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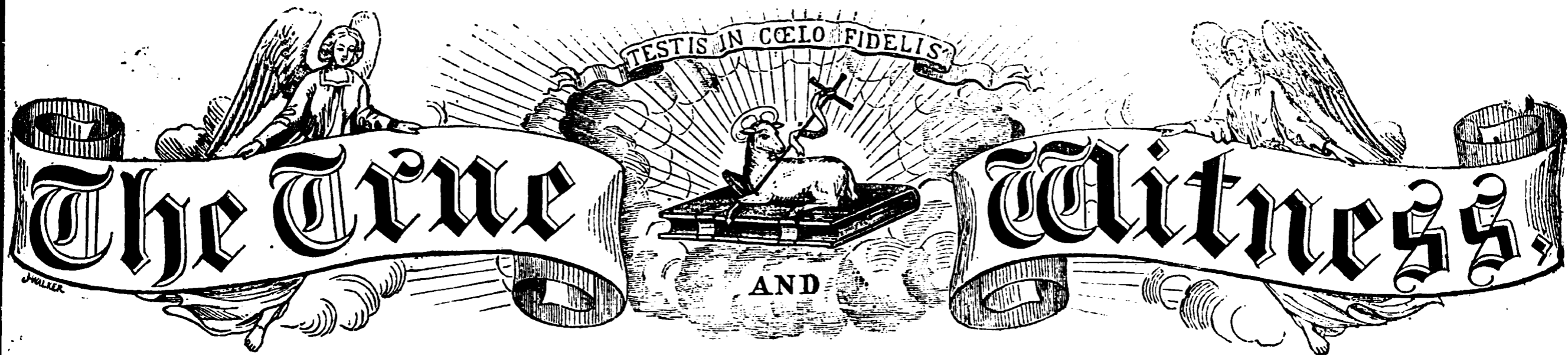
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CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, MARCH 13, 1874.

NO. 30

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THE PROTESTANT RIOTS OF 1780.

(From the Dublin Review, July, 1873.)

(CONTINUED FROM OUR LAST.)

The idea of inflicting some severe punishment, not only upon the Papists themselves, but also upon every conspicuous abettor of the Catholic Relief Bill, was a familiar one to the great mass of the followers of Lord George Gordon, as well as to every friend of the Protestant Association. For nearly twelve months they had been accustomed to hear the most savage denunciations uttered with perfect impunity. The pulpit no less than the platform had resounded with every kind of menace, and, at the moment of which we write, the one hundred thousand members of the Association represented a power ready disciplined for evil, and taught to consider the chastisement of the Papists a work decreed by heaven. It was not to be expected, therefore, that the mere rejection of their petition and the defeat of their President, would do anything more than increase the irritation and the will to do mischief of the infuriated thousands who were already on the verge of riot and havoc; and nothing can palliate the cowardly vacillation of the Government, which though informed for many weeks previously of all the doings and threatenings of the Association, took no preventive measures, and, to the last, clung to the strange hope that sedition would prove itself orderly, and that raving intolerance would bring forth only fruits of mercy and brotherly love. They were soon to be roughly awakened from this unaccountable delusion.

Before the rising of the House, the mob, which to all appearance had dispersed, was already speedily reorganizing evidently in obedience to a preconcerted plan. By ten o'clock at night it was advancing in three great divisions to the work of spoliation and vengeance specially marked out to it. The chapel and house of the Sardinian Embassy in Lincoln's Inn Fields, those of Count Haslay, the Ambassador of Bavaria, in Warwick Street, as also the residences of many well-known Catholics in and about Moorfields were the first to suffer. At Warwick Street, the Bavarian chapel and mansion were soon in ruins; all round the neighborhood of Moorfields, every house that was pointed out as either the dwelling of a Catholic or of one who favored the Catholic interest, was broken into and plundered; while at the "Royal Sardinian," the sittings, altar, pictures, and organ were torn down, thrown into the street, and made into a great bonfire. The flames soon spread to the chapel itself, which, with the well-known house over the archway, burned till midnight without any attempt being made to save them, so great was the terror inspired by the mob. The distinguished lawyer, Wedderburn (then Attorney-General), who was an indignant eye-witness of all that passed, having ventured to upbraid with their cowardice the firemen who were standing idly by their engines, not daring to employ them, was at once set upon by the furious rabble, to the cry of, "No Popery! a spy, a spy, lads!" and with difficulty escaped with his life. At length, when to late a party of the Foot Guards made their appearance, at sight of whom the crowd began to disperse, not without some resistance in which several were apprehended.

But though thus scattered for the moment by the military the real power of the mob to reassemble whenever it should choose, for the

enticing pastime of destruction and plunder, was not in the least degree affected; and so impressed were the rioters themselves with a sense of the complete security under which they acted, that, as they hurried along in disorderly groups, they proclaimed aloud through the dark streets the tidings of their first vengeance, and with many an oath and imprecation hinted at the more direful things to come. So closed the first day and night of the Gordon Riots.

Saturday, June 3rd, seems to have been deliberately set aside by the leaders of the Association, as a day of rest preparatory for greater outrages. With the exception of a concourse of people in and around Covent Garden, for the purpose of seeing and cheering the men who had been apprehended on the previous evening, and who were to be brought from the Savoy to Bow Street, there was no tumultuous assemblage; and, beyond a deal of groaning and hissing, and a little harmless stone-throwing at the Life Guards, as they passed along with their prisoners, there was no attempt that day at open violence. In the Lords, a motion for an address to his Majesty, praying that immediate orders might be issued for the prosecution of the "authors, abettors, and instruments of the outrages of Friday on the Houses of Parliament, and the chapels and property of the two embassies," was unanimously agreed to.—But the "authors" and "abettors," as well as their "instruments," seemed equally to have vanished out of sight, and there can be no doubt that had the most ordinary amount of resolution and energy been displayed at this critical juncture, either by the Government, or the magistracy, or even by the well-disposed and peaceable amongst the citizens, all the after misery and crime would have been averted. Unhappily, however, the Government was criminally asleep. The justices, with one exception (that of Sir John Fielding) spoke openly of the great hazard that would be incurred, if any but conciliatory measures were adopted, in the then irritated state of the Protestant mind—Kennet, the Lord Mayor, was notably an unprincipled, dissolute poltroon, and supposed by many to have actually sided with the rioters, while the timorous though well-meaning merchants and shopkeepers (with a selfishness for which they afterwards paid dearly) prudently shrank out of sight, and satisfied their consciences with hoping that nobody might suffer much, but that even if the worst befel, it would not be themselves, but only a few of the most conspicuous members of a rather obnoxious sect that would be made to feel the popular indignation. As for the Catholics, though of course by this time greatly alarmed, they still could not bring themselves to believe either in the imminency or the extent of their peril; least of all did it ever occur to them that they were to be left to the utter mercy of a savage mob, by that very Government which had just put them in possession of their rights as British subjects.—They therefore took no steps either for flight or for defence, but like the majority of the inhabitants of London and Westminster, tried to think that the chief fury of the No-Popery storm had already expended itself, and that in fact no more very serious acts of violence were to be apprehended. A few hours sufficed thoroughly to undeceive them all.

On the afternoon of Sunday, as if by necromancy, the mob again rose in different parts of the City at once, and in far greater numbers than before; and proceeded to commence in full earnest that work of devastation, ruin, and revenge, for which the principles inculcated by the Association had afforded the fittest training, and to the complete carrying out of which the timidity or the recklessness of the authorities lent a deadly sanction. From this day, Sunday, June 4, until the following Friday, the great metropolis remained almost entirely in the hands of the vilest and most desperate portion of its population. Plunder, wanton destruction of property, drunken riot, private vengeance, and the rage of irreligious zeal, swept on in one mad career unstayed, almost unopposed. What London became, while left to these human demons, it is now our duty to relate.

At Moorfields the chapel and schools, as well as several houses were attacked and levelled to the ground. The altar, pews, benches, ornaments, crucifixes, and vestments were carried by the mob to the adjacent fields, and there burnt. At Charles Square, Hoxton, the schools were pulled down. All this took place in the presence of large companies of both horse and foot soldiery, who, though marched to the various scenes of pillage, received no orders to act, and looked on like interested spectators. At the half destroyed residences of the Catholic Ambassadors, a better fortune prevailed; for the Guards from Somerset House, who were on duty there all day and night, succeeded, by their resolute manner, in dispersing a third party of the rioters, bent upon completing the havoc of the previous Friday.—

But no offensive measures were as yet adopted, either by the Government or the local magistracy, and the mob, now thoroughly convinced of the security with which they might proceed, began to contemplate and to prepare for a more general destruction.

The appearance on the Monday morning of a proclamation offering "the reward of £500 for the apprehension of any one concerned in setting fire to or pillaging the Sardinian and Bavarian Chapels," merely had the effect of convincing the leaders of the rioters of the necessity of putting more method into their violence for the future. They accordingly announced that especial vengeance would be taken both upon the person and property of all informers and witnesses, and to add weight to this threat, they resolved at once to make examples of those who had already come forward with evidence against any of their body. This was the more easy, as the names of several who had appeared at Bow Street had with great imprudence been given in the newspapers. In a few hours the houses of Rainsforth, in Stanhope Street, of Maberley, in Little Queen Street, and of Sir George Saville, in Leicester Fields, were in flames. This done, the mob proceeded to East Smithfield and Wapping, where they destroyed several chapels, schools, and private dwellings; they likewise began to pull down the Protestant Church of St. Catherine, because, as they declared, "it was built in the times of Popery." In this, however, they were prevented, by the timely arrival of an armed body of "the gentlemen of the London Association," whereupon collecting their spoils, they marched in drunken disorder to the residence of Lord George, in Welbeck Street, and from thence to Marylebone Fields, where they kindled huge fires, round which they danced and howled, and drank, until, mad with excitement and liquor, they rushed away ready for new atrocities.

By this time the alarm throughout the City was becoming real, and the supremacy of the mob was so generally recognized that men the most opposed to Gordon and his seditious followers put on the blue cockade, in the hope to propitiate the ruling power. To add to the confusion and terror, the wildest rumors were circulated and believed. Some reported that the New River water had been cut off; that the soldiers attempting to convey prisoners to Newgate had been set upon and obliged to fly; that the magistrates would not use the civil power; that the Government was about to treat with the rioters, and to accept their own terms. The conduct of the legislature indeed was such as to afford ground for the most ridiculous surmises, and, what was far more serious, to infuse fresh spirit into every disturber of the public tranquility. It will be hardly credited at the present day, but it is the sober truth that up to Monday evening the action of the guardians of life and property against sedition and lawlessness, was confined to the singular resolution of placing some companies of the Light Dragoons at Kennington and Newington Butts, for the purpose, they said, of preventing any second attempt to hold a meeting in St. George's Fields! This novel method of quelling a serious riot in one place, by stationing the protectors of order and law in another, was equalled in folly, and surpassed in audacity by a circumstance for which this truly terrible time will be memorable. We allude to the circulation of a handbill, by the Committee of the Protestant Association, which made its appearance just at this opportune moment, in which the rioters and all connected with them, were disavowed, the perpetration of all that had hitherto taken place being charged upon the Catholic body. In the language of this precious document, the riots were said to be:—

A preconcerted scheme devised to bring odium upon the Protestant Association. . . . The Papists have destroyed the Sardinian and Bavarian Chapels, and have committed various other outrages, so as to be able to charge innocent persons with this crime, therefore all Protestants are requested to be patient, and above all things not to resort to any measures of retaliation.

This was the very triumph, the crowning deed of unscrupulous iniquity, but, as is generally the case with imbecile malice, failed in its purpose from very excess. Blinded and bigoted as the men of the period were, this calumny, the invention of the fertile brain of Wesley, was too monstrous to be accepted.—For in order to believe it it was necessary to suppose that the 40,000 men who had assembled under the leadership of Lord George Gordon on the previous Friday, who had marched with every sign of sedition to the Houses of Parliament, who had maltreated the members, and who had threatened that very violence which a few hours had seen realized, were, after all, innocent, harmless, peaceable Protestants; but that no sooner were they retired to the quiet of their homes, than another mob of infuriated Papists, and numbering some hundred thousand, instantly took their place and assumed their blue cockades, and adopted their

language, and forthwith proceeded to demolish their own places of worship and to destroy their own houses and scatter their own property, for the very insufficient reason of "bringing odium upon the Protestant Association!" But if any further contradiction of this most injurious falsehood were necessary, we may mention that it was proved in the after trials of the rioters that the men who carried the banner before Lord George at Westminster were among the most conspicuous on the subsequent Wednesday at the burning of the Fleet prison. Bate-man also who was executed some weeks later in Coleman Street for destroying the house of Charlton, a Catholic druggist, went to the scaffold in his blue cockade, and boasted that he died a martyr to the cause of Protestantism. But what can be said to the evidence of the following few lines called a "Protection," which was sworn to on Gordon's trial, as being in his own handwriting, and which he never attempted to deny:—

All true friends to Protestantism will be particular, and do no injury to the property of any true Protestant, as I am assured the proprietor of this house is. He is a staunch good friend to the Cause. All men should spare his house. Given to Richard Pound.

(Signed) GEORGE GORDON.

It has been strangely put forward as an argument in defence of the statement circulated by the Association, that "among the wounded rioters who were conveyed to the hospitals, were several Roman Catholics." But if this can be of any force in support of the assertion that the mob was a Catholic one, then this other fact (perfectly undeniable), namely, that amongst the wounded and those also condemned to death were found several negroes, will of course satisfactorily prove that the mob was composed of Africans. To argue seriously upon such a point is to trifle with the reader's patience—let us rather resume our narrative.

On Tuesday (June 6th) the Government began to exhibit some slight symptoms of returning energy. At the Tower, the Houses of Parliament, St. George's Fields, St. James's Palace, large bodies of troops were under arms; all the avenues leading to the House of Commons were lined with Foot Guards, while parties of Light Horse patrolled from Palace Yard to Abingdon Street, no person, except members, being allowed to pass. Orders were also despatched to the provinces that every soldier who could be spared should march forthwith to the defence of the metropolis, and the incessant beating of drums throughout the City, told that the various companies of the train bands and volunteers were being called to quarters. This was certainly a movement in the right direction, but unfortunately it went no further for the present, and the mob by this time had reached such a pitch of exaltation and frenzy, as to care nothing for a mere show of strength. A terrible and deadly reprisal alone, on the part of the outraged law, can ever obtain from sedition, when rampant, the recognition of a power higher than its own.—And from the responsibility of such a supreme but necessary measure the members of the Government shrank as yet, leaving, as a consequence, the demon of disorder and riot still in the ascendant. Indeed, so little importance was attached to the presence of the military, that, on this very morning, though protected in the manner described above, the members of the House of Commons, (if we except a few who, to propitiate the mob, had taken care to inscribe the words "No Popery" on the panels of their carriages) did not escape without insult and in some cases, outrage. The First Lord of the Admiralty (Sandwich) was no sooner recognized than he was dragged from his coach and severely wounded, and with the greatest difficulty rescued alive out of the rioters' hands, by the intrepidity of Justice Hyde at the head of a small body of Light Horse.—Upon this, by way of revenge, a party was instantly despatched to Hyde's house in Leicester Fields, to which they set fire.

In the Commons, Mr. Buller moved, firstly, that this House do assert its privilege of which the present insults are a gross breach: secondly, that a commission be appointed to discover the authors of all this outrage; thirdly, that an address be presented to his Majesty, urging the immediate prosecution of the rioters already in custody: fourthly, that Parliament shall provide for the reimbursement of the sufferers. All these proposals were carried unanimously, and he was about to continue his address, when he was suddenly interrupted by Mr. Herbert, who, rising to his feet, exclaimed, pointing to Lord George Gordon (who had entered the House with the blue cockade in his hat), "Shall we suffer that conspirator to flaunt his ensign of riot and contempt of Parliament before our very eyes?" To which Burke replied sarcastically, "Why not? His bludgeons are allowed to wait for you in the streets, although you are surrounded by a military force with fixed bayonets to preserve your freedom of debate." Great uproar ensued, in the midst of which Gordon, attempting to leave the

House, was forcibly detained by some of the members, and compelled to remove the obnoxious cockade. A messenger arriving, however, at this moment with the intelligence that the city, in several places, was in flames, and that the mob was everywhere triumphant, the instinct of self-preservation banished all other thought, and the House hastily adjourned until the following Thursday.

On quitting the Commons, the President of the Protestant Association betook himself to Bridge Street, where he knew that a great concourse of his adherents was awaiting his arrival. He attempted once or twice to address them, with the intention, as his friends affirmed afterwards, of imploring them to carry their violation of the law no further. But if so, it only proved that he knew little of the savage nature which he had gathered together, and to whom he himself had given the first lessons in sedition. After a few moments of impatient listening, the crowd, raising a ferocious yell, pressed upon his carriage, and having removed the horses, dragged him in ignominious triumph first to his residence in Welbeck Street, and then to the house of his friend and seconder, Alderman Bull, in Leadenhall Street. By this time the glare of many fires reflected in the evening summer sky, told that elsewhere the rioters had not been idle. In fact early in the afternoon, one division of their body furnished by some traitor with a list of the Catholics in Devonshire Street, Red Lion Square, and the immediate neighborhood, had been busy plundering and demolishing without meeting the slightest resistance. A second party had proceeded to the houses of Justice Cox, Sir John Fielding, and Mr. Rous, which they wrecked and fired, finishing up with the destruction of the Ship Tavern in the "Turnstile," "because," as they swore (and truly), "mass was sometimes said there in secret."

But in greater numbers still, had the crowd poured into Bloomsbury Square, in which stood the mansion of Lord Mansfield. This nobleman, one of the most generous defenders of the oppressed Catholics, had been from the first a marked and a doomed man in the black list of the heroes of the Association. Indeed he possessed in an eminent degree, every possible quality that could render him obnoxious either to fanaticism, ignorance, or crime. To a calm and unerring judgment, to learning the most profound, and to a reputation that was spotless, were added a great fearlessness and a keen sense of wrong, so that by natural impulse alone, Lord Mansfield was the shelter of the innocent weak, and the scourge of every cowardly oppressor. The ill-will that was borne him by the rioters was so well known that for several days his residence had been guarded by soldiers, and a couple of fire-engines, with their men, were in readiness to meet the worst. It was not long delayed. Headed by a fellow who carried a rope with which he proclaimed it was their intention to hang their great enemy, the mob pressed on to the attack. By a happy chance Lord and Lady Mansfield had effected their escape only a few moments before the arrival of the rioters, and thus the latter were hindered from the perpetration of the greater crime which they had contemplated. Nevertheless they were unhindered until they had achieved an amount of destruction which is a cause of regret even to the present day to that profession of which their victim was a chief and leader. In addition to much costly furniture and a perfect gallery of invaluable pictures, all of which, piled recklessly together, and, and in sheer wantonness, were soon blazing in one monster bonfire, more than a thousand volumes of rare books, many important mortgages, 30,000 choice manuscripts, and 200 note books in his lordship's own handwriting, were lost beyond recovery,—an irreparable misfortune to the whole legal body. In the midst of this horrible confusion and ruin, a strong detachment of the Guards, attended by Justice Addington, came suddenly upon the spot, the Riot Act was read (for the first time), and the soldiers fired.—Some half-dozen of the rioters were killed, and many more desperately wounded; but this, so far from intimidating their comrades, seemed but to add to their daring and frenzy. A woman was seen to cover her hands with the blood of the wretches who had fallen and to smear the faces of those about her, shrieking out, "By the blood of these martyrs of Protestantism, tear down and burn till not a papist is left in England." With a sort of fiendish inspiration the raving thousands (they had found their way to the wine-cellar and were all drunk) took up the cry, and reeling along Holborn, shouted to all whom they met that they should join them, for they were on their way to Newgate to rescue their friends who were confined there.

The prison at Newgate had but just been rebuilt at a cost of £150,000. Of more than the ordinary strength of such places, it did not seem possible that it would yield to the irregular attack of a mere rabble however numer-

ous; and beyond question, a single company of infantry, with their fire-arms, would have transformed it, so far as the rioters were concerned, into an impregnable fortress. But it was in vain that the chief citizens, joined with the Lord Mayor, had all this day urged the Lord Mayor to take some measures for the defence of the public buildings in the metropolis. Even when the resolution of the rioters to take and burn Newgate was conveyed to him, it seemed only to increase his irresolution and unwillingness to act, and to such a degree, that they who did not exasperate him as a traitor reviled him to his face as a pitiable coward. All that could be obtained after much entreaty, was the promise of a small body of constables; and this to repel the onslaught of infuriated thousands, who already had stood their ground in the presence of the regular troops, and whom success and impunity had raised to a pitch of indescribable madness.

(To be Continued.)

GREAT CATHOLIC MEETING IN LONDON TO EXPRESS SYMPATHY WITH GERMAN CATHOLICS.

A great counter demonstration by the Catholics was made on Friday at St. James's-hall to the Protestant "sympathy with Germany" meeting held in the same place and in Exeter-hall ten days since.—As a demonstration of numbers and feeling the whole proceedings were completely successful, for not only was the large hall filled to overflowing with a most enthusiastic audience, all of whom were admitted by tickets, but two other places were filled with the throngs who could not gain admittance to the central gathering. The Duke of Norfolk presided, and among those present were the Earl of Gainborough, Lord Howard of Glossop, the Earl of Denbigh, Lord Walter Kerr, Lord Stafford, Sir Charles Douglas, Lady Noel, the Earl and Countess of Kenmare, the Dowager Marchioness of Londonderry, the Dowager Marchioness of Lothian, the Countess of Denbigh, the Ladies Howard, and a large number of other Catholic families.

Telegrams were read from various parts of the Continent, England, Scotland, and Ireland expressing sympathy with the meeting, and there were others from different parts of Germany thanking the Catholic Union which had organized the demonstration.

The Duke of Norfolk, who was loudly cheered on rising, said his first duty would be to read a letter from his Grace the Archbishop of Westminster.—The letter was as follows:—

Archbishop's-house, Westminster, }
Feb. 5, 1874.

"My dear Lord Duke,—I write to thank your Grace and all those who, with you, have assembled to protest not only against the religious persecution in Germany, but also against the attempt made in St. James's-hall on the 27th of last month to revive the religious conflicts now happily at rest in this country. (Cheers.) When I saw the failure of these meetings both in quantity and quality (laughter and cheers), I doubted whether the meeting of to-morrow would be any longer needed. (A Voice.—"Down with Bismarck," and laughter.) But it is well for the Catholicity of Great Britain to enter a protest against the violation of conscience in matters of religion, and to convey to the Catholics in Germany, and to those who are suffering with them for conscience sake, the encouragement of their heartfelt sympathy and the promise to pray that strength and firmness may be given to them in their conflict.

"Believe me, my dear Lord Duke, your Grace's affectionate servant,
HENRY EDWARD,
Archbishop of Westminster."

The Duke then went on to say that the Catholics of Great Britain had met primarily to express their deep feeling of indignation at seeing what was being done by the German Government against its Catholic subjects, their sympathy with those who were suffering under the cruelty of the new Penal Laws of the Empire, and their admiration of the way in which the victims were bearing their suffering (cheers). There was also, he was obliged to confess—though he would rather not have alluded to it, and he should not have done so if it had not been thought ingenious to have passed it by—another great reason why they had been called, and it was the announcement made about six weeks ago, of a meeting to express sympathy with the oppressors of the Church in Germany. They would mark him that he said the "announcement," for it was that, and not the meeting itself, which had called this together (cheers and laughter). It was announced to be held under auspices which would have given it an importance and a character it would not otherwise have had, and it was this which aroused the indignation of all Catholics in England, and made them feel it was their duty to come forward and declare their views on the issue (cheers). But it was not until the means had been taken to hold this gathering, and not until all the preparations had been made, that it was discovered the forces had been drawn and the Catholics had come forth to fight a shadow (cheers). He should not have alluded to this, but he felt to such a vast meeting as this, where were gathered representatives of every Catholic name in England, Scotland and Ireland, it was due to apologize for having based upon that gathering he had alluded to the proceedings of the night (cheers). But going to those deeper feelings which animated them, he felt there was no apology due from himself or the Union for having called the Catholics of Great Britain to express their views upon the question of Germany and the Church. (A Voice.—"And Ireland.") Yes, and Ireland had come too, and he hoped that Lord Grand and the Irish Union would allow the Irish people the opportunity of expressing their opinion also (cheers). The Catholics, then, of Great Britain had felt it incumbent upon them to express their opinion upon what the Empire of Germany was doing. In this country in bygone times the Catholics suffered persecution, and it might be said that the persecution abroad now was very different from what it was here 300 years ago; but still there was the same sting in the persecutions of to-day which was in those ages ago. The sting of the English persecution was not all in the cruelty, the tortures, and the horrible butcheries which then prevailed; for the greater pain was inflicted in the injuries done to the faith and the heresies brought into it (hear). Englishmen in those days felt that the cruelties practised were not the worst evils, for they constantly returned from exile to battle in face of these, and courted them in their struggle to keep alive the faith (cheers). So in Germany now fine and imprisonment followed the faith, and it becomed the English Catholics to come forward, and while expressing sympathy with the sufferers in Germany it became those assembled also to say they felt most grateful to their own fellow-countrymen for the change which had come over the treatment of Catholics in this country (loud cheers). England had done her duty in that respect, and had only given what justice demanded; but he would add there were many things which Catholics would in justice ask England to do, and which they should soon hope to attain (hear). It was, however, greatly to the honor of this country, that after generations of prejudice, vilification, and falsehood, England should have had the generosity to grant Catholics their rights, and English Catholics could not now look abroad at Germany and what was being done there without expressing their feelings of gra-

atitude to this nation (cheers). These remarks might, however, appear to be more of the Church in England than in Germany; but the point he would give to them was that the German Catholics would see that the English had a right to sympathize with them, and they would hope and join with the English Catholics' earnest prayer that the Church in Germany might be as free as it was now in England (cheers). The Duke then went on to speak generally of what he termed the general character of the laws which now exercise the most baneful effects in Germany. In the first place he said the laws were cruel in themselves, and though many of the old weapons of persecution were gone, fine and imprisonment remained, and were carried out with rigor. There was, too, something peculiarly hard in connexion with this persecution, and that was that the punishments were inflicted under the pretence that those who were suffering them had committed crimes (bisses). It was a fact that the Archbishop of Posen was in prison because he would not submit to laws which his conscience told him he could not submit to, and when he added that the charges made against him should be proved they were not proved. (A Voice, "God bless the Archbishop of Posen.") People might speculate as to what would be the end of these conflicts, but no one could doubt as to that end. It might seem strange that the powers of the world did not see that any attack upon the Church must be futile—that they were attacking what no human power could overcome and no human wisdom overreach (loud cheers). But, while Catholics felt that the end was certain, they knew that while these persecutions lasted great harm would be done to religion and many led from truth. Let the meeting here take the Archbishop of Westminster's advice, and in all humility pray that those suffering in Germany might have that strength which they needed, that these evil days might pass away from them. While the English Catholics met to mourn that members of the Church were suffering in Germany and Switzerland, they must also remember that the Holy Father at the head of the Church was suffering also. In these later troubles there might be some ground for hoping that the end might be near at hand, and while offering their prayers Catholics might take heart at the thought that these sufferings would hasten the day for the liberation of Christ's Vicar, and the peace and triumph of His Church (loud cheers).

The Earl of Gainsborough then moved the following resolution:—

"That this meeting desires to express its deepest sympathy with its fellow Catholics in Germany, who are suffering under the rigors of the new penal laws."

His Lordship, who spoke throughout in a very low and indistinct tone, said Englishmen happily lived in times when the penal laws of their country had been repealed; but they had seen them re-imposed in countries which boasted of being more civilized and more enlightened. The persecution in Germany involved a great principle, for it was charged against the Catholics of Germany that they had entered into a political conspiracy against their own country for the odious purpose of overturning her institutions. The charge was out of all reason, but the laws had been made for the purpose of raising this opposition, and now the Catholics had the glorious spectacle of an Archbishop having chosen to go to prison in defence of the faith (cheers). The State had the right to make laws relating to temporal matters, and the Church to make those relating to spiritual matters, and if the State took upon itself to enact laws which affected the conscience of the subject, then the subject was not bound to obey them, and was not guilty of treason in refusing to accept them (cheers). What had occurred in Germany was that the State had made laws affecting the Church, and thus placed her subjects in the position of being in conflict either with the temporal power or in regard to their duty to Almighty God. It was with the greatest surprise he found people in this country who were advocates of religious liberty sympathizing with what was going on in Germany and with men who looked upon the Church as a power which could be regulated according to their views. He declared that those who forced on these laws were opposed to Christian doctrine altogether, and he warned those who came prepared to express sympathy with these acts that they were expressing sympathy with infidelity. Some of those who came forward to express sympathy with the German Government did so because they were against all religion and against the Catholic especially, because they knew that every form of religion must stand or fall with the Catholic (loud cheers).—The Catholic religion was the only one which could resist the tide of infidelity, which was rapidly sweeping over the world, and that same Catholic faith which during the first 300 years of the Christian era survived the most terrible persecutions, and caused trouble in the heart of Herod and Roman Emperors—that same faith was causing trouble in the heart of Prince Bismarck. (There were loud shoutings and howlings at the mention of the name.) Bismarck was trying to meet that trouble by these penal laws, and when the men who helped to repeal the penal laws in this country came forward to express sympathy with the passing of them in Germany, then it was the English Catholics felt they should speak, and express sympathy with those suffering persecution in another land (cheers).

Colonel Vaughan seconded the motion in an exceedingly long and able speech. He said that Catholics were alike all over the world and animated by the same principles, and when one portion was oppressed a thrill ran through them all. He expressed his indignation at the sufferings inflicted on the Catholics of Germany, and as for the late meetings he said he never would believe that the English people would rejoice at or sympathize with religious persecution, or exult in the spectacle of a Government sending to prison those who had fought for her on many a gallant field. For one he stood between his countrymen and this foul imputation (cheers). If he knew anything of Englishmen it was that they wished there should be fair play—and the typical Englishman said that while he served God in his own way and had freedom himself he desired that every man should have the same. He then proceeded to speak in terms of great disparagement of the conduct of the German Government as to the meanness and insincerity upon which this persecution was founded. Tyranny, he said, was always at its worst when it put on the garb of fear, and declared that it made its penal laws for the public safety. This was the way in Pagan Rome. It was the way in Ireland (loud cheers), and it was the way in modern Germany. It was the way from Nero to Cromwell, and from Cromwell to Bismarck. He ridiculed the action of Earl Russell, at whose name raised a host of howls; and in response to those noises, he reminded them that the Earl had done them good if he had done them wrong of late, and said they should remember the one with the other. He concluded by expressing his confidence in the ultimate triumph of the Church over all her enemies.

The motion was then put and carried amid acclamation.

Lord Howard of Glossop, who was received with cheering, proposed the following resolution:—
"That the new ecclesiastical laws in Germany make it impossible for the Church to exercise in freedom her spiritual functions, and are contrary to the rights of conscience."
At first he said he had some doubt as to the good which might attend this meeting, or rather meetings, for he feared that any indiscreet remarks might cause harsher measures to be used towards those persecuted, especially when it was considered that the Continental Press might turn appearances against these meetings. There was the more reason to suppose this because the English newspapers were so full about the elections, and the reporters so over-

worked, that there was fear they would not be able to give reports at the length which the importance of the assemblage demanded. The meetings to which they referred were failures, and so the good sense of the English people had judged them.—(cheers). Earl Russell's name had been mentioned, and he regretted the course the noble Earl had taken on the occasion; and it would seem as if the Earl shared the feeling which a good many English people shared about Catholics. Catholics must not deceive themselves as to the feeling of Protestant Englishmen; for while the Protestants in England showed respect for Catholics they had a great dislike to the Catholic religion. There was no mistaking this, and they could not help it. The English fixed peculiar ideas to particular words, and they had fixed a different meaning to the word Ultramontane to what it really meant, and it was picked up to throw in the way that there was always a stone at hand to throw at a dog, and when they wanted a word they always had that of Ultramontane to throw at Catholics. He touched upon the dispute about the conclusion the Gallicists had come to respecting the infallibility of the Pope, and then went on to say that much prejudice had been raised against the Catholics in days gone by, by the charge that they were disloyal and had a double allegiance, and that their allegiance to the head of the Church prevented them from giving allegiance to the Sovereign of their country. But, he maintained, this prejudice was unfounded, and that a person could be an excellent Catholic and a subject as well, and indeed, that there was no person who was a good Catholic but was a good subject. He then went over the situation of Prussia from 1815, and touched upon the events of that period and of 1848, 1850, and 1859, when, he said, pledges were given to the Catholics that they should be protected in their faith, and that when it was proposed to stop some meetings at schools, the ecclesiastical minister made the meetings free, saying it would be tyranny to stop them (cheers). Then, in 1866, when the difficulties of the war were just over, religious toleration was fully supported, and the Catholics enabled Germany to become the great Power she had become. But after the war the spirit changed, and there was a sort of meddling and muddling the result of which was that there was a spirit of prejudice raised against those who had done their duty to the State and fought her battles. On his visit some years ago he found that the people were full of the great question of the day—the unity of the Fatherland; but now the people were dissatisfied and murmuring, saying, "Our fathers and brothers fought against the common enemy, who, however, were our brethren in religion; and when the consummation of our wishes is complete, the Government turns round and persecutes us through our priests." Whether this was the correct way to look at the question was not what he wished to discuss, but he could not help thinking that Prince Bismarck and Dr. Falk were rendering the Government of the country very unpopular by the arbitrary measures they were putting into force (cheers). The way the laws operated was that one of the Orders which did service in the field in caring for the sick and wounded, and among whom there were 80 decorated members, was, as a reward for its services, bodily kicked out of the country (shame). As to the prejudice against Catholics he said, "It stands to reason that there is nothing in our religious creed to hinder us from judging of our duty to our country according to our own political sympathies, nor has there been the shadow of an attempt made in Rome to fetter our political action in the slightest degree." In the concluding part of his speech he said there was a great debt of gratitude due to the English public for the way they felt upon this question, and also to the great British Press. As an Englishman, he expressed himself proud of the Press of this country; which, he said, could not be coerced or influenced beyond its duty, and he proceeded to remind them of the complaints made through the English Press a few years ago as to the overbearing conduct of the Prussian officials. The religious prejudice he said would spread against Germany, for all shades of religious faith could see that they were likely to be attacked, and English sympathy would be awakened on the side of religious liberty. He concluded by giving Germany an earnest warning that she might be led on to destruction through her injustice and wrong-doing.

Mr. Allies seconded the motion in a very long speech, and it was carried with the like enthusiasm which had greeted the other.

The other resolutions were:—

"That the suppression and expulsion of religious communities, against whom no evidence of crime or disloyalty has been adduced, is a tyrannical abuse of power by the German Legislature and Government."

This was proposed by the Earl of Denbigh and seconded by the Master of Herries.

"That the chairman be requested to communicate to the Archbishop of Cologne and to the Archbishop of Guessen and Posen the foregoing resolutions."—This was proposed by the Master of Lovat and seconded by Mr. Langdale.

The meeting did not close until a very late hour.

IRISH INTELLIGENCE.

The London newspapers, the Times included, announced a short time ago the illness of Cardinal Antonelli. The Pope himself had administered the rite of extreme unction, and the Cardinal lay upon his death bed. It is pleasant to think that this intelligence was totally without foundation. Cardinal Antonelli is not only at present in tolerably good health, and able to assist at all the functions in the Vatican, but for some time past has possessed the full enjoyment of his mental faculties. He was sufficiently well this winter to receive a visit from a member of her Majesty's Legation at Rome, who came to him upon a somewhat curious errand. The Home Rule agitation in Ireland has, it would seem, anxiously engaged the attention of her Majesty's Ministers. The speeches and pastorals of some Catholic prelates in Ireland have proved that the Catholic clergy in that part of the United Kingdom have, to a considerable extent, sympathized with the popular movement. And as the Pope is supposed to have the Irish hierarchy completely under his power in all matters, civil or ecclesiastical, application was made to the Vatican Court to obtain a Papal admission to the Irish prelates, asking them to refrain from advocating Home Rule. It is needless to say that this application met with little success. The Home Rule movement did not originate with the Irish Catholic clergy. It is essentially a popular, not a clerical, question. The Catholic clergy are not deluged by their priestly character from exercising within due limits, their privileges as citizens, and it does not seem very consistent with the principles of the Liberal creed to try and repress the free utterance of thought among ecclesiastics. It is another question whether it be good for the Catholic Church that its clergy should become political agitators, but this is a matter for the Church herself to determine when necessity arises. The Catholic clergy in Ireland do not deserve to be considered mere political partisans, nor have they shown any disposition of late years to weaken the connexion between Ireland and Great Britain. On the contrary, they opposed and discontinued the several associations—which aimed at a separation between the countries. The Home Rule movement is one which seeks to unite England and Ireland more closely together by removing certain disadvantages which are supposed to arise from the present arrangement by which the affairs of Ireland are settled in a Parliament which has never succeeded in gaining the confidence of the Irish nation. Now that Mr. Gladstone finds a new and widespread agitation for Home Rule gaining ground in Ireland, he

turns in his distress towards the Catholic clergy, and seeks through the intervention of Pius IX. to obtain their help, or at least such help as their silence would afford. The response given by Cardinal Antonelli to the British diplomatist who waited on him was not very encouraging. He expressed his wonder that his interference should have been solicited after the famous speech of Sir Augustus Paget at Turin, a speech which has never yet been censured by the British Cabinet, and for which the British Ministers must remain responsible until they repudiate the sentiments and deny the assertions which it contains. The conduct of Earl Russell, in undertaking to preside at a meeting called for the purpose of exhibiting British approbation of the persecution of the Church in Germany, has created in Italy a profound sensation. Lord Russell, although not a member of Mr. Gladstone's Ministry, is supposed to share the opinions of many members of the Cabinet and of the Parliament. Now that Earl Russell has been compelled by ill-health to relinquish the chair at that meeting, the Italian newspapers consider the meeting itself to have lost all political significance, and to have become merely one of the usual anti-Papal assemblies which take delight in reviling the Pope and denouncing "Ultramontanism." But after all, why should Mr. Gladstone expect the Irish Catholic people to rest content with the abolition of the State Church in Ireland, and the Land Act? The Church Act was to a certain extent a great boon to Ireland, but it was an imperfect measure in itself, and in the mode in which its provisions were carried out it has proved very unsatisfactory to the Irish Catholics. In the matter of University Education, the Irish Catholics have been also treated by the English Government in a mode to make them feel poignantly the need of a domestic legislature. Under these circumstances it is surprising that Irish Catholics should seek, by moral and legal means, to obtain a remedy for their difficulties? And is there any way by which they could hope for the gratification of their legitimate desires, other than that of a Parliament of their own under the sovereignty of the Queen? Cardinal Antonelli, when asked by the British diplomatist to urge the Pope to put a bridge on the Irish Catholic bishops, must have felt an inclination to smile. Pius IX. was a legitimate Sovereign, and his territories were taken from him by men who pledged themselves to use none but moral means to dethrone him. The British Government looked on complacently while these moral means developed themselves into sword and bayonet, cannonading and bombardment. According to Sir Augustus Paget, the complacency of her Majesty's Government was downright complicity. And yet her Majesty's Ministers, who cared not to interpose a single remonstrance—nay, who have not even protected the pecuniary interests of British Catholics in the Roman States—hesitate not to seek the intervention of the despoiled and imprisoned Pontiff to oppose a movement which, so far as the Irish clergy are concerned, is perfectly legal, and aims, not at the disruption, but at the consolidation of the British dominions.—London Tablet.

Will it be believed that the Catholics of England if we take the tone and declamations of their press, with some few exceptions, will be the most avowed opponents of Home Rule for Ireland? We find by extract from an English publication, *Catholic Progress*, that it is in this way they will put their grounds of hostility: "There is perhaps no section of the population of this empire which has a more practical interest in averting the calamity of a real disunion of England and Ireland than the English Catholics. Apart from Ireland, we are a small and insignificant minority of the population, without a single representative in the House of Commons, and without any outlet for the Parliamentary ability which is the frequent accompaniment of, as well as the stepping-stone to, forensic eminence. We should forego the benefit of the thirty-six Catholic representatives in the House, some of whom are Englishmen and represent the wants of English Catholics. In short, the change is one by which we should be losers in every point of view. It would consequently, be a suicidal policy in us, as English Catholics, to become the advocates for a dissolution of the legislative union." If this is not a statement of the most selfish political injustice ever made, we are at a loss to characterize it by terms. The English Catholics gained their religious liberties by the exertions of the Irish people. They gave the enthusiasm, the energy, the sacrifice, and the champion to that cause. It was not the Shrewsburies, or the Norfolks, or the Camoys, Barons, belted Earls and coroneted Dukes as they were, that struck the shackles from the limbs of the Church and bade her arise free and in her majesty. It was O'Connell, whose inheritance was a diminished patrimony, plundered by the Catholic ancestors and Catholic countrymen of these same nobles, and the hardy peasant people of Ireland. The daring mountaineers of Clare and Kerry, Wicklow and Donegal, the sturdy farmers of Munster and Midland counties, the artisans of Leinster and the cities of the Pale, were behind him, and pressed on with the honest tillers of the soil of the Connaught province to drag that unwilling concession from the hands of a haughty and stubborn government. The English people repeatedly, by their influential Catholic representatives, clogged the wheels of the advance, and gave nearly as much trouble as the foes of the liberty of the Church to the Master mind of the Liberator. They were unfit almost for the full measure of religious freedom which the Irish gained for them, if we are to judge them by their conduct. They were unwilling to be emancipated. They lugged their chains with complacency out of the veriest caution, and only for the high and bold resolve of the gifted Irish Tribune they would have clung to half measures of freedom, and afforded the spectacle of a decorous dance in chains ever since. They are glad now of the victory, little as they did to achieve it, little as they showed then of the bold enthusiasm that lit the men of emancipation to success, but the way in which they would reward Ireland is to keep her still in the rags of political dependence, and almost in the condition of political annihilation of her national instincts. But they are willing to do this, of course, for "Catholic interests." The Irish people who hear this will scoff at it. They will not believe it. It has the odor of selfishness and not the aroma of charity around it. Religion or its spirit has nothing in common with it. It is the shadow of the cloven foot obtruded through the garb of the astute politician, and shows that the English Catholic can be an Englishman in policy, as far as Ireland is concerned, just as much now as when the Plantagenets and Tudors fixed the same value on the head of an Irishman as on the head of a wolf, if history be true. It is an unmistakable fact that they would give their influence to still keep this Andromeda of the nations chained to the rock, looking in vain for a deliverer nor yield to the prayer of her great advocate and patriot, Henry Grattan, that she might be yet "risen from her bed and draw nearer to the sun." Is it fair?—Catholic Mirror.

To-day we chronicle some Irish election news of importance. The contest at Limerick County, in which so much interest was felt, has terminated in the return of Mr. O'Sullivan at the head of the poll. Mr. Synan, the useful and patriotic representative of the county was re-elected, while Mr. Kelly was "a bad third," polling little more than a fourth of the votes given to his rival. All three candidates were supporters of the platform of Home Rule, Denominational Education, Fixity of Tenure, and Amnesty. In Longford, the candidates who stood in the popular programme set forth above, were chosen by an overwhelming majority. Major O'Bailey was for a fourth time in succession elected to represent the County, and came in at the head of the poll, closely

followed by his new colleague, Mr. George Errington. Mr. Errington, who enters Parliament for the first time, is, though a young man, well and favourably known to the Catholics of Dublin for the services he has rendered to the cause of Catholic Progress and Catholic Education. In Donegal the Conservative members, the Marquis of Hamilton and Mr. Tom Conolly, have been selected after one of the closest fights of the General Election. Mr. Tristram Kennedy and his brother, Dr. Evory Kennedy, who carried the Liberal banner in the County Donegal, made a most gallant stand, and were defeated by a very narrow majority. Turning to Great Britain, yesterday's election news continues to be an untrodden catalogue of Liberal disasters. In the West Riding of Yorkshire, once a great stronghold of rural Liberalism, the Southern Division, represented in the last Parliament by two Liberals, has been carried by two Conservative gentlemen. In both East Derbyshire and Hertfordshire the Liberals have lost a seat, and from the latter constituency, Mr. Brand, the son of the Speaker, has been ejected. In Liberal Scotland, also, the seat for Berwickshire has been carried by a Conservative. By last night the results had been ascertained of elections in which nearly six hundred members had been returned to Parliament. It is then, perfectly possible to calculate with some accuracy what the conditions of the new House of Commons will be. Making all possible deductions, and counting all Home Rulers in the Liberal ranks, the Conservatives will have in the new House a clear majority of, at least, forty votes. Such a majority, though not to be compared with the overwhelming one which supported Mr. Gladstone after the General Election of 1868, is amply sufficient for the purposes of Government. It is notorious that the Conservative party, not suffering from "the disease of thought," is admirable in the thoroughness of its discipline, and either in office or in opposition follows its leader with the most child-like docility. Under such circumstances, unless Mr. Disraeli commits some blunder of the first magnitude, he appears to have a long reign before him. There is every possibility that the General Election of 1874 has placed the government of the country in Conservative hands for four or five years to come. We cannot conceal from ourselves the fact that the great Conservative triumph has been most injurious to the interests of Ireland. In an evenly divided House the Irish popular party would have been omnipotent as the holders of the balance of power.—Under the actual circumstances of the case Mr. Disraeli has a large majority of pure Conservatives, and hence he can, for the present at least, afford to talk of Home Rule in the tone of airy defiance which he adopted at Buckingham. However, Ireland has the pleasing consciousness of having done her duty.—Events may postpone, they cannot avert, the ultimate triumph of her cause, and for the nonce she has only to "possess her soul in patience, and await what may betide."—Dulinn Freeman's Journal, Feb. 12.

MR. DISRAELI ON IRELAND.—The Standard says:—A most important part of Mr. Disraeli's speech—most important chiefly for its declaration as to Home Rule—is that wherein he referred to Ireland. Home Rule he properly described as the legitimate product of Liberal legislation—the natural fruit of the policy of spoliation and violence, alternating with submission and treachery. Mr. Gladstone himself is charged with having made a declaration in his election address, so studiously equivocal that the Home Rulers might, if they pleased, read it to mean that the Liberal Government would grant them at least a portion of their desire if only they agitated enough. For himself and the Conservative party, Mr. Disraeli emphatically repudiates all notion of pandering to the Irish Nationalist demand, averring that it is the first duty of Conservatives to regard the conservation of the Empire.

THE MENDICANT ORDERS.—A lecture on "The Mendicant Orders" was delivered on the 11th ult., in the Molesworth Hall, by the Protestant Archbishop of Dublin (Rev. Dr. Trevelyan). The chair was occupied by the Dean of the Chapel Royal. There was a very large attendance. The Archbishop pointed out that the three subjects pre-eminently instructive in connection with the middle ages were the Crusades, the Scholastic Philosophy, and the Rise and Fall of the Mendicant Orders—and it was to the latter of these he intended to direct their attention. In the thirteenth century Innocent III., the greatest of all the Popes, wore the triple crown. In the previous three centuries the number of religious orders had multiplied so greatly that in the fourth Lateran Council, in 1215, a decree went forth prohibiting a further multiplication of them, and requiring that any who might wish to undertake the religious life should make his choice among the orders already existing. Circumstances, however, were stronger than men and the resolves of men; and Innocent III., who was the author of this decree, himself sanctioned the foundation of two new orders, which presently rose to such importance as to cast in the shade all the earlier ones. A new idea found its utterance in the mendicant orders, and herein their strength lay. Hitherto, the monk was one who, withdrawing from the world, had sought in prayer, penitence, and self-mortification to set forward the salvation of his own soul. Now he should be one who, in labor and self-denying love, in carrying the Word of Life to others, should seek the salvation of others. Dominic (born 1170, died 1221), a Spanish priest of a noble Castilian family, convinced of the imminent danger which threatened the Church from the revolt against the Roman system, hastened to Rome and laid before Pope Innocent III. his scheme for an order of preaching brethren—*fratres predicatores*—who should devote themselves to the preaching of the Word, and the repression and extirpation of all heresies. After some little hesitation the Papal allowance was given (A.D. 1216). Dominic died in 1221, uttering from his death bed an anathema on any who should seek to corrupt with the fatal gift of riches the order which he had founded, planting in it, as they thus would do, the certain seeds of dissolution: "He was a man of mighty will, devoted with absolute singleness of aim to the interests of the Church, beside which he could not conceive any other; as Dante said—"Good to his friends and dreadful to his foes. Francis (born 1172, died 1226), the son of a rich merchant in Central Italy, one day hearing the Gospel read and expounded, of the Twelve Apostles sent forth without scrip or shoes, exclaimed this was what he needed, and vowed that such a life should henceforward be his. He changed his fine garments, for he had loved such, for the rags of the first beggar whom he met. He found his way to Rome in 1215. Innocent III. was indisposed at first to extend any countenance to the begging suppliant, but on second thoughts gave allowance to him and his rule, being, as he was, too sagacious a prelate to commit the fault which the heads of the English Church committed when they repelled Wesley, and refused to utilize for its enthusiasm and that of his fellows (applause). The rapidity with which this order spread was marvellous. Two and twenty years after Francis's death his order numbered 8,000 religious houses. The mendicant orders were endowed by the Pope with peculiar privileges and immunities, as he recognised in them his most faithful militia. Having traced the history of the orders, and remarked that in after years the disciples of St. Francis—for he regarded him as the founder of both orders so far as they were mendicant—did not practice the lesson of humility taught by their founder, and evaded the rule of poverty by acquiring lands, he said, with regard to Francis himself, let him have fallen into what mistakes he may, he must ever remain one of the most wonderful figures which the wonderful history of the Church presented. "Who could doubt that he did well?" When bidden by an inward voice to leave all for the sake of Christ and Christ's poor, he was not disobedient to that heavenly voice.

He felt that he was called to a higher calling than most men, and chose what presented itself to him to be the closest conformity with his crucified Lord.—It was these elect souls, let them have belonged to what age they may, who startle the Church and the world,—whom but to read of upbraided their selfish lives, rebuked their lukewarm sympathies for the suffering members of Christ's body. It was these of whom the poet had written—

They are indeed our pillar fires,
Seen as we go;
They are the city's shining spires
We travel to.

Let what was ideal, what was accidental, what was extravagant, what was excessive, be all stripped away from him, and there remained a man worthy, be believed, of the affection and admiration that had been claimed for him (loud applause). A vote of thanks to the lecturer terminated the proceedings.

EDUCATION IN IRELAND.—The thirty-ninth report of the Commissioners of National Education in Ireland has been issued. The report shows that, while school buildings had increased from 6,914 in 1871 to 7,050 at the close of 1872, there had been a decrease during that period of 11,552 children on the rolls, and of 8,029 in average daily attendance.—This falling off is attributed by the Commissioners to two causes—decrease of the population, and the prevalence of epidemics. Of the 1,005,491 pupils on the rolls, the Protestant claimed 80,893; Catholic, 804,222; Presbyterian, 112,465; and all other persons, 9,911.

The Sligo Champion says: "That the accommodation afforded at the Sligo quays is insufficient for the recourse of shipping thereto, no one acquainted with the harbor will deny. Vessels beyond a certain draught cannot safely venture nearer Sligo than the Pool. We are glad to see that at length something is about being done which will have the effect of increasing the trade of the harbor, and thus improving the material prosperity of the town."

The Dublin Corporation have resolved to memorialize the Government for the appropriation of the Irish Church Surplus Fund to the widening of Carlisle Bridge; the construction of a new street leading to Christ's Church Cathedral; the drainage of such parts of the country as may require drainage; the reclamation of waste lands and other purposes; the adornment and improvement of the city, and the advancement of the material prosperity of the country generally.

The men charged with being concerned in the Bank outrage in Mayo have been discharged, there being no further evidence against them.

DEATH OF TWO CHILDREN.—An inquest respecting the deaths of two children, named Ives, residing at 4 Henrietta-place, Dublin, was held on Monday. It was supposed that death had been accelerated by the effluvia arising from manure which had been placed on the basement storey of the house, by Mr. Tristram Kennedy, the landlord, for the purpose of cultivating mushrooms. The jury, after a lengthened inquiry, returned a verdict to that effect, and strongly recommended the parents of the children to Mr. Kennedy's consideration.

THE DUBLIN PRISONS.—The annual report of the Board of Superintendence gives an insight into the state of the Dublin prisons, which, so far as regards the number and character of crime, is satisfactory. From a tabular notice it appears that the total number of committals to Richmond Bridewell last year was 3,710, and that in 1853 it was 3,737! The total number of committals to Grangegorman in 1873 was 5,305, whereas, in 1853, it was 12,240. The average daily number to Richmond is now 277, and in 1853 it was 489; and the number to Grangegorman is now 225, against 472 in 1853.

THE CATHOLIC UNIVERSITY.—The Seminary of Holy Cross Abbey, Tralee, under the direction of the Dominican Fathers, has been affiliated to the Catholic University of Ireland, at the request of the Very Rev. Eustace L. Murphy, O.P., Prior.

GREAT BRITAIN.

The marriage of Prince Alfred to a Russian princess has, singular as it may seem, afforded an opportunity to the good Protestants of Edinburgh for a display of their anti-Catholic fervour. What the prince or the princess, or the czar or the Russian empire have to do with the Pope, or Catholic emancipation, or the spread of the true religion, it requires a Caldonian brain, well sodden with Calvinistic heresy, to conceive and then explain. We merely state the fact. No sooner was the late Royal marriage known to be arranged, than the men of the Edinburgh "Anti-Papal League" began to besit themselves in the cause of discord and the devil. The marriage itself was denounced in choice phraseology as the work of Popery; Dean Stanley (to the infinite amusement of this accommodating clergyman) was spoken of as favorable to Rome, and a long advertisement in the Scotsman called upon all true Britishers to answer (if they could) the following knotty question:—"Will these things arouse sleeping Protestants to see that God is preparing to make Britain's sin of yielding to the Papists in 1829 the instrument by which He is about to bring great judgments on this nation?" So the marriage of the Duke of Edinburgh to the Grand Duchess Marie, in 1874, is one of the consequences of the Emancipation Act of 1829, and this marriage is the beginning of the judgments of Heaven upon England, because, nearly fifty years ago, Catholics were allowed to become members of the legislature of their native country! Are all the jills and all the madhouses in the three kingdoms full, that these felons and fools are left loose upon society? The strange thing is that, with many proofs before them (such as the one we are considering) of the utter intellectual and moral degradation of whole masses of our Protestant populations, there are good sensible honest men amongst us who still will wonder why we have lost our prestige abroad and sunk from our old position as one of the great powers.—The Universe.

The accidental absence of Lord Russell deprived the late No Popery meeting of any importance which it might have possessed; and although it is a cause for regret that Lord Russell should have been unwell, his participation in an absurd proceeding could not have been contemplated with satisfaction. The policy and legislation of Germany could in no case have been properly discussed at an English public meeting; and it was especially indecorous to take part against a religious body which rightly or wrongly complains of persecution. In former times Exeter Hall occasionally protested with little effect against the persecutions to which Protestants or other heretics were supposed to be subjected in Spain or in Italy; but in no previous instance has a foreign Government been congratulated on the severity of its ecclesiastical legislation. Having pledged themselves by the framework of their resolutions, and by the very act of meeting, to approve of Prince Bismarck's policy, the promoters of the movement, in imitation of Lord Russell, declined to enquire what that policy was. It might have occurred, even to a collection of blatant Protestants, that some laws might be good while other laws might be oppressive. If the speakers were ignorant of the only material facts of the controversy, they had no right to express, or to invite from their audience, any opinion whatever. It soon indeed became evident that the managers of the affair only look to the opportunity of uttering that hatred to the Pope and all his works which might have been taken for granted. The only speaker who knew anything about the German ecclesiastical laws was an American from Berlin, who was not allowed to address the meeting until spectators and reporters were worn out by the voluminous eloquence of the Dean of Canterbury, of Sir T. Chambers, of Mr. Newdegate, and of Sir Robert Peel. The repeated

denunciations of the doctrine of Infallibility were not perhaps consciously insincere; but Exeter Hall hated Rome as bitterly and as loquaciously as at present long before the Pope had ever dreamed of a Vatican Council. If the Dean of Canterbury and Sir T. Chambers were in the habit of studying the opinions of the statesman whose acts they officiously applaud, they might have known that within the last fortnight Prince Bismarck expressly declared in his place in Parliament that he had nothing to say against the doctrine of Infallibility or the Vatican decree. His quarrel with the German hierarchy is founded on their political conduct, which may probably have been affected by the result of the Council, as it has been openly stimulated by the influence of the Holy See. It is the fixed resolution of the Emperor and his Minister to establish the supremacy of the civil power; but the Roman Catholic clergy and laity in Germany are at liberty to teach and to learn all the extravagances which excite the intolerance of restless English Protestants. One of the orators interpreted the German Emperor's well-known letter into a warning addressed to the Pope to mind his own business. If the explanation is correct, the advice is generally applicable; and especially to busy-bodies who have much less to do with Germany than the Pope, and who have nothing to do with the doctrines of the Roman Catholic Church.—Saturday Review.

THE LIQUOR DEALERS AND THE GENERAL ELECTIONS.—The goodly company of Licensed Victuallers were not likely to be silent at this crisis. They also have the clearest conviction that the first duty of the legislature is to defend their sacred cause. Let benighted Carlites, and people who share their exploded ideas, inscribe "God and the King" on their banners; the House of Commons should know no other watchword than "Gin and Beer." "It is easier," said the Telegraph some time since "to rob the Englishman of his religion than of his beer." Let creeds be abolished, and the perfume of alcohol supplant in our national temples the sickly fragrance of incense. Apostles and priests belong to the past; the future is for the Licensed Victuallers.—Cor. Tablet.

MONEY LENDERS AND THEIR PRACTICES A CAUTION.—A gentleman in a government office, whose name did not transpire, applied to the magistrate at Westminster, on Tuesday, for advice. He said that recently he wanted £15 for thirty days, and applied to a money-lending agency in Westminster. He saw a person at the office, who required a declaration of his private and public income. This he made, and offered to let the person visit him at his office or house. The interest was to be fifteen or twenty per cent. The person said his client would advance the money, but wanted a statement of the applicant's debts and liabilities. Moreover, it came out that the interest of fifteen or twenty per cent. was not per annum, but for the thirty days, so that he would have to pay about 200 per cent. per annum for the advance. The applicant declined to accede to these conditions, when the man made a claim on him for 30s. inquiry fees, and declined to give up the declaration he had made as to his means, &c., until that was paid. In point of fact, it was a swindle to get the inquiry fees. He wanted a summons to get the document. Mr. Woolrych asked whether he signed any document to pay these fees. The applicant said he did not. Mr. Woolrych granted a summons for detaining the paper for what it was worth.

A very interesting discussion on cremation was not long since held in England, in which Sir Henry Thompson, one of the most eminent physicians of London came forth an advocate of the new method, and in Zurich, in Switzerland, a large number of persons have very recently formed a society to promote the burning of corpses, the members pledging themselves that after death their bodies shall be burned. This association has determined to adopt the newly discovered method of a Milan professor for burning bodies. Professor Brunetti, of Padua, has made many experiments in the art of cremation, but according to his system three hours and a half of burning are required to consume the bones, leaving white ashes that weigh about 3½ pounds. It takes 150 pounds of firewood to complete this process. According to the newer method of the Milan professor, the body is lowered from the hall of the building into a vault, where, either with the coffin or without, the body is placed in a receptacle of firebrick, over which a fire-proof cover fits, and from which a high chimney conducts the smoke and gases out into the open air. After the body has been placed in this receptacle, a stream of hot-air at white heat is turned upon it, and in twenty minutes the body is entirely consumed, and what is not left in a little heap of snow white ashes has evaporated in gas or smoke. The cost of this process, even where the hot-air has to be prepared for each successive body, is only about three dollars. The cost of building and fitting up the ceremonial hall would be about \$12,000. The most serious objection yet made to the burning of the dead is that it would give immunity in cases of poisoning, where the criminal could only be detected by the exhumation and dissection of the body. Such cases, however, are rare, and the objection can be avoided by holding an inquest in every doubtful case.

SPRITISM IN ENGLAND.—The Spiritualists are at us again. There is in this country an illustrious Russian prince who has traveled all the way from St. Petersburg to investigate the phenomena of which Mr. Home is the recognized apostle, and in which nearly half educated London implicitly believes. His experience so far tends to confirm his old opinion that these phenomena are not explainable on pure scientific grounds, and that a clue to their origin must be sought for in a supernatural atmosphere. At a séance (dark) held in the princely hotel close to Buckingham gate, the prince was witness of a very striking manifestation. The room—which was closely curtained in order to shut out every ray of light—became suddenly filled with a gray twilight, out of which emerged the figure of "John King," a spirit whose name is famous in spiritualistic circles. King, attired in flowing robes, be-turbaned and be-jeweled, strode up to the prince, shook his hand, and trusted he was satisfied that he was not the victim of imposition. The illustrious stranger felt the spirit's hand, and detained it. At his desire, too, the apparition lifted itself in the air, and lowered, bird-like, over his head for several minutes. The medium all this time seems to have been fast asleep behind a screen, which none of the prince's party were permitted to approach. When light was admitted, the expert was discovered in a state of great exhaustion, his hair damp with perspiration, his fingers cramped, and his whole appearance indicative of a swift and considerable loss of mental energy. I am sorry that Michael Faraday did not respond to the frank invitation sent him to examine these manifestations with his own hands and eyes. Unhappily he allowed himself to be the slave of that dogmatism which is the result of successful half-education. He could conceive the existence of gravitation, although he couldn't see what he believed in; but spiritualism to him was a thing so frightfully absurd—there being nothing absolutely material about it—that he could not stoop to examine it. Brewster and Brougham, and even our present Postmaster-General, have been more descending. Brougham died in the firm faith that he had seen and conversed with relatives who had been dead nearly a quarter of a century. Nor was Brewster less convinced. To these remarks I may add a curious bit of narrative. About four years ago a Catholic friend troubled himself about Mr. Home to the extent of bringing him into his house, and persuading him to abandon his clandestine correspondence. Home became a Catholic for the time; but the old feeling finally overcame him, and he returned, as

the narrator remarked, "to the devil."—Dublin Nation.

A good story is told of a newly-enfranchised elector who for the first time was being canvassed for his vote. The individual in question is employed as a labourer in a large establishment, and had been seized hold of by an official in the same works, who is understood to have been "retained" by the committee of one of the Kilmarnock Burghs. For some time the elector listened patiently to a recital of the honourable candidate's merits. At length the canvasser, thinking he had made an impression, paused for a reply. "Och, sure," said the voter, "an I don't know nothin' about the man yer speakin' of, but yo may put me down for apixence." The poor man thought it was a subscription that was being raised for some fellow-workman who had been injured.

MR. D'ISRAELI AND THE EDUCATION DIRECTORY.—The Daily Telegraph says.—The Conservative chief had the hardihood to discuss the twenty-fifth clause of the Education Act with frankness. The Dissenters will see that they have nothing to hope from him. He says that it is the symbol of the hostile parties, that those who accept the clause are in favor of religious teaching, that those who reject it are against such education, and that there can be no compromise whatever. Here is truly a case of battle, for Mr. Forster himself never used such language. The Liberal party is quite ready to give up the clause, if the object in view can be equally well or better attained by some other arrangement. Since Mr. D'Israeli goes so much further as to refuse any modification of the existing plan, Dissenters know what they have to expect from the next Government.

The Protestant Bishop of St. Asaph has refused to consecrate a new church in Denbigh, which was to have been opened next week. His lordship's reason is, that the credos has a tendency to ritualism.

UNITED STATES.

CHARITABLE STEALINGS OF PROTESTANTS.—The New York Herald has lately been engaged in some searching investigations into the management of the charitable institutions of that city. The result of its inquisitive labors is not very flattering to the honesty or the liberality of the Protestants who are engaged in providing the necessities of the poor for the needy of New York. The Protestant officials of these institutions have literally and generally carried out the odious interpretation of the maxim, that charity begins at home. The managers of most of the Protestant institutions, in that peculiar spirit of self-denial that distinguishes modern religion, devoted the greater part of the State appropriations to themselves, as salaries for the time and labor which they gave to the poor, as the representatives of Jesus Christ. Nor is this the worst part of the revelation. The establishments of those who have clamored for years with all the fierceness of unmeasured bigotry against any public support of Catholic protectories and Orphan Asylums have been guilty of enormous frauds upon the public treasury. They have fallen into the possession of "pious" rings, that have enriched themselves, at the public cost with a dexterity that Boss Tweed might reasonably envy. In this criminal depletion of the public purse, the Protestant Children's Aid Society, that yearly transports hundreds of stolen Catholic children to the West to be sold to Western farmers at so much a head, like beasts of burden, stands conspicuous. On the representation to the public authorities that it was providing for nine thousand destitute children, it has been receiving annually \$70,000 of the public charity fund. Its registers, which law requires it to keep, credit the society with only three thousand children. The first-classaries which its officers draw were not large enough to exhaust its annual robbery, so the surplus, amounting at the time of investigation to nearly a quarter of a million, has been well invested for their own benefit by these disinterested friends of the orphan and street-Arab. The House of Refuge, the Five Points' Mission, and House of Industry, and all other places that are under Protestant control, with one exception have almost equally damaging records. Their charities have been governed by the same law that prevails in the distribution of funds to convert the heathen to Protestantism—a cent contribution reaches its destination by the aid of a dollar to pay the cost of its voyage to heathen lands. While the officials lived like Dives, at the public expense, they were charitable enough to give to the wards of the State the portion of Lazarus. One modest preacher, who presides over a "House of the Good Shepherd," pocketed for himself only nineteen dollars more than was expended on all the sheep that he so tenderly and charitably housed. He took \$91 for the labor of spending \$62 of the public taxes. The Five Points' Mission, however, reaping upon its long-established and spotless reputation, was a little more reckless and daring in the inflation of its fees—it charged \$10,000 for spending \$9,000 in feeding the starving and reforming the sinful. These frauds are entirely confined to Protestant institutions. When the Herald inquirer examined the Catholic charitable foundations he could not find the slightest trace of the smallest misuse of public charities. The Catholics disbursed nearly two-thirds of all the charitable donations last year, because their houses for the helpless dependents on society far exceed those of all other sects in number. But this two-thirds was not drawn from the State. On the contrary, the Catholic institutions received less State support than all the rest; but the private charity of Catholics compensated for the injustice that was done, in dividing the public fund, by contributing over three hundred thousand dollars; while all other religious denominations gave to their poor and suffering religious brethren only forty thousand dollars. We presume, after this unpleasant exposure of the management of Protestant charities, and enormous swindling which has for years escaped detection under its cloak of virtue, that we shall hear less of the rapacity of Catholics in the disposal of public charitable funds. It has at last been proven, that Protestantism raised the cry of thief against the Catholic Church, only that public scrutiny might be diverted from its own robberies.

ST. PATRICK'S PROCESSIONS.—We profess an earnest love for the poor, and are always willing to see sacrifices made for their benefit. But we are not willing to see grave harm done under the semblance of charity. That is the present situation.—With all its faults and blemishes and disfigurements, the Patrick's Day celebration has been a great missionary institution to the Irish in this country and in other countries out of Ireland. There is no other external event whatever that brings so forcibly before the public mind that historical truth, that "Irish" always means "Catholic." At home in Ireland we observe St. Patrick's Day simply as a holiday of the first class, with but a quiet remembrance that the saint of the day was apostle of Ireland.—The holiday is observed exactly as it is that day week, the feast of the Annunciation, the only difference being the shamrock in the bonnet or hat-band.—This is the case in the South and West of Ireland, which is altogether Catholic; in the North, the festival assumes a more pointed and emphasized tone on account of the proximity of aggressive and persecuting Protestantism. But in Ireland, where everything belonging to the people is Irish, the festival is purely Catholic. In Louvain and Rome, where everything is Catholic, the festival is purely Irish. And in Australia, Canada, and the United States, where the state of feeling is strongly anti-Catholic and anti-Irish, St. Patrick's Day is emphatically an Irish-Catholic festivity. Now whether we view the public celebration of the day as Irishmen or as Catholics, we are compelled to admit that it is a strong help to Catholicity in this anti-Catholic country. Nothing would please the

private and public enemies of our faith better than see it suppressed. And we have not the slightest doubt, that if the wishes of Satan would be ascertained on the subject, they would be found to be strongly prohibitory. We shall look upon it as a sign of the decay of Catholicity in the hearts of our Irish countrymen when we shall see the spirit of nationality wane amongst them and their children. And we look upon the even temporary suppression of the St. Patrick's celebrations as a step in the direction of indifference both to country and creed. We have seen too much of the world, and of the Devil's expedients in it, to be hoodwinked by the ruse that the celebrations are set aside for the benefit of the poor. This is like the economy of the avaricious laborer who, in order to work the more, curtailed his sleeping and eating hours. The result was broken health and the ability to work at all soon lost. Satan knows that in proportion as the people are Irish and Catholics, the poor will be cared for, and therefore he would make use of this love for the poor to destroy the Irish-Catholic spirit by abolishing its festivities. Suppress Patrick's Day celebrations and you unquestionably strike a blow at Catholicity and Ireland. To care for the poor is both Catholic and Irish, but to care for the poor at the expense of the life of Catholicity and Ireland is a very suicidal attention. In the name of the poor we raise our voice to cry down that pretended charity which would suppress celebrations on St. Patrick's Day. As Irishmen we cry against it. And as Catholics we denounce it as the wedge that would separate Irish and Catholic, pointing particularly to the charity rise as the edge of the wedge. So far do we deem it antagonistic to the interests of Catholic charity that the celebrations should be abolished, that we do not hesitate to say that a very sure means of aiding the cause of charity is to endeavor to give relief and distinction to the day. We trust our friends of the various societies will consider these matters, and whilst they hold their celebrations with unusual splendor, will not fail to do their best for the poor likewise. Space does not permit us to speak at present of some crying abuses that ought to be suppressed at all hazards in the celebrations. Meanwhile we protest against that species of surgical wisdom which knows no cure for corns but amputation of the leg.—Catholic Advocate, Louisville, Ky.

The Church of the Strangers in this city has begun to move in the matter of the whiskey traffic, and the women in Long Island have even gone so far as to request one of the railroads to stop the transportation of intoxicating liquors, on the ground that they are dangerous to the community in somewhat the same way that nitro-glycerine and other explosive substances are. The railroad authorities have sent a reply intimating the impossibility of constraining their duties as common carriers in this broad way; but the effect of prayer has not as yet been tried on them. In the West the movement continues very successful. A correspondent of the Times sends a detailed account of these Western operations, from which it appears that in twenty towns in which the movement has been in progress not less than eighty-two saloons, or other places where liquor is sold, had been closed by the middle of February, while in the same towns twenty remained open. In the same towns twenty drug-stores have agreed not to sell except on prescription, and only four have refused to sign the pledge. Of course these figures change from day to day.—N. Y. Nation.

DINNERS VS. PEERS.—A funny suit against an editor has been decided in the Circuit Court at Waukegan, Iowa. The Fays, proprietors of the La Belle House at Oconomowoc, brought an action before a Justice to recover ninety-seven dollars for meals and cigars furnished Ashley D. Harger, editor of the Oconomowoc Times. Harger set up a counter claim for one hundred and sixty dollars for "pulling" the La Belle House. Judgment was rendered for the plaintiff, and Mr. Harger appealed to a jury. The case excited much interest, Harger being much liked, and having a solemn, earnest manner of making very witty remarks. He testified that Fay would say to him: "Harger, I've got a nice dinner to-day—come in." No, I thank you, I'm going home." Fay would prevail on him to stay, and after dinner the following colloquy: "Everything is there all right, Harger?" "Everything excellent." "Dessert all right?" "Excellent." "Ice cream all right?" "Delicious." Mr. Fay: "Very well, remember this in your paper next week." In return for dinners and cigars, Harger says that he told a good many lies—worth more than a thousand dollars. He would never have presented a bill for lies had not Fay fallen out with him and wanted pay for the dinners. Harger pleaded his own case, and the jury found a verdict for him, which threw the costs upon the hotel-keeper.

STRAINING AT A GAT.—Some little boys of the bootblack order have a hall in the Sixth Ward, where they "perform," and they have recently given fifty-six dollars—the proceeds of their entertainments—to the poor. But it appears the Society for the Reformation of Juvenile Delinquents has a vested interest in all "stage plays" to the extent of five hundred dollars, which is called a license fee, and the counsel of this society has written to the "Grand Duke Opera" to demand his five hundred dollars. "Here's richness."—N. Y. Herald.

So long as bells have tongues there need be no fear that our city will be forgotten or unknown throughout the world; for the bells of Troy, like other of its manufactures, go everywhere. We are led to this statement in noting the fact that during the past week Meneely & Kimberly of this city had calls for the shipment of their bells to Oregon, New Mexico, Cuba, Nova Scotia, South America and Japan, while prior shipments have been made to India, China, and other extreme points. *Hum fall, hum est*, may be taken as the motto of the manufacturers of this city.—Troy Times.

THE CATHOLIC CHURCH IS GROWING APACE IN THE Southern States. In the little town of Meridan, Miss., there were not twenty Catholics seven years ago; now there are over two hundred having a very neat church, with a bell of 1,000 pounds. Rev. Father Valley is pastor.

TEMPER.—Bad temper is oftener the result of unhappy circumstances than of an unhappy organization; it frequently, however, has a physical cause, and a peevish child often needs dieting more than temper than others, and sometimes on account of qualities which are valuable in themselves. For instance, a child of active temperament, sensitive feeling, and eager purpose, is more likely to meet with constant jars and rubs, than a dull, passive child, and if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress these ebullitions by scolding and punishment, you only increase the evil by changing passion into sulkiness. A cheerful good-tempered tone of your own, a sympathy with his trouble, whenever the trouble has arisen from no ill-conduct on his part, are the best antidotes; but it would be better still to prevent before hand, as much as possible any sources of annoyance. Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections grow—the wholesome warmth necessary to make the heart-blood circulate heartily and freely; unhappiness, the chilling pressure which produces here an inflammation, there an excrescence, and worst of all, "the mind's green and yellow sickness—ill-temper."—Education of the Feelings, by Charles Bray.

NEURALGIA.—A writer in the Lancet, Dr. C. H. Jones, states that in a majority of cases neuralgia essentially implies a lowering of the vital power and functional action of the nerve, and not an increase—an opinion which is also supported by the well-known experiment of Dr. Du Bois Raymond, in which a diminution of the nerve current is found to be co-existent with the presence of pain in the nerve. The writer thinks it may be fairly argued, that when the symptoms of debility, and especially of nerve debility, are so apparent, and have so distinct a relation to the particular symptom, this must be itself of like essential character; it can hardly be that the morbid state of the nerve affected can be greatly different from that which prevails so greatly throughout the system, especially when the means which avail for the cure of both are considered. The nutrition of the nerve being ill performed, its structure undergoes some molecular alteration which conditions pain. What is true of neuralgia from this cause, Dr. J. believes to be true of all cases, belonging to the non-organic class. Thus, electric disturbance, damp cold, malaria, all seem to act in the like way, so far as can be judged—viz. by deranging the molecular nutritive actions of the nervous structure, and so impairing its function.

YIELD OF MILK PER COW.—Prof. Miles, in his address before the Northwestern Dairyman's Association made the following statement.—The last census showed that there were 10,363,509 cows in the United States, which were valued at \$24,108,983. Most of these were of a very inferior kind. The average yield of milk, in the Northwest, was only 2,520 pounds per cow, but a dairyman in New York has succeeded in getting a yield of almost 9,000 pounds per cow from a herd. Mr. Fish, of Herkimer County, New York, by judicious selections, obtained a herd of cows that averaged 834 pounds of cheese per cow each year. The cow Red Rose gave 2,956 pounds of milk from August 1 to September 15, and one day gave 76 pounds. An Ayrshire cow, Lass, gave in the same time 2,740 pounds, and bred till she was 19 years old. The cow Nettie gave 3,364 pounds in July, an average of 41 pounds daily. The cow Beauty, belonging to E. T. Miles, of Massachusetts, gave, in 1870, 9,611 pounds of milk; in 1871, 7,922 pounds; in 1872, 7,555 pounds. At the last date she was 11 years old, and weighed 985 pounds.

MAXIMS.—Young folks should be mannerly, but how to be so is a question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, rough. They feel timid, bashful and distrustful, the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners, and that is, to do the best they can all the time, at home and abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly, and be munny at home, and then it will become a kind of second nature everywhere. A course, rough manner at home, begets a habit of roughness which we cannot lay off if we try, when we go among strangers. The most agreeable persons we have ever known in company were those who were most agreeable at home. Home is the school for all the best things.

CONTEMPT OF COURT.—(From the "Attorney," by John T. Irving.)—Mr. Rawley walked in, and close at his heels stalked Bitters. Both seated themselves, the one in a chair, the other on end, directly in front of the surrogate. Mr. Jagger looked at the dog with the solemn eye of a surrogate, and shook his head as only a surrogate can shake it.

"Are you the witness?" inquired he of the dog's master.

"I am, sir," replied Mr. Rawley. "I was subpoenaed to testify."

"What's that animal doing here?" demanded the surrogate.

"Nothing," replied Mr. Rawley. "He comes when I come. He goes when I go."

"The animal must leave the court. It's contempt of court to bring him here," said Mr. Jagger, angrily. "Remove him instantly."

Mr. Rawley had frequently been in attendance at the police courts, and once or twice had a slight taste of the sessions; so that he was not so much struck with the surrogate as he otherwise might have been. He replied:

"I make no opposition, sir, and shall not move a finger to prevent it. There is the animal, and any officer as pleases may remove him. I say nuffin agin it. I knows what a contempt of court is, and that ain't one." And Mr. Rawley threw himself amiably back in his chair.

"Mr. Slagg," said the surrogate to the man with a frizzled wig, "remove the dog."

Mr. Slagg laid down his pen, took off his spectacles, went up to the dog and told him to get out; to which Bitters replied by snapping at his fingers, as he attempted to touch him. Mr. Rawley was staring abstractedly out of the window. The dog looked up at him for instructions, and receiving none, supposed that snapping at a scrivener's fingers was perfectly correct, resumed his pleasant expression towards that functionary, occasionally casting a lowering eye at the surrogate, as if deliberating whether to include him in his demonstrations of anger.

"Slagg, have you removed that dog?" said Mr. Jagger, who, the dog being under his very nose, saw that he had not.

"No, sir; he resists the court," replied Mr. Slagg. "Call Walker to assist you," said Mr. Jagger.

Walker, a thin man in drabs, had anticipated something of the kind, and had accidentally withdrawn as soon as he saw that there was a prospect of difficulty; so that the whole court was set at defiance by the dog.

Mr. Rawley looked the court full in the face.

To Will you oblige the court by removing that animal?" said Mr. Jagger, mildly.

"Certainly, sir," said Mr. Rawley. "Bitters, go home." Bitters rose stiffly and went out, first casting a glance at the man with the wig, for the purpose of being able to identify him on some future occasion, and was soon after seen from the window walking up the street with the most profound gravity.

A lady who takes no care of her own person before marriage will take as little of her household after.

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MONTEAL, FRIDAY, MARCH 13, 1874.

ECCLESIASTICAL CALENDAR.
MARCH—1874.
Friday, 13—The Five Wounds of Our Lord.
Saturday, 14—Of the Feria.
Sunday, 15—Fourth in Lent.
Monday, 16—Of the Feria.
Tuesday, 17—St. Patrick, B. C.
Wednesday, 18—St. Gabriel, Arch.
Thursday, 19—St. Joseph, S.

SOIREE FOR THE ST. NAZARETH ASYLUM FOR THE BLIND—We would call the attention of our readers to the Soiree which is to take place on the evening of Wednesday next in aid of the funds of the Nazareth Asylum.

The special object of this meeting is to enable the good Sisters of this Asylum to continue and extend their great work in favor of the Blind, who above all other poor, deserve our warmest compassion, and challenge all the sympathies of the Christian heart. In all the Dominion there is no institution more deserving support, than is the Asylum for the Blind, for which the present Soiree has been organized.

The Soiree will be held in the splendid Hall of the Commercial Academy, No. 699 St. Catherine Street. Doors open at 7:30 P.M.; price of admission 50 cts. Remember Wednesday evening, eighteenth March.

NEWS OF THE WEEK.

All fears for the safety of the force under the command of General Wolsely have been set at rest by the receipt of despatches from that officer, announcing the full success of the expedition. The report that the Ashantee monarch was a prisoner to the British troops is not confirmed.

The Imperial Parliament met on Thursday, the 5th inst. Without opposition the Hon. A. Brand, Speaker of the late House of Commons, was chosen to fill the same high office in the new House. Immediately afterwards the House adjourned for a few days, but on the 19th it is expected that it will meet for the despatch of business.

The country has as yet no inkling of the policy of the new Ministry. Mr. D'Israeli is, we know it by experience, always educating his followers up to some startling point, and we should not be surprised to find his Cabinet introducing, or at least countenancing the very measures which hitherto he has opposed. Ireland must be conciliated if the present Cabinet is to stand; but Ireland can only be conciliated on the conditions of Home Rule, and Catholic Education for Catholics. Should D'Israeli approve himself unyielding upon these points, Mr. Gladstone will before long find means to trip him up.

Though the criminal proceedings against the Claimant in the Tichborne case have been brought to a close, we have not done with it yet. Lucie is committed to take his trial for perjury; another witness, called Capt. Browne, is arraigned on the same charge; and legal proceedings are about to be instituted, so telegrams report, against several prominent persons, on a charge of entering into a conspiracy with Orton to get hold of the Tichborne estates.—It is not difficult to guess who the "eminent persons" must be. There will be wailing and gnashing of teeth among the saints.

In Germany the persecution of the Catholic Church goes merrily on. The Bishop of Treves has been sent to gaol for exercising his spiritual functions contrary to law, and in a short time the entire Catholic Episcopate will have to share the same fate. What then? Fines have failed, imprisonment will fail, to bend the stubborn spirit of the Bishops; so that of two things, one. Either the secular government will have to confess itself defeated, or it will be forced to resort to still severer modes of punishment. Perhaps the age of martyrs is not at an end.

The revolutionary party in Spain is putting forth all its strength to crush the Royalists. It has, or is said to have, a force of 65,000 in the field.
The news of the surrender of Bilbao to the

Royalist forces was premature, but we may hope that by the time these lines are before the eyes of our readers that happy event may have taken place. It is the intention of Don Carlos to celebrate his coronation in the Cathedral of the City.

By latest telegrams we are informed that Coomassie has been burnt, and that the expeditionary force is on its way home. It is to be hoped that for the future all idea of a Protectorate may be abandoned by the British government, and that Fantecs and Ashantees may be left to manage their own quarrels.

In our exchanges we find some further particulars, which we give below, of the dragging of His Grace the Archbishop of Posen to gaol. As we read, our thoughts naturally revert to the days of Diocletian, and the other Bismarcks of the early centuries of Christianity.

"On Monday the Archbishop officiated at the Mass in the cathedral and gave his blessing to those assembled. On Tuesday, at three o'clock in the morning, a company of soldiers was placed near the cathedral and a considerable number of police occupied the bridges to Schroda and the Wallischei, a suburb of Posen. The servants of the cathedral were kept back on the Zagorzo, and recommended to keep the peace. At half-past three the director of the police, M. Standy, accompanied by the inspector and one policeman, rapped at the door of the archbishop's palace, and in answer to the question as to who they were, replied, "The officers of the court." The porter immediately opened, and the archbishop, who informed the archbishop of what was passing. His Grace dressed himself immediately, and personally received the intelligence from the director that he had orders to arrest him, and could only allow him a quarter of an hour to make all necessary preparations. The chaplain was very desirous of accompanying the archbishop to prison, but neither he nor a servant were permitted to go. At four in the morning his Grace was conducted to a carriage standing at the gateway. A policeman in civilian's dress ascended the box; a small trunk, containing the clothing of the archbishop was placed on the carriage, which immediately drove across the Wallischei towards the town. The report of the arrest spread like wild-fire through the town of Posen, and a crowd of people quickly assembled before the archbishop's palace to ascertain the truth, which they partly obtained from the servants of his Grace. But no one seemed to know where he was taken. Several propositions were at length made by some to go to Fort Winary, others to go to the court and others to the stations to get information. At the same time the greatest order was observed. The best informed knew the archbishop had been conducted to the Central Station, where he remained in the ladies' room till the arrival of the train. At five in the morning, conducted by several police officers, he started in the direction of Breslau. Nearly every one thought that Frankfort-on-the-Oder was the place of his confinement, and not until the afternoon was it certainly known that the archbishop had been sent to Ostrowo. It is stated that the present Court of Appeals in Posen sent to several district courts in the province to inquire if they had a locality adapted for the imprisonment of an archbishop, and most answers were in the negative. Ostrowo is a small Polish town on the Silesian and Russian frontiers, with about 7000 inhabitants, principally Protestants or Jews. It is many miles distant from any Posen and Silesian railways, and lies almost at the end of the world.

"At noon every one in Posen knew that the archbishop had been arrested, but no riot took place.—The churches were filled with people; all parties arranged by the aristocracy were countermanded, even the Polish theatre remained closed in the evening. The Kurjer Poznanski appeared in mourning, and the leading article began thus:—
"What we have for a long time foreseen, what we have been dreading these two months, has at length come to pass. This morning, at four, our most venerated archbishop was arrested and led away. At this painful time—that we all know—he observed a remarkable behaviour and an imposing quiet, commending his servants to suppress their grief. No one being allowed to accompany him, he remained alone in the hands of those who arrested him. Today our Church celebrates the pious remembrance of the prayers of Maria on the Mount of Olive. Our archbishop has fulfilled his duties to the end. Now it is for us to perform our duties! Before everything let us take to heart the warning of our high confessor, whom God has at present deprived of us; let us observe the real peace of Christians, as becomes those who perform their duties with fervency, and do not turn from them. Let us above everything strictly obey the lawful substitutes of the Church authorities.

We learn that there was much excitement, and almost a riot when the Bishop of Treves was dragged to jail. The day after this the Catholic Seminary of the Diocese was forcibly closed by the Police—of course in the name of civil and religious liberty—and the indignation of the people at this second act of monstrous tyranny became so manifest that troops had to be called out. Comment upon such proceedings are unnecessary; but it is well to remember that these are the measures which provoke the admiration of the Protestant community.

We learn by telegram that Charles Orton has published in the London Globe a confession to the effect that the defendant in the late action for perjury is indeed his brother Arthur Orton. The mystery will in time be all cleared up.

It is pretty evident from the tone of their press that amongst Protestants grave doubts are entertained as to the successful issue of Prince Bismarck's stringent laws against the Church. Whether these laws be just, or iniquitous are matters about which Protestants do not often trouble themselves; but they have strong suspicions that they will fail to obtain the proposed end, in which case they must be condemned.

Yet indifferent as they may be whether laws for the suppression of Popery be just or otherwise, in accordance with, or repugnant to, the principles of civil and religious liberty, it is also clear that Protestants in England are beginning to entertain some misgivings as to the justice of the Bismarckian penal laws.—"Prince Bismarck," says the Times, commenting upon the late Catholic demonstration in

London, "brings against the Roman Catholic Clergy a variety of charges, which in their nature are most difficult of proof;" which never have been proved to be true; and which therefore on the principle that no one is to be deemed, or treated as guilty, until his guilt be proved, are of no force, and offer no excuse for the persecution to which in Germany the Catholic clergy are exposed. And so even the Times finds itself forced to admit "that the Roman Catholics have a strong case to start with in protesting against the penal laws which are now being vigorously enforced in Germany."

This is a great admission, and is of itself a condemnation of the manifestations of sympathy in favor of the government enacting these penal laws, given at the late Protestant meeting; for it is manifestly absurd to condemn those of whose guilt there have been adduced no proofs, and who have a "strong case" to start with. The presumption is altogether in favor of the accused.

Nor can the Times "understand what Prince Bismarck expects to accomplish by this sovereignty." That the Bishops will in consequence of the fines and imprisonments imposed on them "swerve from the policy laid down by their Church" the great organ of British Protestantism cannot bring itself to believe. "If by depriving the Roman Catholics of Germany of their spiritual guides, Prince Bismarck could wean them from their creed, his policy might at least have the merit of expediency; but if this should be the result, it will be the first instance in history."

"Experto Crede"—in short says the Times to Prince Bismarck. We of England have tried the experiment, and have failed miserably; we cannot even urge the plea that success has justified our policy. Though by our laws, recently repealed, it was a capital felony for a priest or Bishop to say mass within the British isles, to exercise any of the functions of the Catholic religion, or reconcile a Protestant with his Church, and though these laws were rigorously enforced amongst us for generations still Popery lingered on, spread abroad its roots and branches, till now again like a stately tree it covers the land. Where we have so signally failed, you can hardly hope to succeed. These Romish clergy are a stubborn lot; for them the rack, the "scavenger's daughter," the thumbscrews, and other appliances of our blessed reformation wherewith we sought to win Papists to a knowledge of the truth as it is in Jesus, were all in vain; for them the hangings, the disembowellings, the quarterings wherewith we sought to suppress their imprisonment had no terrors; how then can you hope by fines and imprisonment to subdue their stubborn spirit? "Fine and imprisonment" adds the Times "are light matters to a man who believes that he is playing the part of a martyr."

From the altered tone of the Times we conclude then that a change is coming over the Protestant mind in England. Once convinced that the German penal laws are likely to fail, even as did the English and Irish penal laws, Protestants will begin to entertain the suspicion that these laws are unjust, as well as inexpedient.

A FRENCH TICHBORNE CASE.—A French Court of Appeal has lately furnished us with an appropriate pendant to the now happily concluded Tichborne case in England. The two cases resemble one another in this, that in both a pretender to certain titles and estates, comes forward—the one pretending to be the heir of the Tichbornes; the other of Louis the Sixteenth of France.

The claimant in the latter case is for the second time a man of the name of Naundorff, who having reached an advanced age as a watchmaker in Breda, now claims to be the descendant of the son of Louis XVI. and Marie Antoinette. Of course the claimant was nonsuited.

Still the historical question remains—was the child found in the Temple after the revolution of Thermidor, July, 1794, really the son of the murdered King? or a dumb and scrofulous child substituted for him? At first sight it would appear a very simple question: for by whom, and for what purpose could the real Dauphin have been smuggled out of the prison in which he was confined? There are however many plausible reasons for believing that such really was the case.

It is pretended that, on the 19th of January, 1794, the day on which the wretch Simon the cobbler, to whom the charge of the Dauphin had been entrusted, resigned his place in the Temple, the real Dauphin was abstracted there, from by two agents of the Prince of Conde; and that a dumb child was left in his place; and now the truth of this strange story had from the beginning many staunch supporters, amongst all classes of French society.

Pretenders in consequence sprang up in every direction—amongst whom appears another Naundorff, the father, we suppose, of the pretender whose claims have again been dismissed by the Court of Appeals. On this

Continent a certain Eleazar Williams, a Methodist minister if we remember aright, claimed to be the true Dauphin: but the career of a man named Jean Marie Hervagault, by the boldness with which he advanced his pretensions, and the success which for a moment they commanded in France, most closely resembled that of our acquaintance Arthur Orton. This Hervagault was the son of a tailor of Saint-Lo, and when he came forward as the son of Louis XVI. his tale met with ready credence amongst many of the French royalist families. He was magnificently lodged in the house of a Madame de Rambeour, waited upon with all the honors due the King, and was feasted everywhere.—Thousands thronged around him, and when he attended Mass, Louis Charles, so he signed himself, was humbly followed by a footman bearing his prayer book and cushion. Mathurin Bruneau was another of the pretenders who for a season met with much success; and it would be tedious to enumerate the names of all these who at different times have put forward similar pretensions. We need only allude to Naundorff,* the father we suppose of the actual claimant, who on several occasions was exposed to the danger of assassination, and who was fully identified as the son of Louis XVI. by M. Marco de St. Hilaire, one of the former Usurers of that monarch's chamber, and by Madame de Rambaud who had charge, as nurse, of the real Dauphin from the day of his birth, to that of his imprisonment in the Temple. This was evidence of identity as strong at least as that of silly old Lady Tichborne in favor of Arthur Orton.

Besides, the death of the real Dauphin in the Temple has never been proved; a mystery, hitherto not cleared up, hangs also over the death of that dumb scrofulous child who was passed off upon the public as the Dauphin. Was he poisoned? or did he die a natural death? It is not known; neither was the body ever identified.

This child died on the 20 Prairial, 8th June, 1795. The body was examined, by order of the authorities, by several medical men, who were only admitted to see the corpse on the 12th, or four days after death, when in that hot season, decomposition must have set in so as to partially destroy the features, and render identification very difficult. The language of the medical men in their Report was very guarded. They spoke of having examined the body of a male child, apparently about ten years of age, "which the commissaires told us was that of the son of the defunct Louis Capet, and which two of our number identify as the body of the child whom they had attended for a few days." This is the only official proof in existence that the child that died in the Temple was the son of Louis XVI. and Marie Antoinette.

For the rest, after the Restoration, Louis XVIII., the Duchesse D'Auoulême and other members of the family were always reticent on the subject of the Dauphin and his asserted death, and in a word the mystery never has been, and probably never will, be cleared up. The fate of the Dauphin will always remain one of the unanswerable questions of history, such as—who was Perkin Warbeck? who was the man in the "Iron Mask?" questions curious indeed, but in these days of no practical consequence, unless in so far as the claims of Naundorff might interfere with those of the Comte de Chambord.

* In 1851 the heirs of this Naundorff, by the hands of their Counsel, Jules Favre, produced in Court, three letters, pretended to be copies of letters from the successor of Simon in the Temple, a certain Laurent, to Barras when the latter was at the head of the French Government, in which letters the fact of the substitution of a dumb child for the Dauphin was fully established. The originals however were not produced.

The news of the death of the brave Chevalier Murray, reported in our last, has, we are sorry to say, been confirmed by a telegram forwarded to his friends and relatives in Montreal. He received his death wound at the storming of Manresa by the Carlists, and died as he had lived, a brave soldier and a true Christian gentleman. His family in Canada who now weep his loss, will bear this in mind, and be comforted. To few is it granted to lead such a life, to die such a death.

In our next we hope to be able to lay before our readers some details of the life and military services of the Chevalier Murray, since he is one whose memory the Catholics of Canada should fondly cherish. On many a hard fought battle he distinguished himself in the cause of right against might, and of Holy Mother Church; and whether fighting under the banner of the Sovereign Pontiff, or that of the Catholic King of Spain, he was ever prominent amongst the brave soldiers of the cross, faithful and true. May his soul through the mercy of God repose in peace.

The spiritual retreat given at Kingston by the Rev. Father Langoke, S.J., was brought to a close on the evening of Sunday last.—Over 5,000 persons were in attendance, and the scene is described as having been most imposing.

On Sunday, second of Lent, there was read from all the pulpits of the Catholic Churches of this city a warning, or *Avis*, from Monseigneur the Bishop of Montreal, against encouraging the indecent amusements which are of frequent occurrence. His Lordship in particular alluded to theatrical exhibitions, in the course of which it too often happens that men and women immodestly attired, present themselves before the public to the scandal of the spectators. The Bishop earnestly exhorts his people to keep away from all such places of entertainment, as unbecoming at all times, but especially during this holy season of Lent, which should be kept in retirement, and in a spirit of penitence.

His Grace the Archbishop of Toronto is on his way back to Canada; he left Rome on Friday of last week.

We notice by the last *Dublin Nation* received, dated the 21st February, the result of the late elections in Great Britain is:—Ireland, 60 Home Rulers, 31 Conservatives and 12 Liberals. Great Britain, 29 Home Rulers, divided as follows:—England 23, Wales 3 and Scotland 3, making a total of 89 in the Imperial Parliament in favor of Home Rule for Ireland.

The name of Riel appears in the list of members to serve in the new Parliament. Telegrams from Toronto announce that the elections for the three divisions of that City have been protested. A protest against the election of Sir J. A. McDonald, for Kingston, was forwarded to Toronto on the 6th inst.

Mr. Penny, the well known and talented editor of the *Montreal Herald*, has been made a Senator. The appointment seems to give very general satisfaction, and it will no doubt be of service to the country, as the new Senator is a gentleman of high reputation and of ripe political experience.

The *Globe* is of opinion that the revelations of the Tichborne case have done Mr. Whalley no harm "for Mr. Whalley never had a reputation to lose." We don't quite agree with the *Globe* here. Mr. Whalley has long had "a reputation," and to lose it would be about the best thing that could happen to him.

The promoters of the new Protestant Episcopal reformation commenced operations on Sunday. For the present, the sect is being run by a Protestant minister of the name of Gallagher.

BLACKWOOD'S EDINBURGH MAGAZINE.—Feb. 1874. New York, The Leonard Scott Publishing Co.; Messrs. Dawson Bros., Montreal.

In the current number the Story of Valentine and His Brother is continued, followed by an article, The Two Speranskys, intended to throw light on official life in Russia. A third article on International Varieties—Titles, comes next; then one entitled The Book of Carlarveroch; followed by Disorder of Dreamland, Scepticism and Modern Poetry; The Philosopher's Baby; The Minor King of Majore; Fables in Song; and a Postscript. The Political Surprise.

WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. 53.

THOU SHALT NOT STEAL.—7th Com.
The pagans, Christian soul, had an exalted and admirable idea of the rights of property, and a corresponding contempt for the thief and the avaricious. These men, aided only by those lights which human reason can supply, and unaided by those lights of divine faith which the Son of God made Man brought with Him from Heaven, had long before taught that a rational man should always look upon his neighbor's interests as his own;—that all men having the same nature, had equal rights;—and that he who stole, overturned that solid foundation on which human happiness was built. Others again argued—that as it is forbidden to a rational man to despoil his country in order to enrich himself, so it is also forbidden to such a man to despoil the citizens of that country;—that man having been created to aid his fellow man, not only ought not to do his fellow any harm, but, on the contrary, ought to do him all the good in his power; that both nature and reason ought to inspire us with that mutual love, which can do no injustice.

Such are the exalted notions of those pagan sages whom God sent to the world to prepare it for the coming of Christ. Their's was indeed a noble protest against theft, and avarice, and all injustice. Tell me then, Christian soul, setting aside for the moment all those holy precepts of morals, which Jesus Christ taught the world—tell me, I say, is it not disgraceful, is it not lamentable that the pagan sages should long ago have announced to the world such noble doctrines, and that Christians should have profited by them so little? Is it not lamentable, that whilst Pagans, enlightened only by reason, denounced theft as a crime

against the rights of nations, Christians though enlightened by the light of faith, should fall into that crime without scruple, without remorse, nay!—almost without reflection? Is it not lamentable that men for the most part, now-a-days, abstain only from theft, when they cannot steal?

Amongst the ancient Egyptians there was a law, which obliged each one to render an account, every year to the superintendent of the province in which he lived, of all his goods and chattels; he was to point out accurately the means he had used in the acquiring of wealth—the profession he followed—the estate or riches he had inherited—the profits he had made. If any one was convicted of lying or deception, but above all, of having made money unjustly, he was forthwith condemned to be dragged at horses heels until he was dead, and his dead body was to be given to the vultures. Such was the high appreciation in which this pagan nation held the rights of property—such the terrible punishment which it meted out to the thief and the unjust. Christian soul! if a like law were to be enacted in this our Christian dominion, how many would there be to survive its enforcement?

If, then, theft was held in such abhorrence amongst idolaters, who had only arrived at a knowledge of its enormity by the light of their reason—how much more ought Christians to detest it and fly from it; who have learnt its enormity from the law of God? If these men so punished theft—because it was a crime against the laws of man, how much more will God punish it, because it is a crime against the law of God? Let us not stay to consider the temporal punishments with which God has visited it. The bodies of Achaz and Jezabel condemned to the dogs for unjustly possessing Naboth's vineyard—and Antiochus devoured by worms for having stolen the sacred vessels from the temple—Judas hanging from a cord. These are only temporal punishments. The eternal punishments who shall tell? Christian soul, on that day when eternity shall dawn on you—on that day when you shall first appear in the sight of God—on that day, when in the twinkling of an eye, all your crimes shall be revealed to you by the eternal Judge—if on that day there shall be found amongst those crimes one act of injustice or of theft, on that day will the gates of the kingdom of heaven be closed irreparably and for ever against you. It is an Apostle who has declared it. "Neither thieves nor robbers shall possess the kingdom of God." Unhappy soul! for one small chattel, you have renounced heaven and God; for one small piece of silver, which you have not even been able to bring with you, you have seen the eternal gates of heaven closed against you.

Theft, having been placed by St. Paul amongst the crimes that exclude from the kingdom of heaven, is by its nature a mortal sin. It is true that in consequence of the smallness of the thing stolen it may not always be mortal; as for example to steal a cent or an apple, but this does not prevent it being considered as mortal in its very nature. As a poison, which, mortal in itself, yet when taken in exceedingly small quantities may not cause death, is still considered a mortal poison; so theft is in its nature mortal, though when the thing stolen is exceedingly small, it does not necessarily condemn to eternal death. Nor will it do to object, that in the Book of Proverbs (c 6) by the words, "the fault is not great when a man hath stolen," the Holy Ghost has declared stealing to be a trifling fault. In this passage two things are evident. First, that that kind of stealing is alone contemplated, which being done to satisfy the cravings of a starving soul, we have already seen diminishes the guilt. This is evident from the concluding words of the verse, where the Holy Ghost assigns as the reason of the theft "for he stealeth to fill a hungry soul." In the second place, it is evident that the Holy Ghost is here drawing a comparison between the crime of adultery and its temporal consequences, and the crime of stealing and its much more mild temporal punishment. It is in this sense that the venerable Bede explains this passage. Theft, he says, is not here called a light crime considered in itself—but considered in comparison with adultery. Thus God complaining by the mouth of the Prophet Ezekiel (c 16) of the enormity of the crimes of Jerusalem, tells her that her sisters Samaria and Sodom were justified above her, not because they had not committed great crimes, but because their crimes were not to be compared to hers.

Christian soul, deceive not thyself with this idea that stealing is not a grievous crime. You have the thunders of Mount Sinai speaking to you, and they have declared "Thou shalt not steal."

A correspondent complains that no sooner does a native raised Canadian minister show signs of ability than he receives "a call" from some American congregation, and invariably answers in the affirmative. As these "calls" are always accompanied by very liberal offers of remuneration, it is plain that if Canadian congregations desire to retain their ministers they must pay them such salaries as will place them above the need or temptation of emigration to the States.—Globe.

IRISH HOME RULE LEAGUE.

The monthly meeting of the Montreal Branch of the Home Rule League was held Tuesday, the 3rd inst. in the St. Patrick's Society's Hall, Toupin's Buildings, McGill Street.

The President Edward Murphy Esq. on taking the Chair alluded to the information derived from the latest Irish journal in his possession dated 9th ult., the Nation of the 14th not having come to hand by last mail, and dwelt upon the evident strength of the adherents of Home Rule in their native country; in proof of the earnestness of the people, he mentioned that Mr. Ellis, one of the best landlords in Ireland, having always dealt fairly with his tenants, had been defeated in the county of Kilkenny, solely because he did not subscribe to the principle of Home Rule, while Mr. Pim, who was admitted to have been in the past one of the most earnest, truthful, and conscientious representatives of the Irish people in the Imperial Parliament, had met, with the same fate, with overwhelming odds, his successful opponent, a Home Ruler the Lord Mayor of Dublin beating him by nearly three to one. The Chairman also referred to the defeat of Mr. Bagwell for Clonmel and to show what a hold the movement has on the people of Ireland gave the following extract from the Freeman:

The grasp taken by Home Rule on the electoral mind of Ireland has been nowhere more strikingly displayed than in the result of the election for Clonmel. Though not as remarkable as the Clare election of 1873, when Viscount Fitzgerald, a Catholic Emancipator of great territorial influence, was beaten by O'Connell, it possessed some features not dissimilar and certainly worthy of a passing record. Mr. Bagwell, of Marlfield, the late member, has long been deservedly a most popular man. He enjoys the large income of £12,000 per annum, a considerable part of which is generally spent in Clonmel. He voted for the Irish Church Bill, the Land Bill, and uniformly supported all other Liberal measures. His famous demesne of Marlfield is situated close to Clonmel; and, being open and free, merits the appellation of "the People's Park." His woods are cut down in winter, and the poor liberally supplied. His prestige stands so high with his ex-colleagues in the Irish representation, as well as with the Ministry that, in a public speech of the late Mr. Moore, M.P., Mooreport, his elevation to the House of Lords was openly urged. For a long period he has represented Clonmel, and his ancestors sat in the Irish Parliament. To fight such a man in his own stronghold seemed a serious undertaking; but he refused to declare for Denominational Education or Home Rule, and thus hung down the gauntlet. In this he was politically and religiously opposed to a large portion of the electors, and Arthur Moore, Esq., son of the late popular member for Tipperary, was selected to fight Mr. Bagwell on his own ground. It was a proud position for a young man to take. Though thousands of miles away at the critical time he telegraphed to an esteemed friend, placing his services at the disposal of the National party. His late father's acts in the County Tipperary, especially in the purchase of Ballycogh, had endeared his name so much to the tenant-farmers of that great county that his esteemed agent had the greatest difficulty in restraining them from nominating him for the county. They came to Clonmel to do so, and yielded only on explanation and appeal. Mr. Moore picked up the glove, and won. It was a great victory. The number of registered voters is 443, and out of these Mr. Moore polled 220, and Mr. Bagwell 149, thus leaving Mr. Moore a majority of 71. In this contest, all the old interests broke down, and the supporters of Mr. Moore carried their colours through victorious to the end.

He believed that from the number of representatives returned by the populous districts, they could claim that three-fourths of the population were in favor of this movement, and he read an extract from an enthusiastic letter from Mr. Mitchell Henry telegraphed to the Freeman, above all things urging that the Home Rule Parliamentary representatives should meet in Dublin at an early date, and decide upon a definite course of action to be pursued in their interests in the House. He mentioned subscriptions received by him since last meeting, and announced that all same donated would be punctually acknowledged in the True Witness.

Mr. Carroll addressed the meeting urging his fellow countrymen to contribute to the Cause.

Mr. M. Donovan, President of St. Patrick's Society, declared that his heart was wholly in the movement, and instanced the exertions made by Grattan a century past to secure legislative independence for Ireland, success being obtained, he remarked, during the progress of the American revolution. He urged that during these eighteen years of legislative independence, Ireland had enjoyed unusual prosperity in every department, besides producing some of her great men, O'Connell being during this period brought to the surface, and stated his belief that every person present was in favour of either Home Rule in Canada or Home Rule in Ireland.

Mr. J. J. Curran referred, amid applause to the formation of a branch association recently in Quebec, and expressed a hope that this example would be speedily imitated in the other principal cities and towns of Canada. He affirmed that within a very recent period journals which had at best given the movement a cold shoulder, if they had not maintained an open opposition, began to view it with favor and approval, and spoke strongly in favor of Home Rule as a simple act of justice to Ireland.

Mr. McDonald energetically supported the movement, maintaining that an act of injustice performed by one nation towards another would inevitably ultimately bring about a just retribution; he urged that Home Rule should be granted as atonement by England for seven centuries of wrongs suffered by Ireland at her hands, and argued that it would not only benefit the other two kingdoms, England and Scotland, but might yet be the sole means of averting ruin from England.

Mr. Healy supported, in an eloquent and witty speech, the Home Rule cause for Ireland.

Mr. Howley being loudly called upon, declared his devotion to Old Ireland, quoting lines written by Lady Dufferin, and held that any man, whoever he might be, that lauded the uprisings of the people in Spain, Italy, and other Continental countries, and did not equally support this movement on the part of the Irish people, was a fraud.

A number of subscriptions were received, and Mr. Donovan having announced amid applause, that an item had appeared in the Boston Pilot, stating that a Branch Association had been organized in New Zealand.

The chairman announced that the next monthly meeting would take place the first Tuesday in April, but should it be thought necessary, the Council would call a special meeting this month, after St. Patrick's Day. The meeting then adjourned.

We append the names of the subscribers:— T. F. O'Brien, \$25; M. Donovan, 5; M. Cummings, 5; P. Mohan, 5; J. C. Doyle, 2; D. McCaffrey, 1.

NO IRISH NEED APPLY.

The Local Government give to Scotch emigrants, who are married and have two or more children, 200 acres of land and to those who are married and have less than two children 100 acres of land with a house thereon, and pledge themselves to have four acres chopped in each of the 200 acre lots, and two acres on each of the 100 acre lots, the house in each case to cost the Province not more than \$90. The Government also construct the road to the settlement and roads through it at the public expense. They give also a loan of £3 sterling to each adult to help to pay the passage of those Scotch emigrants. They now offer like advantages and inducements to English emigrants.

The Government made another kind of bargain with the agent of a Danish colony, binding themselves to provide work for the emigrants for two years. The terms of the arrangement were afterwards commuted, and besides giving them the free grants of land and making their roads for the settlers, they gave to married men with families of more than two children \$110 in cash, in lieu of the log house and chopping, and to married men with smaller families \$60 in cash, and to unmarried men \$40 cash.

We remarked on Tuesday that none of these inducements were offered to Irish emigrants, and the News of yesterday, under the heading "unreasonable dissatisfaction," said:—

"The Freeman can seemingly find nothing exactly as it should be in the policy or practice of the Local Government. Most sensible people think the Government deserve well of the country for their efforts to promote the settlement of our wild lands. Not so the Freeman; for although it cannot dispute the fact that the Government, considering the means at its command, have done well in the immigration matter, yet it complains that Ireland, as a field for emigration agents, has not had justice done it by the Government; and that our own people have not been properly encouraged to try their fortunes in the bush."

"The first complaint is senseless. The Government immigration policy is in no wise shaped under the influence of mere race considerations. The Government has operated where, by securing the co-operation of Dominion Emigration Agents, they could secure the largest desirable result at the smallest expense to the country. With increased means at its disposal, it would be glad to direct its attention to Ireland, as well as to England and Scotland."

This is the coolest insolence. This member of the Local Government, publisher of a paper in this city of St. John, the majority of whose inhabitants are Irish, has the effrontery to tell us that when the Government have done all they can do in England and Scotland and Scandinavia they may, if they have any money to spare, direct their attention to Ireland.—St. John Freeman.

NOTICE.

As many of our subscribers, in communicating with us, omit the names of the Post Offices at which they receive their papers—simply stating the names of the Townships in which they reside at the head of their letters—we have to request that they will be particular in future and mention the Post Office address in full. When parties remove and desire their address changed, they will please name the P. O. changed from as well as that changed to.

The Sisters of the Deaf and Dumb Institute, St. Denis street, beg to acknowledge with sincere gratitude, the very opportune and handsome donation of \$50 from the hands of Messrs. Wilson and Brennan; surplus fund of a social ball on the 13th of February.—Com.

PASS HIM ROUND.—On the 15th August last, a person calling himself John Round, and representing himself as a gardener, was married in due form, by license obtained in this town. A clergyman, in good standing performed the marriage service, to a respectable young girl belonging to the Township of South Monaghan. A few weeks ago it began to be rumored that said John Round had at the time of the marriage referred to, a wife living in England, and was by her father of several children, all of whom he deserted. As the rumor was confirmed by several persons in and about this town, who allege that they are acquainted with the family of Round, the miscreant was taxed by the relatives of the woman he lately married with the offence to which the rumor pointed. Bold denials and plausible evasions with which he met at first, were followed, after a few days, by his flight from the neighborhood, and efforts which were then made to arrest his flight, through the use of the telegraph have proved unavailing. The scoundrel has doubtless, sought refuge from the vengeance from our laws in the United States. The press would do well to pursue him with the publicity which it can give to his villainy. His actual wife is said to be living in Keigate, County of Surrey, England. The woman whom he so cruelly wronged, if the allegation which has been made be true, is now residing in this neighborhood with her friends, and is plunged into the deepest distress of mind by the unhappy position into which she has been unwittingly led. Is there not something far wrong in this mode of issuing marriage licenses which makes an occurrence like the above possible? Did the securities know enough or indeed anything at all, about the history of the man for whom they became answerable? We have every reason to know that the carelessness and incompetency which are apparent in some of the licenses which come into the hands of clergymen occasion them much annoyance and anxiety. The office of an issuer of marriage licenses is pretended to protect society from such outrages as that we have brought to light, and not in this case to make the perpetration of them fatally easy.—Peterboro Review.

ROBBERY ON THE GRAND TRUNK.—The Belleville Intelligencer gives the particulars of a daring robbery committed on the Grand Trunk Railway, near the Belleville Station, between 10 o'clock on Monday night and 2 o'clock Tuesday morning. It seems that a number of cars, forming part of a way freight train which arrived about 6 o'clock in the evening, were shunted on to one of the eastern sidings. In one of these cars was a number of cases of goods consigned to Montreal, consisting chiefly of Canadian Trenches. Workmen were employed about this train repairing some damaged cars up to 10 o'clock, when labour at that point was ceased, and soon after midnight a shunting engine was run down to the spot. The men on the engine saw two men go into the bushes, which are there quite close to the track, but paid little attention to the circumstances, until hearing the parties talking in the bush, some of them went over to see what attraction there was to keep the strangers there. On doing so, the men who were in the thicket started to run towards the town when the railway employes discovered two large rolls of cloth, containing probably about 20 yards each, on the ground. No pursuit of the parties who had left the goods was attempted, as they had too much of a start, and besides it was not known what they had been up to. They were, however, seen to turn to the northward again, crossing the field which lies in rear of the Station-master's house. The cloth was taken to the station, and the night agent caused a search to be made, which resulted in the discovery that one of the cars had been unsealed, and a case of cloth opened, a portion of the contents of which were scattered about the car and that some 25 pieces of cloth, estimated to be worth \$500, had been stolen. The burglars were either novices at the business, or were poorly provided with tools, as the lid of the case had been smashed open with a stone, fragments of which lay in the car. The robbers also left behind them some articles which may form a clue to the detection of their former owners. The case was at once put into the hands of the Belleville police, who, we trust, will succeed in discovering the culprits, whose punishment, if they should be found out, will prove a warning to others who may be similarly inclined.

RIMOUSKI, March 2.—Last night, about 8 p.m., the postmaster of St. Flavie, was arrested on a charge of mail robbery, and at once taken to Rimouski. He was examined this morning, tried this afternoon, and at once sentenced to five years' imprisonment in the penitentiary. The arrest, examination, trial, and sentence all took place within twenty hours. This is probably one of the most remarkable instances of speed in the action of the law on record.



ST. PATRICK'S DAY.

PROGRAMME OF GRAND PROCESSION.

Route:

THE SOCIETIES are requested to assemble at the ST. PATRICK'S SOCIETY'S HALL, at NINE o'clock A.M., sharp, and proceed by CRAIG and ALEXANDER Streets to ST. PATRICK'S CHURCH. After Grand Mass, the PROCESSION will re-form on CRAIG and BLEURY Streets to St. CATHERINE Street, along St. Catherine Street to St. LAWRENCE MAIN Street, along St. Lawrence Main Street and St. LAMBERT HILL to NOTRE DAME Street, thence to the ST. PATRICK'S SOCIETY'S HALL, Corner MCGILL Street.

Order of Procession: JOSEPH CLORAN, Marshal in Chief.

- 1. CONGREGATIONS of St. GABRIEL and St. HENRY. BAND.
2. CONGREGATION of St. BRIDGET'S (not members of any Society). BAND.
3. St. BRIDGET'S TOTAL ABSTINENCE and BENEFIT SOCIETY. BAND.
4. BOYS of the St. ANNS CHRISTIAN BROTHERS' SCHOOLS. BAND.
5. CONGREGATION of St. ANNS (not members of any Society). BAND.
6. St. ANNS TEMPERANCE SOCIETY. BAND.
7. BOYS of the St. LAWRENCE CHRISTIAN BROTHERS' SCHOOLS. BAND.
8. St. PATRICK'S CONGREGATION (not members of any Society). BAND.
9. STUDENTS of St. MARY'S COLLEGE. BAND.
10. IRISH CATHOLIC BENEFIT SOCIETY. BAND.
11. CATHOLIC YOUNG MEN'S SOCIETY. BAND.
12. St. PATRICK'S BENEVOLENT SOCIETY. BAND.
13. St. PATRICK'S TEMPERANCE SOCIETY. BAND.
14. St. PATRICK'S SOCIETY. BAND.
MAYOR and INVITED GUESTS. CLERGY. P. C. SHANNON, Secretary of Convention.



ST. PATRICK'S SOCIETY WILL GIVE A GRAND CONCERT, IN HONOR OF THEIR NATIONAL FESTIVAL, ST. PATRICK'S DAY, ON Tuesday Evening, March 17, 1874, IN THE CITY CONCERT HALL.

A SELECT PROGRAMME has been arranged for the occasion. Several eloquent Irishmen will deliver addresses. The Hibernian Independent Brass Band has been engaged.

Admission—Gentlemen, 50 cents; Ladies, 25 cts. The proceeds of the Concert will be devoted to the building of a St. PATRICK'S HALL. Doors open at 7 o'clock p.m.; Concert to commence at 8 o'clock. For further particulars see small Hand Bills.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY

The Members of the above Society are requested to meet on St. PATRICK'S MORNING at Eight o'clock sharp, on the ground in front of the ST. PATRICK'S ORPHAN ASYLUM, there to form in PROCESSION and proceed, with Band and Banners, to the St. Patrick Society's Hall, (Toupin's Building) McGill Street, where they will join the various Irish Societies and return with them to St. Patrick's Church to attend Divine Service. Members are earnestly requested to attend in full force, and to wear their Badges on this occasion, and immediately after Grand Mass, to rally around the Banners of St. Bridget and Father Mathew and take their place in the Grand Procession of the day. By Order, SAMUEL CROSS, Secretary.

A MEETING of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY, will take place immediately after Grand Mass, next Sunday, 16th inst., in the Society of St. Patrick's Church, Old and New Members in want of badges can procure them on this occasion. Every member will please attend.

THE MENONITE IMMIGRANTS.—The following information about the emigration of Russian Menonites to America may be relied on:—Five hundred Menonite families are to come early in the summer by the Allan Line, and through Canada for Manitoba. Arrangements for these were made some time ago. One thousand two hundred families, going to Kansas and Dakota, having failed in arranging to pass through Canada, are coming from Hamburg to New York by the Izman line, and the Erie Railroad to St. Paul. Five hundred families from Russian Poland, who will require more pecuniary assistance than the others, are not yet satisfactorily arranged for. It is quite possible these may find their way to Manitoba.—Globe.

CLERGY ESCAPE.—Mollie Holbrook, who was arrested on the charge of stealing twenty thousand dollars' worth of bonds in Chicago, has escaped from custody. The lady was being conveyed to Chicago to be arraigned, by a detective who, with the usual stupidity took her by the Canadian route. As soon as she crossed the frontier she appealed to a Canadian policeman for protection, and, having been brought before a magistrate, was set at liberty. Was she sent to Canada through stupidity or knavery?—N. H. Herald.

The fact that Miss Rye receives £8 and an outfit from the overseers for every child she relieves the workhouse of is creating considerable adverse criticism, and she is pretty severely handled by the press in England as well as this country.—Bellville Intelligencer.

M. Pouchet, in his great work "The Universe," says that "Anatomically and physically speaking, the human mechanism is very rude and coarse compared to the exquisite delicacy revealed in the organism of certain animals. But in us, the intellect, the real scepter of the universe, predominates over the apparent imperfection of the matter. Through it man alone approaches the chosen creatures who shine near the throne of the Eternal, and form a bond of union between heaven and earth. If in his structure he belongs to our sphere, he seems already to elevate himself towards the Supreme Science by the splendor of his genius." A grand and philosophic truth, and yet how comparatively small the number, and rare the genius, displayed in proportion to the number of the earth's inhabitants. Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous.

BIRTHS.

At St. Johns P.Q. on the 7th inst., the wife of Mr. Jerninhil Breunan of a daughter.

DIED.

For charity pray for the soul of Donald Roy McDonald, No 33, 9th concession of Lancaster, who died on the 8th instant, age 75 years.

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes items like Flour, Extra, Fancy, Wheat, Supers, Canada Supers, Western Supers, Fine, Supers City Brands, Fresh Ground, Fresh Supers, Ordinary Supers, Strong Bakers', Middlings, U. C. bag flour, City bags, Barley, Lard, Cheese, Oats, Oatmeal, Corn, Pease, Pork, New Canada Mess.

TORONTO FARMERS' MARKET.

Table with 2 columns: Commodity and Price. Includes items like Wheat, Barley, Oats, Peas, Rye, Dressed hogs, Beef, Pork, Mutton, Potatoes, Butter, Eggs, Apples, Carrots, Beets, Turnips, Cabbage, Onions, Hay, Straw.

KINGSTON MARKETS.

Flour—XXX retail \$8.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs, and Fancy \$3.50. Grain—nominal; Rye 70c. Barley \$1.25. Wheat \$1.15 to \$0.00. Peas 70c. Oats 40c to 9c. Butter—Ordinary fresh by the tub or crock sells at 23 to 27c per lb.; print selling on market at 30 to 00c. Eggs are selling at 25 to 00c. Cheese worth 10 to 11c; in stores 17c. Meat—Beef, \$6.00 to 7.00; grain fed, none in Market; Pork \$8.00 to 9.00; Mess Pork \$17 to \$18 00; Mutton from 6 to 7c. to 00c. Veal, none. Hams—sugar-cured, 13 to 15c. Lamb 0 to 0c. Bacon 10 to 12c. Poultry—Turkeys from 80c to \$1.50. Fowls per pair 50 to 80c. Chickens 00 to 00c. Hay steady, \$17 to \$19.00. Straw \$10.00, to \$12.00. Wood selling at \$4.50 to \$5.00 for hard, and \$3.25 to \$3.50 for soft. Coal steady, at \$7.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.

Persons in the country desirous of sending remittances to the Home Rule Association, Montreal, will please address Ed. MURPHY, Esq., President, or the undersigned, JOHN F. FENTON, Sec.

TEACHER WANTED. For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next. Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville, Brockville, 9th February, 1874.

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Feb. 28.—The sale of the Conservative Republican journal Le XIXe Siècle has been prohibited because of the publication in its columns of an article insulting to M. Buffet, President of the National Assembly.

Paris, March 6.—An order has been issued by the Minister of the Interior prohibiting the sale of the photographs of the Count de Chambord.

INCREASE OF BOARS AND WOLVES IN FRANCE.—During the Franco-German war, as a consequence of French sportsmen being engaged in a more serious pastime, these animals were left undisturbed, and have increased to an alarming extent. The whole of the district lying between the Vosges and Ardennes is continually ravaged by them, the hogs committing serious damage to the crops, and the wolves attacking the live stock. So bold are some of these latter depredators becoming, that it is said wayfarers are in constant danger of losing their lives. Hunting parties are being organised, but they do not seem at present to have made large bags, although they have seen game in plenty.—Land and Water.

A certain firm of French publishers of Paris named Montel et Bronchiu published in 1873 a pamphlet against the Christian Brothers, in which those holy men were charged with the grossest offences against morals; and in which it was advised that all well-meaning persons should withdraw their children from the schools of "these infamous wretches." In consequence of this outrage, the Brothers obtained an order that the principals of the firm in question should be arrested, and we are happy to state that they have been condemned to pay 10,000 francs damages, and to suffer two years imprisonment for their malice and rascality.

THE PARISIAN "WORLD" OF 1874.—A correspondent of the Times has been calling attention to the degradation of fashionable literature in Paris, and to the causes by which he thinks it explained. The writer says:—Literary art counted for nothing in the success of the author and his interpreters. The pieces played were merely intended to make the most of the actress, to whom the author had supplied the situations best calculated to bring out the graces of her costume, and who procured for the author the public which fought at the theatre doors for the sake of applauding than for the sake of seeing. From the stage the corruption in dress and its consequences stepped into the real world. Ladies who had come to see the piece dreamt thenceforward only of the dress; and seeing how easy it made success, they began to dress like actresses. Literature had begun by preparing the journal, the journal prepared the theatre, the theatre created dress, the dress made the actress, who reduced her art to a mere accessory—the actress produced the cocodette and Satan supplied the cocodette with the man-milliner, who was to complete the whole edifice.

BELGIUM.

The Prussian Government is said to have been following up the pressure, which it is now denied that it put on the French Government by remonstrances to the Belgian Government on the attitude of the press in that country. Although the Belgian Minister of Foreign Affairs has contradicted the statement that a note to this effect had been received, it is now admitted by the semi-official organ that private representations have been made by the German Minister. A letter of sympathy from the Archbishop of Malines to the Archbishop of Poson seems to have excited the Prussian authorities a good deal, though we fail to see in it anything very specially irritating, and the North German Gazette declares that, while the German Government is not prejudiced against the liberty which the press enjoys in Belgium, it is still the duty of all governments "to repress the acts of their ecclesiastical or lay subjects who conspire against a neighbouring and friendly Government"; adding that the Belgian Constitution supplies the means of doing so, and that a Liberal Government would have done it already. The Independence Belge, however, and the Etoile Belge, neither of them, certainly, Catholic organs, question the existence of any such means. The German paper has evidently a serious idea of what conspiracy is. He clearly believes it to consist in the expression of sympathy with the objects of oppressive laws, and is himself of opinion that, in order to escape the penalty of being a bad neighbor, a foreign critic must accept as equitable any measure which may be adopted by the German Government for the time being.—Tablet.

SPAIN.

A special to the Times from Bayonne contains the following intelligence obtained from Carlist sources:—"Don Carlos has announced that it is his intention to impose a contribution upon the population of Bilbao when that place is taken. On his entrance into the city he will proceed to the Cathedral and be crowned King of Spain. He will swear to support the liberties of the people and will constitute a government, with General Elío as President of the Council. An appeal will be made to foreign powers to recognize the legitimacy of the Carlists. He will declare Spaniards exempt from allegiance to any other government than his own. He will draw five million dollars as a first instalment of the loan previously contracted."

ITALY.

THE ITALIAN GOVERNMENT AND THE CONCLAVE.—The Italian circular about the future Conclave, the existence of which was at one time denied, has been published in extenso by the Neue Freie Presse of Vienna. If the document is genuine, Signor Visconti-Venosta declares that Italy has no reason to oppose any candidate for the Pontifical chair, and announces that the Government intends to adopt all necessary measures to protect the Conclave from disturbance. He cited several paragraphs from the too famous law of guarantees which indicate this intention, and states that these will be followed "conscientiously and to the letter, so as to remove all fears." He adds that the Conclave, if held in Rome, will be "exceptionally safe, and will enjoy the same security, the same dignity, and the same tranquillity as on former occasions." But if the Italians are to be the guardians of the Conclave, one is tempted to ask: Quis custodiet ipsos custodes? With all the good-will in the world to believe in Signor Visconti-Venosta's good intentions, what reliance can we place on the professions of a Government which told the world officially, only a few weeks before its bombardment of Rome, that it would not enter the Eternal City except with the consent of the Pope? If in this case also its sincerity is suspected, whose fault is it?

FATHER GROTTI.—The sentence imposed on the well-known Passionist, Vincent Grotti, has not yet been carried out. He was persecuted for having spoken, according to his accusers, against the Government and the laws of Italy; but his real crime was that of stating, when preaching a Mission in a town called Villata, near Vercelli, that there is the *scomunica maggiore* for all those who have purchased Church property. For thus asserting a Catholic truth before a Catholic audience, in a Catholic country, Father Grotti was marked out for private as well as public enemy. It is said that on the 5th of February last a dose of strychnine was administered to him in a draught, to cure him, as it was pretended, of a very bad cold. In consequence of the poison, F. Grotti lay dead for about twelve hours, extreme unction having been administered to him by one of his companions. Having recovered from the effects of this private act of vengeance, he was brought to trial in December last in the Court of Vercelli. He would have been acquitted, had not

the Syndic of Viterbo stated that he had known Grotti from his infancy to have been a Reactionary. The proofs to the contrary, consisting of documents from the Episcopal Curia at Viterbo, and testimonials from many of the nobility of that town, were rejected, and F. Grotti was condemned on the 16th of December, 1873, to one month's incarceration in prison, 500 francs fine, and all the expenses of the trial, amounting to nearly 900 francs. Father Grotti has appealed from the sentence of the Vercelli tribunal to a higher court.—Tablet.

VIEWS OF ROM.—(It is seldom we find in Protestant newspapers as fair and truthful a picture of the real state of things in Italy as given in the following letter from the Independent. We trust that none of our readers will pass it by.—Ed. Standard.) "Rome, especially during the Christmas and New Year's holidays, is like a home from which the father is an exile and where the mother is a mourner. Nobody cares anything about the royal receptions and dinners, and the theatre where the royal family went New Year's evening was poorly attended. The Kingdom of Italy is like that regiment celebrated by Artemus Ward, where all the members were officers. It is all officials. The people dislike Victor Emmanuel's rule and detest his person. It is impossible to believe that he does not feel ill at ease in a capital where cold looks meet him on every side and where no one salutes him in the street.

Very different were the holiday receptions at the Vatican, where the Holy Father gave audience to crowds of people, not from Rome alone, but from every part of the world. We think ourselves safe in saying that there was scarcely a country in the world which did not, by some representative, ask the blessing of the Sovereign Pontiff and wish him *buona festa*. One hears, now and then, reports of his failing health, but there is not a word of truth in them. His health is excellent. I had the happiness of seeing him a few days ago, and went half expecting to behold a feeble old man. On the contrary, the venerable face had a delicate freshness, the eyes were bright and clear, and the hand laid upon my head was as steady as it was gentle."

GERMANY.

Rumours are being circulated of the rapid re-organization of the French and German armies. As they came from Germany, they must be demi-official, and must be intended to help on the new Military Bill which is to be passed this Session. The new Bill, it is stated, fixes the peace strength of Germany at 430,000 men, increases the number of officers one-third, and will greatly raise the pay of non-commissioned officers, till the military budget, already £15,000,000 a year, will become an unbearable burden. The Bill is sure to be strongly opposed, for financial reasons, unless Germany is under the impression that she will be speedily at war, and hence these telegrams. This theory may be inaccurate, but it is at least more probable than that Prince Bismarck is meditating another invasion, with its frightful risks, for no visible reason whatever.—France does not want war yet, or she would not submit to be so lectured.

IMPRISONMENT OF THE ARCHBISHOP OF POSEN.—At five o'clock on Tuesday morning the Archbishop of Poson was arrested at his archiepiscopal residence by the Director of Police, and conveyed, not to the fortress of Frankfurt-on-the-Oder, as was expected, but to the prison of Ostrowo in the province of Poson; the sentence requiring that he should be imprisoned in one of the goals within the jurisdiction of the Court by which he was condemned. It is announced that the arrest was attended by no disturbance of any kind, which under any circumstances would scarcely be surprising, as it took place at five in the morning. The Government, however, knows very well that popular riots are not what it has to fear; Catholics know how to suffer without resistance of that kind; but it will learn, if it does not know it already, that the deliberate and gratuitous alienation from the Government of at least a quarter of the population of the country is in the end a serious matter.

THE BISHOP OF TRIEVES.—The goods of this prelate are ordered to be seized by the police. The clergy of the town on this occasion sent a deputation to their chief, to declare and promise to him the most faithful devotion and the most unalterable resolution to follow the noble example of their leader for God and the Church. Deeply moved the venerable Bishop replied, "The Lord said to His Apostles 'he who does not renounce all he has cannot be My disciple;' we have often heard these words and now we are set free from the shackles of all earthly things; such small losses cannot take away peace of soul. No! this peace I now have in a higher degree than before. We are prepared for sacrifices still greater. A saint has said, it is not enough to give up what we have, we must sacrifice ourselves too. Well, then, if it is in God's designs worse days will be, but we anticipate them with confidence, for there have been such before. He who builds a tower must, as the Lord says, first reckon the cost; if he begins and cannot finish he is an object of scorn. We have begun and we will finish. The foes of the Church shall have no reason to mock."

IMPRISONMENT OF PRIESTS.—In many places priests are imprisoned for having exercised their functions without permission from the Government. On this occasion more than ever the devotion of their flocks is unlimited. Several times it has happened that in such a case the parishoners followed their captive pastor, rosary in hand, to the bounds of the parish. When he was again at large, the whole village was decked with flags and festoons in honour of the confessor, and a festival of unprecedented splendour was celebrated.

"Old Catholicism" is at this moment the winning card in Prussia. The legislature of that kingdom have just made an appropriation of 16,000 thalers, or about £2400 of our money, in favour of "Joseph Reinkens, Bishop of Germany." If all the other German States which have recognized the new-fangled prelate should grant similar amounts, which is very likely to happen, the vile renegade will find apostasy a very well-paying spec indeed. But Bismarck and his satellites are good economists; what they give to the bogus-Church with one hand they take away from the real Church with the other. The Archbishop of Poson, after having had his salary stopped and the whole of his property fished from him, has now been sent to the prison of Ostrowo; where he is to be "detained" until he caves in, or, in other words, for the term of his natural life. The Bishop of Breslau's palace has been stripped of its furniture, and his carriage and pair have likewise been "attached." Last Sunday the venerable prelate set out on foot to attend Mass at his cathedral, and hundreds of the faithful of Breslau gathered round him and accompanied him *en cavalcade*. Bismarck has not only 400,000 bayonets, but also the whole of the brokers and bum-bailiffs of the country at his beck and call, and is thus able just now to carry everything before him, including the last. But, *Viva bien qui le dernier viva*; and the tables may yet be turned on him, as he will find at his cost ere long.—The Univers.

HOW OBERGEMEN ARE REGARDED IN BERLIN.—There is no doubt but that materialism and infidelity prevail to a large degree among the middle and lower classes in this great city. They have no belief or interest in religion, and they look upon both the Church and State alike as oppressors. They regard clergymen as police officers, and as their natural and political enemies. Compelled to have their children baptized, having no full civil privileges without a certificate of confirmation from the pastor, they have a prejudice against the very office of clergyman; and this surrounds the position of the minister with an unpleasantness, and with an em-

barrassment in efforts to do good that one cannot understand in our own land. A most faithful pastor said to me in sadness that the great portion of the people in his own parish looked upon him only in the light of a Government policeman, and that there was an impossibility of pleasant or profitable intercourse. Not only did they not come to the church, but they even tried to prevent their children from going to the American Sunday school which he had established in their midst.

A court preacher said in my hearing one day, that from eighty to ninety per cent. of the people in Berlin were utterly indifferent to religion; and besides, with the most of them there was an avowed hostility to the Church and the clergymen.—Corr. of the New York Methodist.

RUSSIA.

St. Petersburg, January 31, 1874.

THE NEW ARMY LAW.—The new law of universal recruitment has called forth a cry of universal indignation. The truth is that soldiering is much severer work in Russia than anywhere else. It is not everybody that is hardy enough to mount sentry with the temperature at 30 degrees of frost; and then, corporal punishment is by no means abolished in the service. Whether it is inflicted or not depends entirely on the temper of the officers, who are generally very rough men. It is felt to be rather too much to require of us to give our lives for the maintenance of despotism, while at the same time we are refused every constitutional right. There is no independent public opinion in Russia, and our rulers are actuated by a puerile mania for imitating other nations, and for taking up with novelties, which they eagerly adopt without much consideration of the vast difference there is between this country and other countries. If I did not trust firmly in the care of Providence over my country, I should be tempted to think that it was on the eve of being driven by some irresistible fatality into the terrible abyss of revolution. The law of universal recruitment is a harsh unnatural law even for Prussia; but as applied to Russia, I look upon it as simply another blow of the axe cutting into the trunk of a fine old oak, destined to be felled by a succession of such blows. The effects of the measure may not be apparent at first, but before long it will be seen how utterly the simple, honest nature of the common people will be corrupted by this new leaven about to be introduced among them by the classes called "enlightened"—gangrened would be a more appropriate epithet.—Corr. of Tablet.

A correspondent of the Daily News at St. Petersburg writes, under date of the 25th ult., that serious rioting has occurred in eastern Poland, in consequence of the closing of the churches. In one place the disorder was so great that the military were called out, and fired on the rioters, killing and wounding seventy persons.

INDIA.

THE FAMINE.—London, March 5.—Despatches from Calcutta report that distress among the famine-stricken people in Eastern Tibet is increasing. In one village alone 18 persons have starved to death within the past four days. The number of applicants for employment on Government relief works, has increased from 15,000 to 30,000 within a week.

LONDON, March 6.—Lord Northbrooke, Vice-Roy and Governor-General of India, telegraphs to the Indian Office that it is expected the Government will be obliged to maintain 3,000,000 persons for three months.

SANDWICH ISLANDS.

The following touching story is related in the *Annales de la Propagation de la Foi*: "In one of the Sandwich Islands there is a spot entirely set aside for such unfortunates as are attacked by leprosy. There are, actually, about 720 of these poor creatures confined together in this place. Mgr. Maigret, the Apostolic Vicar of the Islands, and Father Damien Devenster (a Belgian) paid these people a visit some time ago, and although greatly pleased with the excellent arrangements made for the comfort of the afflicted exiles by the government, they saw, at once how needful was the presence and the permanent residence of a priest amongst them. But who ever would be sufficiently courageous to go and live in the midst of a people so cruelly diseased? Father Damien, however, determined to stay with them. The joy of the poor people on hearing this news knew no bounds. They hastened to build a house for their apostle, for by no other name can he be called. When last heard of he had just baptised 35 persons. On Corpus Christi the poor lepers had their procession." Can any thing sadder be imagined than this Island? Think of 700 lepers all living together without hope of cure, suffering agonies of pain, hideous to look upon and shunned by all, and then think of Father Damien renouncing all things in order to live with these unhappy beings, whose very presence is loathsome, and whose terrific malady is, moreover, contagious. Is it not heroic—sublime—this action of a missionary priest? The Protestant papers of California and of the Sandwich Islands are full of enthusiastic praise of his action. The principal organ of the country thus expresses itself: "We are about to speak of a man, a brother who spontaneously, without hope of recompense, has gone out to stay, perhaps, until death with the lepers of Molokai. This is indeed a man of Christ; here is an example of human goodness which we scarcely understand; here is another Xavier who penetrates not into unknown danger, but into a spot of full danger, amongst those who are afflicted with a taking and, hitherto, incurable disease. What a sublime hero! Words cannot praise an action so heroic!"

THE CHARACTER OF THE CATHOLIC CHURCH—HER UNITY.

We take for granted that every man calling himself a Christian will admit two things: First, that Christ established a Church; and, secondly, that that Church is the only true one in existence. It is true, as a fact, that there are many sects in the world, each claiming to be the Church of Christ, but we say, in all charity, that their claims cannot be logical, because they have, as human results, come into existence long after the coming of Christ. We have said before, in this paper, that Catholicity and Christianity are identical, and so they are. They are literally convertible terms. The proofs of the one are the proofs of the other; the definition of the one is the definition of the other. The marks and characteristics that distinguish the Catholic Church from the numerous human religions existing in the dawn of Christianity, and which she came to overthrow, and did overthrow, just as strongly mark and characterize her to-day in relation to many human religions, calling themselves Christian in our time. All the sects combined, if such a combination were possible, could not stand the test of the Catholic Church in regard to the essential and necessary characters of the Church established by Christ, without whom there could be no Christianity. Our Lord did not complicate the plan of salvation by establishing a multiplicity of conflicting religions, nor by instituting a system of rivalry for the invention of "reformed" and "improved" means of getting into Heaven. Did He deceive us? certainly not! That way, then, is not only all-sufficient, but, on His own authority, it is exclusively so. Now, since our Lord chose to leave but one way through which the children of Adam might regain their forfeited inheritance, it became indispensably necessary that He should make the knowledge of that way as certain as the existence of the way itself. Has He done so? Yes! And He has made the knowledge of that one way so clear, so simple, and so unmistakably certain, by and through His Church, that the light of the sun rolling in his moon-day splendor through the broad, blue vaults of the heavens, is not more visible to any honestly reasoning mind.

Now, we say, the Catholic Church alone is now, and always has been, in the possession of four prerogatives which distinguish her from all other churches, and which conclusively establish her claim to a direct, unbroken mission from Christ. They are four, namely: Unity, Holiness, Catholicity and Apostolicity. And first, as to the mark of Unity. Does any other of the churches, claiming to be Christian, possess this attribute of Unity? No. Let us see. The contradictory attitude of all the sects, of all times, in reference to each other, has been as strong as has been their general opposition, under an allied name, to Catholicity. All Protestantism for instance, as a religion, is a house divided against itself; the nearest approach to union of the numerous elementary sects, sailing under that general term, was simply a confederation of co-equal sovereigns, banded together for the purpose of opposing the ancient Church. They have nothing else but this opposition in common. Left to themselves, no two of these sects adhere to the same belief. Each one has its own creed. The moment of their separation from Catholicity, gave birth to an incurable uncertainty. On the other hand, we see that the Catholic Church has been the same in all ages and countries of the world. All her children have, and hold, the same identical faith from the rising to the setting of the sun. In her only is, therefore, found the unity of the doctrine which, according to the Scripture, is the grand rule and character of truth. *Multitudo enim credentium erat cor unum et anima una* (Act iv). As a matter of course, the sects cannot unite, because they have no fixed point or standard of unity among themselves. The Scripture which they adopt for their only judge does not explain itself; the consequence is that the sects sit in judgment upon the judge, and revise, explain, and frequently reverse the mute decision of their acknowledged ultimate tribunal. Is it any wonder, then, that we have anything but disunion where the suitors insist upon the right of instructing the judge as to the meaning of the law? Unity in faith is not possible unless we acknowledge an infallible tribunal, from whose decision there is no appeal. Without such a tribunal it is utterly impossible that any one nation could unite in the same faith. Even the vagaries of blind chance could never accomplish such an extraordinary thing. The word religion means something more than a whim or a speculation; it means a sacred tie that binds the intellect and the heart together. Now, this being the correct idea of religion, we say that without a centre of unity, a definite, fixed standard, an absolute and an infallible tribunal, a living, speaking, authoritative oracle, capable of determining the mind, it is absolutely impossible that men, constituted as they are, should ever be able to agree or unite in one and the same way of thinking. For the truth of this proposition we appeal to the daily experience of every thoughtful man in temporal affairs. We know that intelligent business men rarely agree as to the construction to be placed upon the most carefully-worded contracts made by themselves. If, then, individual reason cannot interpret the self-expressed law of its temporal life, how is it to be expected that it may sit in judgment upon the law of God, and declare how much or how little of that law is sufficient for salvation? Nevertheless, this is what Protestantism, devoid, as it is, of all religious centripetal force, does. Its elements, in obedience to the natural law of their being, are constantly repelling each other, and flying away from the centre of unity. Out of the Catholic Church, then, that perfect unity in religion, that first of her character, *in unum*, in which we declare our belief when we repeat the Creed, is not to be found. "We are Catholics," says Bossuet, "on the same principle, and on the same demonstrations which originally made us Christians.—Western Catholic.

Why should Protestants trouble about going to Church? They have no sacrifice to offer; they do not believe that there is anything more holy in their houses of worship than there is in their houses of dwelling; the parson does nothing, says no prayers, that cannot be done and said by each individual at home; and save for "the commemoration of the Lord's Supper" at fixed intervals of time, we can see no valid reason why they should go to bother and expense of a Sunday visit to Church. To be sure there is the sermon, but that difficulty is readily got over by an advertisement which can be seen in the *Times*, to the effect that an ingenious gentleman can supply "orthodox and Evangelical manuscript sermons" at the moderate rate of sixpence apiece. That is the city rate; but bullock Protestants—not being supposed to be so sharp or so particular as their town-bred brethren—can be accommodated at a vastly lower price, sixty sermons for ten shillings, or a legibly written lithograph suitable to a country "congregation." That these ready-made sermons are largely used by the persons is evident from their excessive cheapness, the fact that cheap as they are their sale affords a profit allowing of advertising in the *Times*, and that they are lithographed in manuscript form to meet the demand as well as to delude the congregations—country or otherwise—into believing the Sunday's brilliant discourse to emanate direct from the clergyman's own brain. Ten shillings worth of these sermons, with prayer at home, would save our Protestant brethren many a pound in the course of the year, and we commend the plan for their consideration. But how about Mrs. Grundy?—Cath. Times.

A CLUE TO CONJUGAL HAPPINESS.—Peace is an essential element of the conjugal state, and its chief support and promoter is reciprocal kindness. The woman rules instinctively by her gentle affections; she possesses a thousand shades and delicacies of which men are incapable; and, therefore, to her kindness is indispensable. The man, with much larger physical and mental faculties, finding in woman an excess of feeling, is naturally attracted toward her, as supplying him with that which nature for its wise purposes, has denied to him. The result is, that each has a dependence on the other, and it becomes their duty to render this condition of their union as little irksome and as consoling and cheering as possible. To effect the great object it should long ere the bloom has deepened on the young wife's cheek, be indelibly impressed on both their memories, that kindness is the great bond between man and wife—the mighty fructifying power that can, "With magic art," Control the latent fibres of the heart.

They must begin their wedded life with a knowledge of this indispensable necessity; and, with so firm a foundation on which to build hopes and wishes, that they may then safely undertake the task of examining their position in relation to each other.

PRUDENCE.—All men are apt to have a high conceit of their own understandings, and to be conscious of the opinions they profess; and yet almost all men are guided by the understandings of others, not by their own; and may be said more truly to adopt than to beget, their opinions. Nurses, parents, pedagogues, and after them all, and above them all, that universal pedagogue, custom, fill the mind with notions which it has no share in framing; which it receives as passively as it receives the impressions of outward objects; and which, left to itself, it would never have framed perhaps, or would have examined afterward. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not how to think for ourselves; and whilst the memory is loaded the understanding remains unexercised, or exercised in such trammels as constrain its motions, and direct its peace, till that which was artificial becomes in some sort natural, and the mind can go no other. It may sound oddly, but it is true, in many cases, to say, that if men had learned less, their way to know-

ledge would be shorter and easier. It is indeed shorter and easier to proceed from ignorance to knowledge, than from error. They who are in the last, must unlearn, before they can learn to any good purpose; and the first part of this double task is not in many respects, the least difficult; for which reason it is seldom undertaken.

TO CLEAN FURS.—Ermine and miniver are best cleaned with soft flannel. Rub the fur well against the grain; then dip the flannel into common flour, and rub the fur until clean; shake the fur, and again rub it with a fresh piece of soft, clean, new flannel until the flour is out. By this process the color of the ermine is preserved, and the lining need not be removed. Sable, chinchilla, squirrel, &c., are cleaned with new bran, which must be warmed very carefully in a pan, but not burnt; therefore, while warming, stir it frequently. Rub the warm bran well into the fur for some time, shake it out, and brush off the stuffing and lining are removed, and the article laid as straight and flat as possible on the table or board. Well brush the fur before it is cleaned, and if there are any moth-eaten parts, they must be removed and repaired with new pieces. Another method for cleaning ermine and light-colored furs is to place the fur flat on the table, and rub it with bran moistened with warm water; it must be rubbed till the bran is quite dry, and then with dry bran. Use clean, soft, new flannel for rubbing with the moist bran, and muslin for rubbing on the dry. White and light-colored furs should be afterwards rubbed with magnesia, on book muslin. To stretch furs, and thus improve their appearance, take a pint of soft water and dissolve in it three ounces of salt; sponge with this the inside of the skin (not the fur) until well saturated; then place it on a board, with the fur downwards, and stretch it as much as it will bear, and fix it to the board with small nails. The skin will dry more quickly if placed in a room where there is a fire, but it should not dry too quickly.—From "Cassell's Household Guide" for Jan'y.

VALUE OF SLEEP.—We do not propose to wear this subject threadbare; yet, attaching the importance we do to sleep as a recruiting power, hesitate not in speaking a word in its favor at all times. It must be remembered that sleep repairs not the vital functions only, but simultaneously those functions which we distinctively describe as mental attributes, and of which the brain is, to our limited comprehension, the organic instrument. The intellectual part of our nature, taking the phrase in its largest sense, is exhausted by its continued exercise in like manner as the bodily organs, and requires the intermittent periods of repose and repair. If other proof were needed of the great function which sleep fulfills in the economy of life, it may at once be found in the effects which follow the privation of this repair. A single sleepless night tells its tale, even to the most careless observer. A long series of such nights, resulting, as often happens, from an over-taxed and anxious brain, may often warrant serious apprehension, as an index of mischief already existing or the cause of evil at hand. Instances of this kind, we believe, are familiar to the experience of every physician. But here, as in so many other cases, the evil of deficiency has its counterpart in the evil of excess. Sleep protracted beyond the need of repair, and encroaching habitually upon the hours of waking, impairs, more or less, the functions of the brain, and with them all the vital powers.

GARMENTS MADE WATER-PROOF.—A writer in an English paper says: By the way, speaking of water-proofs, I think I can give travelers a valuable hint or two. For many years I have worn Indian-rubber water-proofs, but will by no means, for I have learned that good Scotch tweed can be made entirely impervious to rain; and moreover, I have learned how to make it so. In a bucket of soft water put half a pound of sugar of lead, and half a pound of powdered alum; stir this at intervals, until it becomes clear; pour it off into another bucket, and put the garment therein; let it remain in for twenty-four hours, and then hang it up to dry without ringing it. Two of our party—a lady and gentleman—have worn garments thus treated in the wildest storms of wind and rain, without getting wet. The rain hangs upon the cloth in globules. In short, they were really water-proof. The gentleman, a fortnight ago, walked nine miles in a storm of rain, and wind, such as you rarely see in the South, and when he slipped off his overcoat his underwear was as dry as when he put it on. This, I think, a secret worth knowing; for cloth, if it can be made to keep out wet, is in every way better than what we know as most water-proofs.

COURTESY.—Politeness is the road to fortune. No matter what position you are in—master or apprentice, mechanic or shopkeeper—be civil, be courteous; it gives grace to poverty—the only thing that poverty can sometimes restrain—and it adds an attraction to affluence which wealth can never buy.—What a marked difference there is in shopkeepers in these simple points. There are some tradespeople who are eminently civil and obliging, who are courteous to every one who enters the shop, and who thus become universal favorites. There are others who are distinguished for their ill-manners, they and their shop people are invariably rude; they give themselves no trouble to be obliging; they resort to their goods as though conferring a favor, they resent any depreciation of the articles as a personal offense, and seem to regard the customer as an intruder. They mistake native rudeness for mercantile dignity, repel a polite request with snobbish civility. Universal politeness is a primary in all ancient mercantile houses; it is seen in the conduct of a large number of the industrial classes, and wherever it is seen is a letter of recommendation.

IS MARS INHABITED?—The opponents of the doctrine of the plurality of worlds allow that the greater probability exists of Mars being inhabited than in the case of any other planet. His diameter is 4,100 miles; and his surface exhibits spots of different hues, the seas, according to accurate observations, appearing to be green, and the land red. The variety in spots, it is thought, may arise from the planet not being destitute of atmosphere and cloud; and what adds greatly to the probability of this is the appearance of brilliant white spots at its poles, which have been conjectured to be snow, as they disappear when they have long been exposed to the sun, and are greatest when emerging from the long night of their polar winter, the snow line then extending to about six degrees from the pole. The length of the day is almost exactly twenty-four hours, the same as that of the earth. Continents and oceans, and green savannas, have been observed upon Mars, and the snow of the polar regions has been seen to disappear with the heat of the summer. Clouds may actually be seen floating in the atmosphere of the planet, and there is the appearance of land and water on his disc.

INSOLVENT ACT OF 1869.

AND ITS AMENDMENTS. In the matter of CHARLES ULRIC CONTANT, Trader. An Insolvent. J. ANDREW B. STEWART, of the City and district of Montreal, have been appointed Assignee in this matter. Creditors are requested to file their claims before me within one month; and are hereby notified to meet, at my Office, in the Merchants' Exchange Building, St. Jacques Street on Wednesday the eighth day of April next, A. D. 1874, at three o'clock on the afternoon for the public examination of the Insolvent and for the ordering of the affairs of the Estate generally. The Insolvent is hereby notified to attend. A. B. STEWART. Assignee.

The soil for an orchard should be in good condition, and especially well drained. Any soil in which water stagnates is unfit to plant trees in.

Breakfast—Epps's Cocoa—Grateful and Comforting.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition...

Manufacturers of Cocoa.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles...

Trees Merit Appreciated.—Brown's Bronchial Troches, have been before the public many years. Each year finds the Troches in some new, distant localities...

WANTED. A FIRST CLASS ENGLISH TEACHER; must be a Catholic and successful disciplinarian. Address, (enclosing testimonials of morality and ability, stating experience and where last employed).

D. BARRY, B. C. L., ADVOCATE, 16 St. James Street, Montreal. January 30, 1874.

ENGLISH CATHOLIC PRAYER BOOKS. The subscribers have just received, FROM DUBLIN, a very fine assortment of ENGLISH CATHOLIC PRAYER BOOKS with a great variety of bindings and AT VERY LOW PRICES...

ROSARIES, FONTS, MEDALS, LACE PICTURES, STATUARY, MEDALLOINS, CRUCIFIXES, &c. &c. FABRE & GRAVEL, 219 NOTRE DAME ST. Dec 1st 1873.

INSOLVENT ACT OF 1869. CANADA, PROVINCE OF QUEBEC. In the SUPERIOR COURT, Dist. of Montreal, In the Matter of LOUIS CELESTIN CREVIER An Insolvent.

On Thursday, the Twenty-sixth day of March next, the Insolvent will apply to the said Court for a discharge under the said Act. DOUTRE, DOUTRE & HUTCHINSON, Attys. for Insolvent. Montreal, 16th February, 1874.

INSOLVENT ACT OF 1869. In the matter of FRS. X. VALADE, Insolvent. I, the undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed Assignee in this matter.

Creditors are requested to file their claims, before me within one month, and are hereby notified to meet at my office, No. 53 1/2 Craig Street, on the 9th day of April next, at 2 o'clock, P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting. G. H. DUMESNIL, Official Assignee. Montreal, 4th March, 1874.

INSOLVENT ACT OF 1869. In the matter of J. BTE. POIRIER, of the City of Montreal, Contractor and Trader, Insolvent. The Insolvent has made an assignment of his Estate to me, and the creditors are notified to meet at his business place, No. 201 Richmond Street, Montreal, on the 20th day of March, instant, at 10 o'clock, A.M., to receive statements of his affairs, and to appoint an Assignee.

Montreal, 2nd March, 1874. G. H. DUMESNIL, Interim Assignee. 30-2

INSOLVENT ACT OF 1869. In the matter of ELZEAR COURVILLE, An Insolvent. Notice is hereby given, that the Insolvent has deposited in my office a deed of composition and discharge, purporting to be executed by a majority in number of his creditors, representing three fourths in value of his liabilities, subject to be computed in ascertaining such proportion; and if no opposition to said deed be made to me within three judicial days from Saturday the 21st day of March next, the last appearance of this advertisement, I shall act upon the said deed according to its terms.

Montreal, 28th February, 1874. G. H. DUMESNIL, Assignee. 33-2

INSOLVENT ACT OF 1869. In the matter of THOMAS COGHLAN, Insolvent. I, the undersigned, have been appointed Assignee in this matter. The Creditors are hereby required to file their claims before me within a month.

Montreal, 28th February, 1874. CHS. ALB. VILBON, Assignee. No. 6, St. James Street. 30-2

INSOLVENT ACT OF 1869. AND AMENDMENTS THEREON. In the matter of Dame JANE THEODORA WISEMAN, of the City of Montreal, Marchande Publique and Trader, wife of Edward Spalding, of the same place, Trader, duly separated from her said husband as to property, an Insolvent; and the said Edward Spalding, of the City of Montreal, an Insolvent.

I, the undersigned, JAMES RIDDELL, of the City of Montreal, Official Assignee, have been appointed Assignee in both these matters, and creditors are requested to file their claims before me within one month. JAMES RIDDELL, Assignee. Montreal, 3rd March, 1874. 30-2

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

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

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

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

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

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

COURSE OF STUDIES. The Course of Studies in the Institute is divided into two departments—Primary and Commercial.

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

FIRST CLASS. Religious Instruction, Spelling and Defining (1st drill on vocal elements), Penmanship, Geography, Grammar, Arithmetic, History, Principles of Politeness, Vocal Music.

COMMERCIAL DEPARTMENT. SECOND CLASS. Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

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

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

TERMS Board and Tuition, per month, \$12 00 Half Boarders, " " 7 00 PREPARATORY DEPARTMENT. 2nd Class, Tuition, per quarter, 4 00 1st Class, " " 5 00 COMMERCIAL DEPARTMENT. 2nd Class, Tuition, per quarter, 6 00 1st Class, " " 6 00 Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal. EXTRA CHARGES.—Drawing, Music, Piano and Violin. Monthly Reports of behaviour, application and progress, are sent to parents or guardians. For further particulars apply at the Institute. BROTHER ARNOLD, Director. Toronto, March 1. 1872.

THOMAS P. FORAN, B.A., B.C.L., ADVOCATE, SOLICITOR, &c., No. 12 ST. JAMES STREET, MONTREAL.

INVITATION—FURS!!! Ladies and Gentlemen are Requested to call and examine the Varied and Elegant Stock of Furs made up This Fall at O'FLAHERTY & BODEN'S, 269 NOTRE DAME STREET, (Late G. & J. Moore.) N.B.—Furs Re-made, Repaired, and Cleaned.

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session for an Act to amend certain provisions of the Act of Incorporation of the "CANADA INVESTMENT AND GUARANTEE AGENCY." Montreal, 3rd February 1874. 25-2m.

CONFEDERATION LIFE ASSOCIATION. STOCK AND MUTUAL PLANS COMBINED CAPITAL, - - - \$500,000. SPECIAL FEATURES.—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies. Its Government Savings Bank Policy (a specialty with this Company) affords absolute security which nothing but national bankruptcy can affect. Policies free from vexatious conditions and restrictions as to residence and travel. Issues all approved forms of policies. All made non-forfeiting by an equal and just application of the non-forfeiture principle not arbitrary, but prescribed by charter. Mutual Policy-holders equally interested in management with Stockholders. All investments made in Canadian Securities. All Directors peculiarly interested. Consequent careful, economical management. Claims promptly paid. Branch Office, 9 ST. SACRAMENT STREET, (Merchants' Exchange), Montreal. Agents wanted. Apply to W. E. BESSEY, M.D., General Superintendent. H. J. JOHNSTON, Manager, P.Q. W. H. HINGSTON, M.D., L.R.C.S.Ed., Medical Referee. Montreal, January, 23. 23

REMOVAL. JOHN CROWE, BLACK AND WHITE SMITH, LOCK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal. ALL ORDERS CAREFULLY AND PUNCTUALLY ATTENDED TO

CENTRAL MARBLE WORKS, (Cor. Alexander & LaSalle 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. IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION. B. TANSEY M. J. O'BRIEN.

OWEN M'GARVEY MANUFACTURER OF EVERY STYLE OF PLAIN AND FANCY FURNITURE, Nos. 7, AND 11, ST. JOSEPH STREET, (And Door from McGill Str.) Montreal. Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

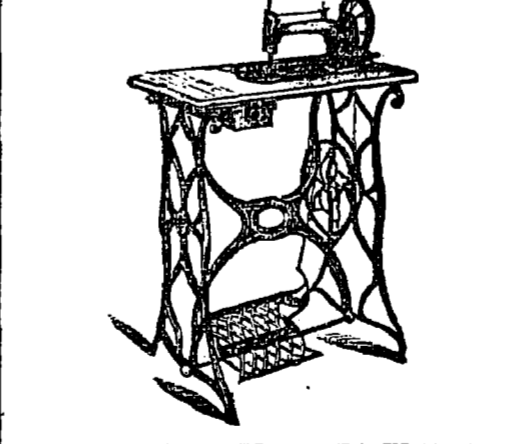
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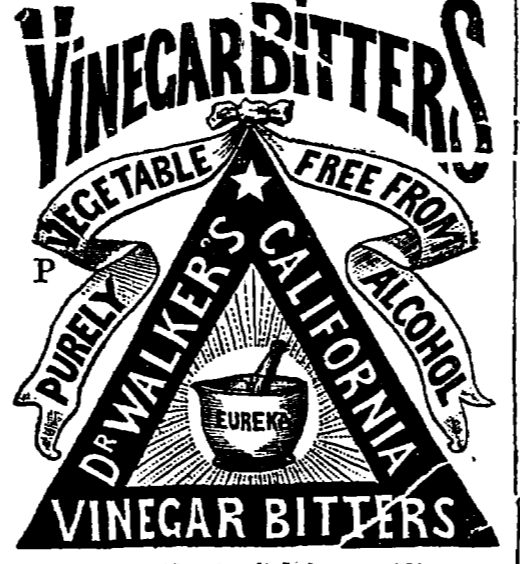
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GOING EAST. Accommodation Train for Island Pond and Intermediate Stations. Mail Train for Island Pond and Intermediate Stations. Night Train for Island Pond, White Mountains, Portland, Boston, and the Lower Provinces. Night Mail Train for Quebec, stopping at St. Hilaire and St. Hyacinthe. GOING SOUTH. Train for Boston via South Eastern Counties Junction Railroad. Express for Boston via Vermont Central Railroad. Mail Train for St. Johns and Rouss Point, connecting with Trains on the Stanstead, Shefford and Chambly, and South-Eastern Counties Junction Railways, at 2:45 p.m. Express for New York and Boston, via Vermont Central.

As the punctuality of the trains depends on connections with other lines, the Company will not be responsible for trains not arriving at or leaving any station at the hours named. The Steamship "CHASE," or other Steamer, leaves Portland every Saturday at 4:00 p.m. for Halifax, N.S. The International Company's Steamers, also running in connection with the Grand Trunk Railway leave Portland every Monday at 6:00 p.m. for St. John, N. B., &c. Baggage Checked Through. Through Tickets issued at the Company's principal stations. For further information, and time of Arrival and Departure of all Trains at the terminal and way stations, apply at the Ticket Office, Bonaventure Station, or at No. 143 St. James Street. C. J. BRYDGES, Managing Director. Montreal, Oct 6, 1873.

MIDLAND RAILWAY OF CANADA TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at 9:30 A.M., 3:00 P.M. Arrive at 1:00 P.M., 6:45 P.M.

GREAT WESTERN RAILWAY.—TORONTO TIME. Trains leave Toronto at 7:00 A.M., 11:50 A.M., 4:00 P.M., 8:00 P.M., 5:30 P.M. Arriving at Toronto at 10:10 A.M., 11:00 A.M., 1:15 P.M., 5:30 P.M., 9:30 P.M. Trains on this line leave Union Station five minutes after leaving Yonge-st. Station.

NORTHERN RAILWAY.—TORONTO TIME. City Hall Station. Depart 7:45 A.M., 3:45 P.M. Arrive 1:30 A.M., 9:20 P.M. Brock Street Station. Depart 5:40 A.M., 3:00 P.M. Arrive 11:00 A.M., 8:30 P.M.