

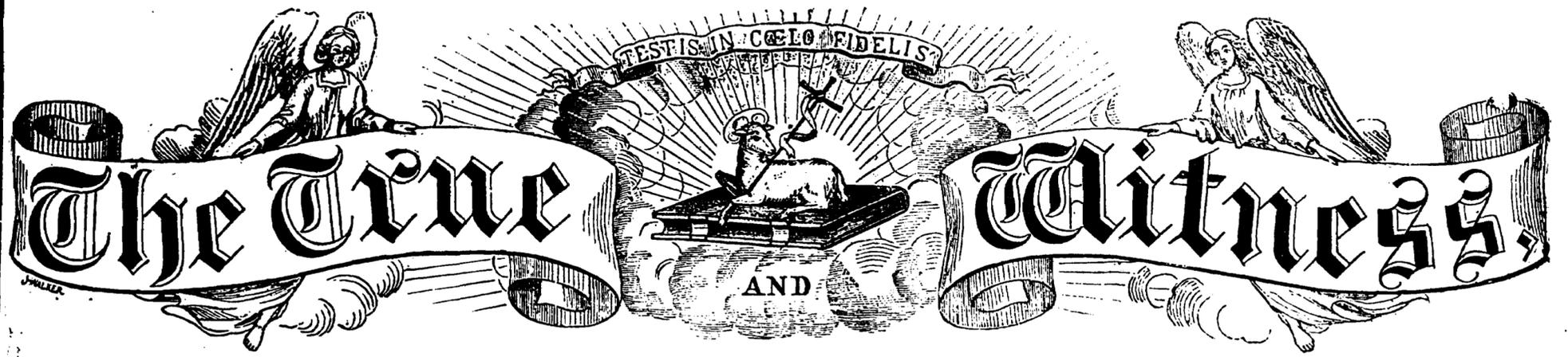
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## CATHOLIC CHRONICLE.

VOL. XXIV.

MONTREAL, FRIDAY, FEB. 27, 1874.

NO. 28

### ILLUSTRIOUS SONS OF IRELAND.

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### THE PROTESTANT RIOTS OF 1780.

(From the *Dublin Review*, April, 1873.)

A complete narrative of the origin and the achievements of that baleful conspiracy which, towards the close of the eighteenth century, sought a renewal of the horrors of the fell penal code against the Catholics of Great Britain has, strange to say, never been presented to the student of English history. A plot, warily concocted, carried out with the diabolical capacity and energy, which had for its object the oppression of a large but helpless and most innocent portion of the community, and which almost resulted in civil war, seems to deserve more conspicuous, detailed, and authentic notice than can be possibly afforded by a few violent partisan pamphlets, or by the abridged and sensational description of writers of romance. We have therefore ventured to undertake a faithful account of a neglected and almost forgotten portion of the religious history of this country, but which yet is full of solemn instruction both for Catholics and Protestant readers.

The political condition of the Catholics of England and Scotland, even so late as the end of the eighteenth century, was such as it is difficult for us at the present day to realize. Nearly the whole of the sanguinary laws of the Tudor and the Stuart were still in full force against them. No Catholic could be attorney, or justice, or post-master, nor sit in Parliament, nor vote at elections, nor keep fire-arms, nor defend a suit at law, nor be guardian, or executor, nor practise law or physic. Any person apprehending a Popish Bishop, Priest, or Jesuit, and prosecuting to conviction, was entitled to £100 reward, and the convict was imprisoned for life. Catholics were disabled from purchasing, or inheriting, or taking any lands by descent, devise, or limitation, but these were to be given to the next of kin (provided he were a Protestant). The punishment for saying Mass was perpetual imprisonment, and the same was the penalty for teaching in a private family. To convert a Protestant to the Catholic faith was the crime of high treason.

Such, in brief, was the law in England down to the year 1778, a condition of things worthy a heathen emperor or an oriental despot. And there was this additional ignominy in connection with the statute from which the Catholics suffered chiefly at the period to which we refer, that it owed its existence not to a mistaken religious zeal, but merely to a vile, political manoeuvre. The Act of the 11th and 12th of King William originated in party faction. It was brought into the House of Commons by the Opposition, without any hope, or indeed any desire, that it should become law; but in order that the Court party, by rejecting it, as it was confidently supposed they would, might incur with the nation the odium of favoring the Papists! The Court party saw through the snare, and avoided it by passing the severe measures proposed. Thus from 1699 until 1778 Catholics were the victims of enactments of the harshest description that had become law simply to serve the purposes of party intrigue.

It must not, however, be imagined that the people of England were nearly as bad as their legislators would have made them. The instances are many in which the well-protected Protestant shielded from the storm his perfectly unprotected Catholic fellow-creature. It

was made a point of honor in several counties not to give the least encouragement to either priest-hunter or informer. It also not infrequently happened that men were to be met with of sufficient moral firmness to refuse to add to their own estates, by a criminal acceptance of property forfeited for conscience sake, an act which they rightly enough judged would condemn them to undying infamy. For the honor of human nature we rejoice to record this; at the same time it will be easily conceived that these were the exceptions. The reward that was held out to cupidity was so great, and impunity in the injustice so certain, that it was not to be expected of the ordinary run of mankind that they would abstain from such a lucrative spoliation of the defenceless, as offered itself before their very eyes in the persons of the Roman Catholics.

But a change was near at hand. Urged on by a strong sense of the indignities and wrongs of which they had been for so long a time the victims, and, moreover, encouraged by a promise of hearty support from all those who in enlightenment and culture were greatly in advance of their age, the Catholics of England resolved at length to make an effort to obtain from the Government some recognition of their right to be protected by the legislation of their native land. With this object, on the 1st of May, 1778, the Catholic peers and commons of Great Britain presented an address to his Majesty, through Earl Surrey and the Lords Linton and Petre, stating their patience and peaceableness during years of past rigor, and expressing a hope that his Majesty would see no obstacle between his loyal Catholic people and their admittance to the rights common to all British subjects. This address was intended to pave the way for a motion which it had already been resolved to put before the House of Commons, a fortnight later, for leave to bring in a Bill for the relief of the Catholics of England from their present grievances and shameful disabilities. As it was known would be the case before they ventured to present it, the address met with a gracious reception, and, thus encouraged, Sir George Saville, on the 14th of May, moved for permission to bring in a Bill for "the repeal of certain penalties and disabilities provided in an Act of 10th and 11th of William III., entitled 'An Act to prevent the further growth of Popery.'"

Saville, upon whom Burke passed this eulogium, that "he was an instance of true genius with a fortune, which though unenumbered by luxury or excess, was sinking under the benevolence of its dispenser," was in every respect the guardian spirit of the persecuted Catholics of those dark days. In a splendid torrent of indignant oratory, he denounced the long-standing wicked oppression:—

I plead the cause of an oppressed body of men, who are almost forgotten in the patience and silence with which for many years they have endured their grievances. The Bill, of which I ask the repeal, is a standing memorial of civil incour and discord. It holds out a pecuniary reward to stimulate avarice to do what nature refuses, it renders the Catholic a foreigner in his native land, for he can acquire no estate, either by purchase, donation or industry.—The effect of this Act upon the clergy is to oblige them to conceal themselves either in private houses, or as the chaplains to foreign ministers; its effect upon the whole body of Catholics is to condemn them to beggary and ignorance. Protestantism has no right to exist if it uphold knowingly so infamous a law.

He was seconded by Dunning, who with a noble daring went into particulars that must have stung with reproach many a member of that House of Commons who was living sumptuously upon the spoils torn from the old Catholic families:—

This disgraceful law makes it felony in any foreigner to officiate in England as a priest, but high treason in a native. By it, Catholics being educated abroad forfeit their estates, which are bestowed upon the next Protestant relative. By it power is given to the son to take the estate from the real proprietor, even though he may be his own father. It prevents the Catholics from acquiring any legal property by purchase, which word is applied by the law to all property acquired by any means than that of descent. All of these disabilities, which are a disgrace to humanity, it is our object to repeal.—And although this law has been softened in practice, still are the Catholics constantly at the mercy of the lowest of mankind, for on the evidence of any of these wretches, the informers, whom the law encourages, our judges are bound to enforce all the shameful penalties of the Act. To continue these is therefore nothing less than to hold out a most powerful temptation for deeds, at the thought of which nature recoils with horror; for they are calculated to loosen the bonds of society, to dissolve all obligations, to poison domestic life, and to annihilate every principle of honor.

The motion was received with universal approbation; the Bill was accordingly brought in, and passed without a single negative; for, as Saville remarked, "Every member who had read over the Act of William III., saw at once that in repealing it, he was, after all, not so much doing a favour to Catholics as trying to remove a dark disgrace from Protestantism." And yet this relief Bill, though regarded by those in whose favor it was passed as a great boon, did no more than repeal part of 1st Act

of 11th and 12th of the reign of William III., namely, those clauses that offered a reward for the conviction of any bishop or priest accused of exercising his sacred functions, as also that enactment by which Catholics were disabled from purchasing or inheriting property. The faithful were still subject to penalties if they attempted to teach, or to be present at Mass; they were still prohibited from holding any public office; in fact, the greater part of the enactments of the penal code remained in full force against them. Yet the appeal of the Protestant Association stated it as a huge grievance that "the remaining laws against Popery were but as a body without the soul."

The Act (18 George III. c. 60) which thus gave tardy and partial relief to a most ill-treated and long-suffering body of men, and which received the support and approval of the honorable-minded of every religious persuasion, was, however, destined to produce results beyond all human calculation.

The General Assembly of the Protestants of Scotland happened to be sitting when the English Act was in agitation. Upon a notice being laid before the Assembly that a remonstrance against the Catholic Relief Bill should be forwarded to Parliament, it was, much to the honor of that body, rejected by a majority of one hundred. An Act so tolerant and just encouraged the Scotch Catholics to proceed with a measure which naturally they had already contemplated, namely, to prepare a petition to the legislature for an extension to them of the same relaxation of the penal code as had been granted to their brethren in England.—Accordingly, an address for this purpose was drawn up, and received the signatures, not only of the Catholics, but also of some of the most eminent amongst the Protestants of Edinburgh; first amongst whom appeared Robertson the historian. All seemed to promise fair; an early day was appointed for the presentation of the address; and the event was looked forward to with eager expectancy by the Catholics, who sought to be relieved from an odious and oppressive law, as well as by the real patriot, who wished to see a dark stain removed from the statute book of a Christian country. Both were doomed for a time to be grievously disappointed.

The report that the Scotch Catholics were secretly at work laboring to effect their release from the penal laws which had so long weighed upon them, had been spread amongst the Calvinists from the first, and had met with derisive incredulity. When, however, it became known for a certain fact that the petition was ready for presentation, that no less a person than the Lord Advocate himself had undertaken to present it, and that the Government was quite prepared to grant all its demands, the panic and dismay of the Scotch bigots rose to a critical pitch. Societies were at once formed for the "Defence of the Protestant Faith," committees were appointed to issue pamphlets to inflame the popular mind, flysheets were scattered about in thousands, describing the "idolatry of Popery," the "crimes of the Jesuits," the "slaughter of kings and Protestant nations as taught by the Popes." It may be as well to put on record that the most seditious and the most criminal of all these foul productions was the work of a nonconformist clergyman hired for this especial task by the Society for the Propagation of Christian Knowledge. The "Protestant Safety Committee," as it was called, had appointed it, as its chief duty, to foment the western shires of the kingdom, to keep the public in a state of constant agitation by violent anti-Catholic articles in the newspapers, by alarming placards on the street walls, by inflammatory "no Popery" harangues at the corners of the thoroughfares.

The effect was soon too evident. It began to show itself first in angry, menacing declarations against the Catholics, made in the provincial synods, at which also resolutions were passed to oppose every attempted measure of relief. The zealots called upon the people from the pulpits to undertake for themselves the protection of the national church, and to avoid as plague-stricken all those false shepherds who had been bribed to betray the chosen flock of God. There was no misunderstanding the intention of all this, and they whom it most concerned were naturally the first to perceive, and to endeavor to defeat it. So a message was sent to Lord North through some of the northern members, stating that the Catholics of Scotland, unwilling to be the cause of any civil disorder, would refrain from making the proposed application to the legislature for a participation in the legal benefits that had been conferred upon their coreligionists in England. A circular to this effect was widely spread throughout Edinburgh, Glasgow, and other centres of the Protestant agitation, in the hope that it would assuage the fanatical fury of the bigots.

But it was too late. The prospect of a season of violence and riot, greed for plunder,

added to the excitement of irreligious hate, had roused the worst blood of the fiercest mob in Europe. And so well known was the magistracy of Edinburgh at that time, and so little apprehensive were the conspirators of any attempt at effective opposition to their designs, that public notice was given that it was the intention of the Protestants of Edinburgh to assemble for "the defence of their king, their country, and their creed, now threatened by the emissaries of the Pope." They specified the time of their rising, their place of meeting, and the object they had in view, and concluded by summoning all "good men and true" to come forth to their aid. On Sunday, Jan. 31st, 1779, the following incendiary letter was found scattered through every street:—

MEN AND BROTHERS—Whoever shall find this letter will take it as a warning to meet at Leith Wynd on Wednesday next, to pull down that pillar of Popery, lately erected there.

(Signed) A PROTESTANT.  
P.S.—Please to read this carefully! keep it clean, and drop it somewhere else. Addressed to every Protestant into whose hands this shall come.

True to their word, only a little earlier than they had notified, did the Edinburgh mob assemble to carry out their programme. Late in the afternoon of Tuesday, 2nd February, the Bishop's house and chapel were surrounded by crowds mad with zeal and whiskey. The first intention of the rioters was to pull the building down piecemeal, and make a bonfire of the fragments; but their impatience getting the better of their instructions, they broke in the windows, and threw lighted torches into the apartments. A few moments and all was in a blaze, which, spreading to several adjoining houses, soon made a great conflagration.—While this was going on, the Lord Provost and magistrates, with the Deacon Convener of the trades, held a meeting in Goldsmiths' Hall, and passed a resolution to the following effect:—"That General Skene be applied to—that all tradesmen shall keep their servants and apprentices within doors—that the magistrates shall assemble at Fortune's tavern, and that the City guard shall patrol the streets!"—Meantime unopposed, the rioters repaired to the old Catholic chapel in Blackfriars Wynd, to which they set fire, as well as to half a dozen houses close by, taking care to beat down with crowbars the timber-work of the upper flats, so as to secure the entire destruction of these "nests of Popery." While thus engaged, a cry was raised, "To the traitors who have aided the Relief Bill," and catching at the inspiration of vengeance, the mob rushed forthwith to punish those who had ventured to show sympathy with the efforts of the Catholics to obtain some mitigation of their grievances. Robertson, McDonald, Lockhart, and Crosbie the advocate, were the four who had made themselves chiefly conspicuous for their courageous support of the oppressed; and to the houses of these gentlemen the rioters hastened to take ample revenge. They, however, had received timely warning of what they had to expect, and the mob on its arrival saw such preparations made for defence that they were compelled to content themselves with breaking a few windows. To console their disappointment, the rioters (now swelled to many thousands, and receiving hourly increase by the arrival of sympathizers from the outlying districts, and furthermore encouraged by the criminal apathy of the civil authorities) proceeded to fire the town in several places at once, spreading the intelligence as they poured along that the magistrates were against the Papists, and that the military had sworn not to discharge a single shot upon their fellow Protestants.

The danger that thus menaced themselves, their city, and all society, woke up the magistracy a little from their hitherto scandalous indifference. Some troops of dragoons were ordered into the town, the Duke of Buccleugh's fencibles were paraded before the mob, and a proclamation was issued by the Lord Provost;—this, for the moment, was all that the law found itself bound to do for the defence of property and life, in the very presence of raging conflagration, and of a vast body of seditious ruffians, bent upon nothing less than universal havoc and spoliation. The city firemen, when marched with their engines to the various scenes of destruction, refused to play upon the flames, "having no wish," as they said, "to take part with the Pope against the Protestants."

Fortunately for Edinburgh and its people, there existed at this time a body of shrewd, sensible men, the heads of the various city crafts. To the efforts of these it is due that the Modern Athens did not incur a fate similar to that which, eighteen months later, overwhelmed London. Moved by their representations, and by the certain assurance they gave him that unless the most energetic measures of repression were speedily adopted, Edinburgh would be soon nothing but a heap of ashes, the Provost and his advisers seemed at last to realize the danger, and to recognize their duties. Orders were issued to the troops to

fire upon any assemblage of men that refused to disperse after sufficient warning. At the same time another proclamation made its appearance, which, in spite of its unmanly cowardice, had the effect of convincing the rioters that their hour of impunity was past. It may not be amiss to rescue from oblivion this unworthy document. After humouring the mob by the assurance that no repeal should take place of any of the laws in force against the Papists, the proclamation continued thus:—

"After this public assertion, the magistrates will take most vigorous measures of repression, being satisfied that any future disorder will proceed only from the wicked views of bad men. The magistrates are aware that the riots have hitherto been due to the apprehensions of well-meaning people."

This disgraceful statement implied two singular circumstances:—first, that hitherto the civil power had not done its duty; and, secondly, that the rioters had been in a manner justified in their past acts of violence. Feeble and servile as it was, still, united to the order given to the troops to treat the town as being for a time under martial law, it met the emergency sufficiently. A few days, and Edinburgh had resumed its usual aspect.—The ruins of two chapels and of a score of houses, the presence of the military in the streets, the appearance of nineteen rioters (all of whom were, however, pardoned) before the magistrates—these were the only traces that seemed to remain of a conspiracy which had completely paralyzed the civil power, and had established a reign of terror over a city numbering 80,000 inhabitants.

In Parliament, the tamping policy of the Scotch magistracy during the no-Popery riots was made the subject of the severest animadversion; and in the debate of March 15th, 1779, the Lord Advocate for Scotland was reminded by Mr. Wilkes of the Scottish Catholic Relief Bill, and was asked whether he had come to the House prepared to fulfil the engagements he had made to "the most deserving and the most ill-treated of his Majesty's subjects." The answer of the Lord Advocate was that he had consulted the Catholics of Scotland, and had been informed that they deemed it more prudent, in the present excited condition of men's minds, to defer putting forward their claims—a reply that provoked this rejoinder from Wilkes: "It seems to be imagined that the Government of Great Britain is to be overruled in its administration of justice by whatever sentiment is uppermost amongst the scum of the population;" to which he added these ominous words: "The mob of Edinburgh has set a fatal example to that of London."

The "Committee for Protestant Interest," that had arranged the above plot, which, contrary to their intention and hopes, had only half succeeded, contrived nevertheless to be the authors of a more fatal disaster in England.—They stand before us branded with two especial disgraces—it was they who contrived the infamous penal code in Scotland, and from them came the suggestion of the formation of that society in England similar to their own, which, under the name of the "Protestant Association," was to bring about such terrible events. Indeed, some months before their own comparative failure, the Scotch zealots had resolved (to use their own phrase) "to come to the aid of their brethren in England;" and already their correspondence with the fanatics in London and other places was carried on with a regularity that told of a resolute and well concerted plan.

"The Protestant Association" had but one great object, namely, by every means, by sermons, by pamphlets, by placards, by street ballads, by alarming handbills, by the incessant rumours of a thousand impending dangers, to arouse throughout the kingdom a universal panic and indignation against the Catholic body. The end of this, they hoped, would be to terrify the Government into a repeal of Relief Bill, and the re-introduction of all the disabilities of the Code of William III.

Until the autumn of 1779, this diabolical Association worked on in secrecy. Its agents were everywhere—they penetrated into the lowest alleys, into the worst ale-houses—they were busy in the fourpenny debating clubs, and in the cellars where apprentices held belated meetings—among the sailors of Wapping, and the slaughterers of Newgate Market. For these, the lower, ignorant classes of society, the agents of the Association proclaimed the wildest follies: "The King and his Ministers were about to be assassinated by order of the Pope,"—there were "20,000 Jesuits hidden in the caves of Surrey, who were ready at a signal to blow up the banks and bed of the Thames, so as to drown London and Westminster." To the more sensible, better educated portion of the community, they spoke of the danger that would threaten the Protestant succession if the Papists acquired power—of the civil liberties so dearly bought by the Revolution, all of which the Catholics were bound by

IRISH INTELLIGENCE.

their creed to disannul on the first opportunity. All this incessantly repeated, seen upon every wall as they walked the streets, and found occupying a conspicuous place in every newspaper, began at last to take effect even upon the least fanatical. From its very persistence, they came to imagine that so much clamour and sensation proceeded from something. The wisest, indeed, still laughed—better had they made themselves ready.

(To be Continued.)

NOTICE RELATING TO THE STORY OF "THE MISSING BILLS: AN UNSOLVED MYSTERY" PUBLISHED IN OUR NUMBER FOR NOVEMBER, 1873.

(From Blackwood's Edinburgh Magazine.)

Having found ourselves quite unable to send a separate reply to every correspondent who has desired further information concerning this story, we subjoin, for the benefit of our readers generally, the substance of such replies as we would have desired to send. Our numerous correspondents on this subject may, we think, be separated into three divisions:—1. Those who are satisfied that there was nothing supernatural in the occurrences at all, and who rather reproach us for publishing the case without a protest against its being credible as narrated. 2. Those who would like to have more particulars concerning the apparitions; some, apparently in a sceptical spirit, desiring to institute a cross-examination of the witnesses, while others are manifestly anxious for minor details of a matter in which they feel deep interest. 3. Those who, entirely accepting the narrative as it stands, desire us to say whether such and such a point may not have been inadvertently omitted, as that point alone is wanting to bring the story into harmony with what happened to their grandmothers or other members of their families.

To the first class, who contend that if Mr. Lathom had not dreamed a dream there would have been no other about the matter, and who desire us to say honestly whether it isn't certain that the young man had a dream—perhaps remarkable, but still simply a dream—we can only reply that Mr. Lathom himself, who is certainly the best evidence on this point, would never for a moment allow that he had been deceived by a dream. He was often enough asked it seems by those who he allowed to question him on the subject whether he could be certain that he was awake, and his replies were always distinctly in the affirmative. This, we know, will hardly satisfy some people who would deny other people senses at all, when those senses presume to reveal anything which is at variance with certain clichés—the objections are a complete justification of the silence which Mr. Lathom and Mr. Waddington agreed to maintain immediately after the events.

The second division appear to forget that there no longer exist means of probing the testimony, except so far as some of the questions now asked were anticipated in family conversations. We can't say how far Mr. Lathom may have kicked the packet along the floor, or whether he may not have first encountered it at some distance from the spot where his visitant vanished. We don't know what he had for supper, or whether he supped at all. He certainly did not chew opium in his later days, and it is extremely unlikely that he ever did so: correspondents who speak of this "well known Eastern practice" should consider that the habits of Australia and of China are very dissimilar, although both countries are in the East. There is not the slightest ground for supposing that the bills so mysteriously discovered, after a certain number of months or days, turned to tinder or rags; and certainly Mr. Lathom, as he grew old and rich, expressed not the slightest apprehension that he had received an unaccountable loan, repayment of which was likely to be exacted; on the contrary, he looked forward to the grave as the only bed where he could be at rest—the only place where he could lay down an interable burden of care. The belief of his relative is, that he did not at all in his mind connect Probity Burdon with the spectre until months after its appearance. No reason can be given for the figure not looking towards Robert, nor for its bearing a lamp, which our correspondents are probably right in supposing that it might have dispensed with, it having no doubt, other means of seeing its way.—There was no attempt to seize the mysterious lady, no thought of clasping her tenderly in his arms, which caused her to vanish: we have not the least authority for saying that she would have remained and spoken if she had been more delicately dealt with, and if profane language had not been used.—Mr. Lathom was brought up sharply by his nose coming into contact with the wall, or something that stood against the wall, and too disconcerted to say exactly how things happened about that minute. The Jew cannot possibly be alive now, unless he writes wandering before his name. Whether he let fall his mantle on any one who could throw light on the strange story, our contributor does not know. It is not known who received the rent of the Jew's house after Lathom left it, which he did soon after he heard of Probity's death: it has long been pulled down, and a railway runs over the site.

Replying to inquirers of the third kind, we say, once for all, that no agent of ours has been grubbing in the muniment-room of any family, old or new. If the writer of any particular letter insinuating a charge of this kind could but see the letters of other writers, he would be convinced that there is oftentimes a strong likeness between ghostly legends, and that it is quite possible to be able to tell one without pirating from his archives. The gentleman whose great-nunt followed a ghost into the woods, and came back with her shoes and dress smeared with red clay, which gave the first intimation of the whereabouts of one of the richest iron-mines in the country, has had no wrong done him. And we do not admit even resemblance to our story in the case where a gentleman was commanded by an apparition to marry a supposed poor girl, who turned out afterwards to be a great heiress. Dr. Smollett is more likely to have invaded the secrets of this last family than ourselves, for he does distinctly make an apparition order Commodore Trunton to "turn out and be spiced, or he still and be ——" on which occasion it was the spirit, and not the ghost-seer, that was a little forcible in the mode of expression. So far as we can ascertain, there was no peculiar odor in the apartment, no noise as of waving wings, and the ghost did not raise its arm with a warning gesture before disappearing. So far as Lathom from feeling horror or even a shudder, that he distinctly noted how much more calmly he bore the sight than he thought possible. In short, not one of the additional incidents suggested to us belongs to our story.

And here our notice might end, were it not that from among the stories sent us as resembling ours, we have been so much struck with three, that we think our readers also might like to know the outlines of them.

The first occurred about twenty years since to an officer of the army, who is still alive. He had arrived at a station on the South American continent, and taken possession of a one-story house, his official residence. Soon he found it to be a subject partly of perplexity and partly of jesting at the mess, that the last occupant (indeed we believe several former occupants) of the house had been troubled by the visits of an apparition, supposed to be a young lady who died there many years before. Of course he was congratulated on the pleasure that was in store for him; and the prospect did not alarm him much; and as time wore on, and he remained unmolested, he was very indifferent about the matter, and had a cheerful answer to make al-

ways to them who bantered him about the ghost. So far, good; but his tribulation was coming. He retired to rest one night in the rainy season, as serene as ever, and sank off to sleep as a young fellow with a clear conscience would do. But a tropical rain descending on the shingles of his roof rudely disturbed his slumber. He woke up, heard the rain, wished it at—well, perhaps at Jericho, if there happened to be a drought in the Holy Land at that time—and turned over with the resolve of going to sleep again in spite of the deluge and its din. But as he formed this resolution, he was aware of a gentle light in the chamber, and looking forth from his bed, he saw, much as Mr. Lathom did, a female figure, shrouded and bearing a lamp, passing across the room. For a second or two he lay astonished; then, as the legend of the house occurred to him, he sprang from the bed, exclaiming—"A ghost!" The figure eluded him, and the light disappeared. He felt his way back to bed and calmly slept again; at which he was much surprised, as he never thought himself able to bear such a sight without being strongly affected by it. The thing told upon him afterwards, though, and he had to get leave of absence and make a short excursion to get rid of the effects.

The second narrative we give entire as it reached us:—

(To the Editor of Blackwood's Magazine.)

THE LOSTEN RACTORY, KINGSDRIDGE, DEVONSHIRE, 14th November, 1873.

DEAR SIR,—A friend of mine has just sent me this month's number of your Magazine, and yesterday I read in it an interesting little story called "The Missing Bills—an Unsolved Mystery." Had it not been prefaced by an assurance of its truth, and a hint that what sometimes seems supernatural may not be so, I should have passed it over as a pleasing fiction; but while awake during the dark hours of this morning, recalling it to my mind, its circumstances seemed rather to bring the story within the bounds of solution—at all events of possibility—extraordinary as they were. An honest and industrious young man, the son of a surgeon, who in former days had conferred a great obligation on a Jew, had the loan of that Jew's house for a period; accompanied with a promise that he would certainly repay the obligation he had received—in some way. The young man, in course of business, became involved in great difficulties, and applied to a friend in Australia, whose daughter he was probably to marry, for some money, which, if it arrived in time, would save him from bankruptcy. The money, in bills, was sent at once; but, for safety's sake, these bills were made out in triplicate, and each packet was directed in rather a singular manner, but all exactly the same. The bearer of the first packet, named Karl Muller, was wrecked, and supposed to have been lost; yet, strange to say, the packet of which he was the bearer found its way in a mysterious manner to the floor of the bedroom in which the young man slept in the Jew's house, just in time to rescue him from his pecuniary difficulties. The young man that same night believed, or dreamed, that he saw an apparition; that he jumped out of bed, and struck his foot against a packet on the floor. The idea was so vivid that he could scarcely believe it was a dream; and to his surprise, on getting out of bed in the morning, he saw the packet on the floor. Now, from what is said in the end of the story, it appears that this Karl Muller was an acquaintance of the Jew, and that a man of that very name had died in the same town to which the Jew had gone (Frankfort, I think the name was; but your Magazine has left the house now); that he had lived there many years, and had begun to reside there at the same time as a boat with three men saved from a wreck had come in somewhere on the coast of Brittany, one of whom he was supposed to have been. Now the Jew was quite aware of his young friend's difficulties, and, a few days before had written to assure him that he was greatly interested in his circumstances, and solemnly promising him that all should come right. It is impossible that Karl Muller, supposed to have been lost, may, for reasons of his own, have given sanction to that supposition, and have gone to his friend at Frankfort; but feeling that ruin might be the consequence to an innocent person—a friend, too, of the Jew's—if the packet he was intrusted with missed its destination at the time it should have reached it, it is not probable that he consulted his friend as to what was best to be done; and that the Jew, perhaps knowing something about his own house that others did not, and perhaps having an able confederate (I think there was something said about a clockmaker who repaired a clock in that room the day before), contrived that the packet should be made to reach the floor in the middle of the night? I think I could contrive such a thing myself. We know what conjurers do with horse-hair; and if any movement of bedclothes detached a packet from the top of the clock, the noise of its fall might in a dream be connected with a great many extraordinary ideas. As for the bearer of the second packet believing that he was mysteriously found one was the very one he was intrusted with, owing to the number marked on it, there is no great difficulty in supposing he was simply mistaken; and his mistake was not of such a character as to have attracted his attention, but that he really believed his packet was marked with the number it should have been marked with. I should like much to know if the writer of the story agrees with me. However, I don't know that I should have written this to you, were it not for the circumstance of the knowledge I possess, and for the truth of which I can vouch, of another story perhaps as extraordinary—an episode in the life of my father and which I have often heard my mother relate—though, to be sure, I cannot sprinkle it judiciously with a ghost and a love story; and yet, it is not absolutely without a little touch of the latter. I have already scribbled so much, that I believe I must take it for granted you will not publish it; yet an old friend of mine told me the other day, when we were conversing on the subject of Providence, that I ought not to keep such a tale unknown. I will therefore jot it down. In the year 1807, my father (Captain Courtenay Ilbert of the Artillery) was ordered to take troops to Quebec; and in those days the Government was not very particular sometimes with regard to the seaworthiness—so I have been led to believe—and proper provisioning of troops. My father was a young married man then, and had his wife, with an infant on board, so that the voyage was a matter of anxiety. Just as they neared the Gulf of Newfoundland, a passing ship hailed the Thames transport, in which my father was; and the captain of the ship, in the few words that passed about their position, said that "of course they had with them a part of the Gulf of St. Lawrence?" On the captain of the Thames replying that he had not, the observation of the other captain was, "Then if you get safe to Quebec your lives are given to you!" The Thames soon got into difficulties, owing to the fog, and more than once narrowly escaped being wrecked. Provisions were falling very short also. One day they observed, at a little distance from them, a dark object, which, on nearing, they perceived to be an abandoned vessel. My father and his subaltern (the late Major-Gen. Harding), and a sergeant, took the boat to examine her, and went on board. They found that she had been scuttled; but going out of the cabin, one of the party kicked the door of a sort of cupboard more open than it was, and saw some litter. There were three things, an old wig, an old Bible, and a chart of the Gulf of St. Lawrence. This was not supernatural, but it was what we will term providential. This soon set the Thames right in its bearings. However, as the provisions were short, as soon after, they were passing an island, my father and others thought they might as well take the boat and rectify their commissariat a little, if they could. The is-

land was called Percy, in Gaspe Bay, and they found its population was merely a few Irish people, the chief of whom was Phelim O'Flinn. They were living in rather a primitive manner; but on my father's asking Phelim O'Flinn if he could possibly render them any assistance regarding food, he immediately collected all he could, chiefly bread and such things as would be acceptable. When my father asked him what he should pay him for them, his answer was, that "he was not the man to take advantage of his fellow-creatures in distress;" and refused to accept any money at all. When he heard, however, that my father was going to be stationed at Quebec, he said it was just possible that he might have to go there some day, and if it should so happen, and my father was still at Quebec, he would make so bold as to come and see him. Many months after this, one dark night after a heavy fall of snow, it was my father's turn, as captain of the guard, to go round the fortifications of Quebec with a sergeant and twenty men—the sergeant, with a lantern, marching first, my father rather behind the others. He kicked something with his foot, and as the ground was even with the snow he was surprised, and desired the sergeant to step back with the lantern. It was a large pocket-book, and in it he perceived there were many dollar notes, and to a large amount—more than a hundred pounds' worth, I believe. Looking for the name of the owner, he read inside the cover the words, "Phelim O'Flinn, Percy, Gaspe Bay, Gulf of St. Lawrence." Of course my father, the next morning, made every inquiry he could for any one of that name, but for a great part of the day unsuccessfully; but in the latter part of it, in his search in the lower part of the city—Lower Town, as I believe it was called—looking in at a large sort of cellar, there he saw Phelim O'Flinn sitting on a cask—the picture of misery and dependency. He went up to him, and asked him how he could possibly come to Quebec and not come and see him, as he had promised. "Ah, sir!" [said the poor man] "I am heartbroken. Yesterday I arrived at Quebec from home—for I had come up to get the things required for my daughter's marriage—her furniture and other things; and I had brought up all the money we have saved. I met some fellow-countrymen, who were very kind to me, and very hospitable. We were very merry last evening, and we thought we would take a walk round the garrison. In the walk I lost my pocket-book that contained all my money, and now I must go back, and my poor girl must remain unmarried." My father then produced the pocket-book, telling him he had found it. Phelim O'Flinn dropped on his knees, and thanked God. I believe I have told you the story in the very words used, or almost exactly the words—remembering so well the words in which I have so often heard my mother relate them; and I will remember, when I was a boy, the old sergeant's wife showing me the Bible that was in the deserted vessel, with the chart of the Gulf of St. Lawrence. This story, then, may certainly be placed in the class termed providential; and I believe apparent interpositions of divine providence are often happening in the world, especially to such as poor Phelim O'Flinn, whose first ejaculation was to thank God. Not that I think that the persons to whom they happen have any very great reason to congratulate themselves on account of them. They may be intended to strengthen the faith of those whom God sees to be rather inclined to weakness; not for such as those whose lot will be the most glorious in a future state. For instance, the three who, in the face of the fiery furnace, could say: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of this hand, O King. But if not, be it known unto thee, O King, that we will not serve the gods;"—and for a reward and testimony to their faith and trust to strong, and for the benefit of others who had it not, God did then and there interpose.—Yours faithfully,

PERCIVAL A. LINDR.

The third story (without the writer's address, though he asks for an answer) has the Limerick post-mark; and although it has something in common with "The Missing Bills," as exhibiting a spirit moving matter, yet there is not sufficient similarity to suggest to any candid mind that the one tale can be derived from the other. It appears that our correspondent's great-grandmother, being at the time in delicate health, in which state she continued for a month or two afterwards, woke up one night out of a troubled sleep, with an intense longing for a drink of butter-milk. This desire had not long oppressed her, when she saw a girl named Biddy (surname illegible)—enter the chamber bearing a pitcher which the invalid lady felt assured contained the coveted butter-milk. So vehement was her craving that she never thought for a moment of the singular way in which it was to be gratified; for it was past midnight, the house was locked and barred, and she might have remembered that the girl who came in was supposed to be in the country, seven or eight miles off. She heeded not the strangeness of these things, but aroused her husband, desiring him to rise and fetch her the drink from Biddy's pitcher. No sooner, however, had she given this order than she revoked it, and with frantic haste (she was a woman of very refined feeling) pulled the bed-clothes over her spouse's eyes. The cause of this sudden action was, that the girl was making some singular motions, and seemed inclined to throw a somersault. She did not exactly do this, but she did what was quite as peculiar. She stood on her head; and now the meaning of this position became apparent. It was intended to show that the being on whom the lady in the bed looked was not material, nor clad in material drapery, for the natural consequence of inverting her position did not ensue. After remaining inverted long enough to convince the beholder that this could not be Biddy So-and-so in the flesh, the apparition vanished; and now the lady, still intent on the butter-milk, permitted her husband to get up, strike a light (for it had become dark again), and examine the room. There he found, sure enough, a pitcher full of the most beautiful butter-milk, with which he soon relieved his wife's intolerable craving. After this they both enjoyed a tranquil night. In the morning they inquired after Biddy, and were shocked to hear that she had been hysterical for some days, and that last night she was for several hours in a trance, during which she carried (as she declared) butter-milk to the lady who saw the apparition. This was not all. The grandfather of the writer was born not long after, and he was curiously marked with a pitcher; so that when he stood on his head, as he used to do when he was a little bit of a thing, the mark could be distinctly seen. His descendants (including, of course, our correspondent) have all the same mark.

We now leave the subject, only regretting our inability to explain particulars, which, if they could be made clear, would take the story of "The Missing Bills" out of the list of Unsolved Mysteries.

IRISH GRIEVANCES.

If English Catholics had for years, and still have, to complain of the intolerable hardships of the Prison and the Poor Law Administration in England, where Catholics are in a considerable minority, what must the Irish Catholics feel when evils nearly as intolerable exist under the Poor Law system in Ireland. From the four provinces of Ireland loud cries inflame the popular passions against the Poor Law and its administration. In the Kilkenny Union we have the Poor Law Commissioners, or rather the Local Government Board, refusing to provide a residence for the Nuns as nurses in the workhouse hospital. We have the Armagh Guardians supporting an Orange clerk who was convicted, amongst many other things, of tampering with the voting-papers of the Catholic ratepayers, and who, finally, under pressure, had to resign. We had the Catholic chaplain in the Donegal Union snubbed and

admonished by the guardians for appealing to the Local Government Board, praying that a Catholic teacher should be appointed over Catholic children. We had the Catholic chaplain in the Lurgan Union reporting that some of his Catholic children were being proselytized by the Protestant officers. And now we have the Catholic chaplain and the Catholic guardians in the Roscrea Union complaining to the Government Board and in the Irish Press, that the institution is a nest of bigotry and Protestant ascendancy. Let us state the sober facts. Roscrea is on the Northern frontier of the county Tipperary, near the Devil's Bit and the Slieve Bloom Mountains, and the Union, which contains a population of 20,034, includes portions of King's and Queen's counties, as well as of Tipperary. More than 91 per cent. of the 369,062 people in these three counties are Catholics, and less than 9 per cent. of all other creeds. More than 80 per cent. of the ratepayers of Roscrea Union are Catholics. The inmates of the Roscrea workhouse average for the year ending 29th September 1872, one hundred and fifty-nine, and only twelve are new Protestants. Yet the following is the constitution of the Board of Guardians. There are twenty-one electoral divisions in the Union, and forty-four guardians, twenty-two ex-officio, and twenty-two elected guardians, thirteen are Protestants and nine Catholics; so that of the forty-four guardians, thirty-five are Protestants and nine Catholics, or about four to one. So that while Catholics are more than nine to one in the population, above four to one in the ratepayers, and about twelve to one in the workhouse inmates, we find them only one to four on the Board of Guardians—relations so anomalous—considering that of the six members of Parliament of King's, Queen's, and Tipperary, five are Catholics—as to demand some explanation. This is easily supplied. The original Poor Law Act of 1838 laid down the ex-officio or magisterial element on the Board should not exceed one-third of the whole number of guardians, the elected element being two-thirds, or double that amount. In order to secure dominancy to the landlord element, an amendment was made in the Act during the famine period at the instance of Sir Alfred Power, Chief Commissioner, by which the ex-officio guardians were increased to one-half, or 50 per cent., a change which, with other influences at the command of the landlords, placed the whole Poor Law Administration in their hands. The magistracy of Ireland, numbering about 3,700, has a Catholic element of only about one-tenth, a scandalous state of things, arising from no defect in the law, but from a traditional anti-Catholic system of administration. In our Irish correspondence of last week appeared an admirable letter from Mr. Edmund Dease, M.P., exposing the exclusive character of the magistracy in Queen's County, part of which is included in the Roscrea Union now under consideration. In that letter Mr. Dease shows that of 78 magistrates in Queen's County only eleven, or one in seven, are Catholics, while only six, or one in thirteen are resident. This explains the fact that the twenty-two ex-officio or magisterial guardians in the Roscrea Union are Protestants. It also throws light on the thorough unsoundness of the whole administration of the law in Ireland, and affords a key to the discontent of the people. But, it may be said, why not, in such a district, return twenty-two Catholic elected guardians? We answer, that here again the law renders this impossible, and we proceed to give the reason. The law lays down a sliding scale of cumulative votes from one to six, the latter arising out of a property valued at £200. Further, the landlord, as well as the occupier, enjoys this privilege, so that where a landlord is rated as an occupier at £200, and also has property let to that amount, he has twelve votes. Nor is this all. If the valuation of the landlord's property, whether let or in occupation, exceeds £200, he can give a fictitious qualification to his sons or his friends so as to create a large vote, and thus defeat the popular suffrage. Nay more, proxy-voting is allowed, so that the absentee landlord places in the pocket of his agent the means of overwhelming the tenantry, no matter what may be their strength. Now besides these radical defects in the law, we must notice the combined influence of the landlords and agents to secure the return of their own nominees to the Board of Guardians.

As a consequence of this composition of the Board of Guardians in Roscrea, the master and the matron of the workhouse and nearly all the staff are Protestants. Lately a vacancy occurred in the girl's school, which is reduced to 14 children, 10 Catholics and 4 Protestants, and from three candidates for the office of schoolmistress, the only Protestant that appeared was elected. Of the whole 35 Protestant guardians, only two voted for the election of a Catholic schoolmistress to teach the Catholic children. The Very Rev. P. Kennedy, parish-priest, Vicar-General and Catholic chaplain to the workhouse, and the Catholic guardians energetically appealed to the Local Government Board against the appointment, but in vain. They were assured that the Board regretted that the guardians had departed from the usual practice, but the appointment having been made, the Local Government Board felt it their duty to confirm it.

The poor-rates now amount to £900,000 or close upon a million sterling, half of which is paid by the occupier and half by the landlord, while the whole appropriation of it falls to the latter. Thus, between county cess and poor rate, more than two millions of local taxes, arising from the toil of the mass of the people, are appropriated to the injury and exclusion of Catholics. These are practical and not sentimental grievances, against which the manhood of Ireland has a right to lift up its voice in indignant protest, until they are redressed. There are, at an average, only about 46,000 inmates in the 163 Irish workhouses daily, one-third of these being children under 15 years of age, and one-third of 60 years or upwards, the greater number of these being infirm, while of the whole inmates one-third are sick or in hospital. And while there are only 46,000 inmates, there is workhouse accommodation for 147,000 persons, so that less than one-third of the accommodation is occupied. When the Poor Law Act was passed in 1835, only 130 Poor Law Unions or workhouses were deemed necessary for a population of over more than eight millions, and a population with relatively a far larger indigent element than the present. The pressure of the famine led to an increase of the Unions from 130 to 163, yet, with a population diminished by nearly three millions and much improved in circumstances, the Irish people are induly burthened with these useless buildings and an enormous staff, the cost of which in many Unions nearly equals the whole sum expended on the indoor maintenance of the destitute. Like the county cess the poor-rate thus becomes a vast fund for a Protestant staff. Numbers of the workhouses have less than one hundred inmates daily, while some fall to nearly thirty, yet a clerk, a master, a matron, at least one teacher, a porter, two or three chaplains, a doctor, and one or two nurses, have to be kept to attend to these few dozen, involving heavy establishment charges and an expensive official staff, consisting of inspector, auditor, and central administration. A radical change in the Poor Law, and sweeping reform in its administration, are amongst the most pressing needs of Ireland.—*Tablet.*

"Is the Colonel here?" shouted a man, sticking his head into a Kansas City street-car. "He is," answered 13 men as they rose up.

Strength alone knows conflict; weakness is below even defeat; for it is born vanquished.

The best way to improve woman's lot is to build a house on it and put a good man in the house.

Never use harsh words when kind ones will do as well.

GROSS PROTESTANT INTOLERANCE IN ULSTER.—To refer more nearly to the case we have alluded to, we may state that, as we are advised, about three years ago a school-house was built chiefly by the Catholics in the townland of Inishine, Father Murphy himself contributing £10 out of his private purse for its erection. When the building was completed Sir John Stewart applied for the management, but the overwhelming majority of the pupils being Catholic, the Commissioners conferred it upon the Very Rev. Canon Vincent, P.P. This was not to be stomach by such a powerful person as a Tyrone baronet, and he served a notice to quit and ejection process upon the farmer on whose lands the school building was situated. Canon Vincent was obliged to resign, and Sir John Stewart got the control of the school. But with the schools thus enlightened and generous educationist did not get the hearts or the consciences of the Catholic people, whose children made up the great bulk of the attendance. The Catholic pupils were withdrawn, and Tyrone once more vindicated those noble principles with which the name of the premier county of the North has never ceased to be connected. The baronet, who is such a friend to education that in the sphere of his influence he can tolerate no patronage of it but his own, was baffled, and left to swallow his disappointment, as the Welshman his leek, with contorted visage and lugubrious aspect. Father Murphy soon obtained a house, which at considerable expense he repaired, and had placed under the Board, and which—no thanks to this tolerant aristocrat—is at the present moment operating most successfully, one hundred and four children, or upwards, being in daily attendance at it. Sir John Stewart, not to be lankled in the jealousy of anyone but himself labouring for the advancement of learning, called in the power of the British law at Omagh on a recent occasion to thrust Father Murphy out of this school, as his previous action had driven Canon Vincent from the other; but his charitable designs received a check—a temporary check, at all events—through a legal informality in the preliminaries of his generous proceeding. A Mrs. Rafferty from whom the use of the house for the purposes of education was obtained by Father Murphy, and in whose possession it has been as a freedom, without the payment of any rent, it seems, the last thirty-five years, was not included in the ejection, and poor Sir John suffered a defeat! It is impossible not to condole with this injured proprietor, this aristocratic educationist, this overwhelming baronet, whose wishes even that elastic article the law cannot be stretched beyond due tension to gratify. This and kindred cases explain why it is that discontent and agitation prevail in Ireland. We claim for Father Murphy the sympathy and thanks of our numerous readers for the noble stand he has made, and is making, for religious freedom against the petty imitators in Tyrone of the persecuting Bismarck and the anti-Catholic Falk.—*Ulster Examiner.*

TEMPERANCE LEGISLATION IN THE OLD IRISH PARLIAMENT.—The following interesting paragraph is from the first number of the *Irish Temperance Banner*, just published in Dublin—"Exactly a century ago, when an Irish Parliament was in full swing at College Green, Mr. Froude thus describes its works:—'Other more ordinary work, too, was not forgotten. Roads were made which were the admiration of Arthur Young. Canals were cut; bogs were drained; a new Parliament house was built, with both thrift and skill, for a fourth of the sum for which the same building could be erected to-day. New streets and squares sprang up in Dublin, which, if without beauty, show in their stability, within and without, that the art of doing good work had been learnt, and not as yet cast aside. Glimpses show themselves at times, in the transactions of Parliament, of high spiritual aims. As late as 1774 the Commons made an attack upon drunkenness, and passed heads of a bill to suspend whiskey distilling, which was said, was demoralising the country. Lord Townshend—then Viceroy—informed the English ministry that the House had the bill at heart, that it was generally popular, and would give content and satisfaction throughout the kingdom; and a measure which had no other object than to encourage sobriety would have actually passed into law had not England, in the capacity of guardian of human freedom, interfered. The dawning science of political economy had discovered that governments are unconcerned with morality. Besides the interference with the natural liberty of the subject, it was found that to pass the bill would involve a loss to the exchequer.'—*The English in Ireland*, page 593.

OUTRAGE IN TIPPERARY.—At 7 o'clock Monday evening a small farmer named Michael Burnes, residing at Dengey, six miles from Tipperary, and a mile from Monard police station, left his dwelling-house to go to an out-house in the yard. A man was crouched under the eave of the house, and, before Burnes could get away, fired a shot, which hit him in the ear, and slightly injured that organ, and while Burnes was running, a second shot was fired, which missed him. Burnes attempted to get into a neighbouring house, but before he could enter a third shot was discharged, which hit him in the hip. He was able to make his way to the police station. The men were turned out in full force, and scoured the country throughout the night, but made no arrest. The injured man was brought to Tipperary, and attended by the physicians. To-day an enquiry was held before Messrs. Cust and Massey, but no additional particulars beyond those detailed were brought to light. The man is not seriously injured.—*Freeman.*

SHERIFFS.—The list of forty High Sheriffs, for 1874-5, thirty-two for counties and eight for counties of cities or towns, has just been published in the *Gazette*, and I am sorry to have to state that it is the most Protestant Irish shrievalty that we have had almost since Catholic Emancipation. Of the thirty-two sheriffs of counties only three are Catholics, those of Kildare, Roscommon, and Limerick. Seeing that the High Sheriff has the selection of the Grand Jury, a body that exercises such large fiscal and judicial powers in the county, and that can also even under the new act, or rather in evasion of its admirable provisions, tamper with the petty juries, it is an outrage upon the feelings of a Catholic people to find the Irish Executive frame such a shrievalty. More than one-third of the Irish members of Parliament are Catholics, yet, only about one-tenth of the High Sheriffs are Catholics.—*Cor. of Tablet.*

The great flood of Irish emigration still continues. The return of the number of emigrants who left the country during the year 1873 has just been published, and the result is to show that the exodus is unchecked; nay more, is resuming its (ar)ly gigantic proportions. In the year 1872, 46,212 males and 34,890 females, being a total of 81,102, left Ireland as emigrants. In 1873 the emigration consisted of 51,930 males and 38,219 females, a total of 90,149, being an increase of 12,000 persons, or at the rate of about 15 per cent., over the emigration of the previous year. The total emigration from Ireland since 1st of May, 1861, was 2,252,743 persons, or about two-fifths of the present population of the island. We have no intention of here re-originating the old emigration question. Suffice it to say that in its numbers and its duration the Irish emigration is the most extraordinary phenomenon of the kind in the world's history.—*Dublin Freeman.*

THE BELFAST BANK FRAUD.—At the Belfast Quarter Sessions on Monday, the prisoners Smyth and Rogers were brought forward to receive sentence for conspiring to defraud the Belfast Banking Company. The court was crowded, Rogers looked very pale, but Smyth had a rather flushed appearance. His Worship, in delivering sentence, dwelt at some length



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**MONTREAL, FRIDAY, FEBRUARY 27, 1874.**  
**ECCLESIASTICAL CALENDAR.**  
FEBRUARY—1874.  
Friday, 27—Ember Day. Of the Feria.  
Saturday, 28—Ember Day. The Holy Lance and Nails.  
MARCH—1874.  
Sunday, 1—Second in Lent.  
Monday, 2—Of the Feria.  
Tuesday, 3—Of the Feria.  
Wednesday, 4—St. Casimir, C.  
Thursday, 5—Of the Feria.

**NEWS OF THE WEEK.**

Without waiting for the meeting of Parliament Mr. Gladstone has tendered his resignation, and by his advice Mr. D'Israeli was sent for by Her Majesty, and entrusted with the formation of the new Cabinet. The following names are given, as from official sources:—

LONDON, February 26.—The following list of members of the new Cabinet is official:—First Lord of the Treasury, Benjamin Disraeli; Chancellor of the Exchequer, Sir Stafford Northcote; First Lord of the Admiralty, George Ward Hunt; Secretary of State for the Home Department, Richard Assheton Cross; Secretary of State for the Colonial Department, Earl Derby; Secretary of State for the Colonial Department, Earl Carnarvon; Secretary of State for War, Gathorne Hardy; Secretary of State for India, Marquis of Salisbury; Lord High Chancellor, Lord Cairns; Lord Privy Seal, Earl Malmesbury; Lord President of the Council, Duke of Richmond; Lord John Manners is appointed Postmaster-General.

The Ashantee War has, if we may believe the telegrams, resulted in a complete success. The British troops having effected their entrance into Coomassie, and imposed their terms upon the conquered King. Nevertheless we have our misgivings that there will be fresh troubles in the same country before long.—Doubts are entertained in some quarters of the truth of the reports of the death of the great African explorer, Dr. Livingstone. We fear, however, that there can be but little reason to reject the sad tidings that have reached Europe as to his death from dysentery, contracted by long exposure to wet and other hardships.

In the long account given by the *Times*' Special Correspondent of the marriage of the Duke of Edinburgh to the daughter of the Czar, it was stated that, during the celebration of the marriage according to the rites of the Russian Church, the chalice was handed not only to the bride but to the Protestant bridegroom, who both partook of the B. Sacrament. This story, to us, seemed incredible. Low as the Russian Church has fallen! degraded as is by its servile subjection to the State—still its faith in the mystery of the Eucharist has always been preserved, which faith, is in every respect identical with that of the Catholic Church. We could not therefore bring ourselves to believe that such a horrid sacrilege as that reported by the *Times*' correspondent could possibly have been committed, even by the Russian clergy, degraded as these are by their State connection. There is evidently some mistake here—we thought; and owing to the crass ignorance so common amongst Protestants, the writer in the *Times* has confounded some symbolic part of the Russian matrimonial service, with the celebration of the Eucharistic sacrifice.

This opinion is confirmed by a subsequent letter in the *Times* from the same correspondent, writing under date 2nd inst., in which he frankly acknowledges his absurd blunder:—

"I must now cry *Miserere*, and correct a few mistakes into which my pen has slipped during this hurried time. The Dean of Westminster has been kind enough to point out to me that the cups presented three times to the Duke and Duchess of Edinburgh during the Russian service was not the Sacrament (the wine and bread being administered in the Russian Church mixed together in a spoon) but a cup emblematical of the joys and sorrows of which husband and wife must partake together through their lives. The bridal pair did not enter the inner chapel at all, for no woman is allowed to pass the sacred doors."

This shows how careful we should be in receiving any statements of Protestants with regard to the rites and ceremonies of religion. They may intend to tell the truth; but on all matters connected with the doctrine and discipline of the Catholic Church or the rites of the Oriental Schismatics—they are so pro-

foundly ignorant, that they are always falling into the most ludicrous errors.

It is reported that the Piedmontese government, not satiated with the plunder of the convents, is about to seize upon the property set apart by private donations, testamentary and otherwise, for the support and keeping in repair of the great Basilicas of Rome: and that this is but preliminary to a raid upon the museums and galleries of the Vatican. There is much excitement about the Bismarck-Marmora business, and a coldness betwixt the Italians and Germans in consequence.

In spite of copious showers of rain that have lately fallen, the famine in India is becoming day by day more terrible. A population equal to that of the British Islands finds itself without food, remedy there seems to be none; and hunger, followed close as usual by pestilence, is already making sad havoc. What it will be some weeks hence when the slender provisions of rice shall have been exhausted it is dreadful to contemplate.

Tidings reach us from South America to the effect that Asiatic Cholera is making great ravages at Buenos Ayres. The people are panic-stricken, and are deserting the city.

On our first page we present our readers with the first part of a series of articles from the *Dublin Review* on the great Protestant Riots that occurred in Scotland and England towards the close of the last century. Who knows whether similar scenes of brutality may not be witnessed by the Catholics of the present day?

It is no use saying that men are becoming too enlightened, and too highly civilised; or that the principles of civil and religious liberty are better understood, and are more respected now than they were some ninety years ago.—To reason thus would be foolish, and contrary to facts. Do the persecutions to which the Church is subjected at this moment in Germany and Switzerland; does the wholesale robbery of the convents and monastic Orders in Italy; does the applause which greets these persecutions and spoliation from the Protestant press generally, warrant the belief that the world is more enlightened, more conscientious, more attached to the principles of civil and religious liberty than it was in the days of our grandfathers? than in those dreadful days when stimulated to madness by the exhortations of their evangelical ministers, the rabble of the large cities of the Empire unfurled again the banner of the Reformation; and to the battle cry of "No Popery," reproduced before the men of the 18th century the horrid scenes enacted by the Reformers in the 16th, and gave the world a foretaste, or glimpse as it were, of the horrors that were shortly to follow in France, under the standard of democracy, and to the cry of "Liberty, Equality and Fraternity." The spirit of 1792-93 was already at work in 1780.

Man is by nature always the same, and the devil has not greatly altered since the days of the first Reformers, or of those of George III. What has been may be again. Little perhaps in the first century did the residents of Pompeii and the other cities at the foot of Vesuvius anticipate the catastrophe. The volcano had long slumbered, and they fondly deemed it was at rest for ever, till they were fearfully awakened from their dream of fancied security by the outburst of the storm of ashes and lava from the mountain which for ages had appeared so innocent, so tranquil. So it is perhaps with the Catholics of the British Empire. They too may fancy that the Protestant volcano is exhausted. Not so. It is not dead but only sleeping; and it will be a marvel if it be not again roused to hellish activity by the stimulants daily and hourly administered to it by the men of Exeter Hall, and the enemies of the Church of every shade of belief, or rather disbelief. In the "No Popery" cry again being raised, we hear the mutterings of the coming tempest; and the shouts of applause which from across the Channel greet the ears of Bismarck, are as the first throes which prognosticate the approaching cataclysm.

It is well therefore to cast a look back from time to time, and to enquire what manner of spirit this "No Popery" demon really is:—for such as he was in the days of Luther, and of Knox; such as by the still standing ruins of the glorious edifices raised by the pious zeal of our Catholic ancestors to the glory of God, and ruthlessly destroyed by the brutal rabble of the Reformation, he is proved to have been in the 16th century, the very same does contemporary history show him to have been at the latter end of last century; and such therefore we may reasonably expect that he will approve himself to be, in these our days should he again be loosed upon the earth. It is well too that we should know in what guise the first Protestant Reformers presented themselves to the Catholic world, and what it was that provoked the severe measures of repression resorted to against them—measures not more severe however than those which the British Government of 1780 was at last, in

self defence, compelled to resort to against the Protestant army of martyrs under the ostensible leadership of Lord George Gordon. Alva is denounced as a monster of cruelty; but George the Third by his firmness, and well-timed orders to his troops by whom the "No Popery" demon was at last quelled and driven back to its lair, only imitated the conduct of Alva, who had to deal with the same evil spirit and with the "No Popery" devil of his day. The fight was a *l'outrance*; quarter was neither given nor taken.

The reader who may happen to remember Dicken's *Barnaby Rudge* will not fail to notice the coincidence betwixt the narrative of the Great Protestant Riots as given by the novelist and that of the *Dublin Reviewer*. Both have closely adhered to established historical facts—naught extenuating, but naught setting down in malice. But whilst the novelist does not show us the elaborate processes by which the said Protestant Riots were prepared, and brought to maturity by the agency of the evangelical clergy and Protestant Alliance of the day, the *Reviewer* shows us that the outbreak against Catholics and Catholic property had been deliberately resolved upon; though of course the evangelical gentry did not in their hellish calculations take into account that a Protestant rabble, once roused to fury, might sack and burn Protestant as well as Catholic property.

**HOME RULE.**—Dr. Butt, lately elected for Limerick, at a Home Rule meeting claimed 83 members in the new House of Commons as prepared to vote for Home Rule. With such a party, Government, whether it be a Gladstone or a D'Israeli Cabinet that rules, must come to an understanding, and it is by no means impossible that to the latter may be left the task of bringing about the much desired reform, or rather return to old Tory principles.

There is, it should always be remembered, no necessary antagonism betwixt Home Rule and Conservatism, in the best sense of the word. We will go further and will assert that Home Rule—that is to say, local self-government—involves an essential Tory principle, and cannot be opposed consistently by any who call themselves Tories. Unification, or centralisation, on the contrary, is essentially a Liberal or democratic principle; and hardly by a Liberal Government can we expect that principle to be supported. Let us look at facts.

Why did the Conservatives in England, for instance, or Tories, as they are called, for the most part sympathise with the Southern States in the late great war betwixt North and South? Why, on the other hand, did Liberals, did the Democrats and all Revolutionists extend their sympathies to the Northern States? The reason is obvious. Because the war was essentially a war for Home Rule, Local Self-Government, or State Rights, on the one hand, and for Centralisation on the other hand; therefore, of course, the cause of the first—i.e., State Rights, or Home Rule—challenged the sympathies of all Tories; that of the latter, or Centralisation, the sympathies of the Liberal or Democratic party.

For the same reason in France in '89, almost the first work to which the revolutionary party addressed itself was the elimination of all local self-government, or Home Rule. The partially independent, self-governing Provinces known as *les pays d'état*, were an abomination to Liberals, for their existence impeded the onwards march of the revolutionary car. They were not only, as Necker admitted, as the great French revolutionist, Louis Blanc, admits, invariably the best governed, the lightest taxed, and happiest in every respect, portions of the old French monarchy, but they were by their very constitution the natural enemies of centralised despotism, which is the essence of democracy when it ceases to be anarchy. Therefore, the old Provinces of the French Federated Monarchy were broken up, cast into the revolutionary melting-pot, and fused down into Departments, the docile instruments of every tyranny. This, in the political order, was the crowning injury that the Revolution brought upon France, from which she never has recovered, and never can recover. It is owing to this that the establishment of free constitutional government is impossible in France, and that her people are doomed ever to vacillate betwixt the despotism of the Commune, and the despotism of the Empire.

The Home Rule principle is therefore not only not in antagonism to Tory or Conservative principles, but it should be, and if politicians were consistent, would be, in perfect harmony with the latter. True, all the details of Home Rule have not been elaborated; we have as yet the scheme before us only in the rough; the block out of which it is to be wrought requires yet much chiselling; but for all that, the principle it involves is a sound principle, and eminently favorable to liberty, and the permanence of the British Empire; just as the *mania* for centralisation and unification everywhere so rife, constitutes one of the great dangers with which the cause of rational

liberty in Europe is menaced. The Republic, One and Indivisible, is always the last word of the Revolution; the principle it embodies, if reduced to practise, is invariably ruinous to freedom. The Conservative friends of the latter can best meet it by enrolling themselves beneath the standard of State Rights, and advancing to the combat with the cry of "Home Rule."

**JEDBURGH JUSTICE.**—To hang a man first, and try him afterwards, was characteristic of a particular kind of justice once prevalent on the Borders betwixt England and Scotland.—The practise, erroneously supposed to have become extinct, still survives in the Montreal *Witness* in Canada; but it leads occasionally in his case, to unpleasant results, such as having to swallow one's own words, and otherwise "eat much dirt." But this is a diet that the evangelical editor of the *Witness* must by this time be used to; for there is no man in Canada, indeed in North America, who has eaten so much dirt, as has the editor of the *Witness*, or who so often has had his own words forced down his throat.

In the case to which we are actually alluding, the *Witness* had charged M. Mousseau, M.P., in connection with a most lamentable occurrence of attempted suicide, with conduct unbecoming a gentleman, or a Christian; with offences, in short, which, if true, should ensure his expulsion from all decent society. M. Mousseau replied by taking legal proceedings against his slanderer, who, in consequence, was arrested in the course of last week, and held to bail. With the crack of the whip in his ear, of whose lash the said editor of the *Witness* has a wholesome dread, the fellow put forth one of his usual whining abject apologies to deprecate the wrath of him whom he had slandered, and from whom a sound flogging seemed imminent.

"Such a mistake, however unintentional, is only to be acknowledged with the amplest apology. We should have been glad had we been able to have brought our investigations to this point before we heard of proceedings at law, but feel it our duty to do so now, whatever the consequences to the case." *Witness*, 26th inst.

From this it appears that it was not till he had been menaced with an action for libel, that the editor of the *Witness* made any serious enquiries as to the truth or falsity of the charge by him published against M. Mousseau. As in the case of the Marquis of Ailes, whom the *Witness* accused of murder, and as in other cases innumerable the rule of the *Witness* is, "sentence first, trial afterwards."

The schism amongst our separated brethren of the Protestant Episcopal denomination in Canada, seems to be extending itself. It broke out in Ottawa, where a new sect was inaugurated under the name of "Reformed Episcopal Church;" but the movement has spread till it has reached Montreal, which city has, so we learn from our exchanges, endorsed the proceedings at Ottawa. In the Montreal *Herald* of the 19th inst., we find communications on the subject, in which the immediate revision of the Anglican prayer book is urged as a measure of paramount importance; whilst another writer contends that "there is nothing more appalling than the present condition of religious life in this city," and that the only hope of salvation is to be looked for in a visit from Dr. Cummins, with Messrs. Moody and Sankey. If this be the true Anglicans of Montreal must be in a "parlous" state. What does their bishop, Dr. Oxenden, say to it? He should be the person most interested, and yet he is not taken into account at all.

**"THE SUNDAY TIMES."**—Under this caption a new Protestant journal has made its appearance in Toronto. From the character of the number that has been sent us we should suppose it to be intended as an organ of the high church party, and got up in opposition to the evangelicals.

**The Westminster Review.**—January—1874.—The Leonard Scott Publishing Co., New York: Messrs. Dawson Bros., Montreal:—

The current number of this leading Protestant serial opens with an article in favor of the disestablishment of the English State church. The argument in favor of this measure is powerful, and the *Reviewer* points out that Mr. D'Israeli may very likely be the man to enforce it. Has he not, in his novel of *Lothair*, expressly laid down the principle that, "Parliament made the Church of England?" And if so, surely Parliament has an undoubted right to unmake it.

In a second article the *Reviewer* exposes what he considers to be the defects of the actual *Metropolitan Police System*. The third is an essay on *Missions to the Heathen*, which will be read with interest by Catholics; it is in fact a complete vindication by a Protestant, of the truthfulness of Marshall's great work on *Christian Missions*. Then we have another on the Working Classes; then the inevitable but dreary article on John Stuart Mill; followed by a treatise on Railway Traffic,—Radical Charity, and the usual criticisms on contemporary literature.

WRITTEN FOR THE TRUE WITNESS.  
SHORT SERMONS FOR SINCERE SOULS.  
No. 52.

"THOU SHALT NOT STEAL."—7th Com.

To understand, Christian soul, the grievousness of the sin of stealing, one has only to consider for a moment the crime of Judas.—Avarice had taken possession of his heart; a desire to have, growing up strongly within him, covetousness overpowered honesty. At first probably this was only in small things. A bunch of grapes in his neighbor's vineyard, or a companion's toy in his childhood, may have been the first occasion of his fall, for the lapses into sin are always gradual. Advanced at length to the office of purse-bearer to the Apostolic College, his desire of having, found wider scope. Unresisted, it grew stronger and stronger, until it so overbalanced his judgment, that the betrayal of his Divine Lord and Master—that crime of crimes which has rendered his name execrable for all time before the nations—appeared to his eyes only a small matter in comparison with the gain of thirty paltry pieces of silver. "Jesus Christ even though he be the Saviour must be betrayed in order to add those shillings to thy store." Thus spoke avarice in the breast of Judas, and avarice had long before stifled every opponent in that breast. Christian soul, can that crime be small which entails such grave consequences? Can the stealing of even a bunch of grapes or a companion's toy be of light moment, when it leads up to so great a degradation? For depend upon it, there is an intimate connection between the first bunch of grapes stolen by the boy Judas, and his subsequent betrayal of his Divine Master. The same spirit prompted both. As the oak and the acorn are one; Judas the grape stealer, and Judas the Betrayer are only one and the same person in different spheres of action. And both hanged himself with a halter. Tell me not that Judas' unhappy end was the consequence of sacrilege; of having appropriated monies which belonged to the Church. I grant you that his final penitence arose from this; I grant you that his death by hanging brought on by despair arose from his sacrilege; but from what did his sacrilege arise I pray you? From the first bunch of grapes. Nor is Judas the only example of the dreadful length to which a desire of having will lead mankind. King Achab coveted Naboth's vineyard to make it a garden of herbs because it was nigh and joining to his house. And he sent to Naboth offering him a better vineyard, or if more convenient to him, a sum of money whatsoever it was worth. But Naboth was unwilling to part with the inheritance of his fathers. And the covetous spirit being strong in King Achab, he went home in sorrow and refused to eat. And Jezebel, his wife, learning the cause suborned two witnesses to swear that Naboth had blasphemed God and the King. And Naboth was brought without the city and was stoned, and King Achab held Naboth's vineyard. "And the word of the Lord came to Elias the Thibsite saying—Arise and go down to meet Achab King of Israel who is in Samaria; behold he is going down to the vineyard of Naboth to take possession of it. And thou shalt speak to him saying—Thus saith the Lord. Thou hast slain, and moreover thou hast taken possession. And after these words thou shalt add. Thus saith the Lord. In this place wherein the dogs have licked the blood of Naboth they shall lick thy blood also. . . . And of Jezebel also the Lord spoke saying—The dogs shall eat Jezebel in the field of Jezreel." This is a terrible punishment for a terrible crime, but both crime and punishment, Christian soul, were brought about by the desire of having. Nor need we go back, thousands of years in search of examples.—Have we not them in our own times and at our own doors? This unhappy crime; this unfortunate desire of gain, this covetousness of our neighbor's goods—how many sins, how many injustices, nay how many murders does it not daily entail? Yes, alas, we have Achabs without number around us; men who for a paltry gain, for a few pieces of silver which they can enjoy only for a few short years, in order to gratify a miserable lust for having, will perpetrate any injustice, will rob Naboth of his life in order to gain his vineyard, even though the dogs should afterwards lick their blood in the place where they had licked the blood of Naboth. Christian soul, if the degradation brought about by a crime be any measure of that crime's enormity, surely the crime of stealing must be beyond measure great.

But the temporal evils which befall the thief and the robber are small in comparison to the eternal evils that await them. The Apostle St. Paul enumerating to the Corinthians those sins which exclude from the kingdom of heaven expressly mentions both theft and robbery, and puts the thief and the robber in the same dark category as the idolator and adulterer. St. Austin condemns them to a hell of their own, which shall be made up of torments peculiarly theirs. They will be condemned, these robbers (and bear in mind by robber is meant, not only the man who takes your property with

violence, but him also who by due process of law takes your property if unjustly—they will be condemned these robbers he says, to live and suffer in flames the most horrible and most cruel. And what flames? Not those destined for the ordinary sinner? No! in flames far more terrible. For if by the sentence of the Eternal Judge, he who has not given alms is condemned to hell; to what kind of a hell will those be condemned who instead of not giving, have taken away? If he who has not clothed the naked shall burn with the devils, where think you, will they burn, who have rendered them naked?

Another reason for the gravity of the crimes of theft and robbing, is, that they are crimes against society, against the whole human race. Not only does the thief injure the man from whom he steals, but he injures also every individual man. For what is it that secures the tranquility, not only of families, but of cities, of republics, and of kingdoms? It is not that justice, that law and order, which give to each one what is his own, and forbid any one to hold what is not his? Nor is this only a human law, or law of nations. Jesus Christ in His holy Gospel, has confirmed this human law, and by confirming it, has raised it to the dignity of a divine law, and has thereby rendered it obligatory not only by reason, but by conscience; not only for this world, but for God, not only for time, but for eternity.—“All things,” He tells us, “whatsoever thou wouldst that men should do to thee, do thou also to men.” But the thief and the unjust overturn all this; they sin against all human society by breaking, as much as in them lies, that which binds society together, and by making justice, law, order, a mockery and a snare. Take away justice, says St. Austin, and what are Governments but a public robbery? What would you say, Christian soul, of the man who should endeavor to stay the earth in its course, thereby to destroy the world and all that is in it? Though a fool for his pains, because he could not do it, you would yet deem him the most abandoned of men for wishing to do so great an evil. And yet this is the conduct of the thief and robber, in the social order. Though his particular act of theft may not, perhaps, be able to stop the course of public order, which, like a huge planet, holds on its course; though his particular act may not destroy the whole social fabric of this world of ours, still his act of theft, however small, is directed towards that end, and if it fail, it is not his fault, but the fault of the small means within his power. How great a wretch then must this thief and this robber be? Do you recognise yourself, O ye unjust, in this man who would overturn this world and destroy it? Let us consider for a moment, what would be the result, if this world of ours were to meet with an obstruction, which should arrest it in its course. The trees would fall to the ground as though snapped by a mighty wind; rocks, hills, and mountains would be cast down; everything moveable or that could be torn from its base would be hurled from its fastenings; the waters of our rivers would be dashed from their courses; the ocean bed would be left dry; in one word, universal ruin and devastation would prevail; primeval chaos would reign supreme. And what is true of the material world would be true also of the social world.—Stop, if but for a moment, the due course of law and order, that moment chaos returned would reign supreme. Brother would rise up against brother; neighbor against neighbor; city against city; province against province; nation against nation. Maimings and murders and wars would be the sole occupation of men. Crime would stalk like a huge spectre through the land, until death with his huge scythe had mown down the last of mankind from off the face of the earth. Behold, O Thief, the dreadful nature of your crime!

A pilgrimage to Rome is being organized amongst our Catholic brethren of the United States. It is expected that it will leave this Continent in the month of May next.

Mr. Belle, whose conducted as Immigration agent was made last year the subject of an official enquiry, has been acquitted by the Government, of the charges brought against him.

A MARRIAGE DIFFICULTY.—According to one of those very interesting and reliable documents, a marriage certificate, Miss Euphemia Robert, of Longueuil, aged 21, and Mr. Hermisdas Potevin, aged 17, were joined in the bonds of matrimony, on the 12th inst., in the village of Champlain, the officiating person being Rev. Edward A. Lawrence, Jr., Presbyterian minister. One would think, in the natural order of events, that the act of sacrifice completed the young victims on the hymeneal altar would have accepted their new condition and responsibilities quietly. Unhappily, however, this was not the case, Mrs. Potevin, on Friday, making a complaint that her better half had gone away, or rather had been forcibly detained by his parents at Point St. Charles. The law was called into requisition, and a subpoena was issued; and on Saturday morning the newly married man made his appearance. He stated that he had of his own untrammelled will left his wife. Various rumours are afloat respecting this case, and it is probable further action will be taken in the Superior Court.

THE ELECTIONS IN VICTORIA.—The Government candidates, Messrs. DeCosmos and Roscoe, have been elected to Parliament for Victoria.

HOME RULE.

An influential and spirited meeting of the Montreal Branch of the Irish Home Rule League, was held on the 20th inst in the Rooms of the Irish Catholic Benefit Society, Toupin's Block, McGill Street.

The President, E. Murphy, Esq., who occupied the chair, in opening the meeting said that the cable despatch just to hand, brought the important news that Mr. Butt, the leader of the H. R. Movement in Ireland, at a meeting held the day before, claimed eighty-three supporters in the new Parliament, of whom twenty-four were elected in England. Mr. Butt had also asserted that a Conservative Government could not last more than three sessions.

Mr. Murphy referred to Hungary as an instance of the benefit of Home Rule, as previous to that privilege having been given to her she was a clog to Austria, while now there were no more loyal people than the Hungarians are to Austria. If Home Rule were given to Ireland, it would release the twenty to thirty thousand soldiers, and the immense constabulary force within her borders, as the causes of discontent and disaffection would be removed.

The chairman also said that previous to the recent elections, English papers had said that the 24,000 signers of the requisition calling the great Conference held in Dublin Nov. last, were the only Home Rulers in Ireland. But the lie had been given to their statements as in the late elections, 59 or 60 pledged Home Rulers have been returned in Ireland, and these probably represented three-fourths or more of the electors of that country. He expressed his gratification at the correct reports of the last meeting, which had appeared in the *Tra* *Witness*, *Herald* and *Witness*, as these papers published in full the Resolutions of the Dublin Home Rule Conference, thus placing the principles on which we claim Home Rule for Ireland, clearly before our fellow-citizens.

He also informed the meeting that by last mail the Council had remitted to the parent association, £150 stg. with a request that the names be published in *The Nation*, and that subscribers of one pound stg. and upward, be enrolled members of the parent association.

Mr. P. J. Coyle moved the first resolution:—*Resolved*,—That this meeting of the Montreal Branch of the Irish Home Rule Association desires to give expression to its deep sense of gratification at the results of the recent elections in Ireland, which affords the most conclusive proof of the great popularity of the Home Rule League.

He said, it required no lengthy speeches in our day to prove the desirability and evident necessity of Home Rule for the peace and prosperity of Ireland, no sane man in Canada, at least, would attempt to deny the right of the Irish people to a local Parliament to legislate for their own internal affairs. If Home Rule could be secured by logical and eloquent speeches, an army of them could be presented before the British House of Commons which must convince its most ardent opponents of the justness of our demands. We are, all of us, highly gratified with the result of the late election in Ireland. A majority of the elected being Home Rulers shows that the people are awake to their rights. We have a deep interest in this movement; our undying love of native land, and also the prestige a free and prosperous nation would give our people in every land. Home Rulers crave no special favors but demand in a constitutional manner their simple rights. In this Dominion every province has its own Local Parliament; even Manitoba with its population of twelve thousand, has its local house and the Dominion Parliament even gives it a large bonus to defray its expenses. Why then should not Ireland with her large population and immense internal resources be allowed the same privilege, especially as she would not only be self-supporting, but contribute largely towards the general expenses of the Kingdom.

The resolution was seconded by W. P. McGuire, Esq., and unanimously carried.

Dr. Hingston being requested to speak, said: I wish to say plainly and frankly that my heart is entirely in this movement. [Applause.] There have been in times past in Ireland movements that had not my support nor encouragement, but this is one founded on justice, and in right; and what have the people of Ireland asked for?—that they shall act in everything concerning their own country's legislation for themselves. [Hear.] Whatever views may be held by persons out of Canada, we in Canada can have but one opinion; when we give, as Mr. Coyle has expressed it very well to-night, to a little place with but 15,000 inhabitants—Manitoba—a local government, when we give to British Columbia another, to Ontario another, to Quebec another, to Nova Scotia another, to New Brunswick another, and another to a little island beyond, is it not fair, just and reasonable that a population of five and a half to six millions—which was at one time eight millions—should have a local government of its own? [Applause.] Gentlemen, it is a mere matter of justice, and I am happy to say that Irishmen are united in what is so just and so reasonable. [Hear—applause.] I anticipated this success, and why? Because the people are united, and because they are so united with those who are, and who have ever their friends—I allude to the clergy of Ireland. In some of the movements that have taken place there has not been this *entente cordiale* between the clergy and the people, resulting in disaster, dismay, and defeat, but in this movement, as the people are united with those who guide the intellects and hearts of the people, there cannot, I think, be such a word as failure. It so happens that I am intimately acquainted—I may count as a personal friend of mine the leader of these men, Isaac Butt, (applause)—one of the most genial, one of the most talented men, yet one of the most simple-minded of men I think I ever knew. There is no more ostentation about him than about a little child—quite as simple—and when I saw that he had been selected, or rather circumstances had placed him in the foreground, I thought that Ireland could not have made a happier choice than in taking him who perhaps is not second in intellect to any man in Ireland (applause); he has had his failings—failings common to most Irishmen, though not failings arising from defective judgment; he is a little convivial, very good-natured, a jolly companion, and that sometimes leads to little troubles which only the one who partakes in them suffers from; but apart from that little, pleasant, amiable defect, and one which all Irishmen are readily disposed to pardon, he is not only the soul of this movement, but the head and front of it; and with the support of those who have been the faithful guides of the people through good repute and through bad repute who always have been the leaders of that people, never betraying them, and who always have the right to guide them; we feel that he has in this movement a strength which no man who ever battled for the cause of Ireland had before. [Applause.] Instead of claiming what is impossible to get; instead of speaking of grievances—and Irishmen have certainly had them—this should be asked for as a matter simply of justice and of right. [Hear.] It is unnecessary to take up old sores whereby you divert attention from the present wants of the country, and what can be the remedy? We in Canada have some seven or eight local governments in addition to a Federal Government, where of course, all the virtues are united. [A laugh.] We ask Home Rule simply as a matter of justice, no more, and let us rest our claim there. It is our right—the right of the people—and though we are separated from them by the broad Atlantic, we sympathize with them deeply, of which the best evidence is the money sent a week or two hence. [Loud applause.]

Mr. Ryan, M. P., stated that when the movement

first originated in Ireland he thought it would grow to a successful issue. He was convinced of fair play from the English people, for he believed they were a people who were possessed of a sense of justice to a very great extent indeed, but they would succeed by persuasion, not by force. He alluded to the causes of confederation, relating principally to the dead-lock which had arisen in 1866 between the Provinces of Ontario and Quebec, and as a result, had the prosperity of these Provinces decreased?—the contrary had been the case, while the other Provinces had also prospered greatly. He was perfectly and morally satisfied the same result would ensue when Ireland had its own local Parliament. The great success attending the Home Rule movement in Ireland showed the general feeling of the people, notwithstanding that the elections had been sprung upon them undoubtedly for the purpose of strengthening the Liberal Party. The English people, to a great extent, loved justice and fair play, and when in the future, Home Rule would be granted with the right of legislating for the good government and well-being of Ireland, he firmly believed that the Union would be strengthened, and would not be a source of weakness as it had been in the past; he further believed that Ireland and England would be in a more prosperous state after its accomplishment. Ireland would prosper, and why? because she would then be in a position to do what legislation did not do at the present moment—pass such laws as would be calculated to foster and encourage manufacturing industries among themselves. They owed it to the laws existing long ago previous to the Union and since that everything had been done to discourage manufacturing industry save as respected the production of linen; and if Ireland could successfully compete with other countries in linen, why could not other branches with encouragement be equally successful. [Applause.] At present the difficulties were want of capital, and the want of a market; to his mind, the manufacturing industries of a country were somewhat similar at their foundation to children in infancy, when the child required more care and protection, but when it grew to man's estate it could go forth without this protection. [Applause.] He expressed his pleasure in having been present at the opening of the Victor Hudson Cotton Mills, which for its location has been exempted from taxation for 25 years by the Hochelaga Municipality, and he urged that, as in Canada, a local government in Ireland could legislate to foster in this manner various industries. He believed that as the Duke of Wellington, one of the greatest opponents of Catholic Emancipation in 1828, had granted this measure in 1829, so would Mr. Disraeli, ere he would abandon the reins of power, come down to Parliament and ask the House to grant a local parliament to Ireland. [Applause.]

Mr. Howley addressed the meeting in a very eloquent and able speech advocating the movement and citing history in support of what he said, and concluded by calling on his hearers to do their part by subscribing to the funds.

The Chairman then announced that the subscription during the evening amounted to about \$200 after which the meeting adjourned.

The next meeting will be held on Tuesday evening the 3rd March at which all are invited to attend. We append the names of the subscribers:—*Messrs.* Dr. Hingston, \$25.00; Wm. Wilson, 2.00; P. Dinnaheen, 5.00; John Curran, 5.00; Michael Mullin, 5.00; P. McCrory, 5.00; Thos. Hanly, 5.00; D. & J. Shea, 5.00; Michael Foley, 5.00; Hugh Gallagher, 5.00; John Toohy, 1.00; P. J. Coyle B.C.L., 5.00; John Gillies, 5.00.

MONASTIC INSTITUTIONS.

(To the Editor of the Witness.)

Sir,—Goldwin Smith has informed us that “what-ever graces may be found in the writings of Froude the grace of truth need not be looked for in them.” Miss Strickland has also accused this writer of “audacious falsehood,” and Mr. Milne, of New York, has stamped his charges against Mary Queen of Scots with infamy ineffaceable.

I have yet seen no reply to his most wicked attack on Monastic institutions, a long extract from which appeared in a recent number of the *Witness*, but feel confident that in due time he will be fully and effectively answered, that his mendacity will be again exposed. Meantime, may I request that you will oblige many of your readers by inserting the following from the preface of a work of high repute “On the State of Religion and Literature in the Ninth, Tenth, Eleventh and Twelfth Centuries,” by the Rev. S. R. Maitland, F.R.S. & F.S.A.:—“Librarian to His Grace the Archbishop of Canterbury, and keeper of the MSS., at Lambeth.” This book, published in 1845, has acquired a world-wide celebrity, as one of learning and research, and has largely aided the conversions to the Catholic Church from the higher circles in England, the writer still, however, remaining Protestant.

“It is impossible to get even a superficial knowledge of the mediæval history of Europe without seeing how greatly the world of that period was indebted to the Monastic orders; and feeling that, whether they were good or bad in other matters monasteries were beyond all price in those days of misrule and turbulence, as places where God was worshipped, as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow,—as central points, whence agriculture was to spread over bleak hills and barren downs, and marshy plains, and deal its bread to millions perishing with hunger, and its pestilential train,—as repositories of the learning which then was, and well-springs for the learning which was to be,—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute,—as the nucleus of the city which in after days of pride, should crown its palaces and bulwarks with the towering cross of its Cathedral.

“This I think, no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not, indeed, by the yelling of illiterate agitators, but by a quiet and sober proof that I have misunderstood the matter. In the meantime, let me thankfully believe that thousands of the persons at whom Robertson and Fortin and other such very miserable second-hand writers have sneered, were men of enlarged minds, purified affections, and holy lives; that they were justly revered by men, and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow-creatures.” (Page 4)

Again (p. 11) he says: “That there ever was truth in the coarse and filthy abuse heaped upon the Monastic order, as a body, by some who were forward in the business of the Reformation is what I suppose never was believed by any one who had a moderate knowledge of facts.”

You will observe the force with which Mr. Maitland speaks of certain writers—the most prominent indeed—against the Church and her institutions. He no doubt discovered, from day to day, as he advanced in his enquiries, how much he had been misled by those men, and hence his indignation in denouncing them. Doctor Newman's experience was similar. In page 321 of his *Apologia pro Vita Sua*, he speaks of “considerable misapprehensions” he had made in his Protestant days, and, “unpleasant as it was to avow,” gives as the explanation, “I had leaned too much upon the assertions of Usher, Jeremy Taylor or Barrow, and had been deceived by

them.” It is no wonder that Leckie observes (Nationalist in Europe, vol. 1, p. 179).

“In the time of the Reformers the study of evidence, and indeed all searching investigation into the facts of the past, were unknown. The Tractarians were pre-eminently scholars, and when they arose the laws of historical criticism were developed to great perfection.” MATTHEW RYAN. 19th January, 1874.

TEMPERANCE REUNION.

On Ash Wednesday evening, a very pleasing demonstration took place in St. Ann's Church, being the annual feast of St. Ann's Total Abstinence Society.

This beautiful little Church was filled with a highly respectable congregation comprising many of our leading Irish citizens from all parts of the city. The Officers and Committees of St. Patrick's Total Abstinence Society, and also those of St. Bridget's Total Abstinence Society being present on the occasion in full Regalia, were seated in front of the congregation with the Officer and Committee of St. Ann's Total Abstinence Society whose guests they were.

A very eloquent and instructive discourse was delivered by Rev. Father Duggan. A large number took the Total Abstinence Pledge which was administered by the Rev. Father Hogan, the indefatigable pastor of St. Ann's. A Grand Benediction of the Blessed Sacrament was given at which the singing was very good. Mr. P. J. Curran presided at the Organ in his usual able manner. It is very encouraging to see such a very large number of our Irish citizens enrolled under the banner of Temperance, it is a sure indication of the growing influence of the Irish race in this, the commercial metropolis of the Dominion. T. H.

At the Trappist Convent Church, Tracadie, Nova Scotia, on Saturday the 14th day of February, the 30th day after his death, High Mass was celebrated for the repose of the soul of the late James Vaughan, of Huntley, Ontario, formerly of Westport, County Mayo, Ireland.

The Celebrant was the Rev. Edward Vaughan, brother of the deceased.—*Argus* 27th Jan.

REAL PROPERTY.—The splendid farm of Mr. Hadley was sold a few days ago to Drs. Trudell and Franchère, Messrs. G. H. Dumesnil, A. Brunet, and F. G. Bouthillier. The property is well situated, at Cote St. Paul Bridge, surrounded by Catholic and Protestant churches, manufactures, and the Western station of the City Cars. We are informed that in a few days the farm is to be sold by lots to suit purchasers. There is no doubt that we shall see next Fall, many residences on that part of ground from the Lachine Canal to the Canal of the Aqueduct.

The Lottery at the Congregation of Notre Dame, as already announced, will take place on the 2nd, 3rd, and 4th of March.

Bishop Lewis, Ottawa, preached to-day (Sunday) a very threatening sermon against those who are organizing the Reform Episcopal Church. Staunch supporters of the church applaud it, while those who are leaving the church on account of the High Church tendencies here characterize the sermon as ridiculous, and from its absurd denunciations, amounting to excommunications, say it will do them great good.

“INDETERMINATE” IN THE WOOD MARKET.—Under this heading, the *Hamilton Spectator* hits off nicely the means by which the wood-sellers in that city perpetrate fraud upon the public by lack of measurement, &c. It says:—“It is very often true that one gets a quantity of wood for a cord, which will not measure two-thirds of a cord. This business of robbery in wood-selling has been licensed by such long practice, that full measurements would have disastrous effects upon the calculations of a great many wood-sellers. There is a class who will bring a few crooked sticks from trees that died of palsy twenty years before, and without winking or finching, declare that there is a cord of “nice dry wood, mostly hickory. There is another class who sell three-quarters of a cord of wood and a quarter of a cord of bad rods for five dollars. This is what is called mixed wood. Both classes of men are honest of course, but their ideas of quantity are very vague, and their measure has only seven inches to the foot, though, somehow, they never miss the other five inches. There are many good men who go into the wood business, pure and honest, and sincerely determined to remain so, but only a few can sell more than ten cords without succumbing to the temptation that seems to emanate, in some way, from the wood. It doesn't seem possible for men to become truly good and great in the wood business.”

RECENTLY DISCHARGED.—On the 23rd inst., a young woman named Bridget Gorman was arrested on suspicion of having stolen an article of clothing from Mrs. John Murphy, of Eleanor street. She showed, that the articles had been stolen from herself, and was accordingly honorably discharged. It is understood that Mrs. Murphy purchased the gown from a woman whose name is not given.

DR. EARLE'S TESTIMONIAL.

Mr. James I. Fellows' Manufacturing Chemist—Sir: For several months past I have used your Compound Syrup in the treatment of incipient Phthisis, Chronic Bronchitis, and other affections of the Chest, and have no hesitation in stating that it ranks foremost amongst the remedies used in those diseases. Being an excellent nervous tonic, it exerts a direct influence on the nervous system, and through it it invigorates the body.

It affords me pleasure to recommend a remedy, which is really good in cases for which it is intended, when so many advertised are worse than useless.

I am, sir, yours truly, Z. S. EARLE, JR., M. D. St. JOHN, N. B., January, 1868.

DR. WILBOR'S COD LIVER OIL AND LIME.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs—God Liver Oil. As prepared by Dr. Wilbor, it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the oil, and to recreate where disease has destroyed. This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It is for sale by all respectable druggists throughout the country, and is an article that should be kept in every family, for convenience of instant use on the first appearance of Cough or Irritation of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

(From the Toronto Globe.)

TIM EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price \$2.50. Send a stamp for certificate of cures, to CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., naming this paper. 23-m

Remittances in our next.

DIED.

In this city, on the 22nd inst., Michael Kearney, aged 37 years and 5 months.—*R.I.P.*

In this city, at No. 1 Juror Street, on the 24th inst., William, only son of Michael Delahanty, Graver, aged 2 years and 11 months.

MONTREAL WHOLESALE MARKETS.

Table with 2 columns: Commodity and Price. Includes items like Flour, Superior Extra, Extra, Fancy, Wheat, etc.

TORONTO FARMERS' MARKET.

Table with 2 columns: Commodity and Price. Includes items like Wheat, Barley, Oats, Pork, etc.

KINGSTON MARKETS.

Flour—XXX retail \$8.00 per barrel or \$1.00 per 100 lbs. Family Flour \$3.25 per 100 lbs. and Fancy \$3.50. Grain—nominal; Rye 66c. Barley \$1.20. Wheat \$1.10 to \$1.20. Peas 65c. Oats 40c to 90c. Butter—Ordinary fresh by the tub or crock sells at 23 to 25c per lb.; print selling on market at 24 to 25c. Eggs are selling at 20 to 25c. Cheese worth 10 to 11c in stores 13c. Meat—Beef, 56.00 to 6.00; grain fed, none in market; Pork 90.00 to 0.00; Mess Pork \$17 to \$18.00; Bacon—sugar-cured, 15 to 17c. Lamb 0 to 0c. Bacon 13 to 14c. Poultry—Turkeys from 60c to \$1.00. Fowls or pair 40 to 50c. Chickens 00 to 00c. Hay steady, \$16 to \$18.00. Straw \$5.00, to \$9.00. Wood selling at \$1.25 to \$5.75 for hard, and \$3.00 to \$3.50 for soft. Coal steady, at \$7.50 for stove, delivered, per ton; \$7.00 if contracted for in quantity. Soft \$8. Hides—Market unchanged, quiet, \$6.75 for No. 1 untrimmed per 100 lbs. Wool 90c for good Fleeces; little doing. Calf Skins 10 to 11c. Tallow 7 to 8c per lb., rendered; 4c rough. Deacon Skins 30 to 50c. Pot Ashes \$5.00 to \$5.30 per 100 pounds.—*British Whig.*



THE REGULAR MONTHLY MEETING of the above CORPORATION will be held in the ST. PATRICK'S HALL, (Toupin's Block), on MONDAY EVENING next, March 2nd.

By order, SAMUEL CROSS, Rec.-Sec.



THE REGULAR MONTHLY MEETING of the MONTREAL BRANCH OF THE IRISH HOME RULE LEAGUE will be held in the ST. PATRICK'S SOCIETY'S HALL, TOUPIN'S BUILDING, 223 MCGILL STREET, on TUESDAY EVENING, 3rd MARCH, at EIGHT o'clock, sharp.

Several speakers will address the meeting. Subscriptions towards the Funds will be received on this occasion, for immediate transmission to Ireland.

It is hoped there will be a large attendance of those favorable to HOME RULE FOR IRELAND, and by their contributions show sympathy with the cause.

The Parent Association in Ireland will have heavy expenses to meet after the Elections are over, and the only way we can assist them here is by subscribing generously.

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

TEACHER WANTED.

For the R. C. SEPARATE SCHOOL, Brockville, a MALE TEACHER, holding a First or Second Class certificate, to enter on duty the 1st March next. Good testimonials of moral character required. Application, stating salary, to be made to the Rev. John O'Brien, Brockville, on 9th February, 1874. 26

INSOLVENT ACT OF 1869. In the Matter of ISIDORE PAQUIN, Insolvent.

A dividend sheet has been prepared, open to objection, until the 17th day of March next, after which dividend will be paid. G. H. DUMESNIL, Assignee.

FOREIGN INTELLIGENCE.

FRANCE.

THE PRESS AND PRINCE BISMARCK.—PARIS, Jan. 31.—The Presse of this evening says it understands that the whole Cabinet is thoroughly determined to institute legal proceedings against any newspaper attacking Marshal MacMahon's seven years' term of office or denying its legality.

The Union of this evening says it has reason to believe that Prince Bismarck has addressed certain observations to the British Government relative to the attitude of the Catholic newspapers and the Catholic Bishops in England, but that the reply of the British Cabinet is not of a nature to encourage Prince Bismarck's pretensions.

The discussion of the new taxes required to complete the Budget for 1874-5 has begun in the French National Assembly. M. Magne spoke on Friday in defence of his propositions, strongly opposing M. Leon Say's suggestion to defer partial repayment of the debt due to the Bank. In Saturday's sitting, M. Lockroy, one of the Radical deputies for Paris, indulged in some strong language respecting the aristocracy and wealthy classes, which resulted in his being twice called to order. The discussions between the respective adherents of the Prince Imperial and of Prince Napoleon are in no degree assuaged. It is stated that the Ministry in the approaching debate on M. Gambetta's interpellation will unanimously declare in favour of maintaining the Presidential term of office as enacted by the last law on the subject.

PARIS, Feb. 20.—Duke de Broglie, the Minister of the Interior has sent a circular to the Prefects, directing them to keep watch upon citizens who leave their departments for Chislehurst for the purpose of doing honour to the Prince Imperial on the occasion of his attaining his majority.

A correspondent writes as follows from Versailles:—You are aware that M. de Bismarck has suppressed the Grands and Petits Seminaires throughout the German portion of the Diocese of Strasburg. The Bishop has therefore instituted a College, to take their place, near Belfort, (and of course immediately on the French frontier) which has already proved most successful. In order to support this, he has sent priests to France authorized by him to preach sermons in aid of this object. The Abbe Dedo, charged with this mission, arrived at Versailles a few days ago, and obtained the authority of the Bishop of Versailles to preach a sermon in the Cathedral of St. Louis yesterday after Vespers, and placards to that effect were affixed in the usual places. During Saturday night, however, they were all torn down, it is believed, by the police, acting of course under instructions from headquarters.

A NEW BOURBON PRINCE.—A curious case is to come before the Paris Court of Appeal at its next sitting, which will be held in about a month. It will have to do with a claim put forward by an officer of the Dutch army, who asserts that he is the son of the poor martyred child, Louis XVII., who died of the cruelities inflicted on him in the Temple where he was imprisoned by the Jacobins. The claimant asserts that the son of Louis XVI. did not really perish under the treatment of the savage Colber, Simon, but that he was taken away, and another child put in his place, and that the royal boy was conveyed to a place of safety abroad. The pretender to descent from the august monarch, whose anniversary will be celebrated in Paris to-morrow—demands that the Comte de Chambord shall recognize him as the legitimate descendant of the House of Bourbon. He consents to yield to the Comte de Chambord all claims to the Crown, on condition that the Comte acknowledges that he owes to himself (the present claimant) all pretensions to the succession. The soi-disant Prince de Bourbon has retained as his counsel in the forthcoming trial Maitre Jules Favre. His choice of such an advocate certainly does not lend much appearance of truth to his claims. At all events he does not share the tastes of his kindred in the matter of his personal predilections.—Cor. of Tablet.

AN UNPLEASANT NEIGHBOUR.—We really feel for the dwellers in the French Department of the Gers. They are in the same predicament as those hapless little victims of nursery mismanagement who are always afraid a black man will "jump out" upon them. A murder was lately committed at Ponsampere, in this district, the perpetrator of which succeeded in evading the pursuit of the police and taking to the woods of Bazugues, whence he lately made an excursion to steal bread from a farm. He was recognized and pursued, but succeeded in gaining his former shelter, leaving, however, his gun behind. The country people are in a state of the utmost alarm, keeping lights burning at all the farms, and holding themselves generally on the defensive. Their terror is, perhaps, not unreasonable. The assassin still possesses two revolvers and plenty of powder, and, as he has announced that he does not intend to blow out his own brains till he has killed his aunt, his brother, his uncle, and the parish priest of Bazugues, it is not unnaturally argued by the frightened inhabitants of this peaceful spot that a person in such a frame of mind is sure to commit a few murders in the interim just to keep his hand in.—Pall Mall Gazette.

MYSTERIOUS DISAPPEARANCES IN PARIS.—The Figaro states that several persons, mostly young men of the bourgeoisie class, have lately disappeared and that no traces of them have been discovered. In every case the relatives and friends declare that they are unaware of any reason for evasion, and the missing persons appear to have left their homes for their usual avocations. The Figaro adds that since its first notice of these disappearances numerous persons have called at the office to announce similar cases, and hitherto the police do not seem to have found any clue to the mystery.

A violent Red Republican, with long hair and greasy habiliments, while addressing the mob, gave expression to the following sentiments: "Citizens, he cried, "the political condition in which we live is impossible for patriots like myself. It is not a Republic that we have got! It's a Government!"

SWITZERLAND.

In consequence of the persistent agitation of the Ultramontane clergy, the Government in Berne has forbidden priests removed from office to sojourn in the Bernese Jura.

THE ARCHBISHOP OF LYDDA.—We are informed by the Pall Mall Gazette that "the Liberal Catholics of Switzerland" have got out of all their difficulties by the important secession of a Bishop "of high rank in the Romish Church," Mgr. di Panelli (sic) titular Archbishop of Lydda in partibus, who "has been hitherto carrying on missionary work for the Romish Propaganda at Jerusalem." Our evening contemporary has got hold of quite the wrong end of the stick. The Bishop of Lydda in partibus is Mgr. Monnier, auxiliary of the Cardinal Archbishop of Cambrai; Bishop or Archbishop Panelli is an individual who, though an Italian by birth, joined the Greek schism, and got made a schismatical Greek Bishop in Palestine. He therefore holds no "rank in the Romish Church" whatever; but after being discredited with his career in the West, and having sought one in the East, has again left his post in the East, and has come to Switzerland to fish in the troubled waters of a new schism. The doubt expressed by the Pall Mall Gazette whether he did or did not take part in "the famous debates on infallibility in the Vatican Council" is somewhat superfluous. He never was a Catholic Bishop at all.—Tablet.

A REpentant APOSTATE.—One of the apostate priests imported to Geneva has repented, and before entering into a convent to expiate his fault in silence and prayer, has written to his ecclesiastical

superior, the Bishop of Poitiers, to express his sorrow, and his desire to re-enter the fold of "the only Catholic Church, which is the Church of Rome."—He adds, that "the bastard work of the pretended Catholic Liberalism" will soon fall to pieces. He has seen it in operation, and he declares it at there is already discord in the ranks of its clergy, "who cannot agree as to what doctrines they shall accept or reject."

ITALY.

The adjourned session of the Italian Parliament re-opened on the 19th January. There were rumors of a modification of the Cabinet, but they have not been verified. The attendance of members of the Chamber of Deputies was small. Allusion was made in an early part of the debates to the death of Nino Bixio, whose corpse, it is feared, was mutilated. His head is missing. The rest of his corpse will be restored to the Italian Government. It was Bixio who proposed in the Parliament at Florence to fling the Cardinals into the Tiber.

The Italian papers speak generally in terms of approval of the anti-Ultramontane meeting at Exeter Hall.

THE GOVONE DESPATCHES.—It has been found convenient at Berlin to follow up Prince Bismarck's denegations respecting the Govone despatch with some more precise affirmations. The Official Gazette accordingly stated last week that the despatches attributed to General Govone in Della Marmora's work had been again subjected to a closer examination by competent persons, and that the latter had been forced to come to the conclusion that they are forgeries or complete inventions, and that "preliminary enquiries had been made of the Italian Government, which resulted in the discovery that the alleged despatches are not contained in the Italian archives, and that there are no reports extant with regard to their existence or contents. Nothing, in fact, is known of them by the Italian Government." The affair, however, was not destined to end here. The Standard's Roman correspondent telegraphed on Friday that the Italian Government had forbidden the publication of the official telegram from Berlin. Nor is Marshal la Marmora inclined to let the matter drop. The Nation of Florence publishes a summary of a letter of his to Prince Bismarck, in which he declares that he will on no account remain inactive under the attack on his reputation, summons the Prince to publish all the papers compromising himself, which he says are in his possession; adding that if he does not do so, he (La Marmora) will, from the tribune of the Italian Parliament, "repel as lies the statements put forward by the Prime Minister of Germany." It is a very pretty quarrel; most of the Italian papers take part with their compatriot and even the Debats declares its belief in the authenticity of La Marmora's documents. We suppose that nobody seriously believes General della Marmora capable of deliberately falsifying the text of an official document, and the refusal of the Italian Government to allow the German telegram to be published, shows that to say so in Italy would be out of the question. But the mystification is not confined to the subject of the despatches contained in his book. The Daily Telegraph correspondent at Berlin telegraphs on Tuesday that "much surprise is evinced in official circles" there at the telegram to Italy having been kept back, a surprise "increased by the fact that the Berlin Cabinet was made aware of it at the same time as it received the official notification from the Government of King Victor Emmanuel that Govone's notorious despatches are not discoverable in the Italian State archives." The whole affair may indeed be "considered mysterious"; however, Herr von Windthorst is going to bring it before the Imperial Diet.

F. SECCHI.—Father Secchi has consented to remain in charge of the Observatory at the Roman College. He will have an allowance of 8,600 lire per annum and the use of a large apartment, consisting of several rooms in the upper story. By this arrangement the Chamber occupied by St. Aloisius will be in Father Secchi's custody. Under these circumstances the distinguished Jesuit astronomer has thought it better to decline for the present the overtures made to him on the part of the Irish Catholic University.

ARCHBISHOP LYNN.—The Archbishop of Toronto, the Most Rev. John Lynch, preached on the 12th of January one of the English sermons in the Church of St. Andrew della Valle. The audience was large, and included Bishops Conroy, Mac Devitt, and Mac Cormack, the principal Catholic Irishmen and Englishmen in Rome, and several Protestant clergymen. The Archbishop preached for nearly an hour, and was listened to with much attention. He gave an account of the wonderful spread of Catholicism in the British Colonial possessions, and in the United States, and brought forward some most interesting statistics in illustration of his subject.

GERMANY.

BERLIN, February 18.—In the Reichstag to-day the Bishop of Metz, who is a member, asked the President for permission to be accompanied by an interpreter during the sittings. His request was refused.

The motion offered by an Alsatian deputy that Alsace and Lorraine be permitted a plebiscite to decide their nationality has been rejected by an overwhelming majority.

BERLIN, Feb. 18.—In the Reichstag to-day, during the debate on the proposition for a plebiscite in Alsace and Lorraine, an Alsatian delegate supported the motion in a violent speech, in the course of which he said Germany had overstepped a principle which should be binding upon civilized nations. He held that annexation to Germany was illegal. "We are sent here," he said, "to proclaim our affection for our French Fatherland, and that your act of violence prevents us from regarding you as brethren."

BERLIN, Jan. 31.—The North German Gazette publishes an article positively stating that the Imperial Government has no desire in any way to interfere with the independence of neighbouring countries, and by no means opposes the freedom of the Press. The endeavours of German diplomacy are directed towards cautiously removing every germ of future conflicts. The absolutist power of the Papacy has its official and semi-official organs in the Press in nearly every country, and to call that Press of a hostile Power to account was over the aim of the Government. In the interest of peace we must wish to take precautions where possible that neighbouring States should not in secular matters become subservient to Clerical sway; and we have no other means open to us but to offer friendly counsels. No measures of courteous and friendly persuasion will remain untried to confirm France and Belgium in a direction of their sovereign resolutions which are calculated to guarantee the amicable relations of nations desirous of peace.

BRUSSELS, Jan. 31.—The Independence Belge and the Etalon Belge; or to-day, commenting upon the article published yesterday by the Norddeutsche Zeitung, state that they are not aware what means the Belgian Constitution affords to check the Ultramontane manifestations against Germany complained of by that paper.

FEB. 1.—The German Minister gives a categorical denial to the report published by the Paris Union that Prince Bismarck had remonstrated with the English Government in reference to the attitude of the Catholic Clerical Party in England. Observations of this nature were only addressed to Belgium and France.

DR. MAASSEN AND DR. REINKENS.—Even in the ranks of the "Old Catholic" heretics, feelings of shame have been excited at the slavish submissiveness of Dr. Reinkens' "episcopal" oath. The party at Vienna, Dr. Maassen, of the Vienna University, has felt himself obliged to, as he declares in

a long letter to the Kreuz Zeitung of Berlin, to express openly his abhorrence at the spectacle of a "Catholic Bishop" binding his conscience, without the slightest reservation of the rights of God's Church, to obey whatever laws the State may choose to decree in all matters spiritual as well as temporal. Dr. Maassen singles out the Falk laws as especially unworthy of recognition by a "Catholic Bishop"; and concludes by saying that, although efforts have been made to induce him to keep silence, he has felt it incumbent upon him to refuse to condone so scandalous a betrayal of the most solemn trusts.—Although Dr. Maassen takes Dr. Reinkens' jurisdiction au sérieux, he is shocked by the example of a servility which he truly holds to be sacrilegious and degrading in a person pretending to the character of a Christian pastor. It is to be presumed after this that the introduction of ecclesiastical laws into Austria, announced in a telegram of Tuesday's date, will not, if they resemble the Falk laws, receive the support of Dr. Maassen at any rate.

Archbishop Ledochowski receives from all parts of his Diocese the sincerest proofs of sympathy and devotion. The Prince Bishop of Breslau, against whom proceedings have lately been taken, has also been consoled by an important public manifestation of the enthusiasm of the people. As he has been deprived of his carriage by a dextrist, the old man is obliged to make many of his expeditions on foot. "This gave an opportunity to the priests and people to attend their chief Pastor in his walk to Church for High Mass, with a noble escort. Countless numbers assembled at the door of the Episcopal palace. A solemn procession accompanied the venerable Bishop with Cross and banner to the church; and at the end of the service the same procession returned to the palace, to the great disgust of the Liberals.

To understand the doings of Prince Bismarck it will be necessary to recall to mind his antecedents. Trained partly in the Russian school of diplomacy, and partly by the late Emperor of the French, when at his worst, he was ever the avowed enemy not only of the Church but of all free political institutions. He increased his influence by his successful attacks upon the Liberals, upon the German Confederation, and upon Austria and France. The time came when he had, more or less, at his disposal the revenues of which the King of Hanover and the Elector of Hesse were depossessed; sums which amounted to the annual value of £135,000. Eventually he became supreme in the provinces which France was compelled to cede, and thus received another great accession of strength, both in political power and pecuniary resources. Armed with these advantages, the Chancellor of the Empire thought himself competent to set about the task of bringing the Catholic Church into subjection to the State. He must have known that the plan had failed whenever it had been attempted. But he instilled hopes of future success into the mind of Frederick William III., who, towards the end of his reign, was induced by Altenstein, the Hegelian, to try his hand at the task.—with what result history tells us. Bismarck seems to have convinced himself that Altenstein's failure was to be attributed to the fact that he did not tamper with the Bishops individually, but made a simultaneous onslaught upon the whole hierarchy. Clemens Augustus von Droste Vischering, Archbishop of Cologne, and Martin von Dunin, Archbishop of Gnesen Posen, would have yielded (Bismarck believed) if attacked singly. The Chancellor, however, thinks himself stronger, on the whole, than any of his predecessors, and now that he is in the fight he means to carry it on, not only with all the Bishops and the clergy at large, but with the whole body of the Catholic population.

When we consider the extreme violence of the course which he has chosen, and which is now attracting so large a share of attention in nearly all civilized nations, we cannot help asking ourselves what is the true nature of the enterprise which he has undertaken. Does the Chancellor mean nothing more than to render the Catholic priests of Prussian Germany more docile, or to reduce them to a state of dependence like that in which they were living before the year 1848; or has he some further aim in his mind?

The answer will be clear enough if we consider attentively who are his confederates in this campaign, and the expressions that have been made use of, not only by unofficial persons, but even occasionally by members of the Ministry; and if we interpret these expressions in the light of the exorbitant measures which have received the sanction of the law, and of the brutality which has attended their executions. A vast and comprehensive system of ecclesiastical and political revolution in commencing. War is being waged against the Catholic Church, for a new State edifice is to be built upon entirely fresh foundations; a State Sovereignty is to be erected by means of which the re-installation of Pagan Cesarism in the heart of Europe—the contemplated issue of the revolution to be worked—will be attained. Numbers of German writers, especially historians, of this party, have been constantly repeating during the last few years that it is the mission of Prussia to restore the Empire in Germany. Such authors as Sybel, Ranke, and others of the same stamp, understand by the Empire an unlimited political power that endures no rival, and tolerates no form of self-government, especially independence in the Church; insisting that all social institutions are to be under the direct control of Government. These writers maintain that it is the appointed work of Prussia to do in modern Germany what the Byzantine Emperors and the Hohenstaufen attempted to do with the Church of their time.

RUSSIA.

Amongst all that has been said and written about the ex-Marshal Bazaine, I am surprised that nobody has mentioned that his father died a General in Russia. The Bazaine pere was married in 1818; but the ex-Marshal had been born in 1811 of a previous marriage; or, as I suspect, out of wedlock—the fact could easily be ascertained at the Mairie of Versailles. This bit of family history has excited quite a controversy here. The Moscow Gazette maintains that the names Bazaine and Bazin have been confounded together; but there are people still living who knew the owners of each patronymic, both of them being French officers. At the present time the descendants of many French military men are residents in Russia. I knew at Smolensk a Monsieur de Seudery of that city; who could not speak a syllable of the mother-tongue of his illustrious great-aunt.—Corr. of Tablet.

PANORAMA OF THE RUSSIAN CHURCH.—The Procurator of the Church Synod presents annually his report to the Emperor, giving full details of the state of the Church of Russia, in precisely the same manner as the Minister of the Interior presents his yearly count-renda on the state of the prisons and of the theatres. Formerly this Church report was one of the secrets of State; but now it is published in the newspapers, and is translated into German. That, for the past year, is divided into five sections. The first treats of the statistics of the Hierarchy, and states that there are sixty Eparchies, or Dioceses, which are administered by three Metropolitan, nineteen Archbishops, thirty-nine Bishops, 27,001 priests, and 13,200 married deacons. These priests and deacons officiate in the parishes of the Empire which are 38,809 in number. There are 385 monasteries of men, containing 5,810 monks; and last year there were 3,280 professed Nuns, who dwell in 149 convents, and were devoted to by 11,254 lay-Sisters. Section 2 is devoted to an account of the "Propagation of the Faith." Count Tolstoy takes credit for having converted—saying nothing about the means which he has employed—2,000 Catholics, 907 Protestants,

1,697 "Staroveres," 410 Jews, 1,943 Mahometans, and 3,851 Pagans, making a total of 10,908 converts. Now, when it is considered that there are 30,000,000 of subjects of the Russian Empire who are not members of the Russian Church, this amount of conversions does not seem so very large in proportion, even admitting, what is certainly doubtful, that they are all genuine. The third section of the report of the Synod treats of Church education. There are four academies in which there are under training for the priesthood, 446 students; five seminaries, containing 13,103 scholars; and 189 primary schools, where 28,811 sons of popes are being taught. Their daughters, 774 in number, are placed in fifteen boarding-schools, which are under the special patronage of the Empress. Having presented the foregoing statistics, Count Tolstoy next speaks of the reforms which he intends introducing into the Church. They all may be summed up under one head—a reduction of the number of parishes, and consequently a deprivation of some of the means of grace which the people have enjoyed hitherto. The Imperial Procurator says: "There are too many churches and too many monks." Such a declaration might be appropriate enough if made by the Director of the State Theatres; it is amazing as coming from a Minister of worship. However, his ideas are quite in accordance with public opinion. Priestly vocations are growing fewer daily. One half of the students in the seminaries are giving up all idea of entering the clerical state; while multitudes of the priests themselves are throwing off the cassock and taking situations on the railways. As matters go on at present the Russian Church in twenty-five years' time will have no clergy, even if it retain any lay members. The Emperor has just issued a rescript on popular education in which he complains of the deficiency of clergy. Instead of entrusting the management of schools to the clergy, the Emperor has made it over entirely to the Marshals of the Noblesse.—Corr. of Tablet.

The policy and legislation of Germany could in no case have been properly discussed at an English public meeting; and it was especially indecorous to take part against a religious body which, rightly or wrongly, complains of persecution. . . . It might have occurred even to a collection of blatant Protestants that some laws might be good while other laws might be oppressive. . . . Those who undertake to congratulate Prince Bismarck on his ecclesiastical policy, condemn the judgment of every English Government and Parliament of modern times. . . . Probably no attendant at the meeting was aware that the new legislation is profoundly distasteful to the Protestant clergy of Prussia, and to the more orthodox part of the Protestant laity." Its article concludes significantly: "It is desirable that foreigners should notice the absence from the No Popery platform of every person who could pretend even to secondary political importance."—Saturday Review.

OUR LEADING NORTHERN EXCHANGES.—The Chicago Tribune, Cincinnati Commercial, St. Louis Republican, and papers of that class—daily contain columns of information concerning a great crusade recently commenced throughout Ohio by the gentler sex against spirituous liquors. They have organized societies, and conduct operations by means of committees, consisting of three or four persons, who visit the various dealers and beg of them to desist from selling liquor. Some instances are recorded of an instant compliance with this request, but as a rule the committees have met with rebuffs. And here the wonderful perseverance of these women, and their unique plan of operations are fully developed. The whole society is collected, and, with the President at its head, marches to the gin shop, and there a great prayer-meeting for the conversion of the proprietor is commenced. Prayer after prayer is said, and hymns after hymns sung. Should the proprietor have taken the precaution to close his doors before the arrival of the procession, the prayer-meeting is held in the open street. Success has crowned the movement so far in many towns and villages, but now it appears that the dealers have appealed to the protection of the courts, and there can be no doubt that in a short time the "Leaguers" will be deluged with injunctious, mandamus, prohibitions, etc. This great army of Amazons appears to be composed principally of Quakers, Baptists and Methodists.

THOUGH LOST TO SIGHT TO MEMORY DEAR.—There is no event in Western history, the St. Louis, Republican thinks, that is remembered with a more undying fondness than a tragic affair that occurred on the Missouri River, opposite the town of Waverly, about fifteen years ago. This was the sinking of a gallant steam-boat, with a cargo of three hundred barrels of whiskey. The dwellers on the banks of the river, for twenty miles above and below Waverly have never forgotten it—and they never will. They remember it as freshly as if it had happened only last week. They know the very spot where the gallant steam-boat went down, and though their eyes have never been gladdened with the sight of a barrel, or a hoop of a barrel involved in the catastrophe, they comfort themselves with the perennial faith, which no amount of sceptical hydrographic reasoning can shake, that blessed liquor is "there" yet, and that it will be recovered some day. Each passing year only adds another touch of mellowness to the submerged nectar, and another degree to the fondness with which the disaster is remembered. When this three hundred barrels of rectified went into store it was worth only about seventeen and a half cents a gallon; now it is worth, internal revenue tax included—well, there is no telling how much it is worth. Three times have attempts been made to get at the sub-fluvial treasure, and three times have the divers, watchers, and workers, after getting down almost to it, been forced to abandon the search without getting it. Every annual subsidence of the river is watched and learnedly speculated on, for its bearing on the question of recovery, until what these watchers and workers don't know about the dynamics of rivers isn't worth knowing. Two weeks ago the tantalizing waters fell to a point never witnessed before by the oldest inhabitant, uncovering mud and snags that had never been uncovered within the memory of man, and actually exposing the very spot where the boat went down. The whole region round about was brightened with the hope of recovering the treasure, and scores of men went to work with a will, endeavouring to disentomb it before the river should rise again. The way they labored was a sight to behold. But all to no purpose. The malignant river took a rise just, apparently, as they were ready to grasp the coveted prize, recharged the sand on the buried barrels, thus indefinitely protracting this pathetic tradition.

AN ENCOUNTER WITH A GORILLA.—He was about twenty yards off when we first saw him. We at once gathered together; and I was about to take aim and bring him down where he stood, when Malouen stopped me, saying in a whisper, "Not time yet."

We stood, therefore, in silence, gun in hand. The gorilla looked at us for a moment or so out of his evil gray eyes, then beat his breast with his gigantic arms—and what arms he had!—then he gave another howl of defiance, and advanced upon us. How horrible he looked! I shall never forget it.

Again he stopped, not more than fifteen yards away. Still Malouen said "not yet." Good gracious! what is to become of us if our guns miss fire, or if we only wound the huge beast?

Again the gorilla made an advance upon us. Now he was not twelve yards off. I could see plainly his furious face. It was distorted with rage; his huge teeth were ground against each other, so that we

could hear the sound; the skin of the forehead was drawn forward and back rapidly, which made his hair move up and down, and gave a truly devilish expression to the hideous face. Once more he gave out a roar which seemed to shake the woods like thunder; I could really feel the earth trembling under my feet. The gorilla, looking us in the eyes, and beating his breast, advanced again. "Don't fire too soon," said Malouen; "If you do not kill him, he will kill you."

This time he came within eight yards of us before he stopped. I was breathing with excitement as I watched the huge beast.

Malouen said only "steady!" as the gorilla came up. Then he stopped. Malouen said "now!" and before he could utter the order for which he was opening his mouth, three musket balls were in his body. He fell dead almost without a struggle.

He was a monstrous beast indeed, though not among the tallest. His height was five feet six inches. His arms had a spread of seven feet two inches round. The big toe of his foot measured five inches and three quarters in circumference. His arms seemed like immense bunches of muscle only; and his legs and claw-like feet were so well fitted for grabbing and holding that I could see how easy it was for the negroes to believe that these animals, when they conceal themselves in trees and watch for prey, can seize and pull up with their feet any living thing, leopard, ox, or man, that passes beneath.

The face of this gorilla was intensely black. The vast chest, which proved his great power, was bare, and covered with parchment-like skin. His body was covered with gray hair. While the animal approached in its fierce way, walking on its hind legs, and facing us as few animals dare face man, it really seemed to me to be a horrible likeness of man.—Stories of the Gorilla Country.

THE DIFFICULTIES OF WATERMELON CULTURE.—Can the watermelon be successfully cultivated on sandy soil in a rural town of 4,000 inhabitants, and a theological institute located near by containing 120 students studying for the ministry? This question excited considerable comment and loud discussion among the agriculturists present at the meeting of the "Hayseeds" in Cleveland, and nearly an hour and a half was spent in discussing the same. An old green grower who had raised early and late vegetables for the market for twenty years of his early life, said he could raise melons on top of a barn or on a billiard table even, let him pick the locality and his neighbors. It was not so much the soil nor the season, that the melon depended upon for its perfection, as it was the peculiarities of the inhabitants of the country round about. Where there was an excess of colored citizens it was almost as impossible to raise a paying crop of melons as it was to keep spring chickens, unless they roosted at night in a Herring's safe. Then again colliers have a bad effect on the melon crop, and even a minister's family of seven boys has been known to blight a large patch in a single night. In sections of country where drawbacks exist, the speaker had learned that the only method to insure a full crop of melons was to station a man by each melon from the time it was the size of a hen's egg until it ripened. This was expensive, but the result was gratifying. As the fruit grew in size and approached ripeness, the speaker had sometimes found it necessary to station two guards over each large melon, and even then, in communities where a great fondness for those luscious product existed, he had known of the insides of a large watermelon being stolen and devoured when two men with clubs were seated on a shell or mud engaged in friendly converse.—Dunbury News.

EVIL'S APPLE TREE.—One of the great botanical curiosities of the Island of Ceylon, is the "Evil's Apple Tree," or "Evil's Apple Tree." Its native name is Duvu Kadura, Kadura signifying "forbidden," and Kadura "tigers." Its botanical name, Tabac monensis dichotoma. The flowers of this extraordinary production are said to emit a fine scent. The color of the fruit, which hangs from the branches in a very peculiar and striking manner, is very beautiful, being orange on the outside, and a deep crimson within; the fruit itself presenting the appearance of having a piece bitten out of it. This circumstance, together with the fact of its being deadly poison, led the Mohammedans, on their first discovery of Ceylon—which they assigned as the site of Paradise—to represent it as the forbidden fruit of the Garden of Eden; for, although the finest and most tempting in appearance of any, it had been impressed—such was their idea—with the mark of Evil's having bitten it, to warn men from meddling with a substance possessing such noxious properties. Its effects are so poisonous that two European soldiers, shortly after the capture of Colombo, in 1795, being unaware of the nature of the fruit, were tempted by its appearance to taste it, and very soon sickened and died.

Dobson says his friends seem determined to give him the title of Dr. His butcher, baker and all the rest do so, but they put Dr. after his name, instead of before it.

"DOING."—Here is a rhymed "modern instance" of an "old saw":—

"'Tis a very ancient saying,  
Time till now has proved it true;  
Do unto all your neighbors  
As you would have them do to you."

But another saying now prevails,  
Of an entirely different hue:  
"Be sure and do your neighbors,  
Or they'll certainly do you."

Lazy husbands are known out West as stove watchers.

Next to a diary, the most difficult thing to keep is a lead pencil.

Occasions of adversity best discover how great virtue or strength each one hath.

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

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 Foston 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, Nausea, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever, Paraly Vegetation and All-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists.

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

**INSOLVENT ACT OF 1869.**  
In the matter of ANTOINE LEGAULT dit DESLAURIERS,  
Insolvent.

I, the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5314 Craig Street, on the 23rd March next at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.  
The Insolvent is hereby notified to attend said meeting.  
G. H. DUMESNIL,  
Official Assignee.  
Montreal, 13th February, 1874. 27-2

**INSOLVENT ACT OF 1869 AND AMENDMENTS THEREON.**

In the matter of JANE THEODORA WISEMAN, of the City of Montreal, Marchand Public and Trader, wife of EDWARD SPALDING, of the same place, trader, duly separated from her said husband as to property,  
An Insolvent.

And the said EDWARD SPALDING, of the City of Montreal, Trader,  
An Insolvent.

The above Insolvents have severally made an Assignment of their Estate and effects to me, and the Creditors are notified to meet at the Court-House in Montreal aforesaid, in the room set apart for proceedings in Insolvency therein at Eleven of the Clock in the forenoon on Tuesday, the Third day of March next, to receive statements of their affairs and to appoint an Assignee.  
JAMES RIDDELL,  
Interim Assignee.  
Montreal, 11th February, 1874. 27-2

**INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.**

In the Matter of CHARLES ELRIC CONTANT, Trader,  
An Insolvent.

The Insolvent has made an assignment of his Estate to me, and the Creditors are notified to meet at his place of business, No. 156 Notre Dame Street, on Monday, the Second day of March next, at Eleven o'clock, A.M., to receive statements of his affairs and to appoint an Assignee.  
A. D. STEWART,  
Interim Assignee.  
Montreal, 12th February, 1874. 27-2

**INSOLVENT ACT OF 1869.**

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

On Thursday, the Twenty-sixth day of March next, the Insolvent will apply to the said Court for a discharge under the said Act.  
DOUÏRE, DOUÏRE & HUTCHINSON,  
Attys. for Insolvent.  
Montreal, 16th February, 1874. 27-5

**INSOLVENT ACT OF 1869 AND ITS AMENDMENTS.**

In the Matter of THOMAS COGHILAN, of the Parish and District of Montreal, Trader, as well personally as a member of the firm of MORRIS COGHILAN & Co.,  
Insolvent.

The Insolvent has made an assignment of his estate to me, and the Creditors are notified to meet at his domicile, at Coteau St. Louis, on Saturday, the Twenty-eighth day of February instant, at Ten o'clock in the forenoon, to receive statements of his affairs and to appoint an Assignee.  
CHR. ALB. VILBON,  
Interim Assignee,  
No. 112 St. Lawrence Street.  
VILLAGE ST. JEAN BTE., 9th February, 1874. 27-2

**INSOLVENT ACT OF 1869.**

In the matter of FRANCOIS X. VALADE, of the City of Montreal, 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. 677 St. Antoine Street, Montreal, on Tuesday, the 3rd day of March next, at 10 o'clock A.M., to receive statements of his affairs and to appoint an Assignee.  
G. H. DUMESNIL,  
Interim Assignee.  
Montreal, 16th February, 1874. 27-2

**DE LA SALLE INSTITUTE,**  
Nos. 18, 20 & 22 Duke Street,  
TORONTO, ONT.

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

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

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

The system of government is mild and paternal yet firm in enforcing the observance of established discipline.

No student will be retained whose manners and morals are not satisfactory: students of all denominations are admitted.

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

**COURSE OF STUDIES.**

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

**PRIMARY DEPARTMENT.**

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

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

**COMMERCIAL DEPARTMENT.**

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

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

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

**TERMS**

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

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

**COMMERCIAL DEPARTMENT.**  
2nd Class, Tuition, per quarter, 6 00  
1st Class, " " " " 6 00

Payments quarterly, and invariably in advance. No deduction for absence except in cases of protracted illness or dismissal.

**EXTRA CHARGES.**—Drawing, Music, Piano and Violin.  
Monthly Reports of behaviour, application and progress, are sent to parents or guardians.  
For further particulars apply at the Institute.  
BROTHER ARNOLD,  
Director.  
Toronto, March 1. 1872.

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

**INVITATION—FURS!!!**

Ladies and Gentlemen are Requested to call and examine the Varied and Elegant Stock of Furs made up This Fall at

O'FLAHERTY & BODEN'S,  
269 NOTRE DAME STREET,  
(Late G. & J. Moore.)  
N.B.—Furs Re-made, Repaired, and Cleaned.

**INSOLVENT ACT OF 1869.**

CANADA } SUPERIOR COURT.  
PROVINCE OF QUEBEC }  
District of Montreal }  
In the matter of ALEX. WATSON & COMPANY,  
Insolvents.

On Friday the twentieth day of February next the undersigned will apply to the said Court for a discharge under the said Act.  
ALEXANDER WATSON,  
JOHN A. WATSON,  
by F. E. GILMAN,  
their Attorney ad litem.  
Montreal 14 January 1874. 23-5

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

**INSOLVENT ACT OF 1869.**

In the matter of LOUIS ASSELIN,  
Insolvent.

I, the Undersigned, GEORGES HYACINTHE DUMESNIL, of the City of Montreal, have been appointed assignee in this matter.

Creditors are requested to file their claims before me within one month, and are hereby notified to meet at my office, No. 5314 Craig Street, on the 23rd March next, at 3 o'clock P.M., for the examination of the Insolvent and for the ordering of the affairs of the estate generally.

The Insolvent is hereby notified to attend said meeting.  
G. H. DUMESNIL,  
Official Assignee.  
Montreal, 16th February, 1874. 27-2

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

**CENTRAL MARBLE WORKS,**  
(Cor. Alexander & Logeuchetiere Sts.)  
**TANSEY AND O'BRIEN,**  
SCULPTORS AND DESIGNERS.

**MANUFACTURERS OF every Kind of Marble and Stone Monuments.** A large assortment of which will be found constantly on hand at the above address, as also a large number of Mantel Pieces from the plainest style up to the most perfect in Beauty and grandeur not to be surpassed either in variety of design or perfection of finish.  
IMPORTERS OF Scotch Granite Monuments, Manufacturers of Altars, Baptismal Fonts, Mural Tablets, Furniture Tops, Plumbers Marbles, Busts, AND FIGURES OF EVERY DESCRIPTION.  
B. TANSEY M. J. O'BRIEN.

**OWEN M'GARVEY**  
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OF EVERY STYLE OF  
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Nos 7, AND 11, ST. JOSEPH STREET,  
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Orders from all parts of the Province carefully executed, and delivered according to instructions free of charge.

**JOHN MARKUM,**  
PLUMBER, GAS AND STEAM-FITTER,  
TIN AND SHEET-IRON WORKER, &c.,  
Importer and Dealer in all kinds of  
**WOOD AND COAL STOVES**  
712 CRAIG STREET,  
(Five doors East of St. Patrick's Hall, opposite Alexander Street.)  
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JOBBER PUNCTUALLY ATTENDED TO

**J. HUDON & Co.,**  
IMPORTERS OF GROCERIES, WINES, LIQUORS AND PROVISIONS,  
305 St. Paul St. and 247 Commissioners St.,  
MONTREAL.  
HAVE always on hand a very large assortment of the above articles. Gentlemen of the Clergy will always find in their establishment White, Steilian, and French Wines, imported direct by themselves and approved for Altar use.  
June 27th, 1873. 45-1y

**P. J. COX,**  
MANUFACTURER OF  
**PLATFORM AND COUNTER SCALES,**  
637 Craig Street, 637  
SIGN OF THE PLATFORM SCALE,  
MONTREAL.

**JOHN BURNS,**  
PLUMBER, GAS & STEAM FITTER,  
TIN & SHEET IRON WORKER, &c.  
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675 CRAIG STREET  
(TWO DOORS WEST OF BLEUET),  
MONTREAL.  
JOBBER PUNCTUALLY ATTENDED TO.

**D. BARRY, B. C. L.,**  
ADVOCATE,  
16 ST. JAMES STREET, MONTREAL.  
January 30, 1874. 24-1y

**J. D. LAWLOR,**  
MANUFACTURER  
OF  
**SINGER'S,**  
B. P. HOWE'S  
AND  
**LAWLOR'S**  
**SEWING MACHINES**  
PRINCIPAL OFFICE:  
365 NOTRE DAME STREET,  
MONTREAL  
BRANCH OFFICES:  
QUEBEC—42 St. JOHN STREET.  
St. JOHN, N. B.—82 KING STREET.  
HALIFAX, N. S.—103 BARRINGTON STREET.

**THE YOUNG CRUSADER FOR 1874.**  
In addition to the leading story, entitled  
**BRAVE BOYS**  
OF  
**FRANCE;**  
A Tale of the late War in Europe,  
Will present to its readers a series of SHORT STORIES complete in each number, BIOGRAPHICAL SKETCHES of eminent men and women, REMARKABLE EVENTS OF HISTORY, interesting passages in the lives of GREAT SAINTS, GLIMPSES OF BRIN, incidents of TRAVEL and ADVENTURE in many lands, WONDERS OF EARTH, SEA, and AIR, curious facts in NATURE, SCIENCE and ART, together with a great variety of amusing and instructive FABLES and other reading of interest to young and old. The volume begins with the year.  
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Editor Young Crusader,  
803 Washington Street,  
Boston, Mass.  
Bound volumes of the Young Crusader of past years may be had at the above address under the following titles:  
JACK and other stories, \$1 75  
LITTLE ROBY and other stories, 1 75  
TOM-BOY and other stories, 2 00  
Dec. 12, 1873. 17-3m

**MONTREAL HOT-WATER HEATING APPARATUS ESTABLISHMENT.**  
**F. GREENE,**  
574 & 576, CRAIG STREET.  
Undertakes the Warming of Public and Private Buildings, Manufactories, Conservatories, Viareries, &c., by Greene's improved Hot-Water Apparatus, Gold's Low Pressure Steam Apparatus, with latest improvements, and also by High Pressure Steam in Coils or Pipes. Plumbing and Gas-Fitting personally attended to.

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**J. G. KENNEDY**  
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Wish to announce to their Customers throughout Ontario and Quebec, that their  
**IMMENSE STOCK,**  
for the FALL and SPRING TRADE, has Arrived.  
Their Wholesale Customers will do well to make their calls at an early date, before the more Select Lines get culled through at this busy season.  
They are happy to inform their very numerous Retail friends that their present Importations, for  
**EXTENT and BEAUTY and DURABILITY**  
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31 St. Lawrence Street.  
With regard to their  
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Gentlemen can rely with the fullest confidence on the experience of the Artist engaged for  
**PERFECT FITS,**  
the Rule of the Store being  
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The Varied Assortments of CANADIAN, SCOTCH, and ENGLISH TWEEDS can be seen by all who may desire to inspect the recent Improvements both in Design and Manufacture.  
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LONDON QUARTERLY REVIEW, (Conservative)  
WESTMINSTER REVIEW, (Liberal)  
BRITISH QUARTERLY REVIEW, (Eclectic)  
AND  
BLACKWOOD'S EDINBURGH MAGAZINE,  
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Postage two cents a number, to be prepaid by the quarter at the office of delivery.  
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**PRACTICAL PLUMBERS**  
GAS AND STEAM FITTERS,  
**BELL HANGERS, TINSMITHS!**  
Zinc, Galvanized and Sheet Iron Workers,  
699 CRAIG, CORNER OF HERMINE STREET  
MONTREAL.  
JOBBER PUNCTUALLY ATTENDED TO.

THE subscribers beg to inform the public that they have recommenced business, and hope, by strict attention to business and moderate charges, to merit a share of its patronage.  
**KEARNEY & BRO.**

**M. & P. GAHN,**  
COACH AND SLEIGH BUILDERS,  
759 Craig Street,  
MONTREAL.

**T. J. DOHERTY, B.C.L.,**  
ADVOCATE, &c., &c.,  
No. 50 ST. JAMES STREET,  
MONTREAL.  
Feb. 15th, 1874. 28-y

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

**DOMINION BUILDING SOCIETY,**  
Office, 55 St. James Street,  
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APPROPRIATION STOCK—Subscribed Capital \$3,000,000.  
PERMANENT STOCK—\$100,000—Open for Subscription.  
Shares \$100 00 payable ten per cent quarterly.—Dividends of nine or ten per cent can be expected by Permanent Shareholders; the demand for money at high rates equivalent by compound interest to 14 or 16 per cent, has been so great that up to this the Society has been unable to supply all applicants, and that the Directors, in order to procure more funds, have deemed it profitable to establish the following rates in the  
**SAVINGS DEPARTMENT:**  
For sums under \$500 00 lent at short notice " " " " 6 per cent  
For sums over \$500 00 lent at short notice " " " " 5 " "  
For sums over \$25 00 up to \$5,000 00 lent for fixed periods of over three months " " " " 7 " "  
As the Society lends only on Real Estate of the very best description, it offers the best of security to Investors at short or long dates.  
In the Appropriation Department, Books are now selling at \$10 premium.  
In the Permanent Department Shares are now at par; the dividends, judging from the business done up to date, shall send the Stock up to a premium, thus giving to Investors more profit than if they invested in Bank Stock.  
Any further information can be obtained from  
F. A. QUINN, Secretary-Treasurer.

