

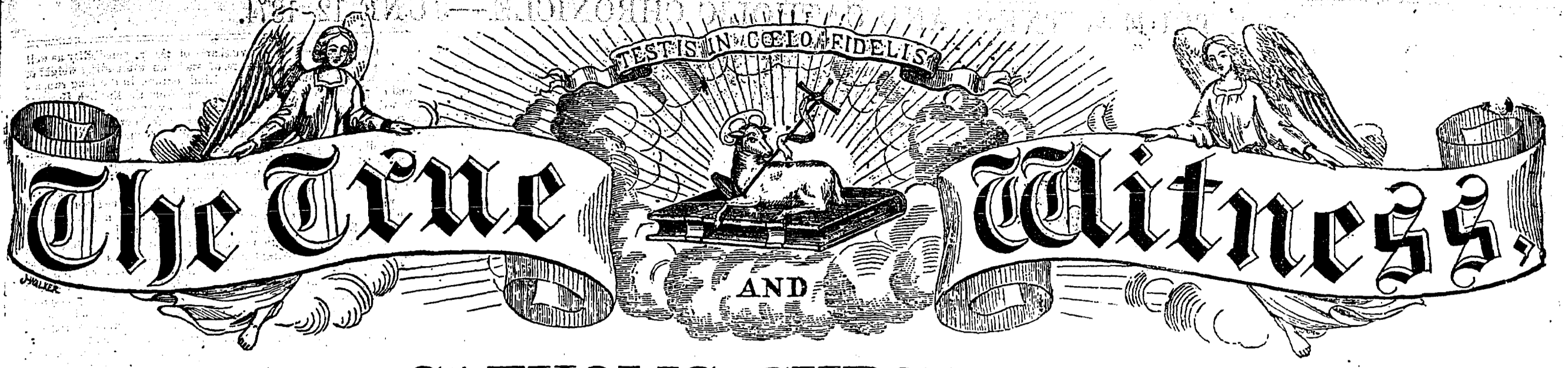
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THE LAST LORD OF DUNORAN. A LEGEND OF THE SOUTH OF IRELAND.

BY J. F. M.

Business called me, in the early autumn of 1838, to the South of Ireland. The weather was delightful, the scenery and the people were new to me, and sending my luggage on by the mail-coach route in charge of a servant, I hired a serviceable nag at a posting-house, and, full of the curiosity of an explorer, commenced a leisurely journey of five-and-twenty miles on horseback, by sequestered crossroads, to my destination. By bog and hill, by plain and ruined castle, and many a winding stream, my picturesque road led me. I had started late, and having made little more than half my journey, I was thinking of making a short halt at the next convenient place, and letting my horse have a rest and a feed, and making some provision also for the comforts of the rider. It was about four o'clock, when the road, ascending a gradual steep, found a passage through a rocky gorge between the abrupt termination of a range of mountains to my left and right. Below me lay a little thatched village, under a long line of gigantic beech trees, through the boughs of which the lowly chimneys sent up their thin turf-smoke. To my left, stretched away for miles, ascending the mountain range I have mentioned, a wild park, through whose swards and ferns the rock broke, time-worn and lichen-stained. This park was studded with straggling wood, which thickened to something like a forest behind and beyond the little village I was approaching, clothing the irregular ascent of the hill-sides with beautiful, and, in some places, discolored foliage. As you descend, the road winds slightly, with the gray park wall, built of loose stone, and mantled here and there with ivy, at its left, and crosses a shallow ford; and, as I approached the village, through breaks in the woodlands I caught glimpses of the long front of an old ruined house, placed among the trees, about half-way up the picturesque mountain-side. The solitude and melancholy of this ruin piqued my curiosity. When I had reached the rude thatched public house, with the sign of St. Columbkil, with robes, mitre, and orzier, displayed over its lintel, having seen to my horse, and made a good meal myself on a rasher and eggs, I began to think again of the wooded park and the ruinous house, and resolved on a ramble of half an hour among its sylvan solitudes. The name of the place I found was Dunoran; and, besides the gate, a stile admitted to the grounds, through which, with a pensive enjoyment, I began to saunter towards the dilapidated mansion. A long, grass-grown road, with many turns and windings, led up to the old house, under the shadow of the wood. The road, as it approached the house, skirted the edge of a precipitous glen, clothed with hazel, dwarf-oak, and thorn, and the silent house stood with its wide-open hall-door facing this dark ravine, the further edge of which was crowned with a towering forest; and great trees stood about the house and its deserted courtyard and stables. I walked in and looked about me, through passages overgrown with nettles and weeds;

from room to room, with ceilings rotted, and here and there a great beam dark and worn with tendrils of ivy trailing over it. The tall walls, with rotted plaster, were stained and mouldy, and in some rooms the remains of decayed wainscoting crazily swung to and fro. The almost sashless windows were darkened also with ivy, and about the tall chimneys the jack-daws were wheeling, while from the huge trees that overhung the glen in sombre masses at the other side the rooks kept up a ceaseless cawing. As I walked through these melancholy passages—peeping only into some of the rooms; for the flooring was quite gone in the middle, and bowed down towards the centre, and the house was very nearly unroofed, a state of things which made the exploration a little critical—I began to wonder why so grand a house, in the midst of scenery so picturesque, had been permitted to go to decay; I dreamed of the hospitalities of which it had long ago been the rallying place, and I thought what a scene of Red-gauntlet revelries it might disclose at midnight. The great staircase was of oak, which had stood the weather wonderfully, and I sat down upon its steps, musing vaguely on the transitoriness of all things under the sun. Except for the hoarse and distant clamour of the rocks, hardly audible where I sat, no sound broke the profound stillness of the spot. Such a sense of solitude I have seldom experienced before. The air was still; there was not even the rustle of a withered leaf along the passage. It was oppressive. The tall trees that stood close about the building darkened it, and added something of awe to the melancholy of the scene. In this mood I heard, with an unpleasant surprise, close to me, a voice that was drawing, and, I fancied, sneering, repeat the words: "Food for worms; dead and rotten; God over all." There was a small window in the wall here, very thick, which had been built up, and in the dark recesses of this, deep in the shadow, I now saw a sharp-featured man, sitting, with his feet dangling. His keen eyes were fixed on me, and he was smiling cynically, and before I had well recovered my surprise he repeated the distich:—"If death was a thing that money could buy, The rich would live, and the poor they would die!" "It was a grand house in its day, sir," he continued; "Dunoran House, and the Sarsfields. Sir Dominick Sarsfield was the last of the old stock. He lost his life not six foot away from where you are standing." As he spoke he let himself down, with a little jump, on to the ground. He was a dark-faced, sharp-featured little hunchback and had a walking-stick in his hand, with the end of which he pointed to a rusty stain in the plaster of the wall. "Do you mind that mark, sir?" he asked. "Yes," I said, standing up, and looking at it, with a curious anticipation of something worth hearing. "That's about seven or eight foot from the ground, sir, and you'll not guess what it is." "I dare say not," said I, "unless it is a stain from the weather." "Tis nothing so lucky, sir," he answered, with the same cynical smile and a wag of his head, still pointing at the mark with his stick. "That's a splash of brains and blood. It's there this hundred years; and it will never leave it while the wall stands." "He was murdered, then?" "Worse than that, sir," he answered. "He killed himself, perhaps?" "Worse than that, itself—this cross between us and harm! I'm older than I look, sir; you wouldn't guess my years?" He became silent, and looked at me, evidently inviting a guess. "Well, I should guess you to be about five-and-fifty." He laughed, and took a pinch of snuff, and said: "I'm that your honor, and something to the back of it. I was seventy last Candlemas.—You would not 'a' thought that, to look at me." "Upon my word I should not; I can hardly believe it even now. Still, you don't remember Sir Dominick Sarsfield's death?" I said, glancing up at the ominous stain on the wall. "No, sir; that was a long while before I was born. But my grandfather was butler here long ago, and many time I heard him tell how Sir Dominick came by his death. There was no mather in the great house ever since that happened. But there was two servants in care of it, and my aunt was one o' them; and kept me here wid her till I was nine year old, and she was lavin' the place to go to Dublin; and from that time it was let go down. The wind stript the roof, and the rain rotted the timber, and, little by little, in sixty years' time, it kem to what you see. But I have a likin' for it still, for the sake of old

times; I never come this way but I take a look in. I don't think it's many more times I'll be turnin' in to see the ould place, for I'll be under the sod myself before long." "You'll outlive younger people," I said. And, quitting that trite subject, I ran on—"I don't wonder that you like this old place; it is a beautiful spot—such noble trees!" "I wish ye seen the glin when the nuts is ripe; they're the sweetest nuts in all Ireland, I think," he rejoined, with a practical sense of the picturesque. "You'd fill your pockets while you'd be looking about you." "These are very fine old woods," I remarked. "I have not seen any in Ireland I thought so beautiful." "Eiah! your honour the woods about here is nothing to what they war. All the mountains along here was wood when my father was a gossoon, and Murroe Wood was the grandest of them all. All oak mostly, all out down as bare as the road. Not one left here that's fit to compare with them. Which way did your honour come hither—from Limerick?" "No. Killaloe." "Well, then, you passed the ground where Murroe Wood was in former times. You kem under Lisnavourra, the steep knob of a hill, about a mile above the village here. 'Twas near that Murroe Wood was, and twas there Sir Dominick Sarsfield first met the devil—the Lord between us and harm—and a bad meeting for him and his." I had become interested in the adventure which had occurred in the very scenery which had so greatly attracted me, and my new acquaintance, the little hunchback, was easily entreated to tell me the story, and spoke thus so soon as we had each resumed his seat:— It was a fine estate when Sir Dominick came into it; and grand doing there was entirely, feasting and fiddlin', free quarters for all the pipers in the country round, and a welcome for every one that liked to come. There was wine by the hoghead for the quality, and potteen enough to set a town a-fire, and beer and cidher enough to float a navy for the boys and girls and the likes o' me. It was kep' up the best part of a month, till the weather broke, and the rain spoilt the sod for the moneen jigs, and the fair of Allybally Killudeen comin' on, they war obliged to give over the diversion, and attend to the pigs. But Sir Dominick was only beginnin' when they war lavin' off. There was no way of gettin' rid of his money and estates he did not thry—what with drinkin', dancin', racin', cards, an' all sorts, it was not many years before the estates war in debt and Sir Dominick a distressed man. He showed a bold front to the world as long as he could; an' then he sould off his dogs and of the horses, an' gev on to he was goin' to travel in France, an' the like. An' so off with him for awhile an' no one in these parts heard tale or tidings of him for two or three years, till at last, quite unexpected, one night there comes a rapin at the big kitchen window. It was past ten o'clock, and old Connor Hanlon the butler, my grandfather, was sittin' by the fire alone, warmin' his shins over it. There was a keen east wind blowin' along the mountains that night, and whistlin' cowlid enough through the tops of the trees, and soundin' lonesome through the long chimneys. (And the story-teller glanced up at the nearest stack visible from his seat.) So he wasn't quite sure of the knockin' at the window, and up he gets and sees his mather's face. My grandfather was glad to see his own safe, for it was a long time since there was any news of him; but he was sorry, too, for it was a changed place, and only himself and old Juggy Broderick in charge of the house, and a man in the stables; and it was a poor thing to see him comin' back to his own like that. He shook Con by the hand, and says he; "I came here to say a word to you. I left my horse with Diok in the stable; I may want him again before morning, or I may never want him." And with that he turns into the big kitchen, and draws a stool, and sits down to take an air of the fire. "Sit down, Connor, opposite me, and don't be afeard to say what you think." He spoke all the time lookin' into the fire, with his hands stretched over it, and a tired man he looked. "An' why should I be afeard, Mather Dominick?" says my grandfather. "Yourself was a good mather to me, an' so was your father—rest his soul—before you; an' I'll say the truth an' dare the devil, an' mere than that, for any Sarsfield of Dunoran, much less yourself; and a good right I'd have." "It's all over with me, Con," says Sir Dominick. "Heaven forbid!" says my grandfather. "Tis past praying for," says Sir Dominick. "The last guinea's gone; the ould place will follow it. It must be sold; and I'm come here, I don't know why, like a ghost, to have

a last look round me, and go off in the dark again." And with that he told him to be sure, in case he should hear of his death, to give the oak box, in the closet of his room, to his cousin Pat Sarsfield, in Dublin; and the sword and pistols his grandfather carried at Anghrim, and two or three thriffin' things o' the kind. "An'," says he, "Con, they say if the devil gives you money overnight, you'll find nothing but a bagful of pebbles, and chips and nutshells in the morning. If I thought he played fair, I'm in the humour to make a bargain with him to night." "Lord forbid!" says my grandfather standing up, with a start, and crossin' himself. "They say the country's full o' men listin' sogers for the King o' France. If I light on one of them, I'll not refuse his offer. How contrary things goes! How long it is since me and Captain Waller fought the jewel at New Castle?" "Six years, Mather Dominick," says my grandfather; "an' ye broke his thigh with the bullet the first shot." "I did, Con," says he, "an' I wish, instead, he had shot me through the heart. Have you any whiskey?" My grandfather took it out o' the buffet, an' the mather pours out some into a bowl, an' drank it off. "I'll go out an' have a look at my horse," says he, standin' up. There was a sort of stare in his eyes, as he pulled his ridin' cloak about him, as if there was something bad in his thoughts. "Sure I won't be a minute runnin' out myself to the stable, an' lookin' after the horse for you myself," says my grandfather. "I'm not goin' to the stable," says Sir Dominick; "I may as well tell you, for I see you found it out already—I'm goin' across the deer-park; if I come back you'll see me in an hour's time. But, anyhow, you'd better not follow me, for if you do I'll shoot you, an' that 'ud be a bad endin' to our friendship." "An' with that he walks down this passage here, an' turns the key in the side door at that end of it, an' out with him on the sod into the moonlight an' the cowlid wind; an' my grandfather seen him walkin' hard towards the park wall, and then he comes in an' closes the door wid a heavy heart. Sir Dominick stopped to think when he got to the middle of the deer-park—for he had not made up his mind when he left the house, an' the whiskey did not clear his head, only it gev him courage. He did not feel the cowlid wind now, nor fear death, nor think much of anything but the shame an' the fall of the old family. An' he made up his mind, if no better thought came to him between that an' there, so soon as he came to Murroe Wood, he'd hang himself from one of the oak branches wid his cravat. It was a bright moonlight night; there was just a bit of a cloud drivin' across the moon now and then, but only for that as light almost as day. Down he goes, right for the wood of Murroe. It seemed to him every step he took was as long as three, an' it was no time till he was among the big oak trees, wid their roots spreading from one to another, and their branches stretching overhead, like the timbers of a naked roof, and the moon shinin' down through them, and castin' their shadows thick an' twisted abroad on the ground as black as my shoe. He was soberin' a bit by this time, an' he slackened his pace, an' he thought it 'ud be better to 'list in the Eronoh king's army, an' thry what that might do for him; for he knew a man might take his own life any time, but 'twould puzzle him to take it back agin when he liked. Just as he made up his mind not to make away wid himself, what should he hear but a step clinkin' along the dry ground under the trees, and soon he sees a grand gentleman right before him comin' up to meet him. He was a handsome young man like himself, an' he wore a cocked hat, wid gold lace round it, such as officers wears on their coats, and he had on a dress the same as French officers wore in them times. He stopped opposite Sir Dominick, and he cum to a standstill also. The two gentlemen took off their hats to one another, an' says the stranger: "I am recruitin', sir," says he, "for my sovereign, an' you'll find my money won't turn into pebbles, chips, and nutshells, by to-morrow." At the same time he pulled out a big purse full of gold. The minute he set his eyes on that gentleman, Sir Dominick had his own opinion of him; an' at those words he felt the hair standin' on his head. "Don't be afraid," says he, "the money won't burn you. If it prospers with you, I'm willing to make a bargain. This is the last day of February," says he; "I'll serve you seven years, and at the end of that time you shall serve me, and I'll come to you when the seven years is over, when the clock turns the minute between February and March; and the first of March ye'll come away with me, or

never. You'll not find me a bad master, any more than a bad servant. I love my own; and I command all the pleasures and the glory of the world. The bargain dates from this day and the lease is out at midnight on the last day I told you; and 'in the year'—he told him the year; it was easy reckoned, but I forgot it—"and if you'd rather wait," he says, "for eight months and twenty-eight days, before you sign the writin', you may, if you meet me here. But I can't do a great deal for you in the meantime; and if you don't sign then, all you got from me, up to that time, will vanish away, and you'll be just as you are to-night, and ready to hang yourself on the first tree you meet." Well, the end of it was, Sir Dominick chose to wait, and came back to the house with a big bagful of money, as round as your hat almost. My grandfather was glad enough, you may be sure, to see the master safe and sound so soon again. Into the kitchen he bangs again, and swings the bag of money on the table; and he stands up straight, and heaves up his shoulders like a man that has just got shut of a heavy load; and he looks at the bag, and my grandfather looks at him, and from him to it and back again. Sir Dominick looked as white as a sheet, and says he: "I don't know, Con, what's in it; it's the heaviest load I ever carried." He seemed shy of opening the bag; and he made my grandfather heap up a roaring fire of turf and wood, and then, at last, he opens it, and, sure enough, 'twas stuffed full of golden guineas, bright and new, as if they were only that minute out o' the Mint. Sir Dominick made my grandfather sit at his elbow while he counted every guinea in the bag. When he was done counting, and it wasn't far from daylight when that time came, Sir Dominick made my grandfather swear not to tell a word about it. And a close secret it was for many a day. When the eight months and twenty-eight days were pretty near spent and ended, Sir Dominick returned to the house here with a troubled mind, in doubt what was best to be done, and no one alive but my grandfather knew anything about the matter, and he not half what had happened. As the day drew near, towards the end of October, Sir Dominick grew only more and more troubled in mind. One time he made up his mind to have no more to say to such things, nor to speak again with the like of them he met with in the wood of Murroe. Then, again, his heart failed him when he thought of his debts, and he not knowing where to turn. Then, only a week before the day, everything began to go wrong with him. One man wrote from London to say that Sir Dominick paid three thousand pounds to the wrong man, and must pay it over again; another demanded a debt he never heard of before; and another, in Dublin, denied the payment of a thundering big bill, and Sir Dominick could nowhere find the receipt; and so on, with fifty other things as bad. Well, by the time the 25th of October came round, he was almost ready to lose his senses with all the demands that was risin' up agin him on all sides, and nothing to meet them but the help of the one dreadful friend he had to depend on at night in the oak wood down there below. So there was nothing for it but to go through with the business that was begun already, and about the same hour as he went last he takes off the little crucifix he wore round his neck (for he was a Catholic), and his gospel, and his bit of the thrue cross that he had in a locket; for since he took the money from the Evil One he was growing frightened in himself, and got all he could to guard him from the power of the devil. But to-night, for his life, he daren't take them with him. So he gives them into my grandfather's hands without a word, only he looked as white as a sheet o' paper; and he takes his hat and sword, and telling my grandfather to watch for him, away he goes to try what would come of it. It was a fine, still night, and the moon— not so bright, though, now as the first time— was shining over heath and rock, and down on the lonesome oak-wood below him. There was not a lonesome spot in the country round, and if it wasn't for his debts and losses, that was drivin' him on half mad, in spite of his fears for his soul and his hopes of Paradise, and all his good angel was whisperin' in his ear, he would 'a' turned back, and sent for his clergy, and made his confession and his penance, and changed his ways, and led a good life; for he was frightened enough to have done a good dale. Softer and slower he stepped as he got once more in under the branches of the old oak trees; and, when he got in a bit, near where he met with the bad spirit before, he stopped and looked round him, and felt himself turning as cowlid as a dead man; and you may be sure he did not feel much better when he seen the same man steppin' from behind the big tree that was touching his elbow almost.

"You found the money good," says he, "but it was not enough. No matter; you shall have enough, and to spare. I'll see after your luck, and I'll give you a hint whenever it can serve you; and any time you want to see me, you have only to come down here, and call my name to mind, and wish me present. You shan't owe a shilling by the end of the year; and you shall never miss the right card, the best throw, and the winning horse. Are you willing?"

The young gentleman's voice almost stuck in his throat, and his hair was rising on his head; but he did get a word or two to signify that he consented; and with that the Evil One handed him a needle, and bid him give him three drops of blood from his arm; and he took them in the cup of an acorn, and gave him a pen, and bid him write some words that he repeated, and that Sir Dominick did not understand, on two thin slips of parchment.—He took one himself, and the other he sunk in Sir Dominick's arm at the place where he drew the blood, and he closed the flesh over it. And that's as true as you're sittin' there!

Well, Sir Dominick went home. He was a frightened man, and well he might be. But in a little time he began to grow easier in his mind. Anyhow, he got out of debt very quick, money came tumbling in to make him richer, and everything he took in hand prospered, and he never made a wager or played a game but he won; and for all that there was not a poor man on the estate that was not happier than Sir Dominick.

So he took again to his old ways; for, when the money came back, all came back, and there was hounds and horses, and wine galore, and no end of company, and great doin's and diversions, up here at the great house. And some said Sir Dominick was thinkin' of gettin' married; and more said he wasn't. But, anyhow, there was somethin' troublin' him more than common, and so one night, unknownst to all, away he goes to the lonesome oak-wood. It was somethin', maybe, my grandfather thought was troublin' him about a beautiful young lady he was jealous of, and mad in love with her. But that was only guess.

Well, when Sir Dominick got into the woods this time he grew more in dread than ever; and he was on the point of leaving the place, when he should see, close behind him, but my gentleman, seated on a big stone under one of the trees. In place of looking the fine young gentleman in gold lace and grand clothes he appeared before, he was now in rags, he looked twice the size he had been, and his face smelted with soot; and he had a murtherin' big steel hammer, as heavy as a half-hundred, with a handle a yard long, between his knees. It was so dark under the tree that he did not see him quite clear for some time.

He stood up, and he looked awful tall entirely. And what passed between them in that discourse my grandfather never heard. But Sir Dominick was as black as night afterwards, and hadn't a laugh for anything nor a word a most for anyone, and he only grew worse, and darker and darker. And now this thing, whatever it was, used to come to him of its own accord, whether he wanted it or no; sometimes in one shape and sometimes in another, in lonesome places, and sometimes at his side by night when he'd be ridin' home alone; until at last he lost heart altogether, and sent for the priest.

The priest was with him for a long time, and when he heard the whole story he rode off all the way for the bishop, and the bishop came here to the great house next day, and he gave Sir Dominick a good advice. He told him he must give over drinkin', and swearin', and drinkin', and all bad company, and live a virtuous, steady life, until the seven years' bargain was out; and if the devil didn't come for him the minute after the stroke of twelve the first mornin' of the month of March, he was safe out of the bargain. There was not more than eight or ten months to run now before the seven years was out, and he lived all the time according to the bishop's advice, as strict as if he was "in retreat."

Well, you may guess he felt quare enough when the mornin' of the 28th of February came.

The priest came up by appointment, and Sir Dominick and his reverence wor together in the room you see there, and kep' up their prayers together till the clock struck twelve, and a good hour after, and not a sign of disturbance, nor nothing came near them, and the priest slep' that night in the house in the room next Sir Dominick's, and all went over as comfortable as could be, and they shook hands and kissed like two comrades after winning a battle.

So, now, Sir Dominick thought he might as well have a pleasant evening, after all his fastin' and prayin'; and he sent round to half a dozen of the neighboring gentlemen to come and dine with him, and his reverence stayed and dined also, and a roarin' bowl o' punch they had, and no end o' wine, and the swearin', and dice, and cards, and guineas changing hands, and songs and stories that wouldn't do anyone any good to hear; and the good priest slipped away when he seen the turn things was takin'; and it was not far from the stroke of twelve when Sir Dominick, sitting at the head of his table, swears, "This is the best first of March I ever sat down with my friends."

"It ain't the first of March," says Mr. Hiferman, of Ballyvoren. He was a scholar, and always kep' an almanack.

"What is it then?" says Sir Dominick, startin' up, and droppin' the ladle into the bowl, and startin' at him as if he had two heads.

"'Tis the twenty-ninth of February, leap year," says he.

(My hunchbacked friend pointed with his stick to a little patch of red sunset light, that relieved the deepening shadow of the passage.)

"Tell your master," says he in an awful voice, like the growl of a baist, "that I'm here by appointment, and expect him down stairs this minute."

Up goes my grandfather, by these very steps you are sittin' on.

"Tell him I can't come down, yet," says Sir Dominick, and he turns to the company in the room, and says he, with a cold sweat shinin' on his face, "For God's sake, gentlemen, will any of you jump from the window and bring the priest here?" One looked at another, and no one knew what to make of it, and in the meantime up comes my grandfather again, and says he, tremblin'—"He says, sir, unless you go down to him, he'll come up to you."

"I don't understand this, gentlemen; I'll see what it means," says Sir Dominick, trying to put a face on it, and walkin' out of the room like a man through the pressroom, with the hangman waitin' for him outside. Down the stairs he comes, and two or three of the gentlemen peepin' over the banisters to see. My grandfather was walking six or eight steps behind him, and he seen the stranger take a stride out to meet Sir Dominick, and catch him up in his arm, and whirl his head against the wall; and wi' that the hall-door flies open, and out goes the candles, and the turf and wood-ashes, flyin' with the wind out of the hall-floor, ran in a drift o' sparks along the floor by his feet.

Down runs the gentlemen. Bang goes the hall-door. Some comes runnin' up, and more comes runnin' down, with lights. It was all over with Sir Dominick. They lifted up the corpse, and put its shoulders agin the wall; but there was not a gasp left in him. He was cold and stiffenin' already.

Pat Donovan was comin' up to the great house late that night, and after he passed the little brook that the carriage-track up to the house crosses, and about fifty steps to this side of it, his dog, that was by his side, makes a sudden wheel, and springs over the wall and sets up a yowlin' inside you'd hear a mile away; and that minute two men passed him by in silence, goin' down from the house, one of them short and square, and the other like Sir Dominick in shape; but there was little light under the trees where he was, and they looked only like shadows; and as they passed him by he could not hear the sound of their feet, and he drew back to the wall frightened; and when he got up to the great house he found all in confusion, and the master's body, with the head smashed to pieces, lying just on that spot.

The narrator stood up and indicated with the point of his stick the exact site of the body, and, as I looked, the shadow deepened, the red stain of sunlight vanished from the wall, and the sun had gone down behind the distant hill of New Castle, leaving the haunted scene in the deep gray of darkening twilight.

So I and the story-teller parted, not without good wishes on both sides, and a little "tip," which seemed not unwelcome from me. It was dusk and the moon up by the time I reached the village, remounted my nag, and looked my last on the scene of the terrible legend of Du-noran.

THE WARFARE BETWEEN THE CHURCH AND THE WORLD.

A LECTURE BY HIS GRACE THE ARCHBISHOP OF WESTMINSTER.

His Grace the Archbishop, delivered a lecture at St. Anne's Hall, Spitalfields, on Monday evening, April 27, to a very numerous and attentive audience. The efficient band of St. Anne's Temperance League was stationed at one end of the large hall, and played some excellent music during the evening, both before and after the lecture. The following clergymen, amongst others, occupied seats on the platform: Rev. Father Charrin, Superior of the Marists in the Mission of St. Anne's; Rev. Fathers Police, Selle, Brady, and McNamara; the Rev. Fathers Moore and Bond, &c.

His Grace rose amidst loud and prolonged applause. He said: My subject to-night is so large that I do not know where to begin or where to end. I think, perhaps, a lecture on the warfare of the world against the Church may not be out of place just now because evidently at this moment the warfare is becoming very fierce and menacing, and is spreading very wide. And it may be that some of us—some of you—may at times be a little scared by the prospect—the outlook which is before us. Well, now, I think it is very good for us from time to time to take courage a little, and to do that we have only to look back to what has been the history of the Catholic Church from the beginning. You know that sometimes when we are trying to prove what is the true Church and where it is to be found, we go to our Catechism, and there we learn that the Church has four notes. I will say there are five. The Church is One; it is Holy; it is Apostolic; and it is Catholic. These are four notes; but there is a fifth, and that is that the world calls it Antichrist. I never yet heard that anybody called the Kirk of Scotland Antichrist. (Laughter.) I never yet heard the Wesleyan Methodists called Antichrist. (Renewed laughter.) So I might go all the way round. They all call us Antichrist; and therefore it is with the Church of Christ that they do exactly what they did to Him. When the true Christ came they called him Beelzebub. And He has said, "The disciple is not above his master, nor the servant above his Lord—if they called the Master of the house Beelzebub, how much more them of the household." And, therefore, the thing I should like for the Church, which is the body of that Divine Head, is that she should have the very same name given to her which He had Himself. If the world should begin to speak well and fairly, and call the Church by fair names, then I should be perplexed; but when it calls the Church by the same name by which it called her Divine Master, then I rejoice. And next, if ever I found it was a militant Church on earth, then it would lose one of its signs. It was foretold from the beginning that it should be so, and those very things which are so dishonouring to the Church, and particularly to those not of the faith—the pledges of our confidence, and the fulfilment of the prophecy which our Divine Master spoke. Well, now, what is the world? Preachers in the pulpit, and you pious people, in your homes, are in the habit of talking a great deal of the world—that it is very wicked—that it tells lies, and is very envious. What do you mean by the world? Let us see what the world is. The world seems to me to be this—men without God; the intellect of man without the knowledge of God; and the will of man without the law of God. (Loud applause.) That seems to be

the world, and ever since the world began—ever since Adam—the race of mankind, has been more or less in this state. More or less, it has lost the knowledge of God—the faith in God, and the law of God; and, therefore, it has become sinful, corrupt, idolatrous, rebellious, and murderous—man against man. Such was the old world before the flood came, and took it all away, and such was the new world once more after the flood—just as man was before, so man became again; and such it is at this moment, wherever the knowledge of God, and faith in God, are out of the hearts of men. Mankind is just the same, and so it always will be to the end of time. And, therefore, by the world I mean this—I mean mankind separated from God; and without the light and the love of God; and, therefore, in the mere state of human nature—and, therefore, also, in the state of human pride, human willfulness, human passion, human confidence, rebellion against the Divine law, and full of envy, and jealousy, conflict, and contention—man against man and nation against nation. That is what we call the world. (Loud applause.) There is one difference between the old world before our Lord came into it, and the world which is called the Christian world since that day. It is this; the old world before our Lord came into it, worshipped stocks and stones. There were idolatries of all sorts and kinds, some of the most intellectual and refined, and others the grossest and the most stupid. We do not see that now, in the Christian world, at least. In the world outside Christianity such things are to be found. We are not talking of the world outside Christianity, but within Christianity itself. St. Augustine, one of the four Doctors of the Church, has said, "Because Satan can no longer draw men away to the worship of false gods; because he can no longer tempt men to multiply false gods; because he cannot draw men into polytheism or into idolatry; therefore he has done this—he has sown the whole Christian world over with heresies; he has divided it with all his might into schisms, and, therefore, the heresies and schisms," says St. Augustine, "which are now in the world, are all the idolatries and polytheisms of the old world—they are the snares intended to draw the hearts of men from God. See how in the last 1,800 years heretics have gone out of the Church, and schism has been practised; they have divided themselves as much as they could, and set up false churches, and false communions and sects, and these had crumbled and split into other sects. All this is the working of the spirit of error in the world. Wherefore in all heresy or schism you will find this mark—it is an enmity against the Catholic Church, out of which it came, and from which it fell. Such, then, is the world. And the world may be found at this day in the kingdoms and the empires, and the republics of those nations which call themselves Christians still—and were Christians once—but I am sorry to say, have for most part very little public Christianity left amongst them.

What is the Church? There is no need to go into the question in talking to you. (Hear, hear.) I will say though, that the Church is man united to God: That union began in the Incarnation of God Himself, in which God and man were united in one person, and from the mystery of the Incarnation came the material body of Christ; that is to say all those who being born again by the faith and by the Spirit of God are united to the Saviour of the world—to the Divine Head of the Church in Heaven. It became His body. It is one because He is one, visible as He was in this world: holy because united to Him; imperishable because He is the life of it, and spread throughout the world according to His promise and by His power. It is carried perpetually—one holy, Catholic and Apostolic Church. (Cheers.) I need not dwell on that; I only mention it for this purpose, to show you that the warfare of the world against the Church ever has been, is now, and ever will be; because between man without God and man united to God there is an essential and an extinguishable animosity, just as the prophecies foretold: "I will put animosities between thee and the woman, and between thy seed and her seed," so is there an extinguishable animosity between the Incarnate Lord and His disciples and the world.

I have laid down these five general principles in order to bring out clearly the subject I have undertaken. First of all, let me remind you how this great warfare between the world and the Church opened. What was the first great declaration of war? Where was the first great battle fought? On Mount Calvary. (Applause.) The first great warfare, and the opening of that warfare (which was continued ever since between the world and the Church), was when God Himself, Incarnate and visible, placed Himself within reach of men's arms, and they nailed Him on the cross; and that which so began on Mount Calvary has gone on ever since, and He has warned us that we must look for it. I will remind you of some of His words. He said: "Think not I am come to bring peace on the earth, but the sword." Therefore every true disciple of our Divine Master will look in the measure in which he is faithful, not for peace, but for the sword. And again he said: "Marvel not my brethren, if the world hate you; it hateth me before you." Again, "If you were of the world, the world would love you; but because you are not of the world, therefore the world hateth you." And once more he said: "You shall be hated of all men for my name's sake." And you remember that awful prophecy, when He spoke about the end of the world and the signs of His coming. He said:—"That there should be tribulation of all kinds; that nation would go against nation, and betray one another; that brothers should deliver brothers to death; and those who kill should think they did service to God. Do not be surprised at these things. I may say the whole history of the Church is a history of persecution. The history of the Church is a fulfilment of the prophecy. It is, therefore, the seal on our faith, and the more the animosity of the world is kindled against her, the more the warfare of the world is directed against the Church; and the more menacing and the more apparently on the point of victory the world appears to be, the more our faith is confirmed, because it is the fulfilment of the prophecy."

We will go on to the application of what I have said. The first warfare, after the head of the Church ascended to His throne, began by the persecution of the Jews against the Apostles, and against the first Christians. It is the time of Saul (afterwards St. Paul); you will recollect how bitter was the Jewish Persecution against the early Christians. What was the end of that persecution? Where is the Jerusalem which persecuted the Apostles? There is hardly a stone to be found resting upon another of the Jerusalem of that day. The end of the first persecution was the utter and entire destruction of the city of Jerusalem, the scourging of the persecutors, and the clean sweep that was made of them, of their name and their power. (Cheers.) After this began the Pagan persecution, which for 300 years spread itself through the world, throughout the whole of the great Roman Empire. The suspicions and the hatred, which had been stirred up by the Jews, sharpened the hostility of the emperors and their officers in every part of the great Empire of Rome against the Christian name. An effort was made to destroy the name of our Lord and the Church of our Lord off the face of the earth. What was the effect of this? For 300 years there were thirty Roman Pontiffs, of whom every one but one were martyred; and during these same 300 years there were eighty emperors, of whom I think I am right in saying, only one died a natural death; so that, while the martyrs and Vicars of Jesus Christ were martyred—thirty of them having gone to their crown—eighty of the persecutors, with only one exception, died a death of violence. (Cheers.)

Persecution is a bad trade after all. What was the end of Rome? Rome was destroyed, every stone by siege, by fire, by ruin, and desolation; so that we are told for forty days there was not a living creature breathed in Rome, except the foxes on Mount Aventine. Again we have the end of persecution. (Hear, hear.) And, now, we will come later on in history—to the medieval persecution. To go a little back in history, when the first Christian Emperor, Constantine, reflecting on the dignity of the empire, and upon the supernatural majesty of the Vicar of our Lord, came to this most wise conclusion, that it was not possible and it was not fitting for him to dwell as a sovereign within the walls of the same city where the Vicar of our Lord resided: He then transferred the city of the Empire to Constantinople, and went to the East himself. After that time the Emperors of Constantinople, many of them, joined the Heretics and schismatics, and persecuted the Roman Pontiffs for a long time, and a conflict was kept up between Constantinople and Rome. What was the end of Constantinople? In the 15th century the Turks came, sieged it, took possession of it, took every Christian church in it, pulled down their altars and dressed them as mosques, and desecrated them with Mohammedan infidelity. God has three times put His hand on the centres of persecution—on Jerusalem, on Pagan Rome, and on schismatic Constantinople. (Loud cheers.) As the warfare is perpetual the tide of persecution never dies out. Though it is an unfruitful and an unprofitable trade, men are never tired of it.

His Grace here entered into a most interesting historical description of the various trials to which the Church was subjected. He showed how history repeated itself in the present persecution waged by Germany against the Church of Christ. In conclusion, he said a terrible state of things has been brought about by the secret societies, heretics, schismatics, conspirators, and Freemasons, who all plot in secret to overthrow the throne of the Vicar of our Lord, and to sweep His Church off the face of the earth. Some six or seven millions of armed men are daily trained by European nations, for what purpose you may easily guess. They do this out of mutual fear, out of mutual suspicion; they know that they cannot be safe unless they are armed to the utmost of their power. Are we so simple as to think that this enormous accumulation of combustible matter is to be slaked down and die out without explosion. Be sure of it, the nations of Europe in falling away from the order and unity of Christendom are preparing a mutual conflict, in which they will consume one another. (Loud applause.) So long as there is a Christian world, Christian men will not cease to believe that the Roman Pontiff is the Vicar of Jesus Christ. (Loud cheers.) They will not cease to love the law of justice and the unity of faith, and they will, therefore, pray and strive to see him restored to his rights; and if the Christian world be still healthful and vigorous so as to prevail over its apostates, then we may see the day when he shall be restored to his rightful throne. (Renewed cheers.) Pius IX., whose life, I may say, has been prolonged in a supernatural manner—twenty-seven years of pontificate, and eighty-two years of natural life—has not lived and outlived his adversaries without some purpose. (Loud and repeated cheers.) His soul is filled (as those about him know with confidence that if he does not see the full triumph of the Church, he will see the day spring, and the full lights that shoot up the sky. (Loud cheers.) And the only alternative—the other event which I can look for—is the coming of his Master to set things right. (Loud cheers, during which his Grace resumed his seat.)

After a cordial vote of thanks to the Most Revd. Prelate the assembly separated.

LETTER FROM THE ARCHBISHOP OF TUAM TO THE RIGHT HONORABLE THE EARL OF DERBY, SECRETARY FOR FOREIGN AFFAIRS.

St. Jarlath's, Tuam, May 2, 1874.

MR. LORD.—It may be imagined that in writing to your Lordship on the present condition of Ireland and its people I have labored under a mistake in addressing myself to the Secretary for Foreign Affairs. Far from resultin' in any such mistake, the present letter is respectfully addressed to you as a Minister intrusted with an important department in the State—viz, its foreign affairs, to which Ireland, from its connection with England, has ever been assumed by the latter uniformly to belong. Nay, of all the foreign dependencies of Great Britain, I question if there be one that has not engaged as large a share of Ministerial solicitude for its paternal government as Ireland, nor would it be exaggeration to add much more.

For the government of those remote States persons are carefully selected acquainted with their condition and possessed of those qualities calculated to fit them for their fair and successful administration. Not so in Ireland; public functionaries were sent not only unacquainted with the inhabitants and their character, but entirely ignorant of their social condition, and destitute of the many advantages which an intimate knowledge of the country would be sure to confer. In the appointment of such individuals it would seem as if to provide for them were the end, and the good of the country only a mere secondary consideration—instead of the public weal being the great principle, to which the interests of secretaries and the entire staff of officials were to be subordinate.

The significant appellation of "shave-beggars," bestowed by O'Connell on those experimental apprentices for Irish statesmanship, is still remembered nor likely to be forgotten whilst Ireland, bereft of the fostering care of a paternal Home Rule, feels all the cold alienation of a foreign Government, especially in the nature of the relief which it proffers in the midst of distress as severe as any of those scenes of suffering to which it has been too familiar. The intensity of this distress, especially in the more remote districts of Conemara, is attested by a sad unanimity of all classes which leaves its existence beyond doubt. Yet what is the remedy, if not proffered, manifestly suggested by those provident functionaries to whom I have alluded? An inspection of the distressed districts, already overburdened by poor-rates, with a view of imposing a more oppressive taxation! This ambiguous sort of relief, wrung from persons not differing much in destitution from the pauper inmates, is not what the country needs in its present circumstances. It requires the manifestation of a public energy which will labor to bring out for the service of the State the abundance of those resources with which Ireland is teeming.

For the mitigation of the present deep distress throughout all Conemara an effectual remedy if availed of, has been fortunately presented by the project of a railroad from Galway to Clifden.—The requisite Act of Parliament has been obtained; the heavy preparatory expenses have been met; the lands have been taken; and Mr. Mitchell Henry, the eloquent and efficient member for Galway, is, I am credibly informed, ready to advance without delay £25,000 on this grand work, which would go a great way to diminish the existing and avert the impending distress. Let but the work be inaugurated by the Government and funds will not be wanting to secure its speedy progress and completion.

It is said the Legislature is overwhelmed with such a variety of projects, continually increasing, as to be unable to attend them all. Of the truth of that statement there can be no doubt. It is attested by the number of bills abandoned at the close of every session, and several of them necessary to the well being of different portions of the Empire.—When the English Parliament is so burdened as to be unable to perform such a mass of business, justice and reason proclaim the necessity of a division of labor, and transferring to Ireland and Scotland

their respective shares of the responsibility as well as the patronage, of such an astounding weight of public business. Kind nature, in the long run, asserts its prerogative, and from the English House of Commons at the close of every session comes forth a solemn appeal of respite from crushing duties, in perfect union with the continued requirement of Ireland to have its local interests exclusively managed by its own National Parliament.

It is high time, then, to forbear reproaching the Irish nation for its generous desire to relieve the Empire of a portion of the legislative labor to which it is compassed unequal. It does not aspire to a separation from England, or to the establishment of a distinct and separate Crown; it forbears from discussing fanciful or untried theories. It only asks a quiet restoration of the Parliament which a combination of force and fraud had abstracted, and which will contribute much to ease the pressure of English business, and enable Ireland and Scotland to obviate their local distress without an overwhelming pressure on the Imperial Parliament.

In the face of the imminent distress fast spreading in this western district, I have confined myself to a few observations as the nature of the case admits. Our people are patient and self-denying to a degree which the very persons who afford them most occasion for its exercise would be the loudest in canvassing the merits of the virtue. If their patience provokes the indignation of further oppression, our people will not depart from the lessons of their predecessors. The time is urgent; the people are menaced with starvation; they faithfully discharge their social duties, and it now remains for the heads of the State to provide specially for the preservation of such a faithful people.—Your lordship's faithful servant,

JOHN MACHALE, Archbishop of Tuam.

HOME RULE—REPEAL.

(To the Editor of the Nation.)

KILCOGAN, May 4, 1874.

SIR.—I regret the publication of Mr. P. J. Smyth's letter to the Marchioness of Queensberry. I do not indeed suppose that it will create a division among Nationalists, or withdraw a single Home Ruler from adhesion to the programme adopted by the League. But it furnishes a pretext to the enemy for impugning division to our body; and it has been seized on by certain Whig Liberals as an excuse for keeping aloof from the popular movement. I do most sincerely respect the abilities and the patriotism of my friend Mr. Smyth. Nay, more—I do not hesitate to say now, as I said when addressing the Dublin Corporation in July '72, that I should prefer the restoration of Grattan's constitution to the Federal scheme, if I were offered my choice between the two. But as I see that the facilities of obtaining Home Rule are incomparably greater than our chances of succeeding in any agitation for Repeal, and as I also see that Home Rule as defined by the League contains a large portion of the benefits which Repeal pure and simple would confer upon Ireland, I deem it right to say, as Mr. Smyth said at the Conference, that I believe it to be an act of patriotic duty and of public virtue to go with the Federalists. I hold with Mr. Martin that our business just now is to create more for the practicable than for the theoretically perfect. Let us strive for all that we can get, although it may fall short of what we ought to get.

I have said that I do not think Mr. Smyth's letter will induce the Home Rulers to abandon their cause. But if his harsh censures of the Federal project could paralyse our movement, does he really suppose that he would be able to substitute for it an effective agitation for simple Repeal? He assuredly cannot deem it an act of patriotic duty to damage that very same Federalist movement to which he proclaimed that it was an act of patriotic duty to adhere; unless, indeed, he believes that from its ruins he could construct an effective organisation for the recovery of our Constitution of 1782. But we all know that this is not possible with our present available forces. The Federal scheme commands an amount of support which it is highly unlikely that any agitation for simple Repeal would receive. Add to this, the leaders of the movement would justly incur the imputation of unwise caprice, if they were suddenly to haul down the Federalist flag after a large majority of the Irish constituencies had pronounced in its favour at the general election.

I do not consider that in accepting the Federal programme I condone the Union of which execrable Act my estimate is the same as Mr. Smyth's. On the contrary, our programme involves the repeal of as much of that measure as we see any proximate chance of abolishing. What we propose is not exactly identical with the status quo ante 1800; but it is the restoration of the largest amount of that status quo that we see a rational hope of soon obtaining.

You have dealt so ably with the arguments adduced by Mr. Smyth, that I deem it needless to follow his details. My object in writing to you is not to engage in controversy, but merely to state that I adhere to the Federalist project; not because I deem it theoretically the best, but because it is beyond all reasonable doubt the most practicable mode of restoring to Ireland the great blessings of domestic legislation.—I am, sir, very faithfully yours,

W. J. O'NEILL, DAWY.

LORD FRENCH ON HOME RULE.

Elm Park, Merrion, May 2nd, 1874.

GENTLEMEN.—I have to acknowledge with many thanks, the second number of "the Home Rule Papers," which I received on the 1st instant. It may be advisable at present to remark that it should never be forgotten that many public measures of great national importance, which were generally deemed unattainable, even a few years before their enactment, were afterwards highly appreciated by public opinion throughout the kingdom. It should likewise be remembered that the advocates of those beneficial measures met with great discouragement and underwent much obloquy during a long course of political agitation, in their behalf, before the legislature could be induced to agree to the enactment of those measures. Every intelligent observer who takes any interest in the welfare of the realm should, consequently, reflect on the important fact that the majority of the people of Ireland have undoubtedly evinced, in a constitutional manner, their unalterable desire and eager expectation that, by fair and legal means, under the blessing of Divine Providence, in the course of a few years, their patriotic zeal and persevering exertions, under the wise and skilful guidance of the Irish Home Rule League, will be duly rewarded by the restitution of their right to a national parliament in Ireland, according to the practical and well-devised plan which was deliberately adopted at the Home Rule Conference which was held last year in Dublin. Every enlightened or benevolent person who has any patriotic feeling, or sense of justice should, therefore, on due reflection, consider it desirable that, under the regis of the British constitution, the best endeavours of the people of Ireland and the general co-operation of some millions of Irishmen elsewhere should be legally combined and wisely directed, in order to promote the success of the national cause, for which they have cherished an unchangeable desire since the beginning of the present century, when the British Minister, by force, fraud, and corruption, was enabled to effect the grievous act of the legislative union. The people of England and Scotland should also recollect that this act of national injustice was inflicted upon the Irish people who were weakened and distracted, and also suffering exceedingly from the intimidation and severity of martial law, on account of the unfortunate rebellion of 1798. It should at the same time, never be forgotten that the fatal rebellion of 1798 was fomented in consequence of the many



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MONTREAL, FRIDAY, JUNE 12, 1874.

ECCLIASTICAL CALENDAR.

JUNE—1873.

Friday, 12.—Sacred Heart of Jesus. Saturday, 13.—St. Anthony of Padua, O. Sunday, 14.—Third after Pentecost. Monday, 15.—St. Barnabas, Ap. Tuesday, 16.—St. John of San Francisco, C. Wednesday, 17.—St. Angela Merici, V. Thursday, 18.—St. Francis Caracciolo, C.

NEWS OF THE WEEK.

Over 20,000 letters of congratulation were sent to the Pope, May 13, on the occasion of the eighty-third anniversary of his birthday. It is reported that Mgr. Bianchi, the nuncio to Munich, Bavaria, has received some very conciliatory instructions, and hopes are entertained that a better understanding will soon be established between Bavaria and the Holy See. Four thousand inhabitants of Tours, France, have recently performed a pilgrimage to Plessis-lez-Tours, the shrine of St. Francis of Paula. The 445th anniversary of the siege of Orleans and of the delivery of that city by Joan of Arc, has been celebrated this year with great splendor in that ancient town. At eight o'clock in the evening, the hour when Joan entered Orleans, the standard she bore was taken in state to the Cathedral and then blessed by Mgr. Dupanloup. The houses were gaily decorated and illuminated. All the troops were assembled, and when Mgr. lifted up the banner after its benediction, a deafening shout of *Vive Jeanne d'Arc* rung through the air. The next morning a solemn high mass was celebrated in the Cathedral, and the day was observed as a holy day. To the Roman Catholic members of the German Parliament is due the credit of three important concessions in favor of the liberty of the press, which have been extorted from the German Government and incorporated in the new press law just passed. These members, at an early period in the session brought forward schemes, for three reforms; the Government bitterly opposed them; but the Catholics were in this matter sustained by the Liberals, and they carried the day. The Catholics of Bohemia have determined to resist the ecclesiastical laws. Passive opposition has already commenced with appointments to vacant livings.

CHANGE OF FRONT.—Hitherto the action of the German Government towards its Catholic subjects has been defended by the Protestant press, by such members of it at least as were bold enough to attempt its defence, by the plea that the Catholic ecclesiasties of Germany were engaged in a conspiracy against the integrity of the Empire, and had engaged in treasonable designs against the State. The world waited for proofs of this serious charge knowing well, that such proofs, if any such were in existence, would justify Bismarck and exonerate the German government, from the taint of persecution. The world waited for these proofs, but it waited in vain. None have been brought forward; from whence many have naturally concluded that no such proofs are in existence. "De non existentibus, et de non apparentibus eadem est ratio."

Indeed we cannot doubt that, if the German authorities had in their possession the slightest evidence to support the charge, someone of the Catholic Bishops or priests of the Empire, would long ago have been arraigned before the tribunals to answer to an indictment for treasonable conspiracy. As the German Government has not dared thus fairly to test the question, it must be admitted—as many leading Protestant journals now admit—that there is no truth in the first plea urged in justification of the extraordinary policy of the Government in Germany as towards the Church. There must therefore be as the saying is a "change of front." The first plea won't hold water; a second must be tried.

And in fact the charge of treasonable conspiracy is now virtually abandoned even by the Montreal *Witness* hitherto an enthusiastic applauder of the German persecution. In a recent issue our contemporary thus replies to

an able article on the subject, from the pen of His Grace the Archbishop of Toronto, wherein His Grace puts the question, whether, if in Canada, Protestants were subjected to such a restrictive code as that which exists in Germany they would not deem themselves bound to resist it, as an iniquitous attack on their rights as citizens, and on their civil and religious liberties? The *Witness* thus meets this argument:—

"This is a very plausible way of putting the question, and may be conclusive with many who fail to appreciate the real issue involved in the ecclesiastical struggle in Germany. In order to justify his parallel, Mgr. Lynch would require further to suppose that Protestants had an earthly head, and an organized society like the Pope and the Jesuits, whose pretensions in temporal affairs, as well as spiritual, are inconsistent with the independence of civil government, and calculated to be dangerous to the stability of a nation. These are features entirely foreign to Protestant bodies. Assured of freedom of conscience they make no pretensions ecclesiastically to interfere with the civil power, or question its prerogatives, while their allegiance is due to no one outside of their own country."—*Witness*.

Here we say is an entire change of front. Abandoning, as untenable the position that the action of the German government towards its Catholic subjects is justifiable, indeed called for, by the peculiar hostile, or treasonable attitude of the Catholic Church in Germany towards the civil government of that country, the *Witness* takes up a new position, and puts forward a plea for German persecution, which if good for anything, establishes the right, nay the duty of every civil government in the world, in Great Britain, in the United States, in Canada, to adopt towards the Catholic Church in their respective dominions, the same policy of severe coercion and repression, as that which Bismarck has adopted in Germany. It is not because they have conspired to overthrow the State, to dismember the Empire, to restore to France the territories wrested from her by the fortunes of war, that the Catholic Church in Germany is rightfully subjected to laws which Protestants would not for a moment tolerate if they were the victims; but because the Catholic Church recognises as its head, under Christ, upon earth, a foreigner, because she is a compactly organized society; and because, as the *Witness* pretends, she puts forward pretensions in temporal affairs inconsistent with the independence of civil government, &c., &c., &c.; we need not here repeat all the balderdash of the Conventicles.

But in all these respects—that of recognising as Christ's Vicar on earth, one who is a foreigner; of being a compactly organized society; and of urging certain pretensions offensive to civil government—there is nothing peculiar to the Catholic Church in Germany. All these phenomena present themselves in connection with the same Church in Great Britain, here in Canada, and in the United States. If therefore the ecclesiastical laws of Germany are just because needed, in the one country, they would be equally just—they are equally called for, in all. The argument of the *Witness*, if it proves anything, proves that it is the immediate duty of the British Government, of the United States, of Canada, to submit their several Catholic subjects to the same ecclesiastical code, as that to which Bismarck has subjected the Catholics in Germany. If the *Witness* believed in his own plea, this is the policy he would immediately urge upon the government at Ottawa. He don't believe in it however.

We do not mean to attempt even, the refutation of the arguments of the *Witness* in favor of a general persecution of the Catholic Church. If it be a good argument against giving to Catholics equal rights with Protestants, that the head of their Church is a foreigner, then Our Lord Jesus Christ was much to be blamed, in that He did not establish a set of national churches instead of one, universal Church in which national distinctions were no longer to exist; in which there was to be neither bond nor free, neither Israelite nor Gentile, neither Greek nor Scythian, neither native nor alien but in which all were to be members of one body, even Christ. In proposing to obliterate all national distinctions in His Church Our Lord made apparently a sad mistake. As to the charge that the Church presents a compact organisation, we make the same reply; the fault, if fault there be, must be attributed to Him Who so constituted her; but as to the charge of putting forward pretensions in temporal affairs which Protestant bodies have not put forward, and which encroach on the rightful domain of the civil power, we enter a plea of "not guilty," and challenge our accuser to the proof.

First—What pretensions has the Catholic Church ever urged which have not been urged, to the same extent, and in at least equally strong words, by bodies calling themselves Protestant churches, held up in the pages of Protestant history, as the champions of civil and religious liberty, to the admiration of all posterity? When, where, or in what form of words has the Catholic Church ever insisted upon rights as against the civil power, in terms more imperious than those in which the representatives of the Scotch Church such as Knox,

Melville and others, insisted upon the rights of their church as against the government of the sixth James? We pause for a reply.

Secondly—What pretensions has the Catholic Church ever put forward to interfere in matters over which the civil or secular power has exclusive right of jurisdiction? Again we pause for a reply.

In those matters which belong exclusively to the civil power the Catholic Church urges no pretensions, never has urged any. In matters over which the civil power has not rightfully an exclusive jurisdiction, the Church interferes of course, and has the right to interfere, and urge her pretensions. Does the *Witness* deny this?

The right of exclusive jurisdiction of the civil power is limited to things purely material. In the moral order, the civil power has no exclusive right of jurisdiction. In things temporal, in matters of finance, of national defenses, of railroads and telegraphs, of drainage, the clearing out of cess pools, and such like, the civil power has exclusive right of jurisdiction, because these are things in the material order; but again we insist that in the moral order the civil power or State has no right of exclusive jurisdiction; and therefore in that order, when it encounters opposition from the Church it cannot complain with truth that the Church is encroaching on its exclusive domain.

It is not because Protestants, in their ecclesiastical aspect, that is to say, considered as if organized into distinct communities or churches, do not put forward precisely the same pretensions as does the Catholic Church; it is not because Protestants recognise that the State or civil power has exclusive right of jurisdiction in the moral, as well as in the material order—that they do not to-day encounter the same hostility from the State as do Catholics; but because they are destitute of all moral influence, or power to resist the encroachments of the civil power; whilst the Catholic Church because of her unity, because of her compact organisation, because of her powerful moral influence over her children, can and does oppose a valid barrier to these encroachments. Even Protestants unless they be ultra-Erastian will admit that, if there are things which are Caesar's, there are also some things which are God's, on which Caesar must not lay his hands; and in admitting this they have sinned as deeply as do the most excessive of ultramontanes, for the latter contend for this only:—That the Church has claims of jurisdiction there where the civil power has not exclusive right of jurisdiction. For instance many Protestants as well as Catholics contend that the State or civil power has not exclusive right of jurisdiction in the matter of education, for they will urge their rights as parents to have a voice in the matter of the education of their own lawfully begotten children. So too with marriage; for even most Protestants will admit that the civil power has not exclusive jurisdiction in the matter of the intercourse of the sexes, that there is a higher law, or law of God in the matter; that the civil power is not a competent or infallible interpreter of the law of God; and that therefore that power must be met and opposed when it pretends to decree anything to God's Law. This is ultramontane doctrine.

The Montreal *Herald* of the 27th ult., in an article on the Indians of Canada, and the dealings of the government with them has the following remarks, on one of the grievances of which the Indians complain.

"The Indians complained of not being allowed to sell firewood off their reserves, but if such license were allowed them, who is to say how long a stick of timber would be left, there being many among them of careless and thriftless habits who would not hesitate to clear the forests for the sake of the temporary pecuniary gain which would accrue to them."

This is a good reason for the restrictions imposed by the government on the Indians. On their own lands or Reserves these are not allowed absolute freedom to cut down and sell the timber thereon growing. But does not the same reason justify the restrictions which the Gentlemen of the Seminary impose on the Indians of the Lake of Two Mountains. These Indians are allowed to take what wood they want for their own bona fide use, but they are not at liberty to sell it. And there is this also to be considered, the Seignior of the Lake of Two Mountains is as much the private property of the Seminary as are the lands of any proprietor in Canada, the property of their legal owner.

The Office of the TRUE WITNESS has been removed to No. 195, Fortification Lane, between St. Peter Street and Victoria Square.

"THE NEW YORK TABLET."—This excellent Catholic paper came to us last week in a new dress and very much enlarged, about 23 columns of additional reading matter having been added. We congratulate our contemporary on its improved appearance and wish for it a long life to enjoy its prosperity. For terms see our advertising columns.

Mr. Thomas Kelly, No. 17 Burelay street and 22 Park Place, New York, has just published a very fine engraving of Father Mathew the renowned Irish Apostle of Temperance. The likeness is excellent and the execution first class. Size of engraving 24x32.

FESTIVAL OF THE FETE DIEU.

MONTREAL.

The annual procession of *Corpus Christi* started on Sunday morning from Notre Dame Church at ten o'clock. Arches of green decorated with pictures of saints, and of the Blessed Virgin Mary, etc., had been erected on almost every street through which the procession passed, and altars were seen in front of several private houses. The procession, after leaving the Church passed through Place d'Armes, Craig, St. Lawrence and St. Catherine streets, an immense number of spectators lining the route of Procession. At the corner of the latter and of St. Denis street, where an altar had been erected, the procession stopped for ten minutes, and Bishop Fabre gave the Benediction. The procession then returned to the Church by St. Denis and Notre Dame streets. About 16,000 persons took part in the ceremonies. In every respect the procession will compare favorably, both from the loveliness of the weather and the beauty of the decorations, with that of any previous year. The singing of some of the school children showed their careful training, and the various bands acquitted themselves well. The Church which had been beautifully decorated for the occasion, was reached by 12 o'clock, and was perfectly crammed at the concluding service.

QUEBEC.

The Festival of the Fete Dieu in Quebec was this year celebrated with the usual processions which were of great magnificence and attended by large numbers of people.

OTTAWA.

Sunday morning last, the first Sunday after the Feast of Corpus Christi, which is celebrated with such pomp and magnificence in Catholic countries, a grand open air procession of the Blessed Sacrament was held in the parish of the Cathedral in which some thousands must have taken part. As early as half past seven, the members of the various Irish and Canadian societies, wearing their distinctive badges began to assemble, pursuant to notice, at the French Canadian Institute, and by eight o'clock the neighbourhood was fairly thronged with those who were to take part in the ceremonial. At this hour, low mass was commenced in the Cathedral; the Very Rev. D. Dandurand being celebrant, and the musical portion of the service being rendered by the combined bands of St. Joseph's College and of the Cathedral. The procession was then formed, and proceeded through St. Andrew, Notre Dame, and St. Patrick Streets back to the Cathedral.

The whole length of road traversed was carefully cleared and covered with fine sand, and trees were planted in close order at the edges of the sidewalks. Arches were also formed across the streets with strips of white intertwined with blue or red cloth and numerous flags floated in the breeze suspended from opposite windows. A magnificent altar was also erected by the Sisters of the Good Shepherd at the foot of St. Andrew street, which was decorated in the most chaste and elegant manner, the ground around it being covered with rich carpeting. All along the line of route nothing occurred to mar the solemnity of the occasion; on the contrary all behaved with becoming propriety, not a single case of misconduct of any sort being observable. The Procession reached the Cathedral about a quarter past eleven, when the ceremony was brought to a close with solemn benediction.

The arrangements were conducted by the Rev. Dr. O'Connor, Father Baillan, and Mr. M. Battle.—*Times*

HULL.

The procession of the Host in the town of Hull on Sunday last, was celebrated with great pomp.—*Id.*

WILLIAMSTOWN.

The solemnity of the great festival of *Corpus Christi* was observed by the devout congregation of Our Blessed Lady of Williamstown, with the usual religious pomp and magnificence which for years, have characterized in this parish, the glorious confession of our belief in the Real Presence of Jesus Christ in the "Mystery of His love." On "Holy Thursday," as in years gone by, the Most Adorable Sacrament, in a gorgeous repository in St. Ann's Chapel, was honored with all the splendor the sorrowful week admits. From noon till ten o'clock at night, never was our Divine Lord left alone and even at the midnight hour, many holy souls knelt before the Tabernacle, making the "Holy Hour" and meditating upon the outrages of the night preceding the Passion and the awful tragedy of the first Good Friday.

And now, at the close of the Paschal time, guided by Holy Mother Church, and though living among a people who, if not Catholic, yet feel and act like Christians, the parishioners of St. Mary's make public profession, by a most public act, of their faith in the divine Sacrament instituted by the Son of God, on the eve of His death.

The beautiful church of the "Nativity" was richly adorned; the three altars, St. Ann's, St. Joseph's, and the grand altar—dedicated to the Mother of Christ—were radiant with rich ornaments and countless lights.

At 10 a.m., the Revd. the Pastor, robed in costliest vestments, heavy with their golden embroidery, began the grand Mass, the choir rendering their part from the celebrated "Messe Bordelaise."

At the end of Mass, the procession left the Church. First came the cross-bearer and the acolytes, followed by the Indians of the parish, then appeared the "Banner of the Immaculate Conception," carried by a gentleman, four young ladies holding its golden cords.

The pupils of the Convent in their chaste and simple costume, accompanied by the Nuns, and chanting hymns of sweetest melody came next and were followed by 18 tiny little creatures, looking like little angels, who strewed the way with flowers. Here another gentleman bore aloft the Papal arms—the tins and keys—represented in gold on a white ground.

Next were the Sanctuary boys with lights and incense performing the path over which was borne the "Holy of Holies."

Beneath a canopy of cloth of gold, supported by six gentlemen—six others holding torches—walked the Priest, bearing in a golden Remembrance the "Bread that came down from Heaven."

The route of the procession was handsomely decorated with arches and evergreens. At the Convent an altar was erected, reaching almost to the roof and decorated with that exquisite taste, for which the Sisters of the Congregation are so remarkable.—*Com.*

ORDINATIONS.—In the Grand Seminary of Montreal, the 30th ult., to the number of one hundred young gentlemen received orders at the hands of his Lordship, O. E. Fabre, Coadjutor Bishop of Montreal. It is not unworthy of notice, that this is the largest ordination which has ever been held in that institution, and is at once an index, as well to its growing celebrity, as to the rapid spread of Catholicity.

Ordained Priests—Reverends Patrick H. Twohey, Kingston; Peter Giroux, Montreal.

Deacons—Reverends Michael Carney, Albany; Matthew T. Boylan, J. Gibbons, Thos. Looney, Boston; Thos. Joynt, Hartford; Alan J. Macdonald, Charlottetown, P.E.I.; Fr. X. Leveille, Montreal; John T. McKenna;

Portland; Barth. O'Connell, Hamilton; Edward McCarthy, Michael Driscoll, Halifax; Jas. Connolly, Rochester; M. Marrin, Brooklyn.

Sub-Deacons—Reverends—Allard, Joseph Daiguant, Joseph Brouillet, Laliberte, O. Hebert, J. Emard, A. Cherrier, A. Desnoyers, J. B. Vaillancourt, N. Aubry, T. Ouimet, Montreal; Jas. Scott, Halifax; Thos. Beaven, Jas. Boyle, Springfield; J. J. Galligan, P. O'Donoghue, Hartford; J. J. Hanselman, Jas. Galvan, Brooklyn; Jas. L. Meagher, Albany; John O'Halloran, Alton; John Bray, Dubuque; A. Lemay, Cong. St. Croix.

Minors—Messrs. P. Beauchamp, E. Croteau, E. Eremont, Montreal; Philip McCabe, Thos. Mulvany, Hartford; George Mahony, Providence; Edward Bannon, Osham; A. Leblanc, C. Preciluis, St. John, N.B.; William Purosil, S. F. Mass.; Michael Larkin, Kingston; James Ryan, London; J. J. Normandeau, Ogdensburg; Thos. Deney, St. Joseph's, Mo.; Denis Murphy, Dubuque; L. Lemire, A. Bressnan, Soc. Jesu; M. McGarry, Cong. St. Croix.

Received Tonsure—Messrs. N. Boudreault, Thos. Phelan, Charlottetown, P.E.I.; Henry McGill, Philip Belliveau, St. John, N.B.; C. Auclair, T. Allard, H. Charpentier, A. LaJeunesse, G. Champaux, H. Brissette, Jas. Callaghan, Montreal; John Grouney, Brooklyn; Maurice Galvan, Portland; Thos. Grace, Michael Cooke, Jas. O'Sullivan, Peter Carolan, W. Lonergan, Jas. Gleason, Providence; Michael McGrath, J. Ronan, J. Carlin, F. West, J. O'Gonnor, London, Ont.; Richard Burk, Springfield; William Smith, Chicago; P. F. McAlenny, P. Lynch, J. Phelan, T. J. Preston, John Smyth, Michael Byrne, Jos. Gleason, Hartford; Daniel O'Sullivan, Ed. Maloney, Burlington, Vt.; Thos. Deney, St. Joseph's, Mo.; T. Cuisack, McConologue, Boston; Michael E. Lynott, Scranton, Penn.; John Sori, St. Paul's, Minn.; L. Lemire, L. Bressnan, Soc. Jesu; J. Leflock; E. Delage, Cong. St. Croix.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. 57.

"THOU SHALT NOT STEAL"—7th Com.

The second class of genteel thefts, or thefts of the rich from the poor, are all those injustices which are done by due process of law.—And here let me remind you, Christian soul, that the client who gains an unjust cause—knowing it to be unjust—and the lawyer who undertakes it, are both equally guilty of theft to the amount taken unjustly from the defeated party. Tell me not that you "obtained it by law"—that "the law allowed it to you."—This alas! is a popular error which is destroying thousands of souls. Law is not always justice. Nay, more; law is, perhaps, as often unjust as it is just. It is true that law is intended to be just, but like all other human institutions it is not infallible. No law can meet all cases and circumstances; hence in all those which it cannot meet it may be, and is, as often wrong as right; as often unjust as just. This is acknowledged by the very constitution of our Courts of Justice. We have first, Courts of Common Law to administer the law of the land according to the letter of the law; and, secondly, Courts of Equity to administer justice according to the eternal principles of right and wrong, irrespective of the law of the land. Now, if law may be guilty of injustice, it is an injustice, and you are guilty of theft every time you evoke it to do an injustice. Away, then, with the illusion "I obtained it by law"—"the law allowed it to me." You can only justly retain what was justly gotten. You may, it is true, obtain your suit before an earthly judge—you may triumph by due process of law—but remember that whilst your cause is being tried before a human judge, with human lawyers, and according to human law, it is being tried also in Heaven, before an Eternal Judge, according to the laws of eternal justice, and before a heavenly court. The human court may grant your unjust claim for a time; but the court of heaven will demand it back for time and eternity. Every client, then, Christian soul, and every lawyer who undertakes an unjust cause, knowing it to be such, is guilty of theft, and is bound to restitution. And here let the rich client beware. If he gain an unjust cause from one equally rich as himself, he is guilty of a grave crime, and is bound to restitution before he can hope to see God; but if he gain his cause against a poor man his crime will be greater still. Dollar will pay for dollar, acre for acre, with a man equally rich as himself; but dollar will not pay for dollar, acre will not pay for acre, when the suit has brought starvation and ruin upon the poor man and the poor man's house. Remember the parable delivered by Nathan to David: "There were two men in one city, the one rich and the other poor. The rich man had exceeding many sheep and oxen; but the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had

grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom, and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen to make a feast for the stranger who was come to him, but took the poor man's ewe and dressed it for the man that was come to him. And David's anger being exceedingly kindled against that man, he said to Nathan: 'As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe four fold, because he did this thing and had no pity.'

not avail. There is a higher law than the law of man; there is a higher judge than your human judge. That law is the law of God; that judge is the Eternal Judge. If the law of God give it thee not; not all the laws of men can allow thee to hold it; if the Eternal Judge in Heaven accept not the judgment from earth, not all the judgments in the world can give thee possession. If thou hast not obtained thy possession justly, to the last syllable of time, throughout an endless eternity, that possession will cry out against thee for vengeance. Art thou then rich, O rich man! if thou hast obtained aught unjustly? Will not this little ewe lamb—this small possession, gained unjustly, make you poorer than the poorest man on earth?

IRISH HOME RULE LEAGUE.

The regular monthly meeting of the Montreal Branch of the Irish Home Rule League was held on the 2nd instant in the St. Patrick's Society Hall, Craig Street. The President Edward Murphy, Esq., occupied the Chair; the meeting was well attended and very enthusiastic. The Chairman announced that he had received for the members since last meeting two parcels from the Parent Association, Dublin. One containing copies of the "PROCEEDINGS OF THE GREAT HOME RULE CONFERENCE HELD IN DUBLIN, NOVEMBER 1873," and the other parcel, copies of "HOME RULE PAPERS, No. 2" issued lately by the Home Rule League; these documents were distributed to those present entitled by membership to receive them, the chairman expressing a hope that the members would carefully read and preserve them for reference as they were valuable and interesting to every Home Ruler.

prohibits the sale of intoxicating liquors on Sunday in Scotland ought to be extended to Ireland. Vote of Ireland:—Ayes ... 34 Noes ... 10 Carried by a majority of more than three to one, but overborne by the intrusion of a large majority of hostile British votes!

Irishmen, ponder it! Friends of freedom in every country and clime, study here how Ireland is overborne!

We have received the following works from Messrs. D. & J. Sallier & Co., Montreal:—Manual of the Sodality of the Sacred Heart of Jesus, with Approbation of Archbishop of Baltimore and other Prelates of the United States. Price, 35 cents, sent free by mail.

Catechism of the Devotion to the Sacred Heart of Jesus. By the Rev. Father Pierich, S. J. Price, 35 cents, free by mail.

The Paradise of God; or, The Virtues of The Sacred Heart of Jesus, by a Father of the Society of Jesus. With approbation of Archbishop of Baltimore. Price, 90 cents, free by mail.

Devotion to the Sacred Heart of Jesus, translated from the Italian of the Rev. P. S. Franco, S. J. Price, 90 cents, free by mail.

Catechism of the Apostleship of Prayer; by a Missionary Priest. Price, 35 cents, free by mail.

These books, all inculcating Devotion to the Sacred Heart of Jesus are issued at a favorable moment, for as Catholic readers June is the month more especially set apart for honoring the Sacred Heart which so loves man, and which so ardently desires to be loved by man in return. Catholics desiring to follow the exercises of the Month in their own homes would do well to instruct the Messrs. Sallier to forward them some of the above named works.

THE CATHOLIC WORLD.—June 1874.—Messrs. D. & J. Sallier & Co., Montreal.—Annual Subscription \$4.50; Single Copies, 45 cents; sent free by mail on receipt of price.

Contents.—1. The Principles of Real Being; 2. Anty and Zera; 3. The Farm of Mulcaire; 4. Public Worship; 5. The Answered Prayer; 6. The Veil Withdrawn; 7. On the Wing; 8. The Female Religions of America; 9. Switzerland in 1873; 10. Epigram on Abraham Lincoln; 11. Grapes and Thorns; 12. Material Faith; 13. A Glimpse of the Green Isle; 14. Corn; 15. Charles X. at Holyrood; 16. New Publications.

The following have been elected Directors of the Bank of Montreal:—Sir A. T. Galt, Messrs. G. W. Campbell, M. D. Edward MacKay, Peter Redpath, T. W. Ritchie, George Stephen, David Torrance, and the Hon. Thomas Ryan and D. A. Smith. Mr. D. Torrance was re-elected President and Mr. George Stephen Vice President.

The statement is authorized that the Grand Trunk Railway has decided to change the whole of the line east of Montreal to narrow-gauge of 4 ft 8 1/2 in., and that the work will be carried out about the end of September this year.—Globe.

Martin Foley, 15 years old, was killed at the new slope of the Colliery, on Tuesday, by a train of empty coal boxes striking him at the bottom of the slope.

A sign of the times.—The Witness advertising a theatrical entertainment. In the other papers the advertisement reads, "Musical and Dramatic Entertainment," but Witness hypocrisy strikes out the words which denote the character of the entertainment.—Star.

London, Ont., is making an effort to provide a cheap and comfortable boarding house for girls out of employment.

The Governor-General and the Countess Dufferin together with many prominent persons will be invited by the Premier and several members of the Ministry to participate in a pleasure trip up Lake Superior during this summer.

Quebec June 4.—The Evening says Mr. M. A. Plamondon, advocate, has received instructions to take legal proceedings against the bondsmen of Mr. P. G. Huot, late Post Master for the re-imbursment of certain monies not accounted for during his time of Office.

It is said that the Hon. Mr. Fournier will take the portfolio of the Minister of Justice, in the place of Hon. Mr. Dorion, appointed Chief Justice of Quebec, and that Mr. Geoffrin will enter the Cabinet. The name of Mr. Jette, member for Montreal East, is also mentioned in connection with the vacancy.—Free Press.

It is stated that Mr. Speaker Anglin will take up his permanent residence in Ottawa, and during his absence in St. John, changes will be made in the Parliament buildings in order to accommodate him.

The Premier proposes to visit British Columbia this summer, in order to become more thoroughly acquainted with the people and requirements of that Province.

Widdow, Ont., June 4.—In the case of Ashton, who was picked up on the railway track a few days since and died shortly afterwards, the Coroner's jury have returned a verdict that the deceased came to his death by exhaustion, and probably sunstroke. A gold watch and a sum of money was found on the person of the deceased. The remains were forwarded to Kingston for burial.

The New Brunswick elections are bringing out candidates quickly and thickly. There are nine announced to run in Charlotte County, four of them being free school men.

SMALLPOX AND VACCINATION.—The news published from Ottawa with regard to the ravages of the small-pox in Hull calls renewed attention to the subject of vaccination. Appropos to it, some statistics, just made public in Montreal, are of value. They come from the General Hospital of that city, and give the following figures with regard to the cases of small-pox that have occurred in it, with the relative numbers who have died and recovered from the 28th November, 1873, to the 15th April, 1874.

Table with columns: Unvaccinated, Died, Recovered. Rows: Unvaccinated (28), Different marks (11), Good marks (45), Doubtful (4), These statistics tell their own story.

The Cost of Liquor Drinking.—In this city some 120 licenses to sell liquor in saloons and taverns are issued, and return a revenue of about \$10,000 to the city treasury and about a quarter of that sum to the Ontario Government. The amount of money invested in the sale of liquor by the glass may be approximated to as follows:—

Table with columns: City Licenses, Government Licenses, Rent on 120 houses @ 200 each, Living for 120 families @ \$600 each, Total.

This sum is required to enable the 120 rum-sellers to pay expenses and live in very economical fashion. But to this may fairly be added fifty per cent, net profit, making a total expenditure for drinks at Kingston bars about \$145,000. Half as much more on a moderate estimate may be added for liquor bought in shops and consumed at the drinker's home and we have a grand total of nearly \$230,000 yearly, ex-

pended by the 12,000 citizens of Kingston upon alcoholic stimulants. Reckoning 2,000 families in that population, we find that the average cost of liquor to each is \$115 a year, a very tidy bit of money when the incomes of most of those families are considered. Whatever may be otherwise said on this subject, it is very clear that the poverty and wretchedness which are seen on all sides would be largely diminished if these \$115 were yearly applied to more reasonable wants than a taste for liquor. It is also clear by the light of these figures that the struggle for life would be an easy one if this robber of the domestic purse were absent. But while three men out of four drink and want to drink intoxicants it is idle for the minority fourth to think of prohibiting the sale and manufacture of liquor. Prohibitory laws, like all other, must be backed by public opinion to be effective, and until the majority of the people are educated to the belief that it is wrong to drink and refrain from so doing, such a law must be a dead letter. The agitation in Parliament in favour of Prohibition we are not sorry to see, but it can never be successful unless the principles of which it is the embodiment are taught from our pulpits, in our schools and homes, and acknowledged and acted up to by the majority.—Kingston British Whig.

SINGULAR DEATH.—A very mysterious death occurred at Port Stanley. George Lloyd, late hotel keeper, was found lying on the G. W. R. track by one of the watchmen, his body having been cut in two by a passing train. He had been stopping with his brother, and retired to bed at a reasonable hour quite sober and in good health. After all the family were asleep he arose and went out, being seen walking along the track a short time before his death. When found one boot was off, and the other unlaced. The impression is that he committed deliberate suicide.

THE STOLEN LETTER.—Mr. Palmer was received very favorably by the Post-Master-General yesterday. It is said to be probable that he will obtain the highest salary in this Department, \$1,400. The appointment is to date from the 1st of last January, with the view practically of reimbursing him for expenses in connection with his defence. Southworth, the expert in handwriting, of Boston has addressed a lengthy letter, containing an essay on his profession, to the Post-office Investigating Committee who refused to place it on record, as it arrived after Boyes' confession. Faino had also reiterated his former views, and Southworth, who had been informed of the confession, denounces it as a humbug.—British Whig, June 1st.

Cape Vincent.—The Eagle says that the steamer Kelley is expected to commence her trips to Clayton on Monday next. Two parties connected with the U.S. Lake Survey, under charge of Assistants Russell and Darling, are at work on the triangulation, having their stations on Wolfe Island, Carleton Island, and the mainland. Another party, under Assistant Pratt, is occupied in measuring a Base Line on the railroad, a few miles east of the Cape. This is what the New York Graphic has to say about reciprocity: "Public sentiment is strongly in favor of the renewal of the treaty, and there is a fair prospect that the Pettish and foolish action of Congress in abolishing the original treaty will be atoned for as far as possibly by an early action looking towards its restoration."

The Campbellford Herald states that Mr. Amin Hubble, of Seymour, recently killed a bear which weighed 400 pounds, in the vicinity of Healey's Falls. Six other bears—three old and three young—were seen in the same vicinity.

A rumor is afloat that a Board of Ministers will meet at Ottawa next August for the purpose of reorganizing the Civil Service. A reduction of the old supernumerary and inefficient employees may be expected.

An order in the Official Gazette says:—The several corps comprising the Grand Trunk R.E. Brigade are hereby removed from the list of corps entitled to pay on completion of drill authorized for the year 1874-75.—Star.

PROHIBITORY LIQUOR LAW.—The number of signatures to petitions for a prohibitory liquor law presented to the Dominion Parliament during the recent session from the various provinces has been, as follows:—Ontario, 84,831; Quebec, 12,565; New Brunswick, 13,536; Nova Scotia, 13,437; Prince Edward Island, 3,340; British Columbia, 268.—Total 127,187. Besides these, petitions have been presented from municipal bodies and counties representing a population of 410,000.

Last year Toronto did an immensely increased business in the grain and flour trade. The total amount handled by Toronto merchants was 12,594,712 bushels. The total quantity of flour and oats handled was 800,000.

Lieut.-Col. Strange, R.A., who has been in command of "B" battery, Dominion Artillery, Quebec, has been ordered to West Point, presumably to make himself acquainted with the working of that institution preparatory to taking charge of the Canadian Military College.

O'REILLY & MAGUIRE.—This new law firm is announced. Mr. James O'Reilly, Q.C., having taken into partnership his late student and very successful graduate, Mr. Thos. H. Maguire.

THE CENTRAL PRISON.—The Hon. C. F. Fraser has more than fulfilled his promise to the Local House, made last session. The Central Prison is now ready for the occupation of prisoners, and that interesting specimen of the genus homo is arriving from various parts of the Province.—Kingston Whig.

MONTREAL WHOLESALE MARKETS.

Table with columns: Flour @ bbl. of 196 lb., Superior Extra, Extra, Fine, Strong Bakers, Middlings, U. C. bag, flour per 110 lbs., City bags, [delivered], Barley, per bushel of 48 lbs., Lard, per lbs., Cheese, per lbs., do do do Finest new, Pork—New Mess.

TORONTO FARMERS' MARKET.

Table with columns: Wheat, fall, per bush., do spring, Barley, do, Oats, do, Peas, do, Rye, do, Dressed hogs per 100 lbs., Beef, hind-qrs. per lb., "fore-quarters", Mutton, by carcass, per lb., Potatoes, per bus., Butter, lb. rolls, large rolls, tub dairy, Eggs, fresh, per doz., packed, Apples, per bbl., Chickens, per pair, Ducks, per brace, Geese, each, Turkeys, do, Carrots, do, Beets, do, Parsnips, do, Turnips, per bush., Cabbage, per doz., Onions, per bush., Hay, do, Straw.

THE KINGSTON MARKET. Table with columns: FLOUR—XXX per bbl., "100 lbs., Family "100, Ex-Fancy "100, GRAIN—Barley per bushel, Bye, Peas, Oats, Wheat, MEAT—Beef, fore, per 100 lbs., "hind, "live, "per lb. on market, Mutton, Veal, Ham, Bacon, HIDES—No 1 untrimmed, "2, Sheepskins, inf., "best, Dekin Skins, Tallow, POULTRY—Turkeys, each, Geese, Fowls per pair, GENERAL—Potatoes per bushel, Turnips, Beets, Butter, fresh, per lb., Eggs, per dozen, Cheese, home made, Hay per ton, Straw, Woole, on wharf, Coal, delivered, Timothy Seed, per bushel, Clover.

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

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Wm. E. DORAN, ARCHITECT, HAS REMOVED HIS OFFICES to No. 191 ST JAMES STREET, over Queen Insurance Company

DR. A. O. MACDONELL HAS REMOVED TO No. 90, CEMETERY STREET, (MONTREAL BLOCK, 2ND DOOR UP.)

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THE MONTH AND CATHOLIC REVIEW.

MAY 1874.—CONTENTS. Articles &c. I. The Shortcomings of Modern Gothic Architecture, by E. Bedford, M. A. 2. Reviews of Famous Books—XII. Sir Thomas More's Utopia Part I. Cardinal Morton's Table, by J. Rickaby, M. A. 3. A Spiritual Romance, From Luisa de Arcajal, by F. P. 4. Studies in Biography, 2. An Account of the Tenth Century, Part II. 5. Chapters of Contemporary History. 2. Difficulties of the Government of National Defence. 6. The Early Roman Christians. Part II. By the Rev. J. McSwiney. 7. St. Etheldreda and the Anglians. By W. S. L. 8. Sir Amias Poulet and Mary Queen of Scots. Part I. By the Rev. T. B. Parkinson, M. A. Catholic Review. I. Reviews and Notices. II. Letter to the Editor.—On the Different Accounts of Oxford Life. III. Selections from Foreign Catholic Periodicals. Recent History of Italian Freemasonry. From the Stimmen aus Maria-Laach. Cases for Binding the present Volume (now complete) can be had at the Publishers.

All advertisements to be sent to Messrs. BURNS & OATES, 17, Portman Street, W. The "Month and Catholic Review" is sent post free to subscribers in America on prepayment of 24s. per annum. Subscriptions may be paid at the office of this Paper.

INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.

In the matter of ELIE DE MONTAIS, of the City and District of Montreal, Boarding House Keeper, An Insolvent. I, the undersigned ANDREW B. STEWART, 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, Merchants Exchange Building, in the City of Montreal, on Tuesday the seventh day of July, A.D. 1874, at the hour of Three o'clock in 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. Assignee. A. B. STEWART.

Montreal, 3rd June, 1874. 43-2

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, June 1.—The Left Centre, at a meeting to-day, took action toward an alliance with the Right Centre. A motion was drawn up declaring in favor of the establishing of a Republican Government, which all members of the Left will sign in the hope that the Right Centre will support it when it is submitted to the Assembly.

PARIS, June 3.—In the Assembly to-day the debate on the Electoral Bill was continued. Ledru Rollin made the principal speech of the sitting. He denied the Assembly had a right to alter the franchise. The present general elections should not be touched, nor should any other be substituted therefor.

PARIS, June 5.—The American pilgrims to-day went in procession to the grotto of Our Lady of Lourdes. At the close of the ceremonies the pilgrims proceeded to Marseilles to take the steamer for Civita Vecchia.

PARIS, June 5.—In the Assembly to-day, Bathie, reporter of the Committee of Thirty, submitted a proposal reducing the number of deputies from Algeria to three.

Chevreau, a Bonapartist, has been nominated for the Assembly from Lyons. The Left have organized a pamphlet campaign against Bonapartists. Documents warning the people against their designs, exposing their sophistries and recounting the fatal history of the Imperialist party will be thoroughly circulated in Paris and the Provinces.

COLONEL STOFFEL AND THE BAZAINE TRIAL.—According to the Paris *Liberte*, Colonel Stoffel will be shortly brought up before the Second Court-martial for having suppressed the dispatch in which Marshal Bazaine mentioned that he was shut up in Metz, but still hoped to break through the German lines, and would do so whenever he saw that the coup would not endanger the safety of his army.

DISAFFECTION IN THE FRENCH ARMY.—It would appear from a conspicuous paragraph in the *Soleil* that attempts are being made to tamper with the soldiery. Orders have been sent to commanding officers not to allow any strangers to enter the barracks, and to prohibit the distribution of all newspapers and other political writings.

MILITARY PREPARATIONS.—Increased activity in the manufacture of arms in the Government factories, is but a necessary consequence of the recent determination to equip at short notice the 40,000 men who form the active portion of the French army.

ELICTIONS OF THE REFORMED CHURCH.—Yesterday, the triennial elections for the renewal of the Presbyteral Councils of the Reformed Church took place throughout France. The crisis through which French Protestantism has been passing gives a special interest to those elections.

have given their adherence to the new conditions of membership. The Liberals are, therefore, in a minority, and in spite of all their efforts, will not be able to give effect to their wishes.

CRIVILLER IS DEAD.—The newspapers of the past week suggest those reflections; they seldom suggest any other. If there are any men in Europe at this time who recall the men of the past, by whose hands God did great things in many a land, they are the gallant band who have been striving to restore Charles VII. of Spain to his throne.

"It must not be forgotten," said a candid writer the other day in the *Pall Mall Gazette*, "that they had true liberty in Spain, before sedition and usurpation had cheated them out of it. The first pledge which Spaniards required from their kings was that they would 'guard their liberties'; that was the condition of their loyalty.

CHURCH BILL.—This perjury towards the Catholic Church is now illustrated by the new Bill in the Prussian Landtag, in supplement to the May Laws, for the administration of vacant Catholic Bishoprics.

PARIS, June 5.—Reinforcements of 3,000 Republicans have reached the city, greatly to the relief of the people.

MADRID, June 5.—Five hundred convicts engaged in the intransigent rebellion at Carthagena, have been embarked on a Spanish steamer at Duran to be taken back to Spain.

A VISIT TO DON CARLOS.—A writer in an English journal thus summarizes an account given by General Costella, an ex-Papal Zouave, of a visit paid by him to Don Carlos some time since in Spain.

religious feelings as he speaks, with his chaplain on any religious matter; he shows his military instincts as he discusses any point of tactics or strategy with his staff; and as he turns to his guest and asks of him news of his wife and children, and of his foreign land; we learn that he is "a man, and can feel, as a man."

THE "ARMY" AFFAIR.—The "Army" affair has not failed to arouse attention in all the papers. As they have begun to throw light on Prussian policy with regard to the Council, it may not be uninteresting to throw light upon the further policy of Prussia towards Rome, and on the part which fell to Count Armin.

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"It is universally known, that after 1866, and yet more before, and during the last war, the ideas were carefully spread that the powerful influence of the Berlin Cabinet would be employed in favour of Catholicity. They felt at Berlin that nothing would more surely win the South German Catholics to the Prussian side than the prospect of Prussian support of the Pope.

FOUR DAYS before the attack on Rome, Von Arnim went to General Cadorna, and offered him his personal interposition and assistance. Herr Von Arnim the diplomatic representative of Prussia with the Holy See, hastened to the Quirinal after the occupation of Rome, to offer homage to Prince Humbert.

THE PROVISIONS of the previous clauses, for filling vacant sees, read like a mockery of the Cathedral chapters, who are called on to create a schism by the election of a new State Bishop.

THE PRUSSIAN LANDTAG has now commenced its labor. There the Bill for the Administration of Dioceses made vacant by Government, and the re-appointment of Bishops is coming on for discussion.

THE AMERICAN PILGRIMS.—ROME, June 3.—The American and English Catholics in Rome propose to give a public reception to the American pilgrims

on their arrival here, and to make other demonstrations of sympathy; but the Pope deprecates such a display, as it might cause disturbances.

AUSTRIA.—An outline of the note transmitted by Austria to the Pope on the subject of his relations with his Holiness has been officially given.

THE WOMAN answered: "Oh, take it if you will not; I shall go away quite sorrowful." The Bishop: "Well, then, I will take it, if you will allow me to spend it on some pious object." The woman: "Yes, you may do so. Oh, sir! how sad everything is now. But I do hope things will not come to such a pass as for you to go to prison. We pray hard for you every day; and every evening I say the Rosary on my knees with my children, that you may not be taken away. I have two children, and I love them dearly.

THE Cologne Gazette of May 9 contains a leading article on the position of England as a European Power, of which the following is the substance:—The Interpellation, or, if it is better, the Motion of Lord Russell on Monday in the House of Lords on the preservation of the peace of Europe took the world by surprise.

AMAZING RACKLESSNESS.—Some very curious facts with regard to the utter recklessness often shown on handling gunpowder, fireworks, and other such explosive substances, were brought to light in the evidence of Major Majendie, the Government Inspector, before the House of Commons Committee on Explosive Substances a few days ago.

BRADFORD.—EPP'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.

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INSOLVENT ACT OF 1869. CANADA. In the SUPERIOR COURT. Dist. of Montreal. In the matter of WILLIAM H. CODDINGTON, An Insolvent. The undersigned has filed in the office of this Court a consent by his Creditors to his discharge, and on Wednesday, the twentieth day of May next, he will apply to the said Court for a confirmation of the discharge thereby effected. Montreal, 16th April, 1874. WILLIAM H. CODDINGTON. By his Attorneys ad litem, ABBOTT, TAIT & WOTHERSPOON.

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

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Religious Instruction, Spelling, Reading, Notions of Arithmetic and Geography, Object Lessons, Principles of Penmanship, Vocal Music.

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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.

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

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CANADA, } INSOLVENT ACT OF 1869  
PROVINCE OF QUEBEC, } AND  
Dist. of Montreal. } ITS AMENDMENTS.  
In re,  
JOSEPH LAMOUREUX, Insolvent.  
ON the eighteenth day of June next, the Insolvent will apply to said Court for a discharge under the said Act.  
Montreal, 12th May, 1874.  
JOSEPH LAMOUREUX,  
Per J. E. ROUIDOUX,  
His Attorney ad litem.

9-5  
CANADA, } INSOLVENT ACT OF 1869,  
PROV. OF QUEBEC, } In the SUPERIOR COURT.  
Dist. of Montreal. }  
In re WILLIAM P. O'BRIEN. An Insolvent.  
On Wednesday [the seventeenth day of June next the undersigned will apply to the said Court for a discharge under the said act.  
Montreal, April 27th, 1874.  
WILLIAM P. O'BRIEN,  
by his attorney ad litem  
J. B. DOUTRE.

38-5  
INSOLVENT ACT OF 1869.  
PROV. OF QUEBEC, } SUPERIOR COURT.  
Dist. of Montreal. }  
In the matter of ALEXANDER H. LOWDEN, personally, and as having done business with JAMES R. LOWDEN in Co-partnership, under the style and firm of "A. H. LOWDEN & CO." An Insolvent.  
On the twenty-second day of June next the Insolvent will apply to said Court for his discharge under the said Act.  
ALEXANDER H. LOWDEN,  
By J. S. ARCHIBALD,  
His Attorney ad litem.  
Montreal, 8th May, 1874. 39-6

INSOLVENT ACT OF 1869.  
PROV. OF QUEBEC, } SUPERIOR COURT.  
Dist. of Montreal. }  
In the matter of JAMES R. LOWDEN, personally, and as having done business with ALEXANDER H. LOWDEN in Co-partnership, under the style and firm of "A. H. LOWDEN & CO." An Insolvent.  
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JAMES R. LOWDEN,  
By J. S. ARCHIBALD,  
His Attorney ad litem.  
Montreal, 8th May, 1874. 39-6

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

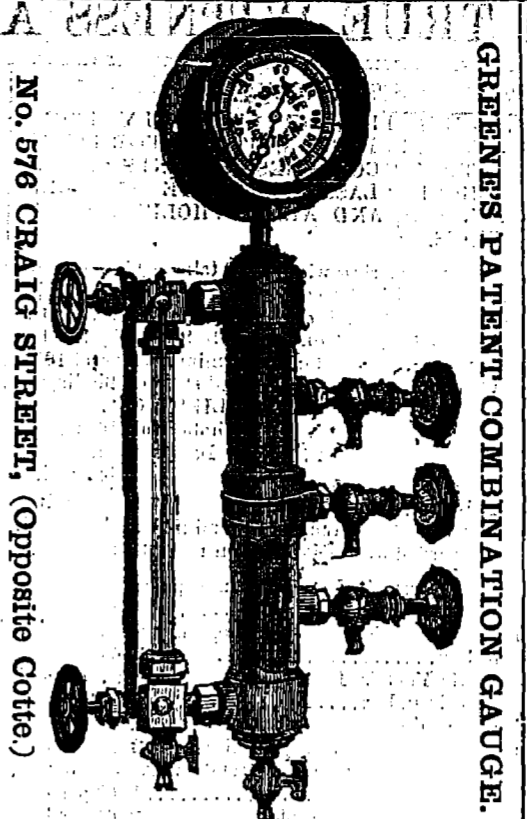
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**INSOLVENT ACT OF 1869.**  
AND ITS AMENDMENTS.  
CANADA, } In the SUPERIOR COURT.  
PROVINCE OF QUEBEC, } District of Montreal.  
In the matter of JOHN WOOD BENSON, carrying on business in the City and District of Montreal, under the name and firm of "J. W. BENSON & CO." An Insolvent.  
The Undersigned has filed in the office of this Court a consent by his creditors to his discharge, and on the twenty-third day of June next he will apply to the said Court for a confirmation of the discharge thereby effected.  
JOHN W. BENSON,  
By ABBOTT, TAIT & WOTHERSPOON,  
His Attorneys ad litem.  
Montreal, 16th May, 1874. 39-5

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**T. J. DOHERTY, B. C. L.,**  
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Feb. 13th, 1874. 26-y

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GRAY'S SYRUP OF RED SPRUCE GUM FOR COUGHS, COLDS, LOSS OF VOICE, HOARSENESS, BRONCHIAL AND THROAT AFFECTIONS. THE GUM which exudes from the Red Spruce tree is, without doubt, the most valuable native Gum for medicinal purposes. Its remarkable power in relieving certain severe forms of Bronchitis and its almost specific effect in curing obstinate hacking Coughs, is now well known to the public at large. In this Syrup (carefully prepared at low temperature), containing a large quantity of the finest picked Gum in complete solution, the Tonic, Expectorant, Balsamic and Anti-spasmodic effects of the Red Spruce Gum are fully preserved. For sale at all Drug Stores. Price, 25 cents per bottle. Sole manufacturer, HENRY R. GRAY, Chemist, Montreal, 1872.

HEARSES! HEARSES!! MICHAEL FERON, No. 23 St. Antoine Street. BEGS to inform the public that he has procured several new, elegant, and handsomely finished HEARSES, which he offers to the use of the public at very moderate charges. M. Feron will do his best to give satisfaction to the public. Montreal, March, 1871.

THE MENEELY BELL FOUNDRY, [ESTABLISHED IN 1826.] THE Subscribers manufacture and have constantly for sale at their old established Foundry, their Superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., mounted in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and warranted in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a Circular Address. MENEELY & CO., West Troy, N. Y.

NEW GOODS! NEW GOODS! JUST RECEIVED AT WILLIAM MURRAY'S, 87 St. Joseph Street, A SPLENDID ASSORTMENT of Gold Jewellery and Fancy Goods, comprising Gold and Silver Watches, Gold Chains, Lockets, Bracelets, Brooches, Scarf Pins, &c., &c. As Mr. M. selects his Goods personally from the best English and American Houses, and buys for cash, he lays claim to be able to sell cheaper than any other house in the Trade. Remember the Address—87 St. Joseph Street, MONTREAL. Montreal, Nov. 1873.

WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, (Near McGill Street.) MONTREAL. CIVIL AND MILITARY TAILORING. The best CUTTERS in the Dominion engaged, and only First-Class Coat, Pants, and Vest makers employed. An Immense Assortment of Gentlemen's, Youths' and Boys' MADE-UP CLOTHING always in stock. A CALL SOLICITED. W. WALSH & CO.

PAIN-KILLER! THE GREAT FAMILY MEDICINE OF THE AGE. TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp, and Pain in the Stomach, Bowel Complaints, Painters' Colic, Liver Complaint, Dyspepsia and indigestion, Sore Throat, Sudden Colds, Coughs, &c., &c. USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns and Scalds, Old Sores, Sprains, Swelling of Joints, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet, &c. SOLD EVERYWHERE. PRICE 25 CTS. PER BOTTLE. FERRY DAVIS & SON, Sole Proprietors. May 29, 1874.

BLAIR'S PATENT SILK HATS. A few Cases of these Celebrated HATS received per Steamer "Prussian." O'FLAHERTY & BODEN'S, 269 NOTRE DAME STREET, ROYAL INSURANCE COMPANY OF LIVERPOOL, FIRE AND LIFE. Capital.....\$10,000,000 Funds Invested..... 12,000,000 Annual Income..... 5,000,000 LIABILITY OF SHAREHOLDERS UNLIMITED.

FIRE DEPARTMENT. All classes of Risks Insured at favorable rates. LIFE DEPARTMENT. Security should be the primary consideration, which is afforded by the large accumulated funds and the unlimited liability of Shareholders. Accounts kept distinct from those of Fire Department. W. E. SCOTT, M.D., Medical Referee. H. L. ROUTH, Chief Agents. H. J. MUDGE, Inspector. Montreal, 1st May, 1874. MOTHERS, MOTHERS, MOTHERS. Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists.

SOUTH-EASTERN RAILWAY. SPRING ARRANGEMENT.

Table with columns: TRAINS will run as follows: GOING SOUTH, GOING NORTH. Includes departure and arrival times for various stations like Montreal, St. Johns, S. S. & C. Junc., Versailles, West Farnham, Farnham, Brigham, E. Farnham, Cowansville, Sweet'sburg, West Brome, Sutton Junction, Sutton Flat, Abercorn, Richmond, E. Richford, Mansonsville, North Troy, Newport Centre, Newport, Standstead Junc., Standstead.

MIDLAND RAILWAY OF CANADA. TRAINS Leave Port Hope for Peterboro, Lindsay, Beaverton, Orillia as follows: Depart at..... 9:30 A.M. " " " " 3:00 P.M. " " " " 1:00 P.M. " " " " 6:45 P.M. GREAT WESTERN RAILWAY.—Toronto Trains leave Toronto at 7:00 A.M., 11:50 A.M., 4:00 P.M., 8:00 P.M., 5:30 P.M. Arriving at Toronto at 10:10 A.M., 11:00 A.M., 1:15 P.M., 5:30 P.M., 9:20 P.M. Trains on this line leave Union Station 15 minutes after leaving Yonge-st. Station. NORTHERN RAILWAY.—Toronto Trains City Hall Station. Depart 7:45 A.M., 3:45 P.M. Arrive 1:20 A.M., 9:20 P.M. Brook Street Station. Depart 5:40 A.M., 3:00 P.M. Arrive 11:50 A.M., 8:30 P.M.