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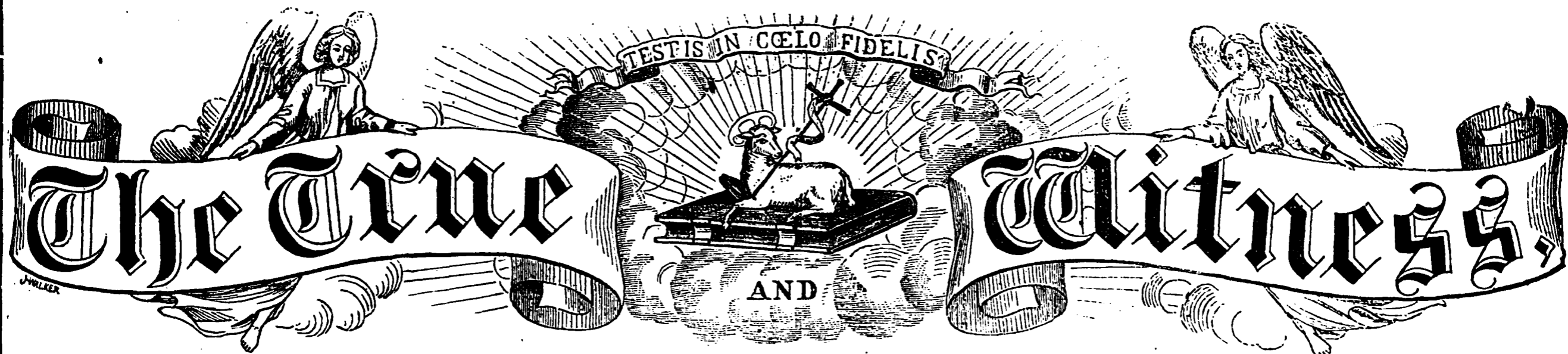
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VOL. XXIV.

MONTREAL, FRIDAY, APRIL 24, 1874.

NO. 36.

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ETHELIND THE FAIR;

OR,

THE EVE OF ALLHALLOWS.

A LEGEND OF BARKING.

CHAPTER IV.—THE WANDERING MINSTREL.

The poor damsel Corisande had been cruelly duped by the apparently genial change in the manner of her father, who, having determined to bestow her hand on his Saxon ally in villainy, had vindictively encouraged the renewal of the hopes of Sir Roland Courtenay.

The pernicious old knight bore a rancorous hatred to the gallant young one, and chuckled and laughed in secret over the disappointment and defeat he was preparing for him.

The delusions of Corisande were at an end on the day on which her father's suit was rejected by the English lady.

Sir Alberic, foaming with mortification, demanded or rather insisted on Edred immediately making a like proposal to Corisande, a task the Saxon would have fain declined, but which, being perhaps ever more cowardly than avaricious, he did not dare refuse.

It may be well imagined that the solemn, middle-aged, and not very comely Edred, had but little chance with Corisande against the young and graceful knight Sir Roland Courtenay.

Poor Corisande's high spirit had, however, long been broken by her father's harshness; perhaps the hopes she had lately indulged made her disappointment more bitter, for her refusal of Edred was accompanied with a gush of tears, and a pitiful entreaty that he would not press his suit, that she was ready to die sooner than be his wife, and her father, she feared, would kill her.

The two coadjutors laughed grimly over this declaration of Corisande; it was not very complimentary to Edred, and when Sir Alberic exclaimed: "Good! she can die if it so pleases her; but I mistake me, once she is thy wife, her mind will change, Sir Edred. Maids talk glibly of dying, but wives find they can better plague their lords by living!" Edred assented, for he was somewhat wroth with the damsel who held him in such despite, that she said sooner than wed with him she would die.

On that very day did Sir Alberic remove his daughter from Beechdale Grange, and shut her up in a lone, dismal house, which he had purchased at Stratford.

Willingly would the confederates have treated Ethelind with a like severity, but their plans were not yet sufficiently matured, and they feared to alarm the maiden, lest she should at once adopt the expedient of throwing herself on the protection of the Church.

Thus, after the departure of the Norman and his daughter, with whom Ethelind was allowed no private interview, subsequent to that which she had had with Sir Alberic, things fell into their accustomed course at Beechdale Grange.

The cunning Edred even affected to ridicule the absurd suit of Alberic, for he speedily found that by fair and avowed means he would never prevail on Ethelind to relinquish her intention of taking the veil, which would deprive him of all chance of seizing her land, upon which he had now set his avaricious heart.

So he pretended, after the departure of Sir Alberic and Corisande, again to fall into me-

lancholy, and besought his ward not yet to leave him; and the tender Ethelind, moved by his entreaties, again deferred her retirement to the nunnery till after the Feast of all Saints.

The false guardian chuckled over this advantage, which he the same night communicated to Sir Alberic, with whom he held continual meetings, unknown to Ethelind.

Meanwhile the great festival of the Saints drew near; Ethelind had nearly completed her preparations for abandoning the world, and Edred and the Norman knight had nearly completed their preparations for detaining her within the unhallowed circle of its follies and its crimes.

"Those whom God hath determined to confound He makes foolish," is a precept of which Edred and companion villain were destined to prove the truth.

Now Edred had heard from his colleague that Corisande, whom her father had imprisoned because she was aware of their intrigues, did not submit to that imprisonment very quietly, had been detected in communication with Sir Roland Courtenay, and had on one occasion nearly effected her escape.

Now the conspirators were well aware that all their fine schemes would be scattered to the winds if this contumacious maiden found any means of revealing her position to Ethelind, whom it was necessary to deceive until the final moment.

Edred therefore had been very cautious of admitting strangers, who might be envoys of Corisande, to the presence of Ethelind, and still wearing as a mask that appearance of piety which formerly had not been all deceit, he accompanied his ward to her devotions at the church, on her visits to the sick and poor, and took care to intercept every mendicant and stranger who appeared at the gates of the grange.

The treacherous guardian found this a very dull and tedious task; since he had given the rein to his avarice and envy, the presence of Ethelind was irksome to him; he longed to be at liberty to throw off the pretence of virtue, and was never at his ease, save in the company of his vile tempter and confederate.

Like many such villains, before and since, Edred spoiled his own game of iniquity, because he had not patience to watch until the final move.

Two days—only two days to wait; all must be secure now, the autumn night promised to be dark and tempestuous; he had not seen Alberic for a week; messages had been brought to him, though, by a man-at-arms, a retainer of the Norman, the cunning and ruffianly tool of many of his master's villainies.

Edred on that night felt the stillness of the grange insupportable, and pretending to Ethelind that he had business with one of the king's Reeves at Barking, which could not be delayed, he had a horse saddled and rode off to confer with Sir Alberic, and rejoiced beforehand in the success of their schemes, which were ultimately foiled by this very imprudence.

It is true he left Bertrand, Sir Alberic's man, at the grange, with strict orders that no stranger should be admitted; but Bertrand was a jolly companion, and Gotfrid, Ethelind's farm-reeve, another, and the two sat down, immediately on Edred's departure, to solace themselves with a mighty stoup of spiced ale, and a game at tables, as backgammon was then called, and when they had waxed merry over their cups, there was a knocking at the gate, and a wandering minstrel prayed for refreshment and an hour's rest, as he had traveled on foot all day, and must reach London before the dawn.

Against the express orders left by Edred, this stranger was admitted by Bertrand, who gave him beef and ale, in return for a merry song and a deft twangling of his harp-strings.

An aged man, with long white hair and beard, was this minstrel; and the gentle Ethelind having news from her bower-maid of what a venerable and skilled harper was in the hall, the lady went down to hear the strains herself; and so greatly was she moved by his aged aspect, that she gave him a liberal gratuity, and bade him rest at Beechdale for the night.

The harper, being refreshed, humbly declined that gracious proffer, urging still that he must be in London by the dawn.

When the minstrel approached the lady to receive her alms, however, he glanced significantly at her with a pair of eyes that were marvellously bright and full for such a white-haired old man; and in return for the gold piece she bestowed, he furtively slipped into her hand a ring which she had given to Corisande, and a tightly-rolled strip of parchment.

CHAPTER V.—THE EVE OF ALLHALLOWS.

The Eve of All-Hallows! That mystic vigil, when arts forbidden of the Church are practised, and the veil of the future is rashly raised; when spirits are said to walk the earth; when under the church porch glides the sheeted phantoms of all who are to be summoned in the coming year, and the

maiden, aghast at her own temerity, scatters hemp-seed along the churchyard path, and calls the spectre of her future husband to follow her.

These unholy arts and dismal superstitions were alike shunned by the good sense and good piety of Ethelind; yet she spent not this Eve of All-Hallows in her oratory, absorbed in prayer, as was her wont.

It is long past her usual hour for retiring, her attendant maiden sleeps soundly in the little ante-chamber, and Ethelind, garbed as for a journey in hood and mantle, stands anxiously gazing from the casement of her own apartment.

It is a dark night, the November fogs are rising ere October is fully spent; the haze as yet is thin and white, and the moon shows dimly through the vapor, gleaming lurid red, like a ball of copper.

More heavily still the mists thicken as they roll upwards. The silence is oppressive; the thick, clammy atmosphere seems to deaden every sound. Ethelind listens anxiously, but she hears nothing save the throbbing of her own heart.

Yes, now—her strained eyes ache—but now surely she beholds some object darker than the mists that hover round it; and there is a muffled sound of footsteps on the already frozen ground.

A sharper sound was presently heard—the ring of a pebble against the casement. Then Ethelind cautiously unfastened the casement, and lo, beneath stood a man—young and of noble deportment, as far as could be judged in the obscurity of the night.

"Oh! Blessed Virgin, sweet lady, queen of all the saints—oh! saints and holy angels, pray for me this night!" ejaculated Ethelind. Then she drew back from the casement, and the person below flung up a rope ladder, to which was attached a small grappling iron, which secured it to the window-sill; and as Ethelind again approached the window, he ventured to exclaim:

"Haste, sweet lady, haste. Corisande awaits us, and we have not a moment to lose."

One more earnest prayer—thought rather than uttered—and Ethelind, cautiously climbing through the casement, descended from it by the frail support of the rope ladder.

On reaching the ground she was received by the person who was in waiting, and who was, indeed, no other than Corisande's betrothed, the young knight Sir Roland Courtenay.

"Have you horses?" whispered Ethelind, as Sir Roland hurried across the court towards a kind of postern-gate, the bolts of which he had withdrawn after having made his way over the wall by the help of the rope ladder.

"Alas! no, lady," answered the knight. "Grace of our Holy Mother! it was well I found means to acquaint you with the plot of your guardian and Sir Alberic last night, for the two catiffs changed their plans this morning. The villainous Bertrand has drugged the possets of your servants, and by midnight Sir Alberic and Edred will be here with a score of the knight's followers to rouse you from your sleep, and have you on board a ship that lies at Harwich before the dawn."

Ethelind shuddered. "Ah, me!" she exclaimed; "what harm have I, a helpless maiden, done this knight, that he should seek to work me so much wrong? Surely there are fair dames enow of his own country, and degree, and age, that he might choose other than to constrain one whose sole wish is to serve God in the sacred cloister."

"Of a truth, lady," answered Sir Roland, "such wooing of a maid against her will better befits some uncouth churl than a knight of fame and lineage; but Sir Alberic covets your beauty, and your false guardian your lands; but by grace of our Blessed Lady, and the prayers of all the saints, on this, the eve of their great festival, both you and my dear Corisande shall be in safe sanctuary ere the morn!"

The famous nunnery was distant some seven miles from the abode of Ethelind.

In the missive, which, in his disguise as a minstrel, Sir Roland had managed to convey to the English maiden, the gentle Corisande had made known to her friend the dire plots which were hatching between her father and the recreant Edred; and as she expected to effect her own escape on the Eve of All-Hallows, she had prayed Ethelind to be ready to proceed to the nunnery, which would afford them both a safe and sure shelter.

The original design of Corisande was to have taken horses with Sir Roland, and herself waited with them in the beech-wood that gave its name to Ethelind's demesne, while he proceeded to liberate her friend. The change which she had discovered in the plans of her father and Edred, however, necessitated a change in hers, and she thought it would be safer to adventure on foot the journey between Beechdale and the nunnery.

With hasty and timid steps, Ethelind, under

the escort of Sir Roland, traversed the glade to the spot where her friend awaited her.

Familiar with the locality from her childhood, Ethelind could have pursued her way blindfold over her own demesne and the party had no difficulty till after Sir Roland and Ethelind having rejoined Corisande, who was waiting on the boundary of the glade, they sallied out into the open country, then the heavy fog which had arisen caused them considerable embarrassment.

Strips of forest land, where the night reigned with dense blackness, were alternated with yet more dangerous morasses and they hesitated to kindle torches lest, should Sir Alberic and Edred already be on the road, the blaze should prove a beacon for their enemies instead of a safeguard for themselves. Thus they had groped their way for perhaps a third of their journey when the sound of horses' hoofs was heard, the white vapors were scattered in the lurid gleam of torches, and a party of horsemen galloping down the firm road which they had traversed so cautiously in the darkness, surrounded them on the brink of what Ethelind knew to be a broad and dangerous morass.

The very caution of the poor fugitives in not venturing to kindle a torch had destroyed them, for in the darkness they had strayed out of the by-path, among the woods that bordered the main road, into the road itself, and Sir Alberic, Edred, and their men, who had discovered Ethelind's flight, being well mounted and with torchlight to guide them, had easily overtaken the party, when they missed the by-path.

Sir Alberic, spurring his horse in advance, was the first to discover the poor maidens and their solitary protector. With a yell of rage he sprung from his saddle, and beating down the guard of Sir Roland, who had drawn his sword to defend his betrothed and Ethelind, the savage Maltravers stretched the poor youth dead at his feet with a blow from his battle-axe. Unheeding that first victim, he shouted to Edred to look to Corisande, who, with a lamentable shriek had thrown herself on the body of the slain knight. Then Sir Alberic snatched a torch from one of his men, and plunged headlong in pursuit of Ethelind, who, frantic with terror, had fled, heedless of all danger, directly across the morass, and had already disappeared in the masses of vapor that overhung it.

CHAPTER VI.—THE GUIDING STARS!

In the fear and horror which fastened on the heart of Ethelind when she recognized the voice of her persecutor, she had plunged into the mist and darkness without thought of any danger save of falling into the hands of her treacherous guardian and his ally.

In the bright beams of a summer moon she could have trodden the morass in safety, for there were here and there patches of firm ground, and stepping-stones in the brook, for else, covered with rushes, crept slyly through the moss and slimy mud. But in the dark and cold vapors that overhung the dismal swamp like a pall, shutting out the feeble light of the moon, which still loomed red and angry in the sky, the attempt to traverse the morass was fraught with the danger of a horrible death.

To be drowned in the sluggish stream or some dull silent pool; to be sucked down through treacherous moss, and be suffocated in the black bog, swarming with the efts and toads, and other hideous crawling things; to lie rotting in such unhallowed ground, unshriven and unannealed, her dirge the wind that piped among the bulrushes, and the hoarse cry of the bittern for her passing knell!

The courage of the poor maiden failed as she felt the damp earth yielding beneath her feet, and the impenetrable fogs folding her as in a mantle of darkness and of ice.

She burst into tears, and clasping her half-frozen, trembling hands, she breathed a fervent prayer.

"Miserere mei, Domine!" she exclaimed. "Oh, sweet lady, mother of mercy, queen of virgins; oh, all ye blessed saints, pray for me, a forlorn and wretched maiden! Out of this darkness deliver me, O Lord! Let me not perish like the heathen of old, uncomfited by the rites of thy Church, on the last dark journey!"

The night was intensely cold as well as foggy, and the unhappy damsel sank shivering down as she uttered these aspirations.

From the stupor which was stealing over her, and which probably would have ended in death, she was aroused by a loud halloo in the distance, in which she recognized again the voice of Sir Alberic. She started to her feet, and in the direction of the cry she perceived the fog brightened by a saffron tinge, the reflection doubtless of the torch which the Norman carried.

The poor maiden wrung her hands, despairingly; all the horrible images of death in the morass which presented themselves to her fancy were less horrible than to fall into the power of

that man; so, heedless of the danger, she plunged again into the sea of black vapor that rolled its cold, clammy waves over the waste.

Onward, onward fled the poor damsel, now sinking ankle-deep in the slough, now wounding her tender feet with the rough stones that were scattered over the patches of firm ground. Still the voice of her fierce pursuer grated hoarsely in her ears, and her breath came in quick uncertain gasps, and her trembling limbs seemed to refuse her support, when lo, as she instinctively drew back her foot as it was again sinking in the wet, cold moss, a radiance as of a fair star glimmered through the thick black darkness. Now, when first that bright and beautiful star glimmered out from the dense, dank vapors, Ethelind shrank in yet a greater dread, for she feared it was the Will-o'-the-Wisp, the demon of the morass, swinging his fatal lantern to lure her to her death.

And while the poor maiden stood thus trembling, and with her eyes fixed on the pure light, which did not dance and waver as is the wont of the meteors of the marshes, but burned with a clear and steady radiance, there shone out from the mists another and another, till the sombre mists grew bright and luminous, and a whole galaxy of glorious stars, floating amid clouds of fleecy whiteness, hovered about the pious maiden, and showed the winding path of firm ground that lay before her, and the wild waste of the black, dangerous morass, stretching away on all sides.

Then did hope revive in the bosom of the faithful maiden, and she pursued her way, praising God, yea, in the words of the glorious Canticle, invoking the light and darkness, the snow and frosts, to praise the Lord.

And once again did she hear the voice of her enemy, but that last cry was not of rage and defeated malice, but of fierce anguish and despair, and looking back that luminous atmosphere divided, and she beheld a lurid light, the baleful radiance of the harsh meteor, gleam on the struggling form and harsh features of her foe, as he sank deep down in the dreadful swamp.

Onward, onward journeyed the maiden, still guided by the hovering radiance of those blessed stars, and with her own song of thanksgiving mingled a choir of strange sweet voices, and the refrain of their song was, "Hosannah in Excelsis! GLORY BE TO GOD IN THE HIGHEST, AND ON EARTH PEACE TO MEN OF GOOD WILL."

And with this wondrous music in her ears, those wondrous stars scintillating around her, the maiden reached the holy convent gate in safety; but even as she withdrew her hand, after ringing the portal bell, an overpowering faintness subdued her frame, she sank down in a trance, while the deep tone of the bell still echoed through the court of the convent. And lo, in that trance, a glorious vision was vouchsafed to the pious maid; for those hovering stars, the brightness of which had saved her from death, and worse than death that night, melted and spread in their soft lustre, and seemed to develop into human forms of surpassing grace and beauty.

And foremost of that glorious company was one sweeter and lovelier than all the rest, crowned like a queen, but with a diadem of stars, stars sparkling on her azure mantle, and a white radiance, as of the May moonbeams, beneath her feet. And beside this queenly lady, who seemed as though she smiled graciously on the pious maiden, stood a damsel more youthful than Ethelind herself, clad in dazzling white garments, cherishing a tender white lamb on her left arm, just against her heart, and in her right hand holding a green palm branch, while round her delicate throat was drawn a crimson circlet, seeming like the mark of the headsman's cruel axe.

The good nuns at Barking were appalled when the portress, Sister Ursula, found their expected postulante Ethelind lying senseless at the gate on the Eve of All Hallows.

With the tenderest care did the nuns watch her recovery from her apparent swoon. Sore, wearied and appalled, she was with the terrible adventures of the night, but she was able to relate to them, and to join in thanksgiving for her marvellous escape in the convent chapel at the first Mass on the great festival of All Hallows.

The ministers of human justice, the Reeve of Barking and his officers, apprised by a message from the convent of the iniquity of Sir Alberic and Edred, proceeded at dawn of day to Beechdale. The hand of God had already meted out his earthly punishment to the wicked Norman knight. In his pursuit of Ethelind he was engulfed in the morass; his body was discovered by his right hand protruding, a grisly witness of his fate, from the surface of the quagmire into which he had sunk.

The miserable Edred, who was as weak as he was wicked, and whose crimes had been suggested by Maltravers, was appalled by the slaughter of the knight, Sir Roland, and the despair of Corisande. He had commanded the

followers of Sir Alberio to carry the body to the Grange, whither it was accompanied by the unhappy Corisande, and Edred had passed the remainder of that night in a tumult of horror and remorse.

Under the influence of this remorse he yielded himself to the officers of justice on their arrival, and at the inquest on the bodies Sir Alberio and Sir Roland he made a full confession of all the iniquities plotted between himself and the first-named Norman.

The remains of the unfortunate young knight received Christian burial, those of the malefactor Sir Alberio were consigned, without "singing or saying," to unconsecrated ground.

Such punishment as the law might have decreed to the iniquity of Edred was anticipated by his death in prison from a malignant fever.

As for Corisande, the unfortunate daughter of Maltravers, she took the veil along with her friend Ethelind, at Barking, and even in that pious community were both these maidens conspicuous for their piety.

Ethelind, whose vocation had always been for a convent life, was even more eminent for sanctity than her friend; but it was not till she lay on her death-bed that she revealed the vision with which she had been favored on the Eve of All Hallows, and so saintly had been her own life, that the confessor of the convent forbade not the nuns of Barking to believe that from the great danger threatened to her by wicked men, their beloved sister had been rescued by the holy enfranchised spirits, whose festival was on the eve of celebration, even by the QUEEN OF VIRGINS, OUR BLESSED LADY, AND MARTYRED AGNES, THE SWEET CHILD-SAINT.

THE CULPABLE IGNORANCE OF PROTESTANTS.

There are few things more deplorable than the dense ignorance which prevails concerning Catholic dogma among Protestant preachers and Protestant newspaper writers. When one of the few among these who know what the Catholic faith is, attacks it or any portion of it, it is easy and pleasant to answer and refute him. But when one of the many who know nothing at all about the Catholic faith, evolves from the depth of his own inner consciousness something which he imagines to be a Catholic dogma, and then assails this new phantom, one feels that it is like beating the wind to reply to him. Nearly the whole of this class of people in England, as well as in this country, took it into their heads, for instance, that the dogma of the infallibility of the Pope was an affirmation of the sinfulness of the Pope, and many of them also conceived that it was a declaration of the omnipotence of the Pope; so that, for many months, we used not only read numberless pious invocations against the wickedness of the dogma, but mocking inquiries as to why, since our Pope was infallible, he did not turn the Italian robbers out of Rome? The persistence of Catholic journalists and speakers in explaining the very simple and self-evident truth contained in the dogma of infallibility has by this time pretty well enlightened the Protestant mind on that point, so that now no one who is not wilfully dishonest is found to misrepresent it. But evidences of the ignorance concerning nearly every other article of faith, among those who are the teachers of the Protestant masses, are continually appearing. Sometimes this ignorance displays itself in comical forms, sometimes in the shapes that are simply diabolical. How many of these Protestant guides, we wonder, have a correct idea of what is meant by the Immaculate Conception of our Blessed Lady? Not long ago one of them—a very well educated person, an English journalist, and an Oxford graduate—when in company with a Catholic friend of ours in London, was turning over the pages of a Catholic Directory. He saw the feast of the Immaculate Conception put down for the 8th of December. "I have often thought," he exclaimed, "that you Catholics were recklessly careless about your dates, and here is a proof. You say that the Immaculate Conception occurred on the 8th of December, but Christ was born on the 25th of that month, only seventeen days after his mother had conceived him!" The poor fellow up to that moment had supposed that the dogma of the Immaculate Conception referred to the conception of the Son instead of the mother—yet he was a gentleman accustomed to write leaders exposing the absurdities of Catholicism for the columns of a great London journal. His error was no more gross than that of the Methodist parson, whose ludicrous blunder about extreme unction will not be soon forgotten; nor than that of those who imagine that we pay idolatrous worship to images, never read the Bible, and get our sins forgiven by paying the priest a fixed tariff—ten cents for a lie, a quarter of a dollar for a theft—no charge at all if the person robbed be a Protestant—and a dollar for a murder.

But of all the subjects on which it seems that the Protestant mind is most impenetrably ignorant, that of indulgences takes the lead. We have often found persons who were tolerably well informed on the other points of Catholic doctrine, but who were mad as March hares on this subject. The exquisite fictions which have been so industriously told concerning Tetzels and Luther, and the origin of the Reformation, have been accepted as truth; and we suppose that ninety-nine out of every one hundred Protestants, even the best informed, believe that an indulgence is a permission to commit sin—just as they believe that our Feast of the "Invention" of the cross commemorates a fraudulent manufacture of a cross, one that we recognize as fraudulent by calling it an "Invention." A most striking illustration of this dense ignorance among Protestants concerning the real meaning of an indulgence is before us. The Archbishop of Westminster, on the approach of St. Patrick's Day, besought his people, even the most temperate among them, to abstain from the use of spirituous liquors upon the vigil of the feast, the feast itself, and the day after the feast; and announced an Indulgence of forty days for each day of such abstinence, upon the usual conditions. Whereupon, the London Echo is thrown into a fearful state of mind. "There is something in these indulgences either wholly incomprehensible," it exclaims, "or else to the last degree heathenish and demoralising." Roman Catholics, it is certain, believe that an indulgence is "an authoritative assurance that, if they commit a sin while the indulgence lasts, they will not be punished for it hereafter." The Echo is lost in astonishment that the Archbishop—whom it describes as "a cultivated English gentleman of most rare acumen, a member of the Athenæum Club and of the Metaphysical Society, a habitué of several of the most pleasant and intellectual saloons of the west end"—can be found "promising to thousands of his fellow townsmen this stupendous boon" of immunity from the consequences of any sin they may commit for one hundred and twenty days! Well may the Echo exclaim that "this pretension is a usurpation, that it has no valid title, deeds in the past, and no hold on the minds of men in the present." But equally might it have exclaimed against its own incredible ignorance, or its own unseemly baseness in charging the Holy Roman Catholic Church with making any such pretension. The simplest, and most elementary works of Catholic instruction—the Catechism, or even the Almanac—might have been referred to with advantage by the editor of the Echo. There he

would have learned that an indulgence relates only to past sins, and not to future sins; that it relates only to past sins that have been confessed, for which repentance has been shown and forgiveness obtained, and that it can be gained only by one who is free from the guilt of all mortal sin. There he would have found that an indulgence is simply a remission of a part or the whole of the temporal punishment due for sins already forgiven, but for which, in the justice of God, some punishment has been yet due after the guilt has been removed. And if he had inquired of any good Catholic, however ignorant, he would have learned that the people who gain indulgences are those who sin the least; that innumerable good works are done with this intention, and that very often the person obtaining the indulgence applies it to the benefit of some departed soul in Purgatory.

But then, had the editor of the Echo taken the trouble to learn the truth about indulgences, he could not have written his fine article; and it is, perhaps, just this which makes so many of our own Protestant guides keep their eyes so uncommonly well closed against Catholic knowledge.—Catholic Review.

THE IRISH NEMESIS.

Whatever benefits may flow from the "Conservative reaction," and we hope they will be abundant and enduring, a more humane treatment of Ireland is not likely to be one of them. Journalists of both political parties concur in announcing that there is no place for her in the coming millennium. She must still accept whatever legislation English and Scotch Protestants choose to provide for her. In one respect she is to be worse off than ever. There is no longer any need, it is to be crudely avowed, to take her wishes into account. Irish members, even if they vote as one man, cannot put the Government in a minority. Therefore Mr. Disraeli has no motive for conciliating them even, if he cared to do it. They have lost their chance, at least for the present, and have only to efface themselves with becoming resignation.

It does not redound to the credit of constitutional government, nor exalt our estimate of the morality of statesmen and journalists, when such sentiments are openly paraded without even the affectation of disguise. But morality has not a very definite place in modern political philosophy. "We are stronger than you are," our law-makers bluntly assure the Catholics of Ireland, "and we intend to do with you just what we please. If you don't like it, so much the worse for you; your likings are a very small matter to us. Your pretended desire for Christian education is only a scheme to perpetuate priestly domination, and you shan't have it; your demand for self-government is only a conspiracy against imperial unity, and you shan't have that either. Our children can do without Christian education, and so may yours; and as to self-government, it is just as much our 'manifest destiny' to govern you, after our own fashion, as it is that of Russia to govern Poland, and we mean to do it to the end of the chapter."

Such is, in substance, the message of the English press to Ireland. The Pall Mall Gazette, in its usual half-jammy half-truculent style, goes a good deal further, and speaks of an intelligent and generous Catholic nation, which is theoretically supposed to constitute with ourselves an empire one and indivisible, with rather less respect than it would display towards Kurds or Ashantees. It even suggests that our discomfited Liberals, who are in sore need of relief to their wounded feelings, may "find much compensation and consolation" in the welcome fact that the Irish party are reduced to impotence. Unconsciously kicked out themselves, they may solace their defeat by kicking Ireland with renewed vigour. It is even a question, always with the humane philosophers of the Pall Mall Gazette, whether Ireland is a fit place for "free institutions" at all, and "whether an elective Parliament is suited to the temper and habits of the Irish people"—a doubt which English and Scotch Protestants alone are qualified to solve, and which they will perhaps examine with serene impartiality whenever they happen to have nothing better to do. Meanwhile, anything is good enough for a country which was so misguided as to remain Catholic when England—to the great advantage of her interests in general and her religion in particular—became Protestant, and which still presents the melancholy spectacle of "the ascendancy of one great Church professing doctrines fatal to political capacity." We thought that for a good many ages some of the wisest and most far-seeing statesmen the world has ever seen were Catholic ecclesiastics, which does not look as if the true Faith was quite fatal to "political capacity," and both Montalembert and Mr. Carlyle tell us that when England was governed by monks and Bishops she was, not without reason, the admiration of the world. It was to them, says the former, that she owed both her indomitable manliness and her free institutions; while the latter, contrasting the "under-secretaries and officials" of even so remote a sovereign as William I. with our modern functionaries, and the statescraft of the 11th with that of the 19th century, says: "I rather guess, the intellect of the Nineteenth Century, so full of miracle to Heavyside and others, is itself a mechanical or heavier intellect rather than a high or eminently human one." But the writers in the Pall Mall Gazette have a history as well as a theology of their own, and deal with facts as they do with doctrines by a process of elimination. They are not only ignorant that, as Guizot confesses, the whole order of European society was "founded by Catholic Bishops," but have never heard of such obscure rulers of men as Ambrose and Hilary, Anselm and William of Wykeham, Ximenes, Richelieu, and Mazurin, whose "political capacity" was totally extinguished as everybody knows, by their profession of the Catholic religion, and whose rudimentary political science cannot sustain comparison with that of modern statesmen—such as Thiers, Cavour, and Bismarck,—whose works are so stable and beneficent, and to whom we owe the universal peace and concord, and all the other unparalleled blessings which are the particular glory of our age.

The Pall Mall is as cautious and discreet in dealing with modern as with medieval history. During all the long ages when England was Catholic, and both her national temper and her noblest institutions were created and fostered by the penetrating influence of the Catholic Church,—when she was great at home and honoured abroad, and her social and political life was as undisturbed as her religious unity,—she enjoyed these long-forgotten blessings, and produced sages, heroes, and saints, in spite of "the ascendancy of one great Church professing doctrines fatal to political capacity." Evidently it ought not to have been so, for how could there possibly have been any political capacity under such deplorable circumstances? That is a trifling difficulty which we submit to our evening contemporary to whom it will probably be no difficulty at all. Among the graces of the journalist non-liability to be puzzled is by long odds the most useful. It preserves him from the possibility of mental confusion. And so he goes on to tell us that England may safely despise Irish disaffection, because he has always done so before, and he proves it by the following example. When Sydney Smith "proved to demonstration the imprudence of the Anti-Catholic policy of the Government," and Pitt resigned because the most reasonable concessions to Ireland were refused by "the superstitious disrelish of a half mad King," the astonishing fact remains," says the Pall Mall, "that England went forth to fight nearly the whole civilized world,"—she only fought the French part of it; but "soporose phrases are always imposing—knowing that Ireland was 'disloyal,' and yet not caring to conciliate her by the sacrifice of a

single prejudice. Such is the reply to the vapouring challenges of the Irish press." And in that reply the Pall Mall, perhaps sees an agreeable proof of "political capacity." But the Duke of Wellington, who had seen more battles than the lawyers of the Pall Mall, and thought even a victory only a less disaster than a defeat, was of quite another opinion, and urged upon his Sovereign that "it was better to grant Catholic emancipation than to provoke a civil war." He remembered that the cruel and blundering policy dear to the Pall Mall had not only lost us the American provinces, but converted them into a dangerous enemy, and did not want to see the folly repeated in Ireland. The warrior, it seems to us—and Sir William Napier used still more emphatic language—showed more "political capacity" as well as more humanity and common sense than the journalist.

So much for historical facts, but there is another consideration which may have weight even with our contemporary. We will say nothing about justice in dealing with Ireland, because Dr. Arnold observed long ago, "My great fear is that the English are indifferent to justice when it is not on their own side," but, perhaps, like the Duke of Wellington, they may at least have some regard for prudence and their own interests. It may be very delightful to Protestants and unbelievers to vex and insult Catholic Ireland, and "not care to conciliate her by the sacrifice of a single prejudice;" but the amusement, like other immoral pastimes, may cost more than it is worth. Has it ever occurred to the jaunty politicians of the Pall Mall to estimate what it has cost already? They will find the calculation instructive. Prudent men abstain even from the pleasures to which they are most inclined when deterred by their probable expense. Only the other day we paid a little bill of between three and four millions sterling for the exquisite amusement of insulting Ireland, and the "astonishing fact" that we treat her just remonstrances with arrogant contempt. By such persuasive proofs of our "political capacity," which is chiefly displayed in bullying the weak and truckling to the strong, we have created in America a fiercely hostile nation, whose enmity to their oppressor the astute politicians of that country know how to utilize, as they did at the time of the Geneva arbitration. All the better class of Americans scouted the claim then made as nothing better than an ignoble speculation upon the fears of England; but the politicians, to whom the Irish-American vote is all-important, knew that the best way to secure it was to humble the British Government. They gained their object; and the Pall Mall seems to understand that "the results of the Alabama arbitration produced even among the humblest electors a far deeper feeling than its strongest censors were prepared for," and largely contributed to the downfall of the Liberal Ministry. Irish hostility to England is now such a permanent element in the calculations of American politicians, thanks to our incorrigible blunders, that the late Mr. Seward, when Secretary of State, displayed a large portrait of Archbishop Hughes in the hall of his own residence as a hint to the Irish that his policy would always merit their support.

And yet it would have been so easy to make the Irish, always generous and warm-hearted, our fast friends. What do they ask for? Chiefly and above all for the right to educate their own children in the true Faith; and England might know by this time that it is not Christian education, but the want of it, which makes Fezzans and other disturbers of public order. In refusing to countenance any but secular education she is doing her best to create a generation of bad citizens, wherever the experiment is tried. As to the particular form of self-government for which Irishmen are now legally conspiring, we will only say that at least it will aim at satisfying those just demands to which the Pall Mall tells us crudely we ought not to pay the smallest attention; and further, that if the whole English press supported the right of Hungary to such self-government, it is hard to see why the same right should be refused to Ireland. That which was a virtue in Hungarians cannot be a crime in Irishmen. But the unpardonable sin of the latter is that they cleave to the ancient Faith; and the insolent rejection of their reasonable claims which the Pall Mall recommends and applauds is simply a part of that wide-spread conspiracy against Christian truth and the action of the Christian Church upon human society, of which we see the proofs all around us, and which is the only display of "political capacity" appreciated by that journal. Our Catholic forefathers understood the science of Government to more purpose, and applied it with happier results; and if Englishmen are not yet convinced of the fact, it is to be feared that they will learn it one day by one of those decisive lessons which the justice of God knows how to prepare.—Tablet.

IRISH INTELLIGENCE.

THE "TIMES" ON HOME RULE.—Sir George Bowyer, in his character as a Home Rule member, has written to the Times to contradict some of those reckless assertions which, from time to time, find their way into the hostile rhetoric of that organ. The Times had stated on Wednesday that the Home Rule cause "glories in being identical with Fenianism." Sir George Bowyer replies that it glories "in nothing of the kind, and that it is not identical with Fenianism." The Times had declared that it proclaims with cynical "candour that its one principle is selfishness." Sir George Bowyer states that he "never heard that principle proclaimed," and that he believes "it would be repudiated by all his colleagues." The Times asserted that the Catholic Hierarchy had "rushed with ecstasy into the arms of the Home Rule Party." Sir George Bowyer observes that "the Irish Prelates abstained, during the elections, from taking part in political agitations, and as a body they have given no opinion on Home Rule, but have maintained a prudent reserve." "It is notorious," he adds, "that the Roman Catholic Primate of All Ireland supported Mr. Chichester Fortescue in Louth." Lastly, declining to "enter into particulars" about Home Rule, Sir George remarks that if it be "a delusion," it is one which has produced very practical and useful results in all the principal British Colonies and in the United States of America.

A threat is plainly held out that if Home Rule be established in Ireland, the Irish in England may not "find themselves so much at ease as they are now." Bluster and menace have been ere now favorite engines of the English Press, but Irish rights have been gained in face of them. Indeed, experience has shown that our national questions make all the more progress, the more publicists over the water rave and bully and storm in opposition to them. But the Times transcends itself as it goes on. Behind Home Rule, it says, is Rome Rule. Rome has made "Ireland a most unpleasant country for Protestants or non-Romanists of any kind to live in." Is there a Protestant or a non-Romanist of any kind in three-fourths of Ireland who will, or can, echo this allegation? In Ulster, no doubt, the Catholics object to being the victims of Orange violence, and their unaccommodating disposition in this respect is probably unpleasant to those who trampled them so long. Assuredly, if Ireland had been made disagreeable for any section of her people, it is for those who have for the greater portion of three centuries had to suffer all things for their religion. We should not have referred to the contemptible matter here quoted, even though it is in the Times, only that its tenor and conclusions betray a perceptible apprehension that Home Rule with all its horrors will one day be an accomplished fact. The conscious fear permeates the whole article, which is so utterly reckless in its vehemence

unfairness of spirit and disregard of realities, that it may well renew old speculations regarding the source which gives it utterance. For our part we should not like to think that this is the usual style of treatment adopted with reference to all topics by the lights of English journalism. If they write about the concerns of other countries as they do of Ireland, we can only say that the poet Cowper knew what he was saying when he apostrophized the Press of his country as "an ever-bubbling spring of endless lies."—Dublin Freeman.

It is quite a common thing with Englishmen, in alluding to the Home Rule movement, to sneeringly make use of exclamations to the effect that Irishmen are incapable of governing themselves, that only for English rule and authority the Irish people would be eternally fighting with each other, and that after a very short experience they would beg of England to reassume her sway over them. Only an Englishman who has never looked into a history of Ireland, only an Englishman who is ignorant of the history of his own country, could of course entertain such an impression; but that many such specimens of modern British intelligence exist there is no doubt whatever. Here are a few undeniable facts for the benefit of such ignoramuses.—"In 1799—the year before the Union—the population of Ireland was somewhat less than it is to-day, and yet at that period 1,200,000 of the population were either engaged in or living by manufacturing industry. The number so employed in 1862 was only 37,872, showing that while at the period of the Union over one in five of the population were engaged in manufactures, in 1862 there was only 1 in 140, being a decrease of 2800 per cent. in 62 years; and since that date there has been no material increase marked by hundreds of thousands of acres annually, and the former in 1872 was 134,915 acres, while the decline in population in the same year was over 70,000. There is not a third of the available land of Ireland under cultivation to-day, and not half the population which the island would contain in the ratio of increase from 1835 to 1845, nor one-third of what the land is capable of maintaining under a well-ordered native system of government." The great object of the Home Rule movement is to restore Ireland's lost prosperity. Any person whose vision is not affected by the blundering influence of prejudice can see in a moment that this would be not alone good for Ireland but beneficial to the empire at large. More power to Home Rule, then, say we.—The Univers.

THE O'CONNOR CASE AGAIN.—The Cork Examiner, March 21, says.—"This time the most reverend defendant was fortunate in having the case tried before an eminent lawyer, whose views with regard to the internal discipline of religious bodies are not quite so Bismarckian as those of Chief Justice Whiteside. The latter authority holds that no matter what compact a man's act or profession may imply, no matter how he may bind himself, the other parties to that compact may not avail themselves of it, and the law must deal with them as if it never existed. After this absurdity it is refreshing to hear the language of law identified with common sense, as it appears to be in the following observations with which Judge O'Brien opened his address to the jury. "Strong comments were," said his lordship, "made on what appeared to be a rule of the Catholic Church—namely, that no clergyman should bring an action against an ecclesiastic in a court of law. They had nothing to say as to whether that was right or wrong. There were various other religious denominations in the kingdom—various dissenting bodies, with whom exactly the same rules prevail. Recently, in Scotland, a case arose in a charge against a minister that he had recourse to legal proceedings against a brother ecclesiastic. He was called on to answer to that, and was only permitted to say 'Yes' or 'No' to the question. Did he do what was alleged? and was not allowed to explain. The result was, that, answering in the affirmative, he was suspended. That rule might be politic. He (Mr. Justice O'Brien) would offer no opinion on it. All religious denominations are looked on in the eye of the law as voluntary associations, the rules of which were such that if a person did not wish to conform to them he ceased to be a member." Had the Chief Justice adopted this rational, and beyond all doubt, correct view of the law, the country would have been spared many painful scenes, and the ultra-Protestant press a good deal of championship of which it seems to have of late got a little tired if not absolutely ashamed.

ACCIDENTAL DEATH OF A MAGISTRATE.—Mr. Carroll Naish, J.P., died at his residence, Rathkeale, Limerick, from the result of a wound inflicted accidentally on the thigh with a pruning knife whilst Mr. Naish was engaged in some horticultural pursuits. The deceased gentleman was for many years vice-chairman of the Rathkeale Board of Guardians, and some time since acted as paid guardian for Mill-street Union, county Cork. He was universally esteemed by all creeds and classes, and a staunch supporter of the Liberals.

By degrees we get intimation of what estimate Ireland is to hold in the Government of Mr. Disraeli. There is no mistaking it—it is contempt. The facts proclaim it as well as the gloss of the journals. The Times rejoices over the systematic exclusion of all Irishmen from office. "Mr. Disraeli," it says "has simply left Ireland out of account altogether." "Blackwood's Magazine," an important Tory organ, argues that Ireland ought to be governed by a Lord Deputy "of the good old Elizabethan pattern." The Irish Conservatives recognize with some bitterness the fact that being mere Irish they can have no hope for consideration in Ireland. They are not so dull as to see the cause of this. If Mr. Disraeli had but a narrow majority he would be afraid to offend his Irish followers. But now that he is strong with his English backing he shows his undisguised contempt for them. He makes it ostentatiously plain that he despises Irishmen equally whether they be of his opponents or admirers. This is a state of things which may gratify Irish country gentlemen, but if so, they are easily pleased. It is not long since Lord Portarlington wrote to the Times complaining of the position of Irish noblemen. Most of them had no seat in the House of Peers, while they were at the same intelligible for election by a constituency in their own country to the House of Commons. Thus they were practically excluded from ambition in connection with public business. He might have added that one party amongst the Irish peers was peculiarly unfortunate, because owing to the mode of election of representatives no Liberal peers could possibly obtain a seat in the House of Lords. A Tory peer had his chance but no Liberal peer had any. When lamenting the anomalous position of the Irish peerage it did not appear to strike Lord Portarlington where the true remedy lay. And yet one would suppose the suggestion was obvious enough—that the natural place for Irish peers was in an Irish House of Lords. There would be found the true sphere for that activity which is at present compelled to rust. But the existence of national life in Ireland is a thing hateful to a large section of the English nation. To see the country occupied with its own concerns, and acting operatively in them, instead of being compelled to argue, to flatter, and beg from a nation which even now knows less about us than it does about Switzerland, seems as if it would be an offence to English pride. Every business of ours is argued on the basis not of what the Irish people think, but what the English people would say. And this in English eyes is the correct thing. We must be the beggar asking for justice as an act of grace. That the Irish masses should be held in scorn appears quite natural. They are not to it. But we wonder how Irish noblemen like it; we are curious to know how Irish Tory gentlemen relish it. The

whole country, nobles, gentry, and peasantry, are taken "no account" of, according to the Times by the Prime Minister. And why should he? There is, indeed, some reason why he should regard the peasants. They at least do not kotow to him. They have preserved a love of country and faith in her destiny which supplies the place of self respect and which no statesman can afford to despise. But the nobles and the gentry who profess to be in love with slavery, who prefer to be the least in England to be the first in Ireland, these a Tory Minister with a strong majority at his back can well afford to hold in disregard. If these noblemen and gentlemen have not grown callous to British contempt, let them adopt the only course which will secure respect for them at the other side of the Channel, and instead of continuing the stinkies of a power which looks down on them, vain beggars for a consideration that England will not give them, throw themselves into the ranks of their fellow-countrymen, who will be only too proud and happy to see their own aristocracy taking its place in the national councils as, to a great extent it did, in the bright days before the Union flung its baleful shadow over the destinies of Ireland.—Cork Examiner.

A decree for damages is often a very efficacious salve for wounded affections. Modern cynicism is fond of declaring that the broken heart is a fiction that at all events there are few fractures of that organ so severe that money will not cure them. It seems a desecration to measure the holiest emotions of our nature by their worth in pounds, shillings, and pence, but so long as man's tenderest point is his pocket, so long appeal will very properly be made and satisfaction sought in that quarter. Dragging the office and affairs of love into a court of justice is, for instance, a very prosaic but sometimes a very useful proceeding. Cupid in the witness box, badgered by counsel and worried by inquisitive jurors, is a spectacle to make Olympus weep, but if good comes of it to the forlorn maiden, it is small matter if the blind god and his delicate affairs be held up to the rude laughter of the multitude. Seldom has a breach of promise case ended more pleasantly than one tried on Saturday at Tipperary assizes. A rural Lovelace of that county had wooed and won a rustic belle. Is it Balaar who sings of men being deceived ever? The gallant Tipperaryman, when it was too late, cooled in his transports and showed a desire to evade his engagement. At this point Themis steps to the aid of Hymen. In other words, the law was taken against the faithless swain. It was the story of a love temporarily clouded, and we are glad to say that what the prayers and tears of the injured fair one failed to achieve, the verdict of twelve good men and true triumphantly accomplished. The lady, no doubt, had her inconstant lover at her mercy, and had she chosen to exact vengeance, might, with the powers given her by law, have doomed him to heavy loss, if not to ruin. He professed penitence, however, and learned counsel taking upon themselves the function of love's ambassadors, negotiated a complete reconciliation and a settlement which will convert the litigation into a marriage as speedily as may be. The defendant is doubly indebted to his future wife, first, for pardon; and in the next place for sparing the blow she might have inflicted, and which the vengeful spirit of the woman scorned might have prompted. All's well that ends well, however, and we could earnestly desire to see such differences of the heart as develop into causes at law arranged as in the present case. But if such results became the rule, it is to be feared that "actions for breach" would multiply even beyond the point to which the prospect of recovering swinging damages has increased them. This would be a state of things too terrible to contemplate.—Dublin Freeman.

STATE OF THE COUNTRY.—The Fermanagh Mail, March 16, has an interesting and instructive article on the state of the country. It says: "Judging from the Assizes, just finished in this country, it is pleasing to be able to deduce the fact that crime, of a serious character, has not been indulged in throughout the country since July last, the date of previous Jail Delivery. Considering that the winter season is included in the period which has passed,—a time when the long nights and scarcity of our outdoor labor generally incite to deeds of violence—it is gratifying to read the reports of the going-Judge of Assize, and find that they are all of a character creditable to the moral condition of the country. In one or two instances drunkenness was found to have increased; but passions have run high of late. In his recent official visit to Enniskillen, Chief Justice Whiteside had only one assault to try, and that resulted in an acquittal. He remarked that the same creditable state of things seemed to exist throughout the country generally. Agrarian crime has decreased in a remarkable degree. The Mail considers that the legislation of recent years has been very favorable to the tenant. The Mail, however, bears as its device the, for an Irish journal, significant words, "The Crown and the People—Not a Class."

Rumours very generally prevail in Dublin that the Government contemplate certain "concessions" to Ireland of a social rather than a political nature. The erection of a Royal residence near Dublin, and the substitution of a Royal Prince and a yearly Court on a regal scale for the Viceroy, are among the projects with which the Ministry are credited. Expectations of this kind, whether well founded or not, help to promote their popularity. It is said in some quarters that contracts are already being sought for alterations to the Viceregal Lodge in the Phoenix Park, which will cost £30,000.—Cork Examiner.

THE EXODUS.—A Cork correspondent informs us that the great spring emigration wave is gathering in the South with its usual intensity. Already the emigrants are making their appearance in the Queenstown streets, and there can be little doubt that the emigration of this year will be at least as heavy as that of the previous one. The persistence and intensity of the Irish exodus is one of the most extraordinary social phenomena of our own or, indeed, of any period. It has survived the immediate causes of its birth, and has settled down into a strong, deep, continuous, and organized stream. It is impossible to watch the emigrants at a country station or in a seaport town without being struck by one very obvious reflection. It is the young, the strong, the able-bodied, the enterprising, the active, who are going to America. It is the old, the feeble, the delicate, the unambitious, and the dull, who remain.—Freeman.

VALUE OF LANDED PROPERTY IN COUNTY KILDARE.—A sale of a field adjoining the town of Naas, containing 4a 2r 2p, took place in the Town Hall Naas, on Friday last. The land was held by Mrs. P. L. Mansfield, Morrinstown, Luton, at a yearly rent of £28, and sold for the enormous sum of £10, exclusive of auction fees, &c. The sale was conducted by Mr. James Farrell, auctioneer, &c., Naas, whose management contributed in a great measure to realise such a sum of money for so small a holding.

AN IRISH WOLF.—"J. G. M." writes to Land and Water.—"I beg to offer you the following information concerning the reported appearance of a wolf in the county Cavan. During the past two months large numbers of sheep have been destroyed, and in such a manner as to lead to the belief that it was the work of some animal other than a dog. I know of 42 sheep having been attacked in one night on three separate townlands. Every one of these sheep showed the same marks—viz., of having been seized across the nose just below the eyes. Some that escaped showed merely the scores of the teeth, but others had the bone crushed, and splintered. The sheep that were killed had their throats cut by

hind and below the ear, nearly always on the left side, and their blood sucked, but none of the flesh eaten. Great efforts were made to kill or capture the animal, which has been seen and fired at. From the description given he would appear to be longer in the body than a dog, stands low, runs in a series of bounds instead of a trot, tall bushy and drooping of bounds at the end, colour grey or tawny, white breast and belly, thick long tuft of hair hanging below the jaw and throat, footprint described as longer and narrower than a dog's, two toes pointing straight to the front with strong claws, that leave their print from a quarter to half an inch in front of the ball of the toe. More may yet be heard of him, as though he seems to have killed ten sheep some of his first depredations, I believe he killed ten sheep some seven miles off. His first attacks were made periodically on Monday nights. A letter just received this day informs me that last Monday night seven more sheep were killed close to the village of Crossdowry, and the animal seen in the street of the village about 6 a.m.

GREAT BRITAIN.

THE NEXT CRUSADE.—As the present year advances on its course, we gather added signs of the approach of a great and terrible struggle, in which Europe will be divided into two vast camps, for the attack on, or defence of, Christian liberty, and in which the arms will be not merely moral, administrative, or intellectual, but material. An hour is at hand when brute force and Caesarian tyranny will have been pushed to their utmost limits—when the free soul of man will rise in revolt against the laws which stand between him, his heart, and his children, and the light and laws of God's Church. Man may bear much—nay, all—where he alone and individually is concerned. The way of martyrdom is open to him, and he treats the dungeon floor and the steps of the scaffold fearlessly and gallantly when he leaves none behind him to be taught error or led into the temple of the idolaters. But there are times, and the present is one of them, when there is more at stake than mere human units and the breath they draw. The uprising of Christian populations against the laws which would deprive them of the freedom of their altars, the guidance of their pastors, and the religious and moral instruction of their children, is a mere question of time. Little by little, too, the Christian soldier will learn that he is not a mere machine, but a man whose moral and religious responsibility forbids him to aid in the brutal execution of mandates contrary to the laws of God, or in wars undertaken in the aim of crushing Christianity out of the heart of Europe by armed force. The day will come when he will call to mind the example of St. Maurice and the Theban Legion, and refuse to be the instrument of a modern Caesar for the slaughter of his fellow-Christians for no better motive than that they confess the name of Christ.—when the youth of every country where the Revolution has set down its foot will exclaim with the Machabees, "It is better to die in battle than to see the desolation of the sanctuary," and, casting all human calculations to the winds, will farm in every land a chosen company of freemen in the best and highest sense—men ready to defend to the death the liberties purchased for them by the Cross, and to band in that cause and under that conquering symbol with their brethren of every race and every nationality.—The Crusader.

The Pall Mall Budget of March 7.—says:—"The religious difficulty" seems to crop up everywhere in the councils of nations and in the councils of local authorities, and how it is ever to be settled except by physical force, is a question which excites no small uneasiness in unpolitic circles. At the meeting of the Hampstead Board of Guardians last week the members of the board were sorely exercised, owing to an application brought under their consideration, that a Roman Catholic lady in the parish might be allowed to visit the Roman Catholic inmates of the workhouse occasionally. This application, of course, frightened the guardians out of their wits. They did not feel inclined to grant the required permission, but on the other hand they had a difficulty in refusing it, for it seems that four Protestant ladies are allowed to visit the workhouse and this, as one of the guardians pointed out, placed the board "on the horns of a dilemma"—indeed, he doubted whether it was not a question "affecting religious liberty to admit four ladies of one communion, and to refuse to admit a lady of another communion." Eventually it was decided after much discussion to refuse the application on the ground that, the Roman Catholic lady not being a ratepayer, "the board did not see their way to sanction the application." As a means of extrication for the moment out of the "religious fix" in which they found themselves, the course pursued by the guardians did not lack ingenuity; but the fear is that, the Roman Catholic lady will again return to the charge, and inquire whether or not the four Protestant ladies are ratepayers; and if it should turn out that as regards payment of rates they stand in the same position as herself, the guardians will find themselves in a fresh difficulty.

A Low Church organ, called the "Rock," true to Protestant bigotry, exults over the fact that throughout England, Scotland, and Wales, not one Catholic has been returned to the House of Commons at this general election. Our contemporary is welcome to the fact, so creditable to the "enlightened Liberalism" and "tolerant Protestantism" of Great Britain. We proclaim it, and will, please God, long continue to proclaim to the civilized world, that Protestant England is so steeped in religious bigotry that among her five hundred and fifty-five representatives in the Lower House of the Imperial Parliament, not one Catholic has found a place. Turn we now to Catholic Ireland, and behold the glorious contrast. Perhaps the two most thoroughly Catholic counties in Ireland, numbers being the test are Galway and Tipperary; and at the election, now terminated, these two counties have sent "four Protestants" representative to the House of Commons, rejecting Catholic candidates in their favor. Clare, likewise, has returned two Protestants, the Catholic interest there also being supremely dominant. Catholic Kerry has returned two Protestant members. Cork County has returned one Protestant; Limerick city another; and so has Meath, and so has Kilkenny city; in each of these places the the Constituent power being in the hands of the Catholics. Here we have "twelve Protestants" chosen by Catholic constituencies in Ireland, while in Great Britain "not one Catholic" has been elected by a Protestant constituency. But the contrast thus presented between the liberality of the Catholics, and the narrow minded bigotry, and intense intolerance of Protestantism, so glorious to Ireland, and so disgraceful to England, wants an additional tint of the fact to make it more conspicuous, and Huntingdonshire supplies it. There, Lord Robert Montagu a nobleman of high character and high order of intellect, highly cultivated, has been rejected for no other reason than because, exercising that right of private judgment upon which the Protestant Church of England is founded, he became a Catholic! Such is the boasted liberality of British Protestantism, and such, as shown by the return of twelve Protestants by Irish Catholic constituencies (in several places in preference to Catholic candidates), is the bigotry of that Catholic religion which, according to the venomous old Durham Letter-Writer, and Chalking Boy—"what did he say?"—cramps the intellect and debases the mind."—Weekly Register.

THUNDER EXPLOSION IN A COAL MINE.—London, April 15.—By a shocking explosion to-day in a coal mine, at Dunkensfield, near Ashton-under-Lyne, Lancashire, a large number of miners were killed and injured, many of the latter being terribly burned. Thus far, thirty bodies have been recovered. It is feared many more remain in the mine.

A GASTLY DISCOVERY.—The London Echo remarks:—"Sister, let thy sorrows cease; sinful brother, part in peace," are grisly words, apt to haunt the pillow of every youthful reader of Sir Walter Scott's masterpiece. The awful drama, of which they form the climax, has too often had its counterpart in reality. The traces of a conventional tragedy have just been discovered says the New Free Press, in the court-yard adjoining the Church of St. Euphemia, at Verona. Some children playing in this yard amused themselves by throwing stones at the wall, a small portion of which gave way, and fell inward. In the cavity thus detected was found a large, roughly hewn wooden chest, containing the bodies of a man and woman. Both had been decapitated, and their heads lay at their feet. These corpses were reduced almost to the condition of skeletons. That of the man appeared to belong to one in the full vigor of early manhood; that of the woman betokened extreme youth and perfection of form, the hands and feet being surprisingly small and well shaped. What remained of her dress showed that she was either a nun, or in some way connected with the religious establishment which has left this memento of its existence. The man appears to have worn an embroidered shirt, which leads to the inference that he, like Marmion, had sought his Constance on forbidden ground, and paid the penalty of his temerity with his life. The cloister of St. Euphemia belonged to the Augustinians, and was abolished in 1805.

CABLE DAMAGE.—London, April 14.—During a terrific hurricane yesterday off the Southwest Coast of Ireland, the 1865 Atlantic Cable ceased working. The fault is not yet precisely located, but it is reported to be about 25 miles from Valentia, and consequently in shallow water; as there are still two cables in good working order messages will not be delayed to any appreciable extent. The land line between Valentia and London was interrupted for a short time in consequence of the severe storm.

BOGMY AND SOLD.—A London correspondent is accountable for the following: The story goes that one night lately, Mr. Knatchbull-Hugessen and another honorable member were in conversation in the lobby of the house, when young Mr. Levy, the managing proprietor of the Daily Telegraph, entered and nodded familiarly to the Parliamentary dignitaries. "An extraordinary man that," remarked the Colonial Secretary to his honorable friend; "I have heard that he has bought the Times?" "You do not tell me so?" was the reply; "he must have paid an enormous sum for it." "Oh, no," said the Secretary, "only threepence."

UNITED STATES.

COMMUNISM IN THE UNITED STATES.—The tendency to rely on the Government for all sorts of aid in getting a livelihood is not of purely American origin. It is the Product of European socialism, the seeds of which were naturally found in Continental centralization, and were brought to this country in the protective system, which has been preached and practiced to such an extent as to persuade a large number of Americans that it is the duty of the state to build up and regulate manufacturing industry and to find work for the artisans; from which to the conclusion that it is also its duty to find work for the unskilled laborers is not by any means a long step. An enormous development was given to this doctrine by the great increase in the powers of Government which was brought about by the war, and above all by that most lamentable act, the seizure by Congress of the privilege of issuing paper-money and making it a legal tender. It is true the exercise of these powers was justified by the plea that they were "war powers," but this plea, as might have been foreseen, has made no impression on the rank and file of Butler's and Tweed's followers. The reasons they were content to leave to the lawyers and politicians; the facts were what concerned them. These made an impression which the return of peace, instead of effacing, deepened. The issue of paper as money by the central power is an old dogma of the European socialists, and one of their most valued weapons in their attacks upon the moneyed class; and most of their arguments are now used as glibly by Butler and Morton and others as if they were recently invented and were of American origin. Here they do duty as modes of extricating "the farmer" and "the poor man" and the "Great West" from their degrading dependence on the Eastern bankers and speculators, and have a patriotic flavor given them by the services rendered by "the blood-sealed greenback" during the war. In fact, the issue of unlimited paper by the Government, so as "to make a money cheap" and "stimulate industry" is simply Raspail's doctrine of "gratuitous credit," with a seeming background of successful experiment; and we find as might be expected, that all demagogues of the Butler school are fiercely in favor of it. And we would call attention to the fact that none of the arguments against it have thus far made any impression on its advocates. Their reply is simply: "The people want more money, and they are going to have it," which sounds very absurd, but is a natural expression of the feeling of which we have spoken, that the bookmen have had things their own way long enough, and that their logic and history are simply weapons which they have long used to impose on and oppress the people, or, as Butler calls them, "the poor and lowly"; that, in short, knowledge is a luxury, like black broadcloth, and that ignorance is no more a disqualification for the work of government than poverty.—N. Y. Nation.

An American exchange says:—The insignificance of human life compared with a few cents a day, added to or taken from the pay of a rolling-mill laborer, was illustrated recently at Indianapolis.—Fifteen hands at the Capital City Rolling Mills struck, and their places were filled by colored men. Shortly after midnight the fires were started under the boilers and, a few hours later, the engineer came along, tested the water gauges and found no water. He was about to start the pumps when he discovered that the boilers had been tapped and were perfectly dry. Had he not made the discovery in time, the mill would have been blown to atoms, and every person in it killed to a certainty. It is not wonderful that strikers, no matter where or what their provocation, meet with little sympathy when such atrocities are meditated by some of them. The cause of the workmen is inculpably injured by the frequent discovery of such desperate efforts at revenge.

AN AFFECTING PLEA FOR THE MOTHER-IN-LAW.—There are people, I know, who are constantly hurling jokes, at their mother-in-law and at everybody else's mother-in-law, just as if the old lady had no business in the world after marrying off her daughters. I'd like to see the chap that dared sling jokes at my wife's mother. It always rests me to have the good old dear arrive with her four hand-boxes, two hot bricks, five bundles of herbs, a chest, and a pillow-slip full of dried apples and burdock root. I feel just like falling on her shoulder; but I don't do it because my disposition is quiet and undemonstrative. She no sooner gets into the house than she says Maria looks like a ghost, or just like a woman up at Tarrytown whose husband mauls her with a sled-stake and is drunk half his time. She says this looking full at me, but of course I know she doesn't mean anything. "Heavens! but this is that same old carpet on the floor!" exclaims my mother-in-law, as she removes her bonnet. Then she looks at me and tells me how Tom Scott saved his cigar and tobacco money and bought Nelly a Royal Wilton. I remember that when I was sparring my wife there was no carpet at all on the floor, and so I laugh heartily at the old lady's joke. The baby, who has been playing all day, is declared sick, and a quart bowl of catnip is prepared. My wife is sent to bed to sleep off her sick headache, though she hadn't made any complaints,

and I am told that I had better go to the hotel for supper. "And no one will get into this house after eight o'clock to-night" adds the good old creature. The parlor stove has to be moved to coincide with her views. I cheerfully move it. The pictures have to be raised or lowered; the whatnot placed in the other corner, and all the time I am working about—bless her old heart!—is telling me how Barker, who wanted to marry Maria, but didn't get a chance, is now worth his thousands and thousands, and has a parlour which a king would hardly dare enter. The servant girl is declared a sloven, and I cheerfully discharge her, though she has been with us a year. The kitchen stove has to be moved to the left, the heads turned to the north so as to get the benefit of the electric current, and the watch-dog shot because his bark wakes her at midnight. "Anything further, dear mother?" I ask, as I look into her smiling face. And she replies that Maria ought to be sent south for her health; the baby boarded out by the week; the front door steps repainted; the lambrequins exchanged; the interior of the house grained; the kitchen stove exchanged for a range; and a few more trifling matters performed. Some men get out of patience the moment the mother-in-law enters the house, but I meet her with a smile.—"M. Quad" in Chicago Free-Press.

"LIBERAL CATHOLICISM."—The following well put ideas on the so-called "liberalism" of some so-called Catholics is well worthy of attention. It is sometimes applied by Protestants to persons who were born of Catholic parents and baptized but who have fallen away in their doctrines from the One, Holy, Catholic and Apostolic Church, and who never open their lips concerning her teachings or practice but to concede as not obligatory the essential postulates of Faith. Were it not for such Catholics the world's conversion would be near at hand. We are indebted to the Catholic Reflector for our extract.—"We hear a great deal about 'liberal Catholics.' If by that term is meant *evangelical* Catholics, then all true Catholics are 'liberal Catholics,' because it is a part of the Catholic religion to be charitable to all, even to love our enemies and do them good, and even to ask God's mercy on those who like Victor Emmanuel and William of Prussia are persecuting most cruelly the Catholic Church. But if those who use the words 'liberal Catholics' means those who are ready to abate one iota of their faith, or to yield one jot or tittle in anything that comes in conflict with the teaching of the holy Catholic Church, then there is no such person as a 'liberal Catholic' within the Church; because he who ceases to recognize as infallible the teaching of the Church and its head, is a Protestant and not a Catholic; for he has not the Catholic Faith which is founded on the infallibility of the Church and its authorities. For the moment we deny the infallibility of the Catholic Church and its teaching through its head and constituted authority, then we might just as well deny the Bible and the truth of Christianity; for if we do not recognize the Catholic Church as the Church founded by Christ, as the one Church, having one Lord, one Faith, one Baptism, then we have no proof of the truth and genuineness of the Bible itself; for the Bible comes to us from the Catholic Church, and the writings and sayings of Christ and His apostles were collected together long after the crucifixion of Christ and the death of those directly appointed by Him during His lifetime on earth to take charge of His Church. Now, if the Church established by Christ, which existed down to the time of Luther's rebellion against her authority, and that has, in spite of all the powers of earth and hell, and still held her onward course and her organization undisturbed for eighteen centuries, and to-day has nearly three hundred millions of subjects over the globe and among all nations—if this is not the Church of Christ, then there is no such on earth. For, not the apostles whom Christ appointed carried the Gospel to all nations, but their successors; and if Christ did establish a church and did appoint a clergy with whom He should remain until the end of time, it must have been infallible then, and if it was then it must be now, and if that church now exists on earth is the Catholic Church. Whatever Protestants know of Christianity, including the Bible itself, they obtained from the Catholic Church.—Catholic Vindicator.

THE CATHOLIC SCHOOLS IN LEXINGTON, KY.—Referring to the recent action of the common council of Lexington, Ky., the Dubuque Daily Telegraph says:—"This is a fair treatment of the school question.—All that the State ought to require, if anything, that the children be educated at some school, without prescribing or requiring that they shall be educated in the public schools of the State. And if they are educated as well in secular knowledge in these schools, as in the State schools, the schools, in which they are otherwise educated should be recognized, as in Lexington, as entitled to a portion of the public funds contributed by one portion of the community as by the other."

Young lawyers sometimes have an absurd way of identifying themselves with their clients, and the other day one of these gentlemen, practicing in the Court of Sessions, ran that style of speech into the ground by saying: "Gentlemen of the jury, we shall prove that at the moment the policeman says he saw me pick the complainant's pocket, we were actually locked up in the station house, in a state of intoxication."

A correspondent of the Boston Advertiser has been attending various Sheriff's sales of real estate in Georgia. He paints a sad picture—land which cost forty thousand dollars going for six thousand. One plantation of over two thousand acres in Houston county sold previous to the war for twenty-five thousand dollars; afterwards, with stock and farming implements included, it brought sixteen thousand; it was sold this month for less than four thousand. And yet Georgia is one of the most prosperous—if any can be called prosperous—of the Cotton States.

The social and vital statistics of the White House are reported as follows: One marriage, Miss Maria Monroe, daughter of the president, to Mr. Gouverneur, in 1828. Two Presidents have died in the House, and a third, Mr. Lincoln, killed elsewhere, was laid in state in the East Room. Several children have died at the White House, but it has welcomed the advent of but one new-born baby, James Addison Randolph, the grandson of Thomas Jefferson.

The sexton of a New York church, having to be away from his duties one day, got a substitute, who was not acquainted with the congregation and became much excited when he saw an old man come into one of the pews and raise a peculiar shaped-car trumpet to his face. Springing to his side he said something in a low voice: whereupon the gentleman endeavored to raise the trumpet to his ear, but was prevented by the sexton seizing his hand. With increasing voice and excitement he said: "You musn't sir. You musn't blow that horn in here. If you do I shall be obliged to put you out!" And the good man, pocketing his bugle, heard nothing of service or sermon.

The Western deserts of America are scenes of desolation on account of the great quantity of alkali. Nothing will grow on these barrens but sage brush and "grease wood," and the water of the few small streams are unfit to drink. For hundreds of miles the same monotonous prevails; bones lie and bleach along the trail; animal life is unseen, and the blinding glare and the intense heat is almost unbearable. Even on the Union Pacific Railroad these alkali deserts are crossed, and it costs that line eighty thousand dollars yearly for "water trains" to supply the engineers. Under these circumstances Artesian wells are now being bored at different stations. Six

have been begun. The first well is at Separation, 724 miles from Omaha, and the last one is at Rock Springs, 832 miles. Another is in progress at Red Desert. The well at Rock Springs is 1,145 feet deep; the bore is six inches in diameter, and veins of coal are passed of 11, 6 and 5 feet, and of less width. The other wells are from seven hundred to one thousand feet deep. The water is fit to drink, but holds much mineral salts in solution. Engineers do not like to use it, as it encrusts the boilers. In this respect, however, some of these wells are much better than others.

Governor Powell, of Kentucky, was never an orator, but his conversational, story-telling and social qualities were remarkable. His great forte was in establishing a personal intimacy with every one he met and in this way he was powerful in electioneering. He chewed immense quantities of tobacco, but never carried the weed himself, and was always bringing it of every one he met. His residence was in Henderson, and in coming up to Ohio past that place a gentleman overheard the following characteristic anecdote of him.

A citizen of Henderson, coming on board, fell into conversation with a passenger, who made inquiries about Powell.

"He lives in your place, I believe, don't he?"

"Yes, one of our oldest citizens."

"Very sociable man, ain't he?"

"Remarkably so."

"Well I thought so; I think he is one of the most sociable men I ever met in my life—wonderfully sociable. I was introduced to him over at Grayson Springs last summer, and he hadn't been with me ten minutes when he begged all the tobacco I had, got his feet up in my lap, and spit all over me—remarkably sociable."

The question of cremation as a proper method for disposing of the bodies of the dead is exciting considerable discussion. The first practical step in this direction has been taken in Austria. Vienna has adopted a proposal to establish in the cemetery the necessary apparatus for burying the bodies, the use of which will be optional and open to all. In the meantime, while this discussion is going on, the New York papers are presenting statistics as to the probable saving to the community by the new method. A correspondent in the New York World estimates that there were a million funerals last year in the United States, costing not less than a hundred million dollars. "From my own experience," he continues, "I think it cost not less than two hundred millions." With some people cremation is only a question of time. If it don't come in this world, it is sure to come in the next.

The New York Herald contains a long correspondence describing the great overflow of the Mississippi. The river is now said to be fifty miles wide from Cairo to the Gulf, and an extent of territory larger than the State of New York is under water. The alluvial lands on the continent are temporarily under water, and almost totally destroyed for the purpose of agriculture. This correspondent does not believe that levees will ever curb the mighty river—no prison walls can ever restrict the movements of its rushing current. Yet in days before the war no such destruction as now witnessed took place; the levees were kept in repair, and where at present all is desolation fertile districts supported a large and wealthy population.

In our last issue we published a communication in relation to the action of the Ecclesiastical Conference of the Bishops of the Province, held at St. Louis. A new Vicariate Apostolic for northern Missouri is to be created, embracing the territory north of Meeker county. The name of the Right Rev. Abbot Seidenbush, Rector of St. John's, is spoken of in connection with the new Vicariate, and St. Cloud will in all probability be the Episcopal residence.—St. Paul Western Times.

A papa in Greenville, Kentucky, has a daughter Kate, and Kate has a lover distasteful to papa. On the lover's birthday, Kate bought a nice gilt-edged box of perfume for a gift, and put into it "The contents are as delicate and as innocent as your love." Papa got hold of the box before it was sent, and changed the contents for bottles of soothing syrup. Kate is now heartbroken by the continued and unexplained absence of her lover.

Bald Mountain continues to rumble and terrify the simple-minded mountaineers of that part of North Carolina. According to latest news many persons believe there is a veritable volcano about to burst forth; even the State Geologist of South Carolina is undecided as to the origin of the dreadful shaking and quaking, and if science is baffled at the remarkable phenomenon we may readily overlook the exaggerated fears of the unsophisticated rustic.

The lunatics in the asylum at Tuscaloosa, Ala., publish a small newspaper called the Meteor, the editor, local contributors, compositors and pressmen of which are all patients under treatment.

An Academy of the Congregation of the Sisters of Charity is about to be established at New Ulm, Minnesota, in Father Bergbold's mission. Seven Sisters will take charge of the Academy and Parochial Schools.

A railroad war has begun in New York between the Erie, New York Central and Pennsylvania lines, in reference to the transportation of emigrants. It appears that the three roads agreed upon a common rate, but under an agreement with the European steamers the Erie obtained the bulk of the travel. All the roads have reduced their charges one-half in competition.

The Syracuse girls say the Maryland girls won't marry in the full of the moon, believing that they would have ill luck through life; but a Massachusetts girl wouldn't let forty full moons stop her ten seconds. And our New York girls marry whenever they please, too, with perfect im-moon-ity.

"Do you go to Sabbath school, my lad?" kindly asked a city missionary of a depraved little Dubuque urchin. "Nary," answered the innocent child, "but I've got a fightin'-cock that can walk over any bird in this town that wears gaffs."

A Bangor clergyman fell afoul of the spring bonnets, which, with great felicity of expression, he calls, "incomprehensible huddles of finery and frivolity."

perform as becomes Christians and men the duties of life as they are imposed on them. Let not our countrymen think for a moment that when they have attended regularly and faithfully the religious duties of the Church require of them as good Catholics within her folds, that they do all that is necessary. Too many Catholics fancy that if they attend Mass and frequent the sacraments they do all that is required of them to do. It is not so. We have relations in life to sustain to one another and to the Church. These relations and these duties are for all Catholics, but we care to more particularly address ourselves to Irishmen. We know their fidelity to one another. "Faith and Fatherland" should as well be the motto of Irishmen as of any other nation on the face of the earth. What they owe to faith they owe to the Church; what they owe to Fatherland, would to God that on all and every occasion, they could fully realize. Irishmen after performing their duty to God must bear in mind that they have duties to one another and to the State. We live in a country, blessed by freedom, and each one has it in his power to preserve and perpetuate that country as God destined it should be—the home of liberty—civil and religious. The power of each one rests in the ballot he may cast! If this ballot be cast conscientiously and manly, the power will be for good; if it be cast unscrupulously it will be for evil. We would like to impress on the minds of our countrymen, which, however, we shall more fully refer hereafter. Before we cast our ballots as citizens we must first consider the effect on creed—on country and on ourselves. Does the Church call upon us? then hearken to her voice. Does country ask anything of us? then let us grant her prayers. And lastly have we it in our power to assist an Irishman? Then let us be Irishmen, bold and unselfish, and with the warmth of our Celtic hearts let us stretch forth our Celtic hands to do the act required of us, feeling proud only that God and Liberty give us the opportunity to do it.—C. V. Index.

NAPOLEON'S HABITS DURING A CAMPAIGN.—If in the course of a campaign he met a courier on the road, he generally stopped, got out of his carriage, and called Berthier or Caulaincourt, who sat down on the ground to write what the Emperor dictated.—Frequently then the officers around him were sent in different directions, so that hardly any remained in attendance on his person. When he expected some intelligence from his generals, and it was supposed that a battle was in contemplation, he was generally in the most anxious state of disquietude; and not infrequently in the middle of the night called out aloud, "Call D'Albe (his principal secretary) and let every one arise." He then began to work at one or two in the morning; having gone to bed the night before, according to his invariable custom, at nine o'clock, as soon as he had dined.—Three or four hours sleep was all he either allowed himself or required; during the campaign of 1813, there was only one night—that when he rested at Gortitz, after the conclusion of the armistice—that he slept ten hours without waking. Often Caulaincourt or Duroc were up with him hand at work all night. On such occasions his favorite Marmont, Rostan, brought him frequently strong coffee, and he walked about from dark till sunrise, speaking and dictating without intermission in his apartment, which was always well lighted, wrapped up in his night-gown, with a silk handkerchief tied like a turban round his head. But those stretches were only made under the pressure of necessity; generally he retired to rest at eight or nine, and slept till two; then rose and dictated for a couple of hours; then rested, or more frequently meditated for two hours alone; after which he dressed, and a warm bath prepared him for the labors of the succeeding day. His traveling carriage was a perfect curiosity, and singularly characteristic of the prevailing temper of his disposition. It was divided into two equal compartments, separated by a small low partition, on which the elbows could rest, while it prevented either from encroaching on the other; the smaller for Berthier, the larger, the lion's share, for himself. The Emperor could recline in a *divan* in front of his seat; but no such accommodation was afforded to his companion. In the interior of the carriage were a number of drawers of which Napoleon had the key, in which were placed dispatches not yet read, and a small library of books. A large lamp behind threw a bright light in the interior, so that he could read without intermission all night. He paid great attention to his portable library, and had prepared a list of duodecimo editions of about five hundred volumes, which he intended to be his constant travelling companions; but the disasters of the latter years of his reign prevented this design from being carried into complete execution.

AN ALGERIAN SCHEME.—AN ARTIFICIAL SEA.—An idea, says *Galignani's Messenger*, was stated not long ago on the practicability of forming an inland sea in French Algeria. There exists, south of the Atlas, a chain of salt lakes called "Chotts," that go from east to west, following a general depression which lies at an average depth of from eighty to ninety feet below the level of the Mediterranean. According to all probability, there formerly was a sea there, of which the Chotts are mere remnants.—It would be easy to restore this inland gulf by merely opening a short canal connecting the Gulf of Gabes with the nearest Chott, according to the description lately given to the Société de Géographie, by Captain Roundaire, who has himself surveyed the Mel-Rhir. He states that the Chotts situated south of Biskra are a series of shallows, varying between twenty to sixty kilometers in length, and generally dry in summer. They form a chain about 360 kilometers (225 miles) long from Chott-el-Farou to Chott-el-Rhil, which lies in the meridian of Biskra. An insignificant chain of downs, or sand-hills separates the Gulf of Gabes from Chott-el-Farou. The surface of these shallows, as smooth as the floor of a barn, is sprinkled with salts of magnesium, which gives them the aspect of being covered with hoar frost. The western bank of Chott-el-Rhir, as the Wed-Cahn is twenty-seven metres (eighty-one feet) below the level of the sea, and its bed has a slope eastward of twenty-five centimetres per kilometre, or four-tenths per cent. Should this inclination continue as far as Chaost-Sellem, sixty kilometers further east, the latter would be 42 metres (120 feet) below the level of the sea; without this being ascertained, the latter Chott lies certainly lower than the Mel-Rhir. From various cursory observations there appears to be no doubt that from the latter to the Chott-el-Farou there exists an immense depression, which might be filled with the sea from the Gulf of Gabes. The advantages to be derived from this plan would be considerable. Seaports might be formed at 89 kilometers south of Biskra; the wandering tribes of those regions might thus be kept in obedience, and the numerous rich oases of the Souf and Wed-Rhir, whose dependence from France is merely nominal, would be effectually held under rule. The presence of the sea, moreover, would render rains more frequent, and thus fertilize the country.

A Western editor, advertising for clubs for his paper, received a dozen or more hickory shillelaghs from his friends in the back-woods. He stored them in his office, and found occasional employment for them when exasperated subscribers visited the establishment.

A man walks three miles per hour; a horse trots seven; a horse runs twenty; slow rivers flow four; rapid rivers seven; a moderate wind blows seven; a storm moves thirty-six; a hurricane moves eighty; a rifle ball moves one thousand; sound moves seven hundred and forty three; light moves one hundred and ninety-two millions; and electricity moves two hundred and eighty-eight miles.

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 210, St. James Street, by J. GILLIES.

G. E. CLERK, Editor.

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The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PATTENSON & Co., 37 Park Row, and Geo. BOWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, APRIL 24, 1874.

ECCLESIASTICAL CALENDAR.

Friday, 24—St. Fidelis of Sigmaringa, M. Saturday, 25—St. Mark, Ev. Sunday, 26—Third after Easter. Monday, 27—St. Cletus and Marcellinus, PP. MM. Tuesday, 28—St. Paul of the Cross. Wednesday, 29—St. Peter, M. Thursday, 30—St. Catherine of Siena, V.

NOTICE.

On the First of May next the Office of the TRUE WITNESS will remove to No. 195 FORTIFICATION LANE, a few doors west of St. Peter Street.

On Sunday last there was read in all the Catholic churches of this City a Mandement, or Letter from His Lordship the Bishop of Montreal, warning the faithful against certain theatrical spectacles, in which the laws of morality are outraged, and decency is set at naught. To take part in, or countenance such exhibitions is mortal sin, a violation of the laws of God and of His Church. Fathers of families should be most careful to prohibit such sinful amusements to their children; and if the law of the land cannot reach them, at all events all who respect morality should do their best to discourage them, and put them down. Catholics and Protestants in such a cause as this should surely work together; for whatever may be their differences on questions in the supernatural order, we trust that on a question of natural morality there are none.

NEWS OF THE WEEK.

Why is it that news from the seat of war in the North of Spain is scanty? It is often asked; by whom is it suppressed? We cannot tell; but this seems certain, that if the revolutionary government of Spain had any triumphs to announce, it would do so gladly. We therefore conclude from the silence of the telegraph that the Carlist cause is prospering, though as yet the tidings of the surrender of Bilbao have not reached us. Whether, if successful before that City, the Carlists will be able to march southwards, and make themselves masters of the rest of Spain is of course doubtful. The country is eminently unsuited, owing to the difficulty of providing sustenance, for the carrying on of aggressive warfare. "He who makes war in Spain," says an old proverb, "with a small army will be beaten, and with a large one, will be starved." It was in a great measure because of these physical conditions of Spain, that Napoleon with his legions was unable to drive out the handful of British troops under Lord Wellington; he could not keep any large bodies massed together for any length of time, as the country could not feed them, and so his numerical superiority of force proved itself of no use against the cautious tactics of the English general. So it is likely will it fare with the Carlists should they advance from their northern stronghold on the southern part of the Peninsula; unless indeed there be a strong party in the south of Spain in their favor. This however does not as yet appear to be the case.

Honors, and rewards more substantial, have been showered upon Garnet Africanus, conqueror of the Ashantees. He and his brave little army have received the thanks of Parliament, and enjoyed their triumph in Windsor Park in the presence of the Queen, who has also recommended a grant of £25,000 to the successful general. The enthusiasm with which the safe return of the expeditionary force is greeted is the measure of the anxiety with which its progress was regarded and of the gloomy forebodings of the people of England.

Since the dragging of the Archbishop of Cologne to jail, the Prussian government has left the pastors of the Church undisturbed; fancying no doubt that its vigorous measures of persecution will subdue the spirits of the rest of the German Catholic Episcopate. There

is no danger, however, that such will be the case. "We are all d'Espremenils" was the reply of the assembled Parlement of Paris to the troops who forced their way within the sacred precinct of the Court to arrest that individual. "We are all Ledochowski's; we are all as the Bishop of Treves and as His Grace of Cologne" is the only answer which Bismarck will be able to extort from the united Episcopate of Germany. Let us wait in patience and we shall see that it is not the Church that will yield in the present war waged against her by her enemies. There is something stronger than bayonets, and that is the will of the Christian, sustained by a firm confidence in the promises of Christ to His Church.

In Switzerland the persecution against the Church rages with increasing severity. Not only have the Catholics been driven out of their own churches, which have been handed over to the Loysons, and others of the same stamp; not only have the Catholic clergy been exiled, but the Catholic laity are now forbidden to meet together in their own private dwellings for the exercise of their religion. Still, as in England as in the days of Elizabeth—Catholic priests manage from time to time to get across the frontier, and are received with delight by the Catholic people, to whom they administer the Sacraments, and offer the consolations of religion in spite of the vigilance of the government which foolishly flatters itself that it will succeed in stamping out Catholicity, and compel Catholics to submit to the degradation of accepting the religious ministrations of a Loyson, and other degraded priests.

On this side of the Atlantic the persecution has broken out in the Brazils, where for the crime of interdicting approach to the Sacraments to the members of condemned secret societies, a Catholic Bishop has been condemned to four years imprisonment with hard labor. We have seen a statement that the Government, perhaps ashamed of the atrocity of its conduct, has since remitted the sentence, but this is not fully confirmed. We wonder what Protestants would say were the Canadian government to send the Protestant Bishop of Ottawa to the Penitentiary because of his treatment of the Cuminites!

A Mr. Carpenter member of the Senate at Washington has moved that it is the duty of the United States to recognise the independence of Cuba, and to observe neutrality betwixt that island and Spain. Considering the terms in which the action of Great Britain in observing strict neutrality betwixt North and South in the late war, and in recognising the belligerent character of the latter, when the first did the same by claiming for itself the character of a belligerent, was denounced in the United States—the motion of Mr. Carpenter would strike us as very odd to say the least—were it not that we had long ago learned that the United States have two sets of laws, and apply to others a rule of right and wrong which they would not allow to be applied to themselves.

There has been a short suspension of hostilities, caused by the weather, in the North of Spain, but fighting recommenced on Saturday. The result is not given.

Dr. Kenealy has been refused a new trial for his client Orton. The mortal remains of Dr. Livingstone have been laid in Westminster Abbey.

The Bishop of Nancy is the latest victim of German persecution; he has been condemned to a heavy fine for a Pastoral by him issued to his clergy in July last. In the case of the Bishop of Olinda sentenced to four years imprisonment with hard labor for prohibiting Freemason demonstrations in his Cathedral, and publishing the Papal condemnation of Secret Societies, the hard labor clause only of the sentence has been remitted.

The expulsion of M. Riel from the House of Commons, by a large majority on the grounds of his being a fugitive from justice, has created much excitement, and it is to be feared will revive ancient national jealousies; for it is a fact that, on the division, almost all the French speaking members voted one way, and the English members another. Riel it is said will again present himself before the electors of Provencher who will probably again return him to Parliament; so unless by Bill or otherwise Riel be declared incapable of taking his seat in the House of Commons until purged of the charge hanging over him, the painful contest betwixt Riel's friends and his enemies may be indefinitely prolonged. It will require much prudence on the part of our public men, and much forbearance on both sides, to prevent this sad business from degenerating into a war of races.

An investigation into the management of the Post Office of this City, more especially with reference to the Pope-Macdonald letter business of September last, has been in progress for some days, and is not yet concluded. Nothing positive has been brought out; but suspicion attaches strongly to one of the clerks in the Office. As it is however quite possible that these suspicions are unfounded, we refrain from mentioning his name.

CONSECRATIONS OF THE BISHOP OF HAMILTON.—On Sunday last the Right Rev. Dr. Crinnan was by authority of the Holy See, raised to the dignity of Bishop of Hamilton in lieu of the lately deceased Mgr. Farrell. This imposing ceremony took place in St. Joseph's Church, Stratford. His Grace the Archbishop of Toronto was Consecrator, assisted by their Lordships the Bishops of London and of Kingston. There were present Mgr. Fabre of Gratianopolis, Coadjutor of Montreal, and many of the Prelates of the United States, besides a large concourse of the Clergy from all parts of the Dominion, and the neighboring republic. On the following day the newly consecrated Bishop proceeded to his Episcopal City, where he was received with every demonstration of respectful joy by the Catholic population of Hamilton.

DOMINION PARLIAMENT.—To meet the deficiency in the revenue the Finance Minister has brought forward his plan for raising the Tariff so as to make income balance the outlay. An interesting debate on the Riel embroglio took place in the House of Commons on the 15th, when Mr. Bowell brought forward his motion for the expulsion of the member for Provencher as a fugitive from justice, and against whom warrants were out, charging him with the crime of murder. The motion was seconded by Dr. Schultz; but before a vote was taken, the Hon. Mr. Holton moved in amendment, that it was expedient to postpone action in the case of Riel until the House should have received the Report of its Select Committee, appointed to enquire into all the circumstances connected with the North West troubles of 1869 and 1870. This was seconded by Mr. Cameron; but immediately another amendment was proposed by M. Mousseau, seconded by M. Baby, to the effect that the interests of Canada required tranquillity, and that therefore a humble Address be presented to Her Majesty praying the exercise of the Royal prerogative, and the granting of a full amnesty for all the offences that may have been committed during the period alluded to by the Hon. Mr. Holton.

On the motion of Mr. Bowell, the Hon. Mr. Holton's amendment thereunto, and on M. Mousseau's amendment to that amendment, the discussion was carried on with much vigor on all sides until Thursday evening, when a division took place. First the amendment to the amendment by M. Mousseau was put from the Chair, and was negatived by a vote of 164 to 27. Next the Hon. Mr. Holton's amendment was put and lost by a vote of 117 to 76. Last of all the original motion of Mr. Bowell was put to the vote, and carried by a majority of 56; the numbers being—Ayes, 124; Nays, 68.

M. Louis Riel was thus declared to be expelled from the House; whereupon Dr. Schultz moved that Mr. Speaker do issue his warrant for the election of a member for the district of Provencher in lieu of Louis Riel. The motion was carried.

The cause of civil and religious liberty is progressing all over the world; in America as in Europe, in the Brazils as in Germany.—Everywhere the State is at war with the Church, and is everywhere approving itself the sole support of genuine freedom.

In Germany, for instance, the Government having found out by experience that it is unable to bring the obstinate Archbishop of Posen to terms; that neither fines nor imprisonment can subdue his haughty spirit; that like those very troublesome men, the Apostles, his predecessors, he still holds to the impious and anti-national doctrine that it is better to obey God than man—has sentenced him to be dismissed from his See, and have deprived him therefore of all his spiritual authority!! This is, or at all events should be, crushing; but so contemptuous are Catholics, and so little disposed are they to respect the interference of the civil magistrate in things purely spiritual, that it is to be feared that the sentence of the Civil Court against their Archbishop will be by them received with no feelings but those of contemptuous indignation; that, in spite of "Jack-in-Office," they will still recognise the deposed Archbishop as their true pastor, as alone competent to ordain, to appoint valid priests within his diocese; and as, until the Holy See shall please to ordain to the contrary, the sole Archbishop of Posen, to whom the spiritual allegiance of the people is due, under pain of eternal penalties. Of course the State can strip the Archbishop of his revenues; can shut his body up in prison, perhaps order it to be hung on a gibbet; but there is an old book, for which Catholics have more respect than they have for the verdicts of any civil tribunals, which contains a caution, not to fear them which kill the body, but are not able to kill the soul.

The Brazilian government is as zealous as is the German government, in upholding the principles of civil and religious liberty—as witness its behavior towards that very centu-

macious man the Bishop of Olinda, whom, by its Courts it has condemned to four years imprisonment in the Penitentiary with hard labor, in company with thieves, and criminals of all grades, for refusing to Freemasons and to the members of other Secret Societies condemned by the Church, the administration of the Sacraments. In the Brazils the State undertakes to determine who shall receive those Sacraments—thus saving the Church a deal of trouble; just as in Germany the State undertakes to determine by whom the same Sacraments shall be validly administered.

Let us be suspected of distorting facts, we give, almost verbatim, from the Montreal Herald, of the 15th inst., that journal's account of the transaction to which we allude. "Shortly after the publication of the Papal Bull of excommunication against secret societies, the Bishop of Olinda interdicted," that is declared unfit to receive the Sacraments of the Church—a purely spiritual act, carrying with it no civil consequences—the members of certain societies, which fraternised with Freemasons.—The members so refused access to the Table of the Lord, appealed to the Government for its authority to receive the Body and Blood of Our Lord Jesus Christ in the Eucharist; the Government hereupon ordered the Bishop to admit the appellants to the Lord's Table, access to which he had interdicted to them. The Bishop refused, "denying" so says the Herald, "the jurisdiction of the temporal power;" and more than this, he actually excommunicated the members of several other Secret Societies.—This was more than the Government could endure; so,—

"the Bishop was arrested and brought to trial for high crimes and misdemeanors against the State.—He refused to plead, alleging the illegality of the whole proceedings."

However the trial was proceeded with; and though no other offence than that of forbidding access to the Sacraments of his Church, could be, or was, urged against the Bishop of Olinda, he was sentenced on the 21st of February last to "four years imprisonment in the Penitentiary with hard labor." Thus were the principles of civil and religious liberty gloriously vindicated by the Brazilian government!

Indeed, since the days of Diocletian these principles have been sadly suffered to be almost forgotten. In England, Scotland, and Ireland, during the sixteenth, seventeenth, and eighteenth centuries, indeed almost down to our own days, those principles were partially acknowledged and acted upon. In France during the first revolution they were to a considerable extent recognised and embodied in the civil constitution of the Clergy, the Massacres of September, and in the deportations, vertical and otherwise, of refractory Catholic priests. But the *renaissance*, if we may so call it, was only local and temporary. The laws enacted by former Protestant governments for the security of civil and religious liberty have, by subsequent so-called "Emancipation Acts, been for the most part repealed in the British islands; and even the revolutionary fervor of France has so much subsided, whilst the Gospel of Marat, and the *Pere Duchesne* had fallen into partial discredit, until the other day, those good men, the Communists of Paris, sought to re-establish it, and carried out some of its precepts by shooting an Archbishop and a few miserable priests—a bad lot who called themselves servants of *un nomme Dieu*. But to-day, the great cause, the holy cause of the subordination of the Church to the State, and of the Supremacy of *Cæsar*, inaugurated by those good men, and true champions of liberty civil and religious—(though the Christian world has long misunderstood them)—the heathen Emperors of Rome, has started into new life, is becoming universally adopted, and of course by the enemies of Christianity, is expected to be permanently established. The movement to which it has given rise is not merely local; and though of course primarily directed against the Catholic Church, it is by it proposed to sweep away all churches, all Christian organisations, in a word, and to realise the fond dream of the Apostle of Ferney, by crushing the "infame." This is recognised, and well put by the London Times in an editorial of the 25th of March, a day ever to be held in detestation by all true friends of *Cæsar*, as on that day was conceived one whose mission on earth, it was to teach the vile doctrine that it is better to obey God than *Cæsar*. Says the Times speaking of the war which is everywhere raging against the Church—this war,—

"is in accordance with the ideas of men who may almost be called the rising political generation.—The idea that the Church of Rome, and to some extent every Church—(that is to say every body or organisation tainted with Christianity)—is a power essentially hostile to the State and oppressive to the citizen, is one which middle aged men in Germany hold more generally than old ones, and young men most of all.—Times, March 25th.

In a word, the "rising political generation" is essentially anti-Christian, opposing Christianity for precisely the same reasons that in the 2nd, 3rd, and 4th centuries, the Emperors of Rome opposed it—that is because it taught that there was some Power above *Cæsar*; that that Power had revealed Himself to man, and was to be

obeyed rather than *Cæsar*, since, though the last named could kill the body,—the other can both kill the body, and cast the soul into hell,—as the old book says. It is true that the Catholic Church has been singled out for the first and fiercest attacks of the "rising political generation;" but that proceeds, not from any good will of the latter to other quasi-Christian organisations; but to the fact that they know that Rome is the bulwark of Christianity; that when she falls the Christian world will fall; that when she is crushed they will have an easy time of it, with all the sects separated from her communion.

Meantime those sects, as if unconscious of the fate that awaits them look on approvingly at, or at all events without a word of blame for, the treatment which the Catholic Church is undergoing at the hands of her enemies and their enemies—enemies in so far at least as they are in any sense of the word, distinctively Christian. With more than ovine stupidity, though God knows with no ovine innocence about them, the fatuous creatures applaud the butcher whose knife is being plunged into the throat of their much hated Catholic rival; and well pleased hasten to lick the hand which will shortly be raised to shed their own blood.

AN OPEN BIBLE.—The following extract from an English Protestant paper the *Farmer*, is interesting for two reasons. First, in that it shows what effect an "open bible" has in staying the progress of immorality and licentiousness; in promoting chastity, and inciting to holiness of living. Secondly, how far the immorality that is avowedly rife in Scotland is due to the Irish to whose charge it has often been laid. Now the fact is, that though there is a considerable Irish Catholic population in Scotland, it is for the most part to be found within the large cities, such as Glasgow and Edinburgh; whilst it is in the rural and purely Protestant portions of Scotland, where Presbyterianism has no rival, and where the brogue of the Irish Celt is rarely heard, that the immorality of Scotland is the most conspicuous. However, we will let the *Farmer* speak for himself, and leave every one free to draw his own conclusions:—

SCOTCH IMMORALITY.—"God made the country man made the town," was a poetic notion of Cowper. The author of "John Gilpin" had never the opportunity of studying the Scottish Regiam's returns of illegitimacy in the rural districts north of the Tweed, or he would have arrived at quite a different conclusion. The report for the quarter ending December 1873, has just been issued, and it reveals the sad fact that in the mainland rural districts (it is hardly worth while considering the insular rural districts, as the population there is so small as scarcely to affect the figures) the percentage of illegitimate births to the whole of the babies born into the world is 12.0, or 4.2 per cent. more than in the large towns; in other words, about 1 in 8 of the people you meet in the principal rural districts of Scotland have the bar sinister on their escutcheon. But the general average, deplorable as it is, conveys but a small idea of the immorality of the Scotch, so far as this particular vice is concerned, in certain counties. Kirkcubright this year, is the greatest sinner in this respect.—The *Farmer*.

The translations of the Sacred Scriptures into the Indian and Chinese dialects, made for the use of the natives by the Protestant Missionaries must give their readers some queer notions of the Christian religion. So at least we judge from the confessions of a Dr. Wenger of Calcutta, published in the *Witness* of the 4th inst. This gentleman has been doing the Bible into Sansorit, but complains that he can't find a word to convey the idea of the Divine Unity, or to express the term conscience: any words employed for that purpose, "breaking down as soon as such a phrase as a 'pure' or 'good conscience' or an 'evil conscience' is to be translated; nor is it easy, so the much bothered translator adds, "to find terms for moral good, or evil." Under such circumstances the translator must have a rough time of it; nor is it easy to see how if an open Bible is to be the medium of imparting Christianity to the nations of the East, the work is to be accomplished. But what a hash the existing translations of the Bible into the languages of the East must needs be, our readers can well understand; they must be for that matter, on a par with those translations of the Protestant Scriptures into the South African dialects, according to which, so the *Edinburgh Review* informs us, the Kingdom of God is likened unto carrion with worms in it, "Uhom," that being the great luxury or gastronomic delight of the natives.

We have much pleasure in recommending the favorable notice of our Irish friends the Prospectus of the "Harp," a monthly Magazine of choice literature, to be found in another column. Besides other good things the "Harp" will give its readers a choice selection from the National Songs of Old Ireland, which for the beauty of its National Music, surpasses all the other countries of Europe.

The Sunday Times is a Protestant paper but in so far as we can judge from the numbers of it that we have seen, its conductors are determined to refrain from giving cause of offence to others. It is ably conducted, and a true gentlemanly spirit.

A CONSCIENTIOUS JURYMEN.—The Montreal Witness of the 15th inst., tells the following story. We do not vouch for its truth; for the credit of the class from whom the jurymen are selected we hope it is false; but from the manner in which the Witness publishes it, without a word of comment, we may judge of the value which that journal attaches to the solemn obligation of an oath.

"One of the Jurors in the Montreal Witness libel case yesterday stated to our reporter that he did not, nor did he intend, to acquiesce in the verdict of 'guilty,' said to have been unanimously brought against the Messrs. Dougal, the defendants in the case. He said also that he had no doubt of the libel, because the defendants, he said, had acknowledged that by their retraction, but he considered it an injustice that the defendants should be tried by a jury on which there was not one Protestant, and he had made up his mind to hold out until another jury had been formed."

In other words, this jurymen, if we are to believe the Witness, which we do not, though bound by his solemn oath to render a verdict according to the evidence; and though fully persuaded that the libel charged against the defendants had been established, refused nevertheless to acquiesce in a verdict of Guilty, because he disapproved of the composition of the Jury of which he was a member. If true, we say, what moral obtuseness does not this story display, on the part both of him who tells it, and of him of whom it is told.

"THE STAR"—PORT HOPE. No. I.—We have to acknowledge the receipt of this little sheet, to be published weekly at the cost of half a dollar per annum. The Star is a Temperance advocate, and it is a good sign of the times that Temperance papers are springing up everywhere on this American Continent. This shows that the people are awakening to a sense of the evils of the excessive drinking propensities so rife amongst us; and though we may not all be agreed as to the best weapons to employ against the monster evil, we can all, no matter what our religious belief, join in the new crusade against the soul and body destroying vice of intemperance. We can therefore heartily wish the Star all manner of success in its noble career.

A BRAND SNATCHED FROM THE BURNING.—The Toronto Sunday Times gives the following details of how "a man of God" came to grief. We suspect he is one of the "brands" &c.

A pedlar named Hicks, who has for some time travelled between Windsor and Chatham, has been arrested for stealing 35 green cowhides from the premises of Geo. W. Dutton, in Tilbury East, on the 25 ult. He formerly gave himself the name of Albert Thomas; but, at the examination before the magistrate, called himself Albert Hicks Brison. From papers in his possession, he has also been connected with the robbery of Currie's tannery at Sandwich, last February, and with that of Smith & Rolph's tannery, Windsor, in March. The prisoner is a sanctimonious pretender and a musical professor, and had a combined religious and fiscal cloak for his sins. But it seems that he is no stranger to crime, for a detective writes from Washington, C. H. Fayette Co., Ohio, saying that he committed three burglaries there, and also broke out of gaol. He also describes him as a bright mulatto, strong shoulders, sulky looking, and walks somewhat stooped forward, which exactly corresponds with the appearance of the bird caged at Sandwich, and he states that he has served four years in the State Prison for robbery.

THE "NATION," TORONTO.—The first two numbers of this new weekly, issued at Toronto, are before us, and give promise of a brilliant career. It is edited with great ability, and of its general appearance it is impossible to speak too highly. From its Prospectus we gather that it is to be independent of parties, and devoted to Canadian nationality. The Nation will make its appearance every Thursday; cost to subscribers \$2 per annum.

THE ARCHBISHOP OF TORONTO ON HOME RULE.

A meeting of the Provisional Committee of the Toronto Home Rule Association was held at La Salle Institute on Friday evening, for the purpose of drafting rules and by-laws to govern the Association. The Chairman of the Committee, Mr. Mr. J. Macnamara, presided.

The following letter from His Grace the Archbishop of Toronto, in reply to one from the Chairman (preceding it) was read to the meeting.

Toronto, April, 1874
The Most Rev. J. J. Lynch, D. D.,
Archbishop of Toronto.

May it please your Grace,—
The Provisional Committee, appointed to establish a branch of the Home Rule Association for Ireland, desire to have your Grace's sympathy in the establishment of a Branch in Toronto.

From your Grace's well known desire to forward every movement having for its object the amelioration of the condition of the people of Ireland, and having seen with your own eyes the present state of the people, and their struggle for self-government, we trust in your Grace's hearty co-operation in our movement.

I have the honour to be,
Your Grace's humble and obedient servant,
M. J. MACNAMARA,
Chairman of the Provisional Committee.

St. MICHAEL'S PALACE,
Toronto, April, 1874.

DEAR SIR,—I do not see any valid objection to your instituting a branch of the Home Rule Association in Toronto. It is creditable to a man's head and heart that whilst he cherishes the land of his adoption, he should not forget the land of his birth or that of his ancestors.

He is too jealous a husband who does not wish his wife to love and succour her parents when she can do so without any injury to her position. Poor Ireland is a mother that claims the loving sympathy of all her children because she suffers. Patriotism is a virtue at whose call a man leaves home and friends and exposes his life to defend his country, it ranks higher than the love of family. We must not forget that our blessed Lord wept over Jerusalem. Home Rule is the right even of barbarians. It

would surprise me to find Irishmen in Canada who would not wish to see their country enjoy rights that we enjoy here. The Provinces of Upper and Lower Canada touch, and yet there is no clash of authority with separate Legislatures. Ireland appears to be governed in the interests of England and of the wealthy classes.

The poor are cast forth from the earth like a noxious weed, and yet the oppression of the poor cries to heaven for vengeance.

Whilst in Ireland lately, my eyes wandered over immense tracts of country from the railway cars; it was as desolate as the Campagna of Rome, as if afflicted with malaria, with this difference, in the aspect of Ireland its Campagna was cut up with hedges, and the fat cattle were more numerous. I noticed in the Catholic Churches on Sundays, the absence of young men and women. I was told they all had gone to America. The immense sums of money drained from the country by absentee landlords the taxation sent to England, and the absence of trade and local improvements, bespeak the want of a fatherly government. Any movement tending to ameliorate the condition of the people is not purely political; hence for the sake of Ireland and humanity, whose welfare you seek, you have my blessing on your association.

The Irish are one of the oldest and noblest families in Europe—not destined to be absorbed into another people—they are carrying the light of faith and civilization to the New World, but their mission is greatly marred by the vast numbers of their people who are pillaged of all earthly goods by inhuman laws and landlords, and cast on these shores in a state of degradation and poverty. A great number of these people, it is true, recover and become rich and respectable citizens through the prodigious strength of their natural qualities aided by the grace of God, but alas! there are too many lost who would have fulfilled their noble missions were they able to come to this country under such favourable auspices as other nationalities. Solomon prayed against too much want, less compelled by poverty he should steal and forswear the name of his God. This is also my prayer for Ireland.

We have no doubt the Association will be carried on peacefully and constitutionally.

Yours respectfully,
JOHN JOSEPH LYNCH,
Archbishop of Toronto.

M. J. Macnamara, Esq.

ST. PATRICK'S LITERARY ASSOCIATION OF OTTAWA.

The annual meeting of the above Society for the election of officers took place on Tuesday evening in the St. Patrick's Hall. The following gentlemen were elected officers for the current year:

President—Mr. W. H. Waller.
First Vice President—Mr. William Kehoe.
Treasurer—Mr. P. A. Egleson.
Corresponding Secretary—Mr. J. M. Goulden.
Recording Secretary—Mr. J. Casey.
Assistant Recording Secretary—Mr. T. O'Connor.
Librarian—Mr. John McStravick.
Chief Marshal—Mr. M. Starrs.
Trustees—Messrs. W. H. Waller, P. A. Egleson, John Casey, M. Starrs, W. White, T. O'Connor, J. McStravick, John Henry, J. M. Goulden, W. Slatery, S. Bingham, W. Kehoe, W. McCaffrey, W. Wall, and John Quinn.

The Rev. Dr. O'Connor was unanimously elected spiritual director of the Association.

A vote of thanks was tendered to the retiring officers and the scrutineers, after which the meeting adjourned.

Father Dowd acknowledges the receipt of \$50 from Mrs. R. A. Brennan in the following note: "Received, through Bernard Tansey, fifty dollars, a donation from Mrs. Brennan, of Erin and the Brennans, out of her benefit, for which she has the thanks of all the friends of the Orphans, and shall have the fervent prayers of the little ones of the St. Patrick's Orphan Asylum to whom she has shown this serious kindness. P. Dowd, Priest, Director of St. Patrick's Orphan Asylum."

LITERARY ASSOCIATION.—A St. Patrick's Literary Association has been formed in Pembroke, holding meetings on the first Thursday of every month. The following officers have been elected: M. O'Driscoll, President; Richard O'Brien, Vice-President; Martin Dowley, Sec.; Jas. Behan, Rec. Sec.; Jos. Bourke, Cor. Sec.; John J. Gorman, Librarian; John E. Wright, Marshal. We wish the Association every success.

CONVICTION FOR GAMBLING ON A RAILWAY TRAIN.—The Grand Trunk authorities deserve credit for their exertions in endeavoring to put a stop to the infamous practices of the professional gamblers and blacklegs who are in the habit of gambling in the railway trains, and despoiling the unwary dupes who fall into their clutches. One of these gamblers, who had been caught in the act by one of the Grand Trunk detectives, was brought before the Police Magistrate on Saturday morning. Mr. McCrae, Grand Trunk Solicitor, appeared for the prosecution, and the case being clearly made out, the Magistrate sentenced the prisoner to a fine of twenty dollars, with the alternative of two months imprisonment. The prisoner stated that he came from Baltimore, and had, in an evil moment, been persuaded to join a gang of professional gamblers who habitually follow their vocation on the trains between Montreal and Toronto. A warrant has been issued for the arrest of two others of the gang who are known to be in the city.—Gazette.

THE IRISH ACADEMY.—Last night a dramatic and musical entertainment was given (ad majorem Dei gloriam) by the Irish Academy of St. Mary's College, in the Hall of the Gesù, which was, in its twofold character, meritorious and successful. The drama chosen was "Damon and Pythias" of Banim, which embodies one of the most affecting incidents in ancient Grecian story, the romance of friendship ennobled by fidelity unto death and at last triumphant over the heart of a capricious tyrant. "Damon" was truthfully impersonated by Mr. T. D. Purcell and Hermes, Damon's father, by W. C. Prendergast—though the enunciation of the latter was rather indistinct. Mr. C. J. Doherty made a graceful Dionysius and was very good in his exhibition of the softer phases of that prince's character but hardly stern enough to do justice to the Dominian in his customary mood of Syracuse. Space does not permit us to specify the qualities of the other actors—let it suffice to say that they were generally highly creditable both to themselves and their instructors. Of the music, none could help being pleased with the "Souvenir de Haydn" of Mr. A. Desvce, and the College Choir gave general satisfaction.—Gazette, 17th inst.

SMALL-POX CONTAGION.—The modes by which contagious diseases may be spread are numberless and some of them are so subtle as to escape the utmost vigilance. But where risk may be avoided those who willfully incur it, for the sake of gain or from caprice, ought to be warned, and, if persistent, punished. One of the modes by which contagion is aggravated and health and life endangered is the use of public carriages for the transport of the sick to the hospital, or, (as was once quite customary) to convey the dead bodies of children to the cemetery. We need not say that both these acts are punishable by law, but we refer to the matter, because we have heard that even now, when small-pox is so rife amongst us, the practice is occasionally revived, and to set our sanitary officers on the track of the offenders. Any such evasion of the law, under present circumstances, is nothing less than homicide and ought to be legally classed and punished accordingly.—Gazette, 17th inst.

TRUTH WILL OUT.—At the last September term of the Court of Queen's Bench, a man was sentenced to

two years' imprisonment in the Penitentiary for highway robbery. Recently one of the witnesses, Janvier, on whose testimony the prosecution was largely based, on his death-bed confessed that he had sworn falsely. His deposition was taken before a Justice of the Peace, and upon this a petition has been based for presentation to the Governor-General with the view of procuring the pardon of the accused.—Herald, 13 inst.

The Toronto Globe warns the public of the danger of commercial smash, the result of wild speculation.—"Everything is going up—real estate especially—and many, if they don't take care, will have leisure enough to regret their want of caution. Things have not yet got to such a pass as they reached in '55 and '56, but they are all tending in that direction; and unless reckless speculation is checked, and speedily, as certainly '74 is somewhat of a counterpart to '54 so will '77 be to '57. We are glad to see the immense activity in building all over the Dominion, and cannot but be pleased to notice how greatly Toronto shares in the general prosperity.

But when we are assured that a very large proportion of the money that is invested in house-building is coming from the building societies and the price of the land is in most cases all the margin in favour of the builder even of very costly mansions, we cannot but feel nervous about the issue. The era of gambling, in short, has begun. Persons by the score are purchasing lots which they could not pay for in full though they were to give every shilling they possess. They manage to beg or borrow as much as will pay the first instalment, and then trust for a favourable transference before the next instalment comes due. They have bought at \$20 per foot. They hope to sell at \$30, or \$40, or \$50. If they get what they wish they are but lured the more surely to their destruction. This throw of the dice has turned out well. They will throw again and do still better. And so building lots go up, till in due time the revulsion comes, when too many who thought they had been fortunate, will find themselves responsible for what they cannot sell except at a ruinous sacrifice, and yet cannot retain for the best of all reasons, because they cannot pay. There is no use in trying to shut our eyes to the fact that we are on the eve of these "fancy prices," if we have not already got there; and those who have for some time past been going up like rockets, had better take care they don't come down as rapidly and as unpicturesquely as sticks.—Toronto Globe.

BROCCAS.—The Church Association of the Diocese of Toronto, which is doing a useful evangelical work in contradicting the insidious and dangerous advances and teachings of ritualism in Canada, for which purpose it was formed, in its third pamphlet treats of "Ritualists in our Sunday Schools—what they teach." It shows that, although the Bishop of Toronto may not be aware of it, as he states he is not, there are dangerous books in circulation emanating from branches of the Church, and actually imposed on the young. As a proof, and a very evident one too of its verity, the Association publishes startling extracts from a book styled "The Path of Holiness, a first book of prayers for the young, compiled by a priest," which book has been distributed among the children of a Sunday School in Toronto Diocese, and is for sale at the Kingston Diocesan Repository. The doctrines set forth are so remarkable that it is a surprise that such a work could find a place in any Church of England Library. The exposures of the so-called Church Reformers at Ottawa and the Church Association at Toronto are timely, as disclosing early a secret danger.—British Whig.

A man named John Quinn, a painter by trade, was on Tuesday coaxed by Constable Jewry, of Strathroy, to come over from Port Huron to Sarnia, which he did. As soon as he set foot on Her Majesty's territory he was arrested for murder of a man named Corkendale, found dead in Strathroy last Saturday. Quinn, it is said, was the last man seen in his company when alive. The prisoner was taken to Strathroy.

The Galt Reformer says—"From almost every quarter we hear bad reports of the wheat crop. Recent changes have had a most blighting effect we understand, and in most districts around here the fields have a withered, killed out appearance."

QUEBEC, April 15.—The Rev. M. Lemieux, chaplain of the Hotel Dieu Hospital, died yesterday afternoon after a few minutes' illness.

In May, 1873, City Marshal Cotter received a despatch from the Chief of Police at Quebec, giving instructions for the arrest of three men—Thomas Dougherty, James Clyde, and James McMilliken—for being concerned in the murder of a Swedish sailor at that port. The men were all "crimps," and a brief description of each was given. All steamers from the Canadian ports arriving here were carefully watched, but no one answering to the description of the men was ever seen, though it was affirmed that they had got on board the steamer "Prussian," which came direct to this port from Quebec. Last night, however, when the four stowaways from the "Mimosa" elsewhere noticed, were brought in, one of the number, who gave his name as William Killduff, betrayed signs of being guilty of something more serious than stowing away; and these signs did not escape the notice of Detective Hutt and Sergeant N. Power, who upon putting their heads together decided that Killduff was one of the Quebec murderers, of whom a description had been received nearly two years before. Then they interviewed him, and he displayed his points as a "cackler" so well that they were strengthened in their good opinion of him. He admitted having been in Quebec at the time of the murder; was a runner for a Champlain Street house; knew Dougherty, Clyde, and McMilliken; but stoutly affirmed that he was neither one nor the other, but that he was plain William Killduff. As he answers in every particular, except height, to the telegraphically described James Clyde, however, he will be sent to jail for the present, until the Chief of Police replies to a telegram sent him to-day by City Marshal Cotter. When Killduff was arraigned to-day with the rest of the stowaways, he was very nervous, and was unable to stand without supporting himself by the railing, though requested to stand up straight. There can be no doubt that he is one of the men wanted, and Hutt and Power are entitled to no little credit for thus "spotting" a man who was at best but imperfectly described, and that two years ago.—Halifax Evening Express, 9th inst.

BREAKFAST.—Epps's COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London."

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

THE HOUSEHOLD PANACEA AND FAMILY LINIMENT is the best remedy in the world for the following complaints, viz.: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Purely Vegetable and All-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists.

BRONCHITIS.—Unless arrested, will terminate in Consumption. An almost never failing cure for this complaint is found in Allen's Lung Balsam, which can be had of any Druggist, price one dollar per bottle.

REMITTANCES RECEIVED.

Cobourg, M. G. \$2; Belleville, J. G. 7.50; Owen Sound, G. S. 2; Gourock, J. K. 2; Port Stanley, P. D. 1; Fairbairn, Minn. E. L. 6.75.
Per J. J. McC. Lonsdale—Self, 2; Melrose, P. B. 2.
Per J. H. Chamblay Canton—M. M. 4; P. G. 2.
Per H. S. Almonte—T. R. Jr. 2.
Per J. D. Lewis Village—St. Agathe, F. D. 1.50.

MONTREAL WHOLESALE MARKETS.

Flour & brl. of 196 lb.—Pollards...\$3.50 @ \$4.00
Superior Extra... 6.45 @ 6.60
Extra... 0.00 @ 0.00
Fancy... 0.00 @ 0.00
Wheat, per bushel of 60 lbs... 0.00 @ 0.00
Supers from Western Wheat [Welland
Canal... 0.00 @ 0.00
Canada Supers, No. 2... 0.00 @ 0.00
Western States, No. 2... 0.00 @ 0.00
Fine... 4.90 @ 5.00
Ordinary Supers, (Canada wheat)... 0.00 @ 0.00
Strong Bakers'... 6.00 @ 6.20
Middlings... 4.40 @ 4.50
U. C. bag flour, per 100 lbs... 2.70 @ 2.85
City bags, (delivered)... 3.00 @ 3.024
Barley, per bushel of 48 lbs... 1.10 @ 1.15
Lard, per lbs... 0.11 @ 0.114
Cheese, per lbs... 0.13 @ 0.15
do do do Finest new... 0.00 @ 0.00
Oats, per bushel of 32 lbs... 0.43 @ 0.44
Oatmeal, per bushel of 200 lbs... 5.10 @ 0.00
Corn, per bushel of 56 lbs... 0.70 @ 0.72
Pease, per bushel of 66 lbs... 0.77 @ 0.78
Pork—New Mess... 18.50 @ 19.00
New Canada Mess... 00.00 @ 00.00

TORONTO FARMERS' MARKET.

Wheat, fall, per bush... \$1 28 1 33
do spring do... 1 25 1 26
Barley do... 1 26 1 27
Oats do... 1 46 1 48
Peas do... 0 00 0 68
Rye do... 0 00 0 70
Dressed hogs per 100 lbs... 7 50 8 25
Beef, hind-qtrs. per lb... 0 06 0 08
" fore-quarters " 0 04 0 05
Mutton, by carcass, per lb... 0 08 0 10
Potatoes, per bus... 0 00 0 65
Butter, lb. rolls... 0 37 0 40
" large rolls... 0 25 0 28
" tub dairy... 0 30 0 33
Eggs, fresh, per doz... 0 15 0 15
" packed " 0 13 0 14
Apples, per brl... 2 50 3 00
Carrots do... 0 50 0 60
Beets do... 0 55 0 75
Parsnips do... 0 60 0 75
Turnips, per bush... 0 30 0 40
Cabbage, per doz... 0 50 1 00
Onions, per bush... 1 00 1 50
Hay... 20 00 26 00
Straw... 16 00 17 00

KINGSTON MARKETS.

Flour—XXX retail \$9.00 per barrel or \$4.00 per 100 lbs. Family Flour \$3.25 per 100 lbs and Fancy \$3.50.
GRAIN—nominal; Rye 72c. Barley \$1.10. Wheat \$1.15 to \$1.15. Peas 70c. Oats 60c to 43
BUTTER—Ordinary fresh by the tub or crock sells at 25 to 26c per lb.; print selling on market at 20 to 22c. Eggs are selling at 15 to 16c. Cheese worth 10 to 11c; in stores 15c to 17c.
MEAT.—Beef, \$8.00 to 9.00; grain fed, none in market; Pork \$7.00 to 8.00; Mess Pork \$17 to \$18 00; Mutton from 8 to 9c. Veal, none.
HAMS—sugar-cured, 13c to 15c.
POULTRY.—Turkeys from 80c to \$1.50. Fowls per pair 50 to 80c. Chickens 50 to 60c.
Hay steady, \$19 to \$20.00. Straw \$8.00 to \$10.00.
Wood selling at \$4.50 to \$5.00 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$8.00 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8.
HIDES.—Market unchanged, quiet, \$6.00 for No. 1 untrimmed per 100 lbs. Wool 00c for good Fleeces; little doing. Calf Skins 10 to 12c. Tallow 6 to 60c per lb., rendered; 4c rough. Deakin Skins 30 to 50c. Pot Ashes \$5.25 to \$5.50 per 100 pounds.—British Whig.



Thirty-two pages every month, bound in a neat paper cover, for \$1.50 per annum.

"THE HARP."

A MONTHLY MAGAZINE OF GENERAL LITERATURE.

PROSPECTUS.

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

As may be expected from the title of the magazine, Irish topics will occupy a deserved prominence in its pages; and the question now of paramount importance to Irishmen, "Home Rule," or self-government for their country, will be advocated, not only by occasional articles of an original character, but by a fair proportion of selected matter from Irish publications, and others, of established respectability.

It is presumed that a periodical thus conducted will commend itself to the support of a numerous class of intelligent readers, of both sexes throughout the Dominion. The time has arrived when that large body to whom we chiefly address ourselves, should be regularly supplied with reading matter of a higher and more approved order than that generally derived from newspapers—a species of literature nearly always ephemeral, often dangerous, and seldom, indeed, prepared with conscientious care. The taste which demands higher toned productions is much on the increase, at home and abroad; and the publisher hopes to have soon accorded to him the honor of having rendered at least moderate aid to the happy Catholic Work of the day.
THE HARP will be published on the 25th of every month; each number will contain 32 pages, and will be bound in a neat paper cover.
Price, \$1.50 per annum.

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

Parties wishing to secure the first number will require to send name and address before the 25th of May.

Articles for publication solicited.
A limited number of advertisements will be inserted on the cover, at 20 cents per line for each insertion. All communications to be addressed to

F. CALLAHAN,

PRINTER AND PUBLISHER.

28 St. John Street, Montreal
Agents wanted in every town in the Dominion.

"Just as Good."—One of my friends who had been using your (Fellows) Compound Syrup of Hypophosphites for Consumption, was induced by one of our druggists to take another preparation of Hypophosphites, which he said was "just as good, if not better." The use of half a bottle taught him, that if he would consult his safety, he must return to your Syrup again. Oxo. O. Fow.
Baltimore, Maryland. Mansion House Hotel.



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

FOR SALE.

THE HOUSE AND PREMISES belonging to the undersigned, situated on the corner of the lot number one in the fourth block of the town lot of East Sherbrooke, well situated for a store. There is a good well of water, with a pump. It is known as the John O. Eaton place. A part of the purchase money may remain on the place.
For further particulars apply on the premises to
ARTHUR HENRY.
Sherbrooke, March 4th, 1874.

INSOLVENT ACT OF 1869.

CANADA. } In the SUPERIOR COURT.
Pro. of QUEBEC. }
Dist. of Montreal. }

In the matter of WILLIAM H. GODDINGTON, 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 continuation of the discharge thereby effected.

Montreal, 16th April, 1874.
WILLIAM H. GODDINGTON,
By his Attorneys ad litem,
ABBOTT, TAIT & WOTHERSPOON.
36-4.

INSOLVENT ACT OF 1869.

CANADA. } In the SUPERIOR COURT.
Pro. of QUEBEC. }
Dist. of Montreal. }

In the matter of ARTHUR M. COHEN, An Insolvent.

On the twenty-third day of May next the said Insolvent will apply to the said Court for his discharge under the said Act.

Montreal, 14th April, 1874.
ARTHUR M. COHEN,
By his Attorneys ad litem,
ABBOTT, TAIT & WOTHERSPOON.
36-5

INSOLVENT ACT OF 1869.

CANADA. } In the SUPERIOR COURT.
Pro. of QUEBEC. }
Dist. of Montreal. }

In the matter of JOSEPH R. ARCHAMBAULT, (heretofore doing business at Montreal in partnership with JOSEPH E. ARCHAMBAULT, under the name of ARCHAMBAULT & FRERE), An Insolvent.

On the nineteenth day of May next the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 16th April, 1874.
JOSEPH R. ARCHAMBAULT,
per THOMAS F. MORAN,
his Attorney ad litem.
36-4

INSOLVENT ACT OF 1869.

AND AMENDMENTS THEREOF.

In the matter of MARTIN FINN, An Insolvent.

A Second Dividend Sheet has been prepared, open to objection, at the Office of Messrs. RIDDELL & EVANS, Western Chambers, 22 St. John Street, until Thursday, the SEVENTH day of MAY next, after which dividend will be paid.

Montreal, 15th April, 1874.
JAMES RIDDELL,
Assignee.
36-3

WANTED.

A FIRST CLASS ENGLISH TEACHER; must be a Catholic and successful disciplinarian. Address, (enclosing testimonials of morality and ability, stating experience and where last employed),
P. O. Drawer No. 438
Montreal.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS.

In the matter of JULIA CUTLER, of the City and District of Montreal, Trader, widow of the late THOMAS DAVIS, An Insolvent.

THE Insolvent has made an Assignment of her estate to me, and the Creditors are notified to meet at the Court House, in the City of Montreal, in the room wherein proceedings under the said Act, are usually held on Monday the Fourth day of May next at Eleven o'clock, A.M., to receive statements of her affairs and to appoint an Assignee.

A. B. STEWART,
Interim Assignee.
Montreal, 14th April, 1874. 25-2

INSOLVENT ACT OF 1869.

In the matter of GERVAIS DECARY of the City of Montreal, Plasterer and Trader, Insolvent.

THE Insolvent has made an Assignment of his Estate to me, and the creditors are notified to meet at his business place, No. 171 St. Elizabeth Street, on Monday, the 29th day of April instant at 10 o'clock A. M., to receive statements of his affairs, and to appoint an Assignee

G. H. DUMESNIL,
Interim Assignee.
Montreal, 7th April, 1874. 35-2

INSOLVENT ACT OF 1869.

In the matter of HYACINTHE LEGAULT dit DESLAURIERS, Insolvent.

A dividend sheet has been prepared, open to objection, until the 14th day of May next, after which dividend will be paid.

G. H. DUMESNIL,
Assignee.
Montreal, 17th April, 1874. 36-2

DAME HONORABLE EMLIENNE SORMANI, wife of VIRGILE VICTORIN VOISARD, watch-maker, both residing heretofore at Paris, in France, and now of the City of Montreal, duly and judicially authorized to prosecute her rights and actions against her said husband, has instituted an action for separation of property against him, returnable in the Superior Court, at Montreal on the first of May next (1874).
D. D. BONDY
Attorney for Plaintiff

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, March 31.—The newspapers are full of remarks on the elections of yesterday. The Bonapartist journals think the votes obtained by General Bertrand a success for them. The Moderate Conservatives attribute to the declaration of M. de Cazenove Pradine the check M. de Lesperut has met with in the Haute Marne.

Some Deputies of the Right intend to use their influence with their colleagues of the Right with the view to prevent the creation of a Second Chamber, or, at all events, to prevent its creation, upon the bases indicated by the Duc de Broglie in his speech to the Committee of Thirty.

The news that the Comte de Chambord has had a severe illness, which was most energetically denied, is again persistently repeated. In consequence of the violent language used by the Radical papers in Algeria, attacking the Assembly and the Government, the Governor-General, General Chanzy, has sought for and obtained authority to declare the Province of Algiers in a State of Siege by virtue of an existing law.

SPAIN.

An authentic despatch from San Sebastian received to-day states that the loss of the Republican army during the three days' fighting was 1,750 men killed.—Times Cor.

MADRID, April 17.—It is stated that Gen. Concha has rejected a proposition made by Admiral Topete and Marshal Serrano to land 8,000 men near San Sebastian and attack the Carlists in the rear.

SWITZERLAND.

In the Bernese Jura the persecution has reached such a pitch that the Catholics, already deprived of priests, are now deprived also of a roof to pray under. At Delemont, they had built themselves a wooden chapel in a private garden near the town, and this is now closed by order of the Prefect, on the ground that the services there tended "to excite the people against the ecclesiastics recognized by the State." They then betook themselves to a mountain chapel, but the schismatic priest immediately went and said Mass there, in order to prevent the Catholics using it. The latter then began to meet in a barn, from which they are certain to be soon expelled, when all they can do, says the letter published in the Univers, will be to meet and recite their prayers together along some road—but without stopping—lest they should be imprisoned for holding an open air meeting.—Cor. of Tablet.

ITALY.

TUMULT AT PISA.—During the rejoicings for the King's festival at Pisa a serious disturbance occurred. In the evening various musical bands paraded the streets, which were illuminated. A company of students of the University marched to the sound of drums and bugles shouting out Viva Vittorio Emanuele! This annoyed another party of students who entertain Republican sentiments, and the two hostile parties encountering each other, began to hiss and eventually to exchange blows. The soldiers intervened to stop the riot. An artilleryman drew his sword and wounded several persons. The students belonging to the Republican party were severely handled by the troops.

THE VATICAN UPON THE TWENTY-THIRD.—An extraordinary and most unexpected token of sympathy for the Holy Father was manifested on the King's anniversary by the Roman aristocracy. All the most eminent nobles spontaneously presented themselves at the Vatican and paid homage to Pius IX. At midday when the Holy Father entered the Hall of the Consistory, he found it filled by numbers of Roman princes and gentlemen, who came to manifest their love and obedience. Don Mario Chigi, Prince of Carignano, read an address on the part of those present. It was couched in the following terms:—"Most Holy Father—In the midst of official feasts, we have taken the way to the Vatican in order to offer you a new testimony of our sentiments. They do not and will never change. Our fidelity to your sacred throne is indelible, and our faith is irremovable, and our affection to your august person and admiration of your conduct are ever on the increase. You now, Most Holy Father, endure a bitter persecution, but it is nothing but the history of Christianity which continues as it began, as it was and ever will be, even unto the last day. First the Pagan, afterwards the Byzantine and Germanic Emperors, and finally jealous ambitious or weak sovereigns, directed their arms against the Holy See, the inheritor and guardian of those eternal verities, which they, in their own interests, were called on to defend. But if the world was the assailant, God was the defender and the defence will triumph. Sooner or later it must triumph, and even now it is triumphant. And of this we have the promise in the Divine words, in the annals of the Church and in that which we see before our eyes. For we behold a Pontiff in whose life is no stain, who surrounded by enormous difficulties accomplishes works deemed impossible, who dispenses blessings and pardons more than those dispensed by any of his predecessors, and who although the term of life which God usually calls His servants to Himself, be long overpassed still holds and guides the helm of St. Peter's bark with a hand firm and secure. These, Holy Father, are proofs evident and most sure that God is with you, and we gladly add, with us also, for we your loving sons and loyal subjects, will never separate from you. This is at once the feeling and the duty of the Roman Patriarchate, for even were religion and equity silent, the recollection of all that we owe to you and the Holy See, would cry out aloud and compel us to speak. Placed by Providence closer to you, as first inheritors of the Apostolic traditions, we find

ourselves possessed of the precious privilege of being entitled to be the first of your children in addressing you. This precious privilege will be jealously guarded by us, and we will try to prove by deeds that fidelity which we will try to renew solemnly before you. Deign, Holy Father to bless these our steadfast resolutions." His Holiness seemed much affected by this address and by the acclamations of nearly three thousand persons who filled the halls and corridors of the Vatican, "exclaiming, Viva Pio IX. Viva il Pontefice dell'Immacolata!"

SEQUESTRATION.—The Osservatore Romano and the Voce della Verita were sequestered on the evening of Tuesday, the 10th of March, for offending against the laws of the State.—The article complained of in the Voce was one contrasting the condition of Rome under the Popes with that of Rome under the Italians. The article was not couched in terms which implied insult to the authorities. It merely said with perfect truth that religion was respected while the Pope reigned. Crosses were not removed and the inscription of the name of Jesus was not hacked off the facade of the Roman College. The Pope maintained no excessive military force. His troops were not numerous enough to keep at bay the Piedmontese, who trampling under foot the most solemn oaths and treaties, overpowered the small Pontifical army. No political oath was exacted from employees under the Papal rule, nor was there any godless education. The finance was better managed under Pius IX. than it is under Victor Emmanuel. Pius IX. restored a balance to the Treasury after 1849. He had no forced paper currency at any time. Whereas Victor Emmanuel, in spite of the confiscation of the Church lands, the sale of the railways, and of the tobacco monopoly, has nothing but a forced currency of paper, and is ever on the verge of bankruptcy. The taxes, light under the Pope, are terribly heavy under the King. Famine and misery, unknown while the Pope ruled, prevail during the reign of the monarch who destroyed the temporal sovereignty of Pius IX. and annexed forcibly his dominions. Trade is now worse than before, for whereas in 1870 the failures involved a loss of 400,000 lire, they amounted in 1870 to a loss of no less than four millions of lire. These statements may be unpalatable, but as they are perfectly true, and were made without exaggeration or coloring, it seems harsh to sequester the journal which contained them. But liberty of the press is not granted by the men who now form the Government of Italy under His Majesty Victor Emmanuel.—Cor. of Tablet.

THE LAWS AGAINST THE CHURCH.—Prince Bismarck seems to be all-powerful at the Quirinal and Monte Citorio. The new Penal Code, composed by the present Italian Government, contains some articles which strike directly at Liberty of worship. Article 216 enacts, "that any clergyman who abuses in any way his ministerial and spiritual functions so as to disturb the public conscience, or the peace of families, shall be punishable with imprisonment varying from four months to two years, and with fine not exceeding 1,000 lire." The 217th article menaces with three months incarceration and 1,000 lire of fine, any "clergyman who by discourses or writings outrages the institutions, or laws, of the State, or royal decrees or any other act of authority. If he provoke to disobedience, he incurs a fine of 2,000 lire with two years' confinement. If his advice be followed by an act of disobedience, even though he himself be not privy to that disobedience, he is liable to imprisonment for two years and a fine of 3,000 lire." Article 218 visits "with three months' imprisonment and a fine of 2,000 the clergyman who shall exercise any act of external worship in defiance of the prohibition of the Government." These enactments are sufficient to prevent any priest from saying Mass or singing the Rosary, unless with consent of the Crown. The Prefect—not the Bishop—becomes the framer of the Calendar, and the police, or Questura, is the arbiter of sacred rites. This is the promised liberty of worship, the realization of the Cavour theory of a Free Church in a Free State.—Cor. of Tablet.

Gavazzi has announced his intention to refute Monsignor Capel in a special series of orations. This is of course quite natural. Somehow, however, the English and Americans of the better class do not frequent the reunions of Messrs. Gavazzi, Wall, Van Meter, and others, who seem to depend for support of their schools and meeting-houses upon the reports which they send to England and America of their success as missionaries. These reports have been lately criticized, and many of them exposed in consequence of disgraceful and scandalous internal squabbles. But the British and American public, which subscribe to these proselytizing agents, persist in being deluded into the belief that Popery is on the point of vanishing, and that it only wants a few more thousand dollars to effect its total disappearance. The English chaplains resident in Rome fight shy of the Protestant sects, and hold fast to Anglo-Catholicism, whatever that may mean. The sermons of the chaplains themselves are never specially controversial, but it seems a point of honour with many of the Anglican ministers who come to Rome for health or pleasure, and who are invited to occupy the pulpits in the British chapels, to denounce occasionally Popery, and admonish their hearers against Popish errors. This sort of sermonizing is tolerated in the apartment called the "New English Church," hired for use of those British and Irish Protestants who abhor Ritualism. But the frequenters of the old "English Church" do not appreciate Irish Protestantism. Two eminent dignitaries of the Irish Protestant persuasion, Dr. Day, the Protestant Bishop of Cashel, and Canon Achilles Dault, the most popular of the Dublin Disestablishment clergy, were lately in Rome, and both were well received by the Low Church or "New English" congregation. Bishop Day was also asked to preach in the old "English," or High Church chapel. Some of the congregation remonstrated. But the Bishop, although made aware of the remonstrance, persisted in preaching, and denounced contumaciously the Real Presence, confession, absolution, Church authority, and all which so-called Anglo-Catholics hold dear. When the other clergymen faced to the East during the Creed, Bishop Day held his head erect and immovable in the contrary direction. Informed that prayers in the pulpit were not customary in the Roman Chapel, the Bishop treated his auditors to prayers before and after sermon. After this contrivance, it is likely that no Irish Protestant clergyman will be invited in future

by the British chaplain to preach or officiate. The outraged feelings of the Anglican Ritualists were subsequently soothed by the addresses of the Rev. Malcolm McColl, an able preacher, who seemed not to despise the value of the confessional and of Church authority, and who appeared thoroughly ashamed of the bigotry and intolerance of Irish Protestantism.—Tablet.

AUSTRIA.

The proposed Church laws have caused great excitement among the people. A very large Catholic meeting, wherein many nationalities took part, was held at Vienna on the 19th of March. Among those present were seven Archbishops and Bishops, two princes, Alfred and Louis von Lichtenstein, besides other Catholic men of note. We limit ourselves to mentioning the resolutions passed, which were the expression of true Catholic hearts.—As loyal members of the Catholic Church, we reject the teaching of modern governments, which claim to be the source of all right; and we repudiate all the conclusions that follow therefrom—viz, the omnipotence of the State, and all endeavours, the object of which is to confine, deny, or set aside the independence of the Church. We reject these teachings, conclusions and endeavours, because they are in direct opposition to the Christian doctrine regarding the Divine origin of the Church and the three powers bestowed on Her by Her heavenly Founder; and because they have as their basis the denial of a personal God. In like manner we reject the assertion that in the decree of the infallibility of the Pope there is contained any novelty or change in the doctrine or nature of the Church, or in the spiritual power or person of Her Sovereign Pastor; and we repudiate as a foolish and malignant pretext, the assertion that through this dogmatic definition any danger has arisen or can arise to any civil government. We promise in consequence that nothing shall induce us to be led astray from our firm belief in the divine origin of the Church, and Her power of teaching, consecrating, and ruling; but that come what may, we will stand fast. We promise to profess this one faith openly and fearlessly, always and everywhere, by word and deed, and to vindicate it on all occasions in our power. We promise in all things to obey the precept, that we must obey God rather than man, and hence, in the troubles that threaten us, we promise to be guided and directed, not by views of earthly advantage, or by the fear of threats and violence, but simply and solely by our Catholic Faith and moral teaching, by that which God has revealed, and the Church has proposed to our belief. We acknowledge and greet with gratitude the Encyclical letter of His Holiness Pope Pius the Ninth to the Cardinals, Archbishops, and Bishops of Austria, as based upon justice, and on his duty as the Chief Pastor of the Church, and as a fresh expression of his love and solicitude for the good and welfare of our ancient and honorable monarchy, until lately the guardian and preserver of Faith and Right; and we promise to remain one with our Bishops; never to forsake them in any need or affliction; to submit to their guidance, and joined with them, to cleave with immovable fidelity and devotion to the Common Head of the Church, the Pope—infallible in matters of Faith and morals, and to pay him inviolable obedience in all things of Faith and conscience." In addition to these, the following resolution was carried:—"The Catholic Patriotic Union of Lower Austria congratulates the Bishops of Prussia and Switzerland, and their regular clergy, on their glorious confessorship, and thanks them heartily for their noble example of Faith and self-sacrifice. The Union offers to the afflicted Catholic people of Prussia and Switzerland its warmest sympathy and acknowledgment for their proofs of fidelity to the Church; with the assurance that in similar circumstances the Catholics of Austria will show themselves worthy of their brethren in the Faith. The Union acknowledges with gratitude the manly behaviour of the Catholics of England on behalf of the freedom and rights of the Church."

GERMANY.

GERMAN ARMY BILL.—BERLIN, April 14.—The Reichstag, by a majority of seventy-eight, has voted in favour of the compromised amendment to the Army Bill. In the course of the debate Gen. Moltke said in consequence of the shouts of revenge it was necessary to keep the hand on the sword.

BRNLS, April 15.—The trial of Archbishop Ledochowski, of Posen, for violation of the ecclesiastical laws, resulted in conviction and he has been sentenced in contumacious to dismissal from his See. No appeal from the judgment will be allowed.

BERLIN, April 1.—Herr Lucius, of Erfurt, one of the two Deputies who lately had a conversation with the Prince Bismarck, publishes to-day a correction of the report thereon which had appeared in several Berlin journals. The substance of this conversation, as it appeared in the papers, was at the outset regarded as apocryphal in well-informed circles. Herr Lucius states that he found the Prince more weakened and altered than he had expected. The physicians had held out hopes that the Prince would be able to visit a watering place about the middle of June, but no idea whatever could be entertained of his resuming his official duties prior to that date.

ARREST OF THE ARCHBISHOP OF COLOGNE.—A Correspondent of The Tablet writes as follows:—"COLOGNE, March 31st, 1874. "Our venerable Archbishop at 8 o'clock this morning was arrested and put in jail. I was an eyewitness of the procedure. "At 7 o'clock the president of police drove up to the Archbishop's house to arrest him. The Archbishop resisted, and asked for delay, as the necessary preparations for his absence had not yet been made. The president having retired for an hour to obtain further instructions, returned, and informed him that the arrest would not be put into execution for a fortnight if only he would go voluntarily to the jail. 'Not at all,' the Archbishop answered, 'I protest against this manner of proceeding against me, and will yield only to force.' Meanwhile the Suffragan Bishop, the Canon, a great many priests, and an enormous crowd of people gathered in and before the house. At a quarter past 8 the Archbishop entered his study, where the police and the clergy came to him. 'I protest,' he again said, 'against this mode of treating me, and will yield only to force.' The president of police turned very pale, and respectfully asked the Archbishop to follow him. He refused, and the police then laid hands on him, and dragged him. 'Deo gratias,' exclaimed the Confessor of the faith! Force is used. Hec est victoria que vincit mundum, fides nostra. And amidst the sighs and tears of priests and people the carriage drove to the jail."

The agitation which pervades the Rhine province and Westphalia is indescribable, but it is a most dishonest device to represent it as anything but a most peaceful one, the spontaneous distress of a whole Catholic population. Almost the whole of Fassion Sunday after Mass was employed by the Archbishop in receiving deputations from every quarter, composed entirely of men, and numbering several thousands. A vast assemblage gathered before the windows of the Archbishop's palace, and sang the hymn "Wir sind im wahren Christenthum," and their knowledge of what was impending lent an additional meaning to the words, "Für diese Wahrheit gibt der Christ sein Blut und Leben dar." For if obedience to the dictates of conscience does not now in Germany involve the actual shedding of blood, it brings with it deprivation of all that makes life pleasant, of goods, of freedom, of home, and of country itself.

No people are so well accustomed to misrepresentation as are Catholics; nor is there a body in existence less used to having the truth, when it becomes manifest to all about them, given the same amount

of publicity as had been allotted to previous lies. Ever since the Falk laws of persecution came into operation, Protestant journalists have incessantly dinned into our ears what they were pleased to term "the fact" that those measures were not levelled against Catholicity, but were merely intended to "regulate" the relations of the State with all religious denominations. That "fact" was, as we have pointed out scores of times, simply a "lie." Now we have fresh evidence of the correctness—if indeed it needed such—of our view. The Methodists in Germany are in almost a precisely similar position to the Catholics in one respect, viz, the training and appointment of their pastors. Some zealous Government officers accordingly, as they supposed they were justified in doing, proceeded to put the Falk laws on those points in motion against the Methodists. The latter resented the interference, and here is the account of the affair, as detailed in their organ the Dreiner Evangelist:—"The following notice may be in various respects welcome:—Among other difficulties which have been laid in the way of our preachers in Rhenish Prussia in order, if not completely to de away with their work, at least to present hindrances, some officials made also an attempt to apply to them the new Prussian Church laws, and required, therefore, the respective testimonies regarding their training and appointment as prescribed by those laws. On our remonstrance to the König. Ober Präsidium at Coblenz, the following answer was issued in the matter:—"Coblenz, Feb. 21, 1874. Gentlemen.—In answer to the communication of the 17th of the month, concerning the Methodist preacher, Carl Burkhardt, I have to state that notice is not required of the intended clerical ministrations of the latter, as the law of the 11th of May, 1873, on the training and appointment of clergymen, does not apply to the Methodist Churches. The Ober-Präsident of the Rheinprovinz."—So the Falk laws are for the persecution of Catholics, but are to lie dormant as regards Methodists. We do not notice our Protestant contemporaries making the correction.—Catholic Times.

HYDRATE OF CHLORAL.—Many cautions have been given against the injudicious use of hydrate of chloral as a sedative. The editor of the Journal of Chemistry declares it as his opinion that it is a perfectly safe article for any intelligent physician to employ; that it produces a sound, refreshing sleep when used in cases of nervous wakefulness, leaving the brain and digestive organs in a perfectly normal condition; that there is no organ or function of the system disturbed by it, even when its use is long continued; and that it has the single property of not losing its therapeutical influence when persistently employed—the same dose given to the same patient, for a period of nearly three years, having invariably produced the same refreshing sleep each night. The editor of the Journal asserts, however, that it is useless and improper to give the agent to relieve pain—it being only valuable as a hypnotic in sleeplessness unattended by pain—and that the dose employed by many physicians is insufficient; ten grains have usually but little influence upon an adult, twenty often fail to produce sleep, but thirty or forty seldom fail—medium doses being better at first, to be repeated as required.

TO DESTROY INSECTS.—Hot alum water is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, spiders, chintz bugs, and all the crawling pests which infest our houses. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire until the alum disappears; then apply it with a brush, while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the cracks in the floor of the skirting or mop boards, if you suspect that they harbor vermin. If in whitewashing a ceiling, plenty of alum is added to the lime it will also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum water. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark just round the edge of the top of them. The mark must be unbroken or they will creep over it, but a continuous chalk line half an inch in width will set their depredateions at naught. Powdered alum or borax will keep the bug at a respectable distance, and travellers should always carry a package of it in their hand-bags, to scatter over and under their pillows, in places where they have reason to suspect the presence of such bed-fellows.

CORNSTALKS FOR HORSES.—A writer in the Rural New Yorker, in answer to the question whether cornstalks are good for horses when dry and cured says:—"You may cut up your sowed corn with a corn-cutter, or you can reap it with a sickle, or you can cradle it with a short, stiff cradle, or you may slash it down with a reaper and self-rake, which works well. Let the stalks lie to wilt; then bind in small bundles and net eight bundles in a shock; then bind them together at the top; in good weather they will cure in about four or five weeks, ready to draw in. Such corn-fodder is the best food for horses I ever used. The horse's wind is always good, they are not so subject to disease, and I think they will stand a longer drive. Should the horse have the heaves or a cough feed corn and cornstalks; in a short time he is free in breathing and can stand work. If the horses should refuse to eat the stalks and cause too much waste to please, then wet and put on meal and shorts in proportion to the animals' want."

ABOUT THE POPES.—The whole number of Popes from St. Peter to Pius IX., is two hundred and fifty seven. Of these eighty-two are venerated as saints, fifty-three have been martyred. One hundred and four have been Romans, and one hundred and three natives of other parts of Italy; fifteen Frenchmen, nine Greeks, seven Germans, five Asiatics, three Africans, three Spaniards, two Dalmatians, one Hebrew, one Thracian, one Dutchman, one Portuguese, one Canadian, and one Englishman. The name most commonly borne has been John; the twenty-third and last was a Neapolitan, raised to the throne in 1413. Nine Pontiffs have reigned less than one month, thirty less than one year, and eleven more than twenty years. Only three have occupied the Pontifical chair over twenty-three years. These are—St. Peter, who was Supreme Pastor twenty-five years, two months and seven days; Pius VI., twenty-four years, eight months, and fourteen days; Pius IX., who celebrated his twenty-sixth year in the Pontifical chair June 6th, 1872.

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

IT IS WARRANTED to break up the most distressing Coughs in a few hours' time, if not of too long standing. It is WARRANTED to give entire satisfaction even in the most confirmed cases of Consumption! It is WARRANTED not to produce costiveness (which is the case with most remedies), or affect the head, as it contains no Opium in any form. It is WARRANTED to be perfectly harmless to the most delicate child, although it is an active and powerful remedy for restoring the system. There is no real necessity for so many deaths by Consumption, when Allen's Lung Balsam will prevent it, if only taken in time.

Price \$1 per Bottle. SOLD BY ALL DRUGGISTS. April 24, 1874.

INFORMATION WANTED IF WILLIAM MARTIN, who left Magheranahely, Bessbrook, Co. Armagh, Ireland, about nineteen years ago, will communicate with his friends, he will hear of something to his advantage. JOHN B. O'GORMAN, 178 William Street, Montreal. New York and Boston papers please copy.—3.

THE MONTH AND CATHOLIC REVIEW, MARCH 1874.—CONTENTS. Articles &c. 1. Government by Party; 2. The Three Ambrosian Sepulchres, by Rev. G. Lambert; 3. Napoleon the First and His National Council, by Rev. G. McSwiney; 4. Chronicles of Catholic Missions; 5. The First Apostle of the Iroquois, by Rev. J. Gerard; 6. Stonyhurst Life, by J. Walton B. A.; 7. The Letters of St. Bernard, Part the First by Reginald Colley; 8. Conscience Makes Cowards of us all, by Rev. Ver. Canon Todd.

Catholic Review. 1. Reviews and Notices, 2. Letters to the Editor. (1.) On the Abyssinian Ordinations, by Rev. Ver. Canon Estcourt. (2.) Catholics at the London Examinations. "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.

WALSH'S CLOTHING HOUSE, 463 Notre Dame Street, (Near McGill Street.) MONTREAL. CIVIL AND MILITARY TAILORING.

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A CALL SOLICITED. W. WALSH & CO. A MAN OF A THOUSAND. A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., giving name of this paper.—23-3m

CANADA, PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. No 1039.

DAME SOPHIE PIGEON, of the parish of Montreal, District of Montreal, wife of CASIMIR MARTINEAU, quarry-man, of the same place, duly authorized a ester en justice. Plaintiff;

CASIMIR MARTINEAU, quarry-man, of the same place, Defendant.

An action en separation de biens has been instituted in this cause on the thirtieth day of March last. Montreal 1st April 1874. BOURGOUIN & LACOSTE, Advocates of the Plaintiff.

INSOLVENT ACT OF 1869, AND ITS AMENDMENTS. In the matter of MICHEL SANDERS, of St. Jean Bte. Village. An Insolvent.

I, the Undersigned, have been appointed Assignee in this matter. Creditors are notified to file their claims before me within a month. A meeting of the Creditors in this matter will be held in my office, in the City of Montreal, No. 6, St. James Street, the thirtieth day of April next, (1874), at two o'clock p.m., for the ordering of the affairs generally, and for the examination of the Insolvent. The Insolvent is notified to be present. CHS. ALB. VILBON, Assignee.

Montreal, 30th March, 1874. No. 6, St. James Street. 35-2

CANADA, PROVINCE OF QUEBEC, DISTRICT OF JOLIETTE. In the CIRCUIT COURT in and for the County of L'Assomption.

Thursday the Fifth of March, one thousand eight hundred and seventy-four. Present:—The Honourable L. A. OLVIER, J.C.S.

No. 434. EDOUARD GROZE & PROVENSAL, burgess of the Parish of St. Henry of Mascouche, in the said County and District, Plaintiff,

LOUIS PAYETTE, the son, farmer, heretofore of the same Parish, now traveller in the United States of America, Defendant.

IT IS ORDERED, on the motion of MM. Archambault & Champagne of Counsel for the Plaintiff in as much as it appears by the return of Barthelémy Peltier, one of the Bailiffs of the Superior Court, on the writ of summons in this cause issued, Written, that the Defendant has left his domicile in that part of the Dominion of Canada, constituting the Province of Quebec, and cannot be found in the District of Joliette, that the said Defendant by an advertisement to be twice inserted in the French language, in the newspaper of the City of Montreal called the "National," and twice in the English language, in the newspaper of the said City of Montreal called the "True Witness," be notified to appear before this Court, and there to answer the demand of the Plaintiff within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and to answer to such demand within the period aforesaid, the said Plaintiff will be permitted to proceed to trial, and judgment as in a cause by default. (Six words ruled are null, two marginal notes are good.) J. Z. MARTEL, C.C.O.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. IN THE SUPERIOR COURT. DAME MATHILDE AUREORE ROY, of the City of Montreal, in the District of Montreal, wife of EDOUARD HENRI MERCIER of the same place, Trader, duly authorised a ester en justice. Plaintiff.

The said EDOUARD HENRI MERCIER, her husband, Defendant.

A suit for separation of property has been instituted in this case, returnable on the fifteenth day of April next. Montreal, March 26th, 1874. THEO. BERTRAND, Attorney for Plaintiff.

34-5

D. BARRY, B. C. L., ADVOCATE, 10 ST. JAMES STREET, MONTREAL. January 30, 1874.

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

NOTICE is hereby given that application will be made to the Dominion Parliament at its next Session for an Act to amend certain provisions of the Act of Incorporation of the "CANADA INVESTMENT AND GUARANTEE ASSOCIATION."

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

SPECIAL FEATURES:—A purely Canadian Company. Safe, but low rates. Difference in rates alone (10 to 25 per cent.) equal to dividend of most Mutual Companies.

RESTORE YOUR SIGHT. OLD EYES MADE NEW. All Diseases of the Eye Successfully Treated by Ball's new Patent Ivory Eye-Cups.

Patent Improved Ivory Eye-Cups. Many of our most eminent physicians, oculists, students and divines have had their sight permanently restored for life, and cured of the following diseases:

1. Impaired Vision; 2. Presbyopia, or Far Sight-ness; or Dimness of Vision, commonly called Blurring; 3. Asthenopia, or Weak Eyes; 4. Epiphora, Running or Watery Eyes; 5. Sore Eyes, Specially treated with the Eye-Cups, Cured Guaranteed; 6. Weakness of the Retina, or Optic Nerve; 7. Ophthalmia, or Inflammation of the Eye and its appendages, or imperfect vision from the effects of Inflammation; 8. Photophobia, or Intolerance of Light; 9. Over-worked eyes; 10. Mydriasis, moving specks or floating bodies before the eye; 11. Amaurosis, or Obscurity of Vision; 12. Cataracts, Partial Blindness; the loss of sight.

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