

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

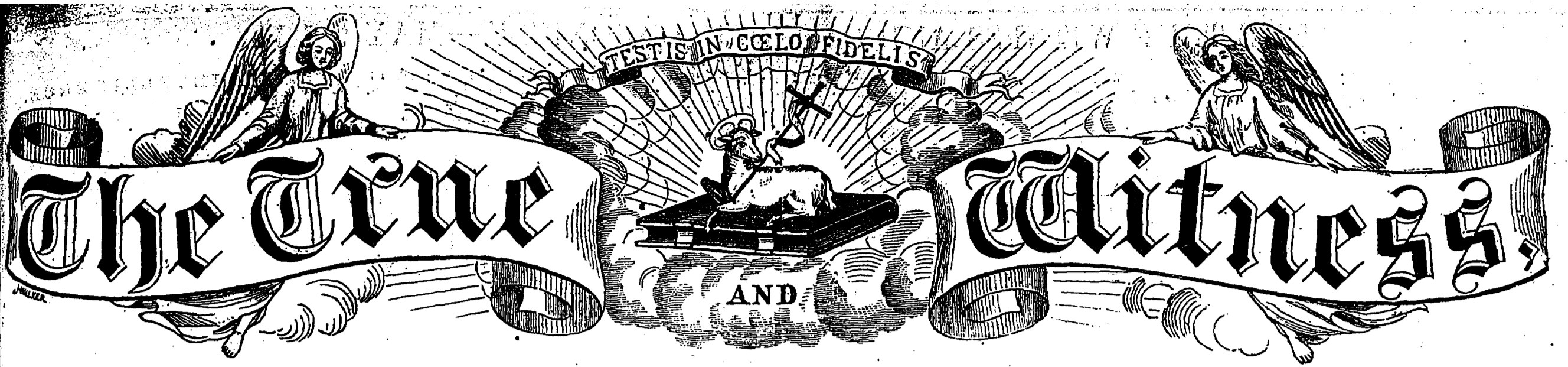
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. XXIII.

MONTREAL, FRIDAY, MAY 9, 1873.

NO. 38

BOOKS FOR THE MONTH OF MAY. The Graces of Mary: or, Instructions and Devotions for the Month of Mary. With Examples, chiefly of graces recently obtained through Mary's Intercession. 32mo. cloth, 504 pages. \$0 45

field guns and howitzers were all they had to oppose the numerous and splendid artillery of the king's army. In face of all disadvantages the fight at Vinegar Hill was well and stubbornly maintained by the national forces, and it was only when the terrible fire of the Royalists had mowed them down for hours that they at length yielded slowly to what it was not in mortal power to resist without means of retaliation.

dock, in a whisper, that his troopers, who sat motionless on their saddles a few yards off all this time, should not hear him. "I shall have performed my round then. Nobody will molest you meanwhile, and I shall insist upon removing you from the dangers and lawlessness of the battle-field."

made no more ado, but set themselves to accompany her. Fennell knew the danger of such a step on his part, but feeling that only something of a most serious character could account for his master's absence from an engagement so important as that last fought, he was determined at all hazards to find how it fared with Charles Raymond.

"I haven't failed after all. The fact is, I find the girl so different from others—" "From the kind of women you know, you mean."

WHICH WAS THE TRAITOR? A STORY OF '98.

The course of our narrative up to this has occupied a space of time since its commencement which brings us now to that memorable episode in Irish history, the battle of Vinegar Hill. After a last and painful interview with Squire Harden, Craddock set out to join the staff of General Lake, then about to deliver a first attack upon the insurgents.

At Vinegar Hill the fight was as between a man in armour and a naked champion. The Royalists were armed in proof, the rebels had little but their courage to fight with. It was evening, and the battle was over. Some of the rebels still held the heights, for it was not till the day after Ireland's last great battle that Johnson endeavored to carry Ennis-corthy. The dead lay scattered in hundreds at the base of the hill, and on its face, which fronted the Royalist position, red uniforms and green emblems lay soaking in the blood of the slain.

The fact was Fennell could have done nothing else. A sweep of cavalry had overwhelmed him just as the rebels were retreating. He fell senseless, and it was only while Eileen and Norah were assuring themselves that no aid could reach Vilemont that he opened his eyes. An ejaculation of surprise and delight was cut short on his lips by the appearance of Craddock, with half a dozen King's troopers. Nothing remained for it but to stimulate the lifelessness in which he had lain for the two hours before, and this Fennell did with the result narrated.

Fennell started as the first accents from the other side of the wainscot fell upon his ears, and quickly turning, he applied his eye to a chink, and perceived Richard Raymond and Bradley. The two men, little suspecting the situation, approached quite near the partition and there stood. Every word they uttered was audible to the three who sat within a yard of them, and caught the sounds through the boarding.

"Whoever waits upon her," said Roonan, "can do you no harm; for she will be too well watched, and must remain in doors. Old Mother Martin was deaf and dumb, and took Miss Harden for a lunatic."

These thirteen small... I beseech you to remain here for two or three minutes, my dearest Eileen, said Crad-

"Indeed that's true for you. Myself and the women here came all the way from Naas, and a burning hot day for travelling it was, thanks be to God."

"From Naas, or the other way?" interrupted Roonan, fixing his glance meaningly on so much of Neddy's face as was exposed, and which that person vainly endeavored to screen from the piercing gaze of the tavern-keeper.

"I don't understand you," said Ned, attempting once more to pass. "I was just thinking it was not from Kildare but Westford you came," continued Roonan. "Ah, nabocklish," he cried, with a chuckle, as he observed the start his words caused. "See, my friend," he continued, "you came very, very handy; give us your fat."

He took Fennell's hand and "gave the grip," by which United Irishmen recognised each other. Neddy determined, since it made in reality but little difference what part he played, supposing Roonan had decided to add him to the many trapped in the Roost, to meet him on his own platform, and accordingly returned the grip.

"Ah, I thought so," whispered Roonan. "I knew you for one of us the moment I clapped my eye on you. Now, my boy, I want you to do a friendly turn, and as sure as you stand there you won't lose anything by it!"

"If it's anything I'm able to do, I'll stand by you so far forth as I can go," with an affectation of sincerity and simplicity which so imposed upon Roonan that he laughed inwardly at the clown before him.

"Will you sell or exchange your hat and cotmore? Oh, don't be afraid; it's not all above board," he cried, hastily, seeing Fennell's hesitation. "In fact, it's on a stroke of business for 'the boys' I'm going, and I can't buy without a good disguise, for fear of the red coats and the informers that help them."

"If it's to help the cause," said Fennell, stepping more into the shadow, and proceeding to remove his unseasonable greatcoat, "I don't object to exchange with you, for, be my soul, the bargain will be on my side. But, whisper, friend, wouldn't you let a brother know the job you're about?"

"I'm sworn to silence on it. But its to delude a spy that has done great injury to us. He's at present not far from the city, and we have a little plan laid to pay him off for his treachery."

A light broke upon Fennell, who made no more ado about the transfer of apparel, and in fact donned with satisfaction the decent coat and hat which the landlord gave him in exchange for his own, which were of so popular and suspicious a character that they would probably have assured his arrest had he ventured to appear in the streets in the daytime.

This transaction concluded, Fennell, beckoning to his companions, posed out into the roadway. But the travellers were destined to be still further delayed. Roonan, who scanned the two young girls as narrowly as he had their protector, was struck with the fair and gentle face of Eileen O'Hanlon, concluding from her garb that she was a simple, unlettered country girl, a class with which the metropolis was then crowded, for they had followed unlucky husbands, fathers, and brothers, or lovers, incarcerated in the jails of the capital.

Roonan had an idea. "Young woman," he said, "I see you're a stranger in town. If you intend to stay here for any time, I can give you an easy place and good pay."

Eileen pressed Fennell's arm as a direction to keep silent, and trembling with the excitement of the position which suddenly offered to her, desired to be informed of the nature of the situation to which Roonan had invited her.

"Only to wait on a young lady who is a little 'touched' in her head. She thinks she is confined against her will and says all sorts of things about what they have done to her. But she is as mild as a baby; and, except she may want you to help her in an attempt to run away, you won't notice anything in her manner different from the most sensible person."

"Well," replied Eileen, who had made up her mind while the man was speaking, "if it be as you say, and as I may remain in Dublin for some time, I have no objection to try the situation at all events. Of course, if it does not suit me, I can leave it."

"Of course. But I must tell you that once you enter into this service you must give all your time to the young lady, and can't be absent from her a moment, day or night."

"I suppose it will be all the same to me, since I am a stranger in the city. But my friends can come to see me now and then?"

"Yes, but always in my presence. I'll give you double the wages of an ordinary waiting woman—I like your appearance, and think you silent and discreet, just the sort of person fitting to attend a young lady not all right in the head."

During the progress of the negotiation thus concluded between the tavern-keeper and Eileen O'Hanlon, Ned Fennell and Nora, equally well acquainted with the real object of the landlord, were enabled to comprehend the young girl's purpose, and even to assist her in it. Ned, taking the liberty of representing himself as Eileen's brother, formally accepted on her behalf the offer of the landlord, and consented to her entering at once upon her duties.

Eileen parted her two friends with an intelligent pressure of the hand, and Ned and Nora left the Roost together.

They had gone but a short distance, however, when they stopped, and after a short conference separated.

Nora took the road straight to the residence of Squire Harden, and Ned took his way boldly through the city, in the direction of Tom Butler's cottage.

(To be Continued.)

Sir Walter Scott wrote:—"The race of mankind would perish did we cease to help each other. From the time the mother binds the child's head till the moment that some kind assistant wipes the dew of death from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask for it of their fellow-mortals, and no one who has it in his power to grant, can refuse without incurring guilt."

An Indiana Sunday-school man writes to a Bible firm in New York:—"Send me on some Sunday-school papers and books. Let the books be about pirates and Indians as far as possible."

Impudenc.—To a lawyer if he ever told a lie.

THE CRUSADE OF THE PERIOD.

FRONDE versus IRELAND.

BY JOHN MITCHELL.

(From the New York Irish American.)

No. 8.

RELIGIOUS LIBERTY IN IRELAND.

The only period—and it was a very short period—in which Liberty of Conscience was recognised in Ireland by express law, from the time of Henry VIII. until the reign of Queen Victoria,—the only bright moment of respite—was that in which the Parliament of King James II. sat in Dublin. And this was the only Parliament that ever represented the Irish nation even unto this day. For the Parliament elected after "Emancipation," upon the basis of wholesale disfranchisement, certainly did not represent Ireland; and neither has any one of the Parliaments from that time to the present moment. That famous Assembly was composed indifferently of Catholics and Protestants; but Catholics in the great majority. Some exclusive Protestant boroughs, whose Corporate authorities did not admit a Catholic to live within their bounds, did not, indeed, send any members. There was no representative from Derry, nor from Coleraine. But Bandon sent two gentlemen of the MacCarthy clan; Dublin, City and County, and the University were represented, the County by Simon Luttrell and Patrick Sarsfield; the City by Sir Michael Creagh, Lord Mayor, and by Terence Dermot, Alderman; the College by Sir John Meade and Michael Coghlan; the Borough of Belfast by Marcus Talbot and Daniel O'Neill; Newry by Rowland White and Rowland Savage; Down County by two of the MacGennises. On the whole I find in the roll of that famous Parliament,—the only genuine Parliament Ireland ever saw,—a large and liberal admixture of gentlemen of English race and of Irish families; a list which does one good to read; Fitzgeralds and O'Riellys, O'Briens and Nugents, Aylmers, Eustaces and Archbolds. The borough of Wicklow was represented by an O'Byrne and an O'Toole—very proper members for that constituency. Naas, in Meath, returned Charles White and Walter Lord Dongan, a near relative of that Thomas Dongan (properly O'Donagan), who had been obliged, a year before, to resign his office as Governor of New York; and he was the best Governor New York ever had. There were but six or seven Protestants in the House of Commons; but in the House of Peers we find besides the temporal Lords four Protestant Bishops, Meath, Ossory, Limerick and Cork. Mr. Froude counts amongst them the Bishop "of Munster;" (I quote Scribner's edition); but there never was any Bishop of Munster; and the Historian must mean Dr. Dopping, Bishop of Meath, who is his especial favorite amongst all the Irish episcopacy, being in fact the very Bishop who shortly afterwards, on the conclusion of the Treaty of Peace, preached before the Court, in Christ Church Cathedral, on the sinfulness of observing any compact or treaties with Papists. The greater number of the Protestant Peers, absented themselves, as they were generally devoted adherents to the usurper, the Prince of Orange. Substantially, however, there was a good and respectable representation of the Irish at that day.

WHAT THE PARLIAMENT DID.

This is a matter perplexing, and even disgusting, to the Impostor Historian; so he passes it over very lightly. Yet the acts of that Assembly deserve to be held in remembrance a little. One of its earliest enactments was "an Act for securing Liberty of Conscience, and repealing such acts or clauses in any act of Parliament which are inconsistent with the same." I need not here dwell upon the other measures passed by that excellent Parliament, an Act declaring the Parliament of England incapable of binding Ireland; an Act repealing the unjust Navigation Laws; an Act for attainment of rebels, that is, of persons who had borne arms against their Sovereign, King James; an Act for removing all incapacities and disabilities of the natives of this Kingdom, &c. For the present, it is enough to attend to the Act for Liberty of Conscience, and to see how the English Historian deals with that—

"We hereby decree that it is the law of this land of Ireland, that neither now, nor ever again, shall any man be prosecuted for his religion."

This looks plain enough; sounds fair and straightforward; but the British Historian has found out the secret and malign intention; he says in his book (p. 191)—and it is the only notice he takes of the Act for Liberty of Conscience—

"In harmony with the language which James had ingeniously used to advance Romanism behind principles which were abjured in every Catholic country of Europe, laws interfering with liberty of conscience were declared repealed."

What an artful tyrant! Not only to invent such ingenious language, deflating that no man should be punished for his religion, but also to impress this cunning artifice of speech upon his Parliament in Ireland! There may be some persons who could wish that Oliver Cromwell could have learned this sort of ingenious language, instead of saying to General Taaffe, who attempted to stipulate for Liberty of Conscience before surrendering Ross:—"I meddle," said Cromwell, "with no man's conscience; but if, by liberty of conscience, you mean liberty to exercise the Mass, I judge it best to use plain dealing, and let you know that where the Parliament of England has power, that will not be allowed."

And what a blessing it would have been if the grandfather of this same James the Second had learned, in his day, the use of that "language" (for there was nothing in it, Mr. Froude assures us, but empty words), instead of issuing his famous proclamation of the 4th of July, 1685, wherein he "declared to his beloved subjects of Ireland that he would not admit any such liberty of conscience as they were made to expect?"

Froude's account of the matter is that King James had committed to memory certain vile, hypocritical phrases about freedom of conscience,—probably under the tuition of some Jesuit—in order "to advance Romanism behind those principles." What advancing of Romanism did he ever seek, either in England or in Ireland? He did wish to be at liberty to go to church himself, behind those principles; he wished such of his subjects as chose to be Catholics to be free to hear Mass, and make Confession without being fined, whipped, pilloried or transported! But, neither he, nor any government official in his reign, whether in England or in Ireland, ever sought to injure; punish or disfranchise any Protestant for not going to Mass.

THE ARTFUL LANGUAGE.

In fact the thing which offends our English Historian the most, and admonishes him to touch lightly on that whole subject, and drop it like a hot potato, is the fact that King James' own actions, and the measures of the Parliament which he called, and the administration of law in the High Courts of the Kingdom, were all guided and governed by the very same ingenious "language." Here was the infernal cunning of it. That Jesuit who tutored the King, I dare say, thought himself a deep schemer; but no Romish devices can escape the searching probe of Froude. In his last New York lecture he says of King James—

"He was meditating the restoration of Popery in England, and he took up with toleration that he might introduce Catholics under cover of it, into high offices of state, and bribe the Protestant Non-conformists to support him."

And so, he advanced the treacherous declaration for liberty of conscience only to advance Romanism

behind that principle! And what did James the First, what did Oliver Cromwell, then wish to advance behind those opposite principles of No liberty of conscience? It must have been Protestantism they wanted to advance; or, at any rate, the Protestant interest. But after all, what was this insidious form of words which the Jesuits had invented for King James? Mr. Froude does not give it; but here it is—

"KING JAMES'S SPEECH TO BOTH HOUSES OF PARLIAMENT IN IRELAND, PUBLISHED BY HIS MAJESTY'S ORDER, MAY 10TH, 1685."

"My Lords and Gentlemen.—The exemplary loyalty, which this nation express to me, at a time when others of my subjects so undutifully behaved themselves to me, or so basely betrayed me; and your seconding my deputy as you did, in his bold and resolute asserting my right, and preserving my kingdom for me, and putting it in a posture of defence, made me resolve to come to you, and to venture my life with you, in the defence of your liberty, and my right; and to my great satisfaction I have not only found you ready and willing to serve me, but that your courage has equalled your zeal. I have always been for liberty of conscience, and against invading any man's property; having still in my mind the saying of 'holy writ,' 'Do as you would be done by; for that is the law and the prophets.' It was this liberty of conscience I gave, which my enemies both at home and abroad dreaded, especially when they saw, that I was resolved to have it established by law in all my dominions, and made them set themselves up against me, though for different reasons: seeing that if I had once settled it, my people in the opinion of the one would have been too happy, and in the opinion of the other too great. This argument was made use of to persuade their own people to join with them, and too many of my own subjects to use me as they have done; but nothing shall ever persuade me to change my mind as to that: and wheresoever I am master, I design, God willing, to establish it by law, and to have no other test or distinction, but that of loyalty. I expect your concurrence in so Christian a work, and in making effectual laws against profanings and debauchery. I shall also most readily consent to the making such good and wholesome laws, as may be for the general good of the nation, the improvement of trade, and the relieving such as have been injured by the late acts of settlement, as far forth as may be consistent with reason, justice, and the public good of my people. And as I shall do my part to make you happy and rich, so I make no doubt of your assistance, by enabling me to oppose the unjust designs of my enemies, and to make this nation flourish. And to encourage you the more to it, you know with how great generosity and kindness the most Christian king gave a secure retreat to the queen, my son, and self, when we were forced out of England, and came to seek protection and safety in his dominions; how he embraced my interest, and gave supplies of all sorts, as enabled me to come to you, which, without his obliging assistance, I could not have done: this he did at a time, when he had so many and so considerable enemies to deal with; and so still continues to do. I shall conclude as I began, and assure you, I am as sensible as you can desire me, of the signal loyalty you have expressed to me, and shall make it my chief study, as it always has been to make you and all my subjects happy."

Here the designing creature actually says that he had been, at all times, for liberty of conscience; and the puzzling matter to the Froudes, is that he had been so in fact; of which one illustration was seen, even here on Manhattan Island,—such was the malign cunning of that artful tyrant, in spreading far and wide over the dependencies of the British crown, that same shocking delusion of liberty of conscience.

THE IRISH PAPIST GOVERNOR OF NEW YORK.

When King James was Duke of York, in the reign of his brother, Charles, he was "Proprietary Governor" of the Province of New York, and in the year 1682, he commissioned Colonel Thomas Dongan, of an ancient Irish family, who had commanded a regiment in the French service, to proceed to New York as his Lieutenant or Resident Governor. He proceeded at once, according to his instructions, to issue his warrants for the election of a General Assembly. This was an auspicious beginning of his administration, as it was a concession from the Duke New York for which the people had long struggled. This illustrious body, consisting of the Governor, ten Councilors, and seventeen Representatives elected by the people, assembled in the city of New York, on the 17th of October, 1683. As he was the first, so he was the most liberal and friendly royal Governor, that presided over the popular legislatures of New York; and the contests between arbitrary power and popular rights, which distinguished the administration of future Governors, down to the Revolution, did not have their origin under his administration. The first act of this General Assembly was the framing of a charter of liberties—the first guaranty of popular government in the province. This noble charter ordained:—

"That supreme legislative power should for ever reside in the Governor, Council, and the people, met in General Assembly; that every freeman and freeman might vote for Representatives without restraint; that no freeman should suffer but by the judgment of his peers, and that all trials should be by a jury of twelve men; that no tax should be assessed, on any pretext whatever, but by the consent of the Assembly; that no seaman or soldier should be quartered on the inhabitants against their will; that no martial law should exist; that no person, professing faith in God, by Jesus Christ, should, at any time, be in any way disquieted or questioned for any difference of opinion in matters of religion."

So Colonel Dongan also had learned the ingenious language which King James had been taught by that "Jesuit!"

There had been penal laws in force against Catholics in all these provinces; and seeing that Governor Dongan was himself a Catholic, and desired the liberty of going to church without penal consequences, just as James himself always wished; he thought it would be no harm if the people of New York could be prevailed upon to let one another alone on that one matter, at least. He had a great amount of popular prejudice and ignorance to encounter; and there was plenty of jealousy and ill-will against him as a "Papist;" yet he was, in fact, not only a very good and honorable gentleman, but also a most zealous and efficient Governor, as all authorities agree, he did succeed in procuring the adoption of that famous charter. The clause assuring religious liberty was found to hurt nobody, and people lived peaceably enough under it, until what is called the abdication of King James, in England, and the invasion by William of Orange. Then the Governor retired from office. He perceived that the days of "Ascendancy" and the Protestant interest were returning; and he went to live quietly on Staten Island, where he had a cottage and a mill. But he was not to be allowed to escape observation in this retreat: a revolutionary government, called a "Committee of Safety," was established in the city; Catholics were hunted down in every direction; and orders were issued for the arrest of Governor Dongan. He took refuge on board a vessel in the harbor, where he remained in concealment many weeks. In the meantime, his servants were arrested and his effects seized at his residence. The "Charter of Liberties," passed in 1683, under a Catholic governor, was repealed, with all other laws passed by the late General Assembly of New York, in 1691, and a so-called "Bill of Rights" passed, which expressly deprived Catholics of all their political and religious rights. In 1697, this "Bill of Rights" was repealed "probably as being

too liberal," says Bishop Bayley; and, in 1706, an act was passed, which recited that "Whereas, divers Jesuits, priests, and Popish missionaries have, of late, come, and for some time have had their residence in the remote parts of this province, and the others of his majesty's adjacent colonies, who, by their wicked and subtle insinuations, industriously labored to debauch, seduce, and withdraw the Indians from their due obedience to his most sacred majesty, and to excite and stir them up to sedition, rebellion, and open hostility against his majesty's government; and enacted that every priest, etc.; remaining in or coming into the province after November 1st, 1700, should be 'deemed and accounted an incendiary and disturber of the public peace and safety; and an enemy of the true Christian religion, and shall be adjudged to suffer perpetual imprisonment;' that, in case of escape and capture, they should suffer death; and that harborers of priests should pay a fine of two hundred pounds, and stand three days in the pillory."

In short, the Penal Laws of England and Ireland were carefully copied by the Colonists on this side of the Atlantic. Even in Maryland, whose Catholic founders had made liberty of conscience an organic law, the same scenes of persecution were now enacted; and it need not be said that New England was ready to go all lengths against Papists, and against Protestants, too, if they were not the right kind of Protestants.

RELIGIOUS LIBERTY IN AMERICA.

It may not be so generally known as it ought to be, how zealously and steadily our worthy Protestant Colonists followed the examples set them across the ocean, for the greater part of a century. Many persons vainly suppose that the series of Penal Laws in Ireland, with which we are so familiar, were invented for the sole sake of our countrymen. Let such persons read the following, from the Statute Books of Virginia:—

"1753.—An Act for reducing the several laws made for establishing the General Court, and for regulating and setting the proceedings therein into one Act of Assembly.

"Recusant, Convict, Disabled to be a Witness.

"XXIV. That Popish recusant, convicts, (that is, convicted of recusancy,) shall be incapable to be witnesses in any cause whatsoever.

"1756.—An Act for disarming Papists and reputed Papists, refusing to take the oaths to the government.

"No Papists to Keep Arms, etc.

"III. And for the better securing the lives and properties of his Majesty's faithful subjects, Be it further enacted and declared, That no Papist or reputed Papist, so refusing or making default as aforesaid, shall or may have or keep in house or elsewhere, or in the possession of any other person to his use, or at his disposition, any arms, weapons, gunpowder, or ammunition, other than such necessary weapons as shall be allowed to him, by order of the Justices of the Peace, at their court, for the defence of his house or person.

"No Papist to keep any Horse above the Value of £5.

"VIII. And be it further enacted, That no Papist or reputed Papist so refusing or making default as aforesaid, at any time after the first day of July, in the year of our Lord one thousand seven hundred and fifty-six, shall or may have, or keep in his own possession, or in the possession of any other person to his use or at his disposition, any horse or horses which shall be above the value of five pounds, to be sold; and that any two or more Justices of the Peace, from time to time, by warrant under their hands and seals, may and shall authorize any person or persons, with the assistance of the constable where the search shall be (who is hereby required to be aiding and assisting herein), to search for, and seize for his Majesty and his successors, all such horses, which horses are hereby declared to be forfeited to his Majesty and his successors. The Acts of Assembly now in force in the Colony of Virginia, Williamsburg, 1769, pp. 300, 332, 333.

"Negroes, mulattoes, and Indians not to be sworn as witnesses against whites."—Pp. 302, 260.

But Catholics could not be witnesses, even against negroes.

But all this is a mere digression, scarcely worth dwelling upon in this place, but that we happen to be here, in the State of New York; which is now happily under the regime imagined by the Catholic Governor Dongan,—and also that the story of this estimable Governor, coinciding as it does, with the efforts made for freedom by King James at home, may help to illustrate a truth which is an ugly one, to have to admit,—namely that religious persecution is the very essence of Protestantism. Perhaps this is natural, and all right; for we, being the enlightened portion of Christendom, must feel ourselves authorized, and indeed called, to make others think our thoughts, and to our way, or else "to burn them and to boil them."

FAREWELL TO FROUDE.

It is time to drop this offensive and irritating subject. Nothing would be easier than to demonstrate the excessive bad faith and malign intention which the "Historian" has brought to the narration of the reign of King James the Second, and the measures of his excellent Parliament. Of course the principal witness to all the cruelties alleged to have been inflicted upon "the Protestants" (in that reign, is Archbishop King ("State of the Protestants of Ireland"). According to his usual system, Mr. Froude palms off upon his readers a bad and discredited authority, suppressing all others. It need not be said that the author who cited Sir John Temple without telling how that wretch, afterwards attempted to suppress his own book, should a little further on give us the frightful fables of King, without telling that the man had composed his book, after King James' fall, to help the confiscations, to stimulate the penal laws, and to win his mitre; and without mentioning that a worthy clergyman of King's own church, who dwelt in Ireland and had full knowledge of passing events, was seized with a sacred wrath on reading that bad book of the Archbishop, and demonstrated (to use his own words) that it contained "scarcely a true word." Such is precisely the species of authority that Froude chooses to rely upon; and, therefore, when his next and last volume comes forth, his readers may expect that he will dose them with plenty of Sir Richard Musgrave.

Perhaps I should never have undertaken to expose any of the delinquencies of Froude, but that the excellent Father Burke, in his most admirable course of lectures, dealt so gently with the impostor, and even admitted his honesty and good faith.—Father Burke's lectures, as I read them now in their collected form, appear to me a most complete answer, and most scathing rebuke; a work, indeed, which will live while the Irish race lives. If I have ventured to come forward into the same field, it has been mainly with a view of exhibiting the honesty and good faith, but the determined dishonesty and treachery of that pretended "Historian;" and to show that all this has been perpetrated with the odious intention of affronting and scandalizing a whole race and nation. I am not so good a Christian as Father Burke; and it gives me pleasure to think that I may have contributed a little to destroy such remnant of credit as Froude had, whether at home or abroad.

He has done evil as he could; he has sought grievously to injure a people which has done him no wrong; and I would now counsel him—after the example of his Cromwellian heroes—to fall down upon his knees, and "seek the Lord;" and wrestle mightily with the Lord, so that, peradventure, grace might be given him to repent; and confess, and receive absolution of his sins;—

IRISH INTELLIGENCE.

The vindication of what is called "the majesty of the law" is one of the pet objects of the law itself. Judges parade the phrase with pompous ostentation; the minor functionaries of the bench repeat the high sounding clap-trap with swelling bombast until the community cease to be inspired with the slightest awe; So long as impartial justice is dealt out to all without respect of persons, the words may be intelligible. We shall glance at the result of the Belfast trials to see how the majesty of the law has been vindicated in the North. All men remember the story of the riots of last year. On the fifteenth of August the Catholics formed a procession in the streets of Belfast. The purpose was to show that a large portion of the population wish to exercise self-reliance, and to settle their own affairs free from the ignorant and interested interference of foreigners. The party opposed to the natural independence of intelligent mankind assailed the marching numbers with stones, sticks, and pistol shots. They attacked houses, gutted them and burned the furniture after turning out the helpless inmates into the open streets. The Catholics were forced to act

ON THE DEFENCE

and to protect their homes, their wives and little ones. They fought and they retaliated, for no help was given them by those who are paid to defend the State and maintain order. Arrests were made at length from both parties, and those who were not set at liberty by the magistrates appeared before Mr. Justice Lawson to answer for their conduct.—That learned judge dealt with them in this wise:—Thirty-nine Protestants were convicted, and their aggregate sentence were thirty-three years and eight months. Twenty-three Catholics, who had been forced to defend their lives against murderous assaults, were convicted, and their terms of imprisonment amount on the whole to forty years and four months! The average punishment for each Protestant conviction was ten months and ten days; that for Catholics was two years! As our readers are well able to draw just conclusions we here leave them to the exercise of their reason.—Dublin Freeman.

THE COAL QUESTION.—Although within three weeks of summer—the calendar marks the seasons—we retain our full winter interest in the price of coals. They are as necessary in the present biting end of spring as in the sleet and dismal chill of last January, and consequently their price is as yet a matter of direct and daily importance to pockets already sore put to it by the uprise in every item of living. We are sorry to say that the prospects of cheaper coal seem as far off as ever. Upon the eve of the fine weather there has been a rise instead of the natural and usual fall. This is of itself a bad presage of the future. But, in addition, there is now in arrangement a general demand for an increase of wages by the miners of South Wales and Monmouthshire to an equal rate with that established among their brethren of North Wales. This movement, which the proprietors can only resist at the cost of leaving their mines unworked, and will not, therefore, resist at all, will be met by the accustomed counterpoise of a rise in the price of produce. Really, so far from being able to foresee a probable lessening of the present excessive prices, it is very difficult to say where this onward tendency will end, or to what height of extravagance, extortion, and distress things may not be carried by the arbitrary but successful policy of the parties who unfortunately have had the matter thus far entirely in their own hands.—Dublin Freeman.

THE NATIONAL DEDICATION.—The Nation writes as follows on this great event:—

"The great national religious ceremonial of last Sunday will be remembered and commemorated in Ireland as long as the Irish race inhabit their paternal seats; as long as Irish steamlets run off Irish breezes blow upon the everlasting hills of 'the Sacred Isle.' With overflowing hearts—with emotions the deepest, the most solemn, that ever stirred the human soul—a whole people have performed an act of transcendent homage and supplication to the Most High; have solemnly dedicated their country to the Sacred Heart of Jesus!"

"The scenes of Sunday last in the churches of Ireland will be memorable for ever! Never—not even in the days of primitive faith—could those scenes have been surpassed, could such fervour and piety be exceeded. From early dawn to noon the sacred edifices overflowed with living crowds. The humble thatched-roofed chapel on the distant mountain side; the spacious cathedral in the wealthy city; the gleens of Kerry and Mayo and Donegal; the streets of Belfast and Cork and Limerick; the village, the hamlet, the metropolis—all, all presented the same spectacle; a sight never to be forgotten by the beholder! The communicants were to be numbered not by tens, but hundreds of thousands, and presented an aggregate without precedent in our religious annals."

"A great, a gigantic fact reveals itself strikingly in this awe-inspiring national event. It is the inseparable mingling in the Irish heart of love to God and devotion to country. The idea that Ireland, their prostrate and fettered country was to be the object of this great and solemn supplication—that their country was to be served—that, in the depth of her bondage and sorrow, she was put under the special protection of the Most Sacred Heart of our Lord—seized upon our people with a magical and irresistible influence. It was a theme in every Irish Catholic home; a thought in every Irish Catholic heart."

"Assuredly, it was a sight to stir the soul to see this people—the modern Israel—bonding en masse in solemn appeal to the God of their fathers to look upon the destinies of their Nation, and placing it under the protection of His Adorable Son. In an age of unbelief and cynical doubt and scepticism and spiritual death or torpor, such a spectacle is a benefit to the whole world. Its influence cannot be measured; its effect cannot be stayed. Surely the spirit of religion is vital and powerful beyond all other influences with this race of Christian heroes and martyrs; this race which has evangelized half the regions of the globe, and planted the seed of faith from the rising to the setting sun! Surely a nation so faithful to God—so unshaken by affliction—so purified by suffering—is destined for no ignoble or inglorious part in the world's history. Let us confide in the protection under which Ireland has, thank God, been formally and specially placed. The act of Sunday last is the precursor of our country's triumph!"

THE NEW IRISH REPRESENTATIVE PEER.—The Right Hon. Edward Donogh O'Brien, Lord Inchiquin, whose election as a representative peer for Ireland was recorded in the Gazette, is the eldest son of Lucius, late lord (who was lord-lieutenant of the county of Clare, and for many years one of the representative peers), by his first wife Mary, daughter and co-heiress of Mr. William Fitzgerald, of Adolph, in the county of Clare. He was born in May, 1839, and was educated at Trinity College, Cambridge, where he graduated in due course as Bachelor and Master of Arts. He is a magistrate and deputy-lieutenant for his native county, of which he served as high sheriff in 1863. Lord Inchiquin married in 1862 the Hon. Emily A'Court, second daughter of William, second Lord Heytesbury, but was left a widower in 1868. The O'Briens were till lately Earls and Marquises of Thomond, and, indeed, according to Sir Bernard Burke, were in early times kings of that district.

A VIOLETT VISIT TO LIMERICK.—A reply has been received by the Mayor of Limerick, from his Excellency the Lord Lieutenant, through Lord Edward Cavendish, private secretary, intimating that his Excellency has accepted the invitation of the citizens of Limerick to be present at the opening

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 216, St. James Street, by
J. GILLES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
To all country Subscribers, Two Dollars. If the
Subscription is not renewed at the expiration of the
year, then, in case the paper be continued, the terms
shall be Two Dollars and a half.
The True Witness can be had at the News Depots,
single copies, 5 cts.
To all Subscribers whose papers are delivered by
agents, Two Dollars and a half, in advance; and if
renewed at the end of the year, then, if we con-
tinue sending the paper, the Subscription shall be
Three Dollars.
The figures after each Subscriber's Address
every week shows the date to which he has paid up.
Thus "John Jones, Aug. '71," shows that he has paid
up to August '71, and owes his Subscription from
Sept. 1st.
S. M. PATTENBELL & Co., 37 Park Row, and Geo.
BOWELL & Co., 41 Park Row, are our only authorized
Advertising Agents in New York.

MONTREAL, FRIDAY, MAY 9, 1873.

ECCLESIASTICAL CALENDAR.

MAY—1873.
Friday, 9—St. Gregory Nazianzen, B. C. D.
Saturday, 10—St. Antoninus, B. C.
Sunday, 11—Fourth after Easter.
Monday, 12—St. Nereus, Achilleus, Domitilla,
and Pancratius, MM.
Tuesday, 13—St. Isidore, B. C. (April 4.)
Wednesday, 14—St. Leo, P. C. D. (April 11.)
Thursday, 15—St. Monica, W.

NEWS OF THE WEEK.

From the cessation of reports by telegram of the death of the Sovereign Pontiff, we may conclude that there is nothing in his condition to cause present alarm; were he dangerously ill, or even seriously indisposed, the caterers to the depraved appetite of the public for sensational items would have made the most of it. The chief news from Rome is that of the resignation of the Victor Emmanuel Ministry, and the consequent political crisis. Several attempts, but hitherto without success, have been made to construct a new Ministry, and Victor Emmanuel now finds himself reduced to the necessity of imploring the former lot to re-assume their portfolios. From this we may conclude that the intrusive Government finds it no easy work to maintain its position.

The civil war still rages in Spain, and the Carlists seem to be levying contributions, and carrying on the war in the usual style. An extract from the correspondence of the *Special* of the London *Times*, under date 13th ult., disposes thoroughly of the accusations of cruelty and brigandism urged against the Carlists; and its testimony—to which we refer our readers—is the more valuable, because the *Times* had already, and before it received the report of its *Special*, been itself a party to the propagating of these atrocious, and, as it now appears, utterly unfounded accusations. To condemn first, and to hear afterwards—if at all—is the invariable practice of Liberals towards their opponents. So the *Times*, which, in its issue of the 18th April, publishes the report of its *Special* completely exonerating the Carlists of all the cruelties imputed to them, had in a previous issue, that of the 9th April, denounced them to its readers as an "ignorant peasantry inflamed to fanaticism carrying on an atrocious guerilla." In reality they seem to be, from the report of the *Special*, carrying on their war with a courtesy, and tenderness for their opponents, for which we should look in vain for a parallel in the late great wars of the world; for instance, either amongst the Prussians in France, or the soldiery of the Northern States. The Carlists have amongst their leaders no such men as Butler of New Orleans notoriety.

From other parts of the European Continent the news is not of much general interest. The Vienna "World's Fair" has been opened, and having been opened does not seem to have much in it. It is spoken of as rather a dull affair. It is expected, however, that it will improve. In France everything goes on in the old way; that is every body seems to be wondering what will turn up next, and how long the present provisional government will last.

The United States troops have, as will be seen in another place, met with a serious repulse from the Modocs. It is no easy matter for regular troops in a wild broken country to carry on war with Indians, as we learnt to our cost in New Zealand; and although the aborigines of the last named country are in every respect physically and intellectually far superior to the red men of North America, still the Modocs and their allies may no doubt be able to carry on for some years a harassing war, and to inflict serious losses on the troops brought against them. They will, however, be wiped out at last, though at the cost of much blood and money.

Another serious accident is reported on the Grand Trunk Railroad, to an express train, whereby many of the passengers were severely injured, though as yet no deaths, therefore resulting have been reported. The cause of the accident is attributed to the breaking or dis-

placing of rails by a freight train that had passed over the line a short time before the express train came along.

CONSECRATION OF MONSEIGNEUR FABRE, BISHOP OF GRATIANOPOLIS.

This grand and important ceremony took place on Thursday last, 1st inst., Feast of the Apostles SS. Philip and James, in the Church of the Gesu, and was celebrated with all the eclat and dignity with which the Church knows so well how to enhance the glory of her rites.

As we have already informed our readers, the newly consecrated Bishop who for many years has been one of the Canons of the Cathedral of Montreal, was selected by Rome, as coadjutor to our venerated Bishop—whose years and increasing infirmities loudly cry for some respite from the arduous labors to which his high office subjects him—and with right of future succession. The title of Mgr. Fabre is of Gratianopolis in partibus infidelium; an ancient See, once the seat of a flourishing Christianity, but now abandoned to the infidels.

The Jesuit Fathers had carefully and tastefully prepared their Church for the great occasion; and from an early hour on Thursday morning the sacred edifice was crowded with the faithful of Montreal eager to take part in the august rites about to be celebrated. The Altar was beautifully decorated, and the throne of His Grace the Archbishop of Quebec was placed beneath the dais, used at the sacre or coronation of Charles the Tenth, the last King of France. In front or on the opposite side of the sanctuary was the throne of the Bishop elect Mgr. Fabre.

It was shortly after nine o'clock that the Episcopal procession appeared inside the church. First came the cross-bearer, and the clergy followed by a numerous cortege of Prelates from the Ecclesiastical Province of Quebec, from that of Ontario, and from several parts of the United States; Mgr. C. Larocque, of St. Hyacinthe; Mgr. J. Larocque; Mgr. Lafleche, of Three Rivers; Mgr. of Birtha; His Lordship the Bishop of Ottawa; Mgr. Sweeney, Bishop of St. John, New Brunswick, represented our Canadian Hierarchy. From the United States was present, His Lordship the Bishop of Ogdensburg.

Immediately following these came His Grace the Archbishop of Quebec, the consecrating Prelate, accompanied by the Bishop elect, Mgr. Fabre. These having taken their assigned places in the sanctuary, the solemn services of the day commenced. The Bulls from Rome, or solemn warrant for the proceeding emanating from Christ's Vicar on earth—the sole authority on earth competent to warrant such proceedings—having been read, and the prescribed oath of fidelity and obedience to the Holy See having been tendered to, and taken by the aspirant to the dignity of Bishop in Christ's Church, the religious ceremonies of the day commenced and were carried out in strict accordance with the Roman ritual. The Holy Sacrifice of the Mass was duly celebrated; the hands of the Prelates were laid upon the head of the Bishop elect; who, the solemn words of consecration pronounced, arose fortified by the Holy Ghost to faithfully discharge the important functions of his office; which we pray God he may long fill with profit to the flock committed by God to his charge, and with eternal profit to his own soul.

The music during the ceremony was tastefully selected, and admirably executed by the choirs. The body of the Church was filled with our most distinguished citizens, amongst whom might be noticed His Honor the Mayor, His Honor Judge Coursol, and the Presidents of our several National Societies. Indeed a more imposing ceremony was never witnessed in this City.

One thing alone cast over it as it were a shadow. Conspicuous by his absence from a scene where his presence seemed most appropriate, was our beloved and venerated Bishop, Monseigneur Bourget. He alas! was incapacitated by indisposition from being present in the body, there where he was indeed present in spirit; and his enforced absence was a cause of general grief. Let us pray that God will yet restore him to health, and spare him to the people who venerate him.

The sanctuary of the Gesu, was filled with the Clergy of the Diocese, amongst whom conspicuous were the Very Rev. Superior of the Seminary of St. Sulpice, and his reverend brethren. Almost every parish had sent its representative. The sermon was delivered by the Rev. M. Truteau, Pere Oblat.

After the religious ceremonies of the day there was a Banquet in honor of the occasion given by the Jesuit Fathers; and in the evening there was a general reception in the Episcopal Palace.

It is very hard to get at the truth with regard to the Carlist movement in the North of Spain. The press and the telegraph, are for the most part in the hands of their enemies, and from these of course we receive not only daily reports of "crushing defeats" inflicted on the Carlists, but of the terrible cruelties of the

latter, and their indiscriminate atrocities. In spite however of a Protestant press and a revolutionary surveillance over all telegrams, truth does sometimes leak out; and the following extracts from a letter by the London *Times* Special Correspondent writing under date 13th ult., from San Sebastian, may perhaps enable us to form an estimate of the amount of reliance to be placed upon the reports with which the Protestant and revolutionary papers are for the most part filled with respect to Carlist atrocities.

The writer begins his letter by the remark that if any one desires to correct his "traditional notions about Civil War—the horrors of Civil War as they are often called—and to see what exaggerations have been uttered on the subject * * * he ought to take a journey from Madrid northward through the Provinces now disturbed by the Carlist Insurrection." He speaks in fact of the Civil War as presenting more of a comic than of a tragic aspect, so bloodless comparatively speaking hitherto have been its concomitants; and as to the murders and indiscriminate plundering attributed to the Carlists, he tells us, that, though in order to carry out their plans "and to impede the movements of their enemies—the Carlists blow up bridges, destroy railroads, and cut the lines of communication, they rarely interfere with private travellers, and are perfectly innocent of the sanguinary deeds attributed to them by a mendacious press. For instance he says:—

"Your readers are, doubtless, aware that the coaches, which the Carlists could stop still more easily than the trains, are allowed to run unmolested on the condition that their owners pay the Carlists black mail. Now and then timid strangers are scared by being brought to a sudden halt by a Carlist band, but it is only to see whether the coach is carrying official despatches or any person in the employ of Government or otherwise 'contraband.' I have not heard of one well-authenticated instance in which an ordinary traveller has been insulted or injured, except, indeed, so far as it is an injury to be, with great politeness and for reasons of State, robbed. This, too, only happens when the traveller rashly takes a private conveyance of his own, and thus forfeits the protection of the black mail. A Spaniard told me just now that as he was travelling in this way yesterday near Vitoria he was stopped and robbed on principles which he seemed to take as a matter of course, as being strictly and becomingly Carlist, but which may have the charm of novelty for the inhabitants of countries more prosaic than Spain. It was politely, though firmly, intimated to him by the gentlemen who stopped him that they must have a watch of some sort, whether valuable or not mattered little so long as it kept good time, and that they would also be under the unpleasant necessity of depriving him of a few such useful articles as shirts and socks; but his money they scorned to take, or even to ask any indelicate questions about. They were, in fact, levying a military contribution than committing a vulgar highway robbery, the watch being, doubtless, wanted to enable them to time their strategic operations. But even these contributions are not as a rule enforced. At Madrid I met an Englishman, who, also travelling in a private carriage after dark, had been stopped between San Sebastian and Tolosa seven times in one night by the Carlists, but had always been at once permitted to proceed with apologies for the interruption, and occasionally offers of wine. Indeed, it seems to me that travelling by diligence, or even by private carriage, so far as one's life is concerned, is as safe now in the disturbed parts of Spain as in any other part; perhaps safer, since the Carlists and the troops combine to keep hand off the high road."

And these Carlists, who carry on their operations with all the courtesy that brave warriors extend to their foes, are held up to the execration of the world as brigands and murderers! Such is the unscrupulous disregard of truth too often displayed by a Liberal and anti-Catholic press.

The sympathies of the *Times*' correspondent are of course with the adversaries of the Carlists; though as there is no recognised form of Government in Spain, which as a *de facto* government can challenge the obedience of all Spaniards we can hardly say that these sympathies are in favor of any particular party, or of any one of the contending factions for the mastery of Spain. The *Times* is simply an anti-Carlist, and nothing more. Anti-Carlist because the success of that movement in Spain, would be the signal for a general Catholic revolutionary war in one case—as easily in the other, furnish his expected periodical Returns of *Conversions* and *Great Successes* without running much risk of exposure.

Our neighbors in the United States are having a lively time of it with their Indians, who if not so intelligent as the New Zealanders, nor so apt to imitate European customs, approve themselves on their own ground opponents by no means to be despised.

These Modoc Indians, for so is the tribe called with whom the United States troops are engaged in hostilities, occupy a broken and difficult country called the *Lava Beds*. Of the merits of the quarrel we know nothing, but suppose that it grew out of the "improving of the face of the earth" to which, by the white men, the aborigines of this Continent are being subjected, a process naturally not agreeable to its victims. Perhaps too, the Red Men may complain that their white neighbors have not been very particular as to the observance of Treaties; whilst by the latter, counter accusations of cruelty and treachery on the part of the Indians are freely launched. Be it as it may however, war rages, and the United States authorities have proclaimed a policy of extermination.

But to this, as to a bargain, the consent of

two parties is necessary, and the Modocs respectfully decline to be exterminated. Nay they stand up and fight, and have just struck a very hard blow against the forces sent against them. The following particulars are transmitted by telegram, and would seem to indicate that though the ultimate success of the whites may be looked upon as inevitable, the Modocs will die hard, and do much damage to their enemies.

"The Modocs.—The *Herald's* special from the Lava Beds says:—The force under Captain Thomas, which started to reconnoitre the position held by the Modocs, numbered 69 men. The object was mainly to find out how the Modocs were situated, and whether mortars could be used against them. As the troops approached the Lava Beds, the command was brought to a halt, and the men allowed to reconnoitre. The accounts of the first fire are different, some saying five or six shots were fired, and others only four; but Tickner says positively that it came from a party of nine Indians, who were behind the bluff. Major Thomas quickly threw his men into skirmishing order, with Lieut. Wright's company on the right. The howitzers had not been got rightly into position before they were flanked to the right by a party of 14 other Indians. The cross fire on Wright's men proved very demoralizing, and they broke back in confusion, leaving their gallant leader in an exposed condition and supported by a few of his non-commissioned officers. In the meantime another small party of Indians obtained a position to the left and opened fire. It was a fearful trick and the first four shots were only fired to draw the troops more directly between the fire of the Indians on the right. The rout was complete and with the exchange of a few shots, leaving the non-commissioned officers the majority of whom lay stretched upon the ground their life blood ebbing away, they became confused and demoralized and an easy prey to the Modocs who shot them down like so many frightened deer. That a party of sixty-nine men should be almost surrounded by Indians without their being aware of any sign of Indians as far as they could see, will give an idea of the nature of the ground in which these Indians fight. During the night the Indians were creeping through the rocks to scalp and strip the dead soldiers. Col. Greene moved forward his line to the place indicated and then hid in a bush where the bodies of Major Thomas, Lieut. Howe and acting-surgeon Wright lay a little to the left, and on the right was the body of Lieut. Harris and five of his men, stripped of all their clothing. Forty-nine were killed and wounded out of sixty-nine men."

The Chicago correspondent of the *Toronto Globe* bears somewhat hardly upon the good evangelicals of that city, who it seems are very busy with missions to the heathen in foreign parts, but very indifferent to the spiritual wants of the sinners and heathen at their own doors.

Having given us a hideous picture of this Chicago, which surely could not have been surpassed in wickedness by the cities of old blotted out from off the face of the earth by the fiery storm—the *Globe's* correspondent goes on to say:—

"Yet the city is not altogether abominable. It contains a vast number of earnest Christian men and women, who labor diligently to promote abroad the spread of that Christianity which is so unheeded at their own doors. But Christian professors, as a rule, always were inclined to go far away for converts."

With one exception, this is true of Protestant professors; the reason is easily found. Their missions being invariably ludicrous failures, they have the prudence to carry them on in remote countries where their failures are not so conspicuous to those at home from whom the money comes. A projected Mission to Wall Street for the conversion of the stock brokers would find no favor; neither could funds readily be raised for the work of carrying the Gospel to the back slums of New York or Chicago—for every one knows that such a mission, that such an enterprise would but issue in a ludicrous failure. But the failure of a mission to Africa or China though equally certain would not be so conspicuous; therefore as a rule the Foreign Mission—the mission to some place a long way off—is naturally preferred.

With one exception; that of missions to Romanists. These are the only Home Missions that are really popular; and they are popular because they coax the money out of the pockets of the old women; and because there is neither trouble nor danger to be incurred by those who engage therein. Besides, of what is really taking place in the Catholic world at their doors, and amongst their geographically speaking Catholic neighbors, Protestants are to say the least as ignorant, as they are of what is at this moment occurring in Tibet, or in the remotest parts of Central Africa. Their missionaries therefore who visit this, to Protestants, *terra incognita* can send home thence the most extraordinary tales for the Missionary Reports, without risk of being convicted of falsehood. The Home Mission to Catholics accordingly presents one of the chief conveniences of the Foreign Mission to the heathen, inasmuch as the missionary, or anti-revolutionary movement throughout Europe. For the same reason that most Catholics, and friends of order, of civil and religious liberty invoke heaven's blessing on Carlist arms, do the enemies of the Church, and the partisans of the Revolution look forward with desire to their failure. What the opinion of the *Times*' Special Correspondent on the present prospects of the contending parties is, we gather from the concluding paragraph of his letter:—

"If I may judge from my own slight experience, I fear that the Carlist movement has increased rather than diminished in the North of Spain, since I went over the same ground between Irun and Madrid about a month ago."

"THE MONTREAL 'WITNESS' SCHOOLISM.—When the shoe pinches our evangelic contemporary can sing out as well as another. His issue of the 2nd inst. contains a bitter complaint of the treatment of a certain Louis Barrette in that he is annoyed by being called upon to pay for the support of a Catholic school. He owns, we are told, certain lots of land said to be within the limits of the Municipality of the Tannery de Rolland; on which lots the said school tax is claimed, although the said Barrette has renounced the Catholic faith, some years ago, notifying at the time the priest of the parish of St. Isidore where he then resided, of the fact of said renunciation.

Of the truth of the facts alleged we can say nothing; but if true, the case of Barrette is analogous to that of the Catholics of New Brunswick who, by law, are forced to pay for the support of non-Catholic schools to which they cannot in conscience send their children. We do not defend the taxing of the non-Catholic Barrette for Catholic schools; if he have complied with the formalities of the law, in making public, not only at St. Isidore, but in the parish of the Tannery where his taxable property is situated, the fact that he is a non-Catholic, in accordance with our principles he should be exempted from payment of the school tax to which as a Catholic he was liable; but we also argue that on the same principle Catholics in New Brunswick should be exempted from taxation for the support of non-Catholic schools. Why, with his scruples in the Barrette case, does not the *Witness* come out in favor of the Voluntary Principle, which if good for the Church must be good for the School? Why does he not advocate Free Education, as well as Free Religion?

We see by our United States exchanges that the Bill brought before the Legislature of the State of Michigan, prohibiting under heavy pecuniary penalties, Catholic Bishops to communicate refractory members of the Church, has been abandoned. The introducers and supporters of the silly measure must have had a glimpse of the truth that such a law if passed would be treated with contempt, and would be as ineffectual as little Johnny Russell's Ecclesiastical Titles Bill, and that it could not long remain alone on the Statute Book, but would have to be followed up by other laws prescribing the conditions under which persons should be admitted to the Church. For if the State have the right to determine the conditions under which bad Catholics may not be excommunicated, it is clear that they have an equal right to say to the Bishop or Priest, "This man you shall receive into your communion." If the Liberals had their own way of it for a few weeks, we should indeed have a petty illustration of the Liberal formula, "A Free Church in a Free State."

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. XXXIII.

"THOU SHALT NOT COMMIT ADULTERY.—(Sixth Commandment)

My ministry and the course of our instructions, obliges me, Christian soul! to speak to you on a subject, which cannot be mentioned without a blush. Were I to consult my inclinations, I should be silent; when I consider my duty, I am impelled to speak. If I speak I fear to offend those pure ears that listen; if I be silent, I fear to render myself culpable, in not opposing a vice, which, like a second deluge, is rushing ruthlessly over the whole earth, engulfing innumerable and precious souls. If I speak, I shall appear to contravene, that precept of St. Paul which forbids these things to be so much as named amongst Christians. If I am silent, I fear to be classed amongst those dumb dogs, which know not how to bark even in warning, and thus to become more contemptible than the brute beasts—more useless even than those sacred geese, which are fabled of old to have saved the Capitol. Under this divided duty, what is left to me to do? I can only pray to the God of all purity, to send an angel down from heaven, as he did to the prophet Isaiah, to purify my lips with a live coal, that whilst denouncing impurity, I may do so purely; that whilst opposing this vice, which should not be so much as named amongst you, no word of mine may be so unhappy as to enkindle it.

Before entering on our subject, it may be well, Christian soul, to point out to you, that although the sixth commandment of the decalogue forbids *in words* only one species of impurity, still according to the holy Fathers and theologians, it includes all other kinds of this sin. This is the opinion of St. Austin (L II Exod ques 71) and that of St. Ambrose (L I de Off c 50). It is also in accord with the teaching of St. Paul, who continually declares, that fornicators and all unclean shall be excluded from the kingdom of God. This should be sufficient for every Catholic soul. But if you ask me as a matter of curiosity, why the Decalogue has only mentioned the crime of adultery? I answer, because in forbidding the greater crime, it forbids also the lesser, which

is contained in it. But the Catechism of the Council of Trent gives a reason, which may be summarised thus: The Jewish Decalogue is comprised in a law of justice; now adultery being a sin against purity is also a sin against justice, hence it is singled out from amongst the other sins of impurity in this sixth commandment of the Decalogue of justice.

In combating this vice we have to encounter two classes of people. The first come to us under the guise of an Angel of darkness, under the second under the appearance of an Angel of light. The first tells us, that impurity after all is not so great a crime, as some would have us believe. Man, they say, is clothed in a carnal body, and that hence any lapse which he may make will be more or less excusable. It is a necessity of our nature and therefore cannot be resisted. Against this abominable doctrine we shall oppose the natural turpitude of this crime—the whole teaching of Christ—and the terrible punishments awarded it.

The second class whisper amongst themselves "The preacher should be ashamed to speak of things which all men are ashamed and should not mention in the sacred places things which an Apostle has declared should not so much as be named amongst Christians." To these we would answer that the Apostle has himself found it necessary to declaim openly and in no doubtful terms against this vice; and that although all men are ashamed to speak of it, very many alas are not ashamed to be guilty of it.

First then, Christian soul, know that Holy Church the pure spouse of Jesus Christ, has always held the vice of impurity in such abhorrence, that in her ages of greatest faith she ever smote it with her most rigorous punishments. She struck the impure with her excommunication, the heaviest chastisement that she has for her rebellious children; she relegated impurity to the same rank with idolatry and murder, which have always been looked upon by men as the most enormous crimes that can be committed. What, think you, was the punishment which she imposed upon one single act? A few days of fast? A few rosaries which people nowadays look upon as such severe penance? No? She imposed seven years of public penance for a single act of fornication, and fifteen years for adultery; as you may learn from the Penitentiary of St. Basil. And what were these seven years of penance? In what did they consist? Listen, Christian soul: To fast until sunset at least three days a week—to pass their time in constant prayer to God for forgiveness—to prostrate themselves publicly at the feet of the faithful, imploring their forgiveness from the scandal dome to Holy Church, and begging their intercession with God. During the greater part of their term they were forbidden to enter the church for they were unclean, and were to remain outside during the public offices; and when at length they were admitted they were still forbidden to take their place with the faithful, but were to stand amongst the catechumens at the bottom of the church for the rest of their term. But, most terrible sentence of all, during the whole of their term they were forbidden to receive the holy and adorable Body of our Lord in the Blessed Eucharist unless in danger of death. Behold here, Christian soul, the punishments with which Holy Church during many centuries smote her children, in order to inspire them with a holy horror and detestation of this crime. Truly that must indeed be a grave crime which the pure Spouse of Jesus Christ, to whom He has entrusted the task of punishing offences against the Law ("Whose sins ye shall retain they are retained"), has visited with such rigorous chastisements. What! you ask, can it be possible that in any age there have been found men so imbued with a horror of sin, as to suffer and submit to such rigorous and humiliating penances? Yes Christian soul! for many centuries the faithful of the early church saw these penances imposed; for many centuries the sinners of the early church submitted to them. It must indeed have been a terrible warning to hot youth as it entered the church on Sundays and festival days to see those penitents amidst rain and storm, or beneath the scorching sun, standing at the porch of their churches bowed down with the enormous burden of their humiliation. It must indeed have been a holy and wholesome sight to see these holy penitents so deeply penetrated with the enormity of their sin, and so anxious to expiate it as to suffer cheerfully these heavy penances. In contemplating them one is at a loss whether the more to admire the faith of the penitents and the horror of this sin entertained by the early church, or to despise the depravity of the present age which treats this sin with so much leniency.

But why did the Church view with such horror and punish with such rigour this vice of impurity? Because she realised its enormity; because she felt it to be so ignominious and so infamous, that it not only dishonoured the religion of him, who was soiled by it, but deprived

man of his dignity of manhood and placed him in the ranks of the brute beasts. It is, she knows, a brutal vice in all the force of the term, degrading man as the royal prophet tells us to the level of the beasts by rendering him like unto them. "Man when he was in honour did not understand (did not appreciate his dignity) he has compared himself to the senseless beasts and has become like unto them (ps 48). Who does not recognise at a glance the difference between sins of the flesh and sins of the heart or intellect? A man sins by ambition or pride. He sins without doubt; and I do not wish to excuse his sin; but if he sins, he sins like an angel, because he sins by the intellect,—by such a sin as alone an angel is capable of. A man sins by avarice; he sins it is true and I do not seek to palliate his crime; but when he sins he sins like a man, because he sins through earthly desires. But the man that sins by impurity sins like a beast because he sins by the desires of a beast. Should not this, Christian soul, shew you the enormity of this vice, through the depth of the degradation and dishonor which it entails upon a rational being?

What the triumph of Liberalism and the spread of Protestant principles have done for Italy we know; what these same agencies have already effected in Spain, we gather from the Madrid Special Correspondent of the London Times, writing under date April 5th.

This unexceptionable witness informs us then that, already, the people of Spain are so far Protestantised that numbers "make it a point of remaining covered, as a sort of free-thinker's protest, when the Host passes;" that civility to a priest is a rare occurrence; that obscene pieces "in which nuns and monks are burlesqued with an outrageous indecency which would never be tolerated in Protestant England," are performed nightly in some of the Madrid theatres; whilst, as a last and most conclusive proof of all, of the progress that the Reformation is making in Spain, and of the result of the tract and bible distributing, and tub-preaching influences to which once Christian and Catholic Spain has been subjected of late by British swaddlers, and Exeter Hall Missionaries, the writer in the Times adduces the fact, that:—

"It would not be easy in England to find a pot-house in which blasphemy of the grossest kind is talked so openly and safely as here in the Cortes."

Truly the new Reformation may be judged by its fruits.

FLAP-DOODLE, OR THE STUFF THEY FEED FOOL ON.—As a specimen of this stuff, we clip the annexed extract from Our Own Correspondent of the Montreal Herald. It is too rich to be lost:—

"The Carlists are committing frightful atrocities; the most sanguinary of their leaders being a ferocious priest, who shoots without mercy the captives taken by his band. Among his other victims is a peasant woman, who was taken by his men, and brought before him, accused of some offence, probably that of refusing to submit to the requisitions of those ruffians, who plunder everything they can lay their hands on. The priest, acting as judge, condemned the woman to death; then, as priest, strangled her, then shot her with his own hand, and, lastly, took possession of eight Spanish half-pence, that happened to be in her pocket, to pay for the mass, which he forthwith proceeded to say for the repose of her soul!"

The above indicates a new phase in the Carlist war in Spain. At first Our Own Correspondents used to annihilate the brave royalists once a week, or oftener; now, however, that the signs of their vitality are patent to the world; the penny-a-liner gently takes to slandering them.

DULL TIMES.—Mark Twain, before leaving this Continent for Europe, bewails the dull times on which he has fallen. Yes, in evil days, he has fallen on dull and unexciting times; this is the burden of his complaint; and to show its truth he publishes the following as the sum total of what was to be found in the daily papers under the heading By Telegram for one entire day, April 16th:—

- "A Coloured Congressman in Trouble."
- "Excitement at Albany."
- "Five Years imprisonment."
- "Wall Street Panicky."
- "Two Failures, and money at 150 per cent."
- "Two Criminal cases."
- "Arrested for Highway Robbery."
- "The Assault on the Gas Collector."
- "A Striker Held for Murder in the Second Degree."
- "The Murderer King Dangerously Sick."
- "Lusignani, the wife Murderer, to be hung."
- "Two would be Murderers to be hung."
- "Incendiarism in a Baptist Flock."
- "A Fatal Mistake."
- "Washing away of a Railroad."
- "Ku-Klux Murderers."
- "A Shocking Disaster."
- "A Chimney falls and Buries five Children—two of them already dead."
- "The Modoc Massacre."
- "Riddle's Warning."
- "A Father Killed by his son."
- "A Bloody Fight in Kentucky."
- "An Eight-Year old Murderer."
- "A Graveyard Flooding off."
- "A Louisiana Massacre."
- "A Court-House Fired and Negroes Therein shot While Escaping."
- "Two to Three Hundred men roasted alive."
- "A Lively Skirmish in Indiana."
- "A Town in a state of General Riot."
- "A Party of Miners Besieged in a Boarding House."
- "Troops and Police from Indianapolis Asked for."
- "Bloody work Expected."
- "Famous Amazon Leaders."
- "A Horrible Story."
- "A Negro's Outrage."

"A Suffering and Murdered Woman Terribly Avenged."

"A man Twenty Hours Burning and carved Piece-meal."

Whereupon, shocked at the falling off of his countrymen, Mark Twain takes up his carpet-bag, and prepares to walk, leaving behind him the following energetic protest addressed to the Graphic, against the dullness, and monotonous regularity of Yankee life:—

The items under these headings all bear date yesterday, April 16 (refer to your own paper), and I give you my word of honour that that string of commonplace stuff was everything there was in the telegraphic columns that a body could call news. Well, said I to myself, that is getting pretty dull; this is getting pretty dry; there don't appear to be anything going on anywhere; has this progressive nation gone to sleep? Have I got to stand another month of this torpidity before I can begin to browse among the lively capitals of Europe? MARK TWAIN.

We give our readers the following address delivered by Mr. J. J. Curran last week at the entertainment of the deaf and dumb scholars of the Catholic Institute:—

Ladies and Gentlemen.—In glancing over the very interesting programme that has been selected for your entertainment to-night, I perceive my name figuring in no less flattering a connection than an English "Oration"—And I can assure you, you need not be at all alarmed. My appearance on this platform, is not for the purpose of inflicting a speech upon you, and it would be in bad taste, indeed, when I see such a large concourse assembled to witness the progress and proficiency of these pupils, to do more than say a few words expressive of the pleasure and gratification it affords to each and every one of us to witness the magnificent success, crowning the indefatigable exertions of those self sacrificing men, whose lives are devoted to the arduous task, of remedying as far as human ingenuity can accomplish it, the great disabilities that afflict so large a proportion of the human family. Looking around this large assembly it is truly gratifying to see such an attendance of the beauty and intelligence of our city, testifying by their presence, the deep interest they feel in the advancement of the institution where these children are instructed—speaking here a Catholic and alluding for one moment to the long and brilliant record of noble schemes, inaugurated by the church for the alleviation of human suffering of every description—it is for us a subject of proud contemplation, that in all ages, under every variety of circumstances, in every clime and despite objects deemed insuperable, there have always been found priests and monks and noble hearted religious of both sexes, to grapple with every difficulty, brave every danger, conquer every repugnance, sacrificing all that was near and dear, and become the pioneers of those heroic enterprises that ennoble mankind, and make us feel, that if there be in human nature, much that is low and grovelling, when that nature becomes exalted by religious zeal, mere philanthropy pales almost into insignificance, when compared with the perfection of christian charity and benevolence (loud applause) I shall not detain you with a subject that has on so many occasions been treated before you, with far greater ability than I can command—I shall merely ask you to consider the grand stride made, when the good Spanish monk was first inspired with the thought that something could be done to procure for the unfortunate deaf mute the advantages of religious and secular education. We know that in ancient times nothing had ever been dreamt of much less suggested or experimented whereby their great deficiencies could be supplied. Under the old Roman Law these poor creatures were classed with the idiotic and denied all civil status. But ladies and gentlemen, what did this classification and deprivation amount to, when compared with that immeasurable deprivation of the knowledge of the existence of the Great Creator and the soul saving truths of revealed religion? Centuries and centuries rolled on, arts and sciences flourished, one after another great inventions dawned upon the human mind but fifteen hundred years, after the Christian era had passed away, ere it suggested itself to the mind of man, that something was practicable to place the deaf mute in intelligent communication with the outer world, and enable them to enjoy in all their plenitude the benefits of religion, and the rights of citizenship (applause). Then it was that the humble Spanish monk, Pedro de Ponce, discovered the secret key to their intellect, and no sooner had the first progressive step been taken, than on all sides generous souls were to be found, who, like the Abbe de l'Epée, were willing to sacrifice everything for the furtherance of the good work that presented itself in this new field for christian charity—shall I ask you to consider the difficulties that beset their path? the superhuman patience required to enable them to persevere in their generous undertaking—I have always held that the teaching youth, endowed with all the faculties usually bestowed by Divine Providence, is the most arduous, the most irritating and wearying of all avocations, but what is even that compared with the herculean task of educating those who have been unfortunately deprived of two of the most important Senses—yet to what perfection has not this training been brought? Witness the proceedings of this evening's entertainment, and may we not well express our admiration for the zeal of these good men, who are doing so much for removing the natural disabilities of our afflicted brethren (applause). All ladies and gentlemen, we may speculate and theorize on this interesting subject, we may wonder at its achievement, we may thank God that there are some men and women devoted enough to undertake and accomplish the duty, were we but permitted to read in the innermost recesses of the hearts of each of these little ones the gratitude they feel for their benefactors, could we but witness the tears of joy that have coursed down the cheeks of many and many a poor father and mother whose child has found in their paternal care, we might then form a faint idea of the good work that has been performed (applause). Nevertheless I here find myself gradually infringing on my promise not to detain you, the heartfelt interest we all have in the Deaf and Dumb Institute must be my apology—we are moreover assembled here to-night to do honor to the Rev. Mr. Belanger the good and indefatigable director of the institution, to congratulate him on his elevation to the high dignity of the priesthood, and to wish him God speed in his future career of usefulness. All I shall say in conclusion, ladies and gentlemen, and this I say on your behalf as well as my own, we sincerely hope he may have many long and happy years before him, that every blessing may attend him, and certainly they will if the prayers of the numberless deaf-mutes whom he has watched over with a fatherly care are to be granted, and we sincerely trust that day by day this institution may extend its sphere of good works in dispensing to those who should otherwise be deprived of them, the inestimable benefits its training affords (loud applause).

THE CATHOLIC WORLD—May, 1873.—The contents for the current month of this well known Catholic monthly are as under:—1. The Evolution of Life; 2. Peace; 3. Dante's Purgatorio; 4. The Russian Idea; 5. My Cousin's Introduction; 6. Madame Agnes; 7. Conciliar Decrees on the Holy Scriptures; 8. Myths, and Myth Mongers; 9. Heaven; 10.

Dies Irae; 11. Woman as a Bread Winner; 12. Abraham, Abron, Auburna; 13. Fontainebleau; 14. Brittany: Its People and its Poems; 15. For Better or For Worse; 16. Beati Qui Lugeat; 17. John Baptiste de Rossi and his Archaeological Works; 18. A Legend of St. Christopher; 19. New Publications. Annual Subscription \$4.50, single numbers 45 cents, Messrs. D. & J. Sadlier, Montreal.

THE SANITARIAN—May, 1873.—Here is a work which may be studied with profit by all, and which should be carefully perused by those who have any voice in the sanitary arrangements of this City, notorious amongst the Cities of this Continent, indeed of the world, for its excessive death rate, the result of dirt, defective drainage, and inefficient sanitary arrangements generally, for the site is not necessarily bad and its climatic conditions are not fatal, as the statistics of the adjacent rural districts clearly establish. The Sanitarian is a monthly journal, published at New York, by A. N. Bell, M.D.

THE BRITISH QUARTERLY REVIEW—April, 1873.—New York: Leonard Scott Publishing Co. Montreal: Messrs. Dawson Bros. We find the following articles:—1. Swiss Federal Reform; 2. The Monotheism of Paganism; 3. The Government Purchase of Railways; 4. Middlemarch: A Study of Provincial Life; 5. Battle of Creed and Freedom in French Protestantism; 6. Aristotle; 7. The English in Ireland in the Eighteenth Century; 8. Contemporary Literature.

BOOKS RECEIVED FROM JOHN MURPHY & CO., BALTIMORE.—God Our Father, by a Father of the Society of Jesus, \$1. Novena in Honor of St. Joseph, 25 cents. Sour Eugenie: The Life and Letters of a Sister of Charity, \$1. These are books which are worthy of the notice of the Catholic public. They may be read with pleasure and profit by all. For sale by the Messrs. Sadlier, Montreal.

THE EMERALD.—We have to acknowledge receipt of the 3rd number of this publication issued monthly at Toronto, and devoted to Irish Literature. It contains much interesting matter, and many well selected articles.

THE LAMP: No. XI.—May, 1873.—This small but spirited publication is we hope destined to enjoy a long and profitable existence. It deserves encouragement from our Canadian Catholic community, and its "Lessons on the Irish Language" should secure for it the patronage of all genuine Celts.

Messrs. J. J. Curran and P. J. Coyle, Advocates, of this city, have entered into co-partnership. Their offices are at No. 58 St. Francois Xavier Street. We wish our friends every success in their professional career.

THE WAR OF COLOR.—For sometime past a number of colored workmen have been employed in the extensive tobacco factory of Messrs. MacAdams & Co., on the Hochelaga road, much to the displeasure and jealousy of the white people working in the same factory. Yesterday evening the feeling culminated in a number of the white workers congregating at six o'clock, about the doors of the factory, and making an attack on the colored people, as they came out. A general scuffle ensued and there was every appearance of a serious row occurring when Acting Sergeant Gauthier arrived with a posse of Police from the Panet Street Station and dispersed the crowd. The attacking party, however, followed the colored people to Papineau square, where a stand was made and a free fight resulted. Two shots were fired by the colored workers, which created intense excitement in the neighborhood, and soon the square was filled with a crowd numbering between five and six hundred persons, fully impressed with the fact that a serious riot was progressing. The combatting parties continued to pitch into each other, when the shout of "the police are coming," announced the arrival of Sergeant Ritchie and a number of men also from Panet Street Station. He was shortly reinforced by the party under Gauthier, and together they quickly dispersed the crowd and the combatants, the latter ceasing their hostilities on the cry of the police.—Gazette of Tuesday.

SUICIDE.—On Monday afternoon a man, name unknown was observed by two women to be walking slowly along the side of the railroad track towards the city as if in deep thought. The three o'clock train for the west was going outwards and the deceased stooped for ward looking between the wheels of the cars till all about the last one had passed, when he threw himself forward and the wheels passing over his neck he was instantly killed. Mr. Coroner Jones held an inquest yesterday morning when the above facts were corroborated and a verdict of suicide given by the Jury. The body has been taken to the Mount Royal Cemetery vault, where it awaits identification. The remains are frightfully disfigured, the head being almost severed from the body.—Herald 30th ult.

A PLECKY ACTION.—Yesterday afternoon as the half-past three o'clock train was backing out of the Lachine station, Conductor Crosby, who was standing on the platform of the rear car, saw a man approaching the crossing. The whistle was blown but the man appeared to take no notice of it, but kept on towards the track, reaching it as the train was almost upon him. Seeing that the man would be crushed immediately, Mr. Crosby, with great presence of mind, jumped at the man and hurled him bodily out of the way of the track. Quick as the action was the car, however, struck Mr. Crosby and threw him and the man with great violence against the fence. The rescued man escaped uninjured, but Mr. Crosby had one of his ankles badly sprained. The conductor deserves great credit for the pluck and coolness displayed by him and to which the man owes his life.—Gazette 30th ult.

SHOT IN THE HAND.—During the melee on Monday night, in Papineau square, between the white and colored employees of MacAdams's Tobacco Factory, and which was reported in the Gazette of yesterday, a man was shot through the hand by one of the negroes. It was stated that the revolver fired by the colored people were not loaded, but it appears they were, and it is also stated that the colored employees carry revolvers on the ground that it is necessary for their protection to do so.

REMITTANCES RECEIVED.

Kemptville, L. L. \$2; Madoc, Miss E. M. O'G. 2; Springfield, Mass. Rev. L. J. G. 5; Sierra, D. McD. 2; Kingston, N. B. Rev. J. M. 2; Long Island Locks, E. B. 50c; Buckingham, J. M. for Club, 11.50; St. Raphaels, A. B. McD. 2; Loughboro, J. L. 50c; Chamblay, T. F. 4; Mount St. Patrick, J. M. for Club, 16.50; Cornwall, Miss M. J. 2; Sandwich, A. E. S. 2; Carleton, Rev. F. A. B. 5; St. Simon, Rev. F. M. F. 2; Upton, D. McE. 3; Mitchell, J. B. for Club, 4.50.

Per D. A. C. Alexandria—A. K. 2; J. C. 1; G. O' B. 2; G. H. 2.

Per W. G. Cornwall—Rev. G. M. 2.

Per J. D. Leeds Village—St. Agathe, F. D. Jr. 2.

Per Rev. C. B. St. Patrick's Hill—N. C. 2; E. P. 4.

Per Rev. F. V. B. Port Felix, N. S.—Cape Canso, P. McN. 2.

Per P. L. Escott—J. C. 2; Caintown, M. L. 2; G. L. 2.

Per Rev. P. F. C. Stratford—Self, 2; T. H. 2.

Per P. L. Allumetto Island—T. D. 3; M. W. 5.

Per Rev. M. O'R. Stayer—Self, 2; D. McD. 2.

Per A. B. McI. Chatham—D. F. 2.

Per P. D. Toronto—P. K. 1.

Per Rev. A. W. B. Rockburn—J. D. 1.50; H. D. 2.40.

Per Rev. M. Q. Richmond Station—P. B. 2; D. W. 4; E. W. 2; Danville, Rev. L. S. A. M. 2.

Per Rev. H. B. Granby—P. C. 2.

BIRTH.

In this city on the 2nd instant, at 22 Sanguinet st., Mrs. Thomas Barry, of a daughter.

MARRIED.

At St. Patrick's Church, on the 5th inst., by the bride's brother, the Rev. M. Callaghan, John Burns, eldest son of Edward Burns, Esq., to Bridget, second daughter of John Callaghan, Esq., all of this city. No cards.

MONTEAL WHOLESALE MARKETS.

Flour #7 of 196 lb.—Pollards	3.00 @	2835
Superior Extra	0.00 @	0.00
Extra	6.90 @	7.10
Fancy	6.55 @	6.65
Fresh Supers, (Western wheat)	0.00 @	0.00
Ordinary Supers, (Canada wheat)	5.95 @	6.00
Strong Bakers'	6.10 @	6.25
Middlings	4.00 @	4.25
U. C. bag flour, per 100 lbs.	2.80 @	0.00
City bags, (delivered)	3.00 @	0.90
Barley, per bushel of 48 lbs.	0.45 @	0.55
Lard, per lb.	0.104 @	0.11
Cheese, per lb.	0.13 @	0.12
do do do finest new	0.13 @	0.14
Oats, per bushel of 32 lbs.	0.30 @	0.32
Onmeal, per bushel of 200 lbs.	5.20 @	5.50
Corn, per bushel of 56 lbs.	0.57 @	0.60
Pease, per bushel of 66 lbs.	0.82 @	0.85
Pork—Old Mess.	18.00 @	00.00
New Canada Mess.	19.00 @	19.50

TORONTO FARMERS' MARKET.

Wheat, fall, per bush.	\$1 25	1 35
do spring	1 23	1 24
Barley	0 83	0 75
Oats	0 41	0 42
Pas.	0 67	0 69
Rye	0 65	0 66
Dressed hogs per 100 lbs.	7 00	8 00
Beef, hind-grs. per lb.	0 06	0 06 1/2
" fore-quarters "	0 04	0 04 1/2
Mutton, by carcass, per lb.	0 07	0 09
Chickens, per pair.	0 60	0 00
Ducks, per brace.	0 60	0 75
Geese, each.	0 70	0 80
"Turkeys	1 00	1 75
Butter, lb. rolls.	0 25	0 30
" large rolls.	0 22	0 23
" tub dairy.	0 16	0 20
Eggs, fresh, per doz.	0 11	0 12
" packed.	0 00	0 00
Apples, per brl.	2 00	3 00
Potatoes, per bag.	0 40	0 50
Cabbage, per doz.	0 40	0 60
Onions, per bush.	1 00	1 10
Carrots do	0 55	0 60
Beets do	0 50	0 75
Parsnips do	0 60	0 70
Turnips, per bush.	0 30	0 40
Hay	22 00	27 00
Straw	12 00	15 00

KINGSTON MARKETS.

FLOUR—Superior extra selling per barrel at \$7.00 to \$8.00; per 100 lbs., \$4.00 to \$4.25. Family Flour \$3.00 to \$3.25, retail.

GRAIN—Barley quiet at \$2.20 to 63c per bush. Rye 60c. Wheat \$1.10 to \$1.20. Pense 68 to 70c. Oats 34 to 37c. No rise in prices.

POTATOES are still selling at 50 to 55c per bag. Turnips and carrots are scarce at 40 to 50c per bushel.

BUTTER—Ordinary 20c, packed by the tub or crock; fresh sells at 22 to 24c for lb. with better supply. Eggs are selling at 12 to 13c. Cheese, no change in market, 12c; in store 13 to 14c.

MEAT.—Beef steady at \$7.00 per 100 lbs.; killed, fresh selling at \$7.50 to \$8.00 Mess Pork \$19 to \$20; prime, none. Pork, Mutton and lamb sell at 8c. Veal 5c. Hams 15c to 16c.

POULTRY.—Turkeys from 75c to \$1.50 upwards; Geese 60c to 75c; Fowls per pair 50 to 75.

Hay \$10.00 to \$16.00 a ton; Straw \$6.50.

Wool selling at \$5.75 to \$6.00 for hard, and \$3.00 to \$4.00 for soft. Coal steady, at \$7.50 delivered, per ton.

HINES.—Market still declines: \$7 for untrimmed per 100 lbs. First-class Wool Skins \$1.40 to \$1.60; Pulled Wool, 35c. Calf Skins 10 to 12c. Tallow 7c per lb., rendered; 4 1/2 rough. Doeceen Skins 50 to 75c. Pot Ashes \$6.00 to \$7.00 per 100 lbs.—British Whg.

FIRST COMMUNION OR THE GREAT DAY.—Motives and Means of Perseverance after first Communion, translated from the French, by Mrs. J. Sadlier. Published with the permission of the Most Rev. John McCloskey, D.D., Archbishop of New York. Preface.—In publishing this little work we propose to ourselves to offer to the Reverend Clergy religious teachers and Catholic parents, a cheap book, which they can give as a memento of the happy day of first communion. Cloth, 30 cents; Full Gilt, 40 cents. D. & J. SADLIER & CO

CURRAN & COYLE, ADVOCATES, 58 ST. FRANCOIS XAVIER STREET, MONTREAL.

\$5 TO \$20 per day. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

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. An Immense Assortment of Gentlemen's, Foyths and Boys' MADE-UP CLOTHING always in stock. A. GALT, SELECTED. W. WALSH & CO.

FOREIGN INTELLIGENCE.

FRANCE.

ELECTIONS TO THE NATIONAL ASSEMBLY.—PARIS, April 27.—The election of a deputy to fill the vacant seat for this city in the National Assembly was held to-day. The vote was large. The following are the latest returns:—M. Barodet, Radical, 186,000; Baron Stoffel, Conservative, 127,900; Comte de Remusat, supporter of President Thiers, 25,500. The official returns will probably differ a little from these figures, which ensure the election of M. Barodet. Large and animated crowds are in the streets, notwithstanding a cold rain, awaiting the latest news and eagerly discussing the result of the elections held to-day in Marseilles and Bordeaux, in which the Radical candidates were also successful.

PARIS, May 2.—Cardinal Alexis Belliet, Archbishop of Chambery, is dead.

SPAIN.

MADRID, May 1.—A number of Carlist prisoners captured on one of the Canary Islands mutilated several days ago and the guard were compelled to fire on them to secure their submission. Many prisoners were killed and wounded.

RECRUITING OF THE REPUBLICAN ARMY.—MADRID, May 2.—The recruiting of volunteers who are to be brought into service against the Carlists is in progress throughout Spain.

LONDON, April 29.—The Carlist Committee here have received a telegram from Spain reporting that on Thursday last a great victory was won by their friends at Vera in Navarre. The Carlists numbering 700, defeated the Republican force 1400 strong. The battle began at dusk. The bands commanded by the Cure of Santa Cruz fought with great heroism. The Republicans were completely routed with the loss of 80 killed and wounded. Gen. Novella's plan of campaign in the north has failed. The Carlists were receiving large supplies.

The report that Don Alphonso had re-crossed the frontier into France, and that Saballes had fled, are pronounced false.

Additional advices received through the Carlist channels represent that the Chieftains Saballes, August, Mermet, Soula, Vallo and Crisiany are capable of concentrating all their forces, some 10,000 in the aggregate, in a few hours. Saballes is blockading the city of Vich, 37 miles from Barcelona. Don Alphonso is in the Province of Lerado where 500 men of San Fernando's regular army have deserted to his banner.

The Carlists claim a success in Navarre and deny that Don Alphonso had re-crossed the frontier into France.

SWITZERLAND.

The Helvetic Republic is a worthy rival of the more populous "liberal" communities of France and Spain. Its rulers are particularly distinguished by their admirable zeal against the Bishops and clergy of the Catholic Church, to whom the Swiss Constitution was supposed to have secured all the rights enjoyed by other citizens. After suppressing the Bishop of Bale, as far as they have the power to do it, and forbidding his clergy to obey him, they have made further advances in the same truly liberal and enlightened course. As no one of the priests in his diocese paid the slightest attention to their impious decree, but all persevered unanimously in the religious obedience to which they were bound by their vows, the civil authorities proceeded to acts by which they no doubt hope to propitiate the favour of Prince Bismarck. In the Canton of Soleure, seventy-one parish priests protested against the impudent persecution of which their Bishop had been made the victim, and especially against its wanton illegality. The paternal government of Soleure has imposed upon each of them for this offence a fine of 100 francs. As they are all very poor, the penalty is a serious one. So small a matter is perhaps beneath the notice of our English journalists, or perhaps has escaped their attention. If they had heard of it, their love of justice and liberty would no doubt impel them to join their voices with ours in protesting against this new crime of the petty tyrants of Switzerland.—Tablet.

ITALY.

RESIGNATION OF THE MINIST.—ROME, May 1.—In consequence of the adverse vote in the Chamber of Deputies yesterday on the appropriation for the arsenal at Tarranto, the ministers tendered their resignation which was accepted.

THE CRISIS.—ROME, May 2.—The Ministerial crisis continues. The King has consulted Riccaoli and Menghetti, who both advise the return of the Ministry to office.

A telegram from Rome states that Garibaldi is dangerously ill.

GENERAL PERSECUTION AGAINST THE CHURCH.—We learn from undoubted authority, namely Signor Lanza's paper, the Opzione, that no fewer than 23 Italian Bishops and 51 of the inferior clergy are at this time proceeded against by the Italian Government for one reason or another. Their episcopal residences are all withheld, in many cases their seminaries closed, and it appears they can now scarcely open their mouths without being subject to a "processo."

THE REVOLUTION IN ITALY.—The alliance between Liberalism and blasphemy becomes every day more intimate. The insults addressed by the impure journals of Italy to the person of our Divine Redeemer, the caricatures of the Sacred Mysteries in the public theatres, and the personal violence offered, with the connivance if not the approval of the civil authorities, to those who frequent the churches, sufficiently demonstrate the union between what is called "modern civilization" and the powers of darkness.

A SCIENTIFIC FETE AT ROME.—The Perseverance of Milan, a sort of Italian Times, speaks in a moment of distraction of "a profoundly learned man, whose renown does honor to Italy." This man is a priest and a Jesuit—the illustrious P. Secchi. He has lately delivered two lectures in Rome on the solar phenomena, of which he has perhaps a more exact knowledge than any living astronomer. His appearance, says the Perseverance, was a "scientific fete." P. Secchi is evidently ignorant of the fact, announced every day by our so-called philosophers, that religion and science are divorced. This is one of the discoveries of modern scientists, upon which they appear to pride themselves. Yet, P. Secchi was able to excite the enthusiasm of his audience by stating the fact, which they heard without surprise, that he had received no more cordial encouragement in his scientific pursuits than that which he had been honored by Pius IX., and that it was to the munificence of this great Pontiff that the observatory of the Roman College was chiefly indebted for its rich apparatus. Our philosophers tell the Church every day that she is opposed to science, as our Liberals tell Catholics that they are opposed to liberty. And the foolish world believes them.

ROME AND THE CAZAR.—The Journal of Florence thinks that Russia is disposed to cultivate the friendship of France, and therefore of the Pope. "The relations between Russia and the Holy See," it tells us, "become every day more amicable." As the latter will never make any concession of the rights of justice and religion, it is presumed that Russia has no intention to ask for them, but is only fortifying herself against the preponderance of Germany. The refusal of the Empress in her recent journey to the South of Europe to accept any honors from the Piedmontese, and the announcement that she intends to visit the Pope, but not his jailor, is supposed to confirm this view of the policy of the Czar. It may be true, or false, but one thing is certain: that in His own way and time the Almighty will baffle all the enemies of the Church, whether

German or Italian, and resign His Vicar from their grasp. He has done it so often before.—Tablet. I have it on undoubted authority that the former inmates of several of the suppressed convents are now in the most dreadful want. The miserable stipend assigned to them out of their expropriated and suppressed houses amounts in no case to more than £24 sterling a year, and in most only to £12 a year. This is barely sufficient to find them the poor food of the poorest peasantry; but the painful deprivations and want they are now suffering arises from the fact that eighteen and twenty months have passed without their being yet paid one farthing. The small shopkeepers who have hitherto trusted them can do so no longer. Those who have supplied them with the barest necessities (and they have never sought for more), have been, and are, merciful to them, but cannot continue the sacrifices. The misery is urgent and great; and the poor friars, or their representatives—for all cannot go to the office where the money should have been paid—go and show their papers in vain. There is always some evasion, and they are too poor to appeal to the tribunals.—Cor. of Tablet.

Magnificence seems to be pretty prevalent just now in Naples. The Liberta of that city tells its readers that "over 1,204 beggars were arrested in the streets last month. The greater number of these were persons reduced to beg from sheer want and fear of starvation." It would seem that the suppression of the monasteries has much the same effect in Italy that it had hundreds of years ago in England, and it will tend to form a similar class of outcasts, white slaves and paupers, which is the disgrace of the old country to this day.

AUSTRIA.

OPENING OF THE EXHIBITION.—VIENNA, May 1.—The World's Exhibition was inaugurated this afternoon by the Emperor of Austria with imposing ceremonies in the presence of a vast assemblage of people from all parts of the earth. Programme opened by an address from Archduke Charles to the Emperor, congratulating His Majesty on the auspicious event and asking him to pronounce the exhibition open. The Emperor replied briefly, expressing his satisfaction at the completion of the preparations for the great work, and then formally declared the Universal Exhibition of 1873 open.

On opening the Exhibition to-day the Emperor Francis Joseph entered the Rotunda with the Crown Princess Victoria of Germany on his arm. He was followed by the Crown Prince Frederick William, who escorted the Empress Augusta. After these came the eldest son of the Prince, accompanied by the Prince Imperial of Austria. The Emperor took a seat on the throne, when the combined bands, numbering several hundred musicians, performed the Austrian Hymn, which was succeeded by the Prussian Anthem, amid the cheers of the multitudes. The Archduke Charles then delivered a short address, to which the Emperor replied, when the proceedings terminated.

GERMANY.

PENAL LAWS PASSED.—BERLIN, May 1.—The Upper House of the Prussian Diet to-day finally passed the bill for the regulation and control of the clergy, by a large majority.

Like the Babylonian prince, Prince Bismarck turns a deaf ear to warnings, and continues to feast and make merry. His policy just now is to be agreeable to the so-called Liberals; and as they dislike any form of religion, he is quite willing to say to them, *Tolle, crucifige*. And they take him at his word. It is, in fact, their work which he is doing rather than his own. Before long they will ask him to do something else, and he will not be able to refuse. He has let loose in Germany, as Cavour did in Italy, the demon of revolution, and in both countries the result will be the same. "I see the day at hand," said Manteuffel—who was himself a member of the Prussian Cabinet in 1848—during the recent debates, "when the power of the Crown will in its turn be called in question. I pray God to avert that formidable moment. The alternative then will no longer be, ecclesiasticism or royalty, but—mob government or monarchy!" The better class of Protestants in Germany are so entirely of this opinion, that during the festivities in honour of the Emperor's birthday, a large number of "orthodox" preachers refused to take any part either in the social or religious solemnities. On the other hand, the suicidal violence of the Government and Legislature has no other effect on the Catholics of the Empire than to kindle their zeal and reanimate their courage. Neither fines nor imprisonment have any terrors for men who look beyond the present hour, and wait for the judgement of God. They know they must win in the long run. Meanwhile, a journalist in Posen, who had printed an article from the Spectator condemning the new Prussian legislation, is sentenced to four months' imprisonment, which is not a compliment to our English Protestant literature. All the chaplains of the colleges in the Archdiocese of Posen, who have unanimously renounced their intention to obey Mgr. Ledochowski rather than Prince Bismarck, have been suspended from their office since the 1st of April. But these outrages upon decency and common sense are producing an inevitable reaction. If this is Liberalism, people say, it bears a singular resemblance to the most odious tyranny.—Tablet.

A RELIGIOUS SOCIABLE.

The following amusing description of a Methodist evening party is from a well-written story, by the Rev. Dr. Quigley:—

Madam Spoones was the relic of Noah Spoones, late Captain of a Government gunboat on the Mississippi, during the rebellion. He served with gallantry through the late civil contest, but just as he had succeeded in earning his laurels, and filling his "Sea Chest" with as much rebel booty as it could hold, the gallant captain died of small-pox, contracted from a rich cashmere shawl, abstracted from the infected wardrobe of a wealthy planter's wife, and which his desire to present something grand to his own wife induced him to pack up with his ample booty of gold and silver. Poor brave hero, he died a victim to his love of making his home elegant, and his family fashionable. But, providence out of his career unexpectedly, before he had time to enjoy the fruits of his victorious conduct in the navy. If he lost his life and two of his sons, and left a wife who was once comely, deformed in features, yet the loss was not as "unbearable as it might have been," as Elder Fribbler said, when he preached his funeral sermon, "for thank the Lord, his wife, though she lost her beauty by small-pox, saved the Captain's chest, and that was our great consolation." It was evident to the merest casual visitor, that the Captain's chest was saved from the ravages of small-pox or death, for the rooms of wider Spoones' cottage were literally lined with splendid paintings, rich tapestries and costly curtains, while the tables and cupboards groined under their weight of solid silver services, consisting of dishes, baskets, pitchers, spoons, knives, forks and platters. The Captain was under command of Gen. Butler for a time.

It was here in the cottage, that the great opening "Sociable" for the season was inaugurated. This one religious gathering gave tone to all the others that were to follow, and all were invited to be present, and all the world in and around Brighton were there, those alone excepted who did not belong to the "Evangelical" churches, and even those, if they presented themselves would be received. All the village preachers were present, Bull, Fribbler, Red-top, Squires Comes and Coons. The merchants, of course, and their families, for the sake of gaining patronage for their stores, were there. The teachers too, and some of the more advanced students, and among them our young friend Patrick Malroony.

All the pretty girls from a range of ten miles around were there, and many young men from twenty and thirty miles distant, the most remarkable among them was a young Irish American named Nicholas Reardon, who never missed being present at any place where there was fun within fifty miles of his home. "Nick," as he was called, drove a splendid team of dark Iron-grey horses before an elegant sleigh well cushioned in his wide wanderings; he never wanted company in his wide wanderings, and search of that fun he so, dearly loved, and which seemed ever to play on his comic; laughing countenance. No matter whether it was at camp meeting, or at protracted meeting, at ball or social, at spelling school or singing school, at a revival or at a love feast, at picnic, or church fair, or Sunday School excursion, or any other such haunts of pleasure, "Nick" was sure to be present, and always at the "nick of time" to escort thereto or therefrom, any nice young ladies who wanted to ride. Nicholas Reardon was the only son of a wealthy Irish Catholic from the Wisconsin side of St. Croix, who gave him his own way, very imprudently, imagining that children were as easily trained in this, as the old country. The young lad was, of course, nominally a Catholic, and though known as such, and regarded as a "right good fellow," and the very antipodes of a shining Methodist, for his laughing face was a perpetual protest against hypocrisy; yet he was received cordially and welcomed as one of themselves, at all the "sociables" "quilting bees" and auxiliary contrivances of Methodism.

Once on a time, when Elder Bull, who often remarked regarding Reardon, "he will be one of us yet," making bold on "Nick," invited him to come to his meeting house to hear him (Bull) preach, adding as an attraction that "he could get acquainted with very nice girls in his church, at the late at night services." Nicholas replied by saying, "No, I don't want to practice hypocrisy in getting acquainted with young women. I am not Methodist enough for that. I am acquainted already with as many girls as I want. I can beat your preaching all to pieces in making acquaintance of young ladies by my fast trotting horses, cushioned cutter, and warm well lined, wolf robes. I rely on the real wolf skins, rather than trust in your 'wolf-in-sheep's clothing, suit in taking in the girls, ha! ha! ha!"

This evening at Miss Spoones' "sociable" there was a rivalry apparent in the crowd in regard to the popularity of two young Irish Americans, Malroony and Reardon. The young men themselves, however, were unconscious that they were made the heroes of this petty religious social gathering. The opinions and the interest which the crowd at this "sociable" took in those two imprudent young men were divided in a marked manner between both of them. The most lively and pleasant of the young ladies present, if we except Miss Spoones and a few old maids, were clustered in a close very around the circle which had Reardon for its center. While all the preachers, except Redtop, who was jealous of our hero, and the most remarkable people for piety so-called, looked up to, encouraged, flattered and hung on the smiles of Mr. P. M. Roway, the talented young student, as they called him. All that loved 'fun and frolic,' were around the devil-may-care driver of fast horses, "Nick," but all who sighed for the extension of the borders of "shaky Methodism" by adding to its numbers through conversion, all these were gathered around the young student.

It was getting late at night however, and the elders thought it was time to introduce piety. The young people had enough, the holy men thought, of fun during the "several hours enjoyed by them in games of "forfeits," "the needle's eye," "fair-landers," "Johnny Brown," the "old soldiers," and "hide and go seek," in all of which plays, scenes not very modest happened. "Now was it not time," they thought, "to bring religion on the stage."

Now, after allowing scenes and actions among a promiscuous crowd of young people of both sexes, that would not be out of place in any of the ancient temples of the Egyptian goddesses, these pious men of different religious sects, introduced their discordant chanting of Methodist melody by such ludicrous bynas as the following:—

"Come ye sisters, are you ready,
Are you ready,
Are you ready,
Come ye sisters, are you ready,
With halleluia to praise the Lord?"

Yes my brothers, we are ready,
We are ready,
We are ready,
Yes my brothers, we are ready,
With halleluia to praise the Lord," etc.

The "sociable" of Miss Spoones broke up after midnight. Some of the girls were in glorious confusion while searching for their "things" in the room where they divested themselves of furs, hats and shawls in the evening. Others were helped to the sleighs by the boys, while others, already snugly wrapped in buffalo and wolf furs, were being driven home, at which they did not expect to arrive till daylight, behind fast horses, and in the company of fast young men!

And this is a specimen of the machinery by which sectarian charges manage to keep up an appearance of members and respectability. Yes, there are the "sociables," the "camp meeting," the nocturnal "singing school," the "night spelling school," the "sewing circles," and we may add, the common State schools, these are the seven sources from which sectarianism, and especially Methodism, expects to draft the auxiliaries to their legions of deluded followers.

Methodism: what a phenomenon in the variegated history of the delusions of the human mind. It is called Methodism, and yet it has neither method nor order. It is called a "church," though it has neither a fixed creed nor decent hierarchy. It is called a religion, and yet it neither binds nor unites men to their creator, nor to one another, for any man may become a communicant thereof, if he says he believes in a Supreme Being. In the old pagan times there were as many temples as there were vices, for avarice, lust and cruelty were worshipped; but all vices in modern times, with a few virtues, are blended up together, and they have but one religion and that is Methodism. For in the most benighted pagan times never had avarice, carnal love, vanity, and pride and hypocrisy more zealous adorers than at your sociables, camp meetings and revivals. But, if you insist on calling the gigantic organization of Methodism a religion, then let it be called the religion, the nursery, the paradise of the animal passions, where the lowest instincts of our fallen nature find congenial nourishment and support. The old Romans worshipped all the Gods, and erected the magnificent Pantheon to carry out that idea. But all the Gods, from Jupiter and Juno to Priapus, can find a congenial atmosphere in the liberal enclosure of modern Methodism. And this happens in all the ravishing enlightenment of the nineteenth century. "O tempora O Mores!"

"Their Name is Legion," may be applied to those who die annually of Consumption, although science has of late years sensibly diminished their number. It is gratifying to know that the general use of Dr. Wistar's Balsam of Wild Cherry is largely instrumental in attaining this end.

How MUCH WILL KEEP A HORSE?—A horse weighing from ten to twelve hundred pounds, will eat about six tons of hay, or its equivalent, in a year. And we suppose the real point to get at is, whether one can keep his horses cheaper on some other product than hay. This is an exceedingly difficult question to answer—it depends so much on circumstances. We shall not attempt to answer it fully at this time, but will merely say that, in our opinion, three and a half tons of corn stalks and two and a half tons of corn would keep a horse a year in fully as good condition as six tons of good hay. We may estimate also, that it will take three and a half tons of oat straw, and two and a half tons of oats to keep a horse a year. A bushel of oats weighs thirty-two pounds so that it will take over 155 bushels and three and a half tons of straw to keep a horse a year. It would take about two acres of good land to produce this amount.—American Stock Journal.

POPULAR ERRORS.—To think the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they will learn. To conclude that because exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To argue that what ever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To eat without an appetite, or to continue to eat after it has been gratified, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat at the expense of a whole night of disturbed sleep, and a weary waking in the morning. To act on the presumption that the smallest room in the house is large enough to sleep in.—Good Health.

Dr. Dio Lewis gives the following as a positive cure for stammering. Those afflicted will do well to read: "The cure is simply this: The stammerer is made to mark the time in his speech, just as is ordinarily done in singing. He is at first to beat on every syllable. It is best at the first lesson to read some simple composition, like one of David's Psalms, striking the fore-finger on the knee at each word; then read in a newspaper, beating each syllable. You can beat time by striking the finger on the knee, by hitting the thumb against the fore-finger, or moving the large toe in the boot. We doubt if the worst case of stammering would continue long, provided the sufferer would read an hour or two each day with thorough practice of this simple art, observing the same in his conversation. As the usans have paid fifty and a hundred dollars for this secret, we take great pleasure in imparting it to the patrons of this journal."

BREAKFAST—EPPS'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. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London."

MANUFACTURE OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London.—See article in Cassell's Household Guide.

OFFICE OF GEO. C. GOODWIN & Co., 38 Hanover Street, Boston.

MR. JAMES I. FELLOWES. DEAR SIR: We have been dealing in your Hypophosphites about two years, and although the price seems high (none too high considering its virtues), we think it has succeeded better than any other preparation we have ever handled, and cheerfully recommend it to all in need of good medicine. Yours respectfully, Geo. C. Goodwin & Co.

HEAD TEACHER WANTED,

FOR THE SCHOOL of the Village of Belle River, Essex Co., Ontario; must be able to speak and teach both languages. Good references required. Salary liberal. Applications addressed immediately to Mr. Bisson, School Trustee, Rochester, Essex Co., Ont. 31

INFORMATION WANTED.

OF PETER OSSELIN, aged about 36, and who during the Summer of 1872, was employed as a sailor on Lake Superior. Any information would be thankfully received by his Father, ANTHONY OSSELIN Lafontaine, P. Q., Ontario. 32

INFORMATION WANTED OF EDWARD ELY Carpenter, who left Cobourg in June 1870, and has since been heard from. Also, of PATRICK JAMES O'SHEA, who resided in Glanworth, Co. Middlesex, April, 1872. Any one sending their addresses to J. Gillies, True Witness Office, will confer a favor.

Notice is hereby given that application will be made at the next session of the Dominion Parliament for an act to incorporate the Labrador Company with power to fish in the river and Gulf of St. Lawrence, and acquire bands—Montreal 28th February 1873

IVAN WOTHERSPOON Solicitor for Applicants.

VALUABLE FARM FOR SALE.

THE subscriber begs to offer for sale his farm situated in the township of Sheen, being composed of Lots 16, 17 and 18, in the 1st Range, and containing THREE HUNDRED ACRES of valuable land, well watered, well fenced and in a high state of cultivation and about fifty acres cleared on each lot, there also stands on Lot 17 one good Dwelling House, 24x26, with Kitchen, 18x18, one Stable, three large Barns, one large Store House, Wood Sheds, &c. &c. He also offers for sale all his movable property on the premises, consisting of Stock, Household Furniture and Farming Implements. All will be sold without reserve together or separate to suit purchasers. Indisputable title will be given at liberal terms and possession given immediately. Application to be made on the premises to the undersigned, Sheen, Co. Pontiac. EDWARD CARLIN.

CENTRAL MARBLE WORKS, (Cor. Alexander & Laguchetiere Sts.)

TANSEY AND O'BRIEN, SCULPTORS AND DESIGNERS.

MANUFACTURERS OF every Kind of Marble and Stone Monuments. A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.

Wm. E. DORAN, ARCHITECT, 199 St. James Street, 199 (Opposite Molson's Bank.) MONTREAL.

MEASUREMENTS AND VALUATIONS ATTENDED TO.

EYE DISEASES. DR. ED. DESJARDINS, CLINICAL DISPENSARY, NAZARETH ASYLUM, St. CATHERINE STREET. Advice and attendance given gratuitously to the poor every day (except Sundays) at two o'clock on termson. m-26-2.

TEACHER WANTED IMMEDIATELY, FOR SCHOOL SECTION No. 16 Lancaster; good references required. Applicant to state sal. Application to be made to the Trustees of the above Section, Glennevis Post Office. Lancaster, Gt. Britain, Ont., April 21st, 1873.

CARROLL AND FLANAGAN PRACTICAL PLUMBERS, GAS, & STEAMFITTERS No. 799 Craig Street, MONTREAL. ALL JOBBING PERSONALLY ATTENDED TO.

SELECT DAY SCHOOL. Under the direction of the SISTERS OF THE CONGREGATION DE NOTRE DAME, 744 PALACE STREET. Hours of Attendance—From 9 o'clk A.M.; and from 1 to 4 P.M. The system of Education includes the English and French languages, Writing, Arithmetic, History, Geography, Use of the Globes, Astronomy, Lectures on the Practical and Popular Sciences, with Plain and Ornamental Needle Work, Drawing, Musical Vocal and Instrumental; Italian and German extra. No deduction made for occasional absence. \$6 extra per quarter.

INSOLVENT ACT OF 1869. CANADA. PROVINCE OF QUEBEC. In the Superior Court. District of Montreal. In the matter of EDWARD COOTE, late of the City of Montreal, Trader and heretofore carrying on business at the said City of Montreal under the style of E. Coote and Company.

On the seventeenth day of April next, the undersigned will apply to the said Court for a discharge under the said act. EDWARD COOTE by A. POWER his Attorney ad litem. 30-1

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC. In the Superior Court. District of Montreal. In the matter of JOHN A. HICK, An Insolvent. On Tuesday the twenty seventh day of May next the undersigned will apply to the said Court for a discharge under the said act. JOHN A. HICK By KERR, LAMBE & CARTER His Attorney ad litem. 38-1

INSOLVENT ACT OF 1869. In the Matter of ISIDORE GAUTHIER, An Insolvent. A first and final dividend sheet has been prepared subject to objection until the seventh day of May 1873, after which date, the dividends will be paid. Montreal, 17th April 1873, L. JOS. LAJOIE, Assignee. 36-3

INSOLVENT ACT OF 1869. In the Matter of ADAM ARCHIBALD, An Insolvent. A second dividend sheet has been prepared subject to objection until the Thirteenth day of May 1873, after which date, the dividends will be paid. Montreal, 17th April 1873, JAMES TYRE, Assignee. 36-2

The beginning of the year is a fit time for subscribing to the valuable and very cheap reprints of the leading Periodicals of the British Empire, by the Leonard Scott Publishing Company: we therefore publish their advertisement, showing how very moderate are their terms:—

FIRST-CLASS PERIODICALS. BLACKWOOD'S EDINBURGH MAGAZINE. AND THE EDINBURGH, LONDON QUARTERLY, WESTMINSTER, and British QUARTERLY REVIEWS, Reprinted without abridgement or alteration, and at about one third the price of the originals, BY THE LEONARD SCOTT PUBLISHING COMPANY, 140 FULTON STREET, NEW-YORK. TERMS OF SUBSCRIPTION. For any one Review.....\$4 00 per annum. For any two Reviews.....7 00 " For any three Reviews.....10 00 " For any four Reviews.....12 00 " For Blackwood's Magazine.....4 00 " For Blackwood and one Review..7 00 " For Blackwood and two Reviews.10 00 " For Blackwood and three Reviews.13 00 " For Blackwood and the four Reviews.....15 00 " Postage two cents a number, to be prepaid by the quarter at the office of delivery. THE LEONARD SCOTT PUBLISHING CO., 140 FULTON STREET, NEW YORK.

ROYAL INSURANCE COMPANY. FIRE AND LIFE. Capital, TWO MILLIONS Sterling. FIRE DEPARTMENT. Advantages to Fire Insurers

The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch: 1st. Security unquestionable. 2nd. Revenue of almost unexampled magnitude. 3rd. Every description of property insured at moderate rates. 4th. Promptitude and Liberality of Settlement. 5th. A liberal reduction made for Insurances effected for a term of years. The Directors invite Attention to a few of the Advantages the "Royal" offers to its Life Assurer:— 1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership. 2nd. Moderate Premiums. 3rd. Small Charge for Management. 4th. Prompt Settlement of Claims. 5th. Days of Grace allowed with the most liberal Interpretation. 6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, every five years, to Policies then two entire years in existence. H. ROUTH, genl. Mgr. Montreal. February 1, 1873. 12m.

