more strict.

Toronto, May 1.—During the past month the emigration returns show there arrived in the city 155 English, 75 Irish, 10 Scotch, 25 Italians, 6 Germans, and 55 Swiss. Total, 325.

MONTREAL WHOLESALE MARKETS. Flour & brl. of 196 lb.—Pollards, \$3.00 @ \$4.00. Superior Extra, 6.40 @ 6.50. Extra, 6.00 @ 6.00. Fancy, 6.00 @ 6.00. Wheat, per bushel of 60 lbs., 0.00 @ 0.09. Western States, No. 2, 0.00 @ 0.00. Supers from Western Wheat (Wallaad Canal, 0.00 @ 0.00. Canada Supers, No. 2, 0.00 @ 0.00. Fino, 5.50 @ 6.10. Ordinary Supers, (Canada wheat), 5.50 @ 6.00. Strong Bakers', 5.90 @ 6.15. Middlings, 4.60 @ 4.70. U. C. bag flour, per 110 lbs., 2.70 @ 2.85. City bags, [delivered], 3.00 @ 3.00. Barley, per bushel of 48 lbs., 1.11 @ 1.15. Lard, per lbs., 0.19 @ 0.11 1/2. Cheese, per lbs., 0.13 @ 0.15. do do do Finest new, 0.43 @ 0.00. Oats, per bushel of 32 lbs., 0.00 @ 0.44. Oatmeal, per bushel of 90 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 @ 19.00. New Canada Mess., 00.00 @ 00.00.

TORONTO FARMERS' MARKET. Wheat, fall, per bush, \$1 30 1 34. do spring do, 1 22 1 22. Barley do, 1 32 1 33. Oats do, 0 48 0 46. Peas do, 0 70 0 72. Rye do, 0 00 0 75. Dressed hogs per 100 lbs, 7 50 8 25. Beef, hind-qtr, per lb., 0 06 0 08. " fore-quarters, " 0 04 0 05. Mutton, by carcass, per lb., 0 08 0 10. Potatoes, per bus., 0 60 0 65. Butter, lb. rolls, 0 25 0 28. " large rolls, 0 22 0 23. tub dairy, 0 22 0 24. Eggs, fresh, per doz., 0 12 0 13. " packed, 0 11 0 12. Apples, per brl., 2 50 3 00. Carrots do, 0 50 0 00. Beets do, 0 55 0 75. Parsnips 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, 28 00 30 00. Straw, 18 00 19 00.

KINGSTON MARKETS. Flour—XXX retail \$9.00 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. Butterm—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. Wood selling at \$4.50 to \$5.00 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$3.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$3. Hms.—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. Deakin Skins 30 to 50c. Pot Ashes \$5.25 to \$5.50 per 100 pounds.—*British Whig*.

J. H. SEMPLE, IMPORTER AND WHOLESALE GROCER, 53 ST. PETER STREET, (Corner of Foundling), MONTREAL. May 1st, 1874. 37-52

NOTICE. MESSRS. D. & J. SADLER & 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.

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE) IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., MAY 1, '74 MONTREAL. [37-52]

THE MONTH AND CATHOLIC REVIEW. APRIL 1874.—CONTENTS. Articles &c. 1. Reviews of Famous Books—XI. Joinville's History of St. Louis, by the Rev. H. J. Coleridge. 2. The Martyrdom of William Harrington, by the Rev. J. Morris. 3. Some Early Spanish Poetry, by E. Bowles. 4. The Letters of St. Bernard, Part the Second by Reginald Colley. 5. Conservatives and Liberals. 6. The Early Roman Christians, by the Rev. J. McSwiney. 7. Unstable as Water, by the Very Rev. Canon Todd. 8. A Plea, by W. F. F. Catholic Review. 1. Reviews and Notices. 2. Corrections of the Press. 1. The Saturday Review and the London Examinations. 2. The Saturday Review and Cardinal Barnabo. Cases for Binding the present Volume (now complete) can be had at the Publishers. All advertisements to be sent to Messrs. Evans & Oates, 17, Portman Street, W. The "Month and Catholic Review" is sent post-free to subscribers in America on prepayment of 24s. per annum. Subscriptions may be paid at the office of this Paper.

INSOLVENT ACT OF 1869, CANADA, Pao. of QUEBEC, In the SUPERIOR COURT, Dist. of Montreal. In re WILLIAM P. O'BRIEN: An Insolvent. On Wednesday the seventeenth day of June next the undersigned will apply to the said Court for a discharge under the said act. Montreal, April 27th, 1874. WILLIAM P. O'BRIEN, by his attorney at law J. B. DOWRLE.



FOREIGN INTELLIGENCE

FRANCE.

The recent notice given by the French Government that it will tolerate no attacks in the newspapers upon the Septennial Presidency has given great offence to the Legitimists, and the Extreme Right threaten to withdraw their support from the Government.

THE NEW SUPERIOR-GENERAL OF THE CHRISTIAN BROTHERS.—On April 10, the election of the new Superior-General of the Christian Brothers took place in the mother-house of the order in Paris, resulting in the nomination of Brother Olympe.

M. Just Paget—in religion, Brother Jean Olympe—popularly known, however, as Brother Olympe, was born in 1810 in a village of the Franco-Comte.

During the late Franco-Prussian War, Brother Jean Olympe was not inactive, and together with the late Brother Philippe, distinguished himself by his generous assistance in the hospitals and ambulances.

A lamentable hiatus in the registers of births, deaths, and marriages in Paris was created by the fires kindled during the dying struggles of the Commune. The keepers of these public records do not, however, put up with the loss as tamely as certain Parisian registrars did nearly three hundred years ago.

CHARTRES.—On Saturday week two Carthusian Fathers were ordained priests in the chapel of the Bishop's College at Grenoble. One of them was the Russian Baron Nicolai, who some years ago commanded a division of the Russian army in the Caucasus.

"When we are not religious we are pretty generally very superstitious." The *Bien Public* tells us that Theophile Gautier the celebrated French novelist and poet was a free thinker but so superstitious that although he refused to believe in God, he did in the evil eye.

THE CARLIST WAR.—LONDON, April 20.—A despatch from Bayonne denies that Portugalete and Santurco have been evacuated by the Carlists.

The latest despatches from the seat of war this morning (April 29) state that Gen. Concha, with 20,000 men, has moved from the seacoast in the direction of Valmaseda, twenty-two miles south-east of Bilbao, to strike the Carlists in the rear.

The *Dublin Freeman* thus discourses on the Carlists, their position, and objects.—On the other side of the river Nervion there rises a conglomerate of hills, prickly with peaks, and looking towards Bilbao like some strange animal, fossilized but unburied by Time.

It seemed to them that the Madrid Government menaced, by its centralising policy, their ancient customs, and for these they stood up like men. For two thousand years, their forefathers had striven for liberty against all comers.

The people elect the *ayuntamientos* or municipal councils, and the provincial delegations, who administer the affairs of the parishes and of the province, with independent care.

Why do they now rally around Don Carlos? Because the partisans of Don Carlos V. (when King Ferdinand's will placed the King's daughter on the throne) took care to represent him as the defender of the *fueros*, of the ancient free customs of the land.

They are not mere King-worshippers, these gallant men, they fight for the liberties of their land and nation, which had been encroached on, and they follow no leader who does not swear to defend them.

They are as great lovers of liberty as they are warlike, and as they are as genial as brave. Some trace a blood relationship between them and part of our Irish people. And it is related that an Irishman is allowed the same rights and privileges there as though he were a native-born Basque.

How bends the beam of war? Shall the besieged besiegers fall—or shall Serrano, taken in flank by other mountaineers, fall and fly? Watch now the telegrams, for the moment is big with the fate of Spain.

SWITZERLAND.

THE INTRUDER VICAIRES AT GENÈVA.—The newly appointed "vicaires" at Geneva are the subject of a pastoral from Mgr. Mermillod, who recapitulates the censures to which their schismatical intrusion has subjected them.

Whoever knows the trouble the Liberals last time had in fighting the Ultramontanes cannot for a moment doubt what the result of another election struggle would under present circumstances be in most Catholic districts.

A correspondent of the *Kölnische Volkszeitung* writes from Paderborn, on the 25th of March. "Allow me in a few words, to inform you of the grand demonstration by which the loyal Westphalians have this day shown their unshaken devotion to the Church."

One hundred dollars "paid in Pennsylvania bonds" was the reward Don Gaultier allotted to the Slaughterer of the "Snapping Turtle" in his "imitable ballad bearing that name, and it is almost needless to say that the satire contained a well-deserved sting.

the chief Pastor of such a people, and he promised solemnly to remain united with them in prison and banishment, in the bonds of an unshaken affection. He concluded with a cheer for Pius IX., which, nine times repeated, seemed as if it would never end.

The *Madburger Zeitung* gives us an example of the anger occasioned to the enemies of the Church by these demonstrations. "The Government is a great deal too indulgent," it says; "the Government should put an end to the forbearance with which it has hitherto treated the Bishops."

New "Religions" and "Churches."—The last census of England developed the fact that there were one hundred and seventy-eight different Protestant sects. Here in the United States Protestantism has gone far ahead of England in its efforts to attain to "unity in diversity."

"When the service commenced there were only about thirty persons present, although that number subsequently increased to about sixty." The New Catholic Church appears to be much given to "ologies and 'isms," but religion pure and simple doesn't seem to sway it to any embarrassing extent.

"Mr. Stephen Pearl Andrews is seemingly his chief prophet and apostle, and yesterday he discoursed to his followers concerning 'universology,' 'integralism,' and other things difficult of understanding. First of all, he hung up four large maps covered with the most embarrassing kind of 'ologies,' but they did not appear to have any bearing on his discourse, as he never once referred to them.

"Gentlemen, is there a man in this house who intends to vote against my bill?" said a Mississippi Representative, peeling off his coat and vest and banging them on a chair. Every man voted "aye."

In St. Louis everybody is considerate and therefore a daily paper remarks: "Two gentlemen and a lady left for the penitentiary last evening."

A Pittsburg paper takes up the refrain and continues it thus: "Mr Tooper, quit your tod, And make your early peace with God, Take nothing strong, excepting seltzer, Until redeeming grace you've felt, sir."

An Ohio chap "takes on" after the manner of "I am sitting on the stile, Mary," as follows: "They have ruined me utterly, Mary; All the day I do nothing but prowl, And sit up half the night, dearest Mary, In my desolate bar-room, and howl."

A PROFITABLE BUSINESS IN SING-SING PRISON.—John Short, the prisoner who ran a whiskey still in Sing-Sing Prison, says he earned fifty dollars a day with his original still, which he worked with some small lamps, for a whole year, until "blown on" by another convict, to whom he refused credit.

One hundred dollars "paid in Pennsylvania bonds" was the reward Don Gaultier allotted to the Slaughterer of the "Snapping Turtle" in his "imitable ballad bearing that name, and it is almost needless to say that the satire contained a well-deserved sting.

sent day Philadelphia "securities" are on a par in point of credit, with *Don Gaultier's* immortal "bonds"? It would seem so from the following short letter which we extract, just as it stands, from last Tuesday's *Times*.

A country minister of "limited capacity" recently married for a second wife a widow of some property. Being an ardent servant of Mammon, a former neighbor asked if he did not do well by the second marriage?

A bill has been introduced into the New Jersey Legislature which provides for the appointment of an inspector of liquors in every county of the State, whose duty it shall be to examine all alcoholic liquors offered for sale in his district, and visiting with severe penalties any attempt to vend impure or adulterated beverages.

St. Louis has a new reason for gratification. It ranks eleventh in population among the great cities of the civilized world, while in point of health it is fourth. Zurich, Geneva, and San Francisco are the only large cities that can show a lower average annual rate of mortality.

BREAKFAST—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.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe & Co., manufacturers of dietic articles, at their works in the Euston Road, London."

BRONCHITIS CURED.

BRONCHITIS CURED. BRIDGEWATER, N. S., March 2d, 1869. MR. JAMES L. FELLOWS—DEAR SIR: While in Windsor on a visit, in December last, I fell in with an old friend—Captain H. Coffill—and finding him looking so hearty and robust, was led to inquire what had produced the great change, for when I last saw him (two years previous) he was a mere skeleton.

CONSUMPTION.—Many say that this disease cannot be cured. But the proprietors of Allen's Lung Balm will satisfy any one that it has been cured in many cases of the worst description.

TRUE MERIT APPRECIATED.—"Brown's Bronchial Troches" have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are always at hand to be used as occasion requires.

"THE HARP" will be devoted to general literature carefully selected, and of such a character as will be of instructive and interesting; each number will contain one or more well-chosen pieces of music and will be illustrated in the most approved style.

Specimen numbers mailed to any address for 15 cents. Subscribers may remit the amount in postage stamps or otherwise.

Articles for publication solicited. A limited number of advertisements will be inserted in the paper, at 20 cents per line for each insertion.

Agents wanted in every town in the Dominion.

ROYAL INSURANCE COMPANY OF LIVERPOOL. FIRE AND LIFE. Capital \$10,000,000. Funds Invested 12,000,000. Annual Income 5,000,000.

FOR CONSUMPTION AND ALL DISEASES THAT LEAD TO IT; SUCH AS Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all Diseases of the Lungs, ALLEN'S LUNG BALSAM IS THE GREAT MODERN REMEDY.

INSOLVENT ACT OF 1869. CANADA, Pro. of Quebec, Dist. of Montreal. In the SUPERIOR COURT. In the matter of WILLIAM H. CODDINGTON, An Insolvent.

INSOLVENT ACT OF 1869. CANADA, Pro. of Quebec, Dist. of Montreal. In the SUPERIOR COURT. In the matter of ARTHUR M. COHEN, An Insolvent.

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INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of ARISTIDE PINGONNAULT, of the Parish and District of Montreal, heretofore of the City of Montreal, Trader.

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

**D. BARRY, B. C. L.,** ADVOCATE, 10 St. James Street, Montreal. January 20, 1874. 24-1y

**THOMAS P. FORAN, B.A., B.O.L.,** ADVOCATE, SOLICITOR, &c., NO. 12 ST. JAMES STREET, MONTREAL.

**CONFEDERATION LIFE ASSOCIATION.** STOCK AND MUTUAL PLANS COMBINED CAPITAL, - - \$500,000.

**SPECIAL FEATURES:**—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies. Its Government Savings Bank Policy (a specialty with this Company) affords absolute security which nothing but national bankruptcy can affect. Policies free from vexatious conditions and restrictions as to residence and travel. Issues all approved forms of policies. All made non-forfeiting by an equal and just application of the non-forfeiture principle not arbitrary, but prescribed by charter. Mutual Policy-holders equally interested in management with Stockholders. All investments made in Canadian Securities. All Directors peculiarly interested. Consequent careful, economical management. Claims promptly paid. Branch Office, 9 ST. SACRAMENT STREET, (Merchants Exchange), Montreal. Agents wanted. Apply to

**H. J. JOHNSTON,** Manager, P.Q. **W. H. HINGSTON, M.D.,** L.R.C.S. Ed., Medical Referee. Montreal, January 23. 23



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

**Patent Improved Ivory Eye-Cups.** Many of our most eminent physicians, oculists, students and divines have had their sight permanently restored for life, and cured of the following diseases: 1. Impaired Vision; 2. Presbyopia, or Far Sight-ness; or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye-Cups, Cure Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Myopia, or moving specks or floating bodies before the eye; 11. Anisocoria, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the loss of sight.

Any one can use the Ivory Eye-Cups without the aid of Doctor or Medicines, so as to receive immediate beneficial results and never wear spectacles; or, if using now, to lay them aside forever. We guarantee a cure in every case where the directions are followed, or we will refund the money.

**2309 CERTIFICATES OF CURE.** From honest Farmers, Mechanics and Merchants; some of them most eminent leading professional and political men and women of education and refinement, in our country, may be seen at our office. Under date of March 29. Hon. Horace Greeley, of the New York Tribune, writes: "J. Ball, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24th, 1869: "Without my Spectacles I pen you this note, after using the Patent Ivory Eye-Cups thirteen days, and this morning perused the entire contents of a Daily News Paper, and all with the unassisted eye."

Truly am I grateful to your noble invention, may Heaven bless and preserve you. I have been using spectacles twenty years; I am seventy-one years old. Truly Yours, PROF. W. MERRICK. REV. JOSEPH SMITH, Malden, Mass., Cured of Partial Blindness, of 18 Years Standing in One Minute, by the Patent Ivory Eye-Cups.

**SPRING, 1874!**

**J. & R. O'NEILL,** IMPORTERS AND WHOLESALE DEALERS IN BRITISH AND FOREIGN DRY GOODS, DOMINION BUILDINGS, No. 138 McGill Street, Montreal.

We have now received a large portion of our SPRING IMPORTATIONS. We show to-day— 28 Cases New Prints, Cashmeres and Satens, 37 Cases New Dress Goods, 65 Bales Grey and White Cottons and Sheetings, 14 Packages Irish and Scotch Linens, 11 Bales Haberdashery and Small wares, Cases of Merino and Cotton Hosiery, 8 Cases Kid, Lisle, Silk, and Cotton Gloves, 5 Cases Rich Black and Colored Silks, 10 Cases Printed Shirtings, Wavy and Harvard do., 9 Cases Silk Umbrellas, Sunshades and Parasols, 12 Cases Black and Colored Lustres, Cobourgs and Cashmeres, 10 Cases Nottingham Laces, Ruffings, Rouchings, and Curtains, 8 Cases New Paisley Cashmere and Silk Fancy Shawls, 4 Cases New London Jackets, Silk and Cashmere, 14 Bales Cottonades, Denims, Tickings and Jeans, 5 Cases New Ribbons, Ribbon Velvets and Silk Scarfs, 5 Cases New Tasso, Batiste, and Polka Spot Costumes.

**MERCHANT TAILORS** will find a very choice assortment of NEW TROUSERINGS, COATINGS, VESTINGS, AND TRIMMINGS.

**WE OPEN TO-DAY:** 7 Cases New Broad Cloths, Venetians and Worsted Cottons, 5 Cases Italian Linings and Serges, 5 Cases Braids, Buttons, Silicas, Tailors' Trimmings.

**76 CASES NEW CANADIAN TWEEDS,** Selected Patterns, of Rosamonds, Sherbrooke, Columbus, Galt, New Edinburgh, and leading Canadian Factories.

**UNITED STATES MANUFACTURERS.** 100 Bales Cotton Bags, 150 Bales Batts and Waddings, 20 Bales Carpet Warps, 10 Cases Merino Hosiery, Undershirts and Drawers.

Cash and close buyers will find stock worthy of attention. Terms liberal. An inspection invited. J. & R. O'NEILL, Montreal. 31-4

**DE LA SALLE INSTITUTE.** Nos. 18, 20 & 22 Duke Street, Toronto, Ont.

**DIRECTED BY THE CHRISTIAN BROTHERS** This thoroughly Commercial Establishment is under the distinguished patronage of His Grace, the Archbishop, and the Rev. Clergy of the City. Having long felt the necessity of a Boarding School in the city, the Christian Brothers have been untiring in their efforts to procure a favorable site whereon to build; they have now the satisfaction to inform their patrons and the public that such a place has been selected, combining advantages rarely met with.

The Institution, hitherto known as the "Bank of Upper Canada," has been purchased with this view and is fitted up in a style which cannot fail to render it a favorite resort to students. The spacious building of the Bank—now adapted to educational purposes—the ample and well-devised playgrounds and the ever-refreshing breezes from great Ontario all concur in making "De La Salle Institute" whatever its directors could claim for it, or any of its patrons desire.

The Glass-rooms, study-halls, dormitory and refectory, are on a scale equal to any in the country. With greater facilities than heretofore, the Christian Brothers will now be better able to promote the physical, moral and intellectual development of the students committed to their care.

The system of government is mild and paternal yet firm in enforcing the observance of established discipline. No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

The Academic Year commences on the first Monday in September, and ends in the beginning of July.

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**PRIMARY DEPARTMENT.** SECOND CLASS. Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object lessons, Principles of Politeness, Vocal Music.

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**FIRST CLASS.** Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes) History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

For young men not desiring to follow the entire Course, a particular Class will be opened in which Book-keeping, Mental and Written Arithmetic, Grammar and Composition, will be taught.

**TERMS.** Board and Tuition, per month, \$12 00 Half Boarders, " " " " 7 00

**PREPARATORY DEPARTMENT.** 2nd Class, Tuition, per quarter, 4 00 1st Class, " " " " 5 00

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Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. **EXTRA CHARGES.**—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. **BROTHER ARNOLD,** Director.

Toronto, March 1, 1874.

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Have always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Sicilian, and French Wines, imported direct by themselves and approved for Altar use. June 27th, 1873. 45-1y

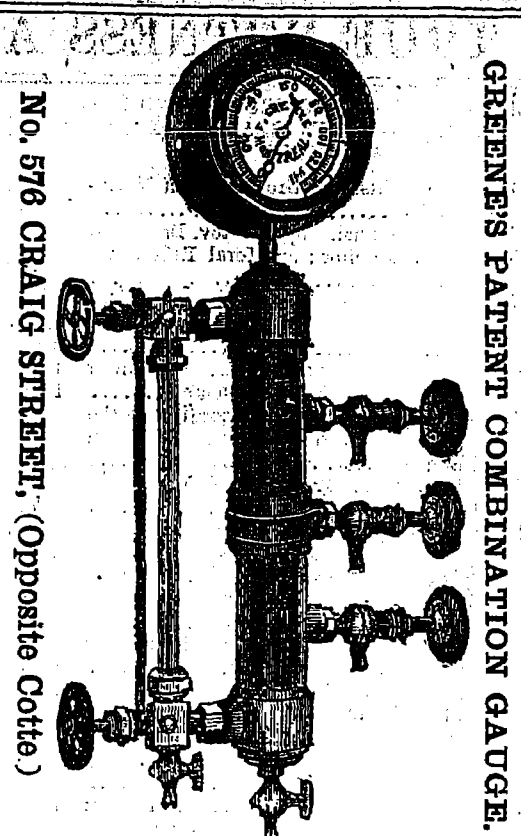
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**EXTENT AND BEAUTY AND DURABILITY** of Texture, is such as well sustain the usual reputation of KENNEDY'S LARGE

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With regard to their ORDER DEPARTMENT, Gentlemen can rely with the fullest confidence on the experience of the Artist engaged for PERFECT FITS, the Rule of the Store being "A Perfect Fit or no Sale."

The Varied Assortments of CANADIAN, SCOTCH, and ENGLISH TWEEDS can be seen by all who may desire to inspect the recent Improvements both in Design and Manufacture. The piled up Importations of BROAD CLOTHS, MELTONS, FINE COATINGS, PILOTS, BEAVERS, and

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**T. J. DOHERTY, B.C.L.,** ADVOCATE, &c., &c., No. 50 ST. JAMES STREET, MONTREAL. Feb. 13th, 1874. 26-y

THE CHEAPEST AND BEST CLOTHING STORE IN MONTREAL.

**P. E. BROWN'S** No. 9, CHABOLLEZ SQUARE Persons from the Country and other Provinces will find this the MOST ECONOMICAL AND SAFEST PLACE to buy Clothing, as goods are marked at the VERY LOWEST FIGURE, AND ONLY ONE PRICE ASKED. Don't forget the place: **BROWN'S,** 9, CHABOLLEZ SQUARE, opposite the Crossing of the City Cars, and near the G. T. R. Depot, Montreal, Jan. 1st, 1874.

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For sums under \$500 00 lent at short notice " " " " " " 6 per For sums over \$500 00 lent on short notice " " " " " " 5 " For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months " " " " " " 7

As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates. In the Appropriation Department, Books are now selling at \$10 premium. In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock. Any further information can be obtained from F. A. QUINN, Secretary-Treasurer.

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Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities, and Towns, Steam-pumps, Steam Winches, and Steam fire Engines. Castings of every description in Iron, or Brass. Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels.

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All kinds of Upper Canada Fire-Wood always on hand. English, Scotch and American Coals. Orders promptly attended to, and weight and measure guaranteed. Post Office Address Box 85. (Jun. 27

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

**INSOLVENT ACT OF 1869.** CANADA, Pro. of Quebec, } In the SUPERIOR COURT. Dist. of Montreal. In the matter of JOSEPH B. ARCHAMBAULT, (heretofore doing business at Montreal in partnership with JOSEPH E. ARCHAMBAULT, under the name of ARCHAMBAULT & FRERE), An Insolvent.

On the nineteenth day of May next the undersigned will apply to the said Court for a discharge and the said Act. Montreal, 15th April, 1874. JOSEPH B. ARCHAMBAULT per THOMAS P. FORAN his Attorney at Law.

34-4



DR. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

AGUE AND FEVER. DR. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P.S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and take note that Dr. M'LANE'S PILLS are prepared by Fleming Bros., Pittsburgh, Pa.

DR. C. M'LANE'S VERMIFUGE Should be kept in every nursery. If you would have your children grow up to be healthy, strong and vigorous men and women, give them a few doses of M'LANE'S VERMIFUGE, TO EXPEL THE WORMS.

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Plans of Buildings prepared and Superintendence at Moderate Charges. Measurements and Valuations Promptly Attended to

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JONES & TOOMEY, HOUSE, SIGN, AND ORNAMENTAL PAINTERS, GRAINERS, GLAZIERS, PAPER-HANGERS, &c., 660 CRAIG STREET, (Near Bleury) MONTREAL.

ALL ORDERS PUNCTUALLY ATTENDED TO.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. UNDER THE SPECIAL PATRONAGE OF THE MOST REVEREND ARCHBISHOP LYNCH, AND THE DIRECTION OF THE REV. FATHERS OF ST. BASIL'S.

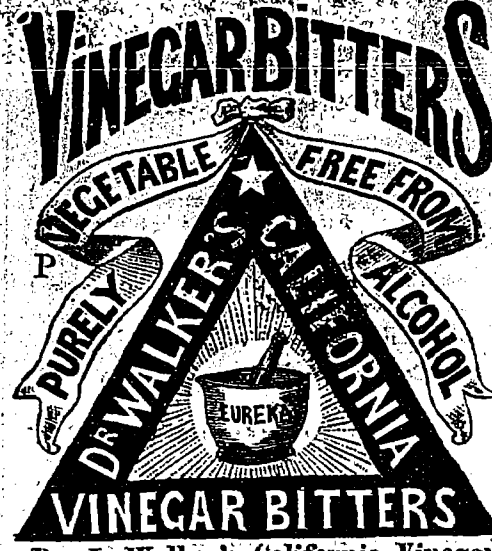
TUENTS can receive in one Establishment either a Classical or an English and Commercial Education. The first course embraces the branches usually required by young men who prepare themselves for the learned professions. The second course comprises, in like manner, the various branches which form a good English and Commercial Education, viz., English Grammar and Composition, Geography, History, Arithmetic, Book-Keeping, Algebra, Geometry, Surveying, Natural Philosophy, Chemistry, Logic, and the French and German Languages.

LIST OF BOOKS, DEVOTIONAL AND INSTRUCTIVE, FOR THE SEASON OF LENT AND HOLY WEEK.

Table listing various books for Lent and Holy Week, including 'Lenten Thoughts', 'The Lenten Manual', 'Meditations on the Passion', 'The Office of Holy Week', 'The Dolorous Passion of Our Lord Jesus Christ', 'The Christian Directory', 'The Sufferings of Jesus', 'The Science of the Saints in Practice', 'St. Anselm's Book of Meditations and Prayers', 'Practical Meditations for Every Day in the Year', 'The Day Sanctified', 'Prayers and Reflections for Holy Communion', 'The Agonising Heart', 'Think Well On't', 'St. Liguori, Way of Salvation', 'Holy Confidence', 'Anima Divota', 'Student of Jesus Crucified', 'A Little Book of the Love of God', 'The Words of Jesus', 'The Prayers of Oratory of St. Philip Neri', 'The Spiritual Consoler', 'The School of Jesus Crucified', 'The Christian Armed', 'On the Love of Our Lord Jesus Christ', 'Introduction to a Devout Life', 'The Exclamations of Love of St. Theresa', 'The Sinners Conversion', 'The Voice of God to the Hearts of His Servants', 'Prayers of St. Gertrude', 'Devotion to the Sacred Heart of Jesus', 'Light in Darkness', 'Practical Piety', 'Spiritual Retreat', 'Christian Perfection', 'Sinners Guide', 'On the Love of our Lord Jesus Christ', 'The True Spouse of Christ', 'The Works of Bishop Hay', 'Hay, The Sincere Christian', 'The Devout Christian', 'Flowers of St. Francis', 'Arnold's Imitation of The Sacred Heart', 'Manna of The New Covenant', 'Cottage Conversations', 'Sketches of Catholic Life', 'Manual of the Sacred Heart', 'Instructions in Christian Doctrine', 'Spiritual Doctrine of Fr. Lallemand', 'Gobnets Instructions for youth', 'Mental Prayer—COURBON', 'Life of Rev. Mother Julia', 'Flowers of Mary', 'Religion in Society—Martinet', 'Sacred Heart of Jesus and Mary', 'Following of Christ', 'St. Augustin's Confessions', 'God our Father', 'Holy Communion', 'The Love of Jesus', 'Devotions to St. Joseph', 'Legends of St. Joseph', 'Life of St. Joseph', 'Novena to St. Patrick', 'Life of St. Patrick by Rev. M. O'Farrell', 'Our Lady of Lourdes', 'Father Faber's Works', 'All for Jesus', 'The Blessed Sacrament', 'Growth in Holiness', 'The Creator and The Creature', 'The Foot of the Cross', 'Bethlehem', 'Spiritual Conference', 'The Precious Blood', 'Life and Letters of Father Faber'.

FATHER FABER'S WORKS: All for Jesus; or, The Easy Ways of Divine Love. The Blessed Sacrament; or, The Works and Ways of God. Growth in Holiness; or, Progress of the Spiritual Life. The Creator and The Creature; or the Wonders of Divine Love. The Foot of the Cross; or, The Sorrows of Mary. Bethlehem. Spiritual Conference. The Precious Blood; or, The Price of our Salvation. Life and Letters of Father Faber.

BOOKS OF SPIRITUAL READING BY THE 'NUN OF KENMARE: Daily Steps to Heaven. Jesus and Jerusalem; or, The Way Home. The Devotions for the Ecclesiastical Year. The Nun Sanctified; Her Privileges and Her Duties. Vol. 1. CHEAP SERIES OF RELIGIOUS READING FOR DISTRIBUTION, The Following of Christ. St. Liguori's Treatise on Prayer. On Commandments and Sacraments. The Spiritual Combat. Each volume contains 256 pages printed in clear bold type on good paper. Neatly bound in cloth, each. Printed wrapper, each. Sermons, Massillon. Bourdaloue. Morony. McCarthy. St. Liguori. Wiseman's Lectures on the Church. Lectures on the Eucharist. Merrick's Lectures on the Church. Sermons for the Times. Sent by mail, postage paid, on receipt of price. D. & J. SADDLER, & Co. Montreal.



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system.

PROSPECTUS FOR 1874. — SEVENTH YEAR "THE ALDINE," An Illustrated Monthly Journal, Universally Admitted to be the Handsomest Periodical in the World.

THE ALDINE, while issued with all the regularity, has none of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it has been bound up at the close of the year.

THE ALDINE is doing for the cause of art culture in America, it is only necessary to consider the cost to the people of any other decent representations of the productions of great painters. In addition to designs by the members of the National Academy, and other noted American artists, THE ALDINE will reproduce examples of the best foreign masters, selected with a view to the highest artistic success and greatest general interest.

Every subscriber to THE ALDINE for the year 1874 will receive a pair of chromos. The original pictures were printed in oil for the publishers of THE ALDINE, by Thomas Moran, whose great Colorado picture was purchased by Congress for ten thousand dollars. The subjects were chosen to represent "The East" and "The West." One is a view in The White Mountains, New Hampshire; the other gives The Cliffs of Green River, Wyoming Territory.

As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade. Remember the Address—87 St. Joseph Street, MONTREAL. Montreal, Nov. 1873.

BLAIR'S PATENT SILK HATS. A few Cases of these Celebrated HATS received per Steamer "Prussian." O'FLAHERTY & BODENS, 269 NOTRE DAME STREET.

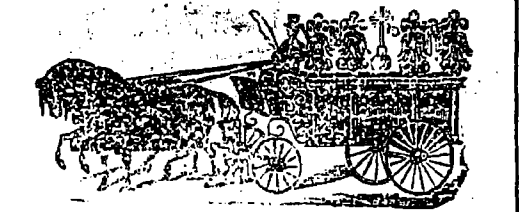
THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE. Approved by His Lordship Mgr. Guigues, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200. House in Wright Village. Two Good Horses. Four Lots, each of \$100. One Buggy. Five Watches of \$20 each. Ten Watches of \$12 each.

Wm. E. DORAN, ARCHITECT, 199 St. James Street, MONTREAL. MEASUREMENTS AND VALUATIONS ATTENDED TO.

GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS.

THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large.



HEARSE! HEARSE!! MICHAEL FERON, No. 23 St. ANTOINE STREET, BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSEs, which he offers to the use of the public at very moderate charges.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior 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.

NEW GOODS! JUST RECEIVED WILLIAM MURRAY'S, 87 St. Joseph Street, A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Brooches, Brooches, Scarf Pins, &c., &c.

WILLIAM MURRAY'S, 87 St. Joseph Street, A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Brooches, Brooches, Scarf Pins, &c., &c.

WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, (Near McGill Street) MONTREAL. CIVIL AND MILITARY TAILORING. The best CUTTERS in the Dominion engaged, and only First-Class Coat, Pants, and Vest makers employed.

SOUTH-EASTERN RAILWAY. SPRING ARRANGEMENT. TRAINS will run as follows: GOING SOUTH. GOING NORTH.

GOING SOUTH. P.M. Leave 3.15 Montreal, 4.30 St. Johns, 4.37 S. S. & C. Junc., 4.47 Versailles, 5.05 West Farnham, Farnham. GOING NORTH. A.M. Arrive 10.10 8.55 8.48 8.38 8.20.

GRAND TRUNK RAILWAY COMPANY OF CANADA. 1873-74 WINTER ARRANGEMENTS. 1873-4

Fullman Palace Parlor and Handsome New Ordinary Cars on all Through Day Trains, and Palace Sleeping Cars on all Through Night Trains over the whole Line. TRAINS now leave Montreal as follows: GOING WEST.

GOING EAST. Accommodation Train for Island Pond and Intermediate Stations. Mail Train for Island Pond and Intermediate Stations.

GOING SOUTH. Express for Boston via Vermont Central Railroad. Mail Train for St. Johns and Rouses Point, connecting with Trains on the Stanstead, Sheford and Chambly, and South-Eastern Counties Junction Railways, and Lake Champlain Steamers.

MIDLAND RAILWAY OF CANADA. TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at 9.30 A.M., 3.00 P.M., 1.00 P.M., 6.45 P.M.

GREAT WESTERN RAILWAY. — Toronto Trains leave Toronto at 7.00 A.M., 11.50 A.M., 4.00 P.M., 8.00 P.M., 5.30 P.M. Arriving at Toronto at 10.10 A.M., 11.00 A.M., 1.15 P.M., 5.30 P.M., 9.20 P.M.

NORTHERN RAILWAY—Toronto Trains. City Hall Station: Depart 7.45 A.M., 9.45 P.M. Arrive 1.20 A.M., 8.40 P.M. Brook Street Station: Depart 5.40 A.M., 8.00 P.M. Arrive 11.00 A.M., 8.30 P.M.